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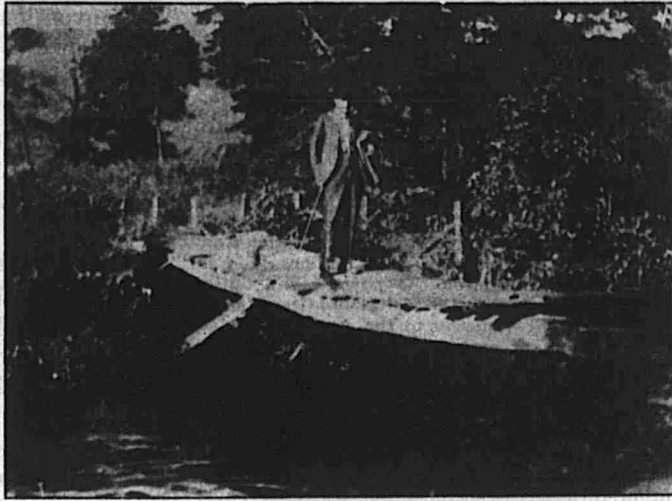
WOODLAND WATER.

By Arthur Bruce Moss.

Woodland water, joyous, free—
Limpid merriment and glee,
Laughing, gurgling, lilting song
Tell thy course the miles along;

Sparkling spray of waters cool,
Sunlit rapids, shadowed pool,
Dancing, glancing, silver sheen
Light thy way through forests green;

Woodland water, crystal clear,
Feasting eye and charming ear,
Teach me how to hold my way
Brimming full of life for aye.



LET THE BONES LIVE.

We have no adverse criticism of the emphasis that is being placed just now upon the technique and methods of Christian work, of equipment and facilities, of standards and curricula; and yet we need, as never before, to stress the place and power of the Holy Spirit in every phase of church life and Christian activity. This is not to be "taken for granted" as the custom is among specialists in the advocacy of the better and more approved plans and methods. It should not only be implied but should be stated; and it should not only be expressed and emphasized but should be given precedence over everything else suggested. In our Manuals of Methods, slight mention is made of the endowment of the Holy Spirit by whom alone the Christian life can be made effective and fruitful. Let nothing be considered *standard* which does not conform to the divine pattern and does not measure up to the fullness of the Spirit and does not bear the fruits thereof. Our methods are as but dry bones in a desert which may indeed live, but only when the breath of the Almighty has been blown into them. Let us keep that fact always in mind, and state it before we inaugurate any movements for the army which will exist after our collection of bones has been made to live and stand up before the Lord.

ROMANCE OF HARDSHIPS.

It is reported that Stefansson, the explorer, has said that he will quit his Arctic operations since facilities for discovering the frozen regions have taken most of the hardships and difficulties out of the business. A soft job does not appeal to him. Now that the aeroplane has taken the place of the dog-sled and the midnight visitors to the North pole are entertained by a radio concert in New York City, the thing does not call for the pep and punch for which the explorer has been distinguished and without which his claim to fame would not be considerable.

With the up-to-date explorer equipped to take a hot shower-bath every day while his giant airship is hitched to the Pole, it is very evident that the days of privations in that direction are over. But explorers now will never attain the glory achieved by their predecessors who went a-foot across the ice-bound, barren uninhabited fields of the far north. The romance and fame of discovery go down before the demands for efficiency and despatch. But new hardships will arise even out of the ruins of the old ones, and men will need all the heroic nature they have ever had in order to cope with the conditions of life that will continue until the end of time. Let no one fret because he has no chance to win laurels for want of difficulties to be overcome on the road to renown!

SIGNIFICANCE OF BRITISH POLITICS.

The labor party has recently gone into power in the British government and Ramsey McDonald, a scion of a poor Scotch family, has been elevated to the Premiership, succeeding Baldwin who became chief upon the illness of Bonar Law, the immediate successor to Lloyd George. The party in power is the English edition of the socialistic movement that is sweeping over Europe and the world, but it is not communistic in its character. It resembles the "Populist" party which figured in American politics a quarter of a century ago. Its ascendancy in England is evidence that the masses are being heard with rapidly increasing authority and that the people are determined to rule themselves the world over. In the rise of democracy, there must be purity of personal social ideals and ethical standards, else there will be the autocracy of the proletariat than which, as in Russia, no misrule could be more despotic nor despicable. While the world is being made safe for democracy, let democracy be made safe for the world. The one is the work of states-craft, while the other can be achieved only through the religion of Jesus Christ.

LET US BE REVERENT.

The "Booster" spirit seems to invade the sanctuary and the realm of religious things, as it often characterizes activities in respect to trades and industries. The spirit is not itself hostile to that of reverence but its ordinary methods of expression are certainly not consistent with the standards of spiritual devotion. On one occasion a great evangelist, in whose honor the audience had given three cheers, called for "Three cheers for Jesus," which was done according to his request. In making a caption for an account of the death-bed conversion of a man, a newspaper head-liner put it: "Jerked to Jesus." In our own Baptist assemblies there is frequent hand-clapping and huzzahs of the gallery brand and theater type. In the announcements of the Baptist Student Conferences, invitation is extended to all students to "come, sing, yell, plan for progress, hear great speakers, pray, wear pennants, and have student fellowship;" in which "praying" and "yelling" seem to have too close a juxtaposition! While we should promote our enterprises with all possible zeal and according to the most approved methods of appeal and approach, let us be careful with sacred things and have the spirit of reverence everywhere.

FORD AND BOK: PEACE ADVOCATES.

Edward Bok was eminently successful as an editor of a popular magazine but has not achieved an enviable reputation as a statesman. In establishing his peace award of \$100,000.00, no doubt his intentions were as innocent as were those of Henry Ford when, several years ago, he chartered a ship and sailed for Europe to get "the boys out of the trenches by Christmas!" But in both cases the result was an abundant advertising for the promoters. Mr. Bok's winning plan calls for the endorsement by the American people of the World-Court—League of Nations,—a Republico-Democratic combination of two plans which vary in their outward aspects but which are essentially the same in principle in so far as either separately could be considered practicable or effective. It is unfortunate that this thing should have been brought into politics. It should have been an all-American issue and considered on its merits without partisan connections. But since it is in politics, Mr. Bok finds himself totally unable to take it out or to get the real sentiment of the American people concerning his proposition for that reason. It is a pity that both Ford's ship and Bok's peace award should have turned out to be such a joke, when the war-torn peoples of the world are looking wildly for some way out of their distress. But when mankind turns its weary eyes to the cross of Jesus its burdens will roll away,—and not before that time.

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(Continuing the Baptist Builder.)

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EDITORIAL

RELATIONSHIP OF CONVENTIONS.

Much has been said recently in Southern Baptist papers concerning the relationship existing between the State Conventions and the Southern Baptist Convention. And since the question has been raised, it actually exists and should be thoroughly ventilated in the light of all the facts available and all the Baptist principles applicable thereto.

It is acknowledged by all parties to the discussion that co-operation is, has been and must continue to be voluntary. That is not the matter at issue at all. However, it would be well to define the term "voluntary" as being optional, or conditioned on the choice or expressed wish of a body of Baptists to enter into co-operative relations with another. It also obtains in the privilege guaranteed to any State Convention to withdraw from the Southern Baptist Convention if it so desires without violating even a moral agreement. But as long as it remains a part of the Southern Baptist Convention it is morally bound by its regulations and must assume its share of responsibility for the support of the larger body.

While implied relations may be as good as any—as long as they hold; and a mutual understanding may be as binding as an organic tie—as long as common interests are dear to all hearts alike; yet a compact or a stipulated agreement ought to be made to insure against possible misunderstanding and to provide a stable basis of co-operation. For example: Although marriage is purely voluntary between a man and a woman, something more than an implied relationship or a mutual agreement is necessary to make them lawfully married, husband and wife. We do not hesitate to say that the relations of the State Conventions to the Southern Baptist Convention should be definitely ex-

pressed by both of them, and that it should be done now while the question is up.

What the State Conventions Say.

The fact is: the State Conventions have not done this, with one exception, namely, North Carolina. We have made a digest of the Constitutions of the State Conventions as to their relations to the Southern Baptist Convention, and we find the following facts:

Alabama: Article VIII of the Constitution contains a pledge to co-operate with the Southern Baptist Convention in world-evangelism, but does not promise relationships in any other respect: "The design . . . to encourage and promote (1) the propagation of the Gospel in this State and, through the Southern Baptist Convention, in the destitute parts of the world."

Kentucky: No provision is made for relations with the Southern Baptist Convention except in Article VIII it is said, "The Executive Board shall appoint all delegates to the Southern Baptist Convention for all unrepresented funds not provided for."

Missouri: In defining the powers and duties of the Executive Board, the following item appears: "It shall present annually to the Association (state) for apportionment among the churches a state budget derived from and conforming to the apportionment received from the Southern Baptist Convention, or such parts thereof as it may deem wise."

New Mexico: A doubtful relationship is expressed in Sec. 4 of the By-Laws: "While inviting the assistance and co-operation of the Southern Baptist Convention through its several Boards, shall never so align or affiliate itself with any Convention or Board as to interfere with or abridge its own independence or that of the churches co-operating with it."

North Carolina: The only State that pledges full and unconditional co-operation: Item 2 of the Constitution: "And to co-operate with the Southern Baptist Convention in all its departments of labor."

The following States do not as much as mention the Southern Baptist Convention in their Constitutions. By-Laws or Articles of Agreement, and make no provision for relations with any other specified Baptist body outside their own territory: Arkansas, District of Columbia, Florida, Georgia, Illinois, Louisiana, Maryland, Mississippi, Oklahoma, South Carolina, Tennessee, Texas and Virginia.

What the Southern Baptist Convention Has Said.

As a part of its report to the Southern Baptist Convention at Kansas City, Mo., May, 1923, the Executive Committee, through its chairman, Dr. E. Y. Mullins, submitted a declaration of principles as defining the relations of the Southern Baptist Convention to other Baptist bodies, and it was adopted as follows:

"The Southern Baptist Convention is organized like all other Baptist bodies, on the voluntary principle. This is derived from the fundamental principle on which a Baptist church is constituted—self-determination in all matters pertaining to its own work under the Lordship of Jesus Christ.

"The relation of the Convention to all other Baptist general bodies is purely advisory. It has no authority over the churches, over District Associations, State Conventions, or other Baptist bodies of any kind, nor has any other Baptist general body any authority over the Convention.

"The Convention occupies a sphere in our denominational work peculiar to itself and in conflict with no other organization or interest of the denomination. In order, therefore, that the unity, integrity and efficiency of the Convention be not weakened or impaired, it is necessary that the Convention maintain and preserve its own right and function in determining its general plans, policies and programs as to organization and methods, the raising of funds and general objectives involved in its own work. This is simply another way of saying that the Convention should preserve its own integrity as a Baptist body.

"In all cases and degrees where the activities of the Convention are related to the activities of other Baptist bodies the controlling principle is free and voluntary co-operation for common ends. Since no Baptist body has authority over any other, there can be no question of dictation on either side. Among Baptists moral and spiritual rights and obligations are mutual. Only confusion can result from a failure to recognize the mutuality of these relations. We co-operate, not by coercion, but by mutual consent. Free conference and frank discussion enable us to reach satisfactory conclusions for co-operative work. We must never convert moral and spiritual into legal relations among Baptist general bodies."

Observations.

1. It is evident that in their organizations, the State Conventions or State Associations have related themselves to the churches and to their constituent groups, rather than to each other or to the larger general body of Baptists with which they affiliate through individual representatives rather than by chosen or official messengers. In special instances the Southern Baptist Convention appoints delegates to other Baptist bodies but these are "fraternal" messengers. Rarely has a State Convention, as far as we can ascertain, in Convention assembled, chosen representatives to the Southern Baptist Convention or to other State Conventions.

2. The viewpoint of general Baptist organizations has been that of the State as the unit, presumably because it is nearest the churches of all the larger bodies. The cherished doctrine of the Independence and absolute authority of the local church has supported this tendency.

3. The constitution of the Southern Baptist Convention provides for two classes of representative memberships. (1) one delegate from each district association within the bounds of the Southern Baptist Convention, and (2) one member for each \$250.00 contributed by the states to the causes of the Convention, certification of which is usually made to the Southern Baptist Convention secretaries by the corresponding secretaries of the states. Thus recognition is given the district associations and the State Conventions in the Membership clause of the constitution of the Southern Baptist Convention.

4. Implied relations and a mutual understanding are absolutely necessary and yet, because the Southern Baptist Convention is a corporate body and a legal entity—as is each of the state Conventions—they are not enough. In most cases the State Conventions declare their relations to churches, associations or auxiliary bodies within their territory: why should they not define their attitude toward the larger composite group of which they are a part? There could be no question as to their right to do so. And since they have stated their connections in one respect, are they not morally bound to do so toward the larger body with which they are affiliated and in the fellowship of which there is co-operation among themselves? And in acknowledging themselves as constituent members of the Southern Baptist Convention, would they not find themselves more fully and vitally related to one another?

5. A common membership does not constitute a sufficient basis of co-operation between the State Conventions and the Southern Baptist Convention. By no sort of logic could such a position be supported or justified. The fact that the Southern Baptist Convention is made up largely of the combined memberships of the State Conventions does not make them, as organizations, related to it or to each other. A man may be a member of the Elks Club and also be in good standing in a Baptist church, but his belonging to both does not link those two bodies together in any sense.

6. It is our opinion that both the State Conventions and the Southern Baptist Con-

vention should revise their constitutions so as to better define their relations to each other, and in such a way that both will derive their authority as directly as possible from the churches. As a means of bringing this about, the Southern Baptist Convention would do well to appoint a committee composed of officers and leading representatives of the several States to draft a uniform basis of cooperation between the State Conventions and the Southern Baptist Convention, and who will suggest the same to the several States for adoption in their constitutions; so that the Southern Baptist Convention will not have to define its own functions, as far as its connections with the state organizations are concerned. Let all the States do as North Carolina has done; and no better nor simpler relationship can be discovered or expressed than the brief statement of the Old North State Baptists who have said that it is their purpose—

"To co-operate with the Southern Baptist Convention in all its departments of labor."

News and Views

Rev. C. W. Cecil, Bessemer, Ala., desires to hear from churches in Tennessee desiring a pastor or supply.

Bro. S. N. Fitzpatrick desires to notify his correspondents that his address is changed from Lebanon, Tenn., to Woodbine Sta., Nashville, Tenn.

It is said that Dr. A. C. Dixon was married January 25th to Mrs. Alexander, wealthy widow of the song evangelist. The wedding took place in London.

