

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 91

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 8

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, December 4, 1924

Price \$2.00 per Year

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

## AN HOUR WITH BAPTIST HYMNS AND HYMN WRITERS.

By E. C. Dargan.

As it is Thanksgiving Day, let us begin with "My Country, 'Tis of Thee." This hymn was composed by Samuel Francis Smith while he was a theological student at Andover Seminary in 1832. He was preparing for the ministry and afterwards became a very notable Baptist pastor, missionary secretary and leader. This great hymn was composed while he was still a very young man. Dr. Lowell Mason, the famous musician and chorister, was a friend of young Smith and brought to him one day some German music books that had been given to him. He could not read the German, and so asked Smith to look out for anything in the books that was worth while, and if he found a good tune to write some words to it. Looking over the books young Smith found the air and was struck with its beauty and swing. He set to work, therefore, and in a little while produced the words as we now have them and sing them. The hymn was first sung in the Park Street Church, Boston, at a children's Fourth of July festival in 1832. It is a remarkable fact that the music is the national air of Great Britain, carrying the words "God Save the King." The authorship of the music is in dispute, and we need not go into that. But the music went over to the continent, was used in Denmark, in Saxony, and even in Prussia, as the national melody. And in this round-about-way it came to Mason and Smith in Boston, and so the words and tune together have become our national anthem. At the time Smith did not know that the air was of English origin. It is a noticeable thing that the two great English speaking peoples sing the same tune as their national anthem. All honor to the name and memory of Samuel Francis Smith, a beloved preacher and pastor! At one time he was pastor of the church in Newton Center, Massachusetts, where Dr. E. Y. Mullins was pastor when he was called to the presidency of the Seminary.

Now let us go to England and take up one of the greatest and best of all hymns, "How Firm a Foundation." We know that this precious old hymn was Baptist in origin, but we do not know the author. The hymn with all seven of its noble verses first appeared in 1787 in a hymn book issued by Dr. John Rippon, who was pastor of the famous Baptist church in London in whose service he had

been preceded by Keach and Gill, and was followed by Angus and Spurgeon. One of the historic hymn books was this issue by Dr. Rippon, supplementing Watts' Psalmody, and known for many years as "Watts and Rippon." The hymn is found under the head of "Scripture Promises, CXXVIII, Elevens, K—Exceeding Great and Precious Promises, 2 Peter iii 4." This tells us all we know about the author. Dr. Rippon did not publish his name in full, but only K with a dash and a dot. It so happens that there were three men more or less known and associated with Dr. Rippon whose surname began with K, and the authorship lies among the three. It used to be thought that the hymn was written by Kirkham, a musical composer of that time, but this theory has been disproved. Others hold that it was written by George Keith, who was a book seller in London and a son-in-law of Dr. Gill, former pastor of Rippon's Church. This is possible, and there is a tradition which somewhat supports it. The remaining theory is that it was written by R. Keene, who at one time led the singing in Dr. Rippon's congregation. This theory is held by a number of hymnologists, but the authorship remains in doubt. But that it came from Dr. Rippon's church and was first published in 1787 is beyond dispute. The hymn is full of scripture suggestion and illusion, and the last line is especially notable. To it is a footnote in the first addition stating that this was "agreeable to Dr. Doddridge's translation of Hebrews 13: 5." This is the promise: "I will never leave thee nor forsake thee." In the Greek there are five negatives, and this is reproduced in the line itself, "I will never, no never, no never forsake." It is needless to say that the hymn has become a worldwide favorite, but it seems to be more popular in America than in England. The old melody to which we Southern people like best to sing it is of uncertain origin, but is very dear to us. More musical, and therefore preferred by musical people, is the air which we know as the Portuguese Hymn, though that title is based on a mistake, and the music of that also is of unknown origin. It is sung on Christmas Eve, midnight, to the Latin hymn, *Adeste Fideles*. It is interesting to Tennesseans to know that the hymn was a great favorite with Andrew Jackson, who spoke of it once, and maybe oftener with great feeling. It was also a favorite of Robert E. Lee, and was sung at his funeral.

Another English Baptist hymn is "Come Thou Fount of Every Blessing." This is said to have been first published in 1758 in a book not now known. It appeared in several later collections and became well known and widely used in England and later in America and throughout the world. It was written by the famous Baptist preacher and scholar Robert

Robinson, who for a time served as pastor of the Baptist church in Cambridge, England, where later Robert Hall was the distinguished pastor. Robinson was somewhat erratic, both in thinking and in character, but he was evidently a man of deep feeling. There is a story, possibly true, that he was once acting in a rather unbecoming manner in a stage coach when a lady began to talk about this hymn, quoting some of it, and asking him if he knew anything of it. He tried to evade the question, but somehow she persisted until finally he burst into tears and said that he was the unhappy author of that hymn, and he would give worlds to feel as he had done when it was composed. It is pleasant to believe that he came back from his errors and died in full assurance of faith. The words, "Prone to wander, Lord, I feel it," have a special meaning when we think of the author's experience.

Another old favorite of Baptist origin is "Blest Be the Tie that Binds." This was composed by the Reverend John Fawcett in 1772. The story of its origin is very familiar and doubtless true. Fawcett was pastor of a little Baptist church and barely earning a support, but he and his people were tenderly attached to each other. He received a call to a larger and more important church in the city of London and accepted it; but after his trunks were packed and all was ready for his departure his people gathered about him and begged him not to go. So he said to his wife, "Let's unpack and stay," and they did, to everybody's satisfaction. It was in connection with that experience that he wrote this tender and much loved hymn of Christian fellowship. Fawcett wrote other hymns, but none so good as this. It is perhaps the best known and best loved of all parting hymns.

Still another English Baptist hymn is "My Hope is Built on Nothing Less than Jesus' Blood and Righteousness." This was written by a Baptist preacher who had begun life as a cabinet maker, but after conversion heard his call to preach and became pastor of the Baptist church at Horsham, England, which he served for twenty years. His name was Edward Mote. He was the faithful but undistinguished pastor of a little church. He would never have been heard of but for this hymn. The melody was composed by William B. Bradbury and is quite suitable and good except for several high notes.

We come back now to our own country and take note of one of our most beautiful hymns. It is one of the very best paraphrases of the Twenty-third Psalm, "He Leadeth Me, O Blessed Thought." This hymn was written by Professor J. H. Gilmore, who for many years taught rhetoric and English in Rochester University. He was born in Boston, educated at Brown University and Newton Theological Institution, became a Baptist preacher, pastor, writer and teacher. He was a



very able and excellent man. At somebody's request he gave an account of the origin of this hymn, which is given in most of the books. He was on a visit to Philadelphia and conducted the midweek prayer-meeting for the First Baptist Church there. He was stopping in the home of the deacons. When they returned from the prayer meeting they were still talking of the Twenty-third Psalm, about which Mr. Gilmore had been speaking. He excused himself from the company for a short time and wrote these verses with pencil and then gave them to his wife. Naturally she was pleased with the hymn and without his knowledge she sent the verses to *The Watchman* and they were published. The verses fell under the eye of William B. Bradbury who composed the music. This was along in the sixties during the Civil War. Dr. Gilmore tells how he did not know that the hymn had been published, but when he went to be pastor of the Second Baptist church in Rochester he picked up a hymn book and found the hymn and tune for the first time. What a blessing that prayer meeting in the old First church of Philadelphia has brought to the world!

The last hymn we shall mention is "Shall We Gather at the River." The story of its origin is also full of interest. It was written by Dr. Robert Lowry, who also composed the music. The two grew together in his mind. He was both a poet and a musician. He was an eminent and useful Baptist pastor, having served at Chester, Pennsylvania, in Brooklyn, and last at Plainfield, New Jersey. It was while he was pastor of the Hanson Place Baptist church in Brooklyn during the Civil War that as he sat at his piano or reed organ one day the melody and the words somehow came to him together. He did not himself think much of the melody, describing it as "brass band music." But if not of the highest order, musically speaking, the tune has a swing to it that has carried the words around the world. I had the pleasure of seeing Dr. Robert Lowry once. The famous Bible Convention in connection with the Northern Baptist Societies met in May, 1883, at Saratoga, New York. On the train returning from that meeting with Dr. J. W. M. Williams, of Baltimore, he kindly pointed out to me an elderly gentleman with long and somewhat curling locks and told me that was Dr. Robert Lowry, the author of "Shall We Gather at the River." I wish now that I had ventured to seek his acquaintance and shake his hand. Yet it is pleasant to remember that once at least I looked upon the refined and expressive face of one whose best known hymn has led thousands upon thousands to think of the beautiful river that flows by the throne of God.

### THE COST MARKS OF SPIRITUAL VICTORY.

By W. C. Golden.

Gen. 32: 24-31

The old, old question is ever to the fore: "Is life worth living?" That depends upon the *liver*. And there is no play on words in the answer. The worth of life depends upon the way it is lived.

Life may be *victory* or *defeat* just as we live it. All who would live a victorious life must pay the price, however. Every victory

has its cost mark. The victor must pay for his badge. The badge may be a scar, a limp, an empty sleeve or a broken heart.

Jacob's victory was spiritual, and he wore the badge to the end of life. Sometimes the "cost-marks" of spiritual victory are written in the heart, where human eyes cannot see them. Sadder still, they are often written in blood.

Fifty years ago our fathers met in the goodly city of Murfreesboro, to pray and plan for the better ongoing of the Kingdom. The most of them have gone to Glory. They were few in number, and their first annual report showed \$464.73 total gifts. But their work made possible our Jubilee.

Our scripture lesson illustrates what I am trying to say. It is matchless in its word paintings of the victorious struggle of Jacob at the Jabbok. We should take the lesson to heart in this Jubilee time, if we would wear the badge of victory in the coming days. Jacob wore the *cost mark of a divine touch*. After that long, long night of struggle he limped out of the darkness into the sunlight of a new day in his life. It was a memorable time for him. It was a time of victory over sin and self and selfishness. But he wore the cost mark of the hand touch of the Lord. His limp was the badge of his victory.

A mortally wounded young soldier of the Civil War kept calling for his mother. When she came to him they feared to allow her to speak lest it should hasten the end. She begged to lay her hand on his brow. When she did so, he aroused and exclaimed "Mother!" Then he said, "That was mother's hand that touched me." And why should he not know her touch? Her lap had been his pillow when tired, her word his comfort when sad and her kiss his medicine in pain. But even a mother's love is not equal to the touch that opened blinded eyes, and unstopped deaf ears, and cooled the fevered body and put it to serving. There is nothing comparable to the divine hand touch.

Jacob also wore the *cost mark of a changed life*. His *new name* indicated his *new nature*. Jesus said to Nicodemus: "Ye must be born again." Paul expressed it by saying: "Old things have passed away, and behold all things have become new." Nothing means so much as a *changed life*. All our drives and organizations and money gettings are as nothing if we do not make *changed lives* the supreme thing.

My first impressions of a *changed life* came while a lad in our "Old Kentucky Home." It was that of a desperate man of our community known as "old Peter Menser." Every one feared him. He came to the first service of a brush arbor meeting, coatless and shoeless and unshaven. He sat at the root of a tree near the arbor. As the sermon proceeded, I saw that he was weeping. At its close he rushed to the preacher, weeping, praying and confessing his sinful life. He continued this for two days until converted, and then shouted the remainder of the meeting. He learned to read the Bible, lived and talked his religion till the end of life. Oh, what a *changed life* was his, and how it is needed now!

Again, Jacob wore the *cost mark of a new experience*. If our religion is not experimental, it is nothing. Jacob said: "I have seen God face to face, and my life is preserved." He had a new experience and he did not call

it a "second blessing." No Bible character spoke of a second blessing. It is a poor life that can only talk of a second blessing. The first day of the new life ought to get beyond that, for the Lord gives new experiences all along the way.

Some of us remember Luther Benson of Indiana. He went down to the gates of death through the demon of drink, but he became God's champion of temperance after his *new experience of a changed life*. Multitudes flocked to hear him. His last work was one hundred addresses in the West, closing out at Dallas, Texas. That night his old enemy came back upon him. He asked Dr. Cranfill to go with him to his hotel room, lock the door and stay with him through the struggle. All night long poor Luther Benson wept and prayed and walked until victory came. In the morning he went away to his Indiana home saying that the Lord had given him a final victory. In a few days he lay down to rest and his freed spirit went home to Heaven.

Once more, Jacob wore the *cost mark of a glorious victory*. His *new name* signified not only his *new nature*, but his *new position*. "Thy name shall no more be called Jacob, but Israel: for as a prince, hast thou power with God, and with men, and hast prevailed." *Israel* means "soldier or champion of the Lord." He was to be God's soldier. We are lacking in the soldier spirit in our day. We need more of the heroic in the Christian life. Our missionaries have it and so should we.

A state mission secretary visited the field of one of his missionaries. The two went the first forty miles round of churches and school houses and ended at the humble home of the missionary. The good wife and children greeted them in their faded and well worn garments. When meal time came, the secretary and missionary sat down alone. The shortness of the meal as well as the table furnishing told why. The secretary was choked with emotion. On leaving, he said: "Brother, is this the best you can do for your family?" The missionary answered that it was, with his present salary, which was but little outside what the Board was paying. No wonder that secretary went away with a sad heart and an empty purse.

But the soldiers of the Cross are struggling on. They are climbing onward and upward. A picture is shown in an old song, called "Palms of Victory."

"I saw a wayworn trav'ler,  
In tattered garments clad,  
And struggling up the mountain,  
It seemed that he was sad;  
His back was heavy laden,  
His strength was almost gone,  
Yet he shouted as he journeyed,  
'Deliverance will come.'"

The song goes on as the old soldier climbs nearer the end of the way. Finally triumph comes in these closing words:

"I heard the song of triumph,  
They sing upon that shore,  
Saying, Jesus hath redeemed us,  
To suffer nevermore,  
Then casting his eyes backward,  
On the race that he had run,  
He shouted, loud, 'Hossanna!  
Deliverance has come.'"

