

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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WHY SOUTHERN BAPTISTS SHOULD PAY THEIR PLEDGES TO THE 75 MILLION CAMPAIGN.

By Joe Jennings, Parsons, Tenn.

Jesus said to the Pharisee: "Simon, I have somewhat to say unto thee." Luke 7: 40. And He told him of the two debtors. . . "And he turned to the woman and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she has washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins which are many are forgiven; for she loved much."

Some one has said: "Do not measure your love by the way it makes you feel; but measure it by the things it makes you willing to do." "He that dwelleth in LOVE dwelleth in GOD, and GOD in him." 1 John 4: 16. GOD the FATHER, GOD the SON, and GOD the HOLY SPIRIT, like "Hounds of Heaven," are going throughout the earth seeking the LOST; and the THREE are calling for YOU and ME to join in the search. It is not a question of SALVATION for us, but a question of our loyalty to HIM who "saves to the uttermost" in helping to seek and SAVE OTHERS. May LOVE constrain US to first give OURSELVES, and then bring ALL the TITHE, which is HOLY UNTO GOD, into HIS store house; and over and above this, be CHEERFUL GIVERS.

Then shall we outstrip the 75 Million mark; the hungry will be fed; the orphans, the sick and the aged ministers cared for; the the people educated; and the waiting hundreds of GOD CALLED and prepared men and women will be able to carry the light to those in darkness, for JESUS said: "I am come a LIGHT unto the world that whosoever BELIEVETH ON ME should not abide in the DARKNESS." John 12: 46. And our hearts will be attuned to sing:

"Life up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the KING of GLORY shall come in."
Psalms 24: 7.

GROUND IS BROKEN FOR NEW SOUTHWIDE BAPTISTS HOSPITAL AT NEW ORLEANS.

By Frank E. Burkhalter.

Here are some of the predictions that were made for the new Southwide Baptist Hospital at New Orleans on the occasion of the

breaking of ground for that institution on Thanksgiving Day:

1. That thousands of people not only of New Orleans and the Mississippi Valley but even of Latin American will turn to this institution for healing and health.

2. That as an institution of research it will make large contribution in the direction of combating tropical diseases and will thus pave the way for the spread of the gospel in Latin America.

3. That it will, through its research department, greatly reinforce all the other Baptist hospitals of the South.

4. That it will take place, in Baptist history, alongside the preaching of the first Baptist sermon in Louisiana in 1799, and the organization of the First Baptist church in that state in 1812.

5. That it will not only heal the bodies of men but will bring men to a realization of the need of dedicating their bodies as well as their souls to Jesus Christ.

6. That the institution will be looked upon with pride as people come into this, the greatest of Southern ports, with much the same veneration and pride that persons do upon the Statue of Liberty as they come into the harbor of New York, the greatest on the Atlantic Coast, and upon the Golden Gate, as they come into the San Francisco harbor, the greatest upon the Pacific Coast.

Hundreds of Baptists and other friends assembled upon the beautiful site on Napoleon Avenue, in one of the choicest residence sections of New Orleans, for the ground breaking exercises Thanksgiving afternoon and in the mind and heart of everyone there was a conviction that the occasion was one that would prove historic in the missionary and benevolent affairs of Southern Baptists. "There is no doubt in my mind that this hospital will prove the crown of our Southern Baptist work in so far as the healing of humanity is concerned," Dr. B. D. Gray, representing the Home Mission Board and speaking on behalf of Southern Baptists as a whole, declared. It will be remembered that it was the Home Board which took the initiative in the launching of this project, that conducted the negotiations with the New Orleans Association of Commerce for the provision of the beautiful site of two blocks of ground, contributed by the citizens of the city at a cost in excess of \$80,000, and which the Board will, under the instructions of the Convention, put \$250,000 into the erection of the institution.

Dr. R. G. Lee, pastor of the First Baptist Church, New Orleans, brought the greetings of the Baptists of that city, who stressed the spiritual significance of the institution and the possibilities along missionary lines in

Latin America through the contributions of its research department in combating tropical diseases. He pointed out the fact that the city of New Orleans had existed under the flags of five different nations and that this hospital would hold up the banner of Jesus Christ to a blind, deaf, sick, wounded and mistaught people in a very large territory.

On behalf of the New Orleans Association of Commerce, the organization which procured the private subscriptions of more than \$80,000 that made possible the purchase of the beautiful and commanding site, greetings were brought by General Allison Owen, himself a Catholic, who said that all citizens of all creeds recognized the city's need of greater facilities for the relief of the sick and suffering, and that all people were assured that Southern Baptists had the ability and the will to fully establish the great institution of healing ministry to which they had set their hands.

Dr. E. D. Solomon brought the greetings of the Baptists of Louisiana in his capacity as state secretary, Louisiana Baptists having obliged themselves to put \$100,000 into the institution. He took occasion to thank all the citizens of New Orleans for help given the institution.

Representatives of the Bible Institute furnished special music for the occasion and the formal turning of dirt was done by little Miss Caroline Bristow, daughter of Dr. and Mrs. L. J. Bristow, Dr. Bristow being the newly-elected superintendent of the institution. He has had wide experience as superintendent of the Baptist hospitals of South Carolina and Alabama and knows the denomination and its work as well as the business of running a hospital.

About \$900,000 will be put into the hospital project at the present time. Of this amount the building contract calls for \$593,593; the equipment and furniture will cost around \$150,000; the heating plant and isolation building are estimated at \$30,000; the nurses home and equipment at \$100,000; and paving and improvement of the grounds at \$25,000.

The initial building will be eight stories in height of reinforced concrete, fireproof and modern in every way, and will be provided with all modern equipment. Included in the equipment will be a spacious chapel on the first floor where daily religious services will be held.

Baptists of New Orleans and Louisiana generally are confident that the hospital, in addition to affording a great contribution to the relief of human suffering, will provide, also, one of the greatest of missionary assets in probably the neediest mission field of Southern Baptists.

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EDITORIAL

RELIEF DAY, JANUARY 18.

Baptists of the South, through the Foreign Mission Board, at Richmond, Va., are to remember the needs in destitute portions of Europe and the Near East on Sunday, January 18, agreeably to arrangements which have been made between the Board and the Near East Relief Commission.

By this means distribution of funds contributed for this purpose will be made through our regular Baptist channels in Europe and will help greatly in giving our missionaries and our cause a grateful recognition, by the people who are aided in their physical distress by our beneficence.

It is urged that all our pastors and churches take special offering that day or some other convenient time and send the money to O. E. Bryan, treasurer, 161 8th Ave. N., Nashville, Tenn., marked "For Relief." Such gifts are to be over and above the regular offerings or quotas on the 1925 Program, and is not to be charged to the Foreign Mission Board in its regular receipts because it is an extra or special department of work which the Board does for the denomination without charge and which is supplemental to its routine tasks. Givers should consider their gifts as special, or extra, for the same reason that the Board should not be charged with them. But they must be designated "For Relief," otherwise the Board will not know what to do with them except to use and credit same on regular account with the 1925 Program.

SPIRIT OF THE CONVENTION.

The Murfreesboro Convention was necessarily extraordinary. To us it seemed extraordinarily good. The program looked as if the element of retrospect might largely predominate. It was present conspicuously and yet there was a looking forward from a rear position—an experience which we do not usually take time to have in these rush-mad,

modern days. Even in reminiscences one can be progressive, especially if he is showing how much advancement has been made and how these days are better than the former ones. The reactionary relates how the former days were better than these! The difference in the two cases is not that of the observer's viewpoint but his point of view!

It is well to have regular occasions for retrospect, or a looking backward. It produces an introspection, or a looking inward, which is usually a very informing and beneficial exercise. God's orders to His people are to "stand still" and "go forward" alternately. Advances which find no recess or cessation would produce an intolerable religious monotony and fatigue. There are times when the Lord's people must have a rest from their advances! In fact, if it is not afforded them, they will take it themselves.

Our Jubilee Convention was a happy event not only in its fellowships and experiences but in its spirit and import. One felt that where history has been made, history can and will be made. The past is linked with the future in the hand of the present. The Lord's work is one and is ageless. In the providence of God, one generation passeth away and another one cometh; but the earth abideth forever. On the calendar of God there is no past nor future but an eternal, everlasting here and now.

SCRIPTURE PARAPHRASES.

We have recently reviewed the latest work by Dr. James Moffatt, entitled "The Old Testament: A New Translation." This is a companion of the author's treatment of the New Testament which has been out for several years. We have seen only his first volume of the Old Testament translation. The author takes great liberty with the text of the Scriptures and his work should not be called a "translation" but a "paraphrase." We recommend the book to those who are looking for some unique treatment of the scripture text but we stoutly oppose it as a translation of the Bible. It is everywhere apparent that the author is injecting his own interpretations into his choice and use of words.

We are not seriously offended when the "Garden of Eden" is changed to "the park" and when the ancient "ark" in which Noah and his family were saved from the flood is called a "barge," but the author tickles us very much when he represents Esau as coming in famishing from the country and saying to his brother Jacob who had been cooking some food: "Let me have a bite of that red omelet there!"

The serious question in this connection is: Was the Bible written for our amusement and is it to be translated for that purpose? The same reverent spirit which characterizes the content should feature its translations, whether from one language into another or from one dialect to another. A translation or a paraphrase which does not preserve and exhibit the spiritual nature of the Book is doing it serious harm. When we allow it to be popularized in its form we will soon be popularizing its principles and precepts. That would open the floodgates to endless compro-

mises as to what the Bible does say or teach as to this or that.

We do not object to being up-to-date in the use of words. But we also affirm that the Authorized text of the scriptures is the very best single standard of modern English there is in existence. It contains some words not in present general use. But is there a standard work of literature in which there are not far more of them than in the Bible as we have it? Furthermore, if we begin to modernize our biblical text in order to keep pace with every change in the color of words, neither the Bible nor the English tongue would soon have any stable expression. We are strong for the Authorized version as a standard translation.

ADJUSTABLE RELIGION.

Mr. Arthur Brisbane, who is perhaps the most popular short editorial writer in the country, recently expressed his views concerning the present religious condition of the people in the following terse and pithy paragraphs:

There are two kinds of religious craving. One kind wants something mysterious, even something of which it can say: "I believe it because it is impossible."

The other sort demands a religion that adapts itself to the discovery that the earth is round, not square, with the "four angels standing at the four corners of the earth."

Why not gratify both cravings, old-fashioned and new-fashioned, without fighting about it? The kind of religion a man wants is the kind that makes him a better man. Let him have it.

His observations as to different religious types fighting each other is well taken. There should not be hostility toward any one of another religious faith, else persecution would arise. Yet there should be no compromise with sin and error, else the true faith would become sterile and unfruitful.

He argues that the kind of religion which a man wants is the sort that is going to make him a better man. We dissent at that point. A man naturally does not want the religion that is going to make him better. "The carnal mind is enmity against God and is not subject to the law of God, neither indeed can be." It is not what one wants every time that will do him good: it is more often the case that the very thing which he least desires will be the very best for him.

Religion is not to be considered adjustable to the personal characteristics of every kind of people; it is adaptable to their racial or essential nature and needs because these are everywhere the same. Christianity is not indigenous to the individual any more than it is to a country. People of different colors, conditions, traits and habits must adjust themselves to the religion of Jesus Christ, who is the same yesterday, today and forever, and who changes not. It will not bend to fit their peculiarities, but it can make their differences harmonize in a spiritual similarity and fellowship.

There is to be a call meeting of the Wm. Carey Association at Mulberry church, Dec. 13 and 14, for the purpose of stimulating final efforts in the 75 Million Campaign among the churches composing that body. There are some active, wide-awake workers in the Wm. Carey.

News and Views

The Executive Board of the Tennessee Baptist Convention held its regular session in Nashville Tuesday, Dec. 9. Full report will appear next week.

* * *

From Lumber City, Ga., Wm. C. Grindle, singer, writes Nov. 22: "I have just closed a meeting with Pastor Cox, First Baptist church, Gordon, Ga., resulting in fifty-three additions to the church."

* * *

Bro. M. V. Snypes of Bat Cave, N. C., writes that he is available for engagements as pastor or evangelist in Tennessee. For ten years he has been pastor-evangelist in North Carolina, for the past three years having been pastor at Huntersville, N. C.

* * *

Pastor O. D. Fleming of Sweetwater, Tenn., wired Dec. 1, on the last Sunday in November meetings closed in his church at Sweetwater with 14 baptisms and two additions by letter with 300 in Sunday school.

* * *

Rev. Hugh S. Wallace, former pastor at Sweetwater, Tenn., writes from Green Cove Springs, Fla., concerning a wonderful revival which is going on in his church there in which there were twenty-nine conversions to date of his writing.

* * *

Brother C. L. Skinner of the Second church, Jackson, reports: "Our meeting of only 14 days at the Second church, Jackson, Tenn., closed with 108 additions, 75 for baptism. We have had about 200 additions in 8 months. Dr. R. S. Kirkland is a great evangelist and had one of the best churches in the world to hold a meeting for. To God be the glory."

* * *

Because of the unusual demands upon our space by Convention reports and addresses, we have been compelled to leave out some of our regular departments, but we are gliding back into form as quickly as possible. Pastor's Conference reports will be resumed the first of next month with the issue of January 8. Pastors are asked to include in their reports for January 4, all results obtained since November 20.

* * *

Rev. L. P. Royer, who has done good work at Centennial church in Nashville, for the last five years, has recently gone to Louisville, Ky., to finish his theological work in the Southern Baptist Theological Seminary and would like to get in touch with any churches that he could serve from Louisville. His address is 1769, Gaulbert Ave., Louisville, Ky. He can come back as far as the middle of Tennessee and spend the week ends, doing some pastoral work and preaching Sunday and Sunday night.

* * *

Rev. L. H. Miller, pastor of the First Baptist Church at Blackville, S. C., writes: "We have just closed one of the greatest revivals this church has ever had. Attendance at the

services was the largest in the history of the church, and the membership generally is believed to have been more profoundly impressed than ever before. There were 63 additions to the church. Rev. J. B. Phillips, of Chattanooga, Tenn., did the preaching. He is a close student of "The Book," is deeply spiritual, and one of the very best evangelists that I know anywhere."

