

# BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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Number 7

## Grace Church of Nashville Makes Fine Record

YOUNG MEN'S CLASS GOES ON B. & R. HONOR ROLL



REV. TOM L. ROBERTS

Out in East Nashville, in the midst of a splendid community, there has arisen a church that has grown strong and energetic in such a quiet way that few people know of it. This Body of Christ is only 16 years old, but it is a virile organization and under the leadership of the present pastor, has been able to realize some of the ambitions and dreams of the years.

Grace Church was organized in 1910 by a small band of workers who went out from North Edgefield Church and organized a mission in a dwelling at the corner of Childress and Stainback Ave-



HOUSE OF WORSHIP, GRACE CHURCH, NASHVILLE, TENN.

nues. W. H. Johnson was the first pastor and served the church for a year. The first unit of the building was erected during the pastorate of C. D. Creasman when the church had 55 members. Brother Creasman was succeeded by Dr. J. W. O'Hara, Rufus

Beckett, T. C. Singleton, J. C. Carmack who died on the field in 1924, and Tom L. Roberts who is the present pastor.

Since the beginning of the present pastorate, the Sunday School has had a phenomenal growth. The enrollment is now 669 and

the average attendance for 1925 was above 400. The church has also grown. There were 121 baptisms during 1925 and there have been 405 additions to the church during

the 18 month of the pastorate of Brother Roberts.

Last April, the church launched a building enterprise and the Sunday School unit has been completed. It is modern throughout and spacious. It contains three complete departments, pastor's office, church office, superintendent's office and 54 Sunday School rooms. The auditorium of the old building was enlarged and now seats 200 more people while provision was made for a chorus choir of sixty voices. The building has been equipped with a heating system that provides heat in Winter and cool air in Summer. The work of remodeling the old building and of adding the Sunday School building cost approximately \$40,000; \$20,000 of this has already been paid. The total present value of the property is \$70,000.

The church is aggressive in all its departments. The Sunday School is completely organized and is A-1. It was the first school in Nashville to install in minute detail, the Six Point Record system. W. P. Estes is the superintendent. The Glad Hand Bible Class is a virile organization led by H. W. Crook, teacher, and Paul L. Moore, President. Gray Simpson is secretary. This class recently inaugurated a campaign for the Baptist and Reflector and succeeded with the aid of the pastor, in getting one of the largest lists yet turned in from any church. We take pleasure in presenting the class picture to our readers and of entering it upon our Honor Roll.

Pastor Tom L. Roberts is a Missourian by birth and received his education at La-Grange College. During the World War, he

(Continued on page 6.)



GLAD HAND BIBLE CLASS, GRACE CHURCH, NASHVILLE

Reading from left to right—  
First Row—W. T. Eastes, S. S. Supt.; H. W. Crook, Teacher; P. H. Elmore, Pres.; W. C. Parkes, 1st Vice Pres.; H. H. Dearing, 2nd Vice Pres.; E. M. Sweeney, 3rd Vice Pres.; Gray Simpson, Secy.; A. G. Caldwell, Asst. Sec.; L. W. Burchett, Asst. Sec.; J. H. Stafford, Asst. Sec.; B. L. Phillips, Treas.; E. B. Kemp, Reporter; O. L. Halley, Visitor; L. D. Martin, J. S. Hunt, Robert Hunt.  
Second Row—J. J. Martin, E. A. Lallemand, E. A. Cummings, Charles Hunt, W. D. Brown, M. L. Inz, H. E. Felts, W. H. McCabe, Clarence Lewis, Gordon Lanier, A. T. Crook, C. M. Suter, R. T. Kerr, C. Robinson, W. W. Welch, W. Sappington, Eugene Moore, L. C. McKee, J. H. Maddux.  
Third Row—L. H. West, E. H. Sunstead, H. H. Cunningham, Herman Briggs, Richard Grubbs, Dave Harris, J. M. Pinson, H. T. Richards, J. S. Lane, Chas. Estes, W. O. Layne, J. T. Parsley.  
Fourth Row—H. R. Price, E. E. Webster, W. M. Baggett, Carl Mayo, M. A. Mayo, V. W. Radke, J. A. Buck, W. C. Palmore, J. F. Graves, C. C. Smith, Calvin McMurtry, G. C. Jackson, J. W. Estes, James Brewer, A. E. Neal, H. R. Hunt, Chas. Purdie, G. L. Jones.  
Fifth Row—A. V. Fudge, T. M. Mezar, Chris Eberhardt, C. A. Mooney, C. G. Vincent, Burr Caldwell, W. T. Phillips, C. T. Mayo, F. H. Johnson, Carl Sutton.

# Baptist and Reflector

(Continuing the Baptist Builder)

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## EDITORIAL

Reverence for parents is sure to result in certain moral and physical restraints which bring about freedom from the dangerous and ruinous practices of youth, which, when indulged in, always lead to depreciated physical powers, lowered ideals, blunted moral perception, and premature death. Can one think for a moment that a son or a daughter could reverence or even respect a father or mother who would engage in the diabolical contortions of some of our modern dances?

### SECRETARY WILLIAM PRESTON RECEIVES HIGH HONOR.

The election of Mr. William Preston as president of Hall-Moody College, came as a surprise to his many friends in Tennessee and they are happy with him over the honor. Before it was known that Dr. Warren had resigned, the news of the new president's election was before us.

Mr. Preston has made a good showing in his work as BYPU secretary and has gathered about himself a host of friends and well-wishers who will now become supporters of and boosters for Hall-Moody. He is a man of pleasing personality, strong character, and innate ability. He will make a splendid head for the junior college which has come to be recognized as one of the best in the South.

Mr. Preston will continue his work with the Educational Department of the State Mission Board until after the annual convention which will be held in Ovoca in July. The Baptist and Reflector extends congratulations to our fellow laborer and to Hall-Moody college.

### GOSSIP AND SCIENTIFIC GOSSIPERS

What is gossip? It is the promiscuous diffusion of half-baked conclusions. People who gossip do not tell what they hear

and see; they hear and see, draw their own immediate conclusions, and spread these conclusions. That is the reason why gossip is so often damaging in its influence upon characters and reputations. For example: I see my neighbor in a certain locality. I immediately conclude that he is there for certain a purpose. I do not seek to ascertain all the facts before reaching my conclusion. On the other hand, I go forth to give to others my "half-baked" conclusion as an absolute fact, or as a sound supposition based upon facts. I hear my neighbor make a certain statement. I do not wait to get all the ideas that may have led up to the formation of the statement, but jump immediately to some conclusion. And when I repeat what he said, I give not his words but my own "half-baked" conclusion concerning the meaning of his words.

Nowhere is the phenomenon of gossip more apparent than in the field of modern scholarship. What do we find in our midst? Veritable floods of cheap literature, spun by the millions of lines from brains that have never ascertained but one fraction, and that usually a small one, of the truth. We have a great host of "scholars" who set themselves up as "Final authorities" on all matters of life, science, philosophy, religion. They speak with the utmost confidence of the things over which the greatest minds of the world have struggled through the centuries without ever having come to the place where they will honestly say, "I know." We find them taking the statements of the first chapter of Genesis and explaining the absolute absurdities contained in them, when they would not know a Hebrew character from an Egyptian hieroglyphic. They talk about the unseen realm into which the philosopher goes with fear and trembling, yet they do it as if it lay wide open before them and contained no mysteries. They scoff at the realities of religious experiences, mock at the doctrine of the new birth, and hoot at the miraculous elements in God's dealings with his people with all the bravado with which they would criticize an error in a problem in simple fractions.

Or, on the other hand, they set forth their interpretations of the Word of God as final and authoritative when they can not write them down in an intelligible manner. They know nothing of the Greek language or of the Hebrew. They have never thought of all the tremendous problems faced by him who has given his life to a study of either of these languages, when he would translate them into our own tongue. They know not where science ends and philosophy begins. They know not the difference between a scientific fact and a philosophical speculation, between some wild guess of an agnostic mind and the subtle all-pervasive religious experience of some devout soul.

We find them in the places of business, ranting about religion when they have never sought to ascertain any of the real facts connected with a religious experi-

ence. We hear them as they ridicule ministers of God for proclaiming the doctrines of immortality, the new birth, the atonement, the resurrection, when they have never had a serious thought about anything outside the realm of the physical. We read their voluminous discourses upon subjects whose terminology they do not know, whose realms they have never entered, whose secrets are forever locked from their minds. We must grin and endure while they fill magazines and newspapers with their vile calumny against all that is sacred and holy and if one rises up out of God-like pity for their ignorance, he finds himself the brunt of their most vicious sarcasm, their most ribald jests, their most blithering burlesque and caricature.

We find them in the grammar schools where their "half-baked" ideas are forced upon the minds of innocent little children whose experiences have never fitted them to raise a question concerning things which "teacher" has said. We find them in high schools where they gossip about matters of which they have no knowledge save that which they have in turn received from other scientific gossipers higher up. We find them in the colleges and universities giving forth their conclusions about science, philosophy and religion when they have never spent a month in their lives out in the open with God, far away from the influences of teachers of men, where they might feel the fetters break from their souls and give them a chance to know things as they are. We find them in theological seminaries, smiling in sublime condescension upon some young minister of the gospel who dares assert his "childish" faith in the integrity and supernatural inspiration of the Bible from "cover to cover."

What are they doing? Gossiping! No other answer is true and complete. They are setting forth their conclusions about things into whose secrets they have not, perhaps can not, enter. They see or hear something; they do not seek to investigate and learn all the things connected with it; they form a hasty conclusion; they go forth to give their conclusion as a discovery and brand all who disagree with them as fools or fanatics. They hear a statement (perhaps from some gossiping professor); they jump to a conclusion; then they go forth like poor little Professor Scopes of Dayton shame, and thrust their conclusion upon the minds of the immature and uninitiated. And when a great commonwealth of sane people rises up to challenge their rights to do so, they stir up a nation and startle the world with their cries of "Persecution!"

Floods of puerile gossip about social matters, scientific investigations, philosophical speculations, theological doctrines, are abroad in the land. Mencken rants about the ignorance of Tennesseans and why? Because his little dwarfed, one-sided brain can no longer grasp a whole truth. Bernard raves in pity over the deplorable plight of Baptists and why? Be-

cause his perverted soul can no more make an unbiased investigation covering all the facts that would lead up to a true conclusion than he can take the wings of the morning and seek out God. Clarence Darrow gloats over his agnosticism. Why? Because he has lived so long in the midst of distorted and grotesque souls that his mental vision can not see the profound truths that stand out, shining and glorious upon every page of the records of nature and of man.

Harry Emerson Fosdick scoffs at the century-old beliefs of Baptists. Why? Because he has lived for years in the midst of scientific gossipers, forgetting to pray, forgetting to be like a child when he would ascertain the subtle mysteries of Christ; forgetting that he is what he is because, down through the centuries, the people called Baptists have left their trail of freedom and spirituality; forgetting that he is what he is by the grace of God and not by any chance process which might be truly called evolution. Teachers, writers, theologians, scientists (falsely so-called) and others, hosts of them, stand before audiences of men and women and instead of being honest, they gossip!

They tell what they claim to know about creation when the fact is they know nothing save that life is a subtle mystery, the origin of which no man except the real Christian has ever discovered.

They draw a line across the field of human knowledge and divide it into two sectors. On the one side they write "Science," and on the other "Religion and Philosophy." Again, they draw a line between religion and philosophy and turning to their audiences, they cry: "See, we have three separate and distinct fields of learning, and if we would know the truth we must keep in mind that they are separate. Furthermore, we must have no meddling on the part of the devotees of one field with those of another field!"

They forget that Truth is eternal and that it is always the same regardless of the processes by which it is ascertained. They forget that a scientist may have a perfect right, yea, does have that right, to enter the realm of religion or philosophy in the pursuit of truth. They forget that half the scientific hypotheses extant today have been formulated, not as a result of ascertained facts, but as a result of philosophical speculations. They stand trembling upon the brink of an imaginary abyss into which they see the whole supernatural structure of Christianity slipping and in order to escape the dreaded impending cataclysm, would stop the progress of all truth-seekers who believe God's Holy Word to contain the fundamental bases for all truth; would prevent them from raising their voices in a bold and relentless protest against a school of philosopher-scientists who, having set up a materialistic hypothesis through which to account for the universe, life, man, morals, science philosophy and religion, compass the universe, not to find Truth, but to find things that will bolster up the hypothesis.

And, most tragic of all, hundreds of the ministers of God who have not had the advantages of such scholarship as these boast, sit before them or read their books, and possessed of the spirit of the gossip, never stop to ask how nor why the conclusions set forth were reached. They accept the conclusions and because it is so much easier, so much more pleasant, so much more apt to be conducive to popularity, they take these "half-baked" conclusions as absolute facts, turn from the faith of their fathers, go into their pulpits with a new and strange note in their voices and begin to set forth their own conclusions, based upon these conclusions, based upon previous conclusions, ad nauseam.

What American men and women need is a restoration of the customs of the ancient Greeks. We need our "Mars Hills" to which we could go knowing that every utterance of our mouths would be subjected immediately to the most critical examination and that any untruth, however insignificant, would be exposed and branded as false right before the whole congregation. We need investigators who have the courage to break with the trend of modern thought and set forth to ascertain all the facts to be found and to draw conclusions only after these facts have been discovered. **God only knows how much harm has been done to the minds of this age by the fact that Charles Darwin formed a conclusion, gave it to the world, and set the worth forth upon a mad chase not to discover Truth, but to make the facts of nature conform to the hypothesis which he established!**

How are we going to overcome gossip? In the neighborhoods by rising up and compelling every gossip to trace his tales back to their origin. In the school rooms by compelling every teacher to remain within her or his realms of ascertained facts when teaching. In colleges and universities by passing laws that will compel every scientist and pseudo-scientist to stop setting forth as facts the hypotheses which every honest scholar knows to be but uncertain guesses supported for the present by such facts as give them plausibility; by compelling teachers of philosophy to brand their mental poison so that unsuspecting youths may know what they are taking. In our churches by forcing every preacher to come into the open, give in clear and definite terms his beliefs, and cease to parade himself before the public as a minister of the gospel of the Son of God when he does not even believe that there is a Son of God of any other birth than his own. In our theological seminaries by compelling theological professors to teach, defend and uphold those principles and doctrines for the propagation of which the institutions were established, and to do it not according to their conclusions, but according to the ideas and beliefs held by the God-fearing men and women who have sacrificed through the generations in order to build and equip schools for the training of the gospel ministry.

## THIRTY-FIVE YEARS AGO

(Note.—For the sake of our readers of many, many years, we are going to give from time to time extracts from the papers of thirty-five years ago. These will be of interest today not only to those who were laboring in the churches of that period, but to us who wish to make comparisons and learn from our elders.)

A warm discussion was on over the question of the propriety of using the Mourner's Bench. Rev. E. S. Jones, Thomas C. Teasdale and others having articles on the subject.

Dr. J. L. Johnson, President of Mary Sharp College accepted the call to the pastorate of the Church at Columbus, Miss.

There were only three Baptist preachers in the whole of Sequatchie Valley, a region four miles wide and seventy-five miles long.

Dr. G. M. Savage reported that \$94.00 had been received by Southwestern (Union) for ministerial aid during the month ending February 4th.

There was a movement on foot to launch a Southern Baptist University, but it was meeting with strenuous opposition.

J. P. Gilliam was with Pastor Burnett in a meeting at Adairsville, Ky.

Special Editor J. R. Graves reported that he would have his book on "John's Baptism" ready for circulation by his seventy-first birthday.

The war with the Sioux Indians had just closed and the Secretary of War had asked Congress to appropriate \$2,000,000 to pay the cost. The editor said of it: "When will men learn that it is cheaper to send Bibles than bullets to the Indians and heathen."

Dr. Folk reported an amusing incident that happened the preceding Sunday night. He and Mrs. Folk went to hear Major Penn, the famous evangelist. They were late and just as they entered the auditorium the great preacher shouted in his sermon, "Too late! Too late! O, young man, young woman, too late!" Says Dr. Folk: "The astonished editor and his wife dropped down in the first seat they came to, but were a great deal relieved a moment later to find that he was simply giving out a hymn to be sung before the sermon, and was making an appeal to the unconverted based upon it."

