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J. D. MOORE, Editor

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"PRAYING AND YELLING."

In a recent editorial on "Let us be reverent" we called attention to the doubtful propriety of the juxtaposition of "praying" and "yelling" in the announcements made by the Inter-Board Commission concerning the Baptist Student Conferences. We are glad to give Secretary Frank H. Leavell space for the following explanation and statement:

In the literature we purposely put "Praying and Yelling" in close juxtaposition. We believe that there is a place in the life of college students for each of these kinds of expression. The difference is that at our conferences the two are not in the same meeting. On the first night of these conferences we advise and have a Good-Fellowship Meeting at the supper hour. All the delegates come together in a large dining room and for one hour they are encouraged to give their college yells, songs, etc. In the convention proper we are so far from yelling and so insistent upon prayer and a prayerful attitude that we do not even have applause. This I am sorry to say is more than can be said of the other general meetings of Southern Baptists.

POTTER'S ALMA MATERS.

In their announcements about the "Battle Over the Bible," the first of a series of five debates between Rev. John Roach Straton (Baptist) and Rev. Chas. Francis Potter (Unitarian), Geo. H. Doran Company, publishers, have this to say about Mr. Potter. "He entered the Unitarian ministry in 1914 after studying in Bucknell and Brown Universities and Newton Theological Institution." Now it happens that every one of these schools is under the control of the Northern Baptist Convention; and while we would not hold them responsible for the theological wanderings of their child, it does seem that after he had passed through three Baptist institutions, he would have been better trained, unless they were either careless or heretical in their influence over him.

LIFE'S SUPREME BUSINESS.

Dr. August H. Strong well said: "What are churches for, but to make missionaries? What is education for but to train them? What is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfil the purpose of missions, the enthroning of Jesus Christ in the hearts of men?"

MY BEST.

God has His biggest things in life
For the few who dare to stand the test;
God has His second choice
For those who will not have His best;
And some there be who never make the highest choice
And when by trials pressed,
They shrink, they yield, they shun the cross,
And so they lose the best.
I want in this short life of mine
Just as much as may be pressed,
Of service true to God and man,
So help me, Lord, to do my best.
—Harriet Prescott Spofford.



Prominent Egyptologists are now saying that Tut-ank-amen was the Pharaoh of the Exodus, and that it was he whose first-born and only son was slain by the destroying angel on the night the Israelites departed from Egypt. Will his tomb tell of his bereavement?

FACING YOUR RECORD.

If you have even ordinary prudence, you are very considerate and scrupulous in your dealings with your next-door neighbor, because, if for no better reason, you have to live by him! You have to meet him every day and to do so comfortably you must be honest and square in your relations to him. Do you know that your record in every respect is closer to you than your nearest neighbor can be, and that you will have to live with it forever? Be sure, then, that you exercise enough good common sense to make it such that you can always face it and not be ashamed.

DRAMATIC POSES IN THE PULPIT.

Sometimes we see published announcements made by evangelists or preachers in which the speakers appear in their favorite dramatic poses, with their pictures bearing the title: "So and So, in Action." This method of advertising may attract the curious but it lacks that dignity which is becoming in a minister of Jesus Christ and indicates an affectation which a humble follower of our Lord cannot consistently have. In impassioned discourse, the preacher who has natural dramatic powers may unconsciously adopt strenuous postures in the expression of intense feeling, but he does not employ them

for effect nor make merchandise of them. In preaching, above all other forms of public discourse, the speaker's bodily movements should be natural, unstudied and in harmony with the spirit and character of the message he bears.

GRADE CROSSING LAWS.

Southern Railway Safety Department reports a marked decline in grade crossing accidents in North Carolina following the enactment of a state law requiring drivers of motor vehicles to stop before crossing railroad tracks. In other states a similar law exists but in most cases it is ignored by the public. In North Carolina the law became effective July 1, 1923, and in the ensuing six months, four persons were killed and eleven injured in eleven accidents at crossings of the Southern's tracks in that state, as against six killed and twenty-four injured in twenty-one accidents during the first six months of 1923, eleven killed and twenty-five injured in eighteen accidents during the last half of 1922, and eight killed and twenty-two injured in fifteen accidents during the first half of 1922. This decrease in casualties was in the face of an increasing volume of automobile and truck travel, 247,612 motor vehicles having been registered in the office of the Secretary of State of North Carolina during 1923 as against 182,969 in 1922.

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EDITORIAL

FOR LAW AND ORDER.

Judge Chester K. Hart, of the criminal Court bench at Nashville, recently discharged several members of the grand jury for an alleged failure to bring in indictments, or find a true bill, in certain cases brought to their attention in which violations of law were charged; and has ordered a thorough investigation. Judge DeBow, of the same court, who is said to have appointed the jurors discharged by Judge Hart, is reported to have taken issue with him in that action but later acquiesced.

But whatever may be the legal outcome of the case, we think Judge Hart deserves the unstinted commendation and support of all good, law-abiding citizens. There are frequent and flagrant violations of law and Judge Hart has taken a bold step to locate the responsibility for the failure of the courts to apprehend certain criminals and to check the tide of crime.

The Ministers' Alliance of Nashville and many of the civic clubs of the city have passed resolutions expressing their appreciation of Judge Hart's course and the moral element of the community is a unit in sympathy with him. It behooves the good people to rally to the support of an officer who is brave and unselfish enough to fight against lawlessness within the courts of justice and to uphold the majesty of the law at the hands of its custodians and administrators. If our courts become corrupt, what will become of law? And if law becomes a hissing and a by-word, our social and civic order will go to pieces.

In the administration of law, enforcement officers and courts can not go further than the backing given them by the public. The fact is that the decisions of the courts are determined by the state of the public mind far more than one is apt to think. Popular

opinion is the most powerful tribunal in existence; it is that which creates courts and it is that which, more than anything else, can make the courts function properly.

Sam Borum, former sheriff of Davidson County, has been convicted in the federal courts at Nashville for bootlegging; but his sentence has been stayed by an appeal to a higher court. If he is guilty he should be made to feel the heavy hand of justice and should be given the extreme penalty for such violation of the liquor laws. Crime is far more culpable in one who has been considered worthy of public trust and confidence than it is in the common scofflaw who has never asked the people for their esteem and patronage. The penalty should be in proportion to the guilt.

GEORGE WASHINGTON UNIVERSITY.

It is not only timely but necessary that Southern Baptists should give some serious thought to the matter of taking over the George Washington University at Washington, D. C., and of making it a great Southern Baptist University. Definite action in regard to it will be urged upon the Convention at Atlanta next May. Whether the Convention will definitely decide the question one way or another we cannot say. But to defer action might be a mistake quite as great as to decide unwisely. Should the Convention not dispose of this matter finally at this time? If so, what disposition should be made of it?

Several things should be considered. Perhaps the most practical consideration is the money. At the present, the institution can be had for \$2,000,000, which would not be applied to the purchase of the property but to its improvement as a Southern institution and which, we understand, would not have to be paid down but could be distributed through a period of years.

Although the schools and colleges which we have already will insistently ask for an increasing support at our hands, there is no doubt that Southern Baptists could finance the Washington University. It would present an appeal to which large special gifts would be made. It would put Christian education in a new and broader perspective in the eyes of our people so that the institutions we have would stand out in bolder relief on the educational program of Southern Baptists.

Is it an opportunity which we should embrace? The institution has 800 pupils and under Baptist control that number would certainly not be less but would assuredly increase. Washington City, as the center of our government, should be a center of Baptist culture. Catholics, we are told, have schools, colleges and hospitals all over the city. Evangelical Christian bodies have nothing comparable to the agencies maintained by Roman Catholics at the seat of our Federal Government. Shall we leave the situation to them? Shall we not put the antidote to Romanism into the currents of our national life at the very place where the poison is so freely injected?

While the situation is not central to our Southern Baptist territory, it is sufficiently

close to us that its distance from the remote sections of our Southland would not be serious handicap with students. Many of the institutions much farther north have a considerable patronage from the Southern states. Furthermore, Washington is an all-American city and logically belongs to the South as definitely as to any other section. But it should be in the interest of the cause of Christ throughout the nation and the whole world that the question of our adopting the university should be considered and settled.

WHAT GOD THINKS.

One's reputation should be sacredly guarded and yet it matters not what men may think of us except as their opinions may be correct and reflect God's estimate of our lives. Man's observations may be short-sighted and defective; even our closest companions may not fully understand us.

Self-respect is indispensable and yet it matters not what one thinks of oneself, except as introspection may be divinely aided, for none can fathom the depths of his own nature and discover all the secrets of his own heart; even the profound Greek realist despaired of ever reaching the goal: "Know thyself."

But it does matter what God thinks—He before whom our inner and outer life alike are as an open book. Let every thought and act be subject to a gruelling examination under the searching inquiry: "What does God think?"

SUNDAY OBSERVANCE.

Respect for Sunday is a reliable index to the spiritual condition of the people in a community. Where shops are all closed and the people go not to their daily business but assemble in their places of worship for religious instruction and profit, they are happy, contented and prosperous; and the community life is at high tide. But where places of business are open, either at the front or the rear, and the people "forsake the assembling of themselves together, as the manner of some is," the very atmosphere of the community is coarse, selfish, uninviting, vulgar, indulgent and undesirable. Watch how folks regard the Lord's Day, and you will find out very nearly what they think of the Lord Himself, and how they regard everything sacred and holy.

CONSIDER—THE ADDING MACHINE.

It thinks not, neither does it tire. Yet I say unto you that the most accomplished mathematician can not add more correctly or endure so long without strain. Who though, would wish to be like it? A mere machine, without initiative, will-power, or self-control. Always doing the same thing in the same way for the same purpose. Never growing, learning, loving, nor repenting. Consider the power of will. Think of love, and faith and work to be done—and then understand—just why God could not have made man incapable of sin.—*The West Virginia Worker.*

"The seal of truth is simplicity."—Boerhave.

THE BAPTIST BIBLE UNION

By Geo. W. McCall,
Pastor of Deaderick Ave., Baptist
Church

(A paper read before the Knoxville Baptist Pastors' Conference Feb. 11th, and by their unanimous vote asked to be published in the Baptist and Reflector.)

I am not a member of the Baptist Bible Union. I do not state this as a matter of pride nor as a confession, but that my position may be better understood as I proceed with the discussion.

What is the Baptist Bible Union? It is an organization of Baptists throughout North America, more largely represented in the territory of the Northern Baptist Convention, that has sprung up in the last two years as the result of the heated discussions at the meetings of the Northern Baptist Convention, relative to the inroads of Modernism in the workings of that body. For several years there has been held a meeting the day before the assembling of the Northern Convention known as a Fundamentalists Conference, in which earnest men have spoken on the great doctrines of our Faith and combatted the rationalistic and modernistic group in the Convention. The outcome of this has been the organization of the Baptist Bible Union. Not all of the Fundamentalists in the North have joined the Baptist Bible Union, though most of them appear to be sympathetic toward it. Such is the attitude of such men as Dr. Curtis Lee Laws, Editor of the Watchman and Examiner of New York. It is a distinctively Baptist body and not inter-denominational in any sense.

The purpose of the Baptist Bible Union is set forth in their official literature as follows:

"The Baptist Bible Union came into being as a protest of the Baptist conscience against the rationalistic movement within the Baptist denomination, which apparently aims to establish a denominational hierarchy to propagate and foster and protect Modernism, and on the other hand, to smother every expression of Baptist orthodoxy."—Call to Arms p. 1.

It announces its principles as follows:

"The Baptist Bible Union is what its name implies—a union of Baptists who believe the Bible to be the Word of God. The reason for its existence is also implied in the name. There are people who are called Baptists who do not believe the Bible to be the Word of God. The Baptist Bible Union is a fellowship of Baptists who are Revelationists as opposed to Rationalists, who are Trinitarians as opposed to Unitarians, who are Creationists as opposed to Evolutionists, who are Expiationists as opposed to Remedialists and to those who believe only in the moral influence of the atonement, who are Regenerationists as opposed to Reformationists.—In a word, it is a fellowship of believers in Supernaturalism as opposed to Naturalism in religion."—Call to Arms, p. 5.

Its program is stated as follows:

"The program of the Baptist Bible Union, in a word, is to endeavor to unite in one great fellowship all Baptists who believe the Bible to be the Word of God. (And we deny that those who do not so believe have any right to be called Baptists). That together by the power of the Holy Spirit and in answer to importunate prayer we may call men back to a belief in the Bible as God's Word, and in Jesus Christ as God's Son and man's only Saviour."—Call to Arms p. 9.

Some objections considered.

The organization of the Baptist Bible Union immediately drew the fire of most of the Southern Baptist press. Only a few papers were sympathetic and none championed it so far as this writer knows. As to how the rank and file of our pastors feel about it we have no very definite way of knowing. As much unfavorable comment has been made upon it, we will now no-

"THREE IMPORTANT DAYS."

Mission Day in the Sunday School, March 30th—All Day of Prayer, Wednesday, April 2nd—Pay Up Day, April 6th.

I want to urge the importance of the three days mentioned. On March 30th all our people will be studying Missions. A great program has been arranged for this day by the Sunday School Board. One week later than this, we are asking our people to observe as Pay Up Day. Last Fall we received nearly \$100,000 on Pay Up Sunday. This Spring we hope to receive at least \$200,000 on that day. Midway between these two Sundays, we will observe our all day prayer service. These three days will emphasize three important phases of our work, namely, Mission Study, Prayer, and Giving.

T. W. GAYER,

Stewardship Secretary.

Why Victory Is Necessary

Full Redemption of pledges to the Baptist 75 Million Campaign during 1924 is imperative because:

1. Baptist honor demands that we do what we told the world we would do.
2. Baptist duty demands that we pay to God what we promised Him we would pay.
3. 1924 is the last year for the redemption of our pledges.
4. Our Baptist causes, because of their great expansion in every direction, need every dollar that was pledged.
5. Our Baptist agencies, missionary, educational and benevolent, at home and abroad, marvelously blessed of God in their ministries, face still greater opportunities which can be seized only as our pledges are redeemed.
6. The Southland and the whole world not only need the unadulterated gospel message for which Southern Baptists stand, but are ready to receive it if we will but only give it to them.

Christ and a lost world are looking to pledging Baptists to make good their pledges in this final Redemption year, and to non-pledging Baptists to make liberal cash offerings now.

"DUTY DONE MEANS VICTORY WON"

Baptist 75 Million Campaign

A VICTORY PROGRAM

By Mrs. D. C. Cooper, Jr.,
Lexington, Ky.

G—o forward
O—n our knees
D—epending on God.

I—ncreasing our gifts by
S—elf-denial.

A—great victory
B—elongs to
L—oyal Southern Baptists
E—verywhere!

The Executive Board of the Tennessee Baptist Convention will meet in the assembly room of the Sunday School Board, Nashville, 9:30 A. M., Tuesday, March 11.

tice some objections to this Union.

