

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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## THE PERIL OF EASE.

Are you sheltered, curled up and content  
by the world's warm fire?  
Then I say that your soul is in danger!  
The sons of Light, they are down with  
God in the mire,  
God in the manger.

The old-time heroes you know,  
Whose banners you bear,  
The whole world no longer prohibits;  
But if you peer into the past  
you will find them there,  
Swinging from gibbets.

So rouse from your perilous  
ease: to your sword and your shield:  
Your ease is the ease of the cattle,  
Hark, hark, where the bugles are calling:  
Out to some field—  
Out to some battle!

—Edwin Markham.

## CHINA IN TURMOIL.

By W. W. Lawton, Chengchow, China.

One year ago today the Diary entry reads:  
"Peking, X-Ray. No breakfast this morning. Medicines to prepare for the test. Then the test. Next will come the operation."

It is now a whole year since those two very serious operations—operations which almost ended in losing life, but which through the grace of God and the good attention of doctors and nurses resulted in effecting a perfect cure after thirty-eight years of sickness. It is wonderful to be bodily well—it is a boon that we do not always appreciate.

However, it seems that God has not designed that any of us should go through this world, or even spend much of our lives, on flowery beds of ease. If it is not bodily trouble it may be some other kind that we must endure. As you have most likely seen by the papers, China is now in another turmoil—a mess that is one indeed. A young lady friend wrote the other day saying that she had been reading the papers in America to see how things were in China, but she failed to get the situation clearly before her. The reply to her was: "If you could get the situation before you clearly one day, the kaleidoscope would turn and by the next day the whole picture would be changed."

How can one know when those in prominent positions in China do not themselves know what they will do. It will be hard for you to believe, but a prominent Chinese himself said that many of the soldiers did not themselves know on which side they were fighting. How can the soldiers be expected to know when the General himself is on one side today and on another tomorrow.

An English business man says that "No one can keep up with this war, or these multiplicity of small wars, unless he is well acquainted with the geography of China." But no knowledge of the geography will enable one to keep up with the events. It is the men who are playing the game that we should like to "get a line on." But this is an impossibility.

However, there are a few facts that one is fairly safe in stating:

First, the fighting around Shanghai is called off for the present. This may or may not be true when this letter reaches America, but so far as one a thousand miles or more away can tell, it is true now.

Second, fighting around Peking has also stopped. This is the big thing, and if it will only stay stopped there, other places will likely adjust themselves, though slowly.

Third, military forces are now being

### Crack Shots from Uncle Gideon's Rifle

It is not uncharitable not to agree with people. The only reason Baptists do not agree with others is because others do not agree with them.

—J. B. Gambrell.

From O. E. Bryan's Note Book.

shifted so that Chengchow Northward and Nanking Northward may become prominent. Wu Pei Fu is expected in Chengchow tomorrow. And he, though defeated, is still a central figure.

Fourth, the most interesting of the military, as well as the political game, is always staged in and around Peking, the capital of the Empire. It is entirely beyond the ken of any one to state what will take place there. Should the new powers in charge be able to work together, then order could gradually be worked out of the chaos, but experience has shown that "team work" is a thing not yet learned at Peking and although one must always hope for the best, yet it would be hard to find a man who believes that things will go much different from what they have been going.

Fifth, everyone knows that the country is being driven to desperation by the exorbitant demands of the military for food, clothes, animals, carts, money and men, and that unless a halt can be called sometime and somewhere the catastrophe will be appalling.

Sixth, defeated soldiers are fast making their way back from the North. They come back (those who come back at all, for many were killed) halt and lame and blind; poor and ragged and begging; and thus they are well prepared—first by having been soldiers and having learned how to carry a deadly weapon, and secondly by being now poverty

stricken and too lazy to work—they are well prepared to collect themselves into bandit bands and scour the country for what is left. Mercy is not in their vocabulary and woe betide the districts wherever they go. They take all with them that is valuable, including the young men and the maiden, and then they leave the rest to go to ruin. A dark picture you say. Would that it could be painted brighter. But the setting, the whole background, only allows the darkest pictures.

But there is one hope, and the only hope that some can see, and that is the hope through the Son of God who is the Light of the world. Christ is the great luminary, the great dispeller of darkness. He came to lighten the world—the dark world. And wherever He is lived by even the most humble, there is a ray of divine light. Yours and my light must be true reflections of His effulgence. A little brightness in a dark place looks very bright. So let us not think that we are not shining simply because we are surrounded by such darkness. Many a weary and storm-tossed mariner is making his way to a safe Haven, because of your lighthouse which is ever directing towards the Light of the World.

November 17, 1924.

## GIVE ME THE HEART OF A MAN.

One of Mr. Gomper's favorite poems in times of stress, the one which he quoted perhaps more frequently, was the following, written by John Niehardt, which will be appreciated by every man who has in him the spirit of a fearless fighter for right:

More than half beaten but fearless,  
Facing the storm and the night,  
Breathless and bleeding, but tearless  
Here in the thick of the fight,

I, who bow but before thee,  
God of the fighting clan,  
With fists uplifted I implore thee,  
Oh, give me the heart of a man.

What though I live with the winners,  
Or perish with those who fall,  
Only the cowards are sinners  
Fighting the fight is all.

Proud is my foe, he advances;  
Snapped is my blade, O Lord;  
See the proud banners and lances,  
Oh, spare me this stub of a sword.

Red are the mists about me,  
Deep is the wound in my side;  
"Coward!" he cries, but to flout me,  
Oh, terrible foe, thou hast lied.

Here with my battle before me,  
God of the fighting clan,  
Grant that the woman who bore me  
Suffered to suckle a man.

—Selected.



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## EDITORIAL

### THE SUN IN HIDING.

An eclipse of any of the heavenly bodies is a phenomenon of special interest to the inhabitants of the earth. It takes place in a realm outside their reach. It does not occur according to terrestrial conditions but entirely according to the movements of the heavenly bodies themselves. From the viewpoint of the individual observer, there are several methods of bringing the sun into eclipse but there is only one natural way for it to take place. One may hide the sun with a dime placed close to the eyes, or the window may be darkened so that the sun is not visible. But when the Lord God brings on an eclipse, He rolls the moon across the face of the sun and belts the earth with a girdle of darkness.

How futile are our efforts to hide from the truth or to conceal the facts of sin in our hearts and lives! How foolish it is to attempt to eclipse the Light of the World with puny mechanisms for our own justification. Every device of man to shut out Christ from his eyes is as simple as the conduct of one who holds a penny before each of his eyes and advertises a solar eclipse! But when God ordains to hide our sins, he brings on means of His own appointment whereby we do not need to justify ourselves but can stand with upturned faces and unobstructed vision to behold in wonder what He has done and is doing for our redemption.

None can look upon the glorious face of God and live: the impact of its brilliancy would be fatal to every human sense. But Christ in the flesh has moved across the face of the divine reality so that as we look to Him we can see God, and, seeing Him, can live. In Christ, God's glory was both concealed and revealed: His nature was dimmed so we can see Him, and yet from our standpoint, His glory shone on with unabated effulgence behind the Christ who stands between us and Him. There is but one means of hiding from the fierce justice and unutterable power of the Light Eternal, and that is

through the face of Jesus Christ, our go-between, our Mediator and our Redeemer. Every other contrivance is false and deceptive.

### "MONEY! MONEY!"

A correspondent writes that he objects to a religious paper carrying so many appeals for money and says that people are being driven from the churches by sermons in which preachers are constantly begging for the "root of evil." He renews his subscription to this paper and thereby shows that his spirit and purpose are constructive and sympathetic.

In answer to what he says, perhaps a certain confession ought to be made, as well as a certain suggestion given. There are two things to say:

(1) The calls upon our people for contributions are not more numerous nor more insistent than are the demands of the work which our Lord has laid upon us to do for Him, nor are they too many for every Baptist who realizes his stewardship under Christ and, as a partner of His, gives Him His part of the net proceeds of his business. Those who give a tithe or more always have the means at hand to respond to every call. It may not be all they would like to give but they are not embarrassed nor irritated by the frequency or urgency of the requests for gifts to the Lord.

(2) Finances are the bones of Kingdom affairs. They constitute the frame work of its structure. But it is a pitiful sight when one's bones stick out! It is a shame on the builder when nothing more than the frame of a house is built. We must acknowledge that the viewpoint of appeal has been too directly and objectively that of money raising. The "Drive" and the "Round-up" have been slogans of activity, with the cross, wrapped in a dollar mark, as the goal of special effort. That is to say, loyalty to Christ has perhaps been too much stated in terms of contributions. If so, the fault arose from an unusually stressful condition rather than from any purpose or intention on the part of those Baptists who are responsible for the methods employed. Let us invest our financial system with spiritual ministries so that they may be genuinely clothed and that their nakedness do not appear. Let us build the framework of the Kingdom, but let us throw around it the finished materials of a spiritual service so that it may be indeed a habitation of God by the Holy Spirit. Let us now put first things first. That which had to be done first is secondary in its importance. That which is supplied last is primary. Let neither be neglected; both are necessary. Let their correct order be hereafter observed with proper diligence.

### BOY BETTERMENT.

Reform movements seem to proceed departmentally. In fact, departmentalization, as a feature of the times, is both a factor and a form of modern progress in most every respect. In particular directions and in behalf of distinctive groups of people, are the lines of advance being followed. One of the most hopeful signs of our times is the fact

that there is hardly a section of society which is not included in some sort of reform efforts, so that none are being neglected. Departmentalization means thoroughness provided it is itself complete.

Recent movements have arisen which offer definite relief to classes which, in the ordinary course of things, have been adjudged to be neglected. Many of them relate to children or dependants of minor age or of unfortunate circumstances. The "Better Babies" movement, which has fostered a proper care for infants, has made a considerable contribution to the increase of the average lifetime from about 33 to 50 years, within the generation just past. For boys of the "Teen age" the "Boy Scouts" has been instituted, and for girls a more or less general movement has arisen called "The Camp Fire Girls." In many places institutions or individuals carry on similar activities of a local character and constituency.

As an effective working body, perhaps the "Boy Scouts" excels all the other movements of its kind. Its purpose, briefly stated, is to provide wholesome recreation, worthy activities and a distinct moral and religious environment for the culture of boy life. It does not teach the doctrines of religion but only its precepts and principles, but it does stress the necessity for a definite religious instruction of boys in the homes and in the churches which are concerned and are obligated to provide a suitable training for them.

We recently had the pleasure of hearing Mr. Ray O. Wayland, of the Bureau of Church Relations of the National Council of Boys Scouts, and were glad to hear him place emphasis upon the responsibility of the churches for the religious instruction and development of boys, and regard his own movement as a helper to that end—an agency to be used or scrapped according to its adaptation to that purpose.

It is needless to say that all social welfare or betterment work, in order to accomplish permanent results, must have a basis in a definite religious reform and the spiritual regeneration of the people in whose interests it is done. The churches are the agencies ordained of God for the spread of the gospel and for the uplift of souls by means of their rebirth by the Spirit of God. Every organization, whether under the direction of the churches or not, which proposes to make the churches more effective as soul-winning agencies by bringing their possibilities more directly under their influence, is worthy of high commendation and the hearty support of all Christian people.

Bro. John Anderson, member of the Baptist church at Mayfield, Ky., has recently decided to devote his life to the Lord's work and enters the field as an evangelistic singer. He is highly commended by his church.

The Foreign Missions Convention of the United States and Canada is to be held in the city of Washington, D. C., January 28 to February 2.

Pastor J. M. Rogers reports that Columbia Second church will have a Bible Institute beginning the third Sunday night in February. Knob Creek church of Maury County has called him as pastor for this year.



## News and Views

Rev. W. W. Massey writes from St. Petersburg, Fla., that he is in the midst of a great revival in that city, in which he is using his large tent and in which many souls are being saved.

Evangelist R. D. Cecil, Cleveland, Tenn., writes that on account of the illness of his sister, he has been unable to get away from home recently to meet his appointments. We hope for a speedy recovery for his loved one.

The Broadway Baptist church of Knoxville makes an interesting report of growth in the past 11 years; contributions have gone forward from a little over \$14,000 to more than \$40,000 and the average Sunday-school attendance from 394 to 601.

Pastor Roscoe Meadows writes from Orinda, Tenn., "Our work goes on well here. In some respects the year 1924 was the best year in the history of the church. We had an increased attendance in every phase of the work. Of course, this immediate section has been mighty hard hit financially, and yet in spite of the hard times the church raised within \$3,000 of what it raised in its best year in boom times. The outlook for 1925 is very hopeful."

Rev. Jno A. Wray and his people of Third Church, Owensboro, Ky., have just recently enjoyed a most gracious revival. Dr. Wm. Russell Owens of Macon, Ga., and gospel singer L. H. Heady of Louisville, Ky., assisted in the meetings. Much interest was manifested and many were added to the church.

Through the kindness of a New York friend, who is to pay their expenses, Dr. and Mrs. Wray will spend the month of February in Miami, Fla. Their Miami address is 1944 N. W. 4th Street.

Brother J. Frank Cheek, director of Radio Programs, conducted by the Southwestern Seminary School of Music, announces: "Through the courtesy of the Fort Worth Star-Telegram Radio Station WBAP, the Gospel Music Department of the Southeastern Baptist Theological Seminary of Fort Worth, Texas, is broadcasting a series of programs as follow: Sacred programs—the first Sunday in each month at 5 p.m., Central Standard time, February 1, March 1, April 5 and May 3. Secular programs—the second Tuesday in each month: February 10, 9:30 p.m.; March 10, 7:30 p.m.; April 14, 9:30 p.m.; May 12, 7:30 p.m. If you appreciate these programs you will do us a favor by letting us know through Radio Station WBAP at Fort Worth, Texas, or The School of Gospel Music, Baptist Seminary, Seminary Hill, Texas.

Miss Flora Hodge writes from Lenoir City, January 22: "The Baptist Tabernacle Church of Lenoir City, Tenn., at its regular business meeting Wednesday night, January 7, 1925, elected the following officers for the

new year: Sunday school superintendent, C. D. Mauk; assistant M. B. Bowden; secretary, Mrs. C. D. Mauk; assistant, Miss Mollie Aikin; church clerk, William Blair; church treasurer, W. H. Maniss, and corresponding secretary, Miss Flora Hodge, W. R. Myers was employed as custodian of the building. Our pastor, Rev. D. C. Kerley has only been with us about two months, but he is getting things in line for a successful year's work, which we hope to experience as the days go by. Last year we had quite a bit of substantial growth. Our auxiliaries, W.M.S., Sunbeams, G.A., R.A., all hold their regular meetings. The B.Y.P.U. Senior, Intermediate and Junior all doing fairly well, but not up to the standard of excellence yet. Our Sunday school is growing in interest and numbers, the attendance being about double what it was a year ago.

### A TOAST TO THE LADS.

By John L. Hill at Father and Son Banquet, Nashville "Y"—January 9, 1925.

In speaking of the Lad, I am thinking of the music of his lumbering noise, the chivalry of his awkward roughness, the tenderness of his teasing heart, the affection of his youthful response; Mother's supreme expression of sacrificial devotion, Father's incarnation of his best self and his highest hopes, Home's beautiful fruitage and strongest bond, Country's sure prophecy of a better and happier tomorrow, Heaven's chosen instrument of noble and holy ministration.

Here's to the Lads, our joy and our crown, Our stay and dependence in burdens laid down!

In all of our labors, our plans and our fads, God guide us and hold us ever true to our Lads!

### KOKURA FIELD EVANGELISTIC WORK.

By J. H. Row.

