

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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STATE AUTHORITY IN PUBLIC EDUCATION.

By Rev. S. M. Ellis.

Any system of education wholly under State control should be governed by the purposes of such education. The chief purpose of state education is to develop and train the young for a high class citizenship. This objective embraces three distinct fields of study, the moral, the intellectual and the industrial or vocational. The right of the State to teach includes primarily the right to determine *what* shall be taught, and *who* shall teach. If the State may decide *what* may be taught, it may also direct *what may not* be taught; and if the State may choose its teachers, it may exercise the right of selection, and choose only teachers who are in accord with its policies and its courses of study. When the subject is viewed from this standpoint it must be accepted that the State is the sole judge in the exercise of these prerogatives; otherwise the high aims of State education would be thwarted.

The teacher in a public school is in his sphere an official of the State, as truly as a judge or a sheriff. In the judicial and police departments of public service the State exercises its sovereign right of prescribing such qualifications as the nature of the service requires. No one would insist that the State prescribe no qualifications whatever for its teachers; nor intellectual qualifications only. The country is infested as never before with educated villians and moral freaks of every degree, seeking to propagate a denial or a perversion of our established moral and civic standards. Whatever intellectual attainments they may have acquired, the agnostic, the atheist and the infidel rejector of Divine Revelation are unfitted to train our youth for good citizenship. Even so with the polygamist, the anarchist, the bolshevist, or one convicted of a heinous crime. Such can not teach what they do not believe and do not exemplify. The grounds for the State's exercise of this right of rejecting any and all of these classes lie in the principle that the thing taught and the teacher must agree. For in the absence of personality of the teacher supporting the teaching, there is lacking the last and best enforcement of that teaching. In the estimate of values, the good teacher is more than half.

In the school preparation for citizenship our youth must be taught the existence of God, not as an article of religious faith, but as a reality, and fundamental to this life; obedience to law and constituted authority, the sacredness of the oath in every sphere of public service, and the maintenance of every moral virtue. These enduring principles are supremely essential to the formation and development of moral character, which is of highest value in good citizenship.

These things being incontrovertibly true, the question arises, How can a teacher inculcate the noble elements of character, so essential to good citizenship, when he contradicts them in his own life, or denies the integrity of that Book which furnishes the only standard of moral truth known among men? As a preacher he would be without a

(Continued on page 4.)



Mrs. J. G. Jackson

ARKANSAS' W. M. U. SECRETARY.

"MOTHER" JACKSON.

We take pleasure in introducing to our readers, the secretary of the Arkansas W. M. U., Mrs. J. G. Jackson, of Little Rock. We are afraid to say all the good things which we know about her. She is one of God's noblest women. She is the mother of a large family of splendid men and women, has reached the age when many people have retired from active service, and yet, she is as young in spirit and as virile in body as any among us. Arkansas loves Mrs. Jackson, whom many know as "Mother" Jackson, and somewhere, tucked away in the treasure house of the Master, there is a tremendous reward awaiting her.—Editor.

Crack Shots from Uncle Gideon's Rifle.

More people a hundred to one will join in a bear fight than will turn out to kill a mouse.

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

THE QUIET HOUR.

A Sermon.
By J. Herschel Ponder.

While I Was Musing the Fire Burned. Psalm 39: 3.

The inhabitants of Italy are always conscious as they walk the streets of their cities or work in their fields, that under their feet, beneath the crust of the earth, are restless fires that may burst forth at any moment in a rush of volcanic violence. This attitude of fear can well be understood when we remember that Italy has been overtaken many times by destructive volcanic eruptions, the worst being the destruction of the wicked pagan cities of Pompeii and Herculaneum. Dwellers in Italy, however, would do well to remember the great benefits that eventually follow the bursting forth of these subterranean fires. The wide distribution of volcanic ashes serves to enrich the soil wherever it falls while the spectacle of the burning mountains is a sight wonderful, if somewhat terrifying, to behold as the earth-emotion, when released from captivity, blazes forth in awful splendor.

There are smouldering energies and emotions within the human heart likewise. Maybe, too, we have something of the fear of them that grips the heart of the native Italian with reference to his mountains. We fear to be left alone with our thoughts, rushing hastily past a meeting with them in a kind of self-conscious dread. Most of us never feel the more intense emotions latent in all of us, nor do we pass through the holier experiences we all might have because we are unwilling to hold communion with God and our inner selves, thus releasing the imprisoned fires. Fearing, instead of desiring, to witness the pageant of our souls on parade before our startled eyes. Dreading, instead of in humility welcoming, the vision of a holy God enthroned on high, surrounded by thick clouds of incense and praised by seraph song.

Shall we be afraid of the quiet hour? Looking this way and that, running hither and yon, being busy always, even this will not let us escape a certain quiet hour, an hour that will force itself upon us by and by. For that supreme hour of quietness, we need many other hours of complete and thoughtful repose if the last one is to be indeed quiet.

The late and beloved Thomas R. Marshall said, during the days of terrible strain when a world was at war, "What this country needs is a good five-cent cigar." Back of this flash of whimsical humor of the statesman was a real wisdom and a genuine humanism.

I would submit that for our weary bodies, jaded minds and harried hearts, a quiet hour for each day would bring blessings and benefits undreamed of. For, says the Psalmist,

(Continued on page 4.)

Baptist and Reflector

(Continuing the Baptist Builder)

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EDITORIAL

If money-mad foreigners would leave China alone, the Chinese people might have a chance to find themselves. As it is now, about all the poor people can do is to find safety from exploitation, and somehow man has always sought that in violent rebellion.

Newspapers make much of Vice-President Dawes' inevitable pipe. Wonder why somebody does not mention the inevitable effect of that pipe upon his honor's disposition?

What are we headed for now? The latest fashion forecast has it that men will soon be lacing and wearing multi-colored garments! But, there is some consolation in knowing that our food supply does not depend upon the fellows who keep their eyes upon the fashion plates.

"Residents of Louisville who journeyed all the way to sample Ontario beer said it was just like the stuff they got out of the faucets at home. Evidently, Louisville needs a new water plant."—Commercial Appeal.

No, what Louisville needs is a good lesson in ordinary, decent, law-abiding citizenship.

One can readily understand the meaning of the scripture passage that refers to one's looking in a mirror and straightway forgetting what manner of man he is, if only he will watch the modern woman. The hardest used instrument in the hands of many a woman is her vanity case.

We have just seen the announcement of the engagement of Dr. Ryland Knight and Miss Bess Acree. The wedding is to be solemnized during the latter part of July. Dr. Knight is well known throughout the bounds of the Southern Baptists Convention and Miss Acree has a host of admirers in the many places where she has worked, as well as in the home town. Dr. Knight is President of the Executive Board of the Tennessee Baptists Convention. Surely, two more

charming, lovable, interesting, consecrated servants of the Lord Jesus could not be found. The BAPTIST AND REFLECTOR speaks for the hosts of Tennessee Baptists when we say, "Heartiest Congratulations."

VERY TRUE.

"When one goes into a hotel lobby to see the church directory, and discovers the name of a pastor who was doing business there a decade before, one isn't much inclined to go to hear the present recumbent preach."—*The Baptist Banner*.

We do not know whether the editor or the proof-reader is responsible for the word "recumbent" but the idea is very accurately expressed by the word. Surely, an out-of-date sign is a poor advertising for any church.

A FEW DEPARTURES.

There has come to the ears of the editor, an insistent demand for a page in the paper through which the brethren may express their opinions. Because we desire to comply with the wishes of the subscribers and other members of our family and because we believe that such a page is of great interest, we are beginning it under the caption "POPULAR OPINION." If someone has a more dignified, euphonious title for the page, we will appreciate a suggestion.

Let it be clearly understood that this is to be a page through which the contributors may express their opinions on subjects and not about folks. News items will be placed where they belong. Articles will go in their respective places according to subject matter. Only short, pithy, pointed, personal views will find places on this page unless they are unusually timely. Criticisms, both destructive and constructive will be tolerated as long as the writers do not deal in personalities. The sure way to the waste basket is to say ugly things about the fellow who takes a different view from the one you advocate. The page ought to become one of the most helpful and interesting in the paper.

We are leaving out the "NEWS AND VIEWS" heading and have substituted therefor, "THE NEWS BULLETIN." Views are given elsewhere and so we felt that the heading was not correct. In addition to the news items contributed by Brother Ball, we hope to add to the interest of the paper by giving our people short news stories about everything of interest in and out of Tennessee.

WHAT IS A CHRISTIAN COLLEGE?

The following is a definition given by President William H. Black, of Missouri Valley College and published in the Bulletin of the Federal Council of Churches.

"1. It is not a donation by Christian people, with Christian motives, although that is very important.

"2. It is not an institution where all the members of the family are professing Christians, although that is important.

"3. It is not an institution that is owned and managed by a Christian denomination, although that is important.

"4. It is not an institution where chapel services and church attendance are required, although that is important.

"5. It is not an institution where the Bible is taught as a part of the course of study, although that is important.

"6. A Christian college is a college that honors the person of Jesus Christ as God and man, as the creator of the world, and its upholder, as its providential guide and redeemer; and that exalts Him in all departments of instruction as the key to all knowledge and history."

We modestly venture to change the wording of the definition and we are persuaded that the change results in a real definition. If a Christian college has to be defined by the use of a lot of negatives, each of which hits at the very nature of Christian education, then what have we felt? Our definition is:

"A Christian college is an institution, founded by Christian people, prompted by Christian motives; an institution in which all the members of the faculty are Christians, that is owned by some regularly constituted Christian denominations and controlled by the same; an institution in which regular classes in the Bible are taught and in which the young people are trained in the Christian virtues as well as in the faith and polity of the denomination supporting it; an institution of which Christ Jesus is the head and love for whom motivates every plan, program, lesson, activity."

GOVERNOR PEAY SPEAKS.

Governor Austin Peay is reported as having written a letter to someone in Dayton in which he made the following statements:

"Our state has taken a great forward position which deserves and will certainly receive in due time, the admiration and appreciation of the Christian world.

"I have a profound contempt for these who are throwing slurs at Tennessee for having this law. In my judgment, any state had better dispense with its schools than with its Bible. We are keeping both." We quote these words from our Governor and thank God that he has faith and courage to say them to the world. Some day, we will know more certainly than we do now, just how much wisdom is contained in his words. Education without the moral restraint brought through belief in the inspired Word of God can work nothing but harm.

ADVERTISING MORAL FILTH.

"Charlie Chaplin is proud father of bouncing baby." Such is the headline in many a recent issue of the daily press. And in the accompanying news story, there is the blaring statement that Charlie Chaplin was married November 25, 1924. May the Lord hasten the day when marital infidelity will be branded as one of the heinous crimes of man and when adultery among moving picture players will be punished by imprisonment and by absolute dismission from the moving picture corporations.

The hopelessness of America's moral condition is seen in the fact that this same Charlie Chaplin and his wife, Lita Gray, together with their illegitimately begotten child are to continue to pollute the fountains of American morals while the American press takes grotesque delight in giving to them all the free publicity they desire.

EVOLUTION ISSUE WARM.

As we go to press, the issue over Evolution is holding the center of the stage in

American thought. Just what will result from the famous Dayton trial, we cannot forecast. However, we venture the prediction that the discussion of the theory of evolution will find no place in the courtroom, unless the defendant teacher should set up the plea that what he taught was not evolution, a thing that is hardly probable.

The notorious Clarence Darrow is to be present and he has assembled a magnificent train of national "legal lights" to assist him in impressing a Tennessee court and populace with the fact that they are ignoramuses and that they must have outside counsel to prevent them from plunging their young people into the blackness of the Dark Ages. Already, he has been spreading his doctrine of Pessimism over the state and shrewdly, by suggestion and by bold statement, he has sought to turn the youth of Tennessee to open rebellion against the laws of their commonwealth.

What has he to offer Tennessee? In a speech at Knoxville a few days ago, he is reported to have said, "We are deckhands on a rudderless ship" and "Man is only a creature of fate." His hope is that of everyone who is won to absolute faith in the dogma of materialistic evolution. The Theistic evolutionist has some grounds for hope in his beliefs but even he can give to the world no clear-cut, unqualified, statement of faith in God, Jesus Christ, Salvation, Future life, etc. Whenever anyone, be he theist or atheist, shunts his faith off the main line onto the track followed by the Gnostics since the days of the apostles, he ultimately stops short and must either return to his former faith or land in the "Despond" of pessimism.

The issue of evolution and Tennessee's law will not be settled by the trial at Dayton. The issue is before us. The whole nation is watching. Some of our good people are crying, "Stop the agitation. We've had enough of it." We ask in reply, How can we stop? When a society of Free-thinkers come into our state in order to override our constitutional rights as a free people and to set free one who has knowingly broken a state law, what are we going to do? Scopes is backed up by men who have behind them, hidden resources, the amount of which no one save themselves knows. Tennessee people have nothing but their own officers and an unorganized public to care for her rights. The struggle is on in earnest and the only thing that will be pleasing in the sight of God is for his people to wage the battle with all the power they possess. If we compromise with the Amelekites, our doom is sealed.

WHAT VANDERBILT STUDENTS HEAR.

Many people over Tennessee and the South wonder why it is that so many of the students from Vanderbilt are infected with the virus of Modernism when they leave the institution. The matter is easily explained when one knows what they have to listen to while in the institution. We give below some extracts from the baccalaureate sermon delivered June 7, by Dr. Carey Wilmer, of Sewanee, to the graduating class and leave our readers to reach their own conclusions about the safety of any young person's soul who has to listen to such a message in the hour of all hours when God is supposed to be glorified and his Son exalted.

In speaking of academic freedom, Dr. Wilmer said, as reported by the Tennessean, "Christ did not come into the world to dictate to scientists what they should think about atoms and evolution and the motion of the heavenly bodies; to interfere with the liberty of thought and investigation of physicists, geologists, astronomers and the like" . . . "Nor did he come to tell philosophers what to think; to furnish ready made systems of truth to an Aristotle or Plato or Kant or Hegel or their modern successors;"

It is nearly enough to make one laugh. Certainly Christ did not come into the world to give to Plato who lived about 400 years before the Master's birth and to Aristotle who lived about 350 years before, ready-made systems of truth. He did come, however, to try to dissipate some of the false ideas which had been thrust upon the world by these and other great philosophers and scientists, one of which was the scientific dogma of Spontaneous Generation of Life which modern science is moving heaven and earth to prove. Aristotle had taught the world that life arose spontaneously upon the earth. Christ denied the assertion of the scientists and thrust upon them the system of truth "ready-made" from before the foundation of the world, namely, "I am the way, the truth, THE LIFE."

Christ did come to set forth "ready-made" systems of truth which the world blindly refused to accept just as Modernists refuse to accept them today. He exposed the fallacies of the old ideas which people held, "Ye have heard that it hath been said" . . . and gave instead new ideas, philosophical as well as theological and moral—"but I say unto you." He thrust aside Aristotle's idea of the origin of life and asserted that life had its origin with God. He denied Plato's philosophy of life and instead of service for self, demanded service for others and sacrifice of self. Instead of Plato's Republic which could never be a land of equality, Christ proclaimed his Kingdom in which all are brothers and equals. To say that Christ did not come to circumscribe the lives and investigations of scientists and philosophers is to deny his deity and his eternal authority, in all realms of life.

In speaking of the creation of man, the doctor says, "We may indeed note a point of contact between evolution and the Bible in the statement that God formed man out of the dust of the ground. And so far as pride of ancestry is concerned, a clod of dirt would seem to suggest an origin quite as plebeian as an anthropoid, if not more so." In that statement, the speaker laid bare his contempt for the doctrine of immediate, separate, and direct creation of man. There must have been quite a stultification of his moral nature before he could find more pride in contemplating a descent from an anthropoid ape than he can in contemplating descent from an original pair of his own kind, fashioned by the mind of God and formed directly from the inanimate dust by Divine fiat. It seems that the speaker would have had more respect for the sensibilities of his hearers than to have tried to spring so stale a joke as that which ignorant scientists have framed out of the "mud hole."