1. It is urged that this organization is divisive and looks to another denomination or at least a serious split in our denomination. In reply the Baptist Bible Union answers by saying:

"Baptists of the various conventions, therefore, need not fear the Baptist Bible Union as a separatist movement. The Union has been organized to preserve our beloved denomination, and not to destroy it. We are determined, however, that there shall be no com-

promise with Modernism within the denomination so far as the Union is concerned. The Union will be no respecter of persons; the principles of Modernism must be put to the sword by whosoever they are espoused."—Call to Arms p. 3. But we admit that there will be some division if the work of the Union is of any effect. There is a Unitarian element in our denomination that must be sloughed off. How large it is, no one at present knows. Such division, however, is for the health of the body. The quicker the better.

2. The Union has been hurt in its popularity by certain men prominent in its councils. The prominence of Dr. J. Frank Norris in the organization has lost the Southwest to the support of the Union very largely. If the Union has a real mission, it is a pity that it should be judged and condemned by the popularity or unpopularity of one or two men who may chance to be in its councils. No denomination is more enslaved to its leaders than we Baptists. We could easily name a half dozen men who could have put the whole South in the Baptist Bible Union had they championed its cause, or per contra, they could and did turn most of the South against it by their opposition. The fact is we listen to our favorite leaders and do very little independent thinking.

3. It is feared by some that the Bap-

tist Bible Union will start another Mission Board and set up other missionary work. This fear has been voiced by our beloved Foreign Mission Secretary, Dr. J. F. Love. Here is the answer given to this by the President of the Union, Dr. T. T. Shields, pastor of the Jarvis Street Church of Toronto, Can. He says in a recent newspaper article:

"I am in a position authoritatively to assure Dr. Love that there is not the shadow of a shade of a ghost of a foundation for the rumor that 'the Baptist Bible Union is proposing to go into the Foreign Mission Business.' There is no necessity for our doing so. Some Baptist Foreign Mission Boards, we believe, are true to the faith once for all delivered." Dr. Shields continues in the same article to indicate the entire confidence of the Executive Committee of the Union in the soundness of our Southern Baptist Foreign Mission Board, and how they are inclined to advise brethren who will not contribute to other boards under suspicion of fostering Modernism on the foreign field to give through our board until matters can be cleared up in the boards now under suspicion.

My fear is not that the Baptist Bible Union will start another Foreign Mission Board, but that they may have to do so. In expressing this fear I am not looking South. One who is acquainted with the recent developments in the Northern Foreign Board may be pardoned for expressing this fear.

4. But is not the Union seeking to impose the doctrine of Premillennialism on the denomination as a test of fellowship? There is some ground for this question. The first draft of the confession of faith put out by the Baptist Bible Union did have an article in it of this type. But this was the output of a committee and at a meeting of the Union in Kansas City last year this was changed and the test was recalled. Here is the official statement of the Union:

(b) "Inasmuch as it has been widely stated that fellowship in the Baptist Bible Union is restricted to Premillennialists,

BE IT RESOLVED that we here declare that the Baptist Bible Union welcomes to its membership all Baptists who sign its Confession of Faith, whatever variation of interpretation they may hold on the millennial question consistent with belief in the personal, bodily second coming of Christ, according to the Scriptures."—Call to Arms p. 19.

Thus it appears that they do not intend to create any new test of fellowship over the question of the Millennium.

5. We do not need it in the South, is the response of many. But do we not need it? As proof we do need it, one of our great leaders recently said that there is not a Modernist in a Baptist pulpit in the South. This is assuring optimism. Suppose we concede that he is correct, that there is no Modernism in our pulpits and that not a Baptist school in the South is infected with this heresy. Would that render us safe? Are there no other roads to the people for Modernists to travel? There are. Our people read, and the daily press and the periodicals are loaded with Modernistic propaganda. Our public schools and state universities are teaching it. In these schools are far more Baptist children than in our denominational schools, and that in their most impressionable age—the high school age. I am assuming that our Baptist schools and pulpits are all orthodox, still there is a great danger from these other sources of infection. Some of the schools of other denominations in the South are teaching Modernism. Universities are rising in the South with munificent endowments. There is one school in Texas with an endowment of probably ten million or more, Rice Institute at Houston. Vanderbilt in Tennessee is endowed. Many of these schools are teaching Modernism, and we have no control over them. Almost every man in all of the schools, denominational and other kind who has a high literary degree did his uni-

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Contributions

THE FOREIGN MISSION SCHOOL—A STATEMENT AND A SUGGESTION.

By T. B. Ray.

I. The Statement.

It is in connection with foreign missions that the particular value of the Christian school shines forth. Here in our homeland a certain Christian atmosphere surrounds the young people, which inclines them toward a favorable consideration of Christianity. Besides this, much positive effort is put forth in the homeland in an endeavor to evangelize the young people before they enter our schools. Here in our country our schools are envired by Christian sentiment. In a foreign land the Christian school must create sentiment favorable to Christianity, in an atmosphere that is hostile to it. The missionary school is compelled therefore by its surroundings to keep to the front very vividly and constantly the evangelistic aim and effort.

As an evangelizing agency the Mission School is triumphantly effective. A very large portion of the converts in our mission work are made in our schools. The writer received recently a letter from one of our missionaries in a growing mission field, in which he rejoiced over the large number of baptisms. Then he remarked significantly, that this is the first time in our history when the number of candidates for baptism was larger from the community than from our schools. Another missionary with an experience of twenty-two years said recently that more than fifty per cent of our church members come from the schools. The percentage may vary in different fields, but the effectiveness of the mission school as an evangelizing agency is undoubtedly very great.

As a pioneering agency the school wins the friendship of the pupil, which in turn opens the doors of the home through which the missionary may enter for evangelizing purposes. After a time when some of the children are converted, they often become wonderful evangelists of the Grace of Christ. Thus through the schools we may evangelize not only the children who attend, but also in a great many cases their families as well.

The effective mission school has three very clearly defined aims:

1. To lead souls to accept Christ as Savior and Lord. All teaching, of whatever subject, must have this high goal in sight evermore.
2. To train the converts so that they may become effective and efficient members of churches.
3. To train some in a special way for the work of pastors, teachers, evangelists, Bible women, etc.

These are the great cardinal aims of the mission schools. There may be a number of additional good things that come out of these schools, such as the general uplifting of the social order, the training of some who may not become Christians, but who by reason

of their experience in the mission schools are afterwards friendly toward what these schools represent, etc., but these things are by-products and not the true aim of the mission school. We do not establish schools for producing these by-products, we establish them for the purpose named, and are glad when other good results follow. Our true aims are to evangelize and to train for Christian service.

A case parallel to this would be like the fact that the presence of churches in a city enhances the value of property in that city. This enhancement in value is a by-product, and may be desirable, but we do not locate churches in communities in order to increase the value of real estate. Our aim in establishing churches is to spread the Gospel. Likewise also is the aim of the mission school.

As the work develops there may be a different emphasis in different schools. Always in the schools of the lower and secondary grades the evangelistic feature must be kept to the front with faithful emphasis. In schools of these grades will be found the great majority of our students.

The Foreign Mission Board has now about eight hundred schools, in which were last year about 35,000 pupils. This is about equal to the number of students in all our Baptist schools in our Southland. Of course, all our schools in foreign lands are not of equal grade to those in the South, but there are two very significant facts that should be borne in mind:

1. We have these students in our foreign schools under our tutelage quite as long as, and often much longer, than we have the students in our Southern schools.

2. We have the majority of the students in our foreign mission schools at a younger age than the average students in our Southern schools. They are under our instruction, therefore, at the most impressionable period of their lives. Of the eight hundred foreign schools only thirty-five or about 4 per cent are above the middle school grade. The vast majority are under the middle school grade. Herein lies the greatness of our evangelizing opportunity. This great body of pupils in the most impressive period of their lives, segregated in these schools where Gospel truths can be presented in the most favorable environment that can be found in the non-Christian world, offers us a unique and amazing evangelizing opportunity.

But as the work develops we must have some schools of the higher grades, and for special training. We must have some colleges for the higher training for leaders, and some Theological Schools for the special training of preachers; and some Normal Schools for the training of teachers especially for the work in the schools of the lower grades. While all of this is going on, there will be trained some doctors, merchants, etc., who will be helpful as laymen in the churches. In all of these schools of whatever grade or nature, the evangelistic note must always be ringing in order that it may sound clear in the after life of every student.

These schools of the higher grade are tremendously important, but will never be very numerous. By the time there is need for a

great number of them, the native churches will have grown into such strength that they will provide for their educational needs. But for the present we are under heavy restraint for providing a number of these schools of higher grade and for special training. The Foreign Mission Board needs help particularly with these schools of higher and special training. The whole world has waked up to the need of education; new doors for the presentation of the Gospel open every day; the demand for trained workers and evangelistic teachers, pastors, etc., is far beyond our ability to provide. Neither the native churches nor the Foreign Mission Board can meet the demands of the hour. The strain on our struggling schools is terrific. This is the most opportune time for investment in these needy institutions. It is urgent beyond all description, and Oh! so full of promise of fruitful gospel results in the future.

II. The Suggestion

Would that some of our people of large means would realize that these foreign mission colleges and seminaries offer the rarest and most urgent opportunities for investment of money for the Lord. A timely gift now of from fifty to five hundred thousand dollars, to schools already successful in several of our fields, would establish these schools on a firm basis for all time, and make them the greatest schools in their different lands. A little investigation of the needs and opportunities of our foreign mission schools would reveal amazing opportunities to large givers. There is no place where some great gifts for Christian education would count quite as much as they would in some of the schools of higher grade fostered by our Foreign Mission Board. Let us have some great gifts for our Foreign Mission Schools.

PUTTING US ON OUR GUARD IN FAITH HEALING.

In the past few years the attention of the Church has been directed anew to the possibilities of faith healing. This new interest has been superinduced partly by the false teachings of Christian Science with reference to physical disease and partly by the findings of modern psychology. Always the healing of disease and the cure of suffering are very quick to raise popular interest; for there are few homes which are long free from these dread afflictions. Always the sick and the suffering become easy prey to any kind of patent medicine advertisement or other quackery, either of physical or mental or spiritual practice, which makes bold promises to heal their diseases. For this reason, the public ought constantly to be on its guard not to permit the afflicted, ready to grasp at any straw as they are, to be imposed upon.

The Herald believes that this is a subject that deserves wide attention, and a much more careful research after the actual facts and possibilities of mental and faith healing than has yet been made. There ought to be a very thorough and very reliable investigation into all claims of such healing—Christian Science cures no less than the others—and the findings of such impartial

investigations ought to be made public. This is a field of research in which the Church should be deeply interested, and in which it has been exceedingly derelict. We are glad to know, then, that the ministerial association of Vancouver, British Columbia, had the good judgment to make a very careful inquiry into the "cures" which were claimed to have been accomplished by one Dr. C. S. Price, who makes much of "faith cures" in connection with evangelistic campaigns that he has been conducting in that and other western cities—similar to campaigns which Mrs. McPherson and others have conducted in this and other parts of the country. Many and amazing cures were claimed "under the power" through anointing and prayer. The ministerial association appointed a committee of eleven ministers, representing five denominations and the Salvation Army, eight physicians who were members of churches, and three university professors competent in biology, psychology, and other such knowledge, and one lawyer. Reporting some of its findings, *The Congregationalist* says:

The committee found that cases for healing could be roughly divided into those suffering from organic disease and those suffering from functional disease. Of the 350 cases it was found that five amenable to mental treatment had apparently been cured, but not a single case thus helped was of organic disease. It was found that thirty-nine of the 350 had died (since being anointed last April), that five had become insane and that four additional cases of insanity had developed in families of persons who were anointed. The five cases where functional disorders had been cured are reported in detail. One was a case of stammering, of which it is said: "While not absolutely normal this young man is very distinctly better. His improvement followed immediately after his anointing." Another was a case of neuralgia pains self-diagnosed as neuritis; another a case of a woman who claimed to have had a variety of diseases, but whom physicians that she had consulted regarding as suffering from hysteria, or a disordered "nerve complex;" another was a case of what the patient called "internal goiter," apparently "a typical case of a nervous condition well known to physicians as globus hystericus (a hysterical lump in the throat)."

One phase of the report reveals a sad and deplorable aspect of this substitution of religious sentimentalism and fanaticism for wholesome faith and common sense. The "practice of medicine by the unfit," no matter how well-meaning, is always apt to be attended by serious consequences. The committee reports that in many cases investigated the neglect of ordinary, well-proven methods of treatment led to the most deplorable results. In some cases death was apparently hastened by lack of proper medical help, and in other cases there were serious reactions both physically and spiritually.

A considerable number of cases of blind children also came to the committee's notice, whose hopes were built up to a very high pitch, only to prove vain. In some cases this led them to question their belief in the love of God and undid what religious faith had been previously built up in their lives. —*Herald of Gospel Liberty*.

"Repentance must be something more than mere remorse for sins: it comprehends a change of nature befitting Heaven."—*Lew Wallace*.

There are many ways of thinking about the religious life, but only one way of living it—and that is doing good.—*H. Durand Downword*.

PRECIOUS SHEAVES.

By T. W. Gayer.

During the four years closing January 1, 1924, Southern Baptists have contributed to regular causes which they support the following amounts:

Foreign Missions	\$9,235,521.66
Home Missions	5,341,609.81
State Missions	8,458,870.03
Christian Education	13,407,906.34
Orphanages	3,999,192.63
Hospitals	2,225,325.13
Ministerial Relief	1,440,133.31

This does not include specials, expenses, etc., which make the totals \$48,500,000.

Have the above amounts been wisely expended? In other words have we received the worth of our money? I want to give some examples of what has been done.

Foreign Missions.

During these four years there has been an increase on the foreign fields along every line. The number of churches has increased 76 per cent. Number church members 108 per cent, number foreign missionaries 63 per cent, number pupils in schools 108 per cent, number native missionaries 264 per cent. Last year the native churches reported 12,611 baptisms. We have practically the same number of pupils in our foreign mission schools that we have in our Southern Baptist schools in the South.

Home Missions.

The work of the Home Mission Board has been greatly enlarged. This may be illustrated by mentioning two or three phases of the Board's work. The Church Building and Loan Fund has reached a million dollars, assisting hundreds of churches in erecting houses of worship; the Mountain Schools have been enlarged and better equipped, caring for approximately five thousand students each year; the Board maintains a corps of evangelists who are winning more than 50,000 souls each year; Home Board missionaries report 277,968 additions to the churches where they serve.

State Missions.

The various state boards have employed 2,494 missionaries. These report 358,314 additions, 1,030 new churches organized, 3,370 new Sunday schools, 1,710 new Baptist Young People's Unions organized, 691 new houses of worship erected and 1,742 houses repaired.

Christian Education.

During the past four years Southern Baptist schools have received 61 per cent gain in money, 30 per cent in attendance. Our 119 schools have 2,890 ministerial students in them at this time, with 2,000 others preparing for definite Christian service.

