

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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J. D. MOORE, Editor

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## SOME 75 MILLION CAMPAIGN FIGURES

For Tennessee Baptists to Consider Just Now

By Lloyd T. Wilson, Cor. Secy.

- 1 Receipts first year ..... \$915,077.77
- 2 Receipts second year ..... 672,177.93
- 3 Receipts third year ..... 614,861.08
- 4 Receipts fourth year ..... 494,091.86
- 5 Receipts to date fifth year ... 219,719.06

We should receive at the very lowest \$750,000.00 for this year. This means we must have not less than \$530,000 for the remaining three months on this campaign year. Brethren every where must get busy.

## THE ENDLESS PRAYER.

The following unsigned letter was recently received by a young woman in Nashville:

"February 4th

"The Lord Jesus we pray thee to deliver us from all evil and bring us to live with thee.

"This prayer was sent all over the world. Copy it and send it to nine friends in nine days. On the tenth day you will meet with great joy. It is sent in Jesus' name. All who turn it aside will meet with great misfortune.

"Send date received.

February 4th."

The spirit of this communication is heathenish. Although it is said to have been sent in the name of Jesus, the threat at the close shows conclusively that it was not conceived in the spirit of Jesus. The prayer is selfish throughout; there is no reference whatever to other than the one's own welfare; and the senders evidently mailed it out as a sort of fetish to ward off evil spirits or to win for themselves some good fortune which it promises. Should any of our readers receive such a communication, we advise them to disregard it altogether. The propagation of such a thing is hostile instead of helpful to the real spirit and purposes of prayer.

## ANDERSON'S DEFECTION.

Superintendent, W. H. Anderson, of the New York State Anti-Saloon League, has been convicted in the courts for forgery and has been sentenced to serve not less than one year nor more than two years in Sing Sing prison. It seems that his books showed a diversion of funds, the transfer of the salary account of one of his associates to the expense budget of another. His conviction does not furnish any ammunition to the enemies of prohibition at all. It is merely an instance of a trusted officer being found guilty of abusing the trust committed to him—and the Anti-Saloon League by no means has a monopoly of such misdemeanors. To discredit the cause of Prohibition because of Anderson's conviction would be as unreasonable as to hold the United States Navy responsible for Secretary Denby's alleged malfeasance in office. The fight against liquor

easily survives the defection of even the most gallant and renowned advocate of prohibition.

## INSPIRATION OF THE SCRIPTURES.

Man was first a mechanical product of the Creator's hands, then "God breathed into him the breath of life, and man became a living soul." God's inbreathing made man a distinct, separate and special creation—superior to, and distinguished from, all other forms of life which the Lord God made. "All Scripture is given by inspiration (inbreathing) of God," thus making the Bible a distinct, original and complete Word of God—

superior to, and distinguished from, everything else God has said to men. We see Him in nature and in human affairs only when He is in our eyes as we look on them. The ancients worshipped the Sun, the Moon and other heavenly bodies, and were idolators, because they had not the direct revelation which alone could give information concerning the maker of those things. But with a knowledge of God as the basis of his observations, the Psalmist could sing: "The heavens declare the glory of God, and the firmaments sheweth his handiwork." Without the inspired word of God, the voices of nature would be inarticulate and the language of human affairs an endless babel.



The Sun in Eclipse

## MY DAYS.

By Annie Johnson Flint.

*Thou compassest my path. . . . Thou hast beset me behind and before, and laid thine hand upon me (Psa. 139: 3, 5).*

Thou hast beset me before, and my shrouded To-morrows  
Wait in thy keeping, like angels in gray or in gold,  
Till thou sendest them forth to me, fair with the light of thy presence  
And glad with its joy, as the gates of the morning unfold.  
Never a fear need I have of the gifts they are bringing,  
Never a dread of the gloom or the glory they hold.

Thou hast blest me behind, and my Yesterdays pass from my using  
Into thy keeping, as treasures in lavender laid;  
Never a fear need I have of their backward thrown shadows,  
Never a dread lest they haunt me and make me afraid.  
Thou hast forgiven the sin and forgotten the sinning,  
Thou wilt remember the good in the prayers that I prayed.

Thou hast encompassed my path, and To-day thou art with me,  
Thou art the Way that I walk and the Light on that Way;  
Thine is the hand that is holding and leading and trying,  
Thine is the voice that is bidding me haste or delay;  
Who else but thou, who seest my past and my future,  
Who else can know how my steps should be ordered to-day?  
—Sunday School Times.



# Baptist and Reflector

(Continuing the Baptist Builder.)

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## EDITORIAL

### MEN'S MEETING.

The second South-wide Baptist Men's meeting was held in the First Baptist church of Memphis, Tenn., February 12 to 14. It was our pleasure to be there and to get a close-up view of the spirit and personnel of many of the leading laymen of our Southern Baptist churches. In addition to Mr. Burkhalter's report of the sessions it is our purpose merely to present a general survey of the gathering.

#### Features.

The First Baptist church of Memphis was in every way suited for such a meeting. It has a spacious auditorium which gave ample seating capacity for all the men in attendance and galleries for the accommodation of ladies and visitors. This church has one of the finest Sunday school plants we have ever seen, and by its appointments furnished a proper setting for a meeting of a broadening vision and the deeper consecration.

One feature of the program was the number of speakers absent, which, however, was not greater than should be expected where so many of them are public servants whose duties might forcibly interfere with their engagements. But for every vacant place there was a most acceptable substitute provided.

Laymen set a fine example to the preachers in their strict attendance upon the services. Practically none of them loitered about the church while exercises were going on in the house. Our young people in their annual Convention are like the laymen in this matter. We must acknowledge that preachers are the chief offenders in this respect.

With considerable despatch and yet with all due courtesy, the presiding officers carried forward the various parts of the program, and for the most part did not hesitate to call the speakers down at the expiration

of their time. In our general Conventions where deliberation and administration are characteristic of the sessions, there should be more of this custom practiced. It means a proper hearing for every speaker, and affords special privileges to none.

Among the incidents of the Conference, might be mentioned the presence of Mr. John R. Pepper, of Memphis, one of the most prominent laymen of the Southern Methodist church, who spoke briefly; the thrilling message of Dr. W. B. Bagby, our veteran missionary to Brazil, who related the story of his 43 years in the Sunrise Republic; and the introduction of the Volunteers among the nurses in the Hughla Dockery Home and a young doctor, interne at the Hospital who desires to go to China as a medical missionary. Pastor M. D. Jeffries, of the Hospital, presented twelve young women as the volunteer band among the nurses, one of whom was a Syrian girl who, with lisping English and emotion-swept words, asked for a chance to return to her native land to serve her own people in the cause of our Christ.

Perhaps the most important action taken by the men at this meeting was the adoption of the resolutions introduced by Congressman B. G. Lowery of Mississippi, which contained two clauses: (1) an endorsement of the action of the Executive Committee of the Southern Baptist Convention, recommending that the session in Atlanta take definite action regarding the George Washington University, at Washington, D.C., and (2) providing for a committee, consisting of B. G. Lowery, Miss., W. D. Upshaw, of Ga., and J. H. Anderson, of Tenn., to confer with the Washington brethren regarding the presentation of this matter to the Convention and to co-operate with a like committee of the Convention to take the whole question under advisement.

#### Phases.

Undergirding the discussions throughout was the theme of Stewardship, although it appeared visibly in only one or two topics. In fact it was all the more permeating and pervasive by reason of the fact that it was not given the place of a slogan. Mottoes hanging on the walls of the auditorium fully interpreted the various themes and expressed the different thoughts which were evidently in the minds of the men.

1. *Men and the Devotional Life.* "Christ Pre-eminent" was one of the mottoes. Another bore the inscription: "Private life as well as public life a divine trust." Emphasis was placed on spiritual values in the religious life. The service of Christ was magnified for its intrinsic worth to every man, and in every relation of life. Loyalty to Jesus was held up as primary and essential in every act of service.

2. *Men and the Churches.* Placarded were the words: "The Layman's Duty to his pastor," and a hearty support, faithful co-operation and untiring assistance were urged upon the laymen in their attitude toward their God-appointed leaders. The preaching of the Word was given first place in the scale of importance and the men recognized their position to be none the less important because it is their duty to stand by their pastors as they stand up for progress and development on the part of the churches.

3. *Men and Money.* Of course the laymen were urged to discharge their obligations to Christ by a consecrated use of their means and to dedicate their material prosperity to the furtherance of the causes of Christ. In bold letters one motto was: "Religion in Business" and elsewhere over against it another which urged: "Religious Duty: 'Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.'" Yet the speeches were not overburdened with appeals for the payment of the Lord's part or the giving of money per se. Money was mentioned as a field for the exercise of Christian Stewardship and yet it was not treated as the only one.

4. *Men and the Causes.* In describing the relationship of the laymen to the missionaries and other field workers, the following quotation occupied a prominent place on the walls: "As his part is that goeth to battle, so shall his part be that tarries by the stuff." By the term "part" was evidently meant responsibility as well as privilege; a share of labor as well as reward. The men who stay with the supplies and who furnish them are just as deep in the struggle as the missionaries at the front. They should realize that theirs is a tremendously important place, and without loyalty on their part the front-line workers would fall, if not from opposition in their front from starvation in their rear! Then when victory comes after the battle, those who staid by the stuff share alike with those who have gone afield: they are but different departments of the one body or organization for the overthrow of Satan and the enthronement of Jesus in the hearts of men throughout the world.

### THE MINISTER'S SOCIAL DEVELOPMENT.

Tact is of great practical value to every one whose business brings him into frequent and close associations with his fellows. The minister of the Gospel should possess the social instinct well developed in order to be a "good mixer." His "mixing" should have quality rather than quantity! He must be able to make the point of contact with his people outside the church or else his deliverances from the pulpit will miss them. He should make it easy for them to be at ease with him and yet should retain their highest respect. He must be "God's man" to them, first of all; and at the same time "a man's man" in his relationship to them. An aloofness, or holier-than-thou pose on his part, even if it is unconsciously practiced, would rob him of his influence and power to serve them. Only as he is able to touch the individual in his every-day life can he minister to the spiritual needs of his people and respond to the crying calls of society at large for uplift and betterment.

Congressman W. D. Upshaw, of Georgia, a Baptist layman, has introduced in the House a bill to regulate motion pictures which provides for federal inspection and criticism of scenarios and the working script before a film is produced. His idea is to cut off evil before it is committed rather than to cut it out by censorship after it has been transacted. Good for Upshaw!



## News and Views

We acknowledge receipt of resolutions of appreciation of former pastor, C. H. Cosby, adopted by the Calvary Baptist Church, Alcoa, Tenn.

The seventh annual Bible Institute is to be held at the Trezevant Baptist church, Feb. 27 to March 2. A most attractive program has been provided.

In the Nashville organized class campaign, the two classes which have made 100 per cent to date are the "Pep" class of Central church, and the Baraca class of the 17th ave. Mission.

Rev. Don Q. Smith has been granted a month's vacation by his good people at Grandview Church, Nashville, and will spend it in a much needed rest in Jacksonville, Fla.

Rev. L. P. Royer, Centennial church pastor, Nashville, has the sympathy of his brethren in the death of his brother, W. A. Royer, at Albany, Ala., February 10.

The Religious Education Association is to hold its Twenty-first Annual Convention at Providence, R. I., April 23-26, 1924. The general subject as announced is: "Religious Education and the Family."

One of the most heroic band of givers we have is the church at Petersburg, Tenn., under the pastoral leadership of Bro. J. B. Alexander. The church is not only up on its Campaign pledge but has put \$12,000 cash into the new church building.

The Post Office Department reports the careless addressing of mail matter; the depositing of letters and packages with incomplete, inadequate or incorrect addresses, costs the U. S. Government annually \$1,740,000 which in the final analysis has to be paid by the taxpayers.

We acknowledge receipt of the American Baptist Year Book for 1923, issued by the American Baptist Publication Society, Philadelphia, Pa. 75 cents, edited by Chas. A. Walker. For information concerning Baptists all over the world this is a ready and reliable source.

Bro. W. H. Norrod reports that Rev. M. L. Chambers recently closed a successful revival at Stockton Valley Institute at Helena, Tenn., in which there were twenty conversions and a collection of \$50.00 for the Campaign.

The third series of lectures under the William Cleaves Wilkinson Lectureship at the Northern Baptist Theological Seminary, Chicago, will be delivered March 3-5, by Edwin Charles Dargan, D.D., L.L.D., one of the editors of the Baptist Sunday School Board of Nashville, and former professor of Homiletics, of the Southern Baptist Theological Seminary, Louisville, Ky.

Rev. C. H. Cosby, former pastor of the Calvary Baptist Church, Alcoa, has gone to Alabama, and the church called on Sunday Rev. J. H. Clevenger, of Knoxville. He will arrive on the field and take charge of the work at once.—J. R. Johnson.

The Friendsville Baptist Church, which was organized last fall with thirty-eight members, has about completed a new and attractive church building at a cost of something like \$10,000 and are now on the lookout for a pastor to lead them. They built the church without a pastor, and have been carrying on a good Sunday school and having preaching now and then. It is a plucky band of workers.—J. R. Johnson.

Mrs. M. H. Dodd, beloved mother of Pastor M. E. Dodd of Shreveport, La., died at his home in Shreveport Sunday, February 10, and was buried at her old home at Trenton, Tenn. She was a veritable mother in Israel and although she was stricken in years her home-going will be a bereavement to a host of friends. The Baptist Pastors' Conference at Shreveport formally expressed their sympathy to Dr. and Mrs. Dodd, and they are joined by many loved ones in Tennessee.

Concerning the religious activities of students, the Baptist Bible Institute News for February reports: "During the Second Quarter, ending December 31st, the students reported the following: Addresses, 1,732; professed conversions, 583; persons dealt with, 2,328. These results are gathered from the weekly reports. The average number of professions each week is 73. The daily average professions is 10. New Orleans is our greatest Home Mission Field. The Baptist Bible Institute is making a large contribution to the evangelization of this field through these activities."

We are requested by the Edith Bolling Wilson Mills Federal Council to quote from Mrs. Wilson's letter to General Allen of February 12, concerning the failure of the German embassy to half-mast its flag upon the death of the ex-president, in which she says, "I do not hesitate to express the hope that your fund in aid of helpless German children may continue to find generous support. I am sure Mr. Wilson would not have the devotion and loyalty of the American people whom he loved take on the guise of resentment which might cause suffering if not death among innocent children." While we gladly give publicity to this statement, it is expected that Southern Baptists shall give their relief contributions through our Foreign Mission Board at Richmond, Va.

