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SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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THE IDEALS AND OBJECTIVES OF SOUTHERN BAPTIST EDUCATORS.

(The following paper was unanimously adopted by the Southern Baptist Education Association at its annual session in Memphis, Tenn., Feb. 3-5, 1925.—Albert R. Bond, Secretary.)

We, the executives and other representatives of the Baptist schools of the Southern States, assembled in annual meeting in Memphis, Tennessee, taking note of recent discussion of our schools and anxieties among our people, aroused thereby, make the following statement of our attitude and viewpoint, in the hope of allaying unnecessary uneasiness and arriving at a better mutual understanding of our identical and common aims. With this object in view, we invite the friendly attention of our people to the following statement:

We recognize the fact that our Baptist schools were established by our Baptist people for the definite purpose of making sure of a union between Christianity and culture, and to provide capable leaders to carry on the work of the Kingdom of God as we understand it. We know that our fathers did not plant these schools with the purpose of providing an education which is simply intellectual and secular. The motive which led them was religious conviction, their Christian faith with their sense of its supreme importance and their obligation to propagate it as the chief element in civilization and the saving power in the life of the individual. We remember that the fundamentals in this faith of our fathers were their conviction of the sufficiency and authority of the Scriptures in all matters of faith and practice, their belief in a personal God, the Creator and Preserver of all things, infinite in power, wisdom, holiness, grace, and love; their belief that man is a spiritual but sinful creature, lost and undone, but immortal and capable of salvation; their conviction that Jesus Christ, as the Son of God and the Son of Man, is an all-wise teacher and an all-sufficient Savior, worthy to be proclaimed as Lord of all; that the salvation of the individual human being is effected by repentance toward God and faith in our Lord Jesus Christ; that all believers are obligated to live holy and useful lives and to proclaim this gospel to all men everywhere; that the final and eternal destiny of the individual is determined in this life by his acceptance or rejection of Jesus Christ as his Savior and Lord; that the hope of eternal life, redeemed, purified and complete, with Christ and all saints, is the supreme goal to which the individual can aspire.

It was for the maintenance and propagation of these convictions and ideals, united with the highest culture, that our schools were founded, and we joyfully acknowledge

ourselves in complete harmony with the convictions and objectives of our fathers. We regard our Christian inheritance of faith and hope as the supreme spiritual treasure of mankind, and cherish them ourselves as our chiefest intellectual and spiritual possessions; by both our personal convictions and our sense of loyalty we acknowledge ourselves as bound to their maintenance and propagation. We believe that the only security for the peace, happiness, prosperity and civilization of the world in the future is an expanding union of simple, pure Christianity with culture. We are convinced that there is and can be no conflict between genuine Christianity and genuine culture, but that all excellence and progress lie along the path of their mutual co-operation in the life of the individual and of human society. We fear a purely intellectual and secular education as tending to give the individual power without moral and spiritual control for its direction. We are the sons of our fathers, the heirs of their hope, their plans, and their labors. We are members

Crack Shots from Uncle Gideon's Rifle

The D.D. for a preacher
is like the curl in a pig's
tail—a little more style but
no more pig.

—J. B. Gambrell.

From O. E. Bryan's Note Book.

of the Baptist denomination—our religious convictions and our cultural life have been drawn from it, we are spiritually and intellectually at rest in its fellowships, we expect to live in its service and die in its faith, we profess the utmost loyalty to its traditions and its objectives. Should we ever find ourselves out of harmony with this denomination, we should feel in conscience bound to lay down our commissions as leaders in its educational work. We are striving in the schools which we represent to be loyal to all truth and culture, giving to our students sound learning, loyal to the Christian religion as revealed in the Scriptures, giving to our students sound religious convictions, loyal to God as He leads us in His providence, the highest of all loyalties.

In view of the above facts we appeal to our brethren of the Baptist denomination to give to us a sympathetic and helpful attitude rather than one of continuous suspicion, criticism and alarm. We do not think ourselves exempt from criticism. We recognize, of course, that neither we, nor the schools we represent, are, or ever have been, or ever will be, altogether free from faults. We of the schools are made of the same material as our critics. We only ask that the criticism be friendly, definite and constructive.

For many months some of our denominational papers have devoted themselves assiduously to innuendo, suggestion, and cries of alarm, calculated to disturb our people and fill them with unnecessary anxieties. Out of the more than two thousand (2,000) teachers in our schools of the South, less than a half dozen have been found by all this alarmist cry who were in any way seriously objectionable to the denomination. Mistakes in the selection of professors will be made, but they will be corrected as soon as they are discovered. Agitations of the past few months are calculated to dry up the financial resources of our schools, to send our students to other institutions, and to make it difficult, if not impossible, to secure the highest type of teachers. Its continuance on the present plan will seriously jeopardize the standing of our schools before the public and the efficiency of our schools for the service of our own people.

We are endeavoring to maintain the well-recognized standards in higher education. The income we receive is wholly inadequate to meet our needs. We are dependent almost entirely upon the sympathetic support and the increasing generosity of Southern Baptists. We stand ready to be judged by the test which our Master has imposed; by our fruits we desire to be known. Our position is a most difficult and trying one. We are endeavoring to prepare the youth of today for the problems which they are destined to face tomorrow. We are loyal to the old truth and we are hospitable to the new truth and we refuse to champion anything but the truth. We belong to those who are learning at the feet of Jesus, who believe that the worlds were made through Him, that men are saved from sin by Him, and that the best of young life appears only as each lives for Him. In His spirit we are undertaking to solve our problems and to do our work and we call upon all forward looking men who accept the Baptist interpretation of Christianity to come to our aid.

Nagasaki, Japan, October 25, 1924.

We are glad to report that the Dean of the Nagasaki Commercial College and his wife were converted and baptized into the fellowship of our church here this month. The college is a government institution and has nine hundred students enrolled.

J. G. CHAPMAN.

Burritt College at Spencer, Tennessee, is maintained by the Christian Church near Doyle College; and we therefore are very interested to see the evidence of the growth of that institution. A new dormitory, to accommodate 90 pupils and costing \$50,000 will be begun this spring. This shows us the vital importance of giving adequate resources to Doyle College.

Baptist and Reflector

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EDITORIAL

THE OPTIMISM OF FAITH.

On most every hand, we hear it said that the present moral and religious condition of the people is worse than it has ever been, and that the churches do not function properly in winning men to Christ. As a view of the situation on that side, we present this week a reported interview with Dr. Russell H. Conwell of Philadelphia, one of the foremost preachers of the world, and an article by Mr. Barnacio, of Oklahoma City, who, as far as we know, is a layman and has never made any pretensions to religious distinction. From the two angles as represented by these two writers the testimony runs parallel.

How far are they correct in saying that the churches are missing the mark, and that lost men in great multitudes are surging downward to perdition from under the very shadow of their spires because they are off duty? To what extent is it true that the churches have magnified the Religion of Service to the disparagement of the Religion of Life? Have we set up efficiency standards which do not take enough account of an infilling and indwelling Holy Spirit? Have we looked too much to the operation of machinery for results and achievements, and have not depended sufficiently on an endowment of power from on High? Have we let up on the importance of a genuine repentance toward God and faith in the atoning blood of Christ as the only, real conditions for salvation from sin? Have any of our leaders thought of themselves more highly than they ought to think, have they regarded their position as a trust of power? Has there been a feverish rivalry among the ranks of our workers as to which one could most completely "put across" a program or plan of service? And in the race for immediate and tangible results, has there been a dearth of waiting on the Lord, and is it for this reason that so many laborers in the field are becoming tired, reactions seem to

have set in and morale is apparently waning? Have our Boards and institutions loved their neighbors as themselves, and thought of each other before themselves and in "honor preferred one another"? Are there men in positions of trust and responsibility among us who have not kept perfect faith with the rank and file of our people, and with the various interests and objects of the denomination to which the people's offerings to the Lord have passed through their hands?

Such questions as these could be raised, to all of which there might be some sort of affirmative answer. No man is perfect. No plan is without faults, when once touched by fallible human hands. Selfish and prideful men will occasionally step into prominence and abuses thereby arise. Perhaps there is a larger amount of misdirected energy, and a greater amount of divine power unused, now than ever before: but if so, the fault lies with individual Christians and not with the churches of which they are inconsistent representatives. We evidently have men who are worse than the worst people of the former generation, and evils that for iniquity are without a precedent. In the Book it is said, "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

While all this is true, there is another side to the situation which is much more important and which is far more portentous. In all our Baptist affairs, we can conscientiously and knowingly affirm that abuses are exceptional and insignificant, and that the integrity of our men and our methods is rarely to be seriously questioned or assailed. The forces of righteousness are not a clamorous lot and are not boisterous in their propaganda, but move onward and upward with a silent, conquering faith and with steady, noiseless tread to gain the higher levels of piety and service. While the bad are getting worse and evils multiply with alarming rapidity, it should be said that the good are getting better and the leaven of purity is slowly but powerfully working out into the whole lump. We should not be blind to the brighter side while we are compelled to take a fair, square and impartial look at the darker.

Granting that the worst that is said is so, in times like ours the faith of the faithful has an extraordinary opportunity to stand out in bold relief against a background of a deplorable state of things. Photographers usually use a dark background in making the best pictures of white people! Where are the men of God who will not cower and whine under a depressing load? Where are the exemplars of faith who have the optimism of a good look into the face of Jesus Christ, and from whose shoulders have rolled away the burdensome pessimism of steadily facing an ugly situation? We need, as never before, an increasing number of Baptists who believe in the churches and will stand by their churches, with faith in their Founder and with a heaven-born determination to make them what they ought to be. No man on the field of battle is whipped until he thinks he is. Just when victory is nearest, perhaps, we may be deepest in the slough of despond, but we ought to crawl out of it on the right side,—farthest from

the place of destruction and nearest the triumphant cross.

Baptists cannot afford to sound a low note. There is no occasion for them to do so. There are elements of weakness and symptoms of disorder among us, but shall we become panic-stricken merely because we are ailing? We do not advocate a policy of secret diplomacy or censored publicity and believe that any public condition, however unfortunate or far-reaching it may be, or whomsoever may be involved in it, should not be concealed, but that it should be uncovered with sympathetic and constructive hands and not regarded with pessimism and gloom.

Wherever there is need for a remedy, let a prescription be offered and not merely a diagnosis sheet flung down. We should sound out the positive note so loud that the negative tone would be but a sounding board to give it force and clearness. There should be a mighty concerted movement toward Christ these days. We must individually get closer to Him as the source of our strength and grace, as the Guide and Promoter in all our Baptist affairs. There is not one single instance of trouble or failure on the part of our agencies or churches which is not due to a lack of spirituality and to a dearth of faith in Christ. We will have to get back to the simple, fundamental principles of the higher Christian life if we are to function properly as Christian individuals and as Baptist churches.

We have not lost our faith. There is unquestioned loyalty to it among Southern Baptists as the agitation for a doctrinal statement indicates. But we can be exact as to the teachings of Jesus and the Word of God and still lack the closer fellowship with Christ by the Spirit. An able advocate of the faith is not necessarily a deeply spiritual person. He may be, but if so, it is not because he is learned in the doctrines but because of his personal nearness to Christ and his daily, intimate associations with Him—an experience which any Christian can have whether he ever formulated his faith or not, who may not at all know WHAT he believes but who is never in doubt as to WHOM he believes. That our religion is Life and Power from above, we need to state and re-state, with a swelling volume of emphasis. We need to practice the presence of God as never before.

There should be great heart-searching and repentance, a Godly sorrow for sin and an earnest feeling after God, on the part of Baptists now. We are not sufficiently distressed because of our sins. We think most frequently and critically of the mistakes and imperfections of others when the worst sins lie unlamented and unforgiven on our own consciences. Conditions invariably look gloomy when the shadows fall heaviest across our own path, whether for want of light from heaven to dispel our disappointment, denied us as a test of faith, or because of low-lying clouds which sin has brought across our sky and shut out the joys of salvation, making our very bones wax old through our roaring all day long, and through deep-seated infection plastered over.

In order to make our evangelism more effective, in order to increase the loyalty of our forces and in order to render our plans and programs sufficiently operative, we do

not particularly need stupendous and inerant business skill, or financial goals, as much as we need the controlling and directing power of the Holy Spirit. In every call for money, for evangelism, for enlistment, for stewardship and for the maintenance of our varied program of interests, let the louder call be made for personal consecration, for a crying unto God on the part of all our people, with one united voice and with such deep humility that the very throne of God will be assaulted and the Kingdom of heaven taken as by force. God give us more of His power; more spiritual strength and vision; and deeper, more abiding spiritual experiences; then we shall see with the eye of faith and by it conquer though we fall.

DR. CAMPBELL'S ARTICLES FINISHED.

The seventh and last of the series of articles by Dr. J. L. Campbell appears this week. For the past two months they have been the feature of our pages and nothing which has ever gone forth from our office has been more appropriate or timely. The editor esteems it a special privilege that the close of the present administration and the latter issues of his fourth volume are characterized by their appearance on the pages of the BAPTIST AND REFLECTOR. Dr. Campbell has discussed the question entirely from a constructive point of view. He has laid bare the fallacies of the rationalistic attitude toward the Scriptures and has produced testimony against the destructive criticisms which every one can apprehend and understand as conclusive.

It is not enough merely to affirm that "modernism" is "Bible-scrapping," "faith destroying," and so on. It may be any or all of these things and more besides. But the average mind will enquire, Wherein? How does it militate against orthodox faith? There are pronounced evolutionists, for example, who affirm that their theories do not antagonize the Bible or the simple faith of Christians. Dr. Campbell has shown what Modernism is, and has clearly and plainly uncovered its tendencies and fruits.

This series of articles should be preserved in permanent form, and we hope that Dr. Campbell may be induced to make whatever revisions or additions he may think necessary, and that they may be published in book form. Dr. Campbell's work takes place along with that of Drs. Machen and Mullins. On behalf of our readers, we wish to express to him our sincere appreciation for the privilege of having had them for the BAPTIST AND REFLECTOR. Although they came on at the time of his great bereavement in the death of his dear wife, there was only one interruption in the series. May he live yet many years to stand firmly and lovingly for the faith which was once for all delivered to the saints!

AN ANNOUNCEMENT.

With this issue the present administration closes, and the editor formally retires from the desk of the BAPTIST AND REFLECTOR. It marks the fourth full volume of his editorship. During these four years there have been many blessings as well as difficulties,

and the editor has found friendships among the Baptists of Tennessee, which he cherishes among the choicest relations in life.

Since a successor has not been chosen and the management and control of the paper has been placed temporarily in the hands of Dr. O. E. Bryan, Secretary, the retiring editor will be glad to render any assistance he may until the session of the Executive Board which will be held March 10, at which time a new administration is to be inaugurated.

IMPORTANT PROHIBITION MEASURE.

Too late for insertion last week, we received the following wire from Secretary A. J. Barton, Kansas City, Mo., who is Chairman of the Social Service Commission of the Southern Baptist Convention, which we are glad to endorse and pass on to our readers: "Am just in receipt of advices from Washington City that Cramton Sterling bill has been favorably reported out of committee. As you know, bill provides for putting prohibition enforcement agents under civil service and for creation of single bureau to handle all enforcement matters. Only few days more of present session remain. On March 4 all legislation on calendar dies and will have to start anew. Filibuster against this bill seriously threatened by wet senators who do not want prohibition effectively enforced. Please urge every reader to wire senators from your state urging them if necessary to invoke cloture rule and to secure prompt and favorable action on the bill."

MEETING OF EXECUTIVE BOARD

The Executive Board of the Tennessee Baptist Convention will meet in its regular quarterly session on Tuesday, March 10, 1925. By order of the Board, no application for help on pastors' salary or church building will receive attention that is not in the hands of the secretary ten days before the Board meets. Brethren will please take note of this action of the Board.

