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## EVOLUTION OR CREATION, WHICH?

By Rev. M. E. Dood, D.D.

We find ourselves as human beings in a world teeming and throbbing with life. Life in the grass, flowers and trees; life in the insects, fishes, reptiles and birds; life in animals and men; stirring life everywhere. Where did it come from? How did we come to be here?

There are two answers to this question. One says: "It was created by the divine fiat of Almighty God." The other says: "It came by evolution." It is my purpose to examine these two answers and find out if possible which one best fits all the facts and best answers all the questions that are involved.

### THE EVOLUTIONARY THEORY

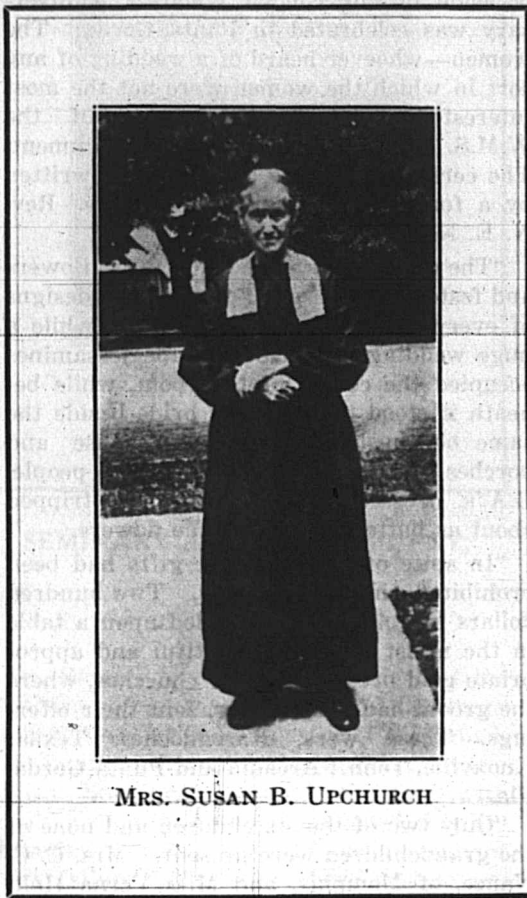
The word evolution is used by the general public to cover a broad field of meaning. For example, the automobile is spoken of as an evolution from the first crude machine to the present graceful and high-powered car. Then the development of wild flowers and fruits into the highest type of Burbank products is spoken of as evolution. The development of animals, from the mustang of the prairie to the Kentucky thoroughbred; from the razorback of Arkansas to the highest bred Poland-China—is spoken of as evolution. In this sort of evolution everybody believes. But this is not the doctrine of evolution which is now being taught in our schools, and being opposed by those who believe in the Bible.

LeConte defines evolution as follows: "Evolution is (1) continuous progressive change, (2) according to certain laws, (3) and by means of resident forces."

It will be noted in the above definition that all change in forms of life and progress are ascribed to "resident forces." It is here that materialistic evolution is in conflict with the Bible statement that God created the separate forms of life. It should also be said that there are two classes of Evolutionists. One of them says that matter is eternal and self-existent, and has within itself resident forces which push themselves up from one form of life to another until they have reached their climax in man. Another set of Evolutionists acknowledge a Creator as the original first cause, who created the germ of life from which has evolved all subsequent life.

There are scientists and students without number, who speak of the variations of species and the development of types and especially the advancing civilization of man, as evolution. They call themselves Evolutionists. They are also devout believers in the Word of God and followers of Jesus Christ as their Saviour. I would not classify them as Evolutionists and do not believe the strictest scientific meaning of the term would admit of them being so classed. So when I

speak of Evolutionists, I mean those who set themselves squarely in opposition to the  
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MRS. SUSAN B. UPCHURCH

## SEVENTY YEARS WITH CHRIST.

We are glad to give our readers a picture of one of the elect ladies of our state. Mrs. Susan B. Upchurch is a member of the First Church, Paris, Tenn., where her membership has been for thirty-five years. Three score and ten years is man's allotted time on earth, but she has been that long a citizen of the household of God, having been converted seventy years ago when she was led to accept Christ and joined Spring Hill Baptist Church near Paris. Mrs. Upchurch recently celebrated her ninetieth birthday. In spite of her age, she is active and a faithful church member. In 1921 she missed Sunday school only six times and five absences were due to illness. In 1923 she missed only five times, and this year she has missed only four times to date.

We wish it were possible for us to pull aside the curtain and understand all that lies beyond her credit. Seventy years in the service of Christ is unusual. Very few of the saints who have lived since Christ came to earth will be able to boast of that honor. We congratulate our sister, her pastor, John H. Buchanan, and the Paris Church upon having one so long with Christ in their midst.

## MODERNISM VERSUS FUNDAMENTALISM.

Editor.

By special request of a pastor of rural churches, we are giving this brief comparison between the beliefs of Modernists and Fundamentalists. We make no effort to account for the varying shades of thought that lie between the two well-defined extremes of our day. There are some Modernists who are not radical while there are some Fundamentalists who are lukewarm. That our people may have it before them in language which they can understand, we give this comparison.

### I. The Scriptures.

1. FUNDAMENTALISTS hold to the belief that the scriptures were written by men who were inspired of God in a way that was impossible to anyone other than to men who were moved by the Holy Spirit as they wrote. The scriptures, as written by the inspired men, were free from errors and contain all that man needs in order to give him knowledge concerning God, creation, the fall of man, redemption and salvation. The scriptures, therefore, contain all that man needs for his guidance in faith and in the practice of all the Christian virtues.

2. MODERNISTS hold that the scriptures were written by men who were inspired only in the sense that Abraham Lincoln was inspired when he wrote his Gettysburg Address, or as Shakespeare was inspired when he wrote his dramas and comedies. They do not believe that the Bible is correct in its statements about scientific matters, nor do they believe that the period of special inspiration has passed. Furthermore, they hold that the Bible is the result of evolution and not the special product of men whom God chose to prepare it. Therefore, they feel free to change it, to remodel it, to cut it to pieces, to discard it whenever in their judgment, it does not agree with their own wisdom.

### II. God.

1. FUNDAMENTALISTS hold that God is an intelligent, spiritual and personal Being. That he created, preserves and rules the universe. That he is outside of and independent of that which he has created while

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## Crack Shots from Uncle Gideon's Rifle.

The way to keep dogs from fighting is to get them after something large.

—J. B. Gambrell. From G. E. Bryan's Note Book.



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## EDITORIAL

One had as well talk about making razor blades out of pig iron as to talk about making good church members out of unregenerate people.

"The burning question that will confront the Christian at the judgment seat of Christ will not be, 'Have you committed murder, theft, adultery, arson?' but rather, 'How have you spent your time and your money?'" —J. N. Rayzor.

The greatest creature in the world is a strong, godly, careful, consecrated, energetic, loving, fearless, virtuous layman. No being on earth is possessed of such potential power for good as he, for next to the Holy Spirit, he is the power behind the preacher.

The person who says, "I don't see no use in sending money to heathen countries when we have so many heathens here at home" is usually the one who never tries to convert the heathen anywhere. Usually, when one becomes interested in the heathen abroad, he soon becomes interested in the lost nearby.

In order to be a happy Christian and a helpful church member, adopt your denominational budget, lay aside at least a tenth of your income and contribute regularly. This plan will be found to work wonders with you and it never has failed to cause God to work wonders through one who tries it.

A piano never gives forth perfect harmonies when it is out of tune. To be correctly tuned, it must be pitched in harmony with a standard instrument and tuned by an expert. Church members are like musical instruments in that they never produce harmonious efforts when they are out of tune with the organizations to which they belong. To be correctly tuned, they must be brought into harmony with the standards of Christ and tuned by the Holy Spirit.

### DR. HOLT'S GOLDEN WEDDING.

Tennessee Baptists remember with love and joy, their former Mission secretary, Dr. A. J. Holt, now of Punta Gorda, Fla. On June 16 Dr. Holt and Mrs. Holt celebrated their Golden Wedding Anniversary, and their many friends in Florida as well as in Tennessee and Texas did their best to show their appreciation for this great man of God and his faithful wife.

Dr. Holt, in writing about the celebration, says: "Fifty years of married life, without a break and without a thought of a divorce is becoming more and more unusual. The occasion of our Golden Wedding Anniversary was celebrated in Punta Gorda. The women—whoever heard of a wedding of any sort in which the women were not the most interested parties?—the women of the W.M.S. took charge of the entertainment. The ceremony for the occasion was written by a former friend and schoolmate, Rev. N. E. Norwood.

"The decorations were elaborate. Bowers and festoons of flowers, bouquets and designs of every kind were on every hand, while a huge wedding bell made of cape jessamines occupied the center of the room, while beneath it stood the blushing bride beside the same old husband, while the house and porches were crowded with happy people. G.A.'s, dressed in white and gold, tripped about as butterflies among the flowers.

"In spite of the fact that gifts had been prohibited, there were many. Two hundred dollars in gold coins was piled upon a table in the midst of many beautiful and appropriate gold presents. Four churches, where the groom had been pastor, sent their offerings. These were, Nacogdoches, Texas; Knoxville, Tenn.; Arcadia and Punta Gorda, Fla.

"Only two of the six children and none of the grandchildren were present. Mrs. C. C. Nance, of Memphis, and Miss Verna Holt, of Arcadia, Fla., were present and acted as flower girls. Mrs. Nance played the wedding march and the groom was greatly embarrassed when he was accused of being too affectionate in his attitude toward the 'flower girls'."

Dr. Holt wrote further of his happy days in Tennessee and of his Silver Wedding, which was celebrated in Nashville. Twenty-five years make many changes. Not one person present in Nashville was present in Florida save the two daughters. The Silver Wedding was conducted by Dr. G. A. Lofton, and Dr. and Mrs. W. C. Golden were present. Brother Holt spoke in love of the Golden, and said, "It would have been significant if the Golden Wedding could have been presided over by a Golden man as Dr. W. C. Golden is."

It is fitting that those who have served so long and whose lives have been lived amongst vicissitudes such as the Holts have endured should have in their last days such pleasant experiences. To them, it must be a foretaste of heaven, which is not far away for them. Had Dr. Holt given the world no service save his work as Missionary and his book, "Pioneering in the Southwest," his life would have been a vastly fruitful one. We only hope that the happy couple may live to celebrate their Diamond Wedding.

### UNCLE EBEN, THE BAPTIST.

Ole 'oman low as plaitin' seed ain't gwine ter make no gyarden onless I'se got enuf gittup in me fur ter keep de weeds down. En I rickon as how preachin' de gospel ain't gwine ter make no church onless de members am got enuf gittup fur to keep down de tares.

Sometime I think as how, if'n our church would spen' a whole Lawd's day talkin' ter de Lawd 'stead of listen' ter de preacher, we mought git closer to de throne of grace wid some of de sinners.

Deacon Johnsun low de udder day as how we orter speak to de preacher erbout his long sermons en I say as how what we needs is ter speak ter de Lawd erbout our own shawt-comins.

De Methodis pahsun preach a long sermon de udder night on de ways to heben. He talk erbout de Baptis' way; he praise de Presbeeteran way; he menshun some udder ways an' he rar 'roun' erbout de Methodis' way. But dis nigger ain't fooled by any sich preachments. If'n dar am but one way ter heben, it am de theef's way an' I ain't gwine ter tackle dat. I'se gwine ter heben de Jesus' way, an' day ain't no branches ter dat road.

Dat pullman pohtah sho got de tightwads skeered in our church. When he pass de basket, dey don't 'tend to be sleepin' no mo'.

Ole 'oman low as it sho do seem strange ter her dat Sis Jackson's baby always takes de colick when de pahsun is gittin' ready fur to take up a special collexun.

Uncle Mose Aaron low as how he don' preciate bein' axed ter help take up de regular offerin's kase it always cost him two-bits. He too proud fur to stan' at de altar an' put a penny in de basket wid de eyes of de pahsun on he han'.

Sis Aaron say she has foun' out why dat Piece O' palin recker ware he vest all de way up ter he chin. She say all de washin' she git ter do fur him am a suit o' underwear, a pare of sox an' two han'cheefs.

### HONOR TO WHOM HONOR IS DUE.

American Baptists may well rejoice that they were represented among their British brethren during the recent Baptist Union by such men as E. C. Dargan and A. T. Robertson. The British brethren were loud in their praises of the two distinguished scholars, who have given so many years of their lives to the work of the denomination and of the kingdom.

In speaking of Dr. Robertson, British Table Talk, says, "One of the most interesting personalities at the Baptist Union meeting was Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, Louisville, Ky. His famous *Grammar of the Greek New Testament in the Light of Historical Research* is now in its fourth edition. Scholars from all parts of the world have recognized its unique learning and value. . . . It was a sheer delight to watch the working of the mind of the famous scholar as he played upon St. Paul's great word in Phil. 1:27 and brought out its application to our own time."

Dr. E. C. Dargan was also welcomed as an outstanding scholar. The Baptist Times and Freeman says, "Dr. Dargan received a great ovation, a spontaneous outburst of af-



fection, from an assembly which admired his fraternal spirit no less than his powerful eloquence. He reviewed in his speech the Baptist movement in America and put the viewpoint of the South on matters of national and ecclesiastical controversy and history before us with kindly grace, which is a mark of Dr. Dargan's personality."

Among the names that stand out upon the pages of our own records are those of the two scholar-preacher-teachers who went as fraternal messengers to the recent meeting of the British Baptist Union. We rejoice that they could have this vacation. Long have they served the Baptists of the world. Honors upon honors have come to them and the honors received in Great Britain are no novelty. Somehow, the editor feels that he knows both men well enough to say that the thing they crave more than earthly praise is the heart-felt and freely-expressed appreciation of their own brethren here at home. We cannot have them long. Let us not forget them now.

### SHALL WE LOSE THE COUNTRY PEOPLE?

We give elsewhere in this issue a letter from Brother A. L. Bates, of Decherd, in which he makes an appeal for helpers in rural work. The tragedy of the situation is expressed in his statement, "Hardshellism, Freewillism, Campbelliteism, Holy Rollerism have come into many sections and carried away many people." Only one who has been among the rural churches knows how tragically true his words are, not only in Middle Tennessee, but all over the South. The writer recently spent two days in Arkansas in a community where the Holy Rollers have practically destroyed the Baptist church and the Methodist church. In another community the Baptist church is already dead and has disbanded.

Brother Bates is right again when he says that the country produces good laymen and preachers. Take any urban church and in it will be found countrybred men and women who form the backbone of the organization. The tendency since the days of Lot has been to move from the country to the towns. If we hope to hold our own and move forward in the future, we must cultivate the soil from which come our members.

There are two solutions for the rural problem. One is for the State Mission Board to put evangelists into the field to work with these people. But, with the heavy debt upon us now, that is impossible for this summer. The other solution is that suggested by Brother Bates. Let city and town pastors volunteer their services free of charge to the State Board and go into the rural sections and hold two and three weeks' revivals until every community is touched. Many an urban church would be better off for having given its pastor for such a meeting and many a preacher would be closer to God for having spent three weeks in the mountains among God's purest and best folk.

If we lose the country, Baptists are doomed either to become extinct or to adopt the methods of other denominations and open their doors to babies and all others. If we keep the country, we keep the fountains of our denominational life. There are

some greater things in the world right now than our denominational debts and one of them is the saving of the sections from which will come the Baptist hosts of the future.



DR. R. J. PIRKEY

### SEMINARY ALUMNI PRESIDENT, DEAD.

By C. F. Leek.

Dr. Russell John Pirkey, president of the Southern Baptist Theological Seminary Alumni Association and pastor of the Broadway Baptist Church, Louisville, and widely known Southern Baptist minister, with hardly a moment's notice, departed this life Thursday morning, June 25, as a result of heart failure. The shock here was so appalling that it was for some time before the report could be accepted.

