

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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CHINA'S TRAGIC TURMOIL.

By H. L. Hargrove.

In Matthew 5: 11 and 12 we read: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

Scripture is given for comfort as well as for instruction. It contains heart-balm as well as head-guidance. Do we get all the comfort and healing from it that the children of God have the right to? Can we under the efficient light of the Gospel see the sweet uses of adversity? Do we find the honey in the carcass? Do we turn our clouds inside out and thus show the silver lining to others as well as see it ourselves? Though they may not sometimes live up to it, Christians have the high privilege—nay, the duty—of rejoicing always. Paul said to the Colossians: "I rejoice in my suffering." And Tennyson said:

—"A sorrow's crown of sorrows
Is remembering happier things."

The poet means that sorrow, when passed through the refiner's fire, yields a crown of gold. This is Christian optimism.

Let us try this high philosophy—this Pragmatism—on what confronts us now in China—not a theory, but a condition. Pessimistic notes have been heard from time to time even from some who have been here long and wrought a great work. The anti-missionary movement of the students of China is a stern reality—we can not mistake it. They are organized and active and sometimes vituperative. At times there is, in what these students say, more invective than information. A second-year junior middle school student in a speech at assembly made these two points: Christians killed Socrates; and Christians waged the World War. Another student who has had six years of training in American universities—a nominal Christian—writes:

"I have been in the United States six years and have studied what you missionaries preach in China in comparison with what Christians practice in America. I think all of you should come back to the States to preach to your own people. I don't believe one-millionth of one per cent of the people of the United States are Christians in the true sense of the word. All ministers and missionaries in other lands are fed by "Capitalists."

The last word in the above letter sounds like a certain kind of propaganda that has been spread over China. But he is behind the time, for the Soviet is now inviting capital.

I am reminded of what a great man says about three stages of progress:

1. There is the unanimity of the simple.
2. There is the disagreement of the inquiring.
3. There is the unanimity of the wise.

Chinese students are now in the second stage—a fact that should give us some encouragement. When Christianity was presented to them a quarter of a century ago it was swallowed whole. They were often influenced by treaties and decrees—drawn into the churches by wholesale after the methods of the middle ages. This was the first stage of progress—the unanimity of the simple and unthinking. Western learning with its science and other appeals to reason; a vague sense of desire for freedom; a clashing of theories as to government—these and other things have ushered in the present or second stage—the disagreement of the inquiring. In the strife and conflict there needs must be some casualties both

Crack Shots from Uncle Gideon's Rifle.

There is no defeat for a cause well pushed if it is right.

—J. B. Cambrell.

From G. E. Bryan's Note Book.

among the Chinese students and the missionaries; but may we not read in all this approaching third stage of the unanimity of the wise? Surely those students who are reasonable will, in the end, at least tolerate if not genuinely accept Christianity. China must become Christian.

What is our practical part in this consummation devoutly to be wished? It is, in a word, to show forth the Christ within us. It is to be optimists—to shout with Brown-

God's in his heaven,
All's right with the world."

It is to use the soft answer and to turn the other cheek. It is to be patient—patient means suffering—and to rejoice in the honor which God gives us.

Here is the way to consider the present student antagonism to Christianity: Get comfort from the fact that it is the very greatest proof that Christianity is being felt among those who are to be the teachers, the scientists, the officers in a word, the leaders—of China in the immediate future. Whom the gods would destroy they first make mad, so these foolish agitators will soon be eliminated. An active opposition means an ac-

tive advance. Progress comes in waves—action is equal to reaction. The Boxer opposition was physical, resulting in bloodshed and death. This present student opposition, though not reasonable, is in the realm of reason. We are getting on higher ground. There will likely never again be an armed resistance to Christ in China. We are in the second stage of progress. Though differing, they are inquiring. Let us prepare for the third stage—a higher unanimity based on sweet reasonableness.

If Southern Baptists have the churches—or rather the faithful church members; if we have truly Christian schools well-equipped and well-manned; if we have temples of healing presided over by the high priests of science and by Christian nurses like vestal virgins tending the sacred fires of Charity; we shall then prove to be the salt of this part of the earth and the light of this part of the world.

Let us then take heart. Christ is our Captain and we must win. Let each do the work over against his house and strengthen his part of the wall for Christ in China, for "the work is great and large, and we are separated on the wall, one far from another; in what place so ever ye hear the sound of the trumpet, resort ye thither with us; our God will fight for us." Nehemiah must have had us in mind when he wrote this: "They that builded the wall and they that bare burdens laden themselves; every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded." So let us rejoice as we work since "our God will fight for us!"

In the death of Rev. R. D. Cecil, of East Lake, the BAPTIST AND REFLECTOR lost a friend tried and true. When we think of his beautiful life of service for the Master, we are reminded of the words of the poet, "Many a flower is born to blush unseen." Brother Cecil labored long and earnestly in the "by ways and hedges." His name was never carried on the headlines of the great newspapers, but today, it is flaming with glory in the realms of light for "he did what he could." His sister, Mrs. G. W. Norris, of East Lake, is a reader of the BAPTIST AND REFLECTOR.

Last year, it took eighteen Southern Baptists to win one soul to Christ according to the reports made at the Convention in Memphis. We wonder what the thousands of Baptists have been doing. Certainly they are not organized into groups of eighteen, each one of which is seeking to win a soul. God has commanded each individual to be a soul-winner. If we would obey, there would be three and a half million conversions this year.

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O. E. Bryan, Corresponding Secretary and Treasurer,
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EDITORIAL

We need not be so sorely troubled about our denominational debts. Progress is sometimes made when we go backward. Retrenchment now may mean economies in the future and somehow, economy is the note that needs to be sounded everywhere from President Coolidge down to the smallest farmer and mechanic.

Baptism is the rite by which one asserts his faith in the Resurrection of Jesus Christ. Is there any wonder that Dr. Fosdick wished to abolish baptism seeing that he has given up his faith in the bodily resurrection of the Son of God?

Our Baptist schools are having great summer sessions. Union University has a large enrollment and so has Hall-Moody. Teachers know good things when they find them. Let all pastors help the teachers in their communities to find our Baptist colleges. And let the faculties of our Baptist colleges not lose the opportunities presented by the coming of so many public school teachers of setting forth the glorious facts of the gospel of the Son of God.

INFORMATION WANTED.

The editor is anxious to ascertain just what Tennessee Baptists want their paper to be. Therefore, he is making this public appeal for one thousand readers to write him a short letter setting forth their ideas as to the very best way to make the paper a real readable and helpful publication. Let the letters be brief, certainly not longer than 150 or 200 words. The information received will be tabulated and published for the information of other editors. Let pastors, laymen, women and the young people send in their suggestions at once.

Machinery will not run well without lubrication. Oil is the best lubricant. Denominational machinery will squeak and rattle and

wear out unless a bountiful supply of the oil of Grace is kept on hand.

THREE TRAGIC LOSSES.

Southern Baptists are grieving over the death of Dr. A. C. Dixon, who died, June 14, at Baltimore, Md. Dr. Dixon has for many years been one of the leading ministers among Southern Baptists and his scholarship and ability as a preacher have been recognized by peoples of America, Canada and Great Britain. At the time of his death, Dr. Dixon was pastor of the University Baptist Church. He was the ardent champion of the Word of God against the attacks of the Modernists and he was the fearless opponent of such heresies as Spiritism, Mormonism, etc.

The great preacher was the brother of one of the South's most famous novelists, Thomas A. Dixon, author of "Leopard's Spots," "The Klansman," etc. His father was a Civil War veteran and was a member of the original K. K. K. whose modern counterpart, Dr. A. C. Dixon so vigorously opposed. He was a staunch advocate of Prohibition. Among the members of the church of which Dr. Dixon was pastor are Joshua A. Levering and Richard H. Edmonds. Dr. W. L. Pettingill, dean of the new Theological Seminary in Philadelphia, is supplying the University Church.

A second loss to be mourned by Southern Baptists is that of Mrs. E. C. Routh, wife of Editor Routh of the Baptist Standard, of Texas. Mrs. Routh died in El Paso Sunday morning and the funeral was held in Cliff Temple Church, Dallas, Dr. Wallace Bassett pastor. We bow our heads in meek submission to the Father of life and humbly pray for our fellow editor as he passes through the valley of the shadow of death. We know that he who believes so earnestly in the Word will find it a rod and a staff during the dark hours.

Tennessee Baptists will be shocked to know of the sudden death of Richard E. Corum. He has been pastor of Sevierville for some years and has done a marvelous work among the destitute rural sections of East Tennessee. Brother Corum was a steady, plodding servant of the Lord Jesus. He knew the right and was always ready to stand for it. His loyalty to the Book was never questioned and he was always ready to stand by the denominational program.

He was a member of the State Mission Board and as such, was ready at all times to champion the cause of the rural church. He had a vision of the opportunities which his and adjoining counties present to Tennessee Baptists and often wept as he plead for more money and more workers for the needy places. He could have gone to easier fields where larger salaries are paid, but Christ-like, he chose the hard paths in order that he might do the more good. Surely, his crown is glorious and his reward is worthy a child of the King.

SUNDAY CLOSING LAWS.

An effort is now on in Nashville to abolish the city ordinance forbidding the operation of gasoline and automobile accessory stations on Sunday. Greed for gold is the cause of the effort. As soon as the law went into effect, stations were opened all around the city just outside the city limits. People who

care nothing for the Commandments refused to lay in a supply of gasoline on Saturday and went outside the city to purchase supplies on Sunday. The result of the greed of some people and of the carelessness and indifference of others has made the city law obnoxious to many good people who think to remedy one evil by setting up two in its place.

We know very well that it is not a popular thing to make prophecies, but predictions based upon observations of well-known phenomena are not prophecies. Every race of energetic, virile, progressive men has been produced in countries where the Sabbath has been observed. A few more years, at the rate we are now going, and there will no longer be a Sabbath in America. With the Sabbath gone, God will leave too, and America will be left to flounder in a sea of immorality and vice from which she will never rise until her knees are bent in prayer.

It is to be hoped that Nashville Baptists will rise up en masse and voice their objections to the repeal of the ordinance with so much of vehemence that the "city fathers" will not repeal it, or at least, that the mayor will stand where he did before and veto the repeal ordinance.

BREVITY DESIRED.

Already the editor has learned something of the worry which others have with long articles. And right in the beginning, he desires to set it forth as the policy of the paper under his administration to give room to the short articles, even if the long ones have to go into the waste basket. This week, we are passing by two good articles because there is not room enough in our paper for them. Two weeks ago, we had enough material from two sources alone to have filled the entire issue less the departmental pages.

There are hundreds of Baptist pastors and laymen in Tennessee who desire to be heard through the pages of their paper. They have something to say and there are people who want to read what they write. Therefore, they have a right to space in their own publication for the presentation of their views.

All our denominational agencies are clamoring for space in which to set forth their needs and desires. Long news letters from publicity agents come in weekly. These come not only from Baptist sources but from extraneous agencies. Every week brings a number of announcements from evangelistic singers and evangelists which really ought to be paid for as advertising. In addition to these, there are the long letters from pastors setting forth the praises of their brethren and other letters which criticize.

What are we going to do with it all? The BAPTIST AND REFLECTOR is a small publication. Large type does not allow of much material being set up for one issue. Departmental pages are pre-empted. Advertising must be received else our deficit runs higher. We venture to offer the following suggestions for those who send in articles and news items.

1. Get a copy of R. B. Niese's book on "News Writing for Religious Workers," published by the Baptist Sunday School Board, and study it carefully until you can follow the directions given.

2. Write, whenever possible, on a typewriter and please do not send in single-spaced copy. The copy has to be edited and a little room helps a lot.

3. Do not send in articles longer than five double-spaced pages and do not use copy paper longer than standard size letter heads.

4. Do not write personal letters and articles on the same piece of paper. Never fail to sign your name to your article and do it with pen and ink.

5. Do not write up news items. Simply send names, dates, places, numbers, etc., and let the office arrange them to suit the space in the paper. A post card will usually contain room enough for all the necessary information concerning revivals, institutes, special programs, etc.

If our contributors will follow these suggestions, it will make the work of the office force a lot easier, and it will make it possible for a larger number of writers to find space for their articles.

WAR.

The editor has just received a lot of copy (enough to fill this issue) from the World Peace Mission. He is deeply interested in world peace and never loses an opportunity to berate the hellish crime against humanity which we call war. However, he fails to see how the advocates of World Peace hope to gain their end by starting at the wrong end of the line. To be sure, Isaiah prophesied that there would come a time when they would beat their swords into ploughshares and their spears into pruning hooks. But did not the prophet base his prediction upon the coming of the Prince of Peace into the world?

We are living in an age of diversified philanthropy. There are as many schemes for saving the world from the curses of sin as there are great minded men and women who love mankind and who want to help. If one were to seek to give financial assistance to everyone of them, he would soon be in the poorhouse, and the world would be no better off than it is now.

There is but one way to stop war; there is but one way to stop international conflicts; there is but one way to overcome racial antipathy; there is but one way to bring about world-wide peace and that is through the preaching of the gospel of the Son of God. Personally the writer has no money to contribute to Inter-church movements, World Peace missions and such things, but he gladly gives more than a tithe of his income every year in order that he may help carry the gospel of the Prince of Peace to all parts of the world. When people become real Christians, everywhere real Christians, then and then only can there be peace.

News and Views

Denver Baptist Pastors' Conference has adopted a ringing resolution concerning the trend toward Modernism in Northern Baptist churches. Setting forth the fact that silence on the part of the churches might be construed as consent to the action of Park

Avenue Church of New York in calling Fossick, resolutions were adopted in no uncertain words, asserting the belief of the Denver Pastors' Conference in the fundamentals of the faith. Joshua Gravett was chairman of the committee which drew up the resolutions.

Frank M. Wells, evangelist of Leavenworth, Kansas, writes that he would like to hold some revivals in Tennessee during this summer. He can be reached at Box 851, National Military Home.

Furman University reports the largest enrollment in the history of her Summer School, 570 being the number up until June 19. Dr. Harry Clark writes that he is enjoying the work and that he and Mrs. Clark are receiving typical South Carolina hospitality.

Stenographer wanted at Doyle Institute. President J. L. McAiley, of Doyle Institute, is anxious to get in touch with some young man or woman who knows shorthand and typewriting, and who wishes to work for school expenses. For a little work, the school will provide all expenses save board and books. Board can be secured for \$12.50 per month.

Dr. Scarborough writes recommending Rev. and Mrs. L. L. Holmes, 42 E. Albion St., Boston, Mass. They are qualified to do Sunday school work or pastoral work. They are graduates of the Southwestern Seminary.

It is interesting to know that the Southern Railway Co. paid during 1924, \$7,702,699 in taxes. This amount according to the reports recently given out, is equal to 5.4 cents out of every dollar earned by the company.

On the way to Palestine are four members of the faculty of the seminary at Fort Worth, Texas. These are Dr. B. A. Copass, Dr. W. R. White, Prof. J. W. Crowder and E. L. Carlson. Accompanying them are Mesdames Copass, Crowder and White and Miss Vinnie Gammell. The party will visit Italy, Palestine and other points of interest. During the past year, Dr. Albert Venting and his wife have been studying in Oxford, England and attending special lectures in Sorbonne, France.

Education Board will hold its annual meeting at Ridgecrest, N. C., July 1, next. The week of June 28th, to July 5th, will be Education Week of the Assembly. The grounds have been improved and beautified and the Assembly will be better this year than ever before.

Dr. B. H. Dement recently supplied the First Church at Florence, Alabama, of which Dr. Furman H. Martin is pastor. This is a great church according to Dr. Dement and sends monthly a check for \$1,000 to the co-operative work of Southern Baptists.

Evangelist W. L. Head has just closed a great meeting in Tampa, Florida, with Concord Church. There were 75 additions to the church. In writing of the meeting, N. E. Robinson, the church secretary says, "Head suits us."