* * *

Pastor D. W. Lindsay of Grove City church, Knoxville, writes Dec. 2: "I assisted Dr. T. J. Carr of Corryton, in a revival at Little Flat Creek Baptist church, which lasted 12 days. There were 58 conversions and 57 additions to the church. We closed the meeting on November 28. A little more than a year ago, we held a meeting resulting in 56 additions to the church, making a total of 113 additions. This church is growing rapidly under the leadership of Dr. T. J. Carr, the beloved pastor. Dr. Carr is also the pastor of the Roseberry church where we had 96 additions in a revival not long ago. Dr. Carr is one of our strong preachers. He preaches a pure unadulterated gospel. He also stands for the organized work of our Boards. He believes in a gospel for the whole world. He preaches stewardship to his people, and the tithe as a minimum."

FOREIGN MISSIONS AND NEAR EAST RELIEF IN TENNESSEE.

By O. E. Bryan, Cor Sec. and Treas.

The editor of the BAPTIST AND REFLECTOR has kept before Tennessee Baptists the agreement between the Southern Baptist Foreign Mission Board and the Near East Relief. The treasurer of the Executive Board of the Tennessee Baptist Convention will gladly send all designated money to the Near East Relief direct to the Foreign Mission Board in Richmond, Virginia. It is necessary for us to conserve our state unity as Baptists in this movement in order to make the showing that is justly due us. There is nothing wrong in Baptist money going through Baptist channels in this cooperative program. We sincerely hope that this offering on January 18, on Relief Day will do credit to our people in this state.

STEWARDSHIP NOTES.

By T. W. Gayer.

We are receiving good reports from the churches which made a canvass for the 1925 Program on Nov. 30. Wherever the canvass was carefully and completely done the churches have gone far beyond what was expected of them.

We are anxious to have a report from every church in the state. Let the clerk, or some other designated brother, write me the name of the association and church, giving the number of members in the church, number subscribing and the amount subscribed. We want this report as soon as possible. If your church has not made the canvass please write us when the canvass will be made. We need this information in order

to know how to plan our work in the immediate future.

A few churches have grieved us by making their local budget so much larger than the denominational budget. It grieves us to see selfishness in the house of God. The First Church, Knoxville is a joy to us. They are giving twice as much to the denominational budget as they are to the local budget. This in spite of a church debt of \$200,000. Most churches should make it fifty-fifty.

We find some churches handing out the pledge cards to the people. This is a waste. Let two men visit each member and get him to sign up before you leave him. If he insists on more time call again. It is our task to enlist our people. They need the blessing.

The curse of our churches is its dead weight. One man remarked that he and one other man do all the paying in his church and that it was unnecessary to see the others. The main trouble with the others is that they have not been asked to have a part in the work of the church. There is no hurt like the hurt of being ignored. This is what we have done to our non-enlisted members. We have ignored them. Many of them are not able to give much but they are valuable themselves. Go after their dimes and nickels. Jesus commended the widow for her mite because it was the best she could do.

A few churches have said that they will not make a canvass but will pay. Very few people who did not make a pledge in the 75 Million Campaign have paid. We have put on high pressure campaigns to get them to pay but they were ignored in the canvass and later was too late to enlist them. This will be true with this new program. Remember that the people who make no pledge will give very little and most of them none at all.

Requests come to this department every day for enlistment programs. We could use with profit a dozen men. But the leaders of the churches can do this with home talent. Get your people to pray about this matter and talk to them about it and then organize committees to visit them. Get them to agree to attend the services and give to support them. This will never happen until some one gets it on his heart and leads the way. We have revival meetings and baptize a few converts, collect all the money we can for the evangelist, make all kinds of good resolutions but nothing is done to put the church on a permanent basis and to give the converts a continuous task. They are led to believe that the work is all done. Every genuinely converted person would sign a pledge the next day to support the work of his Lord if his attention was called to it. Our evangelism is good so far as it goes but it does not go far enough. In Tennessee three out of every four Baptists are unenlisted. This is our most neglected task.

God grant us success in these closing days and readiness to plan anew to do our very best through the coming year and cooperate with the noble leaders of another program.

Contributions

TITHES AND OFFERINGS.

By Oscar E. Sams.

The Christian must learn the fundamental truth of God's ownership of all things. "The earth is the Lord's and the fullness thereof"—Psalms 24: 1. "Every beast of the forest is *mine*, and the cattle upon a thousand hills"—Psalms 50: 10. "The silver is *mine* and the gold is *mine* saith the Lord of hosts"—Hag. 2: 8. God allows man to use His possessions, but He never surrenders His ownership. We brought nothing into the world, and it is certain that we can take nothing away with us. God's ownership includes the Christian, "Ye are not your own, for ye are bought with a price"—1 Cor. 6; 19, 20. God's ownership of all things, and man's stewardship as a consequence of that ownership are engaging truths that Christians have not seriously considered. Stewardship is a broader term than tithing; the steward must render an account of his *thought, time, and activities* as well as of his *means*. Then one of the obligations resting on the steward is that of giving.

A few of our institutions, like the *home, the Sabbath, and Tithing* are fundamental and date back to the creation for their beginning. God planned that all men, regardless of race, time, or condition, should give Him a seventh of their time and a tenth of their income. Tithing was a common practice in Babylonia and India 2,000 years before the time of Abraham. We know that Abraham offered a tithe to Melchizedek. This was at least 500 years before there was any Jewish code or even a Jewish nation. Moses, under Divine guidance, simply incorporated in his code for the Jews this law of the tithe that had been universally accepted through the centuries.

The men to-day who say that *Love* should be the standard of giving mistake the motive for the standard. God's standard has never changed. He was a better mathematician than we give Him credit of being. When He wove tithing into the warp and woof of the garment of Creation, He knew that it would be sufficient for the needs of His Kingdom enterprise.

In addition to the *Tithe*, the Scriptures provide for "*Offerings*." Let us note a few things about each of these obligations.

I. THE TITHE.

(1) It is the *Standard*—"The Tithe is the Lord's." If it is the Lord's, man does not give, but pays the tithe. Nowhere do the Scriptures even suggest a change in standard.

(2) *The Plan and Place of Tithing*—"Bring ye all the tithes into the *storehouse*." The Church is the place to which all gifts are to be brought, and from which they are to be dispensed. The offering may be given on the outside, but the tithe is to be brought to the house of God. This plan in the course of time will rectify much of our senseless,

sentimental charities, eliminate the beggar by putting the community chest in the Church where it ought to be, and will supply the needs of the Kingdom.

(3) *The Inspiration of the Tithe Is Love*—"Though I give all my goods to feed the poor, and even my body to be burned at the stake and have not love it profiteth me nothing." Love must be the motive and inspiration of all acceptable giving. In fact, loving and giving are twin graces, they go hand in hand. Love never barter, it always gives and gives the best it has. "God so loved. . . that He gave His *only*."

(4) *Christ Gave His Approval Of Tithing*—To the exacting Pharisee who was giving a tithe of everything, He said, "This ye ought to have done." Christ and the New Testament writers said little about tithing, because it was a subject universally believed in and practiced.

(5) *Tithing Brings The Blessing*—"I will open the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it"—Mal. 3: 10. This Scripture is God's challenge to a sceptical world. If you do not believe that the blessing will follow, "Prove Me Now."

God has always made good His challenges that were accepted.

II THE OFFERING.

"Ye have robbed me—in tithes and offerings." Tithes and offerings are not one and the same thing.

The offering is an expression of God's steward beyond the tithe. It is a special contribution for unusual favors, "according as God has prospered." Paul, in writing to the Corinthian Church, composed of tithers, admonished them to make an *offering* for the poor saints at Jerusalem, those zealous Christians who had been practicing communism. He said, "upon the first day of the week let every one of you lay by him in store as God has prospered him." Paul's suggestion here has no reference whatever to the Christian's plan, method or standard of giving. He was urging the prosperous Corinthians, who were already giving their tithe, to make a thank-offering to their poor brethren in the Mother Church; and the above suggestion was the plan outlined for doing it. It was to be a free will offering outside of, beyond, and having no connection with the tithe.

Additional Facts Concerning Tithes and Offerings.

1. They should be given cheerfully. "The Lord loveth a cheerful (hilarious) giver." "Freely ye have received, freely give." Money wrenched from a *steward* does not command God's love or respect. Christ commended the critical Pharisee, who was not a Christian, for his tithe. What Christ *commends* should be our *command*, and it should be exercised freely and cheerfully.

2. They should be of our most highly-prized possessions. "The first fruits of all thine increase." God had respect to Abel's offering because it was of "the firstlings of his flock." Cain brought of "the fruit of the ground," not a blood offering but probably of the damaged wheat and corn that his cattle wouldn't eat. God is a jealous God and

claims the first and best of our thought, time and money.

The Christian who comes to view his stewardship in this light will find a joy and satisfaction in his tithes and offerings that he has never known. And when the Churches come into this light, God's Kingdom will have all the money needed to send the Gospel to every nook and corner of the earth. And when the money is provided the hundreds of young people who are now waiting on un-responding stewards will move out to claim the earth as His possession. In this way only can we hope to see His Kingdom come and His Will be done on earth as it is done in Heaven.

THE TEXAS CONVENTION — AN INTERPRETATION.

TRIUMPH OF ORTHODOXY AND CONSTRUCTION.

By L. R. Scarborough.

The General Convention of Texas Baptists recently held in Dallas was in my judgment the greatest state convention I have ever attended. It was great in numbers. Around three thousand accredited messengers and probably three thousand visitors were in attendance. The new, great auditorium of the First Baptist Church, seating more than four thousand, was packed and people in crowds were standing around the walls and on the outside. It was great in spirit. There were tides of spiritual power. It was great in constructive militancy. The brotherhood came to do business for God in a courageous, glorious fashion. There were three important matters considered.

The Baylor University Matter.

For months Dr. J. Frank Norris, Pastor of the First Baptist Church, of Fort Worth, through his paper, "*The Searchlight*," had been conducting the most aggressive fight against Dr. Brooks and Baylor University he has ever conducted. It was a well-wrought-out campaign. He sought to rim-fire Baylor and the denominational causes by a series of evangelistic and widely advertised meetings. He sought also to compromise with and capture certain strategic centers and groups of influence; and then he concentrated his fire on Dr. Brooks, President of Baylor, and his faculty. He brought in everything he possibly could of personalities and accusations in order to destroy confidence in the University. His measures were extravagant and extreme to an almost unlimited degree. The Convention assembled with this cruel fire having been centered on Baylor for weeks. Dr. Brooks read on the first afternoon of the Convention the report of the Baylor Trustees. The following things are true about the report:

1. It was scholarly, manly, courageous, and as clear as sunlight. It was a statesman's paper. Pastor Neal of El Paso, remarked that he believed it was the greatest report ever presented to a Convention by a university president.

2. It breathed with and demonstrated ideals and standards of a great university. It made the demands that the brotherhood

maintain and protect the standards of a Christian university.

3. The voluntary doctrinal statement made by the seventy-odd professors and teachers in the literary and Bible departments was clear and unmistakable in meaning, orthodox in content, and tracked the lines of the old Baptist truth. It rings out clear against modernism, evolution, or any other hurtful doctrine not contained in the Articles of Faith of Southern Baptists. The sentiment contained in what a fine old country deacon from far out west said seemed to be almost universal, when he said "That report ought to satisfy any truth-loving Baptist anywhere." It was judged from this clear and orthodox statement made by the teachers in Baylor that they had been tremendously misrepresented and that, if they are to be believed as honorable men and women, they are true to the fundamentals of New Testament faith.

Dr. Brooks and Governor Neff, the president of the Board of Trustees, made brief but telling, clear, ringing addresses which made a profound impression upon the great convention. The report was adopted by a vote of certainly more than 2500 favoring it and not more than 10 opposing it. It was a great demonstration of the confidence of the people in President Brooks and Baylor University, and a tremendous vindication of the loyalty of Baylor to the fundamentals of the faith. It was not admitted that there had been nothing wrong in some of the teachers in Baylor. President Brooks had put out certain books and called for the resignation of certain teachers. It is clear that the President of the University and his Board of Trustees mean to defend and protect Baylor from false teaching and false teachers. Almost everybody was happy over this vindication of our great University and its president.

The Norris Matter.

At the Galveston Convention the messenger of the First Baptist Church, of Fort Worth, was refused a seat by a vote of 811 to 31. Pastor Norris had promised co-operation and a cessation of the fight on our causes; but he had recently violated this promise and had conducted the most cruel fight on Baylor and participation in the 1925 program. A number of messengers from his church made application for seats in the Convention. A challenge, signed by about twenty-five members of the Convention, was filed against these messengers for four reasons:

1. The constitution declares that the Convention is composed of messengers from churches, associations and missionary societies co-operating with the Convention. This church had not co-operated, hence was not entitled to seats.

2. The church sending the messengers had encouraged, financed, and otherwise supported a propaganda of cruel criticism against the program, methods, institutions, causes and leaders of the Convention work.

3. That they had supported a movement and leadership which in spirit and method misrepresents, discounts and brings into

shame the testimony of truth-loving, Christ-honoring Baptists around the world.

4. That they represent, favor and support a movement and leadership in their own city, county, state, and throughout the South which sows the seed of discord and division, which action is said in the Bible to be an abomination unto God.

Just before the Credentials Committee reported on the challenge the messengers from the First Church of Fort Worth, sent a telegram to the Convention and Pastor Norris from Houston, sent another telegram withdrawing their application for membership, giving as their reason that the Convention was covering up and endorsing evolution in Baylor University. The Convention regarded the telegrams as an insult and the charge as being in every way false. The report of the Credentials Committee refusing seats to the messengers of the First Baptist Church, at Fort Worth, was passed unanimously, more than 2500 messengers voting, not one voting to seat the messengers. The action of the Convention was a complete repudiation of Pastor Norris and the messengers of his church in his and their persistent destructive methods and cruel fight on Baylor University and the causes dear to the Convention's heart. The Convention also amended its Constitution so that hereafter when a messenger or messengers from a church are refused a seat in a convention they cannot come back without a majority vote after the organization of the Convention. The brotherhood should thus know that the Texas Baptist Convention has put the most emphatic stamp of its disapproval upon this persistent and cruel warfare—both its spirit and methods—conducted by Pastor Frank Norris and his church. The people who follow him must know that they are following a movement outside the ranks of co-operating Baptists in Texas and that their conduct will be regarded as in opposition to the causes of Jesus Christ as fostered by Texas Baptists.

A Great Constructive Movement.

Secretary Groner made the greatest report ever made, in my judgment, to a Texas Convention. It was the paper of a statesman. It bore the record of marvels of triumph in the fields of education, missions and benevolence, and reported the raising and distribution of nearly two million dollars, which was two hundred seventy-five thousand dollars more than last year. The report most gloriously set out the 1925 program. The method and organization were made plain. Those who were there will never forget the scene when more than 4,000 loyal, co-operating, forward-looking, orthodox, militant Baptists said by rising vote that they, with all they had, were for the progressive, on-going program for our causes. There was no hesitancy, no halting, no divided mind, but a glorious and unspeakable loyalty for the forward movement.