Dr. L. R. Scarborough, general director of the 75 Million Campaign, had an enthusiastic hearing at Jackson last Sunday, speaking to the Second church, now pastorless, in the morning and at West End church, Dr. R. E. Guy, pastor, in the evening. Both churches manifested large interest in the causes of the Campaign and resolved to do their utmost for them in this final year. The West End church, not only voted to pay its pledges in full but raised \$1,700 additional

as an emergency offering for foreign missions, over and above the Campaign. A fine young fellow professed Christ and united with the church. Monday morning Dr. Scarborough visited Union University in the interest of the Campaign.

### DR. E. K. COX AND WEST TENNESSEE.

By T. W. Gayer.

The Executive Board of our Convention has employed Dr. E. K. Cox to help us until May 1st. He will spend his entire time in West Tennessee. Let the Brethren feel free to call him to assist in laying the Campaign on the hearts of our people and associational leaders will use him in organizing for a spring victory. We are fortunate to be able to have the use of so capable and worthy leader.

I want to ask the men and women all over the state to remember us daily in their prayers. This Campaign is burdening our hearts. So much is at stake. We just must not fail. Pray about your own pledge. If you made no pledge ask the Lord how much you should give. Pray for Dr. Wilson, Dr. Scarborough, Dr. Bryan and all our leaders. There is great danger that some of these great men may break down under the burden.

### STEWARDSHIP NOTES.

By T. W. Gayer.

We were delighted to see so many Tennessee men at the Men's Convention at Memphis. It looked like a Tennessee meeting. We are expecting the men who attended this meeting to take the lead in our work in their churches.

The Stewardship Directors of eight states attended the Memphis Convention. These workers held a profitable conference with Dr. O. E. Bryan, while in Memphis.

Dr. B. W. Vining, Stewardship Director in Texas, says, "The budget system safely and adequately cares for all causes. . . One of the very first things that will be accomplished by the adoption of the budget system of financing will be the paying of an adequate salary to the pastor by each church that adopts it. To illustrate: Two half-time churches in Texas have adopted the budget system of financing and immediately began paying their pastor a salary of \$2,400 and furnishing him a home."

Dr. E. P. Alldredge has worked out some valuable facts concerning the churches and the 75 Million Campaign. His tables show the following general facts:

Churches subscribing . . . . .	16,132
Churches not subscribing but paying . . . . .	4,481
Churches having no part in the Campaign . . . . .	4,479

During March and April we must all go afield for Campaign payments. I believe our people expect to pay these pledges. Many of them have experienced reverses, others have been careless, but this is the last year. We must all pay now. Our delay has caused some of our leaders undeserved sorrow and our missionaries unmeasured sacrifice. Let us halt no longer.



# Contributions

## CREATION VERSUS EVOLUTION.

By Paul R. Hodge.

As no part of our world was entirely unaffected by the great war through which we have passed, so no part of the thinking world is today unaffected by the doctrine of evolution. The majority of people know that a great fight is on, but do not know yet exactly what it is all about, nor what effect it has already had on their thinking or is likely to have on the thinking of their posterity. The by-products of evolutionary thinking creep into our minds subtly and before we are aware it is there. For instance, the man who does not think that God intervenes with the laws of nature to answer the prayers of His people is "first cousin" to an evolutionist in his thinking.

The Bible is a volume of sixty-six books, written by a few Jews; a book which the Jews and the Christian church has for ages claimed to be the revealed Word of God, and that God the one and only true God. Ask any Jew or Christian who their God is, and about the first thing they will think of to describe Him is that He is the Being who "created the heaven and the earth." This marks Him out at once as entirely different from the national and tribal gods of other peoples.

"In the beginning God created the heaven and the earth" is the simple and sublime declaration with which the Bible opens. It is reassuring in these days of confusion, and doubt, and boasting of scientific progress, to reflect that here is one statement of the Bible, at least, which is entirely and forever beyond the realm of scientific investigation. Science cannot enter this realm either to prove or disprove. This matter is grasped by faith only. "Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear" (Heb. 11: 2). Many epithets are being hurled at Genesis 1: 1, and sometimes those who mistake epithets for real scientific facts may think that that citadel is about to fall; but on further reflection they will observe that "scientific investigation" has approached nowhere within gunshot of it.

What does Genesis 1: 1 teach? First, that the God whom the Hebrews worshipped (Elohim) was the creator of the universe and therefore the one God of all the earth. "For all the gods of the heathen are idols; but Jehovah made the heavens." "O Jehovah of hosts, God of Israel . . . thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens" (Psalm 96: 5; Isaiah 37: 16; Jer. 10: 11).

Second, that Jehovah originated the materials of which the universe is constructed. To "create" is to produce something from nothing, and not merely to work over mater-

ials already in existence. If the earth, or the stuff from which it was made, was not created, we are driven to the view that its matter has always existed in one form or another. This theory is known as the eternity of matter. Some like it, but it is well to reflect here again that this is merely speculation, for science (assured knowledge) can neither affirm nor deny.

In the third place, Genesis 1: 1 teaches that the time when God created the heaven and the earth was "in the beginning," i.e. before the time of which nature gives us a record. Geologists—and what theories haven't been built on true or false geology—claim that there are evidences of long ages of millions of years each, during which the earth's crust has been undergoing formation. Even if that were proven, it would only put "in the beginning" further back. This would not disprove the assertion that "in the beginning," whenever that was, God created the heaven and the earth.

### Evolution.

Evolution, per se, is a denial of creation and an attempt to account for the universe and everything in it in some other way. We must remember that the "ape-man" theory is but the smallest part of evolution. Evolution not only holds that the ape and man probably had the same ancestor many thousands of years ago, but also that ALL the animals had a common ancestor; also that all plants had a common ancestor; and that these two "somehow" came from one tiny bit of living matter, which was not living matter, but "somehow" got to be living matter; and furthermore, that the earth itself probably came from the same "lump" with all the other planets and stars, and went through a forming process covering long ages of time; and that back of this "lump" there might have been a nebulous or gaseous substance filling space, which condensed to form matter; that this nebulous substance came from—no one knows what, except that it had to come from something, without any creative act of God to bring it into existence. If we ask where God enters into this process, we learn that He did not come in at all. What then is evolution? *EVOLUTION IS THE DOCTRINE THAT EVERYTHING HAS DEVELOPED BY MEANS OF NATURAL PROCESSES*, natural causes producing natural effects, with no place at all for *SUPERNATURAL* intervention. Supernatural interference is but the imagination of ignorant people to explain things yet mysterious to us. Supernatural forces, with an All-powerful, intelligent God behind them, are the fictions, says the evolutionist, of human imagination. When men saw things in nature they could not readily understand, they "imagined" them to be the work of unseen beings; and thus from their minds God has been evolved and is still evolving.

Evolution would say that if we must admit that there had to be an act of God in creating the universe in the beginning, no matter when that was, no matter whether He called it into existence in the form in which it now exists, or whether in some primitive form from which the present has gradually evolved; in short, if we admit that there ever was a supernatural act of creation, we might

as well admit that He created it essentially in its present form, including the man different species of plants and animals. And here we will agree with the evolutionist, that it would be as easy for God to create each species of plants and animals separately as it would be to create one form from which they were all to develop; and that it would be as easy to create the earth separate from the other planets as it would be to create them all in one lump and then start processes which would cause them to separate by and by. Furthermore, we assert what science cannot disprove, namely that "in the beginning God did create the heaven and the earth." Even if He should have produced but a single cell from which all plants and animals were to evolve, He would have to make that cell the "seed corn of the earth." Biology asserts as one of its fundamental postulates that you can never get out of a thing what is not there in germ. The oak must be in the acorn, the chick in the egg, etc. It is just as reasonable that God created each kind of plant and animal, and then man by a direct act, or that He took an ape and suddenly transformed him into Adam by a supernatural act, if one wishes to think of it in that way, as it would be for Him to create in the beginning one cell from which all plants and animals, and eventually man would naturally "evolve," given the proper environment.

*CAN WE BELIEVE BOTH IN EVOLUTION AND CREATION?* Yes, if by evolution you mean the process by which things vary and change after they have been created by supernatural intervention; but this is not evolution, strictly speaking. The kind of evolution the world is talking about leaves no room for any creation at all. When it does the very reason for the talk ceases. Many have tried to "straddle the fence" by believing in "creative evolution" or "evolutionary creation;" but go back far enough in your thinking and you will arrive either at creation or evolution; and you must then take your choice, as every clear thinker knows. *IF EVOLUTION ACCOUNTS FOR EVERYTHING, WE DO NOT NEED TO THINK OF A CREATION AT ALL; IF THERE WAS ANY CREATION AT ALL, WE DO NOT NEED ANY EVOLUTION TO ACCOUNT FOR THINGS AS WE KNOW THEM.*

The conclusion of the matter is this: If evolution is right, God, if indeed there be a God, has never intervened in the universe and may not be expected to intervene today. All "supernatural" events and miracles, such as the flood, the plagues of Egypt, the virgin birth and physical resurrection of Christ, His second coming, all answers to prayer, all divine guidance, etc., either never did and never will occur, or if they seemed to, these appearances must be explained by purely natural causes which in our ignorance we do not yet understand. But, on the other hand, if creation is right, God not only intervened to originate everything, but He can intervene now to direct and redeem men: the virgin birth and physical resurrection of Christ, answers to prayer, etc., are all admissible and believable, and even natural and reasonable, and to be expected. Evolution, to be con-



805

sistent with itself, must deny all *SUPER-NATURAL* intervention; creation, to be consistent, must admit the possibility of any kind of supernatural event that suits the purpose of a creating God. Thus the Bible will stand or fall with the truthfulness of its first assertion: "In the beginning God created the heaven and the earth." Since this assertion is outside the realm of scientific intervention and challenge, we are still anchored to the rock that cannot be shaken.

### CAN THE AUTONOMY OF THE STATE CONVENTION BE MAINTAINED IN HARMONY WITH GENERAL COOPERATION?

By F. A. Agar in The Baptist.

(In his discussion of the relations of the State Conventions of the North to the Northern Baptist Convention, Dr. Agar treats exactly the relations of the State Conventions of the South to the Southern Baptist Convention—Editor.)

The Baptist has asked me to answer a question that is vital to the future of our Baptist progress, so I must answer it frankly and fearlessly.

"Can the autonomy of the state convention be maintained without losing the advantages of general cooperation?" That is the question I am asked to answer. I have been a state superintendent of several conventions and some of my dearest friends and fellow-workers are now state leaders, so I cannot be charged with ignorance or prejudice. I greatly believe in the work of a state convention and in the leadership of the state secretaries.

The answer to the question depends upon the meaning attached to the words autonomy, cooperation and state convention. If autonomy suggests isolation, independence and autocracy, then cooperation is *not* possible. If cooperation suggests interdependence then a limited autonomy is possible and probable. If we keep in mind that a state convention is a voluntary association of like-minded churches for cooperation in Christian services, then a limited autonomy is to be expected. A state convention cannot be an independent or wholly autonomous body any more than a state can maintain itself in a similar relation in the United States. Its members have interests beyond state bounds. There is autonomy in a state up to a certain point and then autonomy disappears in a measure of subserviency to and cooperation with other bodies. That subserviency of a state to a greater group called the nation includes the state itself which has voluntarily surrendered its independence and autonomy. In other words a citizen operates in the sphere of the state for certain purposes and ends, but those operations are somewhat limited in their scope. Therefore in cooperation with other similar bodies and in the interests of the same citizenship, state autonomy is sacrificed in order to cooperate in other spheres. The autonomy of the state is voluntarily surrendered for the good of a greater number of people. If a voluntary surrender did not take place then we suppose democratic means would have been devised to produce that surrender of state autonomy in order to safeguard the rights of other similar bodies of citizens.

In its real sense, however, the United States is also a limited autonomy for it has voluntarily agreed that its citizenship shall have certain rights and privileges in autonomous realms called states, counties and cities. Democratic decisions, however, control. This limited autonomy is not galling or harmful because it is all in the interest of the same individual citizen and is dictated by a majority in each of the realms concerned. These realms overlap quite often.

If such a state of affairs can work well in secular affairs surely it can be made to produce good results when it is applied to the concerns of a selected group of like-minded people called Christians. Each individual in a local church has voluntarily surrendered autonomy to become a member. Each local church has voluntarily surrendered a measure of autonomy to become a part of that like-minded group called a state convention. In turn the state convention and the church voluntarily related themselves to the Northern Baptist Convention. But in this largest of all groups we have some other interests called boards and societies which belong in part to the same local churches and the same individual Christians, and all of whom have voluntarily surrendered some autonomy for purposes of cooperation with other groups. But let me repeat, in every group in whole or in part is found the same local church and individual with interests at stake.

Will the church spoil its usefulness because in one realm of activity there is jealousy or injury done to other pieces of its own activity and interest? Such a result would be foolish and destructive to all concerned.

Will the church with one movement of its life build up and with some other movement tear down? No, such a thing is preposterous. The will of the majority in each realm would decide the issue according to the measure of autonomy agreed upon for that realm, but in each case the will of the greater area would control the other areas in matters that concern them specifically.

The only thing to be feared is that some agent of the churches in one or other of the realms of activity will grow prideful, quarrelsome, jealous or greedy, and tear down what his employer has been building up and doing elsewhere, by fighting or striving for an unjust and selfish end. In the long run injustice will not rule and pride will defeat itself. A state convention will have and should have a limited autonomy which will be surrendered voluntarily when in cooperation with other like and unlike bodies cooperating in the Northern Baptist Convention. But for a state convention to be autonomous while in cooperation with the national group for various ends is unthinkable. It is, I repeat, unthinkable that autonomy should be so fixed in any board, society, or state convention that the interests of those in that one group should be detrimental to or delimit or control all the same interests of similar people or churches that compose the other cooperating groups. If the agent of the state convention is also to be the agent of the Northern Baptist Convention and vice versa, then both bodies should share in his appointment and control, and if he represented one body in such a manner as to mis-

represent the other groups, then both should help get rid of him.