North Shore, Chicago, pastor, H. W. Virgin, announces regular summer services at 11 A. M., and 8:15 P. M. The church is located at Berwyn and Lakewood. Visitors are cordially invited.

One hundred and one additions resulted from a meeting at Verda, Kentucky, conducted by Paul Montgomery.

Radnor Church, Nashville, closed a splendid revival Sunday evening during which there were 46 additions. Evangelist W. C. McPherson did the preaching until Friday night. Brother T. B. Harwell, of Nashville, closed the meeting. Radnor Church is six months old and has doubled her membership in that period of existence. At present, the church is without a pastor.

Great Bible Institute is now in progress in Prescott Memorial Church, Memphis. Pastor J. H. Oakley has things well organized and the interest is fine in spite of the intensely hot weather. The editor spoke Sunday to two good congregations. President-elect Lowry, of Blue Mountain, Miss., spoke in the afternoon.

Calvary Church, Nashville, closed a gracious tent revival Sunday night. Evangelist Wade House did the preaching. There were about 160 professions of faith. Fifty-nine have united with Calvary Church and others will come later. Pastor Vaughn speaks in high praise of the earnest efforts of the evangelist and is happy over a revival within the ranks of the church.

First Church, Jellico, closed a great meeting June 14th. Pastor Crume did the preaching and the McKinleys had charge of the singing and special work. There were 150 additions to First Church and additions to other churches of the city. The special feature of the meeting was the work of two members, one a lady 90 years of age who sang some solos and who brought five generations of her family to the services. The other special feature was the personal work of a man 94 years of age.

The Meeting in West Jackson Church closed June 7th, with gratifying results. Pastor D. A. Ellis of Memphis did the preaching and Carl M. Cambron led the music. There were 35 additions to the church.

The printer or the writer was responsible for misquoting Dr. Masters of the Western Recorder June 4. We made him say, "We are far enough away from the Convention," when he said, "We are not far enough away." We beg pardon.

A Portuguese brother, M. A. Parreira, has offered to the Baptist Missionary Association of Texas, a gift of \$5,000 provided they will place a missionary in Leiria, Portugal. So far, the offer has not been accepted.

Missionary Juan M. Rodriguez, of Colorado, is doing a great work among the Catholic Mexicans. Last year, he baptized 28 who were converted from idol-worship to apostolic Christianity.

Contributions

THE PERFECT MAN.

Rev. J. W. Slaton sends from Cove, Oregon, an extract of a recent sermon preached on the above subject. It will do us good to read and study such good food for the soul.—Ed.

Is there such a thing as a perfect man? If we answer from the viewpoint of man, we must say, No. The reason for this negative answer is based upon the fact that possibly no two men judge alike. Men look upon the outer appearance, seeing only the external side and mistakes of the ones who seek to live the holy life for God. Man's standard is different from that of God who looks at the heart and judges after the heart using his own wisdom in testing the perfect man.

The term "perfect man" means, completed, finished, consummated. God is able to make a perfect man as is indicated by the text, "Mark the perfect man." Ps. 37: 37; that is, "see him, behold God's finished man, study the perfect man; analyze him." What constitutes a perfect man of God?

1. He is perfect in the New Birth, regeneration, conversion. He has been truly and thoroughly regenerated and made a new creature in Christ Jesus. "Therefore, if any man be in Christ, he is a new creature (has been created anew) old things are passed away; behold all things are become new," etc. (2 Cor. 5: 17-21.) Hence, the perfect man is perfect, finished in his new birth or new creation for he has been made over by a perfect Creator after the image of a perfect Man.

2. He is perfect in his faith. His faith appropriates all the promises of God and embraces the full atoning and cleansing and sanctifying blood of Jesus. The faith is perfect when it takes all God has provided for the full cure of sin. Paul prayed for the perfecting of the faith of the Thessalonians. (1 Thess. 3: 10.) There was a time and state when the faith of these brethren was not perfect, as may be inferred from Paul's prayer "might see your face and perfect that which is lacking in your faith." There is such a thing as one's having his faith perfected. Mark the man whose faith is perfected. He can believe God in all He says and trust Him for all things and pray with a faith that brings the blessings of God. A man with a perfect faith can do wonders. He has victory; (1 Jno. 5: 4, 5) and has the perfect reward. (Heb. 11.)

3. The perfect man is perfect in love. Perfect faith bears the fruit of perfect love. John tells us that we may be perfect in love. (1 Jno. 4: 12, 17, 18.) When a man reaches up to the state of perfect love, he loves man and God to the last degree of his power. He then has a double assurance that God dwelleth in him and has no boldness to desire to see the day of judgment come because he has been made into the image of Christ in love. The man who is perfect in love has all fear taken out of his life. As long as a trace of fear of God (save fear of displeasing Him) is left in the heart, love has not been

made perfect for fear hath torment and he that feareth is not made perfect in love. The love that is perfect, that is possible for all Christians, is set forth in 1 Cor. 13.

4. The perfect man is perfected in will; that is, he has surrendered his will to God and seeks only to do that which God desires to have done. In Romans 12: 1, 2, Paul speaks of this consecration of the body, mind and the whole will to God. It is possible for God's man so to give over his will, so to abandon it to God, as to come into possession of the perfect will of God, else Paul's language has no meaning. Out of a wholly surrendered, perfected will, comes obedience, right relations to God and harmony with the divine plans. God can use a man who has become perfect in his will by being conformed to the image of His Son. He cannot use one who has a will of his own. The human will must be perfected in the Divine will. Therefore, the perfect man is of necessity, perfected in his will. God has complete control of the inner realm of the perfect man.

5. This perfect man is also perfected in heart and soul by the complete cleansing and sanctifying work of the Holy Ghost baptism, through which the heart is made holy and the perfect man lives a perfect life in the sight of God, that is, after the standard which God has set. How can that be? God looks at the heart and not at the outside of the body as does man. The heart has been cleansed from sin by the blood of Jesus and is made holy in the sight of God although men may not see holiness in God's perfect man. However, the heart is sufficiently perfect, sufficiently holy for God to dwell therein and we may be assured that God and the Holy Spirit do not dwell in unholy places. Therefore, if the heart, out of which are the issues of life, be holy, then the life will be holy before God and the perfect man will serve him with fear in holiness and righteousness all the days of his life. (Luke 1: 74, 75.) Therefore, Mark the perfect man.

DR. J. W. INZER DRAWS LESSONS FROM GREAT RUINS OF THE PAST.

That modern civilization may become corrupted to such an extent that it will decline and fall as did the Roman empire and that American cities may be in ruins some day through losing God was the contention of Dr. John W. Inzer, pastor of the First Baptist Church, in an address yesterday morning on the subject, "Lessons Today from the Great Ruins of the Past."

The speaker took his text from Romans 1: 18 and 2: 17, declaring that this Scripture lesson was one of the most indicting in the Bible and one containing a true warning to modern civilization in its present trend.

Among other things, Dr. Inzer said:

I want to speak of some of the world's great ruins and draw some lessons from them. Little doubt that Paul had Egypt, Baalbeck, Rome, Greece and other nations in mind when he wrote "God gave them up." I think this age has forgotten how easily and how quickly an age of civilization can become corrupted, decay, decline and fall. And how foolish to think we are the only age

of wisdom. Take away Christianity, printing, steam and electricity and how slight has been the progress of man in five thousand years. Give all things that are modern and we go just so far and no farther. Much of our progress is more or less semicircle, and we do not know even yet just how far these past civilizations progressed.

Take Egypt with its amazing ruins of a great civilization 5,000 years ago; the amazing temple at Karnack, the rich tombs in the valley of the kings, the pyramids, tombs of the bulls, the tomb of Tye, near ancient Memphis; carvings on walls depicting high state of worldly and idolatrous civilization, the King "Tut" exhibit in Cairo museum. You have to sit down and say, "My soul, my soul, I wonder how much they really knew, how did they do some of these things? Again you will say, take away Christianity and its power and cultural influence what would the modern world have to brag about? We have harnessed a few more of the powers of nature, but has it made man, as man, any greater?

Ancient Cities Show Decline of Empires.

And now Baalbeck, up in northern Syria, near the cradle of civilization, near the ash heaps of ancient Babylon, is one of the world's most amazing, magnificent and largest ruins. The "Holy City" of Baal worship. Baalbeck means "City of the Sun" and the present great ruins, heathen temples, were started about 65 B. C. and were in course of construction long after Christ. The Temple area covers about twelve acres. One temple dedicated to 242 gods and goddesses of Mithology. One to Minerva, one to Jupiter, one to Bacchus. What awful rites and ceremonies were carried on here in the name of religion would make the devil blush. But the world does not build today with more art and beauty and on a larger or finer scale, or at a greater expenditure of labor and wealth than men built in those days. The main difference is the difference between paganism and Christianity.

And then Athens: You are familiar with her history and greatness. Art, architecture, beauty, thought, physical and mental culture, and many knew and attained a high degree of soul culture. In some things we shall never surpass Greece in the time of her highest development, and with all our boasted learning and modern invention and new servants of nature we might be marked second in a comparison, but for the direct power and influence of Christianity.

And Rome: What amazing ruins, what a civilization, what mental development, what code of laws, what orators and thinkers, what students, what builders! You stand and look in wild-eyed wonder. Speaking strictly from a worldly point of view, they reached a place of magnificence as fine as this world wants to see. Aside from Christianity the chief difference in Rome and modern world is that they had human slaves and we have enslaved nature. The natural man is no larger, and all modern advancement, except Christianity, is more or less unimportant. So with all these past civilizations, as we compare the present, the rich today are no richer, the worldly wise are very little wiser, our big folks are no bigger, capacity and conditions for enjoying worldly life no larger or greater in a way—just different.

Christianity Saves World from Decline.

If our age is not yet so corrupt it is due almost entirely to Christianity, not to more knowledge, and at every point where we deny or weaken or renounce Christianity we pave the way for a return to corruption, paganism, and finally to the folly and foolishness of men, who professing themselves to be wise, become fools. When we have anywhere, any time sufficiently got rid of Christianity a like fate awaits us.

All these great remains of these magnificent civilizations, what are they today? Ruins, Ruins, Ruins. In the language of a friend of mine, "Here is a place to expand your contraction." Why are all these places ruins? Oh, you say, fire and sword and famine and earthquake and destructive enemies. But has not the Christian world had its fires and wars and earthquakes and disasters? God did not have to put the destructive weight of his hand on these civilizations. Whether He did or did not, they fell under their own weight of sin and immorality and listing of the flesh? Why they fell? They gave up what knowledge they had of the true righteous holy and lovely God. They existed to no worthy good or noble purpose. They had no inspiring end in view for this life, or the life to come. Their faith was not built around true righteousness, pure love, no noble spiritual concept, or holy morals, or noble human or divine service. They did not have, or else refused to retain in their religion, any inspiration or revelation that inspire personal holiness, social purity, pure love, sanctity in the home, morals in their conduct, or ethics in general relations. All of which goes to prove forever that a civilization, no matter how far its advancement, cannot throw overboard God, faith in future life, love, personal righteousness, conscience, morals and high and right social standards, and hope to long endure. Will this age forget this lesson?

Pride of Nations Went Before Fall.

Now mark this also: These people in their day of power and glory could not be made to believe that they could fail and fall, play out and become ash heaps. That bats and owls, snakes and lizards would one day be the sole occupants of their magnificent cities. It is ever a dark picture, unpleasant to paint, but we too can come to this same end. But can you be made to believe it with enough seriousness to vitally effect your religion, citizenship, and parental duty.

Oh friends, take my few feeble thoughts and go away to think some for yourself. They refused longer to retain knowledge of God. God gave them up. Wherefore you are without excuse, modern world for you practice the same things, many do, and you shall meet the same judgment, same destruction. And do you seek to say, "We have no law, we have no knowledge of God." Then what is that written on your hearts, and what is the meaning of that accusing conscience? The Gentiles, who have no direct law, fail without the law; the Jews, who reject the law, fail with the law.

So America, if she fails, will be the people who had the book, the law, the light, and we closed our spiritual eyes and turned to the darkness of this world that we might satisfy our flesh and carnal minds. Take

heed, take heed, everywhere. Be careful of that that remaineth, lest your house shall be left up to you desolate. For we are without excuse and we shall receive the greater condemnation in judgment. — *Chattanooga, Tenn.*

UNION UNIVERSITY'S EIGHTY-SECOND COMMENCEMENT.

By H. E. Walters.

On the morning of May 27th, last, Union University closed its eighty-second year with one of the best commencements in all its long history. One of the leading features of the class day exercises was the baccalaureate address by Dr. Ryland Knight, which was pronounced by those who heard it as one of the greatest baccalaureate addresses ever heard, scholarly, eloquent, and timely. Just preceding his address four members of the graduating class contested for the Strickland medal, which is an endowed medal in honor of Rev. C. H. Strickland, who was at one time pastor of the First Baptist Church, Jackson. According to the rules of the contest the four contestants must be members of the graduating class, two chosen by the faculty, and two chosen by the class, an honor greatly coveted. The representatives this year were Hal Carter of Maury City, Miss Claire Gilbert of Paris, W. A. Pennington of Gates, and Miss Tennie B. Cole of Lawrenceburg. The speeches were all of high order and reflected credit on the speakers, as well as the teachers who trained them, but the judges awarded the medal to Miss Cole.

Following the address the degrees were conferred upon thirty-one candidates, being about half the senior class. The others are to receive their degrees in August. Diplomas and certificates were presented to six in the Fine Arts Department.

The Elizabeth Tigrett scholarship medal is the most coveted prize offered the students, since it goes to the one who, in the judgment of the faculty, has made the best record of any member of the class through the four years, considering scholarship, character, loyalty, and interest in student activities. This was awarded Mr. Hal Carter of Maury City.

The degree of Doctor of Divinity was conferred upon three worthy brethren, namely, Fred Peoples, John Freeman, and J. R. Mantey. Dr. Peoples is a Methodist minister at Ripley, Tenn., and was a member of the class of 1904, being in the same class with M. E. Dodd, H. E. Watters, and the lamented Paul Medlin, who died a few years ago on the missionary firing line in Japan.

All the readers of the BAPTIST AND REFLECTOR know Dr. Freeman, the new editor. The faculty had voted to confer this degree upon him before he accepted the editorship of the paper so that they, themselves, felt honored that Dr. Freeman had accepted the proffered degree.

The third candidate, Dr. Mantey, who for three years has held the Chair of Greek in Union, goes to the Chair of New Testament Interpretation in the Northern Baptist Theological Seminary at Chicago, Ill. He is one of the most popular members of the faculty

and we regret exceedingly to lose him. He is a rising young man that will make himself felt for old fashioned orthodoxy in this Northern institution and we are really glad for the young preachers of the North to receive their interpretation of the New Testament under his direction.

Union has made a large contribution to this Seminary. A number of years ago Dr. David Heagle went from the Chair of Bible in Union University to Chicago to assist in the founding of the institution and now Union is sending another member of her faculty to assist in its development. This is the orthodox Baptist Seminary of the North.

Sunday of commencement was a great day. It began with a very remarkable sermon by Dr. J. L. Dance of Knoxville, Tenn. Seldom has Jackson heard a greater sermon,—great, as some of the brethren expressed it, in every way you measure a sermon, in thought, eloquence, homiletics, and spiritual power. It was an old fashioned gospel sermon that moved every heart and lifted everyone closer to Heaven. His theme was, "The Power of a Great Fact and of a Great Future Hope," the *Great Fact* being "We Are the Sons of God, the *Great Future* hope is containing the other statement, "It doth not yet appear what we shall be, but we know that we shall be like him." This sermon lifted the whole commencement to a high plane from which it did not descend. In the evening Rev. Chesley Bowden, class of 1922, preached a sermon before the J. R. Graves Society. Brother Bowden only recently accepted a call as pastor of the First Baptist Church at Humboldt, having finished the work for his Master's Degree at Fort Worth Seminary this year. His sermon was a strong one, appropriate to the occasion and well received. His old schoolmates were very proud of him.

