

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 91

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 16

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, February 12, 1925

Price, \$2.00 per Year

## STATEMENT FOR JANUARY FROM THE TREASURER OF EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION.

By O. E. Bryan, Corresponding Secretary.

Following the instructions of the Tennessee Baptist Convention and Executive Board, the treasurer of the Convention, at the close of January, paid to each of the institutions cooperating in our unified program all that was due it from the money received on the unified program. This does not include designated funds that came to the office during January. All designated money is sent to the cause to which it is designated. Most of the designated money this month has gone to the Near East Relief and the Lottie Moon Christmas offering, with several small items to other interests.

Following is an itemized list of our disbursements to the interests cooperating in our program:

Foreign Missions .....	23½%	\$ 4,325.30
Home Missions .....	10	1,840.56
State Missions .....	18	3,313.00
Christian Education		
(Southwide interests) 10		1,840.56
Ministerial Relief .....	5	920.28
New Orleans Hospital ..	1½	276.08
Memorial Hospital .....	5	920.27
Orphans' Home .....	8	1,472.44
Union University .....	5	920.28
Carson & Newman Col- lege .....	5	920.28
Tennessee College .....	5	920.28
Hall-Moody Normal ....	3	552.16
Ministerial Education in Union and Carson & Newman .....	1	184.05

Total ..... \$18,405.54

It can be seen that this is not sufficient to take care of our deserving interests in Tennessee and in all the rest of the world. We are pleased, however, because of the large number of churches that have started to give to the program each month. We sincerely hope that this number will be multiplied in the near future. We beg the brethren to send what they have on hand each month, however small the amount may be.

## CONDITIONS FOR THE SUCCESS OF THE FUTURE PROGRAM OF SOUTHERN BAPTISTS.

By C. E. Burts, General Director.

1. Humble dependence upon God and the leadership of His Spirit. This implies the maintenance of an atmosphere of prayer and intercession on the part of His people. Coupled with this we must recognize the necessity also of faith and confidence in the brotherhood.

2. The spirit and purpose of the churches to maintain an atmosphere of evangelism. The success of all our enterprises depends upon the maintenance of a fervent evangelism throughout the South.

3. Maintenance of high ground on the part of individuals and churches in the matter of denominational support, along with adequate provision for local needs.

4. Subordination of interest in institutions and activities nearest at hand to the claims of the whole Program.

5. Every institution and activity making its rightful contribution to the aims and purposes of the Program.

6. Everywhere and under all circumstances, individuals, churches and institutions should major their interests and efforts upon the Unified Program, recognizing that the common treasury of the churches constitutes the greatest financial resource of the Kingdom.

### Crack Shots from Uncle Gideon's Rifle

Two cats with their tails  
tied together, thrown over  
a clothes line, are united  
but not unified.

—J. B. Gambrell.

From O. E. Bryan's Note Book.

7. Readiness on the part of state and Southwide agencies to meet on confederal basis for consideration of matters of mutual concern.

8. A recognition of the dignity and importance of pastoral leadership, also the churches and district associations as the most effective working units.

9. Creation and maintenance of an atmosphere of confidence, hope, unity, and world outlook.

## AN OPEN LETTER TO OUR LEGISLATURE.

Our readers will remember that there was an attempt at legislation hostile to private schools two years ago, because it was felt that those schools were run for profit. This would have resulted in closing several of the best secondary schools of the state, schools which are famous throughout the nation. In the original bill, our denominational colleges were likewise to be taxed, but when our 1923 legislators realized that these colleges were not run for profit, they at once amended the bill because they acknowledged the invaluable service denominational colleges are rendering in training teachers and preachers. Nevertheless the amended bill still would

have made secondary and preparatory schools, run by private individuals for profit, subject to taxation. The bill passed the lower house but was defeated in the Senate. To prevent any misunderstanding of the function and nature of the church colleges of the state, your secretary was asked by all of the colleges of all the different denominations of Tennessee to prepare a statement and send it to the 1925 legislators. Accordingly the following was sent to every representative and senator at the opening of the session. It contains facts which will interest our readers.

Dear Sir:

Let me congratulate you upon your election to the legislature and express the hope that I may have the good fortune to become personally acquainted with you during the session.

The Methodist, Presbyterian, Baptist and other denominational colleges have several times in the past felt that their work was not understood. Accordingly the undersigned was asked at a meeting of the 18 denominational colleges of Tennessee to put before you the following facts.

In the first place we favor the development of the state elementary schools, high schools, state normals and state university. As for ourselves we ask no favors except that we plead that there shall be no legislation that might hamper us in our efforts to serve this state without cost to the taxpayers. On the basis of the average per capita cost of educating students in the colleges of the United States, we are saving the treasury of Tennessee about \$1,000,000 which your legislature would otherwise be asked to appropriate. Last year we trained 1,652 teachers and educated 6,505 students with about 500 more students in extension courses. How heavy would the taxes have to be if these 18 colleges were forced by any unfavorable legislation to close? Not one of these colleges is operated for profit, because practically all of them have a deficit at the end of each year, which has to be met by gifts from the friends of these colleges. Some of this has been given by philanthropists outside of Tennessee. If these colleges are encouraged, we can hope to secure additional outside gifts.

Since Tennessee is near the bottom of the 48 states in the percent of students who are taking higher education, and since all the state higher institutions and the denominational colleges put together lack several thousand of training the number of teachers that are needed to bring Tennessee teachers up to the standard of other states, we respectfully submit that the denominational colleges merit your sympathetic interest and approval.

Wishing you a successful session of the legislature, I am

Yours respectfully,  
HARRY CLARK.

Would you have the courage to make this following venture? One physician of this state gave up a \$10,000 practice to spend three years in further study and specialization in medicine at the University of Pennsylvania. His friends say his income has been more than double since his return. Yet we have young men who are afraid to give up places paying \$100 a month in order to educate themselves for larger usefulness. Remember, young man, it is always the lower places that are crowded.



# Baptist and Reflector

(Continuing the Baptist Builder)  
Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

O. E. Bryan, Corresponding Secretary and Treasurer,  
161 Eighth Ave., No., Nashville, Tenn.

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

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

Formal resolutions of every kind 1 cent a word, in advance. Count your words and send the money with your copy.

Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract. Conducted entirely from the office. Limited to select advertisers in whose integrity we have confidence. Sample copies to any address, free.

Terms of Subscription—\$2.00 a year in advance. Budget Price—\$2.00 payable quarterly in advance. The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

Send money in the usual way to the Baptist and Reflector.

## EDITORIAL

### THE RACE AGAINST DEATH.

A recent outbreak of diphtheria in the city of Nome, Northern Alaska, has given opportunity for some as daring exploits and as beautiful heroism as adorn the pages of history anywhere. When the city was stricken it had practically no anti-toxin, which is the only specific against the dreaded disease, and the nearest supply was nearly 700 miles away. Between the people in danger and the sole means for their deliverance lay long stretches of wind-swept, snow-covered trails which could be traversed by none but the most seasoned mushers of the sub-arctic regions, with sledges drawn by teams of the best trained and most powerful wolf-hounds. The news was passed along by radio that a quantity of the precious serum had started on the long journey from Nenana, carried by the first relay of dog teams. From one pack to another it was hurried along against the blasts of an Alaskan winter which sent the thermometer whirling downward to 50 and 60 degrees below zero. When the last lap of the race was reached, some of the worst weather of all was encountered and difficulties all but insurmountable were endured. The driver could not keep his face to the blinding blizzards which blew against his pack with terrific force, and, therefore, had to trust his own life as well as the success of his mission to the endurance and faithfulness of his old reliable lead-dog, Balto, that headed his team of thirteen Siberian malamutes, and that had been thoroughly tried out on other and less important tests; and in whose ability and vision he could, therefore, trust. With almost human intelligence, the big dog seemed to realize that tremendous issues were depending directly and entirely on him, as he plunged forward into the teeth of the blizzard, with face distorted and fierce under the bodily strain that tested the strength of his frozen harness, running neck and neck with the Pale Horse and his Rider, sniffing the sub-zero air as if it had been the warm breath of his dam that breathed moth-

erly upon him when, as a puppy he lay asleep at her side in the kennel. The driving snowstorms no doubt blinded him, too, but at the same time they seemed to open up compound eyes all over him so that, with a sort of sensus vagus, he perceived the way and kept the team true to the trail. At last the destination was reached and the remedy for a stricken city was laid in its bosom. Gunnar Kasson, the driver, said: "My big black dog, Balto, must get all the credit as far as my part of the journey goes. I do not think any other leader in Alaska could have brought me in safe." Some of these days, when a writer of sufficient ability arises, the story will be adequately written: "From Nenana to Nome;" or "How Balto, the Siberian Wolfhound, Saved a City from Plague."

It is all beautiful. May we never lose our admiration for that which is heroic and self-sacrificing in the temporal or bodily interests of others and in the effort to give relief from physical suffering or danger.

But we are thinking of something more important than the rescue of a city from an impending pestilence, or the deliverance of an entombed miner from an underground prison-cell. We are thinking of the Elixir of Life, the anti-toxin against all moral iniquity, the effective antidote to the ravages of the Evil One, the Serum which alone can save the soul from eternal death—we are thinking of the blood of Jesus Christ which was shed on Calvary's cross for the remission of sins. We are thinking of those sublime sentiments which regard the spiritual needs of people as more worthy of heroic undertakings than the health of their bodies or the temporal welfare of society. We are thinking of a race against that death which is everlasting, and of the God-like effort to save the untold millions who are threatened by the death which never dies. We are thinking of the countless number of people who are perishing without hope in the Blood, while thousands of others are enjoying its benefits and immunities. We are thinking of the imperative obligation resting upon all who have it to volunteer their personal services and employ the swiftest possible carriers to convey the Words of Life to the perishing multitudes out yonder, and hereabout, in the world's spiritual destitution.

Nothing calls for greater or more beautiful heroism than this task. No greater heroes live than those who face the fierce opposition and undergo the ceaseless hardships involved in their mission of mercy and labors of love. The glory of this undertaking should overshadow the importance and merits of every other business. Those who run the relays in the race against the death eternal are to share with Jesus the glory of His kingdom and shall sit down with Him on His throne. They who are baptized with the baptism of suffering and self-denial with which He himself was baptized are to be given recognition, according to the depth of their baptism, in the everlasting empire of His presence and power.

Nothing should thrill us half so much as to take part in the rescue of souls. There is nothing else in all the world so beautiful in its self-sacrificing spirit and heroic achievement. The call of the lost should ring in our ears louder than the howl of the tempests through which we may be called upon to pass in order to reach them with the Words of

Life. The anguish of soul which we should suffer because of the millions who are dying in sin, without God and without hope in the world, ought to stir us so deeply that we would hardly feel the sting of the blasts and the biting wintry winds that beat into our faces as we drive on with undying faith and unrelenting energy to carry the Life-giving Gospel to them.

May a soul-winning enthusiasm come upon us with irresistible power! May we hurriedly enter the lists as volunteers in the *Race against Death*—that death of soul which stalks abroad in all the land and whose stride covers the whole earth! We can win in the race if we will keep to the course and run true to the main purpose, forgetting everything else while we stretch forward in a mighty struggle for Christ and for the souls for whom He died.

### CONCERNING DOCTRINAL STATEMENT.

The committee appointed at the last session of the Southern Baptist Convention to report on the advisability of submitting a statement of Doctrine, has arrived at a wise conclusion regarding its duty and has taken the proper steps to discharge it. It was evident that in the discussions at the Atlanta meeting out of which came the appointment of the committee it was generally understood among the delegates that the committee should draft such a statement if, in its judgment, it was expedient to do so.

We are glad to have the following statement from President E. Y. Mullins, who is chairman of that committee:

"In response to various inquiries which have come to me, I am writing to say that the committee on doctrinal statement had a meeting in Nashville, Tenn., a short time ago.

"The committee considered the question of what duty the Convention had laid upon it in its appointment, and it was agreed to ask the Convention for advice and instructions when it meets in Memphis, and at the same time be prepared to submit a doctrinal statement if the Convention should order it. We are preparing a revision of the New Hampshire Confession of Faith, which is so widely accepted among Baptists.

"I may say in conclusion that the committee was divided on the advisability of submitting such a statement. Some of them felt that it was not necessary, in view of recent statements of this kind which had been promulgated in one way or another by the Convention. All felt, however, that we should be prepared to submit such a statement in case the Convention should instruct us to do so. The statement is not yet in final form, but we hope it will reach this stage in the near future."

### A PRECIOUS DOCTRINE DISHONORED.

The Second Coming of our Lord is a glorious hope. It is so sacred that its promiscuous exploitation as a schedule of events is almost a profanation. All down the centuries there have been faddists and egotists who each made up a system of dispensations by which they figured out the end of the age and the time of the Lord's return. As far as their influence reached, the reactions proved disastrous to the religious faith of their followers. Just the other day, there was a considerable body of people in the country who were made the objects of ridicule because they followed a prophetess who foolishly set the date for the beginning of the millenium on midnight of last Friday. Much ludicrous



comment was made on the whole matter by the secular press and by the public generally. Naturally so. Every such thing is dishonoring to our Lord and makes a precious Christian doctrine a subject of common scandal. Let us pray with the Seer of old, "Even so, come quickly, Lord Jesus;" but let us never, even in outline, make up a scheme of events whereby we would dare predict even the age in which He will come. That is a date which the Father only knows. It should be enough for us to know that He is coming again; and that we should, therefore, be ready to meet Him at any time.

## News and Views

Dr. W. C. Reeves, of Clarksville, and Mr. P. S. Rowland, singer, of Georgia, will begin a series of evangelistic meetings at the First Baptist Church of Hot Springs, Ark., February 15.

We congratulate Pastor M. E. Ward and the Baptist Church at Donelson upon the completion of a splendid new house of worship which was formally opened recently with interesting and appropriate exercises.

Dr. W. W. Hamilton, of New Orleans, is assisting Pastor J. D. Ray in special meetings at First Church, Starkville, Miss., this week. P. S. Rowland, of Macon, Ga., leading the singing.

Dr. Harry Clark reports that the Student Conference held at Jackson last week was the best meeting of the kind ever held in the state. Attendance and interest were unexcelled. A more extended report is promised for next week.

The Seventh Annual Bible Conference is being held at the First Baptist Church of Miami, Fla., Dr. John L. White, pastor, continuing from February 8 through the 22nd; with Dr. A. C. Dixon and wife, Wm. J. Bryan, Bishop Warren G. Chandler and Dr. Wm. Evans on the program.

Brother Tom L. Roberts announces: "Representatives of the Southern Baptist Theological Seminary will be present at the Nashville Ministers' Conference, at the Sunday School Board Building, Monday, 10:00 A. M., February 16, to present the interests of the Seminary. A dinner will follow at 6:00 P. M., at Y. M. C. A., at which conferees are asked to assemble. Plates 75c each."

Pastor C. L. Bowden and wife were given a happy reception by the members of the First Baptist Church of Humboldt, Tenn., on Friday night, February 6. Brother Bowden is a son of Tennessee Baptists and is receiving a cordial welcome back into his native state. His pastorate begins under most favorable conditions. He is a graduate of Union University and of the Southwestern Theological Seminary.

Rev. R. D. Mann, Box 518, Memphis, desires to announce: "I have two Sundays, the second and the fourth, which I can give to

some church or churches, within reach of Memphis, Tenn. For several years, I have been doing secular work in connection with my pastoral work. On February 1st, I severed my connection with the company, and am now free to give all my time to pastoral work."

Mr. Cole Williams, Secretary of Central Baptist Church, Muskogee, Okla., writes that Dr. W. W. Chancellor has just closed his fourth meeting in that church and says: "Some of the remarkable things of the meeting were: conversion of all the unsaved in many of the Sunday school classes; the great amount of personal work done; large numbers of families rounded out and brought into the church; the large number received for baptism consisting mostly of grown-up people."

President E. Y. Mullins desires to say: "I have just finished reading 'Christ's Militant Kingdom' with a great deal of interest. It pulsates with power. Dr. Scarborough has a remarkable grasp of the Scripture and expounds it with great force. The book is in large part the mature convictions growing out of his very exceptional experience in leading the \$75,000,000 Campaign and, of course, out of the previous experiences of a very busy and useful life. It is a book that every Baptist ought to read, and will do great things for the bringing in of the Kingdom."

Evangelist W. L. Head writes, February 4: "One week ago I closed a good meeting at Palm Ave. Church, Tampa, Fla. Forty-seven joined the church, the greater number for baptism. Brother John D. Hoffman led the singing. He is equal to the very best help in a meeting. Am holding other meetings here in Tampa this winter and spring. Pastors wanting my help in meetings this summer will please write me in due time. Address me Sulphur Springs, Fla., or First Baptist Church, Tampa, Fla."