In a station as large as the Kokura field there are things to cause rejoicing and sorrow occurring every month. Some of the churches may be progressing in a wonderful way and others may be having serious difficulties. During the month of October the churches in Kokura and Yawatta moved forward in a wonderful way. Mr. Kimura of Osaka was with us at these two churches for special meetings, the meetings continuing for two days at both places. There were large crowds at all of the meetings, and many decided for Christ; but the outstanding results of the two meetings was that both churches decided to become independent from the first of November. For several years the church at Kokura has been making considerable advance towards becoming independent, and this year they are receiving only thirty-five yen per month from the Mission. Therefore, it was not such a great surprise for this church to decide to become independent, but even so, it was cause for great rejoicing by the missionary in charge. The Yawata church had been without a pastor for about a year, and a few months ago when Mr. Yoshida became pastor here the condition of the church was rather dis-

couraging. During the year when this church was without a pastor these good people had suffered many things from many doctors (D.D.'s) and seriously needed the care of a resident pastor. They have been receiving seventy-five yen per month from the Mission and paying the pastor a salary of one hundred yen per month; but from the first of November the church becomes self-supporting and agrees to pay the pastor one hundred and ten yen per month.

In addition to the decision to become independent, the spiritual condition of these two churches has greatly improved, and they are making special plans for evangelistic work during the coming months.

These are the two churches on the Kokura field that have been helped to erect church buildings from the Five Year Campaign funds, and we are very thankful to report that they are ready to show their appreciation of the help given them by becoming independent even before the Campaign is closed. We wish so much similar equipment could be provided for the Iizuka and Wakamatsu churches.

### 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.



# Contributions

## AN APPEAL FOR SOUL WINNING.

The commission on the 1925 Program of Southern Baptists, believing that soul winning is and should be a most vital part of any program projected by Southern Baptists, has appointed the undersigned subcommittee to draft an appeal to the brotherhood on this subject.

First of all, we would record the conviction that God has led our beloved denomination to its present standing in numbers, influence and wealth because of our emphasis in the past upon soul winning as our chief business.

Secondly, we would confess that there appears to be a slackening of energy and endeavor in this all-important matter as revealed in the following facts taken from the Southern Baptists Handbook for 1924:

For 1923, our 3,494,189 white Baptists reported only 195,664 baptisms. This is one baptism to every 17.8 members!

On our foreign fields 111,872 Baptists reported 12,856 baptisms. This is one baptism to every 8.7 members.

Almost 9,000 of our 27,000 Baptist churches in the South, reported not a single baptism in 1923. There were almost 2,000 more churches which reported no baptisms in 1923 than reported none in 1922, indicating that an increasing number of our churches are neglecting the main business for which they were organized. Other churches which had baptisms in 1923 had considerably fewer of them than they had the preceding year.

Thirdly, we would most solemnly propound the proposition that soul winning is now and forever must be the chief end of all our denominational endeavor, the ultimate objective of all our money campaigns and that the work of all our institutions and agencies should eventuate in winning the unsaved.

The presence of 13,000,000 unsaved persons 10 years of age and above in the territory of the Southern Baptist Convention and the teeming millions in the regions beyond to whom God has called us to preach the unsearchable riches of His saving grace in Jesus Christ should weigh like an unbearable load upon our Christian consciences and hearts and stir us to more effort in their behalf.

We propose that all the estates of our Israel shall join hands and hearts and heads during this year 1925 to kindle the fires of intensive evangelism everywhere.

To this end we most humbly make the following suggestions for the consideration of the brotherhood and pray for their cooperation in carrying them out:

1. That our Home Mission Board and the various state mission boards, which have been such tremendous agencies for soul winning in the past, enlarge their evangelistic forces as far as the strongest faith and the soundest financial policies will permit, and that they be urged to especially consider the employment of special workers from our Baptist colleges and seminaries for summer evangelistic work in the destitute places.

2. That all of our Baptist institutions, colleges, schools, orphanages and hospitals

be requested to make special evangelistic efforts among their constituencies during this year.

3. That our people organize everywhere for city-wide, associational-wide and state-wide evangelistic campaigns.

4. That associational leaders shall take counsel concerning the 9,000 churches in their association which have not reported a single baptism during the previous year, and seek to aid them by providing evangelistic help with the view of having an evangelistic meeting in every church sometime during this year.

5. That our pastors be requested to offer their services to the associational, state and home mission boards for a meeting of a week or ten days in some needy place sometime during the year.

6. That our organized Sunday-school classes be urged to give special thought and attention during the year to the winning of those lost ones whom God has put in their hands.

7. That our Woman's Missionary Societies, brotherhoods and B.Y.P.U.'s be urged to conduct classes in soul-winning studies, and to organize evangelistic bands among their members for the purpose of pursuing personal evangelism throughout the year—and that whenever practicable they conduct evangelistic campaigns.

8. We would press upon all our people—deacons, directors, trustees, Sunday-school teachers, women and young people—everywhere that the first fruit of a Christian life is another Christian; that the highest duty of a living organism is the reproduction of itself in another; that the supreme object of that marital relation between Christ and His church is the propagation of the spiritual seed in the world; that an unevangelistic church is committing the highest crime of spiritual race suicide; that if the wicked die in his sins God will require his blood at our hands; that some day we will face these lost souls at God's bar of justice and answer whether we tried to win them or not; that in soul winning we render the highest, the noblest, the best of all services to: The home by presenting to it a redeemed father, mother or child; the state by making for it an honorable citizen; society—by giving it a clean, wholesome individual; the world by creating for it a benevolently disposed person; the denomination by providing it with an effective and helpful servant.

We would close this statement with a call to our people to prayer, our petition being that there may come to all our churches a purpose and effort to maintain a fervent evangelism.

M. E. DODD,  
C. E. BURTS,  
L. R. SCARBOROUGH,  
Committee.

## ANNUAL CONFERENCE OF GENERAL SECRETARIES OF MINISTERIAL RELIEF.

By Wm. Lunsford, Cor. Secy.

In the years gone, a general conference of this class of men has been held at intervals here and there in the Northern states. For the past two years these gatherings have taken place at the St. George Hotel in New York City.

It has been the privilege of the undersigned to attend the last two sessions of this body.

At the last session, November 24th and 25th, there were present twenty-two secretaries, representing fifteen great denominations. Eight of these denominational boards are the holders of some seventy millions of interest-bearing securities, whose annual income is used to give aid and comfort to old preachers and their widows. These securities, in round numbers, are divided as follows:

Northern Methodists stand at the top with Seventeen Millions.

Southern Methodists with about Ten Millions.

Northern Presbyterians with Twelve Millions.

Southern Presbyterians with Two Millions.

Northern Baptists with Eleven Millions.

Southern Baptists with One-Half Million.

Episcopalians with Twelve Millions.

Congregationalists with some Eight Millions.

The reading of these figures before the conference all but created an embarrassing moment for the writer. A stranger, in glancing over them, would never think that Southern Baptists constitute the largest body of Baptists in the world, and not only the largest, but financially the strongest religious body in the South, and yet we are so far behind all the rest as to put us to shame.

North Presbyterians organized their first board of ministerial relief in 1717; Southern Baptists exactly two hundred years later. How did it happen that Southern Baptists have been content to turn their faithful ministers adrift in old age, or, at least, dole them out a bare existence?

Baptists are no less appreciative than other people of these great outstanding qualities that make up fine men, but, somehow, in some way, not until these recent years, did they allow their sympathy and aid to be extended in the direction of the worn-out preacher. Many an unknown Baptist soldier sleeps today in Hollywood and other green graves of the South, wrapped in the honor and gratitude of the great Baptists hosts of the Southland, while hundreds of equally heroic soldiers of the Cross, master builders in laying foundations of great church movements, are groping on in old age in bitter conflict and adversity.

I call attention to one or two outstanding convictions of the men who made up that conference.

*First. That the principle of justice must prevail to a greater degree in dealing with the man who has worn himself out in the Gospel ministry. That the organization and enterprise which has had the best of a man's productive years owes him something more than the actual salary which is paid. He has a distinct and unavoidable moral claim to the protection in disability and old age.*

*Second. The conviction was general among these men, some of whom had been at the work longer than twenty years, that the present method of caring for aged and disabled ministers is unsatisfactory, unjust, utterly inadequate, and must be remedied.*

*Third. That the present methods of obtaining money for ministerial relief are altogether unsatisfactory, and that a new plan*



must be found for so doing; that the old method of having nothing but a general relief found for all must be abandoned (not that general relief must be done away with, for this can never be, but "the churches," to use the language of the Conference, must come to a contributory pension plan).

Nearly all of the denominations of the North have an annuity plan, which is the contributory pension plan. Southern Baptists have the only one in the South. The object and aim of these plans is to give the minister in disability or in old age, whichever comes first, a pension of \$500.00 a year. That this amount is not adequate on the contributory pension basis is a thing altogether apparent to every one.

The general relief feature, however, with all relief boards must be maintained, for the reason that many pastors will, for one reason or another, never be able to join up in any contributory pension plan.

Thousands, possibly, have read that part of the report of the Relief and Annuity Board presented to the Atlanta Session of the Convention 1924, which set out "AN ENLARGED SCHEDULE OF BENEFITS." It was distinctly stated in the report that the schedule cannot be put on now for lack of money.

The great question before Southern Baptists in ministerial relief is, how to provide for that schedule or a better one; how to get the money.

The next report of the Relief and Annuity Board to be presented at Memphis in May will deal with that question in a very definite way, and will outline a method for obtaining the necessary funds.

#### TENTATIVE PROGRAM FOR ANNUAL BAPTIST STUDENT CONFERENCE.

February 6-8, at Jackson Tenn.

Keynote: "Make Christ Campus Commander."

Lacy Keele, General Chairman.

##### Friday Night.

Carson-Newman Student, Secretary

7:30 "Come Into His Courts With Praise"—Grant Huey

7:50 Welcome to Jackson—Lacy Keele, Union University

8:00 Response to Welcome—Murfreesboro Normal Student

8:10 Special Music—Tennessee College

8:15 "What Student Work Should Mean in Tennessee"—Dr. I. J. Van Ness

8:45 Male Quartette—Carson-Newman Students

8:50 "Risking Student Talents in the Campus Religious Program"—W. F. Powell, Nashville

##### Saturday Morning.

Hall-Moody Student, Secretary

9:00 "Come Into His Courts With Praise"—Grant Huey

9:15 Devotional—Johnson City Student

9:30 Student Problem: "Alone With Christ Thirty Minutes Daily"—E. D. Phillips, University of Tennessee

9:50 "I Will Build My Church"—Dr. A. U. Boone

10:15 "Free and Frank Discussion of the Religious Organizations of the Campus"—Mr. Frank Leavell

11:15 Music—Hall-Moody Student

11:20 Student Problem: "The Standards of Action on My Campus"—Vanderbilt Student

11:40 "A Year of Reckless Living for Christ"—Dr. J. L. Hill (Nashville)

##### Saturday Afternoon.

Tennessee College Student, Secretary

2:15 "Come Into His Courts With Praise"—Grant Huey

2:25 Devotional—Doyle Student

2:40 Six 5 Minute Talks:

(1) "What I Want at Sunday School"—Tennessee Normal Student

(2) "What I Want at Chapel"—Carson Newman Student

(3) "What Religious Literature Do I Want?"—Tenn. College Student

(4) "What Kind of Sermon Do I Want?"—Univ. of Tenn. Medical Student

(5) "What Religious Responsibility Do I Need?"—Peabody Student

(6) What Need Do I See to Make My Campus Different?—Givens Wright, Union University

3:10 Open discussion of Our Campus Problems—Mr. Frank H. Leavell

3:40 Music Feature—Union University Students

3:45 "What the Administration Can Do to Make Christ Campus Commander"—Dr. E. L. Atwood

4:10 Recognition of College Presidents present

4:15 "Consider Jesus"—Dr. Harry Clark

##### Saturday Night.

Peabody Student, Secretary

7:00 "Come Into His Courts With Praise"—Grant Huey

7:10 Devotional—Cookeville Student

7:25 "What the State Mission Board Can Do to Make Christ Campus Commander"—Dr. O. E. Bryan

7:55 Recognition of State Workers

8:00 Message in Music—Cosby Students

8:20 "What Christianity Has Done for Students of the World"—Miss Kathleen Mallory

##### Sunday Morning.

University of Tennessee Student, Secretary

10:00 "Come Into His Courts With Praise"—Grant Huey

10:05 "The World for Students"—Miss Jacqueline Senter, Union University

10:15 "Students for the World"—Sibley Burnett, Carson-Newman

10:25 "What Christianity Has Done for Me"—Miss Tarwanda Garabedian

10:55 "The Ministry of Missions"—Rev. W. B. Miller, Peabody

11:25 Convention Sermon—Pres. J. C. Hardy, Baylor

##### Sunday Afternoon.

West Tennessee Normal Student, Secretary

2:15 "Come Into His Courts With Praise"—Grant Huey

2:25 Devotional—S. P. U. Student, Clarks-ville

2:40 "The Campus Council in Action"—Tom Siler, Union University

3:05 Special Music

3:10 "The Possibilities of the Student Task"—President J. C. Hardy, Baylor

3:35 "Interpreting this Conference"—Miss Louise Foreman

"Make Christ Campus Commander."

#### THE JOY OF SOUL-WINNING.

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first born child, no warrior was so exultant over a hard-won victory. I am afraid there are some ministers who hardly think that the gospel is intended to come personally home to the people. They talk, as I read of one the other day, who said that when he preached to sinners he did not like to look the congregation in the face, for fear they would think he meant to be personal; so he looked up at the ventilator, because there was no fear then of any individual catching his eye. Oh! that fear of man has been the ruin of many ministers. They never dared to preach right at the people. We have heard of sermons being preached before this and that honorable company; but preaching sermons before people is not God's way; we must preach sermons at the people, directly to them, to show that it is not the waving of a sword in the air like a juggler's sport, but it is the getting of the sword right into the conscience and the heart. This, I take it, is the true mission of every minister of Christ.—C. H. Spurgeon.

#### GALVESTON INVITES 1926 CONVENTION.

By E. F. Adams.

In our business session of January 2nd, 1925, by unanimous vote the Baptists of Galveston extend the invitation to the Southern Baptist Convention, meeting in Memphis in May, to hold the 1926 session in Galveston. A half promise was made in Kansas City that the Convention would come from Atlanta to Galveston, but Galveston withdrew in favor of Memphis.

The logical thing for Baptists to do in 1926 is to come West. It was in Jacksonville in 1922, Kansas City in 1923, Atlanta in 1924, Memphis in 1925—thus having covered the Northwest, the Southeast, the Center, and the East, and it is logical that it should come to the Southwest.

It is the time of year when our "Oleander City" has on her most beautiful garb, and when swimming and boat-riding are at the height. We have an auditorium that would seat above five thousand, with acoustics as good as the average church. We have hotel facilities to care for as many as will come. We will be able to guarantee as good hotel rates and railroad rates as can be had in any other city in our territory. The only request that we have to make regarding our ability to handle the Convention is, that inquiry be made of Texas Baptists whether Galveston Baptists know how to handle a Convention.

We will have plenty of data in Memphis regarding our facilities, and we can show that the Convention will do Galveston more good than it can in any city of Southern Baptist territory.



**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 (Continued)**

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.

To this there are three replies:

1. In the same way that we traced back Deuteronomy we can also trace back the other books of the Pentateuch. As we found allusions to Genesis, Exodus, Leviticus, Numbers and Deuteronomy, in Hosea and Amos, so we can also find similar allusions to these books in the other prophets. Dr. Stanley Leathes gives fifty places in Isaiah alone which show an acquaintance with the Pentateuch. Jeremiah abounds in references to it. Micah alludes to it over thirty times, etc. Indeed, there are many things in the prophets from Malachi back to the earliest of them, that the people could not understand if they were not acquainted with the first five books of the Bible. The Book of Psalms is also full of allusions to events recorded in the writings of Moses. This shows that the Pentateuch was in existence, and known, and referred to during this period of time.