The trustees met in the annual meeting Monday afternoon. They re-elected the President and the faculty, transacted the general routine of business, and adjourned to meet in special session July 21st, to consider the financial affairs of the institution. The old members of the board, whose time had expired, were re-elected. There was only one vacancy which was filled by the election of Rev. Chesley Bowden to succeed the former pastor of Humboldt, Dr. E. H. Mariner, who resigned when he moved to Mississippi.

The annual Alumni dinner and Alumni exercises were held Tuesday evening, following a day of Alumni festivities including a ball game between the Alumni and the Senior Class which ended in a 10-inning tie. The address before the Alumni Association was delivered by Fred Peoples, class of '04. It was a masterly address, eloquent, thoughtful, and forceful. It was pronounced by everyone who heard it as a really great address and the faculty members, who had not known Mr. Peoples personally when they voted sometime ago to confer the Degree of Doctor of Divinity upon him, felt that they had made no mistake.

Thus closed one of the greatest years in the long history of Union University. This is the first time that the school has been upon a strictly college basis, the Academy and Business College having been eliminated last year. Many feared that the elimination of these departments would have a disastrous

effect upon the attendance, but such was not the case. The total enrollment for the year was 1,117 against 1,244 last year when nearly 400 were enrolled in the Academy and Business Departments, so that the College Department had made a great gain.

The Booster Organization, at the beginning of the campaign for students, had set 1,000 as the goal, but hardly dared to hope to reach that. This year they have set 1,100 as the goal. Their reason for setting it a few numbers below the enrollment for this year is the fact that the Federal Vocational Training Department, which enrolled nearly 100 students, has been discontinued, and the further fact that we have just about reached the limit of our capacity of boarding students, while the local student patronage must be divided hereafter with the new Methodist College which has just opened in the city.

THE THINKER AND HIS DAY.

By John Jeter Hurt.

In the Metropolitan Museum of Art, I stood before Rodin's masterpiece in marble, "The Thinker." A score of strangers stood with me, looking intently upon that heroic figure,—elbow upon knee, chin upon hand, eyes intent upon the floor. Then I wandered far away down the corridors; and came back to look again. Others did likewise. And whenever I have looked upon that fascinating figure I have seen the group of silent, reverent watchers,—waiting, as it were, for "The Thinker" to reach his conclusion.

On another day I walked into the outer office of a cherished friend of days gone by. Thirty busy New Yorkers sat in that room, waiting. But I had heard that New Yorkers will not wait! It is the city of Elevated Trains, of Sub-way Expresses, and of flying Taxicabs! Impatience is in the air, and restlessness hurries along on every foot-step! Men chop off their words in the middle to save time! And yet, here were thirty busy men and women, waiting for the thinker back yonder in his private office to reach his conclusions. They, too, were paying unconscious, if not reverent, tribute to the power of Thought. And all New Yorkers do the same. They must. All of us must. For The Thinker is King.

Will the High School boys read that last sentence? Will they believe it? If so, they will not stop at the High School. The problem of America today is to produce men big enough to match her resources. The country's call for thinkers today is more appealing than her call for soldiers in 1917. "The bigger our mechanism the bigger must be our men who control and direct it. The larger the ocean liner, the greater must be the dimensions of the captain's mind. The greater the railroad system, the more far-sighted and fore-handed must be the personality at the top. Never moves anything in the mental or moral world till one man starts; and the greatest movements of history have their roots in the single resolve of a single soul."

The restless throngs today stand still,—and the mighty turbines, and the whizzing belts, and the pulsing locomotives, and the disciplined armies, and the kingdom of God itself,—all stand still to wait for the conclu-

sions of the thinker. Moses took eighty years to get ready for his life work. The Son of God took thirty years. It pays to get ready.

Young America can learn from ancient example.

Jackson, Tenn.

THE CO-OPERATIVE PROGRAM.

By J. E. Skinner.

For the first time in the history of our denomination we are now settling down upon a sound and solid basis of financing our Kingdom causes, and it should be the chief concern of every pastor and every denominational leader to see to it that nothing shall hinder the progress of the movement in that direction. Regular, systematic and proportionate giving to all our causes—at home and abroad—has always been the Lord's plan of financing His Kingdom, but there have always been persistent hindrances that made it well-nigh impossible to get our churches to adopt it. But now, that The Co-Operative Program has been fully endorsed by our Southern Baptist Convention, and that practically all our denominational interests are committed to it, our pastors and churches are fully assured of an uninterrupted opportunity to work it out to a successful conclusion.

One of our greatest hindrances in leading our people to this high-standard of giving in the past has been the stated seasons for "campaigns," "round-ups," etc., with the doors constantly open to direct and unexpected appeals from the particular causes. This state of uncertainty and irregularity forced the people to adjust themselves accordingly and wait for calls to be made upon their bounty, and the call that could present the most urgent need and tell the most pathetic story got the most cash. All such giving left the giver poorer instead of richer in his spiritual life because he had given blindly and without the deeper and more spiritual motive. His eyes were not on Calvary and the "unspeakable Gift," but on the particular interest making the call. It was a human need and a human call, and it got the response of a human heart and a human will—an unregenerate could have done just as well. Christians and churches cannot develop on such giving, and we are suffering now as a result of such methods—not only from a lack of development, but a lack of confidence—they are not still sure but that "the extra calls will come."

Of course, the transition from the old to the new plan will be tedious, and in some instances painful, but it had as well be suffered first as last. The readjustment has got to be made, and the sooner and more rapid now the better, and the causes concerned can aid wonderfully by their absolute co-operation with the churches and the denomination in the present effort to do it. Any breaking of ranks on the part of any cause by a direct appeal to the churches will only delay the day of permanent relief. It will only break down the confidence of our people and cause them to withhold their gifts from the Co-Operative Program, and gain little or nothing by the effort. The churches are not going back to the old plan. Our

splendid campaigns on Stewardship have taught them better. They will work the new plan successfully as soon as they can get their forces readjusted, their confidence fully placed and their motives thoroughly established. *Weekly offerings for every cause—at home and abroad—, making all of them one cause in one common budget, divided monthly upon the percentage basis which has been adopted by the church in co-operation with the denomination, this, with the tithe as the minimum offering of each member, will soon be the practice of all our well-fed and well-led churches.*

They tell us that "the pastor is the key to the situation." I've heard it for thirty years, but I always had misgivings about it till now. He is really the key man now, and I feel it as never before. We could send for the denominational man to help us out on our special days, but he can't come to our rescue on "the first day" of every week. Our own preaching is going to measure the giving of our people, and we are on trial as bishops of the flocks today as never before in our lives. If we faithfully and patiently teach and lead our people in the Co-Operative Program they will loyally follow, and soon every debt will be lifted from our Boards, every cause supplied, and our people will be the "laughing givers" that God loves and delights to prosper.

Martin, Tenn.

TO THE BAPTISTS AND BAPTIST CHURCHES OF THE SOUTH.

The Foreign Mission Board in Annual June meeting issues the following to the Baptists of the South:

Whereas, the debt on this Board as reported at its meeting today shows an increasing trend and will most probably continue to do so during the next three or four months; and

Whereas, the appropriations as provided for in this year's budget are proving to be considerably in excess of the anticipated receipts for the year;

Therefore, should this possibility prove to be a reality by October 1st, next, the Board feels compelled to state, though with great reluctance, that it will be absolutely necessary for it at the meeting to be held that month to reduce the appropriations for 1926 to a figure that will be within a reasonable expectation of the receipts allowing for the interest on the debt and some reduction of it; and further that in the accomplishment of this end it may be necessary to withdraw our missionaries and close our work in some of the fields where the Board is now operating.

Your Foreign Mission Board is in deep distress. Receipts are less than expenditure, and our debt is increasing. We are cutting our work cruelly. Not one cent will be spent on enlargement on any mission field.

The following suggestions are made to the brethren and sisters of the South:

1. A call to prayer that our people may realize our emergency and be faithful with their money.
2. That pastors and people spread the information of the urgent need of the Board.
3. That we reiterate our loyalty to the Cooperative Program.

4. We admonish the whole brotherhood to start no more campaigns.

5. We implore our people that no new institutions nor enterprises be started.

6. We implore all Southern Baptist men, women and children to follow God's plan of giving, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" with the minimum of the tithe.

J. H. Anderson, T. W. O'Kelley, F. F. Gibson, Mrs. Carrie W. Moore, R. A. Williams, Joshua Levering, J. L. White, W. W. Chancellor, H. T. Stevenson, B. M. Gwathmey, Hill Montague, L. H. Jenkins, R. E. Gaines, H. M. Fugate, C. B. Bobo, Forrest Smith, Wm. H. Williams, L. R. Christie, W. A. Harris, Miss Alta Foster, Mrs. J. P. Thomas, W. G. Mahone, W. W. Weeks, W. Thorburn Clark, W. H. Moore, Geo. T. Waite, S. B. Woodfin.

Members of Foreign Mission Board, S. B. C.

OPPORTUNITIES FOR SERVICE.

The Woman's Auxiliary would call the attention of churches, Sunday-school classes and women's organizations to special calls for service in connection with the Baptist Hospital, Nashville. Equipment is the pressing need right now. Among articles that might appeal to institutions mentioned above are the following: linen carriage, \$50.00; rolling chairs, \$75.00 each; scale for pharmacy, \$60.00; sterilizer, \$100.00; lights for operating rooms, \$250.00 each; stretcher carriage, \$100.00; linoleum for halls, \$300.00; ice boxes, \$20.00 each. Organized classes and societies are taking advantage of the opportunity to equip and maintain a room at an initial cost of about \$50.00. In such cases the room bears on its door the name plate of the class, and the equipment includes six or eight pairs of sheets (8 quarter by 3 yards), six pairs pillow cases (36 x 42), one pair heavy woolen blankets, two single cotton blankets, three bed spreads (cottage spread), one dozen face towels, and one dozen bath towels (medium weight).

These are practical calls for service. The Woman's Auxiliary invites inquiries and will gladly cooperate with interested organizations. Communications should be addressed to Mrs. John L. Hill, Corresponding Secretary, 3611 Central Avenue, Nashville, Tenn.

MEETING OF THE HOSPITAL COMMISSION.

By Louis J. Bristow, Secretary.

The Hospital Commission met in annual meeting in New Orleans. The members from a distance were much impressed with the outlook, and were especially pleased with the progress of the building. The steel and concrete frame has reached the eighth floor, and the brick walls are up to the sixth floor. The roof will be put on by July 1st, and the building is to be completed and occupied by January.

In discussing the equipment of the hospital, the commission decided to permit the establishment of memorials, and the cost of memorials was fixed at \$100, \$150, \$250, \$350, and \$500 each, according to the location and equipment of the different rooms. The nursery on the seventh floor will be

made a memorial for the sum of \$1,000, albeit the equipment will actually cost more than \$1,100.

It would be a fine thing if all the rooms in the hospital were furnished by friends as memorials. The Roman Catholics opened a large, fine hospital in New Orleans last December, and I am informed that every room in the building was furnished as a memorial. Such memorials not only perpetuate the names of loved ones, or of organizations, but render a service to humanity long after the giver is dead.

I am wondering whether there are Baptists in the South who will "match" the Romanists in the matter of furnishing the rooms of the hospital in New Orleans?

Anyone who is interested should write to the Superintendent of the Baptist Hospital, New Orleans.

RIDGECREST ASSEMBLY OPENING.

By B. H. DeMent.

Monday evening, June 15th, was an eventful occasion for the Southern Baptist Assembly, Ridgecrest, N. C. The season was auspiciously opened by a banquet attended by two hundred and fifty persons, representing many Southern states and towns in western North Carolina. A large number came from Asheville, the First Baptist Church sending an unusually large delegation.

Mr. A. H. Link, of the Baptist Bible Institute, New Orleans, has charge of the culinary department for the season.

The program was prepared by Mr. H. B. Easom. Dr. R. J. Bateman, pastor of First Baptist Church, Asheville, proved a superb toastmaster. Musical numbers, consisting of solos, duets, both vocal and instrumental, and choruses were rendered to the delight of all the guests. The address of welcome was delivered by Rev. R. F. Staples, the new business manager, who has already shown himself to be pre-eminently the man for the place. Dr. J. W. Cammack, the efficient secretary of our Education Board, described the feast of good things to be given at Ridgecrest from now until September 1st. Others called on for a brief word were: Dr. W. O. Carver, professor in the Southern Baptist Theological Seminary at Louisville; Rev. J. B. Grice, pastor of Calvary Baptist Church, Asheville; Dr. Fitzgerald, pastor of Biltmore Baptist Church; Dr. P. D. Mangum, pastor of Marion Baptist Church; Rev. Wayne Williams, the local pastor; Dr. A. R. Bond, Birmingham, and Dr. B. H. DeMent, president of the Baptist Bible Institute, New Orleans. A note of enthusiastic optimism ran through all the speeches.

Marked improvements have already been made in hotel accommodations, auditorium and grounds. An enlarged program for future development is being projected. Ridgecrest ought to become one of the greatest summer assemblies in all the land. I believe that Baptists can and will make it so.

The Y. W. A. Camp, June 16-26, has just opened with encouraging attendance. Among those on the program are Mrs. W. C. James, Miss Kathleen Mallory, Miss Juliette Mather, Miss Louise Foreman, Miss Emma Leachman, Mrs. Una Roberts Lawrence, Mrs. W. J. Cox, recently elected president of the W. M. U., and Dr. W. O. Carver.

UNCLE EBEN, THE BAPTIST.

Dem Piece o' palin' members sho did have a big time gin Easter wuz done wid. Rickon dey git so hongry endurin' lent dat dey cain't hole deyselves no longer. Anyhow, dey sho' did put on one mo' big selebrashun at de big post Easter ball. What I been wonderin' erbout am, how dey goin' ter pay de Lawd for all dey reveleries wid only fo'ty days out'n each year.

Brudder Samuels low as how dat las' moonshine what he d'funk, sho' cum near openin' he eyes kase if'n hell am nearly lack what he saw endurin' de time what he war drunk, he don' want to git any closer dan de outer aidge.

Sis Jackson low as how de onlies reason she don' lack ter be fat am foun' when she try to buy a new dress frum de lady what she washes fur.

Ah sho am glad dat de good Lawd don' save folks 'cordin' to dey works case I would have a slim chance ter git saved when erbout all I kin do is to work enuf to git my bo'd an' keep down here in dis vale of tears.

Whilest dat young preacher over to Shilow Church war rarin' eroun' in de pulpit las' Sunday, he garter come ondid and spile he sermont.

Sam Jenkins low as how he ain' worried 'bout de day of de Lawd comin' as a thief in de night kase he mos' an' genally apt ter be company fur it in dat case.

We had de white elder fur to preach us a sermont de udder day an' he got erlong all right ontill Sis Angerliner Johnson tuck a notion fur to shout. Den de elder kind o' sided.

Pahsun low as if'n some folks could open dey years as wide whilest he preachin' as dey do dey moufs, he could have a better chancet fur to do 'em some good.

Endurin' de collexun las' Sunday, Uncle Mose Aaron went to sleep. When his wife nudge him fur to wake him up, he say, "Git ober on yo' side of de bed."

We have learned with much sorrow of the serious illness of Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*.

While sitting at his desk, May 19th, he became ill and his physicians have ordered a complete rest for the month of June.

Brother O. F. Huckaba, pastor of the church at Huntingdon has just closed a meeting in Memphis with Yale Memorial Church. There were 24 professions of faith and 24 additions to the church. Rev. E. L. Brown is pastor.

Bellevue Church, Memphis, had 165 additions as a result of the recent evangelistic campaign conducted by the "Taylors."

Premier Mussolina of Rome, Italy, has succeeded in having passed a bill aimed at secret societies. It will result in the practical abolition of Freemasonry.

Hall Moody has opened the Summer school with an enrollment of 22 students, the best enrollment for the summer term ever recorded. The school is now running 48 weeks out of the year instead of 36 weeks as was once true. The day of the eight and nine-month college session is about a thing of the past.