Autonomy can become autocracy and anarchy and as such it is utterly destructive of cooperation and progress. The good of the greatest number should be the limit of autonomy and should also fix the bases upon which a measure of surrendered autonomy should find happy cooperation with others.

Any trouble or failure that might arise from lack of autonomy, or an autonomy that becomes autocracy and thereby destroys cooperation, usually develops from harmful leadership possessed by exaggerated egoism or selfish aggrandizement, or leadership that endangers the whole in order to make the part go.

The various objectives in the complex realms represented by state convention boards, societies and the Northern Baptist Convention can never be causes for quarrel outside of personal equations, because when analyzed they all represent the identical interests of the same church. A church would not quarrel with itself. Its agents must not differ or quarrel lest they destroy that which they represent. With this in mind a state convention will have autonomy of a limited character, but it will tend more and more to surrender it for cooperative purposes. Christianity means cooperation.

In conclusion it may be well to state four possible bases upon which the churches can build their future cooperative work:

1. That representative government shall be the practice, and the actions of the Northern Baptist Convention when ratified by a majority of the state conventions, boards and societies shall then be considered as acceptable to all.
2. That things shall not be done in one realm at the expense of things in other realms, but all shall prosper or suffer alike.
3. That in every group the elements that are practices of representative democracy shall be maintained and no agent of the local churches shall in any sphere force an issue on another by threats of future cooperation nor maintain a measure of autonomy that prevents cooperation with others.
4. That in every realm of activity the interests of the majority of Christians or churches shall be considered as identical, and shall govern the actions of all their varied agents, all of whom have equal rights of approach to every local church, which is the final arbiter.

### "SCOFFLAW."

This is a new word, for the making of which its author was awarded first place in a contest to get a proper description of the boot-legger, the rum-runner, the "scalawag," the lawless liquor user, the worthless, good-for-nothing fellow—whom most of us have seen but who fortunately belongs to a diminishing tribe. The "outlaw" is the perpetrator of a crime for which the community regards him as a moral derelict—a man who is "with (out law)." The "scofflaw" is the fellow who laughs at the law and treats it as a joke. He is the younger member of the "outlaw" family.



# BAPTIST MEN, IN SOUTHWIDE CONVENTION, RESOLVE TO COMPLETE 75 MILLION CAMPAIGN IN 1924

By Frank E. Burkhalter.

In what all who attended regarded as one of the most helpful and meaningful conventions recently held in the South, Baptist men, assembled at Memphis February 12-14, from every State in the Convention territory, conferred together on practically every phase of Southern Baptist activity and kingdom service and unanimously resolved that the 75 Million Campaign should be completed in 1924. The men not only agreed that this was the most important task now confronting the denomination, but agreed to bring up their own pledges in full, and do all in their power to help bring up their churches, their associations and their states.

The meeting was one of vision, of consecration, of optimism and enthusiasm, and it was felt everywhere that it could not but help set forward every Southern Baptist enterprise. Fostered as it was by the Laymen's Missionary Movement, it was but natural that practical Christian stewardship should find a large place in the discussions and plannings of the conference, and by a natural turn of affairs the completion of the 75 Million Campaign afforded a splendid opportunity for the practical expression of the stewardship of the men—stewardship of time, talents, influence and personality as well as of means.

Here are some of the chief results of the conference:

1. The men, practically 1,000 of whom were in attendance, resolved to complete the payment of their pledges to the Campaign, even though sacrifice is necessary.

2. Congratulated the secretaries of the general boards of the Convention upon their standing loyally behind the campaign program and refusing to encourage special or designated gifts for the work fostered by their boards.

3. Endorsed the special work now being done by the Conservation Commission, the Laymen's Movement and other agencies, seeking to promote a wider and more thorough knowledge of the Bible teaching on stewardship, both of life and substance, with the tithe as a minimum of gifts, and favored weekly offerings by every member of every church to every enterprise of the Kingdom as a vital feature of worship.

4. Requested the Laymen's Movement to formulate and announce a course of study for laymen that shall embrace missions, stewardship and scriptural finance, providing certificates and seals for work done in this direction.

5. Recommended the organization of brotherhoods in local churches with a view to developing the men in active service in their own and among needy congregations near them.

6. Unqualifiedly endorsed such fundamental gospel doctrines as the inspiration and authority of the Bible as the word of God, the virgin birth, sinless life, atoning death, burial, bodily resurrection, ascension and future physical return of Christ.

7. And agreed to get under the whole de-

nominal program, both at home and abroad, and see to it that the great Baptist task is adequately done.

The discussions took a wide range, in so far as subject matter was concerned, for the program embraced home, foreign and state missions, Christian education, hospitals, ministerial aid, orphanages, pastoral support personally and financially, denominational papers, stewardship of every character, and personal evangelism, but through all of the



J. T. Henderson, Knoxville, Tenn.  
Laymen's Secretary.

discussions there was a deep spiritual note that was refreshing in every way. All of the speakers agreed that the one big denominational task was the completion of the 75 Million Campaign in a spiritual manner. The opinion was felt everywhere that God will give Southern Baptists victory in this great undertaking if they will but consecrate themselves anew to him that they may become the human instrumentalities through which the victory may be won.

Some of the men told how they had recently given up their cigars in order that they might be able to put more resources into the advancement of the kingdom of God. Others resolved that they would adopt such a course. Every man caught a vision of larger possibilities in service and went home resolved to do more for the Master.

There were some significant conclusions reached without formal action that are worthy of consideration, for the approval given certain statements from the platform were just as cordially approved as if they

had been adopted by formal resolution. Among these were the following:

1. When men go to church they want to hear the old-fashioned gospel rather than discourses on politics, ethics, philosophy or literature, and where the gospel is preached with power the men will go.

2. Men are more vitally interested in spiritual singing by the congregation than in the operatic performance of a high-priced quartet.

3. No man who loves his Lord can be content with giving less than a tenth of his income to God, and his contribution of his tithe should be made through his local church, leaving special outside objects to be taken care of with offerings.

4. The men who are doing things in the denomination are those who read the denominational papers and are informed on the work, the needs and the opportunities.

5. That denomination which does not educate and train its young people is doomed, so far as wide influence is concerned.

6. Preaching the gospel is still the primary work in foreign missions.

7. That denomination can not impress the world with its message which neglects the cultivation of the home base as represented in state and home missions.

8. A layman is under just as much obligation to help evangelize the world as a preacher is, though the character of his service may be different.

9. There is just as much reason why men should study missions, stewardship and the like and inform themselves on Kingdom enterprises as that women should.

Concerning Dr. Carver's Addresses at Immanuel Baptist church, Nashville, pastor Ryland Knight says: "The series of addresses which Dr. W. O. Carver delivered at Immanuel Baptist Church the first week in February were the most stimulating and illuminating series of missionary addresses I have ever heard. With a background of twenty years teaching Missions, with the enthusiastic interest which Dr. Carver takes in our Mission work, and with the personal contact through sixteen months with the conditions on the Mission Fields added to his clear insight and ability to state lucidly the result of his investigation, a fine presentation of the real situation was inevitable. I trust many of the churches in Tennessee will have the opportunity to hear Dr. Carver on the results of his visit."

## Pressure on Home Missions

Pressure of Debt for Four Years.  
Pressure to support work on Present Basis.  
Pressure to retrieve ground lost by Forced Retrenchment.  
Pressure to enter new fields of Dire and Crying Need.

**PRESS** the CAMPAIGN and relieve this **PRESSURE**.



**B. D. GRAY**, Corresponding Secretary  
1004 Healey Building Atlanta, Georgia





# The Foreign Mission Board's Functions and Reliability

**T**HE 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.

## The Board's Appeal to the Denomination

**Q.** 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.

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.



## Christian Education

Harry Clark, Secretary, Nashville

### THE NEW COUNCIL OF CHURCH SCHOOLS.

On January 30, the representatives of the denominational schools of Tennessee met in Memphis to discuss some matters of vital and common interest to all of our schools. This is the day of cooperation; in fact, the old order of destructive competition built upon the old theory of the "Survival of the Fittest," is everywhere giving place to the Christian idea of "Survival by service, or cooperation."

All our schools have much in common. They are all affected by the laws passed by the state legislature, by the ruling of the State Board of Education, by the administration of the certificating bureaus in Tennessee and other states, by the attitude of state officials, by the general attitude of the public press, and public sentiment toward denominational education, and many other issues.

The State Board of Education has long desired to use, in the largest possible way, the assistance of private schools in developing our state system of education, of which the private schools are an important part, but have been seriously handicapped because of the difficulty of dealing with them separately, and of the lack of any means of a common understanding of their plans, possibilities and problems. On the other hand, the denominational schools have found it difficult to cooperate with the State Department of Education for similar reasons.

The organization of this Council of Church Schools furnishes a clearing house for the exchange of ideas of these problems and provides the agency for their solution. The council has no other object in view. It will not be a standardizing agency; will not pass upon merits or demerits of its members, nor discuss matters affecting denominational questions. The meeting in Memphis developed the fact that our schools have so many interests in common, and found the discussions so helpful in planning for their solution, that it was unanimously voted to make the council permanent.

President H. E. Watters, of Union University, was elected president, and Dean George R. Baker, of the University of the South, was elected secretary. On February 7, a committee of eight appointed by the council met with the State Board of Education in Nashville to present some very important requests. This committee was received most courteously by the state school authorities, and a committee was appointed to meet with the denominational school representatives to thresh out together the questions involved. The board expressed its delight at this forward step on the part of our schools and their helpful attitude, and assured them of their earnest desire to help and to use these institutions as far as possible.

A much better understanding and better feeling was brought about by the meeting, and while at this writing the committees have not had their meeting, it is confidently

believed that nearly every request of the council will be granted. The results already accomplished in bringing about a better understanding between the denominational schools themselves, and with the state board officials, have fully justified the organization of the council, and promises much for the future.

### PAINFUL IGNORANCE OF THE BIBLE.

Professor James Pratt, of Williams College, writing in one of our college periodicals, laments the lack of Biblical knowledge which he finds among the students with whom he comes in contact. In the course of his article he says:

"Many a college student today, I feel sure, would fail to find anything funny in Tom Sawyer's predicament when, before the assembled Sunday school, he was asked to name the first two disciples, and he answered David and Goliath. When Mark Twain wrote his earlier books, Hebrew kings and prophets, Christian apostles and martyrs were familiar acquaintances of elementary school children. Many of our present college graduates know as little of them as they do of Greek mythology. Not long ago one of the students in the course on the history of religions which I have mentioned, informed me (on paper) that the ancient Hebrews were fairly moral, considering their times, 'though of course they did not have our Ten Commandments.'"

There is just one way to have our young people brought up in the knowledge of the Bible. Send them to Dr. Campbell at Carson-Newman College, Dr. Atwood at Tennessee College, Dr. Penick at Union University, Dr. Cox at Hall-Moody Normal School. Baptists should pray for, pay for, and patronize these institutions.

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.

### TWENTY-FIVE VOLUNTEERS AT AVONDALE.

Sunday night, Feb. 11, it was your secretary's privilege to speak to a church full of young people at the Avondale Baptist Church at Chattanooga, of which Rev. T. G. Davis is the much-loved efficient pastor. At the close of the service twenty-five splendid young men and women came forward and dedicated their lives to the work of the Master wherever He should want them to go. This great ingathering is the result of a recent remarkable training school taught by our beloved field worker, David Livingston, Rev. T. G. Davis, and Miss Louise Russell.

Four of the volunteers were Brother Davis' own children. Whenever a pastor will lay his own on the altar, God is always powerful in such a church. When Brother Davis

closed his appeal to fathers and mothers to signify their willingness to follow Abraham in laying their own children on the altar, God came down in power on that congregation and hands were lifted in surrender by weeping parents all over the church.

### OUR UNFINISHED TASK.

Dr. Carver, in his world-tour of missions, tells this heart-breaking story of the unfinished task among Southern Baptists.

He says, "If we finish the 75 Million task we can proceed with the building of a girl's high school in Kokura in Japan, where of all places it is a matter of first importance. It was only in connection with the 75 Million Campaign that we undertook the education of young women. In order to begin at once, a freshman class was provided for and matriculation during the year and building was continued providing for a new freshman class the next year. The plan was by providing for these classes annually to have a complete high school with from two to three hundred students. After that expansion was to be gradual in accordance with resources; but when the income of the Board was found to be only half of that provided for in the Campaign program and retrenchments had to be made, the building of this school was stopped. It is hardly possible to make our people understand the seriousness of this failure. It means the discrediting of the school in the minds of the patrons and the public. It means discouragement to the missionaries and all the native faculty. It disseminates uncertainty among the Japanese, whether the Baptists mean at all to have a genuine high school. It involves injustice to those pupils and parents who so readily accepted the school in its beginning, counting on the pupils graduating from a recognized high school. It makes more difficult the thorough crediting of the school by the Japanese Department of Education. The greatness of our opportunity is indicated by the fact that when all the students who could possibly be admitted for the second year had been accepted thirty or forty who had passed entrance examinations had to be turned away, some of them with their parents pleading in tears for some provision for their education."

Oh, that Southern Baptists would hear the pleading cry of this unfinished task!

"I am a devoted lover of music. I give organs to churches or help churches to get organs, because I am willing to be responsible for everything the organs say, although I could not be responsible for all that is said from the pulpit."—Andrew Carnegie.

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# HOMER RODEHEAVER VISITS BAPTIST SCHOOL IN CHINA

American Baptists have reason to be proud of their mission school at Swatow China according to Homer Rodeheaver, noted chorister who spent the day after Christmas visiting the missionaries there, inspecting the school and talking to the students.

In a letter to America written shortly after his visit he described the mission compound as one of the most unique he had ever seen.

"Hidden behind a wall of great rock, with the walls cut out of the rock and the rocks used for foundations and walls for the buildings we found accommodations and splendid equipment for the homes of about 20 missionaries, an 80-bed hospital and dormitories and school rooms for about 1,000 boys and girls. It is a mighty fine institution and one the Baptist of the country have a right to be very proud of. I hope they are properly supporting it from the homeland.

"They called together all the folks and many of the students who had returned from their vacations so we had a meeting for everybody. Then I played the trombone from the top of a little rock hill and from all sides appeared the little black heads of Chinese children."