Evangelist Wm. J. Cambron writes from Romney, W. Va., February 7: "On January 11th, I began meetings with Rev. J. T. Tucker, pastor Washington Ave., Baptist Church, Huntington, W. Va. There were something like 150 professions and a great revival among the church people. The meetings closed on Sunday, February 1st, and on Monday night, after traveling all Sunday night and up to Monday afternoon, I began meetings here in this old town (founded 1762) and audiences taxing the capacity of the church gather nightly. Meetings are scheduled to close February 15th. I am at the service of any of my brethren in Tennessee who may wish my services. I may be addressed Ft. Thomas, Ky."

### SNAP SHOTS.

By L. O. Vermillion, Jackson, Tenn.

Evangelism is the fire that generates the steam to pull the denominational train into the stations along the King's Highway. The fires need to be kept hot and a maximum amount of steam generated to make the grades, else the train will not pull the maximum amount or make the grades on time.

The doctrines of stewardship may be taught in a cold atmosphere, but they will never clinch the lives of the masses of our people. Men will invest their money for financial returns on a cold reasoning proposition, but they spend their money and give their money through sentimental impulses.

This does not mean that Evangelism without sense should be encouraged, but that added to all of the reasoning there must be the fires of God to stir the sentiments of men's hearts before they will give of their means or discharge their obligations to God.

"Where your treasure is there will your heart be also." It is true. Jesus said it. But there is also the other side. Men must be stimulated as well as informed to get them to begin to invest their treasures in the Kingdom work. If they are brought to love the Lord they will give and their giving will increase their love.

The matter of soul-winning should be the chief object of all of our boards. Would it not be passing strange to spend vastly more money and build up institutions to do the thing indirectly and win fewer men and women to Christ than to go at it in a straightforward direct manner? Shall our state and Southern Boards cease to emphasize direct evangelism? If so, shall we not lose favor with God and men?

The normal, and almost the first, impulse of the heart after conversion is to win someone else to Christ. If this impulse is checked the fires die out of the heart and backsliding is the natural result. Shall it not be so with the entire denomination? Has it not proven true with those who have ceased to emphasize Evangelism in a large way?

What facts could a preacher present to his congregation as an appeal to their hearts to support the work of the Home Mission Board that would be more effective than to tell them of the great city and state-wide campaigns of evangelism? Nearly twenty thousand additions to the churches in one state in one year. Nearly thirty-five hundred additions in two campaigns in a great city in two years, each campaign, lasting two weeks—twenty-six hundred in two weeks in another city.

Just as a new baby never ceases to elicit the interest of the neighborhood, so a new convert thrills the hearts of the Christian people and challenges the attention of a lost world. Men will tire of humdrum work to the point of cessation, no matter what else it may accomplish, if there is not the romance of the new birth.

A boy that had been worthless until he married was sitting nursing his first born. Upon being asked what he would take for it his reply was that there was not anything too hard for him to do, or sacrifice too great for him to make for it. "You see I have something to work for now." The fountains of love had been opened in his heart. When "babes" are born into the kingdom it opens the fountains of love even in the hearts of the shiftless and makes them willing to work and sacrifice.



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

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

**MODERNISM.**

Modernism is the natural and inevitable outcome of the teaching of the higher or destructive criticism. Here we are left in no uncertainty. The statements of the followers of this theory are clear and unequivocal.

What then is Modernism? To answer this in a single word, it is the natural put over against the supernatural.

To state it more in detail:

(1) The Bible claims to be a supernatural book. This the Modernist denies. It is just like any other book.

(2) Christianity claims to be a special revelation from God. This the Modernist denies. Christianity is only one of the great family of religions.

(3) The Bible declares that God created man in his own image. This the Modernist denies. He claims that man came up from the brutes.

(4) The Bible teaches that man is a fallen creature. The Modernist denies the fall and claims that man left to himself has been steadily rising both morally and spiritually.

(5) The Bible teaches that the prophets foretold future events. This the Modernist denies. They knew nothing of the future.

(6) Christianity is shown to be from God by the signs and miracles that the Bible contains. This the Modernist denies. He would have us believe that these miracles are only myths and legends.

(7) The Bible teaches the inexpressibly pure and beautiful story of the virgin birth. This the Modernist denies and makes a hideous myth.

(8) The Bible teaches the Deity of our Lord. This the Modernist denies and claims that Jesus Christ was only a man.

(9) The Bible teaches the vicarious atonement of Christ. This the Modernist denies and declares there was nothing substitutionary in the death of our Lord.

(10) The Bible teaches the new birth. The Modernist denies that there is any such thing.

(11) The Bible teaches the personal coming of our Lord. This the Modernist rejects.

(12) To the believer, Jesus Christ is "My Lord and my God," "The fulness of Him that filleth all in all." The Modernist fills the world with the despairing cry, "They have taken away my Lord and I know not where they have laid Him."

Out of the abundant literature in confirmation of the foregoing statements, a few extracts may be made. They are all from authoritative sources. In 1916 the University of Chicago Press published a bulky volume of seven hundred fifty-one pages, entitled, "A Guide to the Study of the Christian Religion," edited by Dr. Gerald Birney Smith, Professor of Christian Theology in that University. It contains twelve essays, nine of which were written by professors of that institution, all of them representing

deliberate conclusions. These essays are a manifesto or declaration of the teachings of Modernism.

1. What is said of the Old Testament?

"It was discovered that the sacred books of the Hebrews had grown up as the sacred books of all other religious peoples had, and were a record and reflection of their civilization and religious evolution. In other words, the Bible itself was discovered to be a natural instead of a supernatural book, and to reflect the scientific knowledge of ancient peoples rather than to anticipate that of the modern world." See Everett Gates, *Disciples Divinity House, Chicago Guide*, page 448.

2. What then is needed?

"We cannot shirk the task of making a religion for ourselves. Ready-made religion, from whatever age it may come to us, will not fit our spiritual needs, however well it may have fitted the age in which it originated. The twentieth-century world needs a twentieth-century religion, and it is part of its task to make that religion for itself." See J. M. Powis Smith, *Professor of Old Testament Language and Literature*, page 157.

3. What of the Deity of Christ?

Speaking of the Gnostics we are told, "They adopted the myth of the God-man." See Shurley Jackson Case, *Professor of New Testament Interpretations, Guide*, page 312.

4. What about the atonement?

"To insist dogmatically as an *a priori* principle that without the shedding of blood there is no remission of sin, is both foolish and futile in an age which has abandoned the conception of a bloody sacrifice and which is loudly demanding the abolition of capital punishment." See Gerald Burney Smith, *Professor of Systematic Theology and Ethics, Guide*, page 519.

5. What about conversion?

"Conversion is really a natural phenomenon of adolescence based on growing and expanding of the personal self." See Theodore Gerald Soares, *Professor of Homiletics and Religious Education and the Head of the Department of Practical Theology, Guide*, page 670.

6. What of missions?

"The Christian church no longer looks upon a heathen world as perishing in ignorance of the gospel, but upon a non-Christian world exposed to all the influences of our commerce and diplomacy with accompaniments of chicanery, fraud and tyranny." See Theodore Gerald Soares, *Guide*, page 630.

7. In addition to the above, let me add the following:

What of the virgin birth?

"To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority—a biological miracle that our modern minds cannot use." See Dr. Harry Emerson Fosdick, sermon, May 21, 1922.

8. What about substitution?

"I cannot see anything understandable or acceptable in the theory that my guilt and my penalty were placed upon Christ in any way that involves His suffering for what was due to me." See Milton Evans, President Crozer Theological Seminary, *The Fundamentalist*, May 15, 1924.

From his "Fundamentals of Christianity"

by Dr. Henry C. Vedder, Professor of Church History in Crozer Theological Seminary (Baptist), we make the following excerpts. "The dogma of Biblical infallibility" is built "on a foundation of lies." See Prolegomena XIII. Paul's view of the atonement "appeals to a state of mind that has forever passed away—at least, among civilized peoples, though his theology may still be helpful to African savages" (page 190). "Hymns like Cowper's, 'There Is a Fountain Filled with Blood' have led thousands into a religious fool's paradise" (page 194). "Of Paul's exegesis of the Old Testament in general it must be said that its authority, and often its correctness, is quite repudiated by the scholarship of our day." The beautiful allegory of Abraham and his two sons in Galatians 4: 22-31 "is merely absurd" (page 136). While Paul's view of the atonement he compares to a police "frame up" or an innocent "scapegoat" (page 192).

9. What about the coming again of our Lord?

"To bring Jesus into the control of human affairs is the real coming of the Kingdom of God upon earth. This is what the pictures and the apocalyptic symbols used by the early Christians really meant. This is the real coming of Christ." See Shailer Matthews, President Divinity School, Chicago University.

Extracts such as these might be continued indefinitely. They are taken, as will be seen, for the most part from representative men. They show us what the *new theology* is. It is a picture startling enough. The Bible pushed aside as an authoritative and specially inspired book; its teachings antiquated and not fitted for our age; a new religion needed; the deity of Christ a myth; the atonement a foolish and futile teaching to be relegated to the past; those trusting in the sacrificial blood of Christ going to a fool's paradise; conversion a natural process associated with adolescence; the heathen all right if they can only be protected from the evils of Western civilization; and the blessed hope of the visible coming of the Lord a delusion. Now what shall we say to all this?

1. This is not Christianity at all. It is something else. Those who are promulgating these views have read themselves outside of the pale of the Christian religion. They are proclaiming "another gospel" (?) which is foreign to the Scriptures. They have "another Bible" from the one which is the lamp to our feet and the light of our pathway. They have "another salvation" from that which is wrought by the regenerating power of the Spirit of God. Says Dr. J. Gresham Machen, Professor of Princeton Theological Seminary, "Manifold as the forms in which the movement appears, the root of the movement is one; the many varieties of Modern liberal religion are rooted in naturalism—that is, in the denial of any entrance of the creative power of God (as distinguished from the ordinary course of nature) in connection with the origin of Christianity." See *Christianity and Liberalism*, page 2.

Says President E. Y. Mullins, of the Southern Baptist Theological Seminary, "The modern attack on the evangelical faith is based on an unwarranted denial of the Christian facts, the Christian rights or the Chris-



tian causes." See Christianity at the Cross Roads, page 38.

2. This is not Modernism. It is old. It is not even as new as Mediaevalism. It is the recrudescence of the exploded paganism of the early Christian centuries. Evolution is even older than this. It goes back to the pagan philosophy of Egypt. Discussions regarding the inspiration of the Scriptures and the fulfillment of prophecy are found in the writings of Justin Martyr early in the second century. The attacks on the virgin birth and miracles were ably and triumphantly answered by Origen against the coarseness and the vulgarity of Celsus in the third century. The question of the deity of Christ, denied by Arius and defended by Athanasius, and passed upon by the Councils of Nicea and Chalcedon, was fought out in the fourth and fifth centuries. While the question of the resurrection of our Lord goes back to the morning of the first Easter Sunday when soldiers who professed to be asleep at the time of which they testified, told what had never happened. The attacks we are now having are not modern. "It is hard to find a new heresy."

The Gibeonites at the conquest of Canaan played a trick on Joshua (Joshua 9: 3-27). They put on themselves old garments and wore patched shoes on their feet and took with them dry and mouldy bread and rent and torn wine skins all tied up and covered with dust. Then they came to the Israelites and pretended to have traveled a long and weary journey. So our critics are playing a similar trick today. They come to us with the rent and faded garments and the mouldy bread and the clouted, worn shoes of an infidelity fifteen or nineteen centuries old. An infidelity that has been dead and buried long ages ago and which they are now endeavoring to resurrect and palm off on a credulous world as something new.

3. This is Deism. While some of the so-called Modernists may disavow this and others of them may not yet have gone so far, yet the logic is inevitable. If there is no special revelation from God in the Scriptures, then what we have left to go by is simply the light of nature. All this the heathen have and it is just there that the Modernist theory must ultimately land its followers. The Modernists may speak of the literature of the Bible, but they do it just as they speak of the Greek and Roman classics. They may admire its poetry even as they do that of Shakespeare, or Milton, or Browning, or Tennyson. They may study the history of Israel as they do that of any other ancient nation. They may draw lessons from events in the Bible, but it is just as they do from those of any other people or of what is going on today. But the Bible to them is merely a human production. Its messages and its authority are gone. The heavens are dumb and silent. God has not spoken either by His prophets, or by His Son. There is no remedy for sin, no Saviour, no atonement, no resurrection, no hope beyond the grave. "Let us eat and drink, for tomorrow we die." Christ lies buried in yon "Lorn Syrian town." "And if Christ hath not been raised your faith is vain, ye are yet in your sins. Then they also that are fallen asleep in Christ have perished." (1 Corinthians 15: 17-18.) The world's last hope

has been extinguished. What is going to follow in the wake of all this teaching?

4. The next step is atheism. This is no idle warning, no pessimistic foreboding. It is already here. We find it where we would least expect it. Our schools and colleges should be centers of enlightenment and inspiration and hope. They should develop character and make stronger and nobler men and women. But what do we discover? Professor Leuba of Bryn Mawr College, Penn., in his book, "The Belief in God and Immortality," 1916, informs us that in a questionnaire sent out by him a few years ago the replies showed that eighty-six and eight-tenths per cent of the great psychologists of this country acknowledge that they do not believe in the existence of a personal God. "So that if we restrict our charge to the Great Denial, that is, of the existence of a personal God, we have eighty-six and eight-tenths per cent of the great psychologists teaching this idea to their college students, and in this way causing among them an epidemic of acute unbelief." See A. C. Wyckoff, The Biblical Review, N. Y., April, 1923, page 208.

Dr. Leuba found in nine colleges of high rank that "forty-six and three-tenths of the professors believe in God," and the other fifty-three and seven-tenths are disbelievers, agnostics, or doubters. "Belief in God and Immortality," page 264, James H. Leuba.

And what of the students? From the nine colleges mentioned above nearly one thousand answers were received to his questionnaire from the students. Ninety-seven per cent of these students were between the age of eighteen and twenty. "Only fifty-six per cent of the men and eighty-six per cent of the women believe in a personal God." The others believe in an impersonal God or are doubtful. See "The Belief in God and Immortality," James H. Leuba, page 202.

Take another statement. Professor Leuba writes of the students coming to these colleges with the accepted Christian beliefs common in the homes of the land, and then adds, "A large percentage of them abandon the cardinal Christian beliefs. It seems probable that in leading colleges from forty to forty-five per cent of the students with whom we are concerned deny or doubt the fundamental dogmas of the Christian religion." See James H. Leuba, "The Belief in God and Immortality," page 280.

Dr. Irwin Edman of Columbia University, New York, boldly teaches his students that "immortality is a sheer illusion," and that "there is practically no evidence for the existence of God." At the same time Professor Broadus Watson of Johns Hopkins University, Baltimore, teaches his students that "freedom of the will has been knocked into a cocked hat," and that such things as the "soul" and consciousness are mere mistakes of the older psychology. These are only random examples. See The Century, for February, 1923, page 638.

As one has well said, "These startling and solemn facts ought to be known and pondered by every Christian family in the country. The institutions that destroy the faith of our children should be shunned as if they were pest houses. Christian parents are not prepared to traffic in the souls and eternal destiny of their children. Moreover, the

state has no right to compel Christians to pay taxes for the support of schools that are undermining that which of all others is our most precious heritage. It is an act of cruel oppression and wrong. The thirteen original colonies in this country rose up in revolt against the mother country for taxation without representation. For an infinitely greater cause the Christian people should rise up in revolt and at the ballot-box banish at once and forever those ignorant and deluded teachers who are assailing our holy religion from every Christian-supported school and college and university in the land. If the Bible is not to be defended in our schools it certainly is not to be assailed."

This leads directly to the further remark that the hope of our country today is in the Christian College. This cannot be too strongly emphasized. The importance of these schools cannot be exaggerated. Where religion is excluded the education must necessarily be dwarfed and one-sided. And to this end two things must be kept clearly in mind.

(1) They must be Christian. The religious factor must be kept prominently in the foreground. Otherwise the *raison d'être* for their existence is gone. Secular education can be found elsewhere. The brightest and happiest of all schools they surely must be, but through it all must never be forgotten that they are Christian. Christian on the campus, on the playground, in their studies.

One of the deplorable things among some people, even Christians, is their lack of acquaintance with the Word of God. This is the reason why so many "isms" flourish and so many thoughtless people are carried about by every wind of doctrine. Christian Colleges should help to supply this lack. Bible courses must be neither a joke nor "a soft snap." Instead of being incidental they should be central. Students must not only be carefully and thoroughly taught the English Bible, but there should be more than this. They should be made acquainted with the attacks that are being made on this blessed old Book and also furnished with the abundant answers by which these attacks are triumphantly met. Thus they will leave our Colleges stronger Christians than when they entered and be prepared for what they are sure to meet when they go outside of our halls of learning. A Christian College that does not do this does not function.