Cumberland Association agreed to pay the expenses of Richard McPherson to Southwestern University.

"Mr. Harriet Tyree of Springfield, Ohio, thinking herself to be dying the other day, begged to be baptized and sent for Rev. W. A. Gross, a Campbellite preacher, who proceeded to perform the ceremony in the zinc lining of a metallic casket."

The Salvation Army has been recognized as a church in Romish Belgium. Certain persons who disturbed an army meeting were fined by the magistrates.

Miss Ella Ewing of Missouri, eight feet high and weighing 245 pounds, was in New York the other day en route to Europe. Her foot is eighteen inches long and her hands, though large, are shapely.

Rev. J. H. Green, pastor of a Methodist Church in Indianapolis, Ind., unexpectedly announced that he would join the Baptists, because he could not indorse the Methodist doctrine of infant baptism.

"Jay" Gould manages to supply his wants with an income of \$7,450 per day. John D. Rockefeller ekes out an existence with \$28,715 per day. William Astor revels in the princely sum of \$23,595 a day and Cornelius Vanderbilt receives \$15,000 per day. The richest of them all is a consecrated Baptist layman." How are the mighty fallen!—J. D. F.

Bethel College, Russellville, Ky., advertised rates for students at \$77.50 for room, board, fuel, tuition for twenty weeks.

"Without books God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in darkness."—Bartholin.

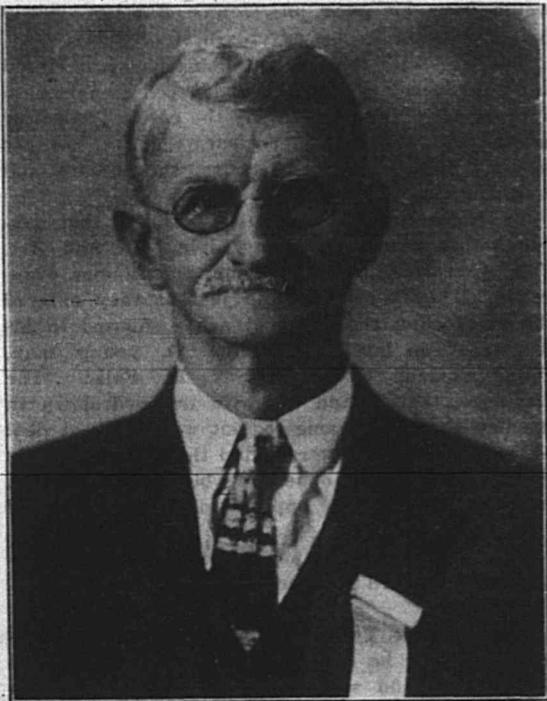
## TRULY GREAT COUNTRY PREACHER —A TRIBUTE OF LOVE TO AN APOSTLE OF LOVE

By R. E. Grimsley

"Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom is due; fear to whom fear, honor to whom honor." (Rom. 13:7.) Thus did the Apostle Paul give advice and command. But how often we fail to give honor to whom honor is due and bestow it upon others less deserving! Many of the really great of the earth live and die in obscurity and must wait for their honors until "that day" when the Lord will come to "reward every man according to his works."

Emerson said: "If a man can write a better book, preach a better sermon or make a better mouse-trap than his neighbor, tho he build his house in the woods, the world will make a beaten path to his door." But there have been thousands of humble cottages, built in the woods and inhabited by the great, that were never discovered by the world.

Up among the mountains of East Tennessee stands one such cottage, located in a fertile and



REV. W. H. HICKS, Doeville, Tenn.

beautiful valley of Johnson County, and in it lives one who is "great in the kingdom of heaven." Rev. W. H. Hicks, a faithful, consecrated Baptist preacher, who has preached the gospel of Christ in this mountain section for more than thirty-five years. The people who have been saved under his ministry are counted by the thousands, and he has baptized hundreds and hundreds. He has meant more to the cause of morality and civic righteousness in Johnson and Carter counties than any other man I have ever known in that section.

He fought the battles of temperance and prohibition when the cause was unpopular. He was so fearless and constant in his denunciations of the liquor traffic that his friends feared for his life and would not have been surprised to have heard of his assassination by some member of the liquor gangs. The cause of righteousness was dearer to him than his own life, so he continued to fight. "He endured as seeing Him who is invisible." Now, in his happy and peaceful home in Doe Valley, with Mrs. Hicks, who has been a faithful companion through the years, he enjoys the fruits of a great victory for the people who know him, including many who once opposed him, "rise up and call him blessed."

He is a baptist preacher of the Pauline type. He believes something, knows why he believes it, and has the courage to express his convictions any time and anywhere. He is now seventy-five years old,

yet "his eye is not dim nor his natural force abated." He is now pastor of four country churches.

When Brother Hicks went to Watauga Association thirty-five years ago, he found a host of undeveloped Baptists. Then that association gave practically nothing for missions and many of the Baptists did not believe in the missionary enterprise. But he preached missions and he preached missions until the people heard and heeded his messages. Now Watauga Association gives liberally to missions. The progress along this line has been produced largely through the persistent teaching of this one man.

Brother Hicks is a congenial yoke-fellow. The writer spent five happy years in the Watauga Association as pastor of Mountain City Church, and there was no sweeter joy connected with my ministry there than to be occasionally associated with him. He is the father of Dr. E. H. Hicks of Seattle, Wash., one of the most popular preachers on the Pacific Coast. At the last session of the Tennessee Convention he was elected a vice president as a slight expression of the deep appreciation of Tennessee Baptists for his long and fruitful service in their ranks. May the gracious Heavenly Father spare his useful life for many more years of service. Nashville, Tenn.

### GREAT MISSION FIELD LEFT PASTORLESS

Hastings Leaves Dickson

By W. C. Golden

Brother R. M. Hastings, one of the best men Judson Association had, goes to Big Sandy and other churches near Paris. He goes among a fine people and I congratulate preacher and people. But he leaves the largest mission field in the state. The territory extends from Nashville to Johnsonville and from Erin to Lawrenceburg. It covers a distance of eighty-five miles one way and 106 the other, and in it there is not a single self-supporting Baptist church. It includes a part of all of twelve counties with a population of 94,000 people. Four or five of these counties have only one or two struggling Baptist Churches in them.

No other field like it exists in Tennessee. There is but one hope for the section, and that lies in the hands of the State Mission Board, which alone can solve the problem of destitution and save this territory. Brother Hastings' going will work a hardship and I shall miss him. He has been my cheer and help.

(Note.—Mission territory far from us has its appeal and its fascination, but we open our eyes in wonder that such conditions as Brother Golden pictures could exist right in the heart of our great state. We wonder where the workers are who will answer the call of this aged saint and "Come over and help."—Editor.)

### SOUTHERN BAPTIST HISTORICAL MUSEUM

By Walter M. Lee, Cor. Sec. Southern Baptist Historical Society

Plans will be included in the new library building of the Baptist Bible Institute of New Orleans for a Southern Baptist Historical Museum. Southern Baptists have been negligent in the preservation of their historical sources and relics, but Dr. John T. Christian was a notable gatherer and preserver of such materials. His excellent collection will be supplemented from time to time by the gatherings of the Southern Baptist Historical Society and should grow into a valuable collection for future students of Southern history.

Florida as a state has lost invaluable historical relics to other states during the past. The United States Forest Service, Yale University, the University of Missouri, and other institutions have bought and now possess many Florida relics which will never be returned to the state.

Southern Baptists have permitted institutions of the Northern States to buy up and otherwise secure materials of Southern Baptists which would be of untold value to our students in our Southern Universities in the future. We have arrived at the time in the South where we are building strong universities and seminaries, but we shall lack the

research sources which supply a university with its materials of knowledge.

The Southern Baptist Historical Society has the commendation of all thinkers and scholars in this and foreign countries. It is seeking to urge upon our people the value of preserving all documents, biographies, diaries, minutes, church histories, and all books about or by Southern Baptists for our library at the Bible Institute in New Orleans. The Society also advises and solicits contributions for our state college libraries and for the libraries of the Southern and Southwestern Seminaries.

Mercer University has provided fireproof safety for the Georgia historical collection, which is growing to admirable proportions. These objects are worthy of our best thought and action.

Among the brethren whose written commendations are in the hands of the society are: Drs. Geo. W. McDaniel, E. Y. Mullins, J. W. McGlothlin, A. J. Holt, B. F. Riley, A. W. Newman, J. T. Christian, etc. Surely these men are authority on historical materials of value.

Let our people please aid us in the preservation under fire-proof protection, of our historical sources.

### EAST TENNESSEE NOTES.

By I. G. Murray

Dr. S. W. Tindell, one of our veteran pastors, has been quite ill, but is better. Dr. Tindell deserves the co-operation of Baptists everywhere in his efforts to rebuild the old Buffalo Ridge Church at Gray's Station.

We rejoice in the wonderful progress of the First Baptist Church of Greeneville under the leadership of Pastor Lintz. Well do we remember when the Baptist cause there was almost abandoned, and Brother J. K. Hall of blessed memory plead in season and out for money to save the property from debt and finally succeeded. Brother Lintz touched our hearts in his appeal for the aged and destitute preacher. Will those whom he lead to Christ and baptized let him suffer? I am dumb in amazement when I see neglect so heartless. If many who are helpless only had what churches owe them, it would be of some help. No, it is not fair. It is heartless!

#### Notable Meeting in Johnson City

The Central Baptist Church of Johnson City has just closed one of the most remarkable meetings in the history of the city. Our pastor, Dr. I. M. Roper, was aided by Dr. J. B. Phillips, pastor of the Highland Park Church of Chattanooga. The music was under the skillful management of Mrs. B. H. Chiles, who for some time has had the direction of the music of our church. Dr. Phillips is a native of Georgia and gave up a good business twenty-three years ago to answer his Lord's call to the ministry, and is one of our outstanding pastor-evangelists.

During the two weeks of the meeting the weather was very inclement, but this in no way cooled the ardor of the people for the Lord's work. The Lord sent His blessing and gave the increase. The lost were saved, Christians were made to rejoice, breaches were healed and the Lord's cause was set forward in a remarkable way.

Dr. Roper says: "Dr. Phillips is the most effective pastor-evangelist I have ever known. He wins sinners for Christ, reaches backsliders, builds up the church, and enlists more inactive members than any other man with whom I have ever worked. It was the greatest revival I ever saw to last only two weeks. Its influence penetrated the entire city, and I am sure that we will get at least fifty more members as a result of the meeting."

Dr. Phillips said: "I have not held a meeting in many years where the pastor and church were in such accord and had prepared so thoroughly beforehand for the meeting. I had the heartiest co-operation in all my plans."

Results: 86 were received for baptism, 55 by letter, making a total of 141. More than half of this number were adults.

At Christmas the Central Church gave \$2,500 "love offering" and more than \$500 for the Orphanage, and now nearly \$1,000 for the revival.

**"YE THEN THAT ARE STRONG"**

"The negro is entitled to make, under God, the best of himself of which he is capable; and no prejudice, contempt, or injustice on the part of the white man should hinder or handicap him. He should have every opportunity and every assistance from his stronger brother to work out his salvation individually and racially."—Bishop F. F. Reese, Savannah, Ga.

**ROBERTSON COUNTY PLANS WELL**

(The following letter speaks of the work done by the Executive Board of Robertson County Association in our campaign.)

Springfield, Tenn., Feb. 9, 1926.

My Dear Brother Pastor—The Executive Board of the Baptist State Convention set February 21st as Baptist Reflector Day. In a recent meeting of the Executive Board of the Robertson County Association this action was endorsed and the local board agreed to do all in our power to press this campaign in Robertson County. I was asked by the local board to write to the pastors and call your attention to this important matter.

Our paper is better now than it has been in all its history. It will be a real blessing and help in your work. We have a large list of subscribers in our church here, but we are going to try hard to increase the number during this campaign. I consider one of the best days I can put into my work is when I work for the paper.

Will you not plan for this enlargement campaign for the Baptist and Reflector. Plan to have your B. Y. P. U., or W. M. S., or deacons, or a good committee appointed by the church to make a careful and prayerful canvass of the membership on that day or a day as near to it as possible. We want Robertson County to be one of the best associations in the state, and to make it such we must keep our people informed. We are not interested in things we do not know about. I believe we can count on the pastors of this association to do their best. Your brother in Christ, Jesus,

L. S. Ewton.

**BAPTIST PLAN MEETING DATES**

**Educational Campaign Will Begin in Cumberland Association on Monday, March 1**

An educational campaign for the Cumberland Baptist Association will begin on Monday, March 1, and continue until every church in the association has been visited by men who will outline the demands of the denomination for the work during 1926, it was announced this morning.

The campaign will begin at Harmony Church, near Port Royal at 10 o'clock on March 1, and other visitations announced include Little Hope, March 2; Kirkwood, March 3; Spring Creek, March 4; Mount Herman, March 5; Alva, March 8; Immanuel, March 9; Cumberland City, March 10; Erin, March 11; Tennessee Ridge, March 11 (7:30 p. m.); Dotsonville, March 12; Blooming Grove, March 15; Cross Creek, March 16; Hickory Grove, March 17; Fern Valley, March 18; West Fork, March 19; Kenwood, March 22; New Providence, Monday night, March 22; Pleasant View, March 23, at 7:30 p. m.

At all meetings, except those announced for night service, a request is made that lunch be served at the church in order to save time; as it is expected to make an effort to utilize as much time as possible between the hours of 10 a. m. and 3:30 p. m.

Those expected to speak upon the subjects to be discussed, most of whom have promised their services include Dr. W. C. Beeves, the Rev. T. E. Taylor, the Rev. Charles E. Scott, Rev. T. H. Roark, Rev. B. McNatt, Rev. A. F. Gordon, Rev. J. H. Self, Rev. M. I. Crocker, Rev. J. J. Thomas and F. N. Smith, Sterling Fort, George Fort, Gold Smith, Glen Shelby and other laymen.

The program has been urged by the secretaries of the different boards of the denomination, and the committee in charge of its preparation desires to urge the membership in every church to attend the meetings.

**THOUSAND DOLLAR GIFTS TO THE CHRISTMAS LOVE OFFERING**

J. L. Love

Last fall Dr. W. D. Nowlin of Arcadia, Fla., made a proposition to Southern Baptists that he would be one of a thousand men and women in the South who would give a thousand dollars on the debt of the Foreign Mission Board. We know that quite a number responded to Dr. Nowlin's proposition and to my knowledge gave a thousand dollars each. Some were led to give more than a thousand dollars. All these thousand dollar gifts have not been reported to us. I should like to have a complete report so that I may inform Dr. Nowlin exactly what the response was to his generous offer. I will be obliged to those who have made their gifts to meet the conditions which Dr. Nowlin named if they will drop me a line informing me of the facts in the case.

It is proper to say that without waiting for others Dr. Nowlin paid his thousand dollars in cash, although as I have occasion to know, he had to borrow heavily to make this gift which is above his generous contributions to the work through the regular channels.

**A DOG'S HEAD**

By Ben Cox

A few days ago the 'phone rang, and a voice in deep distress said, "I am \_\_\_\_\_, pastor at \_\_\_\_\_, am at the General Hospital with the head of a dog who bit some of our children. I am very anxious to know whether or not the dog had rabies. I fear he had. They tell me they can do nothing about it here."

I said, "Go across the street to my friend, Geo. D. Sheats at the Baptist Hospital. George will either get it done for you, or tell you how to get it done. He went immediately over to our hospital and Brother Sheats took the matter in charge and had the examination made.

One of the ladies at noon meeting Monday reported that the family was rejoicing over the fact that the examination of the dog's head proved it had not been suffering from hydrophobia.

