

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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J. D. MOORE, Editor

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## A STATEMENT OF PRINCIPLES AND POLICIES.

By O. E. Bryan, Cor. Secy.

Believing that Baptists can work together better in a voluntary program when they understand each other, we beg leave to submit the following:

1. We advocate a unified program for Baptist cooperation. We believe it is easier to finance all of our interests all of the time in an equitable budget than it is to finance single interests by separate campaigns.

2. We advocate regular and systematic giving in keeping with the doctrines of stewardship and tithing. Churches and individuals should, we believe, give on every regular meeting day to every interest fostered by the denomination in its regular unified program.

3. We advocate giving first consideration to the interests represented in the unified program. These interests are the ones that have been recognized by Southern Baptists to be of most importance. They are as follows: State Missions, Home Missions, Foreign Missions, Christian Education, Orphan Homes, Hospitals and Ministerial Relief.

4. We advocate special campaigns for actual emergencies, yet we believe that institutions sharing from our unified program should be slow to create emergencies.

5. We advocate the right of Baptists to designate their gifts. Designation should be made in our program only to such interests as have been declared by our convention to present real emergencies. We promise to send all designated money that comes to the Executive Board office to the interests to which it is designated.

6. We advocate the freedom of the churches to accept or reject all suggested apportionments from associations or conventions. We believe that the churches have the corrective power to shut out agencies that would break their unified program and keep them disturbed by special appeals.

7. We advocate the policy of every church sending all money collected for the unified program each month to the Executive Board office so that our missionaries may have their salaries as often as the average pastor receives his.

8. We advocate the policy of paying to each interest cooperating in the unified program all money due each month ac-

cording to the ratio of division of the funds authorized by the Tennessee Baptist Convention.

9. We advocate an open and transparent policy concerning all of our denominational work. Discussion never hurts a righteous cause.

10. We advocate the elimination of the churches that are receiving help from our Board where such churches after a reasonable length of time show no signs of missionary development.

11. We advocate a sound financial policy for our denominational work. We be-

lieve that we should pay as we go, that we should live within our income and that we should ever strive to make our income larger.

12. We advocate strict economy in the use of denominational money. The best economy is the best use of means to secure the best results in reaching the highest standard of efficiency in the program that is being worked. It pays to fertilize the ground, plant good seed, use good teams, and to employ good workmen, regardless of the higher cost of operation.

13. We advocate the policy that servants of the denomination who are being paid regular salaries for their services should not receive personal gifts for supply work in the churches or for conducting revival meetings.

14. We advocate a Baptist program in every community around the world. We believe that Baptists should give themselves to their own New Testament principles and doctrines, unhampered by any outside entanglements. Certainly this should ever be done in the spirit of Christ.

15. We advocate the recognition of the District Associations in our cooperative programs. They are the first and the oldest units in Baptists cooperation apart from the local churches. Any program that ignores these associations, we believe is doomed to failure.

16. We advocate a real missionary program for Tennessee. It is unspeakably tragic that with all of our financial development in our denominational work that we are doing no more real missionary work as such in Tennessee today than we were doing a dozen years ago. Tennessee Baptists must face the destitution in their own state. The gospel is the only hope for any destitute field.

17. We advocate a church building and loan fund for Tennessee Baptists. We point out the danger of trying to do this work without a permanent fund for the financing of the same. It must be remembered that the Executive Board as such has no capital stock, no assets or property; its only assets are the confidence and good will of individuals and churches that see fit to cooperate in our program. Let us strive to build a real endowment fund for church building which will justify surety at the banks.

18. We advocate a closer walk with God. Many of our people are living too fast. Let us return to simplicity in living. Let us read our Bibles more. Let us pray more and let us reconsecrate our lives to the work of the Lord that the Holy Spirit may give us power for the task that without Him is impossible.

## PERCENTAGES AMONG OBJECTS IN 1925 PROGRAM.

It is very necessary that all our Baptist people should know exactly how their gifts are to be expended. Not only should there be adequate information concerning the various causes, but there should be also a definite understanding as to the share each is to receive in the distribution of the contributions. For the state of Tennessee, the budget which has been adopted, sets forth the following percentages for next year:

State Missions	18%
Home Missions	10%
Foreign Missions	22½%
Hospitals	6½%
Orphans' Home	8%
Ministerial Relief	5%
Christian Education	29%
	100%

The Unified budget in Tennessee, as represented above, is divided 50% for State interests and 50% for South-wide causes. If further information is desired it can be had from the office of the corresponding secretary, Dr. O. E. Bryan, 161 8th Ave., N., Nashville, Tenn.

It should be borne in mind that this budget does not allow for designations. Any and all money sent to the Treasurer, Dr. O. E. Bryan, for any special object of the convention will be sent as designated, but subscriptions to the budget can not be subsequently designated by the givers. This is the unified program for 1925, and to violate its provisions would be injurious to every interest. Contributors are urged to make their pledges to this budget without any purpose or intention to designate any part of their gifts. Any offerings which they may have in mind to make to any one of the causes direct should not be included in their pledge under this program. If that is clearly understood and generally observed much embarrassment and confusion in the administration of the funds will be avoided.



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## EDITORIAL

### SOUTHWIDE ORGANIZED CLASS CONFERENCE.

Next week the Organized Class Conference under the conduct and management of the Sunday School Board will be held at Shreveport, La., beginning on January 13 and closing on the 15th. Dr. Van Ness and the office associates of the late lamented Harry Strickland deserve much praise for the splendid way in which the plans as begun by Bro. Strickland were carried forward. No doubt the soul-winning zeal and spirit which he so thoroughly embodied will characterize that meeting to an unusual degree.

### RELIEF DAY, JANUARY 18.

It is earnestly hoped that on Sunday, January 18, there will be a liberal response by the Baptists of Tennessee to the needs of the suffering people of Europe and the Near East. Our Foreign Mission Board is the distributing agency for all contributions specially given for this purpose by Baptists of the South. Gifts should be made in money only, and should be over and above the 1925 Program and not to be credited either to individual givers nor local churches on the regular receipts for the Unified budget for this year. It is a special offering and should be marked "For Relief" and forwarded as soon as possible to Dr. O. E. Bryan, Treasurer, 161 8th Ave. N., Nashville, Tenn.

### NEW YEAR THOUGHTS.

How rapidly the days go by! And our times, like time itself, are caught in a whirl of seething unrest and nervous anxiety until everywhere a dangerous speed seems to have become the standard and normal rate of living. Yet who can say that we are actually living too fast? Speed is a relative term. It varies in different cases and in different ages. Overanxiety is the element of fault in the nerve-racking

tension of the present day. We are not too attentive to worth-while things, in the consideration of which there is rest for the mind and the conscience; but we are too mindful of non-essentials and of matters secondary in their importance, attention to which leads to excess and dissatisfaction.

Yet to the busy life the flight of time is swifter than a weaver's shuttle. The moments are too few for the tasks which claim attention and which apparently can not wait. The years roll by with rapidity which awakens the thought of their record and forces us to make an estimate of how they have been lived. It is well that time does not drag on our hands. But in all the rush of affairs, it must be borne in mind that he lives well who does well. To occupy every minute of one's time in selfish or unholy pursuits does not enable one to live a long time in a few years. The length of life is measured in deeds of disinterested love and unselfish service, and not in the number of years as recorded in almanacs.

All things move. Nothing is stationary. Everything and everybody works: some profitably and others unprofitably: some work in preparation for labor while others toil hard, to keep from it or to escape the consequences of their laziness. But every body moves on whether they will or not. Death is the only inactive state. In nature, all movements are curved. Water flows in eddies; winds blow in waves; vines grow spirally; the sun has his circuit in the heavens, and the moon her orbit; this natural body of ours which came from the dust must go back to dust at last. In human events, there are times and seasons, periods and epochs. Time has its cycles and sets the pace for everything within its realm.

So we have days and months and years. Our calendar should be fashioned according to the habits and movements of the heavenly bodies. It is not original with us nor is it the work of our own unaided genius. Time has dates: eternity is dateless. The Now is a movable point on the circle of eternity which, of course, has no end. As the Present, which we call time, moves around in that orbit it is subdivided into such segments of the circle as suits mankind for recording its history. Life is the same at all times. It has not varied since the Lord God created it. It is dateless and therefore eternal and does not change with seasons of time.

In Christ, who as to His human nature was the Son of the Ages, the ends of time met. He was the Alpha and the Omega, the beginning and the end. He made the end of one thing to connect with the beginning of another, without a break or an interruption. He spanned the chasm of eternity. In Him all tenses of the verb to be obtained; it is only He "who was and is and is to be:" all three in one. In Him there was life divine which can not be defined in terms of duration, but which is from everlasting to everlasting. In Him we may bridge the transitions which occur in our calendars and in our experiences. In Him we may bring the end of one year into agreeable and happy connection with the beginning of another.

In Him we may joyously pass through the twilight zone alternately between darkness and day, and may go down into the valley and shadow of death and fear no evil. In Him the years meet—and are obliterated. In Him life and death have faced each other—and death has been destroyed.

May we start New Year with Him! We can not properly connect up with the past except through Him. We can not stand ready for what the year may bring us of toil and reward, of infamy and honor, of failure and success, of joy and sorrow unless it is by Him and in Him that we start out. "So teach us to number our days that we may apply our hearts unto wisdom."

### DR. VAN NESS' RECORD WITH SUNDAY SCHOOL BOARD CELEBRATED.

Of general denominational interest was the celebration of Dr. I. J. Van Ness' twenty-five years with the Sunday School Board, held in Nashville, Wednesday and Thursday of last week. Coming at the time of the annual Conference of the Sunday School and B.Y.P.U. workers of the South, it was well attended by representatives from practically all the States of the Southern Baptist Convention.

Wednesday evening, appropriate exercises were held in Immanuel Baptist church of Nashville, where Dr. Van Ness has held his membership through all these years. Mr. John Bell Keeble, Dr. C. E. Burts, Mr. I. L. Ferguson and pastor Ryland Knight each spoke of Dr. Van Ness' personal merits and of his contributions to the spirit and activities of the church and to the life and work of the denomination at large. He responded in beautiful words in which he said he was converted under the ministry of Dr. Edward Judson of New York and was baptized by him. Dr. Knight on behalf of the church presented Mrs. Van Ness a bouquet of beautiful flowers in token of appreciation of her as an important factor in the career and usefulness of her distinguished husband.

Thursday afternoon a reception was held at the Board building on 8th Ave., attended by employees of the Board and of Marshall & Bruce Printing Company, together with their wives and friends. The entire first floor was beautifully decorated, and music was furnished by an orchestra composed entirely of Sunday School Board Building occupants or members of their families. Messrs. Josh Lee and Secretary H. V. Hamilton were chief among the entertaining speakers.

On New Year's evening a banquet was held at the Hermitage Hotel, as the closing and crowning event of the occasion. Dr. W. F. Powell of Nashville, president of the Sunday School Board, presided as toast master. Telegrams were read from Dr. B. W. Spilman, Kinston, N. C., who has been with the Board for more than 20 years; from Geo. T. Webb, secretary of the Canada Baptist Convention; and from pastor Geo. W. Truett of Dallas, Texas.

Dr. E. Y. Mullins, president of the South-





ern Baptist Theological Seminary and president of the Baptist World Alliance, spoke on the subject "In Retrospect"; Dr. Chas. E. Burts, general director Southwide 1925 Program, on "A southwide Institution"; Dr. W. H. Main, secretary of the American Baptist Publication Society, Philadelphia, on "Bright Lights Along The Way"; Dr. E. B. Chappell, editorial secretary of the Southern Methodist Publishing House, on "A Fellow Craftsman," and Dr. J. T. Farris, secretary of the Presbyterian Board of Publication, Philadelphia, on "True Denominationalism." All the speeches were highly enjoyed by the guests who filled the spacious dining room of the hotel.

Brief fraternal greetings were brought by Dr. E. C. Dargan, editorial secretary of the Board, on behalf of Dr. Van Ness' colleagues; by Mr. Geo. W. Andrews, state Sunday school secretary of Georgia, on behalf of the Sunday school field workers, and from Dr. Ryland Knight, of Nashville, on behalf of the pastors of the city. Dr. J. L. Hill, for the employees of the Board and as an evidence of their appreciation of him, presented Dr. Van Ness a white gold Hamilton watch and chain. Dr. Van Ness responded to the occasion with a brief and pointed talk on "A forward Look," after having presented to the guests the sons and daughter of Dr. J. M. Frost, and after having expressed the desire to share the honors of that occasion with his eminent predecessor who laid the foundations upon which he himself has built. His speech was indeed forward looking and was truly a prophesy of still greater achievements in the future, by the blessings of God upon his continued administration.

We have for later publication a more extended and interesting account of this important event from the facile pen of Mr. Burkhalter of the Publicity Department of the Southwide Program.

#### R. M. DUDLEY.

The death of Bro. R. M. Dudley at his home in Nashville, Sunday morning, December 21, removes one of the leading business men of the city and is a distinct loss to the Baptists of the state of Tennessee. He came of Old Baptist stock and combined that which is doctrinally sound with that which is practically progressive. He held several positions of prominence among his Baptist brethren, having been a member of the Executive Board for many years and a faithful attendant upon the sub-committees to which he belonged, especially that of the Administrative Committee and the Directors of the Baptist and Reflector. He was buried from the Edgefield Baptist church of Nashville, Monday evening December 22, with services conducted by Pastor W. M. Wood, assisted by Dr. J. E. Skinner of Martin, Tenn., and others. He was not only a prince among merchants but was also a moral and religious factor of great usefulness in his church and community.

#### DR. SCARBOROUGH'S TENTH ANNIVERSARY.

During the third week in February, Dr. L. R. Scarborough, President of the South-

western Baptist Theological Seminary and late director of the 75 million Campaign, is to be honored in the observance of the tenth anniversary of his presidency of that institution which, at the same time, will mark the completion of the 75 Million Campaign. The entire week will be occupied by special services in which denominational representatives from various sections of the Southland will take part. One day is to be set apart for a meeting of the Southern Baptist editors.

#### WANTED: TWO STENOGRAPHERS.

At Union University two stenographers are needed for part time work who want to do college work. One will get school expenses: board, tuition and room rent. The other one will get about half as much. If you are interested, write to president H. E. Watters, Union University, Jackson, Tenn. This is a fine opportunity for some young people who want to go to college.

HARRY CLARK.

#### SHREVEPORT IS BAPTISTS' OBJECTIVE.

By Geo. W. Card.

Based upon the success of the three former annual conferences, Mobile, 1922, Hot Springs, 1923, and Atlanta, 1924, the Fourth South-wide Baptist Organized Class Conference, scheduled for January 13-14-15, at Shreveport, La., promises to surpass the former meetings and take rank as one of the greatest events of the kind in the history of our Baptist Organized Class work.

Following the untimely death of Harry L. Strickland, Dr. I. J. Van Ness has given himself unreservedly to the perfecting of the plans which were already well under way. The three days' program has been completed and the local committees are busy with final preparations and making reservations for the convenience and comfort of all representatives.

Rates of fare and one-half for the round trip have been granted by the railroads and orders are being received from all over our Southern territory for the Identification Certificates.

Those who attended the former conferences can readily understand why there is so much interest manifested in the Shreveport meeting. Those who attended the last conference will not be satisfied to return for this year's conference without having enlisted other members of their class or school to accompany them to Shreveport. There seems to be no obstacle in the expense of the trip, and distance will be no handicap. Former representatives know what it means to associate for a few days with these great denominational leaders; sit under the spell of their dynamic influence and carry home with them a heart and mind bubbling over with genuine enthusiasm and valuable information that will mean a better class, a better school and a better church.

One has but to glance through the program folder to become interested in those selected for inspirational addresses, in the choirs and quartettes chosen from churches, colleges and institutes, and in those who are

to give their experiences in group meetings and round table conferences.