Dr. B. D. Gray, corresponding secretary of the Home Mission Board, authorized us to say that the receipts of that Board are about \$20,000 ahead of those for the same period last year but are about \$127,000 short of what they were three years ago.

Dr. Lloyd T. Wilson, our corresponding secretary, has been sojourning in other states for a couple of weeks, having been on the Bible Conference program at Macon, Ga., and having been in special meetings at Haines City, Fla.

Mr. W. N. Selby reports that the meetings at Algood conducted by Rev. J. P. Bilyue and singer Ernest T. Crawford is said to have been one of the best meetings in point of the number of people reached that the town has ever experienced.

Rev. Geo. L. Ridenour of Liggett, Kentucky, will be at Peabody College during the summer and available as a supply. Mrs. Ridenour will be remembered all through Tennessee as Miss Agnes Whipple, former Young People's Secretary of the W. M. U.

Dr. John Roach Straton, pastor Calvary Baptist Church, New York City, debated the question of evolution with Rev. Chas. F. Pot-

ter, Unitarian, in Carnegie Hall, New York, Monday, January 28. This time he won the debate against Potter.

We understand that the corresponding secretaries of the various states will hold their annual conference in the city of Havana, Cuba, in this month. They are to be given free transportation by the East Coast Railway from Jacksonville, Fla., to Havana and return. No doubt their visit will help the cause in Havana, and will be pleasant to them withal.

The Southern Baptist Education Association met in Memphis last week and had a very profitable conference. Immediately following it the Council of Church School was held at which the members of the Baptist Association took part with leading educators of other religious bodies in the discussion of education under Christian auspices.



The death of Woodrow Wilson, President of the United States, from March 4, 1913, to March 4, 1921, deprives the country of a most distinguished citizen, and is an event which causes universal and genuine sorrow.
—President Coolidge.

Bro. Clarence F. Clark, new pastor at Cleveland, First Church, is greatly pleased with the outlook for his people and says, "This is a great field with a pastor who feels that his only qualification for meeting the great demands here is the fact that he is confident that God led him here for a service which He will enable him to render." That is qualification enough, we might add.

Pastor J. T. Early of Nogales Ave. Baptist church, writes from Tulsa, Okla., Jan. 25: "I came Oct. 1 from First Baptist Church, Blackwell, to Nogales Ave. church, Tulsa. Tulsa gives us a much wider field every way for kingdom building. Since Oct. 1 there have been 202 additions to the church. Pastor held his own meeting without any outside help. Sunday school enrollment has grown from 333 to 918. Already the church has decided to add a fifty thousand dollar Sunday school equipment to the already splendid house of worship we have."

Bro. Thornton A. Payne, a native of Tennessee, who for several years has been in a

Texas pastorate in which the Lord has greatly blessed him, says that he has been a subscriber to the Baptist and Reflector for twenty-two years, having begun taking it when he entered Carson and Newman college. In order to be able to take the paper, he lived on two meals a day and paid his subscription with the cost of the other one. This was a splendid compliment to the paper, which at that time was edited by the late Dr. E. E. Folk, and also to the subscriber who paid so dearly for it.

From Brownsville, Tenn., pastor Wilson Woodcock writes Jan. 30: "In December we had Gayer with us for four days and on the following Sunday put on an every member canvass with fine results. The church has taken enthusiastically to the budget system. Dr. Gayer did a great work for us and the people fell in love with him. He is the right man in the right place and his work will have a great deal to do with the success of the work following the Campaign. The pastor's salary was increased \$300. This was unexpected as the church is in the midst of building program that is requiring great sacrificial giving. The first unit of the building will be completed in a few weeks at a cost of \$32,000. It has twenty-eight class rooms, six assembly rooms, kitchen, pastor's study, two toilets, furnace room with a furnace large enough to heat the completed building, and fuel space for more than a car load of coal at a time. The funds for this building are all subscribed and the campaign has been begun to raise the funds for the auditorium."

MEMPHIS WELCOMES BAPTIST MEN.

By Forest Cole, Local Publicity Chairman

All Memphis and especially the men of the Baptist churches are looking forward with much interest to the great Men's Convention which meets there February 12-14. We are hoping that the attendance will be large. Abundant preparation is being made to take care comfortably of all who come.

Memphis is probably the most central and most accessible city in the Southern Baptist territory. That ought to greatly increase the number of men attending the convention. It is one of the most progressive and commercially important cities of the South. This will interest the Baptist business men.

A great program has been arranged under the leadership of Dr. J. T. Henderson and on it appear many of the great Baptist laymen of the South—including governors, legislators, professional men and "big business" men. Also on the program will appear the three greatest leaders of the Southern Baptist Convention—Drs. E. Y. Mullins, G. W. Truett, and L. R. Scarborough.

Memphis welcomes with the most hearty enthusiasm the Baptist men of the South. We want you to feel at home and will make every effort to accomplish this. Dr. W. J. Cox, 115 N. Evergreen Street, Memphis, is Chairman of the Reception Committee, and if you can drop him a card that you are coming, it will be appreciated. But whether you do this or not, come. Memphis is looking for you and will welcome you with open arms.

Contributions

WHAT ABOUT IT?

By Eldridge B. Hatcher.

A Friendly Tilt Between Two Baptist Pastors

Lyons—"What do you think of our denominational machinery, Doctor Cary?"

Cary—"I think it needs readjustment. But discussion of that matter is useless, because Southern Baptists will never make the change. I could suggest a plan, but it would seem rather ideal and would probably not be considered practicable."

Lyons—"Give us your ideal. Even though we may not, or ought not to, reach it, yet the consideration of it may help to clear the atmosphere."

Cary—"Well, here it is: First imagine that we have no Baptist organization of any kind in the South, except our local churches in the different states. Now imagine these local churches coming together to plan for cooperative work in the South, and in the other countries of the world. These churches, thus meeting, would draw up plans first for building up the cause in the South and in the world, along the lines, let us say, of missions, education and social service. Next we would have these same local churches coming together in their respective states to organize their state conventions."

Lyons—"Why not have the churches first to organize their state conventions, and then let these state conventions come together and organize the Southern Baptist Convention?"

Cary—"No, sir; the state convention did not originally organize our southern convention. It was the local churches that combined to form the southern convention. But I did not finish. These local churches would organize their state conventions, not as independent organizations as regards the southern conventions, but as organizations for carrying out the plans of the southern convention. Much of our present confusion results from having two general organizations of our churches—state and southern—both claiming to be independent of the other. They forget that they are children of the same mother—the churches."

Lyons—"I'll admit that our present denominational machinery is not perfect, but it is the best arrangement we can have."

Cary—"I am not sure about that. The present plan leaves our Southern Baptist Convention, in a sense, without any territory of its own, and therefore, handicapped."

Lyons—"Let the state conventions look after their own state work, and the southern convention after its southwide work."

Cary—"But the convention—of course we mean the Southern Baptist Convention—can not deal directly with its own constituency, the churches. It must depend and wait largely upon officers of the state organizations to present its interests to the churches and to collect its revenue. These officers (splendid men though they are) are not appointed by the southern convention, nor can they feel quite the same direct responsibility

to the southern convention as they feel to their own state convention. They do not make report of their work to the southern convention."

Lyons—"But the southern convention initiates and directs its own home and foreign work without interference from any state convention. In fact these state organizations relieve the southern convention of the burden of campaigning for their mission funds and of raising them. Why isn't that a help to the southern convention rather than a hindrance?"

Cary—"The trouble is that the 'state's rights' idea holds too large a place in the thought of our people and in our program. Let us suppose, for example, that a certain state convention decides that it will raise next year a certain sum for foreign missions, and that it decides it before the southern convention meets and acts."

Lyons—"Has not the state the right to decide what it will give to foreign missions?"

Cary—"No more right than the Southern Baptist Convention has to decide how much that same state should give to foreign missions."

Lyons—"Where does the southern convention get that right?"

Cary—"Where does the state convention get its right to decide how much the local churches of the state must, or should, give for foreign missions?"

Lyons—"The state convention does not say how much any local church should give. It simply names the figure for the churches of the state as a whole."

Cary—"What right has the state convention to do that? The fact is that both conventions—state and southern—have equal rights as to naming, or suggesting figures to the churches in their respective territories."

"But let us get back to my supposed case—that of a state convention naming a sum for the churches of the state to raise for foreign missions, and doing this before these same churches, through their southern convention, have had the chance to consider the needs of foreign missions and to determine the total amount needed. Is such action fair to the churches that are to give the money?"

Lyons—"Would you have the southern convention decide what the different states should give?"

Cary—"Yes."

Lyons—"Would not that be one convention dictating to another convention?"

Cary—"No, it would be the churches dictating to the same churches—that is, to themselves. Right there is the crux, I think, of the whole matter. It would be the churches in a state naming (through its own southern convention) to those churches, that is, to themselves, the amount that they themselves ought to raise."

Lyons—"Do you mean that our southern convention ought to tell the states what they ought to give for outside objects?"

Cary—"I do not think all the states are in a mood to permit it, but I really think that the only logical plan would be to organize the Southern Baptist Convention so that it can direct all our general denominational work outside of the work of the local church."

Lyons—"Do you mean some big central

organization dictating to the entire denomination and to the churches everywhere?"

Cary—"No, not dictating to the churches. It would be the churches themselves banding together and conducting, through their general convention, their own work, in their own way, in their own territory."

Lyons—"What about state conventions in such a plan?"

Cary—"They, with their state machineries, would be chiefly sub-organizations of the southern convention."

Lyons—"Do you mean that the southern convention would lay out the work for the different states?"

Cary—"In a general way, yes, and yet leaving to each state the initiation and direction of its state work within certain limits."

Lyons—"What would be those limits?"

Cary—"The southern convention would define them."

Lyons—"You may write it down in your book that southern Baptists will never tie themselves to any such adventure, for it would mean an outside organization coming into a state and telling that state how to run its state work."

Cary—"No, it would not be an outside organization coming in. We seem unable to think except in terms of the state. It would be the churches, themselves, acting through their southern convention and laying out plans for all their denominational work—state, southwide and world-wide. These same churches next, through their state organizations also, would carry on their special state work, within the general lines laid out by the southern convention."

Lyons—"What about our state denominational colleges, hospitals and orphanages? Would the general convention control them?"

Cary—"The direction of them, I would think, would be left largely to the state conventions, but would also be in accord with certain general lines laid down by the southern convention. This, I believe, would mean an even larger outlook for all such institutions. They would hold official and vital relations, in cooperative fashion, with the southern convention, and each institution would, in a sense, be a small wheel in the larger convention wheel. That, I think, would be the ideal plan."

Lyons—"It will never be."

Cary—"Southern Baptists must plan their educational, benevolent and missionary work in the different states from the southern point of view. Take education, for example. We have a southern education board. Therefore let southern Baptists, as one great people, function through their education board for the upbuilding of all their southern schools. Our trouble now is too much isolation and some friction—ever increasing. Now we have fifteen or more states tempted to drive ahead as too much independent of one another."

Lyons—"Why, man, when was there ever more beautiful cooperation seen than was exhibited between the states during our 75 million movement? And behold now the rallying of the southern Baptist hosts to the attempt to raise this year \$27,000,000—the remainder of the \$75,000,000. There you have perfect state cooperation under our present plan of organization."

Cary—"But stop; in the first year of the 75 million campaign we acted substantially on the very plan which I am now suggesting. The 'state rights' contention then subsided and the Southern Baptist Convention took charge largely of the entire field. We knew then that only in such fashion could we succeed, but gradually the 'state's rights' issue came upon the stage in that movement, and confusion ensued. And this year the \$27,000,000 will not be raised unless the denomination as a whole—that is, the churches acting through their southwide organization, takes charge of the field as a whole, lays out the work and promptly sends back to these churches the plans and information as to how they may best reach their own goal. But this is, to a certain extent, the plan outlined above.

"Now let me ask this question: If we raised the \$75,000,000 in pledges at the start only by organizing on the southwide convention basis, and if we can succeed in our present aim for the \$27,000,000 only by this same method, and if the injection of the state's right issue into such a movement would cause confusion, and loss, why then would it not be wise to organize permanently from the southwide point of view? In such large movements we shall be ever in danger from the state's rights quarter. Such a challenge as this \$27,000,000 program will weld us together on the southwide basis at the beginning. It will sail forth with a scream of harmony whistles at the start, but each state has its own center of gravity that is ever tending to loosen the state from its subordinate place as the movement proceeds. But if we were organized on the larger southwide basis permanently such disintegration would be impossible."

Lyons—"What about our state officials in such a plan—our state secretaries and other such officials?"

Cary—"They are our chief factors today in kingdom building, and in such a new arrangement as we are discussing, I believe that the southern convention would of course lay hold of them as its own officials. They would then be responsible to the general convention. Their work would be far larger. In other words, all our officials, and all our churches and all of us individuals would be united in one great southern organization for doing our own work—state, southwide and worldwide. It would mean a new day for our state work."

Lyons—"We may not have many more southwide financial campaigns and therefore we could not need such a permanent general organization."

Cary—"I tell you, Lyons, that the supremely imperious task before southern Baptists is their world work. Oh, we are chopping up our activities. Our state interests are monumentally important, but they are getting in their own way, and what is far more startling—they are in danger of climbing upon the center of the stage in the world-drama which southern Baptists, as one people, are now being summoned to play—and which they are not playing—and our people ought to clear the track that they may first organize for their larger world mission, and then fit every other smaller wheel and cog into its proper relation to that mission. Now

we are a people with state organizations that are loosely tied to one another—yea rather that are like a cluster of ships with independent charts and captains. The need of the hour is that they be formed into a flying squadron to do battle in world waters."

WHAT IS THE ISSUE?

By E. K. Cox.

Many people are confused as to what the real issue is between the Modernists and the Conservatives or the Fundamentalists. It is claimed the differences are not vital, and that they should all go on peaceably together.

The battle ground lies at the very foundation of things, and deals with the basal essentials of religion.

At the bottom is the question as to the origin of the Christian religion. The Conservatives or Fundamentalists declare that Christianity is a revelation from God through his Word and his Son. Their position is that some things are fixed and everlastingly settled by the message that God gave through inspired men and by the teachings of Jesus. They believe that our religion had its origin in God reaching down after men, and not in men climbing up after God. They hold that the plan of salvation revealed in the New Testament is not the best that man could work out, but the best that God could give.