**IS THERE NO RELIEF?**

As one reading the daily papers, is constrained to cry out in anguish, "Is there no relief?" Do the news agencies really think that the long-suffering public likes what they are serving up? It is crime and shame and naked women and grinning simpletons who are continually flaunted in the face of decent people who seek to gather some understanding about what the world is doing. The daily paper is our source of information; but one feels like he had been dashed with a bucket of gutter slush when he reads it. Is there nothing that can be done to save us?

O. L. H.

**PLAIN TRUTH—BUT IT HURTS SOME**

People who believe that all religious denominations are pretty much alike and that the differences between them are not worth making a fuss about, are simply fooling themselves. If one person says you go north to get to Chicago and another says you go south, or east, or west, there is enough difference to make it worth while to take notice. If one church believes that every Christian has the right of direct access to God through Jesus Christ, and another thinks you cannot come to him except through a human priest, then one or the other will never find God. If one thinks that baptism is a sacrament which is necessary to salvation, and so insists that infants must be baptized, while another insists that baptism is a symbol of faith already exercised in a buried and risen Christ, and of an experience of salvation already possessed, then the difference is wide enough for any man with one eye open to see it. If one church regards the Lord's supper as a sacrament by which we appropriate the body and blood of Christ, while another church believes the supper is the symbol and expression of our constant appropriation of Christ by faith, then the man who says the difference is unimportant is simply stultifying himself.—Baptist Record.

**ANOTHER VETERAN WRITES**

Good Letter from Brother G. W. Cox

"I was pastor at Richard City, Tenn., for three years, and in that time we built a house of worship. After that, I went to Jasper, Tenn., where I labored six years, during which time there were about 200 additions to the church. My next pastorate was in Chattanooga with Bell Avenue Church, and from there I was called to Ponders Avenue, Atlanta, Ga. In the twelve months I have been here we have built five Sunday school rooms, painted the house, installed a furnace, and have had 181 additions to the church.

"Any one reading these lines will write me at 41 Ponders Avenue. I will be pleased to assist in some meetings."

**EXCUSABLE MISTAKE**

Editor Misled by Headline in Church Bulletin

We offer our apologies to the Broadway Church of Knoxville and to Pastor B. A. Bowers for an error in the issue of the 28th, in which we inadvertently gave the figures listed as "annual growth" for the total membership of the church. The mistake was caused by the headline in the church bulletin which gave the activities of the church for twelve years. In the rush we took the tables to represent the totals and did not therefore give the facts, which are as follows:

Total increase in membership, 1914-1926	1,173
Total additions, 1925	253
Present membership	1,588

Total contributions for twelve years, \$288,309. This total has been secured through a steady growth in receipts from \$14,242 in 1914 to 41,105 in 1925. The Sunday school attendance grew from 394 in 1915 to 670 in 1925. These figures give the average attendance for the entire year.

We rejoice in this great report of a great church. It tells its own story—namely: "The church that expects to grow great and strong must quit looking every few months for a new pastor, and the pastor who wants to rejoice in the fruits of his labors must remain on the ground until harvest times appears." Pastor Bowers is planning to put on the Baptist and Reflector campaign. We look for great results.

**A MOTHER'S LETTER GETS RESULTS**

An article appeared recently in the Baptist and Reflector, entitled "God in the Cheese Business." A Baptist mother in Nashville, Tenn., as a result of reading it wrote to Mr. J. L. Kraft, president of the Kraft Cheese Company asking him to look up her son who is a Baptist, and if possible persuade him to join a church in Chicago. Mr. Kraft, in spite of his multitudinous tasks, took time to find the young man and urged him to carry out his mother's wishes. As a result, last Sunday that young man and his chum, who happened to be a Lutheran, both presented themselves for membership in the North Shore Baptist Church.

I shall be glad to receive correspondence from people who want their relatives or friends to come under Christian influence. I can at least see to it that the pastor in the person's section of the city gets the name. Our seminary is strongly evangelistic, and we are anxious to help men into and in the Christian life.

Dr. H. W. Virgin is having the best success of any Baptist pastor in Chicago, as his church is growing very rapidly under his leadership. Every Saturday evening at 7:15 he talks over station WEBH, Edgewater Beach Hotel, on the Sunday school lesson. Letters from all over the United States and beyond commend his messages. Two people in Portland, Oregon, recently were converted as a result of hearing him.

J. R. MANTEY,

3040 West Washington Blvd., Chicago, Ill.

When I would know thee, . . . my thought looks Upon thy well-made choice of friends and books.  
—Ben Johnson.

"You are giving us the greatest paper ever. I am sure it has never been so ably edited as at the present."—B. C. Land, Covington, La.

## PUBLIC OPINION

### CARSON AND NEWMAN NOTES Prizes Awarded in Bible Department

By John C. Slemp

Students in the Bible department who made the highest grade on the semester examinations were awarded prizes of ten dollars in gold in recognition of their efficient work. There are seven classes in Bible and only one prize is awarded to each class during the semester. The papers are graded and from them the best are taken to enter upon the competition for the prize. The names are removed from the papers and a number is placed there instead. The name with the number is placed in an envelope and sealed. The judges, selected from disinterested persons, select the best papers and the prizes are awarded accordingly. Those receiving the prizes this semester are as follows:

Bible I, Miss Edna M. Hardin; Bible II, Miss Pauline Brumit; Bible III (Section I), Miss Mary Grace Mahan; (Section II), Miss Charles Grace Hale; Bible IV, Miss Mary Jolly; Bible V (Homiletics), Mr. Glen F. White; Bible VI (Missions), Miss Earl Jones.

Two or three years ago a deacon in one of Dr. Campbell's former churches in the North gave one hundred dollars to be used in the Bible department at the discretion of its head. Dr. Campbell decided to give prizes and the money was used in that way. Since that time the money has been given by Bible classes which Dr. Campbell has taught, by individuals who were interested in Bible study, and at times from Dr. Campbell's own pocket if he had not received the amount needed elsewhere. We owe a great debt to this grand old man of God for the unselfish and far-reaching service he is rendering to our beloved college and to the students who sit at his feet from year to year. His influence will be living in the hearts, lives and messages of hundreds of Baptist preachers, missionaries, and laymen long after his body has returned to the dust. May God spare his life for many more years of consecrated and devoted service.

### MINISTRY OF THE BAPTIST AND REFLECTOR

Henry C. Tooley

One may never know where his enthusiasm in working for Jesus may lead. I have always had the Baptist and Reflector upon my heart in its ministry of helpfulness in being one medium of bringing the brethren together in a common unity and family.

A very interesting article was published in our paper relating to the life of Mr. Kraft of the Kraft Cheese Company, in which, on the day he was about to give up in failure, and remembering that God had no part in his business, and, therefore, the direct cause of his failure, he prayed and immediately there came into the partnership—God. Did the cheese business have any more failures? No, indeed, but today, God and Mr. Kraft have the greatest cheese business in the world.

When in the office of the Baptist and Reflector discussing the campaign for more subscribers with a member of its staff, and what pre-campaign work could be done, she let me have some extra copies of our paper for distribution to brethren who did not subscribe, and I distributed these copies in the prayer meeting at Edgefield Baptist Church. This is what happened. A mother whose son was in the employ of the Kraft Cheese Company in Chicago was not a Christian. The mother clipped the article from the paper and mailed it to Mr. Kraft, requesting him to speak to her boy about accepting Jesus as his partner, too. Mr. Kraft showed the clipping to the son and referred to his mother's letter. The North Shore Baptist Church of Chicago

at this time was holding a revival service with Dr. G. H. Crutcher as the preacher, and Mr. Kraft extended an invitation to the employee to go with him to the meeting. He did so. When the invitation was given the young man accepted Jesus as his Saviour, and his kind employer walked down the aisle with him—because you know how Satan tugs just at the moment a man surrenders his will to God.

This young man wrote to his mother asking that a copy of the paper from which she clipped the article be mailed to him, and you may know how glad the writer was to furnish the extra copy. That is how subscriptions can be secured. This grateful mother shall never forget the experience that led to her dear son's conversion.

Henry C. Tooley,

717 Woodland St., Nashville, Tenn.

### A CORRECTION

ATLANTA, GA., FEB. 16, 1926.

REV. J. D. FREEMAN, EDITOR BAPTIST AND REFLECTOR, NASHVILLE, TENN.: LAST PART OF TELEGRAM PUBLISHED IN REFLECTOR INCORRECT. WE DO NOT PAY CLERGY FARE OR PULLMAN FARE OR DINNERS OR SUPPERS FOR ANYBODY. CANNOT UNDERSTAND HOW MY TELEGRAM WAS MISINTERPRETED. WHAT WAS SAID WAS THIS: SUGGESTED THAT THE CHURCHES PAY THE CLERGY FARE AND EXTRA FIVE DOLLARS FOR ALL PASTORS. NUMBERS OF PASTORS HAVE TELEGRAPHED OR WRITTEN UNDER THIS INCORRECT REPRESENTATION. KINDLY MAKE CORRECTION IN THIS WEEK'S REFLECTOR. THROUGH ARRANGEMENT WITH PULLMAN COMPANY, ALL PULLMAN PASSENGERS GET FREE USE OF PULLMAN CARS PARKED IN GREEN COVE SIDINGS DURING ENTIRE CONFERENCE FOR REGULAR PRICE OF ROUND TRIP LOWER OR UPPER BERTH FARE. TO ENCOURAGE CO-OPERATION, WE DO OFFER TO GIVE FREE ROUND TRIP RAILROAD AND PULLMAN FARE, PLUS ALL MEALS, TO ANY PERSON WORKING UP ONE PULLMAN CAR OF PASSENGERS FROM ANY GIVEN POINT. THIS PROVIDES FREE TRIP FOR ANY ONE WILLING TO EXERT EFFORT. ACCEPTANCES RECEIVED IN LARGE NUMBERS FROM OVER SOUTH. SEE NEAREST SOUTHERN RAILWAY REPRESENTATIVE FOR FURTHER PARTICULARS.

HUGH S. WALLACE.

### GRACE CHURCH MAKES RECORD

(Continued from page 1.)

was chaplain of the First Division, saw service in France and was wounded and gassed in the St. Mihiel Drive. After the war, he spent a year on the chautauqua circuit after which he served as pastor of the church at Sheffield, Iowa, for three years. He is a man's man, full of enthusiasm and unbounded zeal for the ministry of Christ.

The pastor is struggling and the church is following his example. It is no small thing for a congregation like this to do so tremendously big a task as this church has undertaken. The fine men of the congregation are loyal and sacrificial workers and the women are never behind in deeds of love and mercy. Nashville is proud of the church. Tennessee ought to know it better. Other churches ought to follow its example. If every church in the state had as large a percentage of its members reading the Baptist and Reflector, we would have our 20,000 subscribers!

**HAVE YOU ORGANIZED YOUR TEAM FOR FEBRUARY 21ST? DO NOT FAIL TO PUT ON THE CANVASS THAT DAY FOR SUBSCRIPTIONS TO YOUR STATE PAPER.**

### FOUR SIGNIFICANT UTTERANCES ABOUT HOME MISSIONS

B. D. Gray, Corresponding Secretary

This is the greatest hour for Home Missions in the history of our country. The problems were never so acute, the demands so urgent, the opportunities so great and the obligations so overwhelming. This conviction is growing with thoughtful people who realize the significance of America for the salvation of the world. America constitutes at once the greatest field and force in all the world for Christian civilization. The reader's attention is called to four significant utterances:

1. Mr. Richard H. Edmonds, Editor of the Manufacturers Record of Baltimore, opens his recent great tract on "Home Missions and its Relation to World Missions" thus: "The most crucial period in the history of the South and in the history of Southern Baptists, which will soon, so far as human knowledge can forecast, shape for generations to come Baptist work in this section and in the world, is now upon us. Let me stress this point and, if I can do so, deepen the realization of our Baptist people as to the problems which they now face in Home and Foreign Mission work."

"When Dr. F. B. Meyer of London finished that marvelous address which he delivered at the meeting of the Southern Baptist Convention in Baltimore at its last session in that city, I was standing by him when a reported of one of the daily papers said:

"Dr. Meyer, what do you regard as the greatest mission field in the world?"

"Without a moment's hesitation and with great emphasis on his words, he said, 'America, for here you have all the world represented.'"

2. The following significant quotation is taken from the report of the Special Committee on the Home Board's Report to the Southern Baptist Convention in May, 1925:

"The Home Mission Board is presenting at this session of the Convention its eightieth annual report. Your Committee desires especially to commend this report as, in many respects, a model report. It is brief, yet comprehensive and illuminating, giving the main facts and results. We hope the printed report of the Board will be widely distributed and carefully read by all our people."

"These eighty years of service by this Board, in spite of countless vicissitudes along the way, present an unbroken and inspiring history of fidelity and spiritual conquest. It has been the great constructive and unifying agency of the Southern Baptists, founding and supporting thousand of churches of churches, fostering and re-enforcing our weaker denominational enterprises everywhere. The work began with meager forces and resources, but has steadily grown until the Board has become one of the greatest factors in America for the salvation and development of our national life."

"We call especial attention to a bare significant comparison of figures contained in the report. For the first fifty-eight years of the Board's history—1845 to 1903—the amount of money raised was \$3,520,000; missionaries commissioned 10,586; baptisms, 82,742; churches organized, 3,649."

"During the last period of twenty-two years—1903 to 1925—covering the administration of the present Corresponding Secretary, the amount raised is \$13,731,956.99; missionaries commissioned, 27,468; baptisms, 642,492; churches organized, 4,524. These figures show the amount of money raised and the number of baptisms increased remarkably, while the number of churches organized from period to period was proportionately smaller. This fact, when carefully considered, is found to be a splendid tribute to the enlistment and intensive development feature of the work. But in spite of the abundant blessings of God upon the work in all its departments, and in the face of unparalleled opportunities for enlargement, the Board has been compelled, during the past three years, to make drastic retrenchments, both in the force of workers and in appropriations."

"Indeed, the Board is facing at the present a crisis such as has not been known in all its history."

... It seems evident that any further retrench-

ments will be disastrous in the extreme. . . . We must either increase the Board's resources, or suffer irreparable losses on many fields where we have been laboring for years, and where we have laid foundations for future achievements. We must either enlarge or lose much of what it has taken years to gain."

3. Dr. Edward Judson, son of Adonirou Judson, the great Apostle to Burmah, speaking on Foreign Missions on a great occasion with great point and force, said: "We must be sure, however, that our foreign missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance seems to 'lend enchantment to the view.' We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so, in fact, that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts it into the heart of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque nearby. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

Dr. E. P. Alldredge has presented in "The South a Home Mission Field" a most thoughtful and impelling plea in behalf of Home Missions. It should be in every pastor's hands and read by thousands of our people. (The Home Mission Board will be glad to supply it and the other tracts mentioned above.) "The South a Home Mission Field"—that is a theme for a book, not a brief message for a tract or a cursory article for a magazine. For Baptists, the South is the greatest, richest, ripest, most far-reaching mission field on earth. Not even a summary of the varied and pressing needs, its matchless and uncountable returns can

be set down in the limits of this article. Only a few of the high points of this highest range in the realm of Southern Baptist opportunity may be touched upon." Here are some of his points:

"The South is a vast and challenging mission field."

"The South is a wonderful evangelistic mission field."

"The South is a great enlistment mission field."

**"Pressing Needs of Southern Baptists"**

"There are 100 small towns in the South, ranging from 1,000 to 6,278 inhabitants each, which have no (white) Baptist church in them.

"There are 13,104,000 persons in the South, ten years of age and up, counting whites and blacks, who are wholly unevangelized and claim no church connection, of which number 7,000,000 are Baptists in sentiment.

"There were almost 9,000 white Baptist churches in the South in 1923 which reported not a single baptism during the whole year.

"There were 6,592 churches in 1923 which did not have a Sunday school.

"There are 14,027 rural churches in which there is no organized woman's work—at least, none is reported.

"There are 16,424 churches, urban and rural, which have no organized young people's work.

"There are, upon the average, 4,142 rural, which have no organized young people's work.