To attend the Shreveport conference is to better fit and prepare yourself for Kingdom service. You will be more than entertained, you will be thrilled; you will be more than thrilled, you will be inspired. Your inspiration will engender a greater class spirit at home and help lift your class to higher planes of usefulness.

Detailed information may be secured by writing either to your State Sunday School Secretary, or The Organized Class Department, 161 Eighth Avenue, North, Nashville, Tenn. For reservations in hotels or boarding houses, write Rev. Winston Borum, Box 16, Shreveport.

The year 1925 marks the four hundredth anniversary of the first printing of the New Testament in English, thus beginning through the scholarship and heroism of William Tyndale the ever broadening effort for popular distribution of the Holy Scriptures. The Federal Council of Churches urge its members to observe this four hundredth anniversary and suggest that William Tyndale's life, the translation of the Bible from the original tongues, and the world wide distribution of the Holy Scriptures through the power of the printing press, be used for discussion in the pulpit, the Sunday school and the religious press through 1925.

#### TWO SOUTHWESTERN SEMINARY MATTERS.

By L. R. Scarborough.

I call the attention of the brotherhood to the fact that the Southwestern Seminary begins its third term Jan. 26, at which time we will be happy to have any students who wish to come and take up the work at that time. They can fall right into the classes and go on with their course of study and finish the course of study in the two or three years as per the line of study they wish to take.

We are having a great session. Our enrollment this year is 535. The faculty is all well and in fine trim. We'll welcome students from every quarter January 26.

Another matter is the double celebration which we are to have February 16-20, celebrating the triumphs of the 75 Million Campaign and the achievements of the Southwestern Seminary in the last ten years. Baptists of Fort Worth and the Seminary are preparing to take care of a thousand visitors. We want them to come. The general and state secretaries of the Southern Convention, the editors of our Baptist papers, many of our school men and other institutional leaders, pastors, laymen and women are coming from a wide section. We are expecting a great home-coming time among the former students.

We'll be glad for the brethren and sisters who are coming to let us know. Write me about it. We want to make it a great time for the promotion of the cause of Christ in all the world. There will be three sessions a day and a thrilling and interesting program for each session from Monday night to Friday night, and the denominational enterprises will be discussed by great speakers.



**THE BIBLE UNDER FIRE  
OR  
WHAT IS ALL THIS TROUBLE  
ABOUT?**

By J. L. Campbell, D.D., Chair of  
Bible, Carson Newman College.

**I. ANALYSIS OF THE PENTATEUCH BY THE  
CRITICS**

Many sincere people are perplexed at the present time over the strange things they are hearing about the Bible. Instead of being looked upon as an inspired revelation sent from God, its authority and teaching in certain quarters are called in question or wholly discarded. And this new teaching is affirmed with the utmost dogmatism. It is found in universities, colleges, theological seminaries, in public schools, in books and magazines, in newspapers, both secular and religious, found even in pulpits. Its conclusions are proclaimed as "the assured results of modern scholarship." One who does not agree with them is put down as ignorant, reactionary, behind the times, or so blinded by traditionalism and prejudice that he is disqualified to judge. In other cases the language of orthodoxy is used, but the words are employed with different meanings. Implications and insinuations are thrown out amid expressions of appreciation and high regard for the Bible. Thus the people are deceived and misled. "The voice is Jacob's voice but the hands are the hands of Esau." (Genesis 27: 22.) There is, therefore, no wonder that there is unrest among the people over this subject. Is it true that the Bible is not the book we and our fathers took it to be? Where can our children be sent to receive an education without having their faith in the Scriptures weakened or destroyed? This false teaching, too, is spreading far and wide, and people are anxiously asking whereunto shall it grow? No question, therefore, can be more solemn and important than the one we are considering. If the Bible has to go, then the hopes of the world must go with it. The great need of the time is light. Where did this movement begin? Who started it? Through what stages of development has it passed? What is its present status? By whom, how and where are its claims supported? Is it true that the ablest and best scholarship is arrayed against the historic belief of the word of God? Have these attacks been squarely and honestly answered? To be forewarned is to be forearmed. Right at the beginning it can be unhesitatingly affirmed that as soon as the people come to understand the groundlessness of the assumptions of the critics and how completely and overwhelmingly these attacks have been refuted by a truer and more thorough scholarship they will realize as never before how sure the foundation is upon which the Word of God rests and how we can build without the slightest misgiving on "The Impregnable Rock of Holy Scripture."

In the nature of things these studies can only deal with the outline of this vital subject. Farther and fuller investigation would bring abundant additional proof. We shall

consider the subject under three general divisions:

- I. The analysis of the Pentateuch by the critics;
- II. Evolution as applied to the Bible;
- III. Modernism.

How did this movement begin? The real founder of what is known as the Higher or Destructive Criticism of the Bible was a French physician of the Jewish race named Jean Astruc, who was born in France in 1684 and who died in Paris in 1766, aged 82 years. There were precursors in the line of criticism, some of whose names could be easily mentioned even as there were precursors to Columbus in the discovery of America. But as Columbus is recognized as the real discoverer of America, so Astruc is recognized as the real founder and father of this new movement. The growth and development of this speculation started by Astruc is usually clarified under four heads (see W. H. Green, James Orr, J. R. Sampey and others).

Astruc's own theory is known as:

I. The early documentary hypothesis. He noted a peculiarity that every reader of the Bible has observed, viz.: that in Genesis, chapter one to chapter 2: 3 the name of God (Elohim in Hebrew) is alone used. This name is found in this portion of the Scriptures thirty-five times. But, beginning with Genesis, chapter 2, verse 4, we find Jehovah God or Jehovah Elohim, thus connecting the name of the God of Creation with that of the Covenant God of his ancient people. Astruc went through Genesis noting these differences of names and then inferred, supposed, guessed that the book of Genesis had been compiled from two already existing documents. The one author and document was called that of Elohist, "E," and the other that of the Jehovist, "J," or Jehovah Elohim. "J. E." He regarded Moses as the compiler from these two documents of the book of Genesis. In addition to this Astruc claimed that Moses used, "also ten minor documents relating chiefly to foreign nations and not immediately affecting the Hebrew people." So it came to pass that in 1753 (172 years ago) Astruc published anonymously in Brussels a twelve mo. book in French entitled, "Conjectures Concerning the Original Memoranda which it Appears Moses Used to Compose the Book of Genesis." This book was the beginning. It furnished the key that opened the door which led to the great controversy which is now going on. It divided Genesis into different parts according to the different names for God found in this book.

What do we know of this man, Astruc? The best account we have of him is in an article of thirty-two pages in the *Presbyterian and Reformed Review*, of January, 1892, by the late Dr. Howard Osgood, the famous Hebrew professor in the Theological Seminary of Rochester, N. Y. In his bibliography, Dr. Osgood cited thirty-three authorities that he had consulted in preparing this article, showing the characteristic thoroughness with which he did his work. Let me furnish a few excerpts from this sketch. "He (Jean Astruc) was a man of very bad character and amassed his fortune out of harlots and brothels." "Voltaire sneered at him as a miser and debauchee. He was one of the men most decried in Paris." "At forty-five

or forty-six years of age, though living with his wife and children, he formed a connection with the most notorious woman of all Paris, the procuress of the court, and maintained her publicly for nineteen years until her death." "He was a lascivious liver and physician of the lascivious life of the wicked and drew his gains therefrom to his last hours," etc.

Whatever may be believed, one way or the other, regarding the higher criticism of the Bible, one thing at least is clear. It came historically from a very unsavory source.

Passing by a number of others, the next name we mention that of (2) Johann Gottfried Eichhorn, Professor of Theology in Göttingen (1752-1827). He was a rationalist and denied the supernatural, both in the Old Testament and in the New. Eichhorn contributed three things to this theory.

(a) He transferred the discussion from France to Germany.

(b) He suggested that literary peculiarities might also imply different authorship.

(c) He invented the expressions, Higher and Lower Criticism.

The "Lower Criticism" relates to the text of any book and busies itself with the comparison of manuscripts, etc., so as to ascertain the exact original of the autographs. The "Higher Criticism" deals with the style of the literature, historic setting, etc. There is a legitimate place for both. It is not to criticism that we object, let it come from the four winds of heaven. It is to the abuse of criticism, the proved injustice and absurdities of a false craze of impossible criticism that we most earnestly and unreservedly object. While Eichhorn advocated Astruc's theory with great earnestness, neither of them went beyond Genesis, and both of them regarded Moses as the compiler. The expression, "Higher Criticism" had in its content originally a rejection of the supernatural.

**II. THE FRAGMENTARY HYPOTHESIS**

Alexander Geddes, a Scotch Roman Catholic priest in 1800, followed by Vater in 1805, Hartmann in 1831 with others established this new theory. They did two things:

(1) They extended the analysis from Genesis on throughout the Pentateuch.

(2) They took the position that the first five books of the Bible consisted of fragments thrown together miscellaneous without order. But this would not do. The steady onward flow of the narratives was too apparent and after a few decades the theory was discarded.

**III. THE SUPPLEMENTARY HYPOTHESIS**

Under this head are to be placed the names of Thomas Paine, author of the "Age of Reason" (1795), De Wette (1806), Bleek (1822), Böhlen (1835), etc.

This theory made

(1) The Elohim or "God-document" the foundation of the Pentateuch and the "Jehovah-document" supplemented it with additions and changes. It was found, however, that this would not work. When the Jehovistic part was taken away the remainder became unintelligible. This was, therefore, soon rejected.

(2) This school also denied that Moses wrote the Pentateuch.

(3) Bleek extended its analysis to the



the book of Joshua and added it to the five books of Moses, making the whole a sixfold book or what they called the "Hexateuch."

(4) They put the writing of Deuteronomy down in the reign of Josiah when the "Book of Law" was found 623-621 B.C. or 800 years after the time of Moses. See 2 Kings, chapters 22 and 23, and 2 Chronicles, chapters 34 and 35. Deuteronomy they called the "D" document. This part of the theory is still held by the critics.

#### IV. THE DEVELOPMENT HYPOTHESIS

Sometimes called the Later Documentary Hypothesis. This is the dominant school of Destructive Criticism today.

(1) Graf (1865) took all the legislation he found in Exodus, Leviticus and Numbers, called it the Priests' Code, "P" or "P. C.", and then assigned it to the time of the Babylonish Captivity after 586 B.C. By legislation he meant the Law, the Sacrifices, the requirements about the Tabernacle, etc.

(2) Wellhausen adopted this theory, but placed the Priests' Code down in the time of Ezra and Nehemiah, about 444 B.C. Anyone acquainted with their literature becomes familiar with the above mentioned capital letters used to designate the four foregoing divisions, viz.: "E" for the Elohist, "J" or "J. E." for Jehovah or Jehovah Elohim, "D" for Deuteronomy and "P" or "P. C." for the Priests' Code.

But the theory had its difficulties, and many of them. The style of the Elohist writer changed abruptly at Genesis, 20th chapter. Hupfield (1853) invented a second Elohist on account of the differences of style before and after this chapter. When the different fragments did not splice together well, the critics supplied Redactors or Editors, who made the story of one document flow smoothly into the other. Thus the number of authors and Editors went merrily on until the critics supplied us eight, then ten, then eighteen, then twenty different hands that were employed either in furnishing the documents or in uniting them together. Wellhausen assures us that there were twenty-two different authors in the Hexateuch. Cornell makes the number twenty-six. Dr. Shearton of Wycliffe College, Toronto, Canada, in the Bible League Series No. 1, pages 28 and 29, gives the following extraordinary summary of the extent to which this process of disintegration has been carried: "In Dr. Driver's Tabulation of the Hexateuch will be found besides other divisions fifty fragments, consisting each of a single verse, more than thirty of half a verse and in several cases of a verse divided into three parts, each assigned to a different author. But we have something more astonishing and representative than this. The critics undertook to make a new translation of the Old Testament printed in different colors, so as to bring out in the varying colors the supposed authors and documents that entered into the composition of these ancient Scriptures. It is known as the 'Polychrome' or Many Colored Bible. The representative character of this undertaking is shown in the fact that thirty-nine of their ablest scholars were on the committee appointed for this work. Among them note the following leading names: From Germany, such as J. Wellhausen of Göttingen, B. Stade of Gießen, F. Schuylly and

K. Budde of Strasburg, also C. H. Cornell of Konigsberg; from England, H. A. White, S. R. Driver and C. H. Cheyne of Oxford, Herbert E. Ryle of Cambridge, J. C. Ball and W. H. Bennett of London; from Scotland, George Adam Smith of Glasgow, J. H. Paterson of Edinburgh; from the United States, Charles Briggs of New York, C. H. Toy of Cambridge, Mass., George F. Moore of Andover, Mass., etc. These names are cited to show that the critics cannot evade the responsibility of this undertaking. Take the "Polychrome" book of Judges, which lies before me. Dr. Moore of Andover, professes to have so analyzed it that he is able to show that the twenty-four verses between chapter 2: 6 and 3: 6 are made up of twenty-three different fragments all spliced together. He would have us believe that chapter 7: 17-25, containing nine verses, are made up of fourteen clippings and the thirteen verses of chapter 17 have fourteen, etc. Extracts vary in length, but in thirteen cases he claims to show that three words are from one author while the context is from another author, in ten cases that two words are from one author and the context from another, and in eight cases that one single word is from one author and the context from another, one of these words being the pronoun "I." Judges 6: 16. Only a few of the books of the Polychrome Bible have been published in this country. Klosterman of Kiel ridiculed the whole business and called it the "Rainbow Bible."

So that instead of one continuous sublime record running through the whole first six books of the Bible the critics would have us believe that it is a piece of patchwork or a crazy quilt of an indefinite number of authors stitched together that we have in these precious pages. Now, what shall we say to this almost unbelievable procedure? We offer:

(1) A vehement protest. We ask for fair play. If the Scriptures are made up of the clippings and tatters and fragments that the critics tell us, then we have in this book something without a parallel anywhere in all the world's literature, either ancient or modern. A book in which are hidden all the treasures of wisdom and knowledge, which has inspired and transformed humanity wherever it has gone, whose matchless beauty and power are recognized by friend and foe alike, which has given us all that is highest and holiest and best in this life and for the life to come, which has robbed death of its terrors and sent countless throngs home with songs of exultation on their lips—a book which is doing this to be a scrapbook, the product of scissorings and pastepots, editors and deceivers, is both a literary and moral impossibility. Professor Moller of Germany, once himself a critic, found its positions so untenable that he gave them up and called them a "Monstrosity."

(2) It should be observed (not this Polychronic business) but if some other documents were used here or there in connection with the Bible this would in no way invalidate its inspiration. In Joshua 10: 13 and 2 Samuel 1: 17 mention is made of what was written in the book of Jashar. In Acts 17: 8 Paul quotes from a Greek poet, in Titus 1: 12 he mentions a Cretan writer. Inspiration gave divine guidance so that nothing

was selected except what God wished. About the year 160 A.D. Titian made a Harmony of the four Gospels, weaving them into one story. It is called "Titian's Diatesseron." A complete copy in Arabic of this long-lost book was found in Egypt in 1886 and translated into English. This is a composite book but we know the documents that entered into its composition. They were Matthew, Mark, Luke and John. But we ask where are the documents out of which the critics claim the first six books of the Bible were compiled? Who ever saw them? When and by whom were they written? They were all manufactured for the occasion and exist only in the resourceful imaginations of the critics themselves.

(3) The theory of different documents based on the different names of God has been completely shattered by an examination of the facts.