There were other matters of importance, but these were the main matters, the mountain peaks. The Convention Sermon, by Dr. M. E. Hudson, was probably one of the greatest sermons ever preached at a convention. It was masterful in content, in de-

livery, in power, and in the soundness of its theological position. The Convention was great. Texas Baptists are through with destructionists. They are not going that way and they and their schools and their school men are loyal to the fundamentals of the faith. They are not evolutionists; they are not rationalists, nor modernists. They are straightforward, Pauline Baptists. They are militant; they are united; they are going on. They are soul-winning; they are loyal to the causes; they are builders of Christ's Kingdom.

THE WORK OF SOUTHERN BAPTISTS AMONG THE HAK-KAS.

By Missionary J. R. Saunders, Shiu Chow, Kwang Tung, China.

Who Are the Hak-kas?

In China there are a number of distinctive languages or dialects very much as in Europe with this difference: although the people speak very different dialects, they are far more homogeneous in China than in Europe. Of all classes in China the Hak-kas are regarded as the most distinct. They are often called by the other Chinese as the Strangers. Hak-kas literally means guest or stranger, hence the Hak-kas are a very different class of people from the other Chinese. However, they are still Chinese and form a very large part of the population, especially in South China.

The Location of the Hak-kas.

These people migrated from the northern section of China many years ago and fought their way in to the mountain sections of South China. In these mountains they made the strongholds at first, and gradually settled in the foothills and valleys until they now come to the sea in a number of places. However, they still remain primarily in the interior and away from the coast and great marts of trade.

They are not an ignorant mountain class as we think of some mountain people. In the Hak-ka section we find broad valleys and rich farming lands and wealthy cities. Though the Hak-kas are not so congested as the coast country, nor do they have so many large cities, yet they do have cities ranging in size from 25,000 to several hundred thousand.

Their Market Characteristics.

The women have never bound their feet as the other women in China. Many of their houses are two and three stories high. The people live in single houses by the roadside, and not wholly in villages, and towns, and cities, as the other Chinese do. They are among the best soldiers in China. Many of the reform leaders in South China are Hak-kas. They are not so bound to the traditions of the fathers. Wherever given a good chance to hear the Gospel, they have shown an encouraging desire to follow the Master in faithful service.

Christian Work Among the Hak-kas.

There is no denomination working with a distinctive Hak-ka program among this people apart from the Baptists of the United States and Russia. The Lutherans have done considerable work, but we cannot accept

their message as true to the New Testament teaching, hence we do not believe they can evangelize these people with their attenuated message of Salvation in Christ Jesus. The Catholics and Seven Day Adventists are here, but they may compass land and sea to make a convert of other so called Christians, they are not helping to reveal salvation by grace through faith in the Lord Jesus. We cannot look to these forces to give the whole counsel of God and unless this is done their blood will be upon us.

The Work We Are Now Doing.

We have had work among the Hak-kas for about twenty-five years. The lamented Dr. E. Z. Simmons, twenty-five years ago made trips into this field from Canton. He urged the Board to send out missionaries especially to the great Hak-ka field so that they could have the Gospel of life. A number of missionaries have been sent to the Hak-ka territory. We have had a distinctive program for this people for about twenty-five years. We have never been able to press forward in an aggressive program because we lacked the workers and equipment necessary to advance as an army of conquest. During the year much hopeful and glorious work has been done, but we have barely touched the field. In the distinctive belt where the Hak-kas predominate, we must have about thirty millions of precious souls with the Gospel or the saving knowledge of Jesus our Lord. Think of such a mass of human beings without any real knowledge of Jesus the world's Redeemer.

They are ready to hear and many would believe unto salvation, but how can they hear without a preacher and how can the preacher go unless we send him. How beautiful are the feet of them that bring glad tidings, but in these mountains and valleys, teeming with millions, no glad tidings have ever come to them. The message of salvation meant for all peoples has never been sounded out in these sections.

In May of this year, a party of us travelled about three hundred and fifty miles among them. We were received everywhere gladly. From the highest officials, the leaders of commerce and education, to the common coolie along the highway, received us kindly and welcomed us as friends from afar. In a city of one hundred and fifty thousand people the chief official, with his body guard, came to see us and wanted to give us a feast where the leading people in that city could meet us. The merchants guild in this same city helped us in our mission of love for helpless little ones.

After we passed over this wide stretch of country and saw the highly cultivated farms and good roads and immense natural wealth and most of all, millions of precious souls without the Saviour's love in their hearts, I wondered how long they will have to wait for the word of salvation. It is peculiarly a Baptist opportunity. Are we ready to give the Gospel to them. Their independent homes, their love for individual freedom, their great desire to be free and aggressive, their love of learning and willingness to hear the truth make them an opportunity, ours above all others; but

are we willing to buy up the time and make good our privilege and duty?

What We Desire to Do.

We have surveyed the field quite well. We want to open a number of main stations in strategic places and use these recruiting stations to train and direct an army of men and women whom the Lord will call from among the heathen to witness for Him in giving the Gospel to the masses. We ought to open four new central stations in the near future.

To do this we very much need a number of evangelists, teachers, and doctors. We want men and women who will go everywhere aflame with the evangelism of the New Testament, who will preach the Gospel by the Holy Spirit sent down from heaven. We need men called of God from the churches of Tennessee and other states, who will find their chief joy in living wholly unto the Lord and doing His biddings. These soldiers of the Cross should be thoroughly consecrated and count not their lives dear unto themselves, and then no barrier will hinder them and their hearts will be radiant with the presence and power and joy of the Lord as they always do that which is well pleasing in the Father's sight as the Master did.

Will our fellow-workers in Tennessee join us in the prayer of faith that these workers will be sent to us in the very near future, and when they are sent, then follow them in your prayers and gifts so that their lives will be the most fruitful in doing the work for which they were sent.

Address at the Jubilee Convention
Murfreesboro, Tenn. Nov. 26-27, 1924

THE PERSONAL CONSECRATION OF THE PREACHER TO GOD.

By A. J. Holt.

I count it all joy that I am permitted once more before I go hence, to address my Tennessee brethren in their assembled Convention. This Convention has always been composed in a great part, of preachers, so I am addressing myself as a preacher to preachers. It has always been taken for granted that the preacher is a consecrated man of God. The preacher himself is liable to fall in with this same idea, rather than to take the time to see to it that in his individual case it is strictly true. Everyone concedes that it *should* be true. But occasionally we have a sad demonstration of the fact that it is far from true, in some instances, and we preachers have an experimental knowledge that in our individual cases it is nearly so universally true as it should be.

The prayer-life of the preacher is the measure of his success, and his spiritual growth. Personal consecration to God is absolutely essential to his growth in grace and to the growth of these to whom he may minister. It may never be omitted, morning, noon or night, without detriment to himself and dearth to his people. His prayer-life is his real life and the life of his ministry. The

prayerless preacher wears himself out, and wears out his people and is the cause of his removals and his failures more than any other one thing. In the preachers life nothing, absolutely nothing, can compensate for his lack of personal consecration. However desirable other qualifications may be, this one thing is absolutely *indispensable*. We may not all be eloquent. This is a rare gift, which a majority of us may never possess. We may not all be men of great talents. We may not all be learned. All God-called preachers have not been educated. It was not so in apostolic days, nor is it so in the present, and it may never be the case that uneducated men may not be called of God into the ministry. But this one thing may be and ought to be true, all preachers by all means *must be good men*. They must be men of God, and must be men of prayer and consecration. They may not all be perfect, but all should strive for perfection.

The preacher need not advertise that he is consecrated. People will find it out if it is true. In fact it cannot be hid. The preacher or the person that boasts of his consecration, or of his perfection, demonstrates to all spiritually minded people that his claim is untrue, for true piety excludes boasting. The really consecrated man of God, who lives and walks with God every day, will have a greater drawing power than the man of wit, eloquence, learning, or personal popularity despite all the advertising machinery that may be devised. I have said nothing of the supreme satisfaction of such a life, how it softens every sorrow, heightens every joy, averts every danger, and makes the life a heaven on earth.

May I be allowed in this my last message to make a confession. In my official life among you for nine years I allowed my stress of official duties to becloud my own prayer-life, and I did not exhibit among you that symmetrical life of devotion which I should have lived. I could have been more *efficient*, but *should* have been more *devoted*. For nearly fifty-eight years I have been a pastor. Twenty-two years I have been a missionary or a missionary secretary. The brethren I have served have been most generous, most patient, most charitable, most faithful. I feel deep down in my heart that they were entitled to a better service. No apology will compensate for my derelictions. The result with me is that I have failed to develop that symmetrical Christian character which it was my privilege to have attained. If in my later years I have discovered my earlier omissions, may it be that I may yet make some amends.

The Holy Scriptures abound in examples of the fearful price God's people have had to pay for their shortcomings. Moses was denied entrance into the Holy Land, the land of his ambitions and dreams; Jonah passed through a fearful experience; Peter wept most bitterly over his sad lapse; David had untold domestic trouble as a result of his one lack of personal loyalty to God; Samson in the lap of Delilah lost his strength, and became a sightless slave for life.

On the other hand Daniel, because of his absolute loyalty and devotion, became the prime minister of the mighty kingdom of the

Medes and Persians. Joseph although thirteen years in slavery was devoted and faithful, and as the direct result became the mightiest prince of the greatest kingdom on earth. Because of Enoch's prayer-life he was spared the pains of death and was taken painlessly home to God.

Brethren beloved: Would we be men of God, preachers of power, then let us live the prayer-life. Would we be soul winners, then let us walk with God; would we make our ministry a comfort to ourselves, an inspiration to others, a satisfaction to our God, then live for him and in him move and have our being.

Bless those, O Lord, who preach thy Word,
Who bear the Ark this hour,
No impious hand may touch the stand,
The emblem of thy power;
For those who bear the message wear
Thy signet ring divine,
Who speaks for thee should holy be,
And must be wholly thine.

The nations wait without the gate
For messages of power,
They manifest thy message best
Who live it every hour;
For those who teach the love they preach,
By demonstration rare,
By how they walk as well as talk,
By constant ceaseless prayer.

May thus it be our God that we
Shall from this very day,
For thee shall talk as we shall walk
And as we ceaseless pray;
Thy message live which we shall give,
Such message being given
Shall ope the gate where angels wait,
Shall win the world to heaven.

MR. ROCKEFELLER PROPOSES ADDITIONAL GIFT TO RELIEF AND ANNUITY BOARD.

By William Lunsford, Corresponding Secretary.

It will be recalled that shortly after the organization of the Relief and Annuity Board by the Southern Baptist Convention, Mr. John D. Rockefeller very generously gave the Board \$300,000.00 to be invested as a permanent fund. Recently Mr. Rockefeller addressed a communication to the Corresponding Secretary of the Board, in which he proposed to make another gift of \$100,000.00, if Southern Baptists during the year 1925 would give an additional \$400,000.00. This generous offer made by Mr. Rockefeller, we trust will stimulate Southern Baptists to build up their relief and annuity work so as to make more adequate provision for their aged and disabled preachers. The Board has already accepted the challenge on the one condition named above.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS BY STATES.

May 1—December 1.

	1923	1924
Alabama	\$ 13,223.28	\$ 14,830.61
Arkansas	3,442.92	253.50

Dist. of Columbia	1,837.64	1,124.68
Florida	7,204.76	9,227.91
Georgia	23,881.00	24,488.29
Illinois
Kentucky	33,397.27	32,631.15
Louisiana	5,049.93	7,740.65
Maryland	7,500.00	5,519.35
Mississippi	22,969.78	24,879.45
Missouri	11,937.03	13,335.31
New Mexico	1,547.84	200.00
North Carolina	18,303.39	17,043.75
Oklahoma	13,347.32	5,055.84
South Carolina	5,896.10	3,633.62
Tennessee	23,098.20	12,954.23
Texas	82.39	14,739.85
Virginia	59,739.63	55,433.50
Miscellaneous	1,070.23	2,762.17
Total	\$253,528.71	\$245,853.86

NOT THE SAME.

December, 1924, is vastly different from the other eleven months. It is during December that Southern Baptists will deal with their greatest challenge in all their history. For five years we have been talking about reaching the \$75,000,000, goal, or not reaching it. During December the talk gives place to action and on the last night of that month Southern Baptists will write on their \$75,000,000 banner Success, or Failure.

Yes, even though the high figure is not reached, there will be uncounted trophies that can be put to the credit of the great campaign, but during the month we shall either reach the goal for which we set out five years ago or we will fail to reach it.

Just for a moment, reader, let your imagination run riot. Let it draw a picture of Southern Baptists during December giving second place to other matters and giving themselves to raising the remaining \$17,000,000, men and women, boys and girls, getting busy paying pledges and getting others to

pay pledges, or to make fresh contributions. A minister at the Mississippi Baptist Convention offered to be one of a thousand persons to guarantee making up whatever deficit there remained of Mississippi's quota after all the returns were in at the end of the month. His proposition will be broadcasted through the state.

Suppose Southern Baptists should become desperate.

Why, of course, the \$17,000,000 would be raised if our people should catch fire, and go at the business with souls aflame.

Think of the thrill that would shake the Southern heart.

Think of the almost heart-bursting shouts along the far flung mission line.

Think of the new day for heathen nations!

DR. CAMPBELL'S ARTICLES.

Beginning January first, we are delighted to announce, Dr. J. L. Campbell, Dean of the Bible in Carson and Newman College, will contribute a series of articles entitled "Christianity under Fire." He will discuss the origin and nature of modern criticism in a masterful way. He has been asked by some of the leading religious forums of the country for permission to publish these articles but he graciously gives the BAPTIST AND REFLECTOR and the readers of the Southland the opportunity to get them first-hand from his warm heart and mammoth brain. As a devotional student of the Bible, there is not a superior to Dr. Campbell among us. And his "Christianity Under Fire" will deserve a place along with Dr. Mullins' splendid work on "Christianity at the Cross Roads." It is earnestly hoped that pastors and others will see to it that the BAPTIST AND REFLECTOR, beginning January 1, goes into every Baptist family that can be reached. This is a rare opportunity and its importance can not be exaggerated.



CARSON AND NEWMAN COLLEGE
Administration Building

Christian Education

Harry Clark, Nashville

A LETTER FROM THE ORIENT TO A CARSON AND NEWMAN STUDENT.

If you cannot read all of this letter be sure to start with the sixth paragraph and read her cry out of heathendom for our Christ. The letter is published just as it stands with its quaint English.