If we would sing that song, we must be "Soldiers of God." Champions of the Lord. Are we ready to pay the price?



## News and Views

We gratefully acknowledge receipt of "American Baptist Year Book" issued by the American Baptist Publication Society, Philadelphia, Pa., 75 cents. It should have a wide circulation because of the general information concerning all Baptists in America which it affords.

\* \* \*

We have received "The Lesson Handbook" by Henry H. Meyer, Methodist Book Concern, 35 cents, postage extra, being a concise commentary on the International Sunday School Lessons for 1925. It is good but we think does not measure up to the merits of "Points for Emphasis" issued by our own Sunday School Board.

\* \* \*

Blanc Hall, the new dormitory for young men at Carson and Newman, is nearing completion and will be ready for occupancy by opening of second semester, January 24. President Sams is calling upon the missionary societies of the state to furnish the rooms. It will require \$70 per room. The name of the individual, or society, furnishing a room will be placed on the door. Those interested in helping in this matter should write to President O. E. Sams.

\* \* \*

Rev. J. K. Haynes has tendered his resignation as pastor of the First Baptist Church at Kingsport, Tenn., and has accepted the hearty and unanimous call to the South Knoxville Baptist Church. Dr. M. E. Miller only recently resigned as pastor of the South Knoxville Church after having served this people for ten years, during which time hundreds were added to the church and the church was freed from all indebtedness. The church has an enrollment of more than 700 and expects to begin right soon the erection of a new church house. Dr. Haynes has held some very important pastorates in Tennessee and his going to Knoxville will prove a valuable addition to the denomination in that great Baptist city.

The Baptist Church at Ashland City has extended a call to Rev. W. B. Miller, of Nashville, to become its pastor, preaching every first and third Sunday. He has accepted and takes charge at once.

\* \* \*

Pastor Corum reports a fine meeting at Sevierville, Tenn., in which pastor B. A. Bowers, of Broadway Church, Knoxville, preached for two weeks after which the pastor himself continued preaching for nine days, during which time there were 50 conversions with 46 additions to the church.

George Martin Savage



Messenger Present at the Organization of the Tennessee Baptist Convention, Murfreesboro, 1874.



Elected President of the Jubilee Convention of Tennessee Baptists, Murfreesboro, 1924.

### STEWARDSHIP NEWS.

By T. W. Gayer.

We are in the midst of the time for the Every-Member Canvass for the 1925 Program. For various reasons many churches were not ready but will make the canvass later. The fact that last Sunday was the fifth Sunday led some churches to postpone this until December 7.

The B.Y.P.U. quarterly convention of Duck River Association was postponed for one

week on account of the Every-Member Canvass in the churches last Sunday. This is the kind of loyalty and cooperation on the part of our young people that counts. When the churches put on a program the young people are needed then more than at any other time. Too often the organizations of the church put on independent programs and plans which handicap rather than help the church.

It is unfair to the causes not to include the whole program when the canvass is made. If a church makes a canvass for the local expenses before it canvasses for the denominational program the local church will receive nearly all the money the people will give for a year. On the other hand, if a canvass is made for the denominational causes first the local church will suffer for a year. It is fair to take them both at the same time.

Some churches are not fair to the causes away from home when they make their budgets. It is fine to see how the First Baptist Church of Knoxville did it. They made a local budget of \$35,000 and a denominational budget of \$70,000. They did this in the face of a debt of \$20,000 on their local property. We understand that not one cent was designated. This is loyalty to the denominational program. Some churches are withholding most of their money on account of a church debt. Remember that practically all our boards and institutions are in debt, too.

The writer believes in giving all his money through his church, but if he belonged to a church which keeps all or nearly all its money at home he would feel justified in sending his money directly to the causes in need. A few churches pay all local expenses and then send the fragments to missions. Every dollar of Baptist money should be so divided that every institution which Baptists foster shall receive a part of that dollar.

Requests for stewardship conferences and enlistment services came to us from scores of pastors in needy places while at the Convention. It grieves us to say no to such men, but what else is there to say? We need at least a dozen enlistment men.

We want to make public mention of the unselfish and sacrificial service of our stewardship directors of the associations. Let me quote from a letter from Mr. N. C. Higdon, Reliance, Polk County Association: "Find enclosed my check for \$7.20, which place to the credit of Fairview Church on the 75 Million Campaign. This is a little mountain church which had not subscribed anything to this cause, it had never been asked to do anything before. I visited this little church last Sunday and took a freewill offering and this is the amount I got. I expect to give most of my time until the first of the year to this work and the 1925 Program. I received the pledge cards for the Polk County Association and will see that they are distributed to the churches. . . . Pray for my success in this Stewardship work."

I might quote from many other letters from laymen and preachers who are doing this kind of work without any compensation from any source except the Lord.

## Baptist and Reflector

(Continuing the Baptist Builder.)  
Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

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Entered at Postoffice, Nashville, Tenn., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1921.

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Budget Price—\$2.00 payable quarterly in advance.

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# FIFTY YEARS OF MISSIONARY ACHIEVEMENT.

Address at Jubilee Convention.  
By W. O. Carver, Professor of Comparative Religion and Missions, Southern Baptist Theological Seminary, Louisville, Ky.

You will permit me to express my appreciation of the privilege of sharing in the jubilee celebration of the Tennessee Baptist Convention. Aside from the more important fact that I am a Tennessean, with a permanent sense of identity with this people, it is incidentally of interest to me that this convention was brought into being on a tenth of April, just when in an adjoining county I was celebrating one of my early birthday anniversaries. The convention and I were probably equally unconscious of each other, but I have for most of its history had special interest in the experiences and achievements of the Tennessee Baptist Convention.

That was a significant day for our people when the small group of earnest, prophetic men assembled in this historic, beautiful and hospitable city to begin the union of the Baptists of this state in a single cooperative denomination, and to weld into the larger fellowship of Baptists for the work of the kingdom of God as committed to them.

These have been fifty eventful years. In many respects, material, social and spiritual the world has seen greater changes, and I venture to believe made greater advances, than in five hundred years preceding. And in stating this number I am including all that remarkable movement of deep revolution of which the Protestant Reformation was a part, and am going back of even the discovery of America.

Already in 1874 great movements were stirring. The Tennessee Convention was launched on the rising tide of an already swift-flowing stream of change and progress, in the direction and meaning of which these Baptists were to have some significant and growing influence. Yet were there many troublous elements in the waters of that tide of progress. 1873 is preeminently the year of economic depression and financial panic in American history. It was a bold gesture of faith in the purposes of the God who is present in the affairs of men, spite of evil circumstance and untoward factors, made by these men of God when they came together to patch into one large tent of hopeful habitation and effort the three small canvasses that combine small groups of Tennessee Baptists in wholly inadequate conventions, and when they proceeded to lengthen the cords and strengthen the stakes. Surely they were heeding a deep call of Jehovah in the soul of the denomination, as they proceeded to prophesy first to the Spirit of God and then to the valley of dry bones. They expected great things of God and at least attempted to prepare for them. All the more must we see the courage of their course when we recall that in the year just past besides financial panic, many parts of the territory had been scourged with yellow fever, small pox, and drouth. They could feel the thrill of world events and a world challenge, more

or less consciously, as they went forward unto larger undertakings.

In 1871 James Gordon Bennett had sent Henry M. Stanley in search of David Livingstone, long lost to the world in the darkness of unknown interior Africa; and it was in 1873 that the man who had dedicated himself to opening up this dark continent to the light of God's redemption, poured out his last breath in solitary prayer as he knelt beside his cot there in the very heart of that degradation. In the year that Livingstone died, by the treaty of Tien-Tsien, China reluctantly yielded to the demands of the western powers, and turned from the spasm of slaughter of foreigners to an agreement that all her broad land, where dwelt one-fourth of the human race, should be open to the residence and the gospel of the missionaries of the cross of Jesus. It would be another generation before another failure of forceful resistance should mark the eager turning of this wonderful people to become seekers after all that Christianity may mean to them.

Just twenty years before the sitting of this initial convention in Murfreesboro Commodore Perry with patient persistence pried open the door of Japan for intercourse with the outside world; and even as they sat in this meeting they removed from all the public places of the Empire of the Rising Sun those prohibiting proclamations that threatened death to any follower of the Christian's God, the Christian God, or the great God Himself who should set foot on the sacred soil of their homeland isles. It was in 1873 that it became possible to organize Christian churches in Japan, and two had begun, each with eleven men, mostly young men, some of them living to within a year of this moment.

It was in the year of the organization of this convention that a young Japanese, who had been educated in Boston and had just completed his services as interpreter of the first Japanese commission ever to study in our land the principles of progress, was laying before the American Board of Commissioners for Foreign Missions his plea and his plan for a Christian school in his native land. The next year Joseph Hardy Neesima opened in Kyoto the Doshisha, pioneer and promoter of a new era of education which has revolutionized that nation in these fifty years.

Europe was just emerging from the throes of that tragic transition of 1870 out of which came the modern Europe of United Italy; of the federated German States dominated by Prussia, moulded by Bismark, and cursed by the Hohenzollern ambition, which was to engulf the world; of Great Britain entering a new stage of Imperial development the larger meaning of which only the last few years are manifesting as it moves on the most extensive era of independence and world experiment in democracy ever imagined. Then, too, for the first time Africa became the prey of all the European powers, Africa over which they first scrambled and then, in the Berlin Conference of 1884-5, agreed to despoil without interfering with each other. Russia came to

the council tables of the mighty and sat down in territories of the humbled and reduced, but still potentially baneful Turkey.

I must not further belabor you with defining political and economic currents in the stream of progress of that day. These may suffice to show that the Tennessee Convention came into being just at the time when that marvelous expansion of the Western World, with its political, economic and religious ideals and ambitions so remarkably chronicled and analyzed in Professor Moore's book *West and East*, was setting strongly in motion influences that are speedily altering the whole face and form of human life.

We must pass to the consideration of some of the features of the distinctively missionary progress within our Jubilee era. First, we may attend to the position of missions in the thought, the life and the programs of the churches. We must think of our Southern Baptist participation in the great Christian movement, and not in its isolated advance, which is impressive even so considered.

Least significant are those facts which might be tabulated in a series of comparative figures although these would be impressive in their story if it were at all possible to give them in full survey. The number of evangelical Christians has at least doubled, and far more than doubled their actual and relative influence in the world, notwithstanding the doleful talk so prevalent today of the sad condition of "the church." Missionaries in pagan and papal lands have multiplied from approximately five thousand to near thirty thousand, and the native Christian forces professionally engaged in the great enterprise have become a mighty army which no man can number. From fewer than three-quarters of a million fifty years ago the membership in the "native" churches has come to be more than four million, without reckoning a million and a half in Russia, whose presence and multiplication are due far more to what we may call a direct work of the Holy Spirit through the use of the Scriptures than to any properly so-called missionary work.

From financial investments reaching at the utmost two millions of dollars fifty years ago the annual investment in this enterprise now reaches forty millions, and we are just beginning to have the "business of missions" taken seriously by considerable numbers of the men and women who carry on the world's business in every line. Without being able to adduce any actual statistics it is a safe suggestion that there are publishing in a single year now more missionary books than were in existence fifty years ago, and while many of them are superficial, there are those which enter into the profoundest thought on the things that make for the redemption of mankind. The whole program and apparatus of "Missionary Education" and the very term itself have come into being in this period. It was exactly in the middle of our fifty years that the first chair of missions in America was inaugurated, even for ministers in this training.

At its beginning it was optional with individual Christians and with churches



whether they took any thought of, or gave any support to, this cause. At best it was the concern of the few and its support was a mark of special generosity of spirit, of excess of enthusiasm, or of fanatical folly, according to the observer. Today missions are an essential of the life, work and existence of any vital body of followers of Jesus.

How possible it was fifty years ago for small place to be given to the thought of world evangelization, or to the Christianizing of the home lands of the faith may be strikingly illustrated by the facts that in the minutes of the organization meeting of this convention the word missions does not once occur, and that from title page to back cover there is not a syllable to indicate that in the consciousness of the noble founders the idea had existence. The Constitution tells us that it was to be the purpose of the convention to "promote the educational interests of the Baptists of Tennessee, as a special object, but it may patronize other objects of benevolence, and may appoint commissions to whose special charge such objects shall be committed," etc. Note those words, "but," "may," "patronize." They truly reflect the current attitude of the vast majority of Christians of that day to any such undertakings as "foreign missions." The very name "foreign" not only described geographical relation but, and even more for the majority, indicated lack of spiritual affinity and interest.

It is only fair both to the founders and to the subject to note how the convention moved forward the next year in this matter. The secretary tells us in his minutes that the sermon "was preached by Elder C. R. Hendrickson, D.D., of Jackson, from 1 Thes. 1: 8," and then proceeds to inform us as follows: "Theme, 'The individual work of a local church,' which was a missionary work, which was exemplified in the church of the Thessalonians. The discourse was listened to with profoundest attention. May it produce a large harvest." This prayer of the secretary for harvest began to have immediate answer. In the long order of business adopted and followed by the convention items 11, 15, 22, 24 were "Religious destitution in the State," "Appointment of committee on missions of the Southern Baptist Convention," "Afford Missionary Agents an Opportunity of Addressing the Convention," "Appoint Delegates to the Southern Baptist Convention."

The Constitution was so changed as to add to the specified objects for which separate commissions on the Executive Board were to be provided, both Sunday schools and "All interests of Foreign and Domestic Missions within our bounds." Several other actions of the meeting dealt with missionary matters with vigor and progressiveness of sentiment, so that it is possible to say that it was truly a missionary convention.