2. Solomon. The same proofs that were used regarding Deuteronomy apply also with equal impressiveness here. In all the Pentateuch there is not a whisper about the separation of the ten tribes from the other two in the reign of Rehoboam. Not a syllable about the organized worship of song established by David. In all the Pentateuch Jerusalem is not once named and does not appear in the Bible until Joshua 10: 1. This shows that the Pentateuch was written prior to these events, and this accounts for these absences. Moreover, the title, "The Lord of Hosts" is found for the first time in 1 Samuel 1: 3, and from this time on in ever increasing numbers down to the end of the Old Testament. The books of Moses were written before this title came into use and this accounts for the lack of this name. All these things show the early origin of the Pentateuch.

3. We have already seen that the book of Deuteronomy was written by Moses. But Deuteronomy is supplementary and based on the other books of the Pentateuch. Everywhere the other books are assumed as pre-existing. Deuteronomy would be unintelligible without them as a background. It shows an acquaintance with the book of Genesis. Adam is mentioned (32: 8), so also are Sodom and Gomorah, Deuteronomy 32: 32. See Genesis 19th chapter. Joseph's name is repeated twice (33: 13, 16). Abraham and Isaac are spoken of each seven times and Jacob ten times. Six times God's solemn covenants with Abraham and Isaac and Jacob are recalled, and his gracious promises to them and their seed, that they should have

the land of Canaan for their inheritance. See Genesis 15: 18-21, Genesis 6: 8, Genesis 26: 3, 4, Genesis 50: 24. In the first discourse of Deuteronomy, chapters 1-4, Moses reviews the history of the Israelites from the time they left Egypt (chapter 4: 37) on to Sinai or Horeb (Chapter 1: 6), and then over "the great and terrible wilderness" (chapter 1: 19) "on till they came to the slopes of Pisgah," (chapters 4: 49). See also Deuteronomy 11: 1-7. This implies a knowledge of Exodus and Numbers. In the second discourse, chapters 5 to 26, we have a legislative summary based on pre-existing laws with supplementary legislation in view of their leaving the wilderness and entering their permanent home. The moral law of the ten commandments found in Exodus 20th chapter, is repeated in Deuteronomy 5th chapter. The law regarding the year of release in Deuteronomy 15: 9 is based on Exodus 23: 10, 11. Deuteronomy 10: 3 tells us the ark was made of acacia wood. This shows us that Deuteronomy knew Exodus 25: 10-22. The mention of Urim and Thummim in Deuteronomy 33: 8 would not be intelligible were it not for Exodus 28: 30. The plague of leprosy mentioned in Deuteronomy 24: 8 presupposes a knowledge of Leviticus thirteenth and fourteenth chapters. The law regarding clean and unclean animals, Deuteronomy 14: 4-20, is borrowed from the eleventh chapter of Leviticus. The law in regard to the Levites mentioned in Deuteronomy 18: 1, 2, is found in Numbers 18: 20, 21. The three great Jewish feasts found in Deuteronomy 16: 1-17 are all taken from the earlier books of the Pentateuch. The Passover in Deuteronomy 16: 1-8 is taken from the law in Exodus twelfth chapter. The Feast of Weeks in Deuteronomy 16: 9-12 is founded on Leviticus 23: 15-21, and repeated in Numbers 28: 26-31, the Feast of Tabernacles in Deuteronomy 16: 13-17 comes from Leviticus 23: 34-43. Moses' third discourse is in twenty-seventh to thirtieth chapters. Here in language of matchless power he sets forth the blessing of obedience and the doom of disobedience. Then follows his unrivalled dying songs and up to Nebo he vanishes from their wondering, weeping gaze.

"The angels of God upturned the sod  
And laid the dead man there."

Farther evidence could easily be given. The Israelites were over four hundred years in Egypt and the influence of this is seen in the Hebrew language and can easily be traced. But what we have given is sufficient. We have already proved that Deuteronomy was written by Moses. We have also shown that the other books of the Pentateuch are freely and fully quoted from by Deuteronomy. But Deuteronomy could not quote from Genesis, Exodus, Leviticus and Numbers if these books were not already in existence. The evidence is unanswerable. The Pentateuch belongs just where the Bible puts it. The testimony of the New Testament is equally clear. "The law (i. e., the five-fold book) was given by Moses," John 1: 17. "Did not Moses give to you the law?" John 7: 19. "Moses wrote of me," John 5: 46. "Till heaven and earth pass away, one jot or

one title shall in no wise pass away from the law, till all things be accomplished," Matthew 5: 18. "Truly the foundation of God standeth sure," 2 Timothy 2: 19.

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 references to God. Therefore, these books could not be written until after this late date. So the critics would have us believe. There are reasons for this teaching. The advance which has been made in material knowledge, in research, in invention, and in exploration, within recent years has exceeded our wildest dreams. And this has confused and upset the thinking of many people. It has caused them to forget that while there may be progress in some directions there may be deterioration in others. We may be gaining the world while we are losing our souls. The world war brought a rude awakening. Side by side with all our culture there is a startling increase in immorality and crime. The position of the critics is that man did not know God at first, but gradually rose till he reached this knowledge. Auguste Comtes, famous trilogy, was (1) Fetishism or man began by attaching magical power to some material objects. Then (2) Polytheism or he gradually rose to a belief in many gods. Then (3) at last he rose to belief in one Supreme Being. This knowledge of one Supreme Being, the critics tell us, was "utterly unknown until long after the days of Moses." Kuenen with some vacillation puts it as late as the eight century B.C. Others put it later still. Now, if this is admitted the rest comes easily. As Genesis and all the rest of the Pentateuch constantly refer to God, these books could not be written until after this late date.

**REPLY**

(1) These statements are myths. They are without the least foundation. They are confuted and routed by every fact in human history. The tendency of the race religiously is not upward but downward, not from fetishism to many gods and then to one Supreme God. It is always the other way. Left to himself man drifts farther and farther away from God. He sinks to lower and yet lower levels. His night grows darker and darker. Apart from Christianity, religiously it is not the ascent but the descent of man. Principal Fairburn of Oxford lays down the general proposition in regard to historical religions, "That the younger the Polytheism, the purer its gods." This can easily be substantiated.

(2) Take Egypt. Dr. Budge, keeper of the Egyptian and Assyrian antiquities in the British Museum tells us that as late as during the fourth Dynasty, the number of gods worshipped in all Egypt was about two hundred. In the nineteenth Dynasty, Thebes alone had about twelve hundred and there were hundreds of other local gods in other religious centers. He adds, "The sublimer portions are demonstrably ancient; and the last stage of the Egyptian religion, that which was known to the Greek or Latin writers, heathen or Christian, was by far the grossest and most corrupt." (Renoff Hibbard Lectures, Page 91.)



(3) Take India. The earliest form of Hindu worship was comparatively pure. The Rig-Veda contains the most ancient hymns of India and is supposed to come from about two thousand years before Christ. It has only thirty-three gods, and these were personifications of the forces of nature. These poems have no references in them to idol worship, to caste, to the suttee, to an enforced widowhood or to other abuses. Now, however, India swarms with innumerable gods. There are more idols than people. Some of these idols are so vile that they cannot be described. Lust is sculptured upon their temple walls and worshipped as deities. Many similar illustrations could be furnished showing the downward tendency of the race morally and spiritually when left to itself.

(4) Let us now take a farther step. Belief in a Supreme Being is innate to man. It is an instinct of the human soul and, therefore, man at the first began with a knowledge of God. We have a God-consciousness just as truly as we have self-consciousness. By this we mean that we are so made that we must believe in a great First Cause or do violence to our nature. Man may profess to be atheistic for a time but the pendulum is sure to swing back. It was Robespierre who said, "If God did not exist it would be necessary to invent Him." This remark was made when the atheistic leaders of the French Revolution failed so completely in their effort to found a state without religion. The atheistic leaders in Russia will soon make the same discovery. No matter how many idols a religion may have in the foreground, there is always in the background a belief in one Being who is supreme. The belief may be vague and shadowed but it is there nevertheless.

(a) It was so in Babylon. "There were many, nay, numberless gods, but they are only revelation forms of the one Great Divine Might." (Orr, Problems, page 409.)

(b) It was so in Egypt. "It is more than five thousand years since, in the valley of the Nile, the hymns began to the unity of God and the immortality of the soul, and we find that Egypt in the last ages arrived at the most unbridled polytheism."—M. Imanuel Rouge.

(c) It was so in Arabia. Dr. Hommel, discussing the remote religious history of Arabia, tells us "that back of all, the early Arabs entertained a lofty conception of the Deity." He calls them "persistent monotheists."

(d) It was so in China. "Five thousand years ago the Chinese were monotheists, not henotheists (i. e., a god for one region or race or tribe) but monotheists." Prof. Legge, Oxford.

(e) It was so in India. In the 129th hymn of the Rig-Veda there is a sublime passage on the unity of God. Back of all created things, "only the existent one breathed calmly self-contained, naught else but he was there." "Only one lay shrouded in nothingness."

(f) It was so in Greece. "The Orphic hymns, long before the advent of the popular divinities, celebrated the Pantheos, the Universal God." Dr. F. A. Ellenwood, University of the City of New York.

(5) It is true yet. Not only do we find belief in the existence of one Supreme Be-

ing in the earliest records of the past but this belief exists still among the non-Christian convictions of the world.

(a) Take Africa. "There is no need of telling even the most degraded of these people of the existence of God or of the future state. The fact being universally admitted." David Livingstone. The Making of Religion by Andrew Lang, page 184.

(b) Take the American Indians. Back of their totem poles and their superstitions the American Indians have their Great Spirit.

(c) Take the aborigines of Australia. They were the lowest down probably of any of the races extant. Our earliest account of them is from Dampier who visited the country in 1688. He described the natives as "the miserablest people in the world." They had no houses, sheep, poultry, etc. They slept in the open air. Their only dwelling place was a fire with a few boughs before it. "Yet even these people believed in a Supreme Being whose abode is in the heavens, who observes and rewards conduct and whose lessons soften the heart." (Andrew Lang. The Making of Religion, pages 189 and 194.) Two conclusions emerge from this study.

1. The evolutionary theory that man gradually rose through various stages of development and civilization until at last he grasped the idea of one Supreme Being breaks down in every direction. It is just the reverse of the truth. Belief in God is a native conviction of the human soul. For this reason the Bible never undertakes to prove it. It assumes there is a universal conviction. It is found in the highest forms of civilization and in the lowest grades of savagery. Sometimes rude but always recognizable. It always has been there since man became man. He who rejects belief in God stultifies his own soul. It is only the fool who keeps saying in his heart, "No God." (Psalms 53: 1.)

2. The other conclusion is that the human race began in a state of purity, or as the ancient preacher puts it, "God made man upright; but they have sought out many inventions." (Ecclesiastes 7: 29.) The farther back we go the stream of human history the purer the worship becomes. This impressive fact points irresistibly to one inevitable conclusion, viz: A primeval home of innocence. The farther down we come in human history the darker the picture. It is devolution. This could not be otherwise. The gods of the heathen are viler than their worshippers. The more devout the people the more are they dragged down as by iron chains toward a level with their impure idols. This is the tragedy of paganism, and this the pitifulness of their appeal. To put it in the words of another, "Myth, legend, fetishism and antinism, which have been rashly regarded as the early soil of revelation, turn out to be early stages of disease and degeneracy," away from God, with which, both history and revelation tell us, man began. A good illustration of what we mean lies ready at hand. Christianity was at first a pure and spiritual worship. But as time went on a decadence set in and this continued until the Dark Ages. We meet with Madonnas and patron saints, with icons and images, with holy wells and shrines, with places supposed

to be vested with magic and supernatural power, with miracle-working bones, etc. Indeed, were it not for the great spiritual upheaval of the Reformation in the sixteenth century it is difficult to determine, had things kept on, how much idolatry we might have in Christendom by this time. Even yet in certain quarters we have considerable of it still. So it was also in the early history of humanity. Man started aright, but sin set in and darkness and death followed. Now compare the opening of Genesis with the opening of the Epistle to the Romans.

(a) In Genesis we read, "In the beginning God." In Romans, "For the invisible things of him since the creation of the world are clearly seen, being perceived by the things that are made, even his everlasting power and divinity that they may be without excuse." (Romans 1:20.) Here we begin with God.

(b) In Genesis man sinned. The light faded from the skies shedding its twilight far down the history of the nations. Vanishing memories of departed greatness are found in the early traditions of the world. In Romans man cast off God and was, therefore, himself cast off. Chapter 1: 23-28. Here we have the Fall.

(c) In Genesis degeneration followed and wickedness spread all over the world. In Romans mankind sank into indescribable degradation. Romans 1: 21-32. "Sunset and evening star and after that the dark." Here we have the consequence of sin.

(d) In Genesis deliverance. The seed of the woman shall bruise the serpent's head, (3: 15). In Romans justification. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (5: 11.) Here we have redemption.

These parallel descriptions are an exact summary of the history of our world. Left to himself in matters of religion man's history is downward. All the records of the past, secular and sacred alike corroborate this statement. The claim of the critics is a delusion. There is no evolution of man upward until at last he lays hold of the idea of God. The last vestige of a foundation beneath their feet crumbles away. The only hope of a perishing world is in the cross of our Lord Jesus Christ. One arm of this grand old cross reaches back to the gates of Eden and the other reaches down to the end of time. "By this cross we conquer."

"Last eve I passed beside a blacksmith's door

And heard the anvil ring the vesper chime;

When looking in, I saw upon the floor,

Old hammers worn with beating years of time.

"How many anvils have you had," said I  
"To wear and batter all these hammers so?"

"Just one," said he; then said with twinkling eye,

"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's word  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,

The anvil is unharmed—the hammers gone."



## Christian Education

Harry Clark, Nashville

### ALL ABOARD FOR JACKSON CONVENTION.

The enthusiasm for the great Jackson Convention of Baptist school and college students from all of the 27 colleges and 360 schools of Tennessee continues to grow. From Hall-Moody Normal School news comes that the students from Martin will charter two coaches and bring 150 students. From Murfreesboro there will be 35 delegates from Tennessee College and from the State Normal. It now appears that it will be an easy matter to secure the 250 students necessary to secure rates on the railroad, and we hope to make an announcement through the newspapers soon that we have secured a reduced ticket rate. We have previously urged the B.Y.P.U.'s of West Tennessee to send delegates and we very much hope that the Y.W.A.'s will do the same, because we are anxious for them to hear the stirring message which will be brought by Miss Mallory in particular.

The winter term at Harrison Chilhowee has opened with many new students and the outlook for the spring is very bright. A friend at Maryville will purchase another milk cow for the school, and it is hoped that other friends of the school will aid in building up the dairy as a means whereby students may earn part of their expenses.

We are thankful to the many college deans who have written that they will urge their students to attend the Jackson Student Convention and that all students going will be excused from all absences.

### A NOVEL DEACONS' MEETING AT CHATTANOOGA.

The First Baptist Church of Chattanooga, of which Dr. John Inzer is the efficient pastor, will devote a special meeting of the deacons to the study of Baptist Education in Tennessee, according to a letter just received from the Educational Director, T. J. York. We wish that other churches might follow this example and we should be glad to send educational literature to any church desiring to have such a program.

### OUR THANKS TO "THE WORTH WHILE CLASS."

Over at Memphis, the "Worth While Class" of the Bellevue Baptist Church has instructed Miss Estelle Tarver to secure information preparatory to helping some worthy child in the mountain schools of Tennessee. We are grateful to this class and hope that the example they set may be followed by other classes. It costs only \$125 to pay all the expenses for one year of a student at one of our mountain schools. As a matter of fact, if the average city parent realized how excellent these schools are, he would in many cases, hasten to send his own children there. Near every one of our mountain schools, there are a number of struggling Baptist churches which need to have a

pastor. If some Sunday school in this state wants to have a home missionary all of its very own, here is its chance. Pay some young preacher \$125 toward his expenses in one of our mountain schools and let him repay this \$125 by preaching an entire year without cost for one of these struggling churches. Such a plan would help three ways, it would assist the school, it would educate the preacher, and it would revive a struggling church.