"There is no exaggeration to say 'that the time passes like a flying arrow.' When we were thinking that the happy and free summer was here it was already fall. The trees have now dressed up with the beautiful reddish green silk. The maple hunting party are seen marching here and there. The chestnut party is also just in its season.

"How are you, my honourable great brother, in these days? Coming down to our family glad to say all well so although it is not your business, please be easy.

"Here I want beg your pardon for not making any inquiry of your feeling and health so long, because of my writing laziness. Yet, I am glad for that I could steal a short time this evening to take my brush to send these lines.

"This term I am taking cooking, piano, Japanese literature, history, home manner and writing, besides spear and archery. I like tennis too, but I don't play much. During the last week of September we had a trip over to Kego-mo Toki that famous waterfall. We were at once charmed by its beauty and magnificence, but at the same time I was sorry for the thought that this beautiful and powerful water was swallowing three or four young people every year like other volcanoes. We went into that Higrashi Mon., and sure enough I thought that I would spend all day if I tried to see all the wonderful architects of that gate. After looking around the town, we came back to our old dear Tokyo at 8 o'clock.

"Oh! my, only 30 minutes since I started to write this letter and now my little butterfly child is crying. That's all right, I don't care, because I carried her on my back all day and gave her three big percimons. She ought not cry that way. She tickled me the other day when I tried not to take care of her, she said 'flower sister, if you don't take care of me when I cry, I will tell it to Mama.' Ho! I don't care. I am not scared it a bit.

"My honourable great brother these are just my introduction. What I really want to write to you is a harder question. My question first started when we studied in our class about the 3 greatest men who ever lived on earth. Confucius; Buddah; and Yaso (Christ). And the Book says that Yaso was hanged to death. But no other man was killed like that. My honourable great brother is that true? I also studied that people coming to Japan from America and England are not here to take our living livers and make medicine like my grandmother told me. They left their loving mother and father and friends far back beyond many beautiful seas and mountains, to save us from going down to the earth prison. Is that true? Not only

that, but I can not help but doubt whenever I see many people rubbing the neck of 6 Zizo, not to get sick, that how this image of stone can answer these requests, which even doctor can not. I don't know which is true yet. But I know that there is some god living. I want to find out which is true. Of course, if I do like you did, my father and mother will get mad. But if *Yaso is the real God* that I have been searching for, I don't care what my people should say about me. I want study some more about this question.

"My honourable great brother, do you know that song. 'Whence I have I come from. And where am I going to. Like the flower of that garden, sometime open and sometime fade. Like those evening birds sometime cry and some play. Just next moment of laughter waits cry. White and black moth called day and night, Never cease to bit our rope of life. Sooner or later you and I are to drop in that cold earth and alone.'

"Please do not say it is a pesomistic saying. It is too vivid to me to deny and to be indifferent about it. *Oh! if there is any God kind enough to care for even me, hear my cry just now.*

"My dear honourable great brother, excuse me and I know you will for writing such thing as this. But I shall appreciate if you will guess far from that country something of my struggling heart.

"What a fortunate girl I should be if you have enough sympathy with me to give any words to give me power and light, as the reply to this confused writing.

"Take care of yourself, first of all.

Cross Field Flower Child.

BURBANK ON ENVIRONMENT.

"Put a boy born of gentle white parents among Indians and he will grow up like an Indian. Let the child born of criminal parents have a setting of morality, integrity and love, and the chances are that he will not grow up into a criminal but into an upright man. I am as certain of these great truths as I am of great truths in the plant world. Put a plant into close quarters without sunshine and room to grow normally and you'll get a hoodlum plant. The only place hoodlums grow is in dark, dry, cramped surroundings. Change those surroundings; put a little love and care and sunshine into their lives and you get opposite results."

MORE SCHOOLS AND FEWER JAILS.

Good schools might close up some jails—a man in State's prison is now serving the first of four sentences to life imprisonment. He was convicted of four murders and got the limit for each crime. Tests proved him to be very dull and slow to learn. The teachers had to tell him everything five times over. But he had mechanical ability far above the average. A wise warden stopped treating him as a dangerous beast and trained him for certain machine work. The man now operates two machines where the average outside workman operates one. Instead of costing the State over \$300 per year, he earns his own keep.

From eight years old this convict has spent

nearly all his life in institutions and jails. It has cost the State a great deal of money to arrest and jail him. One per cent of that money, spent on the right sort of schooling, might have steered this four-times murderer safely into a decent, useful life in the work that he loves and can do.—*Collier's.*

AN AMBITIOUS MINISTER'S WIFE.

One of the most stirring stories of this year is that of a Baptist pastor who serves four little country churches in West Tennessee. His wife felt it was important that she fit herself for greater service to her Master and to aid her husband in his pastorate; for she was determined that she would not continue ignorant.

Accordingly she entered the elementary school in their home village and went to school right along beside barefooted boys and little girls. That husband will certainly be proud of that little woman in future years, and the training that she has given herself is bound to rebound to the Master's service when she moves with her college graduate husband into a broader field. Young man, if you are hesitating about whether you can afford in your mature years to enter college let the challenge of this modest little preacher's wife spur you on to renewed ambition.

DOYLE INSTITUTE.

Under the leadership of Prof. J. L. McAlley as president, new life is being infused into our Baptist secondary school at Doyle here in Middle Tennessee. A great revival of two weeks has added heightened spiritual atmosphere and has augmented the church by forty additions. The county superintendent and the county school board have recently paid the school a visit and reported themselves delighted with the improvements found. Dr. O'Hara, who is the supervisor of all our mountain schools, is highly pleased with the work the school is accomplishing this year and with the prospects for its future.

WEST TENNESSEANS MARK FEB. 3-5.

OUR DELIGHTFUL VISIT TO UNION UNIVERSITY.

Dr. John Freeman, Dr. A. U. Boone and your secretary had the great privilege of visiting Union University recently for the Baptist Executive Committee. Upon our inspection we found the institution in fine shape and doing excellent work. The one thing they most need at Union is half a million dollars of endowment and that institution must have it soon. Your secretary is exceedingly impressed with the orthodox teaching that he finds in Union University and can assure the denomination that they need have no concern as to the soundness of our college at Jackson and the same can be said of our other Tennessee Baptist colleges. A noteworthy feature is the prayer meeting held at night in some one of the dormitories, and it was your Secretary's privilege to speak at this.

"It is the business of the Christian College to make it plain to the student that God is the great fundamental reality of the universe."—*Dr. Arch Cree.*

SERMON AT THE JUBILEE CONVENTION



By W. L. Pickard, Pastor Central Baptist Church, Chattanooga

The Psychology of Christ Jesus

Let this mind be in you which was also in Christ Jesus. Philippians 2: 5.

Paul is exhorting the Philippian Christians to be and do some wonderful things in order to have marvelous achievement in character and life. He cuts through all man-made philosophies and bases his exhortation on the mind of Christ Jesus.

Paul uses here, discriminatingly, the word "phroneite," present imperative of the verb phroneo. Have this mind in you which was also in Christ Jesus. This does not mean, primarily, that we must have the same kind of intellect, nor yet the same disposition, the result of the spirit, premonition, which leads in forming one's moral disposition; but it does mean let this intent, this judgment, this consuming purpose be in you which characterized him—that judgment and purpose which dominated him. Our theme is:

The Psychology of Christ Jesus

Paul was himself no mean psychologist. Like Shakespeare, he seemed to sound the depths and shoals of the human mind and soul, with this great difference, the Holy Spirit enabled him to speak with authority. He uses here the order, Christ Jesus, the anointed one—the good man. The life of Christ Jesus stands alone in its perfection. His ideals were perfect, and his life tallied with his ideals.

His character and deeds are an unanswerable argument for his deity: While to the modern Jannes and Jambres it might be an everlasting debate as to whether Christ's character shaped his thinking and judgment, or whether his thinking formed his character, it is true that in this great flash-light which Paul gives of him to the Philippians, he spoke of Christ Jesus as having been dominated by an unswerving purpose, to accomplish the one greatest thing which he was born to do. He charted his course and drove toward the goal.

What, then, were the outstanding objectives of the life of Christ Jesus toward which his mind, judgment, thinking, purpose, ever drove him? The word "drove" is used because Christ Jesus himself used the words "must" and "must needs" to explain his dominant purpose, and that "must" found its basis in his decision, his judgment as to his supreme duty.

First, his obedience to his Father's will.

Here was the age-long question of "Religion and Authority."

Christ Jesus followed a mapped and charted course; yet his own purpose ruled him in doing his mighty work as he pressed toward the goal of life. Though embodying infinite authority and power, he bowed to the revealed will of his Father. The Son of God in his career as Son of Man gave to our weary, speculative, wandering, groping, floundering race an everlasting example of obedience to author-

ity—supreme authority then and now. In his entire career Christ Jesus upheld and substantiated God's teachings in the Old Testament. He fulfilled that Book to the crossing of a "T" and the dotting of an "I."

A physical world without law would be chaos. A race of men without law would present the spectacle of civic and moral anarchy. A God without law is unthinkable. So, Christ Jesus came not only to uphold the law but to fulfill it completely—presenting it, God's law, in the beauty of its holiness and the holiness of its beauty. The law was shown perfect in him. Hear his word: "Lo, I come, in the volume of thy book it is written of me, to do thy will, O God." Heb. 10: 7.

On an occasion when he was weary and hungry he said: "My meat is to do the will of him that sent me, and to finish his work." Jno. 4: 34.

In his great temptation after fasting forty days and nights, when under the power of gnawing pangs of hunger; Satan offered to him food and fame and the kingdoms of the world he brushed them all aside saying: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4.

In giving to his disciples, and to us, the essence of prayer, he said: "Pray ye: Our Father who art in heaven; Hallowed be thy name; Thy kingdom come, Thy will be done, As in heaven so on the earth."

In his tragic hour in Gethsemane, grappled by excruciating agony: "O my Father if this cup may not pass away from me, except I drink it, thy will be done." Matt. 26: 42.

He said that he came to do God's will. To fulfill all that was written of him in Moses and the prophets, and that though the created heavens and the earth should pass away, "not one jot or tittle of the Law should pass until all should be fulfilled."

In the light of his character and his teaching can you imagine his disobedience to God's revealed will? Could such have been, would he not at once have become a prince of demons?

In the light of his absolute obedience to the expressed will of God, what must be his criticism of that type of rationalistic psychology and philosophy which put the mind of man above the revealed will of God? The mind of Christ Jesus, under every condition of life, recognized God's word as supreme authority. Let this mind be in you which was in Christ Jesus. Unless we accept this we shall find for ourselves only intellectual and moral chaos, and that for the world we have no certain message—ever learning but never coming to the truth.

Admitting the deity of Christ Jesus, one cannot conceive of a difference of judgment between Christ Jesus and God the Father. But Paul's imperative injunction is to those who are finite and imperfect. Where our pride of intellect, lusts of the flesh, or stupidity of ignorance, one, or all combined, would lead us to differ from the will of God as set forth in the mind of Christ, it is our imperative duty and only safety to subordinate our wills to the will of God.

This does not require great learning in modern psychology, psycho-analysis and bi-psycho-analysis with all of their fine spun theories of consciousness, subconsciousness, and sub-subconsciousness. The word of God is plain and clear. It is so clear that the wayfaring man though not a Ph.D., need not err therein; yet so majestic in its scope and sweep that earth's most learned minds may marvel in its wonders, and after a life of looking into its beauty and glory, exclaim: "The half was never told." God's word is a "lamp unto our feet and a light unto our pathway."

In a world of so much groping, sorrow, blight, anguish, human uncertainty, restlessness, change, decay and death, what a blessing it is that he who is the light has marked out a plain way up which our tired feet may walk, and in which our weary souls may rest. His word standeth sure. His commands are righteous. His judgments are just. They are forever right and shall not pass away.

"Wide as the world is thy command,
Vast as eternity thy love;
Firm as a rock thy truth shall stand
When rolling years shall cease to move."

II.

The mind of Christ Jesus on the subject of man's natural condition.

Much of our present-day philosophy and so-called theology is exceedingly gratifying to the mind of the flesh. It speculates that sin is a mere concept; that man did not really fall; that he really of himself has steadily risen in the scale of intellectual and moral being by the self association of his splendid powers; that not being a sinner he does not need a Saviour; that, in fact he can so develop himself as to attain unto his loftiest ideals—himself a god in the making!

But on these age-long race-wide questions, what was the mind of Christ Jesus?

His most fundamental utterance was: "Ye must be born again." Nothing could be clearer, nor more radical as to man's condition. It lays the ax at the root of the tree of our own supposed inlying righteousness, and cuts it down knot and branch.

Did Christ Jesus know the meaning of his words? And did he base them on an awful fact in man's nature—that of sin? The premiership of the intellectuality of Christ Jesus is so widely admitted that we shall say: He knew! Can your mind hold the thought that he did not know? Verily nay!

In the beginning of his ministry in Galilee his text was: "Repent ye, for the kingdom of heaven is at hand." Repent of what? Simply a turning from some good philosophy of life to one which he considered a little more up-to-date? No. His every hearer knew, and we know, that he meant repent of your sins without the doing of which ye cannot enter the kingdom of heaven.

Again, by his mighty works, signs, and wonders, when he healed the sick of diverse diseases, his deeds created intense sensation. But one with the knowledge of magic, or person of peculiar phisic or nervous force might do some sort of wonders. They had done so since the days of Pharaoh's magicians. And so, today, some persons do some sort of so-called wonders, even call up the dead, so they say.

But when Christ cut through all and said by authority only what God could say with authority: "Thy sins be forgiven," he created consternation. Not only did he speak as God, but he pierced to the center of all human ills and asserted his power to cleanse the soul. That was what every type in the Old Testament pointed toward. It was that for which all nations had been waiting and longing. But, then as now, it was a terrible affront to Pharisaic righteousness, God's ax at a deadly upas tree.

This was the mind that Christ Jesus had as to the sinful nature of man. And it was a radically different judgment from all those present-day trends of thought which deny the deity of Christ and laugh at the thought of sin and the necessity of an atonement.

Something is radically wrong with this world. The history of the human race is a long record of tragic ills. Much of it is of crime—and all of it is shadowed by sorrow and death.

Against all human theories that would exterminate sin and condone its crimes, Christ taught that sin must be repented of, forgiven of God, and the nature in which it inhered created anew by the spirit of God before human life could be in harmony with God's "ye must be born again."