There are, upon the average, 4,142 rural churches and 154 urban churches, or a total of 4,296 churches among Southern Baptists, which are pastorless continually.

"Of the 19,580 ordained ministers among Southern Baptists in 1923, almost 9,500 were engaged mostly or entirely in secular pursuits or had retired from active service through old age or infirmity.

"There are, approximately, 5,181 rural churches and 252 urban churches, or a total of 5,433 churches among Southern Baptists, without houses of worship—forced to worship and work in school-

houses, 'union' church houses, lodge halls, or rented quarters.

"There are, approximately, 500,000 white Baptist homes in the South, with 2,500,000 of our Southern Baptist church members living in these homes, which are without any denominational paper of any character and are, therefore, cut off completely from all information concerning our State, South-wide and world-wide work.

"Does any one doubt that judgment will overtake Southern Baptists unless we go about the task of enlightening and enlisting these forces speedily?

"The South is one of the nation's greatest racial mission fields—though not generally so recognized. Here are three racial groups: 9,025,096 Negroes, 4,842,217 foreigners or children of foreign or mixed parentage, 22,854,597 native-born whites of native stock. In addition also there are the 95,636 Indians, and enough Chinese and Japanese to create a world problem if not to cause a world war.

"The South is a great co-operative mission field."

"The South is the great country church mission field in the world."

"They also constitute the greatest body of rural churches affiliated with any great evangelical denomination in the world today." Is it not high time, therefore, that we should discover the vast and the most part undeveloped possibilities of these rural churches and bring the whole impact of our denominational life into a great concerted and constructive effort to arouse, enlist and develop their full powers of service for God and humanity?

"The South is a world mission field of the first magnitude."

"If, somehow, we can have a great Home Mission campaign to awaken, call out, enlist and equip our forces for world conquest—what stories of achievement in world missions the future statisticians and historians will be able to record!"

"It is better to die right than to live wrong."  
—J. B. Gambrell.

# "Help Those Women" Pay Our Home Mission Debt

**Who?** PASTORS preaching immediately on Home Missions in preparation for the March Week of Prayer, urging the need for prompt and sacrificial giving and praying for the power of the Spirit upon our women throughout the South during this great season.

LAYMEN giving themselves in self-denying devotion to the relief of the needs of the Home Mission Board by encouraging the women to give to the point of real sacrifice and dividing with the women a larger portion of their gifts.

**When?** During March Week of Prayer  
February 28th to March 7th

# THE NEWS BULLETIN

## MINISTERIAL REPORT

Following is the work of the ministers of Union during January, consisting of preaching, teaching, devotional and other religious exercises:

The services were held in numbers of localities and among many people. The labors of the ministerial force of our school touch all kinds and characters and conditions of humanity. Thirty-five different churches in as many localities were reached with sixty-four sermons. This goes on month after month in regular work. Thirteen other sermons were preached as supply, at the mission and the jail. This kind of preaching is done each month. There were twenty-nine conversions, three applied for membership.

Along with this work many of the pastors and preachers taught sixteen classes in Sunday school, conducted ten devotional services, held two funerals, made six addresses, had two weddings and conducted singing in revival meeting, and ordained three deacons.

The students have maintained the regular Thursday evening prayer meeting in the college chapel. The Religious Council requests the prayers and the best of your spiritual interests concerning the coming revival. May we get ready for it in our own hearts.

W. L. Howse, Secretary.

## DR. INLOW GOES TO OKLAHOMA

Dr. R. M. Inlow, once pastor of First Church of Nashville, has accepted the call to Immanuel Church of Oklahoma City. He has been pastor in Sedalia, Mo., for several years and has done a splendid work. His resignation, some weeks ago, was greeted with a vigorous protest from part of the church. However, he has felt led to make the change and we predict for the Oklahoma church a new era under his leadership.

## SPLENDID HEROISM

The Baptist Standard recently carried a story of the work being done in the Texas A. and M. College by Campus Pastor R. L. Brown, who has a well organized church among the students of the school. Not long since a teacher in one of the Sunday school classes was selected to lead the "annual ball" for one of the social clubs of the college. Members of his Sunday school class protested and after some thought the teacher replied that he thought more of his religion than he did of social distinction, and that he had resigned from the social committee. That was in a state school! We thank God for a pastor who can arouse such a spirit in the bosom of the modern youth!

## DR. PICKARD IN JACKSON

Dr. W. L. Pickard, beloved minister of the gospel, faithful defender of Baptist ideals and principles, and former pastor in Chattanooga, is engaged in a revival meeting at Jackson. He is assisting Pastor Hurt and First Church. A great team of workers is pulling together in this campaign and we trust the Spirit of God may graciously bless their efforts.

## "JAKE" SHARP TO HELP UNION

At the last meeting of the Executive Board of Tennessee, Union University was authorized to enter the field for a quiet canvass for \$50,000 with which to meet pressing financial obligations now resting upon the school. Word has just been received that the Board of Directors has employed Rev. J. H. Sharp of Jefferson City for this work. He has shown himself a splendid man for the posi-

tion, having worked successfully in the recent campaign for Carson and Newman College.

## WOMAN LEAVES LEGACY TO PASTOR

According to Charity and Children, Mrs. Fannie Sloan Logan of Greensboro, N. C., left in her will a bequest of ninety-five shares of stock in the Pomona Terra Cotta Company to her pastor, Dr. Charles F. Myers, also of Greensboro. Between the time of the making of her will and its execution these shares doubled in value, so the question arises as to whether or not Dr. Myers gets 190 shares or only the ninety-five shares provided in the will. This is an interesting bit of news, for one seldom ever hears of such love and thoughtfulness toward a minister of the gospel.

## FORMER EDITOR ENTERS NEW FIELD

Dr. J. D. Moore, former editor of the Baptist and Reflector, has entered a new field of service. For the past few weeks we have seen his "Daily Bible Readings" in the Nashville Tennessean. The Raleigh (N. C.) News and Observer now carries these articles and we are sure that other daily papers have accepted them or will soon do so. They are well written, true to the Word, and worthy a great place in the appreciation of Christian people everywhere. Dr. Moore will continue to live in Nashville and carry on his other work as pastor and assistant in the editorial department of the Sunday School Board.

## DR. BROUGHTON'S MIND CHANGES

Dr. L. G. Broughton of Jacksonville, Fla., has decided that it will not be wise for him to introduce at the coming convention of Southern Baptists his resolution concerning the matter of evolution. Shortly after the convention met in Memphis last May Dr. Broughton served notice that he would introduce a resolution stating that Southern Baptists do not accept any theory of evolution that regards man as having descended from a lower order of animal life. His reason for the change in mind is expressed in these words: "I feel absorbed with the idea that our next convention should allow nothing to sidetrack us from our great missionary spirit that called us into being and has held us together."

The editor may be wrong, but if he is capable of reading the signs of the times the evolution issue has already side-tracked us and we will never get back to the main line until it is settled aright. We can never cure a cancer by covering it up.

## SHERWOOD EDDY SHOWS HIS COLORS

According to the Baptist Record of Mississippi, who quotes from another paper, Mr. Sherwood Eddy, for years one of the leaders of the Student Volunteer Movement, said recently before 3,000 students of the University of Nebraska: "Such controversial matters as the virgin birth, blood atonement, and bodily resurrection, can be dispensed with. They may be believed in or discredited individually and no difference is made."

That is the kind of instruction for which millions of good Baptist money spent through inter-denominational channels has gone. That is the kind of theology that has developed the spirit of restlessness among college students. That is the kind of teaching that has been responsible for the

anti-church, anti-Christ student convention held in Evanston, Ill., during the holidays. At least we know where Mr. Eddy stands, and when a modernist comes squarely out in the open he is more of a gentleman than the one who hides his infidelity behind a sham reverence for the truths of God.

## VAUDEVILLE IN CHURCH FAILS

Some weeks ago we were surprised to see in one of our exchanges a statement to the effect that the First Baptist Church of Erie, Pa., had turned to vaudeville in order to get people to attend the Sunday evening services. Surely a church is hopeless when it has to turn so far away from the ministry for which it was founded! Now comes the more pleasing news that this church, after presenting a few vaudeville features decided that it was better to leave such "stuff" out of their services. It seems to be a pity that God's people (can they honestly be called God's?) should be so duped by the devil. We can guarantee that if they will put a real preacher into the pulpit on Sunday night and let him preach a real dynamic gospel sermon with a sensational attack against the kind of modernism that placed the vaudeville in the services they will soon have to build a larger auditorium.

## GREAT NEGRO PREACHER DIES

Dr. William J. Howard, for many years pastor of Zion Baptist Church of Washington City, died a few weeks ago. He was but another of the great negro preachers whose sermons have attracted and inspired the thousands from all races. This man was greeted weekly by great audiences and is reported to have preached to some of the largest congregations in the nation. He was honored and respected by all classes of people, and during his funeral the press dispatches report that 10,000 people stood outside the church which was crowded to its utmost capacity.

## DR. G. CAMPBELL MORGAN BEGINS NEW PASTORATE

Dr. G. Campbell Morgan, known and loved by tens of thousands of the English-speaking world has begun his work with the First Presbyterian Church of Cincinnati, Ohio. He started in with one of his famous Bible conferences which continued throughout the first week of his pastorate. He has a unique plan for his Sunday services which will be given over to Bible expositions. Three services will be held each Lord's day. Dr. Morgan is assisted by his son, Rev. P. C. Morgan. He has accepted the pastorate only for a brief period.

Rev. R. C. Goldsmith has been installed as pastor of Central Church, Greenville, S. C. He was pastor in Shelbyville, Ky., before going to the South Carolina field.

Rev. J. Herman Barnes, who recently left Fountain City, is now located in his new pastorate at Garland, N. C., and has been given a warm welcome by his brethren.

North Carolina gave during January \$26,995 to the Foreign Mission debt.

During a meeting in Tremont Temple, Boston, Mass., there were 150 additions. E. L. Wolslagel and Mrs. Wolslagel had charge of the music and Pastor J. C. Masee did the preaching.

Mrs. J. G. Jackson, W. M. U. Secretary of Arkansas, has recently suffered a great sorrow in the sudden death of her daughter, Mrs. L. C. Bossinger of Arkadelphia, Ark. Tennessee Baptists extend to her their sympathies.

W. C. Boone, pastor of First Church, Owensboro, Ky., has been quite ill for several weeks, but is

now able to be up and to do some of his pastoral work. He is the son of Dr. A. U. Boone of Memphis.

Dr. M. B. Adams, president of Georgetown College, Ky., was elected president of the Southern Association of Baptist Colleges at its recent meeting in Memphis.

The church at Lincoln, Ark., dedicated a beautiful stone building January 31st. Rev. E. N. Strother is pastor and rejoiced not only in the dedication of the beautiful building but in four additions to the church.

Pastor Clifton Bridges and the church at McEwen are looking towards the future with hopes for bigger and better things. The church has swung around to the business plan of caring for the finances of the Lord's kingdom and are busy rounding up the Every-Member Canvass. The church sorely needs a building and we look for them to have one in the not distant future.

Rev. A. G. Williams, who has been serving as a missionary for Big Hatchie Association, has moved to McEwen and will be glad to be used by his brethren.

I. L. Greenwell, superintendent of the Sunday school at McEwen, has entered the list of Baptist and Reflector subscribers and is studying ways and means of making his school more efficient. The editor recently enjoyed the hospitality of his good home.

Rev. E. H. Greenwell, former pastor at Greenbrier, is now happily located at Blanchard, Okla. He suffered the loss of one of his lower limbs while at Greenbrier and was compelled to go West in order to save his life. He is now strong and hearty and is using his artificial limb with ease and to the good of the Master's cause. Nashville pastors had a part in taking care of this servant while he was in distress and will rejoice to know of his recovery.

**PASTORS! WE ARE COUNTING UPON YOU TO GET A LIST OF SUBSCRIBERS ON NEXT SUNDAY.**

Dr. T. W. Calloway of Chattanooga returned to his home after a gracious revival season in Green Cove Springs, Fla. He was the guest, during the trip home, of Mr. George F. Washburn of Clearwater, Fla., the founder of the Bible Crusaders.

Dr. L. E. Barton of Norfolk, Va., preached the fifth Sunday for First Church, Andalusia, Ala. We understand that there is a probability of the church calling him as pastor.

"The Baptists of Nashville and of Tennessee welcome to Nashville two splendid pastors who have wrought well and noble service in other fields. Powhatan W. James comes from First Church Lynchburg, Va., to Immanuel Church and Dr. John Henry Moore from Arkansas to Edgefield Church. These are both good servants and we welcome them to our fellowship."—S. W. Kendrick.

A letter from Missionary J. M. Bailey, M. D., bears the news of the illness of Mrs. Bailey, who recently underwent a serious operation January 6th. She was not out of danger when Dr. Bailey wrote, but her condition was favorable.

Pastor A. C. Sherwood writes of a great meeting at Erwin, conducted by T. O. Reese and Singer Farr. It was the best meeting in his pastorate, the pastor says, and he praises the evangelist whom he characterizes as safe, sane and sound and free from high-pressure methods.

Evangelist J. W. Hickerson closed a meeting January 17th with West Side Church, Wichita, Kas., thirty-nine joined the church, twenty-five of them for baptism. There were eight volunteers for special Christian work. He is now in Onaga, Kas., in a meeting with Pastor A. A. Van Sickle.

THE SERMON FOR THE WEEK

Contributions Must Not Run Over 2,500 Words

DO!

(Text: James 2:14-26.)

By H. L. Hargrove

At the end of the story of the Good Samaritan Jesus applies the lesson in this practical, personal and pointed way, "Do thou likewise." This word Do is small in form, but large in meaning. It is both compact and comprehensive.

A wise man has said, "Christianity is not a lecture course, but a laboratory course!" What does this mean? In my high school days science was very poorly taught by the teacher's digesting the contents of a text-book and giving it to his class in more or less palatable doses by means of reading or lectures. This was the lecture method. It was simple, easy for both teacher and pupil, shorter and less expensive. But unfortunately it was dry-as-dust, lacking vitality, and was not convincing and really got the pupils nowhere in science. The modern method of teaching science calls for a laboratory and the pupils must perform experimentation as individuals and not as a class. They must work—that is what the word laboratory means—a place to labor. No amount of theory or teaching or taking science-notes will supplant the doing of experiments. In this case doing is knowing.

Psychology teaches us that there is a close connection between physical motions and mental images. The drawing and the sawing of a straight line conduces to straight thinking. Clear thinking leads to right morals and correct character. What we do makes us what we are.

Saying Christianity is a laboratory course, then, means that it is a thing to be done, not merely thought—it is to be lived daily and experimentally. It is like workday overalls and not like a Sunday garment of silk to be folded away in lavender. It is an individual experience and not a church declaration or creed.

HAVE YOU PLANNED FOR FEBRUARY 21ST?

Essentially it shows itself in works, not in mere words. It is not philosophy, but practice. If Christianity may be called a philosophy, it is pragmatic. It is the very highest form of pragmatism, being the most practical thing in life applied to the practical needs of this world, looking to glory in the next.

The world is the Christian's laboratory and life is the duration of the course. The course is finished only by entrance into the other world—the heavenly commencement of the post-graduate course. Christian conduct is at once the most difficult and easiest of life-acts; it is most difficult because of the loving mercies and forgiving grace of this same Teacher. His methods are perfect and his grades are just. What a comfort in this thought!

Where and when does the practice of Christianity begin? First in the home as a new-born babe in Christ. Perhaps the hardest experiments are just here. Clashes in thought, word and act are most frequent in the close confines of family life. No man is a hero to his valet and no child is a hero to his brothers and sisters. The Christian grace of the withheld word is rare. Hard words are so easy and so swift—a soft answer is hard to utter. Truly the tongue is the unruly member. Even parents are not guiltless. Behold! How sweet it is to dwell together in peace!

School-life is another good place to try out Christian experimentation on a large scale and check up results. A very practical test for adults is to see whether we can live a week without uttering a word of gossip. If we could only apply the great tests of the thirteenth chapter of I Corinthians to daily life and realize and note the reactions we would have enough experiments for a whole course on love.