Believing these things they view with alarm the tendency in many quarters to apply the hypotheses of materialistic evolution to the things of religion. They believe that our religion was supernatural in its origin, and final in its revelation; that it came from God and that its foundation is built upon certain revealed truths that are immutably fixed and not subject to change by the thinking of men. The Liberals or Modernists on the other hand do not believe in the fixed and permanent character of our religion. They apply the laws of development and growth as they find them in the natural world to the things of the spiritual realm. They do not believe with the Fundamentalists, that all the Faith was "once delivered to the saints." Man has been seeking after truth and God through the centuries, and such religion as we have is the result of this quest after God. They do not deny that God has spoken to men, and that men have had experiences of God; but none of these were final, and none of them were greater than the capacity of the men themselves to understand and were no bigger than the conception of truth which belonged to them and their age. With them religion is progressive and not static, and men are not to be bound by the teachings of the past, but must ever be looking for larger and more accurate understanding of God and his will. With the Conservatives true religion began by God reaching down to redeem man from sin into which he had fallen. The Modernist finds its origin in the struggle of man out of the environment of the past seeking God and peace.

Without at present discussing the merits of the two views, here lies the crux of the whole matter. Is our religion based upon a supernatural revelation of God in his Word and his Son Jesus Christ, or is it to be found

in the everchanging, ever-widening experiences and thinking of the race? If the first be true, some things are irrevocably fixed by the author of our religion, and we can rest upon them with absolute certainty. If the other be true we must be like the Chambered Nautilus ever throwing off the limitations of the past and going on with a religion which changes as the minds of men enlarge, and as they grow into newer and better conceptions of God and our relation to him.

The battle ground between these two schools is mainly about two things, the Bible and the person of our Lord.

1. They have different attitudes toward the Bible.

To the Fundamentalist, the Bible is the inspired Word of God and is final authority about all question concerning which it speaks. It not only contains the Word of God, it is the Word of God. They believe the revelation of the Bible is for all people and for all time, that all its utterances about the way to God apply in the same manner to the twentieth century A.D. as to the tenth century B.C. In other words that men have not outgrown and will not outgrow the Bible, that it is God's final and authoritative message to man about himself, about his attitude toward sin and the way of salvation from it.

On the other hand, the Modernist while professing the deepest reverence for the truths of the Bible, does not accept them simply because they are found there, but applies to the teachings of the Bible the touchstone of reason and experience. They claim that the Bible is a history of search after God, and the experiences which came from that search on the part of earnest honest seekers. But the experiences of the past in religion are no more final than they are in any other field of human research. They give great value to the record of the dealings of God with these men, but these things were not final and these experiences were no more infallible than those which God gives men to day. They look upon the Fundamentalist conception of the Bible as making of it a sort of fetic, giving it an authority over the souls of men that hinders progress, and fetters the minds and hearts of men in a way that God never intended. To them the Bible is not free from error, but much of the Old Testament especially is colored by the thinking and the faulty ideas of God in the minds of the men who wrote it.

To the Fundamentalist the Bible is the Word of God, and as such to be studied and obeyed. It is not subject to the same rules of investigation that would apply to other books. Our study is to be directed toward learning exactly what the Bible teaches, and when that is once found all questions are settled, it becomes ours only to obey.

To the Modernist especially of the more advanced type, the Bible contains the record of the dealings of God with certain individuals and with a particular people. These things are valuable and worthy of our study, but are by no means to be considered a sufficient guide for the people of to day. The Bible is to be used as one of the lights in the search after religious truth, but it is by no means the only one, neither is it an infallible one. It is only to be followed when it accords with the highest spiritual experiences

and the best thinking of the age. According to them, the Bible is by no means free from error in its historical accuracy and in the conceptions of God and worship which it recognizes. It is the greatest of all religious books of the world hitherto, and has the loftiest standards of ethics, but is by no means to be regarded as a fixed and infallible guide.

2. Their attitude differs as regards the person of our Lord. The Fundamentalists or Conservative evangelical theologians say that he is the Eternal Son of God; the very God manifest in the flesh; that his advent into the world was supernatural, that his life while here was different from any other life in its perfect sinlessness and its complete manifestation of God to men. They hold that his death was a sacrifice for sin; that he really and literally rose from the dead, ascended to the Father and that he will actually and visibly return to judge the world and usher in the age to follow.

To them he is not only the one perfect man of all time; not only the one teacher who taught the truth about God in all its perfect fulness; but he is God himself incarnated that he might redeem men. To them he is the same from everlasting to everlasting, "The first and the last: I am he that liveth and was dead, and behold I am alive forever more."

The Liberalists have many shades of opinion about Jesus. It is difficult to express some of the viewpoints, partly for the reason that they themselves have not been able to state them clearly.

The general line of cleavage is on the Virgin Birth, the Vicarious Atonement, the bodily Resurrection, and the Visible return. Part of their writers will accept some of these and reject the others; some will deny all of them. The tendency is toward the rejection of any form of the supernatural element in religion, for that is what modernism seems set to destroy. Most of them are denying the essential deity of our Lord; to them Jesus is divine only in the sense in which all the sons of God are divine. Jesus has more of God than any man who has ever lived, the only difference between him and other good men is the height of his attainment, and not in his essential nature. He was the greatest religious teacher of all history, because he was nearer God and had more light than the others; but he climbed the same way, and the light that shined in him was sufficient only in its intensity and not in its inherent quality.

He showed us the way to God but we must climb for ourselves. He is our example and our guide, but he is not our Redeemer and our Lord.

He showed us how we might climb out of the pit but he did not really bear our sins and our transgressions. He is our model, our teacher, our inspirer, but not our Lord and our God.

The Modernist believes in Christ, but not the Christ on the cross. Christ died because he was in advance of his age in his conceptions of God, morality and religion. He was the chief of the martyrs, his fidelity to God and truth are the greatest that the world has ever seen. His death shows us how the sons

of God should be willing to die for God and righteousness, but it was never intended to take away sin. God does not need a sacrifice to make him willing to forgive the penitent that comes to him. He showed the love of God toward evil doers, and revealed how God felt toward the wayward because he was near enough to God to know his feelings toward sinners, but no sacrifice was necessary to enable God to forgive.

Some Modernists would not deny that there was at least some appearance of a resurrection, or that Jesus still lives in a mighty way beyond the grave. But many of them deny the literal bodily resurrection of our Lord from the dead. His disciples were deceived, they did not understand, or legends grew about the story of his death as they have about the death of other great leaders and heroes. Those who believe that he still lives and that he is in some way interested in us and helpful to us do not believe the New Testament statements as to his literal and visible return. They contend that his coming is to be realized in the triumph of his teachings and the building of his kingdom among men. They say that he is coming continually in the lives of those who have his spirit and follow his teachings, and that just as those teachings and his spirit prevail among men Jesus has come to earth.

These are some of the differences between the Fundamentalists as they are being called, meaning those who hold to the essentials of evangelical faith; and those who style themselves Liberals or Modernists. The differences are vital, the two cannot live together, they can have no real religious fellowship. The battle is on, it is not about the Virgin Birth, that is only incidental to the main issue. The question is whether ours is supernatural religion revealed by God through his Word and his Son, a religion whose vital and essential truths must be the same for all time? or is it a product of the evolution that has been and still is going on in the human race. Is it man's best so far, or is it God's best for all time? Are the things of our salvation fixed once and forever by the life, death and resurrection of our Lord who was the incarnate God? or shall we be continually looking for fuller and richer conceptions of God and the way to him, as they shall come from the advance thought, and from new religious experiences? Between these two positions there can be no compromise. The Bible must maintain its authoritative position or take its place on the shelves of our libraries along with the Koran, the Vedas, the writings of Zoroaster or Confucius. Our Lord must be the very Son of God, the third person of the Trinity, or he will be only one of the world's great teachers. He may be ranked immeasurably above them, but if he is only a bigger and better man than they, the differences are not vital, if he is no more than the best so far, there may arise another greater and better still.

Here is the battle ground, the issues at stake are paramount to all humanity. The results will determine whether Christianity is to be the one true religion, the one and the only way to God, or whether it shall rank with all others, better and farther up the ascent, but like them the product of human

struggle rather than the act of a redeeming God.

THE IMPORTANCE OF UNITY AMONG BAPTISTS IN THE DISCUSSION OF THE CAMPAIGN.

By B. P. Robertson

The discussion, in our Baptist Press, of the question of the distribution of the funds in our next Campaign is certainly in place at this time. As one of the Southern Baptist pastors and an interested worker in the previous campaign, I feel that it will be very unfortunate to make any changes in the percentage of distributing the funds of the next campaign from that of the previous campaign. The several departments of our work have been planned according to the previous percentage of distribution, and some departments of the work will suffer if any changes are made. The several departments constitute only one work of Southern Baptists, and we all are interested in the whole as one work. So for me every department of the work is of equal importance. We should be careful that none of our great work should be caused to suffer. I am praying that all Southern Baptists may see eye to eye and think the same thing concerning our work at home and abroad. It is very important that Southern Baptists should seize the unprecedented opportunity for world wide evangelization, while at the same time they should not fail to take good care of the base of supplies at home. Our greatest need is more praying for the work and the workers at home and abroad. No member of the Southern Baptist Convention should permit even one day to pass over his head without a fervent prayer to the heavenly Father for the work and the workers. My most earnest appeal to my fellow workers in the Kingdom of our Lord is that we give more time to praying for the cause.

"Music is God's best gift to man, the only art of heaven given to earth, the only art of earth we take to heaven."—Landor.

The Hulme Evangelistic Party of Ohio will be in Middleton, Tenn., with Rev. Courson, beginning Feb. 10. This party has been enjoying great meetings with our Baptist churches of Iowa since Sept. 1 of 1923. They come highly recommended as evangelists: they are a Baptist party from Ohio. The Baptist Record of Iowa, says: "No church will make a mistake by calling this party."



Rev. Geo. M. Hulme, Evangelist
Sixteen years as pastor and several years an evangelist



W. Ray Penn
Sing Leader and Soloist



Miss Margaret Davis
Accompanist, and Organizer of Children

The Foreign Mission Board's Functions and Reliability

THE FOREIGN MISSION BOARD of the Southern Baptist Convention is the organization and corporation which the Southern Baptist Convention has created and empowered to receive, hold and administer money and estates for Foreign Missions. Since this is true and the Convention expects the Foreign Mission Board to solicit gifts in money and estates for the work which the Board is appointed to study and conduct, it is fitting that certain facts should be given to the Baptist brotherhood and sisterhood, and that these facts should be kept in mind.

A Dozen Important Facts

FACT ONE. The Foreign Mission Board is seventy-nine years old, May 1845-May 1924.

FACT TWO. It has been located in the City of Richmond for the whole period of its existence.

FACT THREE. It is incorporated under the corporation laws of Virginia. This State has a Corporation Commission under which all financial corporations secure their charters and have their financial reliability certified.

FACT FOUR. This Board is a Ten Million Dollar Corporation under as secure a charter as Virginia can give any corporation.

FACT FIVE. In addition to its lawful charter which gives it the same guarantee that is given other financial concerns, this Board is backed by the religious conscience of more than three million white Baptists in the Southern States. If, as the banks say, moral security is better than collateral, this Board has good credit.

FACT SIX. During the existence of this Board thousands of banks and other financial corporations have failed throughout the South, but no one has ever lost a dollar by this Board, although it has been in operation seventy-nine years and has done kingdom business of millions of dollars in a large part of the world. Moreover, there is not, to our knowledge, an instance in the history of the Baptist denomination of a mission board of the regular organized work defaulting for so much as a penny or becoming insolvent.

FACT SEVEN. The Board has a system of bookkeeping which stands approved by the highest authority in certified public accounting, and a man for Treasurer who has experience in banking methods, is a Baptist church member and Sunday School attendant, and is, besides, bonded by a responsible bonding company.

FACT EIGHT. The Treasurer's accounts are subject to the scrutiny of the Board which receives monthly reports from him, are audited by a certified accountant who is not a member of the Board, and the accounts of the Treasurer and Auditor are approved annually by the Southern Baptist Convention.

FACT NINE. The Foreign Mission Board is composed of men (and now two women) who have been carefully selected because of their Christian character, their representative standing among Southern Baptists, and their intelligent and devoted interest in Foreign Missions.

FACT TEN. The Board is composed of some of the leading Baptist pastors of the South, some of the best business and professional talent of Richmond and the South, including banking and investment talent of the highest order.

FACT ELEVEN. These Board members love and live to serve the Baptist denomination and Foreign Missions, to safeguard foreign mission investments and to promote foreign mission interests; and not one of these board members has ever been offered or accepted a dollar for his or her services.

FACT TWELVE. The Board has educational institutions, hospitals, etc., with as great needs and as great fields for service as any such institutions at home, besides the evangelistic and other phases of the great work. Southern Baptists have made the Foreign Mission Board responsible for their very largest task and should now give the Board some of their largest gifts.

NOTE:—The Legal Title of the Board Is:

Foreign Mission Board of the Southern Baptist Convention

Correspondence is invited from those who are interested in any of these forms of investment, by J. F. Love, Corresponding Secretary, Box 1595, Richmond, Virginia.

The Board's Appeal to the Denomination

¶ The Board solicits financial support for Foreign Missions in three forms as follows:

- (1) In cash gifts to Foreign Missions.
- (2) In estates and bequests. Bequests can be made to the Board for Foreign Missions as such, or to the Board for one of its Colleges, Seminaries, or Publishing Houses, or the will may convey the bequest to the Board as a Memorial Endowment of the Board for all its work or for Evangelism, or one of its institutions.
- (3) Investment in Annuity Bonds. The Board issues Annuity Bonds at a good rate of interest for money upon which donors must have interest while they live, but which they would have serve Foreign Missions after they are dead. Money put into an Annuity Bond is without expense of commissions or other legal fees and interest is paid semi-annually.

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.

TENNESSEE COLLEGE GLEE CLUB CAPTIVATES NASHVILLE AUDIENCE.

There was hardly a young woman seated in the Edgefield Baptist Church on the night of January 28, who did not long to go to our great woman's college at Murfreesboro. The 33 young women of Tennessee College Glee Club took their audience by storm in their brilliant concert which they gave before a large audience of more than 600 which overflowed the church auditorium and filled the Sunday school room. Young or old, gray-beard or tiny child, all were delighted. Those who are musically gifted were wonderfully delighted at the soulful singing of Mrs. Lucille Byrn Reagor, the daughter of Mr. C. H. Byrn, who is so much loved among Baptist laymen, and at the unusual violin solos by Miss Rubye Taylor, and the brilliant piano playing by Miss Violet Gross, to say nothing of the remarkable vocal effects which Director Blake Carlton secured from his gifted Glee Club.

The little children clapped their hands at the songs: "Mr. Boogaman" and "The Big Brown Bear."

If our friends in Middle Tennessee had any idea what a splendid concert these young ladies put on, they would deluge the Tennessee College Glee Club with invitations to give concerts in their churches. If you ever have them once in your town you will want them a second time, for they capture their audiences.