The *Religious Herald* of Virginia has put on a subscription campaign and is offering the paper until January first, 1926, for one dollar.

The *Baptist Message*, of Louisiana, has a circulation of 15,000. There are about 100,000 Baptists in Louisiana. According to that rate, the BAPTIST AND REFLECTOR ought to have more than 30,000 circulation. Give it to us brethren and we will show you a real denominational newspaper of which you will be justly proud.

Ex-Vice-President Thomas R. Marshall died with the Bible close at hand. Shortly before his death, he was reading from the fourth chapter of Mark, "With what measure ye meet, it shall be measured to you." It is said that he was an inveterate reader of the Bible. Mr. Marshall was a 33 degree Mason.

The Masonic Lodges in Belgium seem to have lost some of their grace and to have removed the Bible from the altars in their midst. At least the Grand Lodge of New York and the Grand Lodge of Scotland have severed relations with the Grand Orient of Belgium as a result of the Belgium Order's having removed belief in God as a requirement for membership and having taken the Holy Bible from the altar. It looks like infidelity is to do for Masonry what Modernism is seeking to do for Christianity, rob it of its heart-power.

Rev. Fleetwood Ball preached during the Fifth Sunday meeting of Beech River Association. His subject was, "Causes Fostered by Missionary Baptists." The *Lexington Republican*, in reporting the meeting, says of Brother Ball's message: "Mr. Ball was never more fervent in an address. Being a man thoroughly versed in the activities of Baptists and having a clear and definite understanding of the Scriptures, his speech was convincing to the limit."

Brother J. P. Bilyeu is to be congratulated for his good work at Algood. For many years, the Baptists have looked upon the field that has been white for harvest, but have never entered to take it for themselves. Recently, a church was organized, and a lot was purchased. Now, open air meetings are being held because the other denominations have closed their doors upon Brother Bilyeu. But the gospel does not depend upon houses nor can God's people be restrained. Already lumber has been bought with which to begin the erection of a new building.

We congratulate Rev. P. E. Akley upon his bold stand for the laws of his state. In his sermon Sunday night, June 8th, as reported through the Nashville papers, he said: "Scopes is the by-product of a gigantic combination against the Bible. . . . Modernism is the first born child of Evolution and the child is running true to its lineage. Evolution denies the supernatural and puts a personal God out of the universe and as all modernist preachers are evolutionists, they are bound to deny the miracles, the resurrection, the virgin birth, etc. This is the

battle of the ages and must be fought to the finish. The church must take up the challenge hurled at it by its enemies. No longer can our leaders say, 'Be quiet and keep the lid on.' We have been quiet now until we have been undermined by them and our house is falling upon us."

The two Methodist churches of Dickson, in a joint meeting, adopted some ringing resolutions upon the subject of the coming trial at Dayton and commended Governor Peay for signing the bill.

SUNDAY SCHOOL BOYS FOR THE MINISTRY.

By Dr. W. O. Carver, Professor of Missions and Comparative Religions, Southern Baptist Theological Seminary.

The finest single result that could come of Seminary Day in the Sunday schools, June 28th, would be the planting in the hearts of the boys, the seed of an idea, which in coming years would lead them into the ministry of the Lord Jesus. No direct appeal to this end should in most cases be made. But if the need for a ministry, consecrated and educated, shall be stressed, and if incidentally it shall be brought out that boys now in the Sunday schools all over the land will one day be living in the dormitory and studying in the class rooms of the Seminary, which the funds raised on this day are to build, the Holy Spirit will lead many a lad to raise the question, or even quietly to set before himself the holy purpose to be one of the number.

If pastors, superintendents and teachers will pray over this and then delicately and wisely shape their words to this end, Seminary Sunday will enrich our ministry for the next generation.

SALIENT POINTS IN THE NEW "SERVICE ANNUITY PLAN."

By William Lunsford, Corresponding Secretary.

The following are the salient points of the "Service Annuity" plan adopted by the Relief and Annuity Board and presented to the Southern Baptist Convention at its session in Memphis, Tennessee, May 13, 1925, for its consideration and adoption as a permanent plan for ministerial relief. The plan, on the Board's recommendation, was submitted by the Convention to a committee of nine laymen to take the same under consideration and report thereon at the next session of the Convention in May, 1926.

1. This service annuity will be available for all ministers, missionaries, and other workers of the denomination, also for their widows and minor children. It is available at the age of 65, without requiring retirement. It is also available in case of disability whenever total and permanent disability occurs.

2. Disability prior to the age of 65 entitles the participant to a proportionate annuity, that is, upon total and permanent disability the member receives an annuity equal to 40 per cent of his annual salary received for the five years preceding disability, with a minimum of \$500.00.

3. Those under 65 years of age when the plan is put into operation may enter the plan.

4. For those then 65 or more years of age, and still in active service the plan provides a minimum retirement annuity of \$500.00, provided they register with the Board within one year after the plan is adopted. This provision is to be financed by reserve funds to be raised later.

5. The service annuity will be $1\frac{1}{4}\%$ of each year's salary received since licensure, or if a lay-worker, from date of entry into service, multiplied by the number of years in which the full 10% has been paid.

6. The 10% of the yearly salary of each minister or other servant of the denomination, who is eligible and who becomes a member of the Annuity Plan, shall be divided as follows:

Seven and one-half per cent shall be paid by the church, the board or the organization which pays the salary.

Two and one-half per cent shall be paid by the minister or other person receiving such salary.

7. These payments shall be made quarterly or semi-annually, in advance.

8. The plan builds to an annuity of 10% of the average salary since entering the service of the denomination.

9. The minimum annuity is \$500.00; the maximum annuity is \$2,000.00.

10. The annuity purposes the minimum salary shall be taken as \$1,000.00 so that the minimum annuity at the age of 65 shall not be less than \$500.00.

11. Annuities based upon future service rendered after the inauguration of the new plan are provided for by the 10% annual payments; annuities based upon prior service are to be financed out of a fund to be raised at such time as the Convention shall designate, provided the minister becomes a participant in the plan within one year from the date of its inauguration.

12. The widow's annuity will be one-half her husband's annuity, with a minimum of \$300.00. Minor orphan children will receive what the widow was receiving at her death or remarriage, the same to be equally divided among them until they reach their majority, marry or become self-supporting.

13. The grants of the Relief Department will be continued indefinitely. In fact, the time will never come when we shall not have beneficiaries on the relief side of the work, but as the years come and go the new plan will largely absorb that class.

14. A fund of several millions must be raised to take care of the accrued liabilities arising from prior service under the new plan and the present Annuity Department certificates. The Board has already gathered, in round numbers, two millions.

Relation to the Annuity Fund.

The holder of a certificate in the Annuity Department may continue his membership in that Department, in addition to membership under the Service Annuity Plan, without affecting any of his rights or privileges under his original certificate, with the provision that the prior service annuity, if any, under the Annuity certificate, shall include and not be in addition to the denomination's share (or 80%) of the annuity benefits provided under the Annuity certificate.

TENNESSEE'S EVOLUTION LAW

J. H. Thomas

If Tennessee's evolution law is unconstitutional her compulsory school law is also unconstitutional, and the constitutionality of her school tax law may be questioned.

It is manifestly a violation of religious liberty, as guaranteed by the Constitution of the United States, to compel boys and girls to attend public schools and study evolution, or any other interpretation of life destructive of their own religious faith and ideals and contrary to their own religious conscience. Again, it is contrary to the Constitution of the United States to compel conscientious religious parents to buy text books for their children containing the theory of evolution, or any other theory of life, detrimental to their religious lives. And it is not in keeping with the spirit of the Constitution to force an individual to pay taxes for the support of teachers who teach evolution, or philosophies of life destructive to his religion. Surely evolutionists can see this.

There is evidently something lame about evolution, or it would not seek to propagate itself, or force itself upon the people of America by means of taxation. Evolutionists raise the cry that we are intolerant, and would rob them of their liberties, when we merely ask that they take their hands out of our pockets.

If evolution can be propagated by legislation, and taught to the boys and girls of America in the public schools, supported by taxation, is it right to deny a Christian constituency the same free use of the Bible? We do not hold that the Bible should occupy this place; but we do hold that, with a large Christian constituency in this country, the Bible has as many rights under the Constitution of the United States as does evolution.

Either eliminate evolution from the public schools, or repeal the compulsory school law! Be fair to Christian citizens!

Kansas City, Kansas.

BEAUTY SHOWS CONDEMNED

PINEVILLE BAPTIST CHURCH, Alexandria, La., has adopted ringing resolutions against mixed bathing and against "beauty shows." The resolutions are given for the benefit of churches that wish to fall into line:

"Resolved, that the Pineville Baptist Church hereby offers a protest against promiscuous bathing where the sexes are together;

"We further protest against the proposed Beauty Contest to be staged in Alexandria soon. We believe this to be a very unfortunate and harmful proposal and hope that the citizens of the community will not support it."

It is hard for one reared in the country during the last generation to be able to understand a beautiful young woman who will so far forget the sacredness of her self as to parade before the eyes of sinful man, dressed as she must be in order to enter a beauty contest. It were better to be a "bachelor maid" until doomsday than to win worldly honors at such awful cost as that exacted of every girl who blushing marches for the first time, in a one-piece bath-

ing suit, before a crowd of modern men and women.

DR. POWELL ANSWERS QUERY

Recently Dr. W. F. Powell spoke to a convention of undertakers. His speech was printed in the Nashville papers and from the questions that have come to us, it is evident that some have misunderstood his meaning. We are giving, therefore, an extract from Dr. Powell's reply to such an inquiry.—Editor.

The subject of the talk to the undertakers was "Getting Ahead." I developed the address from three points: First, in order to get ahead the undertaker must look ahead. Second, in order to get ahead the under-

taker must love ahead. On this point I developed the necessity of sincere sympathy for the sorrowing and a compassion for humanity, compelling the broadest service in the field of funeral directing and undertaking, prompted by the love for humanity independent of wealth, social condition or race. My third point—in order for an undertaker to get ahead he must live ahead. That the very business of an undertaker is by its relation to death and sorrow so identified with what is dearest and holiest in life, that the undertaker, to be worthy of his calling and render the greatest service, should live such a life as to command the confidence of those whom he would serve. I made the point that no mother would want

to think of an undertaker whose life was rooted in sin coming into her home and taking into his arms her dead child to prepare it for burial; that because of the very sacred privilege which the profession makes for a man, his should be a life that is separate and hidden with Christ in God. The man whose hands are not clean and whose life is not consecrated is not wanted in the hour of death, and such hands should not be allowed to touch our dead.

A Regular Visitor

The street-car was crowded: "Look, mummy, look!" squealed little Freddie, as a passenger took a seat opposite. "There's the man who comes every week for the furniture money."

I Will Prove To You That You Can Make \$100 a Week



Yes, you can make \$100 a week. You can make \$5,000 a year and not work half as hard as you do now. You can do as well as H. T. Pearl, of Oklahoma, who made \$750 in one month. You can begin like R. L. Marshall, of New Jersey, who made \$80 in five hours. You don't have to wait. You don't have to invest any money. You don't have to take any course or do any studying. You can start right in next week. You can begin at once to make a really big income. The opportunity is waiting. The money is there for you to get. Do you want it? Then read this ad carefully and answer it, for this offer is meant for you.

700 Men and Women Wanted At Once

We are now ready to appoint 700 more Representatives in all parts of the country. You can be one of them, and by simply doing what we suggest you can make a net, clear, cold profit for yourself of anywhere from \$50 to \$100 a week with very little effort. Your first day will bring you big money. W. A. Webster, of Virginia, made \$6 in 1 1/2 hours; Leonard Lemay, of Michigan, made \$15 his first afternoon; W. P. Stone, of Maine, made \$24 in 4 1/2 hours. All without experience or training and you can do as well, or better.

Amazing Profits For Easy Work

We are the originators and manufacturers of "ZANOL" Products—the nationally advertised line of pure food products, toilet preparations, soaps, perfumes, household and laundry necessities—over 350 different kinds.

More Than A Million Dollars Made By Our Representatives In 8 Months

If you want your share of these big profits all you need do now is write. You won't believe how easy it is nor what wonderful profits you can make until you get started and the money begins to roll in.

We furnish all of our people with complete equipment for doing business. We furnish it free. We tell you in detail exactly what to do. We make it easy for you. We help you in every way to get started quick and to make big profits without waiting or delay. You will be given the same proposition that has brought thousands of dollars in cash to E. S. Shelly, of Pennsylvania; Mrs. Nona Kerns, of Mississippi; Edgar Banville, of Massachusetts; and dozens of others. It has enabled G. C. Henry to make four times as much money as he ever did on a farm and G. A. Becker, of Iowa, to earn more than he did in 22 years in the grocery business.

Send No Money

Just send me your name and I will tell you how to get started. I will give you all the

Four million dollars worth were bought last year but none of these products are sold in stores.

We sell direct from factory to customer. By this means we give greater values and lower prices than could be secured in stores. We have thousands and thousands of customers in every section of the United States. But instead of sending their orders direct to us we appoint a Representative in each locality through whom our customers send us their orders.

Exclusive Territory

We offer to assign you an exclusive territory and let you handle all our dealings with our customers in that territory. You will simply introduce our products and let the people know that you have become the "ZANOL" Representative. The rest is easy. Our products are nationally advertised and well known in every locality. We have been in business for 16 years and have resources of more than a million dollars. The local man or woman who becomes our Representative is given complete instructions, full equipment and everything necessary for success.

details. I will show you how you can make \$100 a week and even in your spare time \$5 to \$10 a day for a few hours' work. I will show you how you can have a permanent, profitable, honorable, pleasant and fascinating business that will bring in a bigger income than you ever thought possible. It is the one opportunity that you have been waiting for. It is your chance to get ahead. It means thousands of dollars for you. And you are not risking a penny. You are not agreeing to pay anything or do anything. So mail the coupon. Don't wait until someone else gets in ahead of you. Don't delay until it is too late. Write now.

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Please send me, without one cent of cost and without any obligation, complete details of your new plan by means of which I can make from \$50 to \$100 a week.

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We Furnish An Automobile

We want you to realize that this is a high-grade proposition. We want to help you in every way to make large profits and we offer to provide a car without any expense to you whatever. Just write for our proposition. Mail the coupon for details of the plan that will give you this automobile without expense and from \$10 to \$30 a day in cash.



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SUNDAY SCHOOL

Edited by

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

The city-wide campaign has just closed at Johnson City. A complete census of the entire city was taken and all the Baptist Sunday schools re-organized and graded. The organizations were enlarged and a large number of new teachers and officers added. More than 3,000 people were found for the Central Church, the other churches coming in for their share of possibilities. Mr. Mellon led in this campaign again and did a most excellent job. He is really an expert at this particular kind of work. A complete report of this campaign will be made up next week.

Douglas Hudgins and Miss Jacobs were in a training school at Greenville last week and report a good time. Both have splendid classes and Brother Lintz says they did good work.

We are sorry to note the sickness of Dr. L. M. Roper. He was not here to attend the training school in his own church last week.

Plans for the rural workers must be completed this week, as they begin next week. If you have not completed arrangements for your workers, please do so at once.

The Stewart County Sunday School Convention held its first session on Saturday and Sunday, June 20 and 21 with the church at Big Rock. A splendid delegation was present and a good time enjoyed. It was our pleasure to be present and speak on this program. We also had the privilege of speaking at Weaver's Store on Sunday afternoon. No association in the state is improving more rapidly in the general work than in Stewart County.

FIFTH ANNUAL STATE-WIDE CONFERENCE

Baptist Sunday Superintendents and Officers

Held at Ovoca (Near Tullahoma, Tenn.), July 23 and 24, 1925

Motto: Reach, teach, win, serve.
Under Auspices: Sunday School and B.Y.P.U. Department Executive Board, Tennessee Baptist State Convention, Tullahoma, Tenn.