### GROWING POPULARITY FOR MISS TUBBS' PLAY.

We are delighted with the growing popularity of the play written by Miss Tubbs to be presented by B.Y.P.U.'s in order to arouse in young people the ambition to educate themselves in our denominational colleges for definite service in the world. Miss Minnie Henson of the Ooltewah B.Y.P.U. has written in for 13 copies of the BAPTIST AND REFLECTOR containing this play in order to present it locally. Mr. George A. Baird of the Memphis B.Y.P.U. writes indorsing it for the Memphis young people. It was due to a Memphis young Baptist, Mr. Gerald Webb, that the idea was first developed. Miss Grace Oliphant writes that either Riceville or Athens will present the play soon at the local high schools. It is proposed at one place to train a group of 13 and have them visit all of the high schools in the country. One B.Y.P.U. secretary has written to ask how much the copies of the play cost. We are glad to send these without expense provided a B.Y.P.U. will promise to give the play. As soon as the present supply is exhausted, we plan to reprint the play and should like criticisms and modifications suggested by those who have presented it. We take advantage of this opportunity to express our sincere thanks to the B.Y.P.U. of this state for the warm and sympathetic support which it has given to our denominational colleges.

### GOOD NEWS FROM COSBY ACADEMY.

The W.M.U. of Knoxville have given 50 books to Cosby Academy. Funds have been given for repairs about the building which make it much easier to heat the classrooms and study halls. The school needs badly a large heater for the auditorium, and it is hoped that some benefactor may be led to make this gift. Before his untimely death, Walter Lewis gave an excellent nucleus for a laboratory for this school. We wish that some other young man could be led in the spirit of Walter Lewis to give a similar laboratory to some other of our mountain schools.

### PAROCHIAL SCHOOLS.

Tennesseans have little realization of the part played in the United States by parochial schools. They became so powerful in Oregon and in Michigan that legislation was planned against them. Although the Catholics of Tennessee are but a handful compared with the Baptists, they have more than twice as many schools and colleges. In some cities of the United States, they have so many students in their parochial schools

that they employ a religious city superintendent for their own schools. In Columbus, Ohio, one child out of every seven is in parochial schools. In other cities there are nearly as many children in the parochial schools as in the public schools. Baptists would do well to learn a lesson from the Catholics as to the value of Christian education. In visiting these schools your secretary has been impressed with the number of Jewish children. The Jews send their children to such schools because they see the benefits of education under religious environments. Classes open and close with either a prayer or a song.

### MEMPHIS RALLIES TO HER COLLEGE.

It is inspiring to see the way the people of Memphis of all denominations have rallied to the effort to raise a half-million dollars for the new Presbyterian College to be erected there. At the opening of the campaign all the pastors of the city preached on Christian education and urged all the denominations to contribute to it. The Parent-Teacher associations of all the public schools of the city likewise got behind the movement.

You will soon be selecting teachers for your public schools for next year. By all means make sure that you secure at least one Baptist teacher in your faculty. We would not want to monopolize all of the faculty but we do want to have at least one Baptist in every high school where there is a strong local Baptist church. Your church needs such a teacher to help in the Sunday school and with the young people of the B.Y.P.U. If you wish a Baptist teacher, the best place to secure him is by writing to the four Baptist colleges of Tennessee.

### REPORT OF SEINAN GAKUIN SUNDAY SCHOOL FUKUOKA.

How proud we are of our little Sunday school with its enrollment of over a hundred pupils! This number is small but it is a strong foundation upon which to build a splendid monument that will last throughout the ages. The Sunday school is growing. The teachers are all working and planning for its future progress. Although we feel as I have stated above that we are building on a sure foundation, at times, it seems that the foundation is giving away. Last Sunday week, for instance, having started a new Sunday school class a few Sundays previous, I was anxious to see if new pupils were going to attend. I rushed over to the Sunday school and to my amazement there were only a few small pupils belonging to the Cradle Roll and some of our Middle School boys who must attend present. My heart sank within me when I noticed the empty church. Soon I learned the reason. In hearing distance of the church an athletic meet was beginning and was to last all day. Our pupils were all attending.

Sunday has no meaning for them, it seems, except that it is a day for play. Pray for our Sunday school. May we teach the children to feel in their hearts the meaning and need of a Sabbath day of worship.

EFFIE BAKER.

October 22, 1924.



# ORGANIZED CLASS LEADERS OF SOUTH GATHER IN SHREVEPORT FOR FOURTH ANNUAL SESSION

By James W. Merritt.

Organized class leaders representing nineteen different states gathered in Shreveport, La., January 13, 14, 15, 1925, for the fourth annual Southwide Baptist Organized Class Conference. From the opening hour of the Conference on Tuesday evening through the closing session on Thursday evening there ran a deep current of spiritual power and definite purpose that gripped the hearts and stirred the souls of the great crowds that day and night packed the vast auditorium of the First Baptist Church.

## The Opening Session

The Conference opened with a music period in charge of the Shreveport First Church orchestra led by W. F. Borum. This period of orchestral music was a feature at both morning and evening sessions each day throughout the Conference. Excellent music was featured throughout the entire Conference program. Prof. I. E. Reynolds of Fort Worth, Texas, led the congregational singing and Mrs. Reynolds presided at the piano. The Conference was also treated to the best offerings of four excellent quartets, one from the Baptist Bible Institute, New Orleans; another from the Louisiana College, a third from Hope, Ark., and a fourth from the Southwestern Theological Seminary, Fort Worth, Texas.

In the Organized Class Conference applause was not frowned upon as in the Southern Baptist Convention and frequent appreciation of both speakers and musicians was registered in this manner.

The main sessions of the Conference were presided over by Dr. Ryland Knight and Dr. W. M. Wood, both of Nashville, Tenn., and both members of the Sunday School Board. The various afternoon group conferences were under the direction of Mrs. I. J. Van Ness of Nashville, Prof. E. O. Sellers of New Orleans; Mrs. Waldo Willis of Jacksonville; J. M. Barnette of Hickory, N. C.; and Mrs. A. L. Moore of Joplin, Mo. Dr. M. T. Andrews of Texarkana led a series of opening devotionals, Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport and host of the Conference, led the opening prayer.

## Tribute to Harry L. Strickland

In presenting Dr. I. J. Van Ness, Secretary of the Sunday School Board of the Southern Baptist Convention, Dr. Knight took occasion to pay a glowing tribute to this strong leader who has for twenty-five years served Southern Baptists through this Board. Dr. Knight reminded the audience that since the death of Harry L. Strickland, Secretary Van Ness has assumed the leadership of the Organized Class work, pending the appointment of Mr. Strickland's successor, and has given his personal attention to the details of the Conference.

Dr. Van Ness began his address with a tender tribute to the memory of Harry Strickland. He characterized the Conference, the program of which Mr. Strickland arranged a

short time before his death, as a memorial to him. Dr. Van Ness declared that Mr. Strickland had that remarkable poise of a life securely anchored in Christ, that he possessed in a marvelous way the gift of Christian speech and that he possessed the great gift of making Sunday school work and Christian service attractive to men and women of the highest type. Dr. Van Ness reminded his hearers that the two dominant themes in the present Conference program were Mr. Strickland's ideas. These themes were "The Message of the Evangelistic Power of the Organized Class" and "The Organized Class Rural Campaign." The speaker told very feelingly of the last days of Mr. Strickland and of how he labored to the last to lead men to Christ. Up to the very end Mr. Strickland was planning for a great campaign for organized classes in rural churches, declared Dr. Van Ness as he appealed to all organized classes to help in this movement to acquaint the rural churches within their reach with the meaning and power of the organized class movement. The Conference found its key-note in Personal Evangelism.

## Appeals for Loyalty to Church

Dr. Van Ness closed his address with an earnest appeal for loyalty on the part of organized classes to their Sunday schools and the churches of which they are a part. Said he, "shame on any teacher or class who does not manifest this spirit of loyalty." Dr. Van Ness vividly portrayed the opportunities afforded organized classes for magnifying Christian fellowship and declared that the greatest glory of any class is in building greater and stronger churches. "The dominant thing in the Sunday school is the teaching of the Bible and there isn't anything like the power of the Bible to run an organized class," said Dr. Van Ness. At the close of this address, while the audience stood with bowed heads in silent tribute to the memory of Mr. Strickland, a prayer of Thanksgiving for his life and work was offered.

## Dr. Goodchild Speaks.

The closing speaker on Tuesday evening was Dr. Frank M. Goodchild of New York, who spoke on "Culture and Service." He declared that these things, the attainment of knowledge and the turning of knowledge into life, are fundamental to the organized class and to the Christian life. Dr. Goodchild lifted his audience to great heights of inspiration by his masterly and deeply spiritual address on the challenge and nobility of Christian service.

Wednesday morning's program offered a wide variety of subjects, opening with an address by Prof. Sellers on "An Evangelistic Program for a Church," and closing with a fervent appeal by J. M. Barnette of North Carolina for Organized Classes in rural churches. Other speakers were Dr. Homer L. Grice, newly elected Secretary of the Sunday School Board's Daily Vacation Bible School Department, and Jacob Gartenhaus, Home Board Missionary to the Jews. Each speaker pressed home his appeal to organized classes and presented a real challenge for service.

## The Rural Problem.

One of the outstanding addresses of the Conference was the appeal of

Mr. Barnette for rural church development. He declared that this development must come through the Sunday schools; that new vision, teacher training, good leadership, proper organization, better equipment and organized classes must play a large part in this development. Mr. Barnette declared his faith in the people "out in the open places" to build great Sunday schools and to catch step with progress in matters of church development. However, said he, "It is the responsibility of the organized classes of the towns and cities to go out with gospel teams and missionary teams to help the country churches and show them the way to better things in church life."

## Group Conferences.

Wednesday afternoon and Thursday afternoon the Conference turned aside to hold a series of four group conferences of a thoroughly practical nature. These group conferences were divided as follows: Men's section, Young Women's section, Married Women's section and Rural Church section. Following these group meetings the visitors were treated to an automobile ride over the beautiful and growing city of Shreveport.

The evangelistic appeal was again pressed home to the Conference when A. M. Smith, Morgan Blake and Miss Lucile Abbey of Atlanta, members of the Flying Squadron of the Agoga Bible Class of the Tabernacle Baptist Sunday school of that city, spoke on Wednesday evening. These speakers made a profound impression as they told of the meetings held by the Squadron in 75 Georgia towns and cities and of the 1,500 souls led to Christ in these meetings. Mr. Blake is one of the best known newspaper men in the south.

An impressive feature of the session Wednesday evening was a beautiful Baptismal service conducted at the beginning by Dr. Dodd. Dr. C. E. Burts, General Director of the 1925 Program of Southern Baptists made an appeal for whole-hearted support of the Benevolent and Missionary Program of the denomination.

Invitations were presented for the next Conference from Orlando, Fla., Birmingham, Ala., Glen Cove Springs, Fla., and Memphis, Tenn. However the matter of time and place of the next meeting will be decided and announced later by the Baptist Sunday School Board.

Stewardship and Soul-Winning were given large emphasis on Thursday morning's program. The first speaker was Judge U. V. Whipple of Cordele, Ga., a widely known layman and a strong exponent of the doctrine of stewardship. The next speaker was John W. Welch of Winona Lake, Ind., who told of successful organized class work in Berea, Ky., Dr. T. Claggett Skinner told of the great Soul Winning Campaign in Columbia, S. C., led by Harry L. Strickland a few days before his death. Prof. Rolvix Harlan of Richmond, Va., concluded the Thursday morning program with a masterful address on the Gospel of Luke.

## The Award of Banners.

The Conference came to its closing night's session with attendance and spirit running high. Interest centered in the award of banners for

the largest state delegation outside Louisiana, the largest total mileage by any one state delegation and the organized class in Louisiana having made the best record in 1924. Texas had the largest state delegation and so won the first banner. Texas likewise reported the largest total mileage by its combined representation, so was awarded the second banner. The efficiency banner was won by the Philathea Class of the First Baptist Church of Shreveport.

These banners were awarded by Joe B. Moseley, Sunday School and B.Y.P.U. Secretary for Louisiana.

Secretary Van Ness made a short talk in which he expressed appreciation to the city of Shreveport, the First Baptist Church of the city, its pastor, committees and all who contributed to the success of the program and the meeting. The closing address of the Conference was delivered by Dr. Frank M. Goodchild of New York. Dr. Goodchild again thrilled his hearers as he made a great spiritual appeal to the Organized Classes of the South.

The people of Shreveport displayed rare hospitality. The First Baptist Church of Shreveport, its great pastor, Dr. Dodd, its official staff and special committees went the second mile in their efforts to serve and make happy the visitors. The remarkable First Church building proved to be an ideal meeting place. Noble Van Ness of the Sunday School Board demonstrated unusual ability in handling the detail work of the Conference and every speaker made his or her contribution to the tremendous success of the fourth and greatest of the Organized Class Conferences of the Southern Baptist Convention.

MOORE'S COMMENTARY ON THE UNIFORM LESSONS FOR 1925  
35¢  
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Baptist Sunday School Board - Nashville

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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 MAI COLLIE, Elementary Worker ..... Jackson

### FEBRUARY BIBLE CONFERENCE MONTH—TIME AND PLACE OF MEETINGS

**West Tennessee**  
Feb. 2 to 6. Dyersburg, Dresden, Milan and Huntingdon.  
Feb. 9 to 13. Ripley, Alamo and Jackson.  
**Middle Tennessee**  
Feb. 9 to 13. Dover, Springfield and McMinnville.  
Feb. 16 to 20. Lawrenceburg, Gallatin, Watertown, Cookeville and West Point.  
**East Tennessee**  
Feb. 16 to 20. Elizabethton, Rogersville, Newport and Tazewell.  
Feb. 23 to 27. Harriman, Etowah, Chilhowee and Dayton.

Two lecturers will be located at each one of these conferences and a couple of special speakers each day. No books will be taught, but series of Bible study, doctrinal study and inspirational addresses will be given.

#### Notes

These conferences are being put on under instruction of the Convention and Executive Board and will cost but a very little sum, owing to the fact that every speaker on the entire program is giving his time without any cost to the department.

The churches where these are to be held agree to entertain free every preacher who will attend. This makes it possible for all to get the advantages offered.

Every preacher in the section of the state covered by the various conferences should attend. All are invited. No charge whatever to anyone.

The best speakers in the state are on this program. Only one preacher has turned us down. A rare opportunity for the people to have a real Bible Conference at a small cost.

It is urged that the local church people plan to attend these meetings, as they will be just as helpful to them as to preachers. Don't think it for preachers only.

No books to be bought or studied. Topics which are of vital interest to all ministers and religious workers will be discussed. All will participate in the discussions.

Bible study, doctrinal topics, inspirational and other helpful topics will be handled. No money topics except stewardship. No campaign for pledges. Purely a spiritual meeting from every viewpoint.

Be sure to attend the conference closest to you. Let's make this the greatest month in the history of Tennessee Baptists.

Schedules for each group and programs for the local meetings will appear later.

The group schedules are ready now for the six groups of conferences and have been mailed out to the preachers all over the state. Already we are having responses from the brethren saying they intend to be at one or more of these Bible conferences.

The groups are as follows: Group One—West Tennessee, Feb. 1 to 6, including Dyersburg, Dresden, Milan and Huntingdon. Speakers for these conferences are Judge Clifford Davis, C. T. Rutherford, Miss Collie, W. C. Skinner, H. A. Todd, O. E. Bryan, D. N. Livingstone, J. R. Burk, T. W. Gayer, C. H. Warren, A. C. Abney, J. D. Freeman, B. G. Seteburn, L. O. Leavell, C. E. Burts, Harry Clark, W. C. Milton, L. N. Penick, A. U. Boone, H. E. Watters, Miss Roxie Jacobs.