Dr. Wilmer's idea of the Logos is expressed in these words: "The pre-incarnate Christ, the Logos of God, the Immanent

Mind of the Universe, is the necessary presupposition of all thought . . . I mean that man's capacities to think and to know truth, to feel moral obligation, to aspire, were and are all due to the light within him of the Logos, the immanent reason of God."

The words are so set together that they only imply what the speaker seems to have been afraid to say. Man's ability to think is due to the Logos within him. In other words, Christ, the Logos, God's immanent reason, is part of man and because he is possessed of the Logos, he is able to think! The "immanent mind of God" is present in every thinking creature. The immanent mind and the Logos are the same, therefore Christ, the Logos is present in every thinker. Where did he get his information? From the Bible? No, from books on psychology and philosophy whose ancestry can be traced book by book, writer by writer, back to the days of Plato and Aristotle whose right to think and to speak, the doctor so ably defends against the sovereign rights of the Lord Jesus Christ.

But Dr. Wilmer was wise enough to see in the statements of some of his own ilk, the danger signals and called attention to the menace of Science. In quoting Bertrand Russell, he says, "Science," he reminds us, "has not given men more self-control, more kindness, or more power of discounting their passions. . . . It has given communities more power to indulge their collective passions. . . . Men's collective passions are mainly evil; . . . Therefore, at present time, all that gives men power to indulge their collective passions is bad. That is why science threatens to cause the destruction of civilization. The only solid hope seems to lie in the possibility of world-wide domination by one group, say the United States, leading to the gradual formation of an orderly economic and political world government. But perhaps, in view of the sterility of the Roman empire, the collapse of our civilization would in the end be preferable to this alternative."

That is pessimism sublime. Yet it is the inevitable result of the loss of faith in a Supernatural Christ and a Supernatural Bible. There is not a page in the records of history but that is stained with the blotch of sin. Man has climbed upward six times to the pinnacle of civilization only to topple down again into the abyss where chaos reigns. Never, in any nation, has there come a political cataclysm that has resulted in ruin until after there had come a moral abortion that resulted in the casting away of all Divine restraint and the substitution thereof for man's pitiable reason.

Vanderbilt students were made to laugh at the idea of man's being descended from a ball of dirt and were made to see Christ, the Logos of God only as incarnate mind. Then they were made to exalt Science and Philosophy and to relegate theological speculation to the scrap-heap. And for what? In order that the speaker might lead them to the end of the road of scientific research and show them the dark abyss into which it plunges. Two roads are leading down into the gulf of despair. One is that taken by Germany when she tried to dominate the world. The other is the complete downfall of civilization! Surely, that speech must have been enough to have inspired the crowd that heard it to go forth crying, "Woe is me! Woe is me!"

STATE AUTHORITY IN PUBLIC.

(Continued from page 1.)

message; as a teacher he is without a lesson, without a constructive system, nothing positive, only endless negations leading to chaos.

Since moral character is of first consideration in good citizenship, moral values and the teaching of such ought to be paramount in America's system of public education. For example, there should be inculcated in the mind of the pupil the spirit of obedience to authority and to law, as against anarchy and its disregard of law; the right to acquire and hold property by the individual, as against the socialistic doctrines of the several bolshevistic guilds which contend for state ownership of all property; the purity and sacredness of the Divinely instituted family relation, as against "free-loveism" and polygamy; these and other moral safeguards of the nation, which are rooted in the Bible, cannot be safely committed to those who reject the integrity and authority of that Book. As teachers in thus opposing Divine Revelation, they are opposing America's bed-rock foundations underlying our government and civilization. Further argument is not needed to reach the conclusion that our splendid civilization, built upon the Bible, is to be safeguarded and perpetuated by a faithful adherence to its enduring principles and precepts.

In every department of government the state exalts the Divine code of morals as the universal system of ethics. It holds that moral character must be developed during the school life of youth for good citizenship. The State goes but a step further, under the same principle, when it asserts its sovereign right of selecting teachers who understand the original source of moral truth, and who support the same. To ignore this prerogative and commit the teaching and the pupil into the care and tutelage of those who are not in accord with the State's ideals and purposes, would be as insane as to entrust her peace and safety into the hands of disloyal military commanders.

The atheist, the anarchist, the polygamist, the free-love advocates, the evolutionist and all other gainsayers of the Bible, can no more lead young minds in the several spheres of moral truth and rectitude, all of which originated in God's Word, than the blind can intelligently discourse upon the beauties of a landscape. When they sit as teachers in public schools to break down the authority and the infallibility of God's Revelation; when they impugn its record of the facts of creation, and finally deny the inspiration of all its utterances, offering in its place only the stone of human speculation, they at once attack the pillar of Christianity, and at the same time seek to undermine the foundation of our civilization. If the Book is to be despoiled by these, its enemies, then all it stands for in the up-lift of mankind goes with it.

The State should no more support a program antagonistic of the Bible in the school room than she should consent to an attack upon the Bible in the court room; no more than she can afford to import a group of bolsheviks to reform the government. The

foundations are secure, and must not be undermined.

It is eminently fitting that the State assert by legislative enactment her sovereign right to reject and repudiate any teaching that controverts her own ideals and policies. The state assumes that attitude before the world when she casts out teachers of the John T. Scopes type, who believe and teach things destructive of her organic life and her civilization. If she would perpetuate her liberty and freedom she can do no less.

THE QUIET HOUR.

(Continued from page 1.)

"While I was musing the fire burned." There might be some destruction but much there is in us ought to be consumed. The rest would be purified as our souls were laved by the cleansing flames that would surely be lighted in an hour of communion with God.

Will you not then sit and muse awhile? Not long will you have to wait for the fires to kindle. First, on the hearth of a forgotten past, the fire of memory will begin to glow while among the ashes of years long dead the live coals of remembrance will begin to burn in a subdued light that is like to the afterglow of the setting sun. The flickering flames will paint for us many pictures that our eyes ought to see again, "Lest me forget, lest we forget!" and in forgetting grow caloused and grim.

"How dear to my heart are the scenes of my childhood,

When fond recollection presents them to view.

The orchard, the meadow, the deep tangled wildwood

And every loved spot that my infancy knew.

The wide spreading pond, and the mill that stood by it,

The bridge and the rock where the cataract fell;

The cot of my father, the dairy house nigh it,

And e'en the rude bucket that hung in the well."

We will live over again the days when our hearts knew innocence. Many of us will bow again by a mother's knee and hear a strong man pray to a God who is real. We will be tucked away to sleep by tender, lingering hands, while the lulling rain woos us gently we will be conscious somehow that a soft kiss was left like a cool drop of dew on our brow. We will wake again to a day of joyful activity, our hearts thrilling with bliss then sweet, but sweeter now, as we bring it forth from its long locked cabinet in the chambers of our heart. We will even be willing to suffer the quick and transitory pains of childhood, for it will give occasion for the loyal friends of other years to gather round us in sympathy, or for a sweet maternal form to bend low and whisper the word that ever had the power to calm our anger or assuage the raging storms of grief and pain that sometimes surged across our childish breast.

Gazing thus, we would begin to see the greatness of the debt we owe to sainted sire, to unnumbered friends, to the mother who daily poured out upon our unworthy head the rich treasure of her love and to the good God

who sent his angels to guard our often wayward feet. Beloved, fear not, nor neglect, to sit awhile and let the fire of memory burn. Ere it fades before our eyes other fires will kindle before us. These, too, we ought to see and not to quench. They are a part of the ministry of this quiet hour.

One of these will be the fire of repentance. This always follows and is set alight by the fire of memory. "Son, remember," should be heard before the pangs of hell get hold upon us, for then it will be too late. We are glad that Memory came to stir the blaze for now we see that much of the past was evil. How clearly it stands out now in the retrospect of the years! Now, too, it is shorn of all that once seemed so fair and comely. Naked and ugly we see it now while once it was clothed in angel garb. We see the gap in the garden wall through which the serpent came into the Eden of childhood and we feel again the shock of pain as the poison fangs pierce with deadly malice through our imperfect guard, sending the virus of sin into body, mind and soul. The exceeding sinfulness of sin is burned in now on our consciousness and we see the thoughts, the passions, the motives and the deeds truly revealed by the light of that other fire. We shrink from the picture with a dark forboding of guilty dread and in dust and ashes we plead for forgiveness. Willingly now, we are to see the proud structures that we erected to gratify sensuous pleasures or grosser vice, the Pompeiis and Herculaneums that we builded to house our sin and shame, consumed before our eyes and buried beneath the lava flow of righteous judgment. For then, and only then, another fire can burn.

And behold, it springs up before us. It is different from the first which woke to flame as we went apart to be alone for awhile. It is of another kind from that which in consuming fury swept over our souls.

This fire will not be fed by fleeting images of forms long since gone nor will it be fanned to flame by thoughts of guilt and punishment as our hearts were being smelted free from dross in the furnace of repentance. This is a pure and holy flame wending upward toward the blue and on to heaven's throne.

In the last few moments of this quiet hour we hear a new voice saying, "Be still and know that I am God." And now we see a sight like unto that which Moses saw in the desert. There burns within our hearts the fire of worship and we are not consumed. Now it is, and not before, that from our broken and contrite spirits these ascends an acceptable sacrifice to God on high. A new spirit comes into our hearts giving speech to our lips and we cry, "Abba, Father." A new humility and reverence controls our frame and we bow the knee to him whom God "has made both Lord and Christ." A new harmony plays on our heart strings and we sing the song of "Moses and the Lamb." In rapture we behold the angels of God ascending and descending upon the ladder let down to earth from heaven, and we find ourselves within the house of God and at the very gates of heaven.

Dear friends, I pray that as I have brought to you the thoughts of this hour that the things which I have suggested as possibilities have really taken place in your

(Continued on page 6.)

PUBLIC OPINION

BAPTIST TABERNACLE.

By T. W. Callaway, Pastor.

In the report of the Education Board for 1925 to the Southern Baptist Convention we quote as fellows relative to the Baptist North Carolina playgrounds, designated "Southern Baptist Assembly"—

"We have near a thousand acres."

"An additional tract of land has recently been secured containing about ninety acres."

"The ground has been landscaped by one of the leading landscape firms on this country."

"These improvements include recreation grounds, a temporary auditorium, repairing and transforming Pritchelle Hall, and improving the grounds and roadways."

"While improvements costing \$250,000 are immediately and urgently needed, the program for improvements this spring have been cut to \$35,000."

"For these permanent improvements a million dollars might be economically and worthily invested. For a beginning in this work we should have at least \$300,000. With this amount we can build an Assembly that will bring together for three months each summer at the South's greatest playground our Baptist people from Baltimore to Santa Fe, and from William Jewell to Stetson."

"The playground around Asheville is one place where the devil did not get in on the ground floor for monopolizing the play time of the multitudes. . . We can Capitalize Recreation for Christ on the mountain tops of the Blue Ridge, the Land of the Sky."

"Plan of Finance. . . the Business Manager will call on prospective givers during the entire year. For a large development we should expect a larger allotment from the regular Convention receipts. In order that the money may be made available at once for a real development, the Board can sell bonds for approximately \$300,000 and retire them from the above indicated sources of income over a period of years."

"The total indebtedness on the property is \$44,071.86."

"Overdrafts, Ridgecrest \$9,071.86."

"Total actual need (Education Board) for 1926 Budget \$332,780.43."

Now, Brother Editor, some of us Baptist soldiers in the rear ranks would like to know the necessity for a million dollar playground, swimming pool, golf links, etc., for our college students, secretaries, orators, and others, who are plenty able, financially, to take their summer vacations in the mountains of North Carolina without going into the pockets of the Baptist brotherhood? With our Foreign and Home Boards loaded with over a two million dollar debt, and pleading for more to carry the gospel to the dying world, is it not time for us to call a halt for \$300,000 "for a beginning of this work"—this Baptist playground? Some of us are old-fashioned enough any way as not to advocate this in-

discriminate bathing of the two sexes, especially in Baptist swimming pools, provided with hard-earned money sent in for the propagation of the gospel.

If our conclusions are wrong, let some good brother set us right.

Chattanooga.

From Harry McNeely Supt. Orlinda Sunday School.

I want to tell you that I am pleased with our editor. I believe in you and the paper. I think you are going to make the paper better from week to week, and want you to know that you can count on me to pray for you in your work.

I think we have wonderful opportunities as Baptists in all our work. We face the danger of spending too much of our time in discussing questions upon which we are practically agreed, while millions of lost men and women die without our Saviour. Let us believe right, but we must not forget to live right. Nor should we place too much emphasis upon organization and campaigns. The New Testament clearly teaches co-operation for service, stressing the work rather than the method. I am squarely behind the Unified Program, but think we need to place more emphasis upon the causes which make up the program. Again, I am glad to see you emphasize the importance of New Testament Evangelism. We face the danger of neglecting this to build institutions. Great institutions can only come as an expression of virile Christianity. Our supreme task is to obey Christ's marching orders to preach the Gospel to every creature. Difficulties, problems and controversies will largely vanish when we enter wholeheartedly into this, the supreme task. It is only by so doing that we can realize the promise—"and, lo, I am with you alway, even to the end of the world."

Please pardon me for taking so much of your time, but sometimes you men who are in the lead may think that the plain layman out in the "sticks" has no thought or care about the work. He does care. The average Baptist layman wants the work to prosper, and is, I think, usually fair and ready to help when approached and appealed to upon the common ground that we are all children of God and co-workers with him.

OUR PRESENT PROGRAM.

By O. E. Bryan

Since Brother W. D. Hudgins has accepted the stewardship work he has been organizing the district associations for a stewardship program throughout the State. It is our purpose to use the organization that he is setting up as far as possible to put on the every-member canvass and budgets in the churches.

We have recently sent to all the pastors in Tennessee suggested apportionments for the churches based on the average of the churches for the five years of the 75 Million Campaign. Of course, it will be understood that this is only suggestive, that the district associations will act on the apportionments and the churches will accept or reject their apportionments in their district association organization. It is not the purpose of the Executive Board of Tennessee Baptists to go

over the head of the district association. We are simply trying to find a working basis. We have had the most beautiful response to the apportionments. We believe that the pastors are practically unanimous in advancing this suggested program. This is the only program we will have so far as organization is concerned.

We feel that a word should be said in regard to the remainder of this State Convention year. We certainly should not fall under this average for the five years during this present year.

We have had to endure a great deal in the way of tendencies to break the unified program since we came to Tennessee, but we believe that the pastors are practically unanimous for this program. It is some of the interests that are not satisfied with what they get that give us the most trouble. We believe, if we can get through this year without a break, that we have a new day. We appeal to the churches everywhere to respond month by month to the whole program. The obligations are heavy and we are not receiving enough money to take care of our missionaries. We are not asking, however, that anybody shall designate anything to State Missions but want to see the whole program succeed. We are willing to share our part of the burden. Let us pray and work that this present year may be closed with victory.

THE LOST SHEEP.

Po 'lil brack sheep dat strayed away,
Done los' in de win' an' de rain—
An' de Shepherd He say, "O, hirelin'
Go find my sheep again."
An' de hirelin' say, "O, Shepherd,
Dat-sheep am brack an' bad."
But de Shepherd He smile, like dat lil' brack
sheep
Wuz de onlies' lamb He had.

An' He say, "O, hirelin', hasten,
For de win' and de rain am col',
And dat lil' brack sheep am lonesome,
Out der' so far f'um de fol'.
But der hirelin' frown, "O, Shepherd,
Dat sheep am ol' an' gray!"
But de Shepherd He smile, like dat lil' brack
sheep
Wuz fair as de break ob day.