THURSDAY, JULY 23

Keynote: "Reaching People," "Constrain them to come in."—Luke 14-23.

Morning Session

Supt John D. Davis, Memphis, Presiding

- 9:00 Opening Praise and Devotion led by G. W. Card and C. J. Bryan.
- 9:30 Words from the presiding officer.
- 9:40 "The Four-fold Constituency of the S. S. and how reach it," by Arthur Flake, Nashville.
- 10:00 "Building a Great Sunday School" (Fifteen minute talks).
 1. The Superintendent's part—Supt. L. T. McSpadden, Knoxville.
 3. The Enlargement Superintendent's part—Miss L. G. Frey, Jackson.
 3. The Departmental Superintendent's part—Miss S. Louise Russell, Chattanooga.
 4. The Secretary's part—H. W. McNeely, Orlinda.
 5. The Teacher's part—Mrs. Lucy Cooper Johnson, Knoxville.
- 11:15 "A Growing Business"—E. P. Aldredge, Nashville.
- 11:50 "The Sunday Schools and the Kingdom"—Dr. C. E. Burts.

Afternoon Session

- Supt. T. L. Thompson, Presiding
- 2:15 Praise and Devotion—Mr. Card and Supt. J. B. Haskins, Chattanooga.
- 2:30 "The Departmental Idea"—W. J. Bloomer, Nashville.
- 2:45 "The Workers' Council"—J. W. McCall, Memphis.
- 3:00 Sectional Conferences:
 1. Pastors and General Officers—Mr. Arthur Flake.
 2. Teachers and Departmental officers—Mr. W. W. William.
- 4:00 Adjournment and a plunge in the lake or a talk with friends.

Evening

- Supt. E. L. Bass, Memphis, presiding.
- 7:30 Praise and Devotions—Mr. Card and Supt. W. T. Estes, Nashville.
- 8:00 "Men and the Sunday School"—A. L. Todd, Murfreesboro.
- 8:30 Special Music.
- 8:40 Address—Dr. John L. Hill, Nashville.

FRIDAY, JULY 24

Keynote, "Winning the People"—Matt. 28: 20.

Morning Session

- Supt. J. T. McSpadden, Knoxville, presiding.
- 9:00 Praise and Devotions, led by Mr. Card and D. N. Livingstone.
- 9:30 "The Superintendent Making the Hour Effective"—Supt. Herman Wilhite, Harriman.
- 9:55 Open discussion.
- 10:10 "The Value of the Weekly Teachers' Meeting"—W. W. William, Jacksonville.
- 10:35 Open discussion and music.
- 10:50 "Some Successful Methods of Teaching"—D. M. Myers, Columbia.
- 11:15 Open discussion.
- 11:25 "Our Lesson System"—Miss Willie Jean Stewart.
- 11:50 Address—Dr. E. C. Dargan, Nashville.
- 12:20 Adjournment and lunch.

Afternoon Session

- Supt. E. T. Holman, presiding.
- 2:15 Praise by Mr. Card and Mr. Livingstone.
- 2:30 "The Paid Superintendent and His Field"—Mr. M. W. Egerton, Knoxville.
- 2:50 Address—Dr. E. C. Dargan, Nashville.
- 3:15 Sectional Conferences:
 1. Pastors and General Officers—Mr. Flake.
 2. Departmental Officers and Teachers—Mr. William.
- 4:00 Adjournment and a good time.

Evening Session

- Supt. R. J. Walker, Martin, presiding.
- 7:30 Praise and Devotion—Mr. Card and Mr. Livingstone.
- 8:00 Address—Arthur Flake.
- 8:35 Special Music.
- 8:45 Address—Dr. J. L. Hill.

Notes

This is the only meeting held in the state especially for administrative officers of our Sunday schools and its value cannot be over-estimated.

Personnel

The conference is for general superintendents, departmental officers and teachers of the local schools, associational and group superintendents of associations. We also urge the attendance of our pastors as their counsel is always worth while in any meeting of Sunday school workers.

Place

The meeting is to be held at Ovoca, near Tullahoma, on the main line of the N. C. & St. L. R. R. and the Dixie Highway. No certificates necessary. Ask for regular summer rates

to Tullahoma. We have at Ovoca a large, beautiful lake, a wonderful waterfall and other rustic scenery which makes it an ideal outing and a good place for a rest and vacation.

Program

The program is the best that can be had as will be seen from schedule. Every minute will be worth while. Following this conference will be the organized class conference and the Tennessee Encampment. Take your vacation and come for the entire nine days.

Rates

For those who remain for the two days only the rates will be \$2.00 per day for room and board. For those staying as much as seven days the rate will be \$1.50 per day. This includes all privileges of lake and games.

Cooperation

We have no organization to foster this conference but are dependent entirely upon the superintendents and officers to aid us by their personal cooperation. Come yourself and bring your officers with you. Help us to get others in your association to come also.

Programs for the Tennessee Baptist Encampment are being printed this week and will be mailed out before July 12. Let everyone get ready for a big time at Ovoca, July 25 to 31. Saturday, July 25 will be Organized Class day. Sunday, the big day for laymen and Monday, July 27 to 31 will be the conference

and lecture week. Everybody come Saturday and stay through the following Friday. Don't miss this wonderful opportunity for a good spiritual uplift and social fellowship with Tennessee Baptists.

Work Plentiful

Guest at Farm: Your boy, Josh, says he's going to town to seek employment.

"Yes," answered Farmer Hayseed. "I don't blame him. Everybody feels occasionally like gettin' away an' lookin' fur work 'stid o' stayin' where he know's it'll be waitin' fur him regular."

A Menu Suggestion

Wife: Darling, how would you like to have mother for lunch?
Husband: No, thanks. My digestion isn't what it used to be.



AUTO RUNS 57 MILES ON GAL. of "GAS"

A new automatic and self-regulating device has been invented by John A. Stransky, 770 Fourth st., Pukwana, South Dakota, with which automobiles have made from 35 to 57 miles on a gallon of gasoline. It removes carbon and reduces spark plug trouble and overheating. It can be installed by any one in five minutes. Mr. Stransky wants distributors and is willing to send a sample at his own risk. Write him today.

LOW Round Trip FARES To MEMPHIS, TENN. Attend

Southern Baptist Convention

May 13th-18th, 1925

On presentation of proper Identification Certificate round trip tickets at one fare and a half will be sold to Memphis, Tenn., account the above occasion. Tickets on sale May 9th to 15th inclusive, with final return limit May 23 1925.

For full information, reservations, etc., apply to nearest ticket agent or write

J. L. MEEK, A. G. P. A. W. J. COUGHLIN, T. P. A.
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SOUTHERN RAILWAY SYSTEM

Virginia Intermont College, Bristol, Va.

A Christian Junior College of the highest rank under Baptist control. Old fashioned in morals and discipline; up-to-date in equipment and standards. A homelike school with a faculty that "cares," that takes an interest in each girl. Located in the mountains (Intermont) of beautiful Southwest Virginia, with an unsurpassed health record.

Intermont draws a select student body from 30 states; fills to overflowing every year with happy, contented girls. Offers two years Standard College Work, High School (accredited by Southern Association), Piano, Voice, Violin, Organ, Theory, Musical History, Musical Appreciation, Normal Training in Public School, Music, Home Economics, Art, Expression, Secretarial Course, Physical Training. Outdoor sports white tiled swimming pool, gymnasium, rooms with baths attached. School endowed. Terms most reasonable.

For Catalogue and View Book, address H. G. Noffsinger, A.M., Pres., Box 225, Bristol, Va.

NEW ALL-STEEL PULLMAN PARLOR CARS

Through to KNOXVILLE via

TENNESSEE CENTRAL RAILWAY

Day Train

Leave Nashville 9:00 A.M.—Arrive Knoxville 6:45 P.M.

This greatly improved service, effective June 7th, affords luxurious day travel over

The Scenic Railway of the South

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Leave Nashville 9:45 P.M.—Arrive Knoxville 6:55 A.M.

Modern High Standard All-Steel Equipment on These Trains

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

KEYNOTE — "HIS WILL — MINE"

Edited by

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

MR. WILLETT D. ANDERSON, former State B.Y.P.U. president and this week acting as chairman of the hospitality committee of Knoxville. Mr. Anderson has secured a large number of home and has, with his faithful committee, worked unceasingly for the success of this Convention.

AN UNUSUALLY FINE CONVENTION REPORT

The annual Baptist Young People's Convention met with much success, at Mt. Juliet, Tenn., May 30, 31, with the County president, Mr. Ralph Donnell, presiding.

Young people from all over the county were present.

A good program, as follows, was rendered.

Saturday

Services held at Mt. Juliet Baptist church.

9:45 Song service.

10:00 Devotional, Mt. Juliet Senior Union.

10:15 Welcome address, Mr. Thomas Jacobs, Mt. Juliet Senior Union.

Response, Mr. Elmer Davis, Shop Springs Senior Union.

10:30 Appointment of committees. The following committees were appointed: Time and Place committee; Nominating committee; Constitution committee.

11:00 Keynote address, Dr. W. F. Powell, pastor, First Baptist church, Nashville, Tenn.

12:00 A most delightful lunch was served by the Mt. Juliet church.

1:30 Practical three-minute talks on B.Y.P.U. work.

2:00 Round table discussion. Devotional, Gladeville Senior Union quartet, Gladeville Senior Union. Vocal solo, a Gladeville Junior.

2:15 Report of delegates. Report of committees.

2:30 Election of officers. Song, "Loyalty to Christ," all delegates.

2:45 Address, Robt. E. Miles. Song.

3:00 Address, Dr. J. D. Moore, pastor Shop Springs Baptist church.

Saturday Evening

Services held at the Mt. Juliet high school auditorium.

7:45 Devotional, Watertown Senior Union.

8:00 Mixed quartet, Shop Springs Senior Union.

8:10 Address, Prof. Josh Lee.

9:00 Social hour, contests, etc. (Music furnished by Cason's orchestra.)

Delegates were assigned to Mt. Juliet homes.

Sunday

Services held at the Mt. Juliet Baptist church.

10:00 Song service.

10:15 Devotional, Round Lick Senior Union.

Vocal solo, Miss Nancy Vann, Round Lick Senior Union, Watertown, Tenn.

11:00 Convention sermon, Rev. R. T. Skinner, pastor Watertown Baptist church, Watertown, Tenn.

Vocal solo, Miss Pauline Newby, Lebanon Senior Union.

12:00 Recess. Delegates were invited to dinner at their assigned homes.

2:00 Devotional, Lebanon Senior Union.

2:15 Address by retiring president, Mr. Ralph Donnell.

Address by new president, Mr. Thomas Jacobs.

Piano solo, Miss Elizabeth Yelton, Mt. Juliet Senior Union.

2:30 Election of Delegates to state convention, which is to be held at Knoxville. The following delegates were elected: Mr. Thomas Jacobs, Mt. Juliet; Mr. Ralph Donnell, Lebanon; Mr. Charlie Davis, Watertown; Mr. Clyde Price, Shop Springs.

Chorus, Lebanon Intermediates. 3:00 Address, Rev. J. G. Hughes, pastor Lebanon Baptist church, Lebanon.

Mr. Waldo Seat, photographer of Lebanon, was asked to come to Mt. Juliet and take a picture of the group—the picture was taken.

The meeting adjourned to meet with the Round Lick Baptist church, Watertown, the first Saturday and Sunday in June, 1926, for the next annual B.Y.P.U. convention.

MISS NANCY VANN, County B.Y.P.U. Cor. Sec'y.

THANKS AGAIN DUE OUR SUNDAY SCHOOL BOARD

We want to take this opportunity to thank the Sunday School Board for the song-books we are using in our convention. We deeply appreciate their kindness in this matter and want them to know that the Tennessee young people appreciate such generous courtesies.

Knoxville has welcomed the host of delegates with her usual hearty cordiality. Streamers, signs, floats, conveyances, smiles, handshakes, homes—all speak out the royal welcome to a Baptist city and a B.Y.P.U. Convention.

THE TENTH ANNUAL B.Y.P.U. CONVENTION NOW IN SESSION

After a year of planning, the young people of Knoxville and the young people from every section of Tennessee have met together in the tenth annual State B.Y.P.U. Convention.

The Convention opened with a great service on Wednesday night, June 24, at which time, Dr. John L. Hill, one of our most popular convention speakers, brought a great message on "Our Crowning Asset." This was followed by a happy social reunion led by Mrs. C. D. Creasman of Knoxville.

The Thursday program was full of conferences, addresses, debates, demonstrations and music. Dr. William Russell Owen, Dr. O. E. Bryan, Judge Clifford Davis, Secretary J. E. Lambdin, Dr. John L. Hill, Rev. D. N. Livingstone, Secretary W. H. Preston, and others were on the program. The night program was broadcasted by the First Baptist church.

The Friday morning sunrise prayer service will be one of the mountain tops of the convention. Dr. F. F. Brown of Knoxville, will bring the message of the hour. His subject will be the keynote, "The Challenging Christ."

Mr. H. Gerald Webb, vice-president for West Tennessee, takes the leading role in the Friday night mission play, "Others" put on by the Memphis City Union. It is a well acted play throughout and brings a great message. Don't miss it, nor the address which follows, "The Challenging World," by Dr. John W. Inzer of Chattanooga.

Ovoca next! July 25-31!

Watch for the Ovoca Programs!

NASHVILLE ASSOCIATIONAL B.Y.P.U. ORGANIZED JUNE 14, 1925, DONELSON, TENN.

The organizational meeting of the Nashville Association of B.Y.P.U.'s was held at the First Baptist church, Donelson. Among the several speak-

ers on the program were Monroe E. Clinton, State president, Ralph Donnell, Cumberland University, Lebanon, Tenn., Alvin L. Fehrman, president Nashville City B.Y.P.U., John Hood, vice-president Nashville City B.Y.P.U., and Rev. M. E. Ward, pastor, First Baptist church, Donelson.

Upon report of the nominating committee previously appointed by the chairman, the following officers were elected to direct the new organization's activities for another year: President, John Hood, Nashville; vice-president, C. C. Jennings, Donelson; secretary-treasurer, Miss Mabel Odom, Nashville. The next meeting of the association will be held at Franklin, the latter part of May, 1926. Robert E. Miles, of Nashville, presided over the meeting.

Dr. Lloyd T. Wilson, Rev. R. T. Skinner, Dr. John W. Inzer, Secretary Ed S. Preston, Rev. J. R. Chiles, Mrs. J. E. Lambdin and Miss Daisy Chapman, are among the Friday speakers.

DAILY VACATION BIBLE SCHOOL

The textbooks for the Beginners and for the Primaries have just come to the editor's desk. He has examined them and finds them the most attractive, the most usable of the kind that he has ever seen. Surely the Vacation Bible Schools will be easy to conduct when teachers have such material prepared for them.

"We cannot build a good society out of bad men any more than we can build a good house out of rotten boards. We cannot reform this sin-cursed world into the Kingdom of God and the church today needs to get back to her main job." These words give one an idea of the real content of "The Old Gospel at the

You Live Your Best

When books have daily touched your mind and heart. Resolve each day the best in books to claim—the author's soul is in his book. Begin with these new ones—

Christ's Militant Kingdom

L. R. Scarborough \$1.60

A striking portrayal of the Kingdom of Christ as a conquering power before which evil must disappear. A book that glows with spiritual fervor and optimism as it reveals man's opportunity in that Kingdom and his responsibility for its development in the world. An original and inspiring work.

The Heart of God

W. W. Weeks \$1.50

A distinctively superior volume of sermons, choice in content, beautiful in illustrations, elegant in expression, powerful in appeal.

Holy Places and Precious Promises

L. R. Scarborough \$1.60

It leads the reader "From the places dear to all Christian hearts to the dearer and more precious doctrines gathering about these places."

Soul Consciousness After Death

L. G. Broughton \$1.25

Comforting, warning, inspiring sermons which deal confidently with the mystical in religion. A book for all who have lost loved ones or who are interested in their own status after death.