Next week I hope to report on the other causes. If our people will read what has been written above they will rejoice in what God has done for us. They will see that the money has brought marvelous results. Let us pay our Campaign pledges. We promised the Foreign Mission Board \$20,000,000. We have actually given them less than one half that amount. Our boards have so wisely used the money we have put in their hands let

us give them all the money we promised them.

HUNGARIAN BAPTISTS THANKFUL TO SOUTHERN BAPTISTS.

We, the Hungarian Baptists, owe many thanks for all the help which we receive from the Southern Baptist Brotherhood and we try to give you the full significance of these gifts and kindnesses to our people.

You will understand better, if I mention the background the time when your help came to Hungary.

Hungary was in war. The war results in many evils for the victors, but for them, who loses it—and so for Hungary also brought more evil. The spiritual level fell down badly. Need in food, clothing, fuel was great, unemployment very large. But before the circumstances can turn to better just after the war revolution broke out. Result was: the country was separated from Austria and direction of the politic turned to other direction, but the situation gradually goes worse. Five months after the revolution broke out the Bolshevism. It was said then: everything is ours, but in reality everything was going to decay very quickly. It lasted three months, but that time was the time of destruction, the greatest uncertainty in every respect. It was a time when Hungary was nearly flow off of her blood.

It is easy to understand, that in such a terrible situation pulled down the spiritual level also.

The war proved very disastrous to our Baptist mission field: we lost about 16,000 members with the lost territory. More churches lost their pastors and many members in war. The continuous suffering and the multiplying of the widows, orphans and poors was not an uplifting power but a depressing one. The Seminary was closed. Pastors was forced to do other work because the churches was not able to pay their salary.

In this difficult time came your helping hand. The help was two fold: help to the mission work and relief work. The relief work was united with the whole world Baptist Body but we, think to us the greatest part, if not the whole came from you. Your relief came money help but clothing also much. What results? Words can not tell here everything—only a little.

What words can express is very simple way are these: we were able to reopen the Seminary—today 22 young men are studying there—the pastors who work in other works could go back to work again entirely in God's work. The mission work motioned everywhere. We was able to organize the Sunday school and young people mission work better.

The results of the relief work are not possible to describe. We should like to bring to you the tears of the grateful hearted widows, orphans and poors, those will speak more to you than any words.

You have wiped off many tears, you have lift up many downfallen arms. You have strengthened many trembled knees. In Heaven you will see better. Your sacrifices were not in vain!

In present—we tell you with sorrow—the

situation is worse then was after the terrible time described above. The greatest part of the population suffers very badly for lack of food, clothing and fuel.

We need very badly a building for Seminary. We need church buildings, in Budapest and in different places in country for we can not give place to the people who want to hear the Gospel. But because of the great poverty and need we are not able to do this.

We are very grateful for the help, but we confess to you, that it is not easy to take your kindnesses. We believe, that it is more blessed to give than to receive. It was and is not easy to accept your help for before the war we could go along without help, and just before the war we were going to build a new Seminary building. The churches were able to build their church buildings, we helped foreign mission and our hope was that we should Evangelize the Balkan. We not only fell off from our hope, but we must ask and take the help. We take it with thankful hearts and we want to use it, that God's will may be done and His Kingdom may come.

Our hope is that your helping hand—we mean in material thing—we need only temporary and we hope, that the help of yours will continue—as it has in the past—much glory to God, salvation to many souls and much joy and reward for you.

May God bless you all and make you a blessing for the whole world.

Yours,

M. BARANYAY, Secretary,
Hungarian Baptist Convention.

OUR THANKS TO PORTLAND.

We learn from Mrs. G. L. Jones that the W. M. U. of Portland Baptist church has collected a box of books for our Mountain mission schools. We are certainly glad to see this help for our institutions and we hope that some other W. M. U.'s will be spurred to take similar action. Every community has usable books which are collecting dust. Why not put them to use? Our colleges would greatly appreciate the more scholarly books which are too advanced for the mountain schools.—Harry Clark.

TEN THINGS WHICH THOSE WILL DO WHO PAY THEIR CAMPAIGN PLEDGES.

By J. F. Love, Cor. Secy.

1. They will help to make a success of the biggest and worthiest thing Southern Baptists ever attempted to do.

2. They will enter into fellowship with many choice and saintly spirits who have made sacrifices to pay their pledges and save the honor of Southern Baptists as well as the causes which they are fostering.

3. They will help to stop a frightful interest account which the Mission Boards have been compelled to incur while waiting for the payment of these pledges.

4. They will help to save many institutions at home and abroad into which many of God's saints living and dead have put money, labor and prayers.

5. They will help to save thousands on all mission fields who will die without hearing

the gospel if this Campaign does not send it to them.

6. They will save the heart and hope of many missionaries who are sorely discouraged because they now feel that their brethren have forgotten them.

7. They will put new confidence and zeal into many Christians on mission fields who having been led to join us in sacrificial service are now discouraged at the report that many Southern Baptists are failing to sacrifice as they have done.

8. They will help to propagate the gospel in lands where it is corrupted and in others where it is not known.

9. They will help to strengthen the distinctive Baptist faith and program in all the world.

10. They will help to save a distressed and sinful world and give it the Prince of Peace.

News and Views

Visitors to the Bible Conference held at Trenton Street Church, Harriman, formally express their appreciation of the generous spirit of the church and of the splendid addresses of the speakers.

Last week we reported the death of Dr. Jeff D. Sandefer, president of Simmons College, Abilene, Texas, following statement made in the *Baptist Progress* of Dallas, Texas, February 21. It was his brother, a practicing physician, who died.

Scottish Christians are said to be opposed to the smuggling of liquor into the United States by vessels flying the British flag, according to a resolution passed by the Scottish Christian Union. They regard it as "a scandalous traffic endangering the friendly relations of two kindred Christian countries."

We have received a copy of the Eureka Scheme Card, a unique and original display of Scripture truths on salvation and the Christian life compiled by Brother O. C. Walker, of Shelbyville, Tenn., which the author dedicates to the education of his son for the Baptist ministry and his daughter to the mission field.

The First Baptist Church of Shreveport, Louisiana, reports a splendid year for 1923, with 616 additions and \$202,000 total offer-

ings, and still better, a pace setter in person of one of the brethren who, on hearing the warm appeal of the sermon, as to the needs, gave his check at once for balance due of \$5,000 to campaign, adding \$1,000 for 1924. Suppose each Baptist should do this?

* * *

The *Biblical Recorder* has a long, interesting and suggestive editorial under the headline "Unitarian Baptists." There ain't no such animals. Now let the *Recorder* editor give us a good rousing editorial on "White Black Birds."—*Word and Way*.

The better anomaly would be: "Dead Live-Oaks!"

* * *

In response to a most earnest Macedonian call from Dr. Joe P. Jacobs, secretary of the State Board of Promotion of Wyoming, Dr. Ray Palmer is to begin a state-wide evangelistic campaign in that state, beginning March 9. The first meeting will be at Thermopolis, Rev. Edwin A. Bell, minister. The evangelist requests the earnest prayers of his many friends, over America, that multitudes of souls may be saved, and our Wyoming Churches greatly edified.

* * *

Evangelist Mel G. Leaman writes from Raleigh, N. C., February 28: "The first three weeks in January we were in a meeting with the Grace Baptist and the Calvary Methodist churches, Durham, N. C., in a union effort. The Spirit of the Lord was present from the start and hundreds were saved and many added to the church. The last Sunday in January, we began a town-wide meeting in Belhaven, N. C., with all the churches co-operating. Here again the Spirit of the Lord was present in great power and when the meeting came to a close last Sunday, there were more than one thousand who had made a definite decision for Christ. Surely the Lord is good. Next Sunday we begin a meeting in Washington, N. C., to run until the Lord says quit."

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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

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

A Dozen Important Facts

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

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

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

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

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

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

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

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

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

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

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

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

The Board's Appeal to the Denomination

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

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

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

President Watters Says:

"In view of the cost of maintaining our colleges some ask whether the colleges are not expensive to the denomination. That depends on how you look at it. All we put into our local church is a deficit, because we never get a dollar back. At the average church there is preaching only twice a week to an average of two hundred with approximately twenty baptisms a year; but at Union University, at chapel, there is preaching five times a week, and the students of Union University baptized 1500 converts last year. We don't expect the orphanage or foreign missions to pay dividend in money but in character. That's just what our colleges do. Some colleges boast of their extension and think that their professors have done well if they speak a half a dozen times a year: but eight Union University teachers preach twice every week, a total of 832 addresses a year. Of the West Tennessee high schools, 80 per cent have a Union University student as a teacher."

What President Warren Says:

"Of the 1923 graduates from Hall Moody, everyone is teaching, preaching, or is in one of our Baptist colleges."

"The average education of the United States is so low that the average man has completed only the sixth grade. So there is no competition between state and denominational colleges. We need both in order to improve the standard of education."

"Some Baptists talk about their loyalty to their denomination and then send their children to other colleges."

"The Hall Moody professors have invested their lives and the denomination ought to place its money alongside of their lives."

President Sams Says:

"There never was a time when there was greater harmony between our four Baptist colleges, for all of them are working co-operatively for the denomination. Their cordial relations are particularly shown by their debating contests, in which each college tries to outdo the other in courtesies to the visiting teams."

"The total enrollment is nearly 400 from 16 states and five foreign lands. There are 30 students from North Carolina, six from Chicago, and sixty from Middle Tennessee."

"Though Carson Newman is not running a reformatory, it has reformed and transformed many students."

"The buildings are good as far as they go, but they don't go far enough. We are praying for the day when some man of wealth will be moved to give us additional buildings."

"There are 58 Ministerial students and 27 other volunteers."

"This year the president wrote a large number of students who were without money to come anyway and the college would help them to earn their education. One walked into his office with a wife and baby and \$27.00, on which he was planning to study for a whole year. Dr. Sams got him a position that would pay his expenses. The young

man came into the office again and said he had a married brother who wanted to study at Carson Newman College. President Sams told him to come on too, and they're providing for him also. Over 30 students are being assisted in this way."

"Carson and Newman college is the only four-year college maintained by the Baptists in all the mountain territory between Pennsylvania and Georgia. This area has more than 4,000,000 people. This is the largest rural Baptist population in the world and the largest source from which Baptist preachers have been drawn. If our denomination plans to build another Seminary, it ought to be located at this Mountain college. Carson and Newman needs imperatively \$1,000,000 per endowment."

President Atwood Says:

"Tennessee College represents the little Sister of the Denomination and some folks would make her wait till the second table, and would assist other institutions first. Tennessee college was founded in 1907. Its influence is shown by the fact that the Baptist church of Murfreesboro has grown from a handful of 75 in 1907 to the largest now in the whole city and the church has a \$30,000 budget each year. Of the literary faculty every teacher is a Baptist."

"The history of Tennessee Baptist schools for women in the past is tragic. Tennessee Baptists let Mary Sharpe College, Brownsville Female Seminary, and Sweetwater Female Seminary, die. Tennessee College must be given adequate funds for her future development."

"Tennessee College enables 20 young women to earn their way through college and will turn away no daughter when she asks for bread."

"As an example of the democracy of Tennessee College, one can daily see girls strolling around the beautiful campus in couples, arm-in-arm, one rich, the other one waits on the table."

Development of Bethel College.

Dr. J. W. Gaines is doing a wonderful work just across the Tennessee line at Hopkinsville, Ky. He has just completed a new building with a dining room that seats 250 and an auditorium which seats 700. Every room in the college is full. When President Gaines first came to Bethel, the attendance was small and the college's future uncertain. He has done truly a marvelous work."

HOW CHATTANOOGA TEACHES THE BIBLE IN THE PUBLIC SCHOOLS.

In speaking at the Chapel at the Chattanooga High School, your secretary was very much impressed when a student read the Bible and another one prayed an extemporaneous prayer before the great audience of 800 fellow students. The prayer was worthy of a man twice his age. The whole tone of the school has been made more Christian within the two years that the Bible has been taught in the school."

Your secretary is opposed to the state teaching the Bible, but in Chattanooga the Bible is taught by another plan. A Committee of two members from the Pastors' Association, one from the Board of Directors

of the Y. M. C. A., one from the Board of Directors of the Y. W. C. A., and a fifth member selected by them have raised about \$5,000 with which they employ four full-time teachers to teach the Bible in the high schools of the city. The teachers and the course of study are selected by them and all that the Board of Education is asked to do is to supply a class room in each high school building where the Bible can be taught and to give it full credit toward graduation just as any other subject receives. The course is absolutely elective, and any pupil may take it or not but, if they do take it, it counts for graduation."

In order to prevent any denominational bias or higher criticisms, the Bible alone is used as a text. Students are taught the facts of the Bible, books of the Bible, how to look up passages. They memorize connected passages, such as the Lord's Prayer, the Ten Commandments, the beatitudes, several psalms, John, chapters 14, 15, 16, first Corinthians 13th chapter, etc. The Bible is carried back into the homes and in many cases it has resulted in the father and mother studying the Bible with the child for the first time in their lives."

The Bible class in the city high school has undertaken to put the pocket testament leaf into the schools of the city and over 1500 boys and girls in the city public schools carry a pocket testament with them daily wherever they go and agree to read at least one chapter daily."

The teacher at the city senior high school is extremely popular and is a thorough man. He graduated from this same high school as president of his class and captain of his football team. Hence the students look up to him with respect as an all-round man. He went into business, but heard the call of God and went to Moody Bible School at Chicago. His teaching is inspiring and orthodox. Your secretary was so much impressed that he spent the whole afternoon in the Bible classes. Each class began with sentence prayers by the students, which were full of reverence, humility and consecration. It was easy to see why the high school students do not feel embarrassed when praying an extemporaneous prayer before 800 fellow students at the chapel hour."

What are the results? Eighty students have been converted in class. Several are preparing for the ministry. The principals say the discipline has improved. As one teacher said to me: "Whenever a young man takes his turn in praying in public in the high school chapel before 800 students, he has taken a more definite stand for Christ than most adults have done when they join the church. After that he cannot afford to do anything un-Christian."

Your secretary earnestly recommends that all the cities of this state study the Chattanooga plan."

If a crooked stick is before us we need not explain how crooked it is! Lay a straight one down by the side of it, and the work is well done. Preach the truth and error will stand abashed in its presence.—Spurgeon.

"Truth is the highest thing that man may keep."—Chaucer.

SERMON

ACHIEVING THE IMPOSSIBLE THROUGH FAITH

Text: "And Jesus said unto him, if thou canst. All things are possible to him that believeth." Mark 9: 23.

Introduction. As was the case with the discouraged father of the epileptic son to whom Christ addressed this immortal message, Southern Baptists are barred from greater blessings by their lack of faith. They launched their 75 Million Campaign at a time when great drives were popular, when cooperation on the part of everybody was deemed a patriotic duty, when times were prosperous, and when it was believed their subscriptions could be met without serious inconvenience. And while it was generally believed God had a hand in the projection of the Campaign there were some who felt that Southern Baptists were strong enough to carry the project through without depending very heavily on the Lord.