An' He say, "O, hirelin', hasten,
Lo', here is de ninety an' nine.
But de one dat stray off f'um de sheepfol'
Is dat lil' brack sheep ob Mine!"
An' de hirelin' frown, "O, Shepherd,
De res' ob de sheep am here!"
But de shepherd He smile, like dat lil' brack
sheep
He hol' de mostes' dear.

Ah' de Shepherd go out in de darkness
Where de night was col' an' bleak,
An' dat lil' brack sheep He find it,
An' lay it agains' His cheek.
An' de hirelin' frown, "O, Shepherd,
Don' bring dat sheep to me!"
But de Shepherd He smile, an' hol' it close,
An'—dat lil' brack sheep—wuz—me'.

(Author Unknown)

THE QUIET HOUR.

(Continued from page 4.)

hearts. That during this quiet hour your hearts have been made tender by the fire of memory, that they have been purified by the rushing flames of repentance and that now, as never before, there is ascending from your very souls the spiritual and true worship that is well pleasing unto God.

If this be true; then there is one more experience for us all in this closing moment. If you have followed me sympathetically, you may have this experience also. It is, that we shall light together, in God's name and by His help, the fire of resolution. As we light it, let us stand, as men and women born anew into God's kingdom by the grace and power of his Son and Spirit, and light that fire in the presence of each other, before the world and in His sight. It is:

To God who has saved me through and by the grace of his Son and my Saviour Jesus Christ, I pledge a greater loyalty and a fuller obedience; To my brethren and sisters in the church I offer a more unselfish love and wider sympathy; For the salvation of a lost world I tender myself in service and my substance in the degree that God shall require. That I may do all this to his glory, I invoke the presence and power of his Holy Spirit to help me to be strong and true.

So many of you as are thus disposed of heart, will you join me in a solemn and hearty, Amen.

Elizabethtown, Tenn.

PRESCOTT MEMORIAL BAPTIST CHURCH.

On Saturday, June 27th, the new church building of the Prescott Memorial, facing the West Tennessee Normal School, Memphis, burned. No one knows the origin of the fire. When the fire was discovered it had gained such headway that every thing was lost, not even a book was saved. The building was completed about a year ago and when you read its history you will find that for six years the little congregation had struggled hard to get what they had. It is hard for some of us to understand why this building burned unless it is that God wants a larger and better building. The location of this church is very important, facing the Normal School. Dr. A. A. Kancannon, former president of the West Tennessee Normal School, in a letter to the pastor last week says, "Under your leadership your church has rendered a magnificent service to your community and I know personally that it has quickened the spiritual life of hundreds of young teachers of the Normal School within the last few years." Dr. Kancannon, is a Presbyterian and enclosed the first \$100.00 to rebuild the church.

The building was valued at about \$60,000.00. We owed \$12,000.00 and had \$32,000.00 insurance. The local congregation of more than four hundred cannot rebuild without financial aid of the brotherhood. If we build what is actually needed at this important place and time, we must raise at least \$25,000.00 outside our church. Our people have made a hard fight and real sacrifice in the past and now every member is lined up for another battle. We need help

and need it now. We know that the budget system is on in nearly every church but brethren, if possible, please give us a chance and some financial aid. It is important just at this time. The church appointed six of our best men as a building committee last Sunday who will start to work at once. Twenty-five committees start out today to raise \$15,000.00. We are beginning to rebuild by faith. If any readers of the BAPTIST AND REFLECTOR, is moved to send us a check please mail it to Mr. E. A. Gaulding or to myself, Normal, Tennessee. Should you want to make a subscription to be paid the first of November, we shall be glad to know it. Shelby County will do her part but we need your prayers and help. We are holding our services in the Normal School building at present.

Yours in Christian love,

JAS. H. OAKLEY, Pastor.

Normal, Tennessee.

RECEIPTS FOR JUNE.

Following is a statement of the receipts for June to the Co-operative Program, subject to division according to the instructions of the Tennessee Baptist Convention and the Executive Board:

Southwide Objects.

Object	Per Cent	Amount
Foreign Missions	23½	3,900.58
Home Missions	10	1,659.82
Christian Education	10	1,659.82
Ministerial Relief	5	829.91
New Orleans Hospital	1½	248.97
Total	50	8,299.10

Statewide Objects.

Object	Per Cent	Amount
State Missions	18	2,987.68
Christian Education	19	3,153.66
Orphans' Home	8	1,327.86
Memorial Hospital	5	829.91
Total	50	8,299.11

Grand Total

Grand Total	100	16,598.21
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Statewide Christian Education.

Object	Per Cent	Amount
Union University	5	829.91
Carson & Newman College	5	829.91
Tennessee College	5	829.91
Hall-Moody Junior College	3	497.95
Ministerial Education	1	165.98

Total

O. E. Bryan, Treasurer.

ORDINATION AT HILLSDALE.

DEACONS ORDAINED. Friday, June 26th was a great day with Hillsdale Church, near Hartsville. Pastor Don Q. Smith had arranged for an all-day service with dinner on the ground and such it was. The editor preached at the eleven o'clock hour or rather shortly afterwards for just as he was being introduced to the audience, a messenger appeared at the back window and announced that the load of lunch baskets was breaking down the table and every good hostess went to prevent any serious damage.

In the afternoon, five deacons were ordained. J. B. Stafford, Claude Gregory, Jessie Merriman, Leslie and Cornelius Cothorn.

These brethren are all young men and their answers to the volley of questions fired at them by Pastor Smith and others of the Presbytery showed them to be well-versed in the scriptures and firm in their faith.

Brother John T. Oakley, of Hartsville, delivered the charge to the church and Brother G. W. Ramsey, of Difficult, delivered the charge to the new deacons. The editor led in the ordination prayer.

It would be impossible to describe the occasion as it deserves. Those who have attended such gatherings can draw upon their imaginations. Others will have to wait until they can go and see. There were about 800 people present and there was food enough for all and more. The congregations gave the editor the delightful pleasure of preaching for one hour and ten minutes without a soul's going to sleep. Things are growing at Hillsdale and we are looking for these new deacons to become mighty men of God. Brethren Womaek Parker, Hartsville; G. M. Ramsey, Difficult; A. J. Gammon, Gallatin; J. A. Stafford, Dixon Springs; J. H. Merri-man, Hillsdale, subscribed for the BAPTIST AND REFLECTOR.

BASIS FOR TITLES.

Reply to Brother Chiles.

By H. E. Watters.

In a recent issue of the BAPTIST AND REFLECTOR, Brother Chiles, in an open letter, asked me several questions in regard to the Doctor of Divinity degree, which I am only too glad to answer. Brother Chiles did not speak for himself alone, because there are others who, like himself, question the propriety of conferring such degrees. Different ones have different objections. There are some who do not endorse it because they have found no scriptural warrant for it; others because they think that it is unbaptistic or undemocratic. Some oppose it through a spirit of jealousy. Many scholars and school men oppose it because they say it is often conferred upon unworthy characters and cheapens the degree. These objections are raised not only to the degree of Doctor of Divinity, but of all honorary degrees. Some who do not have the degree but know, or at least feel, themselves as worthy as others they see thus honored, often times feel more or less slighted. Some who have the degree look with a spirit of jealousy upon the fact that so many are likewise honored, which has a tendency to cheapen the degree, so that they themselves are not so much distinguished.

Now, none of these objections are valid. They can be brought against almost anything that is used as a mark of distinction among people. A brief historical sketch of the rise of these degrees and a few words concerning the nature and meaning of them should clarify the atmosphere and thinking of our readers.

In the first place, the word Doctor comes from the Latin "docare" meaning "teacher," and is closely related to the Greek word "didaskalos" meaning teacher. There were "teachers" of the law in the times of Jesus which in the King James version is translated as "doctor of the law," Luke 2: 46,

Acts 5: 34, Luke 5: 17. Jesus himself was known by that title and was frequently so addressed; in fact, it was, perhaps, his best known title during the days of his ministry. The same word, "didaskalos," is translated in King James as "master," "teacher," "doctor." Jesus did not reject the title thus conferred upon, hear him say: "Ye call me doctor (didaskalos) and Lord and ye do well." Jno. 15-13. Substitute the word "doctor," everytime you find the word "master" or "teacher" applied to Jesus in King James and it will sound quite modern. However, it would appear that the first time this title was ever conferred upon one as a degree from a college was the degree "Doctor of Laws," conferred by the University of Bologna, Italy, in the 12th century and was conferred by that institution upon a very few especially distinguished men. It appears that the University of Paris, a few years later, conferred the first degree of "Doctor of Divinity." It was a long time, centuries in fact, before the various universities of the world conferred many such degrees. Colleges of Germany and America have been prolific in the production of such honorary titles, America outstripping all other nations. In America many degrees are conferred such as Doctor of Laws, Doctor of Divinity, Doctor of Common Law, Doctor of Medicine, Doctor of Veterinary Science, Doctor of Philosophy, Doctor of Commercial Science, Doctor of Science, Doctor of Letters, and many others. Now, these are all intended to indicate a certain degree of intellectual proficiency or attainment and the name of the degree itself indicates the field in which the recipient has won distinction.

The Doctor of Divinity degree is conferred upon those, who, in the judgment of faculties and boards of trustees, have distinguished themselves as preachers, Bible students, or as successful leaders in some branch of religious service. It is not a theological distinction nor an ecclesiastical degree as many suppose, but is purely scholastic, and as such, therefore, carries with it no approval of theological dogma, theories, or creeds, has no relation to the church or Bible doctrines, consequently the feeling that it infringes upon church rights or fraternal relationships is born wholly of a misunderstanding of its nature. The usual language of the diploma of this degrees is as follows:

"To Whom These Presents May Come, Greetings: This instrument witnesseth that in consideration of the eminence attained by John Doe in scholarship and in teaching and in leadership, the Board of Trustees of— college upon recommendation of the faculty declares him a Doctor of Divinity, and that he is entitled to all the rights and privileges of this degree."

Degrees being scholastic, they are not to be conferred by anything but colleges and universities, and no man worthy of the degree would accept it from any other source, for it would only invite ridicule instead of conferring honor. I have heard of a few negro churches conferring this degree upon their preachers, but of course we smile at their ignorance and credulity. However, there is another thing quite as ridiculous and that is to urge this as an argument against colleges conferring the degree. And as for

scriptural authority, in addition to those cited elsewhere in this article, it is found in the next verse after the one which says that a college may confer the Bachelor of Arts degree. And just two verses from the one which tells the preacher to give a marriage certificate to the couple he has just married.

Now, of course, schools sometimes confer this degree upon people who afterwards show themselves unworthy of it. It often happens in regard to other degrees, A. B., B. S., etc., in fact, churches frequently make mistakes in ordaining deacons and preachers. Many of them later prove themselves to be unworthy, but no one would think of going about criticising the churches and demanding that they stop such ordinations.

A brother is honored when he is selected and ordained to the deaconship. The Apostle says "it is a good degree," (Tim. 3: 13), but I have known many brethren to feel peeved because they have not been thus honored and I have known deacons to be peeved because their church did not elect them to the active list. It is an honor for a man to be ordained to the ministry, and to be called to a pastorate. It is a good thing thus to honor the brethren, although many are thus honored who are unworthy of it and many are overlooked who are much more worthy. But we are commanded to honor them, 1 Tim. 5: 17: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." This is exactly what the degree "Doctor of Divinity" is intended to do. In this we find the three standards mentioned in the wording of the diploma given above: *leadership—rules well, scholarship—labors in the word, teaching—doctrine, or teaching.* Therefore, in the conferring of this degree, a school merely says to the world that in their judgment this brother is worthy of this double honor, the D.D. degree.

Many times in the scriptures we are admonished to honor the brethren rather than to seek honors for ourselves—"In honor preferring one another." So honorary degrees are usually bestowed upon those who do not seek them. The surest way for a brother to be turned down by a college is for him to ask for such an honor, in other words his life and attainments rather than his seeking should commend him for the honor. Who will say that it is not an honor for a body of distinguished scholars, as a faculty of a college or university, to say to the Board of trustees and to the world that in their judgment a certain brother has attained such eminence as a preacher, teacher, leader, or scholar, as in their judgment entitles him to be given a certificate of that fact by their college or university. Who, may I ask, when he understands all these facts, can raise a valid objection to it? He might say that the college faculty had too low a standard or that they did not sufficiently know their man, or that they overlooked more worthy brethren, in other words had made a mistake in thus voting this man worthy of these honors, which may all be true, but he cannot with reason say that the practice violates any law of God or man, or even that it is against the best interests of society to so recognize merit. Of course, it means a great deal more for one to receive such a degree from a great

institution like Harvard University than from some little college, just as it means a great deal more to have the people of all the United States to confer the title of President upon a man, than it does for some little debating society in the back-woods to confer the title of president upon some member of its group, but in either case it carries its own degree of honor, and the principle is a sound one for society, and does good. Nor is it contrary to the democratic spirit or to the principles of Him who has been honored as the one supreme teacher (doctor) of all the ages, and further since it is supposed to be attained only through merit, and is open to the lowest as well as the highest, it is further in keeping with the great doctrine and sublime teaching: "He that would be greatest among you let him be a servant of all," greatness and honor through attainment in service. Let those who are worthy be honored by their brethren while they live.

At the request of the family of the late Rev. A. C. Dixon, D.D., and of friends, Mrs. Dixon has consented to write the biography of her husband. She is anxious to secure from those who came in personal touch with Dr. Dixon, or were converted under his ministry, any personal bit of information which they can send her. She will doubtless receive more information than she can use, but out of it she hopes to winnow much that will be available.

Mrs. Dixon will spend the summer in Europe looking up information there in regard to his work while pastor of the Spurgeon Baptist Tabernacle. Letters can be addressed to her care of the University Baptist Church, Baltimore, Md.

THE WEAVER.

See the Mystic Weaver sitting
High in heaven, his loom below;
Takes for warp prophetic gleaming,
Takes for woof man's will and scheming;
Throws his shuttle to and fro
Mid the rattle and confusion,
As if chaos weaved the web.
But the batten stroke of judgment
Keeping pace with shuttle movement
Wedges home each intersection,
While the treadle up and downward
Changes threads from high to low.
Well the Weaver seems to know
What each motion and commotion,
What each fusion and confusion,
In the grand result will show.

See the mystic web unfolding,
Soft and smooth and even spreading,
As if made for angel's treading;
Every figure has its plaidings,
In wrought figures fading ever,
Turfted circles touching never,
Each illumined—what a riddle—
By a cross that gems the middle.

'Tis believed by all believing,
That great God himself is weaver;
Bringing out the world's dark mystery
In the light of faith to history;
And as warp and woof diminish
Come the grand and glorious finish.
From the loom the bolt is taken,
Web of blessing and of curse;
All its figures in their stations,
Not themselves complete relations,
But matching earth with universe.

THE NEWS BULLETIN

JOHN W. HAM, former pastor of Tabernacle Church, Atlanta, will supply during the month of July for Central Church, New York City, and during August for Tremont Temple, Boston.

ADAMS is to have a real stirring revival. **J. Carl McCoy**, of Memphis, will assist pastor **H. M. Crain** in a warehouse meeting to begin July 12. The Association warehouse has been secured for the meeting and is being seated for 2,000.

PASTOR ENTERTAINS LAYMEN. A unique service was held in Adams recently when Pastor **H. M. Crain** entertained the laymen of his church with a fellowship banquet. The speakers were Layman **Hardin Conn**, of Springfield, and **Harry McNeely**, of Orlinda. The service was wholesome and inspiring. We wonder sometimes if pastors do not neglect such opportunities as would be presented by an entertainment of this nature.

LYNCHINGS INCREASE. The report recently sent out from Tuskegee Institute indicates an increase in the number of lynchings for 1925, there were nine lynchings which is four more than for the corresponding period of 1924. However, this is a decrease over the number for 1923. The following states have had lynching parties. Arkansas one; Florida, one; Georgia, one; Louisiana, one; Mississippi, three; Utah one; Virginia, one.

