

# BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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## DON'T QUIT.

When things go wrong, as they sometimes will,  
When the road you're trudging seems all up hill,  
When the funds are low and the debts are high  
And you want to smile, but you have to sigh,  
When care is pressing you down a bit,  
Rest if you must, but don't you quit.

Life is queer with its twists and turns  
As everyone of us sometimes learns,  
And many a failure turns about  
When he might have won had he stuck it out;  
Don't give up, though the pace seems slow—  
You may succeed with another blow.

Often the goal is nearer than  
It seems to a faint and faltering man  
Often the struggler has given up  
When he might have captured the victor's cup.  
And he learned too late, when the night slipped  
down,  
How close he was to the golden crown.

Success is failure turned inside out—  
The silver tint of the clouds of doubt.  
And you can never tell how close you are,  
It may be near when it seems afar;  
So stick to the fight when you're hardest hit—  
It's when things seem worst that you mustn't quit.  
—Selected.

## THE UNIFIED PROGRAM FOR 1925.

By G. M. Savage, President State Convention.

I have for several years done some thinking along the lines of the enlistment and co-operation of all the members in a church, in the creation of a fund for supporting Southern Baptist Missionary, educational, and benevolent agencies. This common fund in any particular church becomes a part of a common fund containing the gifts of the entire state.

Assurance that this common fund is going to be distributed in a fair and equitable manner, by the board appointed to do this, will do much towards enlisting all the members of all the churches. Even children discern fair treatment. They take the consequences of the game provided no favoritism has been shown, no unfair advantage has been taken.

I say plainly that the State Board and its committees need wisdom and deep and comprehensive sympathies in the equitable distribution of this great common fund. Lobbying ought to be peremptorily prohibited. That mind that was in Christ Jesus ought to be in every member of the Board and its Committees.

Paul's charge to Timothy is universally valid: "I charge before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." James says, that the wisdom from above is peaceable, gentle, without partiality, and without hypocrisy.

It is the carnal mind that says in one man, I am for Paul, and in another I am for Apollos; and the carnal mind is enmity against God, is not subject to His law, and indeed cannot be.

Permission recently was given Union University to put on a special campaign for endowment. I opposed this, because it was clear to me that such a campaign would hurt the Unified Program of 1925. Any institution had better fail than to disturb the Unified Program, and produce dissention and disunion in Tennessee. I do not expect to designate one dollar of my contribution; and, if any should designate ten thousand dollars to Union University, I would say that that amount should be charged against her percentage of the Unified Program Fund. This is not because I do not love Union University, but I love the Lord more.

## Crack Shots from Uncle Gideon's Rifle

A revival from heaven is  
the most irresistible force  
among the sons of men.

—J. B. Gambrell.

From O. E. Bryan's Note Book.

I do love Union University. I am an alumnus of hers, have been her president eighteen years, and one of her professors thirty-seven years. In this time I gave ten summers of nearly three months each in traveling among the people, churches and associations of Middle and West Tennessee, paying all of my traveling expenses, in the effort to put the school and her great work on the hearts of the Lord's people. Through all those years my salary was \$1,200, only a few times as much as \$1,500. But I felt happy and well paid in seeing so many of her students and graduates shining lights in the dark places of the world. All professions and callings shared the benefits of their training, enthusiasm, concentration. Never an infidel among them.

As much as I love Union University, I had rather see her cease than to see her hurt the Lord's cause as wrought for by the Foreign Board, the Home Board, the State Board. Union University is here to minister and not to be ministered unto.

## A CAMPAIGN OF DOCTRINE AND EVANGELISM.

By O. E. Bryan.

In response to a resolution offered by Dr. Austin Crouch, the Tennessee Baptist Convention at Murfreesboro instructed the Executive Board to conduct a campaign of doc-

trine and evangelism during the present year. The part of that resolution concerning doctrine was referred by the administrative committee of the Executive Board to Secretary W. D. Hudgins and the part concerning evangelism was referred to the Corresponding Secretary of the Executive Board. We understand that Brother Hudgins is to handle the doctrinal campaign in connection with his general program in the near future.

Let us suggest that, in our opinion, the district associations are the logical units for the evangelistic campaign. We hope that Tennessee Baptists will see fit to co-operate in this State-wide effort by the churches organized in the association units during the revival meeting season of the year. Many of the States are conducting simultaneous campaigns of evangelism in their district associations, and as far as possible using pastors for the meetings. Of course, the churches have a right to co-operate or not to co-operate with these association campaigns. In Missouri, Kentucky and Georgia such simultaneous efforts have been blessed with great victory for the whole program. The Home Board Evangelistic Department has used this method of co-operation for some time. It is just as easy to conduct a simultaneous association campaign as it is to conduct a large city campaign. With good roads, automobiles and telephones, it is easy to keep in touch with all the churches of an association during the period devoted to the simultaneous effort. So far as we are concerned, we have never been in favor of superficial, high-pressure evangelism, but we are heartily in favor of doctrinal, spiritual, sane evangelism. We would greatly appreciate expressions from the brethren throughout the State concerning this proposed program for soul-winning. Tennessee, we believe, presents the greatest opportunity for actual New Testament missionary evangelism to be found in the Southern Baptist Convention.

## GOD GIVE US MEN!

God give us men—determined, brave and strong—  
Who stand for Right and dare to smite the wrong;  
Whole-hearted men—unselfish, fearless, bold—  
Whose love of truth outweighs the greed for gold;  
Devoted men, who think and pray and plan  
How best to serve and help their fellow man.  
While selfishness misrules, and greed and lust  
Entice and drag their victims in the dust,  
Send up the prayer, again and yet again,  
With faith unflinching still—God give us men!  
—C. H. Mead, D.D.



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## EDITORIAL

### THE MAIN THING.

There can be no question that evangelism is the main line of Christian action, since it was the Master's avowed business in the world. A decline in soul-saving is a serious symptom and should be alarming. Since 1922, says Dr. Scarborough, Southern Baptists have fallen off in the number of baptisms from 241,000 to 195,000 last year. There may be "evangelistic waves" which mean an ebb and flow of soul-winning enthusiasm which may not be especially ominous, but where there is any sign of having actually gone backward, it behooves us to look for and remove the hindering cause.

Net gains determine the real increase in our numbers. Baptisms tell the story of our spiritual condition and our denominational progress and outlook. Still, baptisms mean nothing unless they are significant of the saving grace of Jesus Christ as indicated in a growing number of souls who are being saved. Even though we should go forward in financial returns to figures that are unprecedented and amazing, we would not thereby honor our Lord as much as to maintain a still higher record for soul winning. Recruits are more than receipts.

It should be possible to advance alike, and at a proportionate rate, on all sides at the same time. The idea that progress in one respect must wait until a forward step has been taken in another direction is merely a commentary on human weakness and is in no sense a divine order. However, if there has to be a lack anywhere at any time, we could better afford to suffer discredit at the bank than to weaken before the throne of grace. Every financial plan and program should be deeply immersed in an evangelistic motive and purpose. Our churches will never be adequately financed until they become more actively, intelligently and Scripturally evangelistic.

The voluntary principle of giving, which is fundamental in our Baptist polity and which is according to the Word of God, insures to the churches sufficient monetary incomes only when the people are deeply concerned in bringing the lost to Christ as the primary mission of the churches and of all denominational agencies. In not a few cases, a preacher in a protracted meeting, will receive a purse for his services which is quite half of what the church in which it is held pays its pastor on salary for a whole year. The reason for it is that when their hearts have been warmed by evangelistic fires, people are more liberal than they are at other times.

Yet it is not for purposes of Kingdom commerce that evangelism should be stressed but for its own sake—for the sake of our Christ and of the lost souls for whom He died. Although it underlies every phase of church and denominational progress, yet it is not a mere means to an end but is an end or object in itself. It is not a stepping stone to something further on in church life,—because there is nothing further on; but it is a destination which includes and comprehends all other goals of church activity and effort. But this, of course, means evangelism of the right sort: safe, sane, intelligent and thorough.

To win souls to Christ as Saviour is only but a half-evangelism. Many members of our churches, therefore, are saved who are but partially evangelized. Our Lord's Saviourhood involves also His Lordship. He is both Lord and Saviour—He is Lord because he is Saviour. To effectually present Him as Lord is the finished work of evangelism; and it is not complete until souls who have been redeemed by His blood have also come to acknowledge His dominion in their lives. Soul-saving is, therefore, only the first part of soul-winning.

Because it is strictly and definitely spiritual, as the work of the Holy Spirit, it can be accomplished only through those human agencies which the Holy Spirit can consistently employ. A spiritual church is a soul-winning church. A worldly church is a barren church, no matter how many "additions" to its membership from time to time have been reported. No man acknowledges Jesus as the Christ except by the Holy Spirit, and no institution, agency or individual can take the Holy Spirit's place in the regeneration of a soul and in the conversion of the life. Yet it is through the lives and labors of God's people who are in perfect agreement with His purpose that the Spirit usually operates on lost souls, raising them from a death in sin to a new life in Christ.

Therefore, prayer is vital to an evangelistic ministry. It is fundamental to all Christian efficiency. It brings one into harmony with the mind of the Spirit and hence within the sphere of His power: "Ye shall receive power after that the Holy Spirit has come upon you." When the disciples on the day of Pentecost prayed and waited on the Lord, the Holy Spirit came. He will come again in like manner if similar conditions among God's people are reproduced. Before we can have a Pentecost experience,

we will have to have a Pentecost preparation. Our waiting on the Lord must be in an attitude of prayer and deep searching of heart before Him, but we must wait on Him. We must tarry at the place where God can come down. Perhaps we are too feverish in our haste to get results or to count numbers. In his hurry to go against Amalek, King Saul of Israel could not wait for Samuel the prophet of God, but himself snatched up the sacrifice and, almost in a half-run, offered it to the Lord: God and Samuel were too slow for him! We must not run ahead of the Lord. We will go faster and further, and will stay longer and accomplish much more if we will wait for Him; so that, after having had His company at the outset, we may enjoy His presence all the way through.

It is well that Christian people should be called to definite prayer for a world-wide revival, but their prayer life should run deeper than the level of any one petition—in fact, deeper than all petition; deeper even that utterance itself. Evangelism should be a fruit, rather than a contrivance of church

### 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 .....	23½%
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.



life. It should be an objective as one, but essentially the first, of the products of a healthy, normal, spiritual Christian life. The proper culture of new born souls requires that the atmosphere and environment of the church into which their re-birth has placed them, shall be sweet and pure and wholesome. As far as the church is concerned, the same condition which is needed to make it fruitful in producing sons and daughters unto God, is required for their growth and development. In how many cases does God not give churches an abundant spiritual offspring for the reason that they are not spiritually prepared to care for them. To place His children into their keeping, therefore, would be to turn them out into a cold and unfriendly world to suffer hunger and hardship, to be dwarfed and undernourished.

\* \* \*

Prayer and reliance upon the Holy Spirit for soul-saving power will lead to an implicit dependence upon the Word of God as the instrument for reaching lost souls with a convicting and converting power. There is no room for doubt of the Bible in an evangelistic spirit. It is all inspired, and is the Sword of the Spirit. The soul-winning appeal is to the Book, and the voice of the evangelist is a "Thus saith the Lord." Critics of all sorts are ignored; the higher and the lower all look alike and are alike ignored. In this day of discussion concerning the Bible, the real soul-winner is interested only in the maintenance of its integrity as the very Word of God. Perhaps he does not concern himself so much in talking about it as he is concerned and engaged in talking it. The two conditions upon which we can carry on a soul-winning work which shall be signalized by the blessing of God as never before, are: a deeper prayer life on the part of our people, and a more implicit reliance upon the simple Word of God as the message of life and hope to the lost and despairing souls of men.

#### DR. FREEMAN DECLINES.

Rev. Jno. D. Freeman, pastor of Belmont Heights Baptist Church of Nashville, declines the call to the desk of the Baptist and Reflector and has announced to his congregation his decision to remain for the present in their pastorate. His people rejoice greatly that he will stay with them. The committee on publications has not as yet taken further steps to fill the vacancy which occurs March 1, but hope to do so at an early date.

#### AS TO A LITTLE CHILD.

By Mrs. C. G. McDaniel, Soochow, China.

The oldest woman whom we are teaching is sixty-five years old. She is learning the elements of religion as most American children of very tender age are taught them. She heard the Gospel at the tent meeting held near her home last October and believed.

Her hands and feet have been distorted and hardened from rheumatism for many years, and now they are painful, especially her feet. She hobbles painfully along with the help of two canes; how she manages it, is simply amazing. If she were in America

she would be in a home for incurables. She lives in her own home and waits on herself. Though poor, she is cultured, with a sweet, gentle face, and an eye that you have to stop and look at a second time.

She has made her way to services three times. A Bible woman goes to her home once a week and patiently teaches her a lesson in the catechism, and teaches her to pray. To see the old lady fold her hands together, bow her head and pray with the simplicity of a little child is, indeed, touching. She is very proud of being able to read "Jesus Loves Me," right through to the end, and now she is taking great delight in learning, "Jesus of Nazareth Passeth By;" she also knows from memory several pages of the catechism. She is so eager to learn that it is not easy to get away from her. The woman who teaches her just loves to do it. It is a benediction to know this dear old lady.

Within the past few years this is the third beautiful instance in my experience of very old women coming into the fullness of the love of Christ. The other two have gone home, and I trust that Home is not far distant for this patient sufferer.

#### TOTAL CAMPAIGN COLLECTIONS REACH \$58,575,000.

By Frank E. Burkhalter.

Final returns from the various states on the total collections from the 75 Million Campaign indicate that the total amount of cash received on that program from all sources amounted to \$58,575,819.60. Some of the returns have just come in by wire and a revision may show a few minor corrections, but the following returns by states are as nearly correct as it is possible to give:

Alabama	\$ 2,717,464.62
Arkansas	2,319,672.62
District of Columbia	273,747.96
Florida	1,009,416.89
Georgia	5,282,523.24
Illinois	677,575.81
Kentucky	6,414,159.87
Louisiana	1,681,438.52
Maryland	729,440.82
Mississippi	3,076,035.90
Missouri	2,438,561.24
New Mexico	708,124.80
North Carolina	5,171,049.83
Oklahoma	1,461,822.83
South Carolina	4,752,390.22
Tennessee	3,963,011.13
Texas	8,720,161.50
Virginia	6,727,778.80
Home Board Specials.	15,340.00
Foreign Board Specs.	86,103.00
Total contributed by foreign churches directly to campaign.	350,000.00

Total ..... \$58,575,819.60

#### BIBLE INSTITUTE ENTERS THIRD QUARTER.

By B. H. DeMent, President.

The Baptist Bible Institute will, on January 13th, enter upon the third quarter of its most prosperous session. We have the most extensive representation in the student body that we have ever experienced and the finest spirit prevails in the institution.

There are thirty in the Foreign Mission Band, and a still larger number in the Home Mission Band.

On Missionary Day, January 2nd, Dr. C. C. Carroll delivered an inspiring and informing address on his experiences in Europe.

From January 20th to the 30th we shall have a special series of lectures during the Mid-Winter Conference for Preachers and Laymen. Daily lectures will be given on Psalms by Dr. W. E. Denham; on The Parables of Jesus, by President DeMent; on Evangelism and Church Problems, by Dr. G. H. Crutcher; on Sermonizing, by Dr. John T. Christian.