O. E. BRYAN, Cor. Sec'y.

News and Views

Gospel Singer R. A. Walker has resigned as Educational Director of First Baptist Church of Lufkin, Texas, and will give his full time to evangelistic singing. His address is Belton, Texas.

Brother W. L. House, Secretary of the Religious Council of Union University, says that there are about 47 young men preparing for the ministry in that institution instead of 15 as was formerly reported in these columns. Fifteen was the number who took part in a street preaching campaign in Jackson.

Dr. E. C. Dargan, of the Sunday School Board, and Dr. A. T. Robertson, of the Baptist Theological Seminary, Louisville, and Dr. John W. Inzer, pastor of the First Baptist Church of Chattanooga, Tenn., are representatives from the Southern Baptist Convention to the Baptist Union of Great Brit-

ain, which meets in Bloomsbury Chapel, London, April 27-30. We understand that the program of the Union provides for an address by Dr. Dargan.

Evangelist L. O. Vermillion of Jackson, Tenn., desires to say that he will continue in the evangelistic field as an independent worker since the Home Board Department, of which he was a member, was discontinued March 1. Pastors of churches would do well to write him directly and immediately for engagements.

Brother P. S. Rowland writes: "After eight years of service with the Home Mission Board I wish to announce to the brotherhood that since the Board has thought wise after March 1 to discontinue the Department of Evangelism, I expect to continue as song leader and general helper in special meetings, going wherever my services are desired. My address is Macon, Ga."

In renewing his subscription, Singing Evangelist William S. Dixon, 201 West Madison Avenue, Wheaton, Ill., says: "Trust that I may have some more Tennessee Baptist campaigns to report to your columns before long. I have some open time after Easter that I would be glad to give to some good Baptist churches of Tennessee. My last Tennessee campaign was with Rev. William S. Keese, North Chattanooga Baptist Church."

Pastor R. M. Jennings resigns the Third Church of Nashville in order to accept a call to the pastorate of the First Baptist Church of Huntsville, Ala. He will be greatly missed by the Baptists of Nashville, who, however, rejoice to follow him into his new field with genuine interest. He has just closed a meeting at the Third Church in which he was assisted by Singer C. C. Brooks, of Atlanta, Ga. (Baptist headquarters), of whose work he speaks in high terms.

COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN FUND RECEIPTS.

May 1—February 1.

	1924	1925
Alabama	\$ 15,670.72	\$ 25,945.83
Arkansas	11,464.92	1,677.98
Dist. of Col.	6,200.85	1,124.68
Florida	12,297.37	20,396.41
Georgia	44,550.48	52,400.83
Illinois	1,000.00
Kentucky	37,901.15	47,024.50
Louisiana	10,967.31	13,428.36
Maryland	11,704.42	9,895.89
Mississippi	26,338.56	42,724.46
Missouri	13,927.58	15,190.16
New Mexico	1,547.84	1,300.00
North Carolina ..	47,892.07	58,844.13
Oklahoma	15,936.83	10,051.75
South Carolina ...	17,656.10	12,283.97
Tennessee	23,178.20	25,418.28
Texas	132.39	14,739.85
Virginia	72,755.65	76,544.26
Miscellaneous	1,753.71	3,613.38
Total	\$373,416.15	\$432,604.72

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

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

MODERNISM EXAMINED.

4. Miracles.

The late Dr. G. B. Foster, Professor of the Philosophy of Religion, University of Chicago, stated regarding miracles, "If we reject the hypothesis of myth and legend, Hume's main contention has never been answered." (Finality of the Christian Religion, Page 131.) This is interesting. Let us see. David Hume (1711-1776) was one of the leading Deists of the eighteenth century. He wrote the essay against the miracles of the Bible referred to above, consisting of twenty-one pages. Here is Hume's argument, "A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact is as entire as any argument from experience can possibly be imagined." Again he says, "It is a miracle that a dead man should come to life; because that has never been observed in any age or country," etc.

(a) Hume's definition of a miracle is incorrect. No one regards a miracle as "a violation of the laws of nature." For example, the experience in regard to the law of gravitation is that a stone will fall to the ground at a well known velocity. But, we have all seen this reversed. We have seen a stone rise up instead of fall down. But, when the boy tosses the pebble into the air he does not violate or suspend or break the law of gravitation. He simply introduces a new force. Therefore, wherever there is will the uniformities of nature are constantly being changed and we have the supernatural, or that which is beyond or above nature.

(b) Again he says that a dead person coming to life "has never been observed in any age or country." Here Hume has begged the whole question. Is it true that no one who died ever came to life "in any age or country?" This is the thing to be proved. Was not this very thing observed, e. g., in the first Christian century? What about the resurrection of Christ? Did he not come back from the dead? And has not this been absolutely proved? Look at the facts. We have the best of all evidence. He was seen alive after he came from the grave. And not once, but often. Seen singly, seen by small companies, seen by large companies, seen by over half a thousand at once, seen in the darkness of the night, seen in the grey of the morning, seen in the full light of day, seen in the city, on the road, on the mountain, by the sea. The eye saw him, the ear heard him, the hands handled of the Word of Life. They walked with him, talked with him, ate with him, drank with him, he showed them the marks of his suffering, he discoursed with them, and unfolded from all the Scriptures the necessity of his sufferings and death until incredulity itself was satis-

fied, and we have the assured, soul-thrilling confession, "My Lord and my God." Nor is this all. Men's lives are the best interpretations of their beliefs. "That which you do thunders out so loud that I cannot hear what you say." Look at these disciples before the Resurrection, timid, bickering, quarrelling as to which of them was greatest, at the first blush of danger they all forsook Christ and fled. Look at them again after the resurrection; changed into moral giants, they went forth and shook the world for God. Their knowledge of the fact of his resurrection from the dead transformed them and they became invincible. Nothing else could have produced this result. The empty tomb of the risen Christ presents a problem that unbelief can never answer. Even Bauer, the famous skeptic, was compelled to admit, "Nothing but the miracle of the resurrection could disperse the doubt which seemed about to cast faith itself into the eternal night of death." Moreover, the resurrection of our Lord can alone account for the marvelous revolutionary moral and spiritual achievements that have been wrought ever since by Christianity throughout the world.

(c) "But now hath Christ been raised from the dead." This is the key to the arch. This settles everything. If Jesus was not all that he professed and claimed to be he was an imposter, and God would not raise an imposter from the grave. "He is risen!" Yes, and because of this tremendous fact all hesitation instantly vanishes; all that he taught about himself, his relation to the Father, about sin, about salvation, about the past, about the present, about the future, about heaven and hell, are true. We falter at no difficulty, we pause at no wonder. Our Lord gave his unqualified endorsement to the Old Testament Scriptures. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished." (Matthew 5: 18) "All things must needs be fulfilled which are written in the law of Moses and the prophets and the psalms concerning me." (Luke 24: 44) Christ puts the seal of high divinity on these scriptures and this is final.

(d) Things that seem incredible are yet taking place. Recall the astonishing events that have occurred within recent years—the radio, the wireless, the telegraph, the aeroplane, the submarine, the steamship, the railway, etc. Let these events be found recorded in an early chapter in the Bible and our critics would be telling us "by the scientific method" and as the "assured results of modern scholarship" that it had been proved and shown that these were but the myths and legends of a primitive people. Yet here they are. Then why doubt the proved miracles of the Bible when things just as strange to our forefathers are now transpiring before our eyes. The glory of Christianity is the supernatural.

5. Prophecy.

This is discarded by the Modernists as it involves supernatural knowledge. The Scripture declares that "No prophecy came by the will of man; but men spake from God being moved by the Holy Spirit." (II Peter 1: 21) Dr. A. T. Pierson tells us that "There are in the prophecies in the Old and New Testaments together nearly a thousand separate predictions of future events of which

perhaps eight hundred are in the Old Testament," and adds that all of them that relate to events up till the present time have been fulfilled. (See the Bible and Spiritual Criticism, Page 33.) Dr. Keith has shown how literally the predictions regarding the nations around, or in connection with the Jewish nation, have been fulfilled. The prophecies regarding the Messiah are so full in the Old Testament that they furnish a perfect portrait of the coming Son of God. There are said to be twenty-five predictions in the New Testament, regarding the destruction of Jerusalem by Titus and every one of them has been met. Space will only allow us to call attention to an example or two. When Frederick the Great, of Prussia, asked the Court-chaplain to give a proof of the truth of Christianity in a single sentence, he received the prompt reply: "Sire, the Jew." In two or three generations people of different nationalities that mingle together lose their separate identity and become one. We see this illustrated everywhere in the United States. The various races compass the one American people. For nineteen hundred years the Jew has had no home of his own, and has lived among the different peoples of the world, but he has never been absorbed. Black as a negro at Malabar; yellow as a Mongolian in China; white as a Caucasian in Europe and America, but the Jew remains always a Jew. "Kept," that is the word. Now turn to Amos 9: 9, "I will sift the house of Israel among all the nations, like as grain is sifted in a sieve yet shall not the least kernel fall upon the earth." Held distinct and separate for a great purpose. The Jew is the standing miracle of the ages. Out of many, one illustration more must suffice. In Micah 5: 2, we have, "But thou Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." So definite and unequivocal is this prediction that when the Magi came to Jerusalem asking where the new King was to be born, the Jewish authorities instantly pointed to Bethlehem, and cited this prophecy from Micah. (See Matthew 2: 4-6) Now this prophecy was made seven hundred years before the birth of Christ. There could be no guess-work. One little village was selected among the thousands of Judah. And the prediction was literally and gloriously fulfilled. How did all this happen? There is only one possible answer—Micah was inspired of God. Now one certain miracle or one definite prophecy, establishes the Supernatural. But both are scattered thick as stars throughout the Bible. Let no one fear for the Word of God.

6. The Atonement; or, Christ's substitutionary sacrifice for us on the Cross. One hesitates to quote the following, from a Professor in a Seminary that calls itself Baptist. "Paul's idea of law, of penalty, of expiation, offends the modern sense of justice (what Modern?) and contradicts our ethical values at every point of contact. Without caricature it may be compared to ideas that prevail in certain police circles today. A sensational crime is committed; the public is greatly roused and demands detection and punishment of the criminal. This the police are unable to accomplish, but obviously some-

thing must be done to silence public clamor; so they 'frame up' a case against someone who can most plausibly be made a scapegoat. He is convicted by perjury, the public cry is silenced, the majesty of the law has been vindicated, justice is satisfied." (See *The Fundamentals of Christianity*, by Dr. Henry C. Vedder, Professor of Church History in Crozer Theological Seminary, Page 191, 192.) Tom Paine in his "Age of Reason" has a somewhat similar illustration, but the language of the Crozer professor is more violent than that of the noted infidel. And this is Dr. Vedder's conception of Paul's teaching. The cross is a "frame up;" justice a clamoring mob; Christ a "Scape goat." No, this is not a "caricature." It is worse. It is a burlesque.

(a) No orthodox Christian would for a moment accept the above as a fair setting forth of his views of the vicarious atonement. Why does the professor misrepresent them? He knows this and this is on his part a confession.

(b) Voluntariness marked every step of our Lord's journey from the time he left the skies until he returned again. "I have power to lay it (my life) down and I have power to take it again" (John 10: 18); "Who for the joy that was set before him endured the cross despising the shame" (Hebrews 12: 2). The cross was no afterthought. Christ was "the Lamb slain from the foundation of the world." It was not simply a man but the God-man who suffered for our sins. (Revelation 13: 8). These scriptures destroy the teaching of the above extract.

(c) Dr. Vedder professes great abhorrence for Paul's theology and great appreciation for the teaching of Christ. But there is not the thickness of a sheet of tissue paper between the teaching of Paul and Christ. It could not be otherwise. Paul got his gospel direct from the Master. "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man, for neither did I receive it from man nor was I taught it, but it came to me through revelation of Jesus Christ." (Galatians 1: 11, 12.) Now what was this "gospel" that Paul received "through revelation of Jesus Christ?" Read 2 Corinthians 5: 21. "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him," and Ephesians 1: 7, "In whom we have redemption through his blood even the forgiveness of sins," etc. Here we have substitution. Place these Scriptures aside Matthew 20: 28, "Even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." See also Mark 10: 45, "A ransom for many"—*lutron anti pollon*. Jesus here not only teaches the doctrine of substitution, but the language is doubly strong. "Ransom" (*lutron*) means the price paid for the redemption of a person or thing. Then to take away every possibility of doubt it is followed by "for" (*anti*). The meaning of the preposition is seen in the following examples. "An eye for an eye" (Matthew 5: 38); "Recompense to no man evil for evil" (Romans 12: 17); "Will he for a fish give him a serpent" (Luke 11: 11), etc. Substitution is found both in "lutron" and in "anti." So that the teach-

ing of Paul and of Christ are in perfect agreement.

(d) The Bible is full of this teaching. Everywhere a resemblance is suggested between the Jewish sacrifices of the Old Testament and the Sacrifice of Christ. The one delivered the ceremonially unclean, the other provided salvation from moral transgression. "But these things become types for us." (1 Corinthians 10: 6.) Not only is it the teaching of Christ and Paul, but John also has it. "He is the propitiation for our sins and not for ours only, but also for the whole world." (First Epistle 2: 2.) And Peter, "Who his own self bare our sins in his body upon the tree." (First Epistle 2: 24.) And the book of Revelation, "A lamb as it had been slain" (5: 6). And the immortal song that fills the skies is, "To him that loveth us and loosed us from our sins in his own blood" (Revelation 1: 5). The attempt of Modernists to garble the Bible and discount the teaching of Paul in order to get rid of the substitutionary death of Christ, will fail. As one has said, "The texts which teach it (substitution) are not rare and isolated expressions. They assemble in multitudes; they rush in troops; they occupy every hill and valley. They occasion the greatest embarrassment to those who deny that the relation of God to the world is determined by the cross. Any speculation which sets itself against this mighty current flowing through all the Bible is destined to be swept away." (Dr. F. Johnson.) It is through the death of Christ that we obtain a true knowledge of the holiness of God; of the exceeding sinfulness of sin; of God's love, and have a solid ground of security and hope. And it is by the preaching of the substitutionary death of Christ that every great moral and spiritual advancement has been made during the past nineteen centuries. Principal Forsyth has uttered this solemn warning, "If you remove from that centre (The Atonement) you have driven the nail into the church's coffin. The church is then doomed to death and it is only a matter of time when she shall expire." (The Work of Christ, page 53.)

7. The New Birth.

The Modernist knows nothing of this. One confesses to a sense of shame as he finds the critic associating regeneration with "adolescence" and the "growing and expanding of the personal self." This is all he knows. And this is naturalism instead of the supernatural, and this again is not Christianity at all. Regeneration is the implanting within us of a new nature by the Spirit of God, through which we become new creatures in Christ Jesus. We are made "partakers of the divine nature" (2 Peter 1: 4); "old things are passed away; behold, they are become new," (2 Corinthians 5: 17). So important is it that our Lord puts the new birth in the forefront of all his teaching. Without it no one can see or enter the Kingdom of God. The Bible accomplishes the things that it professes. It has taken men of the mightiest intellect and transformed them. Men like Paul and Augustine, Martin Luther, John Bunyan, and others. It has also gone down into the slums of sin and taken the very refuse of Satan and washed and cleaned them and made some of them stars of the first magnitude to shine forever in

the firmament of God. Its signs and wonders have never ceased. There is nothing like this in any other religion in the world. In the church of which the writer was last pastor there were half a dozen men whose united testimony, in any competent court, would send any man in that city to the electric chair. Men of known probity, intelligence, and worth who would not be led about by anybody. These men gladly came forward in our devotional services and testified to the new power and blessedness that came into their lives when they accepted Christ as their Saviour and Lord. Hundreds of thousands can be found all over the land, men of the like integrity and strength of character and worth, who would testify to the same thing. The number of witnesses could be extended to all classes and all ages and all lands and over the centuries, wherever the gospel has been preached. In number like the sand on ocean's shore,

"They with united breath
Ascribe their glories to the Lamb
Their triumph to his death."