Dr. Pirkey had been in excellent health and only a day before was in Dr. Victor I. Masters' office advising with the writer in the interest of the Seminary, on certain publicity matters. He was then at his best.

The beloved comrade of the cross was at breakfast with his family when he left the table, going into an adjoining room, where he succumbed to the heart attack in a few minutes.

Funeral services were conducted Saturday afternoon from the church he has served for the last five years. President E. Y. Mullins conducted the services and representative ministers from the Presbyterians, Methodists and Campbellites assisted. Dr. Pirkey was possibly the outstanding Baptist minister in Louisville in manifesting interest in a wide variety of civic, educational and benevolent enterprises. He was the Baptist radio speaker from the WHAS broadcasting station.

Dr. Pirkey was 40 years of age, and a native of Virginia. He studied law and journalism at the University of Missouri, was a graduate of Transylvania and, since coming to Louisville, received his Th.D. from the Seminary.

Besides his widow, Dr. Pirkey is survived by two children and three brothers, all three

brothers being physicians of Louisville.

He has been pastor of Broadway Baptist Church for five years, coming here from Monroe, La.

### HEART-CRY OF A TENNESSEE MISSIONARY PASTOR.

We give below the appeal of Brother A. L. Bates, of Decherd. Surely our people cannot read it without having their hearts moved to give something to help this pastor.—Editor.

Brethren: I come to you in this crucial hour in the name of Middle Tennessee Baptists. I am sure that many do not know the conditions that exist in this section of the state.

There are some counties that have only one small struggling church, while others have as many as four. Yet, if all the members in these were together in one church and all were tithers, they would not be able to support a full-time pastor as he ought to be cared for. Many appeals come to me and they are yours as well.

A letter came recently from a church ten miles out of town asking me for one Sunday afternoon service per month, and saying: "We are starving for the gospel." Another from a church twenty-five miles away says, "Come any night. We will get you a crowd. We need the gospel down here." I met a man on the street the other day, and he said, "Can you run out and preach for us some time? We are spiritually hungry." These are but examples of the many appeals that I receive. They come from all over the middle part of the state.

Brethren, Baptists have always lived and thrived in the country. It is a fine place to grow laymen and preachers. The pure gospel is held and loved. There are no church unions and no union meetings, no alien immersion. People take the Book for what it says. They hold to the truth always. But Hardshellism, Campbelliteism, Freewillism, Holy Rollerism have come into many sections and they have carried away many people. We need you. It would be a fine thing for you to spend your vacation holding meetings in the Smoky Mountains. Then, you could return home rejoicing, bringing your sheaves with you. Rev. J. W. Roberts, of Winchester, will arrange for you if you will come. A. L. BATES.

### PATIENT IN AFFLICTION.

Rev. C. A. McIlroy, a beloved old preacher and one time pastor of Shelby Avenue Baptist Church of Nashville, Tenn., has been confined to his room for the past eight months, and to his bed for the last two months. He has grown old beautifully and has learned how to suffer as a Christian and not be ashamed. Patience has hardly shown herself more apt than in the development of this ripe and uncomplaining spirit. He grows weaker in body but stronger in faith. His faithful wife, though old and a recent sufferer, is ministering to him constantly and sharing with him this burden as a true wife.

Brethren, please pray for this dear family in their affliction and cheer them up as you may find opportunity. May God bless them daily. W. RUFUS BECKETT.

Nashville, Tenn.



## EVOLUTION OR CREATION, WHICH?

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Bible account of creation, who deny the hand of God a place anywhere along the line, and who revel in their gross and crass materialism.

It should be understood, also, that in opposing materialistic evolution because of its conflict with the Word of God that we are not opposing science or scientists. They have rendered a good service to the world in various lines and will continue to do so. Neither are we opposing the pursuit of knowledge. I have had the privilege of seeing around 600 bright young men and women go out from my church in Shreveport during the last fourteen years to colleges and universities all over the country, and I have encouraged them in the widest possible pursuit of knowledge. During this past year we have had around 60 students from our church in the great schools of seventeen different states. But what we do oppose is the teaching of mere theories and human guesses as though they were established facts.

For example, here is one statement as to how what we see of this material universe came to be, it is said to be by "a definite combination of heterogeneous changes, both simultaneous and successive, taken into conjunction with external co-existence and sequences," whatever that means.

I have just recently read again Charles Darwin's *Origin of Species*, and I found him saying this: "After five years work I allowed myself to speculate on the subject. These I enlarged and drew up in 1844 what seemed to me to be *probable*." Now what we object to is that mere speculations and what seems only to be probable should be taught as law and gospel, while the direct statement of the scriptures about creation are ridiculed.

I submit, then, that evolution:

- (1) Does not harmonize with the observed facts of nature.
- (2) Does not answer any of the thousands of questions which arise.
- (3) And finally that the influence of such teaching results in a brutal, beastly, and devilish view of life and of living.

Observed facts of nature show that, while there are some similarities between the animal body and the human, there are also many parts in the human frame which are not found in the lower orders. Mr. Russell Wallace, a great scientist and co-laborer with Darwin, says: "The soft human skin cannot be accounted for by natural causes, nor the valves of the human veins which are in different position from those of the brute, nor the human foot, nor larynx, nor the human voice, nor why man is short-armed and long-legged while his ape-man ancestor is the reverse." Many more such problems vex the evolutionist. Creation accounts for all this, and does so by one simple, sweeping argument in place of Evolution's complex and bewildering maze of speculations.

Instead of Evolution being proven as a fact, it is thoroughly disproved by the fact that life left to itself descends rather than ascends. This is true of fruits, animals and men. They ascend only by outside aid.

The plainest people know that blackberries left to themselves degenerate into knotty little things in the fence corners, but if put into the garden and cultivated by human in-

telligence make fine fruit. Now instead of the low uncivilized forms of life proving that they have just passed from the animal state it proves that such human beings have degenerated from a former state of nobility because they have gotten away from the one Supreme Intelligence which lifts men up.

Evolution is thoroughly disproved by the fact that hybrids, that is to say the product of crossing between two species, do not reproduce. For example the mule is a cross between the donkey and the horse and never reproduce itself. This fact is in perfect harmony with the statement ten times repeated in Genesis chapter 1: "they brought forth after their kind." A hybrid has no "kind," and, therefore, cannot reproduce itself.

Evolution is disproved by the universal uniformity in production. The seed of corn produces corn and not cotton; the breeding of cows produces cows and not horses. Is not this a marvelous blessing of Providence? Would not the world be in a terrible mix-up everywhere if when a farmer planted seed he should never know what it would produce, or when he bred his stock he would never know what they would bring forth?

Evolution admits its own failure by having failed to discover the missing link. It has been announced several times that the missing link had been discovered, but upon more thorough investigation this has in every case been thoroughly disproved.

A skull was discovered in California which was declared to be that of the missing link. It is called the "Caleveras Skull." But after resting in the State Museum for some time it was shown that this skull had been placed in a mine by one R. C. Scribner as a mere joke and the whole thing was a hoax.

Much has been made of what is known as the "Neanderthal Skull." This was found in 1856 in Prussia. It was claimed that it was three hundred thousand years old, but Dr. Meyer, an eminent scientist, proved beyond doubt that it was the skull of a Cossack who was killed in 1814.

A Columbia University professor (and Columbia professors seem to be the most easily duped specimens of humanity on the globe) discovered in Colorado a specimen, which he declared was at least one and a half million years old, and that it was undoubtedly one of man's ape ancestors. But some cowboys rode into town and spoiled the professor's story by making oath to the fact that this specimen was a pet monkey which they had recently buried.

There are many other cases of a similarly ridiculous nature. Right here in Shreveport a crew of road builders discovered some strange bones in a hill through which they were excavating. Some would-be wise men, wise above that which is written in the Bible, rating themselves as scientists, upon examining these bones unhesitatingly declared them to be the bones of some marvelous prehistoric animal. Our daily papers got hold of the story and it created a great deal of interest. It was even proposed that a fund should be raised to have these bones mounted and put on exhibition at our State Fair, but all of this fell through when an old farmer from that section of the country came to town to inquire the meaning of all this ado about nothing and to explain that these monstrous bones were those of an elephant which Barnum & Bailey's Circus had lost by death

a few years before and which they, with his permission, had buried on his plantation.

So it will not do to put too much faith in every story that comes out in the paper about the discovery of some million-year-old specimen which proves evolution.

In the second place it seems to me that Evolution fails to answer many of the questions that arise in this life. If man has evolved from lower forms of life, then why does he not continue to evolve into a still higher form? If lower life evolves to higher, why do we not have demonstrations of animals that have become men, or why have not certain species of animal life improved? For example, ants, bees, squirrels and dirt daubers manifest intelligence in the building of their houses, in organization for work and in the storing of their food. But the young ant or the young bee, without any training or schooling, knows just as well how to do that as its parents but no better. There are no signs of logical reasoning, no indications of improvement, no suggestions of advancement. What they always have been and done they now are and do. If Evolution is true, it seems as if they would advance.

Again, while remarkable things have been done through supreme human intelligence in the development of species in plants and animals, why is it that when a highly developed plant or animal is once released and left to itself its process of natural selection degenerates it to a certain state?

Evolution does not explain the vast difference between man in his lowest state and animal in its highest state, namely, the difference which is seen in their intellectual, moral and spiritual natures. No human being has ever been found so low but what he had some sort of instinct and capacity for God. Man thrills at the sublime. Man senses the divine. Man yearns for immortality. No animal in his highest state of intelligence and training has ever manifested any of these characteristics.

My final charge against Evolution is that it is brutal and brutalizing, animal in its ideas and beastly in its instincts, and is subversive of all that is highest and best in man.

If this appears to be too hard on Evolutionists let me hasten to say that the present-day teachers of Evolution, some of whom are themselves in many respects splendid characters, are such as a product of the better Bible teaching which their evolutionary teaching would now destroy and for which I am contending.

My point is that the ultimate result of the adoption of a crass materialism, which the doctrine of Evolution undoubtedly promotes, would be utterly destructive. Darwin himself mourned in his latter days that he had groveled in the mere material and animal life until he had utterly lost his sense of the beauties of nature, the inspiration of music, the thrills of poetry and the wonders of religion.

One of the first principles of Evolution is the doctrine of the survival of the fittest. This utterly contradicts the Christian doctrine of the right of the unfit to survive as illustrated in the story of the Good Samaritan.

We all know now that the schools of Germany had been honeycombed for a half century with this materialistic view of life and



with the evolutionary doctrine of the survival of the fittest. They convinced themselves that they were the super-race which had the right to rule throughout the world, and they started out, by means fair or foul, and methods brutal and beastly, to establish themselves in that right.

We have had an illustration in this country of the influence of this doctrine in the case of the boys Loeb and Leopold in Chicago. They killed brutally and icily murdered an innocent child for the purpose of discovering what sort of reactions would result. I submit that these two boys are the necessary and logical product of the materialized educational processes of Evolution.

Evolution establishes the most inordinately selfish principles of life. Darwin himself says in his *Origin of Species* that if it can be shown that any single species does anything simply for the sake of another this will thoroughly disprove the theory of Evolution. The Evolution theory is that each species and each individual of the species exists wholly, solely and only for himself.

And finally, the ultimate consequence of Evolution is the utter denial of God and the reducing of life to a purely animal basis. Dr. Erwin Erdman, of Columbia University, is one of the foremost protagonists of this doctrine in this country, and he says: "Man is a mere incident. Immortality is a sheer illusion. There is practically no evidence for the existence of God."

Dr. John Watson, of Johns Hopkins University, is another Evolution leader, and he says: "Such things as the soul, conscience, God and immortality are merely mistakes of the older psychology."

It thus resolves itself into one thing or the other; either God or no God; Bible or no Bible; Christ or no Christ; salvation or no salvation; heaven or no heaven. It will not do to say, as some Evolutionists try to, that God was simply the originator of the first germ of life and from that all succeeding forms of life evolved.

Herbert Spencer, himself one of the greatest of the Evolutionists, said in answer to that statement: "If God is admitted in one place we had as well admit Him in all." That is the same as saying, if God is denied in one place we must deny Him in all. That is to say, if we deny that man is the direct creation of God, then we had as well say that God did not create anything. So it is either God or no God. In other words, if the Evolutionist admits that God created the first germ of life, then he had as well admit that God created each form of life, because a God who could do one could do the other and the Bible says that God created each form of life a separate entity, and there is a vast chasm between, from which one cannot pass to the other.

In contrast to the theories, vagaries, guesses, speculations, inconsistencies and immoral tendencies of Evolution note the clear, definite, direct and satisfying statement of the Bible as to the origin, dignity and destiny of man.

In the first chapter of Genesis the word "created" is used three times. And each time it refers to a different order of life. This word, in the Hebrew, means "he made out of nothing." It is different from the word "made" in other verses. For example,

a man may make a house out of material that is already created, but he cannot create a single atom of matter.

In Genesis 1:1 we are told that God created the material universe; in Genesis 1:21 we are told that God created animal life; in Genesis 1:27 we are told that God created human life.

It is a quite remarkable thing that this word "created" is used at the very place where scientists agree that there is a vast chasm, which has not been spanned or connected. In other words, it is the missing link, which has never been found. That vast chasm, across which no living thing has ever passed is spanned by the simple Bible words "God created."

And this Bible statement that the world of teeming life, which we know, was created by the fiat of Almighty God is not contradicted anywhere by any absolutely proven fact of science. The unity of type, the persistence of type and the development of type are all in perfect harmony with the statement that "God created" each type with functions, possibilities and purposes of its own.

The Bible doctrine of the direct creation of man exalts him at once into a position of dignity and dominion, and points out for him the possibility of a destiny of eternal glory.

As between these two doctrines, Evolution and Creation, I cling with all my heart to the faith of our fathers in the truth of that Holy Book. A faith which has subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, which, out of weakness, made men to wax valiant, established empires, builded cities, founded hospitals, orphans' homes, and schools, inspired the heart of man with lofty purposes and his soul with an undying hope.

### MODERNISM VERSUS FUNDAMENTALISM.

(Continued from page 1)

at the same time present, directing and controlling it. He is revealed to man as Father, Son and Holy Spirit, one in nature but three in personal characteristics or attributes.

2. MODERNISTS hold that God is not a person but a power or influence. He is not above and distinct from Nature but constitutes the heart of Nature. He did not create what we see and know but was present in creation. Some of them hold that he is the essence of everything that is. He is the nature of plants, minerals, animals and of man. Others hold that he is the outside force or power which accounts for that which is, but that he is not a person in the sense that the world has believed him to be. They even go so far as to claim that God, as revealed through the Bible, is only the creation of the minds of men, and that as the race evolved, so did the idea or conception of God evolve.

### III. Creation.

1. MODERNISTS believe that man was not created in the direct image of God and that God did not create anything directly or immediately. Creation with them is the result of evolution. In some vague sort of way, they seek to explain the origin of the universe and the origin of life. Just what

life is and how it began, they do not know. But they assume a beginning and from that, set forth the scheme followed by life in the process of evolution or unfolding. Man came as the crowning piece of evolution. He is not descended from a monkey or an ape as so many claim. Man and the modern ape are distant cousins, both having evolved from an ancient common ancestor. God did not create man, he only watched the process of evolution until at the proper time, he allowed one branch of the primitive stock to become conscious of right and wrong and thus made man a moral being.