What shall we say of teaching Christianity? Here is a good short answer: Christianity is caught, but not taught. We may teach about Christianity, but can we really teach it? This thought—that it can be taught—is perhaps the great error of the present age—and it is a growing belief. Both in the West and in the Orient there are many who believe that by a process of education they can impart true Christianity to others. Texts have been written on this false hypothesis. Birth is one thing and education is another. A Christian is born, not made. By this

I mean there must first be the spiritual rebirth—then we may have the education in school and in life. Just now China is under the delusion that education and science will save her from all evils. There never was a greater mistake, and I beg that we all join in trying to remove this delusion of the devil.

We can not teach Christianity—and we can not even teach character. A leading American paper says: "Schools are not turning out character." Another comments: "Schools never did turn out character. If character does not come to school it will not be there when the student takes his diploma and starts out in the world for himself. There is no way to grow bark on wood that is already kiln-dried in mollycoddling homes. Some of us expect too much of our schools. They can not develop what does not already exist in their students. Likewise, theological seminaries can not make preachers. They can only take men who are already called of God to preach and train them."

There must be a man behind the message—character first. The Scotchman wrote of the preachers of his church: "Our first minister was a man; our second was a minister, but he was not a man; and the one we have at present is neither a man nor a minister."

Just as there must be a man behind the message, so there must be a character as the basis of a Christian. This character must be formed by life and not merely by study. In the same way Christianity must be a result from practical, daily, Christian living—after the model of him who went about doing good—if it is to be the real thing. Go thou and Do likewise!

-Kaifeng, China.

WHITE QUILL—KEEPER OF THE ETERNAL FIRE

Deep within the wild, rocky fastnesses of the Spavinaw Hills of Oklahoma, some thirty miles from the nearest town, burns the "Eternal Fire" of the Creek Indians, attended faithfully by White Quill, the appointed "Medicine Man of the Manitou."

White Quill, now sixty years old, was prepared for his "eternal vigil" not only in the lore of his tribe. He also received a good education in a "paleface" school.

White Quill is "civilized" in prac-

tically all respects with the exception of his dress. He attends to his appointed duty with a faithfulness and attention to detail that no white man would attempt.

White Quill is not only a medicine man and "keeper of the fire," but a warrior also, as he has many times proved. Situated as it is, many miles from the nearest habitation, the location of the eternal fire is infested by various dangers.

When off duty White Quill usually wears the ordinary costume of his race—buckskin trousers and hunting shirt—but invariably when replenishing the sacred fire he is dressed in the full regalia of his rank—a medicine man and keeper of the eternal fire. Never, under any circumstances, will he enter the fire tepee in ordinary dress. He sleeps in an ordinary tent, and it is often moved to suit his fancy, according to the weather, but is always in sight of the fire tepee. Not once during forty years he has been fire keeper has White Quill been out of seeing distance of the eternal fire.

His food is brought to him by the young Creek Indians—from the stores thirty miles away, from the forests and streams, though he often bags a deer or wild turkey within sight of the fire tepee. Needless to say, he fares well, for he is a sort of god to the other Indians. He never receives more than two Indian visitors at a time, and the same individuals only once a year. It is said that only three white men have ever visited him by his consent during the forty years of his vigil, and they were not allowed to approach the fire tepee.

White Quill is a unique character, even for an Indian. He can talk entertainingly on almost any subject familiar to the white race, and keeps himself informed by reading all the late books and magazines. He has never seen an automobile for the reason that one could not be driven to within many miles of his location, but he has seen the "thunder birds" (airplanes) passing overhead and is greatly interested in them.—From Everybody's Magazine for December.

W. M. U. MEMBERS! Do not fail to read the advertisements on your page. Now is the best time of the year for your societies to reach the standard on the denominational paper.

HAVE YOU PLANNED FOR FEBRUARY 21ST?

PASTORS—SUPERINTENDENTS—PRESIDENTS!

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<b>SUNDAY SCHOOL WORKERS</b>	<b>B. Y. P. U. WORKERS</b>
W. C. Milton, West Tennessee	W. H. Preston, Secretary
D. N. Livingstone, East Tennessee	Miss Roxie Jacobs, Junior and Intermediate Leader
Miss Zella Mae Collier, Elementary Worker	

**SUNDAY SCHOOL NOTES**

The Bible Conferences held last week at Ripley, Dyersburg, Union City, Dresden, McKenzie, McEwen, Greenbrier, Columbia, Lawrenceburg and Tullahoma were all very successful. Splendid reports have come from every place. Some of the speakers fell down because of sickness and other reasons over which they had non control. Altogether the week was a very fine one.

Conferences on this week at Dover, Fayetteville, Watertown, Monterey, Livingstone, Oneida, Dayton, Harriman and Tazewell. It is hoped that this week may be even more successful than any we have had so far.

Next week February 22 to 25 the conferences will be held at Elizabethton, Rogersville, Lenoir City and Etowah. Let every one interested in real Bible Study and other religious topics attend these meetings. During this week we will have some of the best men in all the state on these programs.

During February alone the Educational Department will have used 75 weeks of Volunteer help without a single penny's cost to the Board except railroad fare. The men who are doing this work would cost the Board at their average salary, for this 75 weeks, more than \$5,000. The entire expense will be less than \$600.

At Dresden the crowd that attended the Bible Conference over ran the Baptist Church and they had to move to the M. E. Church building. On Sunday we had more than 400 in attendance.

**Echoes From the Conferences**

The Dyersburg People report that Dr. J. H. Buchanan and J. C. Miles have brought unusual messages this past week on their respective lines. Dr. Buchanan outlining Ephesians and Dr. Miles the Church Covenant. These are two of our strongest preachers and they never fail to deliver the goods."

Dr. W. C. Reeves is represented to be an interesting speaker by the saints at Union City. His lectures on "Christ" was high class.

Bro. Wydick, Tullahoma, "Our Conference never lagged from the start. It began in high and closed the same way. All were outstanding addresses. Mr. Hodge and Bro. Skinner were both unusually good. The Special Speakers all came and did most excellent work."

Bro. Dowell reports for Greenbrier, "Some of the speakers failed to get there but we had a very interesting and helpful conference." Bro. Kendrick, speaking of the same Conference, says, "It was very fine and I greatly enjoyed every minute of it."

Bro. Jenkins, Union City, "Our conference starts off well. If all are as good as those already on the ground we will be satisfied."

Mr. L. O. Leavell, Ripley, "We were greatly disappointed that Dr. Boone could not come but the conference has been splendid in spite of our disappointment. Your lending us Brethren Buchanan and Miles for a day each and the work of Bro. Skinner and the special speakers made up for the loss."

Bro. Moore, McKenzie, "Our conference has been a great help to our church. Some speakers failed to show up but altogether it has been high class. The class under Bro. Overton have done excellent work and Dr. Hurt has brought us some great messages at night. Bro. Miles gave us a great start in his first message Sunday."

Bro. Barker, Friendship, "Our conference was a great feast of good things in spite of the fact that some failed to show up at all. God took care of the program and we never lagged from the first service. This conference has been a wonderful help to our association."

Bro. Collum, Lawrenceburg, "Speakers all on the job and the conference unusually good. I have been in bed sick part of the time but the church and town greatly enjoyed it."

Bro. Bridges, McEwen, "Speakers here and everything going fine."

Bro. Palmer reporting the Milan Conference, "We had a very fine conference at Milan and I enjoyed it personally."

Bro. Skinner, Trezevant, "Our conference was up to standard."

A. M. Overton, Adamsville, "Our conference was a great uplift to our church and association. The speakers were all good and the people enjoyed every session."

No report from Columbia except one of the speakers stated that no one showed up on Monday except himself and that he had to speak three times. If you knew what this happened to be you will know the saints there enjoyed that day:

Bells has not been reported, but they were there one day and they all had much to say about the lectures by Dr. Todd and Bro. Beckett.

Mr. Milton had a good class at Dyersburg last week in the S. S. work in connection with the Bible conference. He is with the Calvary Church, Memphis, this week.

**LAYMEN'S NOTES**

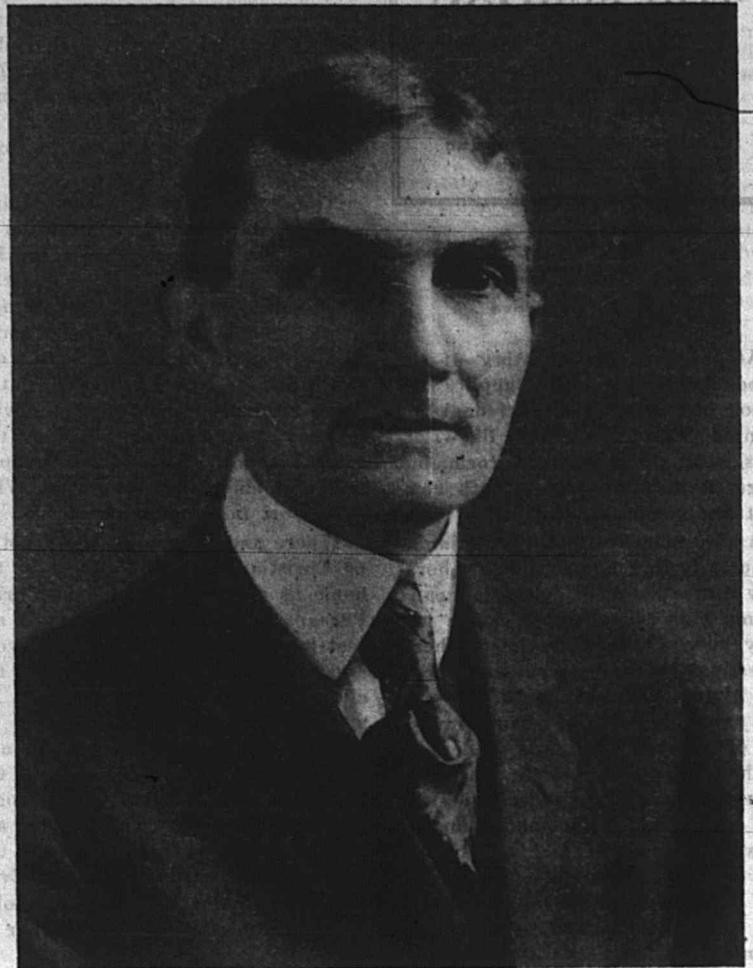
The Laymen's meeting at Dresden on Sunday, Feb. 7th, was an unusual success. About 400 people attended and the day was full of the best of fellowship and high spirit. Sen. A. L. Todd and Judge Cliff Davis were the principal speakers on this gram, both speaking in the morning and the afternoon. Twelve churches were represented and a general good time had. Judge Davis spoke at McKenzie at night.

About sixty men attended the laymen's meeting at Dyersburg on Tuesday evening and some splendid talks made. The men at Dyersburg are doing some good service and they expressed themselves that night as being determined to get behind a larger program for the Dyersburg Church. They have a building proposition on and if these business men get behind it something will be done.

The men's meeting at Ripley was not largely attended, but some fine work is being planned there and in that association. The men are backing the associational program in a great way. Every church will observe the educational program in March.

Tullahoma reports a great day on February 7th with a men's meeting in the afternoon and a wonderfully fine address by Dr. J. H. Sharp. Tullahoma has a brotherhood and the men are becoming active in all the work.

**PROFESSOR OF GREEK, UNION UNIVERSITY**



**C. B. WILLIAMS**

**Professor of Greek and Christian Ethics, Union University**

The coming of Dr. Williams to Union University in December added not only one of the greatest scholars in the South to Union University, but a great Christian leader to the ranks of Tennessee Baptists.

Dr. Williams was professor in Southwestern Theological Seminary for thirteen years, and much of that time dean. He was president of Howard two years, also professor in Mercer for several years. He is recognized as one of the ablest Greek scholars in the United States, has written a number of popular college texts, and is a really great preacher, much in demand for special sermons and addresses.

Do not forget the men's meeting at Memphis, March 29; Jackson, February 30; Nashville, February 31; Chattanooga April 1 and Knoxville April 2nd. Already we have a number of outstanding speakers for these all day programs. Among the speakers will be Mr. T. Russ Hill, Middlesboro, Ky.; Dr. J. L. Hill, Nashville; Mr. W. E. Holcomb, Tupelo, Miss.; Senator A. L. Todd, Murfreesboro; Judge Cliff Davis, Memphis; Mr. I. B. Tigret, Mobile, Ala.; Judge A. R. Brown, Knoxville; Dr. J. T. Henderson, Knoxville; D. N. Livingstone, W. H. Preston, Knoxville; Prof. J. T. Warren, Nashville; V. B. Patten, Jackson; B. F. Jarrell, Humboldt, and many others not settled. Make your plans now to attend one or more of these meetings.

Employ your time in improving yourselves by other men's documents: so shall you come easily by what others have labored hard for.—Socrates.

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# B. Y. P. U. NOTES

By W. H. PRESTON, Secretary

## OUR TENNESSEE AIMS FOR 1926

New unions, 210; B. Y. P. U. awards, 7,500; A-1 unions, 100 (first quarter); B. Y. P. U. directors, 150; B. Y. P. U. magazine subscriptions, 1,500 (first issue in July); tithers, 3,000 to 5,000.

## NEW UNIONS RECENTLY REPORTED

Knoxville reports news Senior Unions at Gillespie and Euclid Avenue Baptist Churches. A new Junior Union was organized in the South Knoxville Baptist Church.

Miss Jacobs reports the organization of four unions in West Tennessee on January 31st.

A new Junior Union is reported from Bethel Church.

## THE CHATTANOOGA B. Y. P. U. TRAINING SCHOOL ONE OF THE BEST

The Chattanooga B. Y. P. U. Training School which came to a close on Friday night last was without doubt one of the best ever held in Tennessee. Not only did the Chattanooga Union surpass its goal of 301 in attendance, but the program ran along like clock work in every department. President Ben F. Hood and his co-workers are to be heartily congratulated.

Secretary Jerry E. Lambdin of the Baptist Sunday School Board brought the address at the Sunday afternoon mass meeting. Addresses each evening by members of the faculty were features of the program. A social was presented on Thursday night, Rev. Livingstone brought the closing message on "Professing Less or Performing More." In response to the speakers appeal to come forward and say, "Here Am I—Send Me," practically the whole assemblage made the decision.

The Senior Manual Class was ably taught by Secretary Edwin S. Preston of Georgia. Miss Roxie Jacobs led a fine group of Junior Intermediate leaders. Rev. D. N. Livingston had a large class in "The Plan of Salvation." "The Books of the Bible" was one of the most enjoyable of the classes taught. Rev. T. W. Calloway was the teacher. Secretary W. H. Preston taught "The General B. Y. P. U. Organization," and it is hoped that soon all of the Chattanooga Churches will organize for the Evening Training Service.

The Regular Chattanooga city meeting was held last Monday night. The report of the nominating committee was read and acted upon.

The finest spirit prevails in every B. Y. P. U. meeting it is our privilege to visit. This (1926) should be the very best year Tennessee has ever had in B. Y. P. U. work. Let's go!

## "Ovoca Clubs"

In several BYPU's Ovoca clubs are being formed to begin to save money for the State BYPU convention at Ovoca on July 19-21 and the assembly to follow on July 22-28.

Secretary and Mrs. J. E. Lambdin will be Ovoca speakers on July 19-28. Secretary Edwin S. Preston, of Georgia, will be on hand.

## This Year's BYPU Convention to Be Grand Reunion

Plans are being made now to make this year's State BYPU convention a grand reunion of the Baptist young people of the State. All the former presidents will be on hand, from Secretary Lambdin, the first president

down to Mr. Daniels, the present incumbent. Most of the other former officers will be on hand.

A real program of inspiration, demonstration and song is being planned. College booths will be decorated by the different colleges and schools of the state. A-1 Unions will be given special recognition and banners for most efficient work done by city, associational and local Unions, and regional conventions will be presented. It is expected that a capacity crowd will be in attendance.

This year's keynote will center around the spirit of "Loyalty."