But times changed. Depression followed prosperity. Payments were deferred. Enthusiasm waned. People became indifferent. Some even began to say it couldn't be done. To all who are in anywise discouraged Christ's own reassuring message comes, "All things are possible to him that believeth."

1. God Banishes Impossibilities. With God, who made the universe and all people and things which dwell therein, nothing is impossible. He who set the forces of the universe in motion is still the master of all those forces. He who made man in his own image is still able to direct the affairs of man to his own glory. Through the power of His Holy Spirit he can change the spirits and motives of men. In fact, all power in heaven and on earth resides in God and there is nothing impossible with him. The very nature of God makes this truth self-evident. The young child believes all power resides in his earthly father. Will we be less trustful of our great Heavenly Father?

2. God's Power Is Transmitted Through Faith. One of the glorious privileges of being a child of God is that God's power becomes available to us through faith. The condition of all things being possible to Southern Baptists today is that they believe. In their own strength they will not succeed in completing their 75 Million Campaign. During the first four years they have raised in cash approximately \$48,000,000, or an average of \$12,000,000 per year. To suddenly jump to \$27,000,000 in 1924, more than twice the four-year average, would be seemingly impossible from a purely human standpoint. But we are not dependent upon our own strength. "I can do all things through Christ who strengtheneth me." "The arm of God is not shortened." "His ear is ever open" to the prayers of his children. Christ promised his disciples that greater things than he had done they should do because he went to the Father in order that he might send the Holy Ghost upon them, thus transmitting the power of God to them more freely.

3. Faith is Exemplified in Courage. Exercising faith in God is no little matter. Faith of the right kind is accompanied by high moral courage. As James points out in his epistle, "Only, let him ask in faith, with never a doubt; for the doubtful man is like surge of the sea whirled and swayed by the wind; that man need not imagine he will get anything from God, double-minded creature that he is, wavering at every turn." Southern Baptists are able to carry the 75 Million Campaign to success this year with a membership of 3,000,000 raising \$27,000,000 in a year would represent an average of \$9 per member, or less than 25 cents per week. What is that for a people with an income of \$1,500,000,000 a year? A tenth of our income would finish up the campaign five times and over. Our people are

not developed in giving, however; they are not faithful stewards. But if they will come to God for assistance and come believing, he will increase their liberality and help them reach their goal, for "All things are possible to him that believeth." If our people will but have the courage to test God out on his many rich and precious promises, he will not only give them their financial objective but pour them out many other blessings such as they have never known before.

WOODROW WILSON'S LAST WORDS

By W. C. Boone, Owensboro, Ky.

Many great men have left farewell utterances that will always thrill the hearts of those who repeat them. Woodrow Wilson's simple and courageous comment, when his beloved physician told him his hour had come, will go into history as a classic.

We were shocked when the news came to us suddenly that he was on his death-bed. Not so shocked was he. For four long years of suffering he had been awaiting the end, though probably hoping against hope for recovery. When his friend told him the truth, however, he is reported to have said, "I am ready. I am a piece of broken machinery. When the machinery breaks—" And these are said to have been his last words of sustained utterance, though he whispered once more the name of his wife. No doubts, no fears, no disappointment marked his last hours. Calmly, literally, he personified glorious close of Bryant's "Thanatopsis."

In his death Woodrow Wilson won the greatest victory of his life. There is no greater triumph than this, no greater victory than to come to the end of life and be ready to enter into eternal life unafraid and unashamed. Whatever life brings here, to the one who leaves it and enters thus into the larger life there will be no disappointment and no failure there.

Wilson was born in a Christian home. His father was a godly Presbyterian minister, who preached for many years the simple faith of the Gospel. In that home he first learned those principles and ideals which made him good and made him great. Throughout his life he held to those high and lofty ideals, and showed his rugged character by his steadfast devotion to them.

When he was inaugurated president in 1912 he took the oath of office with his hand resting on a Bible, opened to a passage sacred to his mother. He never lost the influence of his Christian home. Unlike some in high places, he did not forget God. Often in the crises that confronted him and the nation, he is said to have asked the members of his Cabinet to join him in prayer to God to guide the country through the storm.

He would have preferred that this nation not be drawn into the great conflict, but it was unavoidable. In his war message to Congress he declared that the right was more precious than peace, and that America could take pride in dedicating her life and fortunes, everything, to make the world free and to bring about a universal dominion of right. "God helping her, she can do no other," he said.

His vision was for the ultimate good and peace of the world. Whatever men may think of his plans for the establishment of permanent peace after the war, no one can question the sincerity of his motives. He tried to bring the nations to the point of obedience to Christ's command, "Love thy brother." No permanent peace will come until Christ is King, until the nations acknowledge Him as Lord. Woodrow Wilson did that, and to attain the ideal of world peace he did his best, according to his strong convictions of wisdom and right. Illustrating the motive underlying his efforts he said in one of his latest messages to the country that the future civilization of the world depended upon its being permeated with the spirit of Jesus Christ.

He did not live to see the consummation of his vision. You and I may never see that. But when we come to die, Wilson's last words, or others like them, may be, ought to be, on our lips.

The great lesson to us from the passing of our former president is one of right preparation for eternity. It is a lesson of faithful service, of loyalty to the right as we see it, of work satisfactorily done. It is a question of a steward rendering a good account of all to his Master.

Of course we can never do all we should like. But it is possible to do enough not to be ashamed at His coming. To use Woodrow Wilson's figure, there is much service in the "machinery" before it is due to break down, or wear out. We must not let it rust from disuse, or break through misuse. It will be glorious if we can say, with the greatest man since Christ, "I have fought the good fight, I have finished the course, I have kept the faith."

Go back a moment and look at Calvary. There is a Sufferer there who is about to die. His life was short. He was cut off in early manhood, with but little over three years of active ministry. But those three years had been crowded full, and He knew that in them He had accomplished the purpose of His life. He had carried out the Father's plan, for which He was sent into the world. In exquisite torture of body, mind and soul he had paid the supreme price. Now it was over. He gladly faces the end. We hear Him say with satisfaction and relief, "It is finished." Then a little later, with calm trust and perfect peace he gives utterance to His last words, "Father, into thy hands I commend my spirit." No sighs, no regrets, no disappointment in it at all. His work was over. He had done His best. He left the rest with the Father. He went home to make His report.

Now in all reverence may we not draw this lesson from the home going of Woodrow Wilson? He did his best, and at the last he said he was ready.

God calls us to work and to service. He calls to high and noble ideals. He sends us out to testify in His name, to serve men for Him, and to bring men to Him. There will be great satisfaction in our hearts some day, if we can know that we have done our best before we are called to lay the burden down. The Master urges us to be ready for that day. And He promises us, "Be thou faithful unto death, and I will give thee the crown of life."

When He comes, or when He calls us home, may we be able to review the past and say, "I am ready!"

HOSPITAL SERVICE FOR MINISTERS

By M. D. Jeffries

The Baptist Memorial Hospital takes special interest and pride in doing what few if any of the hospitals do, that is, in giving free service for ministers of the gospel, their wives and dependent children. But it does not seem to be clear to all as to what is embraced in this free service. There has been complaint at times that every expense was not included. So the pastor is writing to try to make the matter clear.

1. The free service offered to ministers is what is known as the hospital service, such as the average patient gets aside from operating rooms, laboratory, etc., and pays \$4.50 per day for it on an average. It includes room board, service of the nurses on the floor and internes, ordinary medicines and dressings.

2. It does not include the service of the doctor, nor of a special nurse, if one is needed. Personal arrangement is made for one's doctor and special nurse.

3. Free service does not include operating room fee, laboratory fees, board for special nurse, and special medicines, when any or all of these may be needed. All patients outside of the charity wards pay the operating

room fee, and the other items named are paid for when needed.

4. The rooms furnished in this courtesy to ministers are the popular priced rooms of the hospital. Rooms with bath, of which there are only a few are not included in the free service. Often when the house is full it is necessary to put our ministerial friends in double rooms, as we have to do others. They are made entirely comfortable there.

5. As the hospital service is only for people under the care of a doctor, and room is often urgently in demand, it is expected that our guests will not ask admission in advance. The doctor will order the room when he wants the patient in. To make room for some one else, it is asked that the room be vacated when the doctor discharges the patient.

As the pastor understands it, these have been the facts in the free service offered for ministers by our Baptist Hospital since it was opened in 1922. If these facts could be kept in mind by all, possible embarrassment might be avoided.

The hospital is glad to give the service.

BY SACRIFICE WIDOW PAYS HUSBAND'S PLEDGE ALONG WITH HER OWN

All over the South there were many who knew and loved the late Dr. J. H. Dew for his character and his works' sake. He was one of the great evangelists among Southern Baptists. Those who read the story below will come to love the good wife he left behind because of her sacrificial devotion to the cause of the Lord whom she and her husband loved and served together for many years.

Speaking of her husband's Campaign pledge Mrs. Dew writes:

"My husband's pledge to the Campaign was \$250 per year. He made the first payment after his health failed, but before he became deluded with the idea that he was going to lose his mind. After this awful fear came upon him, in his quiet moments, when the pain in his head was not so great, he would tell me what to do when he would be in the State Hospital. Among other things he said: 'When they take me to the asylum, pay my Campaign pledge.' He could never bear to owe anything."

"I have paid his pledge and mine in full, save the one other payment to be made this fall. It has taken a large bit out of my income, but I would have done without anything and everything, save the necessities, to have the joy and peace which will come to my anguished heart from doing what my loved companion asked me to do."

TENNESSEAN DOING WELL AT MOREHEAD, KY.

By T. U. Fann

Unknown to Brother W. C. Hale, Morristown, Tenn., I wish to say a few words about him.

He came to us from the Seminary, Louisville, last spring. He was taking his Doctor's work when his nerves went all to pieces. Taking our work at Owensville, county seat, Bath Co., he soon organized a church there and has pressed the work unremittingly. In the past eight months he has held eight revivals. He has received the Doctor degree from a southern University. He is making us a good pastor at this time of the church at Morehead, county seat of Rowan, where our new State Normal is located. He is farsighted, level headed, hard working. He and the writer now are under the leadership of the Holy Spirit looking to the establishing of a Bible School and Colportage Society. This is to be at their personal expense.

I write this that Tennessee might know we appreciate her contribution to our work. By the way, other Tennessee pastors in our association are: Joseph Connell, Carlisle, C. T. Beall, Germantown, Jno. A. Davis, Maysville, Orlus Hamilton, Mt. Sterling.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tulahoma

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

BYPU NOTES

THE TENNESSEE COLLEGE ECHO MEETING

A very impressive service was held in the Tennessee College Chapel last Tuesday morning, at which time echoes from the Baptist Student Conference, held in Murfreesboro, last week, were heard. Twenty-six volunteers came forward for definite service and a Volunteer Band was organized. One student said, "This manifestation of God's Spirit came as a direct answer to prayer." A fine spiritual atmosphere pervades the Tennessee College Campus.

HUNTINGTON BYPU ORGANIZES

A new Senior Union was organized at Huntington last Friday night. Mr. George Merick was chosen as president and Mrs. W. E. Noles as corresponding secretary. It looks like a real program for the young people's work at Huntington has been launched. Miss Gertrude Dilday is leader of the Juniors.

PUT THESE MEETINGS ON YOUR CALENDAR!

March 9-14—Southwide Study Course Week for the BYPU's.

March 23-28—Nashville City Wide Training School.

March 28-30—S. S. and BYPU Conventions in:

Robertson County Association at Greenbriar.

Holston Association at Limestone Church.

Jefferson County Association.

March 30—April 4—Knox County BYPU Training School.

April 6—District Associational BYPU meeting near Orlinda.

April 17-19—East Tennessee Regional BYPU Convention No. 1 at Cleveland, Tenn.

April 22-25—Middle Tennessee Regional BYPU Convention at Springfield.

BROADWAY ORGANIZES AN ADULT BYPU

Word has just come from the Broadway Baptist Church at Knoxville, that they have organized an Adult BYPU. This is a fine thing for every church to do—to enlist those older members who are anxious to receive the type of training the BYPU gives.

PLAN AHEAD!

1. For the BYPU Regional Convention meeting in your state in April or May!

2. For the State BYPU Convention meeting at Ovoca, July 25-27!

3. For the Encampment which follows the BYPU Convention. Plan to stay for both—12 days of vacation and inspiration!

ALL MEMPHIS BYPU'S TO HAVE TRAINING SCHOOL SOON

All BYPU's of the city of Memphis will hold Training Schools March 9 to 16, in their individual churches. Among the text books which will be used are "The BYPU Manual," "Training in Church Membership" and "What Baptists Believe," etc. They will have some of the best teachers of the city conducting these classes as well as some out-of-town teachers.

Many of the unions expect to reach the standard of A-1 by the first of April. The City BYPU has registered

75 per cent attendance at the executive meetings held this year.

This Executive Committee meets the third Sunday of each month at Bellevue Baptist Church at 3 p.m., and is composed of all officers of all unions in the city.

A noonday lunch is held at the Chamber of Commerce the Tuesday before the third Sunday for the Executive Committee of the City BYPU.

Watch for Memphis A-1 BYPU's the 1st of April!

We wish to mention this because it is of such importance to the success of your weekly meetings. If you have not held your monthly program planning meeting it is not too late to do so. Call a meeting for Friday night of this week and plan your programs for the rest of March. Everything done in your BYPU should look toward making your weekly meeting a success. This meeting is the heart of the work. Without proper planning and proper preparation by the individuals taking part on the program it cannot be the success it ought to be.

The Tennessee State BYPU Convention will be held at Ovoca, July 25, 26 and 27.

Southwide Study Course Week of the Baptist Young People's Unions will be observed March 9-16.

The largest crowd of Baptist young people ever gathered together in Jackson attended the session of the Madison County BYPU last Sunday afternoon. There were 286 of them.

WE ARE ASKING YOU?

Is your BYPU A-1? What are you doing to make it A-1?

If every member of your BYPU was just like you—ask yourself this question—What would my BYPU do?

Have you paid your Campaign pledge? It's your promise to God.

Nothing short of an A-1 Standard BYPU is good enough for your church.

What does your BYPU stand for? "Service" should be the keynote.

Has your church a BYPU Director? Is your BYPU properly graded?

Solve your problems! Elect a BYPU Director for your church.

Grade your BYPU, Juniors 9-12; Intermediates 13-16; Seniors 17-25; Adults 26-up.

A BYPU for every twenty to forty members of the church is what you need.

NEW ORGANIZATION A SUCCESS

During the Jackson, Miss., BYPU Training school held in October, Miss Sallie Paine Morgan taught a very enthusiastic class of Junior and Intermediate BYPU leaders. From the eagerness of the class to become better leaders it was decided to organize a Junior-Intermediate BYPU Leaders' Conference. They meet once a month an hour previous to the City BYPU meeting. The object of this meeting is to have such subjects discussed at each meeting that will instruct and enlighten the leaders. Open discussion follows each subject.

A CURRENT EVENT MEETING

Just a suggestion!