2. FUNDAMENTALISTS believe that God created the world and all the other bodies of the universe. They believe that he created the original parents of every great group of plants, fishes, fowls and animals which have ever lived upon the earth. They do not believe and never did teach that two of every kind of creatures on the earth today were saved in the ark. For example, dogs, wolves, coyotes, etc., all belong to one great family of creatures. God created the original pair. Likewise with other things. These have multiplied, interbred and changed, until today, there are countless numbers of them, each several group having descended from its original ancestral pair. God created man by a special act. He formed him out of the dust of the ground, breathed into his nostrils the breath of life and he became a living soul. He did not do it through any process of evolution, he did it immediately, and man today is practically the same creature that he was in the beginning.

### IV. Sin.

1. MODERNISTS believe that sin did not begin in Eden. The story of the forbidden fruit is to them a myth that is without foundation. Man knew no sin until he had evolved to the point where he was capable of knowing right and wrong. When he reached that point, he became a moral creature. Innocence did not lie in purity but in brute ignorance of moral laws.

2. FUNDAMENTALISTS believe that God created man in a state of holiness from which he fell by his own free and voluntary act.

### V. Salvation.

1. MODERNISTS teach that salvation is not gained by faith in the sacrificial death of Jesus Christ on the cross. To them, the atonement is a doctrine of butchery which had its origin in primitive days and which modern cultural man must discard. They do not believe that Jesus died for our sins according to the scriptures, but that he died because he was a "Modernist" and that his example is the sole good to be found in the cross. Man saves himself by being righteous and by doing good; he is not saved because Jesus died for him.

2. FUNDAMENTALISTS believe that Jesus died according to the good will of God in order that sinners might escape the punishment which their sins deserve. The doctrine of the Atonement is a wonderful one because it reveals the wrath of God against sin and the love of God for fallen man. The sinner is saved only when he turns to Christ by repentance and accepts pardon by faith. (Of course, some Fundamentalists hold to the doctrine of works and believe in falling from Grace.)



## VI. The Resurrection.

1. MODERNISTS do not believe in the bodily resurrection of Jesus. They hold that he is spiritually alive today, but that the disciples were mistaken about his having risen in the human body from the tomb.

2. FUNDAMENTALISTS believe that Jesus rose from the grave according to the scriptures. Just how his human body was changed they do not know, but they do know that some day their own bodies will rise, purified, and glorified, even as was that of their Saviour.

## VII. The Second Coming.

1. MODERNISTS believe that the doctrine of the second coming of Jesus is foolish. They do not believe that he ever rose from the grave, therefore, he cannot come again save as a spiritual force. They claim that he came when Jerusalem was destroyed; that he came during the Civil War, during the last great war, etc.

2. FUNDAMENTALISTS believe that Jesus is coming again to earth just as the scriptures claim he will. They are divided into two camps. Some hold that he will come at the beginning of the Millennium, while others hold that he will come at the close of the Millennium.

There are other differences which might be mentioned but they are born of the beliefs held concerning the points already discussed. It may be well to mention the fact that Modernists deny all miracles that cannot be accounted for through natural agencies. Lazarus did not rise from the grave, Jesus did not change the water into wine, etc., etc. Such stories found their way into the scriptures, long after Jesus had gone to his grave. Fundamentalists believe in the supernatural and miracles to them are no strange phenomena, seeing as how they believe in the supernatural Christ.

Which shall it be with you, brother, sister? The poor old Scotch preacher left his church after the morning service when he had been reproached by some educated members for preaching about the cross. Tired, heart-sore, and despondent, he said to his little grandson when they reached the humble parsonage:

"Nobody loves the cross now, laddie;  
They're cutting down that tree.  
Nobody loves the cross now, laddie,  
But fools like you and me."

God grant, in this day of religious sensationalism and spiritual Bolshevism, that our Southern Baptist preachers and the millions of our lay members may stand up to the front of the battle line, bare their breasts to the criticisms of Modernism and defend that cross that has been the rallying ground for all the best peoples the world has ever known. When the Christian's cross goes down Christian civilization will inevitably follow.

## DR. CAMPBELL DEFENDS TENNESSEE.

Beloved Teacher in Carson-Newman  
Breaks Into the Columns of the New  
York Times With a Defense of  
Governor Peay and the Tennes-  
see Legislature.

We give the letter which was published in the famous New York Daily, June 17th, and give thanks to God for one who knows

and fears not to speak out in defense of the truth.—Editor.

To the Editor of the New York Times—

Your issue of June 4 contains the annual address of President Nicholas Murray Butler at the commencement of Columbia University. In it he made a "sharp dig at Tennessee," attacking the Governor and Legislature for the recent anti-evolution enactment in this State. Dr. Butler's words as published by you are as follows, namely: "The Legislature and the Governor of Tennessee have with every appearance of equanimity just now joined in violently affronting the popular intelligence and have made it impossible for a scholar to be a teacher in that State without becoming at the same time a lawbreaker."

This slashing style of criticism seems to be characteristic of the President of Columbia University. If my memory serves me right, it is not so long ago since he indulged in a similar onslaught against the Volstead act and prohibition legislation, which are the crowning glory of the United States. That there is misapprehension in regard to what has taken place in Tennessee is evident. It is for the purpose of clearing this up and stating what has actually taken place and the viewpoint of the lawmakers of that State that I crave space in your valuable paper.

1. Greatly as it may surprise Dr. Butler, there are teachers still in Tennessee whose "intelligence is not violently affronted" and who do not at the same time feel compelled to be "lawbreakers." Some of these are graduates from Columbia University. As to whether they are "scholars" or not he ought to know.

2. There is nothing in the legislation recently passed in Tennessee that interferes in the slightest degree with the most thorough scientific investigation, be it in evolution or in anything else. Research work is encouraged in Tennessee as freely as in any part of the world.

3. It is only from schools that are supported either in whole or in part by this State that the teaching of evolution is excluded. The preamble to the act passed by the Tennessee Legislature which became effective March 21 is as follows: "It is an act prohibiting the teaching of the evolution theory in all universities, normal and all other public schools supported in whole or in part by public school funds of the State."

4. The reason is manifest. I am a Baptist minister and believe in the distinctive teachings of my denomination. So long as I do this properly, with due regard to the interest of others, I have the fullest liberty to propagate these views and no one has a right to interfere with me. And what is true of Baptists is equally true of other denominations. But, very properly, I would not be allowed to teach my own distinctive religious views in a State-supported school. Others are taxed to maintain these schools and they and their children have equal claims with myself. They should not have forced upon them teachings that they do not believe. That would be religious tyranny. The principle is perfectly clear. When people are forced to pay taxes and send their children to schools, these schools must be non-sectarian.

5. Now what about evolution? There is more sectarianism in science than in religion. Some of the most eminent scientists in the world reject the theory of evolution. It is needless here to mention the of-repeated list of names. Take one. There lies on my study table this morning a new book fresh from the press. It is entitled "A Scientific Man and His Bible," by Howard A. Kelly, M.D., LL.D., of John Hopkins University, Baltimore. As everybody knows, Dr. Kelly is a surgeon and scientist of international reputation. He has been recognized and honored by leading scientific societies all over the civilized world. He has a right to speak, yet he entirely repudiates the evolutionary theory. "I would lose my mind, I think," he says, "if I tried to believe the latter fatalistic hypothesis" (page 68). And again, "The Bible in its opening paragraph presents man to us as created by God directly and separately from the whole animal kingdom and as made in God's own image and reflecting his character" (page 65). This last teaching Dr. Kelly unqualifiedly accepts. And he is but one among many.

6. Nor is this all. The new psychology based on evolution leads directly to materialism. This is no idle statement. If your readers will turn to a book published by Professor Lueba of Byrn Mawr College, Pennsylvania, entitled "The Belief in God and Immortality" (1916), they will find tabulations that show the alarming amount of atheism and materialism that exists in some of our great American institutions of learning. This book is all the more forceful because Professor Lueba seems to be in full sympathy with this false teaching. Take two examples. One is from Columbia University itself, of which Dr. Butler is President. Dr. Irwin Edman of Columbia University is credited with teaching that "immortality is a sheer illusion," and that "there is practically no evidence of the existence of God." The other example is from Professor Watson of John Hopkins University of Baltimore, who is said to teach his students that "freedom of the will has been knocked into a cocked hat," and such things as the soul and "consciousness are mere mistakes of the old psychology. (See The Century Magazine, New York, for February, 1923, page 638.)

7. We are now in a position to understand the viewpoint of the much-abused Legislature and Governor of Tennessee. It is this: Should the God-fearing and Bible-loving people of this State be taxed by law and compelled to maintain schools and be forced by law also to send their children to schools where Christianity is attacked and faith in the Bible undermined and destroyed? Should sectarianism in religion be kept out of State-supported schools and should sectarianism in science be crammed down the throats of our children to the destruction of their faith in that which is dearer to their parents than life itself? This would be an act of tyranny worthy of the Dark Ages. For lesser oppression the fathers of this nation fought the War of the Revolution. Yet this is what has happened in some of these schools in our State. True science is always welcome, but there are intelligent people who reject evolution as a true science. It should be remembered also that science, as well as other



things, has made its full share of mistakes. It once taught that the earth is flat and that the heavenly bodies revolve around it. The Church foolishly followed this guidance, to its great confusion and sorrow. Let not past mistakes be repeated. All truth is one and has God for its author. Science has its own proper sphere, but when it steps out of this and attempts to destroy religion it makes a mistake. The textbooks in science that profess to give "assured results" in evolution, like other textbooks before them, will soon be relegated to the second-hand discard, and new textbooks will take their place. But truth is eternal. Unproved speculations and guesswork should have no place in our schools, and the claims of the taxpayers have a right to be respected. To fair-minded people the position of the law-makers in Tennessee is readily understood and reasonable.

J. L. CAMPBELL,

Jefferson City, Tenn., June 8, 1925.

### BUILDING A DENOMINATION.

By Geo. W. McDaniel.

A church is composed of individuals who have professed a change of heart and obeyed in baptism the example and command of Jesus. The denomination is composed of those churches. A church depends upon the individual members and the denomination depends upon the local churches.

The right kind of building material is required for the building of a church. Redeemed souls who keep the unity of the spirit in the bonds of peace, who are concerned for the welfare of others, and who put the Lord's cause first will make a good church anywhere. The membership may, or may not be large, but it will be an efficient church.

Longer time is needed to build a denomination than to build a church. The territory is larger, the elements more diverse, the problems more complex. However, the principles are the same as in a church.

One principle is keeping the unity of the spirit in the bonds of peace. In order to preserve harmony and promote good will in the denomination many things could well be left unsaid and other things could better be said in a different spirit. It sometimes takes more sense not to talk than it does to talk. To say the right thing, in the right way, at the right time is the finest tact.

Take three illustrations for example of lack of tact. First, the sermons and addresses at College commencements this year. According to the reports, some of these have dealt with the doctrinal discussions in a way derogatory to the Southern Baptist Convention's action. They were calculated to incite the students to revolt, or at least to arouse them to resentment. The inevitable result would be to cause a breach between the students and the denomination. Such a policy is the height of folly. Such speakers sadly need sound counsel. The man who criticizes the denomination at a college commencement is simply increasing the difficulties for education. A tyro ought to know better.

Second, the extreme views presented by brethren who fear that the ark of the Lord

is in danger. A pastor may easily arouse his congregation to think everything in the denomination is going to the "bow-wows." He does not really think so. He simply is under an obsession that will pass the next time he mingles with his denominational brethren in a deeply spiritual gathering. But he has done irreparable injury to his people and may never be able to dispel from their minds the delusion for which he is responsible.

Third, the attacks upon the Cooperative Program by those who object to some phases of that Program. They are unintentionally pursuing a course which will injure the objects which are their special favorites. Confidence once destroyed is difficult to restore. It affects one's whole thought, his entire life. No ability is required to pull down. To build up calls for discretion, discernment, diligence and devotion. Constructive thought and cooperative effort are greatly needed.

A second principle is concern for the welfare of others. This is fundamental in Christianity. Jesus and Paul, in many passages, inculcate unselfishness. The Christian's first thought should be of others. The Paradox has been demonstrated that he saves his life by losing it and, conversely, he loses his life by trying to save it.

Weave this principle into the warp and woof of Southern Baptists and you will have a web which nothing can tear. Boards and institutions will then in honor prefer one another. Allocations will be made with an equity now apparently impossible. A program will be formulated which will evoke a response beyond anything we have known.

A third principle is: put the Lord's cause first. Did we but know it, that is the way to take care of our own affairs. Our Lord's word for it: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Was there ever a time when it was so urgent to practice this principle? Conditions in the world and conditions in the Convention urge Southern Baptists to build the Kingdom of God large in their thought and action. By so doing they will build their denomination strong and secure.

Prescott Memorial Church at Memphis burned last Saturday night. The cause of the fire is unknown. The church was in the midst of a Bible Conference of unusual power. This church occupies a very strategic place in our denominational work in its relation to the State Normal School at Memphis. They had some insurance but not enough to cover the loss. We feel that Tennessee Baptists should, in a voluntary way, help to re-establish the building in this fine field.

O. E. BRYAN.

Dear Friends:

In the loss of our little William at the age of two years in China, we entered upon our via Delorosa. Now, in the accidental drowning of our dear John W., Jr., aged fourteen, with breaking hearts we find our worry foot pressing its hard path again. Whether at home or abroad it is the same rugged cross we carry in response to his gracious invitation, "follow me." We praise God that there and here we have found disciples of our Lord into whose choice fellowship we have been

admitted by the price of suffering. Our sorrow here is a bit easier to bear. Friends far and near, have overwhelmed us with loving kindness, and heartened us with messages of tenderest sympathy. Through every day and night since this awful tragedy we have leaned hard upon the infinite goodness of our heavenly Father. It is ours to make up in our bodies, that which is lacking of the sufferings of our Lord.

All our dear friends, who have by their tender messages of sympathy made our sorrow less unbearable, richly deserve a personal letter, but this is impossible just now. To all these we smile through our blinding tears and say, "We thank you, and God bless you."

I wish to say this further word. In our mail today we have this good word of comfort from Prof. T. H. McGee, John W., Jr.'s, music teacher.

"I have heard missionaries say they very much enjoyed preaching the Gospel . . . like the great apostle . . . where it never had been preached before. I understand you have had, and hope to have again this pleasure, and in so far at least, you have followed in his footsteps. I am reminded now that you have another privilege, that of being like the Master, in that you have occasion to be a man of sorrows and acquainted with grief."

During these trying hours we are remembering Jesus Christ. We are thinking of, and entering into a closer sympathy with the "Man of Sorrows" whose wistful eyes are upon us and all Southern Baptists, as he patiently waits for us to give the consolations of His good news to every comfortless heart, in His world so distraught by war, flood, famine, pestilence and sin.

On the famine field the out-stretched, wasted, empty hand was the sufferer's silent, but irresistible appeal. The uplifted empty hands of those whose souls are hungry are scarred hands, like the hand that bears the nail prints for us. Our Lord identifies himself with all those in need and those who suffer, and is saying to us, "I am hungry, I am cold, I am thirsty, I am in prison, I am a stranger, I am sick. Inasmuch as ye do it unto the least of these ye are doing it unto me." "For my sake and the Gospel's" is to me, my beloved fellow workers, the appeal irresistible from every mission field.

Dear brethren, if our Lord shall be pleased to use this sad unaccountable accident as a contribution towards the furtherance of the Gospel in all lands, our dear son shall not have died in vain.

MR. AND MRS. JOHN W. LOWE.

"I know of lands that are sunk in shame,  
And hearts that faint and tire.  
But I know a name, a name, a name,  
Can set those lands on fire.

"Its sound is a brand,  
Its letters flame;  
I know a name, a name, a name,  
'Twill set those lands on fire."

No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.—President Schurman.