(2) Our second thought is that these schools should not only be Christian, but they should also be colleges. The emphasis here is on the word colleges. They must furnish the highest standards of exact scholarship if they are going to succeed. In the subjects which they undertake to teach they cannot afford to be one whit behind the very best in the country, in thoroughness. If anything they should be in advance of all others. In this way they will compel respect. If they lag behind in their educational requirements it is only a question of time till they die. The best students will seek the schools whose degrees are of the highest value. Our Christian colleges must show that fervent piety and the highest intellectual attainments go hand in hand. Then the brightest of our youth will flock to them, and they will overflow with students. We shall grow up a body of cultured, God-fearing young men and



women who will be the strength of our churches, the hope of the nation, and an untold blessing to the world.

"Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before,  
But vaster."

### UNION UNIVERSITY'S FINANCIAL SITUATION.

By H. E. Watters, President.

Since considerable publicity has been given to the report I made to the Executive Board several weeks ago, and especially since garbled reports of it have appeared in some papers unfriendly to Baptist progress, I am asking the privilege of setting before the Baptists of Tennessee the real facts as I reported them to the Executive Board.

I said in substance that Union University was facing a critical financial crisis and that unless we should have some relief we would soon have to close our doors. I said the school could not live upon its own current income, just as no college can maintain standards and run long without outside help. I called attention to the fact that Union had received nothing from endowment or the Baptist Board since the first of June, and very little then. And that as a result our debts for current expenses were too heavy.

No college anywhere in America can live on its income from student fees and do standard work. This is such a well established fact that no college association in the land will recognize the work done in any so-called college that undertakes to live upon student fees alone. A school professing to be a standard college must have an outside income from endowment or other sources of not less than \$25,000 a year over and above student fees. This is the minimum for a college of from one hundred to two hundred students, maintaining eight literary departments, while for an increased number of students and departments, the income must be correspondingly increased. Now in the face of these facts, and they are hard, stubborn facts, is it any wonder that Union University was hard pressed, when it is known that she had received nothing at all from outside sources for six months? Further, Union maintains eleven literary departments instead of eight, has several hundred students instead of one hundred, and consequently according to standards should certainly have not less than \$30,000 a year over and above students fees to enable it to live and meet standards. So the five thousand dollars received last June was pitifully small, and really reduced itself to nothing so far as this year's current expenses were concerned, since it had to be used immediately to pay last year's debts. We could truthfully say, therefore, that we had not received a single dollar from outside sources to apply on this year's expenses.

Some do not appear to understand why it is that with a large student body a school is not self-supporting. The answer is simple. No college student anywhere pays what it costs the school to educate him. Consequently it follows that the more students a school has, the greater its deficit. Since each stu-

dent is a liability, the more students, the greater the liabilities. The school with a big student body, necessarily, will have the bigger deficit. This deficit must be met by taxes, contributions, or endowment.

There are three universities in the state that have as large or larger attendance than Union, and in these the per capita cost of maintaining the school runs from \$500 to \$1,000 per student. These figures are obtained by dividing the number of the student body into the total expenditures of the school. This represents the cost to the school, not to the student. It costs Union University \$180 for each student, using the average attendance for a basis. The student who pays full tuition and fees pays one hundred and five dollars a year. Those who occupy rooms pay an average of thirty-five dollars more. So if all the students paid full rate, and we were able to furnish them rooms, the students themselves would pay one hundred forty dollars of the one hundred eighty. But we are able to house only a small part of them on the campus. We charge very little tuition to ministers, only half tuition to ministers' children, gave a small number of scholarships; hence the deficit on current expenses is very much smaller than those of any other school in the state in its class of numbers and character of work.

Last year Union enrolled 1,244 including the summer school. Three other colleges, or universities, in the state enrolled a larger number. Neither of them twice as many students. And yet one of them, the University of Tennessee, had approximately \$1,000,000 at its disposal to pay its bills, and found this sum to be so inadequate that they are now appealing to the State Legislature for a larger appropriation which they must have if the school is to live and grow. Another school, Vanderbilt University, with less than twice the enrollment, had something over \$500,000 for current expenses. Vanderbilt is seeking more endowment and must have it in order to have sufficient income to enable it to properly function. Practically the same things may be said of Peabody College. There is a denominational college in Tennessee noted for its economy and wise management which had fewer than a thousand students last year, but had nearly \$60,000 income from endowment in addition to other outside funds which barely enabled it to meet its expenses. Compare with this the pitiful \$26,000 received by Union University last year, and the little that had been received this year, and then answer the question as to whether there is any valid reason for our cry of distress.

A little review of the past five years may be interesting and answer some questions that may be in some minds. In the beginning of the 75 Million Campaign Union University was apportioned \$315,000. This was later cut to \$305,000, the five thousand being designated for Ministerial Aid. The treasurer's report at the last Executive Board meeting showed that \$182,000 of this apportionment had been paid. But really more than ten thousand of this did not reach the current expense fund of the school. Five thousand was directed to Ministerial Education and was paid out to the boys to help them on their living expenses. Several thousand were charged against the school as a

part of the campaign and office expenses, etc., in Nashville, and did not enter our books at all. Several thousand dollars was sent by churches designated to individual students, was given to them but charged against the school and included in the one hundred eighty-two thousand said to have been contributed to the school. This was most unfair, since those churches thus made the school pay the personal expenses of these students, against our will and over our protest. But we and the Board were helpless and had to suffer it.

Thus at the time of the meeting Union had received only about \$170,000 from the Campaign. Just a little over half of the original apportionment, although the state raised more than eighty per cent of its quota. Now it is generally conceded that the original apportionment for Union was entirely too small. It was the largest of our Baptist colleges, consequently the most expensive to maintain, and yet it received by far the smallest apportionment, but at the time of the Board meeting lacked \$19,500 of having received her part as compared with the amounts received by the other schools.

But you ask what did we do with this \$170,000. The books show that we spent approximately \$168,000 for improvements, buildings, and real estate. Many thousands went to repair and renew the buildings that could not be shown in the inventory. Since the Baptists of the state had not provided any money for repairs in many years, all the buildings and grounds were in desperately bad condition, and it took a heart-breaking amount of money to render them decent. Then the current expenses of the school had to be cared for for the five years. This in the average small college in the United States should have required \$50,000 dollars a year, as above explained, and yet the records show that our average deficit was less than \$20,000 a year. But this called for nearly \$100,000 for the five years. And in addition to improving the property, erecting new buildings, adding to the library and general equipment, the attendance was doubled, the number of graduates multiplied by three, and the standing of the school greatly increased in every respect. Previous to the Campaign the largest graduating class was nineteen. For the past two years the number of degree graduates has been above sixty. Standards have been raised until they now meet every requirement of the Southern Association for a first class standard college except the financial one.

But you ask where did we get the additional money? \$168,000 for real estate, plus \$100,000 for current expenses, plus several thousand for repairs, greatly exceeds the hundred and seventy thousand received from the State Board. The answer is that we have received about \$20,000 from the special campaign here in Jackson and the balance of it is reflected in our increased indebtedness.

But I am glad to say that when the Executive Board saw our condition, they did the very best they could to relieve us and voted to give us a generous proportion of the funds received in the final round up of the Campaign. This amounted to \$12,193.

The Board also agreed to assume \$18,000 of our indebtedness, a small portion of which



has been paid to date. This was to be charged against future apportionments and was therefore in the nature of a loan. They further authorized us to go afield for money enough to pay all of our unbonded indebtedness. But as Dr. Savage said in a recent article in the BAPTIST AND REFLECTOR, our Board of Trustees decided to try to get along for a while with the help we have received from the Board, rather than to break in on the Unified Program, giving our State Secretary time to get his program established. However, it is very apparent that at no distant date it will be absolutely necessary for Union to raise a large sum of money to provide adequate endowment, and to clear our indebtedness. This amount should not be less than a half million dollars.

### CONCERNING JAMES F. DEW'S SLANDERS.

By E. P. Alldredge.

About six months ago, James F. Dew, educated for the Baptist ministry by the kind friends of Nashville and for some years a loyal supporter of the work of Southern Baptists, later a Landmark pastor in Arkansas, and, still later, a Gospel Mission preacher and an Independent Ku Klux lecturer, bought *The Diagram of Truth* and *The Baptist Flag* and brought this double-header Gospel Mission sheet to Nashville, Tennessee.

In two issues of his paper he cast aspersions on the work of the Home Mission Board and then he turned upon the Foreign Mission Board with a series of three articles, from himself and his associates. At the close of one of his articles in which he belabored himself greatly to prove that about two-thirds of all the foreign mission money of Southern Baptists was spent in "the machine" at home, leaving only about one-third for the support of the missionaries, he uttered the false and vicious slander that the Little Rock papers had announced that while I was secretary in Arkansas, I allowed \$59,000 of the 75 Million Campaign funds to get out of my office and these funds were never accounted for.

#### Untrue to His Gospel Mission Brethren.

It may be of interest to the Gospel Mission brethren to know that while James F. Dew was carrying on his campaign of slander of the various boards of the Southern Baptist Convention, and charging the Foreign Board with extravagant overhead expenditures, he was continually sending his own gifts to missions through our Foreign Mission Board at Richmond because he found it cheaper and better to send his gifts this way than to send them himself direct to China. It is also interesting to know that while he was vilifying the methods and work of the Southern Baptist Convention, he sought (but was promptly refused) the help of a well-known Southern Baptist preacher and leader in placing him in a pastorate of a "Convention church," agreeing to keep his mouth shut as to his mission views!

#### What the Little Rock Papers Said.

In the meantime, I offered James F. Dew \$50.00 for any Little Rock daily paper carrying the statement that I was ever short in my 75 Million accounts in any amount, or

for a certified copy of any statement in these papers which could be construed as charging me with any shortage; but he failed to produce anything. In the meantime, also, I secured statements from all three of the dailies in Little Rock disclaiming any knowledge of any such statement ever having been published in their columns. I also had a well-trained and long-experienced editor, Rev. E. J. A. McKinney, and another capable helper to go over the files of the one daily which Dew finally claimed to have published the statement, and they found no statement charging any shortage.

#### What the Auditor Said.

In answer to a letter of mine advising him of James E. Dew's charges, Mr. Taylor E. Cress of Memphis, one of the most widely known and capable certified accountants in the South, who audited my books, makes the following reply, under date of August 22, 1924:

"There is nothing in the report of my audit on your books to indicate that you were in any way short, or that there were any funds for which you had not properly accounted, and I see no reason for a charge similar to the one which you say has been made against you.

"I have no knowledge of any amount of money having gotten away from the 75 Million Campaign fund or any other fund connected with the Secretary's office of the Baptist Convention of Arkansas without proper accounting for same during your administration.

"Yours very truly,

(Signed) "Taylor E. Cress."

#### What the Arkansas Baptist Convention Said.

On November 19-21, The Arkansas Baptist State Convention met at the Second Baptist Church in Little Rock, with the largest attendance perhaps in its history. On Friday morning the 21st, the following resolution was passed by unanimous vote of the Convention:

"Whereas Editor James F. Dew published in his paper, known as *THE DIAGRAM OF TRUTH* and *THE BAPTIST FLAG*, on July 31, 1924, the following false and slanderous statement, viz: "We do not say it (the foreign mission money) was squandered, though the daily papers in Little Rock reported a few years ago that Secretary E. P. Alldredge did let \$59,000.00 of the 75 Million money walk out of the State Board office and get lost, and if it ever was found, announcement has not been made to date. Who will be the first to explain where the money went? The space is yours, brethren. First come, first served. We do not expect a rush." And,

"Whereas this published statement of Editor James F. Dew is not only without any foundation in fact, but carries a base and malicious slander against the good name, standing and character of the former General Secretary of our Arkansas Executive Board, Dr. E. P. Alldredge of Nashville, Tennessee; and, by implication, carries an equally false and vicious slander against the Executive Board of the Arkansas Baptist State Convention, since our Board received Dr. Alldredge's resignation with surprise and regret and gave to him its highest commendation when he went away.

"Therefore, be it—

"Resolved (1) that the Arkansas Baptist State Convention takes pride in recording the fact that there has never been any shortage in the accounts of any one of its general secretaries or superintendents of missions, at any time during the twenty-six years of our Convention work in Arkansas;

"Resolved (2) that we also take pleasure in advising all concerned that the books and accounts of our Executive Board and likewise the books and accounts of all other Boards reporting to the Arkansas Baptist State Convention, both while Dr. Alldredge was general secretary and since, have been and are regularly kept under the supervision

and direction of, and audited by, a well known and capable Public Certified Accountant who is licensed by the Federal Government and subject to a penitentiary sentence in case of any false report on any set of books audited by him; and that these books and the auditor's statement show every dollar handled by Secretary E. P. Alldredge properly accounted for;

"Resolved (3) that, apart from James F. Dew's slanderous statement just noted or the statement of some other unscrupulous enemy of the work of the Arkansas Baptist State Convention, there has never been brought to our attention any question or rumor or printed statement alleging or intimating any shortage of the 75 Million accounts of Arkansas Baptists, at any time."

This resolution appears on pages 78 and 79 of the Arkansas Baptist Annual for 1924, to be had from the office of the General Secretary, Dr. J. S. Rogers, 405 Donaghey Building, Little Rock.

#### Why not Prosecute Dew?

There are two reasons why Dew has not been prosecuted for his slanders long since: (1) The criminal libel laws in Tennessee are very weak and there seems never to have been a prosecution under them; and (2) James F. Dew has less than \$200 assets which could be attached, which of course, would not begin to pay the costs of a civil case for damages. A civil suit would perhaps cost between \$1,200 and \$2,000. In the meantime, his own people refused to stand by Dew, and so his campaign of slander came to a close the 15th of January, 1925, when he was forced to turn the paper back to Elder T. F. Moore of Fulton, because he could not meet his obligations.

#### NEWS AND VIEWS.

Pastor E. L. Edens writes February 2: "Evangelists T. T. Martin and Sam L. Raborn have just closed a three weeks' meeting with the Unity Baptist Church of Ashland, Ky. There were 72 additions to our church and 22 additions to other Baptist churches near by. Our church and community were moved with deep and abiding convictions by the great messages brought us by Brother Martin. Sam L. Raborn sang the gospel with great power. The pastor was much pleased with the type of work done by these brethren. We expect to reap fruit from this meeting for many years. May God give us more evangelists like Martin and Raborn. They will spend the month of February with the First Church of Bedford, Ind."

\* \* \*

The meetings at Grace Baptist Church of Nashville, Rev. Tom L. Roberts, pastor, closed Sunday February 8, after one of the most successful revivals ever held in that section of the city. For two weeks Dr. W. F. Powell, pastor of the First Baptist Church of Nashville, preached twice a day with great soul-winning force. The results of the meeting were 112 additions to the church, and 42 professions to unite with other churches. Hundreds of people reconsecrated their lives to the Lord's service. Of the additions to the church the large majority were grown people received upon a profession of faith as candidates for baptism. Since pastor Roberts came to Grace Church, July 1, 212 people have been received into its fellowship. The pastor most heartily commends Dr. Powell as a great soul-winner and leader in soul-winning efforts.



## Christian Education

Harry Clark, Nashville

### UNION UNIVERSITY NEWS.

Mrs. I. B. Tigrett has donated to the University a number of splendid volumes for the library.

Miss Gertrude Swallen, traveling secretary of the Student Volunteer movement and a native of Korea, spoke to the students in the interest of foreign missions, the last of January.

Among the college student, 56 have already decided to become teachers, 15 to be doctors, 15 preachers, 10 missionaries, 6 engineers, 4 lawyers, 2 business men, 2 dentists, 2 gospel singers. Less than one dozen of the students who are registered are unsaved and not more than twenty are Christians yet unaffiliated with any church. Although the Methodists have started an excellent college in Jackson, Lambuth College, there are 37 Methodists in Union University. There are also 15 members of the Disciples and 12 Presbyterians.

The J. R. Graves Society of Religious Inquiry continues to care for preaching in the parks, at the depots, jails, shops and hospitals.

The annual roll call is being held for the G. M. Savage Memorial Building. All who subscribe to this fund for the new chapel building will receive at the same time the college paper for one year.

We notice that Yale University is putting out "Photo plays" of American history which are being exhibited in the larger high schools of the country which have motion picture machines.

We have received the very helpful 46-page bulletin of the Conference of Southern Methodist Mountain Workers on "Adult Education in Scandinavia and America." Mrs. John Campbell and Miss Marguerite Butler show in this interesting pamphlet how the "folk schools" of Europe may be adapted to the rural school problem and particularly the mountain school problem in the United States. Copies can be secured at cost (20c), by writing Warren H. Wilson, 156 Fifth Ave., New York City.

At Lawrence College delinquency in studies decreased 60 per cent at a result of Freshman courses in "How to Study."