148,239 SOUTHERN BAPTIST TEACHERS now hold diplomas from the Sunday School Board department of education. 13,549 hold blue seals, 4,434 post graduate, and 4,434 gold seals. During the month of June, there were 6,219 awards of which 1,695 were diplomas 347 red seals, 173 blue seals, 43 post graduate diplomas and 17 gold seals. Texas led the states, 1,495 awards for the month. Tennessee had only 228 awards, of which none was a gold seal. The total enrollment in the organized classes of the Southern Baptist Convention has now reached 310,062, enrolled in 12,267 classes.

DON'T FORGET the Encampment at Avoca. If you are going to take a vacation, why not do it during the encampment and enjoy the outing and the fine fellowship?

LITTLE BIG THINGS. The annual report for the Southern Railroad shows that they hauled the equivalent of 7,585,374,000 tons of freight a distance of one mile during the past week. That sounds tremendous and it is. But did you know that the average farmer, working with the old fashioned tools such as one-horse plough, hoe, rake, axe, etc., lifted in a period of forty years of active labor, the equivalent of 9,500,000,000 pounds to the height of one foot?

It is the little things that count in the end. Would that Southern Baptists would learn that truth and begin to pay regularly and systematically 3,500,000 little offerings each week to the Lord's work.

AMEN AND AMEN! "If Scopes wishes to act as the ambassador of the devil in teach-

ing the doctrine of evolution, let him seek a position in some of our universities where atheism, pantheism, and agnosticism are openly taught. Thank God the people of Tennessee have grit enough to fight this dogma of animals."—**Charles McKoy**, Green Ave. Church, Brooklyn.

REV. TOM L. ROBERTS, pastor of Grace Baptist Church of Nashville, has an open date for a meeting from July 20th to August 3rd. His work has been highly evangelistic in his relation to his field in Nashville. He is just entering upon his second year as pastor of Grace church. This will be a splendid opportunity for some church that desires a meeting.

FIRST CHURCH, RICHMOND, VA., will have the pleasure of hearing Pastor **John J. Hurt**, of Jackson, during August. Dr. Hurt will speak at Avoca July 25th and will have charge of the inspiration services during the Illinois Baptist Assembly during the week beginning July 28th. From there, he will go to Chautauqua, N. Y., for a week returning by way of Richmond and North Carolina. He will be accompanied by his family and will make the trip by automobile.

JOHN O. McREYNOLDS, of Knoxville, sends in a subscription and in speaking of his pastor, Fifth Ave. Church, says, "We certainly have a fine progressive pastor." He's the kind of member pastors love. When a fellow boost his pastor and takes his denominational paper, we have an idea that he is a worthwhile member of his church.

FARMER BROWN CONVERTED. Pastor **Bunyan Smith** sends in a news story of the presentation of the play, "Farmer Brown Converted to Stewardship." He says in part. "This dramatic presentation of Stewardship forcefully impressed our people with the permanent good to be accomplished through the co-operative labors of our young people. The story vividly portrays rural family life and weaves together the threads of age with wealth, wasting youth, tender mother love, rude prodigality, love's romance, broken vows, lost interest and religious fervor, de- jective defeat and thrilling triumph.

Each succeeding scene makes a strong appeal to every phase of our denominational work and in the closing scene our world-wide commission is paramount in its appeal for men and money.

Mr. Johnnie Ferguson is President of the Friendship (Hartsville) Union. **Miss Beatrice Duncan** is President of the Junior Union. Those who took part in presenting the play were, Mesdames **Jeff Carey**, **Frank Carr**, and **Clyde Burnley**; Misses **Lucy Ferguson** and **Beatrice Duncan**; Messrs **Frank Carr**, **Leon Burnley** and **J. Monroe Lewis**.

OWENSBORO, KY. The editor, having been invited several weeks ago, preached for First Church, Owensboro, Ky., June 28. Pastor **W. C. Boone** is absent on a tour of Europe, Egypt and Palestine, with his honored father as travelling companion. Owensboro is a city of some 24,000 inhabitants and in it are seven virile Baptist churches. It was a pleasure to see Pastor **John A. Ray**, of Third Church looking well again. He has just returned from a forced vacation of three

months during which he had a severe operation.

First Church is enjoying a magnificent, commodious building and it is pressing the work diligently under the leadership of **James Bryant**, the pastor's assistant. In him, we found a prophet who is not without honor in his own country.

LOVE MANIFESTED. The love and esteem of the Tennessee Baptist young people for Sec. **Preston** was manifested during the recent B.Y.P.U. convention in Knoxville, when Mr. **Preston** was presented with a beautiful watch.

NEW B.Y.P.U. OFFICERS. Officers for the state union for the ensuing year are as follows: Pres. **Jessie Daniels**, Knoxville; Vice-President East Tennessee, **Emmett Rolston**, Chattanooga; V. P. Middle Tennessee, **Everett Redd**, Lewisburg; V. P. West Tennessee, **Archie Farr**, Memphis. Cor. Sec. **Sallie Mae Code**, Chattanooga; Treas. **R. T. Dowell**, Memphis; Chorister, **John Carter**, Nashville; Reporter, **Cathering Rogers**, Jackson.

FIRST CHURCH CORINTH, MISS., has just closed a two-weeks' meeting in which the pastor, **Rev. T. W. Young**, did the preaching. This is the third meeting that Dr. Young has held with his church doing the preaching at its request. He was assisted by Mr. **P. S. Rowland**, of Macon, Ga., who proved himself a gifted song leader and soloist. A good number united with the church during the meetings and others have signified their purpose to come.

ST. ELMO CHURCH has a new leader in the person of **Mel G. Leaman** who has been pastor since May first. During the two months of his ministry with the church, a tabernacle seating 1,900 has been built and paid for and the attendance has grown from 400 to 1,200 at each service. About 500 people now attend the mid-week prayer meeting. 100 tithers have enrolled during the past two weeks. Everything is enthusiastic and the future looks bright. The church has purchased an Essex coach for the pastor's use.

HIGHLY HONORED is Brother **W. C. Reeves**, of Clarksville, in being invited to supply the pulpit of Grace Baptist Church, Philadelphia of which **Russell H. Conwell** is pastor. Brother **Reeves** will be absent from his pulpit during August in order to accept this invitation. We congratulate him and we congratulate the Philadelphians who will hear him.

THE ARKANSAS COUNTRYMAN, published at Fayetteville, Ark., by a noble Baptist layman, **Rufus Nelson**, reports a great revival at Springdale, Arkansas. 103 converts were baptized June 21st in the crystal waters of Cave Springs. The meeting was conducted by **Blaylock** and **Kirby**, state evangelists.

MILAN REVIVAL. "A union revival will begin at Milan July 12, in the new grammar school auditorium with Dr. **W. F. Powell**, pastor of the First Baptist Church, Nashville filling the pulpit. The choir director and soloist will be **Rev. W. Lantrip**, pastor of the Woodbine Methodist Church, of Nashville."—*Carroll County Democrat*.

TO THE BELOVED MISSIONARIES OF THE FOREIGN MISSION BOARD AT HOME AND ON THE MISSION FIELDS

Dear Brethren and Sisters:

The Foreign Mission Board in annual June meeting, June 10, 1925, addresses this communication to each of its missionaries and asks for it the faithful and prayerful consideration by each of you and by all of you in an early meeting of your respective missions.

1. The Board is in much distress and embarrassment because of a debt which has increased notwithstanding careful economy in administration and after we have declined to make appropriations to cover your requests for equipment and for new missionaries. No early relief from this debt is in sight, and your Board is, therefore, under necessity of communicating to you sad news. We pray for you that the disappointment which this letter must give you may be borne with Christian fortitude and shall not diminish your zeal for souls.

2. The Board is still left under the necessity of continuing to deny your requests for equipment such as residences, church buildings, etc., and for new missionaries to share the burden of the work with you, and we must in addition to these denials make even more drastic reductions in our expenditures and in meeting your needs. We shall for the present endeavor to keep up the salaries of missionaries and native workers, but we must ask that the most scrupulous economy be practiced in every direction and that no appropriations be asked or expected except such as are absolutely necessary to prevent collapse of the work at any point, and such requests only after you have conferred faithfully and put into effect the best economies you can devise, and also after such self-denial as your national brethren and sisters can be persuaded to make for the care of the work in order to help out our depleted resources. Your Board requests that you look diligently for still further items which can be left out of your expenditures with the least disaster to the work.

3. We must request that the expenses of all our schools, hospitals, theological seminaries, publishing houses, etc., be reduced to the lowest running expense possible consistent with good work. In order to reduce the cost of the Board we suggest that tuition and charges be raised wherever practicable, and that native churches be requested to assume a large share in the maintenance of these institutions, and thus help your Board to get out of debt and save our whole foreign mission program from more serious consequences.

4. Treasurers are requested to return at once all Letters of Credit having in them items for any building which has not been started, and to return all Letters of Credit quarterly leaving in them the full amount which you are able to save by the economies which we have suggested.

5. We would hold out to you, our beloved missionaries, the hope that Southern Baptists will shortly realize that their foreign mission work is suffering seriously and that marvelous opportunities for winning souls are being lost; and further, that they will with larger gifts by those who

are able, and with smaller gifts by all who cannot do more, pay the debt on the Board and reinforce you with ment of scores of fine young men and women who are begging to be sent to your relief.

6. The Board again reminds you of the understanding and agreement which it has with all its missionaries that in order that the needs of every one may be supplied alike and impartially, no missionary should appeal to anybody in the homeland for a contribution to any item of need connected with his own work which has not first been approved in regular mission meeting by his fellow-missionaries, and for which the Foreign Mission Board has not afterwards assumed responsibility; but that every missionary should work for the whole foreign mission budget, and advise all contributors to help the Foreign Mission Board meet the responsibilities which it has assumed upon the recommendation of himself and fellow-missionaries. It is not right that one should be eased while others are burdened, and we shall more quickly secure relief for each if all work for the whole budget and take their chances of relief for their own work with their fellow-missionaries.

7. We would again remind you of the action of the Board which has been communicated to all its missionaries, that no deficits and liabilities are to be created for the Board by anybody without the Board's previous consent. With the large number of missionaries and our large and varied activities, it is absolutely necessary that missionaries observe this action of the Board in order to save the Board from great embarrassment in meeting the large and legitimate demands which are upon the Board for the care of the work. The Board cannot be responsible for expenses or expenditures which have not been authorized.

8. We appeal to every missionary of this Board, whether connected directly with evangelistic, educational, publication or hospital work, to join with your fellow-missionaries and native Christians and churches, and in concert with the evangelistic campaign at home, in putting on at once and prosecuting throughout the year a most earnest and faithful evangelistic campaign to make this the best year of your life in soul-winning. Perhaps you will find relief and output for your broken spirits, caused by this letter, in pouring your heart into a campaign of soul-winning. It is our joy that all our preachers, teachers, doctors, nurses, etc., look upon soul-winning as their chief business and find in it their greatest joy. Intensify your activity for the next twelve months.

Finally, in the midst of all your labors pray much and often that the Spirit of God may move upon the Baptists hosts of the South until there shall not be one in all our great church membership who is not a partner with you and with our Lord in bringing a lost world to the Saviour; and cherish daily the assurance that your Foreign Mission Board, collectively and individually, together with a host of true-hearted friends of foreign missions throughout the South, pray daily for you and your work.

FOREIGN MISSION BOARD,
SOUTHERN BAPTIST CONVENTION.

THE WORLD'S GREATEST NEED, HOW TO MEET IT

By G. H. Boone.

What is the world's greatest need? Information. And since information, to mean anything, must come from the proper sources, we venture the following suggestions. The Bible is the only source of true information and it must be given to the world through Christian education, which may be viewed as follows, or rather it may be seen in the following places:

1. Let us see the grandparents on their knees praying for their coming grandchildren.

2. Let us see the lovers asking God to direct them in matrimony and in their secret devotions, asking God for children and then dedicating them to the Lord before they are born.

3. Let us see the family, around the family altar, reading God's Word, praying and singing gospel songs and otherwise seeking to come into possession of full knowledge of the Lord.

4. Let us strive for a daily Bible school in every school district and near to the public school building. Each denomination can have in this its own equipment and teachers.

5. Let us seek to prepare the Sunday school to take a real part in the preaching service. In order to do this, we must have a building that is arranged so that every class may be made a part of the congregation without having to move and thus give the pupils a chance to leave.

6. Let us see to it that the church with its organizations goes on Sunday afternoons to help neglected places with song, prayer and preaching.

7. Let us seek to have the B.Y.P.U.'s, and the men's and women's organizations to be of service in making the evening worship, the crowning service of the day.

8. Let us arrange for monthly meetings to which all the county workers will get together in a great social, educational and inspirational service, and there plan for greater usefulness.

9. Let us plan for a Daily Vacation Bible School which will give at least two hours in the morning and one in the afternoon during a period of four weeks each year, to the training of the children in the Bible, giving everybody from the kindergarten age up the chance to attend.

10. Let us have, once each summer, at some convenient place, a county assembly to which our people can go for special work and for inspiration and education and for social fellowship in order that they may go back to their churches with new life and new ideas.

11. Let us have associational rallies each year in which the co-operative work is planned so as to leave no part of the district neglected.

12. Let us plan to have hospitals in convenient places for the purpose of bringing back to health those who are ill. These should be distributed over the whole world.

13. Let us get behind our religious press and see that it scatters light and love all over the world and tells the story, not only while we live but after we are dead.

14. Let us see the Christian college receiving students from the influences of the environment and spe-

cial training of that which we have outlined heretofore and giving the students along with a literary training, a well organized course in Bible, special courses in church work, and practical work in soul-winning. This will not only help to keep the spiritual fires burning in their lives but it will also meet the needs of many neglected communities.

15. Let us see that our Seminaries give the training that is needed by the young people who attend them and that while getting their literary training and their Bible studies, they also be compelled to secure practical training by going out to preach and to work in needy places.

16. Let us provide a suitable loan fund for the students who are laboring, to prepare themselves for the ministry. Let the student borrow the money, at six per cent interest, giving his note with good endorsement thereon, for the amount he secures. Then, when he is out of school, he could pay it back and the fund would continue to grow.

"Out of the abundance of the heart, the mouth speaketh." It is my privilege to pray for coming grandchildren. I asked God for companionship and asked for children whom I dedicated to him before they were born. This program which I have outlined can be carried out for in a small way, I have done it. I would appreciate suggestions from any who may read these words. I need your co-operation and prayer.

Seminary Hill, Texas.

SOME OF THE REVIVALS

We give a list of a few of the many revivals held in the South during the last few weeks. Our only hope lies in keeping the revival fires aglow and it will inspire us to know what others are doing.

	Additions
Waynesboro, Ga.	11
1st Eastman, Ga.	31
1st Deland, Fla.	98
Cairo, Ga.	72
Calvary, Appalachicola, Fla.	32
Edgewater, Ala.	36
Southside, Tuscaloosa, Ala.	27
Red Bank, Saluda, S. C.	8
Oakwood, S. C.	200
Greenville Mills, S. C.	20
1st Greenwood, S. C.	65
Monticello, Miss.	23
Hoxie, Ark.	9
1st Camden, Ark.	34
Lake Village, Ark.	29
9th and O, Louisville, Ky.	59
Mauriceville, Tex.	27
Bayou Chicot, La.	13
1st Pine Bluff, Ark.	145
Floral Heights, Wichita Falls, Tex.	100
Tabernacle, Amarillo, Tex.	125
Santa Rita, N. Mex.	6
Tularosa, N. Mex.	5
New Albany, Miss.	45
Concord, Tampa, Fla.	75
Smithville, Tex.	23
Central, Pelly, Texas	39
Ft. Stockton, Tex.	28
Runge, Tex.	36
First, Commerce, Tex.	69
Dothan, Ala.	100
Chinquapin, N. C.	23

"My dear," called a wife to her husband in the next room, "What are you opening that can with?"