Group Two—West Tennessee, including Ripley, Alamo and Jackson.

Group Three—Middle Tennessee, Dover, Springfield and Lawrenceburg (Clarksville having been called off).

Group Four—Middle Tennessee, McMinnville, Cookeville, Watertown and Gallatin.

Group Five—East Tennessee, Elizabethton, Rogersville, Newport and Tazewell.

Group Six—East Tennessee, Harriman, Etowah, Chilhowee and Dayton.

Speakers for these will be given each week as the program progresses. The schedules are all printed and in the hands of the people.

The conference scheduled in the printed announcement to be held at Parsons will not be had as the announcement was printed before the matter had been settled. The church did not see fit to invite it and we should not have allowed this to go in print, but we never meant to press this matter on any church. The one at Clarksville has also been called off on account of some special conditions that made it necessary.

Much interest is being manifested in the D. V. B. already for the summer. Many pastors are getting ready to put on a D. V. B. this vacation. Let us be of any service in this line that we can.

The training school at Murfreesboro was a decided success. More than 100 enrolled in the school and some real departmental work was done. Every class seemed to vie with the others in making their work the best. We predict a great future for the Murfreesboro church. No better people live than the workers at Murfreesboro. They voted on the last evening to reach the standard by March 1, and also organized a workers' council.

Mr. Livingstone reports a splendid school at Greenville and also at Dayton this week. A letter from Bro. Lintz pastor at Greenville tells me that Livingstone did some really great work there and he is well pleased with the outcome. That church is growing rapidly and will soon be among the liveliest in that section.

This week we have written the superintendents and pastors of 280 of our best churches asking that they work toward the Standard this quarter with a view to reaching all the requirements by March 1. Already we have as many registered this year as we had all of 1924: Grace, Nashville; Second, Jackson; First, Alexandria; First, Winchester; First, Fountain City; Gillespie Ave., Knoxville and Lebanon. We can easily reach the 100 for Tennessee if everybody will pull together. We are also asking Tennessee for 3,000 Normal Diplomas. If every pastor will organize a class in his church and carry them through the Normal Manual we will reach that number and then some.

We are urging all our workers to go to country churches this year and help where the work is needed most. It has always been our policy to work where we are needed most but many times churches will not engage our workers and they must be kept busy. Then many times they will engage a worker and after it is too late to make an engagement they call off the school and leave it impossible to use that worker the week following. If you want a training school or a campaign in your association let us know in time to plan it well. March or April will be given largely to campaigning associations going from church to church. If you would like that kind of a program let us know at once.

We must not let our work suffer just because we do not like some things that have happened. If some one else has done wrong this is no reason why we should sin by neglecting our duty. It is my business to do my part and then if some one else sins the use of the money I give or fails to carry out the suggestions I

make, it is his business and the Lord's not mine.

Let's quit chewing the rag and teach the Word.

Let's stop arguing and win souls. Let's improve our own mental attitude by doing something worth while.

Let's correct the mistakes of the past by rendering better service in the future.

Let's quit seeing the other man's faults and magnify the good in every one.

Let's remember that while we are complaining at this and that God's Kingdom is being retarded.

### REPORT NASHVILLE. INTERMEDIATE EFFICIENCY CONTEST, JANUARY 25.

Eastland	9,962
Class No. 24	2,648
Centennial	9,830
Agoga Cadets	2,776
Belmont	5,188
Daughters of Ruth	1,683
Judson Memorial	3,244
Valiant Knights	1,214
First	2,110
Minor	495
Lockland	2,210
Valiant Knights	1,159
Immanuel	1,669
Mr. Milton	655
Park Avenue	1,581
Hy Shy Ny (Farmer)	909
Seventeenth Avenue Mission	
Obedient Servants	1,154
Week Day Workers	704
Seventh	
Hy Shy Ny	340

In the list of Bible Conferences, Feb. 1-6, Milan has been substituted for Trezevant, so that the entire program as originally planned for Trezevant will be carried out at Milan.

### MOUNTAIN SCHOOL NEWS ITEMS

By Rev. J. W. O'Hara, D.D., Associate Supt.

Cosby Academy has been the recipient of a number of greatly appreciated gifts recently. These gifts have been for various items, much of it for equipment. Miss Carrie Lou Stokely, Newport, Tenn., has given a scholarship for a worthy pupil. Manual Training and Domestic Science will be introduced after Christmas if possible. The course will quite certainly be included in the curriculum next year. All dormitory space has been engaged for the spring term. Prof. Marshall is very happy over the outlook.

Harrison-Chilhowee Institute, and the church connected therewith, recently passed through a very helpful revival period. A deep work of grace was done for both the church and the school. Prof. Barton has found it necessary to increase the teaching force on account of increased attendance of pupils.

Stoctons Valley Academy, Miss Osie Allison, principal, has recently installed a Delco electric lighting system. The storeroom on the edge of the campus has been moved in the rear of the dormitory and now serves as storage room and a wash-house. Plans are under contemplation for a new dormitory for this school another year. Miss Allison writes that 25 or 30 boys and girls will be unable to attend school after Christmas unless someone will pay \$6 tuition for each. Much of this has been provided through the kindness of Mrs. R. L. Harris, of Fountain City, Tenn.

Timber is being cut and hauled to the mill to provide lumber for the new dormitory at Smoky Mountain Academy, Sevierville, Tenn. Miss Mayme Grimes, the principal, is rejoiced that possibly some of her dreams will come true. Contract will be let for the work early in the new

year. This school makes a specialty of supplying preachers and teachers.

No one of the Tennessee schools of the Baptist Home Mission Board shows greater progress than Doyle Institute. Prof. J. L. McAliley has been diligent in season and out of season remodeling the buildings, beautifying the campus, systematizing records and accounts, organizing the forces, and in every way giving a higher standing to the school. The citizens of Doyle are co-operating in a splendid way. Under the leadership of Prof. J. L. McAliley for the school, and Brother B. P. Baldrige, the pastor of the church at that place, a new day is dawning in that section. They should have the co-operation of not only Baptists but others.

Watauga Academy, under the leadership of Prof. C. C. Perry, has moved along quietly during the fall term and is in readiness for a successful term during the spring. Faculty and students have rendered excellent service.

The girls' dormitory of Eldridge Academy, Eldridge, Ala., burned on the morning of December 2. Building and equipment were virtually a total loss. The girls and teachers lost all of their wearing apparel except what they had on. The girls of this dormitory have been housed in the boys' dormitory, and the school will continue during the spring term. The dormitory was fully insured and will be rebuilt at the earliest possible date.

Mars Hill College reports 494 enrollment from 14 states and three foreign countries. Sixty-five of the 100 counties of North Carolina are represented. The new Melrose Dormitory for boys is now in use and the other fifty room dormitory for boys will be in service by January 15. The new athletic building is now ready for use. There are 49 young ministers in this school and 19 volunteers for missionary service. High standards are maintained in all of the departments.

Twenty-seven of the thirty Home Mission Board schools have now reached the standard of accreditation. The remaining three are reaching hard after the goal. Thorough classroom work under the most favorable religious influences with highest standards of morals and discipline is manifest.

Incomplete reports from the schools for the fall term, with possibly sixteen or seventeen to be heard from, reveals the fact that there will be two or three hundred more students in these schools during the fall term than last year. Practically all of the dormitories are overcrowded and every item of equipment is used in service. The teaching force is larger this year than last.

Many boys and girls apply to us for assistance in securing an education. We have a few scholarships and can give a limited amount of work. However, there are neither enough scholarships nor a sufficient amount of work to provide for all. Interested friends can render very valuable service by making a special contribution toward paying part of the expenses of some of these worthy young people. Any contribution sent to the writer, 308 Legal Bldg., Asheville, N. C., will be worthily applied. This, of course, must be over and above all other contributions.



**B. Y. P. U. TRAINING — OBEYING — SERVING**

KEYNOTE — "HIS WILL — MINE".

Edited by

W. H. PRESTON, B. Y. P. U. Secretary ..... 205 Caswell St., Knoxville  
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 at Tullahoma.

**HOW ABOUT THAT STUDY COURSE?**

The week of March 8-13 has been set aside for Study Course Week. If you have not had a Study Course already this year, plan now to have one the second week of March. Advertise it; find out just what books your members prefer to have taught and then cooperate with your pastor in securing teachers for the books. You do not have to have state workers in order to have a training school; teach a class yourself, or get the pastor and other leaders of the church, or associational leaders, to be members of your faculty. See that every member of your Union is signed up for some Study Course book; and then have a real training school. If possible to secure state workers, get them; if not, have a training school anyway. Our aim for Tennessee is 1,000 awards this quarter—will your Union get its share of those 1,000?

**"ADVANCED B.Y.P.U. METHODS"**

By T. C. Gardner

The newest B.Y.P.U. publication is now ready for distribution. It deals with the most modern methods in B.Y.P.U. work and especially with the Evening Training Service; is a most excellent book for any one who is, or plans to be, a B.Y.P.U. director. It was written by Mr. T. C. Gardner, B.Y.P.U. secretary for Texas, who thoroughly understands B.Y.P.U. methods both practically and theoretically. The book can be secured from the Baptist Standard, Dallas, Texas.

**"THE EVENING TRAINING SERVICE"**

By J. E. Lambdin

A splendid booklet written by Secretary J. E. Lambdin, of Alabama, "The Evening Training Service," is now available and may be had free, by writing to the B.Y.P.U. Department, Tullahoma, Tenn. It deals in a most practical way with the Evening Training Service and how to organize it. Every pastor and B.Y.P.U. president; every B.Y.P.U. director, or prospective director, should acquaint himself with this booklet.

**MARIE S. INZER B.Y.P.U., CHATTANOOGA**

Splendid reports come from the Marie Inzer B.Y.P.U. of the First Baptist Church, Chattanooga. The Union visited Bonny Oak's School last Sunday afternoon and played several numbers and made talks, using the blackboard for illustrations. The School enjoyed the program very much, and invited the Union to return for another program for the 4th Sunday in February. Mr. James A. Buford is president of the Marie S. Inzer B.Y.P.U.

**PROPOSED TRAINING SCHOOL FOR MURFREESBORO**

The B.Y.P.U.'s of Murfreesboro hope to be able to hold a training school either the last week of March or the first of April.

**BIBLE TRAINING SCHOOL**

By Rev. A. L. Bates

The Dechard Baptist Church has just closed a profitable week. Miss Roxie Jacobs, our state Junior and Intermediate leader, came to us and taught two lessons daily in the B.Y.P.U. Manual, and reorganized the Junior and Senior B.Y.P.U.'s and the Sunbeam Band. Mr. W. C. Milton, of Jackson, taught the Sunday School Manual and gave several addresses on Sunday school in fine working shape. The following were

the speakers appearing on the program: Rev. G. G. Graber, of Kentucky; Dr. J. W. Roberts, of Winchester; Dr. T. W. Gayer, Nashville; Rev. J. M. Morris, of Stevenson, Ala.; Miss Mary Northington, Nashville; and Secretary William H. Preston, Knoxville.

**BAPTIST SOCIAL AT PEABODY COLLEGE, NASHVILLE**

For the purpose of lining up the students who might be interested in attending the Baptist Student Conference to be held at Jackson, February 6, 7 and 8, a distinctly Baptist social was held Saturday evening, January 24, in the social rooms of Peabody College at Nashville. Young people's leaders were invited from the several Baptist churches of the city, and under the capable leadership of Mrs. W. J. H. Wallace, some sixty Baptist college students and young people's leaders were entertained by one of the most wholesome and enjoyable Baptist socials held in Nashville for many a day. Dr. and Mrs. W. F. Powell, Dr. Ryland Knight, Dr. Harry Clark, Mr. William H. Preston, Mr. W. B. Miller, former missionary to Cuba, and a number of other Baptist leaders, who are known to every Baptist in the state, were in attendance. Splendid refreshments consisting of tea, an assortment of dainty sandwiches, mints, etc., were served.

At the close of the social, several young people expressed their desire to attend the Baptist Student Conference at Jackson, and arrangements are now being made for special reduced railroad rates for those who wish to attend.

**WILSON COUNTY ASSOCIATIONAL B.Y.P.U.**

Sometime ago the Wilson County B.Y.P.U.'s organized an Associational B.Y.P.U., electing Mr. R. L. Donnell, of Lebanon, as the associational president. Under the leadership of Mr. Donnell, the association has been divided into four groups and arrangements were made for a district meeting of each group, quarterly. There are ten Unions in the County already, and, according to Mr. Donnell, they plan to have not less than 20 before the end of the year.

**EDGEFIELD EVENING TRAINING SERVICE**

There was a total of 118 present in the Evening Training Service at Edgefield Church, Nashville last Sunday evening. Seniors, 55; Intermediates, 35; Juniors, 28.

**An Evening Training Service Announcement from the Immanuel Baptist Church Bulletin of Nashville**

The Evening Training Service of Immanuel will meet tonight at 6:30. The Junior, Intermediate and Senior Unions will meet in their respective rooms at that hour. At 7:15 all Unions will come together for an unusually attractive closing service.

Lunch will be served at six o'clock for all the members and visitors attending any of the Unions. Visitors are especially urged to be present at the "Get-Acquainted" hour at six o'clock. Special music will be a feature.

**NEW STUDY COURSE BOOKS**

The B.Y.P.U. diploma is to be changed March 1, 1925, to correspond somewhat to the Sunday school diploma in that there will be places for ten seals which will run by number. The two new books which have been added to the course are: "The Plan of Salvation," by Dr. Austin Crouch, a Course in Soul Winning, and "How

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**BAPTIST SUNDAY SCHOOL BOARD**

NASHVILLE, TENN.



Baptists Work Together at Home and Abroad," by Dr. E. P. Alldredge.

**A Thousand A-1 B.Y.P.U.'s for the South for the Second Quarter Is Our Aim**

We are asking all the B.Y.P.U.'s to put on the little play "Making the Standard of Excellence" some time before the beginning of next quarter with the idea of setting the Second Quarter as the quarter when we would make a special effort to make the B.Y.P.U. A-1. These copies of the play will be mailed to you free upon your request for them. We have set as our aim for the South for the Second Quarter 1,000 B.Y.P.U.'s. Tennessee's part of that number will be 100. This is rather a reasonable expectation and we hope the Unions will cooperate with us in bringing Tennessee's quota up. Order the play now, and be ready to give it before the quarter is over; it would be a good time to give it in connection with Study Course Week, letting it come the following Sunday.

**ON BECOMING A-1**

Reaching the standard of excellence in a B.Y.P.U. is like climbing a ladder or ascending a stairway. It must be done one step at a time. Every Union should make the A-1 standard their goal of effort and should not be content until the goal has been reached. The standard is a minimum of effort to be put forth, and it is of the utmost importance in the life of B.Y.P.U. members that they reach and go beyond it. Mr. President, secure a copy by writing to the B.Y.P.U. office at Tullahoma at once and organize to reach it.

**STUDY COURSE WEEK**

March 8-13 is Study Course Week.

During those days all the B.Y.P.U.'s in the South are asked to meet and study one of the Study Course books. The Standard of Excellence requires that once a year the B.Y.P.U. must study one of the B.Y.P.U. Study Course Books and at least half of the members will take the examination and pass a grade of 70. Having the Study Course during this first quarter gives the Union that point in the Standard for the year. Be loyal—cooperate, and let's make Tennessee 100 per cent in Study Course this quarter.

I met a little Elf man once,  
 Down where the lilies blow.  
 I asked him why he was so small  
 And why he didn't grow.  
 He slightly frowned, and with his eye  
 He looked me through and through.  
 "I'm quite as big for me," said he  
 "As you are big for you."

—John Kendrick Bangs.