At Katonah, New York, there is a "labor union college" maintained by a dozen labor unions. There were anthracite and bituminous coal miners from Illinois and Pennsylvania and foreign students from England, Denmark, Belgium and Japan.

### THE STOCKTON VALLEY ACADEMY.

Our readers are familiar with the great work done by Miss Osie Allison as principal of our mountain school at Helena, Tennessee. She has put such an enthusiasm into her young people that last spring they went through a snow storm on horseback 18 miles, to the nearest railroad point, Davidson, and

thence into Murfreesboro in order to attend the Baptist Student Interboard Convention. On their road back they had to return in a snow storm. That's the sort of material one finds in consecrated boys and girls. Are not such young people worth educating?

Stockton Valley has installed a light plant and has put in laboratory equipment for a 3-year science course, thus giving to the mountain people the most modern educational advantages.

At present all of the rooms are full and there is a waiting list of students who are begging for a chance. Miss Allison is praying for funds for a new dormitory to be erected this spring and open for use by August. If she can secure this dormitory it will greatly add to the influence of the school.

Just at present the Helena church has no pastor; and we trust that some great hearted man will feel called of God to take up this needy field.

Miss Inez Giffin, of the South Knoxville Baptist church, has written for copies of the play of Miss Hilda Tubb, "Why They Went to College" in order that her B.Y.P.U. may present it.

Miss Grace A. Oliphant of Riceville makes the suggestion that this play be presented as a part of the program in the associational B.Y.P.U. annual meetings throughout the state.

### THE I. N. PENICK LOAN FUND FOR HALL-MOODY.

By Jas. T. Warren, President.

Doctor I. N. Penick, who more than any other man, was responsible for the founding of Hall-Moody, and perhaps has given more for its success than any other man, has again showed his faith in the school and his spirit of helpfulness by starting a Loan Fund for needy students.

This is to be known as the I. N. Penick Loan Fund and Doctor Penick expects to add to it from time to time as it is possible for him to do so. It is the hope of some of his friends here that many of his admirers in the surrounding territory will send in gifts to this fund to make it large enough to be a worthy monument of the man who has done so much for the school. The fact is, one admirer of Doctor Penick has already made a gift of \$500.00 to this special fund. We hope others will follow his example.

### SLANDEROUS CHARGES ANSWERED.

By L. R. Hogan.

In a recent issue of a Kentucky paper there appeared an article with big headlines, "Hogan, Evolutionist, Uniontarian, and Modernist." And to support these charges were certain clippings from an article in the *Jackson Sun*, purporting to be a report of an address I delivered before the Hogan Bible Class at the Y. M. C. A., which is a Bible Study Class that has been meeting every Thursday night for many months, attended by leading citizens of Jackson of various denominations. That I was wholly innocent of the charges and that the authority quoted was wholly unreliable is demonstrated by the article which I am giving below which ap-

peared in the *Jackson Sun* the following week, December 14.

I may further add that it is made necessary to publish this in the BAPTIST AND REFLECTOR because the paper that made the slanderous charge mentioned has up to this time refused to even let his readers know the charges were denied, much less publish the correction which was mailed him with a request to publish. The reader can see for himself that the correct report of my address not only contains nothing to justify the slanderous charges but really refutes them. I wonder if this is why the correction has not appeared in the paper making the charges.

### Clipping from the Jackson Sun of December 14, 1924.

The member of the Hogan Bible Class who reports Dr. Hogan's splendid talks at the Y. M. C. A. each week confesses freely his limitations as a reporter and that sometimes he does Dr. Hogan serious injustice in the brief summaries that he tries to make of his addresses. Such was the case in his report of the splendid address on "The Abundant Life." We know of no better way to correct the mistakes than to print herewith Dr. Hogan's manuscript:

"My address this evening is based upon John 10:10, 'I have come that they might have life, and that they might have it more abundantly.'

"I do not understand all there is about life, nor its origin, and although I have studied the problem from many sources, and have found many definitions and theories, but none suits me so well as the account we find in Genesis where 'God made man out of the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soul.' But I think Jesus is the author of all life; the very fountain of life. He gives life to the growing grain and blooming flowers; to singing birds and leaping deer; to thinking men and revolving planets. Yes, He came to give vegetable life, animal life, human life, and spiritual life. And I am sure He wants us to live the larger and more abundant life, physically, mentally and spiritually. For none of us is perfect physically; none of us perfect mentally; and all of us are lost spiritually, and without Him we can have no spiritual life. I know He wants us to live the larger life in our churches, Sunday school work, missions and in soul-winning.

"I am fully persuaded, too, that He wants us to live a larger life in our denominations. I believe our Savior would be pleased for us to stress the points on which we agree rather than so much the points on which we disagree. And in all our differences to approach each other in a spirit of love. 'Speaking the truth in love.' And in this way, there may in the future, as there once was in the past—'One Lord, one faith, and one baptism.'

"And I am sure that our Savior wants more John the Baptists—to prepare the way of the Lord—to make it easy for men to accept Him by faith in personal salvation. Yes, John the Baptist, in the shape of more Christian homes and family altars; more and better teachers in our Sunday schools; more and fuller life of consecration on the part of Christian people everywhere, for we know that three-fourths of the people who are saved and join our churches come out of Christian homes and the Sunday schools.

And, not only does our Savior want us to do this, but He wants us to remove all the hindering causes that help people to go astray—to remove the robbers that inhabit the road from Jerusalem down to Jericho.

"And, too, I am satisfied our Savior has not been pleased with the way we have treated our young converts. You remember that when He raised Lazarus from the grave, He ordered the grave clothes to be removed. This I think represents the sinner's condition. He is without spiritual life, and when this is given him in salvation, he still has on his grave-clothes, grave-clothes of bad habits, immoral practices, low aims, ignorance and prejudice; for it is impossible for the new creation, the young Christian, to live the more abundant life with all these hindering causes about him."



## BIBLE INSTITUTE NEWS

By D. H. DeMont, President

The Baptist Bible Institute has been having a rare treat during the past two weeks. Dr. Homer L. Grice of the Sunday School Board delivered half a dozen lectures on the Vacation Bible School. He aroused great interest in this new and important phase of the work of our Sunday School Board.

We had an encouraging attendance at our Mid-winter Conference for Preachers and Laymen. A number of preachers of experience and ability were in attendance, desiring to pursue important lines of study that would be helpful to them in their ministry. Special work has been done along four lines:

Interpretation of the Psalms by Dr. W. E. Denham; a study of the parables of Jesus by President DeMont; daily lectures on Evangelism and Church Problems by Dr. G. H. Crutcher and lectures on Sermonizing by Dr. J. T. Christian. The visiting brethren expressed their appreciation in the highest terms.

Miss Juliette Mather, representing the W.M.U. of the South, gave a most delightful and inspiring talk before our whole school yesterday morning.

Worthy of special notice are the five lectures delivered this week on the Layne Foundation by Dr. E. C. Dargan, Nashville, Tenn. His general theme was "High Lights in the History of American Preaching." The several topics were as follows: Lecture one: Colonial Period 1607-1776, Jonathan Edwards; Lecture two: The Expansive Period

1776-1835, Charles G. Finney; Lecture three: The Classical Period 1835-1860, Richard Fuller; Lecture four: The New Era 1860-1880, Henry Ward Beecher; Lecture five: The Evening of the Nineteenth Century 1880-1900, John A. Broadus.

Dr. Dargan was at his best in thought, manner and expression. In each lecture he described in a graphic way the period, giving historical events and currents of thought characteristic of the time. Then he enumerated and described several preachers who might be classed with the indispensable "lesser lights." Then he gave a most thrilling biographical sketch of the representative man of the period. The entire Institute family and many visitors thanked God for the coming of Dr. Dargan. He proved himself to be one of the "high lights" in the history of the preaching of our generation and in the coming years will be so described by faithful historians. Dr. Dargan brought great inspiration to all who enjoyed the privilege of listening to his addresses, characterized by sane thinking, vivid imagination and genuine oratory.

We have entered well upon our Third Quarter, but are glad to welcome students at any time.

## SPRING OPENING AT CARSON AND NEWMAN

By President O. E. Sams

Carson and Newman College has just entered upon the Second Semester of the present session. At the close of the first week of the second term, twenty-six new students had

matriculated. This carries the enrollment to 45, and if the Summer School is included, the number will be 652. This is more than a hundred larger attendance than the college has ever enjoyed in any one year. Not more than two per cent of the students dropped out at the close of the first term. The dormitories are so crowded that it has become necessary to provide quarters in town for some of the girls.

Every one about the college is becoming profoundly interested in the success of the Endowment Campaign. Many circumstances have united to render difficult this program. But the opposition is quieting down, and a growing enthusiasm is taking the place of a sceptical indifference throughout East Tennessee.

Rev. J. B. Phillips, pastor of Highland Park Church of Chattanooga, has been released by his devoted people, and he is planning to give five months in helping to carry to a successful climax this needed financial program. Brother Phillips is a great leader, and things that he undertakes are usually accomplished. The brotherhood has never failed the college in its hours of crisis, and it is not going to do so now. But the pull must be a long and a strong one, and a pull altogether.

## MEETINGS AT PHILLIPSBURG, KANSAS

By D. S. Scrivner, Pastor.

Rev. A. J. Johnson of DeSoto, Mo., Evangelist of Will May field college, came to assist us in a meeting which continued for three weeks the second

week. Bro. Billy Rife of Ft. Worth, Texas, came to lead in the song services. The meeting continued, in all, three weeks and resulted in 38 professions of faith and 35 additions to the church, and also strengthened the church by uniting the brethren where there was a division. Brother Johnson is a real pastor's helper as well as a great preacher. He leaves pastor and people happy and united together in brotherly love and working together for the Glory of the Lord.

Brother Rife is a song leader of great ability, handling a choir and congregation in a fine way that brings results. Their coming was a real blessing to our church and community. There will be no bad results following them in their work.

## INSKIP BAPTIST CHURCH

By W. D. Hutton, Pastor.

It is very gratifying to see our church moving in such a splendid way, the work has never been in a better spiritual condition than now. Both church and Sunday school are making substantial growth. The present church attendance is the best in the history of the present pastorate, and our offerings are the best in the history of the church. I have never been happier in any pastorate than Inskip.

Last Sunday our Sunday school offering was one hundred dollars (\$100.00) and no effort was put forth, it being the regular offering. Our people are standing together as never before. We have received into the fellowship of the church an average of one member a week during the present pastorate.

*Make Success Possible by a Pledge From Every Member*

## Southwide Education in the 1925 Program

¶ Southwide Education received from the 75 Million Campaign only one-half the money assigned to it. ¶ Southwide Education needs its full apportionment from the 1925 Program in order to do the work assigned by the Convention.

### Obligations Past Due

THE EDUCATION BOARD has been forced to borrow large sums of money to care for the promises of the Convention to certain special states where colleges needed aid. Provision must be made to repay these sums out of future receipts.

### Obligations for 1925

THE FOLLOWING ENTERPRISES depend upon the 1925 Program for payment of debts, building purposes, and current support:

1. Southern Baptist Theological Seminary.
2. Southwestern Baptist Theological Seminary.
3. Baptist Bible Institute.
4. Woman's Missionary Union Training School.
5. Southwestern Training School.
6. American Baptist Theological Seminary.
7. Work of the Education Board.

### Some Education Board Tasks for 1925

1. To help create a conscience on Christian education.
2. To make Ridgecrest a great Assembly.
3. To support the Standardization and Promotion Commission.
4. To enter the field of education for Spanish-Americans in New Mexico.
5. To enter the field of education for Indians in Oklahoma.

**EDUCATION BOARD, S. B. C.**  
Birmingham, Alabama

J. W. CAMMACK, Cor. Sec'y

ALBERT R. BOND, Editorial Sec'y

*Give to the Whole Program Without Designations*



## SUNDAY SCHOOL

Edited by

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

### REAL PURPOSE OF SPECIAL DAYS IN THE SUNDAY SCHOOL

It should not be gathered from the article we had in the notes last week that we do not believe in special days in the Sunday school for we do, and believe much in them. However, there is a difference between a special day and a request for a special offering. We set forth in the following some reasons why we should not ask for so many special offerings from the Sunday school and then we will have a word to say about the real purpose of the special day.

First: The greatest danger confronting us at present in the church is the independent making of programs by the inside organizations and the tendencies for these organizations to give their money to special objects not included in the church program and training the people away from the habit of giving through the regular church channels. When we ask the Sunday school for special collections we train them to do this very thing that we are trying with might and main to prevent. The church is doing everything possible at present to train every church member to give through the local church to all the causes fostered by the church and according to the church plans. It is history that schools and classes that follow the habit of giving to special things never give much to the church program. Organized classes that make their own plans independent of the church usually spend most of their money for things outside the regular causes fostered by the church and denomination.

Second: The school is not a money agency. It is purely a teaching agency and should teach the Bible doctrine of giving, the needs on the fields and then the methods of cooperation through the church and denominational machinery. It is the business of the school to educate members along every possible line of church endeavor and enlist them in the giving as well as the doing of everything that the church is commanded to do. When we leave this sphere we cripple the school in its main business and interfere with the success of the other agencies set to do the other things.

Third: There is a limit to the endurance of local churches and schools. Many of them now pay no attention to what we ask them to do because of the multiplicity of requests. The question when based upon common business sense and figuring only on the money values is not a wise plan.

Fourth: No special interest should be allowed privileges not given to all others. That means that it would open the field to every interest and the limit would be that every local church needing a new building would be allowed to call for a special day in the Sunday schools to secure funds. This has already been requested of our Sunday schools in Tennessee.

Reviewing these reasons for not asking special gifts we now give some suggestions as to the real purpose of special days. First, we have a South-wide program set by the Southern Baptist Convention arranging for four special days each year in the schools, these all to be put on educationally on the review days of each quarter. Home and Foreign missions in March; Christian Education in June; State missions in September and Benevolences in December. These cover the objects to which we give our money. These are fostered by the Sunday School Board and by the various State Sunday school departments. These are planned with a distinct educational value and along with that we ask for special offerings from those who are not giving regularly through the church and from any who might want to add a real offering to his regular tithe or gift.

Along with the educational value of these programs definite plans are formed and efforts put forth to enlarge the schools by bringing in new pupils and planning definitely to hold them. If the offering is the main feature and we urge upon these new pupils the first thing a gift they get the wrong impression of the special day and think we have laid a trap to get them in to beg money. But when we put on a real educational program and dignify the work until they see what the school really is, they are pleased to remain and in this state of mind are ready to spend their money as well as effort for the thing they have joined.

Then, too, there are other special days that should be observed when we have only a great lesson to teach and no money asked for at all. Promotion Day, Mothers' Day, Fathers' Day, Brothers' Day, Children's Day, Rally Day, etc. When we put these on there is a central truth taught and a special object fostered in an educational way that means much for the school.

We must learn to make the Sunday school the church at work teaching and when we really see this truth and practice this policy we will begin to see the results of practicing the thing we teach.

We already have more A-1 schools than we had all last year. Alexandria, First, Fountain City; Second, Jackson; First, Jellico; Grace, Nashville; Orinda; Lebanon; Gellispie Ave., Knoxville; Englewood, Nashville; Eastland, Nashville; Central, Fountain City; Winchester; Belmont Heights, and some others are ready now to qualify. The only thing they lack is something to be adjusted.

100 applications approved during January. A fine start! Texas, Louisiana, North Carolina and South Carolina take the lead in the order named. Texas is out in front with 26. Louisiana from fourth place in the totals for 1924, went into second place for January, 1925, with 14 standard schools. North Carolina is third with 11, and is coming strong. South Carolina has 10 which is two-thirds as many as for all last year, this state will be around the head of the list this year.

Alabama and Kentucky sent in 7 each. For Alabama this is 70 per cent as many as for all last year which prophesies a great gain for that state.

Tennessee with a total of 7 for 1924, sent in 6 during January. This is just a beginning from Tennessee. It is probable that two or three times this many will come from this state during February.

Out of the 106 applications approved during January 84 of them were from schools that were Standard last year; 22 new schools attained the standard this first month. We must raise this number.

### BIBLE CONFERENCES

The Bible conferences at Dyersburg, Dresden and Milan were held last week and were very successful. Next week we have meetings scheduled as follows:

Alamo, Ripley, Jackson, Dover, Springfield and Lawrenceburg.

Speakers for the Bible conferences third week are as follows:

Cookeville, A. F. Mahan and E. L. Atwood each day for the entire week. Special speakers are Harry Clark, R. E. Grimsley, W. M. Wood, S. P. White, W. D. Hudgins.

Watertown: J. H. Sharp and L. S. Sedberry the regular speakers while D. N. Livingstone, W. M. Wood, S. P. White, R. E. Grimsley and others will be the special speakers.

Gallatin: Tom Roberts and R. E. Guy will be the regulars and S. P.

