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IGNORANCE OF THE WORLD'S GREATEST BOOK.

Dr. Harry Clark.

It is lamentable to see the ignorance which so many of our educated young people have of the Bible. One city superintendent who is a personal friend of the writer, gave an examination to his high school students to see how well "posted" they were on the Bible. Only one-fourth of the students could make a passing grade. The student who thought Joan of Arc was Noah's wife was matched by another one who said that one of the ten commandments was "Thou shalt not commit Deuteronomy." When asked who led the Israelites out of Egypt, one student said "Elisha," another one said "David," and another one replied "Noah the Baptist." Nor are high school students only the ones who are ignorant of the Bible. A college professor recently confused a nationally advertised cosmetic with a Biblical character. At Williams College in Massachusetts a professor was startled to find this statement on a student's examination paper, "The ancient Hebrews were fairly moral considering their times, although, of course, they did not have our ten commandments." Many college graduates from the largest universities know as little of the Bible characters as they do of Greek mythology. A city superintendent at Knoxville, Tennessee, went one afternoon into one of his elementary schools. He found the teacher reading to the children the story of Tom Sawyer, when he was being examined before the Sunday school as to his Biblical knowledge. The story of Mark Twain tells us that the superintendent asked Tom who the first two disciples of Jesus were and that Tom in his bewilderment made a wild guess and replied, "David and Goliath." City Superintendent Miller noticed that neither the students nor the teacher laughed when this was read. Not wishing to embarrass the teacher he waited until after school adjourned and asked her where Tom Sawyer made a mistake. The teacher owned up she did not know herself.

Now such ignorance as this is utterly indefensible. The Bible is the most important book in all our libraries! Hundreds who would be humiliated not to know who Hamlet or Othello or Brutus were in Shakespeare's plays will treat it as a light matter that they are ignorant of Bible characters. Leaving aside the fact that our soul's salvation depends upon the knowledge and acceptance of the Bible, it is a serious indictment of anyone's culture not to know the Bible. Right here is where our Baptist colleges have their great justification. They stand vigorously for the training of our young people in the world's greatest Book which is of

supreme importance to them on spiritual and cultural grounds. It is unnecessary, to the readers of this paper, for us to stress the seriousness of religious ignorance and spiritual illiteracy. We care not what a man may know nor what heights of science he has climbed, if he has neglected the development of his own soul. Turning on the other hand to the importance of the Bible as an evidence of culture, we note with interest that the University of Maine refuses to allow any man to specialize in the English department until he has passed an examination on the Bible. Many professors of English rightly insist that, as our great poets draw their illustrations so freely from the Bible, no student can advance far in literature unless he is master of the Bible. Our Baptist colleges have always stood and always will stand for thorough grounding in this greatest Book of all the world.—*The Baptist Courier*.

SMILE A WHILE.



Baby Jean Buchanan.

Daughter of Rev. and Mrs. J. H. Buchanan, of Paris, Tenn. Innocent childhood is the most precious possession of mankind. Who can look at this bit of sunshine and not long for the joy of being parent of such a little life?—Ed.

Crack Shots from Uncle Gideon's Rifle.

There is no harm in being ignorant.
We were all born that way. The harm
comes in remaining ignorant.

—J. B. Gambrell.

From G. B. Bryan's Note Book.

THE RUMANIAN GOVERNMENT AND THE BAPTISTS.

NEW EXCUSES FOR REPRESSION.

By Dr. J. H. Rushbrooke, Baptist
Commissioner to Europe.

I have been to Rumania, to listen to the familiar story of repression and persecution. Very slowly indeed do Western ideas of toleration succeed in making themselves effective in this Eastern land. Rumanians pride themselves on being Latin, but the Oriental outlook appears almost everywhere. They adopt, in the language of their constitution and in many of their laws, the catchword of the West in regard to religious freedom; but they have no real conception of its meaning. In respect of religion the entire population is officially supervised from cradle to grave. The methods by which, and the conditions under which, a person may leave one denomination for another are legally laid down. Rumanian nationalism is closely bound up with the dominant church; vast numbers of Rumanians are incapable of appreciating that a good citizen may belong to some other communion than the Oriental Orthodox. As to that Church, adherence is often purely formal, and the separation between religious profession and practical morality strongly marked. In no country of Europe is there deeper need of the evangelical message with its unique power of moral transformation and uplift.