(a) It is as if the different names of our Saviour in the New Testament were used to divide the book into different parts, written by different authors. He is sometimes called Lord, sometimes Jesus, and sometimes Christ, and these names are blended at times with each other. How absurd it would be to go and split up the New Testament and call portions where the name "Lord" is found "The Lord Document," and attribute it to one author, and to call all those portions where the name "Jesus" is found "The Jesus Document," and assign this to another author, and then all those parts where the name "Christ" is found to a "Christ Document" with another author. And then when the fragments did not flow into each other, invent editors and redactors, who would make them fit. One will at once see that this would throw everything into meaningless confusion and destroy the New Testament. Yet this is what the critics attempted to do with the Old Testament.

(b) All authors use a variety of names. In a book on his life, in one place we might find the name Calvin Coolidge, in another simply Coolidge, again we would meet the President of the United States and yet in another place just The President. But, to go and separate the book after these names and to combine those sections where the same name is found and attribute these sections to different authors would be an unheard of piece of literary juggling. Yet this is what the critics would have us do with the Bible.

(c) But, the final blow removed the last vestige of hope from the critics. The Hebrew Bible that we ordinarily use is known as the Masoretic text. On this text the critics relied for their analysis of the Pentateuch. But this text was not established until the seventh century of our Era. Back of this there is considerable material with which to compare the accuracy of the Masoretic Old Testament. There are the old Latin, Greek and Syriac translations. Then back of these we have the well-known Septuagint, carrying us about a couple of hundred years before Christ. We have also the Pentateuch of the Samaritans, who early separated themselves from the Jews. All this has furnished material for comparison with the Masoretic scriptures and of correction of minor details that had crept in unwittingly through the errors of transcribers. Weiner in his "Pentateuchal Criticism" and "Origin



of the Pentateuch" has given us the result. He shows that the name of Elohim and of Jehovah were looked upon as so nearly synonymous that they were frequently interchanged in transcribing. Thus, the house of cards which the critics so laboriously built topples to the ground. They are not left a peg to stand upon. The lower has destroyed the higher criticism. Even Dr. George Adam Smith is forced to admit that "the distinction, therefore, between the divine names is too precarious to determine a distinction of authorship." ("Modern Criticism and Preaching the Old Testament," page 35.) We can safely leave this part of the discussion. The claims of the critics have been more than refuted. They are shown to be impossible.

(4) Equally complete is the refutation of their claims that differences of style prove differences of authorship. This cannot be done even with our own English language. In literature that is known to be the production of different authors our best English and American critics are not able to determine which part belongs to one and which to another writer. Dr. Thomas Whitelaw gives a composite narrative describing the preaching of John Knox in Perth, Scotland. He tells us that this narrative was compiled by a redactor (editor) out of four pre-existing documents, and he challenges the critics to disentangle them and assign each his particular part. No one has taken up his challenge. ("Old Testament Criticism," page 210.) Instances of this kind might be multiplied indefinitely. Space will permit me to name only a few. For example, Alexander Hamilton and James Madison wrote for the "Federalist," a powerful journalist of their time. But no one has been able to tell what writing is the production of Hamilton and which of Madison. Beaumont and Fletcher wrote plays conjointly, but there has never been a critic who has been able to unravel these documents and tell where the one writer ends and the other begins. Some of Shakespeare's plays were partly his own work and partly the work of his associates, but all efforts to solve the authorship of the one and the other have completely failed as the critics themselves confess. Coleridge was probably the last scholar who tried to do this with Shakespeare, and Macaulay pronounced his effort pure nonsense. The prologue to Goethe's Faust ought to furnish the critics with an impressive warning. The style of this introduction is so entirely different from the rest that Scherer claimed he had proved it could not be written at the same time. It must have been composed in the old age of the poet. This was looked upon as settled beyond all controversy (one of "the assured results") until the earliest manuscript of Faust was published by Enrich Schmidt and then it was shown that it was not the old, but young Goethe who wrote the prologue, and he did it at one sitting, essentially as it now stands. When the critics undertake to divide up the Bible and assign the different parts to different authors they undertake an utterly impossible task, even from the literary standpoint.

(6) So fallacious are the methods of the critics that any piece of literature written by one author can easily be divided into different documents and authors. It only re-

quires a little ingenuity. No one has ever questioned the unity of the parable of the Prodigal Son or the story of the Good Samaritan, yet the late Professor W. H. Green of Princeton, N. J., by the principles of interpretations of the critics made two stories out of each of them (see "The Criticism of the Pentateuch," page 119, etc.). No one ever questioned that Robert Burns was the sole author of his "Ode to the Mountain Daisy." Yet Henry Hayman in the Bibliotheca Sacra for July, 1898, has shown that, according to the principles of the critics, this ode was composed by two authors and an editor. He put in inverted commas the very words of Prof. S. R. Driver on Genesis and adds, "I am not aware that I have omitted one of the tests applied by him." Could any contrast in style be greater than that of Tennyson's "In Memoriam" and his "Northern Farmer"? In the first we have the impressing words:

"Strong Son of God, immortal love.

Whom we that have not seen thy face,  
By faith, and faith alone, embrace."

In the "Northern Farmer" we have these jaunty words:

"Dost thou 'ear my 'erses' legs as they canters awaay?

Proputty, proputty, proputty—that's what I 'ears them saay."

No styles could be more opposite and by every assured result the critics would have here two authors. Yet Tennyson wrote both poems. Illustrations of this kind could be given in abundance. We close this part of our discussion with two examples that are too rich to be omitted. The first is the "take-off" perpetrated by Professor C. M. Mead of Hartford Theological Seminary, Conn., in which he fooled the critics and exposed them to ridicule. Every one knows that the Epistle to the Romans was written by Paul, and its unity is unquestioned. Yet by taking the way the critics interpret Scripture and arguing from the "Dictation Style and Doctrinal Content" Dr. Mead demonstrated that this letter was composed by four different authors. The one used the name "God" (1), another "Lord" (2), another "Jesus Christ" and the fourth "Christ Jesus." It is an exceedingly clever piece of work of eighty-seven pages in which the Greek text is freely quoted with most detailed erudition. It was written wholly to show the absurdity of the critical method, but the amusing part was that the Germans took him seriously, and reviewed his work in the press with warmest commendations as a new valuable contribution to the study of the Romans. Imagine their chagrin when Dr. Mead had to disabuse them of their false impression and tell them that it was intended simply as an expose. He signed himself, "E. D. McRealsam." The other illustration is from that brilliant scholar and my esteemed friend, Professor Herbert W. Magoon, Ph.D., of Cambridge, Mass. He took a piece of his own writing and proved by the scientific method of the critics that nine men had a part in producing this article as follows, viz.: "A linguist presumably an American, a psychologist apparently a Hindoo, a busi-

ness man seemingly a Hebrew, a farmer who may have once followed the sea, a poet but from his views on rhythm evidently neither English (including American) nor German, an optometrist who is also something of a philosopher, a lawyer who is also naturally a logician and a redactor, unless probably the lawyer acted in that capacity, as seems highly probable." (Bibliotheca Sacra, 1913, page 406.) Any theory which can lead to such results is its own ample refutation.

We pause here. This is my argument: If our own best experts cannot analyze after this fashion books in our own English language with all our present day facilities, how can any body of men analyze a paragraph or sentence or word of an Hebrew book written on the other side of the globe amid entirely different conditions, and where the facilities we now have could not exist? If we cannot tell in a present day composite book where one writer ends and another begins, how can the critics do this with a book three thousand five hundred of years old? If their so-called scientific method leads to absurdities when applied everywhere else, what right have they to apply this absurd method to the Word of God? To ask these questions is to answer them. Says Professor Sayce of Oxford, "The Documentary theory breaks down under the first scientific test that can be applied to it." Another able scholar describes it as, "criticism gone mad." All is made clear as we read through the Pentateuch and find there one wondrous narrative, simple, continuous, divine, written by Moses, the inspired servant of God. Indeed, the unbroken unity which sweeps through the whole Bible could no more be secured by fragments pieced together "than a faultless statue could be formed out of discordant fragments of dissimilar material." Moses could not be brought to believe Aaron's story about the golden calf. (Exodus chapter 32.) He was told that the Israelites took off their rings and ornaments and cast them into the fire and lo! there came out a calf. But the critics are more credulous than Moses. They believe that broken bits of documents could be patched together and come out the perfect Pentateuch. We discredit the story of Aaron and the critics and take our stand beside Moses and the Word of God. What will come of all these attacks? They are sure to pass away. Discredit was once cast on the orations of Cicero, but they are all gone now. Even more widely known was Wolf's attack on Homer's Iliad. There was no Homer and the Iliad was simply a series of rhapsodies loosely strung together. Says Dr. Bartlett, "For many decades scarcely a scholar dared to question it, but it has had its day." So much more will it be with all these attacks on the Scriptures. "Every plant which my heavenly Father planted not, shall be rooted up." (Matthew 15: 13.) And when all these weak and foolish assaults against the Bible have gone the way of many others that went before them, this grand old Book, God's special revelation to a lost world, shining even more brightly than ever before in all its integrity and unity and inspiration, will still be pointing the children of men from the City of Destruction to the Cross, to the Crown, to Glory, Honor and Immortality and to the Eternal City of our God.



## News and Views

J. W. Jamison, 937 Douglass Ave., S., Nashville, Tenn., is open for pastoral work and evangelistic work. Would accept school work also.

\* \* \*

Singing evangelist, R. W. Hailey, is open for engagement for January and February, and those desiring his services in meetings, may address him at 161 8th Ave., N., Nashville, Tenn.

\* \* \*

We are glad to welcome Rev. P. G. Carter into the fellowship of Tennessee Baptists, as he comes among us to take charge of the work at Fayetteville, Tenn.

\* \* \*

The Methodist Year Book, by O. S. Bakel, issued by the Methodist Book Concern of New York City, 50 cents net, is on our desk. It is the official Methodist register for the United States.

\* \* \*

Bro. Chas. E. Myrick, pastor of Immanuel Baptist church of Oklahoma City, writes enthusiastically of the Group plan of activities which he has installed and which has been so effective in building up the church in every way.

\* \* \*

Bro. W. S. Roney, Henry, Tenn. R. R. 3, Box 36, writes that he is feeling considerably better and desires to get in touch with some "real Missionary Baptist church" that is looking for a pastor.

\* \* \*

We gratefully acknowledge receipt of the Season's greetings from many friends of the paper and desire to express our appreciation in this way although every one of them deserves a personal acknowledgement.

\* \* \*

We are distressed to hear that Mrs. J. L. Campbell, wife of Dr. J. L. Campbell, whose articles on "Christianity Under Fire," are begun this week, died suddenly in the city of New York, January 1. Our heartfelt sympathy is extended to Dr. Campbell.

\* \* \*

We gratefully acknowledge receipt of the following invitation: Dr. and Mrs. Luther Little announce the marriage of their daughter Lucille Ayres to Mr. John Collier Beall on Sunday, December twenty-first, nineteen hundred and twenty-four, First Baptist Church, Charlotte, North Carolina.

\* \* \*

Bro. Lloyd L. King, of Pablo Beach, Fla., writes that he would be glad to get in touch with a Baptist evangelist who needs the services of a permanent singer. He has assisted Dr. Thiot, Dr. Lambert and other pastors of Florida.

\* \* \*

Pastor D. L. Sturgis writes from Bolivar, Tenn., January 2: "We have recently paid off our church indebtedness of \$11,000 and our people are very happy over this achievement. We plan to dedicate the building. We have built the church at a cost approximating \$35,000 and paid for it in about two years."

The Baptist Bible Union of America issues a call and program for a Prayer Conference, to be held at the Moody Bible Institute, in Chicago, Sunday to Wednesday, January 25 to 28, the object of which is to pray and call others to pray, for a continent-wide revival.

\* \* \*

We are glad to learn that Dr. J. E. Hampton, former pastor of the First Baptist church of Murfreesboro, now at the First church of Bowling Green, Ky., is able to be at his home having made satisfactory recovery from a serious operation early in December at the Kentucky Baptist Hospital at Louisville.

\* \* \*

E. W. Stone, of 310 S. Seventh St., Nashville, has been called to Little Cedar Lick and White House Baptist churches for half time each month and has accepted and entered on the field. Bro. Stone was pastor last year of Little Cedar Lick one-fourth time. So the church has moved up to one-half time and has called Bro. Stone for 1925.

\* \* \*

The death on December 13, at San Antonio, Texas, of Samuel Gompers, president of the American Federation of Labor and president of the Pan-American Federation of Labor, removes from our midst one of the greatest public characters of the present day. Mr. Gompers has been the official head and the guiding spirit of organized labor in the United States for over forty years.

\* \* \*

We are requested to say that any church that is pastorless may correspond with Paul B. Clark, B.A., A.M., B.D., of 1735 Woodburn Ave., Covington, Ky. Until recently Mr. Clark has been doing research work. He was ordained in 1910 and has ample experience in all the work. Mr. Clark is 32 years of age and those who inquire may write Rev. John F. Herget, D.D., pastor of Ninth Street Baptist Church, Cincinnati, O.

\* \* \*

Rev. E. H. Greenwell, who recently removed from Greenbrier, Tenn., to the state of New Mexico, lately had a narrow escape from death in a snow storm by which he, in company of the state B.Y.P.U. secretary, Bro. Elam, was overtaken on the highway. He was marooned in his car for a whole day and was exposed to the blizzard for 48 hours. It is not thought that either one of them has suffered permanent injuries.

\* \* \*

All our churches are urged to make the special offering for relief, Sunday, January 18. In case it is impossible to do so at that time, it should be done as soon thereafter as practicable. Mrs. Jno. D. Kelso, of Chattanooga, is Near East representative for this state, and is very anxious that our Baptist people shall help make a great record for Tennessee in generosity toward the great hosts of orphan children in Europe and the Near East.

\* \* \*

President Mullins writes December 20. from Louisville, Ky.:

"I wish to call attention again to the program of special lectures on Baptist Principles and Progress, which is being published

in your columns from Mr. Leek, our correspondence man, giving the names of the speakers as well as subjects of the lectures. This course of lectures will be of exceeding value to all who may attend them. Pastors who can get two months' leave of absence from their churches can take a quarter's work in the Seminary and greatly profit thereby. They can attend the special lectures and as many other classes as they may wish. I shall be glad to correspond with any interested in coming for the third quarter or the last half of the session. Many new students are expected to enter after the first of the year. All who plan to come will do well to arrive in good time before the opening of the third quarter, Jan. 12th."

\* \* \*

In introducing Rev. Allan H. Bissell, who has been employed by the Executive Committee of the Southern Baptist Theological Seminary to assist him in the 1925 building program of the Seminary, president E. Y. Mullins, says:

"Mr. Bissell comes with the highest commendations from prominent Baptists wherever he has worked in the past. He has had wide business experience before he entered the ministry, but is an ordained Baptist minister, and has in recent years conducted a number of successful campaigns in the East, the West and the South. It gives me special pleasure, therefore, to commend him to the brotherhood, and to bespeak for him their hearty generous cooperation."

\* \* \*

Pastor J. K. Haynes writes Dec. 31: "We have been in Knoxville only a few weeks and have found the people of the South Knoxville Church and others of the community very cordial in their welcome extended to us. The holidays are a busy time, but the pastor and his family were not forgotten. About one hundred and twenty members of our congregation met in our home on Monday night, December 22nd, and after a beautiful program arranged by Mrs. J. C. Ford, and Mr. T. A. Frazier, our pantry was well filled with good things to eat. Our work is going along very well, despite the contrary winds that always blow, and we have had twelve additions to the church. We need a new building and plan to begin work on it in the near future."

\* \* \*

Pastor A. F. Mahon writes from Etowah, Tenn., January 2: "I began here as pastor October, 1st, 1921. The first of January, 1922, we had 609 members. At the beginning of this year we have 1028 on our roll. We had during the year 1924, 106 additions to our church, 43 of them by baptism. We have considerably more than paid our pledges to the 75 Million Campaign. We have paid a debt of about \$7,500.00 on our church, and added \$3,000 worth of improvements to our building during the three years just past. We begin the New Year with great hopes and purposes. We plan to build a Sunday-school annex during the year 1925. We wish to send greetings and best wishes to the brotherhood everywhere for the New Year. May the Lord greatly bless us in our work for him. And our earnest prayer is that we may have a nation-wide revival of religion, if not world-wide, this year."