The Southern Baptist Convention met just four weeks after the organizing of this convention and its minutes for that year afford us a standard of comparison in many matters. There were in all about two hundred and fifty delegates, sixteen from Tennessee. The receipts of the Foreign Board for regu-

lar work amounted for the year to \$32,770.13, from 18 states, ranging from \$16.00 from Illinois to \$5,718.24 from Virginia. Tennessee contributed \$946.65; West Virginia and New York were in the list. For a special fund to procure a chapel in Rome, to which Dr. Geo. B. Taylor had just gone the year before, there had been received \$20,091.55, only about two thousand of this coming from this country, and New York being the largest source. Of this Tennessee gave \$50.00. The expenses of operation were then one-third the receipts and included very large amounts for collections in some of the states.

The same year the receipts of the Domestic and Indian Missions and Sunday School Board, the name of which was changed at this session, were slightly over twenty-one thousand and they were burdened with a debt of \$19,784.72. They had been compelled to retrench drastically, and still were in a most embarrassing situation.

There was a joint publication, the Home and Foreign Journal, the financial liability for which rested with the Foreign Board, but the responsibility for which was distributed between the boards. Much of the time of the convention was consumed in efforts to deal with this publication. It was brought forward four different times, referred and re-referred. Finally a committee of one from each state reported favoring the abolition of this organ of information, unanimously but for Tennessee's representative, the redoubtable Dr. T. T. Eaton, who pressed his minority report and won out, holding the Home Board still responsible for its share of the deficit in publication to date, making the journal henceforth for the Foreign Board only, instructing them to go forward with the publishing of it, but making the concession to the opposition that this instruction would not be compulsory if the Board found it unwise to publish.

Struggling with discouraging debts the convention, nevertheless, took heroic forward-looking action. It instructed the Foreign Board to pay missionaries salaries quarterly in advance, using its credit to make this possible; it undertook a program for foreign work of fifty thousand, in spite of having had to dismiss most of its missionaries in Africa a year before, whom it now resumed in response to a heart-rending plea from them. They had elected to remain in Africa and work without support but now urged their cause, starved and naked as they were, "the deserted missionaries" of Southern Baptists. For the Home Board, too, there was no thought but of recovery and progress. "How easy it would be" they argued, "for 750,000 white Baptists in the South to raise \$75,000.00" for the year. There was much discussion about "*Kind Words*," published by the Sunday School Department of this Board, at a deficit. At length it was ordered continued with Elder Samuel Boykin as Editor "with instructions not to create any additional debt!" It would be most delightful to me and I am sure to you, as well, to occupy this hour with extracts from the minutes and reports of this convention, but this would be to treat nar-

rowly our subject. Suffice it, then, to say that the Foreign Board had at that time missions only in China, Africa and Italy, manned by about 15 missionaries. They had next to no property in any of the missions, and were humiliated with the report from Canton that our missionaries were living in the mission house of the Presbyterians, having gone there in dire necessity, from the miserable hovel in which they had been domiciled, although they had no claim on this hospitality save as objects of charity.

Our missionary church members at that time were less than 300, as compared with more than 111,000 reported at the recent convention.

The Home Board had a fine showing of results, and their Indian work was of special interest, as also the beginnings of Negro work. Today there is no longer a geographical frontier in America, as was pointed out several years ago by Dr. Douglass in "*The New Home Missions*"; but there is a great moral and spiritual frontier challenging wisdom and devotion in effort surpassing even that required in the older Home Mission conditions.

Baptists in the whole world numbered fifty years ago, a million fewer than the present membership of the Southern Baptist Convention. They have multiplied four-fold, and this is the result of the rising tide of missionary vision and effort more than of any thing else. Our own Southern work now reaches seventeen lands.

One of the most marked features of the missionary enterprise is the change in definition of the objective that has come about in this period. There is no single expression of the objective better than that of the title to Bishop Moore's volume of excellent lectures entitled, "*Making the World Christian*." We may say that the time has come when most of us think of our task quite definitely as undertaking to introduce the force of Christianity, through the power of the Holy Spirit, by means of all the institutions and factors of a working religion, into all the lands into which we enter with the gospel. We do not forget that the way of the gospel is through the regeneration of the individual man, but we understand that this "new man in Christ Jesus" is a factor that "one new humanity" which it is the plan of God to create through the cross of the Christ. It is for that "new creation," which rises as the glorious vision so soon as there is "any man in Christ Jesus," that we commit ourselves, our resources and our lives to this greatest of all endeavors on this earth.

This larger and truer interpretation of "the calling wherewith we were called" reacts on our ideas as to methods and means. Fifty years ago Southern Baptists were undertaking nothing but what is commonly known as "evangelistic missions." It has not been easy for our people to accept the full implication of this undertaking and to support the whole program of the gospel, including the full institutional setting up of Christianity as a working force in the mission lands, so that it might be the regenerating force in the whole social, economic and



national life of the people. Haply we may now set down, as a definite achievement of these fifty years, this truer ideal. We now have our educational program, which we will more and more develop in scope and effectiveness; our healing ministry which will more and more work to change the hygienic and sanitary condition of the backward peo-  
surgical skill that have come only where the Lord Jesus has come to plant the tree of ples and bring to all men the medical and life, whose leaves are for the healing of the nations. Southern Baptists have been slower than most others to accept this full responsibility. Missionaries now working in Japan shared in the unanimous recommendation of our workers there that we should undertake no educational work in that land, a recommendation approved by our Board, thus entering upon a course that delayed by a quarter of a century our rightful standing and contribution to the Christianity in that country. Now not one of our staff in Japan would now think of questioning the wisdom of our educational work. The first missionary hospital of Southern Baptist missions was at Hwanghsien, China, in 1902, and that was not a hospital, but only a physician and a Chinese mud hut, but it has proved the beginning of a great work, yearly becoming more worthy.

These fifty years have seen Christianity become the recognized standard of religion throughout the world. Fifty years ago Christians knew that there was none other name under heaven given among men whereby they must be saved. They knew that our Christ was the fairest among ten thousand and altogether lovely. Now the whole world, wherever enlightenment has come, knows that all men must reckon with Jesus of Nazareth. They do not yet all everywhere know his name, but in every land there are some who do. There are yet very many who do not know that he is more than the most wonderful counsellor, the supreme teacher. There are many who have found in him only the prophet greater than Moses or Gotama, or Confucius, or Zoroaster, or Mohammed, or Gregory VII. In all religions there are those who insist on placing their prophe- alongside Jesus of Nazareth and partisans who will not even place him alongside their own. But all reckon with him. He can get his hearing now in any land if his witnesses will be true to him. As men come to know him better more and more they will be brought to know that he is the Christ the Son of the living God, and on this experience he will build his church in all lands, using these human stones vitalized by this living experience wrought in men's hearts by his Father who is in heaven.

We must mention yet one other achievement of missions in the fifty years. It is the standing of the Christian body in the mission lands. Reference has already been made to their numbers, growing geometrically, and of the great host of definite workers in the Gospel in so many countries. But we must take specific account of the fact that a Christian social consciousness has dawned in many lands. Christians are now sufficiently numerous in China and Japan, in India and in many sections of Africa to

constitute a definite factor in the social organism. Not only are they conscious of their own life as a body of Christ in their lands, but they are recognized by all leaders as such an element in the life of the social organism. They influence thought and conduct by their standards and their ideals; they influence legislation by the pressure of their ideals indirectly and directly within legitimate limits.

Christianity has become the standard of measurement for all religions. Reforms have been attempted, with varying success, by leaders within organized religion of men by reason of the pressure of Christian morals and spiritual ideals. Everywhere today there is recognition of the fact that there must be a struggle for influence and ultimately for existence by every organized faith with the faith of Jesus Christ. That was not true when this convention came into being. This may be reckoned as the supreme achievement of missions in these years; not that we have won the world, but that we have seen the world to be won, and that we have made the religious leadership of the world see that their religions cannot live in the face of Jesus Christ as they have been in the past. It remains to show the world that it needs not reform of religions but the redemption that is in Christ Jesus.

## THE BAPTIST STATE CONVENTION AND OTHER BODIES.

By Fleetwood Ball.

For the 232,049 white Baptists in Tennessee, reaching from Carter County among the mountains of the east, to Shelby County in the lowlands of the west, all roads led east last week to Murfreesboro, in the geographical center of the State, for the purpose of attending the fiftieth annual session of the Tennessee Baptist Convention, and its auxiliary bodies, the Woman's Missionary Union and the Ministers' Conference.

Dr. Austin Crouch, pastor of the First Baptist Church, Murfreesboro, was the host of the Convention, having enjoyed that distinction also when the body met in that city twelve years ago, he being in his second tenure of service with the church. His seconds in the task of entertaining the hundreds of delegates were Mr. Chas. H. Bryon, chairman of the entertainment committee, Senator Andrew L. Todd, Deacon R. W. Haie and and President E. L. Atwood of Tennessee College for Women, Murfreesboro. The arriving Baptists were met at the trains by a large group of smiling Murfreesboro citizens who promptly ensconced them in automobiles and whisked them up to the church. Along the streets from the depot to the church were to be seen huge American flags erected at uniform distances, and the windows of every store carried the significant words on huge streamers, "Welcome Baptists."

### Ministers Conference.

In the enforced absence of the president of the Conference, Rev. Wilson Woodcock, of Brownsville, who is ill with influenza, the body was called to order by the Secretary, Rev. Fleetwood Ball, of Lexington, on Tuesday at 10:00 a.m. Rev. P. W. Carney, of

Liberty, conducted intensely spiritual devotions, reading John 14, commenting thereon, and afterward leading in prayer. Dr. Ben Cox, of Memphis, offered a fervent prayer. The initial song was "Am I a Soldier of the Cross?"

At the first call for enrollment over 150 ministers listed their names with the registration committee, which consisted of Revs. E. W. Barnett, of Nashville, Lum H. Hall, of Martin, and C. D. Creasman, of Knoxville.

The election of officers resulted as follows: President, Rev. J. N. Bull, of East Chattanooga; Secretary, Rev. Fleetwood Ball of Lexington, who is in his twenty-eighth year of continuous service in that capacity.

A committee to take under advisement the program of the conference, making needed changes, was appointed consisting of Dr. O. L. Hailey, of Nashville, Revs. W. G. Mahaffey, of Knoxville, and H. A. Todd, of Trenton.

Rev. O. F. Huckaba, of Huntingdon, who has just concluded a series of revival meetings for 13 weeks in country churches, was heard in the discussion of the theme, "The Country Church and Evangelism." He urged forcefully the necessity of city and town pastors devoting more time to evangelism in the rural districts. The general theme of the conference program was "The Country Church." The Baptist people of the Southland was acclaimed by the speaker as primarily a rural folk, and it was proved by concrete demonstrations that its great preachers, who are heard by many continents, and its millionaire laymen, were born and reared back "in the sticks."

"The Country Church and Spiritual Vitality" furnished the topic of a ringing address by Rev. A. F. Mahan, of Etowah, who expressed the conviction that there has been an ebbing of vitality in the churches. He deplored causes such as an untrained ministry, worldliness, the growing use of the automobile for Sunday pleasure trips, and kindred diversions.

An inspiring round table discussion of the topic, "The Baptist Country Church Problem in Tennessee," concluded the work of the morning session. Rev. W. G. Mahaffey, of Knoxville, led this discussion, in which Revs. O. F. Huckaba, of Huntingdon, Lum H. Hall of Martin, P. W. Carney, of Liberty, and J. P. Massengill, of Rhea Springs, participated. "It's no recommendation to a Baptist preacher that he lives in a community for years and the Methodists and Campbellites pat him on the back and brag on him because he doesn't preach doctrine," declared Rev. J. N. Bull, of East Chattanooga, during the discussion. A loud chorus of "Amens" greeted this remark. "They ought to preach Baptist fundamentals, carefully indoctrinating their people," continued the speaker. "Our fathers in the ministry did it and we ought to. Such a course will solve many of the problems of the country church." Dr. O. L. Hailey, of Nashville, and Rev. J. H. Grime, of Lebanon, spoke along the same line.

Rev. E. W. Barnett, of Nashville, offered prayed at adjournment.

### Tuesday Afternoon.

President J. N. Bull, of East Chattanooga, called the Conference to order at 1:30 o'clock.



Sang "In the Cross." Gospel Singer R. W. Hailey, of Nashville, leading.

In conducting the devotional exercises, Dr. B. A. Bowers, of Knoxville, read Roms. 8, and led in prayer.

An illuminating address was that of Rev. A. L. Crawley, of Newport, who spoke on "The Country Church and Education." He eulogized the educational program of the Sunday schools and B. Y. P. U., study courses and other agencies. In the general discussion which followed, Revs. P. W. Carney, of Liberty, and W. C. Golden, of Nashville, spoke briefly. Sang "My Jesus I Love Thee."

Rev. T. G. Davis, of East Chattanooga, discussed in a thoroughly interesting fashion, the topic "The Country Church's B. Y. P. U. and W. M. U." Sang "To the Work."

One of the liveliest incidents the Conference has experienced in years occurred during the discussion of the topic, "Grouping, Housing and Shepherding the Country Church," by Rev. S. P. De Vault, of Nashville. Although living in a city, he is the pastor of five country churches, and in the course of his address, rather sharply criticized the city and town churches and pastors for alleged manipulation of denominational machinery for the control of the boards and other agencies that map out the activities of the churches. He declared that the country churches are 88 per cent of the entire number in the State and the city and town churches only 12 per cent. He expressed the conviction that the boards ought not to pump the country churches for money and men and then give them only slight recognition. His criticisms were delivered in a good-humored fashion. Dr. John W. Inzer, the vigorous pastor of the First Church, Chattanooga, took the floor in answer to the implications and charges of the speaker and gave a defense of the city churches and pastors. He asserted that the pumping had been done in the city churches who put up the greatest portion of the money which was expended by the State Mission Board in furnishing preachers for the country churches. He declared that his church has poured \$20,000 annually for the past five years in the denominational treasury without drawing a cent therefrom. Great tension among the delegates was apparent and several were rising to be heard. The stentorian voice of Dr. J. B. Phillips, of Chattanooga, called for prayer, which he led, and peace prevailed. The delegates breathed freely again and the exercises went forward according to routine.