"Why," he said, "with a can opener. What did you think I was opening it with?"

"Well," replied his wife. "I thought from your remarks that you were opening it with a prayer."

SUNDAY SCHOOL

Edited by

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

Sibley Burnett sends in a fine report of the training school at Fairview church, Knox County. He and Frank Collins have been in this fine country church all the week and have had a good time.

The Butler Encampment has just closed its best session. The crowds were not so large, but very enthusiastic. Some of the best work was done and the young people enjoyed every minute of the time. Further report of this encampment will be made by the local workers next week. The association was reorganized and new officers elected for the coming year. The work is growing nicely in Watauga Association and we will soon have one of the strongest associations to be found anywhere.

Mr. J. Frank Seiler, Elizabethton, who has been elected as director of the laymen's work for Watauga Association, called a meeting of men at the Watauga Institute last Thursday and had quite an interesting conference concerning the laymen's work for that association. Some talks were made by laymen and also some of the pastors of the association. The association was organized following the same grouping as the Sunday school and B.Y.P.U. and a director elected over each group of churches as well as the re-election of Mr. Seiler as associational director. Plans are being laid to have several meetings of laymen in the association in the near future and a good hour will be had at the association.

The rural workers are all at work and report a good week the first week out. We are short one or two already and many calls are coming for others. We hope to have a really great summer's work.

Miss Roxie Jacobs reports a fine week in Indian Creek Association. Last week she spent in Waynesboro and other churches in Wayne county. Miss Roxie never fails to get results where she goes.

Mr. Jesse Daniel, Deaderick Ave., Knoxville, writes, "Have a very fine D. V. B. school on. Enrolled 142. Interest very good indeed."

Programs are being mailed out for the great week at Ovoca. Please help us to advertise this encampment this year and get a large representative crowd there. No meeting in the state means more than this week of good fellowship and study together at Ovoca.

To secure the \$1.50 rate at Ovoca you must spend the entire seven days here. Be sure to get here on Saturday and stay through.

LAYMEN'S WORK

The laymen are responding in a great way to our suggestions in regard to the organization of the laymen over the state. The general plan as it has been devised, so far, will be very much similar to the Sunday school and B.Y.P.U. organizations and will follow the same grouping of churches. First, we are asking each local church to elect a laymen's director for that church and through this local man we will work just as we do through a local superintendent. This man will be charged with the duty of leading his own brethren in the doing of everything the church is planning to do. Some special duties will be mentioned such as, taking the every member canvass, teaching stewardship and tithing, arranging for stewardship classes in the local church, helping in every way to promote every line of local church work.

Over each group of churches in the association we will ask that a group

director be elected and he will assist the local church directors in all their work. Also he will plan for group meetings of men and assist in placing men in various churches where they may speak in the interest of stewardship and the church budget etc. Over the association will be an associational director who will look after the same general work over the association and assist the group directors and local church directors in all their various lines of endeavor. We shall hope to hold some general all-day meetings over the state to which we will invite leading business laymen and pastors from over a certain section and at this meeting plans and programs will be submitted. Then later we hope to carry this same plan back to the association and on to the groups of churches and finally to the local church. In this organization we hope only to organize our men so they may be enlisted in the work and have a part in all lines of church activity. We hope to have more than 1,000 men backing us in this program outside the regular officers of the associations and local churches. It is also hoped that at the regular meeting of the association we may have an hour when this work may be discussed and a chance given to organize the association for real active work.

Dear Intermediate Teacher:

Is your class doing things really worthwhile? Are you content to meet because of habit or custom? Would you like for your class to become wide-awake, alive, active, and growing? Would you like to have a definite purpose and accomplish something? Then organize.

Organization is a means of increasing power by distributing responsibility, discovering and developing talents, and uniting and combining the ability of many. Through it the teacher may utilize the inherent group tendencies of these teen age boys and girls. He may discover and develop their talents by distributing responsibilities. In other words, as the pupils are tested through the class organization, the teacher may help them find themselves.

Under separate cover we are sending you a package of literature on Intermediate work. We especially urge that you study the little booklet "The Intermediate Organized Class" and then organize your class, fill out the application blank and mail to this office. A beautiful certificate of registration will be sent to be framed and hung in the class room. New literature gotten out by this department from time to time is sent to all classes that are registered with us.

Trusting that we may soon have the pleasure of enrolling your class in our department, we are

Yours sincerely,
Secretary in charge,

THE 1925 SUNDAY SCHOOL CLINICS—FREE TRAINING FOR SUNDAY SCHOOL LEADERS

Charlottesville, Va., Aug. 9-30 and
Dallas, Texas, Sept. 13-Oct. 4

By Harold E. Ingraham

The Sunday School Board through its department of Sunday School Administration offers this summer two Sunday school clinics as a distinctive part of its effort to train Sunday school leaders.

The first clinic is to be held with the First Baptist church of Charlottesville, Va., August 9-30. Rev. C. Roy Angell is the pastor of this great, growing church of nearly 1,200 members in the heart of the Blue Ridge Mountains of Virginia. The church building provides in a great


way for the Sunday school of 1,800 attendance, is fully departmentized and ideal in every way for this demonstration training school for workers. Charlottesville is located in one of the most attractive parts of America; rich in historic interest, and marvelous in scenic beauty, the great Shenandoah valley calls invitingly to all who will come. Rev. Angell will preach each evening of the last week of the clinic.

The second clinic is to be held with the First Baptist church of Dallas, Texas, beginning September 13 and closing October 4. Dr. George W. Truett is the widely known pastor of this great church and will preach each evening during the last week of the clinic. This church has a membership of 5,500 and a Sunday school enrollment of over six thousand. They are now completing a six-story building which will take care of a Sunday school attendance of over six thousand. Dallas is the metropolis of the great southwest, a prosperous and thriving city of nearly a quarter million population.

The type of work done in each of these Sunday school clinics is twofold: First, there is given a thorough text book course covering the entire field of Sunday school administration, thus presenting the whole theory of successful organization and management, and second, in connection with the church in which the clinic is held the clinic members are put through an actual experience in Sunday school building. Census taking, teacher training, records, visitation and everything involved in building a Sunday school anywhere comes in as a part of their clinic training.

These Clinics run three weeks, including four Sundays and are open to pastors, superintendents, sec-

retaries, educational directors, field workers and other special workers whose applications are accepted by the department of Sunday school administration of the Sunday School Board. Those whose applications are accepted will be furnished all materials needed and will be entertained free for the three week period. Those interested will write Mr. Arthur Flake of the Sunday School Board, Nashville, Tenn.



"Cutting teeth is made easy"
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
At all druggists
Non-Narcotic, Non-Alcoholic
Oakland, Nebr., Feb. 28, 1920
Anglo-American Drug Co.,
Gentlemen:
I am more than glad to tell you of the experience and result obtained from your wonderful Baby Medicine. Our second baby is now seven months old and has never given us a moment's trouble. The first and only thing she has ever taken was Mrs. Winslow's Syrup. She has four teeth and is always smiling and playing. *Cutting teeth is made easy by the use of Mrs. Winslow's Syrup.* Most sincerely,
(Name on request).
ANGLO-AMERICAN DRUG CO.
215-217 Fulton Street, New York
Gen. Selling Agents: Harold F. Ritchie & Co., Inc.
New York, Toronto, London, Sydney

In What Kind of Atmosphere Will Your Daughter Spend Her College Years?

One Parent Says of

Bethel Woman's College

I feel I must compliment you on the high spiritual, educational and cultural atmosphere in which my daughter is now living—the product of your personal character aided by a charming and consecrated staff of workers.

Write for catalog and new book.

J. W. GAINES, M.A., LL.D., President
Hopkinsville, Ky.

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Foremost Service

Convenient Schedules

Tickets on sale May 15th to September 30th inclusive, good for stopovers on going and return trips. Final limit October 31st, 1925. Representatives and Agents will gladly quote fares and furnish complete information about schedules and Pullman accommodations.

J. L. MEEK, A.G.P.A.,
Chattanooga, Tenn.

W. J. COUGHLIN, T.P.A.,
Nashville, Tenn.

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

Edited by

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

SENTENCE IMPRESSIONS OF THE KNOXVILLE B. Y. P. U. CONVENTION

"Are you willing to pay the price?"

"Good books get us out of ruts."

"The religion of Christ in the heart
will show in the face."

"What kind of standards are you
setting by your life?"

"Have a definite deliberate purpose
to do good."

"Youth supplies the golden glow
of a well spent life."

Generations unborn look to me for
happiness."

"Life spent for others spells real
happiness."

"What kind of a ship are you on,
upon the sea of life?"

"Are you a soul winner?"

"We are stewards of money as well
as life."

What is Christ's challenge to you?"

B.Y.P.U. NOTES

The Butler Encampment with a
good enrollment in the classes and a
wonderful spirit was voted one of the
best yet.

Mr. Clyde Treadway was elected
president of the Watauga B.Y.P.U.
Associational Organization, Miss Lor-
etta Stout is co-president in the work.

Dr. Wm. Russel Owen, of Macon,
Ga., was unable to be at Knoxville,
on account of illness. All regretted
his absence. We hope to have Dr.
Owen at a later date.

President Hollis Loveday and his
corps of workers put on the conven-
tion in a wonderful manner. Knox-
ville did herself proud.

Mr. Jesse Daniel of Knoxville,
formerly of West Tennessee, was
elected B.Y.P.U. convention presi-
dent for the ensuing year. Mr.
Daniel is now educational director at
the Deaderick Ave. Baptist church, is
eminently well fitted for the position
he has been honored with.

Mr. Emmett D. Rolston of Chatta-
nooga was elected vice-president for
East Tennessee, Mr. G. Everett Redd
of Lewisburg, vice-president for Mid-
dle Tennessee, Mr. Archie Farr of
Memphis, vice-president for West
Tennessee.

Miss Sallie Mae Cagle of Chatta-
nooga is the new recording secre-
tary.

Mr. Ralph Donnell of Lebanon,
state treasurer, Miss Katherine Rogers
of Jackson, state reporter and
Mr. John Carter of Nashville, state
chorister.

Dr. F. F. Brown brought a wonder-
ful and unusual consecration mes-
sage at the Friday morning Sun-
rise Prayer Service. His message,
"The Challenging Christ" was a chal-
lenge to common every day, Chris-
tian duty.

Your state secretary wishes to sin-
cerely thank the many who took part
in the presentation of the beautiful
token given him at the close of the
convention.

The following is a list of the presi-
dents of the Tennessee state union
since its organization.

1917-1918 J. E. Lambdin, Knoxville.
1919, Judson Stamps, Memphis.
1920, Fred Dearing, Chattanooga.
1921, Don Driver, Memphis.
1922, Sibley Burnett, Nashville.
1923, Willett D. Anderson, Knoxville.
1924, Cliff Davis, Memphis.
1925, Monroe Clinton, Nashville.
1926, Jesse Daniels, Knoxville.

BAPTIST YOUNG PEOPLE HOLD THEIR TENTH ANNUAL STATE CONVENTION

Keynote: "The Challenging
Christ." Knoxville, Tenn., June 24-
27.

Wednesday evening was the open-
ing session of one of the greatest
conventions in the history of our
state B.Y.P.U. Knoxville as hostess
of the Convention had made elabo-
rate plans for it and everything seem-
ed to be ready and waiting for us
when we arrived. We were made
to realize long before the convention
closed that the welcome address—"A
Baptist Welcome to a Baptist City"
came from the heart as well as the
head of our Knoxville friends. There
was not one comfort overlooked for
us as guests, and to the entire city
of Knoxville we wish to express our
appreciation for the hospitality.

The exact number of delegates
present can not be given as all dele-
gates and visitors had not registered
at the time of this writing. How-
ever, the attendance Thursday even-
ing was estimated to be near the
1,400 mark.

President's Address

It was with great pride that the
convention listened to the wonderful
address of her president, Mr. Monroe
Clinton. He chose for the subject
of his address, "It Pays" and brought
before the young people the neces-
sity and reward of living a true Chris-
tian life. The convention is to be
congratulated upon having had such
a leader as Mr. Clinton for presi-
dent. We gratefully appreciate the
many efforts which he made for the
success of the convention.

Greetings to the Convention were
received from Dr. Geo. McDaniel, Mr.
and Mrs. Glen Hicks, Mr. Ralph Rog-
ers, Judge Williams of Knoxville,
Holston conference of the Epworth
League, Dr. William Russel Owen,
Christian Endeavor of Knoxville, Dr.
and Mrs. Bailey of China.

Inspiring Addresses given by Promi- nent Baptists

Dr. John L. Hill, Wednesday,
"Youth—Our Crowning Asset,"
Judge Clifford Davis, "The Chal-
lenge of Youth."

Mr. W. H. Preston, "The Bugler of
the Dawn."

Mr. J. E. Lambdin, secretary of
Alabama, "A Challenge to Service."

Dr. O. E. Bryan, "Stemming the
Tide."

Dr. F. F. Brown, "The Challeng-
ing Christ."

Rev. R. T. Skinner, "My Young
People."

Mrs. J. E. Lambdin, "Challenge to
Beginnings."

Rev. J. R. Chiles, "The Country
Pastor and His B.Y.P.U."

Dr. Lloyd T. Wilson, "The Chal-
lenging Hour."

Mr. Ed S. Preston, "Reviving a
B.Y.P.U."

Dr. John W. Inzer, "The Challeng-
ing World."

Report of State Secretary was very
encouraging. He reported that at
present Tennessee had 600 Senior,
125 Intermediate and 175 Junior
unions. A goal of 400 new unions,
12 new associations, 10,000 daily
Bible Readers and 100 A-1 unions
was set for 1926. Let us all get to
work and reach the goal.

Knoxville night at the convention
was one of the most interesting ses-
sions. The program was enjoyed not

Too HOT to Work,
Too HOT to Play,
Too HOT to Sleep!

— BUT —

NOT too HOT to READ

Looking Toward the Heights

(O. C. S. Wallace)

Price \$1.60

Short sentences from several sources

"It lifts you upon the high places—once in its grip, you
cannot lay it down—it helps you to see God."

"Choice reading for the vacation days—messages given in
a big tent in 'Ole Virginny' amid nature's choicest scenes."

"The aim is not simply to stir the emotions, but to engrain
a noble purpose into the very fibre of one's being."

"A wonderful, inspiring message, a feast of good things
greatly enjoyed."

"An optimistic element throughout that is fascinating,
contagious and uplifting."

READ THIS BOOK FIRST

Order from

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



only by those attending the con-
vention but by all radio fans who
cared to tune in, for Thursday night
was broadcasting night. The com-
mittee in charge of the program is
to be praised for its success. Special
music was enjoyed from Carson-
Newman's quartets, Miss Sallie Davis
Williams, Mr. George Freeman and
Mr. Fred Mars, a chorus of young
people of Knoxville directed by Mr.
Freeman also rendered some beau-
tiful selections. The congregational
singing was directed by Mr. Henry
Hunter of Knoxville.

The address of the evening was
given by Dr. O. E. Bryan, our state
corresponding secretary. In his own
way Dr. Bryan held the attention of
his audience to his wonderful address
"Stemming the Tide."

Sunrise Prayer Service held Friday
morning meant much to the hundreds
of Young People who attended. The
service was quite different from those
usually held at our convention. Dr.
F. F. Brown of Knoxville in his own
quiet, yet masterful way, sounded the
word of consecration to all present.
He not only made the plea for sur-
rendered hearts and lives but for
our pocket books and time as well.
He brought to us the needs of our
Baptist Boards for money to keep
our workers on the field. After a
prayer a proposition was made for
surrendered lives, talents and money.
A most beautiful picture was seen
when hundreds of young people stood
to their feet signifying their willing-
ness for God to have his way with
their lives, money and talents.