**ABOUT CONVENTION MINUTES**

Those desiring copies of the Minutes of the Tennessee Baptist Convention of 1924 should write me, Box 244, Lexington, Tenn., or Baptist Executive Board, 161 Eighth Ave. N., Nashville, Tenn. From either address your wants will be promptly supplied.

The West Tennessee Baptist Sunday school Convention will be held with the Second Baptist church, Jackson, Tenn., April 14, 15, 16, 1925. The pastor, Rev. C. L. Skinner, the Sunday school superintendent, Thos. L. Thompson, and the members of the church are enthusiastic for the convention to be a great success. Let's visit them 500 strong.—Fleetwood Ball, Recording Secretary. Lexington, Tenn., Jan. 25, 1925.



## 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

### ENLISTING IN MISSIONS

Read "The Common Sense of Sister A" and practice the lesson taught in enlistment. Substitute the "1925 Program" for the "Jubilee" and have a G.A. give it to your W.M.S.

#### IS IT RIGHT?

Would to God we could lose sight for a time of missionary organization and human agency and could get a clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen . . . but I do ask you with all my heart to treat Jesus Christ right. I submit to you the question: Is it right to receive the eternal life from those scarred hands and then give him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price He paid and then to give Him the convenient service, the things that cost us little or nothing? The crumbs that fall from our laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.—Selected from Royal Service.

### THE COMMON SENSE OF SISTER A

By Mary E. Bamford, Oakland, Cal.

Said Sister A to Sister B,  
"Hurrah! Hurrah for the Jubilee!"

"What Jubilee?" asked Sister B.  
"We're going to the movies, my folks and me!"  
And off she rushed, leaving Sister A  
Beginning what she had meant to say.

Said Sister A to sister C,  
"Hurrah! Hurrah for the Jubilee!"

"What Jubilee?" asked Sister C,  
"Doesn't this hat I trimmed look good on me?  
I'm going down the street to show it!  
Good-bye!"  
And she went off so fast she seemed to fly!

Said Sister A to Sister D,  
"Hurrah! Hurrah for the Jubilee!"

"What Jubilee?" asked Sister D,  
"Don't you want to learn to tat from me?"

Then Sister A got very mad,  
And she summoned all the strength she had;  
And she said in a voice of enegry,  
"Hurrah! Hurrah for the Jubilee!"

But Sister D took her tatting away,  
And she saw Sisters B and C that day,  
And they talked about you, and they talked about me,  
But they never mentioned the Jubilee.

Back in her home Sister A sat down  
And thought of her own words with a frown.  
"Have I any common sense?" quoth she;  
"I haven't used any, it seems to me!"

Now, she hated tatting and all such stuff,  
But she saw her duty plainly enough!  
She bought a shuttle next day at the store,  
And wended her way to Sister D's door;  
And humbly said, as she stood on the mat,

"Please ma'am, will you teach me to tat?"

"Why of course I will!" cried Sister D,  
Smiling as pleased as she could be.  
"You come right in; I love to tat!  
We'll have such a good time doing that!"

So they sat down together, with shuttles and thread,  
But Sister A had a plan in her head,  
And while she tried to learn how to tat,  
Sister A led the current of neighborly chat.  
Till it reached the point where she meant it should be—  
The point of the Foreign Jubilee!  
She spoke of it once and she spoke of it twice,  
And after a while she mentioned it thrice;  
Yea, five or six times that self-same day.  
Was the Jubilee talked of in a casual way.

And when Sister A arose to go,  
Sister D, quite flushed with a friendly glow,  
Called after her from the neighborly door,  
"Come again, and I'll teach you to tat some more!"  
But Sister A smiled her way home,  
For, thought she,  
"Haven't I told her a lot of the Jubilee!"

Next day Sister A took some ribbon and lace  
And an untrimmed hat, and went to the place  
Where lived Sister C, who (you must recall)  
Thought her skill in trimming her hat wasn't small.  
And Sister A said, as she stood on the mat,  
"Please, ma'am, will you help me trim my hat?"

"Why, of course I will!" cried Sister C,  
(Just as flattered as she could be).  
We'll have such a good time doing that!"

So they sat down together and made ribbon bows,  
And sewed on some roses and talked about clothes;  
And while they were pleasantly trimming that hat,  
Sister A led the current of neighborly chat.

Till it reached the point where she meant it to be!  
(Need I tell you that point? 'Twas the Jubilee!)  
She spoke of it once, she spoke of it twice,  
And after a while she had spoken of it thrice!

Yea, five or six times, that self-same day,  
Was the Jubilee talked of in some pleasant way.  
And when Sister A arose to go,  
Wearing that hat, with roses and bow,

Sister C called after her, from the door:  
"You haven't had a hat so becoming before!"  
But Sister A smiled her way home,  
For thought she,  
"Haven't I told her a lot of the Jubilee!"

Now, the prayer meeting came, when the minister knew  
It was time that he brought to his church's clear view  
The fact of the Woman's great Jubilee,  
"But my church won't care a bit!" thought he.  
"I believe I'll ask Sister A to talk!  
She knows enough so she will not balk!"

Sister A was of somewhat a martyr's mold,  
And so she opened her mouth and told  
Of the Woman's Foreign Jubilee  
(The Golden, the splendid Jubilee)  
That was coming in nineteen twenty-one,  
And of the great plans already begun.  
As she spoke, her soul filled up to the brim  
With a flood of missionary vim!  
She advised each to learn a Jubilee song,  
And she passed yellow "Jubilee-grams along!"

Within that room two women heard,  
And they thought, as they drank in every word,  
"I'll listen to her! I trimmed her hat!"  
"I'll listen to her! I taught her to tat!"  
But Sister B sat listless and cold.  
(She attended the "movies," you have been told.)  
She was thinking, "Oh, missions don't interest me!  
What do I care for that old Jubilee?"

But, the meeting once over, wise Sister A  
Straight toward Sister B through the chairs made a way  
And clutched her arm, saying, "Oh, please, sister, wait!  
I've got such a plan! I won't keep you late.  
Now, listen! YOU know about 'movies' and such;  
Plays and pageants! You do. You know ever so much!  
Now, won't you just write us a Jubilee play?  
I know you could do it in your brilliant way."

"I?" A Jubilee play!" amazed Sister B gasped,  
As Sister A still held her arm firmly clasped.  
"Why! Whatever put that idea in your head?"  
"I know you could do it," Sister A smilingly said.  
"This church would be packed with friends wanting to hear  
Whatever you wrote. Oh, please do it, my dear."  
Well, they talked and they planned, till as the result,  
Sister B started home an excited adult.

At breakfast next morning her husband, amazed,  
Across the table upon her gazed,  
As she said, in a commonplace, casual way,  
"I am going to write a Jubilee play."

"What!" said he, halting his spoonful of egg,  
"Will you say that once more, I respectfully beg."

"I am going to write a Jubilee play,"  
Returned Mrs. B. "And I think I may say  
I rely upon you to lead the applause!"  
"Certainly! I will give that to the cause!"  
Her husband promised. As, he did not know  
How that play was destined to make his soul grow!  
Well, Sister B attempted to write,  
And soon she was in an awful plight!  
That play must not have historic flaws!

What women began the Foreign cause?  
How did they dress in eighteen seventy-one?  
"I don't even know how their hair was done!"  
Wailed Sister B. "I can't write my first act.  
Unless I know every single fact."

She rushed in dismay to Sister A's  
For the questions were piling up,  
more and more;  
And sister A loaned her reports and books,  
And cheered her with sympathetic looks.

But Sister B, distracted, read,  
And wrote, and daily preplexed her head.

She woke her husband up in the night  
In order to get some masculine light  
On how she ought to divide the acts  
And how she ought to marshal the facts.

And that man's ideas were perfectly fine!  
"But I shall say they were partly mine!"

Said Sister B, in an injured tone.  
"You'd never have thought of that, all alone!"

At last they concluded they'd both write the play,  
And really that proved the much better way,  
For now their friends were beginning to cry,  
"Will that play be given by and by?"

But whereas the B's first wrote half in fun,  
They saw missions' meaning ere they were done.

Had they helped the lands know of the Crucified?  
Oh, this poor, poor world for whom Jesus died!

The B's read their first mission book in years,  
And before they finished it they were in tears.

"How blind we have been!" they confessed.  
"How blind!"  
And they wrote their play with that in mind.

At last that Jubilee play was done,  
And then the B's summoned every one  
Of the actors, and they all rehearsed  
Till they knew their parts from the last to the first.

The church was packed when they gave that play.  
It had not been so full for many a day.

There were smiles, there were tears,  
there was searching of heart  
As the audience listened to those taking part,  
For the play was a powerful mission plea.

And when it was ended, up stood Brother B,  
Saying, "Friends, now I want to say more!"

Wife and I have not felt about missions before  
As we have while writing these Jubilee scenes.

And now, hereafter, each of us means  
To work for missions with all our might!

Friends! let's take subscriptions, right here, tonight.  
My wife and I want to be a WEEK!"  
Well, further subscriptions were not far to seek.

Some folks became DAYS, and some became HOURS,  
And in order to get the little folks in,  
And others reconsecrated their powers;



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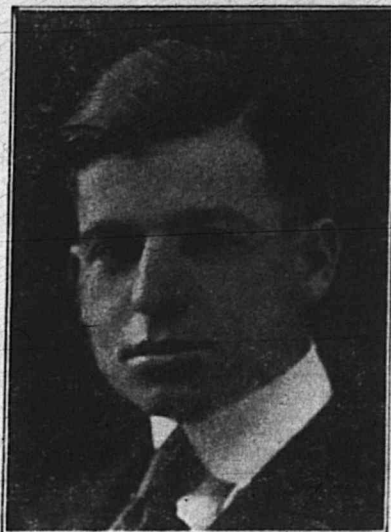
Sister D went home and tatted some collars,  
And sold them for several kinds of dollars  
And gave the cash to the Jubilee.  
"One can consecrate even tatting," said she.  
And Sister C trimmed some hats for pay,  
And earned a good deal of money that way,  
And she gave it all to the Jubilee.  
"I consecrated my talent," said she.

But no one remembered that Sister A  
Was the one who started things going this way.  
If she had not been a true mission friend;  
If she had not had reports to lend;  
If she had not thought of each one's special gift,  
The load would have been much harder to lift.  
No one remembered that but the Lord.  
(He surely remembers, saith His Word.)  
And Sister A knelt before Him, alone,  
And thanked the Lord that her church had grown  
So much in true mission love and zeal.  
And she humbly said, from her heart so leal,  
"Lord, they gave more money than I ever could,  
But I tried to interest them so they would!"  
O Lord, all wisdom must come from Thee!  
Oh, may we all, besides dollars and pence,  
Consecrate unto Thee our common sense!

#### NOT UNDERSTOOD

Not understood. We move along  
asunder  
Our paths grow wider as the sea-  
son's creep  
Along the years; we marvel and we wonder  
Why life is life and then we fall  
asleep—  
Not understood.  
Not understood. We gather false  
impressions  
And hug them closer as the years  
go by,  
Till virtues often seem to be trans-  
gressions;  
And thus men rise and fall and  
live and die—  
Not understood.  
Not understood. The secrets of ac-  
tion  
Which lie beneath the surface and  
the show  
Are disregarded. With self-satisfac-  
tion  
We judge our neighbors, and they  
often go—  
Not understood.  
Not understood. How trifles often  
change us.  
The thoughtless sentence or the  
fancied slight  
Destroy long years of friendship and  
estrangle us,  
And on our souls there falls a  
freezing blight—  
Not understood.  
Not understood. How many breasts  
are aching  
For lack of sympathy? Ah, day  
by day,  
How many cheerless, lonely hearts  
are breaking?  
How many noble spirits pass  
away—  
Not understood.  
O God! that men would see a little  
clearer,  
Or judge less harshly when they  
cannot see!

O God! that men would draw a little  
nearer  
To one another—they'd be nearer  
Thee,  
And understood.



W. L. OWEN  
Teacher Radio Bible Class, First Baptist Church, Memphis, Tenn.

#### 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.

#### A BEAUTIFUL LIFE

On September 24, 1841, Sarah Ann Lester first opened her eyes on this world. She was the daughter of Harrison and Adeline Jarman Lester. She was a sturdy, healthy child, and grew to winsome girlhood. Her father died when she was eleven-years-old, so early in life she was deprived of a father's love and care. While away at boarding school, a fellow student loaned her a religious book that she had read and it made a great impression on her heart, and caused her to seek the Saviour. At the close of a revival at Bradley's Creek Church, in September, 1859, she gave her heart and life to the Lord Jesus and was baptized into the fellowship of that church in September, 1860, where she remained a faithful member until death.

On December 23, 1868, she was married to J. R. Mathes, who was a confederate veteran. Trying to tie the broken threads of his life, these two set out in those troubled reconstruction days to make a home and raise a family. This they successfully accomplished through many difficulties. She was truly a wife in whom the heart of her husband could safely trust. She was the mother of five children, three of whom had gone home to God before their mother, who joined them on December 23, 1924, which was her wedding anniversary. For fifty-six years this wife and husband had lived together, and it is precious to know that they will meet again. She lived to the ripe age of eighty-three years, two months and twenty-nine days. The funeral was held in the home by Rev. J. H. Ramsey. He made a comforting talk from 2 Cor. 5:1. She was such a dear good mother, so gentle and patient, holding a high standard for her children to follow. She hated sham and pretense. She truly loved the Lord her God, and wanted to see His cause advanced. She especially loved Foreign Missions, for she wanted the whole world to know her Saviour. Her Bible was her constant companion. The nearer she came to the Promised Land the more continually she consulted her Guide Book. Her dying words were, "Yes, I am ready to go." And speaking of the grandchildren she said, "Tell the children to be, and work for the Lord."

Mrs. Mathes is survived by her

eighty-five year old husband, two daughters, Bettie Mathes and Mrs. John W. Clemmons and family. None but our Master who reasoned with Martha and wept with Mary can know how we miss her. When we look at her chair, her Bible, the book of sermons that she liked to read, and her unfinished hand-work, we feel as though she is just away for a little while and will soon be back. But we know she has gone to her Father's house in heaven, where her Redeemer had prepared a place for her, and she will not return to us, but we may go to her. May God help us to be as brave to face, and as faithful to perform life's duties as she was.

Bettie Mathes.

Jenkins—The committee to draft resolutions on the death of our beloved sister, Mrs. Rebecca Elizabeth Jenkins, submit the following:

Whereas, the Grand Master of the universe has seen fit to call our most beloved sister, Mrs. Rebecca Elizabeth Jenkins, from our midst; who was born December 17, 1855, and died December 15, 1924;

Whereas, the Woman's Missionary Union has lost a true and faithful sister; the Church an exemplary member, and the community a most worthy citizen;

Whereas, the relatives and family miss her from their circle, be it resolved, that we extend our sympathy to the friends, relatives and bereaved family and invoke the blessings of God, the Father, upon them in their sorrow.

Be it further resolved, that a copy of these resolutions be spread on the W.M.U. Minutes, a copy furnished the Baptist and Reflector for publication and a copy sent her son, J. C. Jenkins.—Mrs. W. A. Gaugh, Miss Luca Prewitt, Mrs. L. A. Brown, committee, Grand Junction, Tenn.

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For Internal Cleanliness



# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE FOR JANUARY 25

Memphis, Central	2,236
Nashville, First	2,020
(Allen Fort Class 1,190)	
Knoxville, First	1,092
Chattanooga, First	986
Memphis, First	873
Memphis, Bellevue	772
Memphis, Temple	756
Knoxville, Broadway	716
Chattanooga, Highland Park	550
Maryville, First	542
Etowah, First	520
Rossville, First	486
Knoxville, Deaderick Ave.	469
Chattanooga, East	466
Knoxville, Lonsdale	448
Nashville, Edgefield	442
Nashville, Grace	439
Chattanooga, Clifton Hills	439
Knoxville, Euclid Ave.	430
Memphis, La Belle Place	427
Fountain City, Central	422
Nashville, Immanuel	421
Martin, First	413
Paris, First	413
Cleveland, First	409
Nashville, Judson Memorial	406
Nashville, Belmont Heights	400
La Follette, First	386
Knoxville, South	377
Lenoir City, First	360
Chattanooga, Avondale	349
Harriman, Trenton St.	344
Nashville Park Ave.	342
Chattanooga, Central	331
Nashville, Third	329
Humboldt, First	323
Rockwood, First	322
Sweetwater	319
Alcoa, Calvary	308

### NASHVILLE

Third: R. M. Jennings, pastor; Dr. Burts spoke to us, wonderful message and Dr. Shields of Anti-Saloon League at night. Baptized 3; SS 329; BYPU 38.