A special prayer meeting was held at the home of one of the missionaries with Dr. W. E. Biederwolf, evangelist of the party, in charge. "I sang a little and we had a splendid time," Mr. Rodeheaver said. "The missionaries are so very grateful for anything of this kind you can do for them. It is easy to see how very hard it must be for them to get new ideas or inspiration when they are working with folks who do not think or talk as they."

"These missionaries get especially hungry for good music," he said. "You Baptists should send some phonographs to these men and women, and some gospel song records. Do not be afraid of doing too much for your missionaries."

After a session with 459 boys at the school Mr. Rodeheaver was convinced that the belief that the Chinese will not take to American music and American hymns is not well founded. He thinks that in the line of song leadership there is a wonderful field in China which has not been developed.

"About half of the boys understood English so we had the things I said interpreted," he said. "In just a little while they learned 'Brighten the Corner' in English. Then we had a little bit of a song conference and found a fine chap with great potential possibilities as a song leader. If some of you Baptist want a wonderful living monument to some of your loved ones send enough money to this great Baptist institution here to bring this young man to our school in Dayton, Ohio, put him under the care of Prof. Williamson for a little while. Then let us have him in one of our conferences, take him through one of our Sunday meetings and let him come back here and establish a department for the training of song leaders in connection with this great Baptist school. The Chinese like to sing. They like American music and American gospel songs. Think what possibilities are here if they could just have someone to help and encourage them in their singing."

"It looks to me like the foreign missionary plans have just left out of their programs and curricula the training of the leadership of music, and when you do not send here the folks who have been successful over here with all the additional handicap of language and custom you can hardly expect them to be successful. I know that most any of our good song leaders over home can come over here and get these people to sing."

"Let me suggest that some of the boards make a place and appeal for some special song leaders as foreign missionaries, then when they come do not complicate them with too many other details but let them do that particular thing. The next best thing

is to send the money over here and bring a few of these native boys and girls to our school in America for this special training. Don't forget that it must be special training for this particular work and not just a regular music course."

"One of the unusually interesting things about this Baptist institution," wrote Mr. Rodeheaver, "is the model home for girls. Here is a home where the girls are taught to do things in the right way; set the table, make the bed, cook and do the buying and the proper balancing of food and the right values. Think of what that is going to mean in the sections and homes to which they go. Then one of the big departments is that of training the Bible women and primary teachers."

"They surely have the right idea about sending into the homes the Bible women to teach the women and girls and the primary teachers to teach the children. Many of the wealthy Chinese are anxious to send their children to a Christian school for they are beginning to see the advantages."

## A SHORT SERMON

By Rev. G. A. Ogle.

"The Naturalness of faith," "For we walk by faith, not by sight," 2 Cor. 5: 7.

To walk is to live. Walking is better than running. It indicates steadiness, caution. "So run that ye may win." Faith is a state. Faith is an appropriation, the gift of God. Adequate authority states: That which the reason can not compass faith is the act of covering it. Faith then is the act of receiving without perceiving; receiving without knowing. Faith then is a divine quality. As it is not an easy thing for a man to receive anything without the exercise of his intelligence, so faith is divine quality—a thing above reason, above the intellect. It is substance and evidence. That which hope holds of the unseen. The evidence of invisible things. Visible things are things handled and understood by the senses, but faith is not. All elements of refinement are invisible qualities, beautiful manhood and womanhood are not made at school or by human touch but is a hid-away goodness. For instance, we say here is a man worth a thousand acres of land, or here is a man worth a million dollars; by these we measure him. But how will we measure a man in goodness? You can not count that. The world has no way of measuring goodness. Goodness is a thing the effects of which we see, but the thing itself we do not see. So Christ said to Nicodemus: You see the effect of the wind. Faith is an individual quality, a reserve life known only to himself, from which springs knowledge, charity and every other Christian grace.

Through faith we understand the world was made. Now nobody stood by and saw the world made. Some may think they know just how it was done and can tell more about it than if they had been there—"by the word of God," by faith. No sort of training can bring to our consciousness just how the world was made. It is for us to believe. "By faith Noah being warned of God prepared an ark for the saving of his house." A water vessel on dry land, and that one hundred years before it was needed! Noah was busy no doubt. But it was faith in the unseen and a thing he could not account for.

Here is our personal identity. It lies in the spiritual man and not in the body man: "not I that sin but sin that dwelleth in" my body. The world is full of outside men but few inside men. We want to do all with the senses and not let patience have her perfect work. The inside man is the real man. The spiritual man is the actual man. The good man is the normal man. The realm of faith is that of the perceptive, living, active, religious man,—in which he thinks, acts and does. This is the highest nature. The world is below this,—and opposed to it. Every savage

is controlled by what he sees and his environments. Not so with the man of faith.

There is no such a thing as tomorrow with one of faith, he lives consciously having a rich reservoir of faith in God. Christ was not afraid of tomorrow for he knew it would bring to him what he needed.

It has been fourteen months since I was taken sick, cut off from all my work—and I had the best work of my forty-eight years in the ministry,—when I was taken down. But the churches and friends have been kind and good to me. I am some improved, but not much. But all the time I have lived on the principle I have just mentioned—The inner man is life, peace, joy, longsuffering, kindness, and a faith that overtopped anything before this longsufferings, and falls short of nothing that shall come to me. Let my friends hold on a little longer, and maybe by spring or summer I will be able to go out again and return bringing in my sheaves with me.

## A RICH UNWORKED VEIN

By R. E. Morrison

Wouldn't it be right and profitable for every substantial church to call or appoint a soul winner? Pastors of good size churches do not have time to canvass homes and make appeals to the individual lost. The pastor needs three or four days a week, in which to prepare messages and for recreation to keep his health. The other three days are usually full to the brim of the preaching services, prayer meeting, filling appointments and officiating on various and many occasions. Then if he had a little time, he might be a wonderful preacher and not have the gift of a personal soul winner. Since the church consumes practically all the pastor's time having him minister unto it's spiritual nature, why not hire a good soul winner to stay on the field say several hours each day? Talking and persuading men and women, boys and girls to come into the Kingdom?

There are many gifted who would gladly give their time to this great and profitable work for twenty or twenty-five dollars a week. It seems that the Lord had this particular work in mind on the occasion of the supper, when the ordinary preaching invitation failed. "Go ye out into the highways and hedges and compel them" if needs be one by one until "my house be full."

What pastor is there that has the time or strength to fulfill that command? What church member is there that would neglect his bread winning obligations to reap this hedge and highway harvest without he be sent and maintained? Surely there is a glorious and prosperous blessing awaiting churches when they awake to this wonderful opportunity. Let the soul winner have no other duty but to gather the fruit as it ripens on the churches field.

## Book Reviews

By J. R. Johnson.

Twelve Great Questions About Christ. By C. E. McCartney, D.D., Fleming H. Revell Company. \$1.50 net. Pp. 221.

Here is a book that ought to be read by the steadfast and the wavering, by ministers and laymen. It is a clear, brief presentation of historic Christianity, covering the main theological questions under discussion today. The author is a great Bible student and teacher and rings clear as a bell. Read it!

Conflict and Conquest in Holiness. By J. C. Massee, D.D., Fleming H. Revell Co. \$1.50. Pp. 210.

Dr. Massee has given us a book of twelve practical and helpful sermons on the completely dedicated Christian

life. He has taken from the book of Joshua his texts and subjects and brought out of the history of Israel much needed lessons for the present. These sermons were delivered in his own pulpit to an enthusiastic audience. It is a good volume.

## Cyclopedia of Religious Anecdotes.

By James Gilchrist Lawson. Fleming H. Revell Company. \$3.50 net.

This is truly a Cyclopedia of usable material in the way of illustration for ministers and public speakers. It is a book of 623 large pages, covering many subjects alphabetically arranged, and including a well arranged and classified index. There are 123 illustrations under the topic of Prayer; 78 under Serving God, and 80 under Giving. It will meet a need in the life of many ministers. A recent criticism on an otherwise great preacher was, "He never uses an illustration."

William Carey. By S. Pearce Carey, M.A. George H. Doran Company. \$3.50. Pp. 428.

This is a new study of the entire life of the Foremost Missionary. Pioneer by his great grandson. It has justly been called "a classic among missionary biographies—the 'once for all' life of William Carey." It is not an effort to set forth the modern missionary movement, but a disclosure of the life and inner-soul of one of the world's greatest benefactors. The author has given ten years of unlimited research to his task and has gathered, in England and India, rich treasures of information heretofore unpublished. It is truly a great book and has come to the kingdom for such a day as ours. It deserves an extensive reading among Christian people.

100th Anniversary : : February 24.

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# SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent  
Tullahoma

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

## SOME INCONSISTENT PRACTICES

Last week we gave some dangers that we are facing in our organized and progressive work and we do not expect anything but criticism. This week we mention only a few practices that are inconsistent with most church people.

**First:** Many successful business men who are systematic and aggressive in their business when they come to Church Work are willing to follow old worn out methods that have failed for 50 years. They have expert business methods in their own affairs but when it comes to the Lord's work they are willing to do it in most any kind of "slipshod" way that is suggested.

**Second:** Men and women, too, have torn down their old houses and now have an up-to-date home and it well equipped with every modern convenience but when it comes to building a house for the Lord the old one room building that was built fifty years ago and has no equipment whatever for the work of the church and Sunday school, is good enough. People who prepare for their little ones the best at home will allow them to worship in a basement where it is cold and damp and where the surroundings are everything but inviting. Why do we take this view of things?

**Third:** We Baptist people all boast of our fundamental principles and urge the proper observance of Baptism and other church duties and practices which is the thing to do; but when it comes to other things we are not so orthodox. The same principle taught in the Bible which forces me to accept Jesus Christ for myself and forces me to be baptized for myself also forces me to serve for myself. People who would be insulted if you suggest that they could have their children baptized when babies and join the church by proxy will do all the giving for their children and allow some one else to do all the work of the church and they do nothing. This is inconsistent to the extreme. The individual element which we make so prominent in Conversion and in Baptism also holds good when it comes to rendering all kinds of service in the church.

**Fourth:** Again the same principle of Individual and Personal Religion that we believe in and teach everywhere and on all occasions also forces the individual to render a personal accounting to the church and to God of service rendered. I mean that we make our record keeping a matter of totals and not individual records. Every person in a church should be recorded not only in name but in deeds so that anytime the record of each person may be had showing what activities he or she is engaged in and what record they are making in their Religious Life. The Six-Point Record system in the Sunday school helps along this line. It should be improved and extended to all departments of the church life. The letters given to members leaving should carry a personal record so that the church where they go may know what they have been in the habit of doing. We letter people from our churches in good standing and full fellowship when they have not been to church in months and never attend the working services of the church neither do they support the church financially to any degree. Some kind of a record should be given.

**Fifth:** We above all others believe in the private and personal interpretation of the Holy Scriptures and detest any church or organization that attempts to dictate to the individual the word of God, yet we do so little teaching of this book ourselves. Of all people the one who ought to be educated and trained to think and interpret for him or herself is the Christian who is left an-

tirely alone with Holy Spirit and the Word. The time has come when we need to give more attention to the teaching of our children and training them to study the scriptures for themselves. Thirty minutes a week will not do the work. The time will soon come when we must realize that we must either teach the children in the home or establish the Week-day Bible school in our churches for this purpose. The Vacation Bible school helps much but it is not sufficient. Let us learn to open our churches every day in the week for teaching the Bible. Why have a building costing thousands of dollars shut up all the week and not used. It is too expensive from a money viewpoint as well as caring for the needs of the children of the congregation.

Miss Collie reports a good school at Lockland last week with Bro. J. C. Miles.

Mr. Preston, Mr. Livingstone and Miss Agree were all in the Chattanooga BYPU Training school last week. It was our pleasure to be there only two nights. This school will be reported in the BYPU notes.

Mr. Milton reports a fine school at New Hope church near Martin. He also led the Bible conference at Parsons and reports a splendid week there.

In the Organized Class Contest going on in Nashville the summary of last Sunday is as follows:  
Classes contesting ..... 73  
Number classes averaging 100% ..... 3  
Number classes averaging 80% and more ..... 12  
Number new pupils last Sunday 134  
Names of classes averaging 100 per cent last week are: Pep, Central; Baraca, 17th Ave Mission; Young Men's Central.

Those averaging more than 80 per cent: Fidelis, Belmont Heights; Pull-together, Centennial; No. 13 Women's, Lockland; W. Brown, Park Ave.; Pull-together, Lockland; Young Men's, Shelby Ave.; Adult Bible, 17th Ave.; Berean, Belmont Heights; W. A. S. Shelby Ave.; Fidelis, 17th Ave.; Home Makers, Judson Memorial; Always Ready, Seventh.

This is a fine record. What about a similar contest in the other cities.

Rev. W. E. Wauford, Halls, writes "My Bible Class has an enrollment of 57 with 50 in attendance last Sunday. Sunday school is larger than ever. The regular services are being more largely attended also."

Dr. J. E. Skinner, Martin, writes: "The Bible Conference at Dresden was wonderfully successful in every detail." This all in spite of the fact that some preachers say that we are headed toward Rome. I wonder if a full and open study of God's word will head anyone toward Rome?

The new "Chapel Book" published and sold by the Sunday School Board is one of the most beautiful song books for schools and other special uses that it has been my privilege to see. The old songs at the back are worth the price of the book.

Rev. D. L. Sturgis, writes: "We had the finest training school we have ever had last week with an average attendance of 115 and about 148 awards. How is that for one single church in one week? This runs our total awards to more than 700 in three years. The finest folks in the world, these Bolivar folks. The Second church, Jackson called me but I could feel the Lord leading me not to leave Bolivar as yet. We greatly appreciated the work the folks did in the school. I know that no state in the South has any finer field men than have we."

The school goes well here at Lawrenceburg with a splendid attendance locally. Not so many from other churches, however."

Rev. R. T. Skinner, writes: "I make brief report of the work in Gallatin. I reached there at noon Monday and stayed 'till the end of the program at noon Friday. In many ways it was a success. Brethren Roper and Bowers brought great messages each day. The "Flying Squadron" came with fresh powerful messages. There were about seven visiting ministers. These did not stay through the week. Others came the latter part of the week. They just came and went. We did not reach the ministers as we had hoped. But much good was done. The local church gave good day crowds and splendid evening crowds."