Recreational side of the convention
surpassed that of all the preceding
years. Under the direction of Mrs.
C. D. Creasman the social side of
the convention was never neglected.
On Wednesday a most happy re-
union of the young people gathered
from over the state was held in the

Sunday school department. After
the grand opera by "The Famous
Kitchen Orchestra," delightful re-
freshments were served. Friday af-
ternoon was given over to recrea-
tion. Special cars carried the dele-
gates to Chilhowee Park where the
afternoon was spent in races and con-
tests of all kinds. At 5 o'clock the
crowd was called together to enjoy
a mammoth old-fashioned East Ten-
nessee picnic as the guests of the
Knox County B.Y.P.U. We thank
you Knox County, for the wonder-
ful time shown us.

Mr. Preston was presented with a
watch on Friday evening session as a
small token of the love and appre-
ciation of the convention for Mr.
Preston's wise leadership and loyalty
to the Baptist young People of Ten-
nessee. Our wish is that the watch
may be as faithful to Mr. Preston as
he has been to us and as the minutes
are being ticked off by the watch Mr.
Preston will know that the hearts of
Tennessee Baptists are "ticking"
love and cooperation for him.

Election of Officers for 1926

President, Jesse Daniels, Knoxville;
vice-president, East Tenn., Emmett
Rolston, Chattanooga; vice-president,
Middle Tenn., Everett Redd, Lewis-
burg; vice-president, West Tenn.,
Archie Farr, Memphis; cor. secy.,
Sallie Mae Code, Chattanooga; treas-
urer, R. T. Donnell, Memphis; chor-
ister, John Carter, Nashville; report-
er, Catherine Rodgers, Jackson.

On to Ovoca—throughout the con-
vention you could hear the question
"are you going to Ovoca?" then
would come the answer, "if I possibly
can." Ovoca meant much to us last
year and we are anxious for the time
to come when we may enjoy the
good fellowship again. Many inspir-
ing speeches were in favor of Ovoca
and we are looking for a big crowd
to be at the encampment.

WOMAN'S MISSIONARY UNION OFFICERS

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"THE DEACON'S TENTH"

By Mary S. Chapman.

Ye see, the elder had preached a most powerful sermon on Christian givin' in which he took what I called purty strong ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs, an' while it was all right to lay up for a rainy day, an' to get ahead if we honestly could, we should set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a leetle too far," says I to my wife, Huldy, as we was a drivin' home from meetin'. "Givin' is well enough, but I get a most tired a hearin' these ministers forever a dinkin' about it."

"Wall, Lyman," says Huldy, "why don't you try givin' a tenth—try it for one year now."

"My!" says I, "as if I didn't give more'n that now; it's a dime, an' fifty cents, every time I turn around, to say nothin' o' the contributions to big objects. If I get home with a dollar in my pocket I think I'm a lucky fellow."

"Then, I'm sure," says Huldy, with that queer little smile o' hers, that she sometimes has, "it'll be a real savin' to ye to go into systematically a givin' yer tenth."

Now, I hadn't any idee of doin' it, an' keepin' a reckonin' of what I contribute—in fact, I thought that verse about lettin' yer right hand know what yer left hand was a doin' was rather again it, but somehow Huldy has a cool way o' takin' things for granted, an' though the mildest of all women, she generally manages to carry her pint.

Next mornin' I see her a makin' a book out o' some sheets o' paper, and rulin' 'em off, and stitchin' onto 'em a pasteboard kiver an' on the outside she writ in big letters that was as plain to read as printin' "The Lord's Money." This she handed to me an' said nothin'.

That very week I got pay for my wheat; it was an uncommon good crop; it come to six hundred dollars. I was settin' by the fire a countin' it up with some satisfaction, when Huldy jest stuck under my nose that book, "The Lord's Money."

"What's that for, Huldy?" says I.

"Why, for the tenth," says she.

"Bless my soul!" says I a wrigglin' an' twistin', "that would be sixty dollars; I can't stan' that."

She didn't say anything, but set a watchin' me, an' I knew it warn't no use a dodgin' her, so I took six ten-dollar bills, all crisp an' new, an' laid 'em in a pile.

"Yis, yis," says I, a tryin' to screw my face into a smile, an' to act as if I'd been a calkerlatin' all the way through to give 'em.

Ye see there was an awful sight o' old Adam in me. I jest set there a begrudin' that money. I most wished the wheat hadn't come to so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench on us at first to give a tenth—that when the fingers had got crooked up a graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it as much as in prayin' an' readin' the Scriptures. A thinkin' on that sermon, I made up my mind I'd double my subscription for the elder's support, an' that would just take the sixty dollars.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over middlin' sharp to know where to invest it so 'twould do most good,

an' I was getting over the wrench a little until my interest became due. The year before old Uncle Nat had died, an' most unexpectedly had left me five thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it, an' it most killed me to take thirty out an' put it aside for the Lord. I couldn't help whinin'!

"Now, Huldy," says I, "don't ye believe the old Jews deducted their taxes afore they laid by their tenth?"

"I dunno," says she, "we might read up Leviticus an' Numbers an' Deuteronomy an' see."

"Bless my soul, Huldy," says I, "I'd rather pay the whole thirty dollars then waste thru all them books. An' then," says I a thinkin' hard, "accordin' to what these agents that come around beggin' say, I s'pose it would be a pecconyary spekerlation to give to the Lord. They tell about throwin' out crackers an' comin' back leaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don't ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Achanias and Sapphira, who was struck dead at once. Not but that the Lord has said, 'I will never leave thee nor forsake thee,' an' 'prove me now herewith,' but if we undertake to drive a sharp bargain with Him, ye'll find out that He'll git ahead of ye every time. No, He's given us all we have, an' I'm thinkin' He'll ask us some mighty close questions about the way we've used it."

Huldy didn't very often preach, but when he did her sermons were what I call p'inted.

Time passed on, an' I got used to givin' my tenth. I didn't squirm over it as I did; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without putting aside tithes of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I was braggin' about givin' my tenth, an' I s'posed he'd never heard o' sech a thing; but Silas says, says he, "I've done it ever since I was converted. I aim two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' pray over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Yer what?" says Silas, amazed. "It's jest so much I aim, an' the ability to aim it comes from the Lord, an' I joyfully give back to Him the little part."

"But," says I, "ain't that kinder risky? Ye might be took sick, or yer work give out; I should be a little fearsome."

"These are the promises," says Silas: "My God shall supply all your needs," and "Lo, I am with you." They are all yea and amen."

Wall, if I didn't feel small after that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, an' yet so willin' hearted an' doin' so much. When I carried him an' his folks back to the city I jest filled my wagon box full o' things, an' felt as if I was a givin' directly to the Lord.

One day the elder an' his family was over to our house. (an' we was a talkin'). His son Fred was playin' with my Thomas—they were awful good friends—an' says the elder, "If I had as much money as you have,

Deacon Tubbs, I'd send Thomas to school, an' ask the Lord to make a minister o' him."

"Bless my soul!" thought I, "that's the last thing I want him to be." Ye see I had other things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, has a son who went to the city an' studied law, an' got to be a judge, an' comes home in his big carriage once in a while to visit the old folks, his wife an' children dressed to fits, an' seein' them I had a natural hankerin' for Thomas to turn out like that, I was a sayin' this to Huldy when the elder's folks was gone.

"Now, Lyman Tubbs," says she, a lookin' at me with them great, earnest eyes o' hers, "would ye really like to have our Thomas jest like old Mr. Hodges's son—a breakin' the Sabbath, he an' his boys, a shootin' ducks an' a drinkin' an' a playin' cards? Be you a deacon an' a member of the church an' not feel as if 'twas bigger business to persuade men to forsake their sins an' to love the Lord Jesus Christ?"

Ever since Silas was here my mind has been dreadfully took up with somethin' he was a tellin' me. He said some good Christian men had hired rooms in the worst part of the city an' made them bright an' attractive, an' was a singin' hymns an' a preachin' to the folks, all without money an' without price, an' some sech work as this is what I'd been wishin' my boy could do, an' jest then Thomas came in an' stood beside his mother. He has the same hair as hers an' the same brown eyes, an' somethin' told me that if he took to preachin' he'd be one of the convincin' sort, for I must say that nobody's words ever took hold o' an' old sinner like me as Huldy does.

Well my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' me of a school nearby which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin', an' the minister said he'd a cousin livin' jest out o' the village that would take care o' Thomas an' board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him."

"Sure enough, he should, an' that would be a use for the rest o' the tenth, an' Thomas an' Fred was awful good friends; they were like David and Jonathan an', what do you think, there was a revival that, jest like a big wave, struck that school, an' in fact the whole community, an' both the boys was converted, an' you can't think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none o' my doin'. I'd been sech a poor good-for-nothin' Christian all my life, it was enough to set my Thomas again the Lord."

We got the good news on Saturday mornin' an' in the afternoon was covenant meetin'. It was jest about a year from the time that Huldy handed me the "Lord's Money" book. I remember how I got up in the meetin' then an' talked, not because I'd anything to say, but being a deacon, I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that—jest what I commonly said. How could I talk that way now when I'd had a year o' sech uncommon blessin', an' with Huldy beside me cryin' for joy because our Thomas had been converted. No, I couldn't keep from breakin' down,

an' thankin' the Lord for His goodness to me an' mine, an' I knew that givin' my tenth, though it had come so begredgin'ly, has been a help to me. I warn't sech a small waspish critter as I was before.

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it. Now, Huldy was great on what we call the "inasmuch charities"—"Inasmuch as ye have done it unto one o' the least o' these," etc. She was always a findin' some bed-ridden old woman to help, or crippled child, or some other case of need, while I could hardly sleep o' nights a thinkin' o' the great West, with the foreigners a comin' into it, an' o' the poor freedmen of the South, or of the great heathen world that so needs the gospel. We'd spend hours an' hours a talkin' it over, an' as we did so we'd get nearer to each other, an' trust nearer to the Lord.

It's been a good many years that we've been a tryin' this tenth business, an' I would not go back to the old helter-skelter way o' givin' for anything.

Huldy has jest been to the city to see the children an' she came home with her face all aglow. Our Thomas an' the minister's Fred, who married our Mary, have gone into business together, an' are doin' first rate; but that isn't the best of it; they've started a mission in the wickedest part o' the city, and Huldy said it did her old soul good to hear those young voices tellin' them poor, ignorant ones of the love of Jesus, an' see 'em listenin' an' a comin' into the kingdom.

As I'm a closin' I've got this much to tell you: If you want to be a happy Christian you must let your prayin' an' praise an' givin' go together, an' I will say that Huldy never did a better thing for me than when she gave me "The Lord's Money Book."

WHAT ONE GIVES TO WHEN HE GIVES TO THE SEMINARY

Chas. F. Leek, Th.M., Publicity Secretary, Southern Baptist Theological Seminary.

Giving to the Southern Baptist Theological Seminary building fund is a means to an end. Giving to the Seminary is giving to all the objects of the Unified Budget in a manifold way.

The Seminary itself, its students and its alumni are solidly behind the Unified Budget idea, but the emergency—that has grown out of a failure to put the Convention's "greatest single asset" in the previous budget, forces the Seminary to urge debt-payments to its enterprise, gifts that are over and above the budget gifts. Even when the Seminary seeks funds for Seminary buildings, it seeks your interest in the institution that means more and that is destined to mean even more for the success of the Unified Budget than any one thing.

When you give to the Seminary you give to:

South-Wide Objects.

1. Foreign Missions. Dr. J. F. Love, corresponding secretary of the Foreign Mission Board said, "Next to the Foreign Mission Board itself, the Seminary has through its long period of existence probably done more than any other institution to keep the foreign mission home fires burning." Dr. T. B. Ray, associate secretary of the Foreign Mission Board, said, "At once let us say that the greatest factor outside of our Foreign Mission Board in carrying our evangel to the lands afar, has been the Southern Baptist Theological Seminary." Records show that during the forty years before Dr. Mullins' presidency the Seminary

gave forty-five missionaries and during the twenty-five years of his leadership it has furnished 136 and helped train 111 women missionaries. Eighty-five per cent of all our male foreign missionaries have been and are Seminary alumni. The Seminary has the Missionary Bible as its text book, a practical missionary course, monthly Missionary Day and the world as its field, turning out pastors of missionary knowledge and zeal for the how base as well as messengers to the uttermost parts.

2. State Missions. "In 1909 Dr. B. D. Gray, Secretary of the Home Mission Board, said that so important is the work of the Seminary in relation to home missions that Southern Baptists would be justified in making no progress in their general mission work, if necessary, until the Seminary was endowed." At Dr. Mullins' Anniversary Celebration, he said, "No single institution has shaped the life and thought of Southern Baptists so powerfully as has the Seminary." It has infused vitality into every phase of our endeavor, largely manned the various agencies of our world program, maintained the morale of our advancing forces, and unified our great democracy of individuals. At least 65 per cent of all the minister-officials of last year's South-wide and state programs were Alumni.

3. Christian Education. The Seminary is an educational institution where Christ is supreme. "Its high purpose has been the marriage of religion and learning." Here Christian scholarship is a reality. Likewise, the Seminary has trained the educational leaders of our Convention, Dr. J. W. Cammack, present corresponding secretary; Dr. W. C. James, former corresponding secretary; and Dr. A. R. Bond, editorial secretary of the Education Board, being Alumni. The presidents of all three Southern Seminaries, and 29 out of 51 of the known minister-presidents and principals of our various schools, are Alumni.

4. Ministerial Relief. Dr. William Lunsford, corresponding secretary of The Relief and Annuity Board, answering an inquiry, replies in a letter, "Our Board is not old enough to have gathered statistics that would throw much light on the matter of your inquiry, as to whether or not seminary training would not minimize the chances of a minister becoming a beneficiary of his denomination. It must follow, however, as a matter of course, that the better trained a man is for his specific work the greater would be his earning capacity. This is just as true of the calling of the minister as of the hundreds of thousands of vocations of life. The better training that a man has for the ministry the more likely is he to approximate the maximum of what a minister may earn in his calling, and the less likely is he ever to become a beneficiary of his denomination."

5. Hospitals. In the general service of ministering to the sick, the Seminary graduate has been admirably trained both in class-room and by religious clinical work done in the various hospitals in Louisville. The whole Seminary course is adapted to meet the needs of the minister in all phases of modern pastorates, including the importance of the ministry of healing as a means to an end.

State Interests

When one gives to the Seminary he gives to the support of a positive and evangelical Christo-centric gospel message, an efficient church program, Sunday school boosting and building, W.M.U. and other missionary interests, B.Y.P.U. training, laymen's activities, pastoral ministrations, soul winning, stewardship, indoctrination, Baptist polity and policy, denominational co-operativeness, editorial sanity, convention organization and aggression and many other phases of a genuine evangelical program, for the curriculum and system of the Southern Baptist Theological Seminary include all these. While the above is true, it, of course, doesn't mean that Southern Baptists should give all their gifts to the Seminary, but it does mean that every Baptist should give, according to his ability, a substantial gift over and above his pledge to the Unified Budget—and he can do it with a clear conscience.

JOY ALWAYS

Hubert L. Reynolds.

When the sun has retired in his shroud of red gore,
And the toil of the long weary day's at last o'er;

Homeward, bound, the tired toiler plods long on his way,
Thinking gladly of wife, of the children and home.

At e'en time, when the gentle, dim twilight sets in,
On the farm, where the peasant his chores does begin;
In th' enchanted, glad time 'twixt the dusk and the dark,
Lullabys of a wife make all sorrows depart.

And 'tis then, at the big barn-yard's wide open gate,
Merry milkmaid goes forth to hold tryst with her mate;
With true love and with joy, and with truth, each can say,
"I love you, I love you, I'll love you always."

Then the end of a perfect day comes with the dark;
And the darkest night must give a birth to the dawn;
And with dawn, comes a new opportunity nigh,
God has willed, He will help, let no laborer sigh!

Love sometimes finds its end in a most tragic way;
At the dawn of the day for which hearts had so yearned.
Yet, tomorrow is there; lift thy head! Cry "Hey! Dey!"
Let no sorrow thy life and thy dreams fully blast!