During the first week of the Conference Mr. Homer L. Grice, of the Sunday School Board, will deliver five lectures on Vacation Bible Schools.

On January 27, 28 and 29, we expect a rare treat indeed. Dr. E. C. Dargan is to deliver five lectures on the Layne Foundation. This is the second series on the Foundation established by Mrs. Robert Thompson Layne, of the First Baptist Church, Shreveport, Louisiana. Through her Pastor, Dr. M. E. Dodd, Mrs. Layne gave more than a year ago, \$10,000 for the establishment of a lectureship that would ring true to Baptist principles and practice. Dr. M. E. Dodd delivered the first series last January, and his inspiring lectures have just been put in book form. Dr. Dargan will take as his general subject "High Lights in the History of American Preaching." Lecture I. The Colonial Period; 1607-1776. Jonathan Edwards. Lecture II. The Expansive Period; 1776-1835. Charles G. Finney. Lecture III. The Classic Period; 1835-1860. Richard Fuller. Lecture IV. The New Era; 1860-1880. Henry Ward Beecher. Lecture V. The Evening of the Nineteenth Century; 1880-1900. John A. Broadus.

Hence, those who attend the Mid-Winter Conference will leave an inviting and extensive bill of fare for the small expense of \$15.00 while at the Institute. It will be necessary, however, for each person to provide his own pillow cases, sheets and other covering.

Mrs. Margaret Campbell, who before her marriage to Dr. John L. Campbell in 1868, was Miss Margaret C. McIntyre, of Dominionville, Ontario, Canada, died on January 1, 1925, at the residence of their son, Dr. Ernest A. Campbell, a physician in the Borough of Manhattan, City of New York. Dr. Campbell was for nearly fifteen years pastor of Lexington avenue church in Manhattan, during part of which time he was a member of the board of managers of the American Baptist Home Mission Society. Subsequently he held pastorates in Cambridge, Massachusetts, and Vancouver, British Columbia. For several years he has been professor of Bible in Carson-Newman College, Jefferson City, Tennessee. A few weeks ago Dr. and Mrs. Campbell came North to spend the Christmas vacation in and around New York city. On all the fields in which Dr. Campbell labored Mrs. Campbell manifested a spirit of true Christian helpfulness and endeared herself to the people. The news of her homegoing will bring a sense of personal loss to a large number.—*Watchman-Examiner.*



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

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

**EVOLUTION AS APPLIED TO THE  
BIBLE.**

We are living in a time that has simply gone "evolution-mad." Everything is evolution. It is applied to biology, geology, anthropology, philosophy, sociology, ethics and religion. Yet it is not a science at all. It is based not on fact but on supposition and conjecture. No species has ever been found that has evolved into another species. This is fatal to the evolutionary hypothesis. The statements in Genesis first chapter remain unshaken, "every seed after its kind" and "every creature after its kind." Man's posterity has always been "in his likeness and after his image" (Genesis 5:3). So also Paul, "All flesh is not the same flesh, but there is one flesh of men and another flesh of beasts and another of fishes" (I Corinthians 15:39). And these never mix. But there is more than this. The less cannot produce the greater. Stanley Hall declares that the soul as well as the body is "the offspring of the animal." Man, therefore, is simply a superior breed of animals and perishes with the beasts. This is gross materialism. As we shall see later, there is far more of this kind of teaching throughout the country than is comfortable for us to contemplate. Alfred Noyes' protest is worth quoting here. "We have almost dismissed the first postulates and axioms of a sane existence, one of which is that the greater cannot be produced by the less. We explain man by something less, and that again by something less, until we have whittled away all things visible and invisible. We have deliberately taught ourselves to look downward into nothingness, though true science and true reason and every natural instinct of religion would teach us to look upward to the ever expanding heavens and the infinite power of God." (The Biblical Review, July, 1924.)

Having divided the Pentateuch into four general sections the next effort of the critics was to assign the time when they supposed each of these sections was written. While they are definite in some directions there is much confusion in others. The following may be taken as fairly representative of the views held:

I. There was no writing at the time of Moses, therefore, the Pentateuch could not have been written by him.

II. During the period of the Judges the Israelites were too low down morally to have prior to that time the high spiritual standards of Sinai. Therefore, the law must have come after the Judges.

III. The critics are agreed that the book of Deuteronomy was not written until about the time of Josiah, 623-621 B. C., and, therefore, eight hundred years after Moses.

IV. The rest of the Pentateuch, they claim, was written anywhere between the

eight and the fifth century B. C., and, therefore, hundreds of years after Moses.

V. The knowledge of the true God did not come until late in human history as man developed. Genesis and all the rest of the Pentateuch are full of God, therefore, these books could not have been written until after this late date.

Let us now examine these startling and revolutionary teachings.

I. First Objection. There was no writing at the time of Moses, therefore, the Pentateuch could not have been written by him. Vatke denied to the age of Moses a knowledge of writing. Wellhausen only grudgingly admitted that writing was practiced before the eighth century B. C. (Early Religion of Israel, James Robertson, pages 77 and 495). In the year 1871 in his introduction to the Speaker's Commentary, Dr. Harold, Bishop of Ely, England, felt it necessary to write, "The first question which naturally occurs is, was the art of writing known so early as Moses?" This was only fifty-four years ago. It is simply startling how the long buried libraries of the past have arisen from their ancient tombs and forever silenced this attack made upon the truth of the Word of God.

The famous Rosetta Stone, now in the British Museum, London, England, furnished the key which unlocked the mystery of the hieroglyphics and now all Egypt from Cairo to the Cataracts has blazed forth with a literature reaching back over two thousand years prior to the time of Moses. Henry C. Rawlinson discovered a tri-lingual inscription in Persia which led to a knowledge of the exhaustless literature and libraries of the Tigris-Euphrates valley. The Tell-el-Amarna tablets, three hundred and twenty in number, discovered in Egypt in 1867 and secured by the Rev. Chancey Murch, a Presbyterian missionary, showed that a century before the Exodus an extensive correspondence was carried on between Egypt, Palestine and the East. The book containing the English translation of their tablets covers 258 pages. The Code of Hammurabi the "Amraphel" of Genesis 14:1 found at Susa in Persia in 1902, established the fact that writing existed at the time of Abraham five hundred years prior to Moses.

The whole matter is summed up as follows, viz: "For perhaps two thousand years before Abraham image writing had been practiced in both Babylonia and Egypt, and for more than a thousand years a very highly developed ideographic and phonetic writing had been in use. There were millions of cuneiform documents existing in collections, large and small, in Babylonia when he (Abram) was there and equal quantities of hieroglyphic and hieratic papyri, leather and skin documents in Egypt when he (Abram) visited it." See The International Standard Bible Encyclopaedia, article "Writing." So complete is the answer to the critics that it is safe to say that we have heard the last of this objection. There was not only abundant writing at the time when Moses wrote the Pentateuch but also for many centuries before.

II. Second objection. During the period of the Judges the Israelites were too low down morally to have prior to that time the

high spiritual standards of Sinai. Therefore, the law must have come after the Judges. This is evolution again applied to the Bible. By parallel reasoning we could show that Christianity was so corrupt during the dark ages, say from the tenth to the fifteenth century, that the people could not have had yet the New Testament with its high spiritual and moral ideals. They were not yet far enough advanced. The New Testament must have come into existence later, say at the time of the Reformation. The trouble with the time of the Judges was not ignorance but lack of disposition to obey. "Knowing God they glorified him not as God, neither gave thanks but became vain in their reasonings and their senseless heart was darkened." (Romans 1:21) History furnishes abundant examples of this kind of thing. Beneath the clouds and darkness and thunders of Sinai, the Israelites broke out into the wild orgies and dances of Egyptian idolatry around the golden calf. The Roman soldiers gambled over the garments of our Lord at the very foot of the cross. There are in the world at the present time bodies of people who call themselves Christian and yet who are morally on a low plain. So that this objection has no force.

III. Third objection. The critics are all agreed that the book of Deuteronomy was not written until about the time of Josiah, 623-621 B. C., and, therefore, eight hundred years after Moses. Let us first get the facts before us. The account of this great Reformation is found in II Kings, chapters 23 and 24, and II Chronicles, chapters 34 and 35. It may be briefly summarized as follows: During certain repairs that were being made in the Temple in Jerusalem a copy of the "Book of the Law" was found and brought to the King, who had it read to him. He called an assembly of the people and had it read before them. They also were filled with alarm and entered into a solemn covenant with God to walk in his ways. In the most drastic manner the vile idolatries into which the nation was steeped were destroyed, the worship of Jehovah was re-established and on the fourteenth day of the first month the Passover was observed with great solemnity. Of this Passover we read II Chronicles 35:18, "And there was no Passover like to that in Israel from the days of Samuel, the prophet; neither did any of the Kings of Israel keep such a Passover as Josiah kept."

Now, concerning this "Book of the Law" the critics have two things to say. First: That it consisted only of the Book of Deuteronomy. Secondly: That this Book of Deuteronomy was written at or a little before the time of Josiah by some unknown Jew and imposed on the people as a pious fraud, purporting to be written by Moses eight hundred years before. And this is stated with the most absolute assurance. Take this from Wellhausen. "As to the origin of Deuteronomy little doubt now prevails; in all circles where recognition of scientific results is at all to be depended upon, it is admitted that it (Deuteronomy) was produced at the time it was discovered and that it was made the basis for the Reformation of King Josiah." Cornill says, "Deuteronomy was certainly written not



long before its publication, for it was calculated from the beginning in view of this: it appears to me inadmissible that it goes back to the time of Manasseh." (Moller, *Are the Critics Right?* Page 1). Let no one be disturbed by this jaunty dogmatism. It is characteristic. To this we reply:

(1) To defend this procedure; namely, that an imposition of this kind was practiced in the name of God and to further the ends of a holy religion shows that the critics have a very different idea of lying and cheating, of fraud and forgery, from what the Bible and Christians generally have. Even Voltaire asked, "If a sacred book contains a falsehood can that book be sacred?" Some charge Paul with teaching, "Let us do evil that good may come," and of these slanderers Paul indignantly replied that their "condemnation is just." (Romans 3: 8). We know "that no lie is of the truth." (I John 2: 21).

(2) It was from Deuteronomy alone that our Lord quoted three times when he repelled the attacks of the devil during his great temptation in the wilderness after his baptism (Matt. 4: 1-11). He would not do this if Deuteronomy was a forgery. The critics claim that the Reformation under Josiah and Deuteronomy exactly match each other. Therefore, this "Book of the Law" must have been Deuteronomy alone.

Reply: 1. We shall see that this is not correct but for the sake of argument admit it. This does not prove that Deuteronomy was produced at the time of Josiah. Might it not have been written eight hundred years before this and yet be the cause of this spiritual awaking? The New Testament was written nineteen hundred years ago but it has reproduced itself more or less in every revival of religion that has taken place since.

2. Again taking their own ground. There must have been no other time that would fit Deuteronomy but the time of Josiah. Might there not be other times that would harmonize equally well? If every time there is a resemblance between what is taught in a book and an age in the world's history, proves that the book was written at that time, then we can have plenty dates. There are some who believe that we are now passing through the "perilous times" foretold in the New Testament, and that there are striking resemblances between this age and what the New Testament describes. This, however, surely does not prove that the New Testament was only written during the opening years of this twentieth century. Deuteronomy could have been written back in the time of Moses as it claims to be, and yet, produce the awakening which took place in the time of Josiah. On their own theory the critics fail to prove what they assert. Let us now approach the subject from the positive side. Two things can be clearly shown regarding this "Book of the Law" that was found in the Temple.

I. That it was not only Deuteronomy but the whole Pentateuch that constituted this "Book of the Law."

II. That Deuteronomy was written by Moses.

We are first to show that this "Book of the Law" included the Pentateuch.

1. Josiah destroyed the houses of the Sod-

omites, II Kings 23: 7. The law regarding these is found in Deuteronomy 23: 17. Deuteronomy therefore, is included in this "Book of the Law," found in the time of Josiah.

2. But the "Book of the Law" is also called the "Book of the Covenant" (II Kings 2: 21 and II Chronicles 35: 30). Now this title is not found in Deuteronomy at all but belongs exclusively to Exodus 24: 7. This would indicate also the presence of Exodus as well as Deuteronomy.

3. And this is confirmed by the threat that God would bring on the Children of Israel for their sins all the plagues of Egypt (Deuteronomy 28: 27 and 60). But we are indebted for a knowledge of these plagues to Exodus alone. Hilkiah must have had Exodus to understand this warning.

4. Josiah forbade Molech worship, but Deuteronomy does not mention Molech at all. The law prohibiting this worship is found in Leviticus 18: 21 and 20: 2, etc.

5. Josiah broke down the high places belonging to the he-goats (II Chronicles 11: 15). The law prohibiting this worship is not mentioned in Deuteronomy but is found in Leviticus 17: 7.

6. The Passover that Josiah observed was the greatest that had taken place since the time of the Judges (II Kings 23: 22). But Josiah could not observe such a Passover if he had only the book of Deuteronomy. There are features in the Passover feast that are not mentioned in Deuteronomy at all. Some of these regulations are found in the book of Numbers and nowhere else (See Numbers 8: 5-11). Other regulations are in Exodus 12: 6 and Leviticus 23: 5, but not in Deuteronomy, so that Josiah must have had Exodus, Leviticus, Numbers, as well as Deuteronomy in order to arrange a complete Passover.

7. The distinctive teaching of Deuteronomy is centralization of worship. "The place which the Lord shall choose," This expression is found twenty-eight times in this book. But there is not one word anywhere about centralization of worship in the Reformation under Josiah. That had been settled at Shiloh during the Judges and by David four hundred years before this when he made Jerusalem the center of Jewish worship. The work of the Reformation was to root out idolatry from the land and re-establish the worship of Jehovah.

8. Josiah took away the horses of the Sun (II Kings 23: 11); destroyed the high places of the gate (II Kings 23: 8); overthrew the high places dedicated by Solomon (II Kings 23: 13); removed the heathen worship at Bethel (II Kings 23: 17, 18); and also defiled the sepulchre of Bethel (II Kings 23: 16). There is no mention of any of these things in Deuteronomy. Many other similar instances could be given. Two conclusions follow, (a) The claims that the Reformation under Josiah was an exact copy or reproduction of the book of Deuteronomy is shown to be groundless. (b) The Reformation was based on the antagonism of the whole Pentateuch to idolatry and the purpose to re-establish the worship of the only true God among the people. The "Book of the Law" found by Hilkiah was the five-fold book of Moses.

II. We come to our second consideration. When was the book of Deuteronomy written? The whole Pentateuch can be traced back to the time of Moses. For the sake of simplicity and clearness we shall limit ourselves to Deuteronomy, as this is the book which has been specially assailed. We shall find abundant references, quotations and allusions to it right back till we come to the date when it was written by the great law-giver.

1. It is nowhere stated in the Bible that Deuteronomy was written about the time of Josiah. All that is said is that Hilkiah found the "Book of the Law" in the house of Jehovah (II Kings 22: 8).

2. Deuteronomy claims to have been written by Moses. We read, "And it came to pass when Moses made an end of writing the words of this law in a book until they were finished," i. e., until the close (Deuteronomy 31: 24). Again, "And Moses wrote this law" (Deuteronomy 31: 9). Moses name occurs thirty-eight times in this book. Moreover, the first person is generally used. "I have led you forty years in the wilderness," (29: 5), etc. Leaving out the closing chapter which contains an account of his death no book in all the Bible is as definitely ascribed to its writer as Deuteronomy is to Moses. From the reformation of Josiah 623-621 B. C., let us now go back to the first half of the eighth century B. C.