## THE NEWS BULLETIN

PASTOR H. M. HERRON, Irvine, Ky., has been enjoying his recently restored fellowship with Kentucky Baptists. During the eight weeks of his pastorate he has baptized eight adults. Plans are being made for the erection of a new church plant.

OLD, OLD WORLD. "Prof. John Joly of Dublin says the world is 100 million years old. Well, it means more to be the 'heir of all the ages in the foremost files of time' than we thought, and also, the old fellow looks pretty young to us."—*Clarksville Leaf-Chronicle*.

LITTLE CEDAR LICK, E. W. Stone, pastor, celebrated Children's Day the third Sunday at the 11 o'clock hour. In the afternoon, baptism was administered by E. W. Agee to his daughter, who was baptized along with others. Brother Stone writes that the church has been recently papered and decorated. He requests the Recorder family to pray for a great revival in their church.

THE KNOXVILLE SENTINEL of June 13 gave a report of the opening services to be held next day by Bearden Baptist Church, of which Robert Humphreys is pastor. The church cost \$40,000, is thoroughly modern and is a pastor's joy. Brother Humphreys has been pastor at Bearden for six years. The church celebrated his sixth anniversary by giving him and his wife a reception. We rejoice with him in his great work. During the past two years the church has given more than it did in the previous twenty-five years of its history.

GEORGETOWN COLLEGE, Kentucky, is having a good Summer School. The enrollment the first day was double that of a year ago. A feature of the summer session will be a seven-day chautauqua, which will be given on the campus under the direction of Rev. C. W. Elsey, of Lexington. President Adams has secured a splendid faculty for the school.

1,226 BAPTIST CHURCHES in Canada having a total membership of 140,025 members in 1924. These churches are served by 824 ministers; 5,707 baptisms were reported.—*Baptist Observer*.

10-YEAR-OLD MAN was recently baptized at Styx, Ala., by Pastor J. M. Kailin.

BELMONT HEIGHTS, Nashville, has called Dr. P. E. Burroughs as supply until a pastor is secured for the church.

CHATTANOOGA UNIVERSITY was given an example of the fearlessness of God's minister who knows he is right and who has no doubts about following the Bible whenever it speaks. T. W. Calloway, of the Baptist Tabernacle, in a sermon to his people openly accused President A. A. Brown with being an evolutionist and served notice that his support of the university would be withdrawn.

NO MIXED BATHING will be allowed during the Montezuma, New Mexico, Baptist Assembly.

COMPTON HEIGHTS, St. Louis, is to have Pastor R. G. Lee, of New Orleans, with them in a meeting beginning August 30. Rev. W. H. Barton is pastor. The work is growing rapidly and already the congregation is thinking of larger quarters. Pastor Barton is fearlessly taking the old-time gospel preaching into the heart of the great city and the results of his ministry prove that any preacher is stupid who depends upon any other message than that of the cross for his drawing power. Brother Barton is the son of Dr. A. J. Barton and the editor is his brother-in-law. The church asks for the prayer of all true believers during their revival.

TABERNACLE CHURCH, Atlanta, has called Will H. Houghton to succeed John W. Ham and he has accepted the work, according to the *Baptist Advance*.

THEY DIDN'T SUBSCRIBE HERE. The *Florida Baptist Witness* is responsible for the following story. A preacher made this proposition to his congregation: "All who pay their debts, please stand up," and all stood save one poor man. "Why do you not pay your debts?" asked the preacher. "I am the editor of the paper and there are my subscribers, and—" "Let us pray," shouted the preacher, and the service closed. The trouble with the *Baptist and Reflector* lies in the fact that the ones who stand up every Sunday do not subscribe as they should.

F. M. DOWELL, of McMinnville, recently went to Battle Creek for treatment. A card dated June 22 states that he is much improved and that he already feels like a new man. The editor will supply for Brother Dowell July 5.

WEAVERSTONE. Rev. Joe Walker, of Aberdeen, Miss., is engaged in a revival at Weaverstone, where Clifton F. Bridges is pastor. Brother Bridges began the meeting June 21, and was joined by the evangelist on the following Tuesday. Brother Bridges preaches also for Cross Creek and Hickory Grove churches, near Dover.

AGAINST DEFENSE DAY. The Protestant Ministers' Conference of Clarksville has drafted some ringing resolutions which have been sent to Governor Peay, with the request that he not proclaim "Defense Day" in Tennessee.

C. F. CLARK, JR. We have received notice from Clarence F. Clark, Jr., that he came into the world June 20, weighing eight pounds. We congratulate him and his splendid parents. Our best possible wish for him is that he may become as worthy a preacher as his father.

PARIS, TEXAS, REVIVAL. A letter from Pastor W. M. Wright, First Church, tells of a gracious revival that closed June 21. Brother J. B. Phillips, of Chattanooga, did the preaching. One hundred and five were added to the church, 79 of whom came for baptism. In speaking of the meeting, the *Paris Morning News* said: "The meeting was wonderfully successful in every way. . . . Dr. Phillips believes his Bible from Genesis to Revelation. His absolute sincerity and earnestness as he unfolds the sublime Bible truths have a tendency to sweep away every

vestige of doubt from the minds of the hearers regarding the Book of Books."

### A PLEA FOR LIGHT.

The Foreign Mission Plea has always touched the hearts and pocketbooks of Southern Baptists. Possibly no other plea has been so powerful. There is deep feeling among many that our pastors should use it more frequently, both for spiritual development and stewardship motive.

A small book written by Dr. L. F. Love, just off the press, "Today's Supreme Challenge to America," furnishes abundant material for sermons and talks on missions.

The strongest talk for funds for the unified program is the talk that majors on Foreign Missions.

On June 11th, 1925, Annual Meeting of the Foreign Mission Board, at which meeting both state and local members were present, the following resolutions was passed:

"That we heartily endorse the book by Dr. J. F. Love 'Today's Supreme Challenge to America,' and we recommend it to the pastors of our churches in the South."

It is the hope of the Board that pastors will read and use it freely in preaching sermons on missions.

W. A. HARRIS, *Recording Secretary*.

R. E. GAINES, *President*.

This book can be had at the Foreign Mission Board, Richmond, Va., or the Sunday School Board, Nashville, Tenn., at \$1.25.

### A NONAGENARIAN'S PHILOSOPHY.

"If you want to be healthy, wealthy and wise, 'Look at yourself with your neighbor's eyes.'"

This is part of the philosophy of Chauncey M. Depew, one of America's "grand old men," who not long ago celebrated his ninety-first birthday. Other bits of wisdom which he passes along to those of us who have most of the road yet to travel are:

Contentment consists not so much in what you have as in what you think.

Eat sparingly. Henry Ford once said, "The worst thing for any engine is too much fuel."

Put a limit to your pleasures. Know when to go slow.

"In the years when I could do it, sixteen or eighteen hour's work was nothing extraordinary," says Mr. Depew, who even now works eight hours every day. "Most men and women of middle age use their energy to that extent now, but they work at amusing themselves instead of advancing themselves. Indeed, with all the added forms of pleasure, it seems to take more hard work to get a good time nowadays than it ever did."

"Anybody can be old and happy if he once learns the secret that happiness is not a matter of age but a state of mind. Enjoy things as they are. Remember that you get the respect you earn, no more."—*The Fortnightly*.

There are none so sympathetic, none so reasonable, none so appreciative as the Lord Jesus Christ. Must he not look down sadly upon self-centered lives, and say "Why walk ye alone?"



## SCHEDULE OF ASSOCIATIONAL MEETINGS 1925

## July

Date	Name	Church	Location
14	Shelby County	Yale	Memphis
21	Big Hatchie	Ripley	Ripley
23	Little Hatchie	Oakland	Oakland
29	Concord	Lascassas	Lascassas

## August

4	Robertson County	Battle Creek	Coopertown
6	Sequatchie Valley	S. Pittsburg	S. Pittsburg
7	Jefferson County	Shady Grove	Dandridge
7	Union	Shellsford	Near McMinnville
11	Holston	Buffalo Ridge	Grays Sta. on C. C. & O. Ry.
12	Chilhowee	Calvary	Alcoa
12	Nolachucky	Alpha	Alpha
19	Cumberland Gap	Blairs Creek	Near Tazewell
19	East Tennessee	Rankin	Rankins Depot
20	Grainger County	Riverview	Near Tate
20	Sweetwater	Chestua	Madisonville
26	Bledsoe	Dixon Creek	7 miles east of Harts-ville near Dixon Springs

## September

1	Mulberry Gap	Chinquepin Grove	Lone Mountain
3	Big Emory	Rockwood	Rockwood
8	Enon	Bethany	Near Red Boiling Springs
8	Gibson	Milan	Milan
9	Maury County	Friendship	Near Culleoka
10	Madison County	Malesus	Malesus
10	Tennessee Valley	Spring City	Spring City
10	Watauga	Sugar Grove	Butler
12	Stockton Valley	Cedar Grove	Little Crab
15	Duck River	Cowan	Cowan
16	Salem	Auburn	Auburntown
17	McMinn County	Mt. Harmony	Near Niota
22	Ocoee	Highland Park	Chattanooga
23	Clinton	Oliver Springs	Oliver Springs
23	Friendship	Newbern	Newbern
23	Wilson County	Mt. Olivet	Leeville
25	Beech River	Judson	Two one-half miles south of Darden
29	Northern	Mt. Olive	Loyston
30	New Salem	New Salem	Elmwood
30	Providence	New Bethel	Wheat
30	Sevier	Elkmont	Elkmont

## October

1	Beulah	Macedonia	Near Kenton
2	Giles County	Pleasant Hill	Pulaski, R. 4
2	Riverside	Zion Hill	Crawford
3	Judson	Oak Grove	Near McEwen
6	Cumberland	Blooming Grove	Near Corbandale
6	Polk County	Mt. Zion	Ducktown Station
6	Weakley County	Greenfield	Greenfield
8	Western District	Union Friendship	Eight miles west of Paris
12	Southwestern District	Flatwoods	Five miles S. E. Holladay
14	Knox County	Euclid Avenue	Knoxville
14	Stewart County	Crocketts Creek	
15	Nashville	Union Hill	Near Goodlettsville
15	New River	New Prospect	Winona, Scott Co.
15	Stone River	Poplar Grove	Cookville, R. 6
21	Campbell County	Cedar Hill	La Follette, R. 3

No minutes of the last session of the following associations have been received:

Hardeman County, Hiwassee, Holston Valley, Indian Creek, Lawrence County, Midland, Walnut Grove, Wiseman, William Carey.

The above schedule is being published before the associational season opens in order that corrections may be made. We urge some one in each of the associations whose minutes have not been sent to this office to forward us at once a copy of their last associational minutes or at least write and give us the time and place of their next meeting.—O. E. Bryan, Cor. Sec.

## A UNIQUE PROGRAM

The editor was called last week to deliver an address to the music pupils of Mrs. J. H. Padfield of Springfield, Tennessee. It was a very interesting and novel occasion. The class gave their annual recital in the auditorium of the High School building before a good audience. Some of them are preparing to be gospel singers and all of them are interested in church work.

Mrs. Padfield is the wife of Dr.

J. H. Padfield, whose ministry is two-fold. He is pastor of Lamont and Hopewell churches and the physician of hundreds of people in and around Springfield. Mrs. Padfield is an evangelistic singer of ability. She is a charming woman who has a good voice and who has consecrated it for many years to the service of the Master. It was a pleasure to speak to her class of splendid young people who rendered a program of which they may be proud.

## Putting BAPTIST CAUSES Upon a Solid Basis

**H**OW LONG would you expect your pastors and their assistants to stay on the job if they did not receive their salary checks regularly? Likewise, contractors who build our houses of worship want to be paid promptly for their services and business houses furnishing our congregations with coal, light and other supplies look for their money at the end of the month.

But is it not just as essential that our missionaries—associational, state, home and foreign—shall be paid regularly, along with our pastors? That houses of worship shall be provided on our needy mission fields as well as in our own communities? Are not our schools, colleges and seminaries equally entitled with our educational work in our local churches to necessary equipment with which to train our Baptist young people for the ministry, missionary work and other definite forms of Christian service?

And shall not our hospitals in ministering to the sick and suffering in the name of the Great Physician; our orphan homes in housing, clothing, feeding and educating the thousands of orphan children committed to their care; and the Relief and Annuity Board in ministering to the more than 1,000 worn-out preachers of the Gospel meet their obligations just as promptly as we take care of the benevolent work in our own communities?

### Program Contemplates Regular Support

It was in the hope and expectation of providing an adequate, regular monthly income to take care of all these great causes, free them from financial embarrassments and send them forth to larger and more efficient ministries in the Kingdom of God that the Cooperative Program of Southern Baptists was conceived and projected.

Its ideal embraces a definite share in this Program by every Baptist church assuming a definite cash objective for missions and benevolences as well as local church expenses, according to its ability, and then underwriting that objective by securing a definite subscription to this Program from each of its members.

### General and Generous Giving Will Solve Problem

When a majority of our Baptist churches are thus enlisted and their members bring in their offerings on the first day of the week as God hath prospered them—no Baptist resting content in bringing in less than a tenth of his income—we will treble our contributions to local church expenses and increase eight times over our offerings to evangelizing the world.

This is the aim and ideal of the Cooperative Program. Surely every loyal Baptist will want to share in it according to his ability.

### Cooperative Program Commission



## SUNDAY SCHOOL

Edited by

W. D. HUDGINS, Supt. S. S. and S. 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

Next week the Rural Workers begin their work in the state located as follows: Swan Haworth, Granger Co.; Sibley C. Burnett, Jefferson Co.; Frank Collins, Northern and Knox; Clarence Hammons, Clinton and Campbell Cos.; L. D. Carrin, New Salem, Ernest Johnson, Chilhowee, Mr. Noblett, Sweetwater, A. M. Overton, McNairy; Howard Whitt, William Carey; J. H. Drake, Friendship; H. S. Sauls, Union. Later on a man will be placed in Stone, Steward and Riverside.

The Encampment is on at Butler this week with the following teaching classes: Mr. D. N. Livingstone; Miss Zella Mae Collie, Mr. W. H. Preston; Mr. Douglas Hudgins; Miss Helen Chase; Miss Myrtle Sturdivant and Dr. O. E. Bryan, E. A. Cox, L. M. Roper and the writer speaking twice each day, taking their turn one each day. Prospects are fair for a great Encampment this year.

Plans are being made for the annual Preachers' school at Smoky Mountains beginning August 2nd. There will be one of our regular workers in charge and along with him will be Rev. C. D. Creasman and one or two others who have not been chosen yet. We will have a good time, however. How we will miss Brother R. D. Corum, who was always on the job helping to get this meeting advertised and planning for the faculty.

### Death of R. E. Corum.

There has been no preacher died in Tennessee for years who will be missed more than Brother Corum. He was faithful and always on the job, interested in every good thing. It has been our privilege to know him for several years, having worked with him all over several country associations. There are some outstanding characteristics in his life that I wish to mention. First, he was a real gentleman. He was as unselfish as man could be, always granting to his fellows more than he was willing to take. He was considerate of others' feelings and rights and never went beyond his own.

Second: He was a delightful companion to work with. He always carried his part of the burden and assumed his part of the responsibility. He carried others' burdens.

Third: He was a tireless worker and never let discomfort defeat his meeting engagements nor doing the work after he got on the field. No man has done more real hard work in the time that he served and most of this in country places where he had to walk many times to his place of service.

Fourth: He was one man who was equipped mentally and by training to hold among the best churches in the country, but always chose to go where his life would count for most and that without regard to the salary involved. He seemed to know his field as very few men did and was willing to serve where he could serve best.

Fifth: He understood country people and was happy working with them and among them. No man will be more missed in the sections where he led than this dear man. We feel keenly his going for it is a personal loss. Our hearts go out to Mrs. Corum and the children and ask the prayers of the brotherhood for them.