Now what have our Critics and our Modernists to say to all this mass of evidence? If any fact in the universe can be established by testimony it is the fact that Christianity is a supernatural religion, and that wherever it has gone and its conditions have been met it has transformed humanity, and blessed the world. Never once, when properly tried, has it failed. This is the unanswerable and triumphant position that orthodoxy holds in the world today. Its trophies are seen everywhere. This, too, was the kind of evidence to which our Lord himself appealed. "Go and tell John," said the Master, "the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead raised up, the poor have good tidings preached to them, and blessed is he whosoever shall not be offended in me." Marvels just as great in the religious world are taking place today wherever the old and only gospel is faithfully preached.

"Dear dying Lamb, thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Is saved to sin no more."

8. Closing remarks.

In bringing these studies to a close we cannot refrain from expressing our deep appreciation of the uniform courtesy and kindness of the good editor to the writer of these articles, written as they have been under the pressure of unexpected circumstances. The interest awakened has been most unexpected. Letters have poured in on the writer from the Atlantic to the Pacific and from Canada to the Gulf. It is evident that people are thinking about these vital questions. Sooner or later, too, these questions are sure to come to the Southland. To be forewarned is to be forearmed. Nothing can be more important than that the issues involved are clearly understood and the refutations ready to hand. Then we have nothing to fear. We should be inexpressibly grateful to God for our noble theological seminaries. They are the best in all the

world, and bulwarks of orthodoxy. The Baptists in the South must never let them be hampered for lack of the money that is needed for their complete efficiency. Equally valuable in their place are our Baptist Colleges and Mountain Schools. Out of these are coming the preachers of tomorrow. How thankful we should be that we have places where our young people can come and receive mental training without having their faith weakened and their religious usefulness destroyed. Let us pray as never before for all our schools and back them up to the last inch with our money, our prayers, and our support. They are now our joy and crown of rejoicing and they are also our hope for the future.

May I close with an example of the blight of Deism, which is but another name for Modernism, and the manner in which it was removed. The eighteenth century, especially the earlier part of it, was the time of the great Deists in Western Europe. They were far abler men than their modern successors. In England we meet with such outstanding representatives as Blount, Shaftesbury, Woolston, Morgan, Bolingbroke, Hume and many others, with poets like Swift and Pope. The books of these men were published and in some instances by scores of thousands. In 1736 Bishop Butler tells us that many people regarded Christianity as fictitious and its leading teachings only fit for ridicule. Voltaire was the most popular writer in Europe and his publications were immediately translated and for sale everywhere. Frederick the Great "knew no God and cared for no religion." No one would be admitted into the leading literary circles in Germany who believed in the inspiration of the Bible. For the most part the pulpits followed the popular trend. Inspiration was discharged, the Deity of Christ denied, sin treated lightly, and Christ rejected as the Saviour of the world.

Now what was the consequence of all this? Anyone who has at all looked into the subject will be startled at the frightful immorality and Godlessness that followed. Every sixth house in London became a grogshop. Free-thinkers clubs abounded. Outrages and crimes were freely committed in the streets of London in broad daylight. "Only here and there did the light of truth shine dimly like funeral torches through the midnight mist, revealing the mourners for the dead." Voltaire and his boon companions were gayly leading Paris and France in the dance of death that ended in the bloody revolution, England was headed in the same direction and fast hastening to a similar fate.

What saved her?

The great revival. "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him" (Isaiah 59: 19). The leaders in this great spiritual awakening were John and Charles Wesley, George Whitefield, James Foster, Philip Doddridge, Isaac Watts, etc. What was the theme of their preaching? It was evangelical to the core. Here are typical cases. John Wesley was preaching at Newcastle-on-Tyne. His first text was, "He was wounded for our transgressions. He was bruised for our iniquities." So profound was the impression that the people clung weeping to his gar-

ments and refused to let him go. George Whitefield is said to have preached three hundred times from the text, "Ye must be born again." When asked why he preached so often from this text he solemnly answered, "Because ye must be born again." It was this kind of preaching that led to this great awakening. Here, too, we find the ethical dynamic. The revival was at once followed by higher standards of living.

"Oh thou dying Lamb,
The great morality is love to thee."

In its wake came foreign missions, Bible and Tract Societies, Sunday Schools, and other activities that continue to bless the world. And what America needs most of all is a gracious Holy Ghost revival that will sweep over this whole country from shore to shore. This will drive out Modernism and all other "isms" like chaff before the wind. The call today is for stalwart believers, men who believed to the very tips of their fingers, men who have experience, men who pray, men who live, men who know, men who have convictions, and the courage of them to the last atom of their being. Then things will happen. The golden age of the pagan world is in the past. Christianity alone has its golden age in the future. Many believe that we are now on the eve of a world-wide revival.

"Yes, we trust the day is breaking,
Joyful times are near at hand."

A BRAZILIAN NATIONAL BAPTIST CONVENTION.

By J. F. Love, Corresponding Secretary.

Acting on the instructions of the Foreign Mission Board the writer has just made a hasty visit to Rio de Janeiro, Brazil, to attend the National Baptist Convention and to hold conferences with the Brazilian brethren and missionaries with regard to cooperative policies and plans. The trip was made on ships of the American Shipping Board operated by the Munson Line. The writer is under much obligation to the officers of the good ships, *Southern Cross* and *Western World*. We commend the Munson ships to those who are contemplating business or pleasure trips to South America. They are the swiftest boats that ply the waters between the two Americas. The distance from New York to Rio de Janeiro and return is 9,540 nautical miles, or 10,971 land miles. The distance one way is made in twelve days without stop between the two cities. With one improvement the Munson Line steamers could without qualification be recommended to all travelers. That one exception is the gambling which is tolerated on these boats. This is unworthy of the American Shipping Board, and it is no credit to the Munson Line, nor does it help business. Betting on toy horse races with children looking on and many Christian people offended, though some who bear the name are among the quick betters, is too sorry a business to be tolerated by a company which in other respects represents the finest ideals of North America. Certainly South American travelers are worthy of a better example by North Amer-

icans than this gambling sets. Of course, these ships are not exceptions in the toleration of this vice, and South Americans are familiar with all manner of betting devices, even the Roman Catholic Church deriving revenue from Sunday horse racing in Buenos Aires and from lotteries; but the standard of service which the Munson Line is maintaining is so commendable, we are distressed to see it marred by this vice, although ships of other companies in these and other waters may in the same way pander to the low ideals of a certain class of passengers.

The trip down was marred by the sudden death, from heart disease, of Mr. William D. Hoxie, Vice-Chairman of the Babcock and Wilcox Company, boiler makers. The writer conducted the funeral service and accompanied Mrs. Hoxie and the body of Mr. Hoxie back to New York.

The Brazilian Convention convened on January 16th and closed about midnight January 20th. It includes both the North and South Brazil Missions. There are more than 25,000 Baptists in more than 3,000 Baptist churches within the bounds of the Convention. 365 messengers were present when the Convention organized. Others arrived later. We do not know what the final enrollment was.

This was the second time the writer has had the pleasure of attending the sessions of this body. We believe that any true Baptist would have felt much at home in the company of the earnest men and women who compose the National Baptist Convention of Brazil. My own heart felt and rejoiced in the warmth of fellowship to which Brazilian brethren have admitted me. They have treated me as if I were one of them "in good and regular standing."

The Convention was opened by Orlando de Rigo Falcao, who was elected at the last session of the National Convention. Rev. Manoel Avelino de Souza, who is known and loved by the faculty and recent students of the Southern Baptist Theological Seminary, was elected President for the present year.

It would be a welcome task to write about this Convention, and we may do so in another article, but we now devote the balance of this article to the one chief matter in the minds of all who were present for the Convention. That matter was the basis and plans for the cooperation of Brazilian Baptists and missionaries among themselves and with the Foreign Mission Board. Some of our people know that there have been misunderstandings in certain parts of our Baptist Zion in Brazil. These misunderstandings have not been by any means as widespread as some Baptists in the South have been led to believe, and it is fair to everybody to say that these misunderstandings are not so much chargeable to Brazilian Baptists and the Brazilian missionaries as they are to some other folks who are hostile to the Foreign Mission Board and its work. Certain Baptists of certain states in the South who have never opened a new mission field nor supported a single missionary for a prolonged constructive missionary work on any field in the world, have found an opportunity to foment strife on a mission field which this Board has cultivated for more

than forty years and on which it has built up a gradually successful work. To thus meddle in foreign mission matters and to do it in the name of Foreign Missions is worse than a travesty; it is tragically mischievous. There are ten republics in South America. The Foreign Mission Board has missionaries in four of these. If those who fight the Foreign Mission Board and its work at home wish sincerely to do mission work, why do they not open work in one of these republics where nobody has ever heard the Baptist message and few have ever heard a saving gospel? If they really mean missions and not mischief, why should they not carry the gospel to these neglected nations instead of trying to set brethren against brethren on a mission field of this Board in Brazil?

It is to the credit of the Baptist Missionary Association of Texas, if I am correctly informed, that they have declined to have anything to do with this mischief-making on a mission field where their Southern Baptist brethren have built up a good work by hard work. The B.M.A. is conducting mission work in Portugal. We bid them God-speed in this work. Indeed we are cooperating with them in it, since we are cooperating with the National Baptist Convention and it is at work in Portugal in cooperation with the B.M.A. We wish them the most glorious success and would not think of interfering or introducing discord into their work.

But the Baptist of Brazil have agreed to drop their differences and cooperate like brethren. The 1925 session of the National Baptist Convention of Brazil shows the Brazilian brethren in a fine and commendable contrast to this North American agitation. The brethren of both sides of the misunderstanding in Brazil were represented strongly in the Convention, and after frank, long and brotherly conferences, they reached agreements, and now publish these and scatter them among the Brazilian churches. These agreements not only had the support of every missionary of the Foreign Mission Board in Brazil and of a large Brazilian brotherhood which has never been disturbed by the agitation, but they had the support of such men as Rev. Antonio Ernesto, Rev. Djalma Cunha, Rev. A. N. Mesquita, Rev. Adriaio Bernardo, and others. The last two named brethren are well known by many Baptists in the States. All these brethren were either members of the committees which were appointed to frame agreements on basis and plans of cooperation, or they were asked to sit with the committees and were accorded unchallenged rights to discussion of all points which they or anybody else thought affected the peace and cooperation of Brazilian Baptists. The result was harmonious and unanimous agreement on terms of cooperation. Brethren on all sides desired the cessation of misunderstanding and strife. Such unanimous decision as characterized the vote which ended this discussion is highly complimentary to the Brazilian Baptists. All good men will now pray that God may nourish in the hearts of every Baptist, Brazilian and missionary, in Brazil the best spirit of brotherly love and fellowship and that a new day of triumphs for Christ and of blessing for Brazil may follow this get-together Convention.

If strife is renewed among the Baptists

of Brazil, it is safe to say that it will have its support in an unworthy Christian spirit in North America, and with those who love strife among brethren more than they love Foreign Missions or lost souls. The Brazilian brethren want to work in peace and harmony, and terms of agreement have been reached upon which they can do this. May the Lord save every North American Baptist from the guilt of participating in a campaign to prevent this peace and fellowship!

We will endeavor to follow this article with one which deals more particularly with the Brazilian Convention and the terms of agreement, and that article with another still which will discuss the Baptist outlook for Brazil and South America. Meanwhile I would implore every lover of the truth and of his brethren to pray earnestly that in Brazil and all our mission fields the Spirit of Christ may reign supreme above all our mistakes and misunderstandings. There was never, perhaps, such an hour as this for winning the lost world to Christ; and this should be our deep concern. To it personal feelings and ambitions should be subordinated and our service and substance dedicated.

TENNESSEE AS A MISSION FIELD.

By T. W. Gayer.

It is not generally known that Tennessee has much destitute territory, but it has large sections which are never touched by any Baptist preacher. In this article I can only suggest some of the outstanding needs of the State as I see them. For two years I have studied this field from this point of view.

First, I want to deal with the sections which have no or very few Baptist churches. Two or three sections can be mentioned to illustrate this condition. There is a territory east of Carthage, south of Cumberland River and north of the Tennessee Railroad—several counties—fertile soil, fairly thickly populated. Some of these counties have no Baptist churches, others have just a few very weak churches. Adjoining this territory there are a number of Free Will Baptist churches. Some of these have recently joined our convention, but even these are in great need of missionary help.

Another needy section is a large territory on the east bank of the Tennessee River running from Kentucky on the north to Alabama on the south. Some of these counties have one church, others have several weak churches, some have not so much as one Baptist Church. We are doing some work in the northern part of this field, but in the Cumberland section, mentioned above, we are doing absolutely nothing.

There are sections in East and West Tennessee almost as needy as these I have mentioned in Middle Tennessee.

Growing out of my knowledge of the whole situation I want to say several things which need emphasis. The only reason I write is my interest in the field.

Tennessee Baptists should launch a real missionary program. We are doing about the same amount of mission work we were doing fifteen years ago. Other causes have increased manifold, but State Missions remains stationary. To do this more money

should be appropriated to this work. We need to employ stronger preachers and more preachers. These men should be paid sufficient salaries to enable them to devote themselves to the ministry. Very few are able to do this under present conditions.

We need to spend more money on the gospel. This is the power of God unto salvation. We are spending \$20,000 a year on Sunday-school and B.Y.P.U. workers. I believe in these, but this work is not as important as preaching. Several hundred of our churches have neither a Sunday school nor a B.Y.P.U. This fact prevents these workers from working in or through these churches. These are our most needy points. Then there are several hundred communities which have no Baptist churches. Only gospel preachers can establish these. We are spending from twenty-five to sixty thousand dollars a year on church buildings. This is good, but the first need is the gospel. My judgment is that the devil does not fear any part of our program except the preaching. He wants our mission funds to go to other things.

Another great need is that the Executive Board, which is charged with the task of distributing State Mission funds, shall become acquainted with the whole field. It is composed of fifty-four of the best men in the State, most of them are from the cities and larger towns. Each man knows his own community and is interested in it, but none of them have been over the entire field. The destitute sections have no one to plead their cause, and therefore are either entirely left out when appropriations are made or the appropriations are so meager the work cannot prosper. I hope this defect can be remedied.

Our greatest need is a real and permanent enlistment program. There are whole associations which are not in sympathy with the work of our denomination. This is because we have not cultivated and informed them. I visited an association which had not been visited by any State worker for eight years. The churches of that association were either lukewarm or antagonistic to our work. Now they are our enthusiastic supporters. Most of these churches have installed the budget plan of finance and are getting ready to do great things. I visited the churches of another section where I was told no State worker had ever been. Such communities are slow and move cautiously, but some of the best people on earth are in these sections. There is great wealth in some of these churches.

Many of these churches are paying less than one hundred dollars for one-fourth time preaching. They have the numbers and the money to really take care of a pastor who could locate in the community. They are willing to do it but lack leadership. We have a whole group of workers teaching the people how to organize and conduct Sunday schools and B.Y.P.U.'s. Why not employ some workers who will teach them how to organize for and conduct the finances of their churches?

We extend to Evangelist R. D. Cecil of Cleveland our sincere sympathy upon the death of his sister, which occurred at their home February 19.