A layman, Judge W. C. Brown, of Knoxville, urged the preachers to be sure that it was the call of God that they leave the country to go to the city before they took that step. Dr. W. L. Pickard, of Chattanooga, made a pacific speech, pouring the oil of fraternal counsel on the troubled waters. He said he had never written a letter or otherwise politically schemed to secure a pastorate and had left the country to go to the city purely because he believed it was God's will that he should do so. He said scheming politics ought to be kept out of religion.

Dr. T. W. Gayer, of Nashville, led the last discussion of the afternoon, speaking on "New Methods of Christian Work in Country Churches." He pleaded that the churches should not look upon the denominational

boards as a great lake from which to draw something, but as a channel through which to pour a flood of blessings out to mankind. Rev. J. B. Alexander, of Petersburg, declared that modern modes of travel and conveniences have made the entire Southland practically one great city, so that there is no way to differentiate between the city church and the country church problems. Revs. Sam Edwards, of Cookeville, and P. W. Carney, of Liberty, spoke urging that the old plan of associational missionaries was effective in solving the country church problems. Dr. J. B. Phillips, of Chattanooga, expressed the conviction that Home and State Board evangelists should give their time to the rural churches instead of the strong city churches which are able to employ the finest evangelists in the land.

The prayer in closing was offered by Dr. W. S. Keese, of Chattanooga.

#### Tuesday Night.

At 7:15 o'clock, President J. N. Bull, of East Chattanooga, called the Conference to order. Sang "Jesus Lover of My Soul."

Rev. W. C. Skinner, of McKenzie, led the devotions, reading Matt. 9 and offering suggestive comments on the passage. He prayed fervently.

A notable address was that of Rev. T. N. Hale, of Dresden, who spoke on "The Country Church and Its Community Life." Asserting that the greatest institution in any community is the church, he expressed the conviction that each Baptist church ought to be the most influential factor for good in its respective community. He gave a stirring recital of a tour through Russia, speaking glowingly of the spirit and activities of the struggling Baptist churches in that country. Sang "My Faith Looks Up to Thee."

"The Qualifications of a Gospel Minister" was the live topic discussed from two angles. A layman, President J. T. Warren, of Hall-Moody Normal, Martin, was at his best in his address on the subject in a speech bristling with pith, point and sound philosophy. Dr. A. U. Boone, of Memphis, followed, introducing a round table discussion of the theme, which he closed with a brief and forceful address. In the discussion, Revs. C. F. Clark, of Morristown, J. B. Alexander, of Petersburg, T. R. Waggener, of Athens, W. C. Reeves, of Clarksville, Deacon W. D. Powell, of Chattanooga, Revs. O. F. Huckabay, of Huntington, F. F. Brown, of Knoxville, J. T. Oakley, of Hartsville, B. H. Dement, of New Orleans, L. H. Hall, of Martin, W. B. Rutledge, of White Pine, and J. N. Bull, of East Chattanooga, adduced needed ministerial qualifications. Rev. J. H. Grime, of Lebanon, said: "The most essential qualification of a preacher is to have a call from God. Then he ought to tell the truth and pay his debts." The brethren lustily exclaimed "Amen."

Dr. A. J. Holt, of Punta Gorda, Fla., offered the prayer in conclusion of the session.

#### Wednesday Morning.

With commendable promptness, the President, Rev. J. N. Bull, of East Chattanooga, called the conference to order at 8:45 o'clock. Sang, "Showers of Blessing," R. W. Hailey of Nashville leading.

Helpful devotions were led by Rev. D. N. Livingstone of Sweetwater, who read a portion of Matthew 16 and rendered inspiring

comment. Prayer was offered by Rev. J. E. Skinner of Martin.

The committee on program for the next session as authorized to be appointed and was announced to consist of Revs. T. G. Davis of Chattanooga, S. P. White of Shelbyville and R. N. Owen of Milan.

It was requested that the State Convention publish the proceedings of the Conference in its minutes.

One of the closing addresses of the Conference was by Rev. J. A. Clark of Covington on "The Country Church as a Source of Supply." This strong address, full of illuminative statistics, was unanimously requested for publication in the state paper, the BAPTIST AND REFLECTOR. Gospel Singer R. W. Hailey of Nashville thrilled the delegates with a vocal solo entitled "He Leadeth Me."

Dr. G. M. Savage of Jackson discussed the topic, "Some Changes in Country Churches in Fifty Years." For thirty-two years this honored preacher has been pastor of Osborne Creek Church, a country organization near Booneville, Miss. For about the same time he has served also the churches at Wheelers, Miss., and Mercer, Tenn. In the general discussion which followed, by Dr. W. C. Reeves of Clarksville, Revs. T. H. Roark of Spring Creek, L. R. Riley of Trezevant and L. M. Roper of Johnson City spoke briefly.

Dr. Ben Cox of Memphis pronounced the benediction at the adjournment of the Conference.

#### JUBILEE CONVENTION.

The punctual, capable President, Judge W. A. Owen of Covington, vigorously rapped the gavel summoning the delegates to seats and quietude at 10 o'clock. Sang, "All Hail the Power of Jesus' Name." Appropriately Dr. G. M. Savage of Jackson, the only surviving member of the Convention who was present at the organization of the Convention and a charter member, was called upon to offer the initial prayer of this Jubilee Session of the body.

Dr. W. C. Golden, of Nashville, formerly Corresponding Secretary of Missions in Tennessee, made an address, in conducting the devotions, which was remarkable for its point and deeply spiritual tone. He spoke of the incident of Jacob wrestling with the angels as recorded in Genesis 32, drawing strikingly appropriate lessons for the Convention. Sang "We're Marching to Zion."

The president announced the following enrollment committee: Revs. S. W. Kendrick, Nashville; C. H. Parish, Covington; T. R. Waggoner, Athens; Messrs. I. L. Grady, Jackson, and W. C. Smedley, Chattanooga.

The committee on committees was announced to consist of Revs. F. J. Harrell, Dyersburg; W. S. Keese, Chattanooga; S. P. White, Shelbyville; J. H. Oakley, Memphis; and W. C. Reeves, Clarksville.

Designating it as his "swan song," the retiring President, Judge W. A. Owen, of Covington, who has served three years, delivered a brief, beautiful address in appreciation of the hearty co-operation accorded him during his administration. He referred to the vacant chair of one of the vice-presidents, Prof. J. K. Marshall of Murfrees-



boro, who had passed away in death during the year.

#### Election of Officers.

Rev. George Martin Savage, D.D., LL.D., President Emeritus of Union University, Jackson, a country pastor, was put in nomination for president of the semi-centennial session of the Convention by Dr. Ben Cox of Memphis. In his election, the body eclipsed any previous session in its history in an exhibition of unanimity of sentiment and fraternity of feeling. The venerable Dr. Savage demurred as to his election in modest words, but his brother, Dr. G. C. Savage of Nashville jocularly called to him to sit down, to which there was a hearty chorus of "Amens" from the delegates. Dr. C. S. Gardner of Louisville, Ky., a distinguished visitor, and others in his class clamored to be allowed to vote and were accorded the privilege. Every person in the audience stood to support the motion authorizing the secretary to cast the ballot of the Convention in the election of Dr. Savage, it being pointed out that he is the only living charter member of the body. Revs. J. H. Grime of Lebanon, and J. B. Alexander of Petersburg seconded the nomination of Dr. Savage and Rev. R. J. Williams of Brighton made the motion closing the nominations in his favor.

Dr. Ben Cox of Memphis, Revs. J. H. Grime of Lebanon and J. B. Alexander of Petersburg were appointed a committee to escort the newly elected president to the platform, which they did. In well-chosen words, Judge Owen relinquished the gavel to the new elected president, who received it with equal felicity of expression.

On motion of Dr. G. C. Savage of Nashville, the Convention accomplished the election of the following Vice-Presidents: R. E. Jarmon of Lascassas, a layman; Rev. John T. Oakley of Hartsville; Dr. A. T. Barrett of Martin; and Rev. J. M. Walters of White Pine. This was done as a recognition of the fact that these men were present at the organization of the Convention in Murfreesboro fifty years ago.

The other officers chosen were: Recording Secretary, Rev. Fleetwood Ball of Lexington; Statistical Secretary, N. B. Fetzer of Nashville; Treasurer, Dr. O. E. Bryan of Nashville; Auditor, W. L. McFarland of Nashville.

#### Executive Board Reports.

The President of the Executive Board, Dr. Ryland Knight, of Nashville, presented the report of the board, which appeared in full in the BAPTIST AND REFLECTOR of last week.

W. D. Hudgins of Tullahoma, Superintendent of the Sunday School and B.Y.P.U. Department of the board's work, submitted a supplementary report to that of the board. Prayer was led by Dr. Byron H. DeMent of New Orleans. Sang "Am I a Soldier of the Cross?"

Rev. R. J. Williams of Brighton closed the session with an appropriate benediction.

#### Wednesday Afternoon.

Under bright skies and in zipping air, the afternoon session of the Convention was called to order at 1:50 o'clock by President G. M. Savage of Jackson. Sang "Oh How I Love Jesus." Fervent prayer was offered by Dr. E. C. Dargan of Nashville. Sang

"Saviour, More Than Life to Me." Deacon W. D. Powell of Chattanooga led a spiritual prayer for special objects.

The Convention was treated to a tender solo effectively rendered by R. W. Hailey of Nashville entitled, "When They Ring the Golden Bells."

One of the most intense human interest scenes presented to the Convention was the singing of thirty-two children brought from the Baptist Orphans' Home near Franklin by the Superintendent, Dr. W. J. Stewart. As they filed into the choir stand every eye was upon them and the eyes of practically all of the delegates swam in tears. Led by Dr. Stewart, the children, ranging in age from five to thirteen, sang the song, "Precious Jewels." The effect on the delegates was indescribable. The applause was so vigorous and continued that the children responded with the rendition of "God Will Take Care of You." As the tones of their sweet voices died, Dr. Stewart exclaimed, "God will care for them through us." A tall delegate at the rear of the crowd arose and said, "I'll give Dr. Stewart a check for \$25 to help Dr. Stewart take care of them." The incident was electric with spiritual effect. Sang "All Hail the Power of Jesus' Name."

In a remarkably impressive way, Dr. J. L. Campbell of the chair of Bible in Carson and Newman College, Jefferson City, conducted devotions, speaking on "Prayer."

President G. M. Savage of Jackson read a telegram of greetings from the students from Tennessee in attendance upon the Southern Baptist Theological Seminary in Louisville. The Secretary was authorized to make suitable response by telegram.

A committee on Revision of the Order of Business was announced, consisting of Drs. O. L. Hailey of Nashville, W. M. Wood of Nashville, Rev. J. E. Skinner of Martin and J. T. Henderson of Knoxville.

#### Committees.

For the Committee on Committees, Rev. F. J. Harrell of Dyersburg reported, announcing the following:

Foreign Missions—B. A. Bowers, L. E. Ladd, C. F. Clark, J. T. Warren.

Laymen's Work—W. D. Powell, T. H. Roark, J. H. Bibbs, M. D. Hinds.

Historical Society—O. L. Hailey, G. M. Savage, G. C. Savage, J. H. Grime, Fleetwood Ball, J. D. Moore, Ryland Knight.

Home Missions—L. O. Leavell, Roscoe Meadows, R. B. Jones, W. C. Skinner.

Memorial Hospital—R. N. Owen, J. H. Frey, L. W. Clark, Ben Cox.

Ministerial Relief—S. P. DeVault, J. S. Thompson, J. H. Wright, J. P. Massengill.

Denominational Literature—L. M. Roper, John D. Freeman, D. A. Ellis, L. R. Riley.

Obituaries—P. W. Carney, C. E. Sprague, E. F. Curle, A. L. Bates.

Woman's Work—S. P. White, Mrs. F. N. Smith, Mrs. N. B. Fetzer, Mrs. J. R. Johnson.

Temperance and Social Service—George C. Rowlett, George W. Edwards, J. H. Graham, L. R. Hogan.

Resolutions—E. A. Cox, Sterling Fort, J. L. Dance, John W. Inzer.

Nominations—B. F. Jarrell, W. M. Wood, A. L. Crawley, J. E. Skinner, L. S. Ewton, F. F. Brown.

Theological Seminaries—R. M. Jennings, F. N. Smith, E. L. Atwood, O. E. Sams.

Text Books—G. C. Savage, O. L. Hailey, John L. Hill, H. E. Watters.

On motion of B. F. Jarrell of Humboldt, a committee was appointed to draft appropriate resolutions of respect to the memory of Prof. J. K. Marshall of Murfreesboro, Vice-president of the Convention, who died during the past year. The president announced Dr. E. L. Atwood of Murfreesboro, B. F. Jarrell of Humboldt, and Rev. S. P. White of Shelbyville to compose the committee.

A telegram of greeting from Dr. Lloyd T. Wilson of High Point, N. C., retiring Corresponding Secretary of Missions, which also explained that his absence from the Convention was enforced by the advice of his physician on account of his health. Suitable response was ordered to be made by the secretary.

The reports of Dr. T. W. Gayer of Gallatin for the Stewardship Department and Dr. O. L. Hailey of Nashville on the Historical Society were received as supplement to the Executive Board report.

#### New Secretary Speaks.

Dr. O. E. Bryan of Nashville was presented as the newly elected Corresponding Secretary of the State Executive Board and, in his maiden speech in that capacity, caught the members of the Convention. It is a mild statement of the effect of his speech to say that he captivated his hearers. His theme was "Our Denominational Program." He said, in part: "Let's keep within our income. Let's pay as we go. I hate debt. Southern Baptists are paying more now for interest on borrowed money than was put in the whole campaign a dozen years ago. Let us exhibit good horse sense and old-fashioned Baptist honesty."