There has never yet been a Christian nation—one in which all its citizens were twice born. But in so far as regenerated souls have lived in houses, churches, communities, states, nations and the world, they have proved themselves the radiant triumphant ones over the attacking ills of life and in death. Not only so, in living the principles which Christ taught, they have been "The salt of the earth," "The light of the world."

The human mind has made quite a bit of progress in the knowledge of physics and all the sciences of which

it is the base. Man is now harnessing some of the forces of nature. He is sending messages by wire and wireless; sending photographs by wire; flying across continents and around the world; delving into electrons—dreaming of wonders—yes, he is a very great general. O Naaman, you are a very great man; you are harnessing the forces of nature and astonishing the world. Why, Naaman, you are working wonders which had they been done in ages gone would have been called miracles. But Naaman, look at your hands, and feet, and body, and especially your soul. Naaman, you are very great, but you are a leper. Naaman, death is stamped on your body and soul; Naaman, you must be born again!

On sin as the basal blight of our race the mind of Christ Jesus was perfectly clear. Neither have individuals nor systems made any progress in uplifting man from this blight who have differed from Jesus. His thought is basic. Let this mind, judgment, conviction be in us which was in Him, else all is in vain.

The mind of Christ Jesus as to the basis of salvation from sin.

We believe thoroughly in Paul's interpretation of Christ Jesus, but we are trying first to let the master-teacher interpret himself by his own words and sufferings. Then we shall see whether or not Paul is right.

The death of Christ Jesus is the basis of the sinner's salvation—atonement.

This was clearly the mind; the judgment, the conception of Christ Jesus on the subject—the one greatest theme of his thinking.

Leading up to this, and to buttress it, are three things.

First, His teaching.

He taught not as the rabbis, Gamaliel, Pharisees, Scribes, nor as any other teacher, either in thought or method. He taught "as one having authority," "as one come from God," speaking, "as never man spake." This involved the mind, judgment, purpose of Christ Jesus.

John the Baptist introduced him as "the Lamb of God that taketh away the sin of the world." He accepted the introduction. He was baptized, and God the Father declared him to be his "well-beloved Son" and the Holy Spirit witnessed the glorious scene.

By the acceptance of John's introduction as his own teachings he accepted his position as the promised Messiah of the Old Testament. In the spirit of Elijah, John was preparing the way of the Lord. He was the Lord whose way John was preparing. So, before his greatest work he would lay an invincible background in the realm of teaching and works so that there could be no reasonable doubt as to the meaning of his greatest work. He was the Word, and its exegesis.

From the beginning to the ending of his ministry he asserted himself as no other teacher ever did.

After his baptism, in his temptation by Satan, he said to Satan: "Thou shalt not tempt the Lord thy God." Then he laid claim to being God. Following this he began preaching saying: "Repent for the kingdom of heaven is at hand." The kingdom is here and he is the king. Later he tells the woman at Jacob's well that he is the Messiah.

In his unequalled sermon on the Mount he pierces through all Jewish tradition and casuistry back to the word of God and interprets the meaning of the law in such clearness as to astonish the world then and now. In the interpretation of that law as he brushed aside the accumulated rubbish of man's hedging casuistry he said: "But I say unto you," "But I say unto you." He tells them that he is "the light of the world," and that his followers are to be the light of the world; and closes that immortal discourse by saying in substance: "These words of mine are the eternal rock of truth; what is built on them shall stand; what not, shall be swept away."

A little later he invites all who labor and are heavy laden to come unto him for soul rest. That was a tender, beautiful and great invitation. But it was also a challenge to all false religions and philosophies of the world. He not

only promises soul-rest, salvation, to all who would take his yoke, but his call implies that by none other in the universe can soul-rest be given. These tremendous assertions were the statement of duty's lip, or they were superlatively presumptuous! But who thinks of him as an egotist? None—not even his detractors. These statements befit his life and lips. He also said: "I and my Father are one," and "He that hath seen me hath seen the Father."

This sublime self-assertion ran through his whole ministry. And at the last when he was telling his countrymen of unspeakable wars that should come upon them he said it was because they did not know their day in its relation to him and his teachings.

Nor does the form of his teachings have any parallel from human tongues. Parables! What wonders of thought in what marvels of expression! Eternal destiny of individuals, nations, empires, races, and of the world. Truly "never man spake like this man." Why? Because none other was ever born as he, nor lived as he. You can neither forget his words nor his teachings. They visit themselves in your mind. They burn themselves into your soul. You may disobey them, but you admit them as final—supreme court decisions of God. Nor can you conceive of another speaking so, nor with such authority. He is the master-teacher. From "Wist ye not that I must be about my Father's business" to "It is finished" you follow his words as those of ultimate truth correlating to man as words of destiny, because they are truth.

The next two things preparatory to his chief work we shall group because he displayed them together. They are his sympathy for suffering humanity and his attesting signs and wonders.

A phase of modern skepticism says: "Back to Matthew, Mark and Luke and you shall find the beautiful human Jesus."

It may be pertinent to ask: By what law of interpretation and by what canon of historical criticism has any one, ancient or modern, the right to say that Matthew, Mark and Luke told us the truth about the sympathetic, kind, beautifully human Jesus, but that they lied when they said that he worked miracles? Such inconsistency is found no where except in hearts that would crucify the Son of God afresh and release for praise some skeptical, intellectual Caesar. Doubt loves company as well as faith. And demons consort even as do saints.

Matthew and Luke introduce Christ Jesus as begotten of the Holy Spirit and born of the virgin; as Jesus who shall save his people from their sins; as Emmanuel, God with us, as Christ the Lord of the house and lineage of David; the Messiah, the Saviour; the good news to Israel as to all people. And Mark introduces him as "Jesus Christ the Son of God." And, so, from the first to the last of his biographies by Matthew, Mark and Luke, his deity shines radiantly, unless those writers shall me discredit in toto. But fortunately, historical criticism has built around them an impregnable wall. They are true witnesses.

Love and sympathy are common in the world now, they have come into the world through Christ. But when and where had the world had such a teacher before Christ? What teacher with a great heart? Socrates and Plato had walked into the gardens of Greece and coldly speculated on Gods and men and walked out without an appeal to the people, or a groan of anguish for the sorrows of the people. In all of Israel's wonderful history there were some great prophets who denounced sin and called the people back to the law. There was one, Jeremiah, who wept over Israel.

But Jesus, who should save his people from their sins; Emmanuel, God with his people, Christ Jesus the Lord, was moved with compassion as he saw the people coming and going, as sheep not having a shepherd. He said, "I am the good shepherd." "The good shepherd giveth his life for his sheep." He groaned within himself because of the sins and sorrows of the world. He agonized. He wept. His

soul was filled with sorrow. Against kingdoms and crowns he said: "The Son of Man is come to seek and to save the lost."

In connection with this, he worked as never man worked. He gave sight to the blind, hearing to the deaf, speech to the dumb, cleansed the lepers, cast out demons, raised the dead—and forgave sins—and preached the gospel to the poor. Isaiah's picture of him was fulfilled. He had opened the prison doors and set the prisoners free. And when he had trained his twelve so that they were the most powerful men in the world as men—representatives of God's power, he found nine of them helpless and defeated by a demon in a boy. Looking around on the scene of human suffering, human sorrow, and human weakness once more, he burst forth in the righteous indignation of infinite deity, saying: "How long shall I suffer you; bring him hither to me." He cast the demon out. God-power was in action.

By this time Palestine was full of his fame based on his superhuman works. So say Matthew, Mark and Luke, not to mention John.

In the midst of this increasing evidence of his Messiahship he had repeatedly said that the last great act must be in Jerusalem that the scriptures might be fulfilled.

His Death

So we come to Isaiah's other picture of the Messiah. "The man of Sorrow—by whose stripes we are healed" and to John's "Lamb of God."

What was the mind, the judgment, the purpose of Christ Jesus as to his death? If we shall see his mind in this part we shall not err in our message.

"From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16: 21. Peter said unto him: "Be it far from this, Lord." To this, Jesus answered: "Get thee behind me, Satan; thou art an offence unto me; thou savorest not the things that be of God, but those that be of men." Matt. 16: 23. Christ shows them three things: He must be crucified; to oppose it is to be against the things of God, and to fall in line with Satan. He moves like destiny toward the close.

Jesus repeats this later on, and adds: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 19: 20, 18. A little later he goes to Jerusalem, cleanses the temple and institutes the Lord's Supper which has no meaning apart from his purposed death. He then went out to Gethsemane and before suffering his agony there, was betrayed, arrested, subjected to an irregular trial, and condemned to death, even as he said it must be.

He was nailed to the cross and hung there in conscious agony from nine o'clock forenoon until three afternoon.

Even medical science has no words sufficient to describe the suffering of crucifixion. We pass that by except to say he was drinking the cup of the penalty for the sins of a lost and ruined race—drinking it to its last bitter dregs. By the mocking and scolding and all the tragic scenes about the cross the scriptures were being fulfilled. At the last he said: "It is finished," then to his Father: "Into thy hands I commit my spirit," bowed his head and died.

In the meantime, the veil in the temple was rent, rocks were rent, graves were opened and gave up their dead, and the sun was darkened. Joseph and Nicodemus took his body from the cross and buried it. It was night in Jerusalem—and all the world, and forever, if that were the end.

But day after the morrow angels come and roll away the stone from the sepulcher, the earth quakes, the keepers tremble of fright, and Christ Jesus, the Son of God, came forth triumphant over sin, death and hell, that the scripture might be fulfilled and that redemption might be for his people.

Look, now, at the rent veil and see the scripture fulfilled. The everlasting

high priest has entered once for all into the Holy of Holies and thrown the curtain forever aside and made an open approach to God for every soul.

Look at the rent rocks. Back in the wilderness, by miracle, a fountain of water came out of a rock for famishing Israel. "That rock was Christ" from whose side flows that precious fountain for the cleansing of all the sin of the people of God."

Also the graves give up their dead, Day after that morrow He burst the bars of death and brought life and immortality to the light—conquering death.

Do you wonder that the Sun grew dark on that great and notable day of the Lord? It was nature paying tribute to its maker. The Son of Righteousness who would rise from the dead with healing in his beams of light for all the sin sick sons of earth.

All of this was in the mind of Christ Jesus who said that he must be crucified and "give his life, a ransom for many"—So much for Jesus interpreting himself.

Now, see Paul's expression of all this. "Let this mind be in you which was in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God." Pause and look at this: Christ Jesus, the Son of God, considered it not robbing God of any of His Deity, not himself acting as a robber to claim equality with God—for he was one with God in essence, nature and Deity's fullness.

With all this being true, "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being formed in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

Wherefore because of this God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

He was God in very essence. He made himself of no reputation. He took upon himself the form of a servant. He humbled himself and became obedient unto the death of the cross. Do you not see that He staked his life, his death, his cause, his all, and man's all, on his voluntary death for the sins of the human race, giving himself a ransom for us?

Is this interpretation of Christ's coming and death fair and honest to both his own words and those of Paul? Tell me, is it a just interpretation? Twenty centuries of evangelical scholarship say: "Yes"; and myriads of redeemed souls say: yes!

Now, by himself, in himself, as of himself, having fulfilled all the Scriptures that pointed to the redeemer from the promise of the seed of the woman to that involved in all the sacrifices of blood on Jewish altars, He cried a victory cry that thrilled heaven, earth, hell and the universe. "It is finished," the basis of redemption. Hell is defeated!

Now, do you see why the veil in the Temple was parted, the rocks rent, graves opened, and the sun darkened?

The greatest work in the universe of God was finished. Nature and human nature were celebrating the triumph of the supernatural.

But the finished work of The Redeemer, as the basis of redemption brought him to a new beginning in his kingdom work.

It is Sunday morning and following. Hallowed love brings its devotees to the sepulcher. Angels: "Why seek ye the living among the dead? He is not here. He is risen as he said."

Quaking earth, bursting tomb, announcing angels, witnessing women and men, and Jesus himself walking, talking, and eating with them after he was risen from the dead! What history and prophecy!

Kingdoms and empires are to begin to take shape in the brains and hearts of fishermen.

What next, Lord? He: "Conquer this world for me."

Disciples: "Master, it is a mighty task. Shall we do it with swords, or philosophy? Tell us, Lord, for we are at thy command."

Master: All the prophecies of the Redeemer are fulfilled in me and by me. The cross—the world's great altar-tree is behind me. The prophecy of the Passover is fulfilled. Sin, Satan, death and hell are under my feet. All power in heaven and in earth is given unto me. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen."

The text again, if you please. "Let this mind be in you that was in Jesus Christ," as to this world only hope, and your duty as witnesses to Christ Jesus, and you shall see the kingdoms of this world become the kingdom of our God and of his Christ.

Disciples: Master, is this all?

Master: Yes, with one exception: "Wait until you shall be endued with the power of the Holy Spirit, then, go."

Disciples: Master, and is this all?

Master: Yes, you need no more, for "I am with you always."

The end is not yet. But countless millions of the redeemed in heaven and on earth report the triumphant progress of the King in his going forth.

Baptists of Tennessee, and of the world, the Macedonian call is worldwide. God has lifted the gates of all nations off their hinges and opened all doors to the heralds of the cross. Let us plan in world-wide terms and with that fidelity which shall honor the Lamb of God.

"Onward, Christian soldiers, marching as to war;

With the cross of Jesus going on before."

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B. Y. P. U. TRAINING — OBEYING — SERVING
KEYNOTE — "HIS WILL — MINE."

Edited by

W. H. PRESTON, B. Y. P. U. Secretary 205 Caswell St., Knoxville
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 Address all general correspondence to Sunday School and B. Y. P. U. Department,
 at Tullahoma.

The Jackson School

Miss Roxie Jacobs and Secretary W. H. Preston were in a Training School at Jackson, November 30 to December 5. Conferences were held at the University and classes at the First church at night.

The First Annual City Training School of Lenoir City is being held December 7-12. All young people of the association are being extended cordial invitation to attend.

Mrs. A. L. Crawley of Newport, Tennessee, taught in the Birmingham City Wide B.Y.P.U. Training School Nov. 17-22. Those are fortunate, indeed, who are privileged to be in her classes for Junior-Intermediate leaders.

The Temple Baptist Church Training School

During Thanksgiving week Dr. J. Carl McCoy and Director R. O. Cockran led the Temple Baptist Church of Memphis in a local B.Y.P.U. training school. An average attendance of 190 was enrolled for the week. Classes in Stewardship, the Manuals, Pilgrim's Progress and for Leaders were taught by Misses Janey Bilderback, Signe Erickson, Nan Robuck, Judge J. W. McCall, Rev. W. C. Furr, Rev. W. Smith Secretary W. H. Preston and others. The closing address was delivered on Friday night by our former president, Judge Clifford Davis.