Judson Memorial: R. E. Grimsley, pastor; Bro. Ray, blind preacher, spoke on "My Life in the Dark" and pastor on "Idleness." Baptized 1; SS 406; BYPU's good.

Edgefield: W. M. Wood, pastor; "The Office of the Law" and "Christian Assurance." Baptized 1; SS 442; BYPU 58; Int. 48; Jr. 26.

Grace: Tom L. Roberts, pastor; "Common Objections Overruled" and "What Saves Me from What I Am?" For baptism 3; statement 1; SS 439; BYPU 46; Int. 52.

Immanuel: Ryland Knight, pastor; "Sufficient Strength" and "The Story of Absalom." For baptism 2; baptized 5; SS 421; BYPU 90.

Belmont Heights: John D. Freeman, pastor; "Why Belmont Baptist Succeeds" and "Mayor Howse and the Devil." SS 400; BYPU 32; Int. 24; Jr. 17. Training school for teachers and BYPU workers this week.

Park Ave.: A. M. Nicholson, pastor; Evangelist M. G. Leamon spoke three times to great congregations. The meeting continues through the week. For baptism 15; by letter 11; profession 53; SS 342; BYPU's well attended.

Lockland: J. C. Miles, pastor; "The Revelation of the Christ" and "The Christ of the Revelation." SS 279; BYPU 40; Int. 23; Jr. 20.

Shelby Ave.: C. E. Pennington, pastor; "The Roll Call" and Joshua 3: 4. For baptism 1; baptized 1; profession 1; SS 176; BYPU 30; Jr. 20.

Inglewood: H. M. Eastes, pastor; "What Think you of Christ?" and "The Traitor—Judas." By letter 3; SS 65; BYPU 35.

Smith Spring: Jno. W. Jamison, supply; "Being Free from Sin" and "The Power of Christ in the World." SS 67.

Calvary: W. H. Vaughan, pastor; "This One Thing I Do," and "Saved So As By Fire." For baptism 18; baptized 16; SS 202; BYPU 30.

North Edgefield: A. W. Duncan, pastor; "Grace and Glory" and "Life's Shipwrecks." One baptized; 294 in SS; 16 in Sr. BYPU; 49 in Jr. BYPU.

Seventh: Edgar W. Barnett, pastor. "God's Sheep" and "Need of Laborers." For baptism, 1; SS 250; BYPU 19; Int. BYPU 15; Jr. BYPU 14. For profession 1.

Radnor: Geo. L. Stewart, pastor; "Twenty-third Psalm" and "The Great Invitation." By letter 2; SS 113; BYPU 21. Good services both hours.

Eastland: Britton Ross, pastor. "The Breastplate of Righteousness" and "A Woman with a Painted Face." For baptism 1; baptized 1; by letter 1; by statement 1.

Union Hill: H. F. Burns, pastor. "Lord, Is It I?" Locating the trouble and "Let the Wicked Forsake his Way."

First: W. F. Powell, pastor; "Why God's Children Suffer" and "A Wayward Girl." Three additions.

Grandview: Don Q. Smith, pastor. "All the Counsel of God" and "It Is Finished." Baptized 2; SS 218. The pastor closed his work as pastor of the church. Full house at both services. The B.Y.P.U.'s were unusually good. The church is in fine condition.

Centennial: S. W. Kendrick, pastor. "The Kingdom of God" and "Public Profession of Faith." Received for baptism, 8; baptized 18; by letter 2; by profession 8; SS 183; BYPU 22; Int. BYPU 23; Jr. BYPU 15. Forty-seven professions of faith in Christ the past three Sundays in the regular services. Twenty-six additions to the church, 18 by baptism, 2 by letter, 6 approved by baptism. Organized a Junior B.Y.P.U., 15 members, 20 present. Six approved for baptism. Great interest.

### CHATTANOOGA

Avondale: T. G. Davis, pastor; "How to Know God's Will" and "It is Finished." In SS 349; Sr. BYPU, 35; Int., good attendance.

Central: W. L. Pickard, pastor; "Help in Troubles" and "A Woman's Sin and Crime." In SS, 331; BYPU largely attended.

East Chattanooga: J. N. Bull, pastor; "Elijah before Ahab" and "An Ideal Man." In SS, 466.

Clifton Hill Tabernacle: W. R. Hamic, pastor; J. C. Jackson, assistant pastor preached on "The Tithe" and "The Devil, a Great Missionary." In SS, 439; for baptism, 1; baptized, 1.

Tabernacle: T. W. Calloway, pastor. Rev. Paul Sims preached both hours.

Woodland Park: E. G. Epperson, pastor; "The New Birth" and "Turn Ye." In SS, 182; BYPU, good; 5 saved.

Oak Grove: J. N. Monroe, pastor; "A Call to Consecration" and "The Two Ways—At the End, What?" In SS, 156; BYPU's, good.

North Chattanooga: Wm. S. Keese, pastor; "The Church-going Habit" and "Marry and Be Happy." In SS, 242; in BYPU, 60; 42 doing daily Bible reading.

Tyner: J. H. Palmer, pastor; "Darkness at Midday" and "The Greatest Cross Word Puzzle." In SS, 88; good services.

Ebenezer: Dan Quinn, pastor; "The Church" and "What Shall I Do Then with Jesus Which is Called Christ?" In SS, 77; in BYPU, 30.

Chamberlain Ave.: G. T. King, pastor; "Shorn of Power" and "God's Invitation to the Lost." In SS, 163; by letter, 1; for baptism, 3; 3 conversions.

Shoal Creek: A. G. Frost, pastor; "Ye Do Err Not Knowing the Scripture or the Power of God." In SS, 31.

Ridgedale: W. E. Davis, pastor; "The Intellect Kept for the Master's Use" and "Sin at the Door." In SS, 226; in BYPU, 63; by statement, 1; for baptism, 2.

Chickamauga, Ga.: Geo. W. McClure, pastor; "Go Forward" and "So Built We the Wall." In SS, 157; in BYPU, 75.

Rossville, First: J. E. O'Quin, pastor; "The Care of Souls." Dr. Jno.

E Prymis at night on "Sunday School." In SS, 488. Pastor preached at St. Elmo Sunday night.

Alton Park: T. J. Smith, pastor; Brother Burk preached in morning and Brother Hicky at night. In SS, 170; for baptism, 2; baptized, 1; restored, 1. Pastor preached at St. Elmo Baptist Church.

Lupton City: Pastor W. T. McMahon preached both hours. In SS, 104; by letter, 1.

First: John W. Inzer, pastor; "Hospitality Yesterday and Today" and "When God Quits." In SS, 986; by letter, 3.

Highland Park: J. B. Phillips, pastor; "The Value of Religious Enthusiasm" and "Sheba's Queen, the Wise Woman." In SS, 550; baptized, 6; 5 additions.

### MEMPHIS

Central: Pastor Cox preached; for baptism, 3; by letter, 2; in SS, 2,236; baptized, 5.

Prescott Memorial: Pastor Jas. H. Oakley preached at both hours to good congregations. In SS, 286; in BYPU, 139; fine interest.

Fisherville: Pastor W. L. Smith spoke both hours. In SS, 42.

First: Pastor Boone preached to large congregations. In SS, 873; by letter, 6; baptized, 3.

Hollywood: Pastor Burk preached. In SS, 124. Two splendid congregations.

Highland Heights: Two fine congregations. Brother Weeks of Portland preached at morning hour. In SS, 280; baptized, 4; 4 fine unions.

Bellevue: W. M. Bostick, pastor; "Greatness of Service" and "Profit and Loss." In SS, 772; by letter, 6; for baptism, 1; baptized, 3; good unions.

Yale: Pastor L. E. Brown spoke both hours to unusually large crowds. In SS, 88; by letter, 2; 2 excellent BYPU's.

Seventh Street: I. N. Strother, pastor; "Using What You Have." Choir in charge at night. In SS, 243; in BYPU's, 65.

Germantown: Pastor J. W. Joyner spoke both morning and evening. Two fine congregations; in SS, 60.

Joseph Papp, Italian Missionary: Times preached, 2; present in the SS, 24; families prayed with, 9; tracts distributed, 24; visits made, 48.

Central Ave.: Pastor spoke both morning and evening to good congregations. In SS, 84; 2 good BYPU's; prospects bright.

La Belle Place: Pastor D. A. Ellis spoke at both hours. Very good congregations. In SS, 427; by letter, 1; about 200 in BYPU.

Temple: Pastor J. Carl McCoy spoke at both hours. In SS, 756; in BYPU's, 215; for baptism, 1; by letter, 3. Closed one of the best SS Institutes in history of church under direction of W. D. Hudgins.

Boulevard: Pastor J. H. Wright preached both hours. In SS, 200; in BYPU's, about 80; baptized, 1. Extraordinary congregations.

New South Memphis: Pastor Norris preached both hours to good crowds. In SS, 175. Budget adopted; prospects bright.

Eudora: Dr. M. D. Jeffries spoke both hours in absence of Pastor H. T. Whaley.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours to fair congregations. In SS, 47; in BYPU, 29.

McLemore Ave.: Pastor preached both hours. In SS, 237; by letter, 1. Speedway Terrace: Pastor Norris Palmer preached both hours. In SS, 194; good BYPU's.

Munford: Pastor C. L. Owen preached at 11 and 3 o'clock. One for baptism. Good day all around.

### KNOXVILLE

Lonsdale: W. A. Atchley, pastor; "The Measure of Our Best" and "Equipped for Life's Conflicts." SS 448; BYPU 150; baptized 2; by letter 7.

Deaderick Ave.: Claude E. Sprague, pastor; "Power" and "Second Coming of Christ." SS 469; BYPU 150; for baptism 3; converted 1.

Central, of Ftn. City: J. C. Shipe, pastor; "The Path of the Just" and

"The Valley of Decision." SS 422; BYPU 150.

South Knox: J. K. Haynes, pastor; "How Christ Comforts His People" and "The Revelation of the Father." SS 377; BYPU 110; baptized 8; received 1.

Euclid Ave.: J. W. Wood, pastor; "Companionship With Israel" and "What Manner of Love." SS 430; BYPU 90; baptized 1. Great day.

First: F. F. Brown, pastor; "Soul Prosperity" III John 2 and "Old Testament Prodigal" Psalm 119: 59. SS 1,092; BYPU 133; baptized 1; by letter 8.

Gillespie Ave.: J. K. Smith, pastor; Phil. 3: 15 and Rom. 3: 22. SS 279; baptized 1.

Immanuel: J. L. Cambell, D.D., on "And Peter" and Pastor on "Christian Example." SS 280.

Grove City: D. W. Lindsay, pastor; "The Transfiguration Scene" and Hugh Grubb on "The Way of Obedience." SS 160; BYPU 35. Pastor preached at Sharon Church at night.

Inship: W. D. Hulton, pastor; Phil. 1: 17 and Luke 15: 11. SS 128. Splendid day.

Third Creek: W. E. Conner, pastor; "God's Wrath on Sin" and "The Lord's Preparation for His People." SS 113.

Beaumont: D. A. Webb, pastor; "Binding Heavy Burdens on the Folks" and "Jesus Took Our Place." SS 207. Collection for Near East Relief.

Lincoln Park: H. F. Templeton, pastor; "False and True Hope" and "Seeking Rest." SS 260; BYPU 60.

Ball Camp: A. B. Johnson, pastor; "His Name Shall Be Called Wonderful" and "Luxury." SS 106; BYPU 42. Mid-Week Prayer Meeting 70.

Oakwood: W. G. Mahaffey, pastor; "Heaven" and "The Rich Man in Hell." SS 296; BYPU 23. Splendid congregations.

Central, of Bearden: Robert Humphreys, pastor; John 13: 17 and Acts 17: 30, 31. SS 193.

### MISCELLANEOUS

Trenton St., Harriman: J. H. Sharp, pastor; "Love Not the World" and Dr. Wm. McGann on "Prison Reform." SS 344; BYPU 100; for baptism 1.

First, Maryville: J. R. Johnson, pastor; "A Call to the Church" and "Spiritual Culture." SS 542.

Lenoir City, First: W. C. Creasman, pastor; "Walking With God" and "Building a Home." SS 360; BYPU 100; by letter 1; for baptism 2.

La Follette: D. B. Bowers, pastor; Eph. 1: 16 and "The Power of Christ Over the Devil." SS 387; BYPU's 162.

Sweetwater: O. D. Fleming, pastor; "Business in Religion and Religion in Business" and "Friends of God." Three good unions, attendance 15 to 40; SS 319. James May, after thirty years of service as superintendent of our school, retires and Bro. J. T. McKinney assumes these duties. James May is superintendent emeritus.

Rockwood, First: L. W. Clark, pastor; "Then Face to Face" and "Filled with all the Fullness of God." SS 322; BYPU's Sr. 58; Int. 33; Jr. 46. We had a very sad death by accident. Funeral in afternoon.

Etowah, First: A. F. Mahan, pastor; "Christ's Prayer for His Disciples" and "The Arrest and Trial of Jesus." SS 520; BYPU's good. One Presbyterian for baptism; by letter 1. Good day. Large congregations.

Paris, First: J. H. Buchanan, pastor; "Empowered for Service" and "Bargaining with God." SS 413; prayer meeting 165; 3 BYPU's 85; conversions 7; by letter 3; total-additions 10. Good crowds.

Monterey: W. M. Griffith, pastor; "Judgment or the Opening of the Books" and "The Sharpest Instrument in the World." SS 243. We wonder if there are many SS in the state that can beat the following record: 243 attending today, 132 year ago, 156 Bibles in school today, 39 year ago. Collection today \$8.61; year ago \$4.27.

Cleveland, First: C. F. Clark, pastor; "Come Thou with Us" and "Neutrality Impossible." SS 409.

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



pastor; "Ambition" and "The Divine Family." SS 308; BYPU 87; by letter 1. Good congregations.

Ooltewah: L. H. Sylar, pastor; "Some Characteristics of God's Love" and a play by BYPU "Why Go to College?" SS 119.

McMinnville: F. M. Dowell, pastor; Dr. O. E. Bryan, secretary State Mission Board, in morning and pastor on "What Will You Do with Jesus?" SS 255; BYPU 70. Great day and fine interest.

Bethel, Robertson Co.: A. L. Bates, pastor; "The Spirit and Mission of the Church" and "The King's Road." SS good; 2 BYPU's. Work going nicely.

White House: E. W. Stone, pastor; "Jesus the Way" and "The Little Ferry Boats." The church adopted budget and unified program. Good congregation. Missionary collection \$16.45.

#### C. B. C. CLASS HOLDS FIRST MONTHLY MEETING

By H. E. Ramsey, Reporter.

C. B. C. class of the Centennial Baptist Church, Nashville, held its first monthly meeting Friday night, January 16, at the home of Mr. and Mrs. J. K. Lancaster, 806 Central Avenue.

Officers for the ensuing six months were elected as follows:

President, Mrs. Jno. K. Lancaster; first vice-president, Mr. J. E. Ellis; second vice-president, Mr. T. K. Keaton; third vice-president, Mrs. Ida M. Kirkland; secretary and treasurer, Mrs. L. A. Gupton; reporter, Horace E. Ramsey.