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



Heart of the Metropolis" by John Roach Straton, published by Doran Company, New York. The book is a collection of powerful sermons which every Christian can read with profit. \$2.00 net.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

NOT EQUIPMENT BUT THE MAN MAKES THE DIFFERENCE

Every great school, college or university has been built around the personality of some one man. The educated men of America can, as a rule, recall some personality in early youth who largely shaped their destinies. The dominating personality of Robert K. Morgan makes him such a man. He unmistakably impresses his personality on his students. His influence brings out the noblest, best traits in a boy. His instructors are so selected that this one idea may prevail, viz.—to develop personality in a boy of the highest type.

The ideals of Morgan school are the highest, to train boys for useful citizens in the church and state, and to develop mind, soul and body alike.

Write to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., who will send you a catalog and tell you what Morgan School can do for your boy.

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HELLO!

When you see a man in woe,
 Walk right up and say "hullo!"
 Say "hullo," an' "how d'ye do!"
 How's the world a-usin' you?"
 Slap the fellow on his back,
 Bring your han' down with a whack;
 Waltz right up, an' don't go slow,
 Grin an' shake an' say "hullo!"

Is he clothed in rags? O sho!
 Walk right up an' say "hullo!"
 Rags is but a cotton roll,
 Jest for wrappin' up a soul;
 An' a soul is worth a true,
 Hale an' hearty "how d'ye do!"
 Don't wait for the crowd to go
 Walk right up and say "hullo!"

When big vessels meet, they say,
 They salute an' sail away,
 Jest the same are you an' me,
 Lonesome ships on a sea;
 Each one sailing his own job
 For a port beyond the bog,
 Let your speakin' trumpet blow,
 Lift your horn an' say "hullo!"

Say "hullo" an' "how d'ye do!"
 Other folks are good as you.
 When you leave your house of clay,
 Wanderin' in the far-away
 When you travel through the strange
 Country 'other side the range,
 Then the souls you've cheered will
 know,
 Who you be, an' say "hullo!"

—Ex.

"DEEDS OF KNIGHTHOOD"

The following address was delivered by Mrs. Frances G. Pitts, of Watertown, at the R.A. banquet at Lebanon. Requested for paper by State R.A. leader.

There is scarcely a boy or girl but that, at the mentioning of the word "knight," is filled with thoughts of the Crusades or of the knights of King Arthur's Round Table or of the gallant Knights of St. John. This magic word of the days of chivalry, like a fairy, carries the boy back many hundreds of years, till he lives in dreamy imaginations behind the massive walls of his castle, ministered to by an army of servants, or else clad in the armor of knighthood with his spear and sword and glistening shield and plumed helmet he enters the tournament ground to defend the honor of his sword or bring glory to a lady fair, in whose name he battles.

The days of knighthood have gone; but the principles which made the knight to bear himself proudly on the field of glory, linger still in hearts of our boys who are knights though without the plume. They are no longer dubbed a knight by a lord or a baron or a king stretching forth the royal sword and gently smiting on the cheek or shoulder and giving them a name and a castle and a coat-of-arms; but there is with them the even greater reality that they may be more knighted than the ancient gallants, with a harder and more honorable Crusade than ever was engaged in by a palmer, and with a field of honor which may mean more to our boys than the vindicating of the glory of their sword.

It is interesting to notice some of the circumstances surrounding, and the principles dwelling in the breasts of those ancient knights. Early in life the youth who aspired to the life of chivalrous glory to be won at the point of his spear, set himself to the task of learning the principles and ideals which must dwell in the breast of every true knight. At the age of twelve he attached himself to the court of some great baron or noble knight. Here he spent his time studying the grace of chivalry, at-

tending upon the ladies of his master's castle and acquiring the art of the use of arms and horsemanship. When advancing age and acquired skill had qualified the ambitious youth for war, he became a shield-bearer to his master. He was then termed an esquire, a word taken from the old Latin word scutum, meaning shield. It was then the business of the young warrior to bear the shield of the older knight when he went to battle. After the youth had, in actual combat, covered himself with glory by performing some signal feat of valor, the knighthood was conferred and an independent knight he became, with his own shield to bear, his own lady's love to win and his own castle to defend. But those years have gone. The flower of ancient knighthood has faded. Their shields and swords and spears hang in the museums, covered with rust. Their castles are now nothing but heaps of stony ruins. They live only on the pages of books and in the hearts of boys and girls who read them and dream their dreams. But there is a flower of knighthood that shall never fail; shield and sword and coat of armor and plumed helmet that shall never rust; fields of valor that shall never be deserted and castles that shall never lie in ruins.

May we say something of these principles which underlie the real knighthood of "service to others."

Like the ancient knight, early in life the young man must aspire to the highest glory and service. Not for himself, but different from the ancient plumed gallant, he would win glory for others; would brighten the smile and lighten the burden on other hearts. The young man who aspires to this knighthood, sets himself on a quest more honorable than that of Launcelot or King Arthur or Knight Richard. Early must our young knights attach themselves to Him who alone can teach them spiritual knighthood, how to bear the armor of God and how to conduct themselves on the field of the holy war. Certainly they will not at once become ranking knights of the Cross, nor will they win in a day the reward of faithfulness, but the Royal Ambassadors of Jesus can serve best by bearing the shield of Jesus. With the kind heart to sympathize and the ready hand to lift, the swift foot to run in the ministry to others, these young spiritual knights may bear the shield of their Lord and become the esquires of Prince Immanuel. The Royal Ambassador learns to serve by serving. He learns the spiritual warfare by walking at the side of his Master in battle. He receives his armor from the hands of the great Knight of Souls. His helmet, is not of steel but salvation. His bright sword is not tempered steel but the flaming Word of God. His breast plate is not to shiver the spearhead of an armored enemy, but to turn the fiery darts of the wicked one. His sandals are not made of plated mail, but his is the preparation of the Gospel of Peace. His battlefield is not around the wall of ancient Jerusalem to drive the heathen Turk from the Holy Sepulcher, but his field is the wide, wide world for Jesus gave him that on which to conduct his quest for souls. His is to fight to turn men from darkness to light; from the power of Satan unto God. His castle is not a huge building of thick marble walls erected on some rocky cliff with its challenging battlements and shining turrets, but his castle is a mansion in another world where the Lord has prepared it for him and whence He will come to take him unto Himself when the conquest of souls is over.

We think as we close these words, of how much better account is the

modern knight of the Cross, than the ancient knights of earthly glory. Let this word be said to Royal Ambassadors: you are Royal because your work is linked with the King of kings; you are ambassadors because you are sent on a quest of the King; a quest in a Holy War with a heavenly crown to win.

TO THE SUNBEAMS

My dear Sunbeams and Leaders:

How I wish that it were possible for me to visit every Sunbeam Band and meet every Sunbeam leader in our state, but since that is utterly impossible, I shall do the next best thing and that is to write to you.

As these beautiful summer days are so quickly passing I hope that each Sunbeam is doing all he or she can to scatter happy and useful rays. Every day we have an opportunity to help some one in many ways. Leaders, let's try harder than ever to make every band A-1. By doing this then we are developing the boys and girls to be "all round" Sunbeams. This will mean consecrated Christians saved for service.

Let me insist that where it is at all possible each leader have a Sunbeam demonstration sometime during this quarter and make a special effort to have the parents, pastor and friends present. It will greatly help all who take part in the demonstration and all who hear and thus create more enthusiasm in the work. Write to W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala., for material. I wish to recommend the little playlet, "Little Lights," in connection with your program.

At this time, while the boys and girls are not in school, is an excellent time for a mission study class. I wish to recommend "The Book of a Chinese Baby" by Entwistle, price 50 cents. Get it from the Foreign Mission Board, Richmond, Va.

Just as soon as you receive your apportionment, begin to plan to meet your requirement. If any leader fails to receive your apportionment or does not understand about it, please write your associational superintendent.

This year we are asking that each band have at least five subscribers for the World Comrades. This magazine is invaluable for help to leaders and Sunbeams. It seems to me that it is impossible for a leader to get along in the work without it. The subscription is only one dollar a year, a monthly magazine worth many times the price.

Any time and any way I can help you, always remember that I am happy to do so.

Yours for service,

Mrs. Hattie Baker,
 State Sunbeam Leader.

Martin.

THE PASTOR'S RELATION TO THE W.M.S.

A woman in my own society said once at the close of a missionary program: "I simply did not like the presence of the pastor in our meeting the afternoon. We do not want any man coming around to interfere with our activities."

I truly believe the sister was wrong and told her so. For when such an attitude toward the office of pastor is found, whatever thing is done, may prove itself a divisive element; and certainly an atmosphere is created which does not make for unity of purpose and enterprise in the whole church.

While the Woman's Missionary Union is an independent organization, and as Woman's Missionary Societies, we take direction from our

own Union headquarters, in the very beginning, it was clearly set out in the Preamble to our first Constitution, that we "disclaim all intention of independent action."

The Woman's Missionary Society considers itself a part of the local church. We look upon the pastor as the under-shepherd and general leader of the whole church. Of course, he need not be a "boss" to lord it over his heritage; but he holds the divinely appointed office of pastor for inspir-

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ing and guiding the thought and activities of the church as a whole.

The relation of the pastor to the work of the Woman's Missionary Society is highly important. In many a case he has none whatsoever of a personal nature to the organized woman's work in his church. However, he usually has some in his wife's name. But that should not be sufficient. He should have oversight of, and participation in the work of the women.

Women have a genius for the propagation of great causes. They make excellent campaigners, and they get results. The church and the pastor need all these capabilities of women, not alone in the Woman's Missionary Society, but in the larger reaches of the work which belong to the whole church!

It is Christianity that has redeemed woman and transformed her from chattel to citizen. In the gratitude of our hearts, our beloved Union seeks to pay this debt to the church in consecrated service, in mothering the world, in ministering to those sick in body and soul, in saving the lost, in the advancement of God's kingdom here upon earth—and striving literally to carry out the great commission of "Go ye."

The pastor who keeps in close touch with these ideals, who allows himself to be consulted by, and advises with the Society leaders in all that is being done, who lends helpful cooperation and seeks a sympathetic coordination of all church activities, not only aids the Society, but helps the church of today in its great mission of preaching Christ to lost souls.

The pastor is the educator of the church. His position gives him authority, and anything which he persistently preaches and prays for in the pulpit, will be gradually accepted as a rule of conduct by the people. And the responsibility for the teaching of certain great principles should rest upon the pastor, and not upon any single department or segment of the church?

It will help our Woman's Missionary Societies if the pastor, (1) Will solemnly and carefully see that the giving function is developed in the life of every child of God. (2) Will hold up the doctrine of stewardship, with its consequent giving of time, and talent and money. (3) Will teach that women should be set free from the thralldom of money-seeking.

That giving is essential to spiritual life; that buying is not giving; that paying for a cup of tea or a saucer of ice cream is not giving to God. And last, but not least, it will help our societies if pastors will stress the vital importance of studying the Bible and missions, as the best means for strengthening the prayer life and developing spirituality among our women.

It is true that many a young minister knows naught of these things. But the Woman's Missionary Union could, and should insist that our theological seminaries include in their curricula a course that will give clinical help to students along the line of organized woman's work in the church—that such a course given under competent teachers, be a part of every pastor's preparation for the ministry.

Thus trained and equipped, the young minister can go forth, emphasizing God's request to put "first things first,"—first, not only in the individual life, but first in the organized work of women. He can point out how in the long ago, it was a woman who made the prophet "a little cake first of all," and then found her slender store was enough for a most stressful season.

As pastor, he can with confidence and assurance, develop, project, and properly relate the work of women in the Missionary Society to his own church program, and use them beyond to vitalize and energize all other segments of the church—thus literally obeying the injunction of the Apostle Paul, to "Help those women," that they may in turn help the whole organization secure for the Saviour all that He desires for the world.

Mrs. C. M. Thompson.
Jackson.

THE VIRGIN ATE GRASS-HOPPERS

(The following clipping is taken from "Youth's Companion" for June 11. We call attention to the paragraph, "The Virgin Mary having asked God for some meat that should have no blood. He sent her some grasshoppers." We wonder from what source the author got his information, but we can see behind it a black robe.)

Grasshoppers as Food

Everyone knows that cats catch grasshoppers and eat them with great relish, though housewives will tell you that they grow thin on that diet. Fabre, the famous naturalist, believes that grasshoppers and similar insects would be palatable food for human beings too, and in one of his books, says Mr. Percy F. Bicknell, he quoted with approval this passage from General Daumas' book "The Great Desert," explaining in a footnote that the grasshopper (sauterelle) referred to is more exactly the cricket, which must not be confused with the true grasshopper:

"The grasshopper is good eating both for men and camels. Either fresh or pickled, it is eaten after the feet, the wings and the head have been removed; the rest is broiled or else stewed and served up in the form of meat balls. After being dried in the sun it is ground to powder, which may be stirred into milk or made into dough and then fried in fat or butter with salt.

"Camels greatly like to eat grasshoppers, which are served to them either dried or after being roasted in a heap in a large hole between two layers of live coals. The Negroes also eat them cooked in that way.

"The Virgin Mary, having asked God for some meat that should have no blood, He sent her some grasshoppers.

"The wives of the prophets, when anyone sent them a present of grasshoppers, always shared them with the other women.

"The Clai Omar, one day when he was asked whether the use of grasshoppers for food was permitted, replied: 'I should like to have a basketful of them to eat.'

"From all this testimony it is clearly evident that by the grace of God grasshoppers were given to man for food."

Close Companions

Teacher: What animal is closest to man?

Small Boy: The flea, ma'am.

OBITUARIES

Obituaries, a hundred words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

MRS. INEZ SIMPKINS CATO

Services in memory of Mrs. Inez Simpkins Cato were conducted at the Third Baptist church Sunday afternoon at 3:30 o'clock by the Rev. W. Rufus Beckett, assisted by the Rev. A. S. Allen. Burial was at Spring Hill Cemetery.

Mrs. Cato was 39 years old and was the wife of Baxter Cato, an attorney of Nashville and secretary of the city board of education. Her death occurred Friday morning at a local infirmary, following a brief illness. The survivors are her husband, three daughters, Helen, Mary Nell and Lorine; one infant son, Baxter Cato, Jr.; her father, E. R. Simpkins, one sister, Mrs. Novie Ensley,

and two brothers, John K. and Arthur Simpkins, all of Nashville.

Mrs. Cato was devoted to her church, was a zealous worker in the religious field and all good movements and her name will stand as a symbol for all that is sweet, true and noble in womanhood.

JOHNNIE ROBERTSON

On October 30, 1924, the redeemed soul of dear Johnnie went from the home of her mother, Mrs. Ella Robertson to be with loved ones in the better world. She is survived by her mother, four sisters, Mrs. Monte Bate, Mrs. Marshall Bradley, Mrs. J. L. Cothron and Mrs. J. M. Scarbrough, and also four brothers, Thomas, Charles, Sam and Fred.

Johnnie's sojourn here was 33 years. At the age of 19 she gave her heart to Jesus and her life to His service. She was baptized by Elder J. T. Oakley, September 24, 1916 into the fellowship of Hopewell Baptist Church, in which she lived a true member all death.

For many years Johnnie was sorely afflicted by never murmured. She found consolation in her Bible especially such passages as Rom. 8: 18 and John 14: 1-3 and 2 Cor. 4: 17 and 5: 1. To a sufferer as was Johnnie, these Scriptures were joys in sorrow, comfort in suffering; light in darkness and hope in death. Johnnie loved her afflicted mother with unbounded affection and brother and sisters dearly—especially Charles, who is afflicted.

She loved her church with Christian devotion and was ready for the crossing. She knew as the end came it was a cessation from suffering and the coming of endless rest at God's right hand. After giving best wishes and making requests for loved ones to render service she went to sleep. A sweeter Christian girl never lived among us than dear Johnnie. Her funeral was conducted by her pastor, Bro. Eli Wright, and she was laid away to sleep until the resurrection morning.

