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J. D. MOORE, Editor

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WILL BAPTISTS REMAIN TIED TOGETHER?

A Story with its Lesson.

By C. E. Burts.

The following story, appearing in a magazine which comes to my desk, has a lesson for us:

"Early on the morning of August 3, 1896, Phillip Stanley Abbott of Boston, a member of the Appalachian Mountain Club, and three companions left the little chalet which then stood on the shore of the lake, and rowed to the far end and made their way up on the bed of Victoria Glacier. Then, roped together in the fashion of mountaineers, they climbed up the steep, almost perpendicular walls of Mount LeFoy. About noon they were well up toward the summit and were rounding a bastion of rock on a narrow shelf. Then it was that Mr. Abbott's suggestion was made that they unrope for greater freedom of movement. It was a fatal mistake. Mr. Abbott, who was ahead, turned a corner and began to climb up a cleft, or chimney, as the mountaineers would call it. One of his companions called to him and asked if it would not be better to return and continue on the shelf, but he replied from somewhere above, 'No, I think not. I have a good lead here.' They were his last words, for a moment later something happened, no one knows what, and his body hurtled downward to the ice slope far below. If only they had not unbound themselves for the sake of greater personal freedom, if only they had been willing to remain tied together in a bundle, the tragedy might have been avoided."

As a denomination our capacity for co-operation is being tested. Not a few of our people have grown a little weary under the restraints of the five years. Our obligations to the denomination have become irksome to some and there is a demand on the part of individuals and institutions for larger freedom and the opportunity for self-expression. Our real liberties, however, are not found in this direction. The life and success of our denomination depends upon whether or not we are willing to remain tied together in a common enterprise. We can justify our existence only by our willingness to work together.

We should commit ourselves thoroughly and wholeheartedly to the New Program and comply with all of its provisions. Let the churches complete the Every Member Canvass immediately. The month of February should be used by every church for the full accomplishment of this task. The persistence and thoroughness with which we do this will determine whether or not Southern Baptists will go forward or beat a retreat.

Nothing should be allowed to stand in the way of completing this work. No contribution in any direction or for any purpose should be allowed to intervene or curtail in the least our subscriptions through the churches to this general fund. It takes care of every enterprise among us, the missions, the schools, the benevolent institutions.

Many institutions and activities, to be sure, are embarrassed by their growth and are hard pressed for financial support. I beg that they do not become impatient and unwilling to pin their faith to the Program. They should capitalize, to be sure, individual preferences if necessary, but first of all, *they should stand by the whole program*. We are now deciding whether or not our institutions and activities are to be supported by individual gifts or by our churches. Let us trust the churches and help to make them efficient and trust-worthy and develop a full-orbed and well-rounded Christian character.

I am frank to say that we cannot justify our Unified Budget unless we support it adequately, and this can be done only by the general enlistment of our people. Let us show to the world that a great spiritual democracy such as ours can be efficient and dependable. We must be willing to remain tied together. Our very life depends upon it.

Crack Shots from Uncle Gideon's Rifle

The theological track has spread in some quarters and plenty of people have been ditched and much harm done their souls.

—J. B. Gambrell.

From O. E. Bryan's Note Book.

"AN AWFUL WRECK."

By J. E. Skinner.

One of the most painful stories I have read in a long time was told in a leading editorial in the Diagram of Truth and Baptist Flag, January 8, 1925. The editor says: "A letter from Brother Blalock from China, dated December 3rd, telling of his safe arrival, brings the sad news that one of the missionaries had not received an offering in three months." Under the above heading, the editor illustrated by an awful railroad wreck, which he recited, the most dreadful wreck of their missionary program, if such should be allowed to continue.

This writer calls attention to this sad incident, not in the spirit of "I told you so," nor with any degree of satisfaction, but with the deepest sympathy for that missionary and, with a spirit of tenderest warning to others not to make a similar

mistake. The fault is not with the missionary, but with those who induced him to go out to the foreign field with no responsible promise of support, or plan for carrying out such a promise. This is but an illustration of the planless plan itself, and what may happen to any of the less known missionaries among them at any time, while the older and better known, who are favorites of more people at home, may receive even far beyond their needs, though this feature is not so dangerous as the other. No doubt, however, both of these features have been enacted under this plan repeatedly during the years since it was started by Brother Crawford about thirty years ago, though not to a very great extent because only a few have adhered to it continuously. Most of the original missionaries and supporters of the plan have long since deserted it and come back to the organized plan, which guarantees the regular support of the Lord's faithful missionaries, and the rest of them will do the same thing when they sadly discover their mistake. What a pity that a loyal missionary spirit should be so misguided, and have to endure such unnecessary suffering and shocks of their faith, when they might have had nothing else to do but to ply their divinely appointed task without distraction. Surely they have enough to contend with among heathen, whose souls they carry on their hearts, without having to worry about their support. A pastor in the homeland could a thousand times better afford to face such a problem, than the helpless missionary in a foreign land, and yet there are a few pastors still who will advocate such a plan for the missionary. Then there are a few churches yet that will guarantee their pastor's salary, and would not think of allowing his family to come to want, but will still advocate a missionary plan that will do that very thing for the family of the faithful missionary in a foreign land, where he has no friends to turn to for help. "Three months without support," where he has no smokehouse, no corn-crib, nor wheat granary, and where every thing must come out of paper sacks, day by day, to keep the wolf from the door! The Organized Plan is not perfect, nor is anything else that men do, but it is not guilty of such shameful neglect of the faithful missionary on the field. It is the only plan that safeguards the faith, courage and efficiency of the missionary, and that promises to carry out the commission of our Lord to His churches. And it does seem that after thirty years of experience, witnessing constant failure of this disorganized, planless-plan, every Baptist would rally to the standard that survived the Hardshell Separation of the nineteenth century and is today spreading our cherished principles all round the world.

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EDITORIAL

BAPTIST MEN MEET.

According to the plan which is being adopted in most of the states in the Southern Baptist Convention, at the suggestion of Dr. J. T. Henderson, secretary of the Laymen's Movement, and under the endorsement of the Commission on Southwide program, a meeting of Baptist men in Tennessee is being called to be held in Nashville, April 6 and 7, 1925. Messrs. H. E. Mullins, of Nashville, J. F. Brownlow, of Columbia, and A. L. Todd, of Murfreesboro, compose the Executive Committee of the Baptist men in whose name and interests the gathering is to take place. It is proposed that the Convention should be preceded by a number of men's luncheons in various cities throughout the state and in every place where it may be possible to assemble them in the interests of that meeting. These should be held about the middle of March. At the Nashville Convention there will be addresses by active workers in our own state besides an array of able speakers from elsewhere. The attendance should be large and representative of every section of Tennessee. One of the most helpful and inspiring gatherings we have ever attended was the Convention of Baptist men in Memphis last year. It was not encumbered with problems of administration and could, therefore, feature those phases of our work which relate to the spirit and purposes of all church and denominational activities.

RIDGECREST.

We are pleased to note the brighter outlook for the Southern Baptist Assembly, at Ridgecrest, N. C., as it is being fostered by our Education Board at Birmingham. Some very necessary improvements in buildings and on the grounds are to be made this year. The Education Board is to be commended for its foresight and denominational wisdom in making provisions for suitable and adequate facilities for a great Baptist Assembly there.

Other nearby Assemblies are far ahead of us in equipment, but none of them excel Ridgecrest in the beauty of location and attractiveness of scenery. Southern Baptists should be proud of the opportunities which are theirs in the holdings of the Education Board on the crest of the Blue Ridge, and there should be the utmost effort made to make our Baptist Assembly what it should be in order to meet our own needs as well as to measure up to the high standard which has been maintained by the other denominations for Assembly work in that section. Let us make Ridgecrest second to none.

MOVIE MOVEMENTS.

It is encouraging to know that reform in moving picture production is making some advance, and that the screen seems to be gradually undergoing an uplift. Mr. Will Hays is a mammoth organizer and as president of the Motion Picture Producers and Distributors of America, he has a big job to swing the movie forces into proper educational and moral formation. He is manifestly making an honest effort to raise the standard of motion picture productions. While the movie is such a powerful factor in American life, we cannot afford to sit idly by and let things take their own course. They will naturally gravitate downward. The evolution theory falls down in relation to the movie as well as to man: it will simply get worse instead of better unless superior beneficent power outside itself is available for its redemption.

There are two phases of movie reform which are fundamental—the nature of the play and that of the player. A salacious story calls for a salacious actor. The demi-rep is out of role in a part which is free from suggestions of evil and which, therefore, calls for an air which she does not breathe. Before the movie becomes what it should be there will have to be simultaneous betterment in these two basic respects.

We agree with the suggestions made in an article published last week that the producers should use enough of their vast incomes to secure the services of competent worthy "literary staffs" to edit out of the standard literature and history of the world materials for play production. Truth is stranger than fiction. It is likewise more interesting. It produces salutary and permanent results, both as an educational and a moral force. The very fountain head of movie production is here. This field the producers seem not to have discovered, or at least they have made no provision to occupy it.

Another suggestion is: the elimination of immoral or questionable characters from film making. There are some screen stars who have had almost as many husbands as the woman concerning whom the Master was once asked: "In the judgment, whose wife (of the seven husbands) will she be, for they all had her!" Their pictures are on the dressers of thousands of young girls in the land, and are the ideals of womanhood which so many girls keep constantly before them. It is a serious situation, and one which calls for quick drastic action, when the moral scum of society is allowed to float before the eyes of our girls as mystic ships on a fairy-

sea. Not all moving picture actors are immoral, but they should be strictly moral, every one of them. If the movies are to be an educational and moral force, we cannot afford to have questionable characters occupy parts in their production any more than we could have thieves teaching our schools or rascals preaching in our pulpits. "Like priest, like people."

CO-OPERATION.

Our first page this week presents two splendid articles on co-operation among Baptists, and we wish to urge a close special reading of them. Baptists have now such an opportunity to demonstrate their ability to work together, as well as to maintain their right to a separate existence as churches, as they have never had in all their history. A pure democracy is easy to sustain in small bodies and where little administration is needed. But can we maintain our democracy and work together in large bodies and on an extensive and vast program? Our democracy is being severely tested. Any body of Baptists can be democratic and live and labor to itself, but they must be genuine Baptists who can work organically together and still maintain their democracy. That it can be done is one of the greatest contributions which Baptists today can make to the religious thought of the world and to the progress of Christianity in the earth.

DR. CAMPBELL'S ARTICLES.

We desire to call attention again to the series of excellent articles which is now appearing from the pen of Dr. J. L. Campbell, Dean of Bible at Carson-Newman College, under the caption of "Christianity under Fire." Dr. Campbell is one of the ablest exponents of sound doctrine which Baptists have anywhere in the world, and he is at his best in this series. With convincing logic and with a spirit that is as gentle as a morning breeze but as powerful as a Chinese typhoon, he answers the destructive critics from every possible angle. Dr. Campbell has placed us all under great obligation to him in that he chose the Baptist and Reflector as the medium for the publication of these articles although he had requests from some of the leading religious periodicals of the North for permission to print them. It is our desire that they shall be fully appreciated by our readers, and that they shall be filed for permanent use or reference in the homes of Baptists throughout the state.

WHILE WE REST.

Since the closing of the 75 Million Program some of our Baptist people are saying "let us rest awhile".

Who will feed the orphan children while we rest?

Who will take care of our infirm preachers while we rest?

Who will take care of the sick in our hospitals while we rest?

Who will feed and clothe our missionaries while we rest?

Who will pay the teachers in our schools while we rest?

The devil wants us to rest, Christ wants us to go forward.

News and Views

We extend sincere sympathy to Dr. J. R. Sampey, of the Louisville Seminary, upon the death of his beloved wife, account of which appears elsewhere.

* * *

Rev. Carlyle Brooks, Baptist evangelistic singer, is to assist Pastor R. M. Jennings at Third Baptist Church of Nashville, in special meetings to begin February 15.

* * *

We are glad to welcome into the state Bro. F. G. Lavender, of Live Oak, Fla., who came Jan. 1, to the pastorate of First church, Columbia, Tenn. He will be a distinct addition to the Baptist ministry of the state.

* * *

Dr. W. C. Golden, who recently took charge of our church at Dickson, Tenn., writes most encouragingly of the outlook and says: "The people have greetings on all sides for us and treat us very kindly. Our audiences have increased and the Sunday school nearly doubled last Sunday."

* * *

Brother Homer L. Grice, of the Vacation Bible Schools Department of the Sunday School Board, is on the program to lead in the discussion of the subject, "What are the Most Effective Methods of Promotion?" at the International Conference of Vacation Bible and Sunday School Workers to be held at Chicago Beach Hotel, February 16.

* * *

One college that we know has a half a million dollars of life insurance made in its favor by its friends and former students. We wish that our Baptist colleges in Tennessee could be so fortunate. Many people would like to give money to a college but cannot afford to take \$1,000 from their business. By insuring their lives they can take a \$1,000 gift without any great burden.

* * *

We have received a copy of "Bible Quotations Puzzles," W. P. Blessing Co., 208 Wabash Ave., Chicago, \$1.00 net, which is not a crossword puzzle book but presents a series of choice quotations from the Bible to be worked out by an original fascinating method. It will be of special interest to larger children and young people and of special value as a means of teaching and popularizing Scripture passages.

* * *

President George W. Taft, of the Northern Baptist Theological Seminary, Chicago, announces: "The Fifth Series (spring of 1925) of lectures upon William Cleaver Wilkinson Foundation will be delivered February 23 to 26, in Byrne Hall, 3040 West Washington Boulevard, in the Chapel of the Seminary, by the Reverend Lee Rutland Scarborough, D.D., LL.D., president of the Southwestern Baptist Theological Seminary, Seminary Hill, Texas, and leader of the Seventy-Five Million Dollar Campaign of the Southern Baptist Convention, on the general topic of evangelism: 'Jesus, the Model Winner,' 'Paul, Christ's Topmost Evangelist,' 'Compassion for Lost Men,' and 'Be Ye Filled With the Holy Spirit.' All lectures are open to the public."

We have received the attractive program of the celebration to be held February 16 to 20 at the Southwestern Baptist Seminary, featuring the Seminary's Achievements During the Ten Years of Dr. Scarborough's Presidency; Southern Baptist Achievements During the 75 Million Campaign; Formal Transfer of Seminary to Southern Baptist Convention and Women's Training School to W. M. U., and the Homecoming of Former Seminary Students.

* * *

Dr. W. M. Wood, pastor of Edgefield Baptist Church, Seventh and Russell Streets, Nashville, announces the coming of Dr. A. S. Pettie, of Lawrenceburg, Ky., one of the greatest preachers in the Southland, in a series of sermons, February 8 to 15, inclusive, with two sermons on each Sunday and one each week-day at 7:30 P. M. Dr. Wood extends a cordial invitation to all who can come to attend these specially helpful and instructive services.

* * *

The following wire has been received: "Third annual Victorious Life Conference of First Baptist Church, Mansfield, La., now in session; sixty Baptist preachers here from all parts of state for week of study and inspiration together. Teaching led by Rev. H. R. Holcomb, pastor of this church; inspirational sermons twice daily by Rev. Luther Holcomb, pastor First Church, Sherman, Texas, also attended by large congregations. B. Y. P. U. study classes being held under supervision of State Secretary Moseley. Estimated that the preachers here will reach more than 50,000 people during coming year."

* * *

Singer H. Evan McKinley, of Morristown, Tenn., writes January 24: "After a short meeting at Blacksburg, S. C., first of January, I came to Jenkins, Ky., to assist the pastor, Rev. Tom Smith, in a revival with Dr. T. C. Crume, of Jellico, Tenn., doing the preaching. We are just closing with about 45 additions to the church. Dr. Crume has wonderful evangelistic gifts. He makes it easy for the pastor after he is gone. This is his second meeting here, and they want him back next summer in a town-wide revival in tent. Brother Smith, the pastor, has done a remarkable work here. I yet have the first two weeks of February open; can give some pastor wanting singer."