Christian Education

Harry Clark, Nashville

"When a nation permits the moral fiber and the spiritual vision of its youth to decay, that nation rings its own death knell."

COMMENTS ON OUR GREAT STUDENT CONFERENCE.

"The Baptist Student Conference just closed was a great success. It is certainly an inspiring sight to see three or four hundred of the choicest Baptist young people earnestly studying how to make the Christian life most effective in our schools and colleges. One sitting through this conference could not help feeling that the reins and mantle of Baptist leadership in Tennessee in the future will fall into safe hands and upon broad shoulders. If there is a Baptist in the state pessimistic over the future of our Zion, all that pessimism would have been converted into optimism by just a few hours experience in this great meeting. We were not only impressed with the fact that we had some very splendid young leaders in training, but even more significant is the great number of them.

Frank Leavell is doing an epoc making piece of work. In fact, I doubt if there is a Baptist leader in all the land that is doing more constructive and far-reaching work than he is doing in his work with Baptist students."—H. E. Watters, President of Union University.

"I have but one life, I will invest it where God wants me." This was one of the most forceful statements I heard at the Conference. I would have the Commander of the Campus to be Commander of my life and only when Christ is commander in the hearts and lives of the individual, will he be Commander of our Campus. The Conference was a real conference in every sense of the word."—Sibley C. Burnett, Student, Carson and Newman College.

"The Baptist Students' Conference at Jackson had the following values: first, giving Christ the proper place in student life; second, giving students correct idea of their place in the kingdom activities; third, inspiration to fulfill their mission; fourth, loyalty to denominational ideals and program."—R. A. Young, President of Bryson College, Fayetteville, Tennessee.



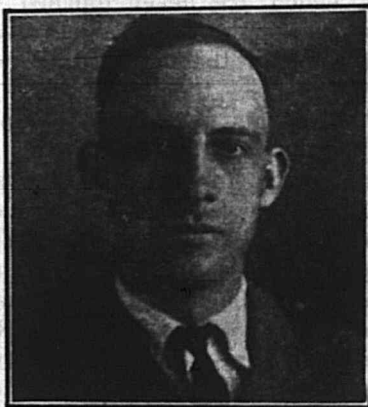
SIBLEY BURNETT

"The Young People's Conference at Jackson was one of unquestioned success. I found, as I expected to find, a great deal of enthusiasm but no time did it out-run the reverence and consecration of the occasion. There was unusual harmony back of a great effort to make Christ Campus Commander. I wish I could have remained through to the close."—Oscar E. Sams, President of Carson and Newman College.

"I consider the Tennessee Baptist Student Conference pre-eminently successful, in every detail. It was the best of the series so far; from the standpoint of student expression. The open conferences were the best we have yet had. It is difficult to compare conventions, as it is personalities, therefore, I shall not say any one was 'The Best' but certainly this one ranks with the highest."—Frank H. Leavell, Executive Secretary, The Inter-Board Commission.

INCREASING DENOMINATIONAL ZEAL.

Twenty years ago influence was being exerted by certain educational leaders to break down denominationalism among college students. In many cases, the result was a complete disregard of all church connection and responsibility on the part of many students. As a result the Lutherans and Episcopalians began to form denominational clubs in the



E. D. PHILLIPS.

state universities and non-sectarian colleges. This movement is sweeping from denomination and has reached such a degree of development that at many colleges there is an all "official religious council" of all the various denominational clubs. Whenever a denominational secretary visits one of these colleges, he has a group of young people all ready organized and ready to have him talk about the problems of the denomination and its need for college denominational workers. But, on the other hand, there is an effort at some of the colleges to break-down denominational loyalty by having four or five denominations pay a single pastor to be their official representative. There are interchurch pastorates at the California Agricultural College, Michigan Agricultural College, Massachusetts Agricultural College, Colorado Schools of Mines, Ohio University, New Hampshire College, Universities of Maine and Vermont. In several colleges this plan has turned out unfortunately. There are 128 distinct denominational workers, however, at the various state universities, the Presbyterians having the largest number.

YOUNG PASTOR'S CONSCIENCE LEADS TO LARGE LIBERALITY.

By Frank E. Burkhalter.

Through the courtesy of Dr. J. F. Love, secretary of the Foreign Mission Board, the writer has been permitted to see a copy of an inspiring letter in which an aggressive young Baptist pastor in one of our states, recently out of the Seminary, tells of his loyalty and liberality in contributions to the various causes embraced originally in the 75-Million Campaign and now fostered by the 1925 Program. Here is what the young man says on the subject:

"In the Judson Centennial Fund I pledged \$100 as a student in the Seminary at Fort Worth, Texas. I paid \$66.66 and on account of being in debt on account of my expenses in school you released me of the third payment of \$33.34.

"I am enclosing a check for \$55 to cover the above unpaid pledge with interest from the time it was due until now at 6 per cent.

"In the meantime I have raised nearly \$100,000 on the mission budget and have paid personally many times the amount pledged, but I just wanted to pay this because I know you need the money and I wanted to feel that there was never a pledge of mine that went unpaid.

"On the 75-Million Campaign I pledged \$777.50 and paid all that and \$112 over, but I overlooked designating any of it to cover that old pledge of mine.

"Apply it to any phase of the work of the Foreign Mission Board that you see fit to place it for I not only believe in you but in your judgment and am praying for you in your great work."

This young pastor's heart is on fire for our mission and benevolent enterprises. If his spirit could be caught by every Southern Baptist, the needs of all our organized work would be adequately and promptly met. Southern Baptists have the funds with which to provide generously for their work if they could only catch the vision of the need and the opportunity. The writer believes that when our people are adequately informed they will respond to the needs of all our causes. Surely if there was ever a time when those of us who are informed should carry the needed information and inspiration to the outmost church and to the last member of every church that time is now. To this task the writer is seeking to commit himself, alongside that of this noble young pastor.



LACY KEELE

A CONDITION AND A CURE

By Fred W. Barnack, Oklahoma City, Oklahoma

I am not going to give this writing a caption. I will let the editor do that. I shall be content to state the case, give the reason, seek the remedy and let God have the glory, if, indeed, out of the deed done, God can and will find any.

The Gospel of the Son of God is not being preached in its fullness. That is an exasperatingly astounding statement, is it not? Let us see whether it be true or false. Every device that is "religious" has been fused into the church by the devil to make the "church" as an institution, "religious." I have come to find out that the devil loves a "religious church." "Religion" and "Christianity" may be as far apart as are day and night, as we understand them to be. "Religions" are the basis of means of "propaganda"; religious institutions are based on "propaganda" and "propaganda" sets aside the opportunity for presenting "Christ." This terse statement could be so amplified that volumes could be written in detail explanation of this simple truth.

Don't for a moment misunderstand the writer to intentionally desire to set aside all policies abounding in "propaganda" because Christ set up a propaganda in his gospel plan. But here is what I am hitting at—to stimulate our propaganda the ideals of the people are appealed to rather than the power of the Gospel. Shall I illustrate: A church, located in a state, and an efficiency dominant as an ideal for the rest of the churches in the state, supposedly so at least, has so become Laodicean in its efficiency, that the praise is to the system, the popularity of the general situation, and the numerical increase, that it is hard to find Christ as even a morsel in the lump. This is true everywhere in general. This summer, I walked into a church in the North, for an evening service, tired, warm, slightly worried about affairs secular, and as I looked at the little Baptist church at the corner—only a few doors from where I was stopping, I felt a warm, full feeling swelling my heart, and I welcomed the hour of preaching, only to hear a monstrosity in the "cloth" tell how to repair an automobile, and I welcomed the last song, so I could get at least the heart beat of some saint long gone on, who had some idea of Christ.

I am not opposed to the church putting out a strong arm in defense of right, in the material efficiencies, but not until that effort is laid four square on Jesus Christ. We are popularizing "speech making" in the pulpit; playing to the galleries; stampeding crowds, in which there is no financial efficiency for the cause of Jesus, with no effect or result spiritually to that crowd, only as we individually forecast a possibility that we are doing the crowd good, but leaving it in reality absorbed with the oratory of the hour, with no sense of Christ, nay even thought of Him.

The reason is simply bundled up in a few suggestions that can not be overlooked. The church is seeking power through numbers—large congregations—it won't work. Many are called but few are chosen. The same numerical efficiency upon which

the church deigns to rely for prestige, influence and persuasion of the public mind as to its place and efficiency, is the same force that tears down the power and influence of the church as such, by the very behaviour and notions of that constituency, who, it must be remembered in this discussion have not even been sopping milk, much less been taking meat. There is just a little thought in this point; you either congregate for instruction and edification, or for propaganda and destruction. Think that over.

The remedy. Ever since God first spoke to man He has been misunderstood and mistreated. Over and over again did He express himself and then amplify the expression. He gave formal commands, that He might index them to us with spiritual significance. Instance: He called in command for circumcision of the forekind of that body, that He might ask for the "circumcision of the fore skin of the heart."

The heart is the seat of life. God seeks it. How? Through policies, propagandas, etc.? Never. Through instruction, that we might come to know Him, His Son, the Holy Spirit and their plan for man. Will popular propaganda teach it? Never.

Back then to instruction. Give us "daily our bread" in "repentance," conversion, God's purpose in Grace, justification, sanctification, and on down through the teaching of God's Holy word until the wild-minded will find no joy or peace in the "present age" popular church program, but only at the Throne of Grace in penitence before Almighty God, seeking salvation through Jesus Christ the Lord, experiencing forgiveness of sins through Jesus; feeling the power of the Holy Spirit is life and serving God while growing in grace and the knowledge of our Lord and Saviour, Jesus Christ. Seemingly pretty hard rules for a rushing age, but the door to God's heart only lets us in one by one, as we plead with the door keeper, Jesus Christ the Lord.

Now then in a final word, the power, the influence, and the financial position the church is seeking to spread the gospel from shore to shore can never come—for God will not give it—until His conditions are met, and those conditions are all bound up in His dear Son. The 75 Million program is so small financially, in view of the possibilities under the full preachment of Jesus Christ, that it is little more than the hidden talent in the slothful servant's napkin. God will rule the heart in Christ; in Christ He pours out the uncountable blessing, and the abiding Christ will so abide, spiritually and materially, the ancient law of the tenth will no longer be premitted to be preached, but the slogan of God's people will be "Freely ye have received, freely give."

The best evidence, brethren, that any sane person can have is that people are not saved because they do not give; they do not give because they do not know why they should or how they can, and they do not know, because they have not been told.

"BIG BUSINESS"

By John Anderson, Mayfield, Ky.

After reading in the columns of

the Baptist papers what the commission on the 1925 Program of Southern Baptists had to say in regard to soul winning, and as God has asked the writer of this article to give his life to soul winning and gospel singing, I feel the need of soul winning all the more and ask Him to use me for His glory. All Southern Baptists should pray without ceasing for the evangelization of this old world. Ask in His name and for His sake and get busy at our task. May we all pray that each of us be a soul winner for Jesus, and that our 1923-24 records may be far short of what will be accomplished in 1925.

Our record for 1923 shows one baptism to every 17.8 members in our home land against one baptism to every 8.7 members on our foreign fields. It seems that one baptism to every one member would be little enough, but not satisfying. This is heart-breaking and should open our eyes, stir our souls and cause us to put forth all the energy of our very beings, for the salvation of the lost and make us realize that the only "big business" on this earth is winning the lost.

When I think of the above mentioned record it recalls to my mind that old hymn, "Nobody Told Me of Jesus":

"Nobody told me of Jesus,
Nobody told me of Jesus;
So many I have met—but they forgot
To tell me the story of Jesus.

"Would you care if some friend you
have met day by day,
Should never be told about Jesus?
Are you willing that He in the judgment
shall say,
'No one ever told me of Jesus.'

"Then be silent no longer! but earnestly pray
For grace to the tellings of Jesus,
So that no one can say on that great
judgment day,
'No one ever told me of Jesus.'"

This hymn seems to express the thoughts of thousands in our home and foreign hands. Heartaches rise within us, bringing this one thing to each of our minds: How little I have done for Him, who died on the cross that I might be saved. My prayers are, that this cannot be said of us in the near future. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

FROM BRO. H. L. CARTER, MISSIONARY IN CHINA

Although I am some thousands of miles from old Tennessee, I felt like throwing my hat in the air and shouting when I received the news that the Stanton church, whose care I left in August to come to China, had paid up its pledge to the Campaign.

When the Campaign was inaugurated, Stanton church had less than 80 members, most of them women. The quota was \$5,000—really out of all proportion. But when the pledges were taken, \$7,000 had been subscribed. The last of this was paid before the close of the Campaign, in spite of adverse circumstances. Just to give an idea of the loyalty of these good people. Last spring, it was discovered that the roof of the church was sagging, and the building was condemned. It was thought that the expense of the repairs would

surely hurt Campaign receipts, but the brethren chose rather to borrow the necessary amount from the bank, and made the note payable after the Campaign was over! The average per capita gift of Southern Baptists is about ten or eleven dollars, but I think the per capita for Stanton church is nearly forty. If all churches were as loyal to our denominational causes as Stanton, our Boards would not today be staggering under such enormous debts.

Stanton church has for years past been pastored by either Union University students or teachers. Bro. R. O. Arbuckle was pastor when the Campaign was inaugurated, and to him is due much of the credit for the amount subscribed. The writer is the fourth pastor to reach the foreign field. Brethren Bowdler and Freeman are in Argentina, and Bro. James in Manchuria. Dr. Lonnie Wilkerson, a son of the church, is a medical missionary in Cheegchow, China.

We are very happy in our new home. We are working hard on the language and longing for the time when we can speak to the natives in their language. We enjoy more than ever the Baptist and Reflector, and look eagerly for it. A friend asked me what he could send us, and I immediately answered "Send me the Reflector."

LAND OF BEGINNING AGAIN

I wish that there were some wonderful place
Called the Land of Beginning Again.
Where all our mistakes and all our heartaches
And all our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never be put on again.

We could find all the things we intended to do
But forgot and remembered—too late,
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the ones we misjudged, and
The ones whom we grudged
Their moments of victory here,
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief,
Could be dropped like a shabby old coat, at the door,
And never be put on again.
—Louise Fletcher Tarkington.

THE QUESTION

"If this whole world followed you—
Followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you
Would the world be better?"

SUNDAY SCHOOL

Edited by

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

Hollis Loveday, president of the Knoxville City Union, writes: "Our Training School was a real success and we are due you some of the credit. Let me know if ever I can help in anyway through your department." Loveday is the man who deserves credit for this great school along with the army of faithful young people who so beautifully cooperate with him in the city union work. This was the largest ever and carries a record of the largest single class in the entire South. Mr. Lee had 218 in his class with 183 awards turned in.

The Bible Conferences have all been very good indeed. Some more largely attended than the others, but all report a good time. This last week conferences were held at the following places and will all be reported more fully as soon as we hear from the pastors. Gallatin, Cookeville, McMinnville, Tazewell, Newport, Rogersville and Elizabethton. It was our joy to attend five of these.

Conferences on this week at Eto-wah, Chilhowee, Harriman and Dayton. This will be a real full week and we are expecting these to be the largest yet.

So many are asking for training schools it will be impossible to fill all the demands. If we had a dozen workers we could keep them all busy every day.

E. E. Lee writes from Texas: "Herewith I am handing you the list of graduates in my Knoxville class with the grades attached and the awards desired. You understand the 1 indicates seal for second course in methods and 2 indicates seal for third course in methods.

"This was indeed a wonderful class—and, a most satisfactory one from every viewpoint. It might interest you to know that according to my count, Atlanta and Knoxville each gave a record of 177 graduates! And Knoxville will send yet a few more papers as there were several who spoke to me Thursday night and said they would take the test although unable to be present on Friday night. "Now, how is that for high!"