3. Hosea. Here we meet with the famous passage, "I wrote for him the ten thousand things of my law," (8: 12). The law was not only written at this time, but so copious was its provisions that we are told it contained ten thousand things. This would include not only Deuteronomy but also all that was given by Moses. And this is confirmed by the fact that in Hosea we have sixteen references to Genesis, fourteen to Exodus, sixteen to Leviticus, seven to Numbers, and forty-four to Deuteronomy. (Modernism by John Bloore, page 278). The Pentateuch, including, of course, Deuteronomy was, therefore, codified and quoted from back in the time of Hosea. Let us now turn to

4. Amos. Here we find also allusions to each of the books of the Pentateuch. Genesis is referred to ten times, Exodus fourteen times, Leviticus seventeen times, Numbers ten times and Deuteronomy forty-six times (Ibid, pages 276).

5. Amaziah. Let us now go back to the time of Amaziah, King of Judah, 797-780 B. C. Here we have an exact quotation from the book of Deuteronomy. Let us put the two passages in parallel columns.

DEUTERONOMY 24: 16

II KINGS 14: 6

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; Every man shall be put to death for his own sin."

"But the children of the murderers he put not to death; according to that which is written in the book of the law of Moses, as Jehovah commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin."

Here we have in II Kings a verbatim quotation from Deuteronomy. The custom was to put to death the children of murderers. Amaziah was restrained from doing this by this law in Deuteronomy. Therefore, not only was Deuteronomy known at this time



but it was recognized as authoritative and its laws as binding upon the nation. This event took place at the beginning of Amaziah's reign. So that we find Deuteronomy in existence and fully recognized over one hundred and seventy years prior to the Reformation under Josiah.

6. Solomon. Dedication of the Temple (1004 B. C.). Solomon's great prayer on this occasion is found in I Kings, chapter 8 and II Chronicles, chapter 6. Of this prayer Dr. O. A. Toffteen, Professor of Semitic languages, Western Theological Seminary says, "It not only breathes the spirit of Deuteronomy through and through, but its very phraseology from verse to verse is that of Deuteronomy." In parallel columns he furnishes seventeen examples where the phraseology of the above prayer is suggested by the book of Deuteronomy (The Historic Exodus, pages 74, 75). Now Solomon could not borrow in this way from Deuteronomy if Deuteronomy was not already in existence. This is also corroborated by five other facts.

(a) There is no mention of the Temple in Deuteronomy. The reason is that Deuteronomy was written before the Temple was built.

(b) There is no mention of the service of song in the worship of the people in Deuteronomy. This was organized by David. The absence is explained by the fact that Deuteronomy was written prior to his time.

(c) Deuteronomy sternly commanded the Israelites to exterminate the old inhabitants of Canaan (Deuteronomy 20: 16-18) and the Amalekites (25: 17-19). But they were practically wiped out by the time of Solomon. They must have been there to exterminate when Deuteronomy was written.

(d) There is no allusion to the great rent which took place in the reign of Rehoboam when the ten tribes revolted and formed the kingdom of Israel. Everywhere the political and religious unity of the nation is assumed, Deuteronomy was before this revolt.

(e) The Kingdoms mentioned are: Egypt, Edom, Moab and Ammon which belonged to the time of Moses and not Syria, Assyria and Babylon that are associated with the latter history of Israel and Judah. This indicates the antiquity of Deuteronomy. We have now traced this book back to the time of Solomon and David, or four hundred years before the Reformation of Josiah.

7. Moses or about fourteen hundred years B. C. Almost as soon as the Jordan was crossed Joshua took the tribes to Ebal and Gerizim, where the law was spread and the blessings and curses pronounced. (Joshua, chapter 8). He did this, "as Moses, the servant of Jehovah, commanded the Children of Israel in the Book of the Law of Moses," (Joshua 8: 30). Now where is this command of Moses to be found? Only in the Book of Deuteronomy. (See chapter 27: 11-26). There we read, "And Moses charged the people saying, These shall stand upon Mount Gerizim to bless the people when ye are passed over the Jordan." Then the names of six of the tribes are mentioned (Deuteronomy 27: 11, 12). "And these shall stand upon Mount Ebal for the curse," and the six other tribes are mentioned (Deuteronomy 27: 13, 14). The command of Moses

must have come before the obedience of Joshua and the tribes of Israel. This puts the book of Deuteronomy just where it belongs, prior to the book of Joshua. Like a river we have traced this book of Deuteronomy back to its fountain head. It was written by Moses, as his dying charge to the Children of Israel, on the east side of the Jordan in the land of Moab. The proof is unanswerable. We have dwelt on this study of Deuteronomy somewhat longer for two reasons.

(a) Because this is one of the strongholds of the critics. They profess to be absolutely certain that Deuteronomy was a religious novel, written about the time of Josiah and imposed as a pious forgery upon a credulous people. Verily the critics have developed fruitful imaginations! Yet this is taught today in some of the schools throughout the country.

(b) To show how utterly groundless their boasted pretenses are, all that is needed is a little investigation. There is no place for fear on our part. "The grass withereth, the flower fadeth; but the word of our God shall stand forever" (Isaiah 40: 8).

8. One interesting fact yet remains. When the "Book of the Law" was discovered in the time of Josiah we find the following significant words in II Chronicles 34: 14. "Hilkiah, the priest, found the book of the law of Jehovah given by the hand of Moses." (See margin Revised Version). Now turn to Deuteronomy 31: 26, "And it came to pass when Moses made an end of writing the words of this law in a book, until they were finished, Moses commanded the Levites that bear the Ark of the Covenant of Jehovah, saying, Take the "Book of the Law" and put it in the side of the Ark of the Covenant of Jehovah, your God, that it may be there for a witness against thee." Was it, therefore, the original copy of the law written "by the hand of Moses" that Hilkiah discovered in the Temple during the reign of Josiah eight hundred years afterward? We know how jealously this priceless copy of the law would be guarded. The suggestion thrills one.

#### DISCRETION, OR LACK OF FAITH, WHICH?

By Geo. W. McDaniel, President Southern Baptist Convention.

A time has arrived in our denominational life when all Boards must exercise unusual discretion in expenditures. The indebtedness on three General Boards, and many State Boards and institutions, is too large for vigorous health. It is evident to my mind that we must readjust our program in many places or suffer dire consequences.

When this is suggested one is met with the statement, "have faith." It is even implied that a word of caution shows lack of faith. But it does not. There is an old folklore story to the effect that one asked why God provided feathers for birds, wool for sheep, hair for cattle and did not provide something similar and ready-made for man. The answer was: "He has done better; He provided man with brains."

God meant for man to use his brains. In the business of the Kingdom the highest ability is demanded. "The children of light"

display as much wisdom in managing their temporal affairs as do "the children of this world," but they do not always exercise so great a wisdom in the affairs of the Kingdom. Occasionally they practice a presumption that is remotely removed from faith.

Take an example: Three years ago a Southern Baptist expressed his concern that all should be cautious in incurring obligations for denominational objects lest we come to the end of the five-year program hampered by burdensome debt, and thereby cripple all objects. He received the reply: "The Lord will take care of us." The fact is the Lord has not, and never promised that He would be responsible for man's folly. Our Saviour distinctly said that we have no right to place ourselves in perilous positions and expect God to deliver us. That, said Jesus, is a misapplication of scripture, a tempting of Providence.

I would say nothing in extenuation of the failure of individuals and churches to provide their proportionate share of funds for the denomination program. I know that if they had kept their promises the debt situation would not exist. But Boards and Committees who disburse funds must take account of things as they are. They must calculate on facts and not on fiction. A good rule for every Board member is this: Generous liberality in personal contributions; scrupulous economy in official expenditures.

A sound principle is that we ought to be more careful in handling the funds of others than we are in handling our own funds. If one wastes what has been entrusted to him by others it is a sin plus a crime. The law calls it a breach of trust. Yet, it is to be feared that men are sometimes more liberal in spending the money of others than they are in spending their private funds.

A story comes to mind. A group of gentlemen in Virginia went from Albemarle and Augusta to Buckingham County on a deer hunt. They had pitched camp and eaten supper. Uncle Jim Goodloe was, as usual, the center of the company. He took along a box of fine cigars. His son, Sam, was seen graciously passing to every member of the group a box of cigars. "Take several," Sam would say to each. Uncle Jim, noticing that it was his box of cigars, said with his inimitable humor: "Sam, you are the most generous man I ever saw *with another man's property*." Beneath that bit of humor lies a profound philosophy.

It is not meant that any one in the denomination has done an intentional wrong. I would be among the last to believe that, but among the first to say it if I believed it. Certainly I should be among the last to justify those who have withheld from the Lord and made possible our financial embarrassment. What I am endeavoring to impress is that in view of the present situation we must be very careful in spending denominational money lest the situation become worse.

At the risk of being misunderstood, I venture four suggestions:

1. All whose traveling expenses are defrayed by denominational funds should hold these expenses to a minimum. A. J. Holt, as Superintendent of Missions in Texas, and R. J. Willingham, as Secretary of Foreign Missions, road in the day coaches, took box lunches, or scrimped in their meals, and en-



duced hardships that they might be the least possible charge to the churches. This never killed or hurt either of them. Holt still lives at a ripe age and Willingham might be alive at this hour had adequate support been provided for the cause he carried on his heart until it broke. Consider, brethren, that the situation now is more hazardous than it ever was with them for it is so much larger.

2. Salaries of denominational workers should not be increased at this time of financial embarrassment. Any individual had better suffer than that the cause suffer. As to paying a man in money what he is worth: that cannot be done. God's equipped, unselfish workers are worth more than they can be paid in earthly coin. No worthy one expects it. He would thereby be deprived of a part of the joy of service.

Then, too, those at home who are supported by the denomination must have some comradeship with the missionaries who live on modest salaries, work with limited resources, and are having their urgent requests cut more than one-half. Again Dr. Willingham comes to mind. Three times I knew him to decline an increase of salary by the Foreign Mission Board. That was when his salary was \$2,700.00 per annum and his family numbered a wife and eight children, the majority of them in the school age. I can see his manly frame now and hear his strong voice as he spoke to that Board: "Brethren, I thank you for your thoughtfulness, but I cannot, and I will not, accept the increase. A church can give its pastor whatever salary it wishes for they give their money. It is not so with this Board. Others give the money and you administer it for them and the Lord. There are many pastors in the Convention who live on much smaller salaries than I do and contribute liberally to Foreign Missions. Then there are our missionaries! Think how they toil and suffer and sacrifice! I pray for the same spirit." His lips would quiver, his voice break and his eyes fill with tears. As he would take his seat the Board would feel: "This is God's man for this work. He loves it." Yes, and every member would be quickened to do more for Foreign Missions.

3. Increased obligations must not be incurred. This is meant for State and South-wide Boards. We have to halt until we can bring up reinforcements. There is no use to blink facts. The denomination owes more money than it is safe to owe. These debts simply must be reduced. To increase them is stupid.

4. When a business shows an annual deficit there are two, and only two, ways of preventing bankruptcy. (1) Reduce the expenses. (2) Increase the profits. He who thinks he can go on spending more than he makes and avoid disaster is living in a "fool's paradise" and is in for a disillusionment.

In the case of Southern Baptists the desired increase in receipts has not been realized. They should have been but they have not. I join my best efforts with all who endeavor to increase those receipts. But until larger success is achieved in this direction experience teaches that we must reduce denominational expenses. This, if done in time, may be so distributed as not to fall too heavily upon any individual or interest.

If delayed it may fall heavily upon all and fatally upon the Lord's work.

I am well aware that brethren may reply that this is pessimism. I shall not now or hereafter answer that. My whole bent is optimistic. But I believe in looking facts in the face and dealing with them. In that spirit I have written what I have written and I mean to practice it in my denominational relations. One is not panicky because he takes cognizance of conditions and deliberately endeavors to avert a panic.

## News and Views

Dr. A. C. Dixon, pastor of the University Baptist church of Baltimore, declines the call to become Dean of the Los Angeles Bible Institute, and will remain with his people in Baltimore.

Bro. J. L. Marlow, of Madisonville, has resigned the pastorate at that place and joins the T. O. Reese Evangelistic staff. However, he continues in the work at Madisonville for a few weeks until the church completes a new church house. In the meantime he is making arrangements for revivals.

In our issue of January 8, the name of Mr. W. L. Owen as teacher of a Radio class in Memphis, was placed under the picture of Mr. J. W. Tyson; by reason of an error in sending to us the proper cut on the part of the *Civitan*, which had previously used both cuts. Later we hope to have the actual picture of Mr. Owen for publication.

A revival is to begin with the Third Baptist church of Nashville Sunday, Feb. 15. The church has insisted that pastor R. M. Jennings shall do the preaching but he will have the assistance of a gospel singer. Since coming to this pastorate not quite a year ago he has witnessed the addition of 85 members to the church, 55 of whom were received by baptism upon a profession of faith.

Dr. and Mrs. Ray Palmer having recently returned from an extended trip abroad, have located, with their little son, Noyes Sherwood, at 157 Briar Cliff Road, Atlanta, Ga. Dr. Palmer will continue in the evangelistic work. He will go to any state, with or without a singer. He has held meetings in 36 states of our union, and has preached in several foreign countries. Many thousands have been converted under his ministry. He is endorsed by the leading Baptists, North and South.

Pastor E. F. Adams announces: "The First Baptist church of Galveston, Texas, cordially invites all former members to come to the Birthday Party of this church from January 25th to February 8th, 1925, celebrating its Eighty-Fifth Birthday on January 30th. For the first time a conference of the state secretaries of the Southern Baptist Convention will be held in Galveston, Texas, February 13-16, inclusive. The First Baptist church will be host to the conference and the Galvez Hotel will furnish free entertainment."

Bro. M. J. Bouterse reports: "The Northside Baptist church of Miami, Florida, has just closed a splendid meeting in which we were assisted by Rev. T. F. Callaway of Macon, Georgia, evangelist, and Mr. T. E. Bush, musical director. There were one hundred and fifteen additions during the meeting."

Dr. W. F. Powell, of the First church, Nashville, will assist pastor Tom L. Roberts at Grace church of that city, in a revival meeting beginning January 26. Since Bro. Roberts came to the church last July, he has received more than 90 members into the membership without any special effort; the Sunday school has gone forward from an enrollment of more than 200 to more than 400; the prayer meeting attendance has increased 75 per cent and the church has decided to begin at the earliest practicable moment an adequate building program.

Miss Azalie Preston, who has been our efficient office helper for nearly two years, accepts a position in the office of President H. E. Watters, of Jackson, and will pursue her college course further. We congratulate Dr. Watters upon securing her services and felicitate her also upon the opportunity to take advantage of the splendid academic training at Union University. Her position in the office of the BAPTIST AND REFLECTOR is being occupied by Mr. Alden Maddux, a young man of splendid business talents and possibilities.

Dr. L. R. Scarborough desires to say concerning Rev. Britton Ross, pastor of Eastland Baptist Church, Nashville: "I have known Brother Ross for a number of years. He was a student in the Southwestern Seminary. He was then an evangelist throughout the west of the United States and Canada; and then for a number of years he has been pastor of the First Baptist Church, Mineral Wells, Texas. He has held a number of splendid meetings in Texas in strong churches with great results. He did a most remarkable work as pastor of the church at Mineral Wells, both from the point of view of teaching, organization and evangelism. The pastors in Tennessee will find him a gospel preacher of strength, a teacher of clearness, and an evangelist with soul-winning power."