Have a "Current Event Meeting" once in awhile in connection with the regular program. Have each member give a current event taken from some article that has been read in the Baptist and Reflector during the month.

SOMETHING DIFFERENT

One Intermediate BYPU has the four groups named Matthew, Mark, Luke and John, and each member of the group reads the book in the Bible

for which his group is named. This reading is an addition to the regular BYPU Daily Bible Readings.

AN ATTRACTIVE POSTER WAS SENT TO YOUR BYPU

From the BYPU department in Tulahoma, was sent a short time ago, to every BYPU president and Junior or Intermediate leader, an attractive study course poster. This poster should now be on the wall of your BYPU room.

The appeal of this poster is that your BYPU may join the more than thirteen thousand unions of the South in taking a study course during the week of March 9-16. If that week isn't convenient, then plan your course for a time that is convenient.

Secure your teacher for the course now. Enlist every member of the union to take the course. Here is some work for the instruction committee. Give every member of that committee a list of names. Don't stop until every member is urged to take the course. Don't listen to excuses. Line them up.

An hour each evening with a teacher to lead, will do the work. Have the first lesson on Monday evening, March 10, and finish with a written examination on Friday, March 14. Grade the papers and send a list of those making 70 per cent or more to BYPU department, Tulahoma, Tenn. Awards will be sent from there.

For your information, here are the courses:

Senior Manual, 50c paper, 75c cloth.

Intermediate Manual, 50c paper, 75c cloth.

Junior Manual, 40c paper, 60c cloth.

Studying for Service (for Juniors and Intermediates), 40c and 60c.

David the Poet King (for Intermediates), 40c and 60c.

Training in Church Membership, Seniors, 40c and 60c.

Training in Baptist Spirit, Seniors, 40c and 60c.

Training in Christian Service Seniors, 40c and 60c.

Training in Stewardship, Seniors, 40c and 60c.

Training in Bible Study, Seniors, 40c and 60c.

Pilgrim's Progress, Seniors, 40c and 60c.

S. S. Normal Manual, Divisions I and II, Seniors, 50c and 75c.

Right now is the time to order your books. You may get them from the State BYPU Department, or from Baptist Sunday School Board, Nashville, Tenn.

WHY TRAIN?

The greatest institution in this world is a church of Jesus Christ. All we can do, in student activities and local church activities, to magnify the church, will be well pleasing unto Him. The supreme aim of the BYPU is "Training in Church Membership."

PROGRESS OF IMMANUEL CHURCH (KNOXVILLE)

By Lee

About two years ago our BYPU was at a very low ebb. No one seemed to have any interest. It seemed that no one could wake us up. Then the A-1 campaign began and at every service it was A-1 this and A-1 that. A few of the members were enthusiasts and boosted for an A-1 union. Special speakers visited our union and the members became impressed by the advertising campaign. Conversations were heard. Some were as follows: "We can't ever be A-1." "Immanuel is too dead." "I hope we can be A-1." "Do you think we can?" A few said, "We can be A-1 if we try."

Excelsior! The last meeting night in 1922 came and we were A-1 for one night. The spark had burst into a flame and gradually became a conflagration. Up! Up! Up!—Up till our average per cent reaches ninety and we receive the banner for having the most efficient Union in Knox County. One month the ninety-seven per cent mark was reached. The Knox County Unions

were surprised, dumbfounded, and so were we. Several times during 1923 Immanuel has captured the efficiency banner. Nine times is the total. We have also had the attendance banner a few times.

Recently we have attended a training school in our own church. Mr. Willette Anderson, of Knoxville, and our former state president, was the teacher. The book was "Pilgrims Progress." Immanuel studied with a will and forty-five took the examinations. Most of these were seniors, a few were intermediates. These who took the examinations are as follows:

Misses Lucile Anderson, Hazel Anderson, Nena Bracken, Susie Brewster, Mabel Chambers, Ada Chambers, Bessie Chambers, Amanda Chambers, Lerena Chambers, Helen Coulter, Lucile Davis, Maude Davis, Pauline Hartman, Retta Hunter, Daphne Long, Bertha Mayfield, Virginia McNabb, Margaret McNabb, Earsil McKinney, Coralee McCamy, Hazel Richmond, Lucile Richmond, Pauline Richmond, Grace Shepherd, Georgia Shepherd, Clara Smith, Alma Smith, Ola Shepherd.

Messrs. Francis Anderson, Fred Anderson, Curtis Bracken, Samuel Bracken, A. L. Bodenheimer, Jr., Harold Bodenheimer, Hubert Bodenheimer, Jewel Henderson, William E. Headrick, W. F. Jordan, Wiley L. King, Hobart King, J. B. King, Wm. Lee Thomas, Theodore Turner, Orville Shepherd.

All passed with excellent grades. On the last night in January, there were twenty-two on the program and only one was absent, the cause was illness. On the night of February 15, there was an enrollment of forty-nine and an attendance of forty-five, with all the others rating up to this standard. Due to the fact that the Bible readings are longer this year, the Sunday-school reports shows more chapters read each week. Our membership has doubled since the first of the year. We now have fifty-six on roll.

We are contemplating a singing school some time in the near future. We have a great field for progress and a great opportunity for saving souls. We have one of the best BYPU's in Knox County or the State of Tennessee. When our Pastor calls on one of the young members to do a task, there is a ready, "I will try," and of course, success follows. We have a great pastor in the person of Rev. A. R. Pedigo.

No man can be called friendless, when he has God and the companionship of good books.—Elizabeth Barrett Browning.

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BAPTIST BIBLE UNION

(Continued from page 3.)

versity work in the North in a university in the pervasive atmosphere of Modernism. Our brightest young people are going to these great universities for their advanced training. Many of our leading churches are going north for pastors and bringing in men who are educated in seminaries and universities where the old-fashioned views are scouted. The text books in all our schools, both denominational and state are written from the Modernist standpoint. Our boys and girls are studying biology and sociology and all the sciences from text books written by evolutionists and from that standpoint. The same forces are at work in the South and the results will be the same as in the north if we sit still and do nothing to counteract them. The man who does not see that the next generation of our people will be modernists is simply blind to the forces at work.

Is our peril serious enough to need organized resistance? Can we sit still while this tide of Modernism rises higher and higher to engulf our children? Are we doing all we need to do and all we can do? Some are saying let the local churches handle the situation, by preaching the gospel; nothing more is necessary. Organization to resist will not help. But there are things that organized resistance alone can accomplish. For instance, one of the most serious difficulties now confronting us is the text book problem. Our religious schools cannot get text books, and of course, the public schools cannot even if they wished to, except such as are written from the evolutionist standpoint, in open conflict with the Bible. How could a local church handle this problem? But if we had an organization through which the seven and more millions of Baptists in this country could register its protest, we might get results. I insist we do need organized resistance to this infidel propaganda.

But if we are to have organized resistance where shall we look for organization? Some answer the Southern Baptist Convention. Our Convention must handle it they say. But there are some serious difficulties in the way of converting the Southern Baptist Convention into a fighting organization to combat Modernism. In the first place we have not time enough to do it in the Convention. We all know it is very difficult to keep the messengers long enough at the Convention now to attend to its necessary business. Its program is crowded. Dr. Love suggests this difficulty when he says that the Convention has to take care of the needs of the boards now heavily in debt, and could ill spare a day to discuss the great fundamental doctrines. The program of the Convention is so crowded now, that I doubt if anything more could be added to it helpfully.

But there is still another difficulty about the Convention becoming an organization to combat Modernism. Without calling in question anybody's orthodoxy, there would be stiff resistance on the part of many to bring this fight into the Convention, and it would cause friction and imperil the interests of the Convention. I think no one doubts this who knows the situation. Would it not be wiser if

ANNOUNCEMENT

In leaving for meetings in other states, I wish to announce that we are now booking meetings for spring and summer in Tennessee. We expect to travel with tent and equipment as we have previously done, charging no rental on this equipment as we own it ourselves.

If you want a real soul-winning campaign in your town, we would be glad to assist you.

For references see T. W. Gayer, M. F. Ham, T. T. Martin.

Yours,

WADE H. HOUSE,
Orlinda, Tenn.

Inspiration Points In American Wonderlands

A Series of Travelogs by Hight C. Moore, D.D., Lit.D., in
"Kind Words" our Eight-page Illustrated Weekly
for Young People and Adults

The Following Have Already Appeared

Niagara Falls—Four Chapters, in June, 1919

Mammoth Cave—Three Chapters, in October, 1922

Pike's Peak—Five Chapters, in Jan.-Feb., 1923

Yellowstone Park—Seven Chapters, in Nov.-Dec., 1923

Grand Canyon—Four Chapters, in February, 1924

Beginning This Month and Running Ten Weeks

YOSEMITE

- | | |
|---|---|
| March 2—The Heart of the High Sierra. | April 6—Glacier Point: The Sentinel of the Scour. |
| March 9—Three Days in Graniteland. | April 13—Panorama Trail: The Dip into the Deep. |
| March 16—El Capitan: The Guard of the Gates. | April 20—Hetch-Hetchy: The Lake of Plenty-Plenty. |
| March 23—Yosemite Falls: The Queen of the Valley. | April 27—Mariposa: The Methuselahs of Treeland. |
| March 30—Half Dome: The Overlord of the Canyons. | May 4—Yosemite Yearnings. |

Other Features of "Kind Words" This Month

THE EDITOR'S PAGE

The leading Editorials by Dr. Moore this month were suggested by the Sunday-school lessons:

- I. The Secret of Service, by "The Revival Under Samuel."
- II. The Secret of Failure, by "The Reign of Saul."
- III. The Secret of Success, by "The Reign of David."
- IV. The Secret of Wisdom, by "The Reign of Solomon."
- V. The Secret of Power, by "Christianity the Universal Religion."

SERIAL STORIES

- I. Hope of the Forest (3 chapters, illustrated), by Daisy D. Stephenson.
- II. Marion Mitchell's Mistake (3 chapters, illustrated), by Al L. Whitson.
- III. With Brace and Crutch (5 chapters, unillustrated), by Jamie P. Dugan.

ILLUSTRATED SHORT STORIES

First Page
Trapped by a Rock Slide, by Andrew Chapman.

Voices in the Storm, by Maud Morrison Huey.

Under Pedro's Skin, by D. C. Retaloff.
"A Lark of a Time," by James Wilmer.

Fifth Page

Marjorie Asserts Herself, by Helen Boyd.
An Enemy in Need, by James Wilmer.

The Heartsease Class Stands By, by Myra A. Wingate.

The Way of Sally Lou, by Flora Sweetnam.

As We Should Do to Others, by Marion Wonson Walen.

SONGS

Words and music by Lucia B. Cook

Our Burdens.

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In the Shadow of the Cross.

Closer to Jesus.

Also POEMS by our best verse writers, ARTICLES on various subjects, MISSIONARY stories and sketches, and LESSON CARTOONS by John H. Parmelee every week

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any organized resistance is to be sought, to let it be done by an organization made up, according to the very genius of the Baptists, by such as are of like mind and who wish to join in it. Then the extremely conservative brother or the man who secretly sympathizes with Modernism would not be embarrassed nor offended.

Happily we have many precedents for such organizations. We have Organized Class Conventions, Laymen's Conventions, etc., all with great and worthy objectives but appealing to such only as are interested along these particular lines. And above all we have the Baptist World Alliance. None of these have any administrative functions, and are for inspiration, the crystallizing of conviction, and making a concentrated impact on the public mind for some great cause or causes. They are all good and do good. But why not have a great gathering of Baptists in a similar Convention for the purpose of combatting this worldwide defection from the old faith? In this the enthusiasm, conviction and interest of our people could be stirred by great discussions, and we could bring the crystallized conviction of millions of our people to bear upon the world and we could accomplish things we cannot accomplish alone. If there is to be any organized effort against Modernism, I believe it ought to be independent of the present Conventions which are charged with the burdensome responsibility of administering our missionary work.

Suppose we do not need anything like the Baptist Bible Union in the South, ought we on that account ignore the needs of our brethren in other sections? It has been urged in justification of the Baptist World Alliance that it is a great encouragement to the struggling Baptists in Europe, and this is true and justifies all the expense of such a great gathering. But in some sections of our country we have faithful men contending for our Baptist faith against great odds. They are hard fought, and are in need of sympathy and encouragement. The treatment of the Fundamentalists in the North by some of our Southern leaders is wholly inexplicable to me, assuming that these leaders are really in sympathy with the old faith. Some of our Baptist papers have hacked to pieces the Baptist Bible Union like Samuel hacked Agag, while they have hardly given a blow to the enemy the Union is fighting, our enemy as well as theirs. May be the brethren in the Baptist Bible Union have not selected the best weapon; may be they have not always been wise and discreet, may be they have not all been as orthodox on some matters as we are; but while they are in death grips with the boasting giant of Modernism, we surely ought not strike them. If we cannot help Pat fight the bear, we surely ought not help the bear.

The battle is bound to get hotter and much nearer to us, and we will soon will be driven to some sort of organized resistance. If we cannot use the organization now in existence, may be our leaders will plan another through which we can express the convictions of the millions of our people and stir the interest of our people to contend for the faith once for all delivered to the saints. Meanwhile do let us not encourage our enemy by striking our friends.

What man mentioned in the Bible had no father?

Joshua, the son of Nun.

Why is a lady who faints in a public place like a good intention?

Because she needs carrying out.

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March Topic: Our Southland.
 Home Mission Week of Prayer,
 March 2-8, 1924.

SUGGESTED LEAFLETS Supplement to Program

March—Our Southland

	Cents
A Call to Evangelism .....	.02
Flying Cloud (Sunbeams) .....	.02
Foreign Facts .....	.03
Like the Master (Mountain Mis-	
sions) .....	.03
Night Schools for Immigrants .....	.02
The Open Door (Home Mission	
Pageant) .....	.20
Poem—Prayer for America .....	.02
The Silver Cup .....	.02
The Soul of the Indian .....	.06
Thinking Black in America .....	.02
Order from W. M. U. Literature	
Dept., Birmingham, Ala.	

DIVISIONAL CONVENTIONS

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

"Linger Longer" Wuchow, China.

To our dear friends of the Tennessee
 W. M. U.:

I seem always trying to say "thank you" to some one at home for some special kindness and it is hard to find just the right words. During these three years my pen has written them many times. How good all of you dear women in the home-land are to us, your representatives here in China! Now, I want to express my appreciation to you for the magazines you are sending to us this year. I think that we shall enjoy them doubly for they are a gift of love. Each month they will bring their messages afresh.

In many ways this has been the best year in China, and in others, our hardest, perhaps it is thus with all workers. Conditions have been dreadful, but I am grateful to report the largest class in the kindergarten, and splendid attendance in the primary Sunday School. The little work that I have done among the women patients in the hospital has brought a new joy into my heart. The hospital is giving out the best report of all its history. It is a splendid building with great opportunities for service. I can't resist giving you this brief report, wish I could tell you of the boys and girls school and their work.