We were so gratified at the womanly conduct, gracious behavior, and winning ways of our young college women. They make a splendid impression everywhere they appear. Tennessee College has an atmosphere of refinement which leaves its inevitable stamp on every young woman who comes under its influence.

CARSON AND NEWMAN BOYS LOOK FORWARD TO CONFERRING OF THE CUP.

At the November State Convention, at Martin, Rev. U. S. Thomass of St. Elmo, offered a handsome silver cup to be contested for annually by the debaters from Union University and Carson and Newman College. The Jefferson City boys won this year and Rev. U. S. Thomas is soon to go to Jefferson City to present the cup.

SHALL CARSON AND NEWMAN RECEIVE THE \$110,000?

Carson and Newman College lacks only a comparatively small sum now of having the

\$500,000 endowment necessary for meeting the standards of The Southern Association of Colleges and Secondary Schools, and we sincerely hope to see her receive membership at the very next meeting. The Rockefeller Board has offered \$75,000 and Mr. Blanc, of Knoxville, has promised \$35,000, a total of \$110,000, provided, Carson and Newman College can raise \$125,000 before July 1, 1924. This would mean the complete turning point for our great East Tennessee college and Baptists must make, and we know will make, great sacrifices to help Carson and Newman win this sum. Every dollar that a friend of the college gives will add nearly another dollar from these other sources and we earnestly beg our friends to rally enthusiastically to the support of Carson and Newman in this great opportunity which confronts her.

STREET PREACHING AT UNION UNIVERSITY.

As far away as Dyersburg, the traveling public has been heard to praise the street preaching of Union University boys because of their love for the Master and their desire to spread the Kingdom. Our preacher boys at Jackson go down to the city's crowded corners and sing and preach and pray. It is having an unusual influence upon the city. Three men were converted recently; six were converted at another place. The reaction upon the college is pronounced, for a college student who testifies to Jesus on a public thoroughfare is going to live the Christian life on the campus.

There is a wonderful atmosphere developing at our great college since this street preaching began. We wish that gospel mission teams could be invited to come from Jackson to all of the near-by places to do street-preaching under the auspices of local Baptist churches.

When there is such a strong Christian life at Union, we respectfully suggest to our readers that such a place is an ideal educational institution for your boys and girls. There is so much doubt abroad, that a young man or woman is fortunate to be in such a Christian atmosphere.

DENOMINATIONAL CONCENTRATION.

By L. R. Scarborough.

Dr. B. C. Henning, of Atlanta, made a telling point in an address recently, before a group of Baptists when talking about the essentials of victory in our closing year of our great campaign. He said, "Concentration is now needed superlatively." He said that "We must make the raising of twenty-seven million dollars, and thus worthily closing the 75 Million Campaign, the main, masterful, over-ruling, mightiest matter among us." He said, "We must not let anything of whatsoever value get in the way of, or sidetrack, or in anywise interfere with the raising of this great sum of money. We must concentrate on the one great task." I should like to carry this message of concentration to the thought of Southern Baptists, at this time. It is a tremendously important matter. I know here are some causes of great value

and imperative need, such as hospitals, schools, not included in the Campaign—the building of churches, Sunday school equipment, parsonages, and things of this kind. I know how every church almost in the South has grown and new equipment is needed in many hundreds and hundreds of cases; but I beg the brethren in the name of Christ and in the name of our final victory not to allow these, even though greatly important matters, to in anyway sidetrack or get in the way of raising this mammoth amount of money. We raised nearly 17 million dollars the first year after Victory Week. Can we not raise that and then another 10 million on top of it? We can do it and do everything else that needs to be done. It will take great loyalty. It will take the exercise of great self-denial, and in many places the sacrifice of things dear to the local situations; but for Christ's sake and for the sake of worthily finishing this task, are we not willing to do it? Do you not think it would be the exercise of great denominational heroism and loyalty to concentrate on this main thing now and let everything else either be postponed or cared for in a way so as not to interfere with the 75 Million victory. Our Baptist name, our Baptist integrity, even the glory of Christ and all the causes dear to Him and to us are involved in what we do in the next ten months.

A Worthy Example.

That was a fine thing which that Louisiana pastor did, who refused to let his church either raise his salary or present him with an automobile until they paid up their Campaign pledges. It was a heroic and self-denying thing to do; but it brought his people around. He made first things first. If every Baptist in the South would thus concentrate on the 75 Million Campaign, we would come to December, 1924, with a complete victory. May Dr. Henning's message go to the heart of every Southern Baptist. *Concentrate!* Let's let nothing, either denominational, domestic, or selfish in any way get in the way of our paying our pledges, bringing our churches up to their full quotas, our members up to their full pledges, the enlistment of all our new members, until we turn into Christ's treasury 27 million dollars. If we will do this, He will give us many accompanying spiritual blessings.

"Music is a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and impels us for a moment to gaze into it."—*Carlyle.*

"Melody," both vocal and instrumental, is for the rising up of men's hearts, and the sweetening of their affections toward God."—*Hooker.*

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GREETINGS FROM A MISSIONARY
AT HOME.

By J. W. Shepard.

This brief letter is to make known the fact that twenty-five years ago a Tennessee lad went away from his native state and has returned home again to claim the welcome of the parental roof. He has been a kind of prodigal and cannot ask with good grace this favor. But he remembers the good old times of the long ago and the kindly treatment and good graces of the old mother state and comes back to spend awhile.

It is but just that he should give some account of his wanderings, but the story is long and must be abridged in this place to save the patience and good will of old-time friends and leave the way open for making some new ones. Leaving off the first eight years of the period of absence, which was consumed in getting preparation, the last seventeen years have been spent in the service of foreign missions in Brazil. It would not be wise to attempt even a bird's-eye view of the many experiences of these seventeen years in this letter. If the good editor will graciously permit, we will at some time during the months of our furlough which we may spend in your midst, give some brief notes of a few of the many experiences of these years. We have been swept along across these years in the folds as it were of His garment and have felt and seen some wonderful things of His great grace and power. It is a great privilege to be a missionary and bear the greatest message on earth to the waiting multitudes, to see the upturned faces of the teeming millions who wait with eagerness to hear the Word of Life. Great peoples sit in darkness, peoples of inherent greatness.

To have been permitted to start the little school in Rio which is now our beloved college and seminary, to have watched over its infancy with wakeful nights and toilsome days, to have followed its development and growth through youth and see it come to manhood in strength and beauty is a blessing which has been rare. We are thankful, indeed, that God has blessed us in this great privilege.

Now that we are back to spend some months in your fellowship, we confess ourself proud of being a son of the dear old state of Tennessee. It was in Gladeville or near on the old farm that we first saw the light; it was there we first received the eternal light of the Cross into our heart; it was there that God called us into the work of foreign missions and there beneath the old red oak tree that as a timid boy we broke the secret to the anxious father, who had been a foundation layer of the country churches of Wilson, Rutherford and other counties for over fifty years. We have tried to be faithful to those days and that call. We have failed in many things, but God help us to go on to the end.

In Rio de Janeiro, Brazil, our hearts are embedded deeply in the college and seminary which now has about eight hundred pupils and students and about seventy professors and instructors. That work under the blessing of the Lord has grown far more rapidly than we could reasonably expect. Many devoted servants of God are putting their lives into that work now, and a stream of prepared youth goes out continually to refresh the tired ones who labor on year in and year out, missionary and native, in one effort to bring in the new day.

Brazil is a great country of great future, of great natural resources and of a great people. Seventeen years in the heart of the federal capital, that marvelously beautiful metropolis, whose hills are clothed with perennial verdure, whose beautiful buildings of artistic construction tell a tale of the lavish kindness and richness strewn in nature and in man by the Creator, seventeen years in this environ has gripped our hearts and brought us

into serfdom to this people for our Lord.

During the nine months we may be in Nashville, in spite of the studies in education in Peabody, that lovely institution, we desire to be of service to the cause. We are here to rest and work. My wife, who was one of the four young ladies first to study in the Training School in Louisville, joins me in this desire. God has given us six sound children with vigorous appetites and eager minds which take some of our time. But we are here to help stimulate the gospel to the uttermost parts. We ask your prayers on behalf of our dear college and seminary in Rio, in our absence. Dr. A. B. Langston is taking our place in the administration during this year. We hope you will remember him very especially, and also Dr. and Mrs. F. F. Soren, who are bearing the burden of the girls' school, which is the basis of our normal school. We yearn to have you pray for our sixty-five young preachers and sixty young normal school girls who are studying in that institution. We feel that much of the future of the cause is wrapped up in them. Please pardon the drawing out of this letter which started to be brief.

O. C. PEYTON, "A GOOD MINISTER
OF JESUS CHRIST."

By John R. Chiles.

Brother O. C. Peyton died at the Riverside Hospital at Knoxville, Tenn., January 22, 1924. He was born in Virginia and was sixty-nine years of age. He was reared by foster parents, an aunt and her husband, who gave him good care, good teaching and good opportunities to make the most of himself.

As a boy he was bright and learned fast. He became a Christian, joined a Baptist church and in 1875 was licensed to preach. He was educated at Richmond College, graduating in 1876. He taught in high schools in West Virginia for three and a half years; was in newspaper work in Virginia and Maryland for ten years. He was ordained to the ministry in 1891 and became pastor at Manassas, Va., an historic and a good town near Washington City.

He went to the Southern Baptist Theological Seminary and completed a course there in 1898. For one year he was pastor at Wartrace, Tenn. There he was married. His health was not good. So he moved to a small farm near Sweetwater, Tenn., preached some and wrote for religious papers. I can well remember as a boy how I enjoyed the fine and terse paragraphs which came out every week under his name in our "Baptist and Reflector."

He then became pastor at Maryville, Tenn. His ministry there was the turning point in the life of that church. After it passed from the stage of once-a-month preaching, it had had a career of despair and almost hopelessness. It is now a great church with a large Sunday school, a fine worshiping congregation and liberal in its gifts. It began to become stabilized and efficient and acquire standing during the ministry of Brother Peyton. One of the professors in Maryville College, who was a Baptist, said that during that pastorate he was fed on the milk and meat of the Word and grew in grace as at no previous time in his life. That was true of almost the whole church. The pastor lived a blameless life, studied hard, preached faithfully and visited well.

He then went to West Nashville Church for a while; then to Dalton, Ga., for a year. He came back to Tennessee and took the Jonesboro field. There his wife died, and he later married Miss Sallie Thomas, who was one of the most consecrated and efficient women in the church there. The writer succeeded him in that pastorate, and last September returned and conducted funeral services in memory of that devoted wife.

From Jonesboro he went to Mary-

ville for a second pastorate, and from there to the church at Jefferson City, Tenn. Since then he has had the following pastorates, most of them brief: Pulaski and Mendota, Va., Clinton, Chapel Hill and Erin, Tenn., and Pembroke and Big Bone, Ky.

At the last-named place his nerves gave way, and so he decided to buy a home at Jefferson City and return to scenes and friendship here in this state which had always been dearest to him. A surgical operation was performed and he got better. White Pine and Del Rio Churches extended him a call. He accepted and had all preparations made to move to the field. But before the household goods had been taken from the home he was stricken with paralysis. He lingered, frail in body and in mind, for about three years till the Master called him home. During those years the Jefferson City church and some young men in Carson and Newman College were exceedingly kind in assisting the ever-faithful wife to administer to the needs of the enfeebled servant of God. After her death he was removed to the hospital at Knoxville.

Brother Peyton was an exceedingly kind man. There was no thorn or briar anywhere in his ministry. Perhaps he did not have enough of "reprove and rebuke" in his sermon. But he magnified the grace of God and taught people by both precept and example to "love one another."

You see from the above record that he changed pastorates frequently. He did good everywhere he went. He stressed missions and stewardship with what some of the more indifferent members of the churches would think was too much intensity. He nearly always resigned without knowing where he would go. When he would come to even think that a change might be better for the church he did not consider his own interests in the matter at all. But the Holy Spirit was his "bishop," and soon he was called to another field.

He was a loyal man. Every denominational interest received his cooperation and a part of his tithe which he faithfully gave. Every good call found a response from his heart.

Two or three times in his life when his health would not be good he decided to retire, do supply work and religious literary work. He had a gifted pen. But he could not stay long in ease. He had a shepherd heart. Each time he would sell out and go into active service again, except the last when he kept his little home for a place to retire if God should permit him to have a late evening in life's day.

The writer is sure that scores of ministers who knew him and hundreds of members whom he served could join in saying: "The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with me in peace, and turned many away from iniquity." Malachi 2: 6.

Rogersville, Tenn.

FIRST CHURCH, JEFFERSON CITY,
SETS DEFINITE PRAYER
PROGRAM.

By Douglass Hudgins.

The congregation of the First Church of Jefferson in their first prayer meeting of the new year set as a definite goal to pray for five things: First, that the 75-Million Campaign might be a complete success; second, that there might be at least 52 conversions in the church this year; third, that there might be at least twelve young people who would volunteer for definite Christian service; fourth, that at least eighty per cent of the membership might be active in the work of the church; and fifth, that the Carson Newman Campaign for the one hundred and twenty-five thousand dollars might be a success.

This is a great program and was decided upon only after a long period of thought, deliberation and prayer. Under the leadership of our pastor,

Brother Jones, we feel that this all will be answered. Already one of these goals has been reached. With the decision of three more young people last Sunday, Misses Beatrice Adams and Cleo Gamble and Mr. W. O. Gibson, the total of twelve as the goal for volunteers has been realized. We also feel that there are many more who will make this same decision before the year is over.

The Lord's work is moving nicely, and the efforts of the church are now being bent toward the revival meeting that will begin the first Sunday in March. Dr. Fibley Gibson, of Louisville, Ky., will do the preaching, assisted by the pastor. The B.Y.P.U.'s have been reorganized for the spring semester, and the work in the Young People's Department is doing nicely.

"THE ONLY PEOPLE WE HATE"

Hugh S. Wallace

Recently there appeared in The Macon Telegraph this statement: "The only people we hate are those we don't know."

How true that is! And how we ought to ponder that truth in our hearts. As Eugene Field said in his great poem, "If I knew you and you knew me," what a difference it would make in our lives and in the attitude of our hearts toward others.

But the question naturally comes up, How can we know those who won't give us a chance to know them? How can we know the man whom we cannot approach, and who evidences an attitude that repels people from him and makes them feel unwelcome and uncomfortable in such a man's presence? Solomon well said that "A man who would have friends must show himself friendly," and we all know that "Love begets love."

The "Friendly Sign"

On one of the gate posts in front of an old Southern home in Sweetwater, Tennessee, there is a peculiar mark or marking. That marking has been on that gate post for years. And strange to say that the home back of that gate post has always been the stopping point for every TRAMP who passed through that little valley City.