White, W. M. Wood, R. E. Grimsley, D. N. Livingstone, the specials.

McMinnville: J. D. Freeman and L. S. Ewton the regulars and S. P. White, R. E. Grimsley, W. M. Wood and others will speak.

The special speakers for the East Tennessee groups will be J. C. Shipe, J. L. Dance, T. W. Gayer, C. E. Sprague and W. C. Creasman while the regular speakers will be as follows: Elizabethton, B. A. Bowers and C. D. Creasman, Rogersville, C. P. Jones and J. R. Johnson; Newport, W. C. Milton and Miss Zella Mai Collie; Tazewell, T. G. Davis and W. A. Atchley.

### BIG SUNDAY SCHOOLS

A call comes from the Sunday School Board for the names of all Sunday schools with an enrollment of over 900—including both Home Department and Cradle Roll. This is for an honor roll of big Sunday schools to be featured at the Southern Baptist Convention in May.

This is the day of big Sunday schools. Thousands and thousands of people are in reach of our town and city schools. Last year 165 Sunday schools in the South reported over 900. This year there should be 250.

If your school is in striking distance of an enrollment of 900 or more, get your workers together and make a determined effort to reach this number. Take a census, put in new classes and enlist teachers and officers to go afield with a warm personal invitation that will win large numbers of people to Sunday school attendance.

Lastly: Be Sure and Report your enrollment including Home Department and Cradle Roll. This is important! It is next to impossible to get information. Without fail, please, send your enrollment as above requested to us.

### McMINN COUNTY QUARTERLY W.M.U. MEETING

The McMinn County W.M.U. met with Athens First Baptist church, January 29, in their regular quarterly session, with Mrs. Moody in the chair. The meeting opened with a very impressive devotional service led by Mrs. E. S. Barker of Calhoun. Words of welcome from the hostess church by Mrs. Moody. After reading of minutes the following business was transacted: Resignation of Mrs. Higginbotham as Young People's leader was accepted. Superintendent stated that Mrs. B. F. Bowers of Knoxville was asking for one dollar from each society for the work at Ridgecrest. Also read a letter from Dr. Love and commented on same. The various presidents read their reports. Fourteen societies reporting. Treasurer's report read by Mrs. Elliot showed that more than the usual amount of business had been transacted this quarter. Personal Service report was read by Mrs. Waugh in the absence of Mrs. Mahan. Splendid report. "New Mission Study Plans" was ably discussed by Mrs. H. S. Smiley.

At the eleven o'clock hour we were honored with the presence and a most wonderful address by our new state secretary, Dr. O. E. Bryan of Nashville. At noon we were directed down to the basement where we partook of a most bountiful luncheon. After devotional service Mrs. Moody gave a report of the State Convention, also spoke of White Cross work and made suggestions concerning same. Reports from twelve Junior organizations were read. Mrs. R. A. Robinson of Etowah was elected Young People's leader to succeed Mrs. Higginbotham.

Bro. Waugh awarded the pennants as follows: Attendance, Niota; Efficiency, Englewood; Mission Study, Etowah; Progress, North Athens; Personal Service, Wetmore. Junior Pennants: Attendance, Wetmore; G.A., Wetmore; R.A., Athens; Sunbeam, Athens; Y.W.A., Etowah.

A pageant "The Call of the Cross" was given by the G.A. circle of Athens. Prayer by Bro. Waggoner. Also pageant "The Mission of Every Girl," prayer by Bro. Land. These were very instructive and impressive. Were directed by Mrs. Moody. Despite

the mud and rain the attendance was fine. There were more than sixty out of town women present, a number of laymen and almost the entire number of pastors in the association. We haven't words to express our gratitude to these faithful pastors. We feel that they are always backing up our work with their prayers. Our superintendent assured them that we were not a separate organization. That the work was theirs. Next meeting will be with Etowah First church. After a rising vote of thanks to the hostess church we went away feeling that it was good to be there and that we had gotten inspiration sufficient to carry us through the remaining winter days.—Mrs. Velma Williams.

## SORES BOILS, CUTS and BURNS have been healed since 1820 with

### Gray's Ointment

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

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## NOTICE TO ALL AGENTS

You are not working merely for exercise, nor for amusement. You are working for an income. Sooner or later, everybody requires a headstone or some other form of monument. Not so with most things. Therefore we suggest that you sell something that every man, woman and child must have some day. There's a good profit in the sale of monuments. Fill out the coupon, and let us fill up your bank account.

### MEMORIALS, INCORPORATED

P. O. Box 278, Canton, Ga.  
Tell me how to make good money selling monuments.

Name .....

P. O. ....

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## "HEARING RESTORED AFTER 20 YEARS"

Mrs. Mary Symonds, 75 Years of Age.  
Tells of Amazing Results Secured from Use of K-17, Formerly Known As Rattlesnake Oil.

Deafness and head noises need not be dreaded any longer since this remarkable discovery. Now it is possible for some of the most obstinate cases of deafness to be relieved in a day's time by the application of a prescription formerly known as Rattle Snake Oil. This treatment is meeting with wide success all over the country.

**Hearing Restored, Noises Stopped**  
Mrs. Mary Symonds, 75 years of age, says: "I cannot express one-half the gratitude I feel toward you, for my hearing has come completely back. After 20 years of deafness I can hear the clock tick in any room in the house, and a church bell, a mile away. My head noises have disappeared entirely. It is miraculous."

Mr. D. Ney, Gresham, Nebraska, 67 years old, says: "I have used the treatment for only two weeks and my hearing is restored perfectly. The relief was almost instantaneous and now the head noises have disappeared. My catarrh, a case of many years' standing, is improving wonderfully."

This compound, which is known as K-17, is easily used at home and seems to work almost like magic in its rapidity, on people of all ages.

So confident are we that K-17 will cure you, that we offer to send a large \$2 bottle for only \$1 on 10 days' free trial. If the results are not satisfactory, it costs you nothing.

Send no money—just your name and address to the Greene Laboratories, 8011 Greene Bldg., Kansas City, Kas. and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your catarrh and asthma showing wonderful improvement, just send it back and your money will be refunded without question. This offer is fully guaranteed so write today and give this wonderful compound a trial.—Adv.



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

Edited by

W. H. PRESTON, B. Y. P. U. Secretary ..... 205 Caswell St., Knoxville  
MISS ROXIE JACOBS, Junior and Intermediate Leader .. 161-8th Ave. No., Nashville  
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at Tullahoma.

### THE B.Y.P.U. HEART

Like the human heart the B.Y.P.U. heart has four chambers. If it is healthy every chamber functions. Through each flows a stream of life-giving blood that cleanses. If the whole B.Y.P.U. heart is functioning the Christian life will be pure, stainless, blameless, and he will be active, useful and serving his church and Lord. The four chambers are:

- I. Daily Bible Reading.
- II. Study Course Work.
- III. Taking Part on the Program.
- VI. Systematic and Proportionate Giving.

Has your heart been pierced with these four fundamental things?

The Chattanooga training school opened Sunday, Feb. 8, with about 350 present, at the mass meeting. The faculty is composed of:

Mrs. A. L. Crowley, Newport, Tenn.; Rev. H. V. Hamilton, Little Rock, Ark.; Rev. D. H. Livingstone, Sweetwater, Tenn.; Rev. W. L. Pickard, Chattanooga, Tenn.; Rev. W. C. Tallent, Chattanooga, Tenn.

### EXCELSIOR B.Y.P.U.

- E—stands for Excelsior the highest and best.
- X—stands for the unknown quantity who want to be blessed.
- C—stands for cooperation of those who are loyal to the class.
- E—stands for everyone whose interest will last.
- L—stands for love which we all really feel.
- S—stands for sin we must blot out with zeal.
- I—stands for all who are working toward the goal.
- O—stands for onward to win many souls.
- R—stands for the reason we belong to this band.
- B—stands for Bible the greatest book in the land.
- Y—means you, and there's plenty to do.
- P—stands for purpose that will carry you through.
- U—stands for union, so get busy today and be of great service throughout the world, I pray.

Sunday evening, Feb. 1, a large number of the young people, members of the various B.Y.P.U.'s of the Belmont Heights Baptist Church, Nashville, gathered at the evening preaching service, to hear the first of a series of eight special sermons, by the pastor, Jno. D. Freeman, to the young people of the church and their friends. The first fifteen minutes is in charge of one of the three unions. At this time either a song service, playlet, or pantomime, will be presented. Sunday night the senior union had charge of the first fifteen minutes, and presented a short, interesting and educational playlet. The pastor then preached the first of the series, entitled "Pretty Girls."

A most cordial and hearty invitation is extended to the young people and public in general to hear these special sermons.

### BELL AVE. B.Y.P.U. TO CELEBRATE TWENTY-NINTH ANNIVERSARY

Organized February 5, 1896

The Bell Ave. B.Y.P.U. was twenty-nine years old the first Sunday in February. They celebrated this event by having an anniversary banquet Tuesday, January 27.

A roll call of all the presidents was an interesting feature of the banquet. The first president was Mrs. R. L. Mason, who lives in Knoxville and teaches a big Sunday school class at the First Baptist church. The second president was

Mr. B. H. Shamblin, who is a business man of Knoxville. The third president was Miss Della Fielden, who teaches a Sunday school class at Bell Ave. and is a faithful worker of this church. Rev. J. Pike Powers, who lives in Knoxville and is known all over the Southland and is the organizer of Bell Ave. church was also one of the president. Rev. Roscoe Smith, who is now on the foreign field of Japan, is numbered among the presidents. Rev. Lloyd Householder, who is assistant pastor of one of the Louisville, Ky., churches and who is attending the Louisville seminary, was at one time president. And many others who are now prominent church workers and who are now making a success in the business world are on the honor roll as having been president of Bell Ave. B.Y.P.U.

Others whose names appear on the list of presidents have gone into the great beyond to meet God and the great leader whom they followed many years through the struggles and trials of this life.

The Bell Ave. B.Y.P.U. has never ceased to grow since the time it was organized. These leaders who have worked faithfully with the B.Y.P.U. can now see instead of one small group gathered for their training, a big training department with seven unions and with the plans being made for an additional seven unions. They are planning to take care of every person who wants to be trained from the small tot of four or five to the oldest person in the church. A training department that will place Christ in the lead and that will be worthy to carry the name of the great church of Bell Ave., is the aim of the leaders.

A special service was carried out the first Sunday in February, the anniversary of the B.Y.P.U. An Adult union was organized on this anniversary and it is hoped that many other unions will join the ranks by the time the Bell Ave. B.Y.P.U. is thirty years old.

An annual about the training department of this church will be off the press in a few weeks and it is hoped that this annual will serve to interest many more people in this work and that they will be trained in service for Christ.

"Don't you think my new suit is a perfect fit?"  
"Fit? Why, it's a perfect convulsion!"

If many of our unions would adopt the following resolutions in their next meeting our work in Tennessee would go forward this year more than ever before.

- (1) I will talk about my union—This will interest people in it.
- (2) I will attend my union—No matter what other pleasures come up, this engagement must claim my time first.
- (3) I will do MY work in my union—if my place is that of a committee member or an officer, I will be sure to do it well.
- (4) I will do ANY work in my union which I am asked to do—The member who is always ready to take part in the plans and programs is getting the richest training and development.
- (5) I will do the regular work of my union. Systematic giving to my church and daily Bible reading are important for me as well as my union.

### SEVERAL STRIKING ITEMS OF INTEREST FOR B.Y.P.U. CHANGES FOR PROGRESS WROUGHT AT FIELD SECRETARIES MEETING

The annual meeting of the B.Y.P.U. and Sunday School Field

## "I Know A Book

you ought to sell by the tens of thousands—Pure Gold." These timely words, from the lips of a devoted mother, voice the conviction of hundreds who have read

## Pure Gold

By J. G. Bow  
\$1.50

Several pages of this paper would be required to record the many testimonials reaching us in nearly every mail. "Pure Gold" should be in every Home, School and Public Library. It points the way to the

### Richer—Fuller—Happier Life

"One of the choicest pieces of literature ever given to Southern Baptists."—*Baptist Standard*.

"The development of character and all the graces that adorn youth traced in a way that inspires."—*Review and Expositor*.

"One of the most inspirational, educational, aspirational books I have ever read."—*Joe B. Moseley, Louisiana*.

"Story of a girl's effort to find herself, and how she came upon the secret of the satisfactory life."—*Watchman-Examiner*.

"So fascinating it was difficult to find a place to stop."—*J. C. Hockett, Missouri*.

"As hard to part with as coined gold. A charming double love story that culminates happily."—*Emmett Moore, Alabama*.

"The dynamics of God in a beautiful story. It calls to the deeper things of the human heart."—*W. S. Wiley, Oklahoma*.

"A distinct message for the girls of today."—*C. M. Brittain, Florida*.

"You can make no better investment for your boy or girl than to give them this book."—*Auber J. Wilds, Mississippi*.

**GET IT!—By All Means—GET IT!**

BAPTIST SUNDAY SCHOOL BOARD  
NASHVILLE, TENN.

Secretaries held under the auspices of the Sunday School Board during the last week in December was one of interest and importance because of the many progressive steps that have been made in the B.Y.P.U. world within the last year. We note below several most important things discussed and planned.

#### The General Organization

The General Organization of the B.Y.P.U., or as we call it, "The Training Service of the Church," is fast coming into prominence, already having been established in several states namely, Mississippi, Texas, Oklahoma, New Mexico and Alabama. This forward step in the work was of such importance and interest in our meeting as to call for a committee to work out a Standard of Excellence for the Training Service that would be adopted by the entire South and used as the basis of organization and work in the General organization. This committee made its report to the meeting when a full attendance was not present and therefore the Sunday School Board will not issue this Standard of Excellence for several months, waiting for an O.K. from each of the state men. We Tennessee B.Y.P.U.'s already have such a Standard as set forth in the tract "Advanced Methods in B.Y.P.U. Work" that was mailed to each B.Y.P.U. some months ago, a copy of which is available from our offices for the asking.

#### Changes in the Standard of Excellence

All B.Y.P.U.'s will have as the requirement in Bible Readings from now on until another change seems necessary, one half of the entire membership doing the reading DAILY. The monthly program planning meeting will be a new feature in the Senior Standard of Excellence.

#### MISSIONARY STUDY COUPLED WITH MISSIONARY ACTIVITIES

One Sunday in every month is given to the study of missions in all our B.Y.P.U.'s. This study should be coupled with missionary activities. The seniors and adults should be led in this all important work by the members of the missionary committee. The leaders and sponsors of Intermediate B.Y.P.U.'s should lead in this work. Some of the practical work we can do is as follows: Visit the shut-ins, visit the sick in hospitals and render programs that will cheer and comfort them; assist in street meetings; help in revival meetings; work in the mission Sunday schools and B.Y.P.U.'s and take an active part in associational B.Y.P.U. work.



SINGER C. C. BROOKS, Augusta, Ga., who is helping pastor Jennings in revival at Third Church, Nashville.



## WOMAN'S MISSIONARY UNION OFFICERS

### GENERAL OFFICERS

President.....Mrs. W. J. Cox, 115 N. Evergreen, Memphis  
 East Tenn. Vice-Pres.....Mrs. R. L. Harris, Fountain City  
 Middle Tenn. Vice-Pres.....Mrs. B. H. Allen, 161 8th Ave., N., Nashville  
 West Tenn. Vice-Pres.....Mrs. M. G. Bailey, 1217 Overton Park, Memphis  
 Cor. Sec. and Editor.....Miss Mary Northington, Headquarters for W. M. U., 161 8th Ave., N., Nashville

### DEPARTMENTAL LEADERS

Y. W. A. and G. A. Leader.....Miss Cornelia Rollow, 161 8th Ave., N., Nashville  
 R. A. Leaders.....Rev. L. S. Sedberry, Lewisburg  
 S. B. Leader.....Mrs. Hattie Baker, Martin  
 Treasurer.....Mrs. J. T. Altman, 1534 McGavock St., Nashville

### MONTHLY MISSIONARY TOPICS FOR 1926

January—Special W.M.U. Objects (W.M.U. training school, Margaret Fund, Bible Fund, Christmas offering and thank offering in March).  
 February—The Whitening Fields of Japan.  
 March—The Romance of Home Missions.  
 April—Our South American Fields.  
 May—Our Hospitals at Home and Abroad.  
 June—The American Indian (in South America as well as North America).  
 July—Nigeria.  
 August—Cuba and Canal Zone.  
 September—Personal Service: Soul-Winning.  
 October—Graded W.M.U.  
 November—Europe and the Near East.  
 December—China's Spiritual Awakening.

### RIDGECREST GOOD WILL CENTER

The annual meeting of the Personal Service division of the Southern Baptist Assembly was held in Pritchelle Hall. Miss Emma Whitfield of Richmond, Va., was elected president and Tennessee's representative was Mrs. B. A. Bowers of Knoxville.