Dr. E. L. Atwood, writes: "I enjoyed my trip in spite of the cold weather and the cold I took while there. I have not gotten over the trip yet, but I feel it was most worth while. E. K. Cox did a splendid service for you and Milton was never better. I regret that I could not stay all the week. I gave a course of addresses on Genesis. I enjoyed this and I believe it was well received."

Surely every Primary Beginner Worker in Tennessee realizes the importance, or shall I say, necessity, of having clean, neat attractive departments. What a joy it is to see the little faces brighten at sight of the room they love, and to note the pride they have in the room they feel is their very own.

"Overhead decorations" are a delight to the children. In the spring and summer butterflies and birds fly about in the room. In the fall, leaves of red and gold flutter overhead. In December, Christmas bells are swinging and by closing our eyes we hear them.

"Ringling soft and low  
Telling of a little babe  
Born so long ago."

In January "New Year" bells ring out so true  
Be good, be kind, in all you do."  
In February hearts, with their message of love take the place of our bells.

Attractive borders, to suit the season, can be made with a little planning. As early as March we find a tulip border brightens the room, while April suggests lillies. May urges us to rose colored baskets of two toned iris and green foliage. We are loath

to give up our May baskets until Fall puts in her claim for chrysanthemums. December and January call for evergreen trees with red bells festooned between. February suggest hatchets crossed with bunches of cherries between.

Magazine Covers and "adds" are used for Birthdays and Honor Roll posters suggestive of the month. Save all attractive adds as you are sure to need them for song posters.

The birthday bowl must be prettily covered to fit the color scheme and the birthday chairs must not be overlooked. A crepe paper bow of the right color, is always attractive.

A few appropriate pictures framed and hung low enough for the children, to see with ease, should remain throughout the year.

A school teacher is almost a necessity, for she it is who makes patterns and orders the material for decorations. Then it is an easy matter to give the work out to be done at home, or, better still, meet at some teachers home and talk over the needs of the department as you work. The superintendent can always find helpers to take down the old and put up the new decorations.

For the overhead decorations wires should be stretched across the room in a zigzag fashion, about eighteen inches from the ceiling. The birds, bells etc., are hung from these wires with thread.

If your department is not attractive wont you do your best to make it so just once? The appreciation of your children will take care of the future.

## BYPU NOTES

The Knox County Federation of Juniors and Intermediates met at the Deaderick Avenue Baptist church on Sunday in their monthly session.

Broadway Union won the attendance banner.

The young people voted enthusiastically in favor of having a city-wide training school during the coming summer months.

The Chattanooga S.Y.P.U. City-wide Training School which closed on Friday night was one of the finest ever held in the state. The keynote, "evangelism" was prominent in every-

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thing done during the week. A feature of the week was the prayer service held each night just prior to the evening's work. An unusual feature was the omission of the lunch.

Dr. John L. Hill and Dr. Harry Clark were the speakers on Sunday afternoon. The speakers during the week were Dr. Hill, Secretary E. E. Lee, Rev. D. N. Livingstone, Secretary W. H. Preston, Dr. Harry Clark and Superintendent W. D. Hargins. "Soul Winning" was the theme of the evening addresses. The attendance surpassed that of last year. President Leland Senters and the Chattanooga people were delighted with the school.

MURFREESBORO—TENNESSEE  
COLLEGE, FEBRUARY, 1924

Don't miss the Baptist Student Conference at Murfreesboro February 22-24.

**The Baptist Student Conference—**  
This conference which meets at Tennessee College, February 22-24, is a rare treat for the Baptist Young People of Tennessee. Carson-Newman College will be represented by Miss Hattie Potts and at least a dozen others. One of the Union University people said that at least 25 would attend from that school. Hall Moody also will be represented. More than 100 young people are expected from Nashville and vicinity. Some of the greatest speakers of the South are to appear on the program along with those of the future. Secretary Frank H. Leavell is in charge. Colleges and Universities from several states will also be represented.

**The Associational B.Y.P.U. of Johnson City and vicinity** will be held on the fifth Sunday of March. Miss Enice Harris and Mr. Jesse Brown of Erwin compose the committee in charge of arrangements. Your secretary hopes to attend.

**The Junior and Intermediate Leaders Conference of Nashville and vicinity** will be held March 2-7. One of the finest faculties to be secured anywhere will conduct the conferences. Mrs. A. L. Crawley, formerly Miss Sadie Tiller, Southside worker with Juniors and Intermediates will be one of those from outside Nashville.

It is expected that at least 100 leaders and prospective leaders will take advantage of this opportunity for practical training. Miss Roxie Jacobs is one of those in charge of the conference.

Rev. R. A. Thomas reports a new B.Y.P.U. at Ocoee, Tenn. The name of the church is Shiloh. The groups are very enthusiastic and planning on doing some real work.

**Study Course Week.** Our annual Study Course Week will be March 9-16, this year and we hope that every B.Y.P.U. in the state will make its plans to observe this week. Study Course week has become a fixed part of the schedule of many of our B.Y.P.U.'s and we want it to become that for all of our unions the first quarter of the year and make possible the union studying some other book later on. We have our regular course a list of which we herewith give: The three B.Y.P.U. Manuals, the Junior, Intermediate and "The New B.Y.P.U. Manual" which is the Senior Manual, the other books are, Training in the Baptist Spirit, Training in Bible Study, Training in Christian Service, Training in Stewardship, Pilgrim's Progress for the B.Y.P.U. and we give a seal on the B.Y.P.U. Diploma for the first two divisions of the Sunday School Manual. We will have one or two new books to offer for Study Course week, announced on the posters we are sending out. Use it in working up interest in the Study Course.

Mississippians are expecting the Sunday school and B.Y.P.U. Convention this year to be the biggest and best one they have ever had. It meets in Jackson, March 18-20.

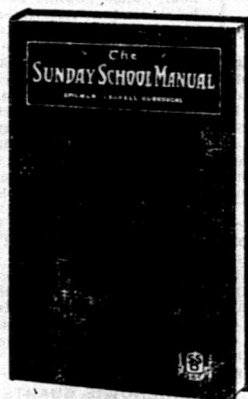
## The SUNDAY SCHOOL BOARD'S WEEKLY MESSAGE

### THE SUNDAY SCHOOL MANUAL

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**BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS**  
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**B.Y.P.U. Quarterlies Printed in Three Languages.** In the B.Y.P.U. Field Workers' Conference held in Nashville in December, Dr. Leavell passed among us a copy of the B.Y.P.U. Quarterly printed in Spanish, Chinese and English. The lessons are also printed in Rumania Baptist papers which really gives us the B.Y.P.U. Quarterly in four languages. It is as it ought to be for wherever there are Christians there should be the Training Service as we have it in the B.Y.P.U. Let us pray that soon the B.Y.P.U. Quarterly shall be printed in as many languages as the Bible.

#### RESOLUTIONS ADOPTED BY SOUTHWIDE MEN'S CONVENTION

1. It is the conviction of this Convention that the halting of the present program of Southern Baptists is due in large measure to the fact that the laymen have not furnished the funds to finance it in an adequate manner. The fields are white unto harvest, the laborers are not lacking in number and efficiency, and the Lord is on the giving hand; the money for equipment and support is the asset that is lacking.

2. This convention would announce the further conviction that laymen, as well as preachers, must recognize their responsibility for the ongoing of the Kingdom. They are factors and have their obligations in common with the pastor and the missionary. "As his share is that goeth down to battle, so shall his share be that tarrieth by the baggage; they shall share alike."

3. Your Committee would recommend that this Convention record its endorsement of the Campaign to promote a wider and more thorough knowledge of the Bible teaching on Stewardship, both of life and substance with the title as the minimum

in our gifts; that it also favors the weekly offering by every member of every church to every enterprise of the Kingdom as a vital feature of worship. This has been the chief slogan of the Laymen's Missionary Movement for fifteen years and the rapid growth of this sentiment gives hope of larger victories for the future.

4. Your Committee recommends that this Convention request the Executive Committee of the Laymen's Missionary Movement to formulate and announce a course of study for laymen that shall embrace Missions, Stewardship, and Scriptural Finance and that the Executive Committee issue a certificate with proper seals for the completion of the books in this course.

5. Your Committee recommends the organization of Brotherhoods in all the churches. It is suggested that these Brotherhoods meet monthly and that they devote themselves to the promotion of deeper spirituality and a larger intelligence. Let it be understood that the prime object of the organization is to prepare the men for greater efficiency in the activities of the church itself. Every plea that can be made for the organization of

the women and the young people can be urged with added force for the organization of the men.

6. Your Committee would recommend the organization of an Associational Union to meet quarterly and to be composed of the local Brotherhoods. In addition to the comparing notes, promoting fellowship, and organizing for harmonious action among the churches of the association, it is suggested that this Union organize teams of laymen that shall fit themselves by reading, prayer, and study to render service wherever the opportunity offers. The following activities are suggested:

(1) Supply pastorless churches; these laymen should perhaps go in pairs.

(2) Assist such churches to put on and conduct a successful Every-Member Canvass that they may secure funds to pay an adequate salary and meet the other demands of the Lord's work.

(3) Help these churches to find and secure suitable pastors.

(4) To visit churches in the interest of the Baptist program. In this way the importance and urgency of any situation may be carried to every member of every church.

There are other lines of activity in which these laymen's teams may make themselves useful. Among these are the wider circulation of the denominational paper, the organization of study classes, the improvement of Sunday school methods and the conduct of evangelistic services.

7. Your Committee recommends that we not only do our best by personal gifts to bring the present program to a glorious consummation, but that we line up with the pastors and all other denominational agencies in a concerted effort to lay the importance and urgency of the present situation upon every Baptist in our constituency. We must return to our homes with the full purpose of helping to create a sentiment for our program that will arouse a spirit of generosity unparalleled in all our history.

8. We strongly recommend that every layman secure J. T. Henderson's book on "Financing the Church" and N. T. Tull's book on "The Budget Plan," read them and get every layman in their churches to read and study them.

9. This Convention expresses its great appreciation to the City of Memphis and to the Baptists and all others of the City for their care, entertainment, and all kindnesses shown while we have been in the City. The Convention recognizes the responsibility assumed by the First Baptist church of Memphis in providing a place for the meeting and appreciates the wonderful way in which this responsibility has been met.

The Convention wishes to thank all those who have taken part on the program and brought to us such stirring addresses and such inspiration for every individual. The Convention also wishes to thank those who have led us in our singing, also for the special music, all of which has been an inspiration to the meeting. We are also indebted to the press for its generous publicity.

The laymen of the South feel that they have received a great blessing from this meeting in Memphis and hope that the meeting will be an inspiration to the Baptist people of Memphis and will bring to them a greater vision of the work and needs of the Kingdom.

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## HOW TO WIN

1. Through prayer-prevailing prayer.
  2. By faith—conquering faith.
  3. By united cooperation—all at it together.
  4. By paying our pledges—individual and churches—all.
  5. By offerings from all non-pledges.
  6. By economic living and sacrificial giving.
  7. By the power of God.
- Will you contribute to VICTORY or FAILURE..... WHICH?  
Christ expects, our honor demands, our causes need a Complete Baptist Victory!  
Baptist 75 Million Campaign.

## WE WILL WIN

By L. R. Scarborough

By the urgent, enthusiastic and unanimous demand of the Conservation Commission, I am back at the Nashville office to do my best to help win in this final year of the 75 Million Campaign. I find myself in good health, with a happy heart, an optimistic faith, and a willingness to live, to suffer, and if need be to die for this cause.

I write this heartfelt word to urge you and through you the women of your state for your and their prayers and full-length cooperation in this Christly task.

A million Baptists four years ago pledged, besides some specials, \$6 million in personal pledges. We have raised 48 million. We must raise 27 million in 10 months if we reach our objective, preserve our honor, save our causes. Counting off the losses through death, removal, and misfortune, we still have enough good pledges to guarantee 27 million. From these and the million new members we have received we ought to raise it.

The women of the South have led every other group in organization, loyalty, spirit, and gifts. I turn to you and the women in this last year for you not only to pay your pledges yourselves, but to get the men to pay theirs. The women know so well how to do this thing and are doing it so well, I hardly know anything to suggest, but to call on them through you for their prayers, the exercise of their conquering faith, and the most inspiring, informing, and self-denying effort to contribute in every possible way to this Victory. Prayer, faith, close organization, the giving of inspiring information, and the most sacrificial giving will bring us the victory.

I will appreciate it if you will put a plea for prayer and most co-operant help for this Campaign in the heart of every Baptist woman in your state. We ought to win. We must win. We can win. By God's help, let's win.

## DR. SCARBOROUGH

Dr. L. R. Scarborough will speak in Johnson City, April 8 to the East Tennessee W. M. U. Convention, in Paris, April 14 to West Tennessee W. M. U. and in Springfield April 21 to Middle Tennessee Union. We are honored in having this great man to speak to us at the opening session of each district W. M. U. meeting.  
Don't miss hearing him!

## MARCH THE FIFTH

Are you planning the day of prayer for March the fifth? You won't pledge for the campaign on your knees, now will you pray for these vows to be paid to the Lord? The Home Mission week of prayer begins March the second. A program for

each day has been mailed to the president of the W. M. S. of your church. If your society failed to receive the literature, write today to W. M. U. 161 8th Ave. N. Nashville.

## WE CAN DO IT

In the beginning of the campaign the churches were instructed to credit all the pledges made by the women and young people to the W. M. U. There was reported to us in pledges \$1,153,548.70. The quota given us was \$825,000. Up to February 1, the Union has reported \$843,753.59. We have exceeded our quota, but what about our pledges?

\$500,000 will be due from our Union in the next few months. Impossible you say! Then let us attempt the impossible. "We are not to march in the average ranks. We are to triumphantly beat the average. Anybody can do the possible. We are to march beyond the stern hordes of the possible and set our feet in impossible lands. We can do it through the power of our King."

## SEVIER QUARTERLY MEETING

Mrs. James H. Atchley, Sec.

Wednesday, January 23, the W. M. U. of Sevier Association met with the Sevier Baptist church. The morning devotional lead by Mrs. R. L. Harris, Supt. of Knox Co. Association, using as her scripture "The Love Chapter."