To the church and family we say: all should feel grateful that such a Christian girl lived among us. Its consolation to know that beyond this suffering world our dear sister is safe forever. Thank God for the life of our dear sister Johnnie Robertson.

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PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE FOR JUNE 21, 1925

Nashville, First	1,795
(Allen Fort Class ... 1,025)	
Memphis, First	898
Chattanooga, First	849
Knoxville, First	798
Johnson City, Central	624
Knoxville, Broadway	601
Knoxville, Fifth Ave.	600
Jackson, First	561
Chattanooga, Tabernacle	524
Memphis, Union Ave.	512
West Jackson	507
Maryville, First	492
Knoxville, Deaderick Ave.	487
Chattanooga, Clifton Hill Tab.	439
Nashville, Edgefield	420
Chattanooga, East	398
Nashville, Immanuel	397
Clarksville, First	372
Memphis, La Belle Place	367
Chattanooga, St. Elmo	364
La Follette, First	363
Elizabethton, First	356
Rockwood, First	352
Alcoa, Calvary	344
Nashville, Judson Memorial	344
Chattanooga, Avondale	340
Paris, First	331
Humboldt, First	329
Memphis, Prescott Memorial	325
Rossville, First	325
Nashville, North Edgefield	316
Knoxville, Island Home	302

NASHVILLE

Immanuel: Ryland Knight, pastor; morning, A. T. Robertson, Louisville, Ky., spoke and evening pastor on "Belshazzar's Feast." SS 397.

Grandview: S. W. Kendrick, pastor; "Get Thee Hence, Satan" and "Modern Infidelity." SS 197; BYPU 25; Int. 16; Jr. 15; baptized 3; for baptism 1.

Calvary: W. H. Vaughan, pastor; SS 267. Our tent meeting with House and Sharpe closed last night with great results. Conversions 169 and 59 additions and a great spiritual uplift of the membership.

Seventh: Edgar W. Barnett, pastor; "Without Me" and "Promises." SS 160; BYPU 18; Int. 13; Jr. 22.

Radnor: M. R. Cooper, supply; "Let Your Moderation Be Known to All Men" and "Work Out Your Own Salvation." By baptism 1; baptized 5; by statement 2; SS 137; BYPU 25.

Inglewood: Howard W. Estes, pastor; "The Hour of Destiny" and "Satisfaction Attained." SS 63; BYPU 25; for baptism 1; baptized 2.

Judson Memorial: R. E. Grimsley, pastor; Dr. S. P. White, Shelbyville on "Salvation Through Sacrifice" and "The Incurable Disease and the All-Curing Physician." By letter 2; for baptism 2; SS 344. Revival continues. Pastor preached at Shelbyville.

Park Avenue: A. M. Nicholson, pastor; "The Mission of the Christ" and "The Present Life and Work of the Christ." SS 287; BYPU No. 1, 9; No. 2, 15; Int. 14; Jr. 16.

Third: W. Rufus Beckett, pastor; "The Beginnings" and "Jesus the Messiah King." SS 258; BYPU 12; Int. 10; Jr. 10.

New Hope: Eli Wright, pastor; "Prayer" and "The Wonderful Christ." SS 58. Good day.

North Edgefield: A. W. Duncan, pastor; "Deliverance from the Body of this Death" and "The Land of Beulah." SS 316; Sr. BYPU 17; Jr. 41.

Edgefield: W. M. Wood, pastor; "The Paths of the Lord" and "The Cure of the Impotent Man." SS 420; BYPU 27; Int. 25; profession 1; for baptism 1; by letter 1.

MEMPHIS

Speedway Terrace: J. Norris Palmer, pastor; preached at 11 a.m. and Mr. Clyde C. Coulter spoke at 8 p.m. SS 175; baptized 4.

Forest Hill: W. L. Smith, pastor; spoke both hours to fine congregations. SS 98.

Highland Heights: E. F. Curle, pastor; preached to fine congrega-

tions. Baptized 2; SS 286; 4 fine unions.

Calvary: J. W. Barnhill, pastor; preached morning and evening. By letter 2; by baptism 1; SS 165; 4 BYPU's.

Boulevard: J. E. Wright, pastor; preached at both hours to good congregations. SS 211; good BYPU's.

La Belle Place: D. A. Ellis, pastor; spoke at both hours. By letter 1; SS 367. Very good congregations.

Union Ave.: Pastor Hurt spoke at both hours. by letter 2; baptized 2; SS 512.

Merton Ave.: J. Hill, pastor; preached both hours. SS 160; 3 BYPU's.

Seventh St.: I. Strother, pastor; "Domestic Happiness" and Gospel Leaven."

Joseph Papia, Alban Missionary; preached 2; SS ; families prayed with 10; tracts distributed 25; visits made 52.

Greenland Heights: Chas. Lovejoy, pastor; spoke at both hours. Profession 1; SS 38. Air congregation at night.

Prescott Memorial: Jas. H. Oakley, pastor; Dr. John J. Freeman preached at 11 a.m. and 8 p.m. Dr. L. L. Lowry, spoke at 3:30 p.m. Vaughan quartet here. Bible Institute opens with great success. SS 325; wedding one.

Hollywood: Pastor Burk spoke both hours. SS 43; 2 BYPU's. Two splendid congregations.

Yale: L. E. Brown, pastor; spoke morning and evening to good crowds. SS 117; two splendid BYPU's.

First: A. U. Boone, pastor; Thos. Wyatt preached at both services. SS 898; BYPU 92; by letter 1.

KNOXVILLE

Central of Barden: Robt. Humphreys, pastor. Ench Walked With God," and Job 26: 28, 29. 217 in SS.

Broadway: B. A. Bowers, pastor. "Guided By Providence," and "Brotherhood Locomotive Engineers Memorial Service." 601 in SS, 50 in Sr., 15 in Int., and 25 in Jr. BYPU.

Gillespie Ave.: J. K. Smith, pastor. Matt. 16: 18, and "The Real Christ." 219 in SS.

Deaderick Avenue: Claude E. Sprague, pastor. "Stewardship," and "Evangelism." 487 in SS, 3 for baptism, 1 baptized.

Euclid Ave.: J. W. Wood, pastor. "The Church Awakened," and Rev. C. P. Jones on, "Christian Service." 299 in SS. Hot day but fine interest.

Beaumont Ave.: D. A. Webb, pastor. "Christian Hope," and "Slime Pits of Sin," by Rev. E. L. Huggins, evangelist. 179 in SS.

Island Home: C. D. Creasman, pastor. "The Righteousness of Faith," and "How Can We Get to Heaven?" 302 in SS, 40 in BYPU. Good day.

Immanuel: A. R. Pedigo, pastor. "Faithfulness," and "Lust." 237 in SS.

South Knoxville: J. K. Haynes, pastor. "Prayer In a Crisis," and "Pentecost." 291 in SS, 38 in Sr., 22 in Int. and 15 in Jr. BYPU. Good hot weather Congregations.

Oakwood: W. F. Mahaffey, pastor. "The Exalted Christian Life," and "Deaconship," by Rev. J. C. Shipe. 265 in SS. Ordained Prof. A. L. Farmer as a deacon, good day.

Calvary: N. F. Jones, pastor. "Christian Responsibility," and "Seeing Jesus." 117 in SS, 16 in Sr., 14 in Int. and 8 in Jr. BYPU.

First, Fountain City: J. Herman Barnes, pastor. "Christians on Trial," and "Prayer." 184 in SS, 3 active unions.

First: Fred F. Brown, pastor. "When the Brook Dries Up," and "Unfulfilled Impulses." 798 in SS, 76 in Sr., 25 in Int. and 27 in Jr. BYPU. 3 for baptism, 2 baptized, 2 by letter.

Mt. Olive: Stephen C. Granby, pastor. "God's Challenge to Israel,"

and "Take Heed How Ye Live." 267 in SS.

Fifth Ave.: J. L. Dance, pastor. "The Preacher's Real Business," Acts 6: 7, and the 23rd Psalm. SS 600. 2 for baptism.

CHATTANOOGA

Lupton City: W. F. McMahan, pastor. Communion Service, and "Taking the Roof Off." 86 in SS, 2 for baptism, 1 conversion at evening service.

First: John W. Hizer, pastor. "Christianity Seriously Facing Her World Task," and "Assurances of Immortality."

Chickamauga, Ga.: Geo. W. McClure, pastor. "The Hands of Jesus," and "Eternity." 1 for baptism, 2 baptized.

Red Bank: J. A. Maples, pastor. Harry Reynolds on "The Christ of John's Gospel," and J. A. Maples of Texas on "General Record of Creation vs. Darwin Theory." 152 in SS, 3 good BYPU's.

Union Fork: A. R. Robertson, pastor. "Defended as Flying Birds," and "Making the Battlement." 36 in SS. Good day.

Alton Park: T. J. Smith pastor. General Chamlee, and pastor on "Great Grace." 221 in SS, 5 for baptism, 5 baptized. The pastor will be in revival at Flintstone this week.

Daisy: J. A. Maples, pastor. "Christ, the World's Only Need," and "Eye Vision." 122 in SS, 2 good BYPU's.

East Chattanooga: J. N. Bull, pastor. "A Holy Law and a Holy God," and "Our God is the Lord." 358 in SS.

Central: W. L. Pickard, pastor. "The Baptist Faith," and "The Separating and Unifying Christ." 294 in SS, BYPU well attended for summer. Good congregations.

East Lake: W. C. Tallent, pastor. "A Withered Hand," and "Children Obey Your Parents." 211 in SS, 55 in BYPU.

Clifton Hill: W. R. Hamic, pastor. Rev. Alverson on "Train a Child," and pastor on "The Promises of God." 439 in SS, 1 by letter, 3 for baptism, 3 baptized, 30 confessions in tent meeting. Services every night.

Parker Gap: F. H. Chunn, pastor. "The Christian Warfare," and "The Parable of the Sower." 40 in SS, good BYPU.

Chamberlain Ave.: G. T. King, pastor. "Consecration," and "The Mission of Jesus." 183 in SS.

Oak Grove: J. N. Monroe, pastor. "God's Attitude Toward Prayer," and "The One Thing Needful," Luke 10: 42. 147 in SS, good BYPU's. Our revival is on this week, Bro. J. B. Tallant will do the preaching.

Rossville: J. E. O'Quinn, pastor; A. J. Frost on "Living Through Christ," and "Whom Art Thou Like?" 325 in SS.

Avondale: Brother Sweet on "Faith," and pastor on "The Lamb Sacrificed." 340 in SS. Pastor preached at New Union at 11 o'clock.

St. Elmo: Mel G. Leaman, pastor. "Who Says Bible is Word of God and Who Says It is Not," and "Lovely, But Lacking." 364 in SS, good BYPU, 1 by letter, 4 conversions.

Tabernacle: T. W. Callaway, pastor. Evangelist Dick Huston on "Victory." Evangelist Huston preached under large tent in evening. 524 in SS, 5 by letter.

MISCELLANEOUS

Paris, First: J. H. Buchanan, pastor; morning, "Abundant Life." SS 331; BYPU's 50.

Decherd, First: A. L. Bates, pastor; preaching in morning by pastor. Night service in charge of BYPU's. Pastor preached at Prairie Plains in afternoon at Estill Springs at night. Start revival meeting. Good day.

Rockwood, First: L. W. Clark, pastor; "The Salt of the Earth" and "The Ark a Type of Christ." SS 352; BYPU 58; Int. 49; Jr. 51.

Oneida, First: Jno. T. Jenkins, pastor; "God's Law of Giving" and "Preach the Word." Good services. SS 233; splendid unions. Church appoints committee to lay out building program. Publishing of church direc-

tory authorized, also monthly bulletins.

Maryville, First: J. R. Johnson, pastor; preached both services. For baptism 11; by letter 3; SS 492.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "The Persevering of the Saints" and "A Wonderful Dress and Hat." By letter 3; SS 349; BYPU 40; Int. 15; Jr. 16. Church and SS picnic at Wildwood Springs next Saturday. Our aim, 500 present.

Elizabethton, First: J. H. Ponder, pastor; "When Is a Church Poor?" and "Love's Reward." SS 356.

La Follette, First: D. B. Bowers, pastor; preaching in morning by Rev. Newport, pastor, spoke at Caryville in behalf of C. N. C. at 11 o'clock service on "If we Neglect." SS 363; BYPU's 125. A large number of the Intermediates and Juniors received diplomas at the evening service, for work done under Mrs. Johnson. We are moving on very nicely with our church plans. The excavating is all done; and we hope to begin construction in the near future.

First: Irvine, Ky.: H. M. Herron, pastor; "Enlarged Services" Jno. 9: 4 and "The Saving Virtue" Eph. 2: 8-9. SS 208; for baptism 3. I have had the care of this church for seven weeks, have regular services. Have received eight for baptism, all grown folks. Seems good to have real Baptist preachers to work with after having worked for three and one-half years with preachers who were Baptist in name, but Holy Roller in faith and practice. We will soon erect a modern building to take care of our work.

Carthage: Geo. L. Ridenour, pastor; at Peyton's Creek "God's Grace" special offering for the Orphan's Home, \$91.80. BYPU mass meeting at Carthage, attended by the Peyton's Creek BYPU. Rev. Ohley Hackett, a student of Carson-Newman College, made the address. SS in Carthage and Peyton's Creek 366.

Oakdale: L. A. Hurst, pastor; "Gideon and the Kind of People that God Calls" and "Four Steps in Regeneration." By letter 4; baptized 1; SS 181.

Kingston: D. W. Lindsay, pastor; "The Great Commission" and "Taking Advantage of an Opportunity." All 3 BYPU's had good programs. Kingston church went over the top on the Carson-Newman College drive.

West Jackson: R. E. Guy, pastor; "Season of Growing" Yonah Shahbaz "Story of Persia." By letter 1; for baptism 1; SS 507; BYPU's good.

WHY I AM A BAPTIST

I love the beautiful symbolism of the ordinances of the Baptist churches. I love a baptism that does not have to be argued, defended, or explained, but is in itself of such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth, and the changes which must come with increase of light and stature without periodical revision. Then, I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world there would, nevertheless, be millions of Baptists in every generation. I love the democratic churches. I even resent the innovation of "advisory boards" in Baptist churches. And I love the Baptist recognition of the right of "private judgment," the liberty of personal opinion. I love the free responsibility of the human soul, standing on a level platform face to face with God, with no shadow of pope, or bishop, or priest, or man-made creed falling between himself and his Master. That's why I am a Baptist.—Robert J. Burdette.

Rey. E. D. Cottrell has resigned the care of the Second Church, Hopkinsville, Ky., to accept a call to Adairsville, Ky., effective July 1.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

The death of Dr. A. C. Dixon, aged 71, in a hospital in Baltimore, Md., is the occasion of deep sorrow to thousands of Southern Baptists who knew, loved and honored him. He expired on Monday, June 15th. His flock of University Church, Baltimore, is greatly distressed by his death.

Rev. L. R. Hogan of the Department of Education and Sociology, Union University, Jackson, Tenn., has enrolled 765 college students in his classes from June, 1924 to June, 1925, received 26 invitations for commencement services and addresses from five States, Mississippi, Tennessee, Kentucky, Missouri and Alabama, and will during August supply the pulpit of the First Church, Shreveport, La., Dr. M. E. Dodd, pastor. Verily, he is a busy man.

Antioch Church at Tibbs, Tenn., observed home-coming day last Sunday where all day services were held under direction of the pastor, Rev. R. J. Williams of Ripley, Tenn., whose pastorate began in August, 1924, since which a new house of worship has been completed. Rev. Wilson Woodcock of Brownsville, Tenn., preached the sermon of the day.

Rev. H. A. Todd is to be assisted in a revival at Trenton, Tenn., beginning Sunday, July 12, by Rev. J. R. Johnson of Maryville, Tenn., who is himself a native of Carroll County, West Tennessee. They look for gracious results.