E. H. Rolston of Chattanooga, one of the most loyal laymen in the state, introduced the following resolution: "Whereas the sixty Baptist Associations of Tennessee hold their annual sessions upon various dates without relation to each other, and this causes much confusion and needless expense to the state workers and other interested visitors. Therefore, be it resolved that the President of this Convention be requested to name a committee of five who will take this matter under consideration, and see if they cannot work out by general consent a co-ordinated system of dates by which the associational meetings will be co-ordinated or correlated without conflict. The duties of the committee are purely advisory and its functions in relation to the Association to be only suggestive in spirit."

This resolution was promptly referred to the Committee on Resolutions which recommended that its provisions be complied with and that the committee consist of the Secretary of the Executive Board, the Secretary of the W.M.U., and one member from each division of the state.

Dr. W. C. Reeves of Clarksville offered the following resolution, which was referred to the Committee on Resolutions: "Resolved that this Convention deems it wise that the Convention provide for an annual subscription to the BAPTIST AND REFLECTOR for each



Baptist family within the state which shall subscribe to the unified program; provided that such policy shall become operative from January 1, 1925." The Committee on Resolutions referred the matter to the Executive Board.

A motion prevailing that Dr. B. C. Henin of Atlanta, Ga., Superintendent of the Department of Frontier Missions of the Home Mission Board, be given fifteen minutes in which to represent the board, he took the platform. Being a former pastor of the First Church, Murfreesboro, when presented he was greeted with applause. In a humorous speech he swept the large crowd with his appeal for eager support of the home mission work. He said: "The consciences of some Baptists on missions are more elastic than their suspenders. Some Baptists can pick a flaw quicker than they can push a program. Our problems in Home Missions are enormous. St. Louis has more foreigners in it than the total population of New Orleans. There are 20,000 more Jews in St. Louis than there are in Palestine."

The session closed with the rendition of "Praise God from Whom All Blessings Flow," and prayer by Rev. J. H. Grime of Lebanon.

#### Wednesday Night.

In the presence of a throng of people, with additional scores pouring in at all of the church entrances, President G. M. Savage, of Jackson, called the Convention to order at 7 o'clock. Sang "The Glory Song." Devotions were conducted by Dr. A. J. Holt, of Punta Gorda, Fla., who quoted from memory verses from John 15, and other passages of Scripture and offered prayer. At his request, owing to failing eyesight, the reading of a paper prepared by Dr. Holt as a message to the Convention was referred to Dr. Austin Crouch, of Murfreesboro, who was converted and baptized under the ministry of Dr. Holt in McKinney, Texas, in a revival on a cold Wednesday night in March, years ago. Dr. Crouch read the thoughtful paper on "The Personal Consecration of the Preacher to God." A motion introduced by Dr. Ben Cox, of Memphis, requesting the publication of the paper in the Baptist and Reflector prevailed.

Dr. E. C. Dargan, of Nashville, led a fervent prayer for God's blessings upon His ministers. The choir of the First Baptist Church, Murfreesboro, sang "Up From the Grave He Arose."

#### Convention Sermon.

At the request of the preacher of the sermon, the congregation sang one of the favorites, "Faith of Our Fathers." One of the mountain-top hours of the Convention was reached when Dr. W. L. Pickard, of the Central Church, Chattanooga, delivered the annual Convention sermon, which was one of the most scholarly and profound deliverances heard at any session of the body. His text was Philippians 2: 5, "Let this mind be in you which was also in Christ Jesus." From the text he evolved the subject, "The Psychology of Jesus Christ." His sermon was a masterful appeal for the Christian fundamentals.

Dr. W. O. Carver, of Louisville, professor of Missions and Comparative Religion in the Southern Baptist Theological Seminary, presented a well-worded paper on the theme,

"Fifty Years in Mission Achievement." His graphic account of the advance in the knowledge and practice of mission principles was heard with undivided attention. Dr. Carver was presented as a native of Tennessee, having been baptized by Rev. John T. Oakley, of Hartsville, vice-president of the Convention.

Sang, "I Am Bound for the Promised Land" and the closing prayer was offered by Dr. D. A. Ellis, of Memphis.

#### Thursday Morning.

Fair weather! Everything auspicious for a glorious day as Vice-President John T. Oakley, of Hartsville, called the Convention to order at 9:10 o'clock. Dr. E. C. Dargan, of Nashville, read Psa. 103, and C. S. Dillon, of Murfreesboro, offered prayer.

Inspiring reminiscences, old-fashioned spontaneous singing, choruses of amens lustily spoken, crowds pressing to the platform to shake hands with the speakers, freely flowing tears and audible sobs characterized the sermon.

#### Hymns and Hymn Writers.

Dr. E. C. Dargan, of Nashville, precipitated the scenes when he discussed at the opening hour of the early morning session, "An Hour With Baptist Hymns and Hymn-Writers," relating brief biographies of the Baptist authors of the hymns, "How Firm a Foundation," "Come Thou Fount of Every Blessing," "Blest Be the Tie That Binds," "Christ the Solid Rock," "He Leadeth Me" and "Shall We Gather at the River?" He had the audience sing one or two verses of each hymn. Concluding the biography of Robert Lowry, author of "Shall We Gather at the River?" he called Dr. A. J. Holt, of Punta Gorda, Fla., and Rev. Martin Ball, of Paris, Tenn., to stand. He said when these venerable gentlemen had arisen, "Now, we three were together in 1873, as students at the Southern Baptist Theological Seminary in Greenville, S. C. We may never be together again on earth, but we shall gather at the river." The strong voice of Dr. A. U. Boone, of Memphis, called out, "You three brethren sing that song together." The suggestion awakened deep emotion and scarcely a dry eye was seen in the audience of approximately 1,000 people. When Drs. Holt and Ball joined Dr. Dargan on the platform, the trio began the rendition of the tender song, Dr. Dargan leading. The three gray-haired comrades in the army of the Lord had their arms about each other's shoulders. So broken were their voices by emotion that all three with great difficulty endeavored to sing, the scene moving the delegates to tears. It was a mountain-top spiritual experience. Spontaneously, hundreds of delegates, both men and women, pressed to the platform to shake hands with the three veterans.

#### Introduction of Notables.

A similar scene was provoked by the introduction of Drs. A. J. Holt, of Punta Gorda, Fla.; W. C. Golden, of Nashville, and O. E. Bryan, of Nashville, the living corresponding secretaries of the State Executive Board who were in attendance upon the Convention. The two other living former secretaries, Drs. J. W. Gillon, of Winchester, Ky., and Lloyd T. Wilson, of High Point, N. C., were unable to be present, the one on account of a previous engagement and the other ow-

ing to ill health. With them were presented Rev. John T. Oakley, of Hartsville; R. E. Jarmon, of Lascassas, and the president, Dr. G. M. Savage, of Jackson, the only members of the Convention present who were in attendance when it was organized 50 years ago. In honor to these distinguished brethren the delegates arose and gave the Chattanooga salute. Each responded with brief, well-chosen words.

#### Watch to Wilson.

Dr. Ryland Knight, of Nashville, announced the purchase of a gold watch by members of the State Executive Board to be presented to the retiring corresponding secretary, Dr. Lloyd T. Wilson, of High Point, N. C., in expression of their love and gratitude for faithful services rendered. The watch was displayed with the explanation that it bears the inscription, "Lloyd T. Wilson, Corresponding Secretary, Tennessee Baptist Convention, 1919-1924. 1 Thessalonians 1: 3: 'Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus before our God and Father.'"

Dr. B. H. Dement, of New Orleans, La., was requested to pray for the blessings of God upon Dr. Wilson and his successor, Dr. O. E. Bryan.

On invitation, Dr. A. J. Holt was invited to address the convention which he did at some length, and recited his experiences as a missionary for many years, beginning about 1875 with the Indians on the frontier of Texas. When he concluded the Convention was requested to sing "Old Tennessee" composed by Dr. Holt during his tenure of service in this state.

"Baptist Principles and Ideals" was the theme of a strong address by Dr. F. F. Brown, of Knoxville. He emphasized regeneration, individuality of conscience and kindred Baptist principles. So well received was the unique address that on motion of Dr. I. N. Penick, of Jackson, it was requested to be published in pamphlet form for general distribution.

Dr. A. U. Boone, of Memphis, the nestor of Baptist pastors in the State, having been continuously in service with his church for 27 years, was heard in an address on "Fifty Years of Baptist Achievement in Tennessee." He emphasized the growth during that period in missions, education, the orphans' home, and all the program of activity projected by Tennessee Baptists. His telling points were driven home by illustrations and personal references. Sang "Take the Name of Jesus With You."

Rev. H. F. Burns, of Goodlettsville, expressed the desire that all the addresses of the Jubilee Convention should be put in tract form.

Rev. J. H. Ponder, of Athens, presented to the Convention a beautiful gavel made of wood from Sinking Springs Church in the Watauga Association, the second oldest, if not the oldest Baptist church in the state. The old house which had stood for more than 100 years, was dismantled to give place to the new brick house.

#### Place of Next Convention.

Johnson City, in the extreme eastern portion of the state, was chosen as the next place



of meeting of the convention. This was accomplished in the adoption of a partial report of the committee on nominations presented by B. F. Jarrell, of Humboldt. Chattanooga, a contestant against Johnson City, gracefully yielded its invitation to entertain the meeting of 1925. Time of meeting: Wednesday after the second Sunday in November, 1925. Preacher of annual sermon: Dr. Ryland Knight, Nashville; alternate, Rev. S. P. White, Shelbyville. Sang "Amazing Grace."

Rev. J. H. Oakley, of Memphis, offered a fervent prayer at adjournment.

#### Thursday Afternoon.

President G. M. Savage, of Jackson, called the Convention to order at 1:30. Sang "The Old Time Religion."

A telegram from Dr. J. J. Hurt, of Jackson, was read as follows: "Jackson, Tenn., Nov. 26, 1924, President Baptist State Convention, Murfreesboro, Tenn. Let me send affectionate greetings to the brethren in solemn assembly gathered. Owing to change of your date I am missing my State Convention for the first time in nearly a quarter of a century. I join you in thanking God for the fathers. They builded upon the Rock of Ages, but their work and even their rock is attacked today from many angles. The hour calls for sons worthy of distinguished sires. We must win to Christ and then hold to Christ. The apostles of false doctrines are feeding today upon the trophies of our evangelism because we have often won and trained not. The demand upon us is for trained minds as well as loyal hearts. The day of the thinker is tomorrow as well as yesterday. Therefore, I beg of this Convention that you look to your schools. They are sound in faith, but weak, pitifully weak, in finances. Even Arkansas and Louisiana have gone beyond us. Ouachita College, Arkansas, has more endowment than all three of our colleges together. Louisiana College has more endowment than all three of our colleges together. Sons of the fathers, what of our sons tomorrow?—John Jeter Hurt."

Deeply spiritual devotions were conducted by Dr. J. L. Campbell, of Jefferson City, who spoke on "How to Receive Power."

#### Miscellaneous Business.

The report of the committee on the Laymen's Movement was presented by W. D. Powell, of Chattanooga.

Missionaries W. B. Miller and wife, of Cuba, who are at home now doing graduate work in Peabody College, Nashville, were introduced. The delegates stood to do them honor and Rev. Martin Ball, of Paris, offered an earnest prayer for God's blessings upon them.

Reports on Ministerial Relief by Rev. S. P. De Vault, of Nashville, on Woman's Work, by Rev. S. P. White, of Shelbyville, and on Resolutions, by Rev. E. A. Cox, of Mountain City, were read and adopted. By the provisions of the last named report the heartfelt gratitude of the Convention was expressed to the pastor, Dr. Austin Crouch, the members of the First Church, and the citizenship of Murfreesboro, for the gracious hospitality displayed for the comfort and well being of the delegates. Veteran con-

vention-goers say the body was never better entertained. The newspapers were accorded thanks for the wide publicity given to the proceedings. The secretary was instructed to have 2,500 copies of the minutes printed.

Dr. W. M. Wood, of Nashville, introduced the following resolution: "Whereas, Union University, Carson and Newman College and Tennessee College, which are the property of the Tennessee Baptist Convention, have made application for membership in the Southern Association of Schools and Colleges, and since one of the requirements for membership in that association is a stable income from dependable sources of not less than \$25,000 each year for current expenses, and, further, since this Convention for the past six years has provided annually and has already put into the budget for 1925 considerably more than this amount, therefore, be it resolved, that it is the fixed and permanent policy and purpose of this Convention to continue annual appropriations to each of these three schools of not less than \$25,000 for current expenses." In the general discussion proceeding the adoption of the resolution, Dr. A. U. Boone, Rev. J. R. Johnson, of Maryville, Dr. Ryland Knight, Rev. J. H. Grime and Dr. H. E. Watters participated.

The report on Obituaries submitted by Rev. P. W. Carney, of Liberty, embodied a worthy tribute to all the dead who have passed on during the year with especial mention of Rev. J. A. Carmack, of Grace Church, Nashville, and Harry L. Stirckland, of Immanuel Church, Nashville.

#### Dr. Van Ness Heard.

In a striking address on "Fifty Years of Sunday School Progress," Dr. I. J. Van Ness, of Nashville, corresponding secretary of the Sunday School Board, graphically set forth the development in the various lines of Sunday school work, especially with reference to growth through the Sunday School Board. He has been a close observer of this growth for 34 years.

Sang "We're Marching to Zion."

Miss Kathleen Mallory, of Birmingham, Ala., was heard in the reading of a splendid paper on "Fifty Years of Woman's Missionary Union History." It is understood that this paper will appear in full in a later issue of the *Baptist and Reflector*.

A motion prevailed giving Dr. B. H. De Ment, of New Orleans, La., fifteen minutes to speak in behalf of the Baptist Bible Institute. Vice-President John T. Oakley, of Hartsville, introduced him, stating he was one of the boys he baptized in his early ministry, 44 years ago, and also as the boy who had memorized the entire New Testament in one year as the result of a contest staged to see who could memorize the most of the Testament in twelve months. Dr. De Ment won the prize by memorizing the entire New Testament. He reported progress and growth in the institution of which he is president.