So one day "Grandma Scruggs," now in heaven, asked one of her traveller guests the question, "Can you tell me why it is that every tramp that comes through Sweetwater comes into my house and asks for something to eat?" "Yes'm," the tramp replied: "It is because there is on your gate post 'The Friendly Sign; come with me and look at it.' Taking the old lady out to the front gate he pointed to the strange marking that had been on that post for years. 'Tramps have a language all their own, missis,' he continued, 'and wherever they strike a house where they are kindly treated, they put the 'Friendly Sign' on the gate post so that other tramps passing may know there's a place to stop for something to eat.'

Ah, is not this the secret of it all! If only you and I could have "The Friendly Sign" on our gate posts, on office doors, yea, on our very hearts, and thus tell even the tramps that our houses, our offices, our hearts, are places where every man in need of sympathy or bread can come freely and know that he is wanted and welcome.

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SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

Following is the report of Training Courses by associations. Not so many awards as usual but covered over quite a section of the state.

| Association | Diplomas | Other Awards | Total Awards for Month |
|------------------------|----------|--------------|------------------------|
| Beech River | 19 | 19 | 19 |
| Big Hatchie | 8 | 4 | 12 |
| Central | 2 | 5 | 7 |
| Knox County | 28 | 33 | 61 |
| Nashville | 13 | 13 | 13 |
| Ocoee | 1 | 20 | 21 |
| Robertson County | 1 | 20 | 20 |
| Salem | 1 | 1 | 1 |
| Shelby County | 3 | 3 | 3 |
| Tennessee Valley | 20 | 20 | 20 |
| Wilson County | 6 | 16 | 22 |
| Total all Associations | 46 | 153 | 199 |
| B. Y. P. U. Awards | | | |
| Friendship | 25 | 25 | 25 |
| Jefferson County | 16 | 16 | 16 |
| Knox County | 3 | 3 | 3 |
| Ocoee | 3 | 97 | 100 |
| Shelby County | 14 | 14 | 14 |
| Tennessee Valley | 9 | 10 | 10 |
| Wilson County | 6 | 6 | 6 |
| Total | 54 | 120 | 174 |

| Association | Tithers | Diplomas | Other Awards | Total Awards for Month |
|----------------|---------|----------|--------------|------------------------|
| Stewardship | | | | |
| Beulah | 37 | 39 | 28 | 67 |
| Central | 27 | 31 | 31 | 31 |
| Knox County | 14 | 14 | 14 | 14 |
| Nashville | 1 | 1 | 1 | 1 |
| Riverside | 11 | 1 | 12 | 12 |
| Shelby County | 55 | 55 | 55 | 55 |
| Union | 8 | 8 | 8 | 8 |
| Weakley County | 7 | 22 | 22 | 22 |
| Out of State | 7 | 7 | 7 | 7 |
| Total | 71 | 172 | 45 | 217 |

Total of all awards this month was 590 with Stewardship leading.

The Organized Class Department has not reported yet this month and so we cannot give the registrations this month until next week. Watch for them when they come in.

The Middle Tennessee Simultaneous Bible Conferences are on this week at Tullahoma, Shop Springs, Gallatin, Clarksville, Lawrenceburg and two in West Tennessee at Parsons and Dresden.

Much interest is being manifested in these conferences. Report of these meetings will be made later on.

We would like to call attention to the monthly report of Mr. D. N. Livingstone for January. He has taught seven classes in four different churches, total enrollment 680; 117 examinations, 60 hours taught and one address, three awards by mail. This is a great month's work. His expense account for the entire month was only \$18.69.

The Baptist Church at Tullahoma is laying plans to build a new meeting house to cost something like \$25,000. They want the best that can be had for the money. Nothing short of a real up-to-now Sunday-school house will be adequate. Six hundred in Sunday school is their goal for the next two years.

ORGANIZED CLASS DEPARTMENT

Classes registering during January are as follows:

Senior and Adult

Class No. 12, Deadrick Ave., Knoxville, James Davis, teacher; Alerts, Concord, Shepherd, Miss Lucile Carmichael, teacher; Agoga, Bell Ave., Knoxville, Miss Della Fielden, teacher; The Faithful, Oakdale, Mrs. Charles Gregory, teacher; Fidelis, First, Athens, Mrs. A. W. Foster, teacher; Fidelis, First, Martin, Miss Musa Hall, teacher; Lois, Temple, Memphis, Mrs. Johnson, teacher; Work and Win, Union Ave., Memphis, Mrs. Brantley, teacher; Agoga, Belmont Heights, Nashville, N. F.

Richardson, teacher; Baraga, Belmont Heights, Herbert Baker, teacher.

Intermediate Department

Golden Rule, First, Chattanooga, Alina Anderson, teacher; Fidea Vitae, First, Chattanooga, B.M. Canup, teacher; Daughters of Ruth, First, Chattanooga, Mrs. E. F. Clausel, teacher; King's Messengers, First, Chattanooga, Mrs. E. F. Clausel, teacher; Always Ready, First, Chattanooga, Mrs. Bertie E. Vickers, teacher; Faithful, First, Cowan, Dr. R. A. Whitaker, teacher; Spark Plugs, First, Knoxville, S. E. Hodges, teacher; Daughters of Ruth, Maryville, Olive F. Self, teacher; Volunteer, Concord, Shepherd, Miss Ledford, teacher; King's Daughters, Trimble, Mrs. W. L. Holland, teacher; Enrollment in the Young People and Adults totaled 175; Enrollment in Intermediate, totaled 129; total enrollment of all classes up to date 14,525.

Rev. L. S. Ewton, Springfield writes: "I will be on hand Monday for my part in the conference at Tullahoma. I believe these conferences constitute the biggest thing you have ever done since you have been in the work." I am glad to have this encouraging word from Brother Ewton. We shall have echoes from these conferences after they are over and we sum them up.

TENNESSEE BAPTIST ENCAMPMENT

We have just signed up with the management at Ovoca for the Tennessee Encampment to meet there next July. We have delayed this announcement because of the change in dates since the management of the grounds has been changed into other hands. We had our meetings scheduled in June but they canceled that date but have given us a date in July. The first two days will be given to the State-wide Superintendents' Conference. Following this the B.Y.P.U. Convention and then the Encampment. The State-wide Superintendents' Conference will be July 23 and 24. The B.Y.P.U. State Convention the three days following, July 25, 26 and 27; then the Encampment for the remaining seven days of the contract. We hope to get this program made in a few days and get it before the people before they begin to make plans for their summer's vacation.

Make arrangements now to spend the entire twelve days at Ovoca and have the best time you ever had in your life.

We had our plans and most of the speakers engaged for June but when the dates had to be changed we necessarily had to begin anew. Most of the workers engaged for June could not come in July and we are hard at work now making plans for the new date. We will have as usual a strong program and we must have a great encampment.

Mr. H. L. Brantly, Nashville, writes: "Our Mass Meeting Sunday afternoon at the First Church was a decided success. With thermometer hovering around zero, and Dr. Evans at the Ryman Auditorium, we filled the first floor of the church. We are hoping to have 100 classes in this contest. Don't forget to always let me know when you are passing through Nashville. I need your council."

This contest is based upon the Six-point Record System and is city-wide. Great scheme to arouse enthusiasm.

J. Rochelle Evans, Newport, writes: I have just received the A-1 Award for the B.Y.P.U. of the Second Baptist Church, Newport, and thank you in behalf of the union for it. We will strive to keep up to the standard in the future, and trust you will never have cause to regret the kindness you have shown us.

There are six members of the union who have not missed a Daily Bible Reading, or, in giving, since the union was organized.

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

ANOTHER SECRET OF SUCCESS

We know there are many "secrets of success." This is as it should be. Success seldom if ever depends on a single occurrence, or a single fact. The best B.Y.P.U.'s in Tennessee

have committees that are active. As long as some of the members of your committees are not certain they are committee members, your union is struggling under a fatal handicap.

The duties of the various committees must be attended to if your union performs the maximum Christian service. Why not take this matter up at your next meeting of the Officers? The Manual states plainly what are the duties of the committees. Have it with you at the meeting, and do this job right! You will be rewarded greatly.

PREPARE! PREPARE! PREPARE! FOR THAT STUDY COURSE

Any time that is convenient with the local union is the right time to have a B. Y. P. U. study course. March 9-16 is designated as South-wide Study Course Week. It would be great if you would begin now to prepare to make a big thing of it at that time. Study to know the hidden things of God. "Learn of Me," says our Master. Study to glorify the little things of the Christian life. When we learn to do the little things well, God will give us a bigger thing to do. Study in a class, together. Take a B. Y. P. U. study course!

B Y P U NOTES

INSPIRATION

There was a certain B. Y. P. U. member who was not interested in our Bible Readers Course. He agreed that the Bible is God's Word, but he did not go so far as to recognize that he himself needed to read it. His Bible Readers Leader was faithful. She did the Readings herself, and she prayed and worked to the end that all the members would do them. But he wouldn't!

One day she said to him, "Would you read a letter from me?" Of course he said he would. "Would you read my letters if I should write you every day?" This was becoming interesting! What young gentleman would not read daily letters from a nice young lady?

The letter-writing began. Each day the Bible Readers Leader would write and mail to this young Christian who would not read the Bible

How to Prolong Human Life

One of the best of all ways to do this is to free the mind from anxiety concerning provision for life's declining years.

This is what the Relief System of the Southern Baptist Convention ought to do.

It will, when the churches awaken to the need of an adequate grant for their aged and disabled ministers and missionaries.

Will you help?

A cheque today, a legacy in your will!

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WM. LUNSFORD, D.D.,
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the B. Y. P. U. Scripture for the day. The young man read the letters.

In a short while the young man said, "If you are so anxious to have me do this reading as to trouble yourself to write and mail the copy every day, I am convinced. I will do my Readings hereafter."

There are at least Two Hundred methods a Bible Readers Leader can use in her work of enlisting young Christians in daily Bible Reading. How many have you tried?

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

Now is the Time to Select your Teacher and the Book to be Taught During B. Y. P. U. Study Course Week, March 9-16.

PLAN TO ATTEND THE EAST TENNESSEE BIBLE CONFERENCE NEAREST YOU—FEBRUARY 18-23

Judge Clifford Davis, President of our state B.Y.P.U. Convention and municipal judge of the City of Memphis, spoke at the Bolivar training school last Sunday. The speaker and his message made a profound impression on his large audience. We are exceedingly proud of "Our Cliff."

The Bolivar Training School This Year was one of the finest they have yet had, according to the pastor, Rev. D. L. Sturgis. Nearly 150 awards were merited by those who took the week's work in the Sunday school and B.Y.P.U. school. Miss Zella Mai Collie, Dr. T. W. Gayer, Judge Clifford Davis, Dr. R. E. Guy, and Secretary W. H. Preston were present as speakers and teachers.

Bolivar has a new and modern \$35,000 church with folks who are willing to follow their pastor's leadership far past the point of sacrifice. Little wonder that several attractive fields have recently called the pastor, but in vain.

The Simultaneous Bible Conferences for Middle and West Tennessee are being held this present week with a strong local group of lecturers at each place and visiting speakers. Your state secretary will attend five of these meetings.

One of the finest features of the week's program is the giving of volunteer weeks of work by some of our busiest denominational leaders.

We saw Brother J. F. Neville, on the train Saturday and he reports that the Brush Creek Church had the full evening training service, with a B.Y.P.U. director, and three promising unions, Junior, Intermediate and Senior. Hurrah! for them.

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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.

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B. Y. P. U. QUIZ LEADERS AND WORKERS

By A. C. Kruer.

One of the greatest present needs is Bible study—intelligent, profitable Bible study. This thought should be clear in the minds of B. Y. P. U. workers, especially of quiz leaders. The daily Bible readers' course tends to meet this need, the weekly quiz to further supply it. But we dare not deny that the quiz is the weakest part of our weekly program—too often a failure.

An effort should be made to increase the efficiency of quiz leaders. To this end a survey of this field is being attempted to ascertain the achievements and needs, that, from this information there may come forth some helpful suggestions for quiz leaders, in the form of text book for treatise on the subject. Your co-operation is earnestly solicited. If you are a quiz leader, an ex-quiz leader or are in a position to do so, please answer the following questions as fully, carefully, thoughtfully as you can, and, when you have done so, pass the questions on to someone else who you know can furnish

such information. Let us do all we can to put important activity on a sounder footing.

1. What do you consider to be the object, or objects, of the quiz?
2. What would you say, from your experience, are the qualifications of a good quiz leader?
3. How much time does your union give for the quiz? Is it enough?
4. How many in your union read the readings? How many take part in the quiz? (Give number and percentage of entire membership.)
5. Have you a definite method of conducting quiz? If so, what?
6. How much time do you spend in preparation? What do you do?
7. Are you satisfied with your method? Do you have difficulty?
8. Can you see that anything definite is being accomplished? What?
9. What seems to be the attitude of your union toward the quiz?
10. What, as you see it, are the needs in the field of quiz leading? Do you think that a text book or study course would benefit?
11. Do you like the present system of consecutive readings better than the former plan of skipping around? Why, or why not?
12. How many quiz leaders whom

you have heard have you especially appreciated? Why did you like them?

If you can supply any further information or suggestions do so; pass the questions on to someone else and mail the answers to A. C. Kruer, Box 225, Seminary Hill, Texas. Please give name, address, church, B.Y.P.U. and office, if any in B.Y.P.U., or the standpoint from which you are answering the questions.

McMINN COUNTY

Wetmore: Frank M. Waugh, pastor. "Palm Bearers" Rev. 7: 12, and "God's Warning" Gen. 19: 17. In SS 121, in prayer meeting 55.

Rogers Creek: J. R. Land, pastor. Num. 14: 9; "The Lord is With Us" and "Hibernating Christians. In SS 35, 50 in prayer meeting. One fine young man yields to the Lords call to the ministry.

Athens First: J. H. Ponder, pastor. Sick. In SS 273. New associational work going good. Especially the woman's work.

Mt. Harmony: T. R. Waggoner, pastor. "Simon brought to Jesus" John 1: 42 and "A Friend that Sticketh Closer than a Brother" Job. 18: 24. In SS 51. Large congregations. Elected a deacon for ordination.

North Etowah: F. A. Webb, pastor. Genesis 3:2 and "A Better Hope." In SS 112, in prayer meeting 70, by letter 5.

Etowah, First: A. F. Mahan, pastor. Preaching at both hours by the pastor. 458 in SS. Good attendance in all BYPU's. 3 by letter, 1 baptized. Good day.

Manager (to applicant for office boy vacancy)—"Aren't you the boy who applied for this position two weeks ago?"