Rev. J. G. Hughes, Lebanon, writes: "Just a word to say that I went to Dover according to your instructions and had a most delightful time. The people were so eager to hear the messages that the different speakers brought that I felt it was a very wise thing for the Board to do, putting on these conferences."

Dr. I. N. Penick writes from Alamo: "Well, we can never thank you and your team of helpers for the Institute at Alamo last week. The church by hearty vote asked the pastor to express to you and all who help their many thanks for the meeting and to file application here and now for one next winter, or just when ever you can arrange it."

Dr. J. Carl McCoy writes from Memphis: "I greatly enjoyed my work both at Dyersburg and Jackson in the Bible Conferences. I am always glad to serve you at any time and in any way that I can if possible to do so."

Rev. O. F. Huckaba, Huntingdon, writes: "I filled my engagement at Alamo and greatly enjoyed the work. The Baptists have a great church there and are doing a great work."

Rev. J. C. Miles, Nashville, writes: "We had a really great conference. The Spirit was there and each session was a great blessing. Bridges is doing a great work in Stewart county. I only pray that the adversary may stir up no jealousies and

factions. I am glad you sent me to Dover. If I can serve your department at any time command me."

Dr. R. B. Jones, Jefferson City, writes: "I certainly did enjoy the work and think that the conference was a great success. I only wish that I could give you more time this month, but my meeting prevents it."

A. M. Nicholson, Nashville, writes: "Brother Miles and I returned from Dover Saturday morning. We had every attention we needed while we were there and we greatly enjoyed the trip as well as the work. Of course it is needless to say that Brother Miles, Brother Edwards, and Brother Hughes did great work for you and the cause. Any people is fortunate to have the chance to hear them. I think the week will bring results. The pastor is a fine fellow and is doing a great work there."

Mr. E. L. Bass, Union Avenue Baptist church, Memphis, reports a very successful training school and also states that they are ready now to qualify as AA-1 before the Southern Baptist Convention meets at Memphis. Congratulations to this splendid church and school.

The Sunday school at Newport has grown beyond the 300 mark and should be counted on the list each week but they fail to get the report in in time. Fine training school there last week and some excellent work done by the Conference speakers.

Rev. C. R. Wydick, Cowan, reports splendid progress since the training school there in January. The school has grown wonderfully and the church taking on new life. This is a great bunch of the most faithful workers at all. Fifty-six in the training school from a church of less than 75 members.

Rev. Clifton Bridges, Dover, sends in the following report of the Bible Conference at that place:

"The Dover Bible Conference closed this afternoon at 3 and Nicholson, Hughes and Miles left on the boat at about 3:10, the boat having been delayed considerably for our speakers.

"I only wish that you could have been here to see for yourself how Dover and Stewart county appreciate this wonderful spiritual treat. And one of the first things that I want to impress upon you right tonight is that Dover wants another conference next year! We'll take these same speakers back again, or we'll take any others you may think wise to send us—or, if reasonably possible, we might like to make one or two special requests.

"As to the conference for next year, I am asking now for Brother D. N. Livingston and yourself. I ask that if it is reasonably possible, the Murray date be avoided. This is the only way we can get all that we are really entitled to lined up in co-operation—at least for the present. I would also be greatly pleased to have Dr. Skinner, the church also would like mighty well to have him, and I believe he would look forward with considerable interest to the visit. If we begin in time, we can arrange some classes for this meeting, can't we?"

The programs for the three Sunday school conventions are rapidly shaping up. The prospect is for the greatest we ever had. Let every one get ready for these conventions and send representatives from the schools.

More standard schools already than we had all last year. Let us get our 50 right away and then work for an-

other 50. Who will be the next to qualify?

March will be given to training schools in country places as much as possible and then April to the conventions.

We are planning to cooperate with the Sunday School Board in putting in the field a number of special workers during the summer months with the plan used in Georgia. The associations that will ask for a man and pay one-half of the salary and expenses amounting to about \$250, the Sunday School Board will pay the other half. That means that any association paying \$125 for the two months and two weeks will secure a man for the full time and the Sunday School Board pay the other \$125. Already Chilhowee Association has agreed to meet this requirement and has asked for a worker. If you are interested in this kind of an arrangement let us hear from you.

Already this month 63 men have given a week of volunteer help to this department. Wonderfully fine is it not? No state has such a great host of willing pastors to do whatever comes up that will help along the Kingdom.

A WORD TO OUR PASTORS

I simply desire to express my love and deep appreciation to the pastors of Tennessee for their loyal support and hearty cooperation with us in our efforts to help our churches over the state. Never was there a better bunch of preachers than live in Tennessee. I love them all. Not only those who have helped in these conferences, but those who have in many ways back in their respective places done everything possible to help along the general program of our denomination and especially to this department. We shall never forget a one of you. May God's richest blessings be upon you.

DR. T. W. GAYER

The going of Dr. T. W. Gayer from our state brings sadness to many of our hearts. We have never had a man in the state more loyal to every cause and more true to his conviction than Bro. Gayer. We have been closely associated with him in the work even when he was pastor at Orlinda and since he came to the stewardship place with our Board it has been our privilege and pleasure to work hand in hand with him in every way. It has been a delight to serve along by his side. He is always fair, congenial, true to his agreements and promises and faithful to the last limit in every duty. We hate to see him go. We would that he had gone to a Tennessee pastorate but we wish for him the greatest success in his new field and pray God's richest blessings upon him and his as they serve in the other state.

AN ANNOUNCEMENT

By Raleigh Wright, Greenville, Tex.

For fifteen years I have served the denomination as an evangelist of the Home Mission Board. During this time, I have endeavored to render the churches that it has been my pleasure to serve constructive service. To the best of my ability, I have tried to preach a full gospel, and to render the kingdom permanent service. I have stood by the entire denominational program faithfully, sometimes against both my conscience and judgment. It is my purpose to remain true to my endeavors and policies of the past.

Owing to the distressing financial condition of the Home Mission Board, the Department of Evangelism will be discontinued after March first. For the time being, Mr. Theo. H. Farr, Marbury, Alabama, and myself will be associated in independent evangelistic work. We will be glad

to correspond with pastors and church that may desire our services. Whenever desired, we will be glad to furnish a good and commodious tent.

During the fifteen years of my tenure as an evangelist of the Home Mission Board, my relations to the Board have been most pleasant. Every member of the Board and the entire office force have been kind and gracious to me. I am leaving the service of the Board with the highest regard for every one connected with it. I owe to each one of them a very profound debt of gratitude.

The more than 300 pastors and churches that I have served during these fifteen years, with a very few exceptions, have greatly endeared themselves to me. The superintendents of evangelism and my fellow-evangelists have shown me not a few kindnesses. I am also deeply indebted and profoundly grateful to the State secretaries for their many generous courtesies. And to none do I owe deeper debt of gratitude and for whom I have a keener feeling of appreciation than the editors of our denominational papers. They are the faithful pack-horses of all our work. May our Father bless all who have contributed to my happiness and usefulness.

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D. F. JAMISON, Summerville, South Carolina.

An Easter Service for Baptist Sunday Schools

Easter Tidings

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

Edited by

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

Mr. Lacy Barnes, Hartford, president of the B.Y.P.U. at that place is conducting a study course in the B.Y.P.U. Manual.

The Hartford Senior union and the Maryville Junior union both write that they plan to be A-1 this quarter. Mr. D. W. Kimsey of Maryville reports a class in the Junior Manual taught by Miss Mildred Hicks.

Mr. C. E. Thompson of Philadelphia, writes: "We now have a real good union and are striving to make the A-1 quarter soon." He writes for report blanks.

Rev. R. B. White of Livingston, Baptist pastor in that place, has asked for a training school date for the association which we shall try to fill. They plan to have the associational convention May 30-31. Bro. White is one of the best B.Y.P.U. organizers in the state.

100 A-1 Unions this Quarter. Study Course Week, March 8-13.

Mr. E. E. Lee writes concerning Knoxville Training School, which had an attendance between 600 to 1,000 during the week of February 1 to 6. "It was a wonderful week—and, as was suggested in your letter, there was nothing left out of the proceedings that was calculated to make my own stay there more pleasant and at once more comfortable."

"From the records here on my desk before me, I would say that Knoxville will surpass Atlanta in total enrollment and attendance as well as in total awards and also for the individual class. I am mailing a list of 177 graduates to Bro. Hudgins of office this morning—and, the Atlanta list is exactly 'like unto the same' in number. However, there are several in Knoxville who told me Thursday night that they would be unable to return for the Friday night session of the class but would take the test and send the papers to me. One more paper from Knoxville will give them the largest number of graduates in any single class that I know anything about. So there!"

A FEW SUGGESTIONS FOR THE GROUP CAPTAIN

1. Organize your group with the names on the wall chart and each one who is on a committee definitely assigned.
 2. Have them sit in groups and the records taken by groups.
 3. Have group spirit by:
 - (1) Choosing a name for the group.
 - (2) Group songs.
 - (3) Practising the program by groups.
 - (4) By planning unusual programs.
 4. Have variety in your program.
 5. Urge all the members of the group to stay for preaching service.
 6. Have each group vie with each other in seeing who can be of greatest service to the pastor.
- These suggestions followed will prove beneficial.

As a result of the Baptist Student's Conference at Jackson, the students at Doyle Academy have started Noon Day Prayer Meetings. Every student has been present at the meetings. The students lead.

At Bell Buckle the representatives who attended the Jackson meeting are putting new life into the school which has meant much to the institution and the student body.

Miss Grace Oliphant suggests a splendid idea. This is a "transfer membership card" for B.Y.P.U. members who are leaving for other places.

Miss Oliphant is to go to Charleston, Tennessee, next Sunday to help them perfect their organization. Charleston young people are visiting the Riceville Union this Sunday.

An Associational B.Y.P.U. Convention will be held at Etowah, May 30, 31. This is one of the many simultaneous associational B.Y.P.U. conventions we are planning for on that date.

The Asheville, (N. C.) B.Y.P.U. consists of their Senior, Intermediate and Junior Unions with another Union they call "The Service Union" which is arbitrarily recruited from the Senior B.Y.P.U., taking those that have been training for service for a long enough time. They have about the same organization as the Senior B.Y.P.U., but instead of programs, they report on definite service done each week. Each group is under a group captain rendering such services as, leading prayer services, visits to the shut-ins, services in jails, etc. It sounds like a good idea.

Each week we hope to give a few suggestions regarding the duties of the various officers.

Your State Secretary will appreciate the hearing from the B.Y.P.U.'s of the State. Not only the corresponding secretaries and the presidents, but from the pastors in regard to the work as well.

The Knoxville County B.Y.P.U. Training School

The Knoxville County B.Y.P.U. training school which closed a few days since, was a success in every way. Between 800 and 1,000 were present on the closing night. An average attendance of over 600, places the school in the lead, as far as we know, of any Senior training school in the south held this year.

The list of teachers and books taught are as follows:

"Senior Manual," E. E. Lee; "Pilgrim's Progress," J. E. Lambdin; "David, the Master Poet," Mrs. A. L. Crawley; "Bible Division of the Sunday School Manual," W. D. Hudgins; "Training in Christian Service," Mrs. J. E. Lambdin; "Training in Baptist Spirit," Dr. F. F. Brown; "Training in Christian Stewardship," Rev. R. E. Humphreys; "Class for Choristers," George Freeman.

PASTORS HONORED AT MEMPHIS MEETING

The City Union of Memphis honored their pastors on January 26, at the monthly business meeting, which was held at Temple Baptist Church. A beautiful tribute was paid them by Mrs. Clifford Davis and Rev. Carl McCoy, pastor of Temple Church, graciously responded. Special music was rendered by male quartette composed of the following: Messrs. Woodall, Hoffman, Davis and Moore, with Albert Brinkley, accompanist. Mr. Gerald Webb, president, gave an inspirational talk on "Our Aims for 1925." Mr. Webb asked that the unions strive to make 75 per cent, A-1, have four hundred at the city union meetings, and each union be 100 per cent in church attendance. Mention was made of the B.Y.P.U. banquet to be given during the Southern Baptist Convention, and plans are already under way for a large delegation to represent Memphis at the B.Y.P.U. Convention on June 24 to 28.

Several important matters of business were transacted, among them being the appointment of Committees on Education, Finance, Program and Personal Service. Budget for the ensuing year was read by Mrs. Olaf C. Johnson and accepted by the Union. New officers were recognized and thanks extended the retiring officers for their efficient work during the past year. Officers elected for the year are as follows:

Mr. Gerald Webb, re-elected president; Geo. Landrum, vice-president; C. A. Bradshaw, 2nd vice-president;

Lucille Lowe, recording secretary; Olaf C. Johnson, treasurer; Pauline Rutherford, pianist; Jessie Lou Ritchie, secretary; D. H. Woodall, chorister; Minnie Lee Priddy, reporter.

Minnie Lee Priddy,
Corresponding Sec'y.

MEMPHIS'S PLEDGE TO THEIR PASTORS

To Our Pastors

Dear pastors, we greet you with hearts most sincere,
We want you to know that we're glad you are here.
In all of the good work that we've tried to do
You have cheered us and helped us to carry it through,
We want you to know that you've blessed us each day—
You have been like the guide posts along the highway,
When we have been weak you have helped us to stand,
We have felt the kind touch of your comforting hand.
You have taught us the things God would have us to know,
You have shown us the way God would have us to go,
And it is the wish of the B.Y.P.U.,
To pledge you our co-operation anew,
And we pray that our heavenly Father above
Will bless us and seal us in friendship and love.

INTRODUCING OUR TWO NEW PASTOR DIRECTORS

Dr. T. W. Calloway, elected to supervise the young people's work of Chattanooga and assist in every way.
Dr. R. E. Grimsley, pastor-director of Nashville, elected by the Pastors' Conference to supervise the young people's work and represent the pas-

tors in the executive meeting of the young people.

This is a capital idea!

OFFICERS OF KNOX COUNTY SR. B.Y.P.U.

Hollis Loveday, president; Clark Lotspeich, general vice-president.
Divisional Vice-Presidents—Ralph Lowry, Katie Roberts, L. H. Brickey, Ella Green, Wiley King.

Waneda Manard, statistical secretary; Christine Pedgio, recording secretary; Edward Bailey, treasurer; Ella Marie Mashburn, pianist; Henry Hunter, chorister; Myrtle Patterson, reporter.

Chairmen of Committees—Clark Lotspeich, Booster; Myrtle Patterson, Publicity; Edward Bailey, Finance; Mrs. J. W. Marshall, Lunch; Wiley King, Entertainment; Henry Hunter, Music; Myrtle Privette, Program.

Slogan: "It Can Be Done."

Keynote: "In all thy ways acknowledge Him."

Dr. E. P. Alldredge. This fine man is the statistician for the Sunday School Board. He is writing a new Study Course Book for the B.Y.P.U. which will be ready by May 15th. The name of the book, "How the Baptists Work Together At Home and Abroad."

B.Y.P.U. members should enrich their souls by reading at least one good book a week this year. A good one to start with is "Pure Gold." Others are "Pioneering in the Southwest," "Alla Rives," "Holy Places and Precious Promises." These four will make good reading for February.

"I love thy church, oh! God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

This Time A New Song Book



Soulful Songs for Songful Souls

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The Little Evangel

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LAST CHANCE!

Our box to our hospital in China must be shipped by March the fifth, so this is the last call for White Cross supplies. Address all packages to Mrs. John A. Gupton, 161 8th Ave. N., Nashville, Tenn.

OFFERING FOR HOME MISSIONS.