Union University debated Carson-Newman College at the State Convention in Murfreesboro. The decision was in favor of Union. The cup given was donated by Dr. U. S. Thomas of St. Elmo, Tenn.

Welcome to the new monthly publication put out by the Knox County B.Y.P.U. Federation! It's a fine, newsy paper and as yet without a name. Suggestions for a good name will be welcomed. Send them to Mr. Ed Bailey care of Union National Bank, Knoxville, Tenn.

More than 400 Juniors and Intermediates and 24 leaders attended the November meeting of the Knox County Federation at Deadrick Ave. Church—12 Unions reported A-1. The Deadrick Ave. Intermediate gave a program based on 1 Cor. 13. The teachings of this Chapter were later carried out when the members gave an offering to be sent to Dr. Mansfield Bailey, Wuchow, China, as a Christmas greetings. The Knox County Leaders conference will be held the week of January 11 in the Island Home church. Harry Strickland, Leader and Friend

We can scarcely realize that our dear friend, Harry Strickland, is gone. He has meant so much to us personally. The South, in its progressive-Sunday School work, has lost a leader whose unique inspiration and enthusiastic fervor has penetrated every corner of the land he loved and served. His life was on the altar for service or sacrifice. It proved to be both. It was a real investment. Harry Strickland is living forever in the lives of Southern young people.

Your secretary was in Birmingham, Ala., during the week of Nov. 17-22 in an exchange engagement with their State Secretary, Jerry E. Lambdin and Mrs. (Ina Smith) Lambdin, both former Tennesseans. They will both help in the Knox County B.Y.P.U. Training School, February 1-6, 1925. They are doing great work in Alabama.

The Program Committee for the Chattanooga City B.Y.P.U. Training School has met and arranged for the annual meeting, February 8-13, 1925. Mr. J. O. McSpadden is chairman of the committee.

Miss Era Allen, Intermediate Leader at Carthage, observed "parents' night" in her B.Y.P.U. November 23. The guests were permitted to see just what the B.Y.P.U. means to their boys and girls.

Miss Ruth Lea is the Junior and Intermediate associational leader for Wilson County. A conference for the leaders of this association will be held at Lebanon in March.

The Big Emory Associational Convention of B.Y.P.U.'s meets at South Harriman January 4th.

Martin Francis is the new president at Auburntown.

THE NEW FIELD OF SERVICE— THE B.Y.P.U. DIRECTORSHIP

By Will B. Muse, Director, B.Y.P.U.'s, First Baptist Church, Jackson Tenn. Part III.

THE DIRECTOR AT WORK:

1. Organization.

(a) Organized. In order to do the best possible work with the B.Y.P.U.'s of a church they should be organized along the lines of a Sunday School. That is to say, there should be a general organization, with departments for the seniors, intermediates and juniors. There should also be the necessary officers to man this organization.

(b) Graded. For the best results the organization must needs be graded.

(c) Select Workers. After consultation with the pastor, the Director should nominate an Associate Director, General Secretary, General Chorister and General Pianist, who, together with the Director, will constitute the general staff. These officers, in conference, should select for nomination the most promising material to act as supervisors of the three departments, and the leaders for the intermediate and junior unions. When all of these officers have been selected, they should be recommended to the church for election.

(d) Keep in Touch with the Work. It is incumbent upon the Director, if he is to be successful, to keep in close touch with all his departments and the individual unions. If he doesn't do this, he will soon find himself losing his grasp on the situation.

(e) Records. As most of the B.Y.P.U.'s of the South are now using the Eight Point Record System, it is advocated that the Director adopt this system. More will be said about records in a later article.

(f) Cabinet. Every general B.Y.P.U. organization should hold cabinet meetings, composed of the pastor, director, general officers and supervisors of departments. All matters for the advancement of the B.Y.P.U. of the church should be thrashed out at these meetings. They may be held as often as is necessary.

(g) Program Planning Meetings. The Director should see that each Union holds a program planning meeting once a month.

(h) Business Meetings. A business meeting with all of the unions participating, should be held at least once a quarter. At this meeting the officers of all the unions should read their reports.

(i) Study Course. The Director should plan for not less than one study course a year. More should be held, if practicable.

EDGEFIELD VISITS FELLOWSHIP

Facing an imminent storm, with dark threatening clouds gathered in the East and numerous flashes of lightning, the Edgefield B.Y.P.U. traveled 26 miles via automobiles Sunday night, December 7, to put on a demonstration program before the Fellowship B. Y. P. U., near Smyrna. Quite a large crowd

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 NASHVILLE, TENN.

turned out to witness the program which was arranged and directed by Mr. Clayton Wright, leader of Group Two of the Edgefield Union, and a former member of the Fellowship B.Y.P.U.

SUGGESTIONS

Get New Blood into the B.Y.P.U! Canvass the church and Sunday School Rolls.

Use new members! Give a definite task to each one.

Organize an Adult Union, if you see the need and the church desires it.

Write notes for the B.Y.P.U page of the Baptist and Reflector.

Write to some Foreign Missionary— Pray for them!

Get 100 per cent enrolled in giving (1) To the local church (2) to south-wide objects. The 1925 Program depends on systematic giving for it's success.

Hall Moody's Three Stewardship Teams

Quartette — C. R. Hoover, W. W. Jones, E. David Halliburton and Joseph Calla.

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 Ovella Moss Mrs. Brown
 Judson Taylor Deacon Do-Good
 E. David Halliburton Paul Brown
 Mae Dell Stigler Esther Charity

Annette Beal Pearl Price
 Gladys Warren Ruth Earnest
 Mae Garles Matilda

GROUP II.

C. R. Hoover Farmer Brown
 Emma Sue Barton Mrs. Brown
 C. L. Cannady Deacon Do-Good
 Glen Lester Paul Brown
 Floy Harrison Esther Charity
 Irene Atkinson Pearl Price
 Kate Penick Ruth Earnest
 Lucile Freeman Matilda

GROUP III.

B. W. Crutchfield Farmer Brown
 Iva Hamilton Mrs. Brown
 Estala E. Kenneda Deacon Do-Good
 Mary Ruth Alexander Esther Charity
 Vivian Hynds Pearl Price
 Mary Tucker Ruth Earnest
 Wilma Dell Jones Matilda

Don't Miss These Articles! ! !

A series of most helpful articles by Rev. W. B. Muse, Educational Director of the First Baptist church of Jackson, are appearing every other week on B.Y.P.U. page. The articles deal with the B.Y.P.U. Director and the Evening Training service. Article number three appears this week. Save the B.Y.P.U. page each week. Post it in your B.Y.P.U. room for others to read.

Read "The Challenge of Youth" (from the Sunday School Board) for a good explanation of why your union will put on an impossible program when the previous one was most perfect.

One of our former B.Y.P.U. leaders of Jackson, Tennessee, is now our Elementary Sunday School leader for Tennessee. In this position Miss Zella Mal Collie is winning friendships and commendation on every hand. Miss Collie already ranks with the best in the Southland in her field of service.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. W. J. Cox, President, 115 N. Evergreen, Memphis.
 Mrs. J. T. Altman, Treas., 1534 McGavock St., Nashville.
 Mrs. H. E. Mullins, Recording Sec., Peachtree St., Nashville
 Miss Mary Northington, Corresponding Sec., and Editor
 161 8th Avenue North, Nashville

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 Mrs. W. G. Mahaffey,.....Murfreesboro
 Mrs. M. G. Bailey, 1317 Overton Park Avenue,....Memphis
 Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent
 161 8th Avenue North, Nashville

W. M. U. CONVENTION

Murfreesboro, November 25, 26.

On a beautiful November day in this historic little city of Murfreesboro the women of Tennessee loyally assembled in annual session. It was Thanksgiving week, and yet so thankful were they for what the Union had meant to them that more than three hundred registered for the W. M. U. meeting.

The Presbyterian Church, one block north of the Baptist Church, was artistically decorated for the W. M. U. meeting and there the first session was opened at nine o'clock with an inspiring devotional by Miss Jessal Holtzclaw of Chattanooga. Last year Miss Holtzclaw used alabaster boxes in her society in the First Baptist Church and an offering of five hundred dollars was brought in for the campaign. This was told at the S. B. C. and the alabaster boxes were adopted for the entire South. Thousands of dollars have come into the treasury because of Miss Holtzclaw's example.

Mrs. Andrew Todd, president of our hostess' society gave a sincere and hearty welcome and our gracious president responded in her own lovely way.

Mrs. J. T. Altman, state treasurer reported \$215,226.44 in gifts from the Union. Five hundred and ninety-four societies reported to Mrs. Altman this year. Mrs. Altman is always most accurate and gives in detail every dollar given and every one spent.

Miss Northington gave the "Achievements of the Tennessee W. M. U." Her full report was given in Nov. 27 edition.

The beautiful address of our president, Mrs. W. J. Cox "Meeting the Challenge" will be in next week's paper. No description could give an adequate idea of the address, so read it next week.

The recommendations of the Executive Board were adopted as they were printed in Baptist and Reflector Nov. 20.

Most unusual was the personal service review as presented by our unusual chairman, Mrs. C. D. Creasman. The entire report was in rhyme and as she spoke of the various departments the report blank came to life, and before us marched the sick, the good literature, trays for the sick, flowers, clothing, work with the negroes and foreigners and many other departments brought vividly before us our personal service work.

The Home Mission Challenge was issued by Mrs. W. J. Neel of Georgia a member of the Home Mission Board. Her address was interesting, informing and inspiring. She brought before the women each department of the board and challenged the Union to more sacrificial giving for its work.

TUESDAY AFTERNOON

Mrs. R. L. Harris.

The Tuesday afternoon session opened at one o'clock, with conferences in different rooms in the Sunday school. The following conferences were held:

Treasurer,.....Mrs. J. T. Altman
 Superintendent,.....Miss Northington
 Personal Service.....

Mrs. C. D. Creasman
 Stewardship.....Mrs. Lee Shahan
 Young Peoples' Leader.....

Miss Juliette Mather
 Mission Study.....Mrs. R. K. Kimmons

I had the advantage of sitting where I could see into nearly every Conference and the rooms were full to overflowing. In the Superintendent Conference many helpful suggestions were

made. At 1:45 Mrs. Roper, of Johnson City, was to have had the Devotionals. Miss Blanche White our Union field worker had arrived during the morning, so Mrs. Roper graciously yielded her time to Mrs. White, and led the service Wednesday morning. All who have heard Miss White know what a deeply spiritual as well as practical message she can bring. She fired every heart to go home and finish every dollar of our 75 Million pledge, by last of December. Then the Vice-Presidents gave their yearly reports, inspirational rather than statistical. All three were present and we were justly proud of our officers. At the close of each divisional report, the superintendent stood and pennants were awarded to that division by Miss Northington, as follows, Largest number of new organizations, Knox County; largest per cent gain of new societies, New Salem, largest number reporting every quarter, Nolochucky. Mrs. Anderson being absent Miss Northington read her report on the Margaret Fund. We have six boys and girls in our state, the three Jackson children, Harriett King, Wm. Topton at Carson and Newman and Ida Shepherd at Interment.

Christian Education came next. Mrs. W. F. Powell, in her usual unusual manner presented our W.M.U. Training School in Louisville, Ky., said that was where girls dreams come true. We have five girls there now from Tennessee. The Union voted to send them a telegram of love and good wishes. Mrs. Van Ness spoke for the Baptist Bible Institute and captivated the audience with her splendid report. Mrs. C. L. Canady spoke of our latest acquired possession the South Western Training School.

At this time opportunity was given for any one from our schools and colleges to speak. Mrs. McAlly, of Doyle Institute brought an interesting report.

Tennessee College was ably represented by one of her students, Miss Margie McNahon, who gave us a real insight into the life of the college. After announcements we were dismissed.

TUESDAY EVENING

The young people's session opened with a packed house, Tuesday evening. Miss Cornelia Rollow, young people's leader of middle Tennessee led the opening devotionals. The Tennessee College Glee Club delighted the audience with two beautiful selections.

A most impressive pageant was given by the Murfreesboro Y.W.A., entitled, "From Self to Service." We have never seen a pageant given in a more effective way. Truly many girls have determined to surrender self for service.

The A-1 organizations who reported the largest per capita gift and were awarded pennants were Nashville, Eastland Y.W.A., Clarksville G.A. Knoxville, Island Home R. A., and Central Fountain City Sunbeam Band.

All regretted the absence of Miss Jessie Dye, former leader of young people of Tennessee. She was ill in Memphis, where she is in charge of the Good Will Center.

"What is in Thine Hand," was the subject of an address by Miss Juliette Mather, young peoples' leader of W.M.U. of the S.B.C. Truly our hearts burned within us as she led us in the paths of joyous service in young peoples work. May there be many new societies organized and old ones received by those who heard this inspiring address.

WEDNESDAY MORNING

Mrs. L. M. Roper, of Johnson City, led a beautiful devotional Wednesday morning. Mrs. Lee Shahan, of Chattanooga, brought stewardship plans forcibly before us. Her address was a

gem of beauty and we hope to publish it on this page.

Mrs. John Freeman, of Nashville, was kept at home because of illness in her family, but sent her report on hospitals. Mrs. W. B. Crenshaw, of Memphis thanked the societies who helped the past year, the Baptist Memorial Hospital in Memphis.

One of the outstanding features of the convention were the unique demonstrations. One of the most effective was one on the White Cross, written by Mrs. Ferd Carter, at the request of Mrs. John Gupton, the chairman. It was most effectively given and as a result we hope the White Cross supplies will come in to headquarters in great quantities.

All hearts were touched when twenty-five boys and girls from our orphanage sang, "God Will Take Care of You," and realized the Union was one of God's agents. We must give our home a laundry for a Christmas present.

A message from Mrs. Gladys Stephen Gallimore brought the sad news that she was ill and unable to be with us. As Miss Mallory had so recently returned from China, she gave us a most helpful message especially telling us of our own hospitals in Pongtu.

Dr. Fred Brown, pastor of the First Baptist Church of Knoxville, brought the 1925 program to the convention in a most practical address. He used a blackboard and impressed upon all how each dollar would be spent. It was the clearest presentation of our work we have ever heard. The Union will do its part.

JUBILEE SESSION

Mrs. M. N. Moody

It was fitting that Mrs. W. C. Golden, who served as corresponding secretary of the W.M.U. for several years lead the opening devotional service for the Jubilee session. She asked Mrs. Martin Ball, always a W.M.U. friend, and Mrs. J. C. Johnson, a former officer to lead in prayer.