The First Baptist Church of Lafayette, Tenn., Rev. D. B. Bowers, pastor, reports, for Sunday evening, January 4: "The church had its business meeting at this hour. The treasurer, W. N. Woodard, made his report and stated that it was the first time in the history of the church since he had been connected with it, that he could report the church out of debt with a small balance in bank. This was considered very fine, as the furnace and mines both have been down for several weeks. We plan to begin our new plant as soon as things open up. At the close of the business meeting the pastor was asked to retire and when he was called back into the church, the folks were all standing; and Brother Dan Baird informed the pastor that they were voting to increase the salary \$200. Of course, pastor and family were happy. Not so much because of the \$200, but for the fine spirit that prompted the act."



## Christian Education

Harry Clark, Nashville

### ENTHUSIASM FOR THE STUDENT CONFERENCE.

We are happy to report an increasing enthusiasm for the great annual conference of Baptist students from the various schools and colleges of Tennessee which will be held at Jackson on February 6, 7 and 8, beginning at night on the 6th and closing at 4 o'clock on Sunday the 8th. In East Tennessee Mr. Sibley Burnett of Carson-Newman College is visiting all the colleges of that section in the interest of the convention. In Middle Tennessee, Miss Grace Weaver is conducting an active correspondence. In West Tennessee, Mr. Lacy Keele has charge of the campaign. Mr. M. M. Wheeler, the beloved teacher of the class for Vanderbilt students at the Immanuel Baptist Church at Nashville, will pay the expenses of five students from his class. We express to him our deep gratitude. This week a large number of Peabody Baptist students met at a dinner and perfected a permanent organization with Mrs. W. J. H. Wallace as permanent president. This organization will send at least five, and it is hoped ten students, to the conference at Jackson.

### WHEN WILL THE SOUTH'S TIME COME?

Mr. George Eastman, of the Eastman Kodak Company, has brought his gifts up to \$58,000,000 by his recent gift to \$12,500,000 to educational institutions. He has given the University of Rochester over \$23,000,000. The control of the University of Rochester is in Baptist hands, and some of the strongest Baptist preachers we have in Tennessee were educated there. He has given to two negro institutions: Hampton Institute in Virginia, \$1,000,000, and Tuskegee Institute in Alabama, \$1,000,000. To Massachusetts Institute of Technology, he has given \$15,000,000. We wonder when the day will come that the golden stream of philanthropy will turn to the South, for our Southern colleges are just as deserving and are far more needy than those of the North. The South is getting rich and some day great philanthropists will give to Southern colleges just as James B. Duke has done, who, a few weeks ago, established a \$40,000,000 trust for educational and charitable purposes in North and South Carolina. Thank God for James B. Duke and George Eastman!

### INTERDENOMINATIONAL COLLEGES.

It is of interest to learn that in the West several efforts are being made to maintain colleges with interdenominational control. In that section the State universities were started before the denominational colleges and there have been few or no denominational colleges. Now the denominations see how very much they are suffering by such a situation and are seeking to co-operate in establishing new colleges or in securing the right to participate in existing colleges. In

North Dakota, Oklahoma and several other states efforts are being made to establish a union college. In Utah, owing to the strong competition of the Mormons, there is a movement for all the Protestant churches to center on Westminster College. In Montana, there is a similar movement on with regard to Montana Wesleyan and Billings Polytechnic Institute.

The French and American Universities are exchanging scholarships and fellowships so that American students may study in France and French students may study in the United States.

### THE BOSTON SCANDAL.

The whole nation has been startled by a report coming out of the five large colleges near Boston. An inter-collegiate committee, after a careful investigation, has charged that vice is rampant among the students and they have definitely found proof of gambling and drunken carouses in which both sexes participated. Girl students protested that they could not pass through the streets without being accosted by men. Parties including women, liquor and gambling were frequent. The dances were characterized by drinking and misconduct. All of this shows the great danger of sending a boy or girl to a large college in an immense city where the student body is so large that the faculty do not know the students and cannot keep an eye upon them. In all of our Baptist colleges, the faculty sit on the platform every morning in chapel and lend their example to the religious work of the assembly hour. They see the students there; know them, and are known by them. In immense universities of 10,000 students, only the dean conducts chapel; and the faculty never meet the students except in classes. Many professors do not know their students when they meet them on the street, because they have a secretary in each class to call the roll, and the professor merely lectures to the group. A report similar to the scandal from Boston comes from a college near Chicago where there was a drunken debauch at a fraternity house at 2 o'clock in the morning. The president went over to investigate and suspended the fraternity completely. Thereupon all its members went to live at the house of a local millionaire. The president of that college has decided to place a policeman at every dance during the remainder of the year to search every man dancer for hip liquor. Fathers and mothers had better be careful to send boys to the small colleges where they will have constant personal supervision.

Miss Julia May Brown writes from Tracy City that the B.Y.P.U. of that city will give the play, "Why They Went to College," written by Miss Hilda Tubbs.

### WHEN IS A MAN TOO OLD?

Although he is the father of three children and at a time of life when other men feel that their chances for education are forever gone, Homer Hazel entered Rutgers and is taking honors both in scholarship and in athletics. He is the son of a farmer and had worked his way through the preparatory

school and into college, but there he had to quit for financial reasons. He started to work as an ordinary day laborer, married and advanced to the head of a large business. There he found that he was handicapped by his lack of knowledge and so he went back to college as a mature man to prepare himself for big things. Just think of this, young man, when you are about to quit school because you are two or three years behind your grade.

Union Theological Seminary of New York City is making an effort to raise \$4,000,000 for additional buildings and endowments. They plan to erect a 7-story tower in the heart of New York City which will have class rooms, apartments for returned missionaries, a library and a dining hall. Since 1910 the student body has grown from 164 to 424. This seminary is undenominational with five denominations represented on the Board of Directors and seven denominations represented in the faculty. Harry Emerson Fosdick is one of its professors, who happens to be very much discussed in the newspapers just now.

### THE FIGHT ON PAROCHIAL SCHOOLS.

In Michigan in November there was a state constitutional amendment defeated at the polls which would have closed the parochial schools of the state and would also have closed all private schools and the preparatory schools of all the Protestant denominations. In Oregon there was a similar amendment to the constitution and it was likewise defeated after a bitter fight.

### CELEBRATION OF DR. SCARBOROUGH'S DENOMINATIONAL SERVICES.

By Mike C. Elliott.

There are a few world Baptist citizens. The honor was not thrust upon them but came as a result of outstanding achievement and leadership in the denomination.

Dr. Lee Rutland Scarborough, president of the Southwestern Baptist Theological Seminary, is listed among Baptist world citizens.

With achievement and leadership as the basis, it is not at all surprising that demands have come for a great celebration honoring Dr. Scarborough. It is fitting that the celebration be held at the end of Dr. Scarborough's tenth year as president of the Seminary and that the affair be held on Seminary Hill.

The week of February 16th to 20th, will bring to Seminary Hill many prominent Baptist leaders in the South. Invitations were extended sometime ago to school presidents, editors of Baptist publications, prominent laymen, secretaries of the various denominational boards and to all ex-students and friends of Dr. Scarborough and the institution. Indications point to an attendance of several thousand.

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



# THE NEED OF A SOUTHWIDE REVIVAL

By L. O. Vermillion, Evangelist of the Home Mission Board, Jackson, Tenn.

I have noted with the keenest of interest the suggestions from various sources throughout the bounds of the Southern Baptist Convention, and the calls to earnest prayer for a South-wide revival. I myself feel the profound need for such a revival and have, for a number of years, and have been doing my best to promote the spirit of evangelism. However, the spirit of evangelism will not grip the hearts of our young people until they feel the need for a closer walk with God in their own lives. There must first be a revival in the hearts of the church membership before there can be a great soul winning campaign. Revivals come as a result of earnest prayer; and earnest prayer comes as a result of conscious need; and conscious need comes as a result of meditation, introspection, Bible study, the consciousness of tasks that are beyond our human strength. We must be conscious that we are living among men and women, boys and girls, who have plastic souls which we are moulding. We need to be conscious that these souls go on into eternity in a saved or lost condition. That nothing short of the Holy Spirit can regenerate these souls and that the Holy Spirit does not operate independent of human agency, hence their salvation is dependent upon our fellowship with the Spirit. No matter how hard we work or study or preach or what we do, unless God the Holy Spirit works in and through us it will not mean much, there will be no revival, few conversions, if any. If there are any conversions, it will be because the Holy Spirit takes the truth presented and applies it to the sinner's heart.

We need a South-wide revival.

1. For the happiness of the individual. None can be happy that are out of fellowship with God. If they are unsaved there must be, at times, at least, the consciousness of their lost condition. There must be the longing in their hearts for, they know not what, but the Christian knows that it is peace with God, and fellowship with His spirit. There must be the dread of the future and the consciousness that there is no eternal home, joy, or peace awaiting them. That awful feeling of insecurity and impending danger and calamity. There must be the consciousness of responsibility to God and the feeling of guilt. They are in imminent danger of becoming reckless in trying to hush the inner voices, and find the peace through some other channel than Jesus, who alone can give peace to a guilty sinner's heart. Then they rush heedlessly into sin, pleasures that are fleeting and foolishly try to kill their best friend, conscience.

The backslider must be conscious of his rebellion. No rebel against rightful authority can be happy, for he is rebelling against his own best interests and his own best friend. The backsliding Christian is like the rebellious child in the home, or like the unfaithful husband or wife. Peace and happiness cannot dwell in the heart of the rebel child of God. He must miss the joy of the fellowship of the Spirit of God. He must often feel with the poet,

"Oh, for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road,  
That leads me to the Lamb."

Then there must be the dread of chastisement. For "Whom the Lord loveth he chasteneth and scourgeth every son." The thought of punishment is not delightful to any one. And at whatever cost God will bring back his rebel child.

Then there must be the consciousness that his labors will be fruitless and his works burned and his reward lost. I remember seeing a man in the street crying, ringing his hands as he looked upon the ruins of his home that had just gone up in smoke. As he wept he cried, "There goes the savings of a life time. All I have saved in twenty years has gone up in smoke." That was a never to be forgotten picture to my mind of the backslider as he sees the labors of his life go up in smoke when they are put to the test of the fire, as all of our works will be put to the test.

Everybody wants to be happy and no man can be happy that is not in fellowship with God. Therefore we need a revival for the individual happiness of the people.

2. We need a revival for the good of society. We need it because it purifies the life of the individual, and the evil individual is always a menace to society; the pure never are. There can be no group goodness or purity without individual goodness and purity. The individual is the unit in society. Therefore to purify society we must reach the individual, must win them one by one. We must win them to Jesus Christ. Education is a fine thing, but it will never purify the individual, hence cannot purify society. Social service is a good thing, but it cannot change the heart of the individual or regenerate his soul. Enforcement of law is a good thing, but it can never take the desire to sin out of the heart, though it may restrain from the outbroken act. Nothing short of the regenerating power of the Holy Spirit will do the work. Nothing but the blood of Jesus will put away sin. Hence the only really purifying power in society is the gospel of Jesus Christ. And the supreme emphasis needs to be put here.

But as the individuals are purified, and to the extent that they are purified, to that extent will society be purified. The gospel dispels hatred and strife. I have seen men come to church, wearing their guns, ready to take each other's lives and go out from under the old-fashioned harbor, settle their differences, come back and fall on their faces in the altar and surrender to God. I have seen whole communities transformed through the power of the gospel when nothing else in the world would or could have done it. Love and co-operation transplant hatred and strife whenever the gospel really gets into the hearts of the individuals. The gospel dispels sin and brings in purity. Wherever the drunkard or harlot or whoremonger has been reached with the gospel message there has been a corresponding purification of life and an elevation of society. The red light districts have gone from most of our cities, or at least are outlawed, the saloons are gone, the open gambling houses have gone and much better social conditions prevail throughout the land—all the results of the faithful preaching of the gospel.

I grew up in a community where it was not an uncommon thing for boys to drag trace chains about the house during the preaching hour, cut up harness, bridles, saddles, remove taps from vehicles, shoot pistols, but I have not heard of anything like that happening in that community in twenty years. The gospel dispels lawlessness and brings in order. Bring a man into subjection to the will of God and you immediately make a decent citizen out of him.

Our institutions of learning, of mercy and the great world-wide missionary enterprises have grown out of the gospel message.

I have not here either the space or time to comment upon them further than to ask you to contrast the gospel lands with those countries that have not known the gospel and see the difference in the educational standards and opportunities for the masses and find the difference in the number of hospitals and refuges of mercy for the unfortunate.

3. We need a revival for our financial good. Because a revival will restrain men and women from entering into sins and pleasures and self-indulgences that are beyond their ability to pay. Religion quickens the sense of honor and makes men and women want to meet their just obligations. I do not mean to say that Christian men and women, who are living close to God, will not sometimes get into debt so that they cannot pay. They will. But they will not turn themselves loose without any thought of the day of settlement and buy as long as they have credit and skip about from one place to another until it is no longer possible for them to obtain credit. And they will not simply indulge their fleshly desires for pleasures and comforts, because their neighbors have them, when they know they will not be able to meet their obligations.

It will keep them from sins that mar their bodies and reduce their earning powers. How many of you can recall some man who was always ailing so that he was not able to work with any regularity, until he met Jesus Christ and surrendered his heart to him; and almost immediately his fortunes changed? He became well physically, because he ceased to engage in those things that were destroying his body. He worked steadily and instead of spending his money for drink, or gambling it away or spending it in other ways that did not permanently benefit himself or family, he bought more and better food, clothed his family better and became in every way a better citizen.

How often have you known a man who was indebted to nearly every one whom he could owe, and this man has been saved; and begun immediately to save his money and to pay his debts?

A revival will increase men's faith in each other and faith is the foundation of business, just as it is the foundation of religion. Faith in business has for its object man, faith in religion has as its object the Lord Jesus. When there is a lack of faith in the business world there is corresponding "hard times." Money is "tight" because the financiers are afraid to let it out. If this fear reaches far enough and wide enough a "panic" is the result. Always with the revival of faith there comes the revival of business, prosperity, more work, more new enterprises, more development of the resources of the

country. There is no question but that the Godly consecrated Christian stands a better show to win the confidence of his fellow men than the man who is just a nominal Christian, or the one who ignores religion altogether. The whole country will profit very largely by a real revival of religion.

I ask the hard-headed business man that would divorce business and religion to get a good history and contrast the countries without the Christian religion with those that have it. See how many of the commodities or inventions that go to make up the bulk of the business transactions of this country came from the non-Christian lands and how many came from the Christian lands. Spinning, weaving, sewing machines, automobile, telephone, telegraph, steam and gasoline engines, radio and electrical appliances, farm machinery, in fact, all up and down the line in the business world. Then if he is not a Christian, I want him to ask himself one other question: "Am I playing exactly square with my country, with my fellow men, with the God who has unlocked the secrets of the universe to the lands where his people dwell as he has not unlocked them to any other people on earth, to go on, making my living and my fortune out of trafficking in these God-given commodities without honoring and worshiping and thanking Him who is the giver of every good and perfect gift?"

So from the standpoint of time and eternity, for our physical, moral, social, financial health, we need a revival. We need it for our peace of mind and heart. We need it for our eternal welfare. May there not be a South-wide consciousness of this need? May there not be South-wide prayer for this need? May there not be a South-wide effort to bring it to pass?