Dr. C. S. Gardner, of Louisville, spoke for five minutes in behalf of the Southern Baptist Theological Seminary.

The prayer in closing the session was offered by Dr. C. S. Gardner, of Louisville.

#### Thursday Night.

Preceding the appointed hour for convening, a special feature of the evening session

was a program of choruses and anthems rendered by the Tennessee College Glee Club under the direction of W. B. Carlton. Several numbers were given and hugely enjoyed.

Rev. John T. Oakley, of Hartsville, spoke at the devotional period relating in rollicking humor and quaint philosophy his experiences when, in 1873, he came to Union University to enter school when that institution was located at Murfreesboro. He held the undivided attention of his hearers, swinging them from laughter to tears at will. None of the Jubilee speeches was more highly enjoyed than his.

President G. M. Savage, of Jackson, presided.

A motion by Rev. F. J. Harrell, of Dyersburg, was adopted, calling for adjournment of the Convention with the Thursday night session in view of the limited amount of business remaining to be transacted.

The outstanding speakers for the evening were Dr. C. S. Gardner, of Louisville, Ky., whose topic was "Fifty Years Advance in the Kingdom of God" and Dr. C. E. Burts, of Nashville, who spoke on "Baptists Facing the Future." Each delivered a carefully prepared and thoughtful address.

Dr. Austin Crouch, of Murfreesboro, offered a resolution which was adopted as follows: "Resolved that the Executive Board be instructed to plan a program of statewide doctrinal teaching and evangelism as follows: 1. One or two months' program of doctrinal teaching; 2. One or two months' program of evangelism."

B. F. Jarrell, of Humboldt, read the full report of the Committee on Nominations, naming the various boards and standing committees. Scarcely any changes were made in the personnel of the boards. The following constitute the Executive Board: One year, J. R. Chiles, A. L. Crawley, R. E. Corum, B. A. Bowers, J. F. Brownlow, J. W. Williams, G. C. Savage, A. P. Moore, J. R. Webb, J. E. Skinner, H. C. Sanders, Wilson Woodcock, C. E. Sprague, J. B. Phillips, S. P. Devault, Norman Smith, R. E. Guy; two years, A. F. Mahan, J. H. Sharp, J. W. Inzer, L. M. Roper, Ryland Knight, T. Riley Davis, W. F. Powell, R. M. Dudley, Robert Clements, L. R. Riley, F. J. Harrell, O. C. Barton, Fleetwood Ball, A. U. Boone, R. B. Jones, Paul Hodges, A. W. Duncan, J. H. Buchanan; three years, W. L. Pickard, J. L. Dance, J. H. Ponder, J. H. Anderson, C. H. Byrn, S. P. White, L. S. Ewton, W. M. Wood, J. D. Freeman, G. T. Mayo, W. A. Owen, D. A. Ellis, Ben Cox, J. H. Wright, J. H. Deer, J. R. Johnson, L. O. Leavell, B. F. Jarrell.

Dr. Austin Crouch, of Murfreesboro, moved that the recommendation of the report providing the names of state members from Tennessee for the four Southwide boards be stricken from the report on the ground that such action is in violation of a time-honored Baptist principle of independence of Baptist bodies. Dr. W. M. Wood, of Nashville, took the opposite view of the matter and contended for the items to remain in the report as they were only recommendations. Dr. G. C. Savage, of Nashville, took the same view while Rev. A. L. Crawley, of Newport, defended the position taken by Dr.



Crouch. After considerable discussion the Crouch motion prevailed.

At 10:45 the Convention reached final adjournment with prayer by Rev. J. H. Grime, of Lebanon.

# TEXAS BAPTIST CONVENTION ENDORSES BAYLOR AND DENIES SEAT TO NORRIS MESSENGERS.

By Frank E. Burkhalter.

By reason of the charges that have been made against Baylor University at Waco, Texas, by Rev. J. Frank Norris of Fort Worth, which charges have been widely circulated throughout the South, readers of the BAPTIST AND REFLECTOR will be interested in the following telegram which the writer has received from Dr. L. R. Scarborough, setting forth the action of the Texas Baptist State Convention on both Baylor and the application of messengers from the First Baptist Church of Fort Worth for seats in that body:

"To the Convention, in session at Dallas, President Brooks reported on Thursday a signed doctrinal statement from the Baylor teachers thoroughly repudiating the charges of evolution being taught there. The report was adopted by the convention in a rising vote of more than 2,500 to 9. On Friday the convention denied seats to the messengers of Frank Norris' church by a vote of 2,500

to 0. Secretary Groner made the greatest report in the history of Texas Baptists. More than 4,000 messengers and visitors voted approving the 1925 Program. Complete vindication of Brooks and Baylor. Complete repudiation of Norris and his destructive methods. A glorious determination in Texas Baptists to go on in a constructive program for advancement of gospel. Greatest convention in history of Texas Baptists."

*Why we failed partially and then how we responded to the request of the great wise leaders of our wonderful campaign and did our duty to the best of our ability.*

BY LAURA DEAN MARLIN

Lawrence Grove was asked for \$1,500 but \$2,000 was promised which sum we were unable to pay as subsequently was proved, the unexpected as it does so often happened in this case to the disappointment of us all!

Enthusiasts, who in their eager generous-minded impulse to go to the limit and not consider the cost, unmindful of the future (and possible hardship to many) inspired and enthused the membership to give beyond their activity with the inevitable results—failure!

In a short time removal to a distant state one who freely contributed and later others who considered not a "pledge" as binding

or who could not fulfil their promise became careless and indifferent, even tearing up their cards! These things staring us in the face caused a trembling and uncertainty and we realized our helplessness as we thought, Oh! why has it been so, that so many Baptists have gone back on their pledges—refusing even to come up to their promise to pay even the "tithes" demanded of our God who is so reasonable and helpful and attends us with such blessings! Oh is it not that a large per cent (shall I say?) do not understand in our poor human weakness that "It is better to 'Obey than to sacrifice'? And we simply do not apply the rule that will make us strong, we do not, it seems wish to be" and "there lies the trouble with my people, said the Lord," and adds for our consideration through the prophet of old Hosea "My people shall be destroyed for lack of knowledge" (Hosea 4: 6).

Can it be so in this age? Yes, it put into His treasury, weekly as He prospers us—is surely following instructions, then, why not obey? Thus our membership—and yours—will find it of great advantage. Could we but have practiced in the five eventful years just passed, this plan strictly there would be no need now for regrets, and efforts to pay up in full the amount asked of us.

Faithful ones have paid monthly and quarterly their dues and Lawrence Grove is not much behind.

The American Baptist Publication Society, of Philadelphia, is rounding out one hundred years of service to the denomination in America. Rev. Samuel Cornelius, Rev. Noah Davis, J. D. Knowles, Mr. Meehan, George Wood, William Staughton, Obadiah Brown, Isaac G. Hutton and Luther Rice issued the first call that resulted in a meeting composed of eighteen men and seven women, who organized The American Baptist Publication Society, February 24, 1824. The first depository was opened April 2, 1824, in the office of the *Columbian Star*, Washington, D. C.

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Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when he said, "Go ye into all the world, and preach the gospel to every creature."

Those who believe the gospel is not the power of God and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors and that we ourselves were still heathen.

Those who believe that it is "every man for himself" in this world and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the Mission or to the Omission Band?

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BAPTIST SUNDAY SCHOOL BOARD  
NASHVILLE, TENN.



# FIFTY YEARS OF ORGANIZED WORK BY SOUTHERN BAPTIST WOMEN

Sketched by Kathleen Mallory

Thanksgiving with its ripened grain, its frosted pumpkins and its yellow chrysanthemums is a fitting occasion for a Golden Jubilee of any organization but particularly so of a religious body, which knoweth that "it is a good thing to give thanks unto Jehovah." Grateful as one's heart must ever be as a Christian, full of praise as it cannot fail to be on our national Thanksgiving Day, it would be a happy privilege to recount a few of the many reasons for gratitude in general, but because of the subject of this talk it is well to limit what is said to thanksgiving for God's manifold blessings upon the work of Southern Baptist women. Highly profitable would it be to study the work of similar organizations in other denominations and, in fact, of woman's work in lines not classed as religious. But ability and time are limited, so what is said pertains merely to the progress of Southern Baptist women.

Your Golden Jubilee sheds its light far back to 1874. Three years before that time, in October of 1871, there had been organized in Baltimore "Woman's Mission to Woman" which had as its purpose the arousing of Southern Baptist women to missionary zeal. Could anything be finer than the spirit of its first "circular letter:" "We now appeal to the women of our Baptist churches to sustain this mission by their prayers and contributions. It is not intended to interfere with the regular missionary collections or to solicit aid through public meetings. We have adopted the plan of having mission boxes in our homes, each member pledged to put in at least two cents every week, if convenient, on a set day, the Sabbath being preferred. Small sums voluntarily and regularly contributed are found to be more reliable in providing funds than subscriptions, being of greater benefit to the giver by awakening an interest in the cause and cultivating the 'grace of giving'. We suggest the organization of branches in each state, to attend to the business, and missionary circles in each church or neighboring churches united, to meet regularly for prayer and the dissemination of missionary intelligence. The co-operation of the different branches should be arranged in the simplest form of organization, that each and all may be willing to unite with one heart and mind in carrying out the work to the glory of God and the extension of the knowledge of Christ, that through him all the families of the earth may be blessed." By 1874 the women of the several churches of Richmond had been organized for two years for the purpose of supporting Miss Edmonia Moon in North China. That same year the Foreign Mission Board recommended the appointment of "Central Committees" for the encouragement of women's organized missionary work. Happy were the multiplied hosts of South Carolina women this November in the 50th anniversary of the organization of their Central Committee. Of equal age is the committee in Virginia and at the 1875 May meeting of the Southern Baptist Convention the "Committee of Women's Work" reported \$4,

000 for foreign missions. Within the next three years interest had been aroused in home missions and Central Committees had been appointed in at least six other states. Strange as it may seem to your enlightened, sympathetic minds there was in those early days a decided opposition to the formation of such committees. Only the Judgment Day will reveal the loss to the progress of the Kingdom incident to such opposition, and yet on the other hand it may have been a blessing in disguise, strengthening by its very opposition and certainly affording opportunity for careful foundation-laying. In one of the heated annual debates in 1884 concerning the appointment of a woman to "visit the various cities in the bounds of the Convention, organize societies where they do not exist, collect and disseminate information and in every way possible stimulate and strengthen the work of women for home mission," one man said: "I am opposed to the appointment of a woman for such work. The day is a long way off when our Southern brethren will deem it wise. I do believe it is the entering wedge to woman's rights or platform speaking; therefore I am opposed to it."

In the meantime the women had for two years quietly been editing in Louisville a monthly magazine entitled "The Heathen Helper" and had in 1883 called representatives from the several states together during the meeting of the Southern Baptist Convention. The principal speaker was Mrs. Martha F. Crawford, who had been in far northern China since 1851. It might be well to say just here that in 1883 there were 19 Southern Baptist women missionaries in China, Africa, Italy, Mexico and Brazil. Today there are 335 S. B. C. women foreign missionaries, of whom 18 are from Tennessee.

You will smile when reminded that in 1885 the following resolution was passed: "We believe that women cannot take exclusive management of a large meeting without becoming public speakers which we regard as contrary to Scriptural teaching; therefore, we request the officers of our committee to invite certain brethren who are in sympathy with our work to address the meeting on such topics as shall be selected; that all public speaking be done by brethren; that Central Committees and officers representing Woman's Mission to Woman in each state be requested to send one or more delegates of their number with written reports to be read by a lady, if so desired." But the very next year the women met in regular session and "not only led their own devotional exercises, read poems, reports, papers and stories but they spoke freely and apparently fully. Eleven states reported over \$20,000."

In that same year of 1886 a south-wide missionary work among Baptist children was started by Dr. George Braxton Taylor of Virginia. They were encouraged "to meet once a month, to bring at least a penny, which they were to earn if possible. So it came to pass that many of the children had missionary hens or even missionary pigs."

By 1887 there were twelve states which sent representatives to the woman's meeting during the Southern Baptist Convention. Within a year their offerings had increased from

\$20,000 to \$32,000 and were given not only to foreign and home missions but also to state missions. It might be well to state just here that two years previously the Southern Baptist Convention had decreed "that the Central Committees should be established and fostered (not by the Foreign and Home Mission Boards as previously but) by the State Convention with the cooperation of the Boards of the Southern Baptist Convention, the funds to be credited to the State Conventions."

Gaining in numbers and interest each year it was no wonder that in 1888 in Richmond, Va., the 32 delegates from twelve states felt strong enough to organize the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, in spite of the fact that many delegates to the Convention as it met in the nearby First Baptist Church were prophesying alarming conditions should such an organization be perfected. Surely every one was happy, though, that during the year \$45,768 had been raised for state, home and foreign missions, even if the donors thereof were members of 1206 societies of women and children. Perhaps the fathers of each of you belonged in that by-gone day to the minority who favored such work among the women and children, but be that as it may, your volunteer state of Tennessee was one of the charter members of the Woman's Missionary Union, for in 1882 the Tennessee Central Committee was appointed.

Thus in briefest outline has been sketched the growth of woman's work during the first 14 years of your organized life. Though still a child it must have felt many if not all of the yearnings and ambitions it also the misgivings of a girl in her teens. Doubtless many mistakes were made, but certainly none was made in the choice of the first corresponding secretary, Miss Annie Armstrong, and in the location of the headquarters office in her home city, Baltimore. There for eighteen years she labored ceaselessly as an unsalaried officer, gathering about her in that city and all over the South a great army of volunteer officers and leaders in the manifold branches of the work. Too much praise cannot be given to these pioneer workers or to the hundreds all over the south today who give freely of their time and strength that the missionary work among the women and young people may be conducted with the least possible expense.