The announcement of the death on Monday, June 15th, of Rev. R. E. Corum, aged 40, of the First Baptist Church, Sevierville, Tenn., in a hospital at Knoxville, brought great sorrow to the brotherhood over the State. He died of complications following an operation for appendicitis. Under his leadership the church of which he was pastor was constructing a \$60,000 house of worship. His wife, three small children and mother survive him. He was one of the Lord's most unselfish servants.

A scathing editorial by Dr. Z. T. Cody in the Baptist Courier and an article by Dr. Geo. W. McDaniel in the Christian Index each take Dr. T. T. Shields of the Baptist Bible Union severely to task for a belittling and abusive article concerning the speech of Dr. E. Y. Mullins at the Memphis Convention on the Articles of Faith. Dr. Cody says the Shields attack is "outrageous" and Dr. McDaniel says Shields seems to be "obsessed with his own importance." Let Shields have rope enough and he will hang himself.

The name "Standard Oil Church" is being suggested by Dr. J. F. Frasier of Louisville, Ky., as the proper designation for the big Baptist (?) church of New York, of which Dr. Harry Emerson Fosdick is to become pastor.

Dr. F. F. Gibson of Walnut Street Church, Louisville, Ky., lately aided Rev. G. B. Bush in a revival at Greenville, Ky., resulting in 72 additions, 38 by baptism. D. M. Hughes of Newport, Ky., led the music.

Highland Park Church, Chattanooga, Tenn., has increased the salary of its pastor, Dr. J. B. Phillips, from \$5,000 to \$6,000. This was done as a birthday present while the pastor was absent in a revival at Paris, Texas. Let every pastor post his church as to his birthday.

Dr. W. L. Poteat has resigned as President of Wake Forest College, Wake Forest, N. C., and it is believed that Dr. John E. White of Anderson, S. C., will succeed him. Dr. Poteat will continue with the school as professor of Biology. If he ever taught evolution, he will still have

Dr. T. W. Young, the pastor, is doing the preaching in a revival in the First Baptist Church, Corinth, Miss., which is awakening wide-spread interest and doing great good. Gospel singer, P. S. Howland of Macon, Ga., is directing the music.

There were 61 additions in the recent revival in the First Church, Greenwood, S. C., in which Dr. L. T. Wilson of High Point, N. C., assisted Dr. W. M. Vines, an East Tennessean who is doing a great work at Greenwood. In his work at High Point, Dr. Wilson has had 100 additions in less than seven months. Nobody is surprised.

After serving three years, Dr. H. E. Watters of Jackson, Tenn., has resigned as pastor of the church at Friendship, Tenn., effective in August. His resignation is due to a demand for full time service as president of Union University.

Rev Earl Gooch of Fulton, Ky., has been elected pastor of the church at Bardwell, Ky., has accepted, and is on the field.

Mrs. Estelle Hart Cleveland, wife of Rev. W. C. Cleveland of Asheville, N. C., who was formerly a Tennessee pastor, died Wednesday, June 17th at the family home. This estimable Christian woman is survived by her husband, three daughters and one son. Hosts of friends deeply sympathize with them. The body was brought to Nashville, Tenn., where, after services by Dr. W. F. Powell, the interment occurred at Mt. Olivet cemetery.

The rural churches of Carroll County, Southwestern District Association, have produced a number of able preachers. From Oak Grove and Mt. Comfort, two small churches several miles from the railroad have gone out Rev. E. G. Butler of Glendale, Arizona; E. C. Butler of Comargo, Okla.; Dan S. Brinkley of Buena Vista, Tenn.; T. M. Boyd of Junction City, Tenn.; J. G. Cooper of Buena Vista, Tenn., and W. A. Butler of Martin, Tenn. From Mt. Nebo Church, Buena Vista, Tenn., went Dr. I. N. Penick, Dean of the Theological Department of Union University, Jackson, Rev. Connie Pickler of Jackson and Rev. Leland S. Sedberry of Lewisburg, Tenn. No more loyal Baptists or more aggressive gospel preachers can be found in the Southern Baptist ministry. Eternity alone can estimate the results to the kingdom of the country churches sending out such men.

Sunday, June 14th, was a gala day for the Baptists of two populous communities in Beech River Association. Bro. O. E. Bryan of Nashville delivered the dedication sermon of Rock Hill Church near Lexington at 11 o'clock to an audience estimated to number 1,000 people and at 2 p.m., the sermon at the dedication of Central Grove Church, three miles farther east to a crowd of about the same size. At night he preached a masterly sermon to a large audience in the First Church, Lexington. At the Rock Hill Church an indebtedness of \$500 was quickly raised preceding the dedicatory prayer. Representatives of from 12 to 15 churches of Beech River Association heard the noted speaker at each point.

Dr. I. N. Penick, Dean of Theology, Union University, Jackson, Tenn., in company with his good wife, is taking the second vacation in 30 years and spending a few weeks in the hills about Boston, Mass., with their son, John, and daughter, Joe, at the expense of the children. They motored from New York and to Boston. Dr. Penick sought to borrow a spike-tailed coat and stove-pipe hat for the trip.

The First Church, Durham, N. C., is fortunate in securing as pastor, Dr. C. C. Coleman, who has resigned the Citadel Square Church, Charleston, S. C., to accept the call.

H. Boyce Taylor, of Murray, Ky., makes much of the fact that Former Vice-President Thos. R. Marshall was reading the Bible when he suddenly died. M. P. Hunt replies that one of Marshall's 1918 public utterances was a striking illustration of the Eighteenth Amendment, that gave great comfort to the enemies of prohibition. Let both remember, "For by grace are ye saved."

Rev. M. E. Miller of Henderson, Ky., is to assist Rev. W. C. Skinner in a revival at Trezement, Tenn., beginning Sunday, July 26th and continuing two weeks. They are praying, working and looking for results.

The American Baptist Hospital at Wu Chow, China, where Dr. Geo. W. Leavell and wife labor, he being superintendent, was stoned recently by a Chinese mob. No word has been received of injury to any of the missionaries. Dr. Leavell and wife were away at the time at their summer home at Hong Kong near the coast. She is a sister of Gov. Austin Peay.

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WRITE FOR A CATALOG

WHY I AM A MISSIONARY BAPTIST

J. P. Bilyeu

(Brother Bilyeu has given a straight-from-the-shoulder article which many of our readers will enjoy.—Ed.)

I have been asked time and again, why I am a Missionary Baptist. 1 Peter 3: 15 says, "Be ye ready always to give an answer to every man that asketh a reason of the hope that is in you," and that is what I propose to do.

1. When God saw fit to send a man to this world to prepare a people for his dear Son, he sent a Baptist and a Missionary Baptist. Two witnesses testify to that fact. Isaiah 40: 3, "The voice of one that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Mal. 3: 1, "Behold, I will send my messenger and he shall prepare the way before me." These two inspired prophets of God say that God sent John the Baptist. The word missionary means "one sent," so we must conclude that John the Baptist was sent of God, therefore a missionary.

Three New Testament witnesses tell us who this man was. John 1: 16 says, "There was a man sent from God." Mark 1: 2, "As it is written in the prophets, Behold I send my messenger before thy face which shall prepare the way before thee." Matt. 3: 1, "In those days came John the Baptist, preaching in the wilderness of Judea." These three writers testify to the fact that John was a sent man and according to the meaning of our word, missionary, he was therefore a missionary.

Now, this John who was sent of the Lord was a Baptist. John's name was given him from heaven. Luke 1: 17, "They shall call his name John." He was called Baptist because he baptized people, so some think, and if the fact that he baptized people caused him to be called a Baptist, then, surely all who are baptized ought to be called Baptists. Therefore, if Jesus, my Lord, was baptized by a Baptist preacher and God showed his approval, why should not I go on rejoicing after having been buried with my Lord in baptism by the hands of Elder W. S. Guthry, one of the old pioneers of the cross who bravely fought the battle and earnestly contended for the faith once delivered to the saints? I am a Missionary Baptist, then, because I have received scriptural baptism and because I believe in missions. We have already seen that John was sent from God on a special mission. He was sent to prepare the people for the coming of Christ and when Christ came, John carried out the purpose of God in baptizing him. If now, a Methodist preacher baptizes a man, it is understood that the man baptized is a Methodist. If a Presbyterian baptizes a man, it is understood that the man is a Presbyterian. When I was baptized by Brother Jim Onsbey, a Campbellite preacher, it was understood all over the country that I was a Campbellite. If Methodist baptism makes Methodists and Presbyterian baptism makes Presbyterians and Campbellite baptism makes Campbellites, does not Baptist baptism make Baptists?

And if John was a missionary and a Baptist and he baptized people, are not all whom he baptized, Missionary Baptists? Therefore, Jesus was a Missionary Baptist, baptized by a Missionary Baptist, who was sent from heaven. Mark 1: 9, "And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan."

2. My second reason for being a Missionary Baptist is this: This Baptist preacher, a man sent from God, preached the gospel to lost sinners and all who brought forth fruit meet for repentance were baptized by him. Matt. 3: 13, Mark 1: 9, tell about the baptism of Jesus. He knew no sin, therefore needed not to repent. But all others were required of John to show repentance before he would baptize them. He railed at the Pharisees because they sought to be baptized without first having shown a repentant heart. Since John the first Baptist preacher required repentance before baptism, I must follow his example.

3. My third reason for being a Missionary Baptist is: After being baptized, Jesus began to preach and he preached repentance and faith as conditions of man's salvation. (Mark 1: 15; Acts 20: 21.) And when he set out to gather the material for his congregation, his church, he selected that which John the Baptist had already prepared for him. In Matt. 16: 18 Jesus says, "I will build my church." The picture is of a carpenter putting together pieces of material so as to form a house. Now, when Jesus selected the material for this house, he chose the ones whom John had made ready. Now, as we have already shown, this material was Baptist material, won to repentance by a Baptist preacher and baptized by a Baptist. John baptized Jesus and the ones whom he called to constitute his church. Therefore, it must have been a Baptist church. If God had wanted a Methodist to baptize his Son, he would have sent a sprinkler instead of a baptizer. Likewise with others. Instead, he sent a Missionary Baptist preacher.

It is a sure fact that the Methodists did not baptize our Lord, for they were not organized until 1727. The Presbyterians did not do it, for they were organized in 1810. The Campbellites were organized at Bush Run in Pennsylvania in 1811. The preachers of these denominations, therefore, are entirely too young to have baptized Christ or any of the apostles. So it must have been that Baptists had the great honor, for nobody else claims to go back that far save the Roman Catholics and we know that they do not.

4. My fourth reason is to be found in the fact that Baptist keep the ordinances just as they were committed to their hands. 1 Cor. 11: 2 Paul says, "Now I praise you brethren that ye remember me in all things and keep the ordinances as I delivered them to you." What were these ordinances? Baptism and the Lord's Supper. Only Baptists keep the ordinance of baptism as it was committed to the apostolic churches. (Acts 2: 41.) Only Baptists hold to the plan of salvation just as it was handed down to us. (Acts 10: 43, 47.) Peter baptized none save those who gladly received the word and those who were in possession of

the Holy Spirit. I bless God that we are keeping his ordinances just as they were committed unto us.

The other ordinance is the Lord's Supper. It should be observed in the church and not out of the church. In the practice of close communion, Baptists are endeavoring to keep the ordinance just as it was delivered. It was instituted in a good man's house. (Luke 22: 8.) The first observance was in a private place, by a private, selected group and in a quiet manner. Did Paul advise the church at Corinth to eat the supper with everything that came along? See 1 Cor. 5: 11. The answer is an emphatic No. Fornicators, adulterers, covetous, idolaters, extortioners and drunkards are to be kept out. Furthermore, the apostle tells us that when we come together and find that there are divisions among us, we cannot eat the Lord's Supper? Are not Methodists and Baptists divided over baptism? over church government? over the plan of salvation? How can they eat together? Likewise, the Presbyterians, the Disciples of Christ, and others.

I conclude, therefore, that since the forerunner of the Christian dispensation was a Baptist, since Jesus was a Baptist, since the first church was made up of Baptists, since Baptists place regeneration before baptism and since Baptists observe aright the ordinances, I cannot be anything but a Baptist and be right.

Algood, Tenn.

POLK COUNTY ASSOCIATION HOLDS FIFTH SUNDAY MEETING

An interesting and profitable meeting was held by Polk County Association during the fifth Sunday meeting that met with Benton Church. Rev. J. E. Johnson is moderator, and he opened the meeting with a devotional talk from Daniel 9: 1-15. Rev. Joe Rice led the opening prayer.

At eleven o'clock on Friday (May 29), a sermon was preached by Rev. J. R. Kincaid, who used John 6: 47 as his text and who spoke from the subject, "Will Ye Also Go Away?" After the sermon, dinner was served on the ground.

The afternoon devotion was led by Rev. F. A. Webb. The association then voted to elect T. W. Davis as reporter with instructions for him to report the meeting to the Baptist and Reflector.

The following questions were discussed:

"What Should be the Relation between the Country and the Town Churches?" Discussed by J. R. Kincaid, N. C. Higdon and others.

"Is New Testament Discipline Good and Uplifting to Our Churches? If So, Why?" Discussed by F. A. Webb, N. C. Higdon and others.

At the night session on Friday, F. A. Webb preached on "How Shall We Escape If We Neglect So Great Salvation?"

Saturday Session

Devotional led by N. C. Higdon. "The Need of Religious Training and Influence in the Home" was discussed by Charles E. Taylor, Harry Hunter and others. "Why Should the Entire Membership of the Church Be Interested in the Church Covenant?" was discussed by J. E. Johnson and R. A. Thomas. During the day, the work of the W.M.S. and of the young

people's societies was discussed together with the 1925 budget. The Benton Station Quartet furnished music. It is composed of Warren Harrison, Walter Fox, Chassie Blankenship and Charles Burch.

Sunday Session

J. P. Masingill addressed the congregation on "Discipleship." Prof. J. W. Brewer spoke on "Our Future Church Life Will be Determined by Our B.Y.P.U. Training of Today."

Dinner was served at the church and in the afternoon the B.Y.P.U. had charge of the program. The following churches were represented: Benton Station, Blue Ridge Temple, Booneville, Greasy Creek, Hiwassee, Union, Mine City, Ocoee, Zion, Chestnut, Bethlehem, Isabella and Mt. Zion. The next meeting will be held with Blue Ridge Temple, August 28-30.

T. W. DAVIS, Reporter.

SMILES
SELECTED

Young Mr. Bean was interviewing his sweetheart's father on the subject of marrying the young woman.

"Where are you employed?" asked the old gentleman suspiciously. "Have you any chance for promotion?"

"Oh, the best in the world," replied young Bean with enthusiasm. "Except for the office boy, I now hold the lowest position in the firm."

Man (to barber): Don't cut my hair too short—people will take me for my wife.

"That fellow must live in a very small flat!"

"What makes you think that?"

"His dog wags its tail up and down instead of sideways."

The waiter was exceedingly slow and the diner began to get annoyed.

"Look here, waiter," he said at last, "Bring me some coffee, and while you're away don't forget to drop me a line occasionally, just to let me know how you're getting on!"

Curiosity

Mother was busy, cleaning a chicken for the family dinner.

Little Dorothy watched the process with keen interest, especially when the insides were being taken out of the fowl.

"Mother," asked the child, finally, "just what are you looking for in there?"

Catty

May: What would you do if you were in my shoes?

June: Get a pair about four sizes smaller!

At You

The Maid: I'm going to sneeze.

The Man: At who?

"Atchoo!"

Male and Female

He: Well, let's talk about something.

She: No; let's talk about somebody.

An Expert

Credit Customer: I'm not the worst liar in town.

Merchant: On the contrary, you are the best.

Like Most Women

Bachelor Clerk: Does your wife pick all your suits for you?

Married Clerk: No, she only picks the pockets.

Wrote a Mouthful

The boss recently received a letter from one of his clerks who was on a wedding trip: "I am sitting by the Niagara Falls drinking it all in."