May I congratulate you upon Miss Northington's return to Tennessee. With loving greetings to each one of you.

I am faithfully yours,
 Frances Peay Leavell.

LITTLE HATCHIE

The quarterly meeting of Little Hatchie Association met with Somerville Baptist Church Jan. 26, 1924.

With a splendid crowd and a church made most comfortable by two of the little Sunday School boys our meeting was called to order by the Superintendent, Mrs. Dickinson; the topic for the day being "Privilege of Service." The devotional exercises were conducted by Mrs. Chas. Mitchell of Somerville reading "An Unwilling Servant Drafted" Ex. 3: 1-15 and reading the 103rd Psalm as a prayer, after which all joined in singing The Woman's Hymn. A most cordial welcome was given by Miss Clarice Jordan of Somerville and Little Miss Francis Nuckolls, of Mercer, responding graciously in her childish manner.

A discussion on the different phases of service was next given. Surrendered for Service.—Miss Martha Cross, Whiteville, Tenn.

Enthusiastic in Service.—Miss Irene Austin, Oakland, Tenn.

Reading Missionary Literature As Service.—Miss Oneda Nickolson, Whiteville, Tenn.

Victory Through Prayer and Work.—Miss Opal Rumley, Mercer, Tenn.

Interesting Programs as form of Service.—Elizabeth Campbell, Whiteville, Tenn.

Campaign Pledges Paid Real Service.—Miss Mary Helen Jones, Mercer, Tenn.

Enlistment of Others In Service.—Mrs. W. B. Morrison, Somerville, Tenn.

We were made to feel very proud of these girls and many interesting and helpful facts were brought out by their talks.

Mrs. Roberts, young people's leader of Little Hatchie Association, gave a splendid talk on "Privileges of Leading Young People." We were favored by a quartette from Somerville Churches.

We also had the privilege of having with us our Corresponding Secretary, Miss Mary Northington of Nashville, who gave us her address "30,000 Miles in 30 Minutes" which was not only interesting but very beneficial.

The meeting was then adjourned for lunch. A delicious dinner was served in the home of Mrs. Hughes.

The afternoon session begun at 1 o'clock with a meeting of the Association Executive Board.

Devotional Exercises, by Mrs. Walter McCasland of Mercer.

My Ideals for Service in This Association by our Superintendent Mrs. Dickinson was very inspiring.

Talk on Sunbeams by Mrs. Blalock of Whiteville also song by little sunbeam, Helen Hornsby of Whiteville and Addie Hundley of Mercer gave a reading, all of which very clearly brought out the advantages of early training in sunbeam work.

A splendid prayer on "Attaining the A-1 Standard of Excellence My Associational Privileges" by Miss Lukie Prewitt of Grand Junction, who was not able to be present, but sent her paper, which was read by Mrs. Roberts, of Whiteville.

Meeting adjourned to meet with Grand Junction Baptist Church last Saturday in April, 1924.

Mrs. Walter McCasland.

THREE PROMINENT VISITORS ADDRESS THE OCOEE W. M. U.

The all-day quarterly meeting of Ocoee W. M. U. was held at First Baptist Church Feb. 6 with two hundred and fifty present. Mrs. W. F. Robinson in the chair.

Mrs. J. W. Inzer led the morning devotional—speaking on "The Promises" in the Bible. Mrs. H. F. Hudson sang "His Eye Is on the Sparrow." During the business session many splendid reports were given on Mission Study, Personal Service and The Good Will Center.

It was enthusiastically voted to enlarge the Good Will Center for a medical clinic and to meet the needs for the next ten years—as the work has outgrown our present building.

Good reports from twenty-one W. M. S. and a number from many Junior organizations were made by our efficient statistical secretary and treasurer Mrs. J. H. Reed. We were sorry that Miss Northington could not be with us on account of illness. Mrs. C. D. Creasman of Knoxville made a wonderfully inspiring address on "Making

the 75 Million Campaign a Success." After listening to her appeal we felt it would be a success. During the luncheon hour we were entertained by lovely music.

Mrs. Carrie Rape led the afternoon devotional. Mrs. R. S. C. Berry from Morristown, our East Tennessee Vice-President gave a splendid address on "Organized Woman's Work in the Church" which was very practical and fine. Miss Hazel Andrews from Yang Chow, China, gave an interesting address on her work in China. She made the work very vivid and real to her audience. Ruth, her little adopted Chinese daughter, gave several Bible verses and sang a hymn in Chinese. The day was a wonderful inspiring day and closed with a prayer service for the 75 Million Campaign, led by Mrs. Howard McCall. East Lake W. M. S. won the banner for attendance.

Mrs. W. H. Robinson, Sec.

QUARTERLY MEETING

The Sixteenth Quarterly Meeting, W. M. U. Providence Association, met with The Baptist Tabernacle Church, Feb. 5. We had a good day although there were only three Societies represented. The program was interesting and more thoroughly carried out than heretofore. The word "Service" was studied as outlined by Miss Mary Northington. A very beautiful part of the program was a demonstration of the work of the Sunbeam Band, put on by a group of children from the First Baptist Church directed by Mrs. E. G. Johnston, their leader.

Our much loved and faithful Superintendent, Mrs. Lucy Kinser, is trying hard to enlist and inspire more of the churches to organize and keep a live W. M. S. She has been present at each Quarterly Meeting for the past four years.

At the noon hour dinner was served in the basement of the church, in the Baraca Room.

We were sorry that the Pastor, Rev. F. J. Hodge, of the hostess church was sick at the time and could not be with us. Their former pastor, Rev. G. V. Hinton, took the occasion to pay them a visit, to the delight of his many friends associated with him in Kingdom work.

KNOX COUNTY QUARTERLY MEETING

The Quarterly Meeting of the Knox County W. M. U. was held Jan. 24, 1924, in the auditorium of the Broadway Baptist Church, Knoxville. Our president, Mrs. R. L. Harris, presiding.

The morning devotional was conducted by Mrs. B. A. Bowers, who read the first Psalm and commented helpfully on it.

Mrs. Cowan gave us a cordial welcome to Broadway. Mrs. Harris responded. The business, in charge of Mrs. Harris was then taken up. It was decided that we send a check to Mrs. Guppton for White Cross work. Mrs. Creasman discussed the standard of Excellence so forcefully that I believe each of us have a determination to see that we reach every point.

The treat of the day came when Miss Hazel Andrews told us how Jesus had so graciously used her to lead the Chinese to Christ. We were led to the mountain top through true stories of her life. Ruth, her adopted daughter, also won our hearts.

The attendance banners were awarded to Bell Ave., and Central, Fountain City. Rev. G. W. McCall dismissed with prayer to meet again the last Thursday in April with Mountain View. The Y. W. A. in charge of program.

CLINTON W. M. U.

Thursday, Jan. 31, dawned clear and sunshiny although it was somewhat cold. A good representation from each society of this section met at the Clinton Baptist Church about 10 o'clock. Our hearts thrilled within us when we knew that our beloved Secretary, Miss Northington would be with us. Mrs. J. H. Wallace, our efficient Superintendent, presided in her usual gracious manner.

The devotional service was led by the pastor C. A. Ladd, who read from Ex. 3: 1-15. Mrs. J. H. Underwood welcomed the visitors in a beautiful way, which was responded to by Mrs. Dawn of Andersonville, in an equally happy manner.

Eight girls of the Clinton Church gave helpful interesting talks on different phases of Service. After Miss Northington's talk on "Attaining the A-1 Standard of Excellence," we were made to feel that "The King's Business Requires Haste" and we want to bring our Association right up to the tip top of excellence by our real live efforts and prayers.

Beautiful messages in song were brought to us throughout the day in special music rendered by Mrs. Jas. Hall, Miss Mary Weaver and Mesdames Miller and Disney.

Luncheon was served in the Baraca Room.

In the afternoon Mrs. Warren led the devotional service.

This was followed by a demonstration by the Clinton Sunbeams, "Christian Education." Happy indeed is the society that has such a devoted Sunbeam Leader as Mrs. Hendrich.

Reports were then heard from each Society of the Association.

Mrs. S. B. Hall made us feel anew our responsibility to the young in her splendid paper, "Privilege of Leading Young People."

Mrs. Dawn gave a good report of "White Cross" work.

Mrs. Booth brought a good message to us in "My Ideals for Service in This Association."

Miss Northington charmed us all with her wonderful description of the Holy Land, and its manners and customs.

In spite of a severe cold, she thrust aside her own physical needs and talked to a large and appreciative audience that night. As we looked upon the interesting Curios and heard the inspiring message we were thankful indeed for the "Lord's own handmaiden" and felt that it was indeed good to be there. Mrs. C. A. Ladd.

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A MOST TIMELY WORD

By J. G. Hughes

May I take this occasion to say that one of the most timely things I have seen in print lately was the front page editorial by our good Brother Moore in last week's "Baptist and Reflector" entitled, "Let Us Be Reverent." In our efforts to avoid the lifeless formalism found in Roman Catholicism and kindred forms of worship we have sometimes gone to the other extreme of flippancy if not actual irreverence. Then, too, in our growing and varied program of denominational activities we have called into service many men from the walks of business life, well-meaning every one of them, but who have not learned that some things expedient in business life are hardly in place in a religious service.

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.

Central Baptist church of Memphis, has been sorely bereaved in the last few days, at the going home of Brother Alfred Dockery and Brother Joseph Craig. They were buried on the same afternoon. Brother Craig was 78 years old, and was one of our trustees. He had been a highly esteemed member of Central church for a long time.

Deacon Dockery had been sick for almost a quarter of a century, and has been a great sufferer. Those who knew him best will remember him as a quiet unassuming Christian gentleman, enduring his suffering with a sweet resignation and always ready and willing to help others.—Ben Cox.

Cummings: Sister Martha Washington Cummings, one of our oldest and most devout members of Union Hill church, died February 9, 1924, at the age of 70 years. She had been very much afflicted for quite a while and was almost blind. She often expressed a desire to depart and be with the Lord. She leaves two sons and one daughter. "Aunt Pat," as she was familiarly known, lived such a pure Christ-like life that everybody who knew her had the utmost confidence in her. The writer conducted her funeral in Union Hill church house, Sunday February 10.—Her pastor, H. F. Burns.

Ezell: In loving memory of Sister Lola Yarbrough Ezell, who professed faith in Christ, and united with Bethlehem Baptist church. She bore her affliction with love and patience, realizing she could not get well. Expressed her thoughts to her loved ones, if it was the Lord's will for her to meet death she was prepared. She quietly fell asleep to awaken in that great beyond, January 11, 1924. Funeral services conducted by—Rev. E. H. Martin, Lola was laid to rest at Bethlehem cemetery; whereas in her death we would say to her husband and loved ones, weep not. We as Bethlehem church extend our deepest sympathy.—Mrs. M. T. Haynes, for committee.

Wild: On January 5, 1924, at 12:30 a.m. the stout heart of Rev. G. C. Wild ceased to beat, and his soul quitted the tenement of clay that had been its dwelling place for 76 years, 3 months and 18 days. He died poor. For all

his great ability he cared but little for money, he lived for those who loved him, that knew him to be true. He lived with his youngest daughter, Mrs. S. S. Brooks who lives in Roane county, Tennessee. He laid aside his mortal flesh and took up his staff for the pilgrimage of eternity where the beautiful and loved ones of this mortal life will dwell in his presence forever. He was a faithful, consistent and devout member of the Missionary Baptist church. He ever acknowledged Jesus Christ as his salvation and delighted to confess him before men. He spent the greater part of his life in the ministry of the gospel.—His friend, J. D. Brooks, Oakdale, Tenn., R. 1.

Barnes: On February 10, God called to be with Him Mrs. Vassar Barnes, age 39, of Henning, Tenn. For several years she had been a faithful member of the Baptist church and an earnest worker for the Master. A gloom has been cast about us because of her going, but we can say with Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." We cannot understand the mysteries of the infinite God, but we

can say, "Thy will be done." Funeral services were held in the presence of a great crowd of grieved friends and loved ones, after which remains were placed in Ripley cemetery.—J. F. Rogers, pastor.

Maddox: Calvin Maddox, age 81 years and 11 months, died at his home two and one-half miles east of Jefferson City, Tenn., January 22, 1924. Funeral services were conducted at the Mt. Pleasant M. E. Church by Brother Fraker. Interment in nearby cemetery. Surviving him are his two daughters, Mrs. Annie Wyatt, and Miss Carrie Maddox of Jefferson City, Tenn. His wife and three children preceded him to the better land. He was a devoted Christian and a member of Mansfield Gap church for sixty years. He was kind, and always faithful to duty. Before he died he said he was willing and ready to meet his father. We as a church do mourn his loss, and sincerely sympathize with his children. For in his death the church loses one of its oldest members. They rest from all labors and their works do follow them.—Mrs. Kittle Manning, Mrs. Amanda Gibbons, Mrs. Floyd Quarles, com.

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(Allen Fort Bible Class, 1,007)	
Knoxville, Bell Ave.	1,018
Memphis, Temple	1,002
Chattanooga, First	1,001
Knoxville, First	970
Memphis, First	906
Memphis, Bellvue	885
Memphis, Central	767
Jackson, First	749
(Hurt's Minute Men, 203)	
Knoxville, Fifth Ave.	670
Jackson, West	581
Chattanooga, Tabernacle	550
Memphis, La Bell Place	505
Knoxville, Deaderick Ave.	503
Nashville, Immanuel	463
Nashville, Eastland	453
Knoxville, Euclid Ave.	443
Maryville, First	436
Erwin, First	435
Etowah, First	435
Chattanooga, Avondale	417
Knoxville, Lonsdale	390
Harriman, Trenton St.	386
Knoxville, Island Home	382
Nashville, Edgefield	380
Cleveland, First	376
Nashville, Belmont Heights	350
Chattanooga, East	338
Paris, First	333
LaFollette	332
Fountain City, Central	317
Lenoir City, First	315
Chattanooga, Central	312
Chattanooga, North	311
Athens, First	304
Nashville, North Edgefield	302
Rockwood, First	301

NASHVILLE

Belmont Heights: J. D. Freeman, pastor. "Hard Bread" and "Loaded Dice." Received by letter 4; In SS 350; 20 in BYPU; 23 in Int. BYPU; 22 in Jr. BYPU. Total offerings of the day for the new building, \$25,000.00.

North Edgefield: A. W. Duncan, pastor. Rep. W. C. McPherson on "Listening to God" and pastor on "They Counted the Price." In SS 302; 32 in Sr. BPU; 70 in Jr. BYPU.

Edgefield: W. M. Wood, pastor. "A Challenge to Loyalty" and Bro. W. C. McPherson preached. Received for baptism 2; baptized 2; by letter 2; by profession 2; In SS 380; In BYPU 51; 10 in Int. BYPU; 17 in Jr. BYPU. A good day.

Eastland: O. L. Hailey, pastor. "Help those Women" and "More than a Scrap of Paper." Received by letter 2; In SS 453; good BYPU's.