* * *

From South Pittsburg, Tenn., pastor Paul R. Hodge writes, January 28: "The building of a splendid new addition in the form of a Sunday school building, which is now almost complete, and half of it being used, has not only enabled us to reach an average attendance of 206 in Sunday school for January, which is 33 per cent higher than any previous month in our history, but it has also found the church working together in wonderful harmony and co-operation. Surely the Lord is in this place and has done wonderful things for us. Our church greatly appreciates the help it received from State Missions, in the form of a gift of \$2,000, which will enable it to complete this building in the next few weeks. We feel that this is going to be a good investment for State Missions. We not only gave \$1,000 to our causes through the Board during the last three

months last year, but we will duplicate that amount this year, thus giving back in less than two years for our general work as much as was invested here. Then that will not be the end, if our Lord tarries, for we expect to go on and keep up the good work. We wish to thank all who have helped by their prayers and co-operation, and expect to report progress in the future."

* * *

Mr. Cecil Horne, Publicity Director of Montezuma College of New Mexico, writes: "While just beginning its fourth year Montezuma is already a standard college with its B.A. degree fully recognized by the departments of education in Texas, New Mexico, Arizona and Oklahoma. No state to which application has been made has refused. Its first graduating class, numbering approximately 25, will receive their diplomas this year. Probably no other school has enjoyed such a wonderful growth in so short a time. You will recall that Southern Baptists appropriated out of the five-year campaign \$100,000 to aid in establishing this institution."

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.

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

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

**THE MYTH OF THEODORE
ROOSEVELT.**

This may seem a strange title for an article of this kind, but the reader will understand before he gets through.

In our studies this far we have sought in a brief way to prepare the background for bringing before our readers the discussion of what is meant by Modernism. This will occupy our attention in our next article. Before dealing with the subject of Modernism, however, it may be profitable to pause here for a little and call attention to two things.

1. See what could be the results of this kind of criticism if applied in other directions.

2. Show that the tide has turned by calling attention to the established reliability of the Bible as we have it.

1. Then, what would be the results of this kind of criticism if applied to other subjects than the Bible. It is this that led to the heading of this article. The higher or destructive criticism of the Bible was started by infidels. The theory had its special development in Germany. Before the world war it was considered by some that the proper thing to do in order to complete our studies was to go over and spend some time in German Universities. The religious books from some of these professors and the returning students tainted by these false teachings imported them to America. So that we have in this country the backwash of exploded German rationalism. The critics are the victims of an impossible theory. But to maintain this theory they have been prepared to tear the Bible to tatters and then patch these up again to suit their own notions. The theory must stand at all costs, let the facts take care of themselves. This has been a piece of unheard of highhandedness. If applied to any department of knowledge it would result in chaos. We have an excellent illustration of this. Bishop John L. Nuelson of the Methodist Episcopal Church, South, took the principles of these critics and applied them to Theodore Roosevelt, then President, and proved by "the assured results of Modern Scholarship" of the critics, that Theodore Roosevelt was a myth and that no such person had ever existed. It reminds one of Archbishop Whatley's essay by which he showed according to the principles of David Hume and the infidels of his time that no such person as Napoleon Buonaparte ever lived. Nuelson tells us that he has followed strictly the method of the critics. It is one of the richest things known to the writer, and sets forth the absurdities of the position of these assailants of the Word of God in their true character. It is lengthy but to the point and your readers will enjoy it. "Suppose," says Bishop Nuelson, "Lord Macaulay's famous New Zealan-

der, whom he pictures as standing upon a broken arch of London Bridge, in the midst of a vast solitude, to sketch the ruins of St. Paul's, should come over to America and dig in the sand-hills covering the Congressional Library in Washington. He finds a great pile of literature which originated in the first few years of the twentieth century. In the very learned book which our New Zealand scholar publishes he refers to the fact that at the beginning of the twentieth century the head of the great American nation was supposed to be a strong and influential man by name of Theodore Roosevelt. His name has gone down in history, but our scholar proves that Theodore Roosevelt was no historical person at all. He never lived; he is merely the personification of tendencies and mythological traits then dominant in the American nation.

"For instance, this legendary hero is commonly pictured with a big stick. Now, this is plainly a mythological trait, borrowed from the Greeks and Romans, and represents really the thunderbolt of Jupiter. He is pictured as wearing a broad-brimmed hat and large eye-glasses. This mythological feature is borrowed from old Norse mythology, and represents Woden endeavoring to pierce through the heavy clouds of fog covering his head. A great many pictures show the legendary hero smiling and displaying his teeth. This is a very interesting feature, showing the strong African influences in American civilization. Many contradictory legends are told about this man. He was a great hunter; he was a rough rider; but he was also a scholar and author of a number of learned books. He lived in the mountains, on the prairie, and in a large city. He was a leader in war, but also a peacemaker. It is said that he was appealed to by antagonizing factions, even by warring nations, to arbitrate. It is self-evident that we have here simply the personification of prominent characteristics of the American people at various stages of their historical development. They loved to hunt, to ride, to war; reaching a higher stage of civilization, they turned to studying, writing books, making peace; and all these contradictory traits were, in course of time, used to draw the picture of this legendary national hero. Some mythological features have not yet been fully cleared up; for instance, that he is often represented in the shape of a bear or accompanied by bears. For a while these "Teddy Bears" were nearly in every house, and it seems as if they even were worshiped, at least by the children. There is no doubt that some remote astral conception lies at the root of this rather puzzling feature.

"But two reasons are conclusive to establish the legendary thesis. (1) The American nation, at the beginning of the twentieth century, had hardly emerged from the crudity of fetishism and witchcraft. Many traces of fortune-telling, charming, sorcery, and other forms of superstition can be found by studying the daily papers. Even this hero, Roosevelt, was given to some such superstition. Whenever he desired to bring anyone under his spell and charm him, he took him by the hand and pronounced a certain magical word. As far as I can discover it spells something like 'dee-lighted.' (2) The other

conclusive proof is the name. Theodore is taken from the language of a people representing the southern part of Europe and means 'gift of God!' Roosevelt is taken from the language of a people representing the northern part of Europe, and means 'Field of Roses.' The idea is evident: This hero personifies the union of the two European races which laid the foundations of early American civilization—the Romanic and the Teutonic races; and the Americans imagined that a man who united in himself all those wonderful traits of character must necessarily be a miraculous 'Gift of God,' and furthermore they thought that if a man personifying their ideals really had full sway, the country would be changed to a 'Field of Roses.'

"This explanation is strictly scientific. No doubt a good many machine politicians and heads of trusts would be delighted to awake some morning and find out that Theodore Roosevelt is nothing but a mythological figure. But, thank God, he is a living fact and tremendous power in the life of our nation. And so is Jesus Christ."

This is a case of *reductio ad absurdum* with a vengeance. And yet this is the kind of reasoning professors and their imitators have applied to the Word of God. Need we be surprised that a theory that could make a myth out of a president of the United States would make myths out of the records of the Bible. Were it not that the facts are before us this procedure would be incredible. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Psalm 2: 4.

2. The tide turned. In the realm of Scholarship, the battle against Higher Criticism has been fought and won. The haughty boast of "Scientific Methods" and "assured results" no more occasion any alarm. Indeed these expressions have become a joke. A truer, saner and much more thorough Scholarship has pricked the bubble. Objection after objection has been met and triumphantly answered. The records of ancient contemporary nations have been deciphered. The spade has been busy. Archeology has spoken. The stones have cried out. Manuscripts have been discovered, compared, studied and translated. The results are a vast and constantly increasing mass of evidence in corroboration of the Word of God. The enemy has been put off the defensive and forced to retreat. More fully than ever the Bible is shown to be the inspired Word of God. Even in Germany, the home of the Higher Criticism, the tide is turning. The eminent veteran scholar of Bonn University and professor of Semitic languages, Dr. Konig, has shown, as has been pointed out in his elaborate commentary of Genesis published in 1919 (*i. e.* since the war) that the German Criticism "has been forced to retreat very far indeed, behind what may be described as the Wellhausen and Driver lines." Similarly under the strong leadership of M. Naville, of Geneva, the eminent Egyptian scholar, there has been growing up in both Switzerland and France an influential body of historical students who are offering decided opposition to these false teachings. In Great Britain such fine scholars as Sayce, Flinders Petrie, Lias, Glad-

stone, Robertson, Orr and many others never ceased to protest against this destructive school. St. Clair Tisdall, in an article on "The Continental Criticism of the Higher Critics," has recently shown how the tide is receding both in Germany and Holland and "blames the English text-books and magazines for concealing the fact." (V. Article by Prof. T. F. Smith, of Australia, "The Christian," August 9, 1923.)

One can sympathize with the indignant protest of Dean Wace of Canterbury when in italics he said lately, "*It is less than honest for persons in authority, Professors, and Deans and even Bishops, to be treating the result of the German criticism of the Pentateuch as presented, for instance, by the late Dr. Driver as having been definitely established.*" (V. The Bible Union of China, January, 1924.) And these dishonest teachings have been maintained notwithstanding the earnest opposition of scholars of the highest rank on the Continent of Europe, in Great Britain and in America. Among scholars in America, let me quote two. They are men of the very first rank.

In regard to the Old Testament, we have the testimony of Robert Dick Wilson, Ph.D., D. D., Professor of Semitic Philology in Princeton Theological Seminary. One reads with amazement the extent of his scholarly attainments. Thoroughly familiar as he is, of course, with the originals of the Old Testament, he has also mastered the inscriptions and languages of the nations that surrounded the Israelites. He is said to have a knowledge of forty-five different languages and dialects. He has given his whole great busy life to this study. Here then, is a man who has a right to speak with authority and when he speaks, the world has a right to listen. This is what he says: "I have come now to the conviction that *no man knows enough to assail the truthfulness of the Old Testament.* Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible in the original texts, have stood the test." (V. "Is the Higher Criticism Scholarly?" Page 10.)

Now let us turn to the New Testament.

There are extant over 4,000 copies of the *Original* of the New Testament, either in whole or in part. Notwithstanding every care, errors of translators and copyists were sure to creep in. Can we rely on our New Testaments, therefore, and know that we have here the very Word of God? Let us find out what Philip Schaff had to say on this matter. He was Chairman of the American Revision Committee of the Scriptures and one of the world's greatest Biblical scholars and authorities. Speaking of the variations in the text, he says, "Not more than fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching." (Companion to the Greek Testament and English Version, Page 179.)

We close this article with the following statement by Dr. Hort, of the Westcott and Hort Greek New Testament, on the question of the original text of the New Testament as we now have it. Dr. A. T. Robertson, of

the Southern Baptist Theological Seminary, Louisville, says of Dr. Hort, "He has never been equalled in his mastery of this subject." Now here is what Dr. Hort says: "So that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation and can hardly form more than a thousandth part of the entire text." (See Introduction to Greek New Testament by Westcott & Hort, Page 2.) The substantial variations do not constitute "a thousandth part" of the whole text of the New Testament, not more than "fifty" important variations in all the book, and all these abundantly covered by other Scriptures, not one "article of faith," even, not one small precept of duty "is affected in the very slightest degree." Do we realize how close up we are to the inspired writers of the New Testament. We can almost hear the beating of their hearts and the movement of their pens as they were writing. With what reverent awe should we take our Bibles in our hands! Here we have God's special message to a sinful world, "Men spake from God being moved by the Holy Spirit." (2 Peter 1: 21.) Equally clear and authoritative is the Master's testimony regarding the New Testament. "But the Comforter which is the Holy Spirit whom the Father will send in My name, he shall teach you all things and bring to your remembrance all that I said unto you." (John 14: 26.)

This leaves us in no uncertainty. In the Bible we have God's specially inspired and authoritative revelation.

"How firm a foundation, ye Saints of the Lord

Is laid for your faith in his excellent Word."

A WORTHY AND DISTINCT ACHIEVEMENT.

By P. E. Burroughs, Architectural Secretary.

The Baptist Church, Petersburg, Tenn., has brought to completion a great church building. The pastor, Rev. J. B. Alexander, thinks it deserves to rank with the handsome buildings of the state. The reader can form his own judgment from the accompanying



picture. When all available space is occupied, the building seats in sight and hearing of the pulpit upwards of 650 people. Generous provisions are offered for the Sunday school, for the Baptist Young People's Unions, for the women's work and for social recreations.

The building cost \$21,000 and although the church numbers only 75 members the entire amount has been subscribed, so that there will be no burdensome debt. Congratulations to Pastor Alexander and his great church.

SPECIAL MID-WINTER MEETING OF THE HOME MISSION BOARD JANUARY 13, 1925.

By B. D. Gray, Corresponding Secretary.

At the annual meeting of the Home Mission Board held June 10, 1924, it was decided to hold a special mid-winter meeting early in January of the full membership of the Board, state and local, to consider our financial situation and the work for the rest of our fiscal year ending April 30, 1925. This would give time for the closing of the 75 Million Campaign, which we fondly hoped would bring great relief from if not complete removal of our burdensome debt. During the summer months there was an encouraging increase in the financial receipts over that period of the previous year, but grievous disappointment befell us during the fall months. Our receipts during October and November were nearly \$50,000 short of those for the same months in 1923, whereas we were hoping to receive \$250,000 or \$350,000 more, in view of the fact that the 75 Million Campaign was being closed up and our forces were all called upon to pay their pledges. The falling off continued disastrously to December 31, 1924. So when our mid-winter meeting was held January 13th, instead of our debt being materially reduced it had been increased. From January 1, 1925, to January 15, 1925, returns from the 75 Million Campaign were such as to put our receipts from May 1, 1924, to January 16, 1925, \$38,349.73 more than those from May 1, 1923, to January 16, 1924. For this we are devoutly thankful. Most of this was received after the Board had adjourned January 13th.

Full Attendance.

Most of the members, state and local, were present, as were most of the State Mission Secretaries. The day was given from early morning to nearly midnight in serious, prayerful consideration of our financial situation. During the year in all departments of our independent Home Mission work we had made drastic retrenchment. This the Board decided to continue as far as possible consistent with the integrity of our work for the remainder of our fiscal year.

The state secretaries became fully aware of our serious and acute situation. When it came to our cooperative missions they shared the spirit of sacrifice and retrenchment that pervaded the meeting. The urgent appeals and dire needs of various fields in all cooperative work were vividly portrayed by the state secretaries, but they felt the necessity of retrenchment. Our hearts were heavy at the thought of having to retrench still further, with crying needs on every hand which we could not meet.

The Resignation of Dr. Hening.

The Board was greatly grieved over the resignation of Dr. B. C. Hening as Superintendent of the Department of Foreigners, Indians and Negroes. The relations between Dr. Hening and the Secretary and all our working forces have been so cordial that his resignation from the work gives universal regret. He has been diligent in business, "fervent in spirit, serving the Lord." Not a break has come in our personal and official

relation during all the while and his official severance from work brings inexpressible regret. He is so wise, resourceful and diligent that we suffer a great loss in his going from us. Our prayers are for his speedy restoration. The Board appointed a special committee to prepare suitable expressions of Dr. Henning's efficient service, the same to be made of record on our minutes. Dr. Henning's letter of resignation is as follows:

"Atlanta, Ga., Dec. 15, 1924.

"Dr. B. D. Gray,
"1004 Healey Building,
"Atlanta, Ga.
"Dear Dr. Gray:

"The precarious state of my health will not justify my continuance much longer in my present duties. I will, therefore, at the meeting of the Home Mission Board on January 13, 1925, present to the Board through you the resignation of my present position with the Board.

"I have felt that I should hold on at least until that date for the reason that there is certain unfinished work belonging to my department which requires my personal attention. Broken health is the only consideration which has induced me to make this decision.

"My personal attachment for you is strong, the esteem in which I hold you is high, and my confidence in your interest in me is such as to induce me to believe that you will readily concur in the course thus forced upon me.

"Faithfully and sincerely,

"B. C. HENING."

The 1925 Program.