It was our pleasure to be in the Stewart County Association for two days last week and while there attended the Sunday School Convention which met at Big Rock. The permanent organization was brought about and Rev. J. W. Nelson was elected president and Freeman Hilliard secretary and treasurer. The association will be divided into two or three groups of churches and leaders appointed over each group.

Later on in the fall we are planning to campaign the association with a series of Educational Rallies and try to build the association up in all lines of church work. In August a man will be placed in the association to do Sunday school and B.Y.P.U. work for a month or two. It looks now like this association is going to become real active along all lines of our denominational program.

### The Unified Program.

Much has been written on the Unified Program and well there should be, for this is the greatest movement we have ever started. Until our churches learn to finance themselves according to the Bible Plan we will never do what we ought to do. Several months ago our churches were getting back to normalcy rapidly and were giving according to the Budget Plan, but since April there has been so many Special Interests afield after money the pastors and churches are getting tired of it and unless it is stopped we will never have success in this new plan. How can we ever expect people who have not studied this matter to enter into a unified program with a whole heart when those leading our various interests that receive this money are out of harmony and who go into the churches, even against the will of the boards and conventions. How can we expect to carry out any kind of plan if those living off the results are not willing to abide by the decisions of the denomination. The foreign mission board is keeping out of the field and abiding by their agreement, but they will not be able to do this much longer unless the other interests play fair with them. If all causes enter the field for money we will then have no unified program and every fellow will have to fight for himself. This will be tragical. Nothing short of a calamity will be the result of such folly.

### Program TENNESSEE BAPTIST ENCAMPMENT

Ovoca, July 25 to 31, 1925.

We give in full the program for the first two days of the Tennessee Encampment and a brief outline of the remainder of the week's work.

#### Saturday, July 25 Organized Class Day

Key-note—Serving "Teaching them to observe all things." Matt. 28; 20. Class President, Presiding.

9:00 Opening praise led by Mr. C. L. Montgomery, Memphis.

Devotions led by third vice-president.

9:30 "The Organized Class Movement among Southern Baptists," W. C. Milton, Jackson.

9:50 "Principles underlying Class Organization," W. D. Hudgins, Tullahoma.

10:15 Special Music.

10:20 "The Challenge of a Goal," C. L. Montgomery, Memphis.

10:40 "Bringing Men to the Savior," George Fort, Clarksville.

11:00 "Six Cylinder Stewardship," T. Russ Hill, Middlesboro, Ky.

11:35 Music by congregation.

11:40 "Inspirational Address," Dr. J. J. Hurt, Jackson, Tenn.

12:20 Adjournment and Lunch.

#### Afternoon Session

Class President, Presiding

2:15 Praise led by Mr. Montgomery.

2:30 "Building through the Class," J. T. Grant, Chattanooga.

2:50 "The Intermediate Campaign in Nashville," Miss Bennett.

3:10 Music and general discussion.

3:30 Round Table Conference led by W. W. Willian, Jack-sonville.

4:00 Adjournment and fellowship on the Campus.

#### Evening Session

Class President, Presiding

7:30 Praise service, Mr. Montgomery.

Devotions led by class vice-president.

8:00 "The Temple Beautiful," Mr. T. Russ Hill, Middlesboro.

8:35 Standing up for long breath.

8:40 Classes serving in a larger field," Dr. J. L. Hill.

#### Sunday, July 26

##### Laymen's Day

Key-note—"Our best for the Kingdom," "Bring the first fruit."

Sen. A. L. Todd, Murfreesboro, presiding.

9:30 Regular Sunday school on ground, Supt. W. C. Milton.

10:30 Address, Judge Clifford Davis, Memphis.

11:00 "The Big Men in the Kingdom," Dr. J. T. Henderson, Knoxville.

11:35 Special Music.

11:40 Inspirational Address, Dr. John D. Freeman, Nashville.

Lunch.

#### Afternoon Session

2:30 Devotions led by C. J. Bryan, McMinnville.

2:45 Talk—"About my Father's Business," Judge Clifford Davis.

3:00 Business talking about Kingdom Business (20-minute talks).

1. A Business Man's Business," Mr. J. H. Anderson, Knoxville.

2. A Business Man's place in the Denominational Program," Mr. A. V. Patten, Jackson.

3. A Business Man's place in his own Church," J. T. Henderson.

4:00 Adjournment and quiet rest in the shade by the lake.

6:30 "On the Lake with Jesus," D. N. Livingstone.

#### Evening Session

7:30 Praise and Devotions, Mr. Montgomery.

8:00 Stewardship (ten-minute talks).

1. Of Life, H. B. Alexander, Winchester.

2. Of Opportunity, E. H. Rolston, Chattanooga.

3. Of Wealth, H. B. Alexander, Nashville.

4. Of Service, T. S. Williams, Eagleville.

8:40 "Business Men and the King's Program," Dr. O. E. Bryan, Nashville.

### Monday, July 27 to Friday, July 31 Daily Schedule

8:30 Study Conferences.

1. Sunday school.

(1) Elementary, Miss Col- lie.

(2) Intermediate, Mrs. Johnson.

(3) Young People and Adults, Mr. Willian.

(Continued on page 11)

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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 ..... 203 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.

The Knoxville B.Y.P.U. Convention closed out with a great program on Friday night.

The newly elected Chorister, Mr. John Carter of Nashville, led the convention music. Mr. Ed S. Preston of North Carolina delivered an inspiring and instructive address on "A Successful B.Y.P.U. C. O. D." This was delivered in his characteristically happy manner.

The young people of Memphis made a hit with the play, "Others." At the close the newly elected president, Jesse Daniels, presided. Convention expressions, "On to Ovoca" and a soul stirring address by Dr. John W. Inzer on "The Challenging World" brought the meeting to a close. Six young people gave themselves for definite service. Full report will be given next week.

### SUNDAY SCHOOL NOTES

(Continued from page 10)

- (4) Administration, W. C. Milton.
  2. B. Y. P. U.
    - (1) Leaders, Miss Roxie Jacobs.
    - (2) Administration, Mr. W. H. Preston.
  3. W. M. U. "The Christian in Social Relationships," Mrs. Creasman.
  4. Laymen's Work, "Kingdom Problems," W. D. Hudgins.
- 9:30 Morning Worship, Mr. Montgomery and Mrs. Hendrix, Memphis.
- 9:50 Mission Hour led by Dr. R. S. Jones, returned Missionary.
- 10:40 Special Music.
- 10:50 Bible Hour.
- 11:40 Noon-Day Address—Special Speakers.

#### Afternoon

- Rest, Recreation, Games, Hiking, Swimming and good fellowship on the Campus.
- 6:30 "On the Lake with Jesus." Daily Devotions on the platform near the lake, led by Special Speakers.

#### Evening Sessions

- 7:45 Praise service, Mr. Montgomery and Mrs. Hendrix.
- 8:20 Lecture—Special Speakers.

#### Special Services

- 11:40 Hour each day—Inspirational Address.
- Saturday, July 25—Dr. J. J. Hurt, Jackson.
- Sunday, July 26—Dr. J. D. Freeman, Nashville.
- Monday, July 27—Dr. John W. Inzer, Chattanooga.
- Tuesday, July 28—Dr. J. R. Hobbs, Birmingham.
- Wednesday, July 29—Dr. J. H. Buchanan, Paris.
- Thursday, July 30—Dr. Fred F. Brown, Knoxville.
- Friday, July 31—Dr. L. M. Roper, Johnson City.
- 6:30 Daily Devotions.
- Saturday, July 25—Dr. O. E. Bryan, Nashville.
- Sunday, July 26—Dr. O. E. Bryan, Nashville.
- Monday, July 27—Dr. J. W. Inzer, Chattanooga.
- Tuesday, July 28—Mr. D. N. Livingstone, Sweetwater.
- Wednesday, July 29—Dr. F. F. Brown, Knoxville.
- Thursday, July 30—Dr. L. M. Roper, Johnson City.
- 8:20 Evening Lecture.
- Saturday, July 25—Dr. J. L. Hill, Nashville.
- Sunday, July 26—Dr. O. E. Bryan, Nashville.
- Monday, July 27—Dr. J. R. Hobbs, Birmingham.
- Tuesday, July 28—Dr. Fred

F. Brown, Knoxville.  
Wednesday, July 29—Dr. Fred Brown, Knoxville.  
Thursday, July 30—Dr. Fred Brown, Knoxville.

Mr. C. L. Montgomery and Mrs. Hendrix of Memphis will have charge of the music all the way through the Encampment. Some one will in like manner be in charge of every line of activity, games, social life, rooming, hiking, etc. Make your plans now to attend this great meeting.

### MEN'S STEWARDSHIP CLASS, FIRST BAPTIST CHURCH, MEMPHIS, TENNESSEE

As perhaps is true in many of the churches, Sunday evening finds a number of parents who bring their children to the B.Y.P.U. meetings but for whom no provision has been made in the way of entertainment or instruction, during the hour preceding the church service. Last fall a number of such parents began the study of Charles A. Cook's book on "Stewardship and Missions." The interest and enthusiasm of these few attracted others, and four successive classes of six weeks course each were conducted.

So helpful were these studies, the members of the class began to discuss means by which the church membership—especially the men—might be reached with the same study. After consultation with the deacons in regular session, the following plans were inaugurated: A committee of forty wide-awake men met a week before the class was to begin. The church membership (men only) was prorated to this committee, who agreed to write, telephone and see, if possible, each of the men assigned. Through this committee, the men of the church were invited to meet Wednesday nights for supper at 6:30 in the church dining room, the class to occupy the hour from 7 to 8 o'clock, dismissing in time for the mid-week prayer service.

At the first class, sixty-seven men were present, and each succeeding Wednesday night there has been an increasing number in attendance with continued interest manifested. The enrollment has reached more than one hundred and thirty-five in attendance. The teacher, a busy surgeon, presents the subject in a unique way. The lesson outline is thrown on a screen through the use of lantern slides, thus appealing to the eye as well as to the ear. Items of missionary and denominational interest is given to the full meaning of Stewardship.

This class completes its study of Cook's "Stewardship and Missions" this week, but plans are being made to continue the work in a definitely organized, forceful way, in an effort to reach every member of the church with the significance of the duties and privileges of Christian stewardship. Practical results are already being seen in increased individual subscriptions to the unified budget of the church, and the expressed intention on the part of some to become tithers.

First Baptist Church Study,  
T. C. Wyatt, Junior Pastor.

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Arthur Flake, Secretary

Baptist Sunday School Board, Nashville, Tenn.

## Book Reviews

By J. R. Johnson

An Educational Ambassador to the Near East, by Hester Donaldson Jenkins, Ph.D. Fleming H. Revell Co. \$2.50. Pages 309.

We have here the life story of Dr. Mary Mills Patrick, who for more than forty years gave her finely trained and highly cultured talents to the development of an institution devoted to the higher education of young women in the Levant. It is a story that will thrill the mind of any reader, but it should be read especially by aspiring young women. It is saturated with the finest sacrificial Christian spirit, and is indeed a contribution to our missionary literature. The book is attractively bound, large bold print, and the illustrations add greatly to its make-up. Miss Jenkins has done her work well.

Mountain Peaks in the Life of Our Lord, by Wm. B. Hill, D.D. Fleming H. Revell Co. \$1.50. Pages, 189.

Dr. Hill is the author of "The Life of Christ," and "The Apostolic Age," etc. In this his latest volume he has written especially for the general reader who wishes to know "what Jesus was trying to do in the successive periods of his public ministry." It is an interesting account of

his travels and meditations in the Holy Land, centering about the great facts in the life of Christ, which occurred on mountain peaks. There is little that is new or fresh above the ordinary discussions.

Craftsmen of the Souls, by Gaius Glenn Atkins, D.D. Fleming H. Revell Co. \$1.50. 203 pages.

Dr. Atkins, Pastor of the First Congregational Church, Detroit, has become a well known writer. His book on "Modern Religious Cults and Movements" had a large sale, and should be read by pastors throughout the country. In his latest volume, "Craftsmen of the Soul, and Other Addresses," he has given us twelve choice and homiletically developed sermons. Every message is suggestive and stimulating, and will mean much to the reader, especially to those interested in winning the lost.

#### Number Please

A: How would you classify a telephone girl? Is her's a business or a profession?

B.: Neither. It's a calling.

#### A Model Husband

"Yes, he's a perfect husband. Why, he even sandpapers the firewood to save her from getting splinters in her hands!"

#### What He Got

"A burglar broke into our house last night."

"What did he get?"

"Practice!"



## WOMAN'S MISSIONARY UNION OFFICERS

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### DEPARTMENTAL LEADERS

Y. W. A. and G. A. Leader.....Miss Cornelia Rollow, 161 8th Ave., N., Nashville  
 R. A. Leader.....Rev. L. S. Sedberry, Lewisburg  
 S. B. Leader.....Mrs. Hattie Baker, Martin

### WOMAN'S WORK FROM THE SCRIPTURAL STANDPOINT

Organization of first Woman's Missionary Society. (Luke 8: 1-3.)

These women, composed of all classes, followed Jesus throughout His ministry on earth, to the cross—and to the tomb. (Matt. 27: 55, 56; Matt. 28: 1; Luke 23: 27-55, 56; Luke 24: 1; John 19: 25.)

They bore the first news of the Resurrection, sent by the Angel of God and the risen Christ Himself. (Matt. 28: 1-10; Mark 16: 1-10; Luke 24: 1, 11-22; John 19: 11-18.)

They were with the disciples in that upper chamber when the Holy Spirit came to earth. (Acts 1: 14.)

They shared in the effects. (Acts 2: 15-18.)

To the woman of Samaria He revealed Himself first as the Messiah. Many men were converted because of her testimony. (John 4.)

A woman set the standards for sacrificial gifts. (Mark 12: 41-44.)

Mary with prophetic vision broke the costly alabaster box on Jesus, anointing His body before His death. (John 12: 3-8.)

Women equal before God. (Gal. 3: 26-28; Acts 5: 14; Acts 6: 1-5.)

Women suffered martyrdom for their faith with the men. (Acts 8: 2-3; 9: 2.)

The first Aid Society was started by Dorcas, who made garments for the poor, thus consecrating her needle. (Acts 9: 36-42.)

The Gospel was first preached in Europe to a woman—Lydia—at Philippi. (Acts 16: 9-15.)

Priscilla was a great Bible teacher and was Paul's helper. (Acts 18.)

Philip, the deacon evangelist, had four daughters, who prophesied. (Acts 21: 8-9.)

Phebe, a member of the church at Cenchrea, was sent to the church at Rome on business, carrying Paul's letter to the Romans with her. (Romans 16: 1-2.)

For other helpers. (Romans 16: 3-15.)

Women prayed and prophesied. (1 Cor. 11: 5.)

Women labored with Paul—as fellow helpers in telling the gospel story. (Phil. 4: 3.)

Every redeemed soul has a personal responsibility in the extension of Christ's kingdom. "Go ye," the method; "Give ye," the means; "Pray ye," the might; "Love ye," the motive.

Order as many as you need from Mrs. J. G. Jackson, W.M.U. Headquarters, 407 Donaghey Building, Little Rock, Ark.

### OUTLINE OF WOMAN'S MISSIONARY UNION

1. Organization:
  - (1) Southern W.M.U. (18 Southern states).
  - (2) 1888—Richmond, Va., by 32 delegates, 12 states.
  - (3) State W.M.U. (6 districts, 50 associations).
  - (4) Associational W.M.U. (Woman's Societies and Young People's organizations).
2. Purpose:
  - (1) Missionary training for women.
  - (2) Missionary training for young.
    - (a) Young Woman's Auxiliary.
    - (b) Girls' Auxiliary (9 to 16 years), Junior to Intermediate.
    - (c) Royal Ambassadors (9 to 16 years), Junior to Intermediate.
    - (d) Sunbeam Band (6 to 9 years).