## Your State Secretary

Your State Secretary has recently been elected president of Hall-Moody College, at Martin, and feeling that it is God's call, has accepted. This position presents a great opportunity for service in the field of Christian education.

However, he will continue in his present position until after the State BYPU convention and further until the BYPU program for the year has been assured of success. Instead of a lessening of effort, he asks that the young people rededicate themselves to this year's program of work.

Tennessee BYPU's have a great program ahead for 1926. Three Regional Conventions, the State BYPU Convention and Encampment in July and the State BYPU banquet (at the General State Convention in November. Our aims for tithers, new unions, A-1 unions, BYPU directors, BYPU magazine subscriptions (in July), and awards must be reached. We shall continue to join hands with all the BYPU workers of the state in striving toward these goals.

## How to Have a Study Course

(From the BYPU Page in the Christian Index of Georgia)

First: Talk it over with your pastor and your friends in the union this week.

Second: Bring the matter up in the BYPU meeting. Discuss it. Move to have a study course during "Study Course Week."

Third: Have the Instruction Committee, with the Bible Drill Leader, as chairman, or else a specially appointed committee, make all arrangements conferring with the pastor.

Fourth: Get the pastor to teach one course.

Fifth: Order the books you expect to use from the Baptist Sunday School Board, 161 8th Ave., No., Nashville, Tenn. (Unused ones may be returned if absolutely unsoiled.)

Sixth: Let the whole church know—announce it. Invite the older folks to drop in and enjoy it. Put it in the county papers.

Seventh: Plan big. Work hard.

Eighth: Arrange the schedule of work so as to give at least an hour and more to each class each night or if you only have one book taught, have two class periods with a song service or an address between.

Ninth: Every one attend. Be 100 per cent in Study Course. "Study to show thyself approved unto God a workman that needeth not to be ashamed—rightly dividing the word of truth."

Tenth: Use what you have learned in the BYPU, in church, in your own life. "We study that we may serve."

## Remember These Dates

A-1 Quarter—This quarter. Strive to be a 100 per cent member of a 100 per cent union.

Study Course Week—March 7. Ask your pastor to teach a BYPU Class March 7-14.

## COMPARISONS THAT STARTLE

### COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS

May 1 to February 1

	1924-1925	1925-1926
Alabama	\$ 25,945.83	\$ 9,460.77
Arkansas	1,677.98	9,460.77
District of Columbia	1,124.68	5,132.77
Florida	20,396.41	9,568.26
Georgia	52,400.83	20,815.03
Illinois		
Kentucky	47,692.42	24,729.34
Louisiana	13,428.36	6,256.02
Maryland	9,895.89	4,662.99
Mississippi	42,724.46	16,245.68
Missouri	15,190.16	11,628.01
New Mexico	1,300.00	826.75
North Carolina	58,844.13	25,619.43
Oklahoma	10,051.75	5,105.76
South Carolina	12,283.97	11,031.23
Tennessee	25,418.28	18,224.03
Texas	14,739.85	27,983.64
Virginia	76,544.26	40,227.84
Miscellaneous	3,613.38	15,688.42
Total	\$433,272.64	\$255,055.97

## COMPARATIVE STATEMENT OF RECEIPTS OF THE RELIEF AND ANNUITY BOARD FOR THE YEARS 1924 AND 1925

Received from States, January 1 to December 31

	1924	1925
Alabama	\$ 17,676.04	\$ 5,567.81
Arkansas	1,391.83	3,247.12
District of Columbia	906.23	3,403.28
Florida	3,632.53	7,257.22
Georgia	25,857.13	17,862.76
Illinois	1,712.77	1,590.19
Kentucky	38,593.41	21,096.52
Louisiana	1,255.91	4,886.39
Maryland	5,392.29	3,794.06
Mississippi	6,752.22	12,100.98
Missouri		4,660.89
New Mexico	172.43	753.13
North Carolina	43,090.23	20,892.99
Oklahoma	4,107.01	4,320.06
Tennessee	21,730.38	13,900.59
Texas	30,250.00	26,285.30
Virginia	70,292.75	32,639.20
Oklahoma debt		1,099.23
Total	\$272,813.16	\$185,357.72

Consider these figures for a moment—\$85,455.44 less in 1925 than for 1924, and what they must mean to our beneficiaries. Think of old men of the ministry going hungry, coming to such penury and want in old age as not to have sufficient food and clothing, being compelled to write in to the Board for shoes and blankets, and this in the Southland of a country which owns nearly half the gold of the wide world! No people ever had such a surplus of wealth, the South was never so flooded with gold, Southern Baptists were never so numerous and never so rich, and yet old preachers are largely forgotten, and our great Southern Boards go begging!

WILLIAM LUNSFORD, D.D., Corresponding Secretary.

## RECEIPTS FOR FOREIGN MISSION BOARD

From May 1 to January 1

	1926			
	1925 Total	Designated	Co-operative Program	Total
Alabama	\$ 48,703.53	\$ 18,079.98	\$ 19,851.63	\$ 37,931.61
Arkansas	8,253.00	34,180.67	10,925.00	45,105.67
Dis. of Columbia	1,831.80	6,572.88	9,280.95	15,853.83
Florida	24,633.83	59,469.93	22,640.91	82,110.84
Georgia	94,889.46	27,557.61	47,094.66	74,652.27
Illinois	200.00	5,593.53		5,593.53
Kentucky	89,662.58	64,148.51	60,655.24	124,803.75
Louisiana	18,059.35	23,794.68	14,655.45	38,450.13
Maryland	16,769.94	18,826.32	15,094.64	33,920.96
Mississippi	72,811.02	12,829.04	39,887.60	52,716.64
Missouri	25,635.40	54,432.55	25,146.30	79,578.85
New Mexico	1,307.60	1,223.03	1,742.27	2,965.30
North Carolina	126,841.50	57,495.78	57,543.83	115,039.61
Oklahoma	18,010.85	42,257.51	17,765.06	65,022.57
South Carolina	45,392.41	37,717.17	82,016.76	119,733.93
Tennessee	47,404.65	59,565.34	33,162.71	92,728.05
Texas	19,625.34	135,455.14	65,816.10	201,271.24
Virginia	114,876.54	99,395.22	117,378.97	216,774.19
Total	\$774,958.80	\$764,594.89	\$640,658.08	\$1,405,252.97

**WOMAN'S MISSIONARY UNION**

President ..... Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Treasurer ..... Mrs. J. T. Altman, 1534 McGavock St., Nashville  
 Corresponding Secretary ..... Miss Mary Northington, Nashville  
 Y. W. A. and G. A. Leader ..... Miss Cornelia Rollow, Nashville  
 R. A. Leader ..... Rev. Henry J. Huey, Newbern  
 Sunbeam Leader ..... Mrs. Hattie Baker, Martin  
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

**DAILY SELF-DENIAL  
for  
DEBT ON HOME BOARD!**



E.M.W.  
**FOR HIS CROSS**

For his cross and for my country I promise to pray and give as never before for the March Week of Prayer and Self-Denial for Home Missions, putting into my Alabaster Box the equivalent of some or all of the following self-denials:

1. One meal a day.
2. Sunday desserts.
3. Spring clothes.
4. Corsage bouquets.
5. Sunday eggs.
6. One churning a week.
7. Greeting cards.
8. Spring trips.
9. Amusements and luxuries.

**DAY FOR SELF-DENIAL OFFERING**

Wednesday, March 3, will be the day when many societies will ingather their offering of the March Week of Prayer. If possible observe it as a "day of prayer and fasting." If agreeable to your pastor use the ingathering program at the evening "prayer meeting hour," having the W. M. U. young people's organizations to help with the program and encouraging all men, women and children to bring an "alabaster" offering. Remember, it was in the spring of the year when Jesus commended the woman who "cast in all that she had"; it was His Gethsamene springtime when Mary brought the first "alabaster, pure and precious." Kathleen Mallory.

**SUGGESTIVE PROGRAM FOR MARCH QUARTERLY MEETING**

Prepared by Mrs. R. L. Harris, President Tennessee W. M. U.  
 Subject, "Our Immediate Tasks."  
 Program to be Given by Pastors' Wives

Devotional, Neh. 4-19:20.  
 Welcome by wife of the pastor of hostess church.

Our Immediate of Enlistment in societies by:

1. Winning new members.
2. Inducing inactive members to become active.

Our Task of Enlistment in this association with \_\_\_\_\_ churches without an organization, and in our state with 1,200 churches without a society. (Talk over plans for summer field work.)

**Lunch**

Devotional, High Motive for Every Task. 1 Cor. 10:31.

Importance of Denominational Literature.

Report on Observance of Home Our Young People, our Enlistment Opportunity.

Our Great Kingdom Program—What it is and its Immediate Challenge. (Save article on this page by Dr. Burts.)

Mission Week of Prayer.

**Business.**

Planning how to reach Standard of Excellence in 1926. (This may be used for an open discussion on how to reach the standard.)

**W. M. U. MEMBERS! Do not fail to read the advertisements on your page. Now is the best time of the year for your societies to reach the standard on the denominational paper.**

From the state W. M. U. headquarters, 161 Eighth avenue, N., Nashville, may be secured free the "Alabaster Boxes" mentioned above. Give one to each person who will use it for this home mission offering. Make a large "Alabaster Box" to keep prominently before the society, and if advisable before the church. Have a poster made of the cross and flag design, combining with it the nine "self-denials" and whatever else will visualize the immediate need of sacrifice for the debt on the Home Mission Board. Use the poster at each meeting of W. M. U. organizations whether for women or young people. If agreeable to the pastor and deacons it might be suggestive of sacrifice if in the church there is displayed a white cross draped with the U. S. flag. Each Sunday, as the congregation passes into the morning service, have the poster held very reverently by two young people in clear view of all in the vestibule. The W. M. U. organizations for the young people can take turns in this "silent service for sacrifice."

**OUR GREAT KINGDOM PROGRAM, ITS MEANING AND IMMEDIATE CHALLENGE**

By C. E. Burts

**1. Its Meaning.**

Southern Baptists are committed to the principle of sending the whole Gospel to the whole world. They believe their conception of the teachings of the Word fit them for doing this task. For the accomplishment of this kingdom enterprise they have adopted a great and worthy program. The ideal expressed in this program may be stated in Scriptural terms—every one giving every Lord's day to every cause as God has prospered.

This program is comprehensive, Scriptural and unselfish. It represents, therefore, good religion and good common sense. Southern Baptists, through their district associations, state conventions and Southern Baptist Convention, are committed to this program. It also has the fullest endorsement of the Woman's Missionary Union of the states and of the South. It is, therefore, our very own program.

**2. Its Immediate Challenge.**

(1) Since the program contemplates, when its ultimate ideal is approached, the raising of an adequate sum of money by contributions Sunday by Sunday for the worthy main-

tenance of all our activities—missions, state, home and foreign; orphanages, hospitals, schools, colleges and seminaries, our immediate task is the enlistment of our people in regular and systematic giving.

Encouraging progress has been made in the accomplishment of this end. More than 5,000 churches and possibly more than 500,000 of our members are giving with a remarkable degree of regularity and contributing in the aggregate an amount approximating \$5,000,000 annually. This enlistment task constitutes a present and perpetual challenge.

(2) For the present, until our churches generally have attained a higher standard of enlistment and regularity of giving, the months of April and November, or such other autumn months as will best suit the convenience of the states, must be observed as a period of special financial ingathering in order to supplement the funds received by the regular giving.

Southern Baptists have set themselves to the task of making April of this year a season of the most general and generous giving ever experienced in the history of our denomination. The minimum need from January 1 to May 1 is \$2,500,000. An immediate challenge to Southern Baptists is to give themselves with concerted effort to reach every church and every individual with an appeal for a generous offering to the whole Co-operative Program, this to be divided upon the percentage basis agreed upon by the denomination and used by the institutions and activities for the maintenance of their work and the payment of debts.

The Woman's Missionary Societies can help in meeting the demands upon us:

1. By giving out the fullest information concerning our causes and concerning the meaning and methods of the Co-operative Program itself.

2. By the closest co-operation with the churches in reaching all of its members and securing a liberal contribution.

3. By joining in an effort to reach the unenlisted churches within the bounds of the district association.

April is to be our greatest ingathering month, which is to culminate with Sunday, April 25, as our great Ingathering Day. I call upon the members of the Woman's Missionary Societies to give their intelligent and consecrated effort to the accomplishment of our worthy aims for the month of April.

**HAVE YOU PLANNED FOR FEBRUARY 21ST?**

**Explaining the Sunbeam Standard of Excellence**

The vision of your humble state Sunbeam leader is that there shall be a Sunbeam Band in every Baptist Church in Tennessee, and that every band shall be A-1 for the year 1926. Leaders, is this impossible? At any rate, let's do all we can to make it possible. You will receive manifold blessings by helping the dear Sunbeams, God's precious children. Taking care of all phases of the work is what is needed to make a band A-1.

If you have not received your March Week of Prayer literature, write the W. M. U. headquarters, 161 Eighth avenue, N., Nashville. Give each Sunbeam an envelope with his name on it for the Self-Denial Offering for Home Missions. Be sure to observe this beautiful program for the real good that will be accomplished, and, too, this is one of the requirements for an A-1 band.

Following are the requirements for Sunbeam Standard of Excellence:

1. At least twelve regular meetings a year, with a devotional service and a definite missionary program, preferably one from World Comrades. This magazine can be had from W. M. U. headquarters, 1111 Age Herald Building, Birmingham, Ala, for one dollar a year.

2. An increase in active membership during the year of at least 10 per cent of the number enrolled at the beginning of the year until all eligible members are enlisted.

3. Meeting apportionment. This means giving to Co-operative Program of Southern Baptists, Home Missions in March, State Missions in September and Foreign Missions in December, also to the Margaret Fund which goes for the education of missionaries' children in this country. If you have not already received your apportionment write your associational superintendent in regard to it. All money is sent to Dr. O. E. Bryan, 161 Eighth avenue, N., Nashville, Tenn.

4. Regular reports to state officers according to plan outlined by the state. Send treasurers' report to Mrs. J. T. Altman, 1534 McGavock street, Nashville.

5. Observance of at least one day's program of each of the special seasons of prayer and gifts for state, home and foreign missions.

6. At least one mission study class, preferably in story form. Write W. M. U., 161 Eighth avenue, N., Nashville, for catalogue.

7. Some definite organized personal service conducted by the members of the band under the direction of the leader. The blanks on

**IS YOUR SOCIETY STRIVING FOR THE STANDARD?**

**ARE YOU AMBITIOUS TO SUCCEED?**

**Remember!**

**Your Members Must Read Your State Paper!**

Therefore

**ENTER OUR SUBSCRIPTION CAMPAIGN NOW AND BUILD UP YOUR NUMBER OF READERS OF THE BAPTIST AND REFLECTOR.**

We urge the secretaries to write for sample copies and subscription envelopes. February 21st has been designated as Baptist and Reflector Day. Lay your plans now for a great report not later than then. Your members will read the paper if you will get them interested.

**We are going to report all Societies that reach the requirements for the Standard on this point.**

**WHO WILL BE FIRST?**

which to report this work are in the treasurers' report book.

8. An average attendance of at least one-half of the active membership at the twelve meetings.

I have an excellent book, consisting of stories, programs, songs, methods and plans for Sunbeam work. There is a song, "The Books of the Bible," which is worth the price of the book. The price is only 50 cents. The book is published by Mrs. A. R. Toby, Seminary Hill, Texas. Write to me at once for this helpful book. I can fill your order.

Every leader should not only take World Comrades, but try to get every parent to subscribe for this magazine. Parents have their papers and magazines, why not let the children have a suitable magazine?

Let's make Co-operation our theme this year and all work for the up-building of God's Kingdom. Co-operation will make more A-1 bands. We are so thankful for all of the A-1 bands in 1925. Let's have more in 1926. There were forty-two A-1 in 1925.

Mrs. Hattie Baker.

State Sunbeam Leader.

Martin, Tenn.