Turn thou from ev'ry trouble, from bitterest grief;
For the end is not yet though life seem e'er so brief;
Turn nor in at the left nor the right on thy way;
To defeat and despair, let thy soul ne'er yield sway.

Life's too short for to brood o'er a sorrow or pain;
Fear thou God! play the man! press the battle again!
A new Hope 'gins just where the old hopes find their ends;
Look to Christ! He alone can for all make amends.

Christ alone maketh pure; He alone can us save;
From the sorrow, the grief, disappointment, despair!

If we trust Him today, He will help to the end,
For his saints find in Him, their eternal good Friend.

2606 Dwight Way, Berkeley, Cal.

Dad—"Johnny, were you a good boy in school today?"

Johnny—"My Book of Health says that the talk of the table should be of a pleasant nature."

A man in a hospital for mental cases sat fishing over a flower bed. A visitor approached, and, wishing to be affable, remarked:

"How many have you caught?"

"You're the ninth," was the reply.

Reginald," said the Sunday school teacher, during a lesson on the baptismal covenant, "can you tell me the two things necessary to baptism?"

"Yes ma'am," said Reginald. "Water and a baby."

OBITUARIES

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

RESOLUTIONS

At the last meeting of the Mary Sharp College Club of Nashville, Tenn., the following resolutions were adopted in reference to the death of Mrs. Eugene Priest, formerly Miss Bettie Waters, who was an honored member of this club.

Whereas, in the ordering of Providence, one of our beloved members, Mrs. Eugene Priest has been removed from our midst by death;

Resolved, That we hereby record our deep sense of loss and our high appreciation of her beautiful Christian life and of her winsome personality. We offer our sincere sympathy to her bereaved husband and family and request the publication of these resolutions in the "Baptist and Reflector," sent to the family and spread upon our minutes.

Respectfully submitted, Mrs. O. L. Hailey, Mrs. E. C. Bearden, Mrs. W. W. Pinson.

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J. E. Shipley,
General Passenger Agent.

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE FOR JULY 5

Nashville, First	1,604
(Allen Fort Class	1,115)
Chattanooga, First	683
Knoxville, First	615
Chattanooga, Tabernacle	489
Chattanooga, Highland Park	486
Knoxville, Broadway	450
West, Jackson	418
Maryville, First	418
Clifton Hill Tab.	416
Chattanooga, East	390
Knoxville, Deaderick Ave.	387
Rossville, First	347
Humboldt, First	335
Rockwood, First	325
Knoxville, Euclid Ave.	321
Monterey	305
Chattanooga, Avondale	304

CHATTANOOGA

Clifton Hills Tab.: W. R. Hamic, pastor; "Doing Business for God" and "God's Promises." By letter 2; for baptism 5; baptized 5; SS 416. Tent meeting good; 14 professions last week.

First: John W. Inzer, pastor; W. Y. Christenberry on "Foreign Missions" and pastor on "Jesus, Son of God Supernatural." By letter 2; SS 683. Lupton City: W. T. McMahan, pastor; "The Sacrificial Life." By letter 1; baptized 6; SS 85.

Ridgedale: W. E. Davis, pastor; "The Business of Soul Saving in the Church" and W. D. Huggins on "Christianity's Growth." SS 197.

Avondale: T. G. Davis, pastor; Rev. D. N. Livingstone on "The Challenge of Faith" and pastor on "Christ formed Within." SS 304.

Daisy: J. A. Maples, pastor; Acts 1: 10, 11 and Matt. 3: 10, 11. By letter 1; SS 106; BYPU 24.

E. Chatta.: J. N. Bull, pastor; T. T. Martin on "Evolution" and pastor on "Power Through Faith." SS 390.

East Lake: W. C. Tallant, pastor; "Ye Are the Light of the World" and "What God hath Done." By letter 1; baptized 1; SS 212; BYPU 51.

Union Fork: A. Robertson, pastor; "Walk as Children of Light" and "The Cities of Refuge." SS 33.

Central: W. L. Pickard, pastor; "Jesus the Wonderful Saviour" and W. Y. Christenberry on "Foreign Missions." SS 239.

Soddy: A. G. Frost on "Faith" Heb. 11.

La Fayette: L. B. Crim, pastor; "Sabbath Breaking" and "A Stick and a Snake." SS 175; BYPU 30.

Parker Gap: F. H. Chunn, pastor; morning Rev. G. A. Chunn, the pastor's father. SS 27.

Tabernacle: T. W. Callaway, pastor; "Contending for the Faith" and "Salvation Assured and Secured." SS 439.

N. Chatta.: Wm. S. Keece, pastor; "The Fatherhood of God"

Oak Grove: J. N. Monroe, pastor; "Adoption" Rom. 8: 13-17 and "Jesus Only" Matt. 17: 8. By letter 5; for baptism 20; SS 129; BYPU's good.

Highland Park: J. B. Phillips, pastor; "Three Pictures Before Me at the Lord's Supper Table" and "Courtship and Marriage." By letter 1; baptized 5; SS 486.

Chamberlain Ave.: G. T. King, "The Divinity of Jesus" and "Sowing and Reaping." Baptized 1; SS 162. One conversion.

KNOXVILLE

Euclid Ave.: J. W. Wood, pastor; "God's Hall of Fame" Heb. 11 and "The Christian Inheritance" Psalm 2. For baptism 2; by professions 2; SS 321; BYPU 50.

Clinton: C. A. Ladd, pastor; "Power of Gospel" and "Regeneration." SS 202; BYPU 30; Jr. 25.

Mt. Olive: Stephen C. Grigsby, pastor; "The Value of the Unattractive" and "Christ or Modernism." SS 208.

Smithwood: Chas. P. Jones, pastor; "The Two Hearers" and "Faith

and the Witness Upon Which It Rests." SS 221.

Gillespie Ave.: J. K. Smith, pastor; "Christ's Love for Man" and Eccl. 11: 3. By letter 1; SS 171.

Deaderick Ave.: C. E. Sprague, pastor; "Communion" and "Neglect." For baptism 1; SS 387; BYPU 87.

South Knoxville: J. K. Haynes, pastor; "The Value of High Thinking" and "Praying in the Spirit." SS 256; BYPU 58; Int. 16; Jr. 14.

Central of Bearden: Robt. Humphrey, pastor; "The Lord's Supper" and Luke 7: 19. By statement 1; SS 190.

Arlington: J. C. Shipe, supply; "The Blessedness of Worship." SS 76. Collection for day \$62.

First: F. F. Brown, pastor; "Christians in the World" Jno. 17: 15 and "Baptism and Memorial Supper." By letter 3, baptized 1; SS 615; BYPU 100; Int. 18; Jr. 18.

Oakwood: W. G. Mahaffey, pastor; "Christ the Light of the World" and "The Importance of Repentance." SS 212.

Lincoln Park: H. F. Templeton, pastor; "Keeping the Heart Right" and public installation of BYPU officers. SS 165; BYPU 25; Jr. 30.

Beaumont Ave.: D. A. Webb, pastor; Rev. E. L. Huggins at both services. SS 169.

Broadway: B. A. Bowers, pastor; "Prayer Life" and "Baptism and Communion." Baptized 2; by letter 2; SS 450; BYPU 35.

NASHVILLE

Grandview: S. W. Kendrick, pastor; "The Holy Spirit" and "The Prodigal." By profession 4; SS 230; BYPU 20; Int. 16; Jr. 15.

Inglewood: H. M. Eastes, pastor; "Where Our Departed Go" and "He Went a Little Farther." Baptized 1; SS 58; BYPU 22.

Park Ave.: A. M. Nicholson, pastor; "The Meaning of the Lord's Supper" and "The Issues of Life." For baptism 1; baptized 4; SS 201; BYPU No. 1, 6; No. 2 16; 15; Jr. 16.

Athens: Eli Wright, pastor; "What Is Man" and "Whitlens of the Word." By letter 1; SS 50.

Calvary: W. H. Vaughan, pastor; "This One Thing I Do" and "He That Believeth on Him Is Not Condemned." For baptism 1; SS 213; BYPU 25; Int. 15.

North Edgefield: A. W. Duncan, pastor; "The Shortest Road to the Eternal Sin" and "What the Bible Teaches as to Burden Bearing." SS 238; Sr. BYPU 18; Jr. 32.

Radnor: S. C. Reid, supply; "Church Prosperity" and "The Final Perseverance of the Saints." SS 130; BYPU 12. Good services at both hours.

Seventh: Edgar W. Barnett, pastor; "Some Facts About Foreign Missions" and "The Inhabitants of Hell." SS 144; BYPU 19; Int. 18; Jr. 17.

Franklin: O. L. Hailey, supply; "What Paul Carried to Europe." SS 45.

Lockeland: J. C. Miles, pastor; "Lord's Supper" and "God Sent Men." SS 177; BYPU's good.

MISCELLANEOUS

Alcoa, Calvary: J. H. O. Clevenger, pastor; "Baptism and the Lord's Supper" and "Four Faces." SS 244; BYPU 34; Int. 22; Jr. 24. Next Sunday, Home Coming and roll call day.

Maryville, First: J. R. Johnson, pastor; preached at both services. By letter 2; for baptism 5; baptized 2; SS 418.

Rockwood, First: L. W. Clark, pastor; "Where Is Your Faith?" evening Rev. J. A. Maples on "Evolution and the Bible." SS 325; BYPU 48; Int. 46; Jr. 39. Three funerals during the day.

Rossville, First: J. E. O'Quinn, pastor; "The Night Cometh" and "Christ's Message too Weak." By letter 4; for baptism 1; baptized 1; SS 347; BYPU 50.

Mt. Harmony: T. R. Waggoner, pastor; "Jacob's Ladder" and "God's Hilltops." SS 48. Sixteen dollars raised for Orphans' Home.

Kingston: D. W. Lindsay, pastor; "Seven Things About Lot" and "An Example of Genuine Repentance." SS 167.

Monterey: W. M. Griffith, pastor; morning Rev. J. A. Maples on "The Menace of Evolution" evening pastor on "A Guard on the Battlefield of Life." SS 305; BYPU 34; Jr. 14.

Paris, First: J. H. Buchanan, pastor; morning "God's Mirrors." Prayer meeting 85; SS 297; 2 BYPU's 40.

West Jackson: R. E. Guy, pastor; "Christian Liberty" and "Picturing God's Love." By letter 1; observed the Lord's Supper. SS 418.

Decherd, First: A. L. Bates, pastor; "Is Christ Divine?" SS 97.

First, Irvine, Ky.: H. M. Herron, pastor; "Essential Elements of a Strong Church" and "Men Come to Know Jesus Christ." Baptized 2; for baptism 4; by letter 6; SS 184.

Oneida, First: Jno. T. Jenkins, pastor; "God's Presence and Power" and "Choosing Associates." SS 169; funeral 1; wedding 1.

Book Reviews

Stepping Heavenward, by Mrs. E. Prentiss, published by the Judson Press.

"Thus I have been emptied from vessel to vessel until I have learned that he only is truly happy who has no longer a choice of his own, and lies passive in God's hands." This one sentence sums up the story of doubts, sins, sufferings, etc., contained in this beautiful and inspiring diary of a wilful girl, a petulant young wife, a doubting Christian, who at last developed into a glorious one in this beautiful and inspiring all who read it.—J. D. F.

A Christian in the Countryside, by Ralph A. Felton. Published by the Methodist Book Concern, New York and Cincinnati. Price, in paper, 50 cents.

The book deals with the problems of the rural sections. Pastors who have landlords in their churches would do well to get them to study the book along with their tenants. It is well written and the author shows a splendid knowledge of the problems that confront our nation in handling her rural life.—J. D. F.

The Tabernacle of the Testimony, by Architect G. Wilton Lewis, published by the Standard Publishing Company, Eighth and Cutter Sts., Cincinnati, Ohio. Price \$1.50.

This is the most unique book of its kind we have seen. In it, the architect, who shows a fine knowledge of the Bible, sets forth by carefully drawn designs, the Tabernacle which God commanded Moses to build and at the same time gives descriptions and definitions that will enable anyone to appreciate more fully, the famous tabernacle.—J. D. F.

Peggy Ann, Abingdon Press, New York. 75c.

"Most of them come out with a theoretical spirit of consecration that has never been tested under actual service conditions." Such is "Peggy Ann's" diagnosis of the trouble with foreign missionaries. This is a refreshing little book of letters from a young Methodist missionary to South America. It will interest and help all who are carrying on the kingdom work of the Master.—J. D. F.

Supernaturalism Versus Naturalism in Religion, by R. K. Maiden, Editor of the "Word and Way" of Missouri. Price 25 cents.

This is one of the strongest defenses of the position of fundamentalism in religion that we have read. It is a brief statement of views of Modernism and a sound, scholarly answer to the same. Students who want a short, yet complete discussion of the subject will find this booklet well worth while.—J. D. F.

Gospel Doctrines, by W. T. Conner, Southern Baptist Seminary, published by the Baptist Sunday School Board at 50 and 75 cents.

In this handbook for New Testament students, Dr. Conner has set forth in clear, fearless lessons, the truths of the Book which Baptists have always believed and preached. No better text-book could be had for classes in New Testament study and pastors will find in the book a solution for their prayer meeting problem.—J. D. F.

Christ in High School Life, by Ralph P. Claggett. Published by the Abingdon Press, New York and Cincinnati at \$1.00.

This is an interesting book of devotional readings for students and teachers. It gives a scripture lesson with interesting and helpful comments on the same, for each day of a period of fifteen weeks. The texts are carefully chosen and are dealt with in such a way as to help the reader by exalting Christ.—J. D. F.

RESTING IN CHRIST

By Mrs. J. A. Spitzer.

All my fears are banished
All my foes are gone,
I am simply resting
In the work he's done.

Why should I be weeping
Why should I be sad;
When he died to save me
Died to make me glad.

He bore my grief and sorrow
He died to set me free.
I'll praise his name forever,
The Christ of Calvary.

On the cross 'Twas finished;
There he died for me,
I'll praise his name forever,
Through all eternity.
Knoxville, Tenn.

BAPTIST CHURCH ENDORSES WILLIAMS

To the First Baptist Church in Conference Assembled, May 31, 1925:
This being Bro. John W. Williams' last Sunday as our Pastor, and desiring to express to him our deep appreciation of his faithful work among us for the past three years as our pastor, we, the official members submit for your consideration the following:

Resolved, That it is with a great deal of regret that we are to lose Bro. Williams as our Pastor. We know and appreciate the fact that he has labored faithfully for the upbuilding of our Church and the advancement of Christ's Kingdom. We therefore gratefully recommend his services to any church or other organization needing an earnest energetic Christian leader.

Accepted by the church in conference assembled.

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BOOK REVIEWS

"Looking Towards the Heights," by O. C. S. Wallace, published by the Baptist Sunday School Board for \$1.60 net, is a refreshing inspirational book. It is intended to assist college students over the sceptical period and to hold them steadfast in their faith. It will help every preacher and teacher who has felt his faith waver because of the propaganda of Modernism.

"From Nature to Grace," Baptist Sunday School Board, \$1.60 net, is the work of a man who has taught adult Bible classes for a quarter of a century. His class of 1,200 men and women in the First Baptist Church, Dallas, Texas, has been his inspiration for twelve years and the

book is a compendium of lessons presented to the class. Sunday-school teachers will know more about how to teach adults if they will study the book.

The Bible, the Peerless Book, by R. A. Torrey, D.D.

Getting the Gold Out of the Word of God, by R. A. Torrey, D.D. Fleming H. Revell Co.

The author and the subjects discussed in these booklets by Dr. Torrey are sufficient to commend them to the religious world, and at a time when the knowledge of the Bible was never more needed. They are both well worth reading and good booklets to put in the hands of the laymen.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. C. L. Skinner and the Second church, Jackson, Tenn., are in the midst of a revival which began last Sunday in which Evangelist Raleigh Wright of Greenville, Texas, and Singer C. O. Miller are leading. A gracious ingathering is confidently expected.