The division accepted the loan of Dr. Spillman's "Valley Cottage" to be used as the Good Will Center, leased for five years, rent free. Miss Irma Godbold, director of the Good Will Center, made a most gratifying report which was concluded with a most impressive demonstration by some of the children of the Good Will Center Club.

Mrs. J. M. Dawson made an inspiring address, to which the audience responded with pledges varying from one dollar to sixty dollars, amounting to five hundred and forty-two dollars. —Secretary.

### OUR MOUNTAIN SCHOOLS

Each mountain school in Tennessee working under our Home Mission Board has been asked to contribute an article for this page during the month of February, so that they may be used during the week of prayer for Home Missions. Save these papers.

The special offering for Home Missions will go to the mountain schools.

### A SUNBEAM'S STORY

#### True Story of My Own Experience

In the beautiful mountains of our dear state of Tennessee, there was a poor but happy Christian home. To add to the happiness of this God sent a little boy and two little girls. At the time our story opens the boy was about fifteen, the older girl ten and the younger girl about eight years old. These noble parents, having themselves not had any opportunities for an education, longed for their children to at least have a common school education, but there seemed no way. At last their prayers were answered. Some organization was attracted by these children and before the children hardly realized what had happened to them they were in the home of one of our best mountain schools and ready to be enrolled in school.

You just can't imagine how happy Lucy, the younger little girl, was when she came. One thing that made her so happy was her new shoes, the first pair of shoes she had ever had. Now, why do you suppose Lucy had never had any shoes? Well, I'll tell you why: Shoes would not fit her

foot because she had four big toes, instead of two. She had two on each foot. These good people who sent her to school had had one toe from each foot removed and then she could wear shoes like you.

When Lucy came to this big home to live and go to school, at first she was so afraid she did not know what to do, especially when she went into the dining room to eat. There were so many people more than she had ever seen. There were about a hundred boys and girls.

Now these boys and girls not only studied at school, but they were taught how to be polite and orderly at the table. But poor little Lucy did not know that she must not carry her food to her mouth with her knife and oh, so many things she did not know. It seemed that every one loved Lucy. She had beautiful brown eyes and a pretty complexion. The primary teacher loved her, too, and was happy to help her all she could. It so happened that Lucy ate at the primary teacher's table, right near her. Then Lucy soon became accustomed to the ways and said, "When I get home I'm going to teach my mother and father how to eat."

The first day Lucy went to school she learned to say a little rhyme. Bless her little heart she was so happy. At the close of the day she said, "Teacher, teacher! you know when I come to school this mornin', I didn't know nothin' and now I can read."

Well, Lucy did learn to read and also learned many other things. Sometimes when she saw something in some of the other rooms, when she felt there was no one seeing, she would help herself to what she wanted; but by careful attention of the teacher and good students and matron she began to know that the One who loves us most and does the most for us always sees. That God sees.

Lucy and her brother and sister were in this good mountain school until commencement without seeing their father and mother. Do you think you could have stayed that long without seeing your father and mother? Oh, happy she was when she saw her new slippers and a beautiful new white dress the matron had made her for commencement. Now she could be with all the other little boys and girls in the children's program and there were indeed, a host of boys and girls at that school.

Soon school closed and the three children were sent home. I have not told you about the other two children, it would make the story too long, but I will just tell you this, they learned more than Lucy. Carrie learned not only real fast in school, but she learned to dry the dishes, wash and iron and many things.

My prayer is that not only these children but hundreds of other boys and girl who go to our mountain schools will be helped to become noble and useful men and women. If you could know how far some of them walk and how hard some of them work, I just know you would do all you could when we come to have our March week of Prayer program and offering for the mountain schools.

Not all of these children are poor, but all of the buildings need better equipment and it takes a great deal to do that, so I know you will be glad to do your part.

It is out of love for mountain schools that I give this bit of experience.—Mrs. Hattie Baker, State Sunbeam Leader, Hall-Moody, Martin, Tenn.

### STOCKTON VALLEY ACADEMY

Stockton Valley Academy is located in the most rugged section of

Tennessee, being fifteen miles from the nearest railroad. The aim of the school is to develop the mountain youths into strong Christian characters and train them for a life of usefulness. The students who have gone out from the school are an honor to it. One young man who completed the course of study here last year is now in college preparing for the ministry. Another one of our graduates is in a university studying medicine. Another is principal of a school in a mining town. It is his intention to give his life to the mountain school work. During the past year there were ten students who went out from this school as teachers in their home county, and as we received reports of their success, we were made to realize the influence of our school and the responsibility of our task as never before.

The county superintendent told us of being in the community where a revival was in progress. The minister called on some one in the audience to lead in prayer and a student from Stockton Valley was the only one who volunteered to lead the prayer.

As a result of the influence of those who go out from this school many students have come from other communities and adjoining counties to our school. And so it is that the influence of the mountain school reaches from community to community, county to county and even into other states.

The growth of the school in the past four years has been marvelous. At present every department is crowded.

Plans are being matured for the erection of a larger dormitory, which it will be necessary to have completed by the beginning of the next school year, however, the funds have not all been secured for the building, and no provision whatever has been made for the furnishing.

In my opinion it is very fitting that the offering for the March week of prayer should be given to the mountain schools as a memorial to our late superintendent, Dr. A. E. Brown, who gave the best years of his life to the building up of the mountain school system.—Cora Moore, Helena.

### DOYLE INSTITUTE AS A BAPTIST ASSET

"There's a spot that's nestled 'mong the mountains," that is the way our school song begins. That spot is the campus of Doyle Institute. Three splendid buildings adorn this campus. The administration building in the central part of a six-acre level plot, the Girls' Home in the southwest corner and the Boys' Home a little to the rear and south of the administration building. The Bristol-Memphis highway passes across the front of the campus and from this highway back to the administration building an eight-foot concrete walk was laid last summer by labor donated by the citizens.

Our school work began in September, and the students have been doing fine work all the way. The high school department is small at present, but the reputation of our school work is beginning to get out through the country, and we are expecting a large enrollment next fall.

There are untold opportunities for service which this school can supply if the funds are placed here, so that some needed equipment may be had and some improvements made.

We are planning to have a regular six-weeks' summer school for the teachers here, beginning about June 1. This will offer a splendid opportunity for us to touch the class of people who are moulding this section.

Perhaps there is not another school of this kind who can present such a

corps of teachers. All of our high school teachers are college graduates with broad teaching experience. The teachers in our grammar grades are far above the ordinary. The primary teacher has done much college work and has had twenty-five years' experience in teaching. She is a master. Her name is Miss Minnie Moyers.

Miss Lillian Watters, head of the music department, is a college graduate and a graduate in piano and voice. Her work with the students here is marvelous. She is developing a glee club from which Southern Baptists will hear fine reports.

Our needs are many. There are eight rooms in the Girls' Home and six in the Boys' Home which are unfurnished. Fifty dollars will furnish a room well. The following churches have furnished rooms with this amount:

Bellevue, Memphis, two; Temple church, Memphis, one; Gibson church, one; Humboldt church one; Immanuel church, Nashville, one. Several other churches have helped our school, for all of which we are deeply grateful.

We need so badly an adequate heating system for the administration building and for the Girls' Home. We need a running water system in all of our buildings. Surely there is some good Baptist who can supply some or all of these needs and his money could not be invested in a better way. More than forty of these children and young people were brought to Christ in our meeting last October. In your prayers and in your contributions remember Doyle Institute.

"In the foothills of the Cumberland."—A. L. McAliley.  
Doyle.

### BLED3OE ASSOCIATION

A very enthusiastic and influential ladies' meeting of the Bledsoe Association was held Tuesday, Jan. 20, at the first Baptist church of Portland, Tenn.

Practically all of the churches of the Association were represented and splendid reports were read from each of the organizations.

Miss Myra Dulin, associational superintendent, was in charge of the program, entitled, "Meeting the Challenge."

A delightful day was spent together and from the many helpful talks and suggestions made, much inspiration was gathered, which will prompt more earnest endeavors for the new year.

At the noon hour a most appetiz-

### An Easter Service for Baptist Sunday Schools

## Easter Tidings

A splendid service of Song and Recitation for Easter Sunday. Words by Elsie Duncan Yale, music by J. Lincoln Hall. The Resurrection Story is told in joyful manner, as is fitting, but nevertheless treated with becoming reverence. We feel certain that all who use this service will be greatly pleased.

\$6.00 a hundred  
80 cents a dozen

\$3.25 for fifty  
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We carry a complete stock of Easter Supplies for the church and Sunday school.

**Easter Services Offering Envelopes  
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Publication Society**  
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125 N. Wabash Ave., Chicago 439 Burke Building, Seattle  
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ing and attractive plate lunch was served.

The invitation from the Westmoreland church was accepted and the next meeting will be held there in April.—Secretary.

#### THE QUARTERLY MEETING OF KNOX COUNTY W.M.U.

The regular quarterly meeting of the Knox County W.M.U. was held in the auditorium of the First Baptist church, Jan. 22, 1925. Mrs. W. A. Atchley, second assistant superintendent, presiding.

This being the day for the ministers of the city to have charge of the program, Rev. J. C. Shipe of Central, Fountain City, led the morning devotionals. He read a part of the 1st chapter of Colossians, commenting helpfully and offered prayer.

O. E. Turner gave us a most hearty welcome to the First church.

Dr. B. A. Bowers of Broadway, spoke on "A Challenge to Carry Out New Plans."

Mr. Whitaker sang "He Died of a Broken Heart."

Next on the program was a debate, Rev. C. D. Creasman, presiding, stated the question "Resolved That a Woman's Missionary Society is a Detriment to a Church." Speakers for the affirmative, Rev. C. P. Jones and Rev. H. B. Woodward, for the negative, Rev. Mahaffey and Rev. E. C. Sprague. The judges were Bros. Haynes, Ammons and Wood. This was a very interesting discussion. The speakers on the affirmative brought out some points which made us as a Woman's Missionary Society resolve to try to be the missionary society that the speaker on the negative pictured.

Count taken at this time showed 454 present representing 41 societies.

Mrs. Harris introduced the new pastors and their wives who were Rev. and Mrs. Haynes, South Knoxville, Rev. and Mrs. Templeton, Lincoln Park; Mr. and Mrs. Whitaker, Educational Director, Lonsdale.

Rev. Clark from Rockwood dismissed for lunch.

Dr. W. A. Atchley had charge of the devotional hour. He read some verses from the 6th chapter of Ephesians, making an impressive talk. Dr. J. T. Henderson offered prayer.

Dr. Brown spoke on "The Financial Program." His address was full of information.

Mr. McClellan sang "It Was for Me."

Mrs. Maskell introduced Mr. Spahr who spoke on "The Child Labor Amendment."

Dr. Brown dismissed us with prayer after which Mrs. Epps played the chimes.—Mrs. Chas. A. Child, secretary.

#### McPHERTERS BEND CHURCH

By W. E. Watson, Pastor

On the first Sunday in January I had been with the McPheters Bend Baptist church four years. During this time the church has completed a splendid pastorate that was commenced under the pastorate of Rev. S. M. McCarter, previous to my coming.

The church has baptized about 75 persons during the four years and has contributed more to the 75 Million Campaign than our local expense has been. We have seven boys and girls in Carson-Newman College and out of the six or seven high schools we have in Hawkins county ours at Church Hill is second to none with Prof. A. L. Fox as principal.

The church has a number of faithful men and women who stand firm for and by the truth with their time, talk and money. They do not believe much in pounding their pastor with a large number of small things all at one time, but rather believe in finding his needs and supplying them. When they do pound they strike very hard. I have been struck with several \$25 checks along side with many smaller but very fulfilling things. Only recently I have been the happy recipient of more than \$100.

Now I call this a fairly good record for a country church, but we could do much better. In addition to the above we believe we have maintained and successfully ran one of the

best B.Y.P.U.'s that can be found in any country church.

Now the above is written from the bright page of our church life. I could have turned to the dark page and found much to have said, but of little value.

Let us hope that those contrary fellows that are to be found in most all churches will find that they are cheating themselves most of all and fall to pulling with the faithful ones while the church has such splendid world-wide opportunities for service. May the Lord help us and all churches to do more.

#### 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.*

#### RESOLUTIONS OF WARTRACE BAPTIST SUNDAY SCHOOL IN MEMORY OF F. W. SMARTT

Whereas, God in his wisdom has seen fit to take from us our beloved friend and teacher, we bow our heads in submission to His divine will who doeth all things well. We loved this man because he possessed those virtues which are given to us from heaven. It was the beauty of his soul, the gentleness and tenderness of his spirit that he was cherished in the hearts of so many devoted friends. We are thankful for the beautiful Christian life he lived among us, for the noble example he set for us, and the influence spread about us with such magnetism that it will live on and on for generations to come. We comfort ourselves with the precious words of St. John in his revelation, "Blessed are the dead which die in the Lord." How befitting it was that this good man taught as his last lesson, "The triumphal entry of Jesus into Jerusalem," and was preparing to present to us on the next Sabbath, "Christ's Picture of the Judgment." Little did he think that instead of presenting this subject to us his spirit would be enjoying the blessings which await the followers of Christ.

Therefore; Be it resolved, (1) That the Sunday school has lost not only a faithful member, but an efficient teacher; (2) that we as a Sunday school plant our feet firmer on the Rock of Ages, and using his life as an example and so live that we may meet him in that haven of rest prepared by God for his faithful followers; (3) that we extend to the grief stricken wife and relatives our hearts filled with sympathy and love. Especially do we extend to Mrs. Smartt the comforting thoughts in the following poem:

Oh! deem not they are blest alone  
Whose lives a peaceful tenor keep;  
The Power who pities man has shown  
A blessing for the eyes that weep.

There is a day of sunny rest  
For every dark and troubled night;  
And grief may bide, an evening guest  
But joy shall come with early light.

For God has marked each sorrowing day

And numbered every secret tear,  
And heaven's long age of bliss shall pay

For all his children suffer here.

(4) That a copy of these resolutions be printed in the paper, a copy spread on the minutes of the Sunday school, and a copy sent to Mrs. Smartt.

Respectfully submitted, this January 18, 1925.—K. W. Hudgins, supt.; L. W. Arnold, secy.; Mrs. O. M. McKnight, D. W. Yeel, Frank Taylor, committee.

#### RESOLUTIONS ON THE DEATH OF THOS. W. CAMPBELL

(1) That we submissively resign our wills to the inevitable; trusting to our heavenly Father to fill his place in our councils and activities with another as constant and capable. (2) That we endeavor to emulate his virtues and spirit of zeal for the cause of Christ. (3) That we share with the city of Jackson, the public schools

of the city, the many fraternal orders of which he was a member, and the public at large, whose servant it was his delight to be, the common loss of us all.—S. A. Reed, Jr., J. S. Atkins, Ernest Taylor, committee, West Jackson Baptist church.

**Midgett:** The death angel has again visited our community and taken from our midst a faithful husband, a loving father, and a good friend. Bro. George William Midgett was born Nov. 25, 1852, died June 22, 1924. Age 71 years, 6 months, 27 days. He was married to Drucilla Smartt, Feb. 27, 1878. These two lived together 46 years. Born to this union seven children, four died in infancy, three survive, Andrew and Gordon Midgett and Mrs. Myrtle Midgett Young. He gave his heart to Christ early in life and joined Round Lick Baptist church. He was a faithful and devout member, attending services when able. As a citizen, he held and won the confidence and respect of all who knew him, always having a kind word for every one, and at the same time, so conducting himself that all knew of his honesty and Christ-like life, being an example to old and young. Therefore be it resolved that Round Lick Baptist church has lost a faithful member, the town and community, one of their best and most honored citizens, and the family, a faithful and indulgent husband and father. Be it further resolved that we extend to the family our sympathy in their great bereavement and admonish them and all others to emulate the example and life of Bro. Midgett. Be it further resolved that a copy of these resolutions be published in the Baptist and Reflector, a copy spread on the minutes of the church and a copy furnished the family.—Mrs. Jas. W. Vann, Mrs. Gus Tarpley, Mrs. Hatton Davis.

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**Sugar Coated Cod Liver Oil Tablets Put on Flesh and Build Them Up—Quick.**

In just a few days—quicker than you ever dreamt of—these wonderful flesh making tablets called McCoy's Cod Liver Oil Tablets will start to help any weak, thin, undernourished little one.

After sickness and where rickets are suspected they are especially valuable. No need to give them any more nasty Cod Liver Oil—these tablets are made to take the place of that good but evil smelling stomach upsetting medicine and they surely do it. They do put on flesh.

"My son, 16 became thin and pale and did not gain needed nourishment from his food until he took McCoy's Cod Liver Oil Tablets. In a little over two months he gained eleven and a half pounds and feels and looks 100 percent better."