**WITHOUT LEAVEN—WITH SALT**

Leaven to the ancient Hebrew mind as well as in Jesus' time signified "hypocrisy, malice and wickedness." Always their "bread offerings" were unleavened. Study of the Scriptures shows that this custom was partly to keep them in remembrance of their deliverance from Pharaoh. You will recall how hurried was their departure, for the story runs: Pharaoh "called for Moses and Aaron by night and said, rise up, get you forth from among my people, both ye and the children of Israel. And the Egyptians were urgent upon the people to send them out of the land in haste. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders" (Ex. 12:31, 33, 34). Even until this day devout Jews observe the Passover Feast with unleavened bread. Would that all of them realized that the Passover of the Old Testament foreshadowed the Cross of the New Covenant and that, with hearts free from the leaven of Jewish prejudice against Him, they would enter into His atonement.

Commentators say that the use of unleavened bread was also to signify that the Christ would be pure and free from every fault and that those "who looked for His appearing" should likewise be pure in their faith and worship of God. As the Woman's Missionary Union plans for its Home Mission Week of Prayer, February 28-March 6, it is particularly gratifying to realize that the first \$3,000 of the week's offering will be for furtherance of the Home Board's work among Jews in the South. How wonderful it would be if thereby many of our Jewish neighbors would believe Jesus when He says unto them: "I am the Bread of Life; he that cometh unto Me shall not hunger." Rev. Jacob Gartenhaus, who is the only Home Board missionary to the half million Jews in the South, tells us that there are 250,000 Jewish Christians in the world. Another remarkable statement from him is that Hebrew people are being won to Christ five times as rapidly as are the heathen. Mingled as are one's feelings in learning such a fact, nevertheless it is encouraging to earnest soul-seekers in the South to realize that this "five-fold" opportunity is at their very door, especially when Mr. Gartenhaus further reminds us that there are three times as many Jews in St. Louis as in Jerusalem, and seven times as many in the Southland as in Palestine.

However, the March Week of Prayer will not be confined merely to the Jewish work, only \$3,000 be-

ing for it while all the rest will be given toward clearing the debt on the Home Mission Board in its manifold phases of evangelism and enlistment, mountain schools, Indians, foreigners, negroes, homeless churches, deaf mutes, seamen and soldiers, Cuba and the Canal Zone, the hospitals at El Paso and New Orleans. Therefore, let all W. M. U. members prepare for it by much study and prayer, interceding that "without the leaven" of selfishness a real self-denial offering may be brought by each grateful heart.

In studying about the Hebrew offerings it is very instructive to learn that while every bread-offering was to be without leaven, nevertheless every such offering was to include salt: "Every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt" (Lev. 2:13). Oh, the sustaining strength of the expression, "The salt of the covenant of thy God!"

In all nations and ages salt has been the great symbol of friendship, for just as salt preserves food from decay so friendship must be free from corruption, must be sincere in its every relation. The Hebrew offering taught another lesson: It mattered not how great or small was the offering—whatever else they might include or lack—each offering must be "with salt." Is the lesson not easily applied as W. M. U. members make ready their home mission offering of the March Week of Prayer? Each offering, if acceptable, must be in the name of and for the sake of the Christ who like the salt of the ancient sacrifice is "the covenant of thy God."

Materially speaking may it not also be encouragement to those who can give a very small offering to realize that the tiniest of gifts should not be withheld, remembering that the minute grains of salt were commanded by God, were acceptable to Him, because as sweet incense in His nostrils? What an encouragement to Sunbeam leaders! "Every little bit helps!" Conversely, is it not important for any who can make a large offering "to have a mind" to increase that offering by practising the small economies, so that such "saving" may be added to the offering? Therefore, without the leaven of self-seeking, but with the salt of a self-denying sacrifice may the offerings be made ready for the not-distant March Week of Prayer.

Kathleen Mallory.

**BAPTIST WORK IN SPAIN**

By Rev. Ambrosio Celma, Barcelona

The Union Evangelical Baptista Espanola was organized in 1922 under the leadership of Dr. Everett Gill, the European representative of the Southern Baptist Convention. Since then the Union has been doing a good work in this country with an unparalleled success in the history of Spanish Baptist missions, due to the new organization of the missions and to the zeal and consecration of the workers, and the blessing of the Lord. The Spanish brethren feel that they have a sound message to be delivered to their people, and they are confident that it will be received joyfully by many of their countrymen.

The different conditions of racial character among the Spanish people are the causes that the work develops more rapidly in some places than in others, because there are still many people whom the name of "Protestants" by which the evangelical Christians are generally known,

is sufficient to fill with horror and fear, and in many instances our brethren are suffering persecution on rendering their testimony as believers. Lately two Baptist brethren have been obliged to pay a fine of 150 pesetas each for singing evangelical hymns in their own houses.

The Spanish Baptist brotherhood is still a small company, numbering about 800 members of humble social condition, but in spite of that they are trying to do their best to advance the kingdom of God in Spain. Several churches care for the rent of a second hall for the work of evangelization, and where this is not possible meetings in private houses are held, by which method many souls are reached that otherwise never would enter a chapel.

During the year a church, that of Tarrasa (Barcelona), has built its temple by its own means and a little help from other Spanish churches. It is the first building owned by the natives in our mission, but it is hoped that it will not be the last, because other churches, as that of Madrid, are raising funds for doing the same in the near future.

There are fourteen students in the Baptist Institute at Barcelona, who are a good promise for the mission. All the students are engaged in evangelical work as much as possible in the chapels and private meetings, and it is hoped that some fruit will be reaped by this means.

About the prospects for 1926 it

has been planned to have the denominational paper, "El Mensajero Bautista," twice a month, which is hoped will be a good help for the propaganda because the paper enters many houses where it is read with interest by the people that have not the opportunity to hear the preaching of the gospel.

It is hoped also to have the first gathering of delegates from all the Spanish churches, and if possible the basis will be laid for the organization of the Spanish Baptist Convention.

The lack of religious freedom due to the abnormal political situation of the country after more than two years, has somewhat stopped our work in several places, but it is hoped that normality will come again, when the Baptist people in Spain will be able to do their work with more efficiency than in the past.

**W. M. U. MEMBERS!** Do not fail to read the advertisements on your page. Now is the best time of the year for your societies to reach the standard on the denominational paper.

**A New Song Book**  
For Spring and Summer Use  
**Jehovah's Praise**  
A most unique collection of songs, old and new, suitable for general church work. Any binding, any note.  
Order  
**SOUTHWESTERN PRESS**  
Seminary Hill, Texas

**READ MORE**

**Your Reading Schedule**

Would you ride a train that had no schedule?  
Would you motor thru crowded cities where  
there were no traffic regulations?

**Make Life More  
Than Mere Existence**

Each day set aside some time for good  
book reading.

**Put Purpose Into It  
Be Resolute!!**

Make it a fixed habit to associate each day  
with some good author. Have  
**A READING SCHEDULE**

*Begin with such books as these:*

HOLY PLACES AND PRECIOUS PROMISES—Scarborough	\$1.60
IN HIS WAY—Broughton	\$1.50
LOOKING TOWARD THE HEIGHTS—Wallace	\$1.60
ON THE DOCTRINES OF GRACE—Pettie	\$1.25
THE SELF INTERPRETATION OF JESUS—Carver	\$1.50
CLOVER, BRIER AND TANSY—Wallace	\$1.75
THE RESURRECTION OF JESUS—Conner	\$1.00

**BAPTIST SUNDAY SCHOOL BOARD**  
161 Eighth Ave., No. NASHVILLE, TENNESSEE

**GOOD BOOKS**

# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE FEBRUARY 14

Nashville, First	1,501
Allen Fort Class	760
Knoxville, First	922
Memphis, Temple	902
Knoxville, Bell Avenue	782
Knoxville, Fifth Avenue	707
Jackson, First	603
West Jackson	571
Nashville, Eastland	467
Chattanooga, Avondale	451
Harriman, Trenton Street	437
Nashville, Judson	426
Knoxville, Deaderick Avenue	426
Nashville, Belmont	424
Alcoa, Calvary	402
Johnson City, Central	367
Humboldt, First	336
Knoxville, Deaderick Avenue	334
Lafollette, First	333
Paris, First	325
Rockwood	309

### CHATTANOOGA

Tabernacle: Dr. T. W. Calloway, pastor, reviewed "On the Lord's Return," by Jessie Silver. In all SS 4,586; baptisms 10.  
Avondale: T. G. Davis, pastor. "Going a Little Farther" and "The Blood." SS 451.

### NASHVILLE

Shelby Avenue: C. E. Pennington, pastor. "The Elder Brother" and "Preparedness." SS 152; BYPU 15; Prayer meeting 150; professions 3; for baptism 3; baptized 2.  
Lockeland: J. C. Miles, pastor. "The Revelation of the Christ" and "The Fourth Commandment." SS 279; BYPU 70; prayer meeting 26; by letter 1.  
Third: W. Rufus Beckett, pastor. "The Making of Man" and "The End of Satan." SS 299; BYPU 83; by letter 2.  
Radnor: H. F. Burns, pastor. "The Home as Related to God and the Judgment" and "An Eternal God Can Give Eternal Life." SS 94; BYPU 18.  
Immanuel: Powhatan W. James, pastor. "Christ's Call to Men" and "A Decision Required." BYPU 78; for baptism 1.  
Grandview Heights: S. W. Kendrick, pastor. "The Lord's Supper" and "The Passover." SS 216; BYPU 66; baptized 2.  
Judson: R. E. Grimsley, pastor. "Training the Young" and "God's Love." SS 426; prayer meeting 65; baptized 2; by letter 8.  
Belmont Heights: W. M. Wood, pastor. "Glorifying in the Cross" and "The Appropriation of Spiritual Riches." SS 424; BYPU 65; by letter 5.  
Seventeenth Avenue Mission: S. E. Laxley, pastor. "Our Identity of Christ" and "A Successful Life." SS 112; BYPU 24.

### KNOXVILLE

Deaderick Avenue: Claude E. Sprague, pastor. "The Deity of Christ" and "Law Enforcement." SS 426; by letter 2.  
Ball Camp: A. B. Johnson, pastor. "The Christian Life" and "Son, Be of Good Cheer; Thou Sin Be Forgiveness Thee." SS 101; BYPU 33.  
Calvary: N. F. Jones, pastor. "God's Love for the Redeemed" and "The Love of Church Members for Each Other." SS 108; BYPU 42.  
Oakwood: W. G. Mahaffey, pastor. "A New Creature" and "Sin." SS 165; BYPU 25.  
South Knoxville: J. K. Haynes, pastor. "Our Shepherd" and "Ye Have Not Because Ye Ask Not." SS 334; BYPU 97.  
Island Home: C. D. Cressman, pastor. "The Living Hope" and

"The Mark of Cain." SS 236; BYPU 51.

Bell Avenue: James A. Smith, pastor. T. A. Frazier, "Jonah"; Evangelist R. C. Huston, "Eternity." SS 782; BYPU 280.

Fifth Avenue: J. L. Dance, pastor. "Christian Behavior" and "A Day with Jesus." SS 107; baptized 2; by letter 3.

First: F. F. Brown, pastor. "Christianity in the Home" and "Evangelistic Service." SS 922; BYPU 162; for baptism 3; baptized 5; by letter 3; by statement 1.

Immanuel: A. R. Pedigo, pastor. John 9:4 and Luke 1. SS 230; by letter 1.

Elm Street: E. F. Ammons, pastor. "Delight in God's House" and "Laying Up Treasures." SS 172.

Lincoln Park: H. F. Templeton, pastor. "Excuses for Procrastination" and "The Ideal Home." SS 230; BYPU 85; for baptism 2.

Sevierville: Albert S. Hale, pastor. "Go Forward" and "Great Commission." SS 233; BYPU 36; by letter 2.

Beaumont Avenue: D. A. Webb, pastor. "How Can We Have an Old-Fashioned Revival?" SS 133.

### MISCELLANEOUS

Sevierville: Albert S. Hale, pastor. "Go Forward." SS 233; by letter 2.

Memphis, Temple: Dr. E. E. George, supply pastor. SS 902; by letter 5.

Harriman, Trenton Street: Dr. O. E. Bryan, morning; Pastor J. B. Tallant, evening; at Clifty mission in afternoon. SS 335; Clifton Mission SS 102.

Rockwood: John A. Davis, pastor. "Why Our Prayers Are Not Answered" and "What Saves Me." SS 309; by letter 4; BYPU 64; by letter 2.

Whitehouse: A. L. Bates, supply pastor. "The Blood of Christ" and "Making Missions Account." SS 37.

Paris, First: J. H. Buchanan, pastor. "Realizing Our Possessions." Evening, Dr. Edward Beecher Ray. SS 325; prayer meeting 58.

Lafollette, First: D. B. Bowers, pastor. "God's Ownership and Man's Obligation" and "The Shepherd's Psalm." SS 333; BYPU 142.

Alcoa, Calvary: J. H. Clevenger, pastor. "The Song of the Happy" and "Lame Humanity at the Beautiful Gate." SS 402; BYPU 83; by letter 2; for baptism 3; baptized 3. Pastor unanimously called for third year.

### NASHVILLE BAPTIST LAYMAN HONORED

Mr. R. B. Niese, Jr., to Teach Journalism in Peabody During Summer Session

One of the finest, cleanest, and most loyal laymen we know is Mr. R. B. Niese, Jr., City Editor of the afternoon Tennessean of Nashville. He is a member of Belmont Heights Church and was for some time superintendent of the Intermediate Department and leader of the Intermediate BYPU. He is capable and efficient in his church work just as he is in his daily task.

Mr. Niese came to the Tennessean from Fort Worth, Texas, where he worked with the Star-Telegram for a living and served the Lord in Broadway Church. Since coming to Nashville, he has completed and published through our Sunday School Board a book on religious capacity which is the only book of its kind we have. He will teach this book in Peabody College during the coming Summer School as a part of a course in Journalism which he is to give.

The Morning Tennessean says of his book:

"Slightly more than one year ago, Mr. Niese had a vision of greater possibilities for religious news. For years as an editor he had had sympathy for church news, but knew that because of improper preparation of that news by untrained church workers, it had gone, in too many cases, to the waste basket. For that condition he set out to find a remedy. He found it in the writing of his first book, 'The Newspaper and Religious Publicity.' The first publisher approached read the manuscript, visualized the possible benefits to the millions of church workers who want their activities published in the daily press—and contracted for the publication of the manuscript in book form.

"Today, 'The Newspaper and Religious Publicity,' is almost a year old, and it has been welcomed into many homes, churches and schools. Now its author will present its teachings to students from more than a score of states who will be here in June for the beginning of the new term at Peabody."

The Baptist and Reflector congratulates Peabody College upon her securing Mr. Niese for this worthwhile and much needed course, and recommends it to the consideration of all teachers.

### HIGH CALLING OF GOD

By Walter M. Lee

The Christian is called to be a saint. The high calling of God is the objective of the believer's life. It is comprehensive in content and deserving of analysis.

God calls to believers through His word, through providence, through conscience, and experience. He calls in the thunders of Sinai, in the heroism of the patriarchs, in the lofty appeals of the prophets, and in the pathos of Calvary.

He calls to a race, and the race has a goal. At the goal is a prize to be won, and the winner receives a crown of glory. In the race past things must be forgotten, while the racer presses on toward the goal. Every nerve must be strained. It is necessary to win the race and touch the goal. Each racer seeks to make a record.

God's goal or mark is a high one. Be ye holy, says He. Present your bodies a living sacrifice. Let your light shine. Lose your life in service, that you may find it enriched. Bear much fruit. Keep my commandments. Be ye perfect. This is a lofty mark—a high goal.

A crown of glory awaits the victor. The prize is more enduring than laurel, more to be desired than Marathon's prize. A heavenly and eternal reward of sacrifice, service, and devotion awaits the winner.

God is calling for entrants. He calls from the pursuit of sin; He calls to repentance and faith; He calls to sinners to make the entrance requirements. Repent, believe, forsake sin, and be converted. Each saved one is ready for entrance.