From Rev. C. M. Thompson, Jr., of Barbourville, Ky., the Foreign Mission Board received a check for \$40, representing the money that would have been spent for flowers at the funeral of Mrs. M. L. Williams, aged member of the congregation, had not Mrs. Williams, just prior to her passing, requested the president of the Woman's Missionary Society to see to it that in the event of her death the money which her friends might spend for flowers was given for foreign missions instead. A beautiful example!

The church at Lawrenceburg, Ky., has called as pastor, Dr. W. M. Stallings of London, Ky., but his decision has not been announced.

Rev. C. D. Stephens of Twenty-second and Walnut Street church, Louisville, Ky., has accepted a call to the care of the church at Hazard, Ky. It is in the heart of the coal mining region in the mountains of eastern Kentucky.

C. S. Leavell, former superintendent of the Sunday school of Central church, Memphis, Tenn., has returned from Columbia University, New York, where he has taken special work in journalism and received his M.A. degree. He will be in Memphis for the summer.

During the absence last Sunday of Rev. D. A. Ellis of La Belle Place church, Memphis, Tenn., in a revival in Meridian, Miss., Capt. W. F. Widgery, in charge of the local Salvation Army, filled his pulpit. We wonder if Bro. Ellis can now qualify as a pulpit affiliationist.

Rev. W. L. Norris and family of New South Memphis church, Memphis, Tenn., are taking a two weeks' motor trip, visiting Reelfoot Lake, Milan, Newbern and Tiptonville, Tenn., and Hickman and Columbus, Ky. This brings them in touch with the good people of his former pastorate.

Union church, Chesterfield, Tenn., the mother church of Beech River Association, elected last Saturday, C. L. Reed, P. W. Walker and H. M. Johnson to the office of deacon and set apart Sunday, Aug. 2, as the time for their ordination.

In a recent meeting at Tate Street church, Corinth, Miss., the pastor, Rev. L. J. Covington doing the preaching, there were 24 additions, 17 by baptism.

Rev. G. G. Joyner of Royal Street church, Jackson, Tenn., has resigned that pastorate to accept a call to Beggs, Okla., succeeding Rev. Walter H. Edwards. It is an interesting fact that Bro. Joyner succeeded Bro. Edwards in the Jackson pastorate. The one seems to be the forerunner of the other.

Rev. T. M. Boyd of Bruceton, Tenn., has been appointed postmaster at that place, effective, July 1. His duties as postmaster will not interfere with his labors as a pastor since he has a daughter, well qualified, who will be his assistant in the office. Bro. Boyd is one of the Lord's most faithful servants.

Robert Baker, son of Rev. R. L. Baker, and wife of Ashland, Ky., a recent honor graduate of Columbia University, has won the Rhodes Scholarship entitling him to instruction in Oxford, Eng. Despite his honors, he is this summer working in the steel mills of Ashland, Ky.

Evangelist John Hazelwood and wife of La Grange, Mo., recently held a successful tent meeting with the church at Hayti, Mo., resulting in 28 additions. Rev. W. C. Scott is the pastor and is esteemed a most valuable man. They are now in a tent meeting at Lilbourn, Mo., with large crowds attending.

Seventeen elm trees from a grove around Central Avenue church, Memphis, Tenn., Rev. J. P. Horton, pastor, are very significant. To members of the church they represent the 17 charter members who first banded themselves together and organized the little congregation. They were planted in their memory.

Plans are on foot for rebuilding Prescott Memorial church, Memphis,

Tenn., Rev. J. H. Oakley, pastor, which was destroyed by fire recently. Insurance of \$20,000 furnishes a nest egg. Other Memphis churches are to help. The pastor's library, six pianos and all other equipment was lost on which there was no insurance.

Rev. F. C. Dick has resigned as pastor at Raton, N. M., after serving six years, and returned to Texas.

Rev. Mark Harris, a recent graduate of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, has been called to the church at Ridgerly, Tenn., and it is believed he will accept.

Evangelist L. C. Wolfe of Muskogee, Okla., and Singer C. L. Randall of Little Rock, Ark., are holding a revival at Lyons, Ga., to be followed by one at Vidalia, Ga. Dr. Wolfe will take a much-needed vacation during August.

The Texas Baptist State Mission Board has established an evangelistic department with Rev. W. Y. Pond as superintendent and Rev. B. B. Blaylock as an evangelist. Rev. Bonnie Grimes was also elected but declined to serve. They will begin work Aug. 1. Another evangelist will be elected.

While Mrs. Monteen J. Booth of Abilene, Texas, was en route to a recent Sunday school convention, she was killed in the collision of the automobile in which she was riding with another. She was a loyal, liberal Baptist.

Dr. Lula Pace, for more than 20 years Professor of Botany and Geology in Baylor University, Waco, Texas, recently died. She was accounted a woman of great scholarship.

Dr. H. W. Battle of Charlottesville, Va., has accepted the care of the church at Leesburg, Fla., as permanent pastor after serving as supply several months.

The friends of Rev. O. E. TeBow of Graniteville, S. C., rejoice with him in the good meeting he held lately, assisted by Rev. E. C. Sheridan of Augusta, Ga., and Singer R. M. Hickman of Petersburg, Tenn. There were 53 additions bringing the church membership up to over 600. Bro. TeBow has had 200 additions in his pastorate of two years. He was formerly the aggressive pastor at La Follette, Tenn.

FOR SALE

In a college town of merit, a building lot for a home, or a homey home.
Box 302, Jefferson City, Tenn.

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The Disillusion of Evolution Read "Theology and Creation vs. Evolution and Darwin," by S. O. Bryant. Explains fully why the evolutionary theory is unsound and can never be proven. 201 pages, cloth bound. Postpaid, 50c. Stamps, coin, or money order. Pamphlet on Evolution, 10c.

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

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What kind of a man will he be ten, twenty, thirty years from now. Every parent knows it depends entirely upon the training he is getting now, his associations, ideals and aspirations.

Mr. Robert K. Morgan, Principal of Morgan School, Petersburg, Tenn., has been training boys thirty years. He knows boys. He wants your boy. He recognizes in every boy possibilities which if developed will make him a leader. He wants to develop that trait in boys. Robt. K. Morgan is a Christian gentleman of strong, wholesome inspiring personality and his school is a material projection of that character.

Write Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., today. He will send you a catalog and tell you about what this school can do for your boy.

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THE SECOND COMING OF CHRIST

By J. F. Rogers

(Published by vote of the Big Hatchie Baptist Pastors' Conference.)

Of all the sweet thoughts that come to God's people from God's blessed Word there is none sweeter than the fact that our Great and Good Lord is coming back to earth again. Coming to make adjustments, right all wrongs and to receive us unto Himself. This has been a consoling doctrine through all the centuries to those who love the Lord and indeed a very popular doctrine for many centuries. Eyes have been gazing to that event, by faith, from the time the disciples stood gazing at Him at Olivet until now, and would exclaim, "Even so come, Lord Jesus." Jesus came once in humiliation, was made sin for us who knew no sin, died on Calvary, was crucified, rose from the dead, lived among men, talked with men, ate with men, and then said, "I must go home," but He did not leave us in the dark about the future. "I will come again." This literal Jesus went home. This Jesus who ate, talked, walked among men and was handled by men, said, "It is expedient for you that I go."

Some there are who say, "I do not believe in a literal, visible and tangible return of the Lord, I only believe in a spiritual return." The questions we would ask are: Do they believe He was a literal, visible and tangible being while here the first time, and do they believe the Bible, which is the infallible Word of God? If they believe the Bible then let them hear Jesus speak in His own blessed Word. John 14:3—"I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself that where I am there you may be also." Jesus said in His last moments while here that He would go. Did He really go?

Let us view Him on Olivet's Hill as a cloud receives Him out of their sight as He goes away. Hark to the voice of the angels as they speak. "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus shall so come in like manner as ye have seen Him go into Heaven." What a striking word that word "Same" is. How did He go? Was He a visible person as He went? Just a little while before He went He said, "Look at Me; handle Me; a spirit hath not flesh and bones as ye see me have." This same Jesus, The identical One is coming again. This Jesus Who hath flesh and bones, This Jesus Who could be handled, This Jesus Who could eat. This same Jesus is coming back to this old earth again. Coming not in humiliation, but in glory and honor as the great and only Potentate the King of Kings and Lord of Lords. Jesus Himself said He would come again. The angels said He would come again and The Holy Spirit by the Apostles said He would come again and more than three hundred times do they make reference to this event.

Some striking events that are to occur at His coming. Paul sets forth some of these in I Thes. 4: 13-17. "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the

trump of God and the dead in Christ shall rise first." The order is the resurrection of the dead saints. The changing of living saints and the catching up of living saints into the air. "Then we who are alive and remain shall be caught up together with them in the air." Notice that the Lord has not as yet come to earth and does not come at this particular time. It seems from this passage that Christ and His saints are to be in the air for some time. This is the Rapture which means to be caught up. During the time that Christ and His saints are in the air the Tribulation is to take place. See Matt. 24: 21 and Daniel 12: 1. God's people are to be delivered out of this tribulation according to Daniel 12: 1—"At that time Michael shall stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." During this time Anti-christ is to be revealed and do his work. At the end of the Tribulation Jesus will come and will consume him with the spirit of His mouth, and shall destroy him with the brightness of His coming."—See II Thes. 2: 8. This is Christ's Second Coming to earth. See Acts 1: 11 and Zech. 14: 4-5. Zech. says He will come to Mt. Olivet from which He ascended. "His feet shall stand in that day upon the Mt. of Olives, which is before Jerusalem on the East." This is His revelation when all His saints shall be revealed with Him. I Thes. 3: 13—"To the end ye may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with His saints." Then Satan will be bound a thousand years and cast into the bottomless pit.—See Rev. 20: 1-3. While Satan is bound in the bottomless pit Christ will reign on this earth a thousand years with His saints, but the rest of the dead are to live not until the thousand years have ended.—Rev. 20: 4-5. During this time there will be peace upon earth and no sin shall be upon it. At the end of the thousand years Satan shall be loosed for a little season and shall go out to deceive the nations which are in the four quarters of the earth.—Rev. 20: 7-8. Then Satan who will deceive the nations will be cast into the lake of fire and brimstone where the beast and false prophets are and shall be tormented day and night forever and ever.—Rev. 20: 10. Then will come the Judgment. Though Revelation is called a mystical book this truth is very clearly set forth.

We have considered the fact that Jesus is coming, now let us see how Jesus is coming. Let us look into the beautiful words of God and see what He has for us. Let us drink at the eternal fountain of God and be refreshed. Hear the Scriptures as they speak to us concerning this fact. "Nevertheless I say unto you hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of Heaven."—Matt. 26: 64. Also Mark 14: 62 and Luke 21: 27. "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus shall so come in like manner as ye have seen Him go into Heaven"—Acts 1: 11.

He went in clouds. He is coming in like manner. He will come in the clouds. Then He is coming without sin unto salvation. "He was once offered to bear the sins of many and unto them that look for Him shall He appear the second time without sin unto salvation"—Heb. 9: 28. "He shall come in the glory of His Father with His angels and shall reward every man according as His work shall be"—Matt. 16: 27. "He will come with ten thousand of His saints"—Jude 14. "He is coming with clouds and every eye shall see Him"—Rev. 1: 7. "He is coming quickly"—Rev. 22: 7.

Then the question might be asked, when is He coming? We do not know. Some have set the time for His coming, even setting dates, but Jesus says, "Of that day and hour knoweth no man, no not the angels of Heaven, but my Father only." Some have declared that they knew even though Jesus said they did not know. William Miller, a Baptist, in 1843 set the time for Jesus to come. He did not come nevertheless, and so the words of Jesus are true, "No man knows." And in recent months people have set dates, but He has not come yet. We do not know the day nor hour, but we do know that He is coming, and we are admonished to watch for His coming and to be ready. Be ye also ready for in such an hour as ye think not the Son of man cometh"—Matt. 24: 44. "For as the lighting cometh out of the east and shineth unto the west so shall also the coming of the Son of man be"—Matt. 24: 27. Many are the passages that admonish us to be looking for His coming. As we look to that great hour with great expectancy we should strive to get all ready possible to meet our Lord and this should be a great incentive for us to go out to lead souls to Jesus.

I feel that there are many like the little girl Dr. W. D. Nowlin tells about. In a meeting at Westpoint, Miss., he preached one night on the Second Coming of Christ. A little girl became very much interested, and on reaching home she got the Bible and handing it to her father, asked him to read some passages on the Second Coming and to tell her how to get ready for "I am not ready," she said "and if he should come tonight I would not be able to meet Him in peace." "Jesus is coming to earth again. What if it were today? Coming in power and love to reign, oh that it were today. Coming to claim His chosen bride, all the redeemed and purified. Over this whole earth scattered wide. What if it were today?"

A TWO-FOLD ATTRACTION

Those who come up to Ridgecrest, N. C., to attend the Laymen's Conference, July 29-August 2, will have the opportunity to cool off physically and to warm up spiritually. The cool breezes and pure water of the mountains will refresh the body, the class discussions and the platform addresses will edify the spirit. Classes in "Stewardship and Missions" and "Financing A Church" will be conducted each day; this will afford all the men the opportunity for the fullest and freest discussion.

There will be three addresses each day, two in the forenoon and one in

the evening. The afternoons will be devoted to rest and recreation.

The following men have definitely agreed to speak: Judge G. T. Stephenson, Raleigh, N. C.; J. H. Anderson, Knoxville, Tennessee; T. Russ Hill, Middlesboro, Kentucky; U. S. Senator W. F. George, Vienna, Georgia; Judge U. V. Whipple, Cordele, Georgia; C. H. Baker, Knoxville, Tennessee; Dr. A. T. Robertson, Louisville, Kentucky; and Congressman W. D. Upshaw, Atlanta, Georgia. Three other speakers are expected.

Write R. F. Staples, Ridgecrest, N. C., for hotel reservations, enquire of your ticket agent for excursion rates on the railroads, and come for the five days.

J. T. Henderson,
General Secretary.

June, 1925.



Lawyer—"Well, what shall we ask for—trial by judge or jury?"

Client—"Take the judge, Doc. I've done plumbing for nearly everybody in this town."

Staff Photographer—"I've caught a snapshot of the fleeing gambler!"

City Editor—"Good! Now take a time exposure of the police in pursuit."

"You you believe that jazz is dying?"

"I don't know, but it sounds as if it were suffering horribly."

Driver Got the Worst

A taxicab driver recently got the worst of a wordy bout.

An old man with a wheelbarrow wouldn't get out of the way and the taxicab man shouted:

"You ought to be wheeling a baby buggy."

"And you ought to be in it," replied the old man.

She—I heard someone yell "fowl." Where are the feathers?

He—Oh, this game is between two picked teams.

"Jimmie, what would you like to give your cousin Tim for his birthday?"

Jimmie—"I know; but I'm not big enough!"

First Frosh—"How'd Jack make out in his mid-years?"

Second Frosh—"He was caught cheating."

"How come?"

"In physiology the question was asked, 'How many vertebrae are there?' and he was caught rubbing his back."

Ella—"Something is preying on Dick's mind."

Jack—"Don't worry; it will die of starvation."

Pat and Mike were having a conversation. Pat told Mike to catch him when he jumped from a certain building. Mike told Pat he would, so Pat prepared to jump from the building.

The next day Mike visited the hospital where Pat was. When Pat asked why he didn't catch him, Mike replied: "Begorra, an' I was waitin' fer yez to bounce!"

"My sister is awfully lucky," said one little boy to another.

"She went to a party last night where they played a game in which the men had to kiss a girl or pay a forfeit of a box of chocolates."

"Well, how was your sister lucky?"

"She came home with thirteen boxes of chocolates."