Only one woman was present who was in the organization of the Tennessee W.M.U. in 1888, Mrs. Josephine Jordan, of Nashville. At that time she was a member of the Milan Society. She is now an active member of the Belmont Heights W.M.S.

Mrs. A. C. S. Jackson, president of Tennessee W.M.U. from 1895-1902 led in prayer.

The "History of the W.M.U. of the S.B.C." was ably given by Mrs. Hight C. Moore. As Mrs. Moore presented the high ideals of the women who had wrought nobly for God, the story read like romance, with all of the charm of poetry and was an inspiration to high endeavor.

In introducing the next speaker, Miss Margaret Buchanan, Mrs. Cox voiced the love of Tennessee women for this consecrated ex-secretary, and of their appreciation of her book "Volunteers in the Service of the King," a love gift of this talented leader to the women of Tennessee. "The History of the Tennessee W.M.U.," was well told by Miss Buchanan.

Mrs. B. H. Allen, secretary 1906-1910 led in prayer.

Then came the sacred Obituary hour. After a solo rendered by Mrs. Clyde Reager, Mrs. M. N. Moody read the resolutions. The entire audience stood while the names of the blessed ones who have "died in the Lord" during the past year were called. The singing of "Abide With Me," followed by a prayer by Miss Buchanan concluded this hour.

Mrs. C. D. Creasman, poet of the W.M.U. proved prophet as well in unveiling "The Next Fifty Years." Listening to Mrs. Creasman many hearts

burned with new fires kindled for service in Kingdom work.

The tidings must be published that the W.M.U. will press forward in following the track of those who have made this Jubilee Season a period of rejoicing.

WEDNESDAY EVENING

At five-thirty, one hundred and one women who held the first official mission study seal assembled in the basement of the First Presbyterian Church and enjoyed a Chinese banquet. The

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Order from Our Nearest House

room was decorated with Chinese lanterns and the girls who served were dressed in Chinese clothes.

Mrs. R. K. Kimmons, mission study director acted as toast mistress. Miss Van Cleve, superintendent of Concord Association, welcomed these honored guests. Miss Cornelia Rollow sang, "O Zion Haste" in Chinese. Mrs. Roscoe Meadows, of Orlinda, reviewed China's Real Revolution. Mrs. James G. Johnson, of Knoxville, home letters from China, and Miss Cornelia Rollow, Chinese lantern, and a Chinese baby. All the reviews were concise, interesting and instructing.

The menu was Chinese, the first course consisting of rice pudding seasoned with peanuts and raisins. This was eaten with chopsticks. A meat course was served and then the soup. Everybody enjoyed this novel feature of the convention.

At seven o'clock again assembled in the auditorium. Mrs. C. E. Burts of Nashville led the closing devotional service. She is the wife of the director of the 1925 program and a real addition to our Tennessee W.M.U.

The report on resolutions read by Mrs. Sanders, of Memphis, expressed our heart-felt thanks to the Murfreesboro people for their hospitality.

The nominating committee report was read by Mrs. Ginn. Few changes were made. Mrs. R. L. Harris, of Knoxville was elected vice-president for East Tennessee and Mrs. B. H. Allen, of Nashville, for Middle Tennessee.

Mrs. Austin Crouch, of Murfreesboro, Mrs. W. S. Browning, of Gallatin and Mrs. R. E. Grimsley, of Nashville, were elected members of the Executive Board.

We give a full account of Miss Mallory's address, trusting it will be used during the Week of Prayer.

REPORT OF MISS MALLORY'S ADDRESS

By Mrs. F. N. Smith

The grand climax of the thirty-fifth annual session of the W.M.U. auxiliary to the Tennessee Baptist Convention was reached on Wednesday night, when Miss Kathleen Mallory, Corresponding Secretary of the W.M.U. of the S.B.C. spoke in her own inimitable way on "Success, How Secured."

Miss Mallory quoted Joshua 1: 7 and 8. In this chapter God appoints Joshua to succeed Moses in command of the children of Israel, and God says to Joshua, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law—and then shalt thou have good success." The word success occurs nowhere else in the Bible but in this first chapter of Joshua.

It is necessary for us to realize that there is only one way for us to walk. Sometimes we forget that God has a right by virtue of being our creator to tell us what we should do.

Jesus said that the greatest law is the love of God and of one's neighbor. If we love God we will seek His company, the same as we would seek the company of human beings whom we love. We seek God by prayer.

We show our love by giving our best to the loved one whether it be God or our neighbor. We show our love for God through our prayer life, our love for our neighbor by service. The W.M.U. tries to show its love for God by service to its neighbor.

The object of the week of prayer is not for us just to pray or give, but to pray and give. The first organized effort of the W.M.U. was the January week of prayer. We felt that we had been robbed of something when our week of prayer offering was not kept separate, but went into the general fund of the Seventy-Five Million Campaign. We could not show our exuberance by our thank offering. We now have a new chance to show our dear heavenly Father our love by this extra gift. For the January week of prayer we go back to specific designation, as thirty-six years ago when Miss Lottie Moon asked for two missionaries and the women of the South gave her three.

Our needs are really much greater

now than they were then, this we will realize if we read the long list of unmet needs given in our religious journals. Miss Mallory recalled to our minds the meeting of the S.B.C. when we all wept because of a debt of \$8,000 on the Foreign Board, and a returned missionary gave a string of amber beads to help pay the debt. Miss Evie Brown, who was for a long time Tennessee's representative on the W.M.U. Training School Board bought the beads and returned them to the donor. We now have a debt on the Foreign Board greater than that, for the Board pays an annual interest of \$8,000 on borrowed money. If only Southern Baptists would realize the need and pay their campaign pledges. She said it would make our hearts bleed to see the actual needs in China as she had seen them.

A letter was written from W.M.U. headquarters, at Birmingham to the Foreign Board, asking for a list of the greatest needs in China. The Union is asking for a free-will Christmas offering for China of not less than \$50,000, to be used in the seven needy places suggested by the Foreign Board, a portion to go to each of the four parts of China. The money will be used as follows: Sunbeams are asked for \$2,500 to complete Girls' School building at Shuchow, Royal ambassadors and Girls Auxiliaries are asked for \$1,500 for land and wall for Boys' School at Yangchow, and \$500 for furnishing Girls' School at Shichow. Young Women's Auxiliaries are asked to give \$3,500 for medical missionary's residence at Lanchow, and \$700 for land for this residence.

Women's Missionary Societies are asked to give \$20,000 for Yates Academy Compound at Soochow; \$6,000 for Foreign and Chinese Nurses' home, Yangchow; \$3,300 for a home for single women missionaries at Chengchow; \$3,500 for High School Girls' Dormitory, Hwanghien and \$7,500 for land for this dormitory; and \$1,000 for water supply and sewerage for Macao, making a total of \$50,000.

Miss Mallory said that at Hwanghien near where Miss Lottie Moon once lived they have a Hospital and Training School. This Training School like our W.M.U. Training School, began with four young women. They have an institutional church there, which is two stories high, this is very unusual, as the Chinese will not build their houses or churches higher than the wall about the city. This building is used as a kindergarten and school as well as for religious services. It is here that we want to build a High School Girls' Dormitory with part of the W.W.U. Christmas offering.

We think of the Chinese as always eating rice, but in this part of North China, many of them are too poor to even buy rice. A coolie in North China will save his earnings for a whole year to have one meal of rice on New Year's Day.

She asked what is the one thing that Chinese have more of than anything else. You might want to answer children, but that is not right, it is—time.

When the Red Cross was distributing supplies to the needy in North China, in order to find out the really needy ones, they would only give breakfast to those who were willing to spend the night in open shacks. The Chinese would get up very early to be ready for the Red Cross people when they came. So some of our Chinese women, who belonged to the missionary societies there would go out very early and talk with these poor people while they were waiting for their breakfast.

One day some of the High School girls went out to a prison where six Chinese women were confined in one room and talked to them about Jesus. One of the girls became so anxious about the salvation of one of the women that she did not want to leave her, but sat on the crude dirty bed of bricks and plead with the prisoner.

Miss Mallory spoke of the faithfulness of our missionaries and of the native Christians in paying their pledge to the Seventy-Five Million Campaign fund. One church she visited had pledged \$50,000 and at that time had paid up-to-date. She showed a beauti-

ful silver hair ornament which a Chinese woman had worn as a wedding ornament, and had given for the Campaign, because when her pledge was due, she did not have the money.

Miss Mallory urged the use of the alabaster boxes and the completion of the pledges to the Seventy-Five Million Campaign in a worthy way. She ended this interesting and forceful address by quoting, "Only be thou strong and very courageous,—and then shalt thou have good success."

A REAL HOME-COMING

My, but it was a joy to me to be in the really wonderful "Golden Jubilee" meeting of Tennessee Baptists. From the moment when the gracious president called the meeting to order until the last Amen, it was a great program. Every moment was full of good

things. The Holy Spirit's power was evident. The fellowship was sweet and there was every evidence of sacrificial giving of self in service.

I do rejoice for the progress of the work and the growth along all lines, and as one who has lived, loved and worked with you, I pray that ultimate victory may crown the years.

I thank my Heavenly Father, and you, for the precious privilege of these days with you.

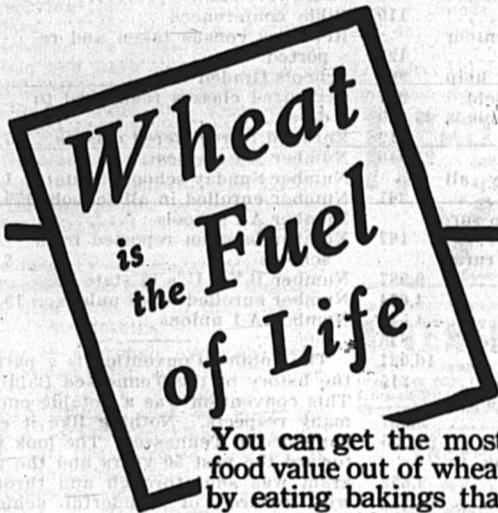
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PACKED IN TIN
—KEEPS STRENGTH IN

SUNDAY SCHOOL

Edited by

W. D. HUDGINS, Supt. S. S. and E. Y. P. U. Department Tullahoma
 DAVID N. LIVINGSTONE, East Tennessee Field Worker Sweetwater
 W. D. MILTON, West Tennessee Field Worker Jackson
 MISS ZELLA MAI COLLIE, Elementary Worker Jackson

SUNDAY SCHOOL NOTES

Two weeks ago our report was given but the main table of statistics did not appear because we had not gotten reports from all the various sources. Following is a complete summing up of the entire year's work from November 1, 1923 to November 1, 1924.

Work on the Field

Our work totals up in definite figures as follows:

Number of regular workers	6
Number of special workers	6
Volunteer workers	119
Number weeks of volunteer help	123
Hours taught by volunteer help	961
Number training schools held	297
Enrolled in all training schools	25,680
Number training classes	519
Number enrolled in classes	21,946
Number hours taught by all workers	4,261
Number training schools in rural churches	167
Number enrolled in rural schools	9,987
Number S. S. awards	4,674
Number B.Y.P.U. awards	4,544
Number stewardship awards	813
Total awards delivered	10,031
Tithers seals	215
Number normal diplomas in state	5,957
Total S.S. awards in state	24,255
Number B.Y.P.U. diplomas in state	9,592
Total B.Y.P.U. awards in state	18,141
Total stewardship awards	1,002
Total of all awards	43,398
Total tithers seals	405
Number general conventions	7

Enrolled in all general conventions	2,900
Number associational conventions	64
Enrolled in associational conventions	4,800
Associational encampments	3
State encampments	1
State B.Y.P.U. conventions	1
Regional conventions	4
Enrolled in B.Y.P.U. Conventions	3,000
State superintendents' conference	1
Southwide clinic	1
Bible conferences	15
Religious census taken and reported	68
Schools Graded	46
Organized classes registered to date	662
Enrolled in registered classes	17,035
Number A-1 classes	21
Number Sunday schools in state	1,492
Number enrolled in all schools	179,286
Number A-1 schools	7
Number baptism reported from schools	3,597
Number B.Y.P.U.'s in state	663
Number enrolled in all unions	19,959
Number A-1 unions	25

The Jubilee Convention is a part of the history of the Tennessee Baptists. This convention was a notable one in many respects. Nothing like it ever happened in Tennessee. The look was toward the past 50 years and the program was shot through and through with records of wonderful achievements and reminiscences which delighted our very souls. Now our eyes are turned toward the future with greater faith and brighter hope. The responsibility of the future and the possibilities of the future stagger us when we think what has already been accomplished by those who have gone before us with their handicaps and lack of equipment in a thousand ways. What they did, they did by hard work and great faith in God. Our danger, now is that we forget these elements that entered into their success. We are inclined to depend upon organization and equipment too much these days. We need even greater faith now than these men had. We need more prayer now than they needed because conditions are different and so many more obstacles to overcome. There never was a time in the history of our denomination when we needed more earnest prayer and thoughtful reflection than at present.

In our educational world we are turning dangerously toward athletics and sports rather than literary attainment and spiritual development. Our schools are spending too much money in these lines when so many poorer boys and girls cannot find their way to the college because the expenses are too high. We are boosting the fellow who can lead in games rather than the one who excels in his class studies or in his ability as a student. We must get back to the main thing. Let us give more attention to making mental and spiritual men rather than developing the physical.

In our religious work we should get back to fundamentals and build from the ground floor. Our lesson writers and writers of books for study by our people should give more consideration to first things and apply these lessons to church life in country churches where the people live. Not much literature is being printed today for the little church out in the sticks. You may say there is no such thing as a small Sunday school if you want to, but I know that 90 per cent of the Sunday schools in Tennessee are small schools and will always be so long as we have Sunday schools in country churches. There is no reason why a small school should not be as great in its place and field as a larger one provided it is reaching and winning its constituency and sending them out to

help win the rest of the world for Christ. Let us realize that principles must be adapted in stead of adopted. Give the man in the little church some consideration. Let us advocate deep religious piety as well as activity. Let us teach our people that one cannot grow in spiritual things by simply being active all the time. They must have food as well as exercise.

Let us teach Stewardship and Bible giving as a doctrine of the Bible just as we have been doing baptism and other doctrines. Let us enlist the individual church member and harness his energies in the church program rather than trying to hook him up in a state-wide or south-wide program. Let's understand that to use a man in denominational work does not mean everything unless he is doing things worth while. Unless a man's energies are being used in such a way that he is for ever tied on to his local church and through it to a denominational program he will lose indirect connection with the things that are essential. Sometimes our men work but their work is done through other agencies than their churches and credit given to other organizations rather than the church of Christ.