The Corresponding Secretary presented briefly the present status of the 1925 Program which he had gained from correspondence from the various states. The total financial objective for the 1925 Program from the various states was \$12,455,250, instead of \$15,000,000, the amount proposed by the Southern Baptist Convention. The Convention recommended that we divide the \$15,000,000 on a fifty-fifty basis between South-wide and State-wide objects and urged that the State Conventions agree to this. While some of the states approved the recommendation of the Southern Baptist Convention most of them did not, claiming more than fifty per cent and in a number of instances as much as 65 per cent for state objects. On the percentage basis adopted by the States Convention, if we raise the \$12,450,250 Home Missions would get \$1,067,100. On the supposition that the subscription would be collected as well as during the 75 Million Campaign we could reasonably expect not more than sixty or seventy per cent of \$1,067,100 out of the 1925 Program, or a total of something like \$650,000 or \$700,000. Over against this was put our present debt of \$1,120,000, of which \$594,775 is current indebtedness at the banks. In addition to this indebtedness we are instructed by the Southern Baptist Convention to advance \$250,000 during the year 1925 to the New Orleans Hospital Commission. In view of these statements there was nothing left for the Board but further retrenchment. This we have made, as stated above, in all departments of our work.

Although we have been retrenching for

several years in our evangelistic force, the Board adopted the following report of the Committee on Evangelism:

"In view of the fact that the office of Superintendent of Evangelism has been vacant for so long a time and owing to the stress of the Board's finances, we recommend:

"1. That the present staff of evangelists and singers be discontinued, effective not later than March 1.

"2. That the Committees on Evangelism and Administration, together with the Corresponding Secretary, be instructed to make recommendations to the next annual meeting of the Board as to policies and personnel for the Department of Evangelism."

This does not mean that we are abandoning Evangelism, not at all, but a retrenchment for the rest of our fiscal year after March first. Provision is made for a reinforcement and re-emphasis of the work of Evangelism for our new year. Our Evangelistic Department has made a notable record and the Board has been grieved all along our finances have made it necessary to retrench in this work. The Department is not a money making agency and has never been self-supporting, for many of the churches and mission stations are unable to pay for the services of the evangelists. Where churches are able to pay they are expected to do so.

Our Burden of Debt.

For four years and more now our Home Mission Board has been burdened with debt. We have labored and prayed for deliverance. We have reduced our force and cut expenses in every direction, and if our receipts for the last three years had kept pace with those of the two preceding years, we could have come to the close of the five year campaign free of debt. It is well known, also, that if Home Missions had gotten its proportion of receipts of the 75 Million Campaign we would have had no debt.

How to "Carry On."

We must address ourselves with fresh vigor and determination to remove this cumbersome and hampering debt that our work may no longer suffer from such retrenchment as we have been forced to make during the last two years. How can this be done? In four ways:

1. By raising the full amount of the total objective for the 1925 Program. If this is done and Home Missions receives its due proportion, we ought to receive, as stated above, between \$550,000 and \$700,000.

2. By extra contributions over and above the regular budget. Provision is made for this in the adoption by the Southern Baptist Convention in Atlanta of the following recommendation of the Committee on the 1925 Program:

"All designated gifts of individuals and churches made subsequent to and above the campaign pledge shall go to the causes for which they are designated without being charged against the percentage which those causes are due to receive from the general fund and these designated gifts shall not be considered as counted on the amounts already pledged by churches or on the total amount of the pledge of the members of the church."

3. The offerings made during the March Week of Prayer, according to the action of

the Woman's Missionary Union auxiliary to the Southern Baptist Convention at their meeting in Atlanta last May, are to be extra to their regular Home Mission contributions as was also the Christmas offering for the Foreign Mission Board. Now then, here is the opportunity for great and sacrificial giving to Home Missions. We are grateful to our sisters for this extra help. May their gifts and offerings from multitudes of our women and those prospered of God lay great offerings on His altar.

4. From bequests. The Convention also adopted the recommendation of the committee that "bequests shall be considered as 'subsequent gifts' and therefore go to the object designated and not charged against that object in the allocation. Our people are becoming more serious minded in regard to bequests. There ought to come many bequests to our Board during this year. Let us pray that many generous gifts may come from this source.

All in all, we have never had quite so serious a meeting of the Home Mission Board. For months it had been anticipated with prayer and deep concern and all through the day our hearts were tense and our minds in anxiety over our situation. There was, however, a spirit of hopefulness based on the favorable business outlook throughout the country and the expectation that the Spring drive during March and April would stir our people to larger gifts than we have had for three years past. The issues are serious, our burden great, the work is pressing, but we will not despair. Our confidence is in God, our faith must not waver. Let us trust in Him and work and He will bring it to pass.

SUPPORT OF THE PREACHER.

A Strong Appeal by a Consecrated and Eminent Layman, Richard H. Edmonds, Editor of the Manufacturer's Record, Baltimore, Md.

The Minister of the Gospel of Christ is doing the highest work on earth, and is less appreciated, measured by his remuneration, than any other class of workers. The blacksmith, the hod carrier, the bricklayer, the plasterer and many other men of mechanical or manual labor pursuits receive on the average higher pay than ministers. I rejoice in the high wages of the day. They are a blessing to mechanics and day laborers: they afford better living conditions and better opportunities for the education of the children than these classes have ever before had. I trust that wages may never be decreased in this country, but these high wages have added immensely to the cost of living and this situation can only be met by higher salaries for ministers, teachers and other salaried men.

Value of His Work.

The laymen have never shown a full appreciation of the work of the preacher. They have depended upon the preacher to point them and their children to the way of Eternal Life and to carry forward day in and day out, the message of the Cross, the supremest message that men have ever heard. Upon the work of the ministry depends the very safety of all property. Blot out the

churches in any town or city and instantly all property would shrink at least one half in value, crime would menace every life and thoughtful men and women would immediately begin to make ready to find a home elsewhere for the moral and physical safety of themselves and their families. Bats and owls would in a few years fill the deserted houses, grass would cover the streets and soon property would be practically worthless.

Laymen Should Appreciate the Preacher.

The minister of the Gospel holds the key to the whole situation. It is his leadership which maintains the churches, his work which holds back the powers of darkness and leads the moral forces of every community, upon which rests the safety of all property and all business. How little do our church members show by the salaries paid the ministers their appreciation of these facts. Many of these preachers draw salaries so meagre that comforts of living are wholly beyond their reach; many more receive such a beggarly pittance that much of the time which should be given to study and to religious work is absorbed in the ever present problem of finding a scant supply of food and clothes and keeping out of debt. I cannot understand how church members can expect God's blessing upon their churches or their families, when they fail to give as freely as their means permit to the payment of a living salary to their pastors. The man who begrudges a good salary to his pastor, even if that salary exceeds his own income, is minimizing in his own soul the work of these ambassadors of Christ to a lost world, and is thereby shriveling his own spirituality. It is the liberal soul that waxes fat spiritually. The miserly soul in such work grows more and more miserly—more and more narrow in his own spiritual life.

High Class Men.

God has called to the ministry many of the choicest souls in the world and why should not God have the very best for His workmen? These men could have won wealth and distinction in the learned professions or in business, but having heard the call of God, they consecrated their lives to leading men and women, boys and girls, to the Redeemer. Literally they give up all for the sake of winning the world to Christ, and laymen by the thousand professing to be followers of the Cross, and eager to see others saved, are unwilling to see their pastors paid a salary equal to that of the laborer and the hod carrier who require no brain development or education except of the simplest kind, who do not need books, papers, and magazines that they may keep abreast of world events which bear on the minister's work.

My heart goes out in deepest sympathy to the inadequately paid ministers of the Gospel and I would urge with all the power at my command that the laymen of the country make a determined effort to lift the whole ministry out of the poorly paid basis of the present. The way to do this is to begin at home and for every church member to take a personal direct interest in seeing that his pastor's salary is made to some extent commensurate with the work he is doing, and in keeping with the higher cost of

living now prevailing and from which I am sure we shall not recede, at least in this generation. The time to act is now: the way to act is for every member to feel his responsibility to do his full share in the sight of God.

As I ended the last sentence intending it to close this appeal, I opened the Bible and without premeditation my eyes fell upon the following verses in 2nd Corinthians, Chapter 9, verses 6 and 7:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver."

Evangelist W. C. McPherson, 3704 Richland Ave., Nashville, Tenn., writes: "January 13, the Home Board of the Southern Baptist Convention decided to discontinue the evangelistic staff, effective March 1. For the past five years I have been a member of the 'staff,' and have enjoyed the work. I have no criticism to offer on the Board's action, and am confident each member thought he was acting wisely when he voted to discontinue the 'staff.' Feeling as I do the evangelistic call, my purpose is to go right on assisting pastors and churches in soul-winning campaigns. I am ready, therefore, to make engagements for meetings, not only within the bounds of the Southern Baptist Convention, but in any state. I can furnish a good singer when one is desired."

Will We Plow Corn or Chase Lizards?

MANY of us heard the late Dr. J. B. Gambrell relate the story of a farmer boy who stopped plowing in order to chase a lizard and knocked down many stalks of ripening corn in his useless pursuit. Invariably the great Commoner's application was an appeal to Baptists to stick by the main task and see it through.

Surely the homely exhortation of Dr. Gambrell is needed now when the main task confronting us as Baptists is pushing to a successful conclusion the Program for 1925. Upon our response to this Program depends the future of all our general missionary, educational and benevolent work and the proclamation of the Baptist message in this state, in the Southland and around the world.

The Baptist churches of the South are our only hope of support. If they fail to provide for our work

then our denomination fails to meet its obligation to a lost world. There are numerous and worthy calls but the claim of all our organized work as represented in our 1925 Program should come first.

Now is the time for action. Where it has not been done already an every member canvass in the interest of the 1925 Program should be put on at once in every Baptist church with a view to enlisting every member in giving every week to every cause, according to his ability.

This task well done everywhere will mean the releasing of all our mission boards and other agencies from heavy loads and sending them forth with renewed resources and powers to yet larger achievements for our Lord and Master.

Brethren and Sisters of our common faith, we challenge you to join us in rededicating ourselves to doing the main task well and doing it now.

Headquarters Committee

1925 Program Southern Baptists

Christian Education

Harry Clark, Nashville

DR. VAN NESS' SUNDAY SCHOOL CLASS.

We are grateful to Dr. Van Ness' class at the Immanuel Baptist Church of Nashville for donating \$21 for the expenses of Peabody and Vanderbilt students in traveling to the Baptist Student Convention at Jackson. Since Immanuel Church is the nearest of all Baptist churches of Nashville to these two colleges, the church makes a strong feature of its work for college students. It was due to its feeling of responsibility for these young people away from their parents that Dr. Van Ness' class made this gift. This will make it possible for some students who are working their way through college waiting on tables, to attend our great student convention at Jackson.

The Baptist Student Union at Peabody College of which we wrote in a recent issue of the BAPTIST AND REFLECTOR, is greatly flourishing under the active leadership of Mrs. W. J. H. Wallace, as president. The second meeting has been held, and was unusually successful, 75 students and guests being in attendance.

BAPTIST STUDENT'S CONFERENCE.

At Union University, Jackson, Tenn.,
February 6-8.

Enthusiasm for the Baptist Student's Conference is running at high tide! It is reasonable expected that the full 500 delegates will be present. The following list shows the number of delegates expected from each college and school in the state:

Apportionments—West Tennessee.

Union University	400
Hall-Moody	175
West Tennessee Normal	25
Bethel College	10
U. T. Medical College	10

Middle Tennessee.

Tennessee College	50
Middle Tennessee Normal	15
Southwestern, Clarksville	5
Peabody College	10
Vanderbilt University	10
Tennessee Polytechnic	5
Cumberland University	5
Doyle Academy	2
Stockton Valley Academy	2

East Tennessee.

Carson & Newman	25
East Tennessee Normal	5
Harrison-Chilhowee	2
University of Chattanooga	5
Watauga Academy	2
Crosby Academy	2
Smoky Mountain Academy	2
University of Tennessee	10
Maryville College	5
Tusculum College	4
King College	2
Lincoln Memorial Univ.	3
Athens School	3

Hiwassee College 2

Many of the schools have already signified their intention to bring their number and it is hoped that the goal of 500 delegates will be reached.

Lincoln Memorial University at Harrogate, Tennessee, has been singularly successful in securing donations from Northern philanthropists. Recently it gave a luncheon at Detroit, admission to which cost each guest \$100 a plate. The luncheon resulted in contributions of \$8,000 to the college.

Dr. Richard Burton, the famous English scholar of the University of Minnesota, appeals for the study of the Bible in our educational scheme and says: "If there is nothing of the spiritual put into education it is dying of dry rot." The object of education is character formation, and character can only be formed by associating with the greatest of all books." It is for this very purpose that Baptists are supporting denominational colleges.

Wake Forrest College, our splendid Baptist institution in North Carolina, is completing a handsome dormitory as a memorial to the late J. Bostick, who willed to the institution \$1,600,000. We are glad indeed to see the men's college in North Carolina and the similar men's Baptist College in Furman University in South Carolina reach to \$2,000,000 of endowment each, and we are earnestly hoping for the day when we can have our institutions richly endowed in Tennessee. Our Baptist colleges of Tennessee have as great need and as worthy merit for endowment as do these colleges in the Carolinas.

Miss Ivallee Leamon of Knoxville, writes that her B.Y.P.U. plans to present Miss Hilda Tubb's play, "Why They Went to College."

Our Baptist College in Alabama, Howard College at Birmingham, is giving a course in public health and sanitation.

The Yale University Alumni are doing some most interesting things in the way of endowing their college. Your Secretary's own class is trying to raise a fund of \$100,000 from the 350 members of the class and \$37,000 of it has already been paid in in cash or securities. The income from this fund will be used to care for any of the members of the class who may come to poverty and at the death of the last one of the class the entire endowment will go to the college.

One of the Union University students who studied music at Union, and graduated in music under Mrs. A. Warren Prince, the wife of Dean Prince of Union University, has just scored a triumph in grand opera in Canada. Thomas Fletcher, the son of Colonel and Mrs. R. S. Fletcher of Jackson, graduated at Union and then later at the Vanderbilt Law school and then at the Columbia University Law school. All the time he had continued his musical study and the National City Opera Company of Canada, gave him a chance to demonstrate his ability with the

result that musical critics have most favorably indorsed his work. We are certainly happy to see a Union University man distinguish himself so preeminently.

HALL-MOODY NEWS

The cross-word puzzle has been utilized by Dean Witherington to teach the young people the Bible. In this it was found that the girls solved one puzzle in ten minutes with no mistakes but it took the boys twenty minutes and they had five mistakes on Bible names.

The Evangelistic Organization regretted exceedingly to lose its president, Mr. Overton, who resigned at the close of the Fall term to accept the principalship of a school. Mr. Dawson was elected in his place.

A group from the evangelistic organization is presenting the Stewardship play, "Deacon Brown's, Conversion to Stewardship," at many towns in West Tennessee.

We congratulate Ouachita College upon securing its half million dollars endowment which will make it eligible for entrance into the North Central Association.

CHOFU—SHIMONOSEKI STATION.

On October 7, 8 and 9, the Annual Meeting of the Japan W.M.U. was held in the Shimonoseki Baptist church. There were about 60 in attendance. Delegates came from all of our churches except three. All of the missionary ladies were present for at least a part of the time, except five. The special feature of this year's program was the series of three talks by Mr. Jo of Kobe, who is doing such a wonderful work for women. Her electric sign "Shall I die" has prevented many young girls and women from committing suicide.

Various important matters were discussed during the business sessions. It was decided to continue the Mallory Fund, which is for the purpose of giving tuition to one boy and girl in our schools. It was also decided that the magazines be continued, but the contents changed a little. The women are to bear a larger part of the finances this year, although it will still be necessary for the Mission to help for the present. The importance of prayer and Bible study were discussed, and the suggestion made that every day at 12 o'clock special prayer be offered.