The special offering made during the week of prayer will go for our mountain schools. Make it the very best one in your history for the needs are very great in all of our schools. Send your gifts to Dr. O. E. Bryan, 161 8th Ave. N., Nashville, marked "Special for Mountain Schools."

GREAT TIME COMING

The divisional meetings of the W.M.U. will be great this year. Three central places we are meeting and wonderful programs are being offered. Our star speakers are: Mrs. W. C. James, W.M.U. president; Miss Bonnie Ray of China; our own Dr. O. E. Bryan. Your state leaders, Mr. Sedberry and Miss Rollow will be with us. Mrs. Baker and Mrs. W. J. Cox will be at Jackson.

Mrs. Una Roberts Lawrence of Arkansas will also be at Jackson. We are offering strong speakers and surely you will see that your society is well represented.

Your state secretary will be greatly disappointed if there are not fifty associations represented in these meetings. Send your president. You will be fully repaid when you hear her report.

Banquets will be given at each place for the Y.W.A. and G.A. and for the R.A.

Remember the date and places—West Tennessee, Jackson, April 20, 21; Middle, Lebanon, April 22, 23; East, Knoxville, April 23, 24.

A DISTRESS CALL

Last July your secretary apportioned each society for the W.M.U. specials, which included the training school, Margaret fund and Bible fund. Very small amounts were asked, thinking all would respond. Now we find that we had two hundred dead societies on our file. This means we lack \$1,000 for our specials. Help us meet our state apportionment by first paying what you were asked to pay. Second, do a little bit more. Send your gifts to Dr. Bryan, Nashville, marked "W. M. U. Special."

Y.W.A. FIELD NOTES

After attending the Student Conference in Jackson, February 6-8, days of great enthusiasm and inspiration, with the conference slogan ringing in my heart: "Make Christ Campus Commander," it was my privilege to visit Hall-Moody and Union University.

Hall-Moody with the splendid corps of teachers, striving in their daily work among the students to "Make Christ Campus Commander," is an institution of which Tennessee Baptists should be proud. Speaking to the students at the weekly student prayer service was indeed a joy. The spirit among the students is beautiful.

The Y.W.A. is doing a great work. A splendid group of girls, zealous in all of the Y.W.A. activities, interested in missions, and beginning to study Ming Kwong.

Returning to Jackson Tuesday to meet with the Girls Auxiliaries and Y.W.A.'s of the city at First church. Jackson organizations are wide awake, truly alert in their work for the Master, going forward in all

phases of the work. A social hour was enjoyed after the meeting, delicious refreshments being served by the ladies of the First Church.

Tuesday evening it was a gracious privilege to meet with the Y.W.A. of Union University. An interested, consecrated group of girls, with the standard in view, they are striving toward the A-1 Honor Roll.

Our college Y.W.A.'s are indeed Y-oked W-ith the A-lmighty in service and are zealous in the work.

Cornelia Rollow.

AN APPRECIATION

"Does It Pay," a playlet setting forth the White Cross work, written by Mrs. Ethyl Sprouse Carter, of Nashville, Tenn., was put on at the last quarterly meeting of the W.M.U. of the Chilhowee Association, at Mt. Olive Baptist Church.

The characters were made up from the ladies of the First Baptist Church, Maryville. While they had not been able to give all the time they wanted in preparation, the playlet was excellently rendered to the delight of all present.

Mrs. Carter has done a real service to the White Cross work and the Baptists of the South in writing this playlet. It is instructive, helpful and effective in producing results. The W.M.U. societies throughout the convention would do well to put the playlet on in their meetings. It is short and will not take very long to prepare for it or to put it on.

Maryville J. R. Johnson.

COSBY ACADEMY

By Adelia Lowrie

Cosby Academy, one of the Home Mission Board Baptist schools, is located at Cosby, Tennessee. It is more fortunate than some of the other mountain schools in that it is accessible by a good pike road. It is only ten miles south of Newport.

The three buildings are situated on a hill overlooking the beautiful Cosby Valley. As the mountains are round about Jerusalem, the same is true of this Christian school in Cocke County. All who visit this school are struck with the wonderful scenery, the neatness and good order of the premises and buildings, and they comment freely on how beautiful the place could be made if the money was at hand. Dr. O'Hara said while visiting the school the other day, that our girls' dormitory had been kept the best of all the buildings in the system of mountain schools. We have tried to take care of the property and furnishings by constantly reminding the boys and girls that they are gifts made through prayer and sacrifice.

Professor R. L. Marshall has been principal for six years, and your humble W.M.U. training school girl has been here seven years. In this time, by means of faithful co-workers and loyal friends, the Lord has let us see the following improvements:

An adequate water system by gravitation from a large spring one mile from the school; the installment of Delco lights; bathroom equipment for both halls; physics and general science laboratory, to meet requirement; the auditorium seated with nice new opera chairs; desks for two classrooms; a library of a thousand volumes built up; a new piano; a guest-room beautifully furnished; much furnishing for dormitories such as stoves, dressers, washstands, chairs, etc.

Last spring the buildings were painted at a cost of \$650, and best of all, \$2,000 was raised in Newport and surrounding communities which cleared the school of all debts.

A gift of \$200 is now being made

to buy Manual Training equipment and at a meeting of the Board of Trustees the other day, a committee was appointed to estimate the cost of erecting a building for Manual Training and Domestic Science.

There has been a large increase in enrollment of high school students, and the grade of work is such that the University of Tennessee has placed us on the list of accredited high schools.

More marked than any other feature, is the growth of a real Christian school spirit. This is manifest by the loyal cooperation of the students in all our undertakings, and by their activity in the prayer meetings in our splendid B.Y.P.U., and Sunday school. We have enrolled this year, four ministerial students, and a number of others have indicated their call to special Christian service.

The real test of the work here is shown by the tendency of our graduates to make good. This year we have nine graduates in Carson and Newman college. One of our ministerial students is graduating at Furman University this year. Dewey M. Owens, a graduate and gifted writer, is one of the principal reporters on the Knoxville Journal and Tribune.

Our needs are many, but most of all, we need your prayers. There are more than twenty unsaved boys and girls in our student body. The characters of all of them are in our care and making day by day. We need much money, but the money would come if God's people would pray.

ROBERTSON COUNTY ASSOCIATION

The quarterly meeting of the Robertson County Association met with the Greenbrier Baptist Church on Friday, Jan. 30. The following program was enjoyed:

Devotional, Col. 1: 10-29, "The Challenge of the Christian Calling," led by Mrs. S. T. Gregory. Greetings, Mrs. G. T. Shannon. Response

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KNOXVILLE, TENNESSEE

The school having been recently reorganized now offers a three-years' course in all branches of Medicine and Surgery, including obstetrics and children's diseases. The curriculum will conform to that outlined by the National League of Nursing Education. Four months' probationary period; allowance of \$12.00 and \$14.00 after being accepted as students, for books and incidentals. Room, board, laundry and uniforms provided. School limited to 75 students. Entrance requirements for the present, two years high school work or its equivalent; later applicants having full high school education only will be considered. 8 hours duty for day nurses. Experienced teachers on staff; hostess on duty at the Nurses' home 7 to 11:30 P. M. Tennis court and other recreations will be provided. Winter class now being formed.

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But nobody wants to take the ill-smelling, horrible tasting stomach upsetting oil itself, so nowadays, up to date medical men are ordering a tablet of Cod Liver Oil and it surely does the work.

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Skinny men and women take them to speedily put on plenty of good healthy flesh and for this purpose they are so extremely good that thin men and women often take on five pounds or over in 30 days. As a matter of fact, your druggist will return your money if you don't take on five pounds in 30 days.

Great for weak, run-down children, too, and gives them a hearty appetite—60 tablets, 60 cents.

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

Mrs. J. A. Edwards. Report of W. M. U. Convention to carry out new Plans, Mrs. Roscoe Meadows. "The 1925 Program a Worthy Challenge," Mrs. E. G. Payne.

Afternoon devotional: Ephesians 6: 10-19, "Ready to Meet the Challenge," Mrs. John Frey. "The Challenge of Youth," Mrs. W. F. Powell, Nashville.

This was one of the most enjoyable, as well as the most profitable, days in the history of our association, and we hope to enter the new year with more zeal and a greater work, and to help carry out the Lord's Commission when he said: "Go ye into all the world and preach the gospel to every creature."

Our superintendent, Mrs. Roscoe Meadows, is a very capable and enthusiastic leader and we hope before the close of the year to enlist every Baptist woman in Robertson County in making our association the very best in the state.

Mrs. S. T. Gregory,
Secretary.

January 14, 1925

My Dear Miss Northington:

How lovely of the Tennessee ladies to send me not only the Woman's Home Companion but now to send the American as well. Please extend to them my heartfelt thanks. Many times I will take up one or the other of these magazines when I am tired and get nicely rested reading for a while. It is very thoughtful of the friends at home to so remember us and we appreciate it so much.

We are expecting the Leavells down on Saturday as Dr. Leavell is on his way to the All China Medical Conference. Mrs. Leavell may stay with me while he is away as she does not like the trip down, or she may leave Cornelia here and go down, too. Selfishly, I hope she will stay with me, but I know she will enjoy going to Hong Kong and seeing the other people and hearing some of the papers. Both Dr. Leavell and Dr. E. Dargan Smith of Wuchow, have papers.

From the accounts in the different papers at home you may think that things are at a standstill out here, but really the work goes on wonderfully in most of the fields. It is hard to always get to the country, but just now two of our men are in the country from three weeks, and Miss Shumate stays out in the country most of her time. The work in the big tent goes on and the workers report wonderful opportunities. Revivals have been held in our city and school churches and the results have been fine. Some have taken a decided anti-Christian stand and have distributed literature but it has not done much harm if any. It only makes people read more about Christianity and makes our people work harder. However, it is hard for the Christians to keep on in the face of so many hardships as China is going through. Pray for them that they may keep true through all things.

May the Lord bless you and the dear home workers very greatly all through 1925.

Sincerely,
Mary B. Tipton.

AUTOBIOGRAPHY OF A DOLLAR

By S. E. Loxley

My name is Dollar, Silver Dollar. I was born in Washington, D. C., in 1881. The exact date of my birth I have never known, but as I have lived nearly half a century and have learned a few things about life, perhaps you will be interested in my story.

When first I started to circulate, although through no fault of my own, I fell into the hands of an ungodly drunkard. I did not stay with him long, however, though his wife pleaded with him in tears not to let me go. To be sure I should have been glad to get away from this wretch, if only by my going I could have brought a blessing in return to his saddened home. That was in the darksome days of the open saloon. So I slid

out of this drunkard's hands over the bar. Once in the coffers of the saloon-keeper I was utterly bewildered to see the vast number of my brothers who had come there. They seemed to be uncountable, and oh, the sickening, horrible, sad stories they had to relate of the ruined homes into which they had chanced to peep. Yes, it was horrible. To confess the truth, we all felt ashamed that we were there. We even spoke among ourselves of the reproach that would come to our Uncle Sam when he should learn of what unholy ways we had fallen into, for out of the great beneficence of his heart he had sent us out on missions of usefulness and love.

But I did not stay there long. The red-nosed saloon-keeper came along one day, jerked me out of the safe, and sent me down to the grocer, who gave him a great, large plug of tobacco in return for me. As I met and passed that big, ugly plug on the counter you may be sure that I did not feel in the least complimented in the thought that I was being exchanged for him. If I ever had any conceit I was forever cured of it by that single transaction.

But the grocer did not keep me long. He was a generous fellow (to himself) and so he spent me freely to see a couple of half nude girls dance at the opera.

This theatre man soon after jingling me in his pockets with others of my brothers, spent me at a club house. A supposed-to-be swell joint. But oh! what I saw at that place would make any half-respectable man blush for shame, outside of the heartaches it brought to many a mother. I stayed there several days, but for shame I cannot repeat what I saw.

I was then exchanged from hand to hand in this ring of thieves, gamblers and cut-throats. More than once I was passed all night in some of their games.

Time went on, my life is getting up in years now; modern things have come into existence, and now quite often I fall into the hands of auto riders, and oh! such a fast life, and the deadening sins that so many mothers and dads are unaware of. Yet, a great many mothers and dads I have also gone along with on these gay rides and parties.

So you see, I was spent for show, pride and sham on every hand. How sad I would be when I could have been a blessing, but, on I went for paint, powder, lipsticks, hair-bobs, perfumes, cigars, cigarettes, gas, rum and booze. Yea, a thousand things that were useless to those who exchanged me. Woe, I knew was pronounced on those when they came to account for my exchange before the great Judge in Eternity.

One day I fell into the pockets of a man that took me to church. This you will note, was the first time in my life I ever went to church, and as we listened I heard the preacher say that the world was getting better. How I struggled to get out of that man's pocket into the collection plate and tell the people that such wasn't so, for I have lived and seen. But, that man kept me pushed down so tight and instead released a tenth of me, in the form of a dime.

So you can clearly see up until this time, I must confess that I was much disappointed in my career. I felt that I was not fulfilling the true purpose for which I existed. I had

begun to lose faith in humanity and found myself growing pessimistic and cynical. And who can wonder?

But happily, one day, I fell into the hands of a saintly old lady, who prayerfully donated me to the 1925 Southern Baptist Unified Program. When I learned I was to be spent for so worthy a cause, I laughed and rejoiced until I thought my silver sides would burst. And now, I am writing my little story from the business office at the Board building, Nashville, Tennessee. I have found a number of my brothers here, but so few in number compared to what I found in other places. But we are all happy together; however, it seems that each dollar is expected to do the work of two. We are not complaining, however, for we are so glad, to at last be placed in a position where we can be of real service. As I write, there comes in the mail cries for help and praise and prayer. They do all things in a strict, religious way. They even pray for wisdom to spend me and my brothers discreetly. Just today I heard Drs. Bryan, Gayer and others of the brethren asking God (in whom we trust), for wisdom in the disbursements of us, so I presume that I, along with my brothers, shall soon be utterly spent in the furtherance of this great cause. Our place here will be left vacant and no one to help, and oh, so many will have to suffer unless others come to take our place. May you be sent quickly.

Yours in Christian Service,
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PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 22

Memphis, Central	2,422
Nashville, First	2,105
Knoxville, First	1,394
Chattanooga, First	1,101
Knoxville, Broadway	738
Knoxville, Fifth Ave.	670
Chattanooga, Tabernacle	595
Jackson, West	575
Jackson, First	557
Knoxville, Deaderick Ave.	534
Nashville, Grace	525
Rossville, First	514
LaFollette, First	506
Nashville, Immanuel	502
Chattanooga, Taylor St.	470
Memphis, Bellevue	450
Memphis, First	442
Fountain City, Central	435
Chattanooga, Clifton Hills	431
Nashville, Belmont Heights	420
Knoxville, Euclid Ave.	410
Memphis, Temple	402
Rockwood, First	389
Lenoir City, First	373
Chattanooga, Avondale	350
Memphis, Union Ave.	328
Knoxville, South	322
Knoxville, Oakwood	319
Nashville, Park Ave.	304
Nashville, Third	302
Paris, First	301
Knoxville, Island Home	300

MEMPHIS

Seventh St.: I. N. Strother, pastor; "The Home and the Church." The choir held song service. SS 100. Eudora: Pastor on "Matthew's Gospel." SS 23. Rain.

Hollywood: Pastor Burk spoke at both hours. SS 57. Much rain. Small congregations. Meeting begins 1st Sunday in March, L. P. Fleming doing the preaching.

Highland Heights: E. F. Curle, pastor; preached at both hours. SS 145. Four good unions.

Bellevue: W. M. Bostick, pastor; spoke both hours. SS 450. Rain.

Union Ave.: Pastor Hurt spoke at both hours. For baptism 2; by letter 1; SS 328.