## Christian Education

Harry Clark, Nashville

### ALL ABOARD FOR JACKSON.

There will be one of the greatest student conventions ever seen in this state at Jackson on February 6, 7 and 8, beginning on the night of the 6th and closing on the afternoon of Sunday at 4 P.M. It is expected to have 500 students in attendance. The Tennessee College Glee Club will attend in a body and will give one of the concerts for which they have become famous. For East Tennessee, Mr. Sibley Burnett is in charge; for Middle Tennessee, Miss Grace Weaver; for West Tennessee, Mr. Lacy Keele. Mr. Lacy Keele has charge of the state as a whole and has arranged an intensive drive to secure a large attendance. Mr. Keele has arranged one of the most attractive programs that has ever been presented in the state. Among the principal speakers will be Miss Kathleen Mallory, President W. J. McGlothlin, President J. C. Hardy, President E. L. Atwood, Dr. John Hill, Dr. I. J. Van Ness, Dr. A. U. Boone, Miss Louise Foreman, Rev. W. B. Miller, our Cuban missionary, Miss Tarwanda Garabedian, Dr. O. E. Bryan and Mr. Frank Leavell. The students themselves will have the major part of the program with short addresses dealing with various phases of student life. The slogan for the convention is "Make Christ Campus Commander"

and we expect to have a high religious fervor characterizing the convention. We most cordially invite all neighboring pastors, high school students and B.Y.P.U. workers from neighboring towns to be with us at our great student convention.

### MISS HILDA TUBBS' PLAY.

We are delighted at the enthusiastic reception which was given to Miss Tubb's play which was published in the *Baptist and Reflector* of December 18. At our colleges, plans are being made to present this play in the nearby towns in order to stimulate young people toward a college education. Miss Essie Johnstone of the Cleveland B.Y.P.U. has written in for copies of the play because her B.Y.P.U. expects to present it at an early date. We hope to hear from other B.Y.P.U.'s for it is a most attractive and inspiring play.

### THE PLEA OF THIRTY BOYS AND GIRLS.

Rev. J. W. O'Hara of the Department of Baptist Mountain Schools for the Home Board has written a very earnest letter asking if there are not some big hearted Tennessee Baptists who would like to send \$6 to Miss Osie Allison, principal of Stocton Valley Academy, Helena, Tennessee to keep one boy or girl in school during the entire spring term. There are 30 boys and girls there who are unable to continue their education unless some provision is made for their tuition.

### THE CATHOLICS START MOUNTAIN SCHOOL WORK.

Recently at Chattanooga, graduates of the Catholic schools of the state held a state convention, at which the Catholic priest from Harriman urged that the Roman Catholic Church establish schools throughout all the mountain territory to take care of the neglected thousands. If the Roman Catholics ever embark upon that plan, they will do it with the same thoroughness that they handle all of their educational work. As against the Baptist four colleges and six schools in Tennessee, the Catholics now have about twenty-five institutions of learning. Since so many of the mountain boys and girls become preachers and missionaries, every denomination finds that schools in that section recruit their forces with the best workers they have. Shall Baptists hold this field or surrender it to other denominations?

The children's societies in the public schools do a far larger work than the average citizen realizes. In New York City alone in 7 years, more than \$211,500,000 has been raised and donated by the school children for the Red Cross, Near East Relief and similar funds.

In St. Louis 15 business men and professional leaders have sponsored a movement to raise \$2,000,000 for a students' loan fund for St. Louis boys and girls who desire a college education but lack the funds.

# Southern Baptist Relief Day

January 18, 1925

To give Southern Baptists an opportunity to contribute to the relief work of the Foreign Mission Board in behalf of the starving and naked in Russia and other European countries, and to help the Near East Relief organization in the care of 100,000 orphans in the Near East.

The Foreign Mission Board has reached an agreement with the Near East Relief organization, to the effect that one joint appeal for relief would be made to Southern Baptist Sunday Schools and churches. The money raised that day is to be sent to the Foreign Mission Board and distributed by it to the Near East Relief, and to the Board's own relief work, upon a percentage satisfactory to both.

The joint Relief Committee of the Foreign Mission Board and the Sunday School Board after conferring with the Near East Relief has prepared programs and helpful material to be used in the Southern Baptist Sunday Schools and churches on Relief Day, January 18, 1925. This material will be sent the Sunday School superintendents and pastors. Look out for it.

That we are asking for only one offering for relief. This one appeal will enable us to share our abundance with the suffering without disturbing our regular program: That the naked and starving multitudes in Russia, and the 100,000 orphans in the Near East will be appealing to you on January 18, 1925. The cry for help is distressingly urgent.

I. J. VANNESS, Corresponding Secretary,  
Sunday School Board.  
T. B. RAY, Associate Secretary,  
Foreign Mission Board.

Committee.



# SEMINARY OFFERS BRETHREN UNUSUAL OPPORTUNITY

By Chas. F. Leek

While teaching Baptist principles and progress in its various departments the Southern Baptist Theological Seminary will offer a six weeks' course of special lectures to its students and chiefly to the brethren of the Southern Baptist Convention and Northern Convention on Baptist Principles and Progress.

The program is enticing to brethren who find it impossible to spend longer time in Louisville to come in for six weeks, and in addition to taking the special course of lectures, attend regular classes. Since each quarter is a distinct unit in the year's work it is acceptable to start work for degree at opening of any quarter or to get credit for a quarter's work against a degree one hopes to take in the future. The course covers the Third Quarter.

Both Founder's Day and the Gay Lectures are included. It also affords opportunity for brethren to look in on one of Louisville's A-1 Bible schools and carry this information and inspiration back to their work.

Here is the program:

## 1—Baptist Progress From New Testament Time to Present.

(1) Jan. 12. From Jesus and Paul to Constantine—Professor W. W. Barnes, of Georgia.

Jan. 13. Founder's Day. Speakers: Rev. R. T. Hanks, D.D., of Texas and Rev. J. F. Purser, D.D.

(2) Jan. 14. Constantine to Luther and Anabaptists—Prof. W. W. Barnes.

(3) Jan. 15. Luther and Anabaptists to Roger Williams—Prof. F. M. Powell.

(4) Jan. 16. Roger Williams to Present Time—Prof. F. M. Powell.

## 2—BAPTIST PRINCIPLES:

(1) Jan. 20. Loyalty to the Scriptures—Prof. John R. Sampey, D.D.

(2) Jan. 21. The New Birth—Prof. A. T. Robertson, D.D.

(3) Jan. 22. The Lordship of Christ—Rev. J. R. Dillon, D.D., of Alabama.

(4) Jan. 23. Religious Liberty—Rev. J. R. Dillon, D.D., of Alabama.

## 3—BAPTIST POLITY:

(1) Jan. 27. Self Governing Churches—Rev. O. C. S. Wallace, D.D., of Balto.

(2) Jan. 28. The Ordinances and Spiritual Interpretation—Dr. Wallace.

(3) Jan. 29. Self Governing Associations and Conventions—Dr. E. Y. Mullins.

(4) Jan. 30. Universal Elements of the Baptist Message—Dr. E. Y. Mullins.

## 4—JULIUS BROWN GAY FOUNDATION LECTURES.

Feb. 3, 4, 5 and 6. By Rev. W. T. Whitley, D.D., of England.

Subject: "Great Baptist Preachers of Great Britain."

## 5—BAPTIST PROBLEMS.

(1) Feb. 1. The Problem of Organization—Rev. E. P. Aldridge, D.D., of Nashville.

(2) Feb. 11. The Problem of Leadership—Prof. C. S. Gardiner, D.D.

(3) Feb. 12. The Problem of

Education and Culture—Prof. C. S. Gardiner, D.D.

(4) Feb. 13. The Problem of Doctrinal Unity—Rev. E. C. Dargan, D.D., Nashville.

## 6—BAPTIST PROSPECTS.

(1) Feb. 17. In North America—

(2) Feb. 18. In the Pagan World—Prof. W. O. Carver, D.D.

(3) Feb. 19. In South America—Prof. W. O. Carver, D.D.

(4) Feb. 20. In Europe—(?)

## NEWS FROM THE ITALIAN MISSION

By Miss Mary Argyle Taylor, Rome, Italy

(No. 1)

In all battles, the commander must every now and then get up on a high point to overlook the field, and obtain a general view of the situation. At too close hand, we are apt not to see the wood for the trees. Even missions have their disillusionments and seamy side and though, for a sane view, these must be recognized, it is just as important to count our mercies from time to time. In glancing over our Italian monthly "Il Testimonio" (Witness), a most attractive and live journal to which Signor Fasulo, the pastor of the Teatro Valle Church, dedicates his vigorous pen and lively attention, and Professor Paul Paschetto the grace of his pencil, rendering it the best church paper in Italy, I am struck by signs of vitality and fresh activity in our Italian churches. So far we have had this year the largest number of baptisms we have ever had in ten months, and there is an increasing solidarity and sense of responsibility. One cannot help feeling as one reads the news from the churches given in the September and October numbers of the Testimonio, that our Baptist cause has in it the vital breath of life, and my own observation of three of our churches in Rome convinces me that our congregations here have improved and are improving. A rigid summing up, disciplinary self-examination of the Italian work in comparison with other mission fields which Dr. Whittinghill felt it his very painful duty to lay before our pastors at their annual meeting in Rome last May, seems to have roused most of our pastors and the few deacons who heard it, to a fresh realization of duty. It was, therefore, against the grain, that urged by his own sense of duty, he carefully collected painful statistics and instituted comparisons, laid bare our weakest spots and rigorously compared figures and facts. His address was even more painful to the speaker than to his hearers resulting really in illness to himself, but most of his hearers recognized that truth and conscience were in his words and got a startling glimpse of the difference between what we do, and what we should do. The bitter draught was salutary. May it be increasingly so! One deacon suggested that it should be read in all our Italian churches as a trumpet peal of alarm. It read thus: "The Church of Milan having heard the report of what the American Baptist Mission is doing throughout the world, was deeply interested in the marvelous development of the Baptist cause and brought to think seriously as to the financial problem. We, too, hope that the Baptists of

Italy may do more and better for Christian testimony and for financial emancipation. It is time that Italian converts should feel the dignity of this duty and necessity. The Church of Milan, noting what was said in your report and appreciating it feels it right to thank you warmly for the interesting and painstaking but loving work offered to the Italian brethren, and begs you to present to the committee in America our grateful tribute of thanks and of deep admiration for the unaltered fraternal help they have given us for 52 years. We, dear brethren of America, pray God for you that He, remembering your liberality, may reward you the more abundantly with His blessing above and here below. In the meantime, I enclose a cheque for 1,200 lire as the first contribution of 1924 for the Financial Campaign for a new church building.

Yours affectionately in Christ,

(Signed) Angelo Messa,  
(Deacon of the Milan Church.)"

A newspaper man was criticizing the books of some recently popular "realists."

"It isn't he said, 'the frankness of these men that I dislike. It's their crudeness, their amateurishness. Much of their work, in fact, is on a par with the schoolboy's essays on Cromwell that began: 'Oliver Cromwell had an iron will, an unsightly wart and a large red nose, but underneath was deep religious feelings.'"

## RADIO BIBLE CLASS, MEMPHIS FIRST CHURCH

By W. L. Owen

The Radio Bible Class of the First Baptist Church of Memphis, owns and operates its own broadcasting

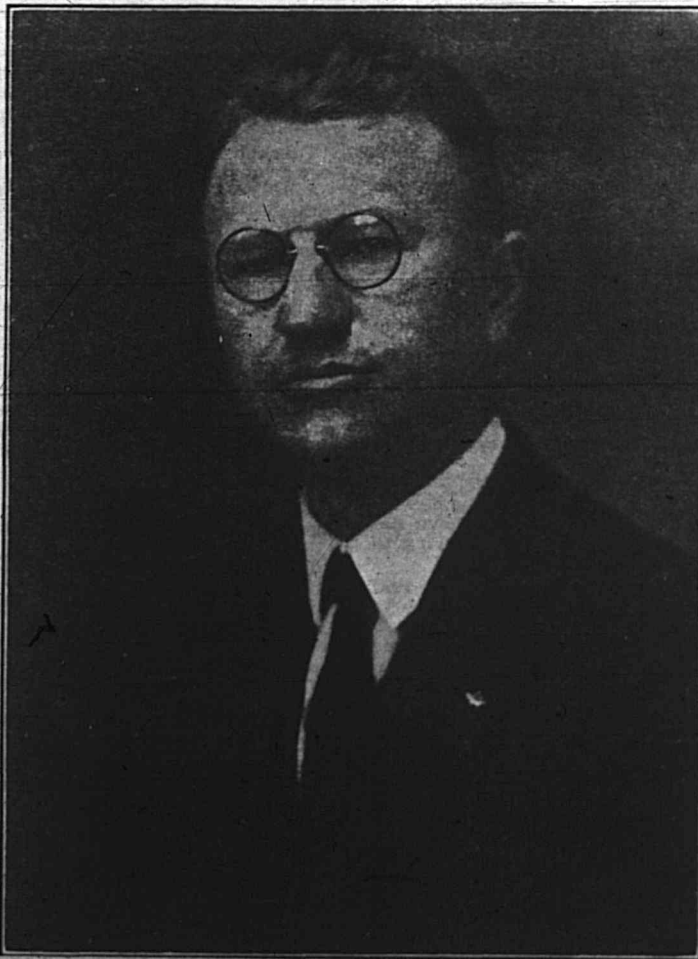
plant, Station WGBC, which we think stands for "World's Greatest Bible Class." M. L. Martin is president; John W. McCall and W. L. Owen are teachers.

This class was organized about two months ago with nine present; on the day of dedication, when our lecture was by ex-Governor Brough, of Arkansas, we had nine hundred and thirty-five present. The lecture last Sunday was delivered by Judge W. A. Owen, the father of the writer.

We are co-operating with hospitals, jails, old people's homes and other institutions, whose members cannot attend services. We have a broadcasting radius of five hundred miles, and the public generally is invited to tune in on 266 meters at 9:55 each Sunday morning, and at 7:30 each Sunday evening, when the station is used by Dr. A. U. Boone, the pastor of the church.



John W. McCall, Teacher.



W. L. Owen, Teacher.



## SUNDAY SCHOOL

Edited by

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

### The New Year

The Old Year will have been in the past by the time this note appears in the paper. Whatever has been accomplished is now history and we leave the results with him who can make much out of little. We are glad of the success we have had and proud to say that 1924 has been the best year, by far than any of the past, but we look now to the future with vision and hope as well as anxiety and concern. There has never been a time when the doors of opportunity were swung so wide as now. Never were so many countries open to the gospel message as today. Never was there a time when our own people were so alive to the needs as now. Never were the churches so concerned about winning a lost world to the Savior. Never were our people so interested in the education and training of our younger people, but on the other hand we were never so disturbed in our individual thinking than now. Our churches are rebelling at suggestions and programs from the outside. Our individual members are thinking for themselves and in this mind are criticizing as they have never done our general work and workers. In our extreme desire for liberty and independence we are dangerously near dissensions and strife among our churches and people.

There never was a time when we needed to pray more and talk less. Never was there a time when we needed the counsel of our brethren than at this particular time. Men should take brethren into their confidence and talk matters over before making assertions as to what should be done. Churches need to hold prayer and council meetings for program making and business transactions.