The Young People's Work was discussed, and Miss Florence Walne, of this station was elected to superintend this work, giving as much time as possible to strengthening this phase of the W.M.U. Her duties are similar to a Young People's Secretary, yet she will have Japanese co-workers.

On October 22, 23 and 24, special meetings were held in the Shimonoseki church by Hashimoto San, principal of the Baptist Bible Training School in Osaka. The attendance was very good, but the results not what we had hoped for. He also held meetings in Chofu on the nights of October 20 and 21.

The work of the Fukuin Shokwan is going forward, having been handicapped, however, by the earthquake. Plans are being made to undertake the advertising and circulation of Christian literature on a larger scale than ever before.

October 20, 1924.

Book Reviews

By J. R. Johnson

Religion and Biology. By Ernest E. Unwin, M. Sc. George H. Doran Company. Pages, 185.

The author is a thorough going Theistic Evolutionist. He accepts the theory that man is a product of nature both materially and spiritually; that the spiritual life was potentially in the early life germ and in due time came into its own. "Continuity and unity" is the keynote of his book. He sets forth the purpose of evolution as freedom. Christ may be necessary in the plan but only as an interpreter of God. He nowhere accepts the atonement of Christ or the shedding of his blood as a necessity to freedom of soul. It is a book highly worthwhile, if one wants to know exactly the position of "theistic evolution." It will give light on the modern teaching and should have a reading.

God, Conscience and the Bible. By J. Paterson Smyth, LL.D. James Pott and Company.

The author of this book is too well known to American readers to need any introduction. He wrote several years ago, "The Bible in the Making," "How We Got Our Bible," "How God Inspired the Bible," and other books on the "Book of Books." His latest volume holds up the high standard of scholarship, clear thinking, and uplifting message which characterized his other works. This book really has a message to the minister. I have read nothing recently that interested me more than "God, Conscience and the Bible." It ought to be in every preacher's library.

Quiet Talks About the Healing Christ. By S. D. Gordon. Fleming H. Revell Co. \$1.25. Pages, 218.

This is the sixteenth volume, the first of the sixth series of Quiet Talks by the author, one of the best known religious lecturers of America, an original thinker, and a man whose resources seem to have no limit. More than a million and a half of his books have been sold, and yet these have all the more whetted the appetite for this outstanding book on a theme now engaging the attention of the Christian world more than at any time in several generations. "Is it Christ's will to heal our bodies today? Does God send sickness and disease? How does Christ heal? The Devil's healings: Imitations and counterfeits—these are some of the subjects discussed.

Breaking the Seals. By Rev. J. J. Ross. Fleming H. Revell Company. \$1.50. Pages, 221.

Dr. Ross is pastor of the First Baptist Church, Vancouver, British Columbia, and head of the newly-established Baptist Bible Institute of Vancouver. He is known throughout the country as a clear thinker, and able expositor of Biblical truth. This volume is a companion to his "Pearls from Patmos," which came from the press in 1923 and covered the first three chapters of Revelation. Here he studies the symbols in Revelation from the fourth to the twelfth chapters inclusive. All who read the "Pearls from Patmos" will want to read this volume. It is equally as interesting and illuminating, if not more so. Dr. George Truett in the introduction to the book says, "He is master of an appealing and commanding English style, and there is a beauty and a rhythm in his diction that is at once attractive and alluring. . . . His interpretations of central themes of the Book of Revelation are marked by sanity and reverence to the last degree praiseworthy. This volume will be read by thousands with great profit to the mental and spiritual life. It will make a fine Christmas present to any Bible student.

Some Modern Problems in the Light of Bible Prophecy. By Christabel

Parkhurst, LL.B. Fleming H. Revell Co. \$1.50.

Miss Parkhurst is an English woman and the daughter of Dr. Richard W. Parkhurst, a well known reformer. She herself was one of the leaders among the militant English Woman Suffragists. She is author of "The Lord Cometh," and other religious books. This volume is made up of four chapters entitled, "Some Modern Problems and Their True Solution; The Final Years of This Age; The Lord's Return as Sun of Righteousness, and The Lord's Return as Day-Star." The author sees no hope for the perplexing problems confronting the world today other than the divine hand. Miss Parkhurst sees many indications of the approaching end of the age. The book is more than interesting; it is a helpful discussion.

The Children's Kingdom. By Thomas Wilson Dickert, D.D. Fleming H. Revell Co. \$1.50.

In this second volume of sermons for Juniors by Dr. Dickert, we have fifty-two short messages, based on scripture texts, that will be helpful to pastors and religious leaders who have to do with the young people. We are coming today to understand better Jesus' valuation of children, and to "feel that the strategic period for the making of men and women who are religious, moral, patriotic, just, and loyal is the plastic age of childhood." The pastor would be better able to hold his young people, if he would give them a little more special attention from the pulpit. This is a valuable book.

Radio Preaching. Edited by Philip I. Roberts. Fleming H. Revell Co. \$1.50.

This is a volume of thirteen sermons by as many noted American preachers. The sermons were broadcasted over radio and thus listened to by thousands of people and have been thought worthy of publication. The sermons are somewhat typical of what is going out from the pulpits today and represent the various evangelical denomination among us. The sermons are of the highest character and will be found interesting and helpful to thousands of readers.

The Phantom of Organic Evolution. By Prof. George McCready Price, M.A. Fleming H. Revell Company. \$1.50. 219 pages.

Here is a book, by a recognized scientist, that is thoroughly refreshing to the conservative with an open mind, and to the radical who is not too cocksure as to many present-day scientific theories. The author is not afraid to stand alone when the discovered facts warrant it. He takes orders from no atheistic, non-Biblical scientific group, but out of more than twenty years of research, hard study and close investigation reaches his own conclusions. Dr. Price points out that today biology is asserting that we cannot understand how any representative leading types could have been originated except by a real and separate creation. Man was created, he was not evolved. Science is now confirming the record of the early chapters of Genesis. Surely great multitudes of ministers and laymen will want to read this book.

The Art of Addressing Children. By H. Jeffs. George H. Doran Company. \$1.50. Pages, 176.

Interest in children on the part of the church and minister has greatly grown in the last few years. We are coming to have an extensive literature on the religious training of the child. Mr. Jeffs, for a long time editor of the Christian World Pulpit, has given us in his new volume a very worthy book in this field. The first part is given to a study of the child mind and the second or larger part of the book to types of subjects and methods of discussion in addressing children. It will prove to be very helpful to the busy pastor, and Sunday school teacher.

How to Heal One's Self and Others. By Elwin L. House, D.D. Fleming H. Revell Co. \$1.50. Pages, 213.

The public will be greatly interested in this recent volume because of the recognized authority of its author in the field discussed, and because of the widespread interest at present in divine healing. Dr. House is a man highly cultured in theology, science, and literature, and well acquainted with the "cults" of today. Many readers will remember his notable book, published in 1913, entitled "The Psychology of Orthodoxy." The principles therein have been tried out by the author in his own pastorate and his late volume is somewhat of a discussion of the results, though backed by scriptural teaching, as the author understands it. You may not agree with him in all his conclusions and statements, but he will put you to thinking.

Sermons on Books of the Bible. By W. W. Hamilton, D.D. George H. Doran Co. \$1.75. Pages, 300.

Dr. Hamilton is well known throughout the country and especially among Southern Baptists as a preacher of marked ability, deep spirituality, clear insight into the scriptures and evangelistic spirit. He has given us in this volume the result of years of hard and diligent study. The messages have been delivered to large congregations and some of them on various occasions and have proven highly interesting and uplifting. It is a book which the minister will find to be of great profit and the laymen will greatly enjoy and understand. It is worthy a place in any religious library. We shall look forward with interest for the second volume.

Being a Christian. By Robert A. Ashworth, D.D. The Judson Press. \$1.00. Pages, 102.

The book is made up of seven chapters each answering a vital and practical question. What is it to be a Christian; How may I become a Christian; Why and when should the Christian join the church; How does the Christian grow in knowledge and spiritual stature; How shall he meet doubt and temptation, are questions our young people especially should have answered. They will find a brief but helpful discussion here on these and other important questions. 20-B-W-B&R for January 8. Parents will welcome this volume in teaching their children.

Crannell's Pocket Lessons for 1925. By P. W. Crannell, D.D. The Judson Press.

President Crannell's notes on the Sunday school lessons have come to be very popular. He has for many years written weekly expositions of the lessons, and in this volume holds up the standard set for himself. Any who desire such a booklet will find this one very helpful.

"Never Man So Spake." By Howard B. Grose, D.D. George H. Doran Co. \$1.75. 267 pages.

The author has given us a very helpful portrayal of the life and teachings of Christ. It is his desire to exalt Christ to his rightful place of authority as Divine Teacher, and he does this thing well. Sunday school teachers, as well as preachers and others who want to know more about our Lord's work upon earth will find this volume well worth study. Part one discusses the teacher and his school. Part two is given to the teachings of Jesus on such subjects as God, Himself, The Holy Spirit, Sin, Prayer, Life Here and Hereafter. Many ministers will find in it a splendid series of sermons or prayer meeting talks.

Christ the Incomparable. By Dr. W. B. Riley. Fleming H. Revell Co. \$1.50. Pages, 217.

This volume is made up of thirteen addresses delivered from the pulpit, by Dr. Riley, to his own people. The messages are of a popular style, clear, convincing and uplifting. He discusses many of the questions agitating the minds of the Christian world today; such as The Virgin Birth, Miracles, Atonement, and Resurrection. Still there are other chapters of equal interest, such as Christ of Prophecy, The Teacher,

The Ministry of Jesus, and Christ, the Incomparable. The book ought to be read with pleasure.

The Paths That Lead to God. By Dr. Wilbur Fisk Tillett. George H. Doran Company. Pages, 581. \$4.00.

Dr. Tillett is Professor of Christian Doctrine in Vanderbilt University and gives us in this volume a new survey of the grounds of Theistic and Christian belief. The book is made up of twenty chapters five of which are the MacDonell Lectures for 1925 delivered by the author at Scarritt Bible and Training School, entitled, God—Who, What and Where is He? Through Nature to God; Through Man to God; Through the Bible to God, and Through Christ to God. He gives a chapter to the Progressive Revelation of God in the Scriptures; one to Inspiration of the Scriptures, and one to Miracles in Modern Apologetics. It is a book of real merit and represents the study of a lifetime in the field of religious philosophy. It is a book of such plain readable English that the layman ought to read it with great pleasure and benefit. It is a call back to the fundamentals of our faith.

A LIVE, WIDE-AWAKE, STRAIGHT FROM THE HEART BAPTIST EVANGELIST

By B. A. Bowers.

Brother R. C. Huston, 2002 Washington Avenue, of the Fifth Avenue Baptist Church, of Knoxville, is a layman called of God to do evangelistic work. He gave up a position that paid him \$10,000 per year. Now for several years he has been winning souls and trusting God for his daily bread. "The meal has never failed."

Brother Huston's preaching has been a great blessing to my people. I am sure there are many churches and small towns in our state that would be greatly blessed by his message and service.

As a direct answer to prayer the Lord has given him a splendid tent that can be used where it is needed. He is a successful soul winner. In the last five months thirty-two bootleggers have been converted in his meetings and have joined the church.

I humbly pray that God will direct him where his efforts will count for the most.

ORLINDA BAPTIST CHURCH SENDS MISSIONARY

By Roscoe Meadows, Pastor.

At a special service Sunday morning, January 18th, the Orlinda Baptist Church sent out its first Foreign missionary. One of our very finest young men, Walter Jones, started on his long journey to Sao Paulo, Brazil. He sails from New York on S. S. Vestris on January 24th.

Brother Jones was born in Robertson County, twenty-five years old, and has lived in or near Orlinda all his life. He graduated at Orlinda high school in 1920. In June, 1924, he received the A. B. degree from Mercer University. In the Fall of 1924 he taught in Hall-Moody. He was licensed to preach in 1920 and ordained in August, 1923, by the Orlinda church.

Walter Jones is a young man of unusually high character, fine training, deep consecration, altogether the timber from which great servants of God are made. We hope and believe that he will be a mighty instrument in the hand of God in helping bring Brazil to Jesus Christ. We urge the Baptists of Tennessee to pray for this young man.

Orlinda church has three other fine young people—one a brother of Walter Jones and one a first cousin—now in training for the foreign work.

SUNDAY SCHOOL

Edited by

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

SPECIAL DAYS IN THE SUNDAY SCHOOLS

It has been the policy of this department to help put on the four special days in the Sunday school in an educational way each year. Most of the schools have been willing to do this because it is a part of our general denominational program. It has always been our opinion, however, that the Sunday school's part in all of these things is to educate our people. The school of the church is distinctively a teaching agency and should not be asked to vary from this line of work. When we leave our sphere and undertake to do the work of other agencies we either cross lines with them or hurt our own work. There are some other interests that come up at times that deserve attention and should be taught, but on the other hand there are so many demands coming from all quarters and everyone wanting a collection for some interest outside our denominational program that we have been asked to leave many of them off. Our churches are rebelling at this constant handing out of programs and the Sunday schools being ridden for collections. We will never teach our people to give according to the scriptures to a general budget so long as our schools are appealed to for special interests. We will never be able to secure the cooperation of our superintendents in putting on these educational programs unless we give them some chance to say what programs should be put on. The thing that has already caused so much criticism and complaint at our general work and workers is setting goals and making programs for the local churches. We must stop that or the churches will begin doing their own planning independent of our general programs. I am saying this with the greatest sympathy for the special interests that want these special days. Of course, we can no more say that any school shall not put on any special day that they choose to observe, than we can say they shall, but as a denominational agency we have no right to urge the observance of any except those set by the denomination, and more still it is our duty to protect the local schools and superintendents by letting them know what programs are denominational and what special interests.

It is my candid opinion that we will soon be unable to launch any general movement in the denomination unless we give less heed to the multiplicity of interests and special demands.

We believe in special days as educational agencies and every day should be a special day in the Sunday school, but the requests for gifts should not be made except for general causes. If we keep letting special interests ride our churches there will be no need of having a general program and a common interest. Let us be more reasonable and preserve the sympathy and cooperation of the local churches with their local agencies.

Next week we will print a list of all the A-1 schools of the state and have a word to say about some that are about ready to apply. We already have more standard schools in the state than we had last year. Lebanon and Orlinda have applied this week.

Some clippings from local superintendents who are interested in making their schools standard.

E. L. Atwood, Smyrna: "I notice your appeal for one hundred standard schools in Tennessee. I wish I could

assure you that I could contribute at least once. The only Sunday school with which I am officially connected is Smyrna, and I visit this only once a month. My heart is with you and in all your work, and I am trying to prepare young ladies to assist you in your future programs."

H. W. McNeely, Orlinda: "Enclosed please find our application for the 1925 Standard Sunday School Award. The year 1924 was the best in the history of our Sunday school, but we expect to make 1925 much better in every respect."

Ray Myers, Eastland, Nashville: "I received your letter of January 16, in regard making our Sunday school standard. We have been working on this for some time, especially during the past six months. At the time of the City Wide Training School last fall, we checked up carefully on the points that we lacked in order to become a standard school. We found only two: weekly teachers' and officers' meetings and preaching attendance. Since that time, we have, as I wrote you recently, begun weekly meetings. We had been having monthly meetings before. During December, and so far this month, we have been meeting the requirement of 75 per cent of the school above the Primary Department in preaching attendance. I am sure that we are now fully meeting this requirement on an average. We may occasionally fall below this required per cent, but we also go over it part of the time."

J. G. McCampbell, Lincoln Park, Knoxville: "Your letter received few days ago in regard to our school reaching the standard. I want to tell you what we are doing. On the first Monday night in January had our workers' council—the first in several months as our church has had a considerable blow the past year. At this workers' council, I took up this standard proposition, had ordered a wall standard and had on the wall and also had the book, one copy of which had bought myself, "Building a Standard Sunday School," by Flake. Well, we are getting along fine and needless to state that we will reach this standard. Any school can do this that wants to reach it bad enough. Will make it a little stronger and say that any school can reach this standard where the superintendent wants to reach it. I have been superintendent here 6 years; have thought all the time that this standard was good—for other schools. It is my fault that our school has not reached the standard before this. We are planning on taking the census; a revival afterwards to begin Feb. 15, and a little later on will want a training class taught in our church."