Westminster, S. C.

Miller's Antiseptic Oil, Known as

## Snake Oil

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KNOXVILLE :: :: TENNESSEE

# AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. H. D. Burns of Louisville, Ky., has been called to the care of the church at Liberty, Tenn., which he will serve for half time in connection with Brush Creek and Lancaster churches for one-fourth time each. He will move to Liberty at an early date.

Fisher Street church, Jonesboro, Ark., loses its pastor, Rev. T. R. Hammonds, who has been with the church 16 months. He resigns to succeed Rev. L. D. Summers as enrollment and evangelistic secretary for the Executive Board of Mt. Zion Association Association. He has witnessed 209 additions to Fisher Street church and the gifts of the church have increased threefold and plans for a new house of worship have been inaugurated.

Dr. W. W. Arnold of McDonough, Ga., one of the most beloved pastors in that state, has resigned and moved to Knoxville, Tenn., to be with his son and grandchildren. His son's wife was accidentally killed by an automobile recently.

Rev. W. B. Rutledge of North Chattanooga, Tenn., has been called as pastor of the First church, Ringgold, Ga., and has accepted effective March 1st. His departure is a source of regret to hosts of friends in Tennessee.

Dr. P. H. Anderson, for many years a successful missionary in China, has been called as pastor of the First Church, Waynesboro, Ga., and it is believed he will accept.

Dr. W. L. Pickard of Tifton, Ga., who is at present preaching in a revival at the First Church, Jackson, Tenn., has consented to become stated supply of the First Church, Cordele, Ga., until the church calls a pastor. They will feast on great sermons.

Rev. Chas. W. Henderson resigns at Royston, Ga., to become pastor at the First Church, Forsyth, Ga., effective March 1st. The field to which he goes is one of the most important in the state.

Rev. W. W. Woodson of Fort Worth, Texas, has accepted a call to the church at Carrollton, Mo., and will take up the work at an early date.

The director for the M. E. Dodd Foundation Campaign to raise money for the proposed Junior Girls' College is Dr. Allan H. Bissell of Louisville, Ky., who was director last year for the Southern Baptist Theological Seminary campaign.

Rev. J. O. Guntharp of Rienzi, Miss., has arranged a revival in that church beginning Wednesday after the second Sunday in July and has honored the writer with an invitation to assist in the work.

The church at Duck Hill, Miss., secures as pastor Rev. Chas. A. Lovelless of Springfield, Mo. He will be thoroughly at home in Mississippi, having formerly been pastor in that state.

Rev. Woodie W. Smith has resigned as pastor of the First Church, Knox City, Texas, to accept a call to the Soldiers' Memorial Church, Fort Worth, Texas. Rev. Joe W. English has been called to succeed him at Knox City.

Rev. E. T. Miller has accepted a call to the First Church, Memphis, Texas, having resigned at Canadian, Texas, where he did a great work. He is already at work on the new field.

Miss Bydie Smith of Belton, Texas, daughter of Rev. Carroll Smith and granddaughter of Dr. W. D. Powell of Louisville, Ky., on Jan. 15th, began her connection with the Texas State Mission Board as Publicity Director. She is a recent

graduate of the Department of Journalism in Baylor College.

Evangelist Charlie Taylor and party are to hold a revival with Dr. M. A. Jenkins and the First Church, Abilene, Texas, during the month of March. A tabernacle to seat 4,000 people is to be erected.

Revs. Joseph Gartenhaus, of Atlanta, Ga., Home Board worker among the Jews, and Rev. Henry Singer of Detroit, Mich., two Christian Jews, are holding meetings for their people this week in Central Church, Memphis, Tenn., when it is hoped many are being won to Christ. They held similar services in the First Church, Little Rock, Ark., last week.

The First Church, McAlester, Okla., has succeeded in moving Rev. C. E. Wilbanks from the First Church, Fayetteville, Ark. The Arkansas regret to give him up.

Dr. R. L. Baker resigns as pastor of the First Church, Ashland, Ky., to accept a call to the care of the Third Church, Atlanta, Ga. He has been pastor in Ashland five years. His Atlanta church is near the great George School of Technology.

Rev. E. F. Adams of Middlesboro, Ky., recently held a revival with Hazelwood Church, Louisville, Ky., resulting in 73 professions and 54 additions. Rev. W. R. Pettigrew is the happy pastor. Each is well known in Tennessee.

Evangelist J. B. DeGarmo of Memphis, Tenn., has just held his third meeting with Rev. E. L. Mitchell and the church at London, Ky., and this engagement is said to have been the most successful he has had with that church.

Rev. W. L. Howse, secretary of the Ministerial Association of Union University, was the chief speaker during the dedication of the new \$40,000 school building at Lexington. The service was held Sunday afternoon.

By THE EDITOR

Dr. J. J. Wicker, promoter and conductor of the famous "Wicker Tours," whose advertising we carry, is in a meeting with Pastor L. G. Broughton of Jacksonville, Fla.

Dr. Ellis A. Fuller, superintendent of Evangelism of the Home Board, closed a meeting January 17th with Pastor Weston Bruner and the First Church of Laurens, S. C. There were twenty-five additions to the church.

Rev. Elmer Reynolds has changed pastorates in Oklahoma. He has gone from Ketchum to Cardin. The names of the towns are suggestive of a pretty good pun. Brother Reynolds is a splendid pastor and the work in the new field will prosper under his ministry.

Dr. George W. Truett closed his meeting in Tampa, Fla., with the great First Church by preaching the dedicatory sermon at which time the handsome new house of worship costing \$400,000 was turned over to the service of the Lord Jesus without debt. The Florida Baptist Witness gives a glowing account of the revival and the dedicatory service.

Immanuel Church, Alexandria, La., gave \$3,600 to the Love Offering. Carl A. Devane, a seminary classmate of the editor's is the pastor.

The First Church, Jackson, is happy over the fact that it took fifth place among the churches of Tennessee in gifts to the Unified Program for 1925. This church, in addition to its many other burdens gave \$9,144. First Churches in Knoxville, Chattanooga, Nashville and Memphis surpassed her in the order named.

Rev. M. R. Cooper, a former editor of the Baptist and Reflector,

spent the month of January in Florida. He reports some good times, fair sales of books and recovered "weight." He returned through Alabama and visited the Alabama Baptist.

"Many men who hate the females of the species are attracted by the female with the specie."—Clarksville Leaf Chronicle.

One of the most unique souvenirs we have seen has been received from Evangelist John W. Ham of Atlanta, Ga. It contains the press reports of the revival held in October and November at Carthage, Mo. It is neatly bound, printed on good book paper and in addition to the press reports carries pictures of the evangelist and staff together with those of the pastors of the city and some interesting pictures of the auditorium in which the services were held.

Rev. Jesse Cook has been compelled to resign the care of West End Church of Birmingham, Ala., on account of his health. He is at present in El Paso, Texas.

Pastor H. E. Wilson of Gary, Ind., has suffered the loss of his wife who died January 17 after a brief illness.

Rev. Creecy W. Wheeler of North Carolina has been employed as one of the evangelists of the newly organized Department of Evangelism of the Home Mission Board. The Biblical Recorder says of him: "He has been successful in his evangelistic work in this state. He is a sound, earnest gospel preacher and we believe his work will strengthen any pastor with his church."

Rev. W. T. Harrell goes from the church of Merryville, La., to the Second Church of Lake Charles.

The state secretaries of the Southern states will hold their annual meeting in New Orleans February 9-11 at which time the editors hold their meeting. These brethren will be guests of the Southern Baptist Hospital at its formal opening February 10.

Dr. J. W. Porter of Lexington, Ky., one of the editors of the American Baptist, will be in a great tabernacle meeting in Pleasant Hill, La., next Summer. The saints will have a great gospel feast.

Mr. Frank Mallory, an active member of the First Church, Shreveport, La., has been called as educational secretary of West Palm Beach Church, Florida. This great church is going after great men. They recently called Dr. John Roach Straton as pastor.

Rev. Hulen R. Carroll, for some time pastor of First Church, Helena, Ark., has accepted the editorship of the Southwest Texas Baptist which is published at McAllen, Texas. We welcome him to the editorial fraternity.

## THOMPSON'S BATH TUB

Speaking of the past, have you ever heard of William Thompson? Here was a man who was able to introduce new hardware items.

He installed the country's first bath tub. It happened in Cincinnati in 1840. It was a great curiosity. It caused a great deal of comment. People came from far and near to see his bath tub. The newspapers took it up and commented seriously and humorously upon Thompson's bath tub—as they do with every new innovation.

Even the learned medical profession took up the debate and many doctors registered their opposition to the bath tub as the enemy of good health. So much sentiment was stirred up against the bath tub that the cities of Boston and Philadelphia in their great wisdom passed ordinances prohibiting the installation

## Children's Colds

Are best treated externally. Check them overnight without "dosing" by rubbing Vicks over throat and chest at bedtime.



**VICKS VAPORUB**

of bath tubs in those pure and learned centers.

Notwithstanding the opposition, sentiment favoring the bath tub grew. When James Buchanan was President, one was finally installed in the White House. It was a gorgeous affair. It became one of the leading attractions in Washington. People came from all over the country to see it. It is probable that Lincoln made his first acquaintance with the modern bath tub while residing in the White House.

And so it has always been—new things come slowly. They even sometimes receive opposition at the hands of those who are reputed as leaders at the time.

But eventually the sensible, the sound—the logical thing—will find its way.—Editorial in Good Hardware.

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**THE CHRISTIAN CHURCH AND LIBERTY**

(By Dr. A. J. Carlyle, of University College, Oxford.)

There are many circumstances of our time which make it very important that religious people should consider very carefully the real meaning of freedom, and not least in our own country. And there are surely no people who should have a more lively sense of the meaning, the significance, of liberty than those who claim to be disciples of Christ. For it is very clear that the religion of Jesus Christ is the religion of men who are free; free both in their relation to God and to man. For the relation of man to God, as it was represented and embodied in Christ, is a relation not to a master, but to the Father and Friend of man; not to forced service to arbitrary commands, but to the free and unforced service of love. And the same conception is continually enforced by St. Paul; there is no contrast which he more continually draws out than the contrast between the servile obedience to the law and the freedom with which Christ has made us free.

But the

**Meaning of Freedom**

is not always as clearly understood as one might wish. The great appearance of individuality and the freedom of the individual, which corresponded in time with the appearance of the Christian religion, brought with it, changes which were too vast to be immediately realised in fact, and perplexities and even contradictions for which no complete solutions have even yet been found.

The relation of freedom and law, of the individual and the society, of the right of self-expression and the need of self-limitation; these and many other such like apparent contradictions still trouble and agitate us; and it is necessary to be careful lest we should be misled by phrases.

Often, for instance, at the present time do we hear men complaining that the old independence and vigorous initiative of the individual is being hampered by the growth of social restraints and the compulsory respect which men must pay to social institutions. And, foolish though much of this talk is, it is yet true that there is enough apparent reality in it to make it necessary to ask more sharply whether men really identify liberty with an individualistic anarchy, whether they really want to return to the conditions of a hundred years ago, when there was little sanitary legislation, no factory acts, no interference with dangerous trades, no sickness and accident insurance, and so on.

There are numbers of good people who complain that all this machinery limits and hampers their freedom, and we must be forgiven if we ask a little sharply, "What freedom is it that is hampered?"

And we must warn them a little emphatically that neither we nor any right-thinking men and women can have any interest in the freedom to ill-treat or neglect our fellow men and women; that we have no intention in the name of liberty to allow infectious or epidemic diseases to run riot among us, or to allow our

people to fall into want when they are sick or have been injured, or to be left to an upheld and unprotected old age. We must remind them that to invoke the sacred name of liberty to defend such stupidities is an outrage upon common sense.

And, if this is the one side of the picture, the other is equally significant. We think ourselves free, and yet we still tend to pronounce our disapprobation upon whatever is new and unexpected in religion, or in ethics, or in life.—Baptist Times.

**A STOLEN TESTAMENT AND ITS INFLUENCE**

Everyone has heard of the Gipsy Baptist Church at Golinzi, Bulgaria, but the curious story of its beginning is less well known. I am indebted to the Rev. C. E. Petrick for the details. A gipsy, who is still living in Golinzi, was acting as servant to a Bulgarian farmer. This farmer was fond of reading, and had among his books a copy of the Bulgarian New Testament in a valuable binding. The young gipsy saw the book, and stole it for the sake of its cover. He had no idea what it was, but later in the day he showed the volume to his friend, Peter Punchedeff, who was able to read. The two set down evening after evening to consider the wonderful stories. The more Peter read the greater became their astonishment and excitement. Neighbors of their own race came to listen. Afterwards this gipsy group began to attend services at the modest Baptist church in Lom-Palanka, and with the conversion of Peter Punchedeff and his baptism in the river Danube, in the presence of a vast crowd of his fellow gipsies, evangelical work among that fascinating race began in earnest.—London Baptist Times.

**NEW BOOKS REVIEWED**

THE BAPTIST AND REFLECTOR WILL FURNISH ANY OF THEM ORDER FROM US

Cameos From Calvary. By Rev. J. W. G. Ward. Published by George H. Doran Co., New York; \$2.00.

This is a splendid collection of pen pictures of the various individuals who were most intimately connected with the closing hours of the ministry of Jesus. The author's aim in preparing the book was "To set ourselves back amid the actual scenes of those momentous days which culminated in the sacrifice of Jesus Christ on Calvary and to reclothe these people with pulsating humanity." This he has well done. The book will be valuable for teachers and ministers, while all Bible students, even children, will enjoy and profit by the reading.

Outlooks on God. By Wilbert C. Blakeman. Published by the Abingdon Press, New York; \$1.00.

This is a striking example of the kind of "copy" that is being produced in enormous quantities by those who claim to be good Christians and yet hold absolutely to the doctrine of evolution. The book, for the most part, is fascinating, but ever and anon, one who holds to the faith of the fathers is nauseated by finding a "fly in the ointment." For example, in speaking of "The

Variety of God," he tries to compare the variety of religious ideas and ideals with the variety of forms in nature and asks, "Which is the right way to worship? Or which is the true church?" Men ask and the Great Father smiles and says, "Just love me, dear children, and love your neighbor—that is all." Or again, "God is all the time marching on. It was a great day when some four-footed forest lodger saw man erect and walking. That was the beginning of a long journey." The next milestone was God's master stroke—the making of a mother. That was the birth of love.

The book, notwithstanding the author's scientific beliefs, contains many beautiful thoughts.



**A Time-Saver**

First Commuter: "I see you are carrying home a new kind of breakfast food."

Second Commuter: "Yes, I was missing too many trains. The old brand required three seconds to prepare; you can fix this new brand in a second and a half.—The Progressive Grocer.

**HIS REASON**

Caller: "Won't you walk with me as far as the car, Tommy?"

Tommy: "I can't."

Caller: "Why not?"

Tommy: "'Cause we're going to have dinner as soon as you go.—Progressive Grocer.

**Poor Salesmanship**

"Why did you cancel your order for those fountain-pens?"

"Because the salesman wrote down my order with a lead pencil."—Good Hardware.

**APPROPRIATE**

"Mother," said Johnny, "is it correct to say 'you water a horse' when he's thirsty?"

"Yes, quite correct."

"Then (picking up a saucer) 'I'm going to milk the cat.'—Progressive Grocer.

**THE REASON**

A new tailor in town used as a trade-mark the picture of a large red apple.

Curiosity got the better of the village grocer and he asked the tailor why.

"Well," said the tailor, "I'd like to know where the clothing business would be today if it hadn't been for an apple."—The Progressive Grocer.

**Her Correction**

"Mother, can me and John have some cake?"

"Not unless you ask grammatically, dear."

"Well, then—mother, can I have some cake?"—The Progressive Grocer.

**Ambitious**

Grocer (to boy): "Hm! So you want a job, eh? Do you ever tell lies?"

Boy: "No, but I'd be willing to learn."—The Progressive Grocer.

Few, but full of understanding, are the books of the library of God.—Tupper.

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