"Come Holy Spirit, Heavenly Dove,  
With all thy quickening powers,  
Kindle the flame of sacred love,  
In these cold hearts of ours."

## RECENT ISSUES

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An inspiring book on this most important subject. \$1.00 net

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Illustrates the finest ideals of the pastor's place and work, and shows the road to attainment. \$1.25 net

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## SUNDAY SCHOOL

Edited by

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

### BIBLE CONFERENCES HELD SIMULTANEOUSLY OVER THE STATE AS FOL- LOWS

#### West Tennessee.

Feb. 1 to 6—Dyersburg; Dresden; Trezevant and Huntingdon.

#### West Tennessee.

Feb. 9 to 13—Alamo; Ripley; Second Church, Jackson; and Persons.

#### Middle Tennessee.

Feb. 9 to 13—Dover; Clarksville; Springfield and McMinnville.

#### Middle Tennessee.

Feb. 16 to 20—Lawrenceburg, Galatin, Cookville and Watertown.

#### East Tennessee

Feb. 16 to 20—Rogersville, Elizabethton, Newport and Tazewell.

#### East Tennessee

Feb. 23 to 27—Etowah, Harriman, Dayton and Chilhowee.

At each of these conferences there will be two regular lecturers who will remain through the entire week and give series of Bible Studies or lectures on topics akin to Bible Study. Some will be doctrinal and others inspirational. Each day there will be a number of our best men who will go from one Conference to another, each day, and speak on various themes. These will be unusually helpful to preachers, laymen and S. S. Workers all alike.

Among the speakers who will be on these various programs are J. W. Roberts, Winchester; J. E. Skinner, Martin; L. S. Ewton, Springfield; R. E. Guy, Jackson; J. J. Hurt, Jackson; H. E. Watters, Jackson; A. F. Mahan, Etowah; E. L. Atwood, Murfreesboro; Austin Crouch, Murfreesboro; W. C. Milton, Jackson; D. N. Livingstone, Sweetwater; J. H. Sharp, Harriman; L. S. Sedberry, Lewisburg; S. P. White, Shelbyville; D. A. Ellis, Memphis; A. U. Boone, Memphis; J. C. McCoy, Memphis; Ryland Knight, Nashville; F. J. Harrell, Dyersburg; H. A. Todd, Trenton; W. C. Skinner, McKenzie; R. T. Skinner, Watertown; Sam Edwards, Cookeville; B. G. Artebrum, Ky.; C. H. Warren, Fulton; J. B. Burk, Arlington, Ky.; O. E. Bryan, Nashville; C. T. Burts, Nashville; W. M. Wood, Nashville; J. H. Wright, Memphis; J. D. Freeman, Nashville; J. C. Miles, Nashville; A. M. Nicholson, Nashville; C. F. Clark, Cleveland; C. T. Calloway, Chattanooga; W. S. Keese, Chattanooga; T. G. Davis, Chattanooga; J. R. Johnson, Maryville; O. D. Flemming, Sweetwater; J. L. Dance, Knoxville; J. C. Shipe, Knoxville; W. A. Atchley, Knoxville; R. B. Jones, Jefferson City; Fleetwood Ball, Lexington; W. S. Wiley, Muskogee, Okla.; F. M. Dowell, McMinnville; L. M. Roper, Johnson City; L. N. Penick, Jackson; L. R. Riley, Trezevant; L. R. Hogan, Jackson; Harry Clark, Nashville; W. H. Preston, Knoxville; W. D. Hudgins, Tullahoma; T. W. Gayer, Gallatin; B. A. Bowers, Knoxville; J. H. Ponder, Elizabethton. Others will be listed later.

### PROGRAMS

Programs for these conferences will be mailed out to all preachers and local workers within the next few days. The churches where they are to be held will entertain all who come to take the work from surrounding sections.

A splendid training school has just been closed at First Church, Martin. Classes were taught in the Sunday School Manual, Elementary Department, Intermediate Department, Building the Bible Class, Seven Laws and Studies in New Testament. Those helping were Rev. R. T. Skinner, Watertown; Rev. W. C. Skinner, McKenzie; Miss Zella Mae Collie, Jackson; Miss Roxie Jacobs, Sweetwater; W. D. Hudgins, Tullahoma and Prof. J. T. Warren, of Hall-Moody Normal, Martin. The attendance was not what we wished it to be, but altogether we had a good school and some results will follow. No finer pastor to work with than Bro. J. E. Skinner and no better people than those who live in Martin.

### HALL-MOODY NORMAL

It has just been our privilege to spend another week in this school during the Martin Training School. I stayed in the dormitory with the boys and ate with all of them twice each day at the general dining room. I can truthfully say that I have never been around a bunch of students better behaved and more loyal to the school than they attend. The Boy's Dormitory is a real home to the boys and they are as respectful and quiet in this dormitory as most boys are in their own home. I have never seen anyone who has a better influence over boys than Mrs. Mattie Warren, the wife of our president. Both of them know how to treat boys and when boys are well treated they are respectful.

Another thing that struck me very forcibly and that was the way they feed these students at the dining room. The meals will average those in most any home. The food well cooked, plenty of it and varied. Then the price charged these young people is about what is charged most places, still, this dormitory pays its way as they go. The price of meals was only \$12 per student last month.

The religious atmosphere in and about the school is surcharged with simple faith and devotion.

Grace Church, Nashville, has sent in application for the A-1 Standard. We are glad to welcome Grace among those registering already for 1925. We are working for 100 A-1 schools this year.

A letter is going out from the office at Tullahoma this week asking all the ministers of the state to attend one of the Bible Conferences to be held during the month of Feb. We have tried to place one within reach of every preacher in the state and the churches where they are to be held have agreed to furnish free entertainment for those who come.

These conferences will be helpful to all ministers alike. No books will be taught but some vital questions will be discussed which will be of mutual interest to all preachers alike as well as every one who has a desire to know more about the Bible. Please make your arrangements to attend one of these meetings.

We are in perfect accord with the policies of our New Secretary and wish to assist in every possible way in carrying them out.

Mr. Livingstone has been in Greenville this last week and will be with Bro. Moffitt at Dayton next week in a training school there. Further report of his work will be made when we hear from him.

Write us for anything you want in the way of helps. We now have some splendid literature on the Daily Vacation Bible School and will gladly send to anyone who is interested. It is our judgment that this is one of the coming activities of our

churches and we need to study it very carefully. Every church in any sized town should put on one of these Daily Vacation Bible Schools this summer after the boys and girls are out of the day school.

Mr. Preston will be out for four or five months finishing up his work in Peabody looking to a Degree. During these months he will try to keep in touch with the work and workers and will give his Sundays to the field work. While he is out we ask that most all the requests come to the office at Tullahoma so we may care for them promptly. We will try to supply what he cannot during this period.

Let us begin now to work for the Standard so we may enroll as early as possible. We are very anxious that at least 100 of our schools qualify during this first quarter.

Send in your notes to us on time and if you have had anything interesting to happen please let us know it. If you are a reporter for a class or superintendent of publicity for a school write us about what you are doing. This might help some one else.

### SUGGESTIONS FOR THIS MONTH

Pray much every day for your local work and for the general program of our denomination.

Take an inventory of your local community and local work and see if there are not some things that need to be done to reach and teach your people.

Order a wall chart setting forth the requirements of the standard. Place this on the wall and then bring your people together and have them decide to work for this standard. Check up and see what you already meet and then strive each week to meet another point.

See that your teachers have the proper equipment for their work in the various departments.

If you do not already have a Workers' Conference organize one right away and ask your people who lead in the various lines of work to help you make the program for the church.

Do not drive; lead. In order to lead you must go in front of the procession.

Organize a Training Class in your church and see that workers are being trained constantly for future needs.

Keep before the school constantly their relation to the church and the church program. Teach the people that the school is the church at work and not a separate organization.

Give time to the building of your school for it requires time as well as hard work.

Don't worry. Worry the other fellow until he does what you want done and then should he not do it, don't you worry at all. Keep on smiling while you work.

### NASHVILLE INTERMEDIATE EFFICIENCY CONTEST

Eastland .....	5,553
Class No. 22 .....	984
Centennial .....	5,126
Agoda Cadets .....	1,241
Belmont Heights .....	3,375
Daughters of Ruth .....	1,253
Judson Memorial .....	2,617
Valiant Knights .....	1,145
First .....	1,776
Mrs. Davis .....	413
Lockeland .....	1,320
Valiant Knights .....	731
Park Avenue .....	1,182
Hy Shy Ny (Farmer) .....	853
Immanuel (report not in)	
17th Avenue Mission	
Obedient Servants .....	1,028
Week Day Workers .....	512
Seventh Baptist	
Hy Shy Ny .....	260

### MOORE'S COMMENTARY ON THE UNIFORM LESSONS FOR 1925

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The author of "Greece and Bible Lands" has lately received from Dr. Charles Belle Burke, Professor of English in the University of Tennessee, the following:

"Your Journal Intima was a pleasure and a profit to me. Such faith I have not seen, no not in Israel. The book reads more like the mystical communion of a medieval saint than like the words of a sophisticated Christian of the day. I have always thought of you as of Nathaniel, an Israelite in whom there is no guile. 'Greece and Bible Lands' will do a great deal of good. God bless you and it."

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No man is too big for the business. The business is merchandising, but it entails a service that is unique, intensely interesting—productive of great enthusiasm, and broadly constructive. It makes you the greatest benefactor in your community, town, city or district, and pays you a real profit for such beneficence.

Service is the foundation of all real success, and this service literally enables you to take time from eternity and put it into the life of man, and make legitimate profits in doing so.

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

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

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



## 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.

### WELCOME, DR. HILL!

The B.Y.P.U.'s of this church congratulate themselves upon securing as their B.Y.P.U. director, our own Dr. John L. Hill, who needs absolutely no introduction to our young people. The presence of his winning personality will make us go and grow in leaps and bounds in our work. Welcome to our midst, Dr. Hill! We intend to give you our heartiest support. 115 present. From Nashville First church. Pep-tomist.

### THE NASHVILLE CITY B.Y.P.U. TRAINING SCHOOL SOON!

The following is the faculty and the subjects to be taught March 1-6.

The New Senior Manual by Miss M. Alice Bibby, Duncan, Oklahoma; Parliamentary Law, by Dr. Jno. L. Hill, Nashville, Tenn.; Books of the Bible, by Dr. Harry Clark, Nashville, Tenn.; Daily Vacation Bible School, by Dr. Homer L. Grice, Nashville, Tenn.; B.Y.P.U. Directors, by Mr. W. H. Preston, Knoxville, Tenn.; David, the Master Poet, by Dr. Ryland Knight, Nashville, Tenn.; Sunday School Manual, by Dr. Jno. D. Freeman, Nashville, Tenn.; Pithy Points in Public Speaking, by Mrs. C. S. Leavell, Memphis, Tenn.

### 100 A-1 UNIONS THIS QUARTER

The Standard of Excellence requires:

1. The following officers: President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, Quiz Leader, Chorister, Pianist, Librarian and Group Captains.
2. The following committees: Membership, Social, Program, Instruction and Missionary.
3. Each union shall be divided into groups, each with a Group Captain to supervise its work.
4. Regular weekly meetings, based upon the topics in the quarterly.
5. Quarterly business meetings, each officer and group captain submitting written reports.
6. 75 per cent attendance at weekly meetings.
7. 50 per cent in Bible Readings.
8. 50 per cent taking Study Course.
9. 50 per cent Systematic Givers.
10. Social each quarter.

### THE NEW COURSE OF STUDY ADOPTED BY THE B.Y.P.U. FIELD WORKERS OF THE SOUTH

#### Seniors.

1. The Senior B.Y.P.U. Manual (Leavell).
2. Training in Church Membership (Van Ness).
3. Pilgrim's Progress for the B.Y.P.U. (Leavell).
4. Training in the Baptist Spirit (Van Ness).
5. Baptists Working Together at Home and Abroad (Aldredge).
6. People Called Baptists (McDaniel).
7. The Plan of Salvation (Austin Crouch).
8. The Books of the Bible (Hight C. Moore).
9. Division I of the Sunday School Manual (Spilman, Leavell, Burroughs).

#### Intermediates.

1. The Intermediate B.Y.P.U. Manual (Lee).
2. David, the Master Poet (Keingham).
3. Training in Stewardship (Frank Leavell).
4. Training in Bible Study (Cooper).
5. Training in Christian Service (Leavell).

#### Juniors.

1. The Junior B.Y.P.U. Manual (Sprecker).
2. Studying for Service (Black).

### DO YOU HAVE GOOD SOCIALS IN YOUR B.Y.P.U.?

If you don't have good socials there's a reason. Ninety-nine per cent of these reasons are "the social committee." A good social won't just happen. You have to plan it—every step of the way. There must be something doing from the first arrival until the last departure. If you have haphazard socials they won't build up your attendance; your members won't know and love each other better; and your B.Y.P.U. will decrease rather than increase in popularity among the young people.

There is not space here to outline a plan for a social. The thing for you to do is to get some good books on the subject and study them—books that are full of live suggestions, games, stunts, etc. "Games for Everybody," by Hoffman; "Phunology," "Ice Breakers and the Ice Breaker Himself," by Geister; "It is to Laugh," by Geister; "Social Plans for Young People," by Reiser.

Order any of these books from the Baptist Sunday School Board, Nashville, Tenn.

### RECENT BOOKS FOR B.Y.P.U. OR SUNDAY SCHOOL LIBRARIES

Pure Gold, Bow, \$1.50; Womanhood in the Making, Eggleston, \$1.50; The Call of the Upper Road, Logan, \$1.25; What Shall I Be? Ernst, \$1.50; Modern Christian Callings, Sneath, \$1.75; What Are You Worth? Goodell, \$1.25; Learn to Live, Poling, \$1.50; Scientific Christian Thinking for Young People, Johnston, \$1.25; Pioneering in the Southwest, Holt, \$1.50; Home Letters From China, Poteat, \$1.50; Boyhood Stories of Famous Men, Cather, \$1.75; The Plan of Salvation, Crouch, \$1.60; Southern Baptist Handbook for 1924, Aldredge, 50c and \$1.00; Confronting Young Men With the Living Christ, Mott, \$1.50.

### SOME NEW BOOKS IT WOULD PAY YOU TO BUY

Here are some brand new books published by our Baptist Sunday School Board at Nashville, Tenn.

1. Pure Gold, by J. G. Bow; price \$1.50. This is by the author of Ella Rives. This is a beautiful romance of Kentucky. It is a story which will grip the young people and give them higher and nobler ideals of living.
2. The Heart of God, by Dr. W. W. Weeks; price \$1.50. This is a great book of sermons and your pastor would appreciate it.
3. The Democracy of the Saints, by Dr. M. E. Dodd; price 75c. This is a series of lectures by Dr. Dodd at the Baptist Bible Institute. The book brings the simple Baptist message in a very convincing way.
4. The Educational Function of the Church, by N. R. Drummond; price \$1.50. This is a book which will be appreciated by your Sunday school superintendent, the B.Y.P.U. director, or the pastor. It sets forth clearly what the educational ideals and program of the church should be.
5. The Challenge of the Country Church, by Jent. If you want an interesting and gripping study of our country church progress in the South get this book by all means. It comes from a man who has made a first hand study of the subject.

Order any of these books from the Baptist Sunday School Board, Nashville, Tenn.