A. B. Smith, Maryville: "This will acknowledge receipt of your letter of January 16, 1925, with reference to our Sunday school attaining the standard of excellence this year. I am pleased that we have been putting forth a real effort toward this goal during the past three months, and I find that our Sunday school meets all of the requirements with the exception of Bibles used and preaching attendance, as shown by our records for the month of January."

L. G. Frey, West Jackson church, Jackson: "We had our first workers conference last night and among the many things we discussed was the Standard of Excellence for our own Sunday school. We have all agreed that everything has been accomplished except the tenth point. We have not presented regularly in an educational way any four of the general causes fostered by the denomination. We have decided to present it this quarter and another the next, etc., until the four have been presented. Will we have to go a year before we can report an A-1 school or can we report it just as soon as we have presented one of these causes in an educational way to our Sunday school?"

MRS. J. R. SAMPEY IS DEAD

By Chas. F. Leek

After an illness of over seven years, which became aggravated during the last five weeks, death claimed Mrs. Annie Renfree Sampey, 64 years old, wife of Dr. John R. Sampey, senior professor at the Southern Baptist Theological Seminary and eminent Old Testament scholar. Heart disease was the direct cause of her death, which occurred at the Sampey residence, 1313 Willow Ave., Louisville, at 5:30 a.m., Wednesday, January 21.

Funeral services were held at the Highland Baptist church, with burial in Cave Hill Cemetery. Beside Dr. Sampey, Mrs. Sampey is survived by two daughters, Mrs. Frank Hall, Louisville, and Mrs. A. C. Duggar, who with her husband, is a missionary in Brazil; a son, John R. Sampey, Jr., a professor at Howard College, Birmingham, and four grandchildren.

Dr. Sampey's Old Testament class, his Hebrew classes, students in New York Hall and the faculty added to the many floral tokens and, aside from the scheduled lecture by Dr. J. E. Dillard of Birmingham in the special six weeks' course, all seminary activities were suspended on Thursday, the funeral day.

Dr. Sampey, although much affected by the strain of Mrs. Sampey's illness, gave his appointed lecture in the six weeks' series on Tuesday. His subject was "Loyalty to the Scriptures." Dr. A. T. Robertson lectured Wednesday on "The New Birth." Thursday and Friday Dr. Dillard discussed "The Lordship of Christ" and "Religious Liberty."

During the week of February 3 to 7, Dr. W. T. Whitley, eminent English lecturer, will give the Julius Gay Foundation lectures, five in number, on "Great Baptist Preachers of Great Britain." His topics are: An Apologist, a Commentator; a Pastor; A Theologian, a Pastor; Maclaren, the Expositor; Spurgeon, the Evangelist; and Clifford, the Reformer.

IN APPRECIATION OF JAS. F. HARRIS

Whereas, on the first Sunday in January, Bro. Jas. T. Harris resigned as superintendent of the Newbern Baptist Sunday school after a period of twenty years service, and during this time his loyalty to the office has been shown by the fact that he has been present every Sunday;

And whereas, during this period he has placed the interest of the Sunday school first, oftentimes before his own private business;

And whereas, he has at all times shown the characteristic of promptness and has stood for progress in Sunday school work;

And whereas, his influence has been for right and has touched the lives of many;

Be it resolved, that we, the Newbern Baptist Sunday school take this manner of expressing publicly to Bro. Harris our appreciation for his loyalty and service.

Be it resolved, also, that a copy of this resolution be presented to Bro. Harris, another spread upon the minutes of our Sunday school, another printed in the Newbern Tennessean and a copy sent to our state paper, the Baptist and Reflector.—J. A. Cole, Mrs. Kate M. Porter, A. C. Hays, Committee.

A CHANNEL OF BLESSING

By Ben Cox

It is the custom for a number of us to visit the Baptist and General hospitals every Friday afternoon, immediately after the noon prayer meeting, seeing about 400 sick people, giving them several tracts, and sometimes copies of the gospel.

I had an unusual experience last Friday afternoon. We had sung in the first floor corridor of the Baptist hospital. A nurse came to me saying, "Will you please come and sing for my patient, she is the woman who was so badly burned. She wants you to sing, 'Channel of Blessing.'" I went into the room and found the woman suffering with burns on different parts of her body, lying on her face, and we sang as requested, "Make Me a Channel of Blessing." One of the party said that she had been a great blessing to her in making the request, and we were impressed with the fact that no matter what our circumstances were, we could be channels of blessing to others, if we desired to be.

AMONG THE GLAD HAND CLASS OF CENTRAL CHURCH, MEMPHIS

By Lula Williams

A great movement for expansion is under way in the Amoma and Glad Hand classes of Central Baptist church of Memphis. The movement was started Dec. 1, 1924, at that time the average attendance being about 8 young men and 12 young ladies.

The first plans for the new movement was a contest for new members. An auto race was run from San Francisco to New York. Twelve cars were entered and the result of six weeks of fast driving was 150 new members and many old members re-enlisted. The average attendance was increased to 125 for the last three weeks of the contest.

So great has been the increase in class attendance, it has been necessary to engage a general secretary for full time. Mrs. J. D. Allen fills this most important office.

During the contest, a banquet was rendered to the drivers of the cars by the city of Reno. At the close of the race in New York City, a party was given in celebration of that event.

Many valuable presents were awarded to the successful drivers. Miss Lulu Williams, Mr. J. D. Allen, and Mrs. Mary Gardner, were the winners.

A new contest is now under way from New York to Palestine, using 30 U. S. Navy ships, divided into two squadrons. One for the young men and one for the young ladies.

Evangelism is stressed in all class sessions, Mrs. C. B. Frazier and Mr. E. S. Tucker the teachers. They being experienced in work among the young people, and well informed in the scriptures, much good is being accomplished in spiritual and social lines.

The leaders in these classes have marked a program that calls for increased and regular attendance, instruction in stewardship and missions.

Three hundred is the goal for February and March.

Mrs. Anna Ellis Dexter Mezzo Soprano Voice Culture

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

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

Edited by

W. H. PRESTON, B. Y. P. U. Secretary 205 Caswell St., Knoxville
MISS ROXIE JACOBS, Junior and Intermediate Leader .. 101-8th Ave. No., Nashville
Address all general correspondence to Sunday School and B. Y. P. U. Department,
at Tullahoma.

THE B.Y.P.U. DIRECTOR

Many of our churches now have a B.Y.P.U. director. Every church should have one.

Do not be discouraged if you fail to find some one with the following good points. Such an one is the ideal:

I. What He Should Be

1. A consecrated Christian.
2. An orthodox Baptist.
3. Energetic.
4. Enthusiastic.
5. Optimistic.
6. Possessed of a happy disposition.
7. Able to live above the average and ahead of the time.
8. Able to delegate work to others.
9. Able to direct workers.
10. Dependable.
11. Tactful.

II. What He Should Do

1. Plan deliberately and definitely to make every week highly productive.
2. Appreciate the privilege of work.
3. Conduct membership campaigns.
4. Plan to make meetings attractive for all members.
5. Make a place for all prospective members.
6. Make a survey of all the B.Y.P.U. possibilities.
7. Appeal to the church to support the training service.
8. Discover and recommend good leaders.
9. Secure adequate equipment.
10. Recognize that the pastor is pastor of the B.Y.P.U.
11. Supervise all departments of the training service.
12. Correlate and unify the work of all the B.Y.P.U.'s.
13. Plan and direct all general meetings.
14. Foster and direct B.Y.P.U. officers' council.
15. Plan programs for general meetings.
16. Direct Meetings for Planning Programs for the Weekly Meetings.
17. Read, Study, Propagate and Promulgate the Work.
18. Pray Without Ceasing.

III. What He Should Know

1. The B.Y.P.U. Constituency.
2. B.Y.P.U. Organization.
3. B.Y.P.U. Methods and Records.
4. Standards of Excellence.
5. The Church Program.
6. The Denominational Program.
7. Parliamentary Law.
8. B.Y.P.U. Literature.
9. Jesus Christ as Lord and Saviour.

OUR AIM

100 A-1 Unions This Quarter

The Standard of Excellence requires:

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

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

Seniors.

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

Intermediates.

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

Juniors.

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

THE KNOX COUNTY B.Y.P.U. TRAINING SCHOOL

The Knox County B.Y.P.U. being held this week started off Sunday afternoon with an attendance of nearly 400 at the mass meeting. They plan to have 1,000 in attendance on Saturday night. Dr. C. E. Burts and State President Monroe E. Clinton were introduced by President Hollis Lovejoy as the main speakers of the day. A complete report will appear next week.

FROM NORTH CAROLINA "RECORDER"

Program-Planning Supper.—A Mt. Airy B.Y.P.U. enthusiast, Miss Danna Binder, invites the State secretaries to meet with the First church young people in their monthly program-planning banquet, which will be held the evening of December 26th. A capital idea for planning programs!

B.Y.P.U. STUDY COURSE WEEK

March 8 to 15 has been designated as state-wide B.Y.P.U. Study Course Week. We hope that every B.Y.P.U. in the state will observe this week of study.

B.Y.P.U.

A new pamphlet, entitled "Farmer Brown's Conversion to the Doctrine of Stewardship" has recently been published by the Sunday School Board. Your State Secretary will be glad to furnish you with as many copies as you desire.

BELMONT HEIGHTS TRAINING SCHOOL

A combined Sunday school and B.Y.P.U. Training School was held at the Belmont Heights Baptist Church during the week of Jan 26-31. The Sunday School Manual and Senior B.Y.P.U. Manual, were the two B.Y.P.U. courses taught. During the first class period, our state secretary Mr. W. H. Preston taught the Senior Manual, along the lines of demonstration and practical suggestion in B.Y.P.U. methods. Mrs. Jno. D. Freeman taught the Senior Manual during the second class period. Miss Mary Cason taught the class in the second division of the Convention Normal Course.

Informed Officers Mean a Better Sunday School

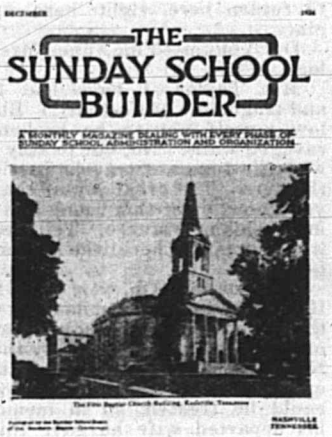
Your school will attain the greatest development when you bring to your officers the best and latest information. The most successful Sunday Schools today supply their Pastors, Superintendents, Department Superintendents, and General Officers with

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It presents Distinctive Lesson Treatment; Adaptable Superintendent's Program; Presentation of Department Work; Honor Roll of Standard Schools; Vacation Bible School Features; Inspirational Expositions—Illustrated—of Local and Field Work Accomplished; Editorials and Articles on all phases of Organization and Administration, and other special features.

ITS PLATFORM

- 1—To Supply Success Incentives
- 2—To Visualize Opportunity
- 3—To Stimulate Leadership
- 4—To Present Right Methods
- 5—To Vitalize Responsibility
- 6—To Magnify Standards
- 7—To Disseminate Information
- 8—To Inspirit Pastors
- 9—To Invigorate Superintendents
- 10—To Build Better Sunday Schools



Articles contributed by I. J. Van Ness, P. E. Burroughs, H. C. Moore, Arthur Flake, Misses Lilian S. Forbes, Claire Elise Peters, Virginia Lee, Mrs. Aurora Shumate, H. L. Grice, H. E. Ingraham, and other specialists who have attained success in their respective callings.

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THE BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

NASHVILLE, TENNESSEE

The classes were well attended and a goodly number took the examinations.

Splendid interest and good fellowship was manifested throughout the entire week of the training school. We, the members of the Senior Union of Belmont Heights, feel that the training school has greatly benefited us.

B.Y.P.U. REPORT—DEADERICK AVE.—KNOXVILLE

Junior Unions	No. Present
Live Wires	29
Wide Awakes	24
Intermediates.	
No. 1 Hustlers	15
No. 2 Hustlers	18
Seniors.	
Roddy	17
Stevens	25
Total	128
General Officers	2
Total B.Y.P.U.	130
Evangelistic Clubs (same hour)	
Men 16, women, 8	24
Evening Training Service	154
Mr. Willet D. Anderson is B.Y.P.U. Director.	

A FINE REPORT

I wish to give you the report of the Harry Clark B.Y.P.U. of Bell Avenue Baptist church in Knoxville, Tennessee, for the last quarter of 1924 so that it can be repeated the next quarterly of 1925.

We had an enrollment of 19; average attendance 87 per cent of enrollment, taking Bible Reader's Course 100 per cent of enrollment, systematic givers 100 per cent of enrollment, taking Study Course 95 per cent of enrollment. Giving us an Average of 96 per cent for the entire quarter.

Hoping this will reach you in due time for the next quarterly, we remain as ever,

Harry Clark, B.Y.P.U., Bell Ave., Knoxville, Tenn.
Miss Hattie Potts, Pres.
Miss Elsie May Peters, Secretary.

MAKING THE STANDARD OF EXCELLENCE

"Making the Standard of Excellence" is a playlet to be given in the B.Y.P.U. urging the union on toward the goal of becoming A-1 union. The B.Y.P.U. of the South is making an organized effort to reach the goal of 1,000 A-1 unions during the second quarter. Tennessee ought to have 100 at least. Anyway, we are setting our aim at that figure. Copies of the playlet will be furnished free to any union putting it on. Write for yours.

NEW STUDY COURSE BOOKS

We are to have two new books for the B.Y.P.U. Study Course and they are promised to us by March 1, so that we can use them if we care to for Study Course Week March 8-13. "How Baptists Work Together at Home and Abroad" is the title of one of these books (it will be ready about May 1st); the other will be a Bible study book. We have an excellent array of books now in the B.Y.P.U. Study Course. Any one of the books is a gem within itself.

FREE Send for our beautiful illustrated new
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Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent

A STORY OF TWO SUNBEAMS

There were once two little sunbeams who started out from their home in Sunland. Both were very, very little, smaller than a cambrie needle.

Said one: "It's of no use. I am too small ever to travel that immense distance and reach the earth. I'll wait till I get bigger."

So this little sunbeam stopped and waited where it was. It waited and waited, and it is waiting still, no bigger than at first; for to grow, a sunbeam must move on and on.

The other sunbeam, small though it was, kept bravely on, as sunbeams are wont to do. As it kept on, it grew. Longer and longer it stretched, flashing out, mille after mile, and thousands of miles, and millions of miles, until at last the brave sunbeam reached the earth.

It shone in on a poor sick woman, and it made her smile. Then it moved on and shone upon a group of children at play. They clapped their hands with delight, for it was a beautiful sunbeam. Next its glow fell upon the page of a Bible an old man was reading. It made the page so glorious that his face broke into smiles. On and on traveled the sunbeam, scattering light and gladness in its path.

That is the way with all little things. If they stand still, they will remain little forever; but if they start bravely forth doing whatever God wants them to do, shining just a little way ahead, and then a little farther still, one cannot estimate how far they will shine nor how many lives they will bless.

This is what God wants all the boys and girls to do, shine for Him every day.

SUNBEAM MISSION STUDY

We are anxious that every Sunbeam Band have a mission study. More than anything else will mission study classes put enthusiasm into the programs.

We would suggest that you use "The Children of Mission Lands," by Griggs, price 25c, Foreign Mission Board, Richmond, Va. This is an excellent mission study and the children will like it. When you have finished the book, if you will send the names of those who have read or heard the story, to the W. M. U. office at Nashville, they will be given certificates or seals.

Let's get the habit of studying missions early in life.