Boy—"Yes, sir."

Manager—"And didn't I say I wanted an older boy?"

Boy—"Yes, sir. That's why I'm here now!"

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February Topic: Cuba and Canal Zone.
Home Mission Week of Prayer: March 2-8, 1924.

DIVISIONAL CONVENTIONS.

East Tennessee: Johnson City, April 8, 9.
West Tennessee: Paris, April 14, 15.
Middle Tennessee: Springfield, April 21, 22.

GOING SOMEWHERE.

On Monday, January 21, it was your Secretary's great privilege to be in Lexington. Beech River is the only association in West Tennessee that does not hold quarterly meetings. Lexington was the only active society. We believe that they are going to do some real missionary work in that association. They have a live W. M. S. and can be depended upon. We had splendid attendance at our meeting and much interest was manifested. Friendship Association met Tuesday at Maury Junction. Nine churches were represented. The young superintendent, Mrs. Parks, won the pennant last year for growth in new societies. She is planning to keep it! We were glad to have the school children in the afternoon. We hope for a Sunbeam Band here. I know you would be hungry if I could tell you of the ham, chicken, sausage, souse, pie and cake served at noon. It was truly a country dinner and a great one.

Shelby County held its meeting at McLemore Avenue, Memphis, with 340 registered delegates. It was a real treat to hear West Tennessee's vice president, Mrs. M. G. Bailey, our state president, Mrs. W. J. Cox, and Mrs. Maude Reynolds McClure, former principal of the Training School. A house has been presented to Shelby County W. M. U. for a Good-Will Center, and Mrs. McClure was there to help in establishing this work.

Mrs. Crenshaw, the superintendent, has her work so well organized that it is an inspiration to be in her meeting.

Madison County had its first meeting at west Jackson on Thursday. It rained all day, but 175 came, and under the wise leadership of Mrs. Thompson, the superintendent, the association was fully organized. It was a very great joy to all to have Miss Buchanan with us in this meeting, and also at the Gibson County meeting the next day at Humboldt. She has said to me, "Mary, I pray for you every day." This means everything to me, for I know she prays in faith, believing, and when difficulties have been met successfully I have known that it was in answer to Miss Buchanan's prayers.

Gibson County W. M. U. was organized with all officers. Mrs. E. H. Marriner, who led so successfully Central Association, is now superintendent of Gibson. The Y. W. A. and R. A. of Humboldt gave an interesting playlet showing the fine training they are receiving. Particularly interesting to me was the history of Central W. M. U. told by Mrs. L. H. Tyree, of Trenton, as I organized this association and was in the first quarterly meeting.

Little Hatchie met at Somerville on Saturday. The very fine talks made by the young people stand out as the big thing on that day. I never heard better talks.

A feast of good things was served at every place. We enjoyed it, but we long to see the day when all will do like Madison voted to do—each carry a light lunch, just a sandwich,

and let the hostess church serve the coffee. So many of the hostess church are kept out of the services. Try this plan.

TROUBLE.

In the tour of West Tennessee, I met many people who had experienced deep trouble. One woman lost her daughter five years ago, and even now she spends a portion of each day at the cemetery and is working very hard just to drown her trouble.

Another woman I met who had lost her daughter is giving her life in leading the Y. W. A., trying to help somebody else's daughter.

I met a mother who had lost a son, and she is leading the A. R.'s into beautiful service. Because an only boy was spared in a recent illness a mother has given a home for a Good-Will Center. "The Lord gave, the Lord hath taken away. Blessed be the name of the Lord." Loving service in His name is the best way to heal your broken heart.

TO THE PASTORS.

We know that you have many requests to preach on different themes, but we believe you all will be glad to comply with this one from the W. M. U. On March 2 we ask that you preach a sermon on Missions. This is the beginning of our Week of Prayer for home missions, and we need a stirring message from you.

You are asked to call your entire church to prayer, March 5. You stopped the Germans by your day of prayer. The campaign pledges were won on our knees on the day of prayer, September 26, 1919. Again we call on you to pray all day. This time we must pray for the indifferent, careless one who has failed to pray. If we pray we will pay. On you we depend for the service on March the fifth.

Southwestern District held its meeting on Sunday, January 27. It would not be modest for this scribe to say that they had a good meeting, for between each speaker, Miss Northington was asked to speak on a certain subject. Of course Miss Northington enjoyed it!

The Camden Church was filled all day. The superintendent was kept away because of illness in her family, so Mrs. Gilbert, of Huntington, presided. Camden is wide-awake and we believe will go to full-time preaching next year.

BIG HATCHIE W. M. U.

January 22 dawned clear and cold and, although the roads were almost impassible, full delegations from societies of eight churches—Ripley, Henning, Covington, Brighton, Elfin, Stanton, Liberty and Oak Grove—met in the splendid First Church, Covington. Representatives from some of these, not daunted by bad roads and the impossibility of attending otherwise, had walked four or five miles, eager to be "about our Father's business." All honor to these, our faithful women!

The two devotionals were led in a most helpful way by Mrs. H. W. Tucker and Mrs. James Porter. A gracious welcome was given by Mrs. W. V. Brough and a happy response by Mrs. Jack Alston, of Henning.

During the business meeting the associational Standard of Excellence, as recommended by the Executive Board of State W. M. U., was adopted and set as our goal for the new year.

A letter of appreciation was read

from one of our Margaret Fund students at Carson Newman for check sent her at Christmas. Splendid personal service reports were read, and upon the resignation of Mrs. L. R. Graves, chairman, owing to her removal to another state, Mrs. J. W. Hedge, of Ripley, agreed to fill that office.

All were delighted to have our state president, Mrs. W. J. Cox, attend, bringing us an inspiring message, "W. M. U. Tasks for 1924." She won our hearts, and moved by her earnestness and deep spirituality we were ready to undertake any task "through Christ who strengtheneth me." A solo by Mrs. Julian Walker was much enjoyed. A delicious luncheon was served at the noon hour.

In the afternoon "Jesus Christ and the Modern Challenge" was ably discussed, as follows:

"Science and Religion," Mrs. George McLeod, Ripley.

"Business and Religion," Mrs. John Tucker, Ripley.

"Society and Religion," Mrs. R. M. Jennings, Covington.

"Politics and Religion," Mrs. L. R. Rogers, Henning.

"Women as a Factor in the Development of God's Kingdom" was discussed in an interesting way by Mrs. A. S. White, of Memphis, inspiring us as women to "carry on," believing that "He that wrought us for this very thing is God." 2 Cor. 5: 5.

A demonstration by the Covington Sunbeams, "The Story of Carey," was well rendered, and a quartet of local voices deserves special mention. This was followed by sentence prayers, which brought us to the "end of a perfect day."—Mrs. T. L. Martin, Supt.

A HISTORY OF TEXAS BAPTISTS

By O. L. Hailey

This is a rather pretentious book written by Dr. J. M. Carroll and edited by Dr. J. B. Cranfill and published by the Standard Publishing Company, of Dallas, Texas and sells for \$5.00 a copy.

The author has done a great amount of work in gathering, arranging, and publishing such varied material. He interweaves the civil and religious history of this great Western Empire in such a way as to take the reader back into the earliest days. His presentation of the early history of Texas is really wonderful and romantic and as fascinating as any book of fiction. You live over those stirring and tragic times of the early settlers. You can scarcely speak of Texas in any adequate way without resorting to hyperboles, and to narrate the simple truth would cause the reader to classify the writer as an enthusiast.

You feel the pulse of those early days; you traverse the wide stretches of trackless prairies and camp in lonely places with the pioneer. You see the Indians and the Mexicans and sometimes others who would dispute the rights of an immigrant to settle within the border of Texas.

The Baptists were among the first in anything done for the establishment and maintenance of civilization, good order and religion, from the erection of the "dug-out" and clearing of the virgin soil to the establishment of civilization and society and government. Dr. Carroll has a fine faculty of taking his reader with him through those trying times. His history of the beginnings and of the early times merits most hearty approval and commendation.

But in the latter portions of his narrative one cannot give quite as hearty approval. Possibly it is not at all unnatural, but it is none the less unfortunate, that the author allowed himself to chronicle his own activities and those of peculiar relation to him, with such fullness and emphasis, while he left with little or insufficient mention, much of the important Baptist

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2. Imperative Needs in its Work.
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5. The Greatest Debt in its History!

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

DO IT NOW

OR

LOSSES WILL BE IRRETRIEVABLE.

history in Texas. One cannot easily escape the feeling that from the time when the author and his great brother and those splendid men associated with them, who were the makers of history and were the history, too, appeared on the field, the narrative becomes too biographical, not to say autobiographical.

The present reviewer, after 20 years work in Texas, being associated with the convention, and the Board, and the papers, and taking part in some of the most important periods of Baptist development, is of serious opinion that not ample justice has been done to the Education Board and especially to Dr. A. J. Barton, its matchless, large-visioned and incomparable secretary. No man labored under more trying conditions than did Dr. Barton and the Education Board and yet there are men who will tell you, and show good reason for their judgment, that but for Dr. Barton and the Education Board the whole Education system of Texas would have gone to wreck and the Baptists of Texas would have come out of that disastrous period with not more than two, or at most, three, of their Educational institutions saved for the denominations. Even Sam Marcos Academy, the pride and honor of the gifted author of this history, who was its first president, could not possibly have survived. No man knows this better than the author of the history of Texas Baptists, and yet, Dr. Barton, who saved Texas Baptists educational interests, is given scant mention, and that none too complimentary. Homer just nodded here. But, be it said, to Dr. Carroll's honor that he is too large a man to purposely grieve or neglect any brother.

Much of Texas Baptist history has been made amidst most trying conditions and it was a great task to undertake to set it forth as dispassionately as the gifted author has done. And the caveat on his presentation of the Education Board must not be taken to derogate from the high estimate of the merits of this noble work, as a whole. Texas Baptists should give this history a wide reading and it should have a large circulation outside of Texas. Tennessee had much to do with making of Texas Baptist history and will read this book with avidity.

It is intimated that Dr. Carroll is to publish some other books, the material for which has been partly accumulated in making preparation for this volume. I predict that when such volume appear they will find a wide and interested company of readers.

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.

TO LITTLE EVELYN.

By W. M. H.

God told the angels in Heaven, one day,
That a dear baby girl was coming to stay
With them forever around His heavenly throne,
Where love dwells forever and sorrow's unknown.

This dear little child, though her life
has been brief,
Leaves many a heart that is breaking with grief;
For she was a sunbeam to her daddy and mother,
And brightened the life of many another.

For those that loved her, there'll come a day
When all their tears are wiped away;
For there is a time that's worth all while,
When she meets them in Heaven with her dear little smile.

Webb: Aged fifty-eight years; died August 28, 1923, at his home near Rogersville, Tenn. He was a man true in all the relations of life: a devoted husband, faithful father, good citizen, honest in business, loyal to his church, pure in speech, constant in his devotion, and above all a meek and modest follower of his Lord. He was a member of Rogersville Baptist Church for eighteen years, long a deacon, and for ten years treasurer of the church. At his funeral the auditorium was full, the Sunday-school annexes, the balcony, many stood and still many others could not get into the house at all. It was perhaps the most largely attended funeral that has ever been held in this town—John R. Chiles, Pastor.

Malugen: Sister Donie (Bates) Malugen, fifty-nine years old, professed faith in Christ at the age of twenty years and joined the Cross Road Baptist Church of Hickman County; later moved her membership to the First Church, Centerville. She was a faithful Christian and a true Baptist, a devoted wife and loving mother. She began her married life reading the "Baptist and Reflector,"

and it always found a welcome into her home. She was married to Brother Levi Mulagen in 1885; to their union were born two children. The funeral was conducted Wednesday afternoon, January 17, 1924, at the First Baptist Church by Dr. Barber and the writer in the presence of a house full of sorrowing friends and loved ones.—Alvin L. Bates.

Hamblen: Hugh Hamblen was born in Union County, Tenn., March 7, 1872; died January 21, 1924. He pro-

fessed faith in Jesus Christ and united with the Rutland Baptist Church at about the age of fourteen years. He was married to Miss Kittie Bell Warren, May 1, 1895. To this union were born six children—three sons and three daughters. Three sons and two daughters survive him, as does also his widow and aged mother. His father died many years ago. The writer preached his funeral at the Rutland Baptist Church in the presence of a crowded house of sorrowing friends, relatives and neighbors.—E. W. Stone.

NEW BIBLE BOOKS

Every preacher, Sunday school teacher, Bible student and Christian home should have the following books by Dr. J. B. Tidwell of Baylor University.

"GENESIS OR A STUDY OF THE PLAN OF REDEMPTION." A timely book. A new approach to the subject.

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BAYLOR UNIVERSITY PRESS, Waco, Texas

Soggy Biscuits and Indigestion

From time immemorial, leavening gas has made the "touch" which made the paste of flour and water a digestible food—the staff of life. A flat and soggy loaf or biscuit is an unleavened food. So it is that leavening agents such as yeast or baking powder are employed.

To insure to the American housewife complete leavening of her biscuits, cakes, muffins, etc., which is so important to perfect digestion, the pure food authorities found it wise to require a certain standard of leavening strength in baking powder.

To maintain this guaranty of digestibility—to insure minimum deterioration of leavening strength, baking powder is packed in tin. This prevents absorption of atmospheric moisture. Dampness produces premature reaction in the can—results in loss of leavening gas.

The food official, would properly condemn baking powder if packed in cheap sacks.

But what about self rising flour? It comes to the southern housewife from remote northern mills packed in porous bags. What happens to this mixture of baking materials and flour?

Chemical analysis shows that much of it has lost its leavening strength before it reaches the consumer.

Breadstuffs made with such self-rising flours cannot rise properly—they come to the table heavy, flat, and soggy.

Why don't the pure food officials demand that self-rising flours contain 0.5% leavening gas, the equivalent to the 12% required of baking powder?

Calumet Baking Powder is scientifically and legally correct—the last spoonful is as pure and sure as the first.