### ARE YOU LOYAL TO JESUS CHRIST?

1. Millions of people in this world have never heard of Jesus, because

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NASHVILLE, TENN.



millions of His followers don't seem to care.

2. Thousands upon thousands of those who have heard have not yet realized the fullness of the Christ life, because we are indifferent.

3. Our Christian program in the world limps and lags behind world progress in other lines because we don't pay to Jesus what we owe Him.

4. Our orphans, our old ministers, our missionaries, our schools, our hospitals, our needy churches, the lost all around us, are crying out to us, in one great agonizing appeal, to do our best for Him.

5. And not the least by any means, our own souls, imprisoned within the walls of our selfishness and greed, are crying out for freedom and release, and yet we won't give!

For these reasons and many others very young Baptist in Tennessee should give something now, during this last month of the old program, and then enter wholeheartedly into the New Program of our great denomination for 1925.

Mr. President and Mr. Treasurer, see to it that every member of your union makes a pledge to missions for 1925. Now!

The Bell Avenue Training Department attendance Sunday, January 18 was 156. W. A. Coleman, Director.

The Deadrick Avenue Training Department attendance Sunday, January 18 was 130. Willett D. Anderson, Director.

### OFFICERS TRAINING SCHOOL A SUCCESS

The Officers Training School of the Knox County B.Y.P.U. which was held the week of January 12 at Island Home Baptist Church was decidedly a success. There was an average attendance of about 150,

which constitute only the officers of the Training Departments of the Knox County Churches. Miss Roxie Jacob, our state Junior and Intermediate Secretary, taught the leaders of those unions and reported a good attendance. Other members of the faculty were picked among the young people of Knox County.

Much interest was shown in the class for "directors" as this is a new field among most of the churches of this section. About ten or twelve churches were represented by their directors, who used the new pamphlet recently issued by Mr. J. E. Lambdin, B. Y. P. U. Secretary of Alabama, as an outline.

The Island Home B.Y.P.U. entertained the school Friday night with a "Grand Concert" presented by their famous kitchen orchestra, the big and little Pie Quartette, a bachelor and many other special numbers. Dish Pan Frappe, and Kitchen Maid Candy were served as refreshments at the close of the concert. This concert proved to be very, very interesting and to be first class in entertainment.

This Officers Training School will be a booster for the Eleventh Annual Training School which will be held February 1 to 6 at Deadrick Avenue Baptist Church.



Persian Kittens



## 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

Mrs. R. S. C. Berry,.....Morristown  
Mrs. W. G. Mahaffey,.....Murfreesboro  
Mrs. M. G. Bailey, 1217 Overton Park Avenue,.....Memphis  
Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent  
161 8th Avenue North, Nashville

### WHITE CROSS SUPPLIES

Dear Women of Tennessee:

January is the month of the making of our White Cross supplies. Below you will find the list of the needs for our hospital in Pingtu. Our box will be shipped March the first, so please send your supplies to Mrs. John Gupton, 161 8th Ave N., Nashville Tenn., not later than February 20th.

1,000 bandages 4x10 yards  
2,000 bandages 3x10 yards.  
2,000 bandages 2x10 yards.  
1,000 bandages 1x10 yards.  
One dozen rolls of paper towels.  
Twelve adhesive tape 12x5 yards.  
Twenty-four rolls—assorted.  
1,000 yards surgical gauze.  
5,000 6x6 gauze sponges.  
10,000 4x4 gauze sponges.  
10,000 2x2 gauze sponges.  
200 pounds absorbent cotton.  
Twelve dozen safety pins.  
Twelve packages straight pins.  
Twelve packages needles, assorted.  
Four dozen thread, black and white, No. 40 and 50.  
Twelve dozen bed sheets 72x96.  
Sapolio, kitchen cleanser, scrub brushes, 12 mops, soap, both Ivory, hard water and laundry.  
Respectfully,  
Mrs. John Gupton,  
White Cross Director.

### CROSS WORD PUZZLE

Do you like to work cross word puzzles? The puzzles we have to solve are these. In what association is Antioch? There are only forty churches by that name in the state, yet, daily someone writes and asks for mission study credit, sends in money or asks for information from Antioch, Pleasant Grove, Shiloh, Providence, etc., and it takes real research work to solve the questions, where do they belong?

Thirteen hundred postal cards with an attached stamped address cards were sent to the societies in the state. It is a real puzzle to know why one half of the women who were given this very easy way to give us the desired information, did not even return this card. Some of the cards were puzzles for they were returned with "no society" written across them, no signature, no name of church given.

Puzzles we do have in mission study. Names are sent in without giving name of church, which means much work in going through the files to see to which church the women belonged.

No woman likes to have her name misspelled, yet many times we are puzzled for in sending in the list you may read G then which could mean b, e, i, but as there no vertical words giving us the key, we guess, and sometimes have replies that we are wrong and we are not surprised.

Save time for your state workers by giving your full name and do not be ashamed to place the Mrs. or Miss every time you write, also the name of the church.

### "SUNBEAMS AND SUNBEAM LEADERS OF TENNESSEE."

It was indeed a great surprise to me when I returned to Hall-Moody from my holiday trip that I found a letter awaiting my arrival telling me that I had been elected your state sunbeam leader. After some days praying earnestly for our Heavenly Father's guidance, I have decided, though unworthy as I am, with your help and divine leading, I shall be happy to serve you in whatever or any way that I can.

I am sure that the wish of every Sunbeam is to shine brighter and

further this New Year than the one just past. I know it must be the sincere desire of every Sunbeam leader to be a better leader each New Year than the year just past.

So let us enter into this New Year with the burning desire to be the very best Sunbeams we ever have been. In the words of our motto let us be:

"Sunbeams! Sunbeams! Sunbeams!  
We'll climb the mountains steep,  
We'll cross the water's deep,  
We'll carry the light,  
To make the world bright,  
Sunbeams! Sunbeams! Sunbeams!"

Then while we are doing that, of course, we will not forget to do all the personal service we can. We will invite boys and girls to the Sunbeam Band, we will help organize new Bands, we will visit sick people, take flowers and good food, write good letters, give Bibles and good books to those who need them and Oh! so many, many, things we can do. Then you know it always makes us so happy when we have made others happy.

Sunbeams and leaders, what do you think about us making that beautiful poem of "Others" our motto this year, 1925? You know it is this beautiful thought—

"Lord help me live from day to day,  
In such a self-forgetful way,  
That even when I kneel to pray  
My pray shall be for—Others."

"Others, Lord, yes others—  
Let this my motto be.  
Help me to live for others,  
That I may live like Thee."

I am wishing for each and every one of you a happy, useful New Year filled with service for our blessed Master. Any time I can serve you, be sure to write me.

Yours in glad service for our blessed Saviour.

Mrs. Hattie Price Baker,  
Hall-Moody.

Martin, Tenn.

### NEW "WORLD COMRADES" SONG FOR THE G.A.'s.

Tune: "Roamin' In the Gloamin'"

G.A. oh! G.A. sing the girls of our Southland  
Green and white our colors and we are a growing band;  
Our programs they are fine,  
For they're from a gold mine,  
World Comrades! you're the gold mine for the G.A.'s.

### CITY G.A. ORGANIZED IN NASHVILLE

The Nashville G.A. Counselors met January 2nd, to launch plans for a city organization. First meeting to be held Sunday afternoon, January 25th at Third Baptist Church.

Let us plan throughout the state to organize city G.A.'s. The girls will be ready to respond enthusiastically.

### ATTENTION Y.W.A. AND G.A.

Y.W.A.'s and G.A.'s if you have not observed your program for the Lottie Moon week of Prayer, it isn't too late now. Be alert to this call for we are counting on you!

### THE REVISED PLAN OF MISSION STUDY

The Committee on Mission Study was delighted to be able to present the revised plan of Mission Study at the recent W.M.U. meeting.

The new leaflet and poster explaining the plan can be obtained

from our Nashville headquarters.

The following questions and answers are about the leaflet and will also explain the plan of making the transition from the old to the revised plan. (Clip this article to use with the leaflet when you get it.)

Question 1. How many courses are offered in the revised plan?

Answer. Two, namely, certificate course one and certificate course two. Each course contains eight books: Four designated books, two home mission books and two foreign mission books. In addition to these study courses, the home and foreign course with its same awards are offered. This has no connection with the revised courses.

Question 2. What awards are given?

Answer. Small silver seals are given for books completed and the certificate with large silver seal for courses finished.

Question 3. What shall I do with my old certificates?

Answer. Keep them as you would any other treasure.

Question 4. But how am I to pursue study on the new plan?

Answer. You are to get credit for all previous study of designated books on certificate courses one and two. Only one new book appears as a designated book, on personal service, "The Christian in Social Relationships." But credit will not be given for any home and foreign missions books studied previous to November, 1924. So every woman in Tennessee, has at least nine books to study before she has done the two full courses as offered in the revised plan and, therefore, she must apply to headquarters office for the record card, which she will use until the course is completed, when the new certificate will be given.

Question 5. How is the application for past credits to be made?

Answer. Through the local mission study chairman. Every individual must bring her past awards to the local chairman. She will check up on every woman's record and compile the order to headquarters office for the number of record cards desired for her local auxiliary. The local chairman is requested to have the awards actually before her eyes and let no woman ask this chairman to take her word. For example, an order for Mrs. Blank—Please send a record card for Mrs. Blank and give credit on same for "All the World in All the Word," "Stewardship and Missions," "In Royal Service," and "Manual of W. M. U. Methods." This plan you can understand will greatly decrease the responsibility and work at the Nashville office and our committee wants to be of all the service possible.

Question 6. Do books have to be closed for examinations?

Answer. No; but quoting from the new leaflet: "It is preferred that examination be taken with books closed."—Your chairman suggests that you use judgment in emphasizing the above.

Question 7. Do they still give the honor course?

Answer. Yes, on the same basis previously given. When a student completes certificate courses one and two and teaches a class, the honor certificate will be given.

Question 8. Can a book designated on one course be transferred to any other place on the courses?

Answer. It cannot. For example, only the book, "Stewardship and Missions," can be credited where it is named, and only the book, "Talks on Soul-Winning," can be credited where it is called for.

Question 9. Where are we to get credit for the two current books, "Woman and Stewardship," and "The

Plan of Salvation," by Crouch?

Answer. Provision is made on the home and foreign mission course for additional recommended, but not actually required, books. Each year there will be recommended books on different subjects for those who feel the need of the study of these and not so much of a third home and third foreign book. The study of these current books is optional.

Question 10. What are the required books on prayer?

Answer. There are two, either of which may be credited on the certificate course. These are, "How to Pray," and "Intercession Prayer."

Question 11. Is there any change in the courses for young people?

Answer. None except books must be closed for examinations. Oral tests are permitted for Sunbeams.—Baptist Standard.

### STUDY HOME MISSIONS

The recommendations from the W.M.U. of the S.B.C. and of Tennessee W.M.U. is that each society study a home mission book before the home mission week of prayer, March 1-7.

The book all Tennessee women are urged to study is "Volunteers in the Service of the King." This will bring to you a home mission seal in your mission study course.

The price is thirty-five cents from Tennessee W.M.U., 161 8th Ave N., Nashville, Tenn.

It is a short book, only sixty pages, and can easily be studied in February. Order it today.

### PERSONAL SERVICE PADS

A new supply of individual personal service report blanks are in the Tennessee W.M.U. office. The price is five cents per pad. There are twelve report blanks in each pad, one for each month.

Quit wasting time giving oral reports from each member. "What did you do?" Naturally, a modest woman dislikes to "speak out in meeting" to tell her good deeds. Save embarrassment and get good reports by having each member write her own report. Have all collected at the circle or society meeting, and then have the chairman make the report.

Order enough for each member, today.

### WHY I STUDY MISSIONS

Mission study makes me a better Christian and a more intelligent church-member. As a Christian it is my duty and privilege to know where my denomination is doing missionary work, and why it has chosen certain fields. As a Christian steward I should know where the money goes that I give to missions. As a follower of Jesus Christ it is my duty to do all that I can to see that the good news is carried to all nations.

How can I do this, how can I give rightly, how can I pray intelligently, how can I look on the fields, and what help can I be to those who serve at the front, if I am ignorant of the needs of the fields and the tasks which the workers find to do? Now mission study will bring the fields, the workers, and the needs so near us that we will be able to "look on the fields" with the eyes of our Master.

Again, as I study missions, my faith in God and the triumph of His

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cause, is increased. Read where an old cannibal is now a trusted church officer; a witch doctor has given up his paraphernalia to be a Christian; a mission school is turning away scores of girls for lack of room; a young girl bears all sorts of persecution from parents to follow Christ; a mission church has become self-supporting; an old man walks 70 miles to receive a Bible and hear it explained—read these things and then we know anew that God is still in His heaven and that the Gospel still has the power to transform the hearts and lives of men and women.

I want to tell you of a happy experience which was mine only last week. Our W.M.S. observed the whole week of prayer, and in connection with our regular programs, we studied "China's Real Revolution." It was my privilege to lead the class in this study and what a happy time we had.

Now I know some of you will wonder if our meetings were not too long. No indeed, we had our programs well planned and spent 30 minutes each day with our mission study book: "China's Real Revolution," is so interesting, easy to study and teach and I just wish each society would buy the book, look through it, and I'm sure we will have more classes to report. We divided the whole book under four heads—social customs, womanhood, industry and religion. In all this we are made to realize that China's real revolution is not on the surface but in the hearts and minds of the Chinese people. As we close the study we get a vision of our part in this great revolution, since we are laborers together with Him, who died that not only we, but the people of China might be saved.

I want to urge that we study some home mission book, as we observe our week of prayer for home missions in March. Begin now, to pray, talk and study about your class. I beg you as Tennessee women to study Miss Buchanan's little book, "Volunteers in the Service of the King." Let us be ambitious enough to want to know the history of our own W.M.U. work in Tennessee. My prayer is that as we study the achievements in our own state, that we will be inspired to study more, pray more, and give more that the whole earth may be filled with His glory.

Mrs. R. K. Kimmons.

#### LETTER FROM MRS. GALLIMORE

Sharon, Tenn., Dec. 26, 1924.  
Dear Miss Northington:

Old Stanta came a bit early one morning last week, bringing as my very first Christmas present a lovely package from the W.M.U. headquarters in Nashville. I tore away the outside covering and found such a beautiful wrapped book inside, in its white tissue paper and big red Christmas flower, that I didn't have the courage to open it then, but wanted to save it for our own Christmas tree.

So now, I've opened it and found what a treat I shall have "Pioneering

the Southwest" with the compliments of our dear W.M.U. Having read the Foreword and Contents, I am sure it will prove almost as interesting as pioneering in China.

You know our work is opening a new station, or at least trying to under those very harassing war times prevailing throughout China today. So the book will be of double interest to Mr. Gallimore and me as we follow Dr. Holt through his joys and trials.

We do thank you dear Tennessee women for this thoughtfulness, now and in the past. The Woman's Home Companion was a joy to us both last year.

Lovingly yours,  
Gladys S. Gallimore.

#### NEWS FROM THE ITALIAN MISSION

By Miss Mary Argyle Taylor, Rome, Italy

(No. 3)

We think our Baptist Press in Italy is developing and doing good work, and that it has achieved quite a position for itself. On its material side Bilychnis publications were given a medal at the Rio de Janeiro Exposition and obtained an award at the Dante Centenary Book Exhibition in Florence.