George C. O'Brien, Mahwah, N. J.  
Ask any druggist for McCoy's Cod Liver Oil Tablets—as easy to take as candy and not at all expensive—60 tablets 60 cents.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

## Laxatives do not overcome constipation

**L**AXATIVES and cathartics provide temporary relief only. Their continued use leads to permanent injury. In time, says an eminent physician, an almost incalculable amount of harm is done by the use of pills, salts, mineral waters, castor oil and the like.

#### Physicians advise lubrication for Internal Cleanliness

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Take Nujol regularly and adopt the habit of internal cleanliness. For sale by all druggists.



**Nujol**  
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For Internal Cleanliness



# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE, FEB. 8.

Memphis, Central (Rally) . . . . .	3,848
Chattanooga, First . . . . .	1,070
Knoxville, First . . . . .	1,062
Knoxville, Bell Ave. . . . .	951
Memphis, First . . . . .	825
Jackson, First . . . . .	797
Memphis, Bellvue . . . . .	789
Memphis, Temple . . . . .	751
Knoxville, Broadway . . . . .	742
Knoxville, Fifth Ave. . . . .	700
Etawah, First . . . . .	640
Johnson City, Central . . . . .	629
Chattanooga, Tabernacle . . . . .	592
Maryville, First . . . . .	586
Memphis, Union Ave. . . . .	581
Chattanooga, Highland Park . . . . .	560
Nashville, Grace . . . . .	542
Nashville, Edgefield . . . . .	491
Chattanooga, East . . . . .	465
Lafollette, First . . . . .	453
Nashville, Judson Memorial . . . . .	447
Paris, First . . . . .	447
Chattanooga, Clifton Hills . . . . .	437
Nashville, Immanuel . . . . .	430
Elizabethton, First . . . . .	425
Knoxville, Lonsdale . . . . .	410
Knoxville, Euclid Ave. . . . .	410
Humboldt, First . . . . .	407
Fountain City, Central . . . . .	400
Lenoir City, First . . . . .	381
Chattanooga, Central . . . . .	377
Knoxville, South . . . . .	371
Rockwood, First . . . . .	364
Harriman, Trenton St. . . . .	364
Chattanooga, Avondale . . . . .	353
Martin, First . . . . .	352
Chattanooga, St. Elmo . . . . .	352
Knoxville, Ashwood . . . . .	333
Knoxville, Island Home . . . . .	323
Alcoa, Calvary . . . . .	315
Memphis, Prescott Memorial . . . . .	302

## MEMPHIS

Joseph Papia, Italian Missionary: Times preached, 2; present in SS, 31; tracts distributed, 19; families prayed with, 10; visits made, 47.

First: Pastor Boone preached, 3 by letter, 825 in SS.

Central Pastor Cox in morning, no meeting at night. 3,848 in SS, (Rally Sunday day).

Germantown: J. W. Joyner, pastor spoke both hours, fine congregation at morning hour, 60 in SS, small congregation at night, rain.

Boulevard: Pastor J. H. Wright preached at both hours. 270 in SS, 3 BYPU's, splendid congregations for the day.

Fisherville: Pastor W. L. Smith, pastor spoke at morning hour, rained out at night. 51 in SS.

Seventh Street: I. N. Strother, pastor. "The Plea of a Lost Soul," and "The Aim of the Young Married Men's Class." 255 in SS, 35 in BYPU's, 3 by letter, 2 for baptism.

Bellevue: W. M. Bostick, pastor. "The Other Fellow," and "The American Scout Movement." 789 in SS, 1 by letter, 1 for baptism, good unions.

Yale: Pastor L. E. Brown preached at morning hour to a splendid crowd. Ordained four deacons at 3 p.m., observed the Lord's Supper at evening hour. 81 in SS, good BYPU's.

Precott Memorial: Jas. H. Oakley, pastor spoke at both hours. 302 in SS, 2 for baptism, 1 by letter, 2 baptized.

Temple: J. Carl McCoy, pastor. "The Value of a Vision," and "Prepare to Meet Thy God." 751 in SS, 117 in BYPU's.

Eudora: Pastor Whaley on "Our Church," and "The Church at Jerusalem." 67 in SS.

Highland Heights: Pastor preached at both hours, good congregations. 281 in SS, 4 good unions, 1 for baptism.

Central Avenue: Pastor J. P. Thornton spoke both hours. Good congregations. 91 in SS. BYPU at 6:30 rained out.

Greenland Heights: Pastor Chas. Lovejoy spoke at morning hour, 45 in SS, fair congregation, small at night.

Hollywood: Pastor Burk spoke at both hours. 137 in SS, 1 for baptism, 1 by letter.

Merton Ave.: J. C. Shultz preached, pastor E. J. Hill sick in bed with the flu. 170 in SS, 74 in BYPU. Good congregations morning and evening.

Union Ave.: 581 in SS, 2 by baptism; 1 by letter.

McLemore Ave.: Pastor Furr preached at both hours, 257 in SS.

Mt. Pisgah: Pastor C. L. Owen preached at 11 a.m. Good congregation. 42 in SS.

Forest Hill: 74 in SS.

Collierville: 75 in SS.

## NASHVILLE

Grandview: Eli Wright, on "The Obedient Christ," and Don Q. Smith on "How to Win Souls." 204 in SS, very fine BYPU's. Fine crowds and interest.

Radnor: Geo. L. Stewart, supply. "Sound Doctrine," and "Turning the World Upside Down." 119 in SS, 18 in BYPU. Good services both hours.

Hopewell: Don Q. Smith, pastor. "In the Faith," and "The Christ-Like Spirit." Work starts well.

Gallatin: E. P. Allredge, pastor. "The Great Love of God," and "The Triumph of the Nobleman." 154 in SS, 13 in Sr., 12 in Int., 6 in Jr. BYPU's. The new pastor's home is going up rapidly.

North Edgefield: A. W. Duncan, pastor. "The Budding Fig Tree," and "The Time to Seek Christ." 297 in SS, 21 in Sr. and 48 in Jr. BYPU, 1 for baptism, 1 baptized.

Centennial: S. W. Kenrick, pastor. "Heaven," and "Resisting the Holy Spirit." 170 in SS, 50 in Sr., 28 in Int., 27 in Jr. BYPU, 2 for baptism, 2 professions, good day.

Inglewood: H. W. Eastes, pastor. "A House of Prayer," and "Degree of Punishment in Hell." 65 in SS, 32 in BYPU.

Calvary: W. H. Vaughn, pastor. "Though He Were Dead," and "I Know In Whom I Have Believed." 215 in SS, 30 in S., 12 in Int., 18 in Jr. BYPU.

First: W. F. Powell, pastor. Dr. E. C. Dargan morning, evening Dr. John L. Hill on "A Man's Religion."

Judson Memorial: R. E. Grimsley, pastor. "The Manliness of Peter," and "The Treason of Judas." 477 in SS, 87 in BYPU.

Edgefield: W. M. Wood, pastor. Dr. A. S. Pettie preached at both hours. "Total Depravity," and "Christ, Our Substitute." 491 in SS, 55 in Sr., 30 in Int., 25 in Jr. BYPU. A good day.

Grace: Tom L. Robert, pastor. "What Do You Think of Jesus?" 542 in SS, 46 baptized. Meeting closed led by Dr. W. F. Powell, 112 additions to the church. About 30 will join other churches, total professions 142.

Immanuel: Ryland Knight, pastor. "Vigor of Souls," and "Rehearsal." In SS, 430; for baptism, 2; by letter, 1.

Shelby Ave.: C. E. Pennington, pastor. "Prayer" and "Second Coming of Christ." Conversions, 4; baptisms, 1; in SS, 198; Sr. BYPU, 21; Jr. BYPU, 25. Large crowds.

Lockeland: J. C. Miles, pastor. "If the End of the World Had Come—What?" and "Trapped in a Cave." In SS, 283; Sr. BYPU, 37; Int. BYPU, 31; Jr. BYPU, 34.

## CHATTANOOGA

East Lake: W. C. Tallant, pastor; "Hold That Fast Which Thou Hast" and "Eternal Life: What is it?" By letter 1; SS 255; BYPU 80. Good interest in City BYPU Institute.

St. Elmo: U. S. Thomas, pastor; W. E. Davis on Ezk. 1: 10 and Geo. McClure on "Have Faith in God." SS 352.

Clifton Hills: W. P. Hamic, pastor, J. C. Jackson, asst. on The 46th Psalm and Rev. Davenport on "Reconciliation With God." SS 437; baptized 2.

Chickamauga, Ga.: Geo. W. McClure, pastor; "Is Jesus Real to Me?" and Jr. BYPU Missionary Program.

School Creek: A. G. Frost, pastor; "Under the Pomegranate Tree." SS 29.

E. Chattanooga: J. N. Bull, pastor; "The Fall of Elijah" and "The Game of Life." SS 465. Two professions at the morning service.

Bell Ave.: H. M. Linkous, pastor; "The Church" and "Jesus Passing By." By letter 1; for baptism 8; SS 102; BYPU 10.

Alton Park: T. J. Smith, pastor; Bro. Burk preached morning and pastor on "Go and the Lord Go With Thee." Since last report 3; SS 191. Good services, full house.

Tabernacle: T. W. Callaway, pastor; "The Rainbow Around the Throne," and BYPU Secy, Hamilton of Ark. on "The Gospel." For baptism 1; SS 592.

Red Bank: J. A. Maples, pastor; "The Elder Brother" and "The Father of the Prodigal." SS 187.

Oak Grove: J. N. Monroe, pastor; "The Crime of Negligence" Prov. 24: 11, 12 and "A Question Answered" Psa. 15: 1-5. SS 172; BYPU good. Fine evening crowd.

Avondale: T. G. Davis, pastor; "God's Will for Me" and "How to Make Life Worth While." SS 353; BYPU is good.

Chamberlain Ave.: G. T. King, pastor; "The Only Thing God Forgets" and "The Wedding Garment." For baptism 2; baptized 10; SS 160. One conversion.

Wood Land Park: E. G. Epperson, pastor; "Blessed are Pure in Heart" and "Take Heed That Ye Fail Not." SS 153; BYPU good.

Lupton City: W. T. McMahan, pastor; "The Danger of Disobeying." SS 89.

First: John W. Inez, pastor; "Will We Ever See the End of Death" and "Watching and Listening to Jesus Doing His Best." By letter 14; for baptism 9; by statement 2; SS 1,070.

Central: W. L. Pickard, pastor; "The Conquering Host of the Lord" and "How to Lose One's Soul." SS 377; BYPU Largely attended.

Highland Park: J. B. Phillips, pastor; "Paul's High Appeal to Christians" and "Elizabeth the Mother of John the Baptist." SS 560; baptized 3; joined the church 10.

Trenton Street, Harriman: J. H. Sharp, pastor. "The Church in Laodicea" and "In There Forever." 360 in SS, 2 by letter.

## KNOXVILLE

Island Home: C. D. Creasman, pastor; "Deacons" and "The Unfolding of Childhood." SS 323; BYPU 57; baptized 1. Good day.

Lonsdale: W. A. Atchley, pastor; "A Call to Awake" and "True Courage." SS 410; baptized 2; by letter 5.

Central of Ftn. City: J. C. Shipe, pastor; "Religion, A Present and Future Possession" and "The Patriarch Job." SS 400; BYPU 142.

Fifth Ave.: J. L. Dance, pastor; "A Boy and His Name" and "Why Join the Church?" SS 700; BYPU 200.

Inskip: W. D. Hutton, pastor; Esther 3: 8 and Gal. 6: 7. SS 136; BYPU 59. SS Collection, \$35.38. Excellent day.

Euclid Ave.: J. W. Wood, pastor; "The Ideal Church" and "Who They Can Be Saved." SS 410; BYPU 90. Great day.

Elm St.: E. F. Ammons, pastor; "Church at Ephesus" and "The Guilty and Ruined State of Man." SS 217.

First Fountain City: J. Herman Barnes, pastor; "Essentials of Church Strength" and "Faith Rewarded." SS 197; BYPU 3 good unions for baptism; baptized 3; by letter 2. Good crowds at both services.

Bell Ave.: James Allen Smith, pastor; "No More Pain" and "The Sin of Sins." SS 951; baptized 10; by letter 1.

South Knoxville: J. K. Haynes, pastor; "Prayer" Jno. 17: and "Gadarene Maniac." SS 371; BYPU 107; baptized 2. Additions 3.

Ball Camp: A. B. Johnson, pastor; "Christian Temper" and Luke 15: 14. SS 117; BYPU 37. Large crowds. Beaumont: D. A. Webb, pastor; "Symbol of God's Care for Us" and "A Full Confession of Our Faith." SS 194.

First: F. F. Brown, pastor; "The Steadfast Face. Luke 9: 51" and

"Pain of Truth, Heb. 4: 12." SS 1,062; BYPU 170; baptized 5; by letter 8.

Gillespie Ave.: J. K. Smith, pastor; Matt. 22: 42 and Gal. 6: 7. SS 268; baptized 2; by letter 1.

Oakwood: W. G. Mahaffey, pastor; Edward Beecher Ray on "My Life in the Dark" and pastor on "Why Not Saved?" SS 333; BYPU 25. Good day, folks are getting busy.

Clinton: C. A. Ladd, pastor; "Glory of Christ" and "Transforming Power of Christ." SS 267; BYPU 65; baptized 40. C. A. Ladd.

Smithwood: Chas. P. Jones, pastor; "Worker's Together With God" and "Boy Scout's Oath." SS 212; BYPU 79.

## MISCELLANEOUS.

Bethel, Robertson Co.: R. L. Bates, pastor. "The Wise Christian" and "God's Gift to the World." One profession, 1 baptized, 69 in SS, 25 in BYPU. Good day.

Monterey: W. M. Griffith, pastor. "A Scarlet Woman Pardoned and Saved" and "Satan's Death Warrant Signed by the Infinite God." Good BYPU. Our Union is striving to reach the Standard of Excellence by the beginning of the next quarter. Thirty-two persons read the Gospel of John last week; 15 partially read it.

Paris, First: J. H. Buchanan, pastor. "Tapping God's Power" and "The Captive in the Cave." 447 in SS; 165 in prayer meeting; 93 in three BYPU's; 9 by profession; 2 by letter; 8 by baptism. Good crowds.

Dresden: T. N. Hale, pastor. "The Cost of Discipleship" and "The Hour is Come." Splendid crowds. Sunday afternoon the pastor preached at Shiloh Baptist Church, two miles north of Dresden. Six-day Bible conference closed Friday night; was a great success. Three service a day with an average attendance of more than 200 at each service. Clifford Davis, C. T. Rutherford, J. R. Burk, D. A. Ellis, D. N. Livingston, C. H. Warren, W. F. Carlton and W. L. E. Chadwick were speakers.

White House: E. W. Stone, pastor. "Our Opportunity (John 12: 8) and "Purity of Heart" (Psalms 108: 1). Good congregations, good day.

LaFollette, First: Pastor preached at both services. "What of the Night?" and "What Am I; and What Am I to Be?" 453 in SS; 178 in BYPU's. House filled at morning service, number turned away at night.

Alcoa, Calvary: J. H. O. Clevenger, pastor. "The Only Foundation" and "The Cry of the Perishing." In SS, 315; in BYPU, 126; by letter, 2; for baptism, 1. Sunday school convention at 2:30. Great day. Rev. A. A. Haggard begins revival here on March 15.

Bearden, Central: Robt. Humphreys, pastor. Rev. S. C. Grigsby preached at both services, "The True Foundation" and "Personal Responsibility." In SS, 207.

Maryville, First: J. R. Johnson, pastor, preached at both services. In SS, 586; received by letter, 1.

Elizabethton, First: J. H. Ponder, pastor. "The Lord Hath Need" and "The History of Sin." In SS, 425; by letter, 2.

Rockwood, First: L. W. Clark, pastor. "The Importance of Intercessory Prayer" and "The Commendation of God's Love." In SS, 364; by letter, 3; Sr. BYPU, 72; Int. BYPU, 39; Jr. BYPU, 69. Finished Junior book, "How to Teach and Train Juniors," 16 taking the course.

New England, Georgia: Evangelist R. D. Cecil preached twice. Excellent services. In SS, 42. Good time.

Etawah, First: A. F. Mahan, pastor. "The 21st Chapter of John" and "The Home of the Saved." For baptism, 1; conversion, 1; In SS, 640. Good BYPU's and great crowds.

Lenoir City, First: W. C. Creasman, pastor. "A Watchman in the Night" and "Deborah, Judge of Israel." In SS, 381; baptized, 4. Four good BYPU's. Good congregations and interest.

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## AMONG THE BRETHREN

Fleetwood Hall, Lexington

The church at Harrison, Ark., is happy over the assurance of Rev. R. A. Eddleman of Lonohe, Ark., that he will at an early date become their pastor, succeeding Rev. W. G. Wiggins, who recently resigned to resume evangelistic work.