PROGRAM FOR 1925

General Suggestions

1. We hope to reach every local church in country, village and town that can be possibly touched.
2. We shall attempt to assist in the organization of every association that is not already organized.
3. We hope to use 200 weeks of volunteer help during this one year.
4. We expect to keep our forces in the country every week possible.
5. We shall economize in every possible way and thereby help in cutting

expenses in our department.
 6. Every possible cooperation will be given the local churches, district associations in carrying out their programs.

Work Planned by Months

November—Training schools in country churches and suburban city churches.

December—Country training schools and planning for the New Year.

January—City Training schools and larger towns, special campaign for teacher training.

February—Thirty Bible Conferences over the state for ministers and others. All these to be done by volunteer help.

March—Associational conventions and country training schools.

April—General conventions and associational conferences.

May—Town and suburban work during the week and country work on Sundays.

June—Country normals, state B.Y.P.U. convention and regional conferences.

July—State encampment, superintendents conference, mountain preacher schools.

August to November—District associations, rural campaign in every association possible.

Holy Land and Europe 1925

WONDERFUL SPRING CRUISE

Sailing March 21, 1925. Visit Azores, Madeira, Algiers, Palermo, Athens, Constantinople, Holy Land, Egypt, Italy, Switzerland, France, England, Canada. Also Spring Tour to Europe, Sailing April 18, 1925. Also attractive Summer Tours, Sailing June and July. All at remarkably low cost. Write today for Itinerary and full information to

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1. The whole world presents an extraordinary MISSIONARY OPPORTUNITY.
2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.
3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE THE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASTIC retrenchments are inevitable.

FREE LITERATURE will be sent to those who will read or distribute it.

J. F. LOVE, Corresponding Secretary
 Foreign Mission Board, S. B. C.,
 RICHMOND, VA.

Laxatives do not overcome constipation

LAXATIVES and cathartics provide temporary relief only. Their continued use leads to permanent injury. In time, says an eminent physician, an almost incalculable amount of harm is done by the use of pills, salts, mineral waters, castor oil and the like.

Physicians advise lubrication for Internal Cleanliness

Medical science has found at last in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Take Nujol regularly and adopt the habit of internal cleanliness. For sale by all druggists.



Nujol
 REG. U.S. PAT. OFF.
 For Internal Cleanliness

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. Chesley L. Bowden of Seminary Hill, Texas, who was called to the care of Calvary church, Memphis, Tenn., to succeed Rev. W. E. Dorris, declined that call, to accept the pastorate at Humboldt.

Dr. J. W. Storer of Greenwood, Miss., has accepted the care of the Grove Avenue church, Richmond, Va., succeeding Dr. Len R. Broughton the change to be effective Jan. 1. His hosts of Tennessee friends will rejoice in this deserved promotion.

Rev. J. M. Rogers is having splendid success in his labors as pastor of the Second church, Columbia, Tenn. In a recent ten days' meeting there were 42 additions, 26 by baptism. Rev. G. G. Joyner of Jackson, Tenn., did the preaching. The revival was a blessing to the entire town.

Granville M. Walker, aged 78, died Tuesday, Dec. 2, at his home near Chesterfield, Tenn. He was a good man and a loyal member of Union church. Largely attended funeral services were held at his church, the writer and his former pastor, Rev. W. F. Boren of Darden, officiating.

It will be of interest to her friends to know that Mrs. Martin Ball of Paris, Tennessee, who fell in Murfreesboro, Tennessee, and broke her left lower limb, is doing as well as could be expected in a hospital at Paris. She expects to be improved sufficiently to be transferred to her home for the holidays.

Rev. G. M. Workman of Geary, Okla., is having success in his pastorate there. The church has just been paid out of debt and plans are laid to remodel it as soon as possible, although the present building has eighteen Sunday school rooms and a pastor's study. One member recently gave the church a nice, five room modern house for a parsonage.

Rev. Pope Bussell of Denson's Landing, Tenn., was ordained to the full work of the gospel ministry on Sunday Nov. 30, at Tom's Creek church, Perry County, he having been called to the care of that church. Rev. J. W. Barnett of Parson preached the sermon. Others in the presbytery were Revs. Joe H. Jennings of Parsons, J. Y. Butler of Decaturville and Deacon T. J. Moore of Perryville. Bro. Bussell stood a splendid examination.

His brethren and friends over the state have deeply sympathized with Rev. T. R. Waggener of Athens, Tenn., in the death of his cultured, devoted wife, which occurred at the home of her daughter, Mrs. Edwin B. Anderson in Chattanooga, Tenn., after an illness of nine months. She came from one of the foremost Tennessee families. As Miss Katherine Douglas Kelth Brabson, third daughter of the late Col. Reese B. Brabson and Maria Kelth she was one of the most popular and beautiful young women of the South. She was one of the most beloved women of Athens and a recognized leader in all church, charity and social life of the city. Funeral services were conducted by Dr. W. L. Pickard of Central church, Chattanooga, in which city she was buried.

Rev. Chesley L. Bowdan of Seminary Hill, Texas, who has been pastor at Edgewood, Texas, and completes his work this year in the Southwestern

Baptist Theological Seminary, Fort Worth, Texas, has been called to the care of the church at Humboldt, Tenn., and will take charge January 1. He is a native of Tennessee having been born in Covington, and is a graduate of Union University, Jackson. We heartily welcome his return to the state.

Dr. W. T. Lowrey of Blue Mountain, Miss., preached with great acceptability on Sunday, Nov. 30 for the church at Humboldt, Tenn. On the same trip he visited his son-in-law, Rev. J. H. Buchanan and family at Paris, Tenn.

LETTER FROM DR. WILSON

It has been two weeks since I left Nashville to take up residence in High Point, N. C., and to become pastor of the First Baptist church. I was just out of the hospital and not able to do any work, but I managed to get off the annual report of the Board to the State Convention before leaving. My physician insisted that I must get away from all business responsibilities and the good people here urged me to come on and let them care for me until I was strong enough to take up the work of the pastorate, so I came away, but with the hope of being able to return to the meeting of the State Convention this week. I had counted much on this trip, but the work I had done in Nashville had weakened me and I had caught a severe cold while stopping at the Tulane Hotel, so when the time came to start to the Convention, my physician said it would not do for me to go. My disappointment was indeed great, but fearing to ignore the orders of my physician, I wired the chairman of the Board, Dr. Ryland Knight, that I could not come and gave him my message of love to the Board and the Convention.

I have seen in the Baptist and Reflector this week copies of the Executive Board report and the supplemental reports and have noted with deep interest the item in the Executive report, regarding my retirement, which was added after my departure. I take it for granted that the report will be adopted as written and so wish to express my deepest appreciation for all the kind things said about me and my work in that paragraph.

I am anxious to see the next issue of the Baptist and Reflector that I may have the joy of reading the report of the Convention from the gifted pen of my dear friend, Fleetwood Ball. No one in all the South will read that report with more joy than your humble servant and former co-laborer.

I wish I could express in words my appreciation of the kindnesses I received from Tennessee Baptists during my recent confinement in the Baptist Memorial Hospital in Memphis.

If it were possible I would write and acknowledge receipt of the telegrams, letters and flowers that came to me, but I must be content to make that acknowledgement in this letter. My strength will not allow any such effort. I am improving from the operation, but it will be some time yet before I am able to undertake real work.

Through the kind assistance of the good people of the church, Mrs. Wilson had been able to get the pastorium ready for occupancy and we are keeping house again, but I have only been out to church twice speaking a few minutes at each service. Sunday school attendance last Sunday was 501 which broke all former records, except one on two special days. Congregations were larger than could be accommodated. Additions for the two Sundays, 14. There are 4 other Baptist churches here and the total membership of the five churches is more than 2000, the first church having 799. The city is growing rapidly and there are perhaps over 500 nonaffiliated Bap-

lists that ought to be reached at once. We have a wonderful opportunity for a great work and I can hardly wait to go at it with a will to do the greatest construction work of my life as a pastor. It was hard to leave Tennessee, where I had labored all told, nearly fifteen years, and the secretaryship, to which I had almost given my life, but I am really happy to return to the pastorate. Many letters of welcome have come from North Carolina pastors and I am sure I will enjoy the fellowship of the brotherhood throughout the state.

My love and best wishes for all my dear, good friends, in dear old Tennessee.

High Point, N. C., Nov. 28, 1924.

BAPTIST HISTORY

Southern Baptists have been very negligent in the past in the matter of preserving their historical sources and data. Two northern societies have scoured the South for historical materials and have rescued much of it from destruction. Yet there is much more to be found and rescued for future investigation and study.

Opinions of Some Leaders

"I hope some measures can be devised for the proper preservation of historical material."—Dr. I. J. Van Ness.

"The primary consideration is to get it collected, classified, and indexed. Let us give ourselves to this task."—Dr. W. J. McGlothlin.

"I am in thorough sympathy with the movement for historical preservation."—Dr. E. Y. Mullins.

"I had thought that we might organize a society covering China and Japan, for the purpose."—Jesse M. Rogers, Shanghai.

"I appreciate the necessity of the work."—A. J. Holt, Florida.

"Many old attics hold valuable matter, if we could only get it."—Dr. W. D. Nowlin.

The Depository of the Southern Baptist Historical Society is with the Baptist Bible Institute, New Orleans, La. Dr. J. T. Christian, our celebrated Baptist historian, is custodian of the material. Please forward valuable docu-

ments to him.—Walter M. Lee, Cochran, Ga., Corresponding Secretary, Southern Baptist Historical Society.

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A box of 60 tablets for 60 cents—and if any thin man or woman don't gain at least 5 pounds in 30 days—money back. Ask any good druggist anywhere. "Get McCoy's, the original and genuine Cod Liver Oil Tablet."

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WRITE FOR CATALOGUE

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Nashville, Tennessee

THE KNOXVILLE GENERAL HOSPITAL SCHOOL FOR NURSES

KNOXVILLE, TENNESSEE

The school having been recently reorganized now offers a three-years' course in all branches of Medicine and Surgery, including obstetrics and children's diseases. The curriculum will conform to that outlined by the National League of Nursing Education. Four months' probationary period; allowance of \$12.00 and \$14.00 after being accepted as students, for books and incidentals. Room, board, laundry and uniforms provided. School limited to 75 students. Entrance requirements for the present, two years high school work or its equivalent; later applicants having full high school education only will be considered. 8 hours duty for day nurses. Experienced teachers on staff; hostess on duty at the Nurses' home 7 to 11:30 P. M. Tennis court and other recreations will be provided. Winter class now being formed.

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Girls' Dormitory, Cosby Academy.

METHUSELAH ONLY 80 YEARS OLD, SAYS PROFESSOR.

By W. D. Nowlin

In the Morning Tampa Tribune of some days ago I saw a statement credited to Professor Crawford, of the University of Cal. in which he said Methuselah was not the oldest man who ever lived, in fact not as old as some now living. The learned Professor said the term year, back in that era was only a cycle, perhaps a lunar cycle, which is about equivalent to our month. He then says, "This would make Methuselah about 80 years old."

Modernists are so obsessed with the idea of overthrowing the Bible record that they are blind to the logic of their claims.

Suppose we try out the Professor's theory and see how it works. When Jacob was brought before Pharaoh in Egypt, Pharaoh said, "How old art thou?" Jacob replied, "an hundred and thirty years." This, of course, means he was one hundred and thirty months old, or ten years and ten months old. Quite a young father to have a son (Joseph) who was then practically the ruler of Egypt.

Again, we are told that Jesus was twelve years old when He went up to the temple and discoursed with the Doctors of the law. This means that He was twelve months old, or

just one year. Quite a youthful instructor was He. And yet these Modernists can't accept miracles. We are told also that Jesus was about thirty years old when He entered on His public ministry, which means thirty months, or two and one half years. According to this reasoning Jesus was less than three years old when crucified.

Our learned Professor, however, might reply that these things did not belong to "that era" when a year was only a month. All right, we will just fix him while we are at it. I wonder if Methuselah's father lived in "that era" when a year was equivalent to one month of our time. In Gen. 5: 21, we read, "And Enoch lived sixty and five year and begat Methuselah" Surely Enoch lived in "that era" in which Methuselah, his son lived.

This would make Enoch sixty-five months old, or twelve year and five months old when he became the father of Methuselah. Alas! for worldly wisdom.

I should think a Professor of this type would become a laughing-stock for his pupils, especially those of good common sense who could see the logic of his fallacy.

It is the belief of this writer that these Modernists would be perfectly willing to accept the statement that Jonah swallowed a whale, if by so doing, they could overthrow the Bible record that the whale swallowed Jonah.



Boys' Dormitory, Cosby Academy.

Obviously the effort of the Modernist, the Infidel, the Atheist, is to overthrow the Bible as the inerrant Word of God and final rule of authority, and thus get rid of the doctrine of the Deity of Jesus Christ. But Jesus the Christ, the Son of the living God, remains the dynamic of the Christian religion, and the foundation of which He built His church. Modernists, skeptics and infidels, have adorned Jesus of Nazareth with flowers of rhetoric but have stripped Him of His Deity. We are made to exclaim with Mary, "They have taken away my Lord and I know not where they have laid Him." Rousseau and Renan my eulogize the man and deny His Deity, Hegel and Fichte may admire His purity and deny His power, Hume may philosophize and Ingersoll orate, yea, "the heathen may rage," but lost men conscious of their guilt and sin, still find salvation and peace by believing in "Jesus the Christ the Son of the living God."

An Important Question

An old lady was having an electric cooker demonstrated to her very thoroughly. One wondered, in fact, that so many things could be said about an electric cooker.

At the end of it she turned to the clerk and asked; "Now tell me, young man, where do you turn the gas on?"

A Court Report

The name of the prisoner was Gunn.

"And what is the charge?" inquired the judge.

"That Gunn was loaded with drink, your worship," answered the policeman.

"I wish to be let off sir," pleaded the wretched man.

"Gunn, you are discharged," the judge told him.

And the report was in the newspapers the next day.

The Comforts of Home

An indignant, but tactful grocer posted the following sign on his counter: "The lady who has been helping herself to crackers from the open box, will find toothpicks at the counter."

"I'm very sorry to hear your wife is so ill, Benjamin. Not dangerous, I hope."

"Thank'ee, Miss, but she be too weak now to be dangerous."



Why She Was Unpopular

Dot: "Why is Myrtle so unpopular?"

Tot: "Won first prize in a beauty contest."



Main Building, Cosby Academy.



Senior Class, Cosby Academy.