The Teatro Valle Church gave this year towards self-support, lire 1925.50 and it must be remembered that all of its members except the pastor, Paul Paschetto and Dr. Whittinghill's family are laboring people, mostly seamstresses or small tailors.

The little church in Trastevere (across the Tiber, as the quarter of Rome lying at the foot of the Janiculum is called), which has had its chapel repainted and agreeably decorated by the active, competent pastor, Signor Pasella, was rejoiced last Sunday afternoon by three baptisms. It was really beautiful service with sweet singing by the choral society of our Baptist young people, and earnest addresses by the pastor and the deacon who is a layman. The snowy walls faintly touched with blue and gold, and the arched apse, with its simple but decorous baptistery, and its tastefully arranged trails of autumn flowers made a good background for the dark, earnest faces of the pastor and the three candidates: two brothers and their sister, all converted through the testimony of their mother, who died some time ago. Mrs. Whittinghill was requested as she often is, to present the Bibles, given by the church to the three neophytes. Her blond head and delicately fair complexion, inherited from her father, form a pigment contrast to her real Roman speech with its round, full vowels and Italian cadence, and she always goes to the heart of her Latin listeners by the love and earnestness of her Christian experience spoken in her deep, sweet voice. After the service the young woman who was baptized, said: "Oh, let me speak to Dr. Whittinghill; he came to see us in my mother's house at Rimini fifteen years ago." And shaking hands very cordially with her, he was reminded of the call fifteen years before, way over on the Adriatic, when with one of our evangelists, he had been to see the solitary convert in her neat, well-kept home, and had been struck by the fine faces of her unconverted sons

and daughters. He had never heard of them in these long and eventful fifteen years. So ever now and then are we reminded that unknown seed is lying dormant, apparently dead in the ground, and when we least expect it, may leap to life and fruitifying growth. May readers of these lines pray that God will send the sunlight of His Holy Spirit to warm into life and harvest the seed sown over Italy in the last fifty years.

#### RECOGNITION OF NEW CHURCH AT NASHVILLE

By Mrs. S. C. Reid

On Thursday night, January 8, a "Recognition Service" was held with the newly organized Radnor Baptist Church in the former Cumberland Presbyterian Publishing House on the Nolensville road, where the church worships for the present.

There was a good attendance. Visitors were there from the following churches of the city: Centennial, Seventh, First, Edgefield, Grand View and North Edgefield.

Rev. Edgar Barnett, pastor of the Seventh church, who was present, when the church was recently organized told when, where and how it was done. It was then unanimously recognized as a properly organized Baptist church.

Strong and encouraging addresses were made by W. M. Wood, D.D., pastor of Edgefield church; A. W. Duncan, D.D., pastor of North Edgefield church and Rev. George Stewart of First church, who is now supply pastor of Radnor.

#### 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.

Smyth.—On Saturday, Dec. 27, 1924, at 12:15 p.m., the call came for another one of our deacons, Brother Joseph A. Smyth; one who was faithful in church work and to his family. At 1:00 p.m., Sunday, a great crowd met at Big Spring Baptist Church, to pay the last tribute of respect, and to show the esteem that our people held for him. His pastor, Rev. A. T. Hayes, used Ps. 37: 37 in conducting the funeral. The Big Spring Baptist Church has lost a faithful member in the S. S.; in the B.Y.P.U.; in the Prayer Meeting; in the church work; and the deacons meetings. We extend to the heart broken family our sincere sympathy and prayer.—A. T. Hayes, Pastor, W. C. Edgon, Church Clerk.

Mrs. Mary E. York Harris, member of the Robertson Creek Baptist Church, Hawkins Co., Tenn. Sister Mary E. York Harris, was born July 29th, 1845. Departed this life Oct. 29th, 1924. Age 79 years, 3 months.

She lived a consistent member of the Missionary Baptist Church for about fifty years.

The funeral services were conducted by Rev. McGregory, of Bulls-gap, Tenn. The remains were placed in the Phillips Cemetery to keep till the resurrection.

She was married to Isaac Harris Oct. 12th, 1865, to this union were born 13 children, 9 of whom are living, 2 died in infancy, 2 in middle-age, 3 girls and 6 boys yet survive. Aunt Mary, as we all call her, though afflicted with cancer and in her last days became totally blind, was always cheerful and died in the finest triumph of a living faith.

How sweet it is to trust in Jesus!

Trust and obey for there's no other way, to be happy in Jesus but to trust and obey.

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Mr. Palk, of Oklahoma, writes us: "Enclose the fifth order from Mr. Crenshaw, and the Gamble order enclosed was unsolicited." He speaks from ten years' experience, and says further: "Your monuments have always been better than we have expected."

For spare or full time; write for particulars and confidential contract.

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Early Scarlet Turnip Radish Seed, White Spine Cucumber Seed, Mayo's Blood Turnip Beet Seed, Southern Giant Curled Mustard Seed, Black Seeded Simpson Lettuce Seed, Mayo's Special Mixture of Sweet Peas, with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list, of Farm Seeds free on request. 45th year in Seed business.

**D. R. MAYO**

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#### 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.



# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE JANUARY 18

Nashville, First	1910
(Main school 735)	
(Allen Fort Class 1,175)	
Memphis, Central	1538
Knoxville, First	1191
Chattanooga, First	1037
Knoxville, Bell Ave.	1005
Memphis, First	798
Knoxville, Broadway	708
Memphis, Bellview	700
Memphis, Temple	695
Knoxville, Fifth Ave	666
Knoxville, Deadrick Ave	545
Chattanooga, Highland Park	540
Nashville, Edgefield	462
Nashville, Eastland	461
Nashville, Immanuel	452
Rossville, First	450
Knoxville, Enclid Ave	424
Chattanooga, Clifton Hills Tab- ernacle	422
Nashville, Grace	418
Nashville, Belmont Heights	417
Chattanooga, East	412
Nashville, Judson Memorial	401
Fountain City, Central	399
Paris, First	387
Lafayette, First	381
Knoxville, South	375
Cleveland, First	369
Memphis, La Belle Place	361
Chattanooga, Avondale	359
Rockwood, First	358
Earlington, Ky	355
Jefferson City, First	352
Chattanooga, Central	345
Lenoir City, First	338
Nashville, Park Ave	331
Sweetwater	324
Nashville, Third	320
Knoxville, Island Home	311
Alcoa, Calvary	303
Memphis, Prescott Memorial	301

### NASHVILLE

Bakers Grove: Jno. W. Jamison, supply; "Satan's Majesty." No services at night. SS 45; No BYPU services.

Edgefield: W. M. Wood, pastor; "The Faithful Saying," and "Lessons from the Life of Samson." SS 462; BYPU 61; by letter 3; Int. BYPU 35; Jr. BYPU 25.

New Hope: Eli Wright, pastor; "The Gospel of Christ." Good day. Grace: Tom L. Roberts, pastor; "The Price of Salvation," and "Things That Lift Me Up." For baptism 1; by letter 2; SS 418; BYPU 40; Int. BYPU 38.

Seventh: Edgar W. Barnett, pastor; "The Poor" and "Paul's Unshaken Trust." By profession 3; SS 226; BYPU 18; Int. BYPU 15; Jr. BYPU 10.

Immanuel: Ryland Knight, pastor; "The Men of Faith and 'Thou Art Mine.'" For Baptism 1; by letter 1; SS 452.

Eastland: Britton Ross, pastor; "The Girdle of Truth" and "The Price of a Hair Cut." For baptism 4; baptized 3; by letter 5; by profession 4; SS 461.

Belmont Heights: Jno. D. Freeman, pastor; "The Unhidable Life" and "Medicine for the Soul." By letter 1; SS 417; BYPU 32; Int. BYPU 28; Jr. BYPU 24.

Park Ave.: A. M. Nicholson, pastor; Evangelist M. G. Leamon spoke on "Soul-Winning." Afternoon on "The Facts About The Modern Dance" and "The Unpardonable Sin." For baptism 1; by profession 25; SS 331; BYPU 51; Int. BYPU 30; Jr. B.Y.P.U. 28. Meeting continues in fine way.

North Edgefield: A. W. Duncan, pastor; "Sin Discovered and Sin Punished," and "An Earnest Enquirer Seeking to Know the Truth." For baptism 1; SS 297; Sr. BYPU 20; Jr. BYPU 43.

Grandview: Don Q. Smith, pastor; "Self-Examination" and "The Plan of Salvation." For baptism 2; baptized 1; by profession 2; SS 203. BYPU's were good. We had a great day.

Centennial: S. W. Kendrick, pastor; "The Judgments." For baptism 6; SS 163; Sr. BYPU 28; Int. BYPU 25. A splendid day.

Little Cedar Lick: E. W. Stone, pastor; "Unified Program" and "No night service. Church adopted budget plan. Good day.

Calvary: W. H. Vaughn, pastor; Our meeting continues with growing interest. Dr. Gayer doing the preaching. Results first week, 33 professions 20 additions. S. S. 207.

Third: R. M. Jennings, pastor; "Rekindling the Fires" and "Enemies of the Cross of Christ." For baptism 5; by letter 4; SS 320. Revival meeting begins Feb. 15. Pastor to do preaching.

Judson Memorial: R. E. Grimsley, pastor. Dr. Corley on "Near East Relief" and pastor on "Service and Rewards." Baptized 1; SS 401.

Lockeland: J. C. Miles, pastor; "Prayer" and Dr. Edward Beecher Roy, blind pulpit orator preached at night. SS 256; Sr. BYPU 41; Int. BYPU 28; Jr. BYPU 27. I restoration.

### KNOXVILLE

Oakwood: W. G. Mahaffey, pastor; "Seven Things to Keep" and "Preparedness." SS 284; BYPU 37. Fine day, splendid congregations.

Immanuel: A. R. Pedigo, pastor; "Christian Conduct" and Isa. 53: 6. SS 277.

La Follette, First: D. B. Bowers, pastor; "Love That Abides" and "The Conclusion of the Whole Matter." SS 381; BYPU 155.

Fifth Ave.: J. L. Dance, pastor; J. H. Watkins on John 3: 16 and pastor on "Is Living Better Since Jesus Came?" SS 668; baptized 3; by letter 5.

Grove City: D. W. Lindsay, pastor; "Soldiering for Christ" and "She Was a Sinner." SS 181; BYPU 35.

Beaumont: D. A. Webb, pastor; "The Foundation of God Standeth Sure" and "Flattering the Folks." SS 209.

Euclid Ave.: J. W. Wood, pastor; "The Forgotten Row" and "The Sleeping Christian." SS 424; BYPU 90. Great day, fine congregations.

Central of Ftn. City: J. C. Shipe, pastor; "Jesus at Nazareth" and "A Desire to See Jesus." SS 399; BYPU 146.

Deaderick Ave.: Claude E. Sprague, pastor; "Power" and "Second Coming of Jesus." SS 545; BYPU 154; by letter 2; 4 saved and reclaimed.

Philadelphia: A. B. Johnson, pastor; "Loose Him and Bring Him" and "Luxury." SS 78; BYPU 36.

Gillespie Ave.: J. K. Smith, pastor; Col. 1: 3, 5 and John 5: 6. SS 282.

First: F. F. Brown, pastor; "Responsibility of God's Children" 1 Jno. 3: 1 and "The Judgment" Matt. 25: 46. SS 1,191; BYPU 150; baptized 4; by letter 10.

First, Ftn. City: J. Herman Barnes, pastor; "The Great Commission" and "Revelation." SS 176; BYPU 3 active unions.

South Knoxville: J. K. Haynes, pastor; "The Work of the Holy Spirit" and "Sin at the Door." SS 375; BYPU 123; for baptism 4.

Central of Bearden: Robt. Humphreys, pastor; 11 Sam. 5: 10 and 1 Kings 18: 21. SS 173.

Island Home: C. D. Creasman, pastor; Dr. J. F. Henderson morning and pastor at night on "Rebekah." SS 311; BYPU 76.

Bell Ave.: Jas. Allen Smith, pastor; "The Three Great Verbs of the Gospel" and "The Victory of the Cross." SS 1,005; by letter 4. Four conversions.

Elm St.: E. F. Ammons, pastor; "Walking With God" and "Sermon to Young People." SS 178.

Smithwood: Chas. P. Jones, pastor; "Unconscious Glory" and "Zechariah's Vision." SS 198; BYPU 72.

Clinton: C. A. Ladd, pastor; "Light of God's Truths" and "Fulness of God." SS 261; BYPU 50; Jr. 38.

Lincoln Park: H. F. Templeton,

pastor; "Salvation the Work of God and Man" and baptismal service at night. SS 264; BYPU 56; baptized 4.

### CHATTANOOGA

East Lake: W. C. Tallant, Pastor; "Satan Sifting Peter" and "Peter's Charge to Help Others." By letter 2; S. S. 210; BYPU 80.

Post Chapel, Ft. Oglethorpe: H. N. Blanchard, Chaplain; "Love" and "The Foundation That is Laid." S. S. 78.

Chickamauga, Ga: Geo. W. McClure, Pastor; "The Lord's Supper" and "How to Have Prosperity and Happiness." S. S. 150.

East Chattanooga: J. N. Bull, Pastor; "Preparing for a Revival"; Bro. McMahan; "Christ or Barabas." S. S. 412. Pastor preached at night at St. Elmo.

Oak Grove: J. N. Monroe, Pastor; "The Divine Shepherd" Psa. 23: 1-6 and "The Light of The World" Matt. 5: 14. By statement 1; baptized 3; S. S. 168; BYPU well attended.

Central: W. L. Pickard, Pastor; "Hearts and Treasures" and "A Hero-Martyr." S. S. 345; BYPU largely attended. Offering for Near East Relief.

Shoal Creek: A. G. Frost, Pastor; "What Must I Do?" S. S. 15.

Daisy: J. A. Maples, Pastor; "Ambassadors for Christ" and "True Men." S. S. 98.

Avondale: T. G. Davis, Pastor; "How Prayer Invests Us With Power" and "The Fifth Word from the Cross." S. S. 359; BYPU good.

Wood Land Park: E. G. Epperson, Pastor; "Justification" and "Compassion." By letter 1; S. S. 146; BYPU good.

Chamberlain Ave: G. T. King, Pastor; "Who is Your Master?" and "The Facts About Salvation." S. S. 160; BYPU good.

Clifton Hills Tabernacle: W. R. Hamic, Pastor; J. C. Jackson preached both times. S. S. 422.

North Chattanooga: Wm. S. Keese, Pastor; Rev. P. E. Radford, morning; Pastor at night on "No Difference." S. S. 254; BYPU 74.

Rossville First: J. E. O'Quinn, Pastor; "Supper of Our Lord" and "Sin Camouflaged." By letter 6; for baptism 2; baptized 1; S. S. 450; BYPU Didn't form. Revival begins Feb. 8th.

Alton Park: T. J. Smith, Pastor; "What Mean Ye by these Stones?" and "Keep Thy Heart." For baptism 1; S. S. 206; BYPU 39.

Lupton City: W. T. McMahan, Pastor; "Stewardship." S. S. 120.

First: John W. Inzer, Pastor; "Why Some Wise People Quit Staying Away from Church" and "Home Sweet Home." By letter 10; S. S. 1,037.

Highland Park: J. B. Phillips, Pastor; Dr. O. E. Sams in morning; Pastor at night on "Abigail the Faithful Wife." S. S. 540; 14 additions to the church.