Boulevard: J. H. Wright, pastor; preached at both hours. SS 74; 1 BYPU. Rain. Billy Sunday meeting on.

Temple: J. Carl McCoy, pastor; "A Thrilling Question" and "The Neglected Message." SS 402; for baptism 4. Rainy day.

Joseph Papp: Italian Missionary; SS 20; families prayed with 9; tracts distributed 21; visits made 46.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to good congregations. Two conversions and three additions for baptism and two baptised. SS 170; good unions. Heavy rains all day.

Central Ave.: J. P. Horton, pastor; preached both hours. Congregations small. SS 68; BYPU good; for baptism 2.

First: Pastor Boone preached. SS 442. Rain.

Yale: L. E. Brown, pastor; spoke morning and evening to splendid congregations considering the rain. SS 60; 2 good BYPU's.

Central: Ben Cox, pastor; preached at morning hour, suspended evening services account Billy Sunday meeting. SS 2,422; received 11.

KNOXVILLE

First: F. F. Brown, pastor; "Philip and James" and "Peter" John 1: 42. SS 1,394; BYPU 200; baptized 4.

Rutledge: J. Paul Phillips, pastor; Dick Huston on "Sonship" 3 p.m., women only "Blessed of Jesus" 4 saved. Evangelist R. C. Huston, assisting in meeting, prospects for tent meeting. Ross E. Brown in charge of singing.

Elm St.: E. F. Ammons, pastor; "The Church at Pergamos" and "Fallen, Guilty and Ruined State of Man." SS 189; BYPU 48.

Lincoln Park: H. F. Templeton, pastor; "And He Went a Little Farther" and "The Waiting Saviour" by Bro. Haynes. SS 260; Int. 25;

Jr. 40. In the midst of a great revival with Rev. J. K. Haynes preaching and Bro. H. Evan McKinley directing the music.

Fifth Ave.: J. L. Dance, pastor; "Marks of a Big Christian" Ps. 37: 37, and "Is Heaven Real?" SS 670; BYPU's 200.

Oakwood: W. G. Mahaffey, pastor; "The Wonderful Love" and "Abundant Pardon." SS 319; BYPU 30. Good day.

Gillespie Ave.: J. K. Smith, pastor; John 10: 28 and Ps. 8: 3f. SS 271. Beaumont: D. A. Webb, pastor; "Christ's Palm Tree Christian" and "The Wicked Are Chaff." SS 187; baptized 1.

Broadway: B. A. Bowers, pastor; "I, and a Few Men With Me" and "And He said, 'Tomorrow.'" By letter 9; SS 738; BYPU 143; Int. 43; Jr. 35.

Third Creek: W. E. Conner, pastor; "Isaiah's Vision" and Prov. 17: 13. SS 87.

Central of Ftn. City: J. C. Shipe, pastor; "Some Disappointments of Jesus" and "The Other Side." SS 435; BYPU 139. Good congregations.

Ball Camp: A. B. Johnson, pastor; Psalm 92: 11 and Luke 15: 18. SS 98; BYPU 31; baptized 1; by letter 1. Splendid day.

Island Home: C. D. Creasman, pastor; "Our Spiritual Obligation" and "A Great Christian." SS 300; BYPU's 73. Good day.

Euclid Ave.: J. W. Wood, pastor; "Undefiled Religion" and "Rural Americanism." SS 410; BYPU 50; Int. 40; Jr. 20. Good interest.

South Knox: J. K. Haynes, pastor; "Lovest Thou Me?" and supply. SS 322. Away in meeting.

Inskip: W. D. Hutton, pastor; "Measuring God's Love" and "A Troubled Mind." SS 106; BYPU 13; Int. 17; Jr. 15. Splendid day. Mumps raging in our community. SS collection \$36.66.

Sevierville: R. E. Coram, pastor; "The Lamb and the Book" and "Opening the Seals." For baptism 5.

Central: Bearden: Robt. Humphrey, pastor; "Things Which Hinder a Christian" and "God's Will for Men." SS 177.

Deaderick Ave.: Claude E. Sprague, pastor; "Our 1925 Program" and "Some of All Things." For baptism 2; SS 534; BYPU 160. One saved.

First, Fountain City: J. Herman Barnes, pastor; "The Righteous" and evangelistic service. Baptized 5; by letter 1; SS 208; 3 active unions.

Immanuel: A. R. Pedigo, pastor; "The Church and the Bible" and "Anxiety for Souls." SS 257; BYPU 27.

Smithwood: C. P. Jones, pastor; "Fire on the Altar" and "Inspiration from Deeds of Heroes." SS 224; BYPU 71.

CHATTANOOGA

First, Rossville: J. E. O'Quinn, pastor; Rev. Walter P. Binns on "Think on These Things" and "What Must I Do to Be Saved?" By letter 6; for baptism 20; SS 514; BYPU 120. Revival in progress. Great preaching and singing. Good interest.

Red Bank: J. A. Maples, pastor; "Rebuilding the Walls of Jerusalem" and John 3: 16. SS 165; BYPU 45.

Ebenezer: Dan Quinn, pastor; "Church Covenant" and "The Lost." SS 71; BYPU 20.

Avondale: T. G. Davis, pastor; "The Magnetism of the Cross" and "Three Great Facts About Salvation." SS 350.

Taylor Street: J. N. Bull, pastor; "Ahab and Elijah in Naboth's Vineyard" and "Preaching the Word." By letter 2; SS 470.

Chickamauga, Ga.: Geo. W. McClure, pastor Dr. T. W. Ayers spoke both hours. SS 160; BYPU 89.

N. Chatta.: Wm. S. Keese, pastor; "Washington Our Moses" and "Obedience and Prayer." By letter 3; SS 252; BYPU 62. Building com-

mittee securing plans for new church building.

Chamberlain Ave.: G. T. King, pastor; "The Home" and "God's Judgment." SS 162.

Tyner: J. H. Palmer, pastor; "An Anchor of the Soul" and "A Living Spring and a Cleft of the Rocks." By letter 1; SS 96; BYPU good. Two conversions.

Alton Park: T. J. Smith, pastor; Brother Crisenberry on "Where Art Thou?" and pastor on "After all this Job Sinned Not." SS 235; BYPU good. Full house at both hours.

Clifton Hills: W. R. Hamie, pastor; J. C. Jackson asst. on "Backsliding" and "How Am I Receiving God's Word?" By letter 2; for baptism 1; SS 431.

Tabernacle: T. W. Callaway, pastor preached both hours. For baptism 4; SS 595.

Shoal Creek: A. G. Frost, pastor; "To Whom Shall We Go?" SS 18.

Cloud Springs: J. A. Hudlow, pastor; "The Church" and "The Power of the Gospel." SS 56.

Oak Grove Tab.: J. N. Monroe, pastor; "What Is a Christian" and "Make the Tree Good, and His Fruit" Matt. 12: 33. SS 159; BYPU good. Large crowds.

East Lake: W. C. Tallant, pastor; "Ye Must Needs Be Subject" and "Jesus as Sacrifice and Victor." SS 222; BYPU 74.

First: John W. Inzer, pastor; "Preponderance of Evidence" and "What Is the Big Idea?" By letter 14; for baptism 6; baptized 20; SS 1,101. Dr. Inzer's last Sunday before leaving for the Holy Land, great day with two great services and hundreds turned away who could not get in.

Lupton City: W. T. McMahan, pastor; Rev. Hugh Moser morning and pastor at night on "God's Building." Conversion 1; SS 79.

NASHVILLE

Centennial: S. W. Kendrick, pastor. "Christian Soldier" and "The Home." For baptism, 1; baptized, 1; by letter, 2; by profession, 1. SS 150; BYPU 22; Int. BYPU 20; Jr. BYPU 21. Good day.

Grace: Tom L. Roberts, pastor. "Second Baptist Church" and "Happy Though Broke." For baptism, 2; by profession, 2; SS 525.

Third: R. M. Jennings, pastor. "How Shall We Escape if We Neglect," and "God So Loved That He Gave." For baptism 24; by letter, 1; by profession, 18; SS 302. Meeting continues with interest.

Immanuel: Ryland Knight, pastor. "Liberty, and What To Do With It" and "Lest We Forget," a moving picture. SS 502.

Belmont Heights: John D. Freeman. "The Drunkard in Our Midst" and "Material for a Wife." Baptized, 2; SS 420; BYPU 20; Int. BYPU 10; Jr. BYPU 14.

Park Ave.: A. M. Nicholson, pastor. "The Blessing of True Wisdom" and "The Sower of the Word." SS 304. Good attendance.

Seventh: Edgar W. Barnett, pastor. "The Wicked" and "Impelling Love." SS 268; BYPU 23; Int. BYPU, 10; Jr. BYPU 9.

Inglewood: Howard M. Estes, pastor. "Behold the Man" and "Fruit Bearing." SS 64; BYPU, 10.

Grandview: J. N. Jamison, supply pastor. "Peace With God and How Obtained" and "Satan Sifting a Saint." SS 211; BYPU good. Good services.

Calvary: W. H. Vaughan, pastor. "The Unsearchable Riches of Christ" and "Pray and Faint Not." For baptism, 2; by letter 1; SS 208.

Radnor: Geo. L. Stewart, supply pastor. "Two Sides to Life." SS 106. Good services for the rainy day.

Union Hill: H. T. Burns, pastor. "Fruit Bearing." Rained out at night.

First: W. F. Powell, pastor. "The Dying Deacon" and "The Story of Floyd Collins." For baptism, 2; baptized 4.

Bethel, Robertson County: A. L. Bates, pastor; "Contrast Between Religion and the World." Rained out at night. SS 63. Bro. Curtis Thurman preached in afternoon.

Lebanon: J. G. Hughes, pastor. Dr. C. T. Ricks, Seminary repre-

sentative, spoke at the morning hour. Mass meeting in interest of Cumberland University at night. Dr. John Royal Harris preaching. By letter, 2; SS 176.

MISCELLANEOUS

Lenoir City, First: W. C. Creasman, pastor; Bro. M. G. Leaman, a former pastor, morning and pastor at night on "A Praying Mother." SS 373; by letter 2; baptized 2. Large congregations.

McMinnville: F. M. Dowell, pastor; "God's Call to Service" and "No Room for Christ." SS 237; BYPU 75; by letter 1. Bible conference great success. Crowds were large, enthusiasm high. Great day Sunday.

Monterey: W. M. Griffith, pastor; "Death's Terrors Removed by Christ" no evening service. SS 232. Good congregation for rainy day.

Kingston: D. W. Lindsay, pastor; "A Lukewarm Church" and "Glorying in the Cross." SS 185; BYPU 75.

West Jackson: R. E. Guy, pastor; preached at both hours. SS 575; BYPU's good. Rainy day. Good attendance at prayer meeting conducted by L. G. Frey.

Rockwood, First: L. W. Clark, pastor; "The Footsteps of Faith" and "Christ's Finished Work." SS 389; BYPU's Sr. 68; Int. 37; Jr. 59.

Riceville: T. R. Waggener, pastor; "The Victory of Faith" and "Missions in Catholic Countries." SS 56; BYPU's, Sr. 45. Fine congregation at night.

Paris, First: J. H. Buchanan, pastor; morning service only, "The Tragedy of a Useless Life." Prayer meeting 130; SS 301; church and BYPU attendance cut down, rainy day. By letter 2; profession 1. Interest good.

Johnson City, Unaka Ave.: W. A. Carroll, pastor; "The Worth of the Church to a Community" and "God's Message to Fathers and Mothers." Two good unions; SS 200; by letter 5; for baptism 1; 2 conversions at night service; 7 conversions and 11 additions since last report. We had a good day.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "A Garment Never Out of Fashion" and "Why Sit Still and Die?" SS 331; BYPU's 103. Much interest growing for our revival to begin March 15. We are growing along every line.

LaFollette, First: D. B. Bowers, pastor; "The Bleating Sheep and Lowing Oxen" and "Why We Fail." SS 506, the largest in history of church; BYPU's 175. There were 105 men in the Bible class. The pastor took this class a little more than one year ago, with 16 members. Great crowds at both hours of worship. Our special meetings are to begin tomorrow eve. Dr. T. C. Crume, of Jellico, is to be with us. We had 3 additions, at the evening service. Ocoee: R. A. Thomas, pastor; no service morning, rain. Night Rev. C. W. Cecil of Cleveland spoke on

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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.

\$

"Our Lives Here an Interpretation of Our Heavenly Anticipation" BYPU good.

Little Hopewell: R. A. Thomas, pastor; Sat. night "Let the Redeemed Say So" Sunday "The Bible Baptists Guide" and "Cheer."

DIVORCE A SYMPTOM OF DECAY

In the year 1922, there were 1,129,045 marriages and 148,815 divorces in the United States. In the year 1923, there were 1,223,825 marriages and 165,139 divorces.

The increase in divorce in the one year is 16,324 or 11 per cent.

It is true that in some of these cases the persons involved had been divorced more than once. (Recently we read of a case where one woman had been divorced thirteen times.) But that affects only the number of people who obtained divorce and not the number of marriages broken by legal separation. The ominous figures disclosed in the foregoing tables therefore stand, and should receive the most serious attention of Christian people. Marriages in the United States increased in one year 8.4 per cent; while the increase in divorce in the same year was 11 per cent.

If this is to be the constant trend—and it appears to be under full headway at the present time—a mathematician would soon deduce the result that divorce in toto will soon become greater than marriage in toto.

Of course that could not be so in practice while the nation retains any of the moralities: for there would be a large class which does not acknowledge any divorce at all. But the growing ease with which divorce can be procured, and the social acceptance of divorced persons who separate for trivial causes—all combine

to alarm the sensibility of the Christian and the citizen.

There is but one Scriptural ground for divorce. No moral criticism is passed by religion or social convention upon the innocent party to such a divorce. But the Scriptural ground is very infrequently occupied in the divorce proceedings of the United States. The courts are crowded and the taxpayers are burdened by tens of thousands of divorce suits in which the sole purpose is to give to the parties an opportunity to change "life partners."

Every one of the figures given in the statistics of this article is an admonition to this nation to beware.—Christian Statesman.

A GOOD CREED

"To live as gently as I can,

To be, no matter where, a man,

To take what comes of good or ill,

To cling to faith and honor still,

To do my best and let that stand

The record of my brain and hand;

And then, should failure come to me,

Still work and hope for victory.

"To have no secret place wherein

To stoop unseen to shame or sin,

To be the same when I'm alone

As when my every deed is known.

To live undaunted, unafraid

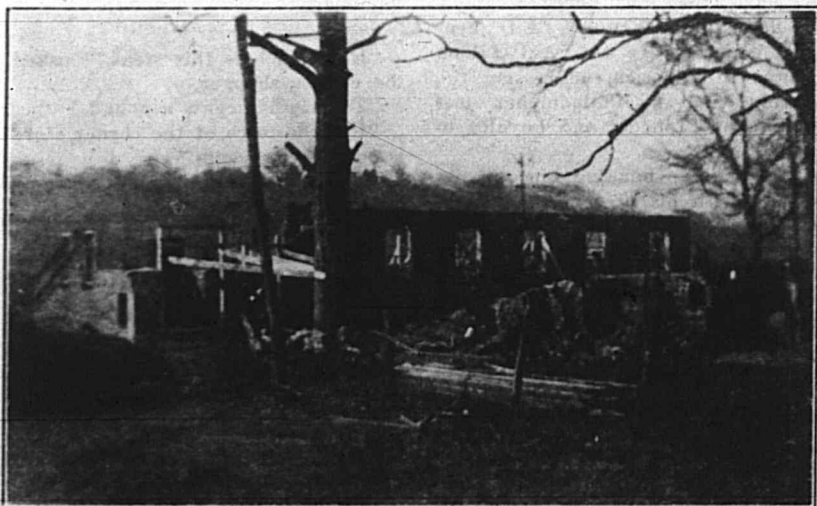
Of any step that I have made;

To be, without pretense or sham,

Exactly what men think I am."