Immanuel: Ryland Knight, pastor. "Why I Believe Jesus is God" and "Guard Yourselves from Idols." Received by letter 3; In SS 463.

Park Ave.: A. M. Nicholson, pastor. "Assurances of Progress and Victory" and "The Simple Mission of a Soul Redeemed." Received for baptism 1; by profession 1; In SS 249; 19 in No. 1 BYPU; 16 in No. 2 BYPU; 21 in Int. BYPU; 16 in Jr. BYPU; 20 in Solomon Band.

Calvary: W. H. Vaughn, pastor. "This Do In Remembrance of Me" and "God be Merciful to me a Sinner." In SS 133; 22 in BYPU; 33 in Int. BYPU.

Dickson: N. S. Jackson, pastor. "Love Never Faleth" and "Call of Jesus." "Special BYPU service." In SS 96. Good congregations, interest deep.

Central: W. C. Golden, supply. "Ministries that attract the Multitudes" and "The Great Reconciliation." In SS 78; 28 in BYPU; 21 in Int. BYPU; 10 in Jr. BYPU.

Grandview Heights: S. N. Fitzpatrick, supply. "The Fool hath said in his heart there is no God" and "The Judgment." In SS 253; 191 in BYPU; 116 in Int. BYPU; 100 in Jr. BYPU.

Grace: J. A. Cormack, pastor. "Christians Full-Armed" and "The Christians Part in the Salvation of a Sinner." Received by letter 3 last

Sunday; In SS 282; BYPU well attended. Large audiences.

Centennial: L. P. Royer, pastor. "Ingratitude" and "Desiring to see Jesus." Received for baptism 2; by profession 2; In SS 145; BYPU well attended. Excellent day.

Mission: S. E. Loxley, pastor. "The Divine Approval" and "The purpose of God in us." In SS 160; 47 in BYPU; 1 conversion; 3 baptized. Fine day.

Fair Haven: O. B. Smith, pastor. "If any man thirst let him come unto me" and "My grace is sufficient." Received by profession 2; In SS 25. Special prayer service in interest of Baptist causes.

KNOXVILLE

Sevierville: R. E. Cowan, pastor. "The Tutorship of the World and the Sonship of God." and "A Righteous Politician."

Washington Pike: J. A. Lockhart, pastor. "Who Is On the Lord's Side?" and "Judge Not." 110 in SS, 38 in BYPU, 4 by letter.

Trenton St.: Harriman: J. H. Sharp, pastor. "The Eighth Commandment," and "The Fetters of Brass." 386 in SS, 1 by letter. Two deacons ordained at 3:00. W. C. Creasman, L. W. Clark assisted.

Oakwood: R. E. Grimsley, pastor. "The Model Prayer" and Harrison Bean on "Unprofitable Servants." 265 in SS, 1 baptized.

Lonsdale: W. A. Atchley, pastor. "The Kingdom of God," and W. M. Hannah on "Practical Religion." 390 in SS, 135 in BYPU, 30 in Sunbeams.

Glenwood: G. X. Hinton, pastor. "A Christian Home as Seen in God's Word," and "Our Heavenly Home." 54 in SS. Revival will begin Sunday, March 9, conducted by Rev. J. W. Wood pastor, singing conducted by Claud Pillaux.

Kingston: W. C. Creasman, pastor. "God's Dollar" and "Mockers at the Cross." 155 in SS, 63 in BYPU.

Grove City: D. W. Lindsay, pastor. "The Progressive Life," and "The Final State of the Wicked." 175 in SS, 25 in BYPU. Three conversions, one approved for baptism.

First: F. F. Brown, pastor. "Unattained Ideals," and "Behold I Stand at the Door and Knock." 970 in SS, 120 in BYPU, 3 by letter.

Beaumont: D. A. Webb, pastor. "Workers for Christ," and "Magnify the Hand of God." 234 SS.

Central of Fountain City: J. C. Shine, pastor. "Revelation to Babes," and "Wrecks." 317 in SS, 108 in BYPU, 2 by letter, 2 for baptism.

Immanuel: A. R. Pedigo, pastor. "Jesus the Life" and "Training the Boy." 258 in SS, 65 in BYPU.

Island Home: C. D. Creasman, pastor. "The Blameless Life," and "The Choice of Amusements." 382 in SS, 79 in BYPU, 1 by letter.

Deaderick Ave.: G. W. McCall, pastor. C. W. Gant on "The Presentation of Law Enforcement League," and pastor on "That There May Be Equality." 503 in SS, 1 by letter.

Fountain City: Neill Acuff, pastor. "Organization and Co-operation," and "Will Ye Also Go Away?" 140 in SS.

Bell Avenue: Jas. Allen Smith, pastor. "The Christian Journey," and "The Home Where the Devil Lives." 1018 in SS, 1 for baptism.

Philadelphia: A. B. Johnson, pastor. "One Thing Needful," and "Go Ye Into My Vineyard." 80 in SS, 31 in BYPU. Large crowd both services.

Lincoln Park: J. C. Collum, pastor. "The Ideal Christian," and "Wrecked Lives." 221 in SS. Good attendance at all services.

Inskip: W. P. Hutton, pastor. Matt. 27: 36, and Matt. 22: 2. 122 in SS, 1 by letter. Excellent day. SS collection \$34.00.

Fifth Ave.: J. L. Dance, pastor. "Some Characters of Apostolic Preaching," and "Work of Holy Spirit." 610 in SS, 6 baptized, 4 joined church.

Mt. View: J. R. Dykes, pastor. Matt. 6: 33, and Mark 10: 21. 188 in SS.

Dameron Ave.: Without a pastor. C. J. Burnett on "Revival Under Samuel." Evening Frank West. 50 in SS. Brethren pray the Lord to send us an efficient pastor.

Gillespie Ave.: J. K. Smith, pastor. Acts 1: 8, and 1 Tim. 1: 15. 241 in SS, 2 by experience.

Rockwood, First: L. W. Clark, pastor. "The Second Coming of Christ," and "Cross Bearing." 301 in SS, 79 in BYPU's, 1 by letter.

Smithwood: Chas. P. Jones, pastor. "More Blessed to Give," and "Vicarious Suffering." 187 in SS, 69 in BYPU.

Euclid Avenue: J. W. Wood, pastor. "Peter's Defense" Acts 11:, and "The High Cost of Living." 443 in SS, 90 in BYPU, 1 baptized, 2 by letter.

Calvary: W. L. Dotson, pastor. "In Love," and "God and the Devil." 124 in SS, 81 in BYPU.

CHATTANOOGA

First: Jno. W. Inzer, pastor. "Were the Jews Ever Saved Apart From Christ?" and "Christ the World's Sin Bearer." 1001 in SS, 80 in BYPU, 1 for baptism, 8 by letter. Great interest in sermon of pastor on Jews. Church lined up in fine way for Gypsy Smith revival beginning next Sunday.

Spring Creek: L. H. Silar, pastor. Layman Chas. Hood on, "Paying Pledges to 75 Million Campaign," and Special program for BYPU. 91 in SS. Outlook bright for payment of pledges to 75,000,000.

East Chattanooga: J. N. Bull, pastor. "Borrowed Religion," and "Gypsy Smith." 338 in SS.

Daisy: J. A. Maples, pastor. "Joseph the Dreamer," and "Liberty of Soul." 94 in SS, 20 in Jr. BYPU. Church is buying a fine lot for our new plant we are going to build this summer.

Sawyers: R. A. Ballinger, pastor. "If You Want People to Be Friendly, Show Yourself Friendly."

Alton Park: T. J. Smith, pastor. W. R. Hamie on, "Go and Do Likewise," and pastor on, "Spirit Filled." 195 in SS, 18 in BYPU.

St. Elmo: U. S. Thomas, pastor. "Home Mission," and "Gid" Higginbotham on, "Receiving Jesus." 294 in SS, 54 in BYPU, 1 by letter.

Oak Grove: W. C. Tallent, pastor. "The Whole Family," and "The Church That Made God Sick." 129 in SS, 40 in BYPU. Splendid outlook.

Central: W. L. Pickard, pastor. "Justification," and "The Blight of Our Day." 312 in SS, 99 in BYPU. 75 every department.

Avondale: T. G. Davis, pastor. "Paul's Letter to the Philippians," and "Christ in Gethsemane." 417 in SS. Good BYPU, 1 profession of faith.

Ridgedale: W. E. Davis, pastor. "Loyalty," and "The Universal Invitation." 218 in SS.

Tabernacle: T. W. Callaway, pastor. "The Joyous Church," and Follow Me." 550 in SS, 112 in BYPU, 1 by letter.

Chamberlain Ave.: G. T. King, pastor. "The Ascended Christ," and "An Earnest Seeker." 135 in SS.

Dayton: W. R. Moffitt, pastor. C. S. Sprague on "God's Finished Plan," and "Prodigal Son." 181 in SS, 3 by letter, 6 for baptism. In the midst of a great revival conducted by Evangelist Sprague and Singer W. R. Rutledge.

North Chattanooga: Wm. S. Keese, pastor. R. W. Lewis on, "Cloaks or Palm Branches," and "Choice." 311 in SS, 92 in BYPU, 9 by letter, 17 for baptism. Just closed splendid meeting of week under Dr. Lewis. 11 baptized.

First Cleveland: C. F. Clark, pastor. "Prayer," and "The Wages of Sin." 376 in SS, 88 in BYPU, 4 by letter.

East Lake: C. H. Cosby, pastor. "The Individuality of Religion," and "The Trumpet Call." 229 in SS, 50 in BYPU's, 3 baptized.

MEMPHIS

Bartlett: O. A. Utley, pastor. "Missions" and "Jonah 1: 2." Good congregations. In SS, 100. Good day.

McLemore Ave.: Pastor Furr preached at both hours. 3 received by letter. In SS, 301; about 100 in unions.

New South Memphis: Pastor Norris preached. "Unity" and "How Husbands Should Treat Their Wives," one of a series of sermons on home life. 1 addition by letter. In SS, 125; in BYPU's, 73. Hope to be in basement soon.

Prescott Memorial: Pastor Jas. H. Oakley preached both hours. 7 additions by letter. In SS, 272; good unions. Largest congregations for some time. Interest good and spirit fine.

Calvary: Pastor conducted services both hours. Fine interest; good audiences. In SS, 173; in BYPU, 70.

Joseph Papia Italian Missionary: Times preached, 2; present in SS, 30; families prayed with, 6; tracts distributed, 25; visits made, 39.

First: Pastor Boone preached to splendid congregations. 3 baptisms. In SS, 906.

Temple: Pastor Carl J. McCoy spoke at both hours. In SS, 1,002. 6 additions by letter. \$1,500 cash raised for building obligations.

Greenland Heights: Pastor Charles Lovejoy spoke at morning hour. SS off with only 30. Judge Davis spoke at night to a large congregation. 28 in BYPU.

LaBelle: Pastor Ellis preached to great congregations. 3 baptisms, 2 by statement. In SS, 505.

Merton Ave.: E. J. Hill, pastor. Good congregations; very good services. 1 by letter. In SS, 198; good BYPU's.

Boulevard: Pastor J. H. Wright preached at both hours. 1 received on statement. In SS, 259; 3 splendid BYPU's. Excellent congregations.

Speedway Terrace: Observed 6th anniversary of church, 5th anniversary of pastor and 1st anniversary of completion of auditorium. Appropriate sermons by pastor J. O. Hill. In SS, 169; good BYPU's. 3 additions by letter.

Bellevue: W. M. Bostick, pastor, spoke both hours. In SS, 885. 4 by letter; 1 by statement. Good unions.

Seventh Street: I. N. Strother, pastor. "Spiritual Prosperity" and Mr. C. C. Cordier on "The Work Among Lepers." In SS, 215; good unions; about 40 present.

Hollywood: Pastor J. P. Neel preached. In SS, 109; 2 good BYPU's.

Forrest Hill: Pastor W. L. Smith spoke both hours. In SS, 32. Interest growing.

Central: Pastor Cox preached. City officials and employees were guests at night. 4 received for baptism. 1 by letter; 2 baptized. In SS, 767.

Highland Heights: Fine day. Dr. L. C. Wolfe is with us in revival meeting. In SS, 245; 3 good BYPU's.

MISCELLANEOUS

LaFollette, First: D. B. Bowers, pastor. Rev. E. L. Edens, on "Our Task as Southern Baptists" and pastor on "Side-tracked Christians." In SS, 332; In BYPU's, 92. Received 4 by letter. Great day.

Orlinda: Roscoe Meadows, pastor. T. W. Gayer spoke at 11 a.m. "Consecration." In SS, 192; 172 of these 100 per cent.

Lenoir City, First: Prof. Curtis G. Gentry "Great Events of Past Years" and pastor E. G. Johnston on "Revivals." Pastor preached at Friendsville at morning hour. In SS, 315.

Ocoee: R. A. Thomas, pastor. "Temptation" and "Something Better Than Silver and Gold." Acts 3: 6. In SS, 85. BYPU met with 55 present at 6:30. Our union decided at this service to purchase a piano for church.

Etowah, First: A. F. Mahan, pastor. 2 Ps. 116: 18, "Paying Vows" and "A Great Man." In SS, 435; Sr. BYPU, 30; Intermediate, 20; Jr. 40; Adult study classes, 34. In prayer meeting, 96; by letter, 2. Pastor preached at Benton at 2:30 p.m.

Madison, Ala.: Evangelist R. D. Cecil supplied at both hours. Splendid congregations and 62 in SS. Excellent BYPU program.

Calvary-Alcoa: J. H. O. Clevenger,

pastor. "Self-Consecration" and "The Dauntless Cross." In SS, 231. For baptism 2; by letter, 6. Pastor now on the field.

Centerville, First: Alvin L. Bates, pastor. Fine SS and 2 BYPU's. Pastor spoke at Hohenwald morning and evening, "The Mission Call" and "How to Escape the Damnation of Hell." Good SS collection for missions.

Athens, First: J. Herschel Ponder, pastor. "Faith of a Soldier" and "Guilty Love." In SS, 304. Offering \$1.11. Good attendance Sr. BYPU. Junior and Intermediate BYPU organized. Splendid day. Hurrah! for the Unified Service System.

Maryville, First: J. R. Johnson, pastor, preached at both services. 2 were received by letter. In SS, 436.

BEGINNING AT TRENTON KY.

By R. A. Johns

We are located in our new field of labor and like the outlook, prospects are splendid here for constructive work.

We have a splendid church building well equipped for Sunday school work and B.Y.P.U. We found the parsonage ready for us with a well filled pantry which is a welcome sight to any pastor after a move.

We left Tennessee with a great many regrets, our people at Adams

had been very loyal and true to us for all of the five years we labored there, God has some choice spirits at Adams. We love them and our prayers go up for the continued prosperity of that old church. Our work there was full of joy, many victories came to the old church, and many pleasant memories linger with us. We baptized 121 into the membership of the church, bought and paid for a splendid home for the pastor, and left the church on a high plane of Christian living.