3. Place in church:
  - (1) Mission department.
  - (2) Relation to other departments.
    - (a) Sunday School (Bible teaching service).
    - (b) B.Y.P.U. (Training for church membership).
4. Place in denomination:
  - (1) Auxiliary to State Convention.
  - (2) Auxiliary to Southern Baptist Convention.

#### Activities for All Grades

1. Individual and united prayer. Prayer calendar—Weeks of prayer—for State, Home, and Foreign Missions.
2. Bible and mission study classes—missionary programs.
3. Organized personal service.
4. Stewardship—time, talents, money—SELF.

#### Fields of Work

1. Local church—our Jerusalem.
2. Association.
3. The state—our Judea.
4. The South—our Samaria.
5. The world—unto the uttermost parts of the earth.

#### Methods and Plans for Local Societies

1. Parliamentary law.
2. Committees and their work.
3. Circle plans—enlistment.
4. Promotion.
5. Financing the society.

#### W.M.U. Specials

1. W.M.U. Training School at Louisville, Ky.
2. Margaret Fund for Education of Missionaries' Children.
3. Missionary magazines—Royal Service and World Comrades.

#### TITHING SONG

(Tune "Since Jesus Came into My Heart"), adopted from Baptist Program.

What a wonderful change in the world will be wrought,  
 When Baptists all learn how to tithe;

We will then reach a goal for which we have long sought,  
 When Baptists all learn how to tithe.

By our schools and our hospitals then we will stand,

When Baptists all learn how to tithe;

We will build them and make them the best in the land,  
 When Baptists all learn how to tithe.

Not a child will be homeless or want-ing a friend,

When Baptists all learn how to tithe;

And the old preacher's sorrows will all have an end,

When Baptists all learn how to tithe.

Not a soul will be left to its darkness and woe,

When Baptists all learn how to tithe;

But of God and His love every creature shall know,

When Baptists all learn how to tithe.

We will then have a peace we have ne'er had before,

When Baptists all learn how to tithe;

And our hearts will be glad and re-joice evermore,

When Baptists all learn how to tithe.

#### Chorus

When Baptists all learn how to tithe,  
 When Baptists all learn how to tithe,

Oh, the dollars will roll, bringing joy to each soul,  
 When Baptists all learn how to tithe.

### THIS QUARTER ENDS JUNE 30

Miss Treasurer, do not forget that this quarter ends June 30, so is only two months long. The reason we have this short quarter is because at the convention the following motion was passed: "The fiscal year shall terminate and the books of the W.M.U. be closed with the calendar year." There will be only eight months in this year so, send in reports to Mrs. Altman, June 20, September 20, and December 31.

Let each leader of a Sunbeam Band, G.A., R.A., or Y.W.A., remember to report by June 30.

#### APPORTIONMENTS

The superintendent of each association is asked to apportion each society a definite amount for missions and W.M.U. specials. Each association has been apportioned, so if you, Mrs. President, have not received your apportionment from your superintendent, please write to her or call her over the phone. An apportionment card will be sent to you, and you, Miss Treasurer, will transfer this amount to the first page of your record book. Strive to reach your goal by January 1.

### ADVANCED MISSION STUDY COURSE

The committee on mission study submitted the following recommendations in Memphis to the W.M.U. Executive Committee.

#### Advanced Course

1. That a course of Advanced Mission Study is not only desirable but necessary (a) for those who have completed the certificate courses and (b) as an incentive to our college Y.W.A.'s for further study.

2. That this course should be entirely of the nature of advanced work and should include subjects not required by the certificate courses.

3. That the requirement for entrance upon this course be the satisfactory completion of the certificate course.

4. That the examinations be conducted with books closed.

5. That the Advanced Course consist of, 4 books required for study, 8 books required for reading.

The books recommended are as follows:

**For Reading**—Faiths of Mankind, Soper. The Bible a Missionary Message, Carver, or The Bible and Missions, Montgomery. The Why and How of Foreign Missions, Brown. Outlines of Mission History, Mason.

**For Reading**—David Livingstone, Blaikie. Yates the Missionary, Taylor. William Cary, S. P. Carey. Adoniram Judson by His Son, E. Judson. Mary Slessor of Calabar, Livingstone. Ancient Peoples at New Tasks, Price. The Clash of Color, Mathews. The Home Mission Task (out of print at present but may be found in many missionary libraries).

6. That a diploma bearing the official seal in gold with the colors of the Union be awarded upon completing the course.

### IS YOUR SOCIETY LIKE THIS?

Mrs. J. L. Lowe

(This is a frank conversation between two women. The one more deeply interested in club work of a literary nature, the other in her Missionary Society. It results in a com-

parison of the two works, and is given that it might help each and every one of us to realize our responsibility in making our societies as attractive as possible. It is written in conversational form, that you may use it in your programs if so desired.)

Mrs. M. and Mrs. C. are seated chatting and have drifted into a discussion of Literary clubs as compared with Missionary Societies.

Mrs. M.—All right, Mrs. C., granting that your statements, "that apparently the clubs of today do interest their members and among all classes of women, and that such seems to be the reverse in our Missionary Societies," then what I would like to know is WHY IS THIS TRUE?

Mrs. C.—Well, let's get down to comparisons. We in our clubs study and plan how best to arrange our programs and carry them out promptly. We begin on time and close on time. Do you?

Mrs. M.—No, I'm afraid not, we don't give our programs much study, and we can hardly ever begin on time, because someone whom we are depending on is late, so we just chat and wait until she comes.

Mrs. C.—We don't wait in our clubs. Every member knows if she is late she has missed something worthwhile and we begin if only the president and secretary are there. Then, too, we secure the best talent for the leading parts, and during the year strive to bring out the talents of all the members, but I suppose you do this?

Mrs. M.—Well, no; usually with us it is the one who will take a part. So many say, "I can't," that we just get tired of asking and finally take the one who even smiles or acts like she might consider it.

Mrs. C.—In our clubs anyone of us would be ashamed to say she couldn't fill a part assigned to her. We get the best literature possible to aid us in our discussions and where we have access to a public library, we go there and search for new thoughts on the topic given.

Mrs. M.—I'm sorry to say it, but we spend little time or money on helpful literature. Very few of us take any of our missionary magazines, so are ignorant of the Lord's work on the fields, and we have no circulating library on missions.

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RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR

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When washing hair always use Foreston Shampoo

### BABIES LOVE

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless.

It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.

At All Druggists





Mrs. C.—How and where do you meet?

Mrs. M.—Well, usually at the church, and in a room that is most convenient to heat in winter. Some of our women think it too much trouble to have a meeting in their homes, so we seldom have these to go to, and instead of a circle meeting in a home and one big meeting at the church, we have them all at the church.

Mrs. C.—You do! Why, we meet in the homes. They are made so attractive for us and a cordial welcome is always there. We become better acquainted through this. Then we are always anxious about the absent ones, and inquire into that eagerly.

Mrs. M.—Oh, we don't take this part so seriously. We wonder why they don't come and oftentimes some unkind criticism is given as a reason for their absence. If we do inquire about them and their excuse seems trivial to us we just let them go. I guess we don't have the right spirit about such, for we ought to respect their reason, and ask them to come again and again.

Mrs. C.—Yes, I hardly think you are fair if you don't, for you can't put yourself in another's place, always, and there, you can't judge. I suppose there is one phase that we are alike in, and that is the financial. We collect dues or pledges, carefully and regularly, and no member is offended if our treasurer gives her a notice of amount due. That's just business you know.

Mrs. M.—Yes, I know that, but am sorry to say our pledges are not collected very systematically, and if notices of delinquent pledges are given our women appear indignant. Of course, this isn't true of all our societies, but it applies to many.

Just here Mrs. C. had to go home and the conversation ended, but it had sown its seed and put Mrs. M. to thinking seriously. She sat down and wrote the following as a few hints for improving our Missionary Societies:

1. To profit by the above conversation, and wherever possible to improve our societies accordingly.

2. Look around and see if the other society has a plan of work more helpful than yours. If so, adopt as much of it as you can.

3. Appoint a good program committee, especially a good enthusiastic chairman for same—one who will keep in touch with late news from our mission fields, both at home and abroad, and one whom you can depend upon to have it presented in an attractive way at the meeting.

4. Don't expect anything else from this Mrs. Chairman. Let her put her whole effort and time on these programs—they are so important.

5. Give this committee money to get a good supply of helps, leaflets, etc., for free distribution.

6. Be enthusiastic. Nothing is so contagious as real heart-enthusiasm. If a few are faithful and intensely interested, the uninterested will come under the power of same.

7. Talk of it—pray for it—give to it.

If you should want to use this as a dialogue, have Mrs. C., as she has to leave, to turn the conversation thus and bid Mrs. M. good-bye, just in a natural way. Then Mrs. M. can seat herself at a table with pencil and paper and read aloud these seven points as she appears to study them out and write them down.

## SECOND SOUTHWIDE Y. W. A. CAMP, RIDGECREST, N. C.

Come with me into God's glorious "Hill country" of North Carolina, to feast your eyes on the majestic mountains, to feast your heart on the inspiring messages heard each day.

From seventeen of the eighteen states of the Southern Baptist Convention, are gathered Y. W. A. girls for the joys of this second Southwide Y. W. A. camp. More than 170 have registered, and Tennessee has the largest delegation, twenty-four, and six came from Carson-Newman for the week-end.

Tennessee girls meet each day before breakfast for morning watch, through the winding mountain trail

up to the lovely spring, for a few moments of quiet communion, in the early morning hours.

The daily program, planned so beautifully by Miss Juliette Mather, our Southwide Young People's leader, leads us into a closer fellowship with God, and a greater zeal for service.

The morning devotionals by Mrs. W. C. James on "Guideposts on the Christian Highway;" Miss Mary Perry's message on Africa; Miss Louise Foreman on "David, the Master Poet," "Home Mission Tasks," with Miss Emma Leachman; man; Stories and Story Telling by Mrs. Una Roberts Lawrence; great messages from Dr. Carver on "The Christ who Challenges Young Women Awake," are the "high points" in each day.

Hiking, swimming, tennis, plenty of wholesome fun for the fun lovers. Trips to Asheville, Blue Ridge, Montreat, in cars, everything offered to the girls for their pleasure and happiness.

The ten days here at Ridgcrest will linger long in the heart of each girl, will be a precious, priceless memory. As one girl has said, "I just have to be good up here in these beautiful mountains, hearing the splendid messages and associating with these Christian friends. I'm going to take these feelings home with me and try harder than ever before to live this Christ-life." You will readily see from this that Ridgcrest Y. W. A. camp is indeed a blessing, for here we seek—

"To lift up our eyes unto the hills  
To open our eyes to visions in the valleys,  
To realize life's joy abounding."  
Cornelia Rollow.

## EMINENT SURGEON CLAIMS CANCER CAN NOW BE PREVENTED

"Cancer is the great human menace. It is increasing by leaps and bounds. If anything, it is increasing more rapidly in the United States than it is in the British Isles. Of those now living in the British Isles, 5,000,000 are doomed to die of cancer if they do nothing to prevent it. In the United States the doomed number is 10,000,000 and might easily rise to 15,000,000 or 20,000,000."

This remarkable statement is made by Sir W. Arbuthnot Lane, Bart., one of the world's most eminent surgeons and dietitians, in an article appearing in the June 20 issue of The Dearborn Independent.

According to Sir Arbuthnot, cancer is not caused by the bacillus that scientists have so long sought and not yet found, but rather poisons created in the body by the food that is eaten. It is a filth disease, and its prevention is accomplished by keeping the digestive tract thoroughly drained of its accumulations.

Continuing, the doctor says: "What we should do then, if we would avoid cancer, is to eat whole-wheat bread and raw fruits, and vegetables, shunning all meat, first that we may be better nourished, second that we may more easily eliminate waste products and thus adequately drain the house in which our cells live. Whoever foregoes white bread will perform a great service for himself. It is deadly."

It is a difficult task to change the food habits of a nation or to induce the people to take sufficient exercise each day. Sir Arbuthnot says, however, that "whoever will correct his diet to a reasonable extent, take reasonable exercise and keep his digestive tract absolutely clean, need have no fear of cancer."

Rejoicing in the Lord, by B. B. Sutcliffe. Bible Institute Colportage Association. 35 cents. 54 pages.

This booklet is an exposition of the Epistle to the Philippians, and discusses especially the Christian's Principle of Life, Pattern of Life. Prize of Life and Power of Life. It is well worth study.

## 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.

## MISS BERTHA BRAGG

Miss Bertha Bragg, daughter of Rev. W. M. Bragg of Athens, died at her father's home, May 19, 1925. Her death ended an illness of two years, during which time she bore her suffering bravely. She was a young woman of exemplary character, beautiful spirit and lovely physique. When twelve years old, she was converted and baptized into the fellowship of North Edgefield Church, Nashville. She realized that she had fought a losing fight with disease and although she wanted to live she was not afraid to die. At her request her body was buried at Murfreesboro, Rev. J. N. Poe conducting the service. A Friend.

## IN MEMORY OF DR. W. B. MOORE OF BROWNSVILLE, TENN.

On June 10, 1925, our heavenly Father took from us a noble man, and a dear brother in Christ, Dr. W. B. Moore, and about one month before took his precious wife. Since that time he gradually declined. He was one of the oldest citizens of the county, was in his 90th year. He leaves surviving him three daughters and three sons, all married and settled in happy homes, in Kentucky, Alabama, Mississippi and Tennessee. Dr. Moore was a practicing physician for sixty years and highly esteemed by his patrons. He was a member of the Brownsville Baptist church and deacon for thirty-two years and always at his place on the Sabbath at the preaching service when possible. He was loyal to his denomination. He was loyal to his church. He was loyal to his convictions of right, and tried by both precept and example to work for right living and right thinking. This good man left a heritage to future generations, that they may well imitate, the example of a life of usefulness to those about them based upon a character that was matchless, and sincerity that was true as his word. We

can console ourselves with the assurance that we shall some day see our loved ones in the brighter, happier world above. The church offers the loved ones our most sincere sympathy. Resolved: That a copy of the above be sent to the family, and to the Baptist and Reflector and spread upon the minutes of the church.—T. E. Glass, chairman, S. F. Thomas, H. E. Powell.

## FOR SALE

In a college town of merit, a building lot for a home, or a homey home.

Box 302, Jefferson City, Tenn.

## BOILS

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## Gray's Ointment

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

## FRECKLES

Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern—that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any drug or department store and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.



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Send 50 cents for 25 Art Subjects, or 25 on the Life of Christ, or 25 for children. Beautiful 64-page Catalogue and 4 Pictures for 15 cents in coin or stamps. The Perry Pictures Co., Box 13, Malden, Mass.

## Free Book About Cancer

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

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The longer tuberculosis is neglected or improperly treated the more difficult it is to cure.

H. F. VERMILLION, Superintendent, El Paso, Texas.

## Tennessee Central Railway.

### Attractive Round-Trip

### Sunday Fares

Round-trip tickets will be sold each Sunday, May 10th, to September 27th, inclusive, at rate of one fare plus 25c between all stations where one way fare is not more than \$6.00, with minimum round-trip fare 75c. Tickets limited to date of sale returning.