—Selected.

Doctor (after removing his barbers' appendix): "And now, my dear sir, how about a little liver or thyroid operation? And your tonsils need trimming terribly!"



HELP FINISH LAUNDRY AT ORPHANAGE

The Tennessee Baptist Orphans' Home made a call last December for Christmas offerings from the churches and Sunday schools of our state. A surprisingly large number of our great host of Baptists have not as yet made any response to our urgent call. There were thousands of letters sent out from this office to pastors and to friends and churches to which we have had no reply. The object of the call was to secure money to build and install a steam laundry and pay overdue bills on operating expenses. This undertaking is not finished. The building is only partially erected and large bills for supplies unpaid. We have never been in such pressing need of money as we are just now. The Executive Board of the Tennessee Baptist Convention has been able to give us since October 31, 1924, \$1,472.44. What are we to do? What can we do? We have borrowed money, our friends have carried us on open accounts. We must have immediate relief, our friends must help us without delay. We are doing our best to reduce expenses. The object of the laundry is to stop \$350 per month laundry bill in Nashville; notwithstanding our girls are doing all the washing that they can do with the many other pressing duties that they have to meet.

We must properly care for our 200 children. The laundry must be completed. It will take \$2,000 additional to finish the laundry building and install the machinery. This amount will pay all deferred bills on materials, etc. We cannot carry a dollar of indebtedness on the laundry, as we are carrying almost to the breaking point on operating expenses.

We beg that the churches and friends send their delayed Christmas gift offerings at once. May the Lord bless you in your kindness to our orphan children.

W. J. STEWART, Supt.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. W. C. Skinner of McKenzie, Tenn., has been called to the care of the church at Trazevant, Tenn., and is on the field to succeed Rev. L. R. Riley who lately went to Arlington, Ky. Rev. J. E. Skinner of Martin, Tenn., honored father of the new Trazevant pastor, was once pastor of that place.

Rev. W. F. Carlton of Greenfield, Tenn., is available for some engagements for evangelistic singing this summer. He is anxious to fill in the time and would be glad to correspond with any one interested.

Evangelist J. B. De Garmo of Memphis, Tenn., began a meeting Monday with Rev. J. Norris Palmer and Speedway Terrace church, Memphis, which will continue indefinitely. S. C. Clardy of Central City, Ky., is leading the music. The doctrines of grace will be faithfully presented.

Rev. F. D. King of Sanford, Fla., began a revival Wednesday, Feb. 25, at Temple church, Memphis, Tenn., Rev. J. Carl McCoy, pastor. It is Bro. King's fourth meeting with the church, 145 being added in the meeting last year.

Rev. S. M. Ellis of Evergreen church, Memphis, Tenn., is being signally blessed of the Lord in his church work. He has taken an open stand for the use of the Bible in moral training of youth in the public schools.

Rev. P. S. Rogers has resigned at Earle, Ark., to accept a call to Clarendon, Ark., succeeding Rev. T. W. Croxton who went to Prescott, Ark., and has begun work auspiciously.

Dr. C. H. Brough of Little Rock, Ark., former governor of Arkansas and one of the outstanding Baptist laymen in the South, has accepted the position of Field Representative and Publicity Director of Ouachita College, Arkadelphia, Ark.

Evangelist Giles C. Taylor of Conway, Ark., lately assisted Rev. O. E. Supratt in a revival at El Paso, Ark., resulting in 13 conversions and 11 additions, 8 by letter and 3 by baptism. Bro. Taylor found the church in the valley and left it on the mountain top.

Evangelist M. L. Voyles of Little Rock, Ark., has lately closed a revival at Harrisburg, Ark., Rev. W. J. Derrick, pastor, resulting in 52 professions and 25 additions, 24 by baptism. There were 10,985 chapters of the Bible read during the campaign.

Rev. Grady Metcalf of Longview, Texas, becomes educational director and assistant pastor of the First church, Texarkana, Ark., Rev. M. T. Andrews, pastor, at once. Bro. Metcalf is a graduate of Baylor University.

Dr. Finley F. Gibson of Walnut Street church, Louisville, Ky., will assist Rev. G. B. Bush of Greenville, Ky., in a revival during April when a gracious ingathering is confidently expected.

Beginning Sunday a revival is in progress at the First church, Jackson, Tenn., Dr. John Jeter Hurt, pastor, with Dr. M. E. Dodd of the First church, Shreveport, La., son-in-law of Dr. G. M. Savage, doing the preaching. Wide-spread preparations have been made for the meeting.

The current issue of the Christian Index is an illustrated edition of 48 pages devoted to the interests of the Georgia Baptist Hospital. It is literally a marvel of journalistic efficiency. We heartily congratulate the editor, L. D. Newton of Atlanta, Ga.

The University of Richmond lately honored with the degree of Doctor of Divinity Revs. Geo. T. Waite and Thomas V. McCaul and with the degree of LL.D., Rev. James H. Franklin of New York.

Dr. F. W. Boatwright, president of the University of Richmond, has in connection with his duties accepted the presidency of Averett College for one year. It is at Danville, Va. His administration will mean much to the school.

Rev. G. C. Epps has been called to the care of the church at Yorkville, S. C., and has accepted March 1. He will also serve Union church not far away. Bro. Epps has for some time been a stewardship worker of the State Mission Board.

The Business Men's Class of Calvary church, Memphis, Tenn., opened a ten weeks' membership campaign last Sunday, Judge Clifford Davis making the first address in his own inimitable style. Their goal of membership is 100.

Preceding the Southern Baptist Convention in the Central church, Memphis, Tenn., on Monday, May 11, a Fundamentalist Conference under direction of Dr. J. Frank Norris of Fort Worth, Texas, will be held. He was in Memphis last week conferring with Dr. Ben Cox regarding the meeting. A session of the Baptist Bible Union will also be held. If they will just wait until May 13, the best Fundamentalist Conference and Baptist Bible Union in the world, to-wit, the Southern Baptist Convention will be in session.

It is said that Dr. W. T. Lowrey, who lately resigned as president of Blue Mountain Female College, Blue Mountain, Tenn., will accept the presidency of Gulf Coast Military Academy, Gulfport, Miss. It is a pity to see him leave denominational school work. He is one of the South's greatest educators.

Dr. W. B. Royall, aged 80, has been professor of Greek in Wake Forest College, Wake Forest, N. C., nearly 60 years. Drs. A. T. Robertson, S. J. Porter and C. B. Williams received their training in his classes. He writes an informing article for the Baptist Standard on "How It Feels To be Eighty."

Beginning March 1, Rev. M. T. Andrews and the First church, Texarkana, Texas, will have the assistance of Rev. T. L. Holcomb of the First Church, Sherman, Texas, in a revival. Watch for gracious results.

Dr. J. W. Loving of Floral Heights church, Wichita Falls, Tex., who lately resigned that pastorate, has been called to the care of the church at Edgewood, Texas, but his decision has not been announced.

The Park Place church, Hot Springs, Ark., secures as pastor Rev. W. W. Robins of Jacksboro, Texas, effective March 1. For three years he has done a great and notable work at Jacksboro.

The church at Cornishville, Ky., has prevailed upon Rev. Connie L. Hargrove, a student in the Seminary at Louisville, Ky., to give up his Tennessee churches and serve the Kentucky church during his seminary course.

Ned Ralph Woods, aged 32, died Thursday night of last week at his home near Lexington, Tenn., of flu and pneumonia, leaving a wife and four little children. He was devoted to his family and a good neighbor. The writer held the funeral services at the residence Saturday morning.

AS TO YOU

Did you give him a lift? He's a brother of man,
And bearing about all the burdens he can.

Do you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.

Did you give him a word? Did you show him the road
Or did you just let him go on with his load?

Did you help him along? He's a sinner like you
But the grasp of your hand might have carried him through

Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.

Do you know what he bore in that burden of cares
That is every man's load and that sympathy shares?

Did you try to find out what he needed from you,
Or did you just leave him to battle it through.

Do you know what it means to be losing the fight
When a lift just in time might set everything right?

Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip,
And the glistening tears down the pale cheek that slip?

Were you brother of his when the time came to be?
Did you offer to help him, or didn't you see?

—By J. W. Foley, in Watchman-Examiner.

IS RELIGION LOSING OUT TO JAZZ

An Interview with Dr. Russel H. Conwell, pastor of the Baptist Temple, Philadelphia

By Drew Pearson, U.P.C. News Service

Q. Dr. Conwell, what do you think of present American morals?

A. They are worse than they have ever been to my knowledge, and I am a very old man.

Q. What is the fundamental trouble?

A. The church has lost its way. It has quit saving souls and merely operates a mechanical machine. It pays more attentions to buildings and charities than it does to men. It used to feed men's souls. Today it feeds men's stomachs. It has become a gigantic charity organization.

We have deserted spirituality for mechanics.

Q. What do you mean by the mechanics of the church?

A. I mean all the side-shows, such as community centers and conferences and scientific discussions that detract from the main circus. We are so busy building buildings that we forget why we are building them. Our ministers spend more time beg-

ging for money than they do in preaching the gospel.

Community centers are good things, but they eat up the energy of the preacher. And on Sundays, when you look for the people who ought to be in church, where do you find them? Over at the community center, making so much noise in the swimming pool that they drown out the sermon.

Making Bad Men Good

Q. What is the essential function of the church?

A. To make bad men good, and good men better.

Which we forget all about because we are so busy wrangling over religion. I believe in scientific discussion. But the fundamentalists and modernists are fighting over a mere detail, when they might use their energy in making bad men good.

Q. Are not the schools supplying what the church once did?

A. Our schools teach us chiefly how to make money. That's one trouble with this country. We're all bent upon making money. Money is a good thing, but it must rest upon a foundation. Unless the person who possesses it has a foundation of character, money is a danger.

So is education. How dangerous education without character may be, was just proved by Leob and Leopold.

In Temple University we have 11,000 boys all craving knowledge. Why? Because it will help them make money. They are so busy studying the practical things of life that we have difficulty in crowding in one hour of spiritual or religious training. They are all good Christian boys, but they are so busy acquiring knowledge that they don't have time for the basic things of life.

They want to know! They don't care what they know. It's just to know!—about anything save spiritual values. They will spend more time sitting around working crossword puzzles than we used to spend talking politics on cracker barrels. It should be the place of the church to give them more to think about.

Glorifying Force

Q. What is the cause of our present moral slump?

A. The war certainly gave it impetus. Force won the war. Immediately thereafter we bowed down on our knees to worship Force. We put Force to work.

Prohibition is one way we put it to work. We had been working for Temperance, which meant slow education and the gradual curbing of men's thirsts. But suddenly we saw an opportunity to pass total prohibition with limitations so drastic that it was virtually necessary for doctors and good law-abiding citizens to break them. All of which helped our wide-spread disregard for law.

Q. Will we abandon Prohibition?

A. We may have to, though that would be a calamity. The only way to get rid of the drink evil is to build up within a man's character a law of his own against it. That law he will not break.

That is my criticism of the child labor amendment. There is too much force about it. We give Congress the right to enforce certain restrictions when we ought to be doing this is our own homes. Why pass the buck to Congress? Child labor in some parts of the South is a terrible thing. But if the Southern preachers

had the influence among their people that they should have, those practices would have been stopped long ago. The church is too feeble to move.

What Is the Remedy?

Q. How may we get people to obey our present laws?

A. Not with policemen. General Butler tried to do that in Philadelphia. He claimed he would clean it up in forty-eight hours. How? By the simple expedient of locking people in jails. But he found he could jail every citizen in Philadelphia, and even that wouldn't make them any better. You can't make men good by force. You can't clean up Philadelphia by putting a policeman in every doorway of the vice district, but you could do it eventually by putting an old-time preacher in every doorway.

You can only clean up Philadelphia by helping men to build clean characters. And that's the job the church has quit doing. We have quit making good men out of bad.

Q. What can we do to get back in the right track?

A. I am not sure. I am an old man and I've been casting about—searching for the right way out—ready to throw the last years of my life into anything or any way that will lead us out.

Certainly the present state of things cannot last. This must be a transitional stage. We can't get much worse, and therefore we must get better.

LINCOLN AND LOYALTY TO LAW

"Would Abraham Lincoln back up General Smedley D. Butler in enforcing the law or College President Nicholas Murray Butler in his effort to make the law unenforceable," asked Wayne B. Wheeler, LL.D., general counsel of the Anti-Saloon League of America, addressing the Lincoln Club at Philadelphia, last evening on "Lincoln and Loyalty to Law."

"No one can imagine Lincoln dignifying with his presence a gathering like the so-called 'Enlightenment dinner' held recently in New York where the guests demanded as their right the repeal of the laws necessary to enforce the Constitution.

"Lincoln foresaw the perils of this day. His words denouncing disrespect for law ring like phrases from the Old Testament. He urged patriotic citizens to swear never to break the law nor to tolerate its violation by others. He branded as perjurers those who prevented the passage of statutes, essential to enforce the Constitution. He refused all compromise where great principles were involved.

"Majorities may not always seem right to the man in the minority. Lincoln set the example of obedience to laws he did not approve and whose repeal he sought by legal and orderly methods. When the majority disagreed with him, he recognized that the majority had the right of way. Until he had altered the sentiment of that majority he obeyed its will expressed in law.

"Foreseeing our present problems, Lincoln said to Major James B. Merwin, a few hours before his assassination: 'The next great movement will be the overthrow of the legalized liquor traffic and you know my heart and my hand, my purse and my life

will be given to that great movement. I prophesied twenty-five years ago that the day would come when there would be neither a slave or a drunkard in the land. I have seen the first part come true.'"



A Yale player was teaching some cowboys how to play football. He explained the rules and ended as follows:

"Remember, fellows, if you can't kick the ball, kick a man on the other side. Now let's get busy. Where's the ball?"

One of the cowboys shouted: "Never mind the ball! Let's start the game!"

In a picture at the movie show, a cook was using a gas stove. Two housemaids in the audience were watching the scene with great interest.

"Shure, Mary," said one, "do you know a gas range is a foine stove? We have one where I work. I lit it two weeks ago, and it ain't out yet."

The doctor rushed out of his study in a state of great excitement.

"Get my bag at once!" he shouted.

"Why, what is the matter?" inquired his wife.

"Some fellow has just telephoned that he can't live without me," gasped the medical man as he reached for his hat.

His wife gave a sigh of relief.

"Just a moment," she said gently.

"I think that call was for our daughter, dear.

"How much is this steak?" asked the woman shopper.

"Twenty-five cents a pound.

"But the price at the corner store is only twelve cents."

"Vell," said Otto, vy don't you puy down there?"

"They haven't any."

"Vel, ven I don't have it I sell it for ten cents."

It was a wet, miserable night, and the car was crowded. Suddenly a coin was heard to drop. An old man stopped and picked it up.

"Has anyone lost a dollar?" he inquired anxiously.

Four passengers hurriedly searched their pockets and shouted "I have."

"Well, I've found a penny toward it," said the old man.

"Sam," said the master to his old Negro servant, "I want you to clean this spot off these trousers."

"Yes, sir," replied the servant, and disappeared with the garments. Later he returned.

"Boss, that am a troublesome spot; I can't get it off nohow," he said, knowing that if the spot would not come off, the trousers would be handed to him.

"See here, Sam," said his master, "have you tried soap and water?"

"Yes, sir."

"And gasoline?"

"Yes, sir."

"Did you try ammonia?"

"No, sir," returned Sam; "I ain't tried them on me yet, but I know dey fits."