Among the outstanding results of Miss Armstrong's years of service should certainly be mentioned the following: The Christmas Offering for China, the January Week of Prayer for World-wide Missions, the March Week of Prayer for Home Missions, the W.M.U. Literature Department, boxes to frontier missionaries and help to the mountain schools. It was the Union's first Christmas season when, in answer to an appeal from Miss Lottie Moon of north China, Miss Armstrong secured an offering of nearly \$3,000 with which the Foreign Mission Board was able to open up work in the great unworked Pingtu field. Weary indeed must her hand have been after writing to the 1,500 societies, but today more than 7,000 Baptists in Pingtu County rise up and call her blessed. Last year the Christmas Offering was \$42,206,

the minimum aim for this year being \$50,000.

Guided by God were Miss Armstrong and her co-workers in combining the Christmas Offering for China with a Week of Prayer in January, the week's study centering around the entire work of the Foreign Mission Board. Then just as the Central Committees became interested in home missions, so in a short while the Union decided to have a thank-offering each March for home missions and to combine with it a Week of Prayer. Its humble beginning was last year rewarded by an offering of \$23,705, the minimum aim for this year being \$35,000. Just as in those early days, the Christmas and Thank Offerings will this year be "over and above." This means that they will not be a part of any pledge made by any person, society or church to the 1925 Unified Program of Southern Baptists.

Marked also has been the growth of the seed sown by Miss Armstrong in the distribution of tracts and programs. This past year the W.M.U. Literature Department sold literally thousands of missionary tracts while the Union distributed free of any charge 692,844 leaflets and was able, through its personal service committees to give out 12,548 Bibles and 1,789,529 pieces of other good literature.

Very marked also was Miss Armstrong's interest in the frontier, especially in the sending of boxes of clothing to the missionaries there and in the maintenance of schools among the Indians. Even until now societies delight to pack and send frontier boxes and even now they listen with rapt attention to any story which tells how the Indians are being led in the Jesus way.

Remarkably fine also in those days, as far back as 1900, was the interest shown by the Union in the education of mountain boys and girls. That year the Central Committee of North Carolina issued a call for volunteers who would teach in the mountains during their vacations, and as a result fifty teachers were secured. In 1905 Miss Armstrong visited 10 of the schools and even today Miss Martha Sullinger of Fruitland Institute will make your heart glow as she describes the blessings which thereby accrued to the schools. You will be interested to know that last year the Union issued a mission study book which deals entirely with the mountain schools of our denomination. It is entitled "Oak and Laurel" and was written by Mrs. F. W. Witholt of Georgia. You will also rejoice to hear that five-sevenths of the 1925 March Offering for Home Missions will be given to the mountain school work in memory of its devoted friend, Dr. A. E. Brown.

During the last 18 years which are included in the fifty of your Golden Jubilee the outstanding leader of Southern Baptist women was Miss Fannie E. S. Heck, just as Miss Armstrong was of the preceding period of 18 years. It is true that she lived only half of the time, but so tirelessly did she labor while strength was hers, so wisely did she counsel with her co-laborers and "so far in advance of her constituency did she think" that though she is dead she "yet speaketh." Certainly she speaks through the W.M.U. Training School in Louisville, with its present enrollment of 140 (of whom 6 are from Tennessee) and with more than 1,300



former students "fighting against the powers of sin" the world around. Very simply did this school begin in a rented room in 1904 as the child of Louisville Baptist women. In 1907 it was adopted by the Woman's Missionary Union and now has property and endowment to the value of \$338,572, of which the Sunday School Board gave about \$45,000. For it many have lovingly wrought but none more effectively than Mrs. Maud R. McLure and Mrs. Geo. B. Eager.

In the school's property is included its Good Will Center were through community welfare many lives are won to Christ, there being 64 conversions last year. This center is one of the 17 which Union workers maintain throughout the south, conservative estimates showing that through them fully 103,000 people of many nationalities were last year given friendly aid in the name of the Best Friend. It makes Tennesseans very happy to realize that three of the Union's Good Will Centers are in their state, being in Chattanooga, Nashville and Memphis.

Center work is the highest form of W.M.U. organized personal service. In 1910 the Union appointed Mrs. H. M. Wharton as director of the Personal Service Department. The first year the reports were very meager, one item being 27 visits, but so lovingly and systematically has the work been conducted that during 14 years the total number of visits is 8,450,000. When it is understood that the definition of personal service is "Christ-like living in one's own community" it is clearly seen that W.M.U. personal service is a very powerful form of evangelism.

Another beloved child of the Union is the Margaret Fund for aiding in the education of the children of S.B.C. foreign missionaries and of the home missionaries in Cuba and the Canal Zone. This fund was started in 1905 by an Alabama woman's gift of \$10,000 and was at that time invested in a home in Greenville, S. C., so that the children might live there while attending the local schools. After eight years the Union decided to sell the home and convert the money into a scholarship fund to aid the missionaries' children in meeting the boarding expenses of their college careers. The result is that twenty-four of them have during the eight years received scholarships for four years and that this present year aid is being extended to sixty-six. One of the finest things about the Margaret Fund is that it has not only the sincere thanks of the missionaries, but also has the hearty cooperation of the colleges, which almost without exception grant tuition scholarships to Margaret Fund students. Three of them are this year in your own Carson-Newman College. The Union now holds in trust for the Margaret Fund \$39,221.

To Miss Edith Crane, who succeeded Miss Armstrong as corresponding secretary, high praise is accorded for many achievements, but particularly for the introduction of the W.M.U. Standard of Excellence. This past year 3,950 societies reached at least 4 of the 8 or 10 points of their respective standards, 1,986 reaching every point. Miss Crane was also a guiding help in the introduction and editing the Union's first quarterly magazine. It was entitled "Our Mission Fields" and was for several years given free to the societies. To-

day it is a priced monthly under the title, ROYAL SERVICE, with a paid-up subscription list of about 60,000. She and Miss Heck were both enthusiastic in their encouragement of young people's work, their reward and that of those who have succeeded them being in this particular that the Union now issues a priced monthly for the junior missionary societies. Its title is WORLD COMRADES and it has a paid-up subscription list of 8,000. In addition to this, the Union furnishes monthly one of the departments in Home and Foreign Fields.

Thinking in Thanksgiving terms the Woman's Missionary Union is usually grateful for God's blessings upon its organized mission study effort. The first book which it issued was written by Miss Heck upon the occasion of its 25th Jubilee Silver Anniversary and was entitled "In Royal Service." Ten years later Miss M. M. Lackey of Mississippi wrote its sequel under the title of "A Decade of W.M.U. Service." In 1917 the "Manual of W.M.U. Methods" was issued and from time to time at the request of the Union such study books have been put forth as: "All the World in All the Word" by Dr. W. O. Carver; "Talks on Soul Winning" by Dr. E. Y. Mullins; "The Plan of Salvation" by Dr. Austin Crouch; and six years ago the Union rescued from the "out-of-print" list the new widely used "Stewardship and Missions" by Cook. During the past year W.M.U. organizations held 17,099 mission study classes, one-fourth of which were among the young people, the Union awarding 4,407 official seals, each of which represented the study with examination of six books. Parallel with this work has been the issuing by state Unions of several study books, among them being Tennessee's history under the title of "Volunteers in the Service of the King" by Miss Margaret Buchanan.

In your glad celebration today there are doubtless few who constituted the initial Convention fifty years ago, but through all these years your work has progressed because you have trained your next generation. Even so has it been with the Woman's Missionary Union. As the Sunbeams grew into larger boys and girls they were organized into societies which are now known as Royal Ambassadors and Girls' Auxiliaries, covering the junior and intermediate ages, while for the young women the Union has for at least 17 years been maintaining Young Women's Auxiliaries. At its annual meeting last May there was reported 11,711 missionary societies in Southern Baptist churches, of which 598 were in your state. Easily is it conceded that the leader in this remarkable missionary crusade for and with the young people is Miss Juliette Mather. Unusually fine also is her work among Southern Baptist college girls, the result being that last session there were 48 A-1 College Y.W.A.'s, five of which were in Tennessee as follows: Carson-Newman, Chilhowee, Hall-Moody, Stockton Valley and Tennessee College. One of Miss Mather's largest contributions is the editing of the bi-monthly "College Y.W.A. Bulletin" and the Y.W.A. department in the "Baptist Student." This past summer she conducted at Ridgecrest, N. C. a highly successful "Southwide Y.W.A. Camp" for 147

girls from churches and colleges.

In speaking of Miss Mather's work and that of others previously mentioned, one would not for one moment forget the loyal and efficient co-operation and initiative of the state W.M.U. leaders. When the 32 delegates met in Richmond in 1888 they represented only 12 states. Today in sixteen states, in a part of Illinois and in the District of Columbia there is regularly organized W.M.U. work with a state W.M.U. vice-president, state president, corresponding secretary, state executive committee and leaders of the various departments for young people, mission study, personal service and White Cross hospital work. Over 100 of these workers, nearly all of whom are unsalaried, are organized and meet each May as the W.M.U. Secretaries' and Field Workers' Council. Each state Union not only holds regular associational and district meetings and summer assemblies but also gathers in statewide annual session. So large has the enrollment in these conventions become that in nine states they are held at separate time and place from the State Baptist Convention. Even so, this very fall it was necessary in at least two of the annual meeting cities to ask the local people not to attend for otherwise the hostess churches could not accommodate the delegates and visitors.

Not only do the women and young people gather in the southland but in Cuba and South America, in Africa, Japan and China they have their regularly appointed and carefully planned annual meetings. They have, as daughters of our Union, their mission study classes, their year books, monthly programs and definite financial aims. Last November the North China W.M.U. had paid up-to-date its pledges to the 75 Million Campaign, was very enthusiastic for the up-keep of several Good Will Centers and had clearly defined courses of Bible and mission study. As a rule the offices in these unions are held by the native women and young people, but it is cause for W.M.U. gratitude that almost without exception the women missionaries are guiding counselors.

Do you recall the 11th chapter of Hebrews when the author as he faces the long list of "heroes of the faith" exclaims "time will fail me?" Even so do I feel since in this lengthy and yet brief sketch so much has been omitted. "What shall I more say?" Surely I must mention the fact that three years ago he W.M.U. headquarters were moved from Baltimore to Birmingham, with Miss Ethel Winfield as the very efficient office secretary; that the generous Sunday School Board during these three years has paid the major part of the headquarters rental; that the union raised more than one-third of the Million Dollar Church Building Fund; that each gathering of the Baptist World Alliance the W.M.U. president has been signally honored at the women's meeting, this being decidedly so at Stockholm when Mrs. W. C. James was chosen to preside in the absence of the regular chairman; that during the eight years of Mrs. James' presidency the Union has grown from 14,663 to 22,326 societies; that during these same years of her presidency the W.M.U. treasurer, Mrs. W. C. Lowndes, has seen the annual gifts for home and foreign

missions grow from \$374,882 to \$1,110,855, which is nearly a three-fold increase; that very largely because of her interest as president the Union, through its College Y.W.A.'s, is helping four young women from the Baptist fields in Europe to get an education in this country so that upon their return they may lead the Baptist women and young people of their countries; and that under the leadership of Mrs. James and the workers throughout the South the Union entered with enthusiasm into the Baptist 75 Million Campaign and has year by year sustained its interest in a remarkably fine way. The result is that it has over-paid its accepted quota of 15 millions, its total gifts to the Campaign now amounting to \$15,865,118, of which the Tennessee Union gave \$1,084,875. 'Loyal hearts and true' are straining every nerve to bring in before January first the remaining \$6,269,330 of pledges, Tennessee's part being \$68,672, using in this effort the Alabaster Boxes of sacrificial aroma, the Emergency Fund of at least \$15 above the individual pledge and an extra month's salary or allowance of many business women and housekeepers.

Thus in the spirit of heartfelt Thanksgiving to God for the past fifty years the Woman's Missionary Union will on Thanksgiving Sunday enter upon the 1925 Unified Program of Southern Baptists. As its members think of all the program plans to do in helpfulness for orphan children, or aged ministers, or sick men and women, for college boys and girls, for state, home and foreign missionaries—as Union members "think on these things"—may each one rejoice to give "as the Lord hath prospered."

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# DR. INZER ROUNDS OUT HIS FIFTH ANNIVERSARY WITH THE FIRST BAPTIST CHURCH, CHATTANOOGA

Remarkable Growth in Membership, Finances and all Phases of Church Work, Now Ranks as One of the Outstanding Churches in the Southern Baptist Convention

By Myrtle Alexander

As we look back over the past five years we marvel at the general growth of our church. While we give God all the glory, we are, indeed, proud of the remarkable progress, and the many manifestations of God's blessings. Our membership has increased from 1097 to 1860, showing a net increase of 763. Our contributions have more than doubled. Average Sunday school attendance from 450 to 900. The number of volunteers to preach and special work has, indeed, been gratifying. Our Young People's work has grown until we now have four fine B.Y.P.U.s. The marvelous work of the Woman's Missionary Union has been a challenge to us all to go forward as never before. Our friends in Chattanooga are kind enough to say that we stand at the forefront in the church life of our

city. We lead all other churches in membership, crowds, Sunday school and finances. Aside from our own program our pastor has had more than a thousand additions to other churches where he has held meetings.

Another forward step is the addition to our working force of an assistant pastor and educational director, Mr. T. J. York. Mr. York came to us June 1, from Jacksonville, Florida, where he did a constructive work with the First Baptist church. He has just closed a successful training class in Stewardship, assisted by Dr. J. T. Henderson of Knoxville. Looking to an even greater future the church has granted Dr. Inzer an extended leave of absence next spring for a visit to the Holy Land and the European continent. Mrs. Inzer will go with him, and we are confident that it will soon be the will of the Lord for our dream about a great new church to become a reality.