After the business hour delicious refreshments were served. The next meeting will be held February 20, at the home of Mrs. L. A. Gupton, 125 7th Avenue, North.

Rev. J. M. Rogers of the Second church, Columbia, Tenn., has been called to the care of Knob Creek church and has accepted. It is a good field.

Rev. Lum H. Hall of Martin, Tenn., has been called to the care of the church at Halls, Tenn., and has accepted, effective March 1. He will move on the field. He has resigned Bradford and Laneview churches in Central Association. The Halls saints are indeed fortunate.

Gospel Singer Samuel J. Spencer, for some time with the Home Board evangelistic department, is finishing a four-years' course of study in voice in Chicago, and will be ready for work about March 1, prepared as never before to sing the gospel. He can be reached at 1227 N. Dearborn St., Chicago, Ill.

The hundreds of friends of Rev. A. F. Crittendon and wife of Festus, Mo., in Tennessee will congratulate them on the arrival on Sunday, Jan. 18, of an eight-pound son to be known as William Floyd Crittendon. May the little fellow have the personal pulchritude and practical piety of both parents.

Rev. R. T. Skinner of the First church, Watertown, Tenn., has been called to the care of the First church, Huntsville, Ala., and has the matter under serious consideration. His congregation at Watertown is launching this spring a church building program and it would seem to be a pity if he left the state.

Rev. A. L. Bates of Centerville, Tenn., has accepted the care of the church at Decherd, Tenn., and is on the field. He has also been called at Estill Springs, Tenn., for two afternoons. A mid-winter Bible institute is in progress at Decherd in which Misses Roxie Jacobs, Mary Northington, W. C. Milton, W. H. Preston, J. W. Roberts, S. P. White, G. G. Graber and J. M. Rogers are taking part.

Rev. C. H. Cosby, formerly pastor at Alcoa, Tenn., is now pastor of the First church, Richmond, Ohio, where there is a church plant that cost \$82,000 and a congregation that has raised \$88,215.79 during the past five years, making a little more than \$17,000 per year. A revival is now in progress in which Dr. John F. Fraser of Louisville, Ky., is doing the preaching and Rev. Arnold Kehrl leading the singing. The people of Richmond are loyal to the fundamentals.

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

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WRITE FOR CATALOGUE

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## AMONG THE BRETHREN

Fleetwood Hall, Lexington

That Baptist Governor of Texas, Pat M. Neff, who retired in favor of the first woman governor the state ever had, Mrs. M. A. Ferguson, is a man of the type we admire. His Christian and Baptist conscience impelled him to decline to attend the inaugural ball.

Rev. Geo. P. White of Darlington, S. C., has accepted the care of the First church, Fountain Inn, S. C., and will take charge Feb. 25.

Rev. Henry J. Davis of Estill, S. C., has resigned the care of his churches near that place to become associate pastor of Dr. John E. White of the First church, Anderson, S. C.

It is stated in a leading Baptist weekly that Dr. B. C. Hening has resigned as superintendent of Foreigners, Indians and Negroes of the Home Mission Board, Atlanta, Ga., effective March 1. It would be fine to have him return to Tennessee.

The Chamber of Commerce of Jackson, Tenn., honored itself recently in the election of Dr. H. E. Watters, president of Union University, as a director for a term of three years. He is a statesman as well as a good preacher and great college president.

The First church, Martin, Tenn., Dr. J. E. Skinner, pastor, announces a revival to be held March 8 to March 22, in which Dr. L. R. Scarborough of Fort Worth, Texas, president of the Southwestern Baptist Theological Seminary, will do the preaching. A remarkable meeting is anticipated.

Rev. Otis L. Spurgeon, who for three years was pastor of the First church, Poplar Bluff, Mo., has accepted the care of the church at Collierville, Tenn., as supply pastor, filling the place of Rev. J. P. Horton, who resigned to accept the pastorate of Central Avenue church, Memphis, Tenn. Bro. Spurgeon has been a resident of Collierville and vicinity for fifteen months.

It is pleasing to his thousands of friends to know that Dr. Geo. W. McDaniel, pastor of the First church, Richmond, Va., and president of the Southern Baptist Convention, is recovering from a severe attack of la grippe. However, he is tightening his grip on the great old First church, having rounded out his twentieth year of continuous service.

At the inauguration of Gov. Austin Peay for his second term on Monday, Jan. 19, the invocation was offered by Dr. Ryland Knight of Immanuel church, Nashville, formerly the pastor of the Governor in Clarksburg. Dr. Knight performed the same service at Gov. Peay's inauguration two years ago and is his warm personal friend and a colonel on his staff. The prayer was pointed, well-worded and spiritual, exactly suitable to the great occasion.

The Second church, Montgomery, Ala., of which Rev. Livingston T. Mays is pastor is preparing to move into its new \$80,000 house of worship. It has also bought and paid for a comfortable pastor's home.

The First church, Brownsville, Tenn., Rev. Wilson Woodcock, pastor, is to engage in a revival beginning March 30, in which Dr. W. M. Bostick of Bellevue church, Memphis, Tenn., will do the preaching. In preparation for the meeting a training school for the Sunday school workers will be conducted by W. D. Hudgins of Tullahoma, Tenn., including a religious census of the city.

The Baptist Flag, for a few months issued from Nashville, Tennessee, waves again from its old habitat, Fulton, Ky., with that intrepid, experienced newspaper man, Rev. T. F. Moore, as editor again. Rev. J. F. Dew, the retiring editor, proved refreshing to the paper, but another "due" which fell on January 15, proved disastrous and caused the return to the old management. The paper as is well known, is a gospel mission organ.

Two Southern Baptist papers have referred to our esteemed friend, Dr. J. W. Storer, who resigns the care of the First church, Greenwood, Miss., to become pastor of Grove Ave. church, Richmond, Va., as "Dr. J. W. Slaughter." What is fame? It is not so bad, though, after all. The name suits him, for he slaughters the devil and all his works, as the saints at Ripley and Paris, Tenn., can testify. He went to the new field Wednesday, Jan. 21. The church at once gave him a Hup sedan.

Union University, Jackson, Tenn., Dr. H. E. Watters, president, has reached the highest point of enrollment on record, being 1,100 with the prospect of additions during the mid-winter term. In the present student body 12 states are represented and a majority of the counties of West and Middle Tennessee. Constant improvements are being made on the buildings and campus. A landscape gardener is now beautifying the grounds. The University is in the most prosperous year of its long and interesting history.

Monday, Jan. 19, was a notable day in the life of Central church, Memphis, Tenn. It marked the twelfth anniversary of the pastorate of Dr. Ben Cox, the eleventh anniversary of the Noon Day Prayer League and the anniversary of the birth of Gen. Robt. E. Lee. Gen. R. E. Bullington gave a brief eulogy of the Confederate chieftain and Rev. J. Carl McCoy spoke in acclaim of the great work being done by Dr. Cox. There had been more than an average addition of one member a day through the year, the increase amounting to more than 400. The pastor prayed for this at the beginning of the year.



## Home Circle

### PICTURES IN THE FIRE

By Bonnie Jones MacClelland.

Little eyes that gaze and gaze,  
What strange visions do you see?  
Is there magic in the blaze  
That you stare so steadily?  
Have you found some foreign strand  
Beautiful as heart's desire?  
Do you build your wonderland  
Seeing pictures in the fire?

Where the falling embers glow,  
In the fire's red witchery,  
Do enchanted castles grow  
That you watch so dreamily?  
Can you trace out tower and dome,  
Battlement and lofty spire,  
As you let your fancy roam  
Seeing pictures in the fire?

Now your castle's magic walls  
Disappear within the flame;  
Are you laughing as it falls?  
(When life's dreams fall, do the same)  
Now the stealthy shadows creep,  
Drowsy eyelids droop and tire,  
And a wee lad falls asleep  
Seeing pictures in the fire.

### HAYS MAKING SUNSHINE

There are few who would venture to contest Will H. Hays' knowledge of the American public. His memorable career as national chairman during a period when his fellow countrymen were obliged to turn away from prophecy and get down to the very realities, the why and the wherefore of their existence, gave him unprecedented opportunity to observe them.

He stood, for four years, at the very center of a web which stretched to the utmost corners of the United States, and he became the spirit of coordination between all forces, truly all things to all Americans.

It was but natural, therefore, that when a great recreational institution found that its mission was in danger of being thwarted through lack of a controlling, modifying influence, it should turn, for a solution of its difficulties, to the one man who seemed most likely to understand them.

Hence in the enlightenment which sometimes follows despair the great moving-picture magnates voluntarily came together and formed the Moving-Picture Producers and Distributors of America, Incorporated, and placed their fate in the hands of Mr. Hays. They have had little reason, in the three years which have since ensued, to regret their decision.

The task which devolved upon Mr. Hays made Hercules' experiment with the Augean stables seem like the merest pastime. From their earliest days, the movies were accorded a special license in plot and atmosphere partly, no doubt, because of their novelty, which made the public forget the tests which it customarily applies to the legitimate stage. Moreover, the pictures of people and surroundings given so much more vividly than the footlights can ever hope to reflect, made it easy for producers to create another world, which, so far as complete divorce from reality was concerned, they did to the queen's

taste. The commonest sort of restraint was pitched overboard and audiences the world over revelled in surreptitious glimpses of the forbidden.

With the increase of efficiency in production and the rapid accumulation of profits, producers were able to hire extraordinary talent for their pictures, give them undreamed-of lavishness of scene and leave nothing worth thinking of to the imagination of their audiences. A decade or so of this soon resolved the industry into a feverish competition in suggestiveness to tickle the fancy of a public which it could not afford to have jaded. If the awful vividness of "The Vampire" became softened in times into a less bald presentation of vice, it was only because directors learned the secret contained in every art that the half-revealed is much less concealed than with no draperies whatever. The movies, consequently, became adept in liberating the primitive, with a technical control over subconsciousness which seemed to land Freud among the major prophets.

Mr. Hays' announced resolve was to bring this movie world back to decency. He believed that the American public was not a breeding-ground for sex-neuroses, that its fundamental delight as a youthful people was in healthy combat, real adventure and joyous romance.

To this end he bent his vast energies for analysis and persuasion. In the course of three years he has called the self-indulgent march of both producer and audience to an abrupt halt, and has set their feet firmly in the narrow, dry path which winds upward to art and education.

As an impressive testimonial to this a check-up just made among 8,600 exhibitors shows that 25 plays leading in popularity are all of the sort which the youngest mother's son might attend with pleasure and profit. But that much remains still to be done is revealed by the success of other pictures not so commendable.

Plots can not always be of treasure trove nor historic lore. Romance has got to have its innings. This is where the movies still fall down. Every boy and girl knows there is a difference in the two sexes which can not be covered by luxurious display nor impossible acts of heroism. It can be both met and explained by the simple expedient of fun-making and wholehearted laughter such as Booth Tarkington has offered to his countrymen.

If there is a great deal yet to be done in this phase, Mr. Hays frankly warns his producers, it seems to us that it might be accomplished by diverting some of the enormous revenue which the movies of today produce, toward the maintenance and equipment of "literary staffs," trained to read and recommend. There is a deal of good stuff in every language, available without copyright or royalty. This fact moving-picture producers have so far failed signally to recognize.

What will probably one day be known as the Salacious Age seems now to be passed, thanks to Mr. Hays. Now is the time for the "Czar's" subjects to start reading good books.

### INCOME TAX IN A NUTSHELL

**WHO?** Single persons who had net income of \$1,000 or more or gross income of \$5,000 or more, and

married couples who had net income of \$2,500 or more or gross income of \$5,000 or more must file returns.

**WHEN?** The filing period is from January 1 to March 15, 1925.

**WHERE?** Collector of internal revenue for the district in which the person lives or has his principal place of business.

**HOW?** Instructions on Form 1040A and Form 1040; also the law and regulations.

**WHAT?** Two per cent normal tax on the first \$4,000 of net income in excess of the personal exemptions and credits. Four per cent normal tax on the next \$4,000. Six per cent normal tax on the balance of net income. Surtax on net income in excess of \$10,000.

### LESS LYNCHINGS

By R. R. Moton, Principal

I send you the following concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research. I find there were 16 persons lynched in 1924. This is the smallest number lynched in any year since records of lynchings have been kept, and is 17 less than the number 33 for the year 1923, and 41 less than the number 57 for the year 1922. Nine of the persons lynched were taken from the hands of the law, 6 from jails and 3 from officers of the law outside of jails.

There were 45 instances in which officers of the law prevented lynchings. Two women, 1 white and 1 colored, were among those thus saved. Eight of these preventions of lynchings were in Northern states and 37 in Southern states. In 36 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 9 other instances, armed force was used to repel the would-be lynchings. In 4 instances during the year persons charged with being connected with lynching mobs were indicted. Of the 19 persons thus before the courts only 5 were convicted. These were given jail sentences.

Of the 16 persons lynched all were negroes. Seven or less than one half of those put to death were charged with rape or attempted rape.

The offenses charged were: Murder, 1; rape, 5; attempted rape, 2; killing officer of the law, 2; insulting woman, 3; attacking woman, 1; killing man in altercation, 1; wounding man, 1.

The states in which lynchings occurred, and the number in each state are as follows: Florida, 5; Georgia, 2; Illinois, 1; Kentucky, 1; Louisiana, 1; Mississippi, 2; Missouri, 1; South Carolina, 1; Tennessee, 1; Texas, 1.

### WHAT THE USE OF WHININ'

What's the use of whinin'  
All the live day long?  
What's the use of spoilin'  
Other folkses' song?

"All of sun makes desert"—  
So the Arabs say;  
Sun's behind the shadders  
Goin' ter shine someday.

What's the use of cryin'  
Over milk you've spilled?  
All the world of cryin'  
Ne'er a pitcher filled—  
Spouse yo' fall my brother,  
Spouse-yo' stub your toe?

Up and dust your clo'es—then  
Upward, onward go.

Does the road seem rugged?  
Have your feet got sore?  
Is it dark and dreary,  
Hard to find the door?  
Never mind the hardship,  
Serve with joy your part;  
Sunshine warm and tender  
Waits the loving heart.  
—E. O. Sellers.

**SMILES**  
SELECTED

Jail Visitor: "Don't your friends come to see you on visiting days?"  
Convict: "No, lady; dey're all in here wid me."

Shop Detective: "I'm suspicious of that woman; she seems furtive."  
Shopwalker: "Well, keep your eye on the furs."

"Some people are humorous without even knowing it."  
"Here's a man advertising a lecture on the 'Panama Canal,' illustrated with slides."

Mistress (to new maid): "Why, it seems to me you want very large wages for one who has had so little experience."

Maid: "Sure, mum, ain't it harder for me when I don't know how?"

"How's the motor behaving?"  
"Well," replied Mr. Chuggins, "the way it uses gasoline shows that while it may be weak in spots, its appetite is all right."

Caroline was late starting to school one day.

On her return I asked her if she had been late.

"No, mother. They were all sitting in their seats waiting for me," she replied.

Six-year-old Freddy, bred in the city, was on his first visit to his uncle's farm. At breakfast he heard that his uncle's Jersey cow had been stolen during the night.

"That's a good joke on the man who stole her," was Freddy's comment.

"Why?" asked his uncle.  
"Why, just before supper last night the hired man took all the milk out of her."

A rector was visiting one of his poorer parishioners, an older woman afflicted with deafness. She expressed her regret at not being able to hear his sermons.

Desiring to be sympathetic and to say something consoling, he replied, with unnecessary self-deprecation, "You don't miss much."  
"So they tell me," was the disconcerting reply.

"Is this a healthy town?" asked the newly arrived invalid.

"I should say so," answered the native. "When I came here I hadn't the strength to utter a word; I had scarcely a hair on my head; I couldn't walk across the room, and had to be lifted from my bed."

"You give me hope. How long have you been here?"  
"I was born here."