God called to Kentucky and we had no other choice than to answer, and here we are ready to labor with the good people of Trenton, and we have found here the same tender ties that bind God's children together always and in all places.

God bless old Tennessee, and may the work continue to prosper in your state, may our Lord find there a people fitted for more excellent service above.

A singer had just finished "My Old Kentucky Home." The hostess, seeing one of her guests weeping in a remote corner, went to him and inquired in a sympathetic voice, "Are you a Kentuckian?"

The answer came quickly, "No, madam, I am a musician."

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. J. Dean Adcock, pastor of the First church, Orlando, Fla., is said to be the busiest man in that city. He has over 1,000 members and is in demand for all kinds of civic work. His Tennessee friends rejoice in his success and usefulness.

Dr. Geo. H. Crutcher of the Chair of Evangelism in the Baptist Bible Institute, New Orleans, La., is spending the month of March in Texas, New Mexico and Oklahoma in rallies for the promotion of the 75 Million campaign.

Rev. T. W. Talkington has resigned as pastor at the First church, Bogalusa, La., to become missionary under the State Board for the Florida parishes. He is an untiring worker.

Editor F. W. Tinnin of the Baptist Message says Editor C. P. Stealey of the Baptist Messenger "has a fine nose for heretics." And that is not bragging on his olfactory sense very strongly, for heretics are not hard to track in some Southern Baptist quarters.

A revival began Sunday, March 2nd at Ada, Okla., where Rev. C. C. Morris is pastor. Rev. F. B. Thorn of McAlester, Okla., and Singer John Roy Harris of Shawnee, Okla., are to conduct the services. They are looking for great results.

"The Pastor Problem in Country Churches," "Locating and Equipping Country Churches," "The Training Task of the Country Church," "Stewardship in Country Churches" and "Biblical Finance in Country Churches" are the subjects Rev. T. W. Gayer of Gallatin, Tenn., will discuss this week in the Oklahoma Baptist Enrollment Conference at Shawnee Okla.

Rev. E. V. May of Shaw, Miss., has been called to the care of the church at Flora, Miss., and has accepted effective March 1st.

Dr. L. O. Dawson of Tuscaloosa, Ala., has been elected to the chair of Bible and church History in Howard College, Birmingham, Ala., but his acceptance is not yet assured. He is chairman of the committees on Order of Business of the Southern Baptist Convention.

In the nine great Regional Conferences to be held in Mississippi in the interest of Rounding Up the 75 Million campaign, Drs. W. F. Powell of Nashville, Tenn., and J. J. Hurt of Jackson, Tenn., are among the speakers.

Dr. John F. Vines of the First church, Roanoke, Va., a Tennessee product, is to assist Rev. W. G. Moore in a revival at the First church, Chester, S. C., beginning March 3rd. He is one of those Vines that yields fruit.

Since because of ill health Dr. E. Y. Mullins of Louisville, Ky., could not assist Dr. Geo. W. Quick in a revival in the First church, Greenville, S. C., Dr. Quick, is fortunate in securing the services of Dr. Curtis Lee Laws of New York, N. Y., beginning March 30th.

"Harvest Hymns" is the title of the latest song book compiled and published by Robt. H. Coleman of Dallas, Texas. A complimentary copy is before us. We unhesitatingly say, after a careful examination, that it is the best book he has published.

Rev. C. E. Willbanks, who is just completing the course at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, has been called to the care of the First church, Fayetteville, Ark., and the church is happy.

The current issue of the Baptist Advance, Little Rock, Ark., consists of 32 pages profusely illustrated and literally packed with articles of truth and point on the 75 Million campaign. Dr. J. S. Compere, the editor, has done a splendid job in his special issue.

The First church, Helena, Ark., has called Rev. T. H. Jordan, who has just finished his course in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and he has accepted. He is an Arkansas product and a graduate of Ouachita College.

The Fifth Sunday meeting of Southwestern District Association will be held March 23-30 with Oak Grove church near Buena Vista, Tenn. Rev. J. G. Cooper will preach the introductory sermon and Rev. S. W. Joyner the missionary sermon.

Jerome, aged 9, little son of Deacon H. J. Petty, of the First church, Lexington, Tenn., died Monday, Feb. 25. A bright, obedient lad, he will be sadly missed. The writer conducted the funeral at Center Hill church, Tuesday, the 26th. May God comfort the bereaved!

Rev. W. H. Wages has accepted the care of the church at Ocilla, Ga., effective March 2nd. That good church both draws and pays good Wages.

Rev. J. M. Walker, a Tennessee product, is happy over the growth of the work at Aberdeen, Miss., where he is pastor. It is the purpose of the church to build a new house this year. The plans are practically agreed upon and will provide a \$65,000 house, with ample modern equipment.

The Baptist pastors of Oklahoma City, Okla., led by Dr. Lincoln McConnell of the First church, are planning for a great down-town revival next October. A great tabernacle will be built and all will co-operate in a mighty soul-winning campaign.

The First church, Tulsa, Okla., Dr. W. O. Anderson pastor, is to begin soon the erection of a combination church and office building to cost \$800,000. It will be a seven story building with three stories to rent. There will be room for a Sunday school of 3,000. If there could but be found some oil wells around Tennessee Baptist churches!

Rev. Cecil V. Cook of Charlottesville, Va., has accepted a hearty call to the care of the First church, Gaffney, S. C. The South Carolinians are happy to get such a good Cook.

Dr. J. R. G. White has resigned the care of the First church, North Little Rock, Ark., effective June 1st. He was formerly pastor at Forrest City, in that state.

A revival is planned for the First church, Martin, Tenn., by the pastor, Rev. J. E. Skinner, for March 9-22. The pastor will do the preaching for the first week, L. H. Heady of Louisville, Ky., conducting the music. Dr. W. F. Powell of Nashville, Tenn., will do the preaching the second week. May great grace abound.

The revival which has been in progress in the First church, Jackson, Tenn., two weeks, the pastor, Dr. J. J. Hurt, doing the preaching with J. Fred Scholfield of Birmingham, Ala., leading the music, had resulted up to Friday night in 77 additions. A total of \$20,000 in cash was raised, \$15,000 to be used in paying a debt on the church of 12 years standing and \$5,000 to make repairs to the plant. That grand old church is enjoying victory.

Rev. H. L. Janes has been pastor at Cordell, Okla., since Feb. 1st, and has witnessed 7 professions of faith, 9 additions by baptism and 7 by letter. About 50 of the members gave him a "severe" pounding on a recent evening. He and family are happy in their work.

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

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.

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Home Circle

A WINTER DAY

White is the graden with snow,
And the place where the tulips will
grow

There's a moan in the breeze and a
sigh

On the lips of the trees, and the sky
Lies over the rose bed as bleak
As the pallor of grief on a cheek.

Yet I stand at the pane in my room
And see where the roses shall bloom
And I turn to a patch 'neath the snow
Where some day the tulips shall grow.

I have faith in the blue of the sky
When the long days of winter go by.
I have faith in the bud and the leaf,
How then for my winter of grief?

The tulips shall blossom, the rose
Once more shall its petals unclose—
Is this longing for happiness vain,
Shall I never more claim it again?

—Edgar Guest.

FRANKLIN'S £100 YIELDS £4,000 FUND

More than 150 years ago Benjamin Franklin, with the foresight that has become a Franklin tradition, looked ahead to the scientific accomplishment of the twentieth century and with characteristic thrift prepared to reward leaders in this field. Announcement of the first awards of the Benjamin Franklin Fund came yesterday from London, and it would have delighted "Poor Richard" to know that from his original endowment of £100 the initial awards of the fund totaled £4,000.

Franklin was in England 165 years ago, representing the American colonies. While there he put £100 in the hands of members of the Society of Friends as a trust. His instructions were that this money was to be invested with its accumulations for not less than 150 years. Thereafter, he stipulated, awards were to be made from time to time at the discretion of the trustees for the most valuable contributing to science, either published or in manuscript form. These contributions were to be on the general subject of cures with particular emphasis on surgery, the nervous system and the part that "mind treating might have in the recovery and preservation of health." The first awards, as announced in London by Roberts Lloyd-Gresham for the trustees, are as follows:

Major award, Pierson W. Banning of Los Angeles on published work, "Mental and Spiritual Healing; All Schools and Methods; A Text Book for Physicians and Metaphysicians." £2,500, scholarship.

Award, Charley P. Steinmetz, of Schenectady, privately published treatise, "The Nervous System as a Conductor of Electrical Energy." £1,000 and republication of treatise.

Minor award, Fusakichi Omori of Tokio, unpublished treatise, "The Rotary Knife in Surgery." £500 and publication of treatise.—N. Y. Times.

Spiritual truth is not known until it is obeyed.—J. Ritchie Smith.

An old edition of Morse's geography declares that "Albany has four hundred dwelling houses and twenty-four hundred inhabitants, all standing with their gable-ends to the street."—Quoted from a scrap-book by a resident of Boyds, Md.

Why is it probable that beer was made in the Ark?

Because the kangaroo went in with hops, and the bear was always bruin.

Why is C like a schoolmistress?

Because it forms lasses into class-

Boys and Girls

SAMMIE

Mother and daddy and Billy Boy had gone to California for the winter, so Betty Lou had come to grandfather's farm for a long visit. One morning, she was standing on the back porch looking all over the fields when down in the south meadow she saw some little white objects frisking about in the sun.

"Grandfather," she cried, "do come and see the funny little things down in the meadow."

Grandfather came out on the porch, put on what Betty Lou called his long-distance glasses, and looked down in the meadow. "Why, those are my lambs," he laughed. "Thirty-nine of the finest merinos in the county. Want to go down tonight to help me salt them?"

"I'd love to," cried Betty Lou.

"All right. Be ready about five o'clock."

Such a bleating as there was as they came to the meadow, and the little creatures came crowding up to the fence!

"Aren't they dear?" exclaimed Betty Lou. "So soft and woolly. O, grandfather, look at that little fellow over there! Isn't he cunning?"

"He does seem friendly," said grandfather. "Here, see if he'll eat the salt out of your hand."

"Oh, he does, he does!" cried Betty Lou. "May I have him for my very own?"

"Remember he won't be a lamb always," grandfather warned her.

"When he gets to be a big sheep, I'll give him back," promised Betty Lou. "What shall I call him, grandpa?"

"Let me see," said grandfather, looking very wise.

"I know!" cried Betty Lou. "I'll call him Sammie. Then every one will know he's an American."

"All right, Sammie it is," agreed grandfather. "I suppose you'll have to mark him to tell him from the others."

"Yes, with red white and blue ribbon around his neck."

Sammie was coaxed and petted and made a regular little playfellow but at night he always went back to his companions, where, huddled close together in the sheepfold, they all kept nice and warm.

At Christmas time Sammie had a beautiful new ribbon and a little bell with a clear, musical tinkle.

And then came a big blizzard. It began New Year's eve and was so terrible that no one could venture outdoors. When Betty Lou looked out in the morning it seemed like a different world. A great white blanket over everything, and no sign of lambs.

"I wonder where Sammie is!" thought Betty Lou.

Just then she saw grandfather with Jim and Ben, the hired men, coming from the barn through what looked like a deep trench, with the snow piled upon each side.

Betty Lou ran out on the porch. "Grandfather," she called, "where are the lambs?"

"That's just what we're going to find out," answered grandfather as they went into the tool house.

They came out with shovels and pitchforks and started off down the trench again. Betty Lou watched them as they climbed out of the trench and waded across the fields in the deep snow. Pretty soon she saw them coming back, each holding a funny-looking bundle which they carried into the summer kitchen.

"Grandmother," she called, "do you s'pose they've found the lambs?"

"Yes, dear. The blizzard came on so suddenly that the little things couldn't find their way back to the sheepfold and were all buried in the snow, which really kept them warm. So grandfather has built a big fire in the summer kitchen and hopes that he can save them."

The men, with some of the neighbors, kept bringing in the little white bundles until grandfather counted thirty-eight, but Sammie was not among them.

"Do let me go and hunt for him," begged Betty Lou. "I know all the nice sunny places where he loved to lie. I'm sure I can find him."

But grandfather said no. It was hard enough for the men to wade through the deep snow. It was getting late, and the men were all tired.

Betty Lou could hardly keep from crying but she knew crying would do no good. Then kind-hearted Ben said, "You bundle her up good and warm, Mrs. Mason, and I'll carry her. It won't hurt her a bit, and maybe she can find Sammie."

So grandmother put on Betty Lou's sweater and coat and leggings and cap. Ben swung her up on his broad shoulders, and they started off. Grandmother could see the cap bobbing up and down as they went along the trench, then out in the fields. They went around the sheepfold, and Ben poked and peeked into every nook and corner where he thought Sammie might be.

Just as he said, "I am afraid we'll have to give up, Betty Lou," Betty Lou gave a little scream, for peeping through a little crack in the snow was the end of a red, white and blue ribbon. As Ben carefully lifted the snowy bundle Sammie's bell gave out its musical tinkle.

So Betty Lou with a loving pat now and then for the precious bundle under Ben's arm rode proudly home, where Sammie was finally thawed out and soon was bleating loudly for something to eat.—Mayflower.

SMILES SELECTED

Wife: "Can you let me have a little money, John?"

Hubby: "Certainly, my dear. About how little?"

It is said there will be little change in women's clothes next year. Then perhaps there will be a little more change in men's.

An Iowa man advertises in his home weekly: "I am in a position to hatch your eggs at five cents a dozen."

The notice in the rooms of hotels which reads, "Have you left anything?" should be changed to "Have you anything left?"

"Lady, could yer gimme a quarter to get where me family is?"

"Certainly, my poor man, here's a quarter. Where is your family?"

"At de movies."

Persons who have taken the Ford boom seriously should remember that the little things always sound as if they were going sixty miles an hour.

"When are you going to pay for that sewing machine I sold you?"

"Pay for it? Why, you said that in a short time it would pay for itself."

Tim: "How are you getting along at home while your wife's away?"

Jim: "Fine. I've reached the height of efficiency. I can put on my socks now from either end."

Mr. B. tried to have some fun with an old colored man who had been to church.

"You didn't get much out of the sermon, did you, Sam?" he asked.

"I shore did, boss," replied Sam.

"You don't remember what the preacher said, do you?" asked the white man.

"Maybe not, I don't know what wus in dat puddin' I et, but I knows it wus good," answered the black man.

In his announcement on a Sunday morning the vicar regretted that money was not coming in fast enough—but he was no pessimist.

"We have tried," he said "to raise the necessary money in the usual manner. We have tried honestly. Now we are going to see what a bazaar can do."

A farmer's mule had just balked in the road when the country doctor came by. The farmer asked him if he couldn't give him something to start the mule. The physician said he could, and reaching into his medicine case, gave the mule some powder. The mule switched his tail, tossed his head and started on a mad gallop up the road. The farmer looked first at the flying mule and then at the doctor.

"How much did that medicine cost?" he asked.

"Oh, about fifteen cents," said the physician.

"Well, give me a quarter's worth, quick—I got to catch that mule."