### MEMPHIS

Highland Heights: E. F. Curle, pastor; preached at morning hours Sr. BYPU gave fine program at evening hour. SS 275; 4 fine unions; by letter 1.

McLemore Ave.: Pastor Furr preach at both hours. SS 227; by letter 1.

Bellevue: W. M. Bostick, pastor; SS 700; by letter 1; baptism 1.

New South Memphis: Pastor Norris preached both hours, good crowds. SS 154; for prayer 1. Arranging church-budget, pastor outlined 1925 program.

Temple: J. Carl McCoy, pastor; spoke at evening hour, Bro. Hudgins spoke at morning hour. SS 695; BYPU's 220.

Speedway Terrace: Norris Palmer, Pastor; preached at both hours. Recognitions of officers-elect at the morning hour. Two received for baptism; by letter 1; baptized 9. SS 154.

First: Pastor Boone preached. By letter 4; for baptism 2; by relation 1; SS 798.

Central: Pastor Cox preached. By letter 4; for baptism 1; SS 1,530.

Yale: L. E. Brown, pastor; spoke morning and evening to splendid

crowds. SS 75; 2 good BYPU's; baptized 1.

Greenland Heights: Thos. Lovejoy, pastor; spoke at both hours. SS 37; BYPU 21.

Hollywood: Pastor Burk at 11 a.m. Dr. Hooker at 7:30 p.m. SS 127; BYPU 50; a splendid fellowship meeting last week. Brethren Hill, Whaley, Oakley and Wright did some fine preaching.

Eudora: Pastor Whaley spoke both hours. SS 42.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to unusually large congregations. Both services were spiritual and uplifting. SS 301; BYPU 133. Interest good.

Central Ave.: J. P. Horton, pastor; spoke both hours. Good congregations. SS 60; 2 BYPU's.

Joseph Pappia, Italian Missionary; times preached 2; present in SS 24; families prayed with 10; tracts distributed 20; visits made 46.

Brunswick: J. C. Schultz, pastor; preached both hours. SS 21; BYPU 25. Fairly good day. Some sickness in our community.

Boulevard: Pastor preached both hours to fine congregations. By letter 1; for baptism 1; SS 200; 3 BYPU's. Pastor preached at Capleville.

Seventh St.: I. N. Strother, pastor; "Ministering to the Saints" W. D. Hudgins brought fine message at night. SS 202; BYPU 50.

La Belle Place: D. A. Ellis, pastor; spoke at both hours. Good interest. For baptism 2; baptized 1; SS 361.

Forest Hill: W. L. Smith, pastor; preached both hours. By letter 2; SS 50.

### MISCELLANEOUS

Paris, First: J. H. Buchanan, pastor; "The Church that Will Win" and "Cornerstone of a Noble Life." In prayer meeting 150; SS 387; good crowds. Five additions.

Earlington, Ky., First: A. R. McGehee, pastor; "The Lord's Supper" and "The Conversion of Cornelius." Pastor began a series of Sunday evening sermons on notable conversions in the New Testament. In SS 355.

Sweetwater: O. D. Fleming, pastor; "Dead or Alive" and "The Riches of Grace." SS 324; 3 BYPU's.

McMinnville: F. M. Dowell, pastor; "The Communion as Practiced by Baptists" and "Sheaves from the Fields of Sin." SS 226; BYPU 70. By letter 1; for baptism 1. Great day, capacity house. Pastor able to preach at both hours.

Rockwood, First: L. W. Clark, pastor; "The Constraining Love of Christ" and "What it Cost a Man to Live and Die without Christ." SS 358; restored 1; BYPU 68; Int. 33; Jr. 48. Two splendid congregations.

Decherd: A. L. Bates, pastor; "Spiritual Growth" Mr. Melton spoke at night mid-winter school. Pastor called to Estill spring in afternoon. SS 69.

Columbia, Second: J. M. Rogers, pastor; "Father's Kingdom" and "Young People's Task." SS and BYPU.

Johnson City, Unaka Ave.: W. A. Carroll, pastor; "Moses' Invitation to Hobab" and "Some Things About God's Plan of Salvation." Large crowds and fine interest; three conversions at night service. Two good unions; SS 200. The pastor's home is nearing completion.

Lenoir City, First: W. C. Creasman, pastor; "The Lord's Supper" and "The Beginning of Sin." SS 338; BYPU's 90. Good congregations.

Cleveland, First: C. F. Clark, pastor; "Preoccupation" and "The Life of Joy." SS 369; baptized 1.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "The Lord's Supper" and "A Man That Was Rich, Yet a Fool." SS 303; BYPU 79. Splendid congregations through the rain. Substantial increase in pastor's salary.

### LETTER FROM HOUSE BEAUTIFUL

House Beautiful,  
Louisville, Ky.,  
Dec. 14, 1924.

Dear Miss Northington:  
We appreciated the message of



good wishes and love sent by Mrs. Powell, and your sweet letter, so very much.

Indeed, we did have a lovely Thanksgiving time. Our worship and praise times were very happy and the Pilgrim Play went off beautifully. Our dinner was a rich bounty of joy and very prominent in it were the cakes from our own dear Tennessee. A day or so before Thanksgiving, I met Mrs. Stewart (who is helping Miss Warren) in the hall and she said, "Oh, we are getting cakes from Tennessee and they are just lovely! I think I have never seen nicer ones." Of course that made me very proud, for Mrs. Stewart is certainly a good judge of such things.

Then Miss Warren and everyone else expressed such appreciation of the kindness of Tennessee women and of their generosity, and cake-making ability, that we girls from Tennessee have felt quite "puffed up."

We have been very much interested to read in the "Baptist and Reflector" reports of the splendid meeting at Murfreesboro, and we are praying that the unpaid pledges to the Campaign may yet be met.

Our Sunday afternoon prayer times are very dear, for at that time we can think especially of our own

state, its needs and the leaders of the work.

We have very happy plans for Christmas times. There will be the party, with the depicting of the worship of the Baby Jesus in our pageant; then singing carols on Christmas Eve and all the jolly things we can think of for Christmas day.

Many of our juniors have never before had to be away from home at this season and we do want to make it a happy time for them. I am sure you remember just how sweet it can be here.

We enjoyed having Mother McClure with us Thanksgiving time, then came Miss Mather and Miss Williams. Our days are ever filled with interesting things.

When may we look for you and Mrs. Powell to visit us? It will be such a joy to have you just as soon as you can come, and I think that Christmas time would be a good time to come, if you do not have to be somewhere else. At any rate, I hope it will not be long 'till your coming.

I think of you often and certainly appreciate your encouragement and help this summer. It was good to be associated with you.

With much love and all best wishes,

Sincerely,

Addine Gregory.

## AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. Geo. W. Wilburn of Seminary Hill, Texas, has been called to the care of the First Church, Lawton, Okla., and it is believed he will accept.

Rev. C. W. Knight of Harrodsburg, Ky., is to assist Rev. E. L. Mitchell in a revival at Monticello, Ky., beginning April 5. They will hear the truth as it is in Christ Jesus in Knightly fashion.

Dr. M. B. Adams, President of Georgetown College, Georgetown, Ky., is to write the expositions of the Sunday-school lessons in the Western Recorder for the next year, succeeding Dr. J. D. Freeman of Nashville, Tenn.

Rev. A. C. Abney, who lately resigned at Arlington, Ky., has accepted a call to the pastorate at Brookport, Ill., and had six additions the first service.

The First Church, Macon, Miss., secures as pastor, Rev. J. T. Coughley who has resigned at Hazen and De-Vall's Bluff, Ark., to go to the new field. The Arkansans release him with reluctance.

Dr. H. P. Hurt of Union Avenue church, Memphis, Tenn., is delighting his members with a series of Sunday night sermons on "The Home." His theme last Sunday night was "What a Wife Expects of Her Husband." The crowds attending are gratifying.

Revs. J. T. Upton has resigned at Arcola, Miss., and B. F. Whitten at Bay St. Louis, Miss. Bro. Upton's plans are not disclosed but Bro. Whitten has become pastor at Hollandale, Miss. Both ought to be back in Tennessee, if the Lord leads this way.

Rev. C. S. Thomas of Opp, Ala., a former Tennessee pastor, lately held a gracious revival in his church resulting in 41 additions. Rev. G. E. Ellis of Florida, Ala., did the preaching and P. S. Rowland the singing.

It might be of interest to the many friends of Mrs. Martin Ball of Paris, Tenn., whose left limb was accidentally broken during the convention in Murfreesboro, to know that she has sufficiently recovered to be removed from the hospital to her home and sits up each day. She is deeply appreciative of the many kind inquiries as to her welfare.

Rev. H. Boyce Taylor of Murray, Ky., (Baptist) and C. R. Nichol of Texas (Disciple) are to meet in a debate at Monticello, Ky., May 5th to 9th, 1925. That Nichol and his vagaries will look like pewter when Boyce Taylor has finished with him.

Miss Virginia Farley of the First church, Mayfield, Ky., has not missed attendance on Sunday school in that church a single Sunday in 18 years. Can you beat it?

The First church, Oklahoma City, Okla., has elected Rev. O. Bell former evangelistic singer, as pastor's assistant and financial secretary, associated with the pastor, Dr. Lincoln McConnell.

Jones Chapel church, five miles east of Paris, Tenn., has gone to half-time preaching. The church presented its pastor, Rev. D. C. Gray of Paris, with a splendid overcoat as a Christmas present.

Rev. E. M. Daffin has resigned the care of the church at Hammond, La., to accept a call to Bunkie, La., effective February 1. He is blessed of the Lord with unusual gifts.

Rev. D. R. Wade, formerly a member of the Home Board Evangelistic staff, has accepted the call to the care of the church at Frost, Texas.

The First church, Waxahachie, Tex., has secured as pastor Rev. W. H. McKenzie, who has resigned Ervay Street church, Dallas, Texas, to accept the call.

Dallas and Galveston, Texas, are two cities in the Lone Star State which will contend to be the meeting place of the Southern Baptist Convention in 1926. Here's our vote for Galveston! There is "much water" there!

John Anderson of Mayfield, Ky., sweet of spirit, chaste in speech, consecrated in life, earnest in soul, has yielded to the call of God to give his life to evangelistic singing and is highly commended by his discriminating pastor, Rev. Arthur Fox.

The saints at Bells, Tenn., led by their intrepid pastor, Dr. L. N. Penick, of Jackson, Tenn., worshipped last Sunday in their new church for the first time, the pastor preaching and his sermon being all the occasion demanded. What a kingdom-builder L. N. Penick is! May his years be many!

Rev. W. H. Thompson of Newton, Miss., resigns that pastorate in order to accept a call to the care of the church at West Laurel, Miss.

Rev. J. M. Walker of First church, Aberdeen, Miss., is to assist Weavers-town church near Dover, Tenn., in a revival beginning July 5, and continuing two weeks.

Dr. W. C. Reeves of the First church, Clarksville, Tenn., is to preach the ordination sermon of J. M. Walker and Porter Parker as deacons in the church recently organized at Dover, Tenn. The date for the ordination is Thursday night of this week. Two fine young men recently joined the church at the regular service as candidates for baptism and others are expected.

The quota of the churches of Blood River Association, including Murray, Ky., in the 75 Million Campaign was \$145,000. They actually gave \$154,000 all of which passed through the hands of the treasurer, H. Boyce Taylor, without costing the giver as much as a postage stamp. He defies advocates of Gospel Missions to beat that. The point is well taken.

In the Baptist Standard of this week, Rev. Wallace Bassett of Dallas, Texas, has a very illuminating article on "How It Feels to Be Forty Years Old." Dr. E. C. Routh follows next week with another on "How It Feels to Be Fifty Years Old," Dr. F. M. McConnell the next week on "How It Feels to Be Sixty Years Old," and lastly, Rev. R. C. Pender on "How It Feels to Be Seventy Years Old." We are sure they all feel that "our times are in His hands."

The fourth annual Bible conference of the church at Dresden, Tenn., is to be held January 21-February 6, 1925, Rev. T. N. Hale, pastor. Among the notables to be heard are Judge Clifford Davis of Memphis, Revs. W. C. Skinner of McKenzie, Rev. H. A. Todd of Trenton, Dr. O. E. Bryan, Nashville, Revs. D. N. Livingstone of Sweetwater, J. R. Burk of Memphis, D. A. Ellis of Memphis and C. H. Warren of Fulton, Ky. A glorious time is confidently expected.

The year just closed has been one of the greatest in the history of the First Church, Owensboro, Ky., Rev. W. C. Boone, pastor. There have been 146 additions, 83 by letter, 61 by baptism, and 2 by restoration. Contributions to all purposes, \$53,527.39, which is about \$5,000 more than ever given in any one year. Of this amount, \$19,598 went to the 75 Million Campaign.

The twenty-seventh annual Bible Institute of the church at Murray, Ky., Rev. H. Boyce Taylor, pastor, will be held February 8-13, 1925. Missionary J. L. Hart, Drs. M. P. Hunt, E. C. Stevens, J. A. Rogers, J. W. Thompson, W. E. Hunter, C. D. Stephens, W. C. Pierce and C. C. Daves are on the program whose general theme is "Grace." Owing to the fact that a new building is in course of construction, exercises will be held in the high school building and court house.

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# Find Glory in Going On

**W**ITH all of its marvelous advances in enlistment, contributions and evangelism, the 75 Million Campaign has now passed into history, and Southern Baptists are confronted both with the challenge and the necessity of going on to larger things for the Master.

We are now in a period of transition from the old program to the new. Only 37½% of our people had any definite share in the 75 Million Campaign. To help to develop these in the grace of giving and service, as well as to enlist the remaining 62½% of the Baptists of the South in giving regularly to every cause, together with raising a large and adequate sum of money to maintain our activities for this year, are the main objectives of the 1925 Baptist Program. It embraces in its support our seven great causes: State, Home and Foreign Missions, Christian Education, Ministerial Relief, Hospitals and Orphanages.

## *Every Member Should Help*

**F**UNDAMENTAL to the success of the Program is the Every Member Canvass for a definite subscription at the hands of every member. The completion of this task on the part of every church, together with the adoption of a systematic plan of giving, is the immediate and urgent task. Those churches which have completed their canvass report increases ranging from 100% to 400% in the number of subscribers to the missionary and benevolent side of their budget. Similar success on the part of all of our churches would guarantee the maintenance of

our missionary and benevolent work for the year and greatly extend our whole Baptist program of service throughout the South and around the wide, wide world, and thus glorify the name of our Lord and Master.

## *Completing the Canvass Essential*

**B**UT the real objectives\* of the 1925 Program cannot be attained until this Every Member Canvass in the churches has been completed. Therefore, in the name of the further progress of our work in caring for our great causes, and in order that our organized work may go on without interruption or embarrassment, we would urge upon our state and associational forces and our pastors and deacons and other workers in our churches, the utmost importance of the fullest cooperation all along the line to the end that a liberal financial objective for each church may be clearly fixed and underwritten by the subscription of the individual members, thus carrying out successfully the plan of cooperation agreed upon by our people and demonstrating to ourselves and to the world the possibility of a great spiritual democracy such as ours working together in the accomplishment of greatest Kingdom enterprises.

The country is prosperous. Our people are able to do large things if they so desire. They will desire to do large things when they are adequately informed. Intelligent Baptists are not a stand-still, do-nothing people. Our glory just now is not in our past achievements, but in going on. Let all of us go on and go on together.

*Headquarters Committee*

# 1925 Program of Southern Baptists