In speaking of his fifth anniversary, Dr. Inzer said in part:

"Hitherto hath the Lord helped us. Nothing could we have done without Him. Let us praise the Lord and His be the glory. For my own part I am conscious of mistakes, failures and shortcomings. These have cut our successes short, but I cannot hope for perfection so long as I am human. However, one can profit in the future by the mistakes of the past, this I ever strive to do.

"Yet these years have been so happy and somewhat glorious as ministers are permitted these days to see glory in their work. Our records show that we have had more than thirteen hundred additions to our church. An actual net increase of more than seven hundred. The crowds have been uniformly large at the services. We have doubled our budget financially. We have doubled the attendance in Sunday school. Every other department of the church life has shown a like increase. These and many other things we have done, things that are now common knowledge. We only wish they could have been more and better.

"One thing that has so greatly heartened the pastor has been that from year to year he has positively been able to see spiritual growth all through the life of the church. Certainly this is as it should be, but what a joy it is for it really to be so. Today there are few churches that can compare with our church in spirituality, consecration, harmony, cooperation, zeal, love of God, and love of truth, fellowship knowledge of the work, and general interest in the affairs of the Kingdom of God. From the Board of Deacons right down through all the life of our church there is a spirit to be found, an earnestness about the kingdom of God rarely seen in churches. We are not perfect and we know it. We are not satisfied and glad we are not. We hunger and thirst and pray and press on to victory. There is not a cloud over our church today, except the pillar of fire of Jehovah going on before and urging us to 'Go forward' to victory. May we all follow on to glory.

"Our hearts are very tender just now as we think of those of our number who have gone on ahead of us to our Father's House. Their spirits seem to hover near and they seem to call us to the complete dedication of all we are and all we have to the glorious

work of the Kingdom. Thus let us move out into another year in a spirit of real humility and consecration. Let us have confidence in one another, conquering faith in Jesus and baptize every thought and action and word in prayer. In His name we continue in the work that He has committed unto our hands. We seek to move under His guidance and serve in His strength. In the language of the Bible this church is at 'Gilgal.' The promised land is just across the river of 'our being willing to go over.' We are able now under Jesus to go up and take the land. May we not fail our Saviour in this our day and generation.

"For so many more reasons than we can express to you here, Mrs. Inzer and I both can say to this blessed church today, 'I thank God upon every remembrance of you.'" Phil. 1: 8.

November 23, Rev. J. Norris Palmer of Hollandale, Miss., begins his pastorate at Speedway Terrace church, Memphis, Tenn. The other Baptist pastors will honor him with a recognition service at the evening hour.

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Full of vitamins—it is a body builder—a strength promoter unequalled.

But of course you know that nowadays you don't have to take the horrible nasty tasting, ill smelling oil itself.

Science has made that unnecessary for now you can get McCoy's Cod Liver Oil Tablets at any drug store—60 tablets for 60 cents and as they are sugar coated they are as easy to take as candy.

Old people who want to overcome their feebleness and gain vigor and more power of endurance are advised to grow younger in spirit with McCoy's Cod Liver Oil Tablets for 30 days.

Then if you are not satisfied—just ask your druggist to return your money—for McCoy's Cod Liver Oil Tablets—original and genuine—are guaranteed.

MOORE'S COMMENTARY ON THE  
UNIFORM LESSONS FOR 1925  
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**POINTS FOR EMPHASIS**  
Baptist Sunday School Board—Nashville

## CAN YOU ANSWER THESE QUESTIONS?

Is this the time to RETRENCH or ADVANCE in FOREIGN MISSION GIVING and PLANNING?

1. The whole world presents an extraordinary MISSIONARY OPPORTUNITY.
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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.,  
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75% of disease avoided  
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WHEN you are constipated, poisons are formed in the accumulated food waste, and reach all parts of the body. The first results, headaches, biliousness, a feeling of "heaviness", etc., serve as warnings of graver diseases to follow if this intestinal poisoning continues unchecked.

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# PRACTICAL MATTERS

By John R. Chiles

## Special Days

These seem to be on the increase now. It looks like some Baptists will soon have a full "church year." Easter, of course, they must observe. Everybody is thinking about the resurrection at that time of the year. When you are in Rome you know how you must do. Then, too, a "class" must be baptized on that day. It certainly was a fine thing the apostles did not know about this arrangement in their day. Peter preached his great resurrection sermon fifty days after Easter and he and the other eleven went on and baptized the large "class" on Pentecost, the very same day the revival took place.

Wonder if Galatians 4: 10, 11 has any meaning? "Ye observe days and months and seasons and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain."

If we ought to observe Easter, of course by the same rule we ought to observe Good Friday, Palm Sunday and all the rest of the holy weeks and days. Easter is just a start. And up North where the heaven has had time to work awhile, quite a good many Baptists are beginning to do that.

## Mothers' Day

For a few years now we have had "Mothers' Day." There is a sentiment here that has caught many of the brethren. They do not want to seem to be disloyal to the one so dear to them. But who ever honored his mother by dishonoring his Lord? The New Testament repeats it over and over that Sunday is "the Lord's day." It cannot then be "Mothers' Day," "fathers' day," grandmother's day" nor "grandfather's day," dear as all these persons are and ought to be to us. Now think and see if you have not known sons who are very untrue and unkind to their mothers and then very lavish in telegrams and letters on a certain Sunday in the spring. No charge is made that all who observe the day are of that type. But I am saying that there are better ways of honoring mothers than by trying to put Christ out of his rightful place for one day. It seems to me it is better to write mother a good long letter

each week. My mother happened to be with me recently on a "mother's day." The simple gospel was preached from our pulpit. After the evening worship, she said: "How I have enjoyed the ministry of the word today." I cannot but believe that that was better than to have had a lot of sentimentality. There are some things where privacy is a truer mark of genuineness any how.

## Insurance Day

It is just now wanting to get into the calendar. It made a little sally in that direction along in the summer some time.

The meaning of that is this: Some men up in the North have organized great companies to do that kind of business. The U. S. Congress found upon investigation a few years ago that some of the presidents of those companies were then getting salaries twice as large as the chief executive of this country. Some people carry so much insurance that they and their families are in bondage to it and stinted all their lives to keep it up. I reckon all pastors have heard that given as a reason by some, for not supporting the Lord's work. They want their families protected and look to New York more than they do to heaven for it. They do not care so much about a little estate for all to work for, save for and live on together when "rainy days" of life may come. They are tremendously concerned about having a check come in when their coffins go out.

Now we have all seen insurance money come in "mighty handy." Widows have had a home provided by it, children have thus been educated and debts taken care of. Insurance has helped many a family.

On the other hand, to many it is more a basis of slothfulness, waste and lack of economy. Multitudes put money into insurance and let it lapse. Others are invalids for years on charity, do not keep it up, and in need of what they spent long before they die. Some few commit suicide, saying that what their families would get would be worth more to them than for them to live with them and for them. I have seen all the above in pastoral experiences.

This is purely a business proposition. It has two sides to it. Certain it is that the insurance companies do not give back to their policy holders anything that they have not put there. They never have and they never will. Certain it is that they are in no sense doing a charity business.

No objection is here being made to insurance. This is a free country and all can do as they please. But I for one do not believe that this private business ought to be lugged into the pulpit and put up to take the place of Jesus Christ.

Now as to all the days, this question is perhaps in order. When did God Almighty ever give his holy day over into the hands of State legislatures, Congress of the United States, rulers of nations, or "they say" autocrats, to tell His ordained minister what to preach about on the one day in seven which he has reserved to Himself and set apart for the ministry of the word, the observance of the ordinances, the bringing of tithes and offerings into His treasury, and the carrying out of the great commission? Rogersville, Tenn.

## GRASSY CREEK

By J. C. F. Herrell

Grassy Creek church of Byington, Tenn., has closed one of its annual series of meetings.

The weather has been superb. That season of Indian summer that is characteristic of our Appalachian region which brings joy and gladness to many, was all that could have been asked of nature.

Many came for miles to hear the same old, old story of Jesus and His love for a lost world.

The singing was under the direction of Ed. Thomas and Dan Wardell, both of whom are full of grace and melody. The preaching was done by the consecrated, loyal, lovable J. R. Dykes. Bro. Dykes is a product of Knox Co., whose native ability plus the spirit of God's leadership in our mountainous environment, can make men of true worth. He to a high degree shows leadership born of intelligence.

While his preaching did not bring results from the sinner part of our people as we wished for, yet the inactive of our church were greatly aroused to a keener sense of the kingdom service.

Peaching today by the pastor, Fred T. Moffatt. Bro. Moffatt is beloved by all, full of the old faith of our fathers.

A good Sunday school and an excellent B.Y.P.U. after which the pastor again spoke on "Christ—Our High Priest."

Dr. J. J. Wicker of Richmond, Virginia, is supplying at Grove Avenue Baptist church until a regular pastor is called. He has been preaching there for some months past. The church hopes soon to have a regular pastor.

Dr. Wicker will take a party on a fine tour to Palestine and Europe, sailing the first of March next. If you are contemplating visiting the Holy Land you would do well to write Dr. Wicker, at Richmond, Virginia.

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Address ROSE ZIMMERN VAN VORT  
Superintendent of Hospital and Principal of Training School



### TWELVE MONTHS HOSPITAL WORK

By M. D. Jeffries

Reports are being submitted by the Baptist Memorial Hospital to the Baptist conventions operating it, viz: Tennessee, Mississippi and Arkansas, for the year ending October 31. Baptists not attending these conventions may be interested in a summary of this report.

There was an increase in patients admitted of 894; this year the report was 11,567. Tennessee furnished 7,368, Mississippi 1,948, Arkansas 1,273 and other states 978.

Of these 1,563 were charity patients, Tennessee sending 860, Mississippi 315 and Arkansas 247 and other states 142.

There were 6,012 surgical operations, 15,631 laboratory examinations, 2,648 X-ray examinations. There were 542 births.

The Training School has attained a high state of efficiency. There were 35 graduates for the year. At the date of the report there were 143 pupil nurses in the school and 30 probationers. There is now a goodly waiting list.

The religious activities of the hospital have been maintained in the usual way through the morning devotions, weekly prayer meeting, Home Department Sunday school class, Morning Circle, Volunteer Band and pastoral service among patients, anxious friends and nurses. The notable event of the year was the sailing for China, in August of Dr. and Mrs. J. M. Bailey as medical missionaries. Something like a year previous Dr. and Mrs. Car-

men Jame swent on a similar mission. All were trained in our hospital.

The Woman's Auxiliary is still rendering much valuable service to the hospital in many material, social and spiritual ways.

The financial report for the year is very gratifying. Receipts from patients, pupil nurses' service and sundry income was \$138,900.20. Amount expended in operating the hospital, new equipment and for depreciation, \$414,805.06.

This shows a neat balance on the right side of the ledger of \$24,095.14. But this is easily absorbed in interest account on the bonded indebtedness, of \$210,000.00 extra equipment, and dull months that come from time to time.

It is worthy of especial attention that our hospital expended in this twelve months \$129,977.63 on the charity work done. Those who know claim that this is a larger showing than is made by any other hospital in America not having an endowment for the purpose.

The hospital received from the states as follows: From the 75 Million Fund, Tennessee \$46,600.00 and Mississippi \$11,710.06. This is used to pay on the bonded indebtedness.

Our hospital has worthwhile competition in Memphis now. On September 15, the Methodist hospital was opened. It is an institution of our grade. They find it necessary, having only 110 beds, to charge one dollar per day more than we do on all grades of rooms. If Baptists will express to their doctors their choice for their own, it will be all right with the doctors and they will be patients in their own hospital.

### THE BAPTIST BIBLE INSTITUTE HAS A PROSPEROUS SESSION

By J. E. Gwatkin

The Baptist Bible Institute has finished the first quarter of its seventh session in a very satisfactory manner. There has been an earnestness on the part of the student body gratifying to the faculty, and this is being reflected in the large number who have successfully passed the examinations now being shown as the lists are posted.

Members of the faculty have been attending the Conventions of the Various states, and are bringing home interesting reports from these meetings.

We are entering with new zest into the second quarter's work, those who were successful last quarter being determined to keep up the standard, and some who failed resolved to make up the deficit if possible.

The enrollment is about the same as at this time last session.

Various state bands, with the Foreign Mission and Home-Mission Bands, are meeting regularly for special study and inspiration. The mission spirit is dominant here. On our last Missionary Day Pastor W. H. Knight, of Baton Rouge, La., brought a message on "The Missionary Challenge," and greatly stirred our hearts. He presented the present conditions on the mission fields in a way to impress the memory, move the conscience and stir the soul. It was truly a great message.

From January 20 to the 30, there will be held a mid-winter conference for preachers and laymen, especially arranged for those who can attend for a limited time only. It begins on Tues-

day and will close one week from the following Friday—only one Sunday away from home. There will be a series of lectures by members of the faculty. This will include lectures on Psalms by W. E. Denham, on Parables by President B. H. Dement, on Evangelism and Church Problems by G. H. Clutcher, and on Sermonizing by John T. Christian. All of these will be given daily, also the regular classes will be open for any who may wish to attend. With this program include the practical activities, such as street preaching, hospital and dock meetings, and the various other kinds of work done by our school, also the daily chapel exercises, general report hour, access to a great library and other attractions. We have a most attractive program to which many pastors have already written they expect to come. Any others who are interested should write at once for details and reservations to President B. H. DeMent.

As former business manager, it gives me much pleasure to report that Brother N. T. Tull, our new business manager, has already demonstrated his fitness for the work in the fine way he has conducted the business of the Institute. The denomination may feel perfectly sure that this great property will be most carefully preserved, and that every dollar given will be jealously guarded. We feel that he is the right man for this most difficult and responsible position.

The Institute is in most hearty and loyal accord with the whole Southern Baptist program, and is daily praying and working that it may all go forward in a great way.

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