Packed in tin—keeps the strength in

PASTORS' CONFERENCES

REPORTED ATTENDANCE, FEB. 3.

| | |
|----------------------------|------|
| Nashville, First | 1503 |
| (Allen Fort class 911) | |
| Chattanooga, First | 979 |
| Knoxville, Bell Ave. | 965 |
| Memphis, First | 868 |
| Memphis, Central | 857 |
| Knoxville, First | 854 |
| Memphis, Bellevue | 780 |
| Knoxville, Fifth Ave. | 765 |
| Memphis, Temple | 761 |
| Jackson, First | 644 |
| Jackson, West | 640 |
| Johnson City, Central | 612 |
| Nashville, Eastland | 606 |
| Chattanooga, Highland Park | 548 |
| Knoxville, Deaderick Ave. | 548 |
| Chattanooga, Tabernacle | 500 |
| Maryville, First | 489 |
| Elizabethton, First | 458 |
| Morristown, First | 446 |
| Knoxville, Lonsdale | 430 |
| Nashville, Immanuel | 426 |
| Memphis, La Bell Place | 407 |
| Nashville, Edgfield | 402 |
| Knoxville, Euclid Ave. | 394 |
| Chattanooga, Avondale | 375 |
| Knoxville, Island Home | 370 |
| Paris, First | 363 |
| Fountain City, Central | 352 |
| Nashville, Belmont Heights | 348 |
| Rockwood, First | 343 |
| Nashville, Judson Memorial | 340 |
| Chattanooga, Central | 339 |
| Chattanooga, East | 324 |
| Martin, First | 311 |
| Chattanooga, North | 303 |

NASHVILLE

Belmont Heights: John D. Freeman, pastor. "Trial of Jesus," and "Feeding the Soul." 348 in SS, 18 in BYPU, 27 in Int. and 29 in Jr. BYPU's, 1 baptized.

Eastland: O. L. Halley, pastor. "The Changeless Christ," and "Difference in Girls." 606 in SS. Good BYPU. Every officer of the school present. Young Men's Class had 142 present.

Edgfield: W. M. Wood, pastor. "How to Become Sons of God," and "The Cause, Consequences and Cure of Unbelief." 402 in SS, 50 in BYPU, 15 in Int. and 23 in Jr. BYPU's. 2 baptisms, 2 professions, 2 baptized.

Judson Memorial: Edward Stubble, supply. 340 in SS, 3 by letter.

Immanuel: Ryland Knight, pastor. "The Foreign Enterprise of Southern Baptists," and "The Opportunity and Obligation in South America," by Dr. W. O. Carver. 426 in SS, 3 under watchcare of church.

Centennial: L. P. Royer, pastor. "The Power of Worship," and "Then We Shall Have Universal Peace." 1 by letter. Excellent congregations at all services.

Grandview: Don Q. Smith, pastor. "The Church Covenant," and "Evening hour devoted to question box." 270 in SS. Good BYPU's. Fine congregations. Presented awards to those taking examinations in SS Training. We now have about 40 holding SS Normal diplomas.

Central: W. C. Golden, supply. "Christ's Promise to Answer Prayer," and "The Title on the Cross." 76 in SS, 28 in BYPU, 20 in Int. and 4 in Jr. BYPU, 1 under watchcare. Three classes enter the contest of Organized Classes.

Third: E. P. Alldredge, supply. "The Five Wonders of the Love of God," and "God's Call to the Careless." 263 in SS.

Seventh: Edgar W. Barnett, pastor. "God," and "Supreme Love." 223 in SS, 20 in BYPU, 29 in Jr. BYPU.

Park Avenue: A. M. Nicholson, pastor. "The Christians Privilege in Prayer," and "Precepts and Promises for Everyday Life." 272 in SS, 27 in BYPU No. 1, and 22 in No. 2, 24 in Int. and 19 in Jr. BYPU, 5 by letter.

17th Ave. Mission: S. E. Loxley, pastor. "Our Refuge," and "What Think Ye of Christ?" 131 in SS, 42 in BYPU, 1 for baptism.

Ceder Lick: E. W. Stone, pastor. "Steadfast Faith."

Grace: J. A. Carmack, pastor. "Love," and "The Only Way of Sal-

vation." 286 in SS, BYPU well attended. Large audiences and a good day.

Calvary: W. H. Vaughn, pastor. 2 Cor. 8: 9, and "The Great Command." 127 in SS, 19 in BYPU, 20 in Int. BYPU.

Bakers Grove: Eli Wright, pastor. "God's Goodness," and "Prepare to Meet Thy God." 40 in SS, 25 in BYPU.

North Edgfield: A. W. Duncan, pastor. Rev T. W. Gayer spoke at the morning hour on "Stewardship of Life, and pastor at evening hour, on "God's Call to Repentance." 264 in SS, 32 in Sr. and 28 in Jr. BYPU, 1 addition.

Lockland: J. C. Miles, pastor. "Some Strange Providences of God," Gen. 39, and "What the Fellow Missed Who Stayed Away From Church." John 20. 283 in SS, good BYPU's, 2 by letter.

KNOXVILLE

First: F. F. Brown, pastor, preached both hours. 854 in SS, 110 in BYPU, 1 by letter.

Smithwood: Chas. P. Jones, pastor. "Christian Fellowship," and "Cleansing Blood." 182 in SS, 65 in BYPU's. Mt. View: J. R. Dykes, pastor. "What We Are to the World," and "Crossing to the Other Side." 161 in SS, 3 by letter.

Central of Bearden: Robt. Humphreys, pastor. "The Foundation of Our Nation," and Mark 16: 7. 4 by baptism.

Bell Avenue: James Allen Smith, pastor. "Development of Character in the Redeemed," and "Building of the Home." 965 in SS, 5 by letter, 6 by baptism.

Fountain City: Neill Acuff, pastor. "The Conditions of Prayer," and "Jewels." 149 in SS.

Beaumont: D. A. Webb, pastor. Rev. R. C. Huston on Heb. 2: 3, and pastor on Matt. 4: 5. 218 in SS. Pastor had to be away on account of a funeral service of Rev. R. C. Perkins daughter, Jackson, Tenn.

Immanuel: A. R. Pedigo, pastor. "Hell Hath Enlarged Himself," and "A Highway Shall Be There." 261 in SS. Good interest and large crowds. Gillespie Avenue: J. K. Smith, pastor. "J. H. O. Clevenger on 'Love,' and 'The Solid Rock.' 206 in SS, 2 by letter. Large crowds, a splendid day.

Euclid Avenue: J. W. Wood, pastor. "Drunkness," Gen. 9: 20, 21, and "The Evil of Our City." 394 in SS, 75 in BYPU. Great day, fine interest.

Sevierville: R. E. Corum, pastor. "Jesus on the Mount of Service," and "Jesus Dealing with a Penitent." Lincoln Park: J. C. Collum, pastor. "Ye Are the Light of the World," and "The Christian Slacker." 275 in SS, 1 by letter.

Central of Fountain City: J. C. Shippe, pastor. "The Second Coming," and "Be Sure Your Sins Will Find You Out." 352 in SS, 132 in BYPU.

Calvary: W. L. Dotson, pastor. "Seven Steps Away From God," and "Seven Steps Back to God." 134 in SS, 88 in BYPU, 1 by letter. A good day.

Oakwood: R. E. Grimsley, pastor. "The Virgin Birth," and "The Vicarious Atonement." 290 in SS.

Island Home: C. D. Creamsman, pastor. "Beggings For Reconciliation," and "The Sin of Presumption." 370 in SS, 144 in BYPU. Good day.

Inskip W. D. Hutton, pastor. Gen. 6: 6, and Mark 16: 7. 130 in SS, 45 in BYPU. One conversion. Excellent day. SS collected \$21.50.

Lonsdale: W. A. Atchley, pastor. "Limiting Christ," and "The Law of Increase." 430 in SS, 140 in BYPU, 49 Sunbeams.

Deaderick Avenue: Jno. W. Clark, pastor. "The One Church," and "Li-quor, Lawyers, Courts and Crime." 548 in SS, 2 by letter.

Grove City: D. W. Lindsay, pastor. "Lying to the Holy Ghost," and "The

Ark. A Type of Christ." 179 in SS, 30 in BYPU, 2 by letter, 1 conversion, 1 approved for baptism.

Clinton: C. A. Ladd, pastor. "Process of Christian Growth," and "The Man Who Refreshed Paul." 226 in SS, 50 in BYPU.

Washington Pike: J. A. Lockhart, pastor. "Knowledge of God," and "A Crown of Thorns." 132 in SS, 42 in BYPU.

Fifth Avenue: J. L. Dance, pastor. "Some Rules of Success in Kingdom Affairs," and "What Shall I Do With Jesus?" 765 in SS, 4 by letter.

MEMPHIS

La Belle Place: Pastor D. A. Ellis spoke at both hours to great congregations. 407 in SS, 3 received for baptism, 2 by letter. Great interest in BYPU.

Bellevue: Pastor Bostick preached. 780 in SS, 3 by letter, 1 baptized.

Central: Pastor preached. 857 in SS, 5 for baptism, 6 by letter, 5 baptized.

First: Pastor Boone preached. 868 in SS, 3 by letter. Gracious day. Eastern Heights: J. W. Leigh, pastor. 114 in SS. Two good congregations. Enthusiastic Union. 1 by letter.

Highland Heights: Pastor E. F. Curle preached to fine congregations at both hours. 238 in SS, 3 good BYPU's.

Joseph Papina, Italian Missionary. Times preached, 2; present in SS, 23; families prayed with, 7; tracts distributed, 29; visits made, 40.

Calvary: Pastor spoke both hours. Good services. About 150 in SS, fine BYPU's.

Seventh Street: Pastor I. N. Strother preached. 237 in SS, 2 by letter. Good BYPU's.

Speedway Terrace: Pastor J. O. Hill preached. 164 in SS. Good BYPU's.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours. Good congregations. 45 in SS, 32 in BYPU. Merton Avenue: E. J. Hill, pastor. "The King's Highway," and "Reconciliation." Good service. 200 in SS, 72 in BYPU.

Prescott Memorial: Jas. H. Oakley, pastor. "Prayer," and "Lot in Sodom." 288 in SS, 80 in BYPU. Fine congregations and good spirit.

Forest Hill: Pastor W. L. Smith preached both hours, fine crowds. 64 in SS.

Temple: Pastor spoke at the 11:00 a. m. hour. 761 in SS. Pastor will be absent during the week attending Bible Conference.

Boulevard: Mr. Clyde C. Coulter spoke in the morning on "Lepers." Pastor W. H. Wright preached at night one forward for prayer. 244 in SS, 3 splendid BYPU's. Large congregations. Bro. Coulter preached at Capleville in the afternoon.

Hollywood: Pastor Neel preached. 122 in SS, 1 by letter. 2 good BYPU's.

New South Memphis: Pastor preached both hours to large crowds. Money raised for 26 windows. \$260 in 15 minutes. 4 forward for prayer. New basement is being plastered. 107 in SS, 3 good unions, 1 funeral.

Bartlett: Rev. O. A. Utley, pastor. "Did Judas Take the Lord's Supper?" and Phil. 4: 19. Good day. 75 in SS.

Eudora: H. T. Whaley, pastor. spoke both hours. 46 in SS. Fine spirit.

CHATTANOOGA

Highland Park: J. B. Phillips, pastor. "What would Jesus do with my Life?" and "What is Death?" in SS 548. 3 joined the church.

Central: W. L. Pickard, pastor. "Our Missionary Privilege" and "Miracles of Faith." Received by letter 1 in SS 339, over 100 in BYPU. Great Missionary Prayer meeting pastor in conference at Clarksville this week.

Daisy: J. A. Maples, pastor. "God's People in God's Service" and "A World wide invitation to Sinners." in SS 114, 36 in Jr. BYPU. Pastor preached at Soddy at 3 P. M. One saved.

Bell Ave: G. W. Cox, pastor. "Final Perseverance of Saints" and "God

Blocking the Road to Hell." Received by letter 5, 210 in SS, 40 in BYPU. There was a call extended to G. W. Cox, pastor at Jasper for the last 6 years. He has accepted the call and will start on the field next Sunday.

Oak Grove Tabernacle: W. C. Talant, pastor. "Elijah's Hiding Place" and "Where Satan had a Seat." in SS 126, 45 in BYPU. Splendid outlook.

N. Chattanooga: Wm. S. Keese, pastor. "Moses, the Ideal Statesman" and "Chance Hearing of Gospel." in SS 308, 87 in BYPU. Senior BYPU reported 100 per cent in Bible reading.

Chamberlain Ave: G. T. King, pastor. "Stewardship" and "Redemption." in SS 159.

Tabernacle: T. W. Callaway, pastor. "Going Forward." Preaching in evening by Dr. L. R. Scarborough on 75 Million. In SS 500, 139 in BYPU. Our church is going to do its best this year to raise its pledge on 75 Million.

E. Chattanooga: J. N. Bull, pastor. "The Church in Thyatira" and "The Location and Occupation of Jesus." in SS 324, 3 in BYPU.

Lebanon (Cleveland): A. T. Hayes, pastor. "Preach the Word" and "Take ye away the Stone." in SS 93. Insisted on Victory for 75 Million. Bible chapters 1082. Much interest manifested. Roll away every stone in the way.

Alton Park: J. T. Smith, pastor. "Happy is he that has the God for his help" and "Jesus come to destroy sin." in SS 170, good BYPU.

Avondale: T. G. Davis, pastor. "Faith's Foundation" and "The Baptism of Jesus." in SS 375, good BYPU.

First: John W. Inzer, pastor. Dr. L. R. Scarborough, A. M., pastor, evening, on "Christ the end of the Law." Received by letter 5, baptized 8, 977 in SS, 101 in BYPU. Great Mass meeting at 3:00 o'clock with all the Baptist churches of the city and suburbs coming together to hear Dr. Scarborough in a great inspirational address. has been a notable increase in the

MISCELLANEOUS

Maryville, First: J. R. Johnson, pastor. Preached at both services. 4 by letter. 480 in SS.

Centerville: A. L. Bates, pastor. SS and two BYPU's. Preaching at Hohenwald, "The Christian Light" and "The Withdrawal of the Holy Spirit." 1 by letter. Organized SS.

First, Rockwood: L. W. Clark, pastor. "Meat of Saul," and "Saul's Vision." 343 in SS, 2 by letter. Splendid day.

Cross Creek Indian Mound, Tennessee: Rev. Clifton F. Bridges, of Lafayette, Ky. supplied. "A Missionary Baptist Interpretation of Bible Doctrine," and "Queen Esther." Bro. Bridges is supplying until a pastor is duly elected. It is probable that he will be called as pastor at an early date. The membership is looking forward to the annual protracted meeting which will be conducted again this year by Dr. J. M. Walker, pastor of the First Baptist Church of Aberdeen, Mississippi.

Monterey, First: W. M. Griffith, pastor. "The Day of Revelation of the Mysteries of Jesus Christ," and "One Good Deed Worth Many Arguments." Good congregations at both hours. In SS 255. Our prayer meeting attendance is around 75.

Kingston: W. C. Creamsman, pastor. "Persuading Men," and "Getting Through to Jesus." Afternoon service in the County prison. 135 in SS, 56 in BYPU, 4 conversions. Preaching services well attended and good interest.