The world is looking on this year as never before. The Baptists have come into the time light during these five eventful years and have had a part in a world program. Now let us be careful how we wield this influence during the next few years. The test of all that has been done will be made in putting on this new program for 1925. Will our people be loyal? We need to study and pray. We need to work and "saw wood." Let's make this New Year the best ever and thereby tell the world that we are true Baptists and true soldiers of the cross. Never give up. Do not question nor criticize. Pull at your own single-tree and let the other man do as he pleases. Let's put on a larger program this year than ever? Let's make this year the greatest from every view-point that we have ever had. May we count on each one to do his best?

#### Our Aim for 1925

First—To spend more time with the Lord in developing our own devotional "self." More time trying to find out God's will.

Second—We aim to give more real service this year than ever before to the churches that need our help.

Third—We hope to touch in some definite way every district association and 500 local churches with real work.

Fourth—We hope to put on 300 training schools this year through our department.

Fifth—Thirty Bible Conferences in the state during the month of February with 200 local preachers attending.

Sixth—The Sunday School Board is putting on a campaign for 50,000 normal course awards. Our AIM for Tennessee is 3,000 diplomas and 5,000 other awards.

Seventh—100 Standard Sunday schools this year is too little but we will be satisfied if we reach this number.

Eighth — 500 new organized

classes registered with 200 Standard is the aim for 1925.

Ninth—A local training class in, at least 1,000 local churches, with 20,000 workers enrolled.

Tenth — 2,000 stewardship diplomas this year is too little.

Eleventh—10,000 BYPU Awards with 200 Standard Unions for the BYPU.

Twelfth—The largest state meetings yet. 300 in the State-wide Superintendents' Conference; 300 attending the State Encampment; 500 in the State Sunday School Convention and 2,000 enrolled in the State BYPU Convention.

Thirteenth—A convention in every association and some definite program of work fostered by these conventions, every local church co-operating.

Fourteenth—1,500 attending the three divisional conventions with associational representatives present and reporting.

Fifteenth—200 weeks of volunteer help given through the department this year.

If everybody will pull together we can accomplish all these aims.

### SPECIAL NOTICE

After January 1st, 1925, we will not handle books in this office except on general sales. We have had so much trouble collecting for books and lose so many we cannot keep our account paid. Every month we have to draw on our private account to pay for books. So many use books and return them soiled and we cannot sell them. Then, too, so many are careless in handling the books and do not collect for all of them and we have this to lose. Where training schools are to be held we will ask that the churches order their own books and be responsible for them instead of our workers. If the church will be responsible for the books and not use them that are to be returned we will be glad to sell them the books as other stores would and allow them 10 per cent off on the ones sold. Otherwise we prefer that you order from the Sunday School Board.

Teacher Training for November is shown by states as follows:

States	Diplomas	Blue Seals	Gold Seals
Georgia	261	3	1
Texas	165	24	9
Alabama	133	5	
Tennessee	121	4	2
Oklahoma	84	6	1
N. Carolina	77	6	1
Kentucky	70	6	

All other states made less than 50 diplomas. You see Tennessee stands 5th in the list of diplomas. Let us come to the top? Let's have 200 in January and increase it each month of 1925.

Organized classes registering during November:

Young People and Adult  
Dorcas, Ridgedale, Chattanooga;  
Mrs. S. W. Edgmon, teacher.

Fidelis, Inskip, Knoxville; Mrs. C. A. Child, teacher.

Full Time Christian, Second, Jackson; Mrs. Sue Haskins, teacher.

Companion, First, Jefferson City; J. D. Bible, teacher.

Young Men's, Lonsdale, Knoxville; Mrs. L. G. Lewis, teacher.

Loyal Women, Lonsdale, Knoxville; Mrs. G. H. Hickey, teacher.

Alathian, McLeomere, Memphis; Mrs. T. P. Allen, teacher.

Euzelian, Union Avenue, Memphis; Miss Byrdie Wright, teacher.

Friendship, Belmont Heights, Nashville; Mrs. J. T. White, teacher.

Mary of Bethany, Park Avenue, Nashville; Mrs. W. B. Paul, teacher.

Fidelis, Park Avenue, Nashville; Miss Sallie Head, teacher.

Home Makers, Belmont Heights, Nashville; Mrs. Noah Richardson, teacher.

### Standard Classes

Euzelian, Union Avenue, Memphis. Intermediates not given but the records show that 23 classes have registered during the month with an enrollment of 241.

### Standard Schools for November

North Carolina leads with 7, while Tennessee follows with none. Other states reporting none are Texas, New Mexico, Missouri, Illinois, Arkansas and Alabama.

Alexandria Sunday school has reached the Standard and will be one of the number shown in the December report. Who will be the next one? We want 100 for 1925.

### Notice

If you are not getting a copy of the various magazines for the department where you work write us and we will send you one. We have them for Primaries, Juniors, Intermediates, Young People and Adults. These are specially helpful for teachers and superintendents of the various departments.

Every superintendent should have a copy of the Builder. Be sure to order one along with your regular Sunday school literature.

We will be glad to submit lists of very fine books that should be in every Sunday school library. One book that every young person should read is Pure Gold by Dr. Bow. No better story can be had and it is clean, high minded and inspiring. Write for a copy and see that every young boy and girl reads it. It will make them over.

### The Daily Vacation Bible School

One of the next real problems for us to take hold of is the Daily Vacation Bible School. We are planning to give every attention to this movement next summer. If the larger cities desire it we shall be glad to arrange for city-wide training schools to train workers for this line of work. In fact we hope to put into all our larger training schools a study of this particular line of work. Write for suggestions alone this line. We shall be glad to render every assistance possible. Last year we had in the state something like 50 of these schools and many of them were very successful. This next year we hope to have 500 in the state.

### THE INTERMEDIATE EFFICIENCY CONTEST FOR INTERMEDIATE CLASSES AND DEPARTMENTS IN NASHVILLE BAPTIST SUNDAY SCHOOLS

This contest is based on points as designated below and will cover the first quarter in the year. The class and department making the greatest number of points will each be awarded a beautiful banner and their pictures will appear in the Baptist and Reflector.

Credits for classes: One point will be given for each percentage based on the Six Point Record System, 75 per cent will give 75 points.

Each phone call to absentee or prospect 2 points; each letter or card sent to absentee or prospect 3 points; each visit for the class interests 10 points; Each new member 100 points; a standard class for the quarter (January-March) 100 points.

Credits for departments will be the same except 500 points will be given for a Standard department for the quarter, and 100 points for a Parent-Teachers' Council during the quarter.

Eastland	1,549
Centennial	792
Judson Memorial	772
Belmont Heights	762
First	647
Park Avenue	421

### THE BIGGS SANITARIUM

ASHEVILLE, NORTH CAROLINA

For the treatment of non-contagious chronic ailments by improved naturopathic methods. Neuritis, neurasthenia, high blood pressure. Excellent climate. Pleasant surroundings. Good food and care. Moderate charges. Write us about your trouble. Pamphlets free.

No Home Treatment, Nothing to Sell but Service

### Mrs. Anna Ellis Dexter Mezzo Soprano Voice Culture

Special training in Evangelistic Singing. Sight-Singing and Ear-training. Room 12, Woman's Building, cor. Jefferson and Third Streets, Memphis, Tenn.

**WEAK EYES** Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes the weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

**BOILS** Old Sores, Cuts and Burns have been healed since 1820 with

### Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 820 Gray Bldg., Nashville, Tenn.

### DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

#### THE MEMORIAL SUBLIME

LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST. STANDARD SETS - \$5,000 TO \$10,000

J. C. DEAGAN, INC., 208 DEAGAN BUILDING, CHICAGO

Over-Runs and Mill-Ends

**CLOTH** DIRECT FROM LOOM TO YOU AT MONEY SAVING PRICES

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' Shirts. Write for FREE samples and prices. MONAGHAN MILL STORE, Dept. A., Greenville, S. C. "Textile Center of the South."

**Makes Old Folks Feel Young Again**

McCoy's Cod Liver Oil Tablets in Great Demand by Aged People.

Nowadays old folks are increasing their strength and vitality by the use of Cod Liver Oil, which according to medical men is full of vitamins and is the greatest body builder in the world.

Of course they don't take the nasty tasting, evil smelling, stomach upsetting oil itself. Few sensible people do that in these enlightened days, when McCoy's Cod Liver Oil Tablets—sugar coated and easy to take—are sold in every drug store in the land—60 tablets for 60 cents.

Old people who want to keep young and vigorous as long as they can will find that McCoy's Cod Liver Oil Tablets are just what they need to keep in first class condition.

Scientists tell us that "Cod Liver Oil is useful during every stage and age of life" but at no time is its wonderful building power more clearly demonstrated than in old age.

Why not get a 60 cent box today and increase your already decreasing energy and strength. Take them for 30 days and note the pleasure you get from feeling younger again.

There is no question but what they will help you, but of that you must be the judge—if they don't help—your money will be returned by the druggist from whom you bought them—for McCoy's Cod Liver Oil Tablets are rigidly guaranteed. Be sure, however, to get McCoy's—the original and genuine.



## B. Y. P. U.

TRAINING — OBEYING — SERVING  
KEYNOTE — "HIS WILL — MINE".

Edited by

W. H. PRESTON, B. Y. P. U. Secretary ..... 205 Caswell St., Knoxville  
MISS ROXIE JACOBS, Junior and Intermediate Leader .. 161-8th Ave. No., Nashville  
Address all general correspondence to Sunday School and B. Y. P. U. Department,  
at Tullahoma.

### THE MT. HERMAN TRAINING SCHOOL

Recently your secretary held a Sunday school and B.Y.P.U. Training school in the Mt. Herman church in the Cumberland association. A partial religious census was taken. A new Junior B.Y.P.U. was organized with Miss Jewell Jarrell of Hickory Point, leader and Miss Eva Hutchinson, president. The Senior union completed its organization. The Sunday school superintendent, Mr. Felts, is looking forward to an early day when they may complete the census and be graded for better work. Rev. R. L. Bell of Ashland City is pastor of this splendid rural church. There were 125 present the last night of the institute.

A new Senior Union at Lenoir City First church. Mr. Ben McGuffie is president. Rev. W. C. Creasman is the new pastor on the field.

### NASHVILLE CITY B.Y.P.U. MEETING

The regular monthly meeting of the Nashville City B.Y.P.U. will be held at Grace Baptist church Thursday evening, January 15.

The program will be as follows:

7:30 Song service.  
7:40 Welcome address: Dr. Tom L. Roberts.

7:45 Devotional: Miss Katherine Burnett.

7:50 Business, Roll call.

8:30 Song.

8:35 "A Real Quarterly Business meeting." Demonstrated by Vice-president Jno. Hood and members of First B.Y.P.U.

9:00-9:25 Grace B.Y.P.U. in charge. Surprise?

### FOR 1925

Plan for a study course during the first quarter if your pastor can find time to conduct the class, secure him as teacher.

Start now to be an A-1 union for the first quarter. Then for the second and then on.

Look forward to the state B.Y.P.U. convention in Knoxville, June 24-28 and the state assembly at Oyoca. Post up the Baptist and Reflector page each week in your B.Y.P.U. room. Get new subscribers for the paper.

Have 100% enlisted in the 1925 Program. Giving to local church expenses and missions.

Encourage each member to have daily devotions, including Bible reading. (The new ruling to be A-1 is 50% required.)

Report to the B.Y.P.U. department at Tullahoma each quarter whether you are A-1 or not.

Back your pastor up. Stay in a body for the preaching service on Sunday night. Look for ways to help him. Boost him and boost his work.

Did you know that we now have nearly 17,500 unions in the South?

### THE ANNUAL SUNDAY SCHOOL BOARD B.Y.P.U. STATE SECRETARIES MEETING IN NASHVILLE

On the occasion of the silver anniversary of Dr. I. J. Van Ness's service with the Sunday School Board, January 1, the B.Y.P.U. workers of the South had their annual session at Nashville. Every state and district excepting North Carolina was represented at this meeting.

A committee was appointed to discuss the question of study course books and literature needed by the B.Y.P.U.'s of the South. New tracts and study course books are now being planned for. The secretaries also expressed themselves unanimously in favor of a Southwide Promotion Magazine. A new standard for the

training department of the church was agreed upon.

In the Senior, Intermediate and Junior Bible readings, the Standard now requires an average of 50% daily Bible readings done to be an A-1 Union.

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

By Will B. Muse, Director B.Y.P.U.'s, Jackson, Tenn.

#### Part V.

#### Direction on Sunday

(a) The organization in session. From some central place in the church building the director should keep his hand on the work of each department and the whole organization. He should make it his business to see that everything is in readiness for the beginning of the meetings. In order to do this it will be necessary for him to arrive at least thirty minutes ahead of time. He should see that each department and each union in each department begins its exercise promptly on time. He should be ready and willing to answer all questions which arise and handle them with tact and despatch. He should supervise the making up of the general reports and give the general secretary aid in getting them in promptly.

(b) After the meeting. It has been claimed by many that B.Y.P.U. members do not attend the evening preaching services in any great numbers, and this is true in many churches. The director should endeavor to get as many of the young people to attend these evening services as he possibly can. He will no doubt have a job on his hands, in the beginning, but if he will keep at it week after week, he will finally win them around. It is, of course, assumed that he will attend himself. It might be a good plan to try once a month, at least, to have all of the members of the unions attend the evening service in a body. If this could be done it would make a great impression upon the church membership.

#### The Director during the Week

(a) Keeping Tab on the Records. In every line of business the man who succeeds always keeps a close tab on what his concern is doing. This is one of the jobs which falls to the lot of the director. In some way he should have before him each Monday morning the reports of the various unions and he should scrutinize them closely. He should endeavor to correct any mistakes which have been made and strengthen any weak spots that have developed.

(b) Visiting. Unless the director is a full time worker, he will be unable to do much visiting. But he should do as much as he can, especially in special cases.

(c) Induce the Workers to Visit. He should prevail upon the officers and the members of his organization alike to do much visiting in the interest of the work. Regular visitations should be planned for the purpose of securing new members.

### JUNIOR AND INTERMEDIATE NEWS

At the regular meeting of the Knox County Federation of Junior and Intermediate Unions at the Deaderick Avenue church recently, nearly four hundred members had a part in a Christmas contribution to go to Dr. Mansfield Bailey who with his bride sailed last September for Wochow, China, where he is serving as a medical missionary. Dr. Bailey is one of our own Tennessee B.Y.P.U. members.

### TWELVE UNIONS REPORTED A-1

Twelve Junior and Intermediate Unions in the Knox County Junior-

# IT'S UP TO YOU Pastor and Superintendent!

The road to greater Sunday School Accomplishment has been opened by the Standard of Excellence.

## It's a Leadership Obligation

for you to lead your school to its Adoption and Attainment.



It MEASURES—tells the stature of your school.

It INCITES—moves your workers to greater efforts.

It BALANCES—produces well-rounded work.

It ACCOMPLISHES—guarantees better work.

Make it Your New Year's Resolution to Standardize Your School. Write your State Sunday School Secretary, or Arthur Flake, for full particulars.

### Baptist Sunday School Board, Nashville

DEPARTMENT OF SUNDAY SCHOOL ADMINISTRATION  
ARTHUR FLAKE, SECRETARY IN CHARGE

Intermediate Federation have reported A-1. This is excellent. No union ever died while it was A-1.

### OUR STATE JUNIOR INTERMEDIATE LEADER

The Knox County Junior and Intermediate B.Y.P.U. Federation was very much pleased with their program recently. Miss Roxie Jacobs, our State Junior and Intermediate Leader, was present and made a splendid talk. Miss Jacobs is indeed in her place as our leader. Her whole heart seems to be in the work and she is accomplishing much.

Let every Junior and Intermediate give a contribution into the treasury of his or her church to be applied on our 1925 missionary program. We can't be well trained if we are not trained to give.

Rae: "I hate the sight of him. He's the rudest thing. Why, when I was talking to him the other day he yawned at least a dozen times."