Mrs. Hattie Baker.

Martin, Tenn.

DOES IT PAY?

Characters

Dr. Yokum, our medical missionary, Pingtu Hospital.
Mrs. Yokum, doctor's wife.
Miss Jones, our missionary nurse, Pingtu Hospital.
Dr. Herring, our medical missionary, Pingtu Hospital.
Mrs. Herring, doctor's wife.
Mrs. Taylor, a wealthy traveler.
Mrs. Yang, former patient in Pingtu Hospital.
Chinese mother and small children.
Little Mary, white cross bearer.

ACT I.

Scene: Living Room Pingtu Hospital, China.

Dr. Yokum, seated reading intently. Mrs. Taylor, a very rich, worldly woman, enters looking around using lorgnette. Dr. Yokum does not look up until spoken to.

Mrs. Taylor (Bowing to floor affectedly)—I am Mrs. Taylor.

Dr. Yokum—And I, Dr. Yokum. Be seated, Mrs. Taylor.

Mrs. Taylor—There are some

places that electrify us like a bugle call and such is this place to me. I, a great traveler, having traveled on all the continents and now for the second travel in China. I, I am overwhelmed with the pathos of this place really. I find myself obeying the call to return here right here at this place.

Dr. Yokum—Fine, fine, Mrs. Taylor.

Mrs. Taylor—I have had glories and tragedies. (Affectedly.) But I allow myself not to be broken with ravaged walls. No, but to stay drunk with the fumes of travels, parties and theaters. The great joy of the world you know. But this wonderful building. This new stucco. Tell me about it. It was not here when I was here before.

Dr. Yokum—Oh, yes, the Pingtu Hospital was here, but here in China, the poor women are thought so little of. A man in Tennessee, by the way, Nashville, Tennessee, heard the call of the need of a place where women could be treated, so in memory of his departed wife he gave this new wing or hospital which connects with the other building. This is called the "Louella Roach Alexander Memorial Hospital."

Mrs. Taylor—Indeed! Indeed!

Dr. Yokum—Yes, and the good women of Tennessee help to supply our surgical needs, with linens, for hospital only, bandages, absorbent cotton, adhesives, rubber sheeting, soaps, etc., etc.

Mrs. Taylor—I really am from the States but I never knew women to do these things, never. Oh, I live in another world you know from SERVING. I am to be SERVED. (Laughs proudly.) But I must go over your hospital, may I not? That voice fingers around my heart somehow.

Dr. Yokum—I shall indeed be glad to have you shown over the hospital, surgery and all.

(Exit both.)

Enter at once Mrs. Yokum and Mrs. Herring dragging large clothes basket filled with white muslin (or bed ticking.) They come in talking briskly. Seated begin working.

Mrs. Yokum—Oh, how thankful I am for those pretty white beds and the good ticking the good women from Tennessee sent us. There was only enough for 10 beds, but didn't we try to make it go further?

Mrs. Herring (holding up domestic between her and the light.)—Indeed we did. Look, Daisy, this is such terrible cloth, I am afraid it won't hold the straw which is to be put in it.

Mrs. Yokum—Well, it's the best we could buy here and we will have to make the best of it. (Laughs.) One patient said she did not want to get well and leave her pretty bed, since we put our new ticks over the straw.

Mrs. Herring—Poor thing, if the women at home could have one look into this situation! But they do all that we ask.

(Enter Mrs. Yang, a deaf Chinese woman.)

Mrs. Yokum introduces Mrs. Yang. Mrs. Yang—Tsau hau zo. (Doing good deeds.)

Mrs. Herring—Yes, doing good deeds.

Mrs. Yokum—Speak louder, Mrs. Herring, this is a former patient who is very deaf because of hot rods being pushed through the ear drum by Chinese doctors.

Mrs. Yang—I stay long time with you. I had to come back. I walked seven miles to come to see the place where the spirits fled out.

Mrs. Yokum (very loudly)—Yes, Mrs. Yang, you stayed long enough with us to learn some English and learn to read your Bible, didn't you?

Mrs. Yang—Yes, I learn new life

here and new way to live. See my feet all unbound. Oh, take me to that pretty room once more.

Mrs. Yang—All right, in just a minute.

Mrs. Yang—Hey, hey.

Mrs. Yokum (very loudly)—We are trying to finish mattress slips, for the 25 beds are full and patients in the doctor's office. Say, we are expecting our pretty boxes from Tennessee and you can be here to see them. We are nearly out of bandages and gauze, Mrs. Herring. I do hope they come today.

Mrs. Herring—Yes, indeed, I do, too. Let's take her up and finish this tonight.

(Exit, all talking.)

Dr. Yokum (walking floor in perplexed manner)—Busy, how busy! 25 beds—and only one American nurse. If Tennessee could supply one more for us. But the Foreign Mission Board says, "No volunteers, no volunteers." Though I take heart when I think that over nine thousand patients have heard the gospel preached to them here.

(Enter Miss Jones in nurse costume.) Miss Jones—Doctor, patient with her child, whom she tells me is blind, caused by native doctors piercing the eyes and face to drive out the evil spirit.

Dr. Yokum—Ugh. Ugh. (Shakes head.) Bring patient in, Miss Jones. (Enter Miss Jones, patient and child.)

Dr. Yokum—Tsiau (Good morning).

Chinese Mother—Tsiau. Paung zo lo (Help me). Paung zo lo.

Dr. Yokum—No paung zo (I will help you). No paung zo (I will help you).

Patient (cries)—Po po (afraid). (Po po, several times.)

After examining the patient's eyes and throat doctor orders her to room 10. Mother refuses to go and acts very superstitious.

Miss Jones—No paung zo (I will help you), and further tries to soothe mother and child.

Dr. Yokum—Miss Jones is the Bible woman in the hall? If she is bring her in. The patient is a bit superstitious. She'll come around all right.

Miss Jones—Yes, Doctor. (Bible woman enters with several large pictures and reads to the mother; also shows one picture of Jesus and mother calls him Ya Soo, meaning Jesus.)

(Enter Dr. Herring, with several boxes supposedly from Tennessee.)

Dr. Herring—Miss Jones our needs perhaps have arrived, but not a moment too soon. Please open them and get 40 bandages 4x10 and two dozen gauze sponges for sterilization at once.

Miss Jones—Yes, Doctor (opening boxes). We used the very last sponge on that tonsilectomy.

Dr. Herring—Is that true?

Miss Jones (slowly)—Oh, here's the pins, the thread, the needles, the gauze, the soaps. We were absolutely short on all the things. Oh, women of the West, you do hear our cry. But do you know how greatly you help us? (All the time taking things out of box.)

Dr. Herring—Afraid they can't realize the help they give us. What and how could we accomplish our work without them.

(Dr. Yokum enters.)

Dr. Yokum—Think you can carry the patient up now, Miss Jones, as she seems to be more quiet.

Miss Jones—Yes, Doctor.

Dr. Yokum—Help to assure her, Miss Jones, that there are no wandering spirits in the hospital.

Miss Jones—Yes, Doctor.

(Exit Miss Jones, mother, patient and

Bible woman.)

Dr. Herring—I'll follow on and assist her before making my rounds.

Dr. Yokum—Very well, Doctor.

(Enter Chinese coolies in fast trot shouting "He haw, he haw," dressed in blue pajamas and black caps, carrying patient on board. Patient wailing "Oh, Yo, and Tong Lay." Coolies lay patient on floor and retire. Dr. Yokum rings for nurse. Doctor and nurse lift patient from board to chairs.)

Patient—Tong lay, Tong lay (It hurts). Oh, yo (Ouch).

Dr. Yokum—Zu kuh (Yes).

Patient—Paung zo lo (Help me).

Dr. Yokum—No paung zo (I will help you).

Dr. Yokum—Uncover the patient, Miss Jones, bring gauze from the Tennessee boxes. (Doctor continues examination.)

Miss Jones (talking to self as she looks in boxes)—Those Tennessee women remind me of the group of women who followed our Master and ministered unto Him, for how could we run this hospital without White Cross work.

(Goes back to patient carrying gauze on tray to doctor who proceeds with examination.)

(Coolies return and await orders.)

Dr. Yokum—Carry patient to room 24 west, Miss Jones. Call Dr. Herring for consultation. Patient tells me her husband cut her foot most off in a fit of anger. We may have to amputate.

Miss Jones—Yes, Doctor.

(Coolies take charge of patient going out saying, "He haw, he haw." Patient wailing Tong lay. Doctor follows behind, shaking head as if very much worried.)

ACT II.

Living Room Pingtu Hospital.

(Enter Mrs. Taylor. Seated.)

Mrs. Taylor (slowly)—Back again in this enchanted place. The place of service. (Throws off costly furs on floor.) I am sick of this life. Oh, the worthlessness of it all. Oh, for the life of purpose, of service. Shall I sit and wait for the footsteps of those who really serve? Shall I dream? Dream of a happier, a fruitful day, for this wanderer, this parasite? How and where can I find the spirit of life?

(Enter at this moment a small child in white flowing garments carrying White Cross.)

Mrs. Taylor (still dreaming)—Oh, I see the high symbol. The Cross. The White Cross. To make it triumphant. I am needed. My talents, my gifts, myself. I must abide upon the sacred mountain top of service.

(Enter from 2 aisles from church entrance 12 W. M. U. women in W. M. U. colors carrying torches, while sweet singer in background sings, "Oh Zion Haste".)

Mrs. Taylor (arises; dramatically)—I will arise and go. Go to Tennessee and join these women in the service for my Master.

(Enter full cast. Stand with clasped hands behind the cross and Mrs. Taylor.)

(The 12 W. M. U. women form circle in front of players while song is being sung.)

THE END.

Written and Directed by Mrs. Ferd M. Carter, Nashville, Tenn.

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JOHNSON CITY NOTES

By I. G. Murray

Dr. L. M. Roper, our pastor, is pushing ahead at the Central church. The new Sunday school rooms are nearing completion. When ready for use they will add very greatly to our capacity for service in looking after the growing conditions of this city. We had our every-member canvass yesterday to secure subscriptions for the budget for the current year.

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D. R. MAYO

KNOXVILLE :: :: TENNESSEE

The other churches of the city under the pastoral leadership of Drs. W. C. Patton and W. A. Cowall are in a prosperous condition. The Unaka Avenue church is finishing a nice parsonage for Bro. Cowall, their pastor. Reports of conversions and additions indicate a healthful growth. Fine reports come from Elizabeth-ton. The Baptists of that growing town are happy over their pastor, Rev. J. H. Ponder, have bought a house for him, and are launching plans for a fifty thousand dollar new house of worship.

My condition is not encouraging. I am a shut-in and greatly miss going to the house of the Lord. I have to be helped up and down and cared for in many ways. Crutches are necessary to go about the house in a poor way. Christmas Eve the ladies missionary society of the Central church gave us a most liberal shower. Other friends joined in the kindly demonstration. When it was all over an abundance of good things to eat were found, including checks to buy what we wanted if we did not find it there. When Bro. Roper and wife and other friends had departed we sat and wept together and thought of those whom we served in other days, and wished for them, though in most instances we seemed forgotten. We thank God for kind hearts who cheered us here and all back along the friendly trail. Some kind heart furnished the Christmas turkey; we know not who it was; God knows and has placed it to their credit. We are happy in our new home though unable to finish it. It is home and there is no place like it. Kindly greetings to all.

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.

In Memory of Mrs. W. L. Holoman, of Trimble, Tenn.

In the death of Mrs. Holoman, we, the members of the W. M. U. of Friendship Baptist Association, feel keenly our loss. Mrs. Holoman was a noble Christian character; one who to know her was to love, one who was ever ready to do all in her power for those she came in contact with, one who always followed her Master's teaching, never hesitating to tell the beautiful story of Jesus and his wonderful love. She was called to that eternal home January 16, 1925, the home she had been building daily by loving service and sacrificing for her Master. It was indeed a pleasure and inspiration to know her, and while we grieve and so much miss her presence, advice, and the smile she gave us, yet we realize our loss is her gain. We, the W. M. U., will ever cherish her memory and the wonderful message she left us as she was passing away, urging us to go forward and our great motive to be the saving of souls. So to the husband, brothers and relatives may God sustain and comfort them as He alone can.

Therefore be it resolved:

1. That we bow in humble submission to Him who doeth all things well.
2. That we have lost a loyal and faithful member, who will be greatly missed in our W. M. U.
3. That we tender to the bereaved husband, brothers and relatives our heartfelt sympathy and condolence in their hour of sorrow.
4. That a copy of these resolutions be sent to the Baptist and Reflector, that a copy be spread on the W. M. U. minutes, a copy to be sent to the husband and brothers.

We, the committee,
Mrs. John Nickols,
Mrs. Will Tucker,
Mrs. Clide Chambers.

Dyresburg, Tenn.
Jan. 22, 1925.

A GOOD WOMAN GONE

Mrs. India Howell—Born in Rutherford County, Tenn., May 10, 1850; united with the Little Cedar Lick

Baptist Church at the age of 15 years. Was married to John Robert Howell, December 8, 1874. Died January 23, 1925. Sister Howell was before her marriage, a Miss Dement. She is survived by two brothers, four sisters and four sons. Funeral services were conducted at her residence, January 24, by her pastor, E. W. Stone, in the presence of a large concourse of sorrowing friends and relatives. Interment at the family cemetery, near the residence. Her father moved to Wilson County when she was only a small child.

Henry O'Daniel—Brother Henry O'Daniel was born July 16, 1848, died Nov. 20, 1924. Professed faith in Christ Sept., 1863, joined Bethlehem Church November, 1863, and was ordained a deacon of the said church in 1878. He joined the Rutherford Baptist Church, December, 1883, served as Sunday school superintendent about 35 years; resigned as clerk, collector and treasurer of the said church and also as superintendent of the Sunday school, January 14, 1917.

He ever lived a consistent Christian life and died in the full hope of a blissful immortality. He was a devoted husband, a kind neighbor and an upright citizen. The funeral services were conducted by Rev. W. R. Puckett, at the Rutherford Baptist Church and his remains were laid to rest in the Rutherford cemetery.

Whereas, God has removed from our church and Sunday school one of our most faithful members; therefore, be it resolved, that we extend our sympathy to the bereaved family and commend them to the care of Him who doeth all things well. That a copy be sent to the Rutherford Register and the Baptist and Reflector for publication and that the same be copied into the minutes of the

church and that a copy be sent to the family.

Luther Porter,
Mrs. W. P. Elrod,
Committee.

Old Folks Gain Strength with Cod Liver Oil

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Why not try being 10 years younger again—why not grow stronger in body, in mind, in vitality? Why not take McCoy's Cod Liver Oil Tablets and drop 10 years from your age in 30 days? We mean this literally, of course. We believe that a 30 days treatment will make you feel 10 years younger—but at any rate try them for 30 days and if you are not satisfied get your money back—60 tablets—60 cents at any progressive druggist. Be sure and get McCoy's—the original and genuine.

Teach your child Internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life, of her little one.

Fretfulness, feverishness, night terrors, grinding the teeth in sleep, biliousness, coated tongue, loss of appetite, any of these may indicate constipation. Poisons from the child's stagnant intestine are flooding the little body, and if left unchecked may lead to serious consequences.