Mrs. James P. Love gave the welcome which was responded to by Mrs. C. D. Creasman in her original way. Mrs. Frank Thomas spoke on "Victory through Prayer and Work." Mrs. Mack Kyker on, Reading Religious Literature as Service. Mrs. C. D. Creasman of Island Home, talked on "Our Associational Standard of Excellence." A special prayer was then offered for our Training School girls led by Rev. R. E. Corum. Dismissed for lunch by Mrs. Gilbert of the Chilhowie Association.

Afternoon devotions were lead by Mrs. Roy Shipley, Superintendent of Chilhowie Association, using as her theme "A Volunteer for Service." Prayer by Mrs. C. D. Creasman. Demonstration was given by the Sevierville S. B. B. and G. A.'s and R. A.'s under the direction of Mrs. Pack and Mrs. Bowers. Miss Hazel Andrews who has been in China for the past seven years gave a very interesting talk on her work there. The little Chinese girl whom she has adopted, was with her and made the services the more impressive.

We had a great meeting, about 150 present. There were 12 societies represented and 16 written reports were sent in. Special music was rendered by Mrs. James Love, Misses Elizabeth Blalock and Reva Trevenna. Our next meeting will be held with the Alder Branch Baptist church the last Wednesday in April.

## ROBERTSON COUNTY QUARTERLY MEETING

Mrs. J. M. Randolph, Sec.

The W. M. U. Quarterly meeting of the Robertson Co. W. M. U. was held with the Springfield Baptist church, Tuesday January 29. "Service" was the subject under discussion. The morning dealt with "Moses an unwilling Servant Drafted." The afternoon devotional "A Volunteer for Service." After the welcome and response the word "Service" was beautifully simplified in four minute speeches.

Mrs. Roscoe Meadows, superintendent, brought a New Year's message

of inspiration and encouragement, stressing the fact that 1924 is an individual year for each one and that we are responsible for each day and hour. Miss Pauline Porter of Greenbrier read a very interesting paper on "Opportunities of Leading Young People."

Miss Bessie Acree of Clarksville told of her trip to Stockholm to the Baptist World Alliance. How our hearts were made to thrill as she told of the needs, opportunities and obligations of Southern Baptists. She stressed the fact that we could not afford to fail to meet our pledges but let us press forward in this great work and persevere until the end, then, as of old, we shall hear the blessed words "Well done, thou good and faithful servant."

A bountiful lunch was served in the dining room by the ladies of the church. To the Springfield people we are grateful for one of the best meetings we have ever had in this association.

## CHILHOWIE QUARTERLY MEETING

Mrs. W. J. Cunningham, Sec.

The Woman's Missionary Union of Chilhowie Association met with the Island Home Church, February 1, 1924. The meeting was called to order at 10 o'clock with the superintendent Mrs. Roy Shipley, presiding. Mrs. C. D. Creasman welcomed us in a most gracious manner, making us feel welcome indeed. Mrs. R. L. Harris of Knox County Association conducted the devotions.

Mrs. R. A. Brown introduced the new pastors wives, Mrs. C. D. Creasman of Island Home and Mrs. S. C. Grigsby of Mt. Olive. A motion was made and carried that the association give a Manual to all new societies. Superintendent gave her report which was very inspiring. All of the reports showed wonderful progress made the last quarter, making us to feel that we must go forward in the Master's work. Mrs. A. B. Smith sang very sweetly "Nothing Between." Mrs. C. D. Creasman brought us a most inspiring address on "Plans for the New Year." Count was taken and visitors recognized at this time, two hundred in all being present.

The ladies of Island Home served a bountiful lunch at the noon hour, after which the visitors were shown through the new church building.

Banners of Efficiency, two points considered, meeting the Standard of Excellence and largest per cent in attendance at the quarterly meeting were awarded by the superintendent, Mrs. Shipley, to Island Home R. A.; Chilhowie Sunbeams; Chilhowie Y. W. A.; Alcoa W. M. S. Island Home G. A. and the attendance to Mt. Olive.

Mrs. P. W. Moore gave a very interesting talk on "The Privilege of Leading the Young." The audience was delighted to have Mrs. J. C. Hill of Knox County Association sing at this time.

The last thing on the program was short talks by seven of the Island Home ladies. They used as their topics words beginning with the letters used in spelling SERVICE.

A rising vote of thanks was extended the Island Home ladies for their royal hospitality and bountiful lunch. Dismissed with prayer by Mrs. J. R. Johnson.

## McMINN COUNTY

Velma Williams.

The W. M. U. Quarterly Meeting of McMinn County Association held its

first meeting with Etowah First Church Friday February 1, 1924 with Superintendent Mrs. Moody in the chair.

The devotional service was conducted by Mrs. Ella Halsom of Coghill church. The superintendent introduced Mrs. Paul Payne, president of the hostess society. Mrs. R. S. C. Berry our vice president from Morristown and Miss Hazel Andrews, Missionary from Yang Chow China. Mrs. Payne gave a most gracious welcome which was responded to by the superintendent.

Minutes were read by the Secretary and adopted. In the absence of the Mission Study Chairman her report was read by Mrs. Moody. Personal Service, Mrs. Mahan. Young Peoples Work, Mrs. Higginbotham. Treasure report Mrs. John Elliot. Presentation of New Pennants by representatives of societies or individuals who gave them.

Mission Study Pennant, Etowah, Progress, Englewood. Y. W. A. Wetmore. Royal Ambassador, Miss Andrews and adopted daughter. Sunbeam, Athens.

"My W. M. S. Best Work" was discussed by presidents. Seven societies reporting. A splendid paper on Stewardship was read by Mrs. R. N. Cagle of Englewood. Prayer for the work by Mrs. John Williams. Mrs. Hershel Ponder of Athens presented the Standard of Excellence and made an excellent talk on same. A splendid paper on Ping Tu Hospital was read by Miss Mintie Wilson of Niota. Mrs. Berry made a most excellent talk on "The Organized Church." Miss Andrews told of the work in Central China. Brother Mahan led in prayer. Missionary Sermon, Brother Waggoner.

The ladies of the hostess church had prepared a splendid lunch which was enjoyed by all.

The afternoon devotional was conducted by Miss Sue Humphreys a G. A. of Athens. Solo by Y. W. A. girl of Etowah. Four minute talks by Junior Organization presidents. Their work is very encouraging. Twelve organizations reporting. Sunbeam Work was very ably discussed by Mrs. H. D. Davis of Athens. Again Miss Andrews in an impressive manner told of the work in China. She was a great inspiration to the meeting. Pennants were awarded as follows:

Mission Study, Etowah. Attendance, Wetmore, Progress, Englewood. Y. W. A. Wetmore, R. A. Athens, G. A. Wetmore. Sunbeams, Athens.

We are invited to meet with Coghill church in April. A vote of thanks was tendered the hostess church for their overflowing hospitality.

This most excellent program was closed by a play "Stewardship and Missions" by the hostess church. This play was beautifully and impressively rendered and much praise is due them for the part they had in making the day a success.

## Annuity Bonds

of this Board

will produce a large income; are absolutely safe.

They enable you to share in pensioning aged and disabled ministers and missionaries while increasing your income.

Every advantage found in any Annuity Bond is found in the Bonds of this Board!

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of the  
Southern Baptist Convention

WM. LUNSFORD, D.D., Cor. Sec.  
1608 Kirby Building  
Dallas, Texas



## 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.*

**Duncan:** A shadow of sorrow and grief hangs over any community wherein enters death; and very dark and heavy indeed was the shadow that hung over Mt. Pleasant Baptist church when Bro. E. F. Duncan was called to rest.

In view of his connection with this church, and of our love and devotion for him, we offer the following resolutions.

First: That the church as a body feels that it has lost one of its most worthy and capable members, and most faithful and consecrated Christian characters.

Second: That we strive to emulate his attendance in this church; his great anxiety for its growth and development, his deep interest in the unsaved; and that we walk more faithfully by that light which guided his life, and which ever beamed from his great and loving heart.

Third: That a copy of these resolutions be sent to the Baptist and Reflector, and the Lenior City News, and a copy be placed on the church record.

Jno. Wheeler, W. E. Allison, J. C. Ward, Com.

**Malugen—Mrs. Donie Bates Malugen,** 58 years of age and the wife of Levi Malugen, died Tuesday, January 22, after four years of illness. Burial was at the Centerville cemetery, following a funeral service conducted, by a previous request of deceased, by Rev. J. W. Barber of Columbia, assisted by the pastor of the First Baptist Church, of which deceased was a devout member, beloved by all who knew her.

Mrs. Malugen was born on Beaverdam, December 7, 1865. She was converted on May 7, 1881 and became a member of the Cross Roads Baptist church in 1883. She was married to Mr. Malugen on August 4, 1885, and the two daughters mentioned are the only children born to this union. Since her conversion she has always lived a consecrated Christian life, taking an active part in all church work. She attended regular associational work and church services and was identified with the progress and upbuilding of church affairs. Her passing brings sorrow to the hearts of many.

Whereas, it has pleased God to remove from our midst our beloved sister, Mrs. Donie Mates Malugen;

And whereas, Sister Malugen was a devout member of this church since its founding here and a consecrated Christian the greater part of her life, and the church and community feel her loss deeply; therefore:

Be It Resolved, by the First Baptist church of Centerville, Tenn., that we extend our heartfelt sympathy to her husband, Levi Malugen; and their two daughters, Mrs. Grover C. Hutchison and Miss Maggie Lee Malugen, praying that they may bow to the will of Him who doeth all things well; and be it further resolved:

That a copy of these resolutions be sent the family, a copy be sent the Baptist and Reflector, and a copy be spread upon the minutes of the church.

Executed by order of the church, this the Fifth Day of February, 1924.

Rev. Alvin L. Bates, pastor; Loyal Yates, Mrs. C. W. Peeler, Mrs. Alvin L. Bates and Miss Ida Bates, committee.

**Pure Bred Poultry,** most profitable breeds Rhode-Island Reds, Barred Rocks, Leghorns, twenty other varieties. Eggs for hatching Baby Chicks, flock improving Males, superb laying Females. Pets Stock of all kinds. WRITE-4-OUR WANTS.

**BANKER POULTRY YARDS,**

P.O. Box No. 908, Atlanta, Ga.

Negroes are moving back from Chicago and other western points to the central South in large numbers. A dispatch from Memphis reports that the Illinois Central is running a special train from Chicago to Mississippi carrying 247 negro families, and R. J. Carmichael, Assistant General Passenger Agent of that road, stated that this is the first of a series of special trains which will bring many negroes from the West to the South—Manufacturers' Record.

## WHY?

You asked my why I give my heart to Christ.

I can reply.

It is a wondrous story, listen while

I tell you why:

My heart was drawn at last to seek His face,

I was alone, I had no resting place;

I heard how He loved me with a love

Of depth so deep,

Of height so far above all human men,

I longed such a love to share,

And sought it then

Upon my knees in prayer.

## 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.

"THE BIBLE BOOK BY BOOK." A manual for the study of each book of the Bible—a real guide.

"THE GOSPELS AND THE LIFE OF CHRIST." This book gives all that is needed to enable one to master the content and meaning of the Gospels and Life of Christ.

Price \$1.50 each.

BAYLOR UNIVERSITY PRESS, Waco, Texas

## A Wonderful

## Opportunity

for

## Ambitious

## Young Women

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

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

WRITE FOR CATALOGUE

## PROTESTANT HOSPITAL

Nashville, Tennessee

## Why Are Drugs Standardized?

They are standardized in order to bring about uniform therapeutic efficiency to the patient whenever required. This efficiency is most needed in the sick room—not merely in the laboratory.

What is true of drugs must be true of foods. Purity and efficiency in the can is only part of the problem—purity and efficiency in the kitchen is the true test.

The law requires that baking power contain 12% leavening gas at the time of sale to the consumer. This measure insures uniform leavening efficiency and protects the health of the public.

In order to comply with this fixed standard for baking powder, manufacturers must produce and pack their product so as to avoid the deterioration which may result from absorption of atmospheric moisture.

Baking Powder manufacturers to avoid violation of the law, also spend thousands of dollars yearly in testing grocers' stocks and removing "spent" goods from his shelves, in spite of the fact that every possible precaution had previously been taken against deterioration.

With the exception of Texas, the pure food laws are not applied to baking powder mixed with flour at the mill and sold in bags as "Self Rising Flour." There is no penalty on the manufacturers if this fails to "self rise"—the consumer is the "goat"—he is the one that pays the penalty through indigestion and ill health that comes from eating bakings that are not properly raised. The standardization of baking powder is a protection to both the consumer and the manufacturer—who welcomes such laws and co-operates in every way possible. But!

Not so with the self rising flour manufacturer—he resents such laws and fights such legislation. Why? Because a standardization of self rising flour would require moisture-proof containers instead of cheap sacks—because low grade "clears" could no longer be sold as "fancy patent flour." It would also mean he must maintain expert chemical control such as is now maintained by baking powder manufacturers.

Calumet Baking Powder contains only such ingredients as have been officially approved by the U.S. Food Authorities.

**Packed in tin—keeps the strength in**



# PASTORS' CONFERENCES

## ATTENDANCE, FEB. 17.

Knoxville, Bell Ave. ....	1037
Chattanooga, First .....	1004
Nashville, First .....	977
(Allen Fort Class .554)	
Knoxville, First .....	937
Memphis, Central .....	854
Memphis, Temple .....	765
Memphis, First .....	758
Memphis, Bellvue .....	756
Knoxville, Fifth Ave. ....	660
Chattanooga, Highland Park ..	530
Jackson, First .....	527
(Hurt's Minute Men .156)	
Knoxville, Broadway .....	505
Jefferson City, Central .....	504
Knoxville, Deaderick Ave. ....	503
Chattanooga, Tabernacle .....	502
Rossville .....	472
Knoxville, Lonsdale .....	471
Maryville, First .....	450
Erwin, First .....	421
Knoxville, Euclid Ave. ....	409
Knoxville, Island Home .....	385
Memphis, La Belle Place .....	382
Nashville, Eastland .....	370
Chattanooga, Avondale .....	353
Harriman, Trenton St. ....	340
Fountain City, Central .....	338
Chattanooga, St. Elmo .....	315
LaFollette .....	311
Chattanooga, Central .....	307
Rockwood, First .....	306
Knoxville, Oakwood .....	300

## MEMPHIS

Bellvue: W. M. Bostick, pastor. Spoke both hours. 756 in SS, 4 by letter, 192 in BYPU's. Fine day.