Mae: "Are you sure he was yawning, dear? He may have been trying to say something."

The tired business man was returning from the country club, after nineteen holes of golf. Approaching the end of a concrete bridge, where construction was under way, he collided with a truck. Immediately he climbed out of his car to engage the truck driver in the usual heated argument, but he was unable to find him. Turning to a colored bridge watchman, he inquired where the driver of the truck had gone.

"Boss, dat truck ain't got no

driver," was the reply. "It's been parked there for two days."

### Hope for the Tuberculous

We offer correct care and skilled treatment. Practically all early cases improve here. Send for catalog and terms.  
Baptist Sanatorium, El Paso, Tex.

### GLAND TABLETS MAKE HENS LAY

This amazing new treatment when given in the fowls' drinking water, acts directly on the egg-laying organs with amazing results—often in 24 hours. Makes every hen lay! Special offer—three full size \$1.00 packages—regular \$3.00 quantity, now only \$1.00; six for \$1.75. Sent C. O. D. Money back guarantee. Nothing else like it. Write today to Imperial Laboratories, 5662 Coca Cola Bldg., Kansas City, Mo.

### NEW LAMP HAS NO WICK OR CHIMNEY

Most Brilliant Home Light Known—Cost One Cent a Night.

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 20-B Factory building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the Baptist and Reflector who writes him. He wants one person to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.



## WOMAN'S MISSIONARY UNION OFFICERS

### GENERAL OFFICERS

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

### DIVISIONAL VICE-PRESIDENTS

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Mrs. W. G. Mahaffey.....Murfreesboro  
Mrs. M. G. Bailey, 1217 Overton Park Avenue,.....Memphis  
Miss Jessie Dyé, Young Peoples' Soc. and Col. Correspondent  
161 8th Avenue North, Nashville

### LOTTIE MOON CHRISTMAS OFFERING

For thirty-seven years the Woman's Missionary Union of the Southern Baptist Convention has entered each year by observing early in January a week of prayer for foreign missions. The offering for the week called the "Lottie Moon Christmas Offering for China" goes exclusively to China. This year the offering goes to certain definite causes in China, each of the four missions being remembered.

This offering is truly a free-will offering, and is to be over and above any pledge made by individual, society or church to the 1925 Program.

Send offering to Dr. O. E. Bryan, 161 8th Ave. N., Nashville, and mark it "Lottie Moon Christmas Offering, special, for Foreign Missions."

Additional programs and envelopes can be secured from the W.M.U. State Headquarters, 161 8th Ave. N., Nashville.

### OUR NEW YOUNG PEOPLE'S LEADERS

After months of patient waiting for a young people's leader for our state, the Executive Board on Wednesday, December 17, elected three of the most successful young people's leaders in the state to take charge of our young people's work.



Miss Cornelia Rollow

Miss Cornelia Rollow, Nashville, will supervise the G.A. and Y.W.A. work; Rev. L. S. Sedberry, Lewisburg, the R.A. work and Mrs. Hattie Baker Martin, the Sunbeam work. These leaders are all capable, consecrated workers and have specialized in the various departments to which they have been elected.

This plan has been tried out in other states and has worked very successfully and we feel confident that under the leadership of Miss Rollow, Mr. Sedberry and Mrs. Baker our young people's work will go steadily forward.

You will read with interest the greetings from Miss Rollow and Mr. Sedberry and we trust that Mrs. Baker will have a message for the Sunbeam leaders next week.

### THE OLD YEAR

#### 1924

O year that is going, take with you  
Some evil that dwells in my heart;  
Let selfishness, doubt,  
With the old year go out—  
With joy I would see them depart.

#### 1925

O year that is coming, bring with you  
Some virtues of which I have need,  
More patience to bear,  
And more kindness to share  
And more love that is true love indeed.

Laura F. Armitage.

### THE OLD PAGE

Looks rather bedraggled and old, stained in spots, but with high days

and gay memory pictures that make our hearts glad. Recall some of the blessings of fall months, some of the good work done. Old page has some torn-out inches, where hopes and plans were altered, erased spots where changes were made, some big blots that mar. All in all a good old page as we remember its happiness and joys, forgetting all worries and what annoys. There are some rumpled, crinkled spots where selfishness has held tight.

He came to my desk with a quivering lip.

The lesson was done.

"Dear teacher, I want a new leaf," he said—

"I have spoiled this one."

In place of the old leaf all stained and blotted,

I gave him a new one all unspotted,

And into his sad eyes smiled,

"Do better, now, my child."

I came to the throne with a quivering soul

The old year was done,

"Dear Father, I want a new leaf," I said,

"I have spoiled this one."

He took the leaf all stained and blotted,

And gave me a new one all unspotted,

And into my sad eyes smiled,

"Do better now, my child."

### NEW PAGES

Clean and bare, inviting us to set out and put marks on them. Carefully ruled as guides to make our page more even and true. Crisp, clear page challenges activity befitting its whiteness, promise to be best year yet. Sometimes in making up book pages fail to get cut apart, in New Year's book don't let them stick together and double up on each other, separate them and use one at a time—"Take no thought (be not anxious) for the morrow." One day at a time is our real consideration, do not write on all pages at once, that would mean waste. Fill each one carefully, then turn to another.

You're writing a Gospel

A chapter a day

In the things that you think,

In the words that you say.

Now what is the gospel according to you? In China a missionary wished to supply a certain inquirer with a New Testament, sending it to him by a friend. Said the friend to the missionary, "He does not need a New Testament yet, he is reading you." What will you write on the new pages of 1925?—Y. W. A. College Bulletin.

As all Gaul was divided into three parts, so has our Young People's Work been divided.

### TO THE Y.W.A.'S AND G.A.'S

It was with a profound sense of unworthiness, yet with deep appreciation, that I have accepted the work as your State G.A. and Y.W.A. leader. The responsibility is great, but the joy of being able to serve is even greater. With your cooperation and your prayers, it is my earnest desire for our young people to make glorious progress. "Expect great things from God; attempt great things for God."

As we approach the threshold of this new year, do we not hear the tramp, tramp, tramp of our own unenlisted young people passing our doors—is this not a clarion call, the "challenge of youth" to you and to me? May we be untiring in our efforts to enlist the unenlisted and to stimulate interest among our enlisted ones and may the command given by God to Moses and the children of Israel at the Red Sea ever

ring in our hearts, "Go forward!"  
Cornelia Rollow.

### YOUNG WOMEN A-LERT

January 4-11

Observe program one day, have special Lottie Moon Day, bringing in your Lottie Moon offering.

This will go to buy land and build a residence in China for Nurse Alda Grayson and Dr. Jeanette Beall at Laichow, Kathleen Mallory Hospital. I feel confident that Y-you W-ill A-sist.

### G-IRLS A-LERT

Your Lottie Moon Christmas offering will go to Land and Wall for Boys' School at Yangchow, also will help in furnishing Girls' School at Shichow.

### GREETINGS TO THE ROYAL AMBASSADORS OF TENNESSEE

I greatly appreciate the honor conferred upon me in my being asked to lead the R.A.'s of the state. I shall count it a pleasure to encourage all the chapters now organized and to assist in any way I can in the organization of new chapters.

It is great to be a boy. To go hunting, fishing, swimming, and also to study about the big things that



are being done all over the world. The Royal Ambassadors do these things and they do them right. Boys, if there is not a chapter in your church ask your pastor to help you organize one. Write to your State Leader and he will tell you how to organize the chapter, initiate the members, and carry on the meetings as well as plan outings, camping trips and other things that boys like. Wishing every R.A. a successful and happy New Year, I am,

Yours fraternally,  
L. S. Sedberry,  
State R.A. Leader,  
Lewisburg, Tenn.

### PROGRAM OF THE SOUTHERN BAPTIST EDUCATION ASSOCIATION Memphis, Tenn., Gayoso Hotel

FEBRUARY 3

7:30 to 8:00 P. M.—Devotional Exercises.

8:00 to 8:30 P. M.—President W. J. McGlothlin, Furman University, Greenville, S. C. Subject: "Co-operative Buying by Our Schools and Colleges."

8:30 to 9:00 P. M.—Address by the President of the Association, S. P. Brooks, Baylor University, Waco, Texas.

FEBRUARY 4

9:30 to 10:00 A. M.—Devotional Exercises.

10:00 to 10:30 A. M.—Dr. J. T. Christian, Baptist Bible Institute, New Orleans, La. Subject: "Does the History of Christian Education Suggest Progress?"

10:30 to 11:00 A. M.—Dr. E. G. Townsend, Dean of Baylor College for Women, Belton, Texas. Subject: "Some Central Financial Agency for Raising Money for Baptist Colleges."

11:00 to 11:30 A. M.—Dr. A. R. Bond, Editorial Secretary, Birmingham, Ala. Subject: "Financial Budgets for Schools."

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11:30 to 12:00 A. M.—General Discussion under five-minute rule.

Adjourn for Lunch

2:00 to 2:30 P. M.—Dr. O. E. Saris, President Carson-Newman College, Jefferson City, Tenn. Subject: "What Is a Christian College?"

2:30 to 3:00 P. M.—Dr. J. W. Provine, President Mississippi College, Clinton, Miss. Subject: "Calling Out the Called, as to College Professors."

3:00 to 3:30 P. M.—Dr. R. T. Vann, Raleigh, N. C. Subject: "What Have the Colleges to Do With Fundamentalism and Modernism?"

3:30 to 4:00 P. M.—General Discussion under five-minute rule.

Adjournment

7:15 to 7:30 P. M.—Devotional Exercises.

7:30 to 8:00 P. M.—Dr. J. W. Cammack, Secretary Southern Baptist Education Board, Birmingham, Ala. Subject: "How College Men May Help the Work of the Education Board."

8:00 to 8:30 P. M.—Mr. L. D. Newton, Editor Christian Index, Atlanta, Ga. Subject: "Relation of College Men and Baptist Newspapers."

8:30 P. M.—General Discussion of any subjects of interest to college men.

Adjournment

FEBRUARY 5

9:15 to 9:30 A. M.—Devotional Exercises.

9:30 to 10:00 A. M.—President D. S. Campbell, Central College, Conway, Ark. Subject: "The Place of the Junior College in Baptist Education."

10:00 to 10:30 A. M.—President J. L. Ward, Decatur Baptist College, Decatur, Texas. Subject: "What Twenty Years' Experience in a Junior College Has Revealed to Me."

10:30 to 11:00 A. M.—President R. L. Moore, Mars Hill College, Mars Hill, N. C. Subject: "Shall the Junior College Attempt Any Elective College Courses?"

11:00 A. M.—General Discussion under five-minute rule.

Adjourn for Lunch

2:00 to 2:30 P. M.—President E. V. Baldy, Judson College, Marion, Ala. Subject: "The Future of the Woman's College."

2:30 to 3:00 P. M.—Dr. A. Chamlee, Rennie Tift College, Forsyth, Ga. Subject: "Vocational Education in a Woman's College."

3:00 to 3:30 P. M.—President W. T. Lowery, Blue Mountain College, Blue Mountain, Miss. Subject: "Science in a Woman's College."

3:30 P. M.—General Discussion under five-minute rule.

Adjournment

7:30 to 8:10 P. M.—Dr. Chas. A. Jones, Secretary Baptist State Board, Columbia, S. C. Subject: "The Work of a State Education Secretary in Relation to Missions."

8:10 to 8:50 P. M.—Dr. C. M. Thompson, Secretary Kentucky State Board of Missions, Louisville, Ky. Subject: "The Work of a State Mission Secretary in Relation to Education."

8:50 P. M.—Election of officers for the ensuing year.

Adjournment

N. B.—All persons interested in Christian education are invited to attend this meeting. This means preachers, pastors, editors, state mission secretaries and men and women of all denominational activities. All are invited to take part in the dis-

cussion of any subject. It is noted that this meeting means work. No time is given to entertainments, social events or sight seeing jaunts. Experience has proved it a good place for college men to think together about common problems. The fellowship is spiritually and intellectually worth while.

Two or three persons had not accepted the invitations to speak when we went to press. Others will be secured if they fail us.

Let all plan to attend the meeting of the Council of Church Schools of the South, which meets at the Chisca Hotel, Memphis, February 6, 1925.

The place of our meeting is the Gayoso Hotel, where it is hoped all will stop for convenience.

#### R. M. DUDLEY

(Resolutions adopted by the Men's Bible Class of the Edgefield Baptist Sunday school, Dec. 28, 1924. The secretary being instructed to spread them upon the minutes of the class and to send copies to the family and the Baptist and Reflector.)

The Men's Bible Class of Edgefield Baptist Sunday school desires to put on record its sense of loss in the death of Mr. R. M. Dudley, who was at the time of his death its teacher, and also an appreciation of him as a man, a citizen and a Christian.

Though Mr. Dudley had been with us as a member for a short period only, he had been known to us all for many years and he had been closely associated in sympathy with our Sunday school and church. We knew him as a citizen, for very few men have lived in Nashville more prominent in all useful forms of endeavor. He was connected with many business enterprises, all of which were successful, and he helped to make Nashville a good place to live in. He rendered special service in connection with our beautiful parks, as he was the pioneer and leader in this development.

Mr. Dudley stood out in the community as an outspoken and devout follower of Jesus Christ. He was unusually well informed in matters of doctrine, he loved the Bible, and he tried to live a consistent and faithful life. His religion was a living reality known to all men with whom he associated.

Mr. Dudley had developed extraordinary gifts as a teacher and as a leader of men in organized Sunday school classes. He had great gifts as a teacher, and peculiar gifts in attracting and holding men. To us, as a class he brought these gifts and in the short time he was with us we saw their fruitage. His loss to us is a very great one, for he had just begun a work with us which gave promise of more than ordinary results.

We wish, therefore, to put on record our sorrow at his loss, and to tell his loved ones that we sympathize with them in their grief because we share in a measure, though in a measure only, the loss which they have sustained.—Hiram A. Davis, president; E. T. Wohlbold, secretary.

#### OBITUARIES

Obituaries, a hundred words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

Sims—Mrs. Minnie Sims, wife of Geo. Sims, died at Shop Springs, Tenn., Christmas Day, December 25, 1924, aged 49 years, 6 months and 28 days. She was the daughter of Wilson and Mittie Bryan, and is the first of ten children to be called by death. She was converted at the age of 13 and joined the Shop Springs Baptist Church in the fellowship of which she remained faithfully and continually until the end. She leaves a mother, husband, three sons, three brothers and six sisters. Her funeral

was conducted from the Shop Springs Baptist Church, Friday, December 26, conducted by her pastor.—J. D. Moore.

Hambright—On Wednesday evening, December 17th, 1924, the death angel visited the home of W. S. Hambright and wife of Charleston, and took from them their only son, Robert, a bright, noble, popular Christian young man, just nineteen years and four days old. He came home from the state university at Knoxville and lived only a few days.

Robert was so well loved by all that it was impossible to get all of the people into the Baptist church, the largest auditorium in Charleston.

Everybody, both white and black loved him and feel crushed under the heavy blow. The father and mother have the sympathy of a host of friends in their lousiness.

Our loss is Robert's eternal gain.—His pastor, T. R. Waggoner.

Mrs. Sarah Lawson Huff—On Sunday morning, December 14th, Mrs. Sarah Lawson Huff, wife of the late Joseph Huff, died at her home near Parrottsville, Tennessee. Her death was a great shock to the family, coming when least expected. She was taken ill with acute indigestion just three days before her death but apparently had passed all danger.

Mrs. Huff lived to a ripe age. She was a Christian from her youth. The strength and beauty of her life were expressed in the everlasting virtues of true Christian womanhood and motherhood, discretion, industry, unselfishness, sympathy, patience, devotion, faithfulness and love. The tender ministry of her life was always in the spirit of him in whose hands are the Christian's rewards. Surely hers are many and precious.—W. S. Woodward.