Morristown, First: J. Harvey Deere, pastor. "Why Jesus Must Die," and "Sampson Grieving in Prison." 446 in SS. Large congregations.

Lenoir City, First: E. G. Johnston, pastor. "Justification," fourth of series of sermons on Baptist doctrine, and "The Adversary." 267 in SS.

Ocoee: R. A. Thomas, pastor. "Stewardship," and "The Atonement." SS offering amounted to \$32.56. Organized Senior BYPU on group plan with 60 present.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Dr. Marshall Craig, of the First Church, Petersburg, Va., preached in a revival at Furman University, Greenville, S. C., January 7 to 15. Almost every man on the campus took a definite stand for Christ. Thank God for colleges where such work can go on!

The Baptist Tabernacle, Atlanta, Ga., Dr. J. W. Ham, pastor, is to have its twenty-fourth annual Bible Conference, March 2 to 9. Drs. Geo. W. Truett, E. Y. Mullens, Len G. Broughton, A. T. Robertson and Curtis Lee Laws have been secured to speak daily.

The Northfield Summer Conference, of which Mr. W. R. Moody, son of the late D. L. Moody is director, is to hear Drs. Harry Emerson Fosdick and Harry S. Coffin, both of whom deny the virgin birth of Jesus. It doesn't take a prophet to declare what a dark future stares the Northfield Conference in the face if that sort of policy is maintained. Oh for Dwight L. Moody again!

All honor to Gov. H. L. Whitfield, of Mississippi! When recently inaugurated, the usual inaugural ball, or hugging match, was pulled, but without the presence of Gov. Whitfield. A daily paper, said it was because he is "a strict Baptist." May his tribe increase!

Drs. Geo. W. Truett, L. R. Scarborough and J. Frank Norris, three giant Texas preachers, have been asked by the Executive Board of that State to tour the State in the interest of the 75 Million Campaign. They will accomplish much good.

The venerable Dr. R. H. Pitt, of the Religious Herald is having a lively time criticizing the various State Mission Boards that have altered the per cent of the 75 Million Campaign funds for South-wide objects. Editor J. S. Compere of the "Baptist Advance" hotly replies in behalf of Arkansas and says: "What moral right has a man to sit up in his office without attending the meetings of the conservative commission and bring wholesale charges of moral crookedness against all the balance?" Amen!

Fire some weeks ago destroyed one of the main buildings of the Arkansas Baptist Orphan's Home at Monticello. The First Church, Fort Smith, Ark., Rev. B. V. Ferguson pastor, made a contribution of \$836 toward a new building, on a recent Sunday. This

is above the 75 Million Campaign pledges.

N. T. Tull, of Jackson, Miss., a member of the committee on Correlating Southern Baptist Activities, suggests a plan of grouping these activities under three general heads of teaching, preaching and healing. This will call for three Boards the Southern Baptist Education Board the Mission Board and the Social Service Board and a Publishing House to serve each Board, impartially and the Southern Baptist Constituency as a whole. His plan is decidedly the most sensible and practical we have seen for the re-adjustment of Southern Baptist activities. The Lord knows they need it. The present over-lapping of Board functions is a waste of energy and money.

Dr. T. W. Young, the popular pastor of the First Church, Corinth Miss., has been asked by the Advisory Board of the church to do the preaching in a revival beginning April 1, which will be the anniversary of his third year as pastor. Charles Butler will lead the music.

The Central Church, New York, N. Y., loses its pastor, Dr. Frank M. Goodchild, after he had served the church for twenty-eight and a half years. He is one of the outstanding pastors in the Northern Baptist Convention.

After serving the Red River Church at Adams, Tenn., for five years Rev. R. A. Johns has resigned to accept a call to Trenton, Ky. We regret his removal from Tennessee.

Dr. B. W. Vining, of Dallas, Texas, has been called to the care of the First church, Beaumont, Texas, succeeding Dr. A. E. Booth. Dr. Vining's decision has not been announced.

The request of Dr. Caleb A. Ridley of Atlanta, Ga., to be re-instated as a member of the Atlanta Baptist Ministers' Conference after having been excluded for conduct unbecoming in a minister, was granted by that body, only two pastors, Drs. C. W. Daniel and W. H. Major opposing it. They dissented on the ground that sufficient time had not elapsed for Dr. Ridley to establish the permanency of his reclamation.

Dr. F. W. Eberhardt has been recalled as pastor of the church at Georgetown, Ky., and has accepted. He resigned last September because of ill-health, but an operation in the Missouri Baptist Hospital has made him practically a new man and his old flock demanded his services again.

Rev. J. H. Buchanan, of the First Church, Paris, Tenn., is delighting his people with a series of sermons on "The Divinity of Christ in the Gospel of John." His last sermon was on "Circumstantial Evidence," as found in the seven miracles of John. There interest of his large congregations during these sermons.

The Southern Baptist Educational Association in session in Memphis, Tenn., last week registered a protest against abolishing the Education Board of Birmingham, Ala., which is being agitated by many Southern Baptists. It was urged by the Association that educators be put on this board, instead of business men who are not familiar with the problems of education. But business men are familiar with education's greatest problem, putting up the cash for the 119 Southern Baptist Schools. They ought to say whether or not the overhead expense of maintaining a Board which has practically nothing to do should be continued.

Rev. E. E. Bullard, who has been working under the State Mission Board in Kentucky, has accepted the care of the church at Lumberton, Miss. He is a World War veteran and a native of Mississippi.

Rev. H. W. Ellis of Immanuel Church, Paducah, Ky., has been called to the care of the Second Church, Jackson, Tenn., to succeed Dr. E. K. Cox, and the Jackson saints hope he accepts.

Rev. Lum H. Hall of Martin, Tenn., is to have a Bible Institute with his church at Bradford, Tenn., Feb. 21-24. He is preparing the program and knows exactly how to do that for the edification and inspiration of his people.

A committee from the First Church, La Follette, Tenn., has closed the deal for five lots on the South side of Central Avenue, that city, for church property. The church and Sunday school have both outgrown the building. The church has prospered so signally under the leadership

of Rev. D. B. Bowers, that a new church is made imperative. Tentative plans call for a building approximating in cost between \$40,000 and \$50,000.

Baylor College, Belton, Texas, has 1,000 girls as students. Of this number 16 are Methodists, and ten other denominations are represented. There are 6 Catholic girls in the school. Of course the Baptists outnumbered all others by far.

Dr. George W. Truett, of Dallas, Texas, is holding this week with the First Church, Galveston, Texas, Rev. B. F. Adams, pastor, an intensive evangelistic campaign of five days. We look for gracious results.

Dr. Geo. W. Truett, of Dallas, Texas, is to assist his son-in-law, Rev. Lyn Claybrook in a revival with the First Church, Canyon, Texas, March 30-April 13. Canyon is the location of the West Texas State Teachers' College, with an enrollment of over 800 students, with about 300 Baptists. A great opportunity!

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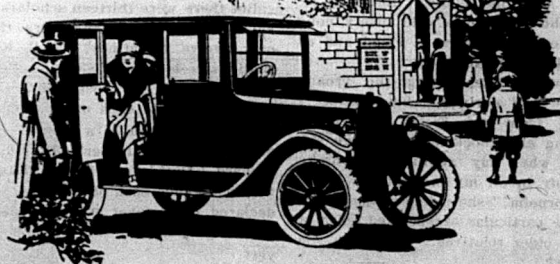
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THE SOUL OF A CHILD

"The soul of a child is the liveliest flower

That grows in the garden of God. Its climb from weakness to knowledge and power

To the sky from the clay and clod. To beauty and sweetness it grows under care,

Neglected, 'tis ragged and wild. 'Tis a planz that is tender, but wondrously rare—

The sweet, wistful soul of a child.

Be tender, O Gardener, and give it its share

Of moisture, of warmth, and of light.

And let it not lack for thy pains-taking care

To protect it from frost and from blight.

A glad day shall come when its bloom will unfold—

It will seem that an angel has smiled.

Reflecting a beauty and sweetness untold.

In the sensitive soul of a child."

SISTERLY AFFECTION THAT REALLY COUNTED

The Olympians never understood. They were too old and settled in their elderly ways. They had ideas of property and value and usefulness, all of them terms that no child can or cares to really apprehend.

I had broken my doll's cradle. How, I do not know. It merely broke in the incomprehensible manner of toys. It was no one's fault—certainly not time. For that reason I was not punished, merely given that grieved survey, the shocked surprise which hurts so disagreeably—far harder to bear than a good swift punishment, the harder to endure because the matter is not thereby settled in clean, retributory action. The grieved, shocked-surprise method of reaching a child, I have since reflected, works all to well. The grief, the shock, the surprise, any baby could penetrate their smug histrionism. But their atmosphere is a bleak, cold misery, none the less formless as a cloud and as impossible to combat.

I was contemplating the broken cradle and deriving what comfort I could from old Elsie, inarticulate, staring and shock-headed though she was, when my aunt's voice broke sharply in on my meditation.

"Cornelia!" she called to my sister, in the particular exasperated voice of one's older relatives. "What are you doing?"

My little sister did not answer and the voice went on and a hardness crept into it.

"I saw you deliberately break your cradle. Come here Cornelia. Why did you do it?"

I edged to the doorway and watched little Cornelia, standing straight and stocky before the tribunal of the Olympians. Her blue eyes went straight to those of her judge. She had nothing to hide and nothing to explain.

"Because we are sisters," she said. Nothing shook her from her defense.

She had done it deliberately. She admitted it. She knew that cradles cost money. Yes, she admitted that. What would her dolly do? Well, Betsey's doll had no bed, either.

When the punishment was over and the hour alone in her own room to think over her sin was at an end, Cornelia and I, with our cradleless children, departed for a place back in the bushes which no hair-netted Olympian could possibly penetrate.

We did not discuss the difference between my "accident" and her "de-

liberate" sin—it was a fine distinction that did not register in this case. But we had, I remember, a thoroughly satisfying quarrel, all by ourselves. And I shall never forget the balm it was to my soul to have her share my sorrows. If no one else understood, it did not matter. It was just as simple as that. We were sisters. —Eliza Wynkoop, in The Designer.

Why is a watch like a river?
Because it doesn't run long without winding.



SCOTCH COLLIE: THE FARMER'S FRIEND AND THE CHILDREN'S PLAYMATE.

Boys and Girls

PEGGY PARKER'S VALENTINE DAY SURPRISE

By Minnie Leona Upton

It was the thirteenth of February. Peggy Parker had been making valentines in her spare time for weeks. She had gilt paper and silver paper, and red paper and blue paper and pink paper, and silver paint, and gold paint, and paper lace. All the bright, butterfly-gay things were spread out on her father's desk. He said it looked like a valentine shop.

But there were thirteen scholars besides Peggy. Then why were there only twelve valentines? Well, Kitty Hollis was left out. She and Peggy had quarreled the week before, and hadn't spoken to each other since. It wasn't very much of a quarrel—just about which one's father had the finest orchard. But before it was finished they had called each other names, and declared they never would speak to each other again. And they hadn't yet!

"And I won't!" said Peggy to herself, as she laid the twelve school valentines in two shining rows. "Catch me sending her a valentine after the way she's acted!"

And yet—that bunch of valentines did not look right to her at all. Thirteen would have pleased her much better. But she stuck out her chin, and said, "I won't!" for the third time.

Peggy usually sent all her valentines by mail. But this year she had used all her valentine money for paper and paints, so she had none left for stamps.

So she started for school very early next day, not even waiting for Johnny Horner at Goose Lane. It was long before the R. F. D. postman would be around, too. There was no one at the schoolhouse except Miss Merriweather and Peggy had all the valentines placed on the desks before a single scholar appeared. But they all came several minutes before school time, so they had plenty of time to open their valentines and admire them before the bell rang. Kitty Hollis fussed with her ink, and pencils, and books, and tried her best not to look like the only little girl in the room without a valentine. But Peggy couldn't help seeing a tear splash on her cheek as she took her seat. It made her feel so queer. She managed to keep at a distance from Kitty during the intermission and noon games.

She hurried home as soon as school closed, for she was anxious to see what the postman had brought her. A dainty little heap of valentines waited her. But there was one she opened first of all. The address was in "Kitty Hollis' queer left-handed writing. And such a lovely valentine as it was! The loveliest one in all the pile!

Surprised? Well, you don't need that I should tell you that Peggy was surprised, almost too much to speak. But after supper she got out all her valentine material again, and made a valentine so much bigger and more beautiful than any one of the twelve that you'd hardly believe it was made by the same girl! And next morning Kitty found it on her desk. And that was the end of one quarrel.—Child's Gem.

SMILES SELECTED

Old Dobbin had his faults, but you didn't have to pour hot water on him to get him started on a cold morning.

Teacher—"Now, Tommy, will you tell us what shape is the earth."

Tommy—"Pretty bad shape, I guess from what dad says."

Book—"Can you give the definition of an orator?"

Private—"Sure. He's a fellow that's always ready to lay down your life for his country."

"Beg pardon, sir, but could you tell me if there is a man living in this hotel with one eye named John Hardy?"

"Maybe I could help you out. Do you know the name of his other eye?"

"Nearly every summer I have a silly spell," admitted Hostetter Smith, "during which I spend practically all the money I have saved up during the year to go away for a few weeks to escape the weather that does not arrive until after I get back."

Tillie was very fond of pleasant days, and at the close of a heavy rain storm petitioned in her prayer for fine weather. When, the next morning, the sun shone bright and clear, she became jubilant and told her prayer to her grandmother.

"Well, dear," said the grandmother to the little girl, "why can't you pray tonight that it may be warmer tomorrow, so that grandma's rheumatism will be better?"

"All right, I will," was the quick response; and that night, as she knelt, she said:

"O Lord, please make it hot for grandma."

Jake was a worthless and improvident fellow. One day he said to the local grocer: "I gotta have a sack of flour; I'm all out, an' my family is starvin'."

"All right, Jake," said the grocer. "If you need a sack of flour and have no money to buy it with, well give you a sack. But see here, Jake, there's a circus coming to town in a few days, and if I give you a sack of flour, are you sure you won't sell it and take your family to the circus?"

"Oh, no!" said Jake. "I got the circus money saved up already."

There is a fine little story of remarkable repartee which Colonel Ingersoll once encountered. It is said that the great infidel came across an old negro scrub-woman reading her Bible.

"Mary, do you believe all you read there?" inquired he. "Do you believe God made man out of dust?"

"Course I does," stoutly declared Mary.

"But suppose it happened to rain and there was nothing but mud?" quizzed the colonel.

"Why sure," retorted the old mammy, "de Lawd den knowed well-nough 'twas jes de right time to make dem lawyers an' infidels."