J. E. Shipley,  
General Passenger Agent.



# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE FOR JUNE 28

Nashville, First	1,949
(Allen Fort Bible Class 1,205)	
Memphis, Central	1,250
Knoxville, First	900
Chattanooga, First	868
Memphis, First	854
Memphis, Temple	753
Memphis, Bellevue	700
Knoxville, Fifth Ave.	640
Knoxville, Broadway	566
West Jackson	564
Chattanooga Tabernacle	546
Jackson, First	491
Chattanooga, Clifton Hill Tab.	486
Rockwood, First	481
Maryville, First	450
Nashville, Edgefield	409
Chattanooga, East	398
Monterey	372
Knoxville, Deaderick Ave.	368
Knoxville, Euclid Ave.	358
Clarksville	352
Elizabethton, First	351
Chattanooga, St. Elmo	349
Chattanooga, Avondale	323
Humbolt, First	319
Paris, First	316
Nashville, Judson Memorial	311
Knoxville, Island Home	309
Chattanooga, Central	308
Knoxville, South	307
Alcoa, Calvary	302
Memphis, Prescott Memorial	300

## CHATTANOOGA

First: John W. Inzer, pastor. "Contrasting Contemporaries—John Bunyan and Samuel Pepys," and "Come Spirit Come." 868 in SS, 4 by letter.

Ridgedale: W. E. Davis, pastor. "The Christian Assurance," and "Some Lessons From the Wilderness." 240 in SS, splendid BYPU, 4 by letter, 3 for baptism, 3 baptized.

East Lake: W. C. Tallant, pastor. "Contend for the Faith," and "Let Us Alone." 203 in SS, about 70 in BYPU, 1 by letter.

Tabernacle: T. W. Calloway, pastor. "Security," and "After all This." 546 in SS.

Oak Grove: J. N. Monroe, pastor. Rev. J. B. Tallant, on "Man's Supreme Sacrifice to God," and "Neglecting the Great Salvation," Heb. 2: 3. 148 in SS, 3 by letter, 10 baptized. Fine interest in revival.

North Chattanooga: W. C. Creasman, supply. "Walking With God." Clifton Hills Tabernacle: W. R. Hamie, pastor. "Province of God," and "A Diversion." 468 in SS, 2 by letter, 1 for baptism, 5 conversions in tent meeting.

Woodland Park: E. G. Epperson, pastor. "Power of the Gospel," and "These Shall Go Away." Good BYPU.

Friendship: J. W. Christenbury. Preached at 3:00 in afternoon at Bethel, splendid crowd. Visiting in interest of SS. In SS 70.

Central: W. L. Pickard, pastor. "Jesus is God," and "Parable of the Prodigal." 308 in SS, 42 in BYPU. Summer work goes well.

East Chatt.: J. N. Bull, pastor. "The Atonement," and "The Prophecies of Jesus." 398 in SS.

Cloud Spring: J. A. Hudlow, pastor. "Remember the Sabbath Day." Organized BYPU. 89 in SS, 22 in BYPU. Interest good.

Alton Park: T. J. Smith, pastor. "Wages of Sin Is Death," and "Sin Reigned Unto Death." 222 in SS, 54 in BYPU. The pastor will go to Birmingham for a 2 weeks meeting next week.

Red Bank: J. A. Maples, pastor. "The Holy Spirit at Work in the Church," and "The Second Coming of Christ." 192 in SS, good BYPU, 2 by letter.

Chamberlain Ave.: G. T. King, pastor. "The Effectual Cross," and "Crucifying Christ in Chattanooga." 165 in SS.

St. Elmo: Mel. G. Leaman, pastor. "Life and Death," and "What Think Ye of Christ?" 349 in SS, 7 by letter, 2 for baptism. Good BYPU.

Avondale: T. G. Davis, pastor. "Inexcusable Idleness," and "The Menace of Evolution." 323 in SS, good BYPU.

Lupton City: W. T. McMahan, pastor. "Unbelief in Christ Cause of Crime." 87 in SS, 1 by letter.

Ooltewah: L. H. Saylor, pastor. J. A. Maples on "Evolution," and pastor on "The Effect of Christian Living."

## MEMPHIS

First: Junior pastor preached at both hours. By letter 2; baptized 1; SS 854.

Temple: J. O. McMillan of Jackson preached morning and evening, two joined church.

New South Memphis: Pastor Norris preached both hours. Good crowds. SS 150; baptized two since last report; 2 marriages.

Prescott Memorial: Jas. H. Oakley, pastor; Dr. O. E. Bryan preached at both hours to large congregation. Dr. Jacob Gardenhaus delivered an address at 3 p.m. Conversion 1; addition 1. Church burned Saturday evening. Vaughn quartet sang. Bible Institute great success. Holding services in Normal school. Will build new church at once. SS 300.

Bellevue: Pastor preached at both hours; "Christ the Center of Life" and "Christ the Power of God." SS 700. Good unions.

Central: Associate pastor preached in morning. BYPU gave program at night. By letter 2; baptized 6; SS 1,250.

Yale: L. E. Brown, pastor; spoke morning and evening to splendid crowds considering the intense heat. SS 116; 3 good BYPU's.

Hollywood: Pastor Burk spoke both hours. SS 150. Fine audiences.

Fisherville: W. L. Smith, pastor; spoke both hours. SS 40.

Greenland Heights: Chas. Lovejoy, pastor; spoke at both hours. Baptized 1; SS 40; SS and congregations somewhat off. One profession of faith.

Joseph Papi, Italian Missionary: times preached 2; SS 31; families prayed with 10; tracts distributed 21; visits made 48.

Germantown: J. W. Joyner, pastor; spoke morning and evening. Two good congregations. SS 40.

Seventh St.: L. N. Strother, pastor; "Christian Benevolences" and "The Parable of the Sower." SS 226; 51 in unions. Good collection for the Baptist Orphans' Home.

Highland Heights: E. F. Curle, pastor; preached to two good congregations. SS 278; 4 fine unions.

Boulevard: J. H. Wright, pastor; preached at both hours. Splendid congregation in the morning, house crowded at night. By letter 2; SS 256; BYPU's good.

Merton Ave.: E. J. Hill, pastor; preached both hours. Good congregations. SS 172; 3 BYPU's.

Speedway Terrace: J. Norris Palmer, pastor; preached morning and evening. SS 193; by letter 2; for baptism 2.

## KNOXVILLE

Central of Bearden: Robt. Humphreys, pastor. Romans 1: 1; 6, 7, and Psalm 139: 23, 24. 176 in SS.

Euclid Ave.: J. W. Wood, pastor. "Jesus Christ vs. Fatalism," and "The Need of the World." 356 in SS, 60 in BYPU, good interest.

Oakwood: W. J. Mahaffey, pastor. "The Christian Inheritance," and "The Sin of Unbelief." 280 in SS.

Fifth Ave.: J. L. Dance, pastor. "Requisites to a Personal Revival," and John 3: 16. 640 in SS, 3 baptized, 1 by letter.

Gillespie Ave.: J. K. Smith, pastor. John 14: 31, and "Vicarious Suffering." 227 in SS.

Lincoln Park: H. F. Templeton, pastor. Psalm 48: 14, and Jer. 18: 2. 248 in SS, 21 in Sr., 25 in Jr. BYPU, 1 by letter. Observed Christian Education in the SS.

Island Home: C. D. Creasman, pastor. "The Ground of Christian Faith," and "Shall We Know Each Other in Heaven?" 309 in SS, 50 in BYPU.

Smithwood: Chas. P. Jones, pastor. "The Pearl of Great Price," and "Evils of Wrong Companionship." 226 in SS, 57 in BYPU's.

Fountain City First: J. Herman Barnes, pastor. "Apostolic Boldness." No evening service. 185 in SS. Good BYPU's.

South Knoxville: J. K. Haynes, pastor. "The Christian's Struggle," and Preaching by Dr. Livingstone Mays, of Montgomery, Ala. 307 in SS, 50 in Sr., 16 in Int. and 15 in Jr. BYPU. Fine congregation at both hours.

First: F. F. Brown, pastor. "Jesus Christ is the Same Today," Heb. 8: 13, and "Lord, to Whom Shall We Go?" John 6: 68. 900 in SS, 100 in Sr., 30 in Int. and 22 in Jr. BYPU, 3 by letter.

Deaderick Ave.: Claude E. Sprague, pastor. "Christian Education," and "Neglect." 368 in SS, 1 by statement.

Broadway: B. A. Bowers, pastor. "Wouldst Thou Be Made Whole?" and "Passing Through God-Made Gates." 566 in SS, 75 in BYPU, 3 for baptism, 3 by letter.

Inskip: W. D. Hutton, pastor. "Valley of Dry Bones," and "Fulfilling Our Mission." 119 in SS, 50 in prayermeeting, 52 in BYPU, SS collection, \$32.73. Excellent day, 1 funeral since last report.

## NASHVILLE

Immanuel: Ryland Knight, pastor. "Living in Three States" and "Why Daniel Prayed." Baptized 4.

Calvary: W. H. Vaughan, pastor. "Nehemiah Building the Walls" and "Baptism." For Baptism 8, baptized 55, by letter 1. SS 222.

Edgefield: W. M. Wood; "Reasons for Going to Church" and "The New Birth." For baptism 1, baptized 1, by letter 3, by profession 1. SS 409, BYPU 30, Int. BYPU 31.

Grandview: S. W. Kendrick, pastor; "Heaven and Earth Shall Pass Away But My Words Shall Not Pass Away" and "Watch Your Step." By letter 4. SS 231, BYPU 18, Int. BYPU 14, Jr. BYPU 15; good day.

Judson Memorial: R. E. Grimsley, pastor; "Christ the Carpenter" and "The Judgment." Baptized 3, by letter 2. SS 311.

Hillsdale: Don Q. Smith; "Life's Burdens" and "Fraternalism." Had a fine service on Friday in which five men were ordained as deacons. Brother John D. Freeman, J. T. Oakley and Geo. Ramsey were with us. These brethren were a blessing to us.

Inglewood: Howard M. Eastes, pastor; "Fullness of Joy" and "Playing to Win." SS 81, BYPU 16, Jr. BYPU 8.

Lockeland: J. C. Miles, pastor; "Unobserved Sins" and "Who Is the Lord That I Should Obey His Voice." Baptism 3, baptized 3, by letter 6, by profession 3. SS 216. BYPU, Int. BYPU and Jr. BYPU all good.

North Edgefield: A. W. Duncan, pastor; "The Pillars of Fire" and "The Land of the Unsetting Sun." SS 274, BYPU 17, Jr. BYPU 38.

Park Avenue: A. M. Nicholson, pastor; "What God Requires of Men" and "Success or Failure." For baptism 2. SS 291.

Seventh: Edgar W. Barnett, pastor; "The Place of Doctrine in a Revival" and "What Will Be Done With the Wicked When Jesus Comes?" By letter 1. SS 191, BYPU 12, Int. BYPU 14, Jr. BYPU 22.

Third: W. Rufus Beckett, pastor; "God Calls His Workers" and "Woman's Status in the Church." SS 235, BYPU 17, Int. BYPU 9, Jr. BYPU 10.

Union Hill: H. F. Burns, pastor; "The Resurrection" and "Set Your Affections on Things Above." SS gave \$5.95 for Seminary building.

Grace: Tom Roberts, pastor; "The Fact of a Creator" and "Looking for the Best." SS 449, BYPU 38, Jr. BYPU 30.

## MISCELLANEOUS

Monterey: W. M. Griffith, pastor; "Mother" (Mothers' and Children's

Day program combined) no service in evening on account of revival at M. E. Church. For baptism 1; by letter 3; SS 372. A great day with largest Sunday school in history of the church.

Goodlettsville: H. F. Burns, pastor; We will begin our revival meeting second Sunday in July, Rev. W. C. McPherson will do the preaching.

Elizabethton, First: J. H. Ponder, pastor; "The Quiet Hour" and "The Bridal Veil." By letter 2; SS 351.

Rogersville: J. R. Chiles, pastor; W. E. McGregor of Bulls Gap in morning on "Knowing That We Are Christians" pastor at night on "Present Manifestation of Resurrection Power." For prayer 1; SS collection for Carson-Newman College \$380 in cash and individual notes.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "A Gospel Church" and "The Heart of a Father." SS 302; BYPU 20; Int. 32; Jr. 30.

Kingston: D. W. Lindsay, pastor; "God's Peculiar People" and "Five Great Wonders." Three BYPU's well attended; SS 155; by letter 1.

Rockwood, First: L. W. Clark, pastor; "The Little Coat" and W. H. Preston on "The Romance of Christian Service." SS 481; BYPU 47; Int. 56; Jr. 39. Forty-eight BYPU diplomas delivered.

Kingsport: S. P. Malone, pastor; pastor away in a revival. L. C. Peoples of Carson-Newman College preached on "Lord, Teach Us to Pray" and "Old Time Religion—Have You Got It?"

Maryville, First: J. R. Johnson, pastor; preached both sermons. Fair audience. For baptism 1; SS 450.

First, Irvine, Ky.: H. M. Herron, pastor; "Love" and "The Cause and Effects of Unbelief." Baptized 3; for baptism 2; by letter 8; SS 214. Total of 22 additions in two months.

West Jackson: R. E. Guy, pastor; "Jackson's Greatest Need" and "God's Gracious Pardon." SS 564; BYPU 141.

Paris, First: J. H. Buchanan, pastor; "Individual Responsibility" and "The Blunder of a Governor." SS 316; 2 BYPU's 44; baptized 1.

Carthage and Missions: Geo. L. Ridenour, pastor; "Breaking with God" and "The Romance of the Mountains." At South Carthage "Chosen in Love." SS 230.

Bethel: A. L. Bates, pastor; "The Atonement" and "Repentance." SS 98, BYPU 3, baptized 2. Preached at Chestnut Grove in afternoon.

## UNION'S GREAT SUMMER SCHOOL: NEARLY EIGHT HUNDRED ENROLLED

H. E. Warren

The faculty and management scarcely had time to draw a long breath and clean up the halls between the closing of the regular session on Wednesday, and the opening of the Summer School on Monday, June 1, following. The trains from every direction Sunday afternoon and evening were crowded and early Monday morning College Hill was crowded with men and women for such constitute the summer session. We are not through counting yet, but the total number in all the departments is now approximately eight hundred. At this writing 711 have passed the registrar's desk for straight literary work. More than six hundred of these are in college proper, the others are mostly elementary and high school teachers taking review for examination and renewal of certificates. A few more than one hundred men are in attendance; the others are women. They come from many states.

Two very notable features mark the attendance this year. One is the fact that the Summer School now, as well as the regular session, is composed largely of college students. A few years ago very few college stu-



dents attended summer school. Most of them were elementary teachers. When the writer helped to organize the Summer School ten years ago there were 206 elementary and high school teachers and fifteen college students. This year there are only about thirty elementary teachers.

Another very noticeable fact is the age and seriousness of the students. The "flapper" type is almost entirely absent. The student body is composed of mature men and women, perhaps one hundred or more have gray hairs in their heads, which indicates the fact that Union University is appealing to the strongest, most experienced, and the best. There are nearly one hundred high school principals in the student body, and perhaps two hundred high school teachers, which means that Union is making a large contribution to the public schools of the surrounding territory. Last year more than 90 per cent of the high schools of West Tennessee had one or more Union teachers on its faculty. This year we hope to make it nearly unanimous. A recent survey revealed the fact that there were more high school teachers from Union in Shelby County than from any other college. There are two counties which had 60 per cent of their teachers from Union last year; four other counties had about 50 per cent. Thus Union University is training the teachers who will teach the boys and girls in the country. She is also training the

preachers who will preach in the Baptist churches and it is the purpose of the institution to so impress every student with high moral, Christian, and social ideals that they will be transmitted by them to the youth of this section, lifting them and the whole body of citizenship to a higher level. Verily, the influence of Union University is growing tremendously.