Rev. G. M. Workman has resigned the pastorate at Geary, Okla., to become district evangelist for South Arkansas at a salary of \$2,400. He has accepted, effective April 1, and will move to Camden, Ark. He has distinct evangelistic gifts.

The meeting of the Executive Committee of the West Tennessee Baptist Sunday School Convention in Jackson on Saturday, Feb. 7, was attended by J. T. Warren of Martin, chairman; E. A. Roper of Memphis, W. H. Keathley of Humboldt, Dr. R. E. Guy of Jackson, Revs. C. L. Skinner of Jackson, D. L. Sturgis of Bolivar, G. T. Mayo of Dresden, and Wilson Woodcock of Brownsville and the writer. A program for the convention to be held in the Second church, Jackson, April 13, 14 and 15, 1925, was arranged. It promises a feast of fat things.

The Friendship Bible class of Union Avenue church, Memphis, Tenn., Rev. H. P. Hurt, pastor, has started plans for the purchase of its own class and club rooms. A lot and two-story residence adjacent to the church property will be purchased for that purpose. Subscriptions for \$1,200 were in hand at the very incipency of the movement.

Dr. Ben Cox of Central church, Memphis, Tenn., suffered the loss on Sunday night, Feb. 1, of his Studebaker car, it being stolen while he was preaching. There is no clue as to the identity of the miscreant.

Eastern Heights church, Memphis, Tenn., Rev. G. W. Blankenship, pastor, claims the title of being the fastest growing Baptist church in Shelby county. There were 4 additions Sunday, three by baptism, bringing the total membership up to 160. Ten were baptized, the baptistry of Calvary church being used.

Rev. W. B. Miller of Nashville, Tenn., returned missionary from Cuba, is serving as supply pastor of the plucky little church at Ashland City, Tenn., Rev. R. L. Bell having resigned. Bro. Miller is gratified at the way the work starts off.

Rev. Chas. H. Pinchbeck of Seventh church, Baltimore, Md., has resigned that pastorate and accepts a call to the church at Parkersburg, W. Va., effective last Sunday, Dr. Harry W. Battle of Charlottesville, Va., supplied at Seventh, Baltimore, last Sunday.

For your State. Every state in the South is making a big effort to build more standard Sunday schools. We want our state to be well up in the lead. Help us. The effort will react to the good of your own school.

For the joy of co-operating in a big movement. The Sunday School Board through its Department of Sunday School Administration desires to bring 600 schools to the standard this year. Last year there were 313. Only 313 out of over 20,000! Join your forces in a big movement and bring your school to the standard.

#### How?

1. Write your S. S. Secretary or the S. S. Board for information, free literature, wall charts, and application blanks.

2. Put the standard before your people and commit them to its attainment.

3. Check your school to ascertain what points are lacking; then set a time and work on all short points until reached.

4. Send application to State Sunday School Secretary.

Rev. E. L. Shuler of Okeechobee, Fla., has just closed a meeting in which he was assisted by Rev. T. F. Callaway and Singer T. E. Bush. There were 58 additions during the meeting. These brethren are now assisting Dr. J. F. Savell at the First church, Palaka, Fla.

Rev. C. E. Azbill of Clarksville, Ark., is happy because the work is growing rapidly. There have been 9 additions since he took charge a few months ago, two B.Y.P.U.'s have been organized with an average attendance of 40, and 111 were in Sunday school on Feb. 1, despite the rain. The amount of \$300 has been paid on a church debt and the mayor of the city gave the church a very fine piano for a Christmas gift.

Grant Street church, Springfield, Mo., Rev. S. Mohler, pastor, has just closed a gracious revival, resulting in over 90 additions by baptism. Evangelist Gordon Bayless of Springfield, Mo., did the preaching, Mr. and Mrs. John Imrie of Topeka, Kans., doing the singing.

Rev. T. W. Gayer of Gallatin, Tenn., stewardship secretary, has declined the call to the Calvary church, Memphis, Tenn., but it is understood that one of the strongest churches in another state is making winsome overtures to him.

The commencement program for Coker College, Hartsville, S. C., for Sunday, May 31, includes the baccalaureate sermon by Dr. J. W. Lynch of Wake Forest, N. C., and the commencement address on Tuesday, June 2, by Dr. John L. Hill of Nashville, Tenn.

Evangelist W. G. Winans is assisting Rev. J. I. Owen in a meeting at Carlisle, Ark., which at last account had resulted in 50 additions. The whole town was being mightily stirred.

Rev. L. D. Posey of Winnfield, La., has been called as pastor at Itta Bena, Miss., and it is confidently believed he will accept. He is a native of Mississippi.

The church at Newton, Miss., has called Rev. T. W. Green of Jackson, Miss., and he has accepted. He was for some time a State Board enlistment man. He is Green in name only.

The church at Hope, Ark., secures as pastor Rev. Frank W. Carnett who is one of the best equipped in the West.

Rev. Maurice Moser resigns the church at Humphrey, Okla., to accept a call to Ohio Street church, Pine Bluff, Ark.

The church at Cumberland City, Tenn., which was fortunate in securing the services as pastor of Rev. J. H. Self of Tennessee Ridge, Tenn., is now doubly fortunate in that he and family on Feb. 1, moved to Cumberland City. But he will continue to serve Tennessee Ridge for half time.

The First church, Jackson, Tenn., Dr. J. J. Hurt, pastor, is to hold a revival beginning Feb. 22, with Dr. M. E. Dodd of the First church, Shreveport, La., doing the preaching. A great ingathering is confidently expected.

The First church, Hopkinsville, Ky., Dr. J. C. Walker, pastor, is to hold a revival beginning April 5, in which Dr. John A. Davidson of the First church, Columbia, Ga., will do the preaching. Nothing short of a widespread spiritual awakening is expected.

Rev. J. W. Nelson of Prairie View, Ark., has been called to the care of Big Rock church near Dover, Tenn., a former pastorate, and it is believed he will accept. Pugh Flat church in the same community has also called him.

Rev. Frederick S. Porter of Trinity church, Oklahoma City, Okla., is to be assisted in a revival beginning March 1, by his brother, Dr. Henry Alford Porter of the Third church, St. Louis, Mo. The latter Bro. Porter was formerly pastor of the First church, Oklahoma City, Okla.

The church at Beggs, Okla., where Rev. W. H. Edwards, Jr., is pastor, is meeting with unparalleled prosperity. Conversions and additions occur every Sunday. A \$4,000 pastor's home has just been completed. They will begin a revival March 1. Bro. Edwards was formerly a pastor in Tennessee.

Rev. T. J. Parsons, for four and a half years editor of the Baptist Observer of Indiana, resigns to become pastor of Calvary church, Indianapolis, Ind. He descends from the editorial tripod to ascend to Calvary, a good place for Parsons to go.

The church at Heavener, Okla., loses its pastor, Rev. R. Peterson, who has resigned to accept a call to Tucumcari, N. Mex. The saints in Oklahoma sorely regret to give him up.

Rev. A. C. Miller has resigned at Cleveland, Okla., to accept a hearty call to the care of the First church, Cisco, Texas. He is a useful man in building up the kingdom.

The Baptist Messenger rightly takes Royal Service to task for publishing, in an article on the Birth of the Church in the number for Jan. 1, page 11, the statement that the church was organized on the day of Pentecost. It is denounced as unbaptistic, unscriptural, and therefore untrue. Why do not these profound (?) exegetes who insist on Pentecost as the time of the organization of the church produce one scintilla of a syllable proving that anything whatever, church or otherwise, was organized on that day? Give us the chapter and verse.

## FORD RUNS 57 MILES ON GALLON OF GASOLINE

A new automatic and self-regulating device has been invented by John A. Stransky, 225 Fourth St., Pukwana, South Dakota, with which automobiles have made from 35 to 57 miles on a gallon of gasoline. It removes carbon and reduces spark plug trouble and overheating. It can be installed by any one in five minutes. Mr. Stransky wants distributors and is willing to send a sample at his own risk. Write him today.—Adv.

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## THE FOUNDATION OF OUR NATION

By Robert Humphreys.

(Concluded from last week)

Some influences which threaten the foundation of our great country. It has been on the foundation of the Christian religion that the greatest nation of all time has been erected. Our country has grown from 13 weak colonies to 48 strong states. We have come from a poor and oppressed people to a nation of wealth and power. The national wealth is now estimated to be more than \$320,000,000,000. We have come from obscurity to the greatest earthly power ever known. When Christian principles have enabled us to become so great and prosperous why should we want to forsake them? Why should we want to "Kick down the ladder by which we climbed up?" President Coolidge has spoken wisely on this point. He said: "We cannot reject the cause and retain the effect."

It is well that some influences which threaten the foundation be mentioned. God's word is being forsaken by many. Ministers in responsible pulpits are denying certain cardinal teachings of the book. Schools are becoming hotbeds of infidelity. Some professors will depart from the subject in hand in order to take a fling at the fundamentals of the faith. If ministers and teachers lose faith certainly unbelief will reign among the masses. Already the country is fast losing the sense of God. In fact as a result of this departure from the faith national decay has already set in. This is revealed in the government. In many instances selfish politicians have taken the place of Christian statesmen. Congress is in session for as long as eight weeks without passing a single constructive measure. One of our keenest and greatest political observers states that our country is no longer ruled by the people but by a small group of professional politicians. There is a growing disregard for the law and the enforcement of it. It is not an uncommon thing today for those who are supposed to up-hold the law to disregard it. The home life of America is rapidly decaying. The decline in the birth rate is one indication of this. It is said that our loss in population by the decline in birth rate is as great as our gain in population by immigration. In Massachusetts the average number of children to the American family is 2.7; and the average number for the foreign family is 4.5. On an average one child is born to every three of the graduates of our leading women's colleges. In 1922 there were 1,126,418 marriages in this country and during the same year there were 148,554 divorces. There are 10,000 murders yearly in the United States. In 1921 there 11,136 suicides or 2,177 more than in 1920. Social life is decaying. The immorality between the sexes is evil enough and of such proportions within itself to destroy the nation, if it continues. One of the influential men of our country, namely W. P. G. Harding, formerly Governor of the Federal Reserve Bank of Boston, made the statement that "The whirl of social life, dancing and too many cigarettes caused" his daughter's suicide. A short time

ago 110 fluffy, pet, dogs were exhibited in New York City. Each dog was attended by a lady nurse or its owner. The dogs were valued at more than \$100,000. Not far away at a hospital in an institutional ward there were more than 110 babies with only three or four nurses to care for the whole lot. This incident certainly indicates that something is wrong with at least part of society. It is an accepted fact that America has made money her God. Men in high position sell their characters for gold.

"They tell me thou art rich, my country; gold  
In glittering flood has poured into thy chest;  
Thy flocks and herds increase, thy barns are pressed  
With harvest, and thy stores can hardly hold,  
Their merchandise: unending trains are rolled  
Along thy net work rails of east and west;  
Thou art enriched in all things bought and sold!

But doest thou prosper? Better news I crave.

Oh! dearest country, is it well with thee,

Indeed, and is thy soul in health? A nobler people, hearts more wisely brave,

And thoughts that lift men up and make them free—

These are prosperity and vital wealth.

—Henry Van Dyke.

Much more might be said in proof that our nation is in the beginnings of national decay, but sufficient evidence has been submitted to show the way we are drifting.

The next consideration is, how can these evil influences be arrested and the foundation of our nation remain secure? One influence can do this and that is evangelical Christianity—a revival of the Christian religion. Such revivals have swung the nation back to its base more than once. The colonists in the second and third generations after landing began to lose their religious fervor. Migrations are periods of great peril to national life. At this time they had no central government to hold them together, in any thing akin to national unity. They were far from the land which sent them forth. A wild and adventurous spirit possessed the people as morals declined and religion decayed. Sin corrupted and weakened the churches. Intemperance, profanity and vice prevailed. Such were the moral conditions on the eve of the Great Awakening. This great awakening under the leadership of Jonathan Edwards and George Whitefield began with the church. The membership of the churches were quickened and revived. Then began an evangelistic movement which reached the masses. The colonies, so to speak, were born again. They came to respect themselves and to love God and were thus saved from disaster. In the latter part of the 18th century there was another religious declension. Faith decayed and hearts grew cold. Iniquity abounded and skepticism prevailed. Then began the revival of 1800 which again brought the people back to God. It began in 1796 with a Presbyterian preacher in Logan

county, Ky., as he moved around among his small and scattered congregation. His sermons were delivered with unwonted power, and his preaching began "To arouse false professors, to awaken a dead church and to warn sinners and lead them to seek the new spiritual life which he himself had found." This movement spread. Others took up the work. This revival marked the beginning of camp meetings. They became numerous. The good work ran rapidly through all the Cumberland and Ohio country until every settlement was full of faith and fervor. "From East to West, from North to South and through all the churches the movement swept in resistless power. Again the country was saved from the ruin of sin.

The middle of the 19th century found the revival fires burning low. The growing nation had increased in wealth and power. Godliness declined. Men forgot God in pursuit of gold. Then came the revival of 1858. While it had no outstanding leader, there were several men of the type of C. G. Finney who led in the great work. This revival began in a prayer meeting in a little room on the third floor of a building in the lower part of New York City, and quickly spread to Philadelphia, Boston and other cities and towns. The spirit of revival soon prevailed everywhere. It is estimated that 100,000 conversions occurred within the short space of four months, and that during the first year which followed the beginning of the work, four hundred thousand souls were brought to Christ. Before the revival ended a million members were added to the churches.

This was but another instance of the saving power of Christianity. Later the country was on the verge of backsliding again. Vice and corruption were prevalent, especially in the big cities. Then in 1875 Moody and Sankey were led of God to conduct a great revival which brought the people close to God.

What a revival did in each of the periods mentioned, it can do again. There is no better place for such a revival to begin than in the church of the Living God. It is to her that we must look in the present crisis. The church, the nation's greatest institution, is God's agency. It was founded by divine authority. Jesus said: "I will build my church." Paul said: "The church of the living God, the pillar and ground of truth." It has the greatest mission and work of any institution on earth. "Jesus Christ healed, fed and comforted suffering bodies. He instructed ignorant human minds. He saved soiled and sinful human souls. He gave the church this three-fold commission: The benevolent ministry of kindness to sick men and women, to hungry orphans, and suffering saints. The educational ministry of enlightenment. The evangelistic ministry of soul winning. No other institution can carry out this three-fold ministry. Only the church of Christ can minister to body, mind and soul. The work of other organizations is good but limited. The church serves old and young, black and white, rich and poor, the ignorant and learned, in this three-fold way. Thus we see that the church is the strongest pillar in the foundation of our nation. It should receive the active support of every Christian and the sympathy of all citizens.



"Where did you steal that rug?"  
"I didn't steal it. A lady gave it to me and told me to beat it."

"What dey do to dat Jones boy fo' selling dat booze, Aunt 'Liza?"

"What dey do? Lawd, chile, dey done give him two yeahs in de house ob representatives!"

"Has your brother been bothered long with acute indigestion?"

"Oh, no—not until the' other day when he forgot an' ate English mutton and Irish potatoes!"

"Rastus says Pahson Brown done kotch him in Farmer Smith's chicken-coop."

"M-m, boy! Don't Rastus feel ashamed?"

"Nossuh. De pahson am de one fell ashamed. He caint' splain how come he done kotch Rastus dar!"

Private Jones was summoned to appear before his captain.

"Jones," said the officer, frowning darkly, "this gentleman complains that you have killed his dog."

"A dastardly trick," interrupted the owner of the dog, "to kill a defenseless animal that would harm no one!"

"Not much defenseless about him," chimed in the private, heatedly. "He bit pretty free into my leg, so I ran my bayonet into him."

"Nonsense!" answered the owner angrily. "He was a docile creature. Why did you not defend yourself with the butt of your rifle?"

"Why didn't he bite me with his tail?" asked Private Jones with spirit.

## THE GUM-CHEWING GIRL

## I.

She listens to the music of  
Soprano, tenor, bass,  
Keeps time to all the singing with  
The movements of her face!  
A baby pulls a bottle to  
Fill up its "tummy-tum,"  
A maiden motions side-wise on  
A stick of chewing-gum.

## II.

She stands behind the counter of  
The office, store, or bank,  
Her face a making gestures like  
The turning of a crank.  
A maiden with a spear-mint in  
Her pretty little jaws  
Is like a darling puppy with  
A soupbone in its paws!

## III.

The building Mr. Wrigley built  
Is very, very tall;  
Among Chicago's chimney-pots  
It overtops them all!  
It were a Providential thing,  
A blessing to the race,  
If some rich man would build a school  
To train a maiden's face!

## IV.

Imagine all the people in  
A theater or church,  
Competing with the chorus in  
One grand jaw-grinding lurch!  
No tragedy could rock the world  
With such destructive power,  
As if some twenty million maids  
Chewed gum the self-same hour!

—Joseph Dutton.