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PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 1

Memphis, Central	2,215
Chattanooga, First	1,039
Knoxville, First	1,014
Knoxville, Bell Ave.	961
Memphis, First	859
Memphis, Bellevue	802
Memphis, Temple	702
Knoxville, Fifth Ave.	650
Jackson, West	628
Chattanooga, Tabernacle	552
Chattanooga, Highland Park	550
Knoxville, Deaderick Ave.	500
Nashville, Grace	482
Chattanooga, Clifton Hills	457
Nashville, Edgefield	457
Paris, First	440
Nashville, Judson Memorial	437
Nashville, Immanuel	436
Chattanooga, East	433
Knoxville, Euclid Ave.	430
Nashville, Belmont Heights	427
Fountain City, Central	417
Memphis, La Belle Place	415
La Follette	404
Chattanooga, Central	379
Nashville, Park Ave.	378
Knoxville, South	371
Lenoir City, First	370
Cleveland, First	369
Harriman, Trenton St.	347
Rockwood, First	340
Chattanooga, Avondale	333
Nashville, Lockeland	326
Nashville, Third	318
Alcoa, Calvary	307
Knoxville, Oakwood	305
Knoxville, Island Home	305

NASHVILLE INTERMEDIATE EFFICIENCY CONTEST

Eastland	21,525
Centennial	16,106
Belmont	7,284
Judson Memorial	4,353
Lockland	3,429
First	2,813
Park Avenue	2,085
Immanuel report not in	
17th Ave. Mission	
Obedient Servants	1,352
Week Day Workers	856
Seventh, Hy Shy Ny no report	

Leading Classes

No. 24, Eastland	4,930
Agoga Cadets, Centennial	3,707
Daughters of Ruth, Centennial	3,146
No. 22, Eastland	2,920
Queen Esther, Centennial	2,581
Daughters of Ruth, Belmont	2,122
No. 27, Eastland	2,002
No. 25, Eastland	1,946
Sheaf Gatherers, Centennial	1,878
Valiant Knights, Lockland	1,778

NASHVILLE

Lockland: J. C. Miles, pastor; "Knowing Certainly" and Bro. Don Q. Smith preached at night on "The Mind of Christ." SS 326; BYPU 50; Int. 20; Jr. 26.

Judson Memorial: R. E. Grimsley, pastor; Dr. O. L. Hailey on "Prayer" and Anti-Saloon League's picture entitled "Lest We Forget." SS 437.

Third: R. M. Jennings, pastor; "Asleep in a Crisis" and "What Is Death?" SS 318; BYPU 35. Good congregations. Revival services begin Feb. 15. Mr. C. C. Brooks of Atlanta, Ga., will direct singing.

North Edgefield: A. W. Duncan, pastor; "Spiritual Power" and "The Despised and Rejected Christ." For baptism 1; SS 291; BYPU's 67.

Edgfield: W. M. Wood, pastor; "The Christian's Heritage" and "A Battlement Around Our Homes." SS 457; BYPU 42; Int. 40; Jr. 25.

Belmont Heights: John D. Freeman, pastor; "Forward for Christ" and "Pretty Girls." SS 427; BYPU 41; Int. 19; Jr. 10.

Immanuel: Ryland Knight, pastor; "Christlike Living" and "The Story of Solomon." By letter 1; SS 436.

Grace: Tom L. Roberts, pastor; "Glory of the Cross" and "What Takes Me from Where I Am." For baptism 8; baptized 6; SS 482; BYPU 53; Int. 46. Packed houses at both services.

Calvary: W. H. Vaughan, pastor;

"She Hath Done What She Could" and "The Christian's Race." SS 200; BYPU 19; Int. 17; Jr. 8.

Inglewood: H. M. Eastes, pastor; "Paul's Appeal for Unity" and "Degrees or Rewards in Heaven." SS 64; BYPU 24.

Gallatin: E. P. Alldredge, pastor; "Seven Marvels of Grace" and "God's Readiness to Forgive." SS 154; BYPU 11; Int. 5; Jr. 3. New pastor's home is going up.

Radnor: Geo. L. Stewart, supply; "I Can Do All Things" and "The Lord's Prayer." SS 114; BYPU 14; Jr. 15.

Seventh: Edgar W. Barnett, pastor; "Some Predictions of Jesus Concerning Himself" and "The Call, Instructions and Commission of the Twelve." For baptism 1; by letter 7; profession 1; SS 250 BYPU 21; Int. 18; Jr. 15.

Centennial: S. W. Kendrick, pastor; Rev. Don Q. Smith in morning on "Our Only Hope." Baptized 2; profession 7; SS 178; BYPU 50; Int. 32; Jr. 31. Rev. Don Q. Smith by the request of the pastor preached splendid sermon at the 11 o'clock hour. Seven professions of faith. Seven stand approved for baptism. Wedding in Sr. BYPU, BYPU and SS married to the church. A good day. Little Cedar Lick: E. W. Stone, pastor; "Today's Opportunity." Good congregations, good day. No night service.

Park Ave.: A. M. Nicholson, pastor; Evangelist M. G. Leamon spoke on "The Great Tragedy" at 3:00 p.m. on "Loyal Hands" and in the evening on "The Men at the Gate." SS 378; BYPU's good. Meeting continues with fine interest.

MEMPHIS

McLemore Ave.: Pastor Furr preached at both hours. For baptism 1; SS 263.

La Belle Place: D. A. Ellis, pastor; spoke both hours. By letter 2; SS 415. Good day.

Central Ave.: J. H. Horton, pastor; preached both hours. Good congregations. SS 80; 2 good BYPU's. Bellevue: W. M. Bostick, pastor; "Apostolic Preaching" and "The Gospel Plan of Salvation." SS 802; by letter 7; for baptism 2; baptized 2.

Eudora: Pastor Whaley spoke both hours, "Gideon's Three Hundred" and "Why Christians Do Not Attend Church." SS 71. Congratulations to Forest Hill.

Yale: L. E. Brown, pastor; preached morning and evening. We had a large congregation at morning service, not so large at night due to rain. SS 105; 2 BYPU's.

Joseph Pappia, Italian Missionary: times preached 2; SS 29; families prayed with 9; tracts distributed 23; visits made 44.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to good congregations. Conversions 2; for baptism 2; by letter 1; SS 288; good unions.

Highland Heights: E. F. Curle, pastor; preached to good congregations. SS 285; four good unions. Good day.

Temple: J. Carl McCoy, pastor; "Christ's Ambition for His Church" and "God Working Out His Plans." SS 702; by letter 2.

Ebenezer: J. W. Joyner, pastor; large congregation. Funeral service at the preaching hour.

Central: Pastor Cox preached. For baptism 2; by letter 2; SS 2,215.

Speedway Terrace: Preaching morning and evening by pastor. SS 191.

Seventh St.: I. N. Strother, pastor; morning "Taking Council together." For baptism 1; SS 227; BYPU's 35.

First: A. U. Boone, pastor; preached in morning and Rev. Roy Mason at night. SS 559; by letter 3.

CHATTANOOGA

Daisy: J. A. Maples, pastor; "Peter's Denial" and Rev. J. H. Morgan. SS 101; BYPU 36.

Bell Ave.: H. M. Lincus, pastor;

A. G. Frost on "Real Life" 1 Thes. 3: 8 and pastor on "The Prodigal Son." For baptism 2; SS 91.

N. Chatta.: Wm. S. Keese, pastor; observed Memorial Supper and pastor on "What Think Ye of Christ" SS 248; BYPU 57. 75 per cent of BYPU reported taking daily Bible Reading.

Avondale: T. G. Davis, pastor; "In the Devil's Sifter" and "Christ's Last Deposit." SS 333; BYPU's good.

E. Chatta.: J. N. Bull, pastor; "The Test of God's on Mount Carmel" and "The Ideal Woman." SS 433.

Woodland Park: E. G. Epperson, pastor; "If I Be Lifted Up" and "Come Let Us Reason Together." SS 143; BYPU good; by statement 1.

Central: W. L. Pickard, pastor; "Testing Our Religion" and "The Other Man." SS 379; BYPU 65; Five meeting on missions Wednesday

Clifton Hills: W. R. Hamie, pastor, J. C. Jackson, assistant; on "Foreign Missions" and "Ephraim Joined to His Idols." For baptism 2; SS 457.

Tabernacle: T. W. Callaway, pastor; "Fishers of Men" and "Good Samaritan: Plan of Salvation." By letter 5; SS 552.

Spring Creek: J. H. Ponder, pastor; "Parental Responsibility" and "A Church Short of the Divine Ideal." SS 146.

Chickamauga, Ga.: Geo. W. McCall, pastor; "The First Building Campaign" and "Christ Crowded Out." SS 160; BYPU 80.

Post Chapel: H. N. Blanchard, chaplain; "The Word" and "Prayer." SS 76. Good services.

Union Fork: A. Robertson, pastor; "No Weapon Shall Prosper" and "No Night in Heaven." SS 26.

Highland Park: J. B. Phillips, pastor; "The Transfiguration of Christ" and "The Biography of Queen Esther." SS 550; baptized 2; 7 united with the church.

Chamberlain Ave.: G. T. King, pastor; "The Forgotten Waterpot" and "Naboth's Vineyard." By letter 1; for baptism 3; SS 172. Three conversions.

East Lake: W. C. Tallant, pastor; "The Church, Her Mission" and "Abiding in Christ." By letter 5; for baptism 1; SS 219; BYPU 81; Outlook is fine.

Oak Grove: J. N. Monroe, pastor; "Christ's Views," Mark 12: 4 and "The Insufficiency of Man's Righteousness" Isa. 28: 20. SS 172; BYPU's good.

Linton City: W. T. McMahan, pastor; "Doing Little Things for Jesus" and "The Christian's Duty." For baptism 2; SS 104.

First: John W. Inzer, pastor; "Keeping at the Center" and "Are You Doing Your Best?" For baptism 1; baptized 3; SS 1,039.

KNOXVILLE

Beaumont Ave.: D. A. Webb, pastor; "Christ's Gift to His People," and "The Steps That Are Taken in Backsliding." 205 in SS.

Bell Ave.: James Allen Smith, pastor; "Uses of Trouble," and "Sublime Faith of the Cross." 961 in SS, 7 baptized, 2 by letter.

Immanuel: A. R. Pedigo, pastor; "The Tongue," and "Superstition." 270 in SS, 47 in BYPU.

Central of Fountain City: J. C. Shippe, pastor; "The Humanity of Jesus," and "There is No Difference." 417 in SS, 161 in BYPU, 1 for baptism.

Island Home: C. D. Creasman, pastor; "A Great Bible Doctrine," and "Ruth." 305 in SS, 79 in BYPU, 1 for baptism.

Euclid Ave.: J. W. Wood, pastor; "Redemption Through Blood," and "How to Kill a Church and Who Does It?" 430 in SS, 80 in BYPU, 1 by letter.

Philadelphia: A. B. Johnson, pastor; Isaiah 9: 6, and "Abundance." 87 in SS, 36 in BYPU. Crowded house.

First, Fountain City: J. Herman Barnes, pastor. The blind preacher, Bro. Ray, on "Way in the Dark," and pastor on "The Lord's Portion." 201 in SS, 3 active BYPU's, 1 candidate for baptism, 1 by letter. 44 getting their diplomas on Stewardship.

First: F. F. Brown, pastor. "This Do in Remembrance of Me," and "The Time is Short," 1 Cor. 7: 27.

1,014 in SS, 150 in BYPU, 5 by letter.

South Knoxville: J. K. Haynes, pastor. "The True Vine," and "Jacob's Vision." 371 in SS, 122 in BYPU, 1 received for baptism, 2 conversions.

Central of Bearden: Robt Humphreys, pastor. Luke 12: 32 and J. Barnett Napier on "Who is My Neighbor?" 193 in SS.

Fifth Ave.: J. L. Dance, pastor. "Religion Expressing Itself," and "Our Business Here." 650 in SS, received 7 since last report.

Lincoln Park: H. F. Templeton, pastor. "The Lord Is My Portion," and Rev. E. B. Ray, the blind preacher, on "My Life in the Dark." 250 in SS, 5 by letter.

Gillespie Ave.: J. K. Smith, pastor. 1 Tim. 1: 11, and Luke 14: 28. 246 in SS.

Oakwood: W. G. Mahaffey, pastor. "Financing the Kingdom," and "Repentance." 305 in SS, 35 in BYPU, 1 profession, 1 for baptism.

Clinton: C. A. Ladd, pastor. "Process of Christian Growth," and "Saved By Grace." 280 in SS, 75 in BYPU, 35 in Jr. BYPU.

Lenoir City, First: W. C. Creasman, pastor. "God's Righteous Man," and "Rahab of Jericho." 370 in SS, 106 in BYPU, 2 baptized, 1 for baptism.

Smithwood: Chas P. Jones, pastor. "Blood Marked Home," and "Safety of Religion." 184 in SS, 2 by letter.

Grove City: D. W. Lindsay, pastor. Homer Lindsay on "Time and Eternity," and pastor on "The Unchanging Love of Christ." 175 in SS, 30 in BYPU.

Elm St.: E. F. Ammons, pastor. Clyde W. Goddard on "Excuse," and Hugh Grubb on "Flourishing Christian." 171 in SS.

Deaderick Avenue: Claude E. Sprague, pastor. C. E. Burts, D.D., on "Abraham," and pastor on "Is the World Getting Better." 500 in SS, 137 in BYPU, 2 baptized, 7 by letter, 1 for baptism, 5 saved and reclaimed.

LaFollette: D. B. Bowers, pastor. "Willing Mindedness," and "If Righteous Are Scarcely Saved, Where Will Sinners Appear" 404 in SS, 160 in BYPU, 15 requests for prayer. Great day.

MISCELLANEOUS

Trenton Street, Harriman: J. H. Sharp, pastor. "Be of Good Cheer," and "The Deceptive Way." 347 in SS. Ordained two deacons in the Walnut Hill Church in the afternoon.

Paris, First: T. H. Buchanan, pastor. Bro. Bryan on "Go Forward," and pastor on "State of a Soul." 440 in SS, 91 in prayermeeting, 76 in the 3 BYPU's, 1 conversion, 2 by letter. Fine crowd, bad weather Wednesday night and Sunday night.

Alcoa, Calvary: J. H. O. Clevenger, pastor. "The Greatness of Life," and "Why Stand in Doubt?" 307 in SS, 95 in BYPU. A splendid good day, fine congregations.

Oakdale: L. A. Hurst, pastor. Had two fine congregations, the pastor spoke both hours. "Evangelism," and "Some Things That God Has Put in the Sinners Way to Keep Him From Going to Hell." 4 requests for prayer. 170 in SS. Pastor just returned from trip to Florida and Alabama.

McMinnville: F. M. Dowell, pastor. "The Trials of a Christian," and "The Five Great Powers of Life." 241 in SS, 80 in BYPU, 8 baptized, 2 joined for baptism. Capacity houses at both hours.

Ocoee: R. A. Thomas, pastor. "Christ's Prayer for His Disciples," Jno 17, and "Beholding Jesus." 1 Jno. 3: 2. 76 in SS. Our little school remitted \$23.50 for Near East Relief. Good BYPU. Program rendered with 74 present.

Cleveland, First: C. F. Clark, pastor. Preached two splendid sermons and baptized one and administered the Lord's Supper, assisted by Evangelist R. D. Cecil and the deacons. Full congregations and 369 in SS.

Inskip: W. D. Hutton, pastor. 2 Cor. 9: 6, and Phil. 2: 5. 125 in SS, 62 in BYPU. SS offering \$100, excellent day, good crowds.

Ooletwah: L. H. Sylar, pastor. "Losing and Finding Joy of Salva-

tion," and "Finding the Right Way." 102 in SS. Good BYPU's.

Monterey: W. M. Griffith, pastor. "The Lake of Fire or the Second Death," both hours. Fine BYPU, good attendance, in SS, 269; on time, 257; lessons studied, 200; givers, 218; Bibles, 75; 100 per cent pupils, 194, star classes, 3. Fine congregations for all services.

Decherd, First: A. L. Bates, pastor. "Saved for Service," and "The Slain Lamb." Good SS, two BYPU's. Pastor preached at Estill Springs in the afternoon, had fine congregations.

Rockwood, First: L. W. Clark, pastor. Rev. S. J. J. Parker on "The Temptation of Jesus," and "The Love of God." 340 in SS, in BYPU's Sr., 49; Int., 38; Jr., 56.

West Jackson: R. E. Guy spoke at both hours. 628 in SS, good BYPU's.