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# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE JANUARY 4

Nashville, First	1,655
Memphis, Central	1,562
Knoxville, First	1,007
Chattanooga, First	856
Memphis, First	832
Memphis, Temple	730
Jackson, First	709
Memphis, Bellevue	659
Knoxville, Fifth Ave.	641
Chattanooga, Tabernacle	612
Etowah, First	515
Chattanooga, Highland Park	500
Knoxville, Deaderick Ave.	497
Chattanooga, Clifton Hills Tab.	461
Knoxville, Lonsdale	456
Chattanooga, East	435
Fountain City, Central	411
Rockwood, First	405
Nashville, Immanuel	402
Nashville, Edgefield	402
Nashville, Belmont Heights	395
Nashville, Judson Memorial	386
Nashville, Grace	377
Paris, First	368
Chattanooga, Avondale	362
Knoxville, South	360
Harriman, Trenton St.	354
Lenoir City, First	353
Chattanooga, Central	343
Lafollette, First	338
Alcoa, Calvary	337
Knoxville, Island Home	333
Springfield	318
Knoxville, Immanuel	304
Memphis, McLemore Ave.	300

### NASHVILLE

Lockland: J. C. Miles, pastor; Morning the Lord's Supper, evening, "F" text Exodus 4: 2, 17. SS 249. BYPU's good; by letter 5. Good services.

Judson Memorial: R. E. Grimsley, pastor; "Forward" and "Man." For baptism 1; SS 386.

Edgefield: W. M. Wood, pastor; "Heaven and the Way There" and "A Life Sold Out." SS 402; BYPU 45; Int. 27; Jr. 27.

Immanuel: Ryland Knight, pastor; "Our Spiritual Resources" and "So Teach us to Number Our Days." For baptism 1; by letter 4; SS 402.

First: W. F. Powell, pastor; "The Roll Call" and "Three Minutes After Death." Additions 10. For baptism 4; by letter 5; by restoration 1; baptized 1; SS 1,655.

Grace: Tom L. Roberts, pastor; "Prayer, Accepted, Hindered, Answered" and "A Little Battle Among Ourselves." By letter 2; SS 377; BYPU 40; Int. 25.

Belmont Heights: Jno. D. Freeman, pastor; "The Lord's Subject" and "Fishers of Men." For baptism 2; by letter 1; SS 395; BYPU 36; Int. 22; Jr. 24.

Springfield: L. S. Ewton, pastor; Dr. O. E. Bryan spoke in the morning on "The Unspeakable Gift" pastor at night on "The Lord's Supper." By letter 1; SS 318.

Inglewood: H. M. Estes, pastor; "Andrew" and "The Macedonian Cry." SS 73; BYPU 45.

17th Ave Mission: S. E. Loxley, pastor; "Checking Up—Invoice" and "Is Religion a Failure?" Pastor was at the State Reform school in afternoon, had 34 conversions. Good day. SS 114; BYPU 34.

Little Cedar Lick: E. W. Stone, pastor; "The Things That Go to Make a Man." It isn't practicable to have night service at this season of the year.

Centennial: S. W. Kendrick, pastor; "Lord's Supper" and "The New Year." SS 134; BYPU 18; Int. 20. Good day.

Shelby Ave.: C. E. Pennington, pastor; "Watch, Fight and Pray" and

"How Shall We Escape?" For baptism 1; baptized 1; by letter 9; statement 1; profession 1; SS 137; BYPU 40.

Calvary: W. H. Vaughan, pastor; "Blood Shed for Many" and "You Would Not Come Unto Me." SS 191; BYPU 22; Int. 18.

Grandview: Don Q. Smith, pastor; "The World's Greatest Preacher" and "The Sweetest Story Ever Told." For baptism 1; by letter 5; SS 202; fine BYPU's. Fine crowds and great interest.

Radnor: Geo. Stewart, pastor; 1st Psalm and "Following Jesus." By letter 3; SS 105.

North Edgefield: A. W. Duncan, pastor; "Walking with God" and "Prepare to Meet Thy God." For baptism 2; SS 284; Sr. BYPU 16; Jr. 42.

Seventh: Edgar W. Barnett, pastor; "The New Program" and "Facing the New Year." SS 175; BYPU 9; Jr. 28.

Park Ave.: A. M. Nicholson, pastor; "The Lord's Supper" and "Making the Most of Life." SS 289; BYPU No. 1, 17, No. 2, 26; Int. 31. Jr. 31.

### KNOXVILLE

Deaderick St.: Claude Sprague, pastor. "Enlistment." 497 in SS.

South Knoxville: J. K. Haynes, pastor. "Prayer" and "The Benefits of Christianity." 360 in SS, 133 in BYPU, 12 baptized, 9 received.

Rockwood, First: L. W. Clark, pastor. "Prayer" and "The Man Who Can Fill a Gap." 405 in SS, 146 in BYPU, 3 by letter, 4 conversions.

Lonsdale: W. A. Atchley, pastor. "A Year of Victories or Defeats—Which?" and "The Roll of the Redeemed." 456 in SS, 160 in BYPU, 2 baptized, 6 by letter.

Central of Fountain City: J. C. Shipe, pastor; "Go Forward" and "Jesus at the Door." 411 in SS, 143 in BYPU, 2 by letter. Splendid congregations.

First: F. F. Brown, pastor. Exodus 14: 15, "Go Forward," and "Choice of a Master." 1,007 in SS, 135 in BYPU, 7 baptized, 9 by letter.

Etowah, First: A. T. Mahan, pastor. "Looking and Pressing Forward," and Musical Program. 515 in SS.

Fifth Avenue: J. L. Dance, pastor. "Things Worth Doing" and "The Shepherds Load." Isa. 53: 6. 641 in SS, 4 baptized, 3 by letter.

Immanuel: R. R. Pedigo, pastor. "Money and How to Use It," and "Playing Safe." 304 in SS.

Island Home: C. D. Creasman, pastor. "Real Freedom," and "The Path of the Righteous." 333 in SS, 1 baptized, 1 by letter since last report.

Central of Bearden: Robt. Humphreys, pastor. "Love and Obedience," and 2 Samuel 12: 13. 130 in SS.

First, Fountain City: J. Herman Barnes, pastor; "New Years Dying," and "Call to the Lost." 183 in SS, 3 active BYPU's.

Philadelphia: C. B. Johnson, pastor. Joshua 3: 4. and Luke 15: 12. 87 in SS, 46 in BYPU. Large crowds.

Third Creek: W. E. Conner, pastor. "Can the Lord Depend on You?" and "Make Your Choice." 98 in SS, 2 by letter. A good day.

Oakwood: W. G. Mahaffey, pastor. "Tithing," and Isa. 59: 1-2. 274 in SS, 30 in BYPU. 43 diplomas delivered those completing Christian Stewardship.

Grove City: D. W. Lindsay, pastor. Rev. H. M. Grubb preached.

Kingston: No pastor. D. W. Lindsay on "Moses' Choice," and "The First Great Tragedy."

Smithwood: Chas. P. Jones, pastor. "The Untrodden Way," and "Going Through the Gates."

Beaumont: D. A. Webb, pastor. "Origin of Sin," and "Punishment for Sin." 195 in SS, 1 by letter.

### MEMPHIS

McLemore Ave: Pastor Furr preached at both hours. SS 300.

Bellevue: W. M. Bostick, pastor; spoke both hours. SS 659; by letter 4; for baptism 1.

Speedway Terrace: Preaching by pastor both hours. SS 178; Additions 7—3 for baptism.

Prescott Memorial: Jas. H. Oakley, pastor; conducted a public recognition service of all church officers and leaders at the morning hour. Preached at 7:30 p.m. on "Souvenirs for 1925." Two additions (one a Methodist). SS 333; BYPU 140. Fine interest and good spirit. A funeral.

Ebenezer: J. W. Joyner, pastor; spoke to good congregation.

New South Memphis: Pastor Norris preached both hours to fine crowds. SS 156. Lord's Supper. Over four thousand dollars contributed last year. Ten dollars sent to Orphans' Home. Good BYPU's.

Evergreen: S. M. Ellis, pastor; morning and evening service, good attendance. SS 32. Offering for the orphanage \$20.

Seventh St.: I. N. Strother, pastor; observed the Lord's Supper and held recognition service for newly elected officers and committees. SS 257. BYPU's 41.

Hollywood: Pastor Burke spoke both hours. SS 118; 3 BYPU's; by letter 3; by baptism 1.

Central Ave.: J. P. Horton, pastor; spoke both hours. Good congregations. Two good BYPU's; SS 70.

Boulevard: J. H. Wright, pastor; presented a program for the year at 11 o'clock. Bro. Jeffries preached on "Deaconship" at night, ordained 2 deacons. SS 198; 3 splendid BYPU's. Pastor preached at Capleville at 3 p.m.

Highland Heights: E. F. Curle, pastor; preached to fine congregations at both hours. SS 271; 4 splendid unions.

First: Pastor Boone preached. By relation 1; by letter 6; for baptism 3; SS 832.

Merton Ave.: E. J. Hill, pastor; good congregations. SS 157; BYPU's 84.

Joseph Pappia, Italian missionary; times preached 2; present in SS 24; families prayed with 8; Tracts distributed 20; visits made 45.

Temple: J. Carl McCoy, pastor; spoke at the evening hour on "A Fearful Thing" Morning hour given to recognition services. SS 730; BYPU 208; for baptism 2; by letter 1.

Central: Ben Cox, pastor; preached both hours. SS 1,562; additions 6.

Eudora: Pastor Whaley spoke evening hour observed Lord's Supper in morning. SS 50; by letter 5.

Greenland Heights: Pastor spoke at both hours, fair congregations. SS 30; BYPU 39. Much sickness among our people.

Yale: L. E. Brown, pastor; spoke morning and evening to splendid crowds. Two good BYPU's; SS 76; by letter 1.

### CHATTANOOGA

First: John W. Inzer, pastor; "Providence Marches On" and "This Way Out." By letter; SS 856.

Clifton Hills Tab.: W. R. Hamie, pastor; J. C. Jackson on "The Water of Life" and "Jordan." SS 461.

Highland Park: J. B. Phillips, pastor; "The Looks" and "Ruth the Young Widow." SS 500; 5 additions to the church.

Central: W. L. Pickard, pastor; "Keeping the Heart" and "The Boyhood of Jesus Christ." By letter 2; for baptism 1; SS 343; all BYPU's well attended. Closed a good year.

Avondale: T. G. Davis, pastor; "The Church Covenant" and "The Fourth Word from the Cross." SS 362; BYPU's good.

Tabernacle: T. W. Callaway, pastor; "Prophecies and Fulfillment" and "Man Born Blind." For baptism 2; SS 612.

E. Chatta.: J. N. Bull, pastor; "Christ in the Home" and "Christ in the Church." SS 435; BYPU good.

Bell Avenue: J. W. Abercrombie on "Building the Walls of Jerusalem," Neh. 2: 17 and "The Church and its Mission." SS 176. Quite a number covenanted to pray for the advancement of the church.

Union Fork: A. Robertson, pastor; "The Days that Speak" and "The Burdened Ship." SS 35. Elected church and SS officers for 1925. Will

ordain deacons on 1st Sunday in February.

Daisy: J. A. Maples, pastor; "The Gold Mine of Humanity" and "New Year's Resolutions Made and Broken." SS 100; 2 good BYPU's.

Post Chapel: H. R. Blanchard, chaplain; "Wonderful Peace" and "My Shepherd." SS 131. Flashlight picture made in evening.

Ridgedale: W. E. Davis, pastor; "Looking into the Future" and Judgment for All." By letter 3; SS 190; BYPU's good. Moving into new church this week.

Woodland Park: E. G. Epperson, pastor; "Show Your Light" and "Seven Comes." SS 165; one lady saved.

Alton Park: T. J. Smith, pastor; "What Have I Done?" and "I am Doing a Good Work." By letter 8; baptized 1; SS 213; BYPU 60.

N. Chatta.: Wm. S. Keese, pastor; W. D. Powell on "A Faithful Steward" and pastor on "God a Reality—or a Convenience?" By letter 3; for baptism 1; SS 249. Week of prayer observed this week by the ladies.

East Lake: W. C. Tallant, pastor; "Passing a New Way" and "A Closed Door." By letter 1; baptized 2; SS 227; BYPU 90.

Chamberlain Ave.: G. T. King, pastor; "New Year's Message" and "Hidden Face." By letter 4; baptized 3; SS 181; conversions 8.

Oak Grove Tab.: J. N. Monroe, pastor; "A Good New Year's Vow" Joshua 24: 15 and "The Two First Disciples" John 1: 37-41. For baptism 1; SS 164; BYPU 56.

Lupton City: W. T. McMahan, pastor; "The Ten Virgins" and "Kingdom Law." For baptism 2; conversions 2; SS 104.

### MISCELLANEOUS

Lenoir City, First: W. C. Creasman, pastor. "Learning to Pray," and "An Empty Meeting House." 353 in SS, 65 in BYPU's, 4 by letter, 1 for baptism. Good congregations.

Rogersville: J. R. Chiles, pastor; "The Joy of Christ Within us," and "Instead of the Thorn the Fir Tree." 242 in SS. Large congregations.

Johnson City: Unaka Avenue: W. A. Carroll, pastor. "The Deacon and His Work," and "The Two Builders." 212 in SS. Good interest in both Jr. and Sr. BYPU's. We had two fine services, large crowds, four conversions at the evening service and one addition by baptism.

Ocoee: R. A. Thomas, pastor. Rev. Irving Prince of Carson-Newman College on "The Peace Which Jesus Gives." Bro. Prince brought us a great message. 110 in SS, no BYPU. Our literature has not arrived in time. Preaching Sunday night by pastor on "The Loving of the Ox, the Bleating of the Sheep in Israel." Good day, large crowds, 1 by letter.

Alcoa, Calvary: J. H. O. Clevenger, pastor. "The New Year and the New Life," and "Christianity No Enemy to Pleasure." 337 in SS, 85 in BYPU, 5 by letter since last report. Splendid congregations; work going good, many new families coming in.

Trenton Street, Harriman: J. H. Sharp, pastor. "Watchman What of the Night?" and "Forces That Move Men Forward." 354 in SS.

Decherd: A. L. Bates preached at both services. "Glory of Christ," and "Our Relationship to the Blood." Was called to the care of the church.

### LOOSE LANGUAGE

By U. A. Ransom, Chilhowie, Va.

It is common. It should be avoided. Loose language is pretty sure to be incomplete, is often inaccurate and is frequently misleading.

We hear the expressions, "The church of Christ," "the churches of Christ," the Christian church," "the Christian churches."

This may not be inaccurate, for it expresses truth as far as it goes; but it is incomplete, and may be misleading.

It is not Scriptural. This alone should cause us to stop and think.

We read that there was a "church

MOORE'S COMMENTARY ON THE  
UNIFORM LESSONS FOR 1925  
35¢  
**POINTS FOR EMPHASIS**  
Baptist Sunday School Board—Nashville



of God" at Corinth. This church certainly was no more a church of Christ than a church of the Father or a church of the Holy Spirit. The expression, the church of the Father, is two-thirds incomplete. The expression, the church of the Holy Spirit, is two-thirds incomplete. The expression, the church of Christ, is two-thirds incomplete. The Scriptural expression, "the church of God," includes the Trinity, to one Person of whom as much as another, belong the churches.

Let us avoid loose language.

### SUNDAY SCHOOL NOTES

Good time to check up your standard and try for an A-1 school.

If your church has elected new officers recently please see that we have the names of all new ones.

If you desire a training school or help in your church any time soon you had better get in the request now.

3,000 Normal diplomas during 1925.

A training class in every church is the ideal.

## AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. R. W. Selman resigns the care of the church at Sylvania, Ga., to return to the care of Central church, Gainesville, Ga., where he was formerly pastor.