La Belle Place: Pastor D. A. Ellis spoke at both hours. Fine congregations. Three young couples joined by letter. Stewardship Campaign on. Outlook good. 382 in SS.

Joseph Pappia Italian Missionary: Times preached, 1; present in SS, 23; families prayed with, 8; tracts distributed, 29; visits made, 41.

Highland Heights: Pastor E. F. Curle preached at both hours to fine congregations. 210 in SS. Off on account of rain. Three BYPU's.

Lucy: Pastor Burk spoke both at hours. Splendid congregations. 57 in SS.

Hollywood: Pastor preached, good congregations. 104 in SS, 2 good BYPU's.

Temple: Morning hour was used very profitably by various brethren who gave impressions from the Men's Missionary Conference. Pastor J. Carl McCoy spoke at night. 765 in SS, 1 for baptism.

Boulevard: Pastor J. H. Wright preached at both hours. Subjects on the way back to the Jordan by the Red Sea. 1 by letter, 192 in SS, 2 good BYPU's.

Seventh Street: I. N. Strother, pastor. "Building a House for the Lord," and "Echoes From the Men's Convention." Brother Sam Holloway made a fine speech. Other members made fine talks. 157 in SS, 2 fine BYPU's.

Bartlett: Rev O. A. Utley, pastor spoke at both hours. Two good services. 80 in SS. Splendid BYPU. One marriage.

Calvary: Pastor spoke both hours. 2 by letter, 160 in SS. All the BYPU's had fine services.

Eudora: Pastor Whaley spoke at both hours to good congregations. 61 in SS. Ordination of four deacons at 3 p.m. Pastor and deacons of Prescott Memorial church assisting.

Prescott Memorial: Pastor Jas. K. Oakley preached at 11 a.m. on "The White Harvest Fields." At 7:45 p.m. Brethren Thompson, Wycoff, Young, Russell, Southernland, Whitten and Cauldwell spoke five minutes each on the Baptist Men's Convention. 233 in SS. 91 in BYPU. Good day Pastor and ten deacons assisted in ordaining deacons at Eudora at 3 p.m.

Speedway Terrace: Pastor J. O. Hill preached at the morning hour. Dr. M. D. Jeffries in the evening. 144 in SS. Good BYPU's.

Forest Hill: Pastor W. L. Smith preached both hours. Fine crowds. 54 in SS, 4 by letter.

Central: Pastor Cox preached. 2 by letter, 1 restored, 854 in SS.

Merton Avenue: Pastor E. J. Hill preached to good congregations. 176 in SS. Good BYPU's.

Central Avenue: 45 in SS. W. J. Cox made talk on 75 Million Campaign. Brother Craig preached both hours.

First: Pastor A. U. Boone preached to good congregations. 758 in SS. 4 baptized, 1 by letter.

## CHATTANOOGA

First: John W. Inzer, pastor. "A Vision of God" and "Past Feeling." In SS 1004.

Highland Park: J. B. Phillips, pastor. "What would Jesus do with my Business?" and "What about the first twenty-four hours after death?" In SS 530. Baptized 1. There was 6 joined the church.

St. Elmo: U. S. Thomas, pastor. Acts 11: 24 and Gen. 4: 1-4. In SS 315.

Central: W. L. Pickard, pastor. "Baptism of Fire" and "A Wonderful Shepherd." Received by letter 1; In SS 307; more than one hundred in BYPU.

Tabernacle: T. W. Callaway, pastor. "Three-fold Salvation" and "Paradise and Peace." In SS 502; for baptism 3; 112 in BYPU.

Rossville, First: J. E. Quinn, pastor. "The Certainty of Prayer" and "Summary of Prayer." In SS 472; BYPU 100 per cent. Just completed taking census showing about 8,000 people to whom we are indebted for the Baptist message.

Avondale: T. G. Davis, pastor. "The Passion for Souls and the Highway" and "The Temptation of Jesus." In SS 353; Good BYPU.

Alton Park: T. J. Smith, pastor. "The Lords of the outer court" and "Without Christ." In SS 170; good BYPU. Good congregation.

Woodland Park: J. N. Poe, pastor. "A Discourage Man" and "Jonah and his Gourd." In SS 96.

E. Chattanooga: J. N. Bull, pastor. "The Church in Philadelphia" and "Christians Adorning the Gospel." In SS 286. We have three good BYPU's.

East Lake: C. H. Cosby, pastor. "Influence" and "Responsibility of Home." Received by letter 4; In SS 226. 42 present at Mission.

Oak Grove Tabernacle: W. C. Talant, pastor. "While Musing the Fire burned" and "Sardis: A name to live but dead." In SS 139; 30 in BYPU.

Chickamauga Ga.: Geo. McClure, pastor. "Love that Serves" and "Friendship." Received by letter 4; In SS 148.

N. Chattanooga: Wm. S. Keese, pastor. "Memorials—Duty of Remembering" and "Choosing a Murderer." Received by letter 3; for baptism 1; In SS 279; 96 in BYPU. Twelve young people took examination in recent training school. BYPU organized a Flying Squadron for Scout-winning.

Chamberlain Ave: G. T. King, pastor. "Why children should attend church" and "The answer of Agrippa to Paul." In SS 148.

Daisy: J. A. Maples, pastor. "Caleb the great heart" and "Cleansing of Naaman." In SS 113; 30 in Jr. BYPU. A good day with large audience at morning service.

Ridgedale: W. E. Davis, pastor. "Vision" and "Confession." In SS 163; good BYPU.

## NASHVILLE

Centennial: L. P. Royer, pastor. "The Living Vision" and "Seven Abominations in the Heart of Man." All services well attended considering the weather.

Grace: J. A. Carmack, pastor. "The Mission and Methods of the Church of Christ" and "Sirs What Must I Do to Be Saved?" Baptized 1; by letter 1; SS 173; BYPU's well attended. Good services at T. B. Hospital on Thursday night.

North Edgefield: A. W. Duncan, pastor; at morning hour we observed our thirty-eighth anniversary. North Edgefield Baptist church having been organized February 14, 1886. At the evening hour, pastor spoke on "The Second Death and the Lake of Fire." SS 218; Sr. BYPU 28; Jr. 29.

Park Ave.: A. M. Nicholson, pastor; "The Call of Jesus to a Weary World" and "The False and the True." SS 183; BYPU No. 1, 20, No. 2, 20; Int. 15; Jr. 18.

Goodlettsville: H. F. Burns, pastor; "Christ the World's Only Hope" and "Thief Pleads for Salvation." New Bethel church is rebuilding her church. The frame is up and the siding on. A cyclone destroyed their house two years ago.

Central: W. C. Golden, supply; "Divine Encouragement to Prayer" and "Plain Words on Youthful Pleasures." SS 58; BYPU 36; Int. 17; Jr. 7. Good services.

Edgefield: W. M. Wood, pastor; "The Mistakes of Lot" and "Revive Us Again." Baptized 1; by letter 1; by statement 1; SS 258; BYPU 45; Int. 15; Jr. 20.

Judson Memorial: J. W. Shepard, supply; spoke at Eastland on "The Great Commission" and "Christ's Realization of His Kingdom." SS 253.

Calvary: W. H. Vaughan, pastor; "Joseph of Arimathea" and "What is Life?" SS 73; BYPU 16; Int. 18.

Seventh: Edgar W. Barnett, pastor; "The Inspiration of the Scriptures" and "Four Little Girls." By letter 2; SS 102; BYPU 26; Jr. 23.

Eastland: O. L. Hailey, pastor; J. W. Shepard spoke on Mission and Education work Brazil and pastor on "Why Moses Did not Cross Jordan." SS 370. There were twenty volunteers for special service. Decision Day planned for next Sunday.

Immanuel: Ryland Knight, pastor; "Failures" Matt. 25: 45, and "The Better Way" John 8: 5. By letter 4; SS 297.

## KNOXVILLE

Mt. View: J. R. Dykes, pastor. "Outward Religion," and "A Door Open in Heaven." 200 in SS.

Central of Beardon: Robt. Humphreys, pastor. Psalm 119: 11, and "Christ's Picture of the Judgment." Lincoln Park: J. C. Collum, pastor. "Fishers of Men," and "How to Measure a Real Man."

Washington Pike: J. A. Lockhart, pastor. "He Trusted in God," and "Seven Crowns." 114 in SS, 46 in BYPU, 3 baptized.

Beaumont: D. A. Webb, pastor. 1 John 4: 1. and James 5: 14-15. 203 in SS.

Island Home: C. D. Creasman, pastor. "The Victory of Faith," and "The Unpardonable Sin." 385 in SS, 85 in BYPU.

First: F. F. Brown, pastor. Dr. J. T. Henderson and other laymen of the church on the Memphis Meeting. 937 in SS, 75 in BYPU, 2 by letter.

Calvary, Alcoa: J. H. O. Clevenger, pastor. "God-Touched Men," and "The Real and the Almost Christian." 210 in SS. Accepted this church, will move on the field by March 1st.

Inskip: W. D. Hutton, pastor. "Tithing," and Eccles. 12: 1. 185 in SS. 42 in BYPU. Funeral in afternoon.

Oakwood: R. E. Grimsley, pastor. J. T. Henderson on "Laymen's Work," and pastor on "The Coming of Evil Days." 300 in SS, 40 in BYPU. "Sound of Abundance of Rain."

Euclid Avenue: J. W. Wood, pastor. "The Evils of the City," and W. L. Dotson at night. 409 in SS, 90 in BYPU. Good day.

Gillespie Avenue: J. K. Smith, pastor. Acts 9: 11, and Hebrews 8: 19. 235 in SS.

Fountain City: Neill Acuff, pastor. "What Manner of Person Ought I to Be?" and "Ye Must Be Born Again." 126 in SS.

Calvary: W. L. Dotson, pastor. "Love," and J. W. Wood at night. 141 in SS, 93 in BYPU.

Immanuel: A. R. Pedigo, pastor. "He Doeth all Things Well," and "Indifference." 288 in SS.

Grove City: D. W. Lindsay, pastor. "The True Test of Religion," and "The Woman at the Well." 175 in SS, 20 in BYPU, 2 conversions and 2 approved for baptism.

Deaderick Avenue: G. W. McCall, pastor. "The Mission of the Church," and "Be Sure Your Sins Will Find You Out." 503 in SS.

Lonsdale: W. A. Atchley, pastor. "Cheerful Giving," and "The Dedicated Life." 471 in SS, 125 in BYPU, 3 by letter.

Mt. Olive: Stephen C. Grigsby, pastor. a.m. "The Second Coming." 200 in SS. No night service.

Bell Avenue: James Allen Smith, pastor. "The Two Great Aims of the Christian," and "The Kind of Home Jesus Loves." 1037 in SS, 12 baptized, 1 by letter.

Fifth Avenue: J. L. Dance, pastor. "The Doctrine of Trust," and "Doctrins of Preparedness." 660 in SS, 1 by letter.

Central of Fountain City: J. C. Shipe, pastor. "The Unchanging Christ," and "Moses' Invitation to Hobab." 338 in SS, 80 in BYPU. Splendid services.

## MISCELLANEOUS

Big Springs, Cleveland: A. T. Hayes, pastor. 99 in SS. 35 in BYPU. Much sickness.

Lebanon, Cleveland: A. T. Hayes, pastor. "Workers Together With Him," and "The Great Commission." 112 in SS. Bible chapters read in SS. 625. Interest growing.

Maryville, First: J. R. Johnson, pastor. Pastor preach morning. Evening union services at the Presbyterian Church. 1 by statement. 450 in SS.

Centerville, First: Alvin L. Bates, pastor. "The Church After the Lost," and "The Holy Spirit at Work." Good SS and BYPU. Fine day though it was raining, good crowd.

Rockwood, First: L. W. Clark, pastor. "The Crowned Christ," and Rev. M. L. Chambers on "Intercessory Prayer." 306 in SS, 53 in BYPU, 1 by letter.

Trenton St., Harriman: J. H. Sharp, pastor. "Thou Shalt Not Kill," and "Immature Life." 340 in SS, 130 in Church St. Mission.

Ocoee: R. A. Thomas, pastor. "The Shining Face," and D. W. Ensley on. "The Son With Healing in His Wings." 59 in SS. Good BYPU with 61 present. Good crowd, fine interest.

Pleasant Hill, J. M. Elliott, pastor. "My Church," and "The Value of a Soul." Good crowds both days. No SS now, will begin the first of April. This is my second trip. This is a needy field and the door is open.

Kingston: W. C. Creasman, pastor. "Pleasing God," and "A Bootlegger and His Helpers." 147 in SS.

Lenoir City, First: E. G. Johnston, pastor. Sixth of series on "Baptist Doctrine," and "First Half of Beatitudes." 271 in SS.

LaFollette, First: D. B. Bowers, pastor. "Some Lesson From the Lilly." Two fine young business men were received by letter. 311 in SS. Large congregation, good interest.

Bryan Robinson, associate secretary with Arthur Flake in the department of Sunday School Administration of the Sunday School Board at Nashville, has recently moved from Fort Worth, Texas, to Nashville to reside. He has consented to attend the West Tennessee Baptist Sunday School Convention in Paris, April 15-17, and deliver an address.

The First church, La Grange, Ga., Dr. Spencer Tunnell, pastor, worshipped for the first time in their great new auditorium, Sunday, February 10. The entire building nears completion. An Otis elevator, costing \$3,350, is being installed and will serve five floors of this great modern building. A \$12,000 Skinner organ has been purchased and is in transit. This building, which is said to be the most complete of any church found in Georgia, possibly in the South, will be dedicated free of debt on Sunday, May 4th, Dr. E. Y. Mullins preaching the sermon.

## AMONG THE BRETHREN



## AMONG THE BRETHREN

Fleetwood Hall, Lexington

Evangelist Billy Sunday began a meeting in Shreveport, La., last Sunday. In Church Chimes, the church paper of Dr. M. E. Dodd of the First church, it was published last week that at the First church there would be a "sermonette by pastor" at 10:15, before the Billy Sunday service at the Tabernacle. Imagine M. E. Dodd preaching a "sermonette!"

R. Murray Connelly, aged 29, died Saturday night at his home near Lexington, Tenn., of tuberculosis. He was an upright young man, a Christian, though not a church member. The writer, assisted by Rev. C. E. Azbill of the Second church, Lexington, held the funeral services Sunday, February 10.