When Mandy Got Religion

A colored cook came home after midnight from a revival meeting shouting at the top of her voice. Her employer, letting her in, said:

"Aunt Mandy, this is all foolishness. Religion shouldn't be so noisy. Tell that preacher of yours to give a sermon on the building of King Solomon's temple, which arose without even the sound of a hammer. And remember that real religion is quiet and peaceful."

"Lawd, honey!" answered Aunt Mandy, "us niggers ain't aimin' to build no temple yit. We is jes' blastin' now!"

Rev. Sydnor L. Stealey, a student in the Southern Baptist Theological Seminary, Louisville, Ky., has been elected assistant pastor of Highland Park church, Louisville, Dr. J. B. Witherspoon, pastor. Bro. Stealey is the gifted son of Dr. C. P. Stealey, editor of the Baptist Messenger.

To Dr. O. L. Hailey of Nashville, Tenn., we doff our hat in grateful recognition of gracious words written to the Baptist Standard complimentary to the items appearing each week in this department. He thinks this department "renders a unique and valuable service."

Rev. A. U. Nunnery of Parson, Tenn. (Baptist), and B. L. Douthitt of Murray, Ky. (Campbellite), debated denominational differences last week at Skull Bone near Gibson, Tenn. The truth as it is in Christ Jesus never suffers in the hands of Bro. Nunnery. He is an able defender of the faith.

Rev. Andrew Potter of the First church, Enid, Okla., a Tennessee exile, is having the blessings of God upon his labors in rich measure. On a recent Sunday he had 7 additions at the morning service and 4 at night, making 11 for the day and 29 for the month. The Sunday school has grown to an attendance of 781 and they are striving for 1,000.

Some of the papers are saying that Dr. J. Frank Norris of the First church, Fort Worth, Texas, is to present the articles of faith of the Baptist Bible Union to the approaching Southern Baptist Convention as a statement of doctrine. It would seem that he ought to be satisfied with what the Texas Convention did for him without deliberately inviting rejection at the hands of the Southern Baptist Convention.

Dr. W. D. Nowlin of the First church, Arcadia, Fla., has been recently honored with an invitation from the officials of the International Blue Book to occupy a place in that publication. The notice came from the office of the Blue Book in Paris, France. The book will be published in French and English and will be placed in all principal public university and club libraries in the world. Dr. Nowlin was selected for the book because of his religious and educational prominence and conspicuous authorship of books. Best of all, we are confident Dr. Nowlin's name is written in the "Lamb's Book of Life," because of the atoning merit of Jesus Christ.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

The First church, Oklahoma City, Okla., Dr. Lincoln McConnell, pastor, lately gave the Baptist Orphans' Home, Oklahoma City, a handsome radio receiving set. A gracious act indeed!

The First church, Greenville, Miss., secured as pastor beginning March 1, Rev. C. S. Henderson of Calhoun, Ga., who succeeds Rev. P. S. Walker, who went to the First church, Hopkinston, Ky.

The First church, Waxahachie, Texas, secures as pastor Rev. W. H. McKenzie of Ervay Street church, Dallas, Texas, where he has added 500 members to the church in three years.

Although Rev. J. T. Upton recently resigned at Arcola, Miss., the church refused to accept his resignation and, by cooperation with Bourbon church, increased his salary \$600 and gave him a new car. Good for those churches!

A Bible Conference is to be held at Dover, Tenn., Feb. 9-13, in which Dr. T. W. Gayer of Gallatin, and others will be with the pastor, Rev. Clifton F. Bridges and a great time is expected.

Dr. R. W. Hooker, for 15 years a medical missionary in Mexico, supplied last Sunday morning for the Third Christian church, Memphis, Tenn. The Lord knows, those disciples need the gospel and we are confident Hooker gave it to them in its purity.

Dr. T. W. Gayer of Nashville, Tenn., secretary of Stewardship under the State Executive Board, has been called to the care of Calvary church, Memphis, Tenn., with some strong probability that he would accept.

The Executive Committee of the West Tennessee Baptist Sunday School Convention will meet in Jackson, Tenn., Saturday, Feb. 7, at 9 a.m., to work out the details of a program for the convention to be held with the Second church, Jackson, April 13-15, 1925. The pastor Dr. C. L. Skinner, and his members are happy over the prospect of entertaining the convention.

Rev. W. F. Boren of Darden, Tenn., who some months ago resigned as pastor of Union church, Chesterfield, Tenn., where he had been pastor about 20 years, was immediately engaged by the church to hold the revival in the church beginning Aug. 2, a compliment worthily bestowed.

The book entitled "By the Scarlet Thrones," from the pen of Mrs. Florence Willingham Pickard of Chattanooga, wife of Dr. W. L. Pickard, is being used in 33 states as collateral reading in Bible Study. It is a Biblical story of the time of the Prophet Elijah. Tennessee Baptists are proud to have among their number a woman of such striking literary gifts.

Dr. W. W. Hamilton of New Orleans, La., is to assist Rev. J. D. Ray in a revival at Starkville, Miss., beginning Feb. 1.

Rev. Sam P. Martin of Middlesboro, Ky., has accepted the care of the First church, Kingsport, Tenn., and his welcome to the Volunteer state will be most cordial.

Evangelist Gipsy Smith, Jr., who is a member of the First church, Jackson, Miss., began a revival at Vicksburg, Miss., last Sunday in a tabernacle constructed for that purpose. It is a union meeting in name at least.

Rev. Roy Mason of Tulsa, Okla., preached last Sunday night for the First church, Memphis, Tenn., Dr. A. U. Boone, pastor. Bro. Mason and wife are on their way to New York City to sail for Brazil where they will do missionary work. He is a Ph.D., graduate of the Southern Baptist Theological Seminary, Louisville, Ky.

Dr. D. A. Ellis began his pastorate at La Belle Place church, Memphis, Tenn., in 1911, fourteen years ago. Erection of a new \$45,000 church building, an increase in membership of about 850 and the organization of the Home-Builders Bible Class are the three outstanding achievements of his pastorate. Bro. Ellis is one of the most useful and influential men in the denomination.

Dr. J. H. Fuller is pastor of Buckhead church, Atlanta, Ga., where he has been since Dec. 14, 1924. Without a special meeting there have been 33 additions, 17 for baptism. It will be remembered that he left a pastorate in Chattanooga, spent eight years in Memphis, three years in Alabama and is now in Atlanta, Ga., doing the best work of his life.

Bellevue church, Memphis, Tenn., Rev. W. M. Bostick, pastor, last year rounded out the greatest year in its history. The total given to all objects was \$40,000. There were 275 accessions to the church. Pastor and people are looking forward this year for still greater results, the aim being 500 additions. The Sunday evening services are thoroughly evangelistic, appealing to the lost. Crowds are increasing every Sunday night. A spirited song service led by Stanley Armstrong prepares the people for the pastor's message of power.

Dr. W. T. Lowery has resigned as president of Blue Mountain Female College, Blue Mountain, Miss., after having been at the head of that great school for nearly 26 years. He also served for 12 years as president of Mississippi College, Clinton, making his tenure as college president nearly 39 years. He succeeded his distinguished father, Gen. M. P. Lowery, as president of Blue Mountain College. Strong pressure is being brought to bear on him to induce him to remain at his post, though he was recently elected president of another great educational institution in the South.

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WRITE FOR CATALOGUE
PROTESTANT HOSPITAL
Nashville, Tennessee

THE FOUNDATION OF OUR NATION

By Robert Humphreys.

(The following books were helpful in the preparation of this paper: "Epochs of American History: The Colonies 1492-1750"—Thwaites. "Great Revivals and the Great Republic"—Bishop Candler. Also an article by M. E. Dodd, "The Church.")

Proverbs 14:34 "Righteousness exalteth a nation."

Psalms 11:3 "If the foundations be destroyed, what can the righteous do?"

The foundation is an essential part of a structure. The structure cannot be stronger than its foundation. Our national structure has certain principles for its foundation. The nation cannot be stronger or greater than these principles. Hence the subject, "The Foundation of Our Nation." A nation is made up of people, communities and institutions—institutions such as the home, the government and the school. Whatever affects one of these affects the whole nation. The writer wishes to show that our country was founded upon the principles of Christianity; that there is a danger of these principles being deserted and the foundation being destroyed; and that a revival of Christianity is the only thing which can save our nation from a disastrous fall.

Our nation was founded upon the principles of Christianity. First, Christianity had much to do with the settlement of this country. Just prior to the time this country was settled there were several religious groups in England. A majority of the people including most of the rich and titled adhered to the Church of England or the state religion, which retained much of the Catholic creed and ritual. There were the Catholics. The third group were the Puritans, who wished to reform the established church, which was cold and formal and without religious fervor. There were two groups of Puritans; one group wanted to work the reform while remaining in the church; the other group thought best to withdraw from the state church. The group which withdrew were divided into two camps. There were those who wished to be ruled by elders on the Presbyterian plan while the others would have each congregation self-governing. The group wishing each congregation to be self-governing were called "Separatists or Independents." The Independents were bitterly persecuted and harshly treated. They fled to Holland where there was religious toleration for all; and from this branch of the Puritans came the Pilgrims who first colonized New England. These Pilgrims "wished to found a church without a Bishop and a state without a King." The "Mayflower" loaded with Pilgrims, landed at Plymouth, Mass., November 11th, 1620. They had hoped to get their rude houses built before the winter should set in, but there were many delays and by the end of the winter 51 of the 100 Pilgrims had died from cold and exposure. At one time the living could scarcely bury the dead. At first all of them were crowded under a single roof. By the end of the first summer seven houses had been built; 26 acres of land had been

cleared, and a plentiful harvest gathered. When provisions and fuel had been laid in for the coming winter Governor Bradford appointed a day of Thanksgiving. Just before landing the Pilgrims entered into an agreement which began: "We whose names are under written, etc., having undertaken for ye glory of God and ye advancement of the Christian faith, and honor of our king and country, a voyage," etc. Colonists who settled Jamestown were admonished by the King to "Show kindness to the savages and the heathen people in those parts, and use all proper means to draw them to the true knowledge and service of God." Thus we see Christianity's part in the settlement of this country.

Second, Christianity had a large share in the establishment of the early government of our country. The governments of practically all the colonies were based upon the Bible. In Massachusetts and Virginia a man must be a member of the church to be eligible to vote. The first code of laws for Massachusetts was written by two ministers aided by laymen. Connecticut's constitution was due to Rev. Thomas Hooker, more than to any other man. The governor was required to be a Christian and a church member. Rev. John Davenport had a leading hand in preparing the constitution for New Haven. The governor and four magistrates were to be church members. Trial by jury was rejected because it lacked scriptural authority. It was formally declared that the word of God "Shall be the only rule attended unto in the ordering of the affairs of government." Roger Williams, a Baptist minister, an advocate of complete religious liberty, was the leading spirit in the founding of Rhode Island. The people united in the following declaration: "We do here solemnly in the presence of Jehovah, incorporate ourselves into a body politic, and as He shall help will submit our persons, lives and estates unto our Lord Jesus Christ, the King of Kings and Lord of Lords and to all those perfect and absolute laws of His, given us in His holy words of truth, to be guided and judged thereby. At the outset of the War of Independence Congress by formal action, proclaimed a general fast, that the people might "With united hearts, confess and bewail their manifold sins and transgressions and by sincere repentance and amendment of life appease God's righteous displeasure, and through the merits and mediation of Jesus Christ obtain His pardon and forgiveness." Washington, when about to retire made his farewell address and declared that religion and morality were supports to a prosperous political government."

Third, Christianity had a large place in the early educational system of our country. The schools were founded by Christians and for Christian purposes. Yale was founded under the influence of the clergy, and was intended to be largely though not exclusively a training school for the ministry. Harvard was founded in 1636, the purpose of which was, "That the light of learning might not go out, nor the study of God's word perish." In 1692 a charter was sought for William and Mary College on the ground that a higher education was

necessary as a step toward the salvation of souls by the clergy.

Fourth, Christianity held a place in the colonial home. The family altar, the regard for the sabbath and the discipline practiced are evidences of Christianity's place in the home.

Fifth, Christianity related itself to the social life of the time. The colonists worked hard, lived simple and were frugal. There were few amusements and for the most part these were free from moral harm. Every where there were laws against excesses in amusements and Sabbath-breaking.

Sixth, Christianity impressed itself upon the commercial life of the colonies. One illustration will suffice here. When young America began to coin her money there was inscribed on the coin the familiar phrase, "In God we trust."

To us the phrase has lost its meaning, but then it meant: "We do not trust in this silver and gold. We do not wish to be so understood. We trust in God and as a precaution we inscribe on our money, 'In God we trust.'"

In what has been said above the writer does not mean to defend all the practices of the colonists. He does not necessarily agree with their interpretation of Christianity. Certainly no one today could favor legislation to enforce morality. The one and only thing insisted on here is that Christianity related itself to and permeated every phase of young America's life. "It is evident that our great Republic was formed by the Christian religion and was made to conform to the word of God."

Let Roger Babson tell in his own words his conversation with the president of the Argentine Republic. "Just before I went to Brazil I was the guest of the president of the Argentine Republic. After lunching one day we sat in his sun parlor looking out over the river. He was very thoughtful. He said: 'Mr. Babson, I have been wondering why it is that South America, with all its great natural advantages, is so far behind North America, notwithstanding South America was settled before North America.' Then he went on to tell how the forests of South America had two hundred and eighty-six trees that can be found in no book of botany. He told me about many ranches that had thousands of acres under alfalfa in one block. He mentioned the mines of iron, coal, copper, silver, gold; all those great rivers and water powers which rival Niagara. 'Why is it, with all these natural resources, South America is so far behind North America?' he asked. 'Well, those of you who have been there know the reason, but being a guest, I said: Mr. President what do you think is the reason? He replied, 'I have come to this conclusion.' South America was settled by the Spanish, who came to South America in search of Gold, but North America was settled by the Pilgrim fathers in search of God."

(To be continued)

The employer called his secretary. "Here, John, look at this letter. I can't make out whether it's from my tailor or my lawyer. They're both named Smith."

And this is what John read: "I have begun your suit. Ready to be tried on Thursday."



"Yo' ain't got no brains."

"Ain't got no brains? Why man, ah got brains what ain't never been used."

"Captain, I'll have to go to the doctor, I have a splinter in my finger."

"Ye ought to have more sense than to be scratching your head," was the caustic reply.

Judge: "You are charged with running down a policeman. What have you to say for yourself?"

Motorist: "I didn't know he was an officer, your honor; I thought he was just a pedestrian."

English Clergyman: "And when you arrive in London, my dear lady, don't fail to see St. Paul's and Westminster Abbey."

Fair American: "You bet, I'll rattle these off sure, but what I've been hankering to see ever since I was knee-high to a grasshopper is the Church of England."

At a Christmas dinner in Washington, a well-known professor was called upon to speak. In introducing him the host said to the guests:

"You have been giving your attention so far to a turkey stuffed with sage. You are now about to give your attention to a sage stuffed with turkey."

The soldier marched to the church and halted in the square outside. As one wing of the edifice was undergoing repairs, there was room for only half of the company.

"Sergeant," ordered the captain, "tell the men who don't want to go to church to fall out."

A large number did so at once.

"Now, Sergeant," said the captain, "dismiss all the men who did not fall out and march the others in; they need it most."

Patient: "Doctor, I've known you so long now that it would be an insult for me to pay your bill, so I've arranged a handsome legacy for you in my will."

Doctor: "You don't mean it—I am overwhelmed—by the way, just let me take a look at that prescription again."

"You did me a favor ten years ago," said the stranger, "and I have never forgotten it."

"Ah," replied the good man, with a pleased expression, "and you have come back to repay me?"

"Not exactly," replied the stranger. "I've just come into town and need another favor, and I thought of you right away."

Her Favorite Bible Story

Mother had been reading a Bible story to Marjory every night before bedtime.

One night she asked, "Well, Marjory, what story shall I read to-night?"

"Oh, mother," Marjory answered,

"I want you to read me that one about the ten girls who went out to meet the bridegroom and ran out of gasoline!"