#### BOOK REVIEWS

**Both Sides of Evolution.** By C. S. Knight, D.D. Arthur H. Field Pub. Co., San Jose, Cal.

It is a wonderfully clear and full discussion of the question that is of supreme importance today. It is written as a debate. When the affirmative has been read, one feels modernistic; when the negative has been completed one is ready to champion the cause of Christ forever.

The Sunday School Times Co., Philadelphia, has just published a little book by I. M. Haldeman, D.D. "A Review" in which the author gives a clear, forceful, fearless exposition of the fallacies and heresies in Harry Emerson Fosdick's "The Modern Use of the Bible." It is well worth while because it helps one to understand the littleness of the Modernist's attack against the fundamentals of our faith. Price \$1.00.

"A Search for Souls" is a splendid handbook for soul-winners by Dr. L. R. Scarborough, published by the Baptist Sunday School Board. 50 cents paper, 75 cents cloth. It contains in a brief compass, the instructions given in "With Christ after the Lost" and will serve the needs of pastors and others who are seeking to train soul-winners.

Rev. Homer Stuart of Amarillo, Texas, has accepted the care of the First church, Amarillo, Texas, and is happy in the work.

The church at Levy, Ark., just out of North Little Rock, is losing its pastor, Rev. R. L. Best, who has resigned. He is decidedly the Best pastor that church ever had.

Rev. Chesley L. Bowden of Humboldt, Tenn., is doing the preaching in a revival at Bruceton, Tenn., assisting the pastor, Rev. Virgil A. Rose. There is every indication of a most gracious revival and ingathering of souls.

Rev. H. E. Kirkpatrick of Camden, Ark., was recently assisted in a revival by District Evangelist S. M. Workman, who also resides in Camden. There were 34 additions, 16 by baptism and 18 by letter.

Rev. O. W. Reaves has resigned as pastor of the First church, Hamlin, Texas, to accept a call to Grant Park church, Atlanta, Ga. The Texans hate to give him up.

Geo. W. McCall of San Angelo, Texas, formerly pastor of Deaderick Avenue church, Knoxville, Tenn., was recently given the degree of Doctor of Divinity by the trustees of Howard-Payne College, Brownwood, Texas.

Rev. Robt. E. Connelly has accepted the pastorate of McLemore Avenue Church, Memphis, Tenn., and is already at work on the field. Eight years ago he quit a \$5,000 job to enter the ministry and was until recently B.Y.P.U. Secretary of Georgia. His welcome to Tennessee is most cordial.

The trustees of Mercer University, Macon, Ga., at the recent commencement conferred the degrees of Doctor of Divinity on Revs. John E. Briggs, L. B. Warren and Lincoln Hulley; Doctor of Laws on Rev. E. V. Baldy and Doctor of Pedagogy on M. L. Duggar.

C. A. Bradshaw, T. L. Pitt and E. R. Barnard were recently ordained deacons by Calvary church, Memphis, Tenn. Rev. J. A. Barnhill, pastor. Rev. J. Norris Palmer, pastor Speedway Terrace church, delivered the sermon.

Rev. C. A. Morrison of Lexington, Tenn., was rejoiced to hold the first services in the commodious new Hepzibah church, six miles west of Lexington, Sunday, June 21. Bro. Morrison is doing a great work as missionary in Beech River Association.

Ridge Grove church, five miles northwest of Lexington, Tenn., is to have a revival beginning Sunday, July 26, in which the preaching will be done by Rev. W. H. Hopper of Yuma, Tenn.

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## AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. H. L. Janes of Cordell, Okla., lately led his people in a most gracious meeting, doing the preaching. There were 23 additions, 20 by baptism, three by letter. M. E. Perry of Hattiesburg, Miss., led the singing.

Dr. Chas. W. Daniel of the First church, Atlanta, Ga., has lately assisted in a gracious meeting at Statesboro, Ga., where Rev. W. T. Granade is pastor.

After serving at Sandersville, Ga., three years, Rev. W. C. Mitchell has resigned and has entered Mercer University to complete his work there.

The First church De Land, Fla., has just closed a two weeks' meeting in which the pastor, Dr. R. W. Thiot, was assisted by Evangelist T. F. Callaway of Macon, Ga., and Singer T. E. Bush. Besides a gracious revival in the church there were 100 additions to the membership and quite a number of promising young people yielded themselves to the call of God to the ministry or mission field.

The Paul Montgomery Evangelistic party, 614 South Fifth Street, Louisville, Ky., has just closed a meeting at Verda, Ky., where there were 101 additions to the church.

In the First church, Oklahoma City, Okla., an approval and recognition service was held for Rev. and Mrs. Victor Koon on the eve of their departure as missionaries to China on June 23. The church has elected them as missionaries and a layman in that church supports them through the Foreign Mission Board. Again, is the anti-board contention exploded, that no church sends out missionaries that are supported by the Foreign Mission Board. In truth, no missionary could be supported through it who is not sent out by a Baptist church.

Rev. C. E. Azbill of Clarksville, Ark., is to assist in a revival at Perryville, Ark., beginning July 19. The Perryville saints have a treat in store for them.

Revs. J. C. Wilkinson of the First church, Athens, Ga., and Stokes Walker of Largo, Fla., were recently honored with the degree of Doctor of Divinity by the trustees of the University of Georgia.

Dr. E. H. Marriner of Leland, Miss., a former Tennessee pastor, lately assisted Rev. C. E. Bass in a revival at Monticello, Miss., resulting in 23 additions to the church, besides other spiritual upliftment.

Rev. L. M. Lydda of Walhalla, S. C., has accepted the care of the church at Toccoa, Ga., and is on the field. The South Carolinians regret to lose him.

Beginning July 12, Dr. W. F. Powell of the First church, Nashville, Tenn., will assist Rev. R. N. Owen in a revival at Milan, Tenn., in which all the denominations of the town will co-operate. Singer Charlie Butler of Memphis, will direct the music. They are confidently expecting a gracious ingathering.

Rev. J. F. Yancey of Vina, Ark., is arranging to hold a revival at Hodges, Ala., beginning Sunday, July 12. The writer has been honored with an invitation to do the preaching.

Evangelist L. C. Wolfe of Muskogee, Okla., and Singer C. L. Randall of Little Rock, Ark., are to hold a revival at Vidalia, Ga., beginning Sunday, July 5. They will follow that meeting with others in that territory.

Rev. A. F. Cagle has resigned as pastor of the church at Batesville, Ark., to be a field agent of the Seminary building fund in Arkansas.

## Sayre College

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SAYRE COLLEGE, Lexington, Ky.

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# EXTRACT FROM SEVENTEENTH ANNUAL REPORT OF THE COMMISSION ON SOCIAL SERVICE, SOUTHERN BAPTIST CONVENTION, 1925

A. J. Barton, Chairman

There is still much social and political unrest. Crime is prevalent and rampant. The demand of the hour is that every citizen shall prove himself faithful and loyal to the state, to the highest interests of society and to his God.

## Five Years of National Prohibition

We have now had five years of national prohibition. Five years is a short period in the history of a nation or of a great reform, but long enough for us to begin to observe and evaluate some of the benefits and blessings which have accrued to society by the destruction of the legalized liquor traffic. Our only danger at this point is that, as the licensed saloon recedes into the distance, we may forget its horrors and atrocities and may lose the sense of contrast, may take the present order for granted and may fail properly to value the blessings which the present order brings.

## The Battle With Bootleggers and Rum-runners

In spite of all the benefits, defiance of the law and persistent effort to break it down are widespread. In some sections bootlegging has become a science and rum-running a profession. But more and more the officers of the law are grappling with the situation and steadily and surely the dragon of anarchy is being slain. The domestic source of supplies for the illicit traffic has gradually diminished, except as industrial alcohol is diverted to illegal uses. Thus the stock of the bootlegger is gradually being reduced, while he himself is more swiftly and certainly dispatched to prison. But rum-running has become a well organized business. The battle between the government and the rum-runners has become fierce and determined, with the score turning rapidly in recent months in favor of the government.

## An International Shame

A most distressing feature of rum-running is that the rum-running ships fly the flags of friendly nations, and that, too, with the full knowledge of the authorities of these countries, if not with their approval. Seemingly, these friendly nations give their assent by their silence and inactivity, if not their actual consent. A case in point is the recent organization of a heavily-financed company and its wide advertisement by an English baronet, who promised his investors a return of 20 per cent on their money every 60 days. Thanks to the increasing diligence and growing efficiency of our enforcement fleet, the baronet's bubble burst and he had to cable his representative in England as follows: "Over 30,000 yards seized. Returning as soon as possible. Communicate to investors my deepest regrets," the word "yards" being liberally interpreted as bottles or cases of Scotch whisky by London and New York papers. It seems that this was the seventh cargo of liquor sent by this titled bootlegger to Rum Row off the New Jersey and Long Island coasts. The baronet's colossal scheme for scoffing at American

law and institutions succeeded for a while but finally came to grief, leaving him and his investors bankrupt and put to shame before the world, even if not wiser and more moral.

## Our Duty to Those Beyond

The difficulty that we are having to protect our shores from smuggled liquor enforces with tremendous emphasis the truth that no man liveth unto himself and no nation liveth unto itself. The whole world is now one big neighborhood. It is a rude awakening for the United States of America to realize that it cannot enforce its own laws and protect its own institutions without the most serious and far-reaching and persistent opposition from the organized forces of evil and lawlessness resident in other nations. In a word, we owe a debt to those beyond. We must help to redeem the human race from the poison and blight and curse of alcoholism. It is gratifying to know that prohibition is being actively agitated in nearly all of the nations. We would send greetings to our comrades across the seas and we would pledge to them and to one another that we will never cease our prayers and efforts and sacrifices until the whole human family shall be redeemed from the galling bondage of strong drink.

## Decrease in Mob Violence

It is the source of great satisfaction to be able to report that during the year there has been a gratifying decrease in mob violence, both as to whippings and other similar maltreatment and as to murder by lynching. Figures recently compiled indicate that during the year 1924 there were 38 states of the 48 that may be placed upon the honor roll as being free from mob murder. But on 10 states—one more than for the year 1923—must be placed the badge of this lawless and heartless barbarism. The number of victims in 1924 was 16, as against twice that number in 1923. In this, let us rejoice and take heart. As good citizens, we must be faithful and diligent till every form of crime and law violation shall receive just punishment, and that, always, at the hands of the law and constituted authority. We must not rest until every vestige of mob violence is removed from the face of our land.

## Obscene Literature

Following your instructions given in the adoption of the report last year, we have done something, though not much, toward calling the attention of the solicitor of the Postoffice Department to the matter of obscene, vicious and hurtful literature in the mails. We have courteous acknowledgment from him, but so far have had no report as to the decisions reached. During the coming year it will be the purpose of your Commission to pursue this matter more extensively and more vigorously. Undoubtedly there is much matter passing through the mails that ought not to be admitted. However, as all will understand, it is comparatively easy for clever, but evil-minded publishers to evade the technicalities of the law and thus to flood the mails with salacious matter. While we shall work at the task of calling the attention of the authorities to this matter, we must redouble our efforts to educate our people against all hurtful and trashy literature, to dis-

place such with wholesome literature, to elevate the tastes of our people and to keep their minds, hearts and hands busily employed with higher and better things.

## Race-track Gambling

Events that have occurred recently in Missouri and Arkansas, and possibly in other states, indicate clearly that there is a tremendous combine to promote race-track gambling. Like all other forms of vice, this form is organized, aggressive and persistent. We refer again to the heroic fight which is being made to uproot and overthrow this evil in Kentucky, led by Dr. M. P. Hunt. The organized forces of righteousness in Kentucky are entitled to the full sympathy and moral support of such forces in all of our states until they accomplish their worthy objective. This organized evil has attempted recently to establish itself within the confines of the law both in Missouri and in Arkansas. It is an unquestioned fact that in each case this effort was financed and organized and led from outside the state. We rejoice in the fact that in Missouri the law failed of passage and that in Arkansas, where the legislature foolishly passed the law, the governor wisely vetoed it. It is good to have governors who will take a firm stand for the right even against the legislature. The legislation which it was sought to enact in Missouri was disguised, as is usual in such cases. The flimsy pretense was to promote education. It was the old story of crime veiling its hideous face in the guise of benevolence of intent and righteousness of deed. Gambling is one of the worst and most destructive forms of vice. It is to be frowned upon and outlawed in all of its forms. Race-track gambling is one of the most vicious of all forms of gambling, and is to be utterly resisted wherever it would advance and utterly destroyed wherever it exists.

The divorce evil continues almost, or quite, unabated. If the home be destroyed, our whole social fabric goes to pieces, for it is upon the home that the social order rests, and the home rests upon the sanctity and perpetuity of the marital relation.

## International Peace

Despite the fact that the World War was fought "to end war," the war spirit is in many ways and many places manifesting itself. When viewed from both sides, war is never justifiable. War is a colossal crime of the ages. War must be banished. If it is banished, it must be banished by the active influence and effort of the great Christian bodies of the world.

## ARE YOU A BAPTIST?

Oh, you may be a member of a Baptist church, but that doesn't make a Baptist out of you. Are you a real Baptist in doctrine and practice? One of the fundamental doctrines of Baptists is that every Baptist should obey the Great Commission by winning souls through personal effort and by giving money to advance the kingdom of the Lord Jesus. You may be orthodox in everything else, but if you are a heretic in this matter of living and giving, you can't call yourself a real Baptist any more than the one who is orthodox in everything else but was sprinkled instead of im-

mersed can call himself a Baptist. If our Baptist churches should resort to the old custom of having heresy trials and should expel those who are heretics in the matter of giving and living, our part of the moral vineyard would be considerably pruned. And we are not so sure but what the result would be more and better grapes. Get right with God!—Jefferson County Baptist.

## RED CROSS STILL CARRYING ON

The American Red Cross is now caring for some 24,000 people who have been made destitute by recent disasters. This is the largest number ever cared for at one time by the organization.

A few illustrations will show the nature of the work being done. At Cummock, N. C., 200 people, members of families of miners who were killed in a mine explosion, are being cared for. 280 people in a New York village which was recently destroyed by fire, are being given a new start. The terrific cyclones that did so much damage early in the spring placed a tremendous burden on the hands of the Red Cross, \$3,000,000 being needed for relief work in mid-western sections alone. In a Kentucky town, a part of which was destroyed by a tornado, the Red Cross has assisted each destitute family in rebuilding or repairing the damaged home.



## Couldn't Keep Sober

"Lost your job as a caddie?" one boy asked another.  
"Yes, I could do the work all right, but I couldn't learn not to laugh."

## Tale of a Tail

Hardware Dealer: How d'ye come by that black eye, Si?  
Farmer: That old brindle cow had a way o' flickin' her tail in my face, so I tied a brick on to it.

## Help Wanted

Boss: If this occurs again, I shall be compelled to get another store-boy.  
Store-boy: I wish you would, sir. There's quite enough work for two of us.

## Higher Mathematics

Visitor: If your mother gave you a large apple and a small one, and told you to divide with your brother, which apple would you give him?  
Johnny: D'ye mean my big brother or my little one?

## Nothing Else Mattered

Porter: This train goes to Buffalo and points east.  
Old lady: Well, I want a train that goes to Syracuse, and I don't care which way it points.

## Simple

"Ever heard this one?" asked the traveling salesman of the group in the hardware store. "A dog was tied to a rope about 14 feet long. Twenty feet away was a fat, juicy bone. How did the dog get to the bone?"  
"Oh, that's old," answered a clerk. "You want one of us to say 'I give up,' and then you'll say, 'That's what the dog did.'"  
"No, you're wrong, for the dog got the bone."  
"Well, how did he get it?"  
"The other end of the rope wasn't tied."