The revival at Clinton, Miss., in which Dr. Austin Crouch of Murfreesboro, Tenn., assisted Rev. Bailey H. Loveless resulted in 20 additions, and a large number of reconsecrations.

Rev. R. F. Staples, formerly pastor at Orange, Va., is the new business manager of the Southwide Summer assembly at Ridgecrest, N. C., effective Jan. 1, 1925. A great program will begin early in June and run to September.

Rev. E. B. Swift has resigned at Fredericksburg, Va., after serving eight years to accept a call to Fulton Avenue church, Baltimore, Md. He has received 600 new members at Fredericksburg during the eight years.

Inman Park church, Atlanta, Ga., does the gracious thing of raising the salary of its beloved pastor, Rev. S. A. Cowan, \$600. He deserves every dollar of it. We learned his worth in seminary days.

Rev. J. C. Robinson of Ruston, La., has been called to the care of the First church, Orange, Texas, but his decision as to the call has not yet been announced.

Immanuel church, Baton Rouge, La., loses its pastor, Rev. Paul Jones, whose plans for the future have not been disclosed.

Dr. W. T. Lowrey and wife of Blue Mountain, Miss., spent the holidays in the home of their son-in-law, Rev. John H. Buchanan and wife of the First church, Paris, Tenn., to whom was recently born a charming daughter, their second child.

Rev. D. W. Garvin has resigned as pastor at West Side, Chester, S. C., and is open for work whenever the spirit of the Lord leads. He has been pastor in Chester five years and led the congregation to build a \$50,000 house of worship.

Rev. T. G. Shelton of Gleason, Tenn., having accepted the care of the church at Dyer, Tenn., will move at once to the latter place where there is a pastor's home. He will continue to serve the church at Gleason for half time.

Fenner H. Gilliam and Mrs. Ruth Page Roberts were married in the home of the bride's sister, Mrs. W. T. White in Lexington, Tenn., Tuesday night, Dec. 16, the writer officiating. These young people are Baptists. They went on a honeymoon trip to Webster, Fla.

The First church, Lexington, Tenn., on Sunday, Dec. 14, rounded out the 23rd year of the present pastorate relationship. The saints have been unspeakably patient and kind during those years with this scribe. Oh, the changes that have taken place in the passing years!

Evangelist John Hazelwood of La Grange, Mo., lately held a meeting with Rev. C. T. Beal at Germantown, Ky., which proved to be a gracious revival resulting in 11 additions by baptism. He began a meeting at Oak Hill, Fla., last Sunday.

Rev. G. S. Jenkins has resigned the care of the church at Whiteville, Tenn., to accept a call to the First church, Forest, Miss., effective Jan. 1, 1925. The Whiteville saints are greatly grieved that he is to leave them.

Rev. A. H. Smith, pastor of Rowan Memorial church, Memphis, Tenn., has been out of his pulpit for the past two Sundays on account of sickness, but is reported improving.

Evangelist John W. Ham of Atlanta, Ga., who is rapidly recovering from recent illness, expects to hold his first revival since his indisposition at Stephens Point, Wis., beginning January 4.

Beginning January 1, Rev. A. A. Dulaney of Dermott, Ark., will assume pastoral relations with the church at Rogers, Ark., where a field of great opportunity awaits him.

Rev. G. W. Bray of Alabama, Ark., having been called to the care of the church at Houston, Ark., will move on the field January 1. He will preach one-fourth time each at Perry and Adona.

Mr. J. B. Duke of Charlotte, N. C., lately gave 5 per cent of the income of a \$40,000,000 foundation to Furman University, Greenville, S. C., of which Dr. W. J. McGlothlin is president. Let the good work go on.

The Baptist Tabernacle, Little Rock, Ark., Rev. A. A. Walker, pastor, has just closed a most gracious revival in which the preaching was done by Rev. O. A. Greenleaf of Tuckerman, Ark. There were 48 new members added. Several married men with their wives were baptized.

George W. Norton, for 35 years treasurer of the Southern Baptist Convention, died of heart disease at his home in Louisville, Ky., Wednesday, December 10. He was a deacon in Broadway church and was widely known throughout the South for his benevolences.

Hubert P. Boren of Darden, Tenn., and Miss Frances Helen Burke of Savannah, Tenn., were married in the latter place, Wednesday, Dec. 17, the writer officiating using the ring ceremony. The bride is the daughter of Mrs. L. H. Burke and the groom the son of Rev. W. F. Boren an honored Baptist minister. They are both loyal Baptists and estimable young people.

Sixty-two additions, 46 by baptism resulted from the revival with the First church, Owensboro, Ky., in which Dr. J. W. Gillon of Winchester, Ky., assisted the pastor, Rev. W. C. Boone. Jas. R. Bryant has been employed by the church as church secretary and field worker.

The first church, Hope, Ark., has called Rev. S. H. Frazier of Homer, La., but the saints in Louisiana are doing their utmost to continue his environment as that of a Hopeless citizen.

Grant Park church, Atlanta, Ga., loses its pastor, Rev. J. S. McLe-more, who accepts a call to the First church, Sarasota, Fla. He has done a great work in the Georgia pastorate, building a \$50,000 house of worship.

Rev. Harlan J. Matthews has resigned as pastor at Plainview, Texas, to accept a call to the First church, Mineral Wells, Texas. He has wielded a powerful influence in and around Plainview.

Evangelist T. F. Callaway of Macon, Ga., is to hold revivals in Florida during January and February. T. E. Bush will be his director of music.

It is of interest to his many friends to know that Dr. E. F. Wright of Williamsburg, Ky., formerly pastor at Morristown, Tenn., will return to the pastorate.

Rev. Frank Tripp, the popular pastor of the First church, Monroe, La., has been in the Baptist Memorial Hospital, Memphis, recently for an operation. Rev. A. H. Cullen of Winnsboro, La., supplied for him in his absence.

Rev. C. C. Morris will soon enter his seventh year as pastor of the First church, Ada, Okla. He lately held a revival with Rev. F. B. Thorn of the First church, McAlester, Okla., resulting in 75 additions more than 60 for baptism. In one service there were 126 professions. Bro. Morris is wonderfully blessed in revival work.

Rev. H. W. Stigler of Ridgely, Tenn., and Miss Lula Ruth Pitts of Custer City, Okla., were married recently in Clinton, Okla. Rev. G. H. Stigler of Sara, Okla., brother of the groom officiating. They went on a bridal trip to Fort Worth, and Dallas, Texas, and are now at home in Ridgely, Tenn. We extend hearty congratulations.

Dr. A. J. B. Phillips of Highland Park church, Chattanooga, Tenn., announces special series of services both morning and night for seven Sundays in January and February. Those in the morning will be to Christians. At night the subjects will be "Biography of Women of the Bible." The bill of fare is rich.

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## Home Circle

### GROWTH

By Bonnie Jones MacClelland

The kingdom of heaven is like unto leaven:

Only a kindly word  
Will cheer like a song and be echoed along

Till the angels of God have heard.  
And a kindly deed, like a mustard seed,

From a tiny thing will grow  
Till the birds of the air shall find shelter there:

It will branch out and blossom so.

### PROHIBITION AND AMERICAN MORAL LEADERSHIP

(The following statement, by Bishop James Cannon Jr., was published recently in the London Daily Times as a reply to the severe and sweeping criticisms of American Prohibition Workers made by the Lord Bishop of Durham in the debate on the Local Option bill in the British House of Lords.)

"In the debate in the House of Lords on the Bishop of Oxford's bill, the Bishop of Durham made some remarks concerning American Prohibition and the Church to which, the undersigned, as Chairman of the Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America presents brief reply."

The Bishop frankly admits as a basal fact, "having at every turn America in our minds." Although the American Prohibition Amendment was deliberately adopted by a great Nation after an education process extending over fifty years, although after five years' experience nothing indicates its repeal, yet the Bishop unhesitatingly, dogmatically denounces that law as productive of "disastrous consequences." Furthermore he anathematizes the moral Christian leadership of America as "bigoted," fanatical, "unwise," "forcing coercive legislation upon the people," offending the conscience, "manufacturing sins," emphasizing "sham sins," and "winning a Pyrrhic victory," as a result of "extreme unwisdom and folly."

Replying to this amazing indictment of a great nation and its moral leadership it is gladly admitted: First—The Christian leadership of America strongly advocated Prohibition; Second—After five years' experience, notwithstanding all reports (?) of "disastrous consequences" it strongly advocates (note carefully) not its repeal, but its continuance.

But the charge of "bigotry," of "manufacturing sins," etc., indicates either an amazing lack of information, or a strange misinterpretation of the facts.

America's Moral Christian leadership brushes aside without hesitation any claim of any individual to enjoy any privilege, or to perform any action as a personal private right, if experience has demonstrated that such actions frequently become hurtful to the social order of which he is a part. The United States Supreme Court has officially declared that the Liquor Traffic is the most

prolific source of misery, poverty, insanity, vice and crime." The moral leadership of America, agreeing fully with that thoroughly considered judgment, has declared that it is not only the right but the duty of the people to protect their physical, economic, intellectual, social and home life from the terrible results, which experience has demonstrated follow so frequently the indulgence of the appetite for intoxicants. The issue is not "America free or America Compulsorily Sober," but the issue is "Selfish Individualism versus the General Welfare." The adoption of the Prohibition law was not "forcing coercive legislation upon the people." On the contrary it was the act of the great majority of the people themselves deliberately by law abating the legalized liquor traffic because it had become a public nuisance, a menace to the Public Welfare. This is not "bigoted fanaticism," or "manufacturing sins," or emphasizing "sham sins." It is a splendid outstanding example of good common sense, indeed of the application to the social life of a great nation of St. Paul's teaching, "We then that are strong ought to bear the infirmities of the weak." And those who selfishly refuse to meet their obligations to assist in protecting the Social order, America brands by law as selfish enemies of society, and this writer predicts that other Nations will inevitably follow their lead.

Furthermore this great aim of Prohibition—"to promote the General Welfare"—has been accomplished to a remarkable extent, fully justifying its continued advocacy by the churches. Take only one example. The United Charities of Chicago (population three million) has just published a report covering the last six years. The report states: "The passage of the Volstead Act accounts for the phenomenal drop in intemperance. The decrease in the rate in intemperance was accompanied by the lowest count of general and industrial accidents, epilepsy, insanity, feeble-mindedness, illegitimacy, imprisonment, non-support, immorality, desertion and unemployment." Number of families receiving major services year before Prohibition was 7,507, in 1923, 4,050, a decrease of 45 per cent. Crime Statistics: Murders, 1919, 330, in 1923, 270, decrease of 18 per cent—Burglaries, (1919) 6,108, (1923) 3,019; Robberies (1919) 2,912, (1923) 1,402, fifty per cent decrease in both items; Bank deposits (1919) \$1,785,000,000 (1923) \$2,212,000,000, increase nearly 25 per cent; Savings deposits largely of working people, increase from \$359,000,000 in 1919 to \$613,000,000 in 1923,—66 per cent. There were built in Chicago in 1920, 1806 single family houses, and 292 apartment houses, accommodating 1,091 families; in 1923, 7,851 single family houses, and 9,952 apartment houses, accommodating 25,918 families, four times as many single family houses, 33 times as many apartments, and 23 times as many families housed in 1923 as in 1920. Church collections increased 11 per cent in 1921, 23 per cent in 1922 and 24 per cent in 1923.

Such results in Chicago must indicate to unprejudiced minds despite all the exaggerated reports of smuggling, home-brewing and bootlegging what has happened throughout the United States. Such results fully

vindicate the sanity of the moral leadership of America against the aspersions of the Bishop of Durham. Surely the moral leadership of Great Britain must recognize that American Protestantism would not continue to advocate Prohibition, if Prohibition were such a stupendous failure."

### A PRAYER FOR BUSINESS MEN

Lord, give me vision that shall see  
Beyond the profits of today  
Into the years which are to be,  
That I may take the larger way  
Of labor and achievement; so  
Help me to fashion, staunch and sure,  
A work my fellow-men shall know  
As wrought to serve—and to endure.

I seek for fortune, Lord, nor claim  
To scorn the recompense I earn;  
But help me, as I play the game  
To give the world its just return.  
Thou mad'st the earth for all of us;  
Teach me, through struggle, strain,  
and stress,  
To win and do my share, for thus  
Can profit lead to happiness.

Guard me from thoughts of little men  
Which blind the soul to greater things;  
Save me from smug content and then  
From greed and selfishness it brings;  
Aid me to join that splendid clan  
Of Business Men who seek to trace  
A calm-considered working plan  
To make the world a better place.  
—Selected.

### IMPORTANCE OF EYE CARE

#### Survey of School Children and Adults Show Alarming Condition

Statistics covering many years show that nine out of every ten persons over 21 usually have imperfect sight. At 31 the proportion is larger. Above 40 it is almost impossible to find a man or woman with perfect sight. For the last 100 years the profession has wrestled in vain with the problem, finding no means compatible with the conditions of modern life for preventing errors of refraction, and no means of relieving them except by eyeglasses.

It was learned some years ago by the examination of several thousand school children in one of our large cities that 66 per cent of them had defective vision of such a degree as to warrant the wearing of glasses.

Quite recently the examination of more than ten thousand employees in factories and commercial houses showed that 53 per cent had uncorrected faulty vision, 13 per cent had defects which were corrected making a total of 66 per cent with defective eyes.

These two surveys were made under different auspices several years apart. The figures are startling. They mean that a very large majority of the public have eyes defective to such a degree as to require glasses to conserve vision and make the individual a happier and more efficient member of society.

Our eyes are large factors in our efficiency. Nature allots each organ of the human machine a certain portion of nerve energy. When eyes that are defective demand more than

their share of this nerve energy it must, of necessity, lessen the normal supply. The wasting of nerve energy directly diminishes human efficiency. Often the victim of defective eyes is unaware of trouble. It may be indicated by headaches, often attributed to stomach trouble, by nervousness, drowsiness and irritability.



Rastus was proudly sporting a new shirt when a friend asked:

"How many yards does it take for a shirt like that?"

Rastus replied: I got three shirt like this out of one yard last night."

Desperate Suitor: I'll give you a quarter, Tommy, if you'll get me a lock of your sister's hair.

Small Brother: Make it a dollar, and I'll get you the whole bunch. I know where she hangs it.

Two Scotchmen decided to become teetotallers, but McGregor thought it would be best if they had one bottle of whiskey to put in the cupboard, in case of illness.

After three days Sandy could bear it no longer, and he said, "McGregor, I am ill."

"Too late," said McGregor, "I was ill all day yesterday!"

A town boy was offered a chance to spend a week in the country, but refused. Coaxing, pleading and arguing brought from him nothing but the stubborn answer: "No country for me!"

"But why not?" he was asked. "Because," he answered, "I am told they have thrashing machines in the country, and it's bad enough here, where it's done by hand."

"You've heard what the last witness said," persisted the counsel, "and yet your evidence is to the contrary. Am I to infer that you doubt her veracity?"

The polite young man waved a deprecating hand.

"Not at all," he replied. "I merely wish to make it clear what a liar I am if she's speaking the truth."

A wealthy girl from America was attending a social function at a country house in England.

"You American girls have not such healthy complexions as we have," said an English duchess to the girl. "I always wonder why our noblemen take such a fancy to your white faces."

"It isn't our white faces that attract them," responded the American girl; "it's our greenbacks."

Strolling along the quays of New York harbor an Irishman came across the wooden barricade which is placed around the enclosure where emigrants suspected of suffering from contagious diseases are isolated.

"Phwat's this boarding for?" he inquired of a bystander.

"Oh," was the reply, "that's to keep out fever and things like that, you know."

"Indade," said Pat. "O'ive often heard of the board of health, but it's the first time O'ive seen it!"