Dr. J. W. Stover of the First church, Greenwood, Miss., is delivering a series of Sunday night sermons on the Ten Commandments and is stirring the natives. His crowds have been remarkably gratifying.

The Third Annual Bible Conference held lately at Dresden, Tenn., is pronounced by the pastor, Rev. T. N. Hale, to have been the best. Three services a day with three addresses at each service. Revs. D. N. Livingstone, J. E. Skinner and F. J. Harrell were the regular speakers for the entire week. O. F. Huckaba, L. R. Riley, W. C. Skinner, W. F. Carlton, E. K. Cox and H. E. Watters also delivered addresses. Great crowds and great interest. One profession and one addition. The visiting brethren were high in their praise of the interest attendance and entertainment.

Rev. Henry J. Huey, pastor at Newbern, Tenn., has just been on the field a month and is delighted. The work seems to be progressing nicely. Splendid crowds attend both morning and evening services. The Sunday school is steadily growing and there have been 8 additions to the church in the last four weeks.

After March 1, Rev. R. Maurice Jennings, who has lately resigned as pastor of the church at Covington, Tenn., will be located in Memphis, Tenn., to devote his time entirely to evangelistic work. He will have a gospel singer. He is a strong preacher with a passion for souls.

Mrs. Mary Helen Douglass, aged 80, a devoted member of Jack's Creek church, near Huron, Tenn., died Wednesday night, February 13. No doubt hers was a rich and heavenly reward. To the writer fell the responsibility of holding the funeral service in the church to which she belonged.

Dr. John Jeter Hurt of the First church, Jackson, Tenn., says the slogan "Safety First" suggests a quest that is selfish. He says "Service First" belts the globe with love, and tells all men that Christ is Saviour. He is a philosopher!

Rev. T. E. McCutchen has resigned as pastor of the Third church, Atlanta, Ga., to become field executive and evangelist of the Juvenile Protective Association. But why turn aside? The church of Jesus Christ is the best Juvenile Protective Association under the stars.

Rev. Preston Blake, Jr., of Louisville, Ky., has accepted the care of the Ivy Memorial church, Newport News, Va., effective March 1.

Oliver C. Deere of Lexington, Tenn., and Miss Gena McPeake of Warrens Bluff, Tenn., two estimable young people were married Sunday afternoon, February 10, at 4:30 o'clock at the residence of the writer who officiated. The bride is an active member of Rock Hill church. A thousand blessings upon them!

Rev. W. P. Price, formerly an evangelist of the Home Mission Board, is to supply indefinitely Calvary church, Alexandria, La., of which Dr. A. J. Barton was pastor. They can pay a good Price for good preaching.

Rev. Albert Beddoe has accepted the care of Pegues Memorial church, San Antonio, Texas, and is on the field. His first aggressive move was to inaugurate a revival which is now in progress, he doing the preaching.

His hosts of friends in Tennessee will regret to learn that Dr. J. W. Congar of Conway, Ark., former president of Union University, Jackson, Tenn., who went to Florida for the benefit of his health is not doing well at all.

Rev. O. F. Huckaba of Huntingdon, Tenn., has changed the time of his Bible Conference from February 21-24 to February 24-29. There was a conflict between his Conference and that of Rev. L. H. Hall at Bradford, Tenn.

Rev. R. W. McCann of Granger, Texas, has been called to the care of Tabernacle church, Houston, Texas, and has accepted, effective March 1.

The church at Chillicothe, Texas, has just closed a great meeting in which the pastor, Rev. C. E. Lancaster was assisted by Evangelist W. Y. Pond. There were 115 conversions and 125 additions, 103 by baptism.

Rev. Robert H. Lamkin has resigned Eastside Tabernacle, Atlanta, Ga., to accept the principalship of the school at Hopeville, Ga.

Dr. W. L. Cutts has resigned as president of the Mary P. Willingham School for Girls at Blue Ridge, Ga., effective June 1, 1924. He has been connected with the school for seven years.

Dr. W. B. Crumpton of Montgomery, Ala., president of the Alabama Anti-Saloon League, who lately resigned that position, has withdrawn his resignation and will remain at the head of the organization.

A wedding of widespread interest was that of Rev. Willis C. Furr and Miss Lottie Bramson of Memphis, Tenn., which occurred in McLemore Avenue church, that city, of which he is pastor, Monday night, February 11. Rev. J. Carl McCoy of Temple church, officiating. We hasten to offer congratulation and best wishes.

Havan, Cuba, is the meeting place this week of the State Mission Secretaries in the territory of the Southern Baptist Convention in holding their annual conference. It is said they are given free transportation from Jacksonville, Fla., and return. Joy go with 'em; they leave peace behind 'em.

Dr. W. M. Vines of the First church, Greenwood, S. C., is to assist Rev. S. T. Matthews of the Central church, Greenville, S. C., beginning March 9. We expect to hear of most gracious results.

Rev. H. K. Williams has resigned at Timmons ville, S. C., to accept a call to the First church, McCall, S. C., effective March 2. Bad for Timmons ville, good for McCall.

Think of it! At Dodd City, Texas, on a recent Sunday there was an attendance of 100 per cent at Sunday school. There are 71 on roll and there were 71 in attendance.

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## Home Circle

WORLD AT ITS BEST

By S. E. Kiser.

It's a grand old world to be livin' in  
when the grass begins to sprout;  
It's the finest old world that I've seen  
when the leaves are a-comin' out;  
It's a bully world in the fair June days  
when the colts kick up their heels;  
It's a fine old world when the little  
chicks get to scratching for their  
meals;

And I'll tell you, boys, it's a good  
old world 'long about the time o'  
year,  
When the turkey's fat and the axe  
is sharp and Thanksgivin' day is  
near.

It's a fine old world when the spring  
work's done and the crops begin to  
grow;

It's a grand old world when the days  
are short and the fields are white  
with snow;

It's a bully world in the summer time  
when you smell the sweet new hay;  
It's a dandy world when you've sold  
your wheat and the profit's put  
away.

And I'll tell you, boys, it's a great  
old world when the girl you love  
the best

Sits alone with you where the light  
is low, with her cheek agin your  
vest.

It's a splendid world when a fellow's  
young and limber and full of vim  
And a good square meal is the finest  
thing that a body can show to him;  
It's a great old world in the summer  
time and a fine old world in fall;  
It's a bully world when you've saved  
so much that you don't need to care  
at all;

But, I'll tell you boys, it's the dearest  
world and the fairest and sweetest  
world

When you look down into your young  
wife's lap where your first little  
child is curled.

### THE CHRISTMAS SPIRIT IN CHINA

By A. R. Gallimore

"Yes, I know," said a shop keeper  
in Canton on the night before Christ-  
mas, "to-morrow is your American  
Christmas." No, I tried to say to  
him, it is not our American Christmas,  
it is everybody's Christmas; Christ  
came into the world for everybody;  
he came to save the Chinese and the  
Americans and the English and all  
nations and peoples, He is the world's  
Saviour.

Notwithstanding the discouragements  
sometimes, there are on the  
other hand many things to encourage  
us as workers on the foreign field.  
While at times it may seem that  
the message of Salvation falls upon  
deaf ears, yet there are silent in-  
fluences that we may not ever see.  
When the conventional "Merry Christ-  
mas" is being spoken the world over,  
it is also heard here in China. And  
although at times it may not mean  
a great deal to those who speak the  
words, still it has a deeper meaning,  
and some we know not of get it. So,  
may the Saviour, whose birth is cele-

brated at Christmas time, not be recognized only as the subject of a feast day, but may He become the ruler of people's hearts the world over, and then will we be able to think of His birthday in its true significance. The spirit of Christmas then will become the spirit of the Christ himself.

Along with the formalities of Christmas, the Christmas carols by the Christians in the churches and schools, we were glad to read an editorial and some other messages of the Christmas season in the daily paper (in English) in Canton. The first page contained in big letters of red—"MERRY CHRISTMAS." Below was printed the beautiful hymn—

"While shepherds watched their flocks  
by night,

All seated on the ground;  
The angel of the Lord came down,  
And glory shone around." etc.

On the left of the title letters at the top of the page attention was called to "Christmas Stories," page 4. Turning to the page referred to we found one of these beginning with the story from the Scripture. The other was a story of life on a New York farm. The editorial on this page was also worthy of notice. I am sorry I do not know the editor of the paper personally, and can not say whether or not he is a Christian, but evidently he caught something of the spirit of Christmas and what it ought to mean in the ideal. The following is from the editorial page:

"To our friends, readers, subscribers, advertisers, and well-wishers, we extend our hearty greetings for a merry Christmas. To the foreign sailors in our midst and to the foreigners sojourning with us, we bid them all likewise a Merry Christmas. Thoughts of the distant home land, the happy hearth fires and the bountiful snow must have painfully reminded them of the great distance betwixt them and the loved ones. What memories must have flooded their minds at this season.

"There is one thought, however, that comes to all which no distance or separation can withhold and that is the thought of 'Peace and good will to men.' This is the true Christmas message. Lo! a weary world longs for it and a dreary land awaits its blessings. Twenty centuries have passed by and still the Master repeats the message of peace and good will unto men.

"As the Father hath sent His peace and good will to men, so let men send their peace and good will to each other. We emphasize so much these days that we are Britishers, French, Americans, Chinese, etc., that we forget what Saint Paul once said; 'There is now neither Jew nor Gentile, neither bond nor free, but we are all of one blood.' It may be yet too early for us to harp on this string some wise acres say, but alas, what appalling disasters have visited the peoples of the world by a failure to harp on this very string.

"Listen, all ye men from the four corners of the world. 'Vengeance is mine,' says the Lord. The thieves at the cross had a place in heaven, the lepers at the gate could come to the presence of the Holy One and be healed, the publicans and the sinners could sit at the same table and partake of the feast with the Master,

the tears of a lost woman could bathe the feet of the Holy Nazarene, the great ruler, Nicodemus, could come to Him by night and get the way of salvation and light, and the lowly folks could bear aloft His torches. Let not men condemn and despise their fellowmen when lo, the Most High keeps them beneath the shadow of His wings. Let men everywhere learn not to wreak vengeance on their fellowmen, but let them catch the spirit of the Master who came to save the sick and the lost. What a blessing that will be."

The other part of the conventional wish is "a happy new year." The editor of "The Canton Gazette" in his editorial for the first of January, depicts some of the conditions in China during the past and expresses hopes for the coming year just beginning. Let him continue the story.

### Happy New Year

"New Year comes but once a year, and when it comes, it brings good cheer." Thus we greet one and all a "Happy New Year." "Ring out the old and ring in the new." If the year that has just passed brought us no solace and no glory, away with it. We can still begin the New Year with a firm resolve. We shall lift up our hearts and shall not live in vain. God is still in His heavens. The stars, the sun, the moon, and all nature still smile upon us. We can still enjoy God's bountiful gifts without the asking. Freely are they bestowed upon us and wisely ought we to use them unto His glory.

The year under review for our province has been quite an eventful one. It saw the entry of Chen Chung-ming and it marked his signal retirement. It saw the entry of hostile northern hordes and it marked their silent graveyards strewn all over the northern districts. It saw the triumphal entry of the Kwangsi forces and it marked their speedy collapse. It saw the triumphal entry of Dr. Sun and his allied army and it marked another stage in his bitter struggle to uphold the cause of Constitutionalism. It saw a period of stress and storm unprecedented in the history of Kwangtung and all but upset the ship of state. Rulers and ruled lived in a perpetual state of uneasiness, concern, and anxiety. In the midst of them all, confidence still remains amidst the encircling gloom.

Let hatred, jealousy, and narrowness die from out our hearts, and war from out our province. Let peace reign throughout the length and breadth of Kwangtung. If we could have accomplished so much in days of peril and pain, how much more will we be able to accomplish when better and brighter days set in. Rumbblings of war are growing fainter and fainter. The dawn of peace is near. Let noble hearts come forward at this the beginning of another year and shoulder anew the responsibilities of rebuilding the devastated places. A long-suffering people await with parched throat for merciful drops to fall. Merchants long for the return of order and the revival of trade. Laborers seek for opportunities to earn their daily food and shelter. Parents pray that their sons may be spared the horrors of war. Rulers sigh for a return of normal conditions. Light up your hearts and voices then for a peaceful and prosperous 1924.

## SMILES SELECTED

"What profession is your boy Josh going to select?"

"I'm going to educate him to be a lawyer," replied Farmer Cornossel. "He's naturally argumentative an' bent on mixin' into other people's troubles, an' he might jes' as well get paid fur his time."

A prominent Atlanta lady went to see her colored cook, who was sick in bed with the flu. She gave the cook's small son Ephraim a dollar with which to buy a chicken for his mother.

As the lady, in leaving, closed the door of the house, she overheard the cook say: "Gimme dat dollah, chile, an' go git dat chicken in de natchul way."

After a hopeless round of dubbing one discouraged golfer said to another:

"Do you know, old boy, I believe my whole trouble is that I stand too close to the ball when I drive?"

"Oh, no!" replied his friend. "Your trouble is that you stand too close to it after you drive."

### THE WRONG EYE

"Ah," said the doctor, looking into one eye. "It is easy for me to see what is the matter with you! This is not merely eye trouble; it is an affection of the nervous system. There are all the signs of liver trouble, of fatty degeneration of the heart, of a bad blood supply. The only thing I can recommend is—"

"Here, here!" cried the patient. "Isn't it about time you looked into the other eye? That's my glass one, you know."

### IT DEPENDS ON THE MULE

Miss Feathers, instructing a class in English, called upon nine-year-old Tommy Wiggins.

"Thomas," she said, "write on the board, 'John can ride the mule if he wants to.'"

That Thomas proceeded to do to the satisfaction of all concerned.

"Now," continued Miss Feathers when Thomas had returned to his place, "can you find a better form for that sentence?"

"Yes, ma'am, I think I can," was the prompt response of Tommy. "John can ride the mule if the mule wants him to."

An old farmer who had been to market and had got good prices for his cattle bought several yards of cloth, intending to have his wife make him a suit of clothes. Unfortunately, he lost his purchase on the way home. His wife, much annoyed at his expensive carelessness, told the story to the vicar.

A week or so later the vicar met the good man and hailed him: "By the way, Mr. Green, have you heard anything about your cloth?"

"Morning, noon and night I hear about it," the farmer replied disconsolately.