Baptists have lately been pestered in countless ways. In one village, for example, they received official permission to build a chapel, and from the time of its completion last autumn have been officially forbidden to open it. In another village the congregation outgrew its premises; new premises were bought, and then the authorities refused permission to the Baptists to migrate. In a third case a Baptist congregation, through the resolute self-sacrifice of poor people gathered bricks and timber; these still lie unused, and in part decayed, on the site, since the official permit to build is withheld. Such petty and tyrannous action by local authorities is, however, of far less importance than the action of the Ministry of Cultus. At the end of January last a decree of this Ministry deprived about seventy-five per cent of the Baptists of the land of pastoral service. A singular pretext was found for this. In 1924 the Western Calendar had been officially adopted with the assent of the leaders of the Orthodox Church. The superstitious Orthodox peasants, were, however, gravely doubtful about it. They question the validity of the observance of the saints' days as rearranged. Many insisted on keeping Christmas according to the old Calendar. It is said that some in their resentment declared

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EDITORIAL

Every pastor should begin to call the attention of his people to the Summer Assembly at Ovoca, July 25-31. The full program appeared in the BAPTIST AND REFLECTOR, July 2. Keep it before the members of the various organizations of the churches.

"Second hand information is usually all out of shape."—*Nashville Tennessean*. And it is often infected with deadly germs.

"A Sunday school teacher, like a preacher, must walk a consistent path. If he drinks, or lives a double life, or owes overmuch, or has a spotted record of any sort, the teaching becomes most difficult. Pupils know a good deal more than they are sometimes given credit for knowing. They do not care to listen to a man teach who needs to be taught in the rudimentary principles of correct living."—*Methodist Advocate*.

To be or not to be. That seems to be the problem before some of our people today. "Whether to remain true to the convictions of my soul and stand steadfast and without evasion upon the basis of the revealed Word of God, or to strike a compromising attitude and thus evade criticism in case Evolution should be proved to be a fact; that is the question"—with some. As for the editor, he is so familiar with the claims of modern science and has watched the development of the Modernistic movement with so much of interest during the past ten years that he is able to turn his back upon his once firm conviction that Evolution was true, and defy the evolutionists to produce now or hereafter any proofs that will set aside the dicta of God found in Genesis.

Dr. John A. Ray of Owensboro, Ky., says, "I consider the denominational paper of such importance that it is well worth its price if the subscriber does nothing else with it than to place it upon the center table in the living

room where the family can see it. I cannot reproduce from memory the picture of my father's home without seeing on the center table the *Biblical Recorder*."

We had never thought of it in the way presented by Brother Ray, but there is much to his statement. The presence of the Bible in the home acts as a sort of brake upon the carnal desires of the children, especially if they are taught the content of the Book. The presence of anything that is holy and good, helps. We wonder how many parents in Tennessee have ever enlisted their denominational paper in the task which they have assumed when they begot children. Surely, two dollars per year is a small price to pay for an additional insurance policy upon the moral welfare of the household.

We congratulate Mrs. Willie Selzer (nee Miss Thompson) of Hillsdale Church upon her record as a reader of the Tennessee Baptist paper. For 58 years, the paper has been in her own home and before that time, it was a familiar object in her father's home.

When America was undergoing the trying days of her infancy and youth, and when the Algerian government thought to take advantage of our weakness, we sent ambassadors to confer with her about the unbearable conditions that prevailed and to seek to prevent the payment of tribute money. All the world was stirred by the reply which Pinkney made to the demands of that government: "Millions for defense but not one cent for tribute!" And that has been America's motto to this day—her political motto.

But when we come to the more important matter of morals and of the attitude of Americans toward the demands of Satan, we find a different response from all walks of life. Millions, yea, billions are paid every year in tribute to Satan while an ever decreasing proportion of our income goes for defense against the arch enemy of the human race. We have millions for pleasure palaces, for groves of Daphne, etc., but where are the millions for defense against sin and immorality? Let preachers take up the cry of Pinkney and apply it to our great moral issues today, pressing it upon the people until it catches their ears and stirs their souls.

THE BROKEN BUDGET.

We had as well try to pull ourselves out of a well by unravelling our only rope as to try to pull ourselves out of our denominational financial well by tearing our Unified Program to pieces. Business men know that the only way to conduct any institution and do it wisely is to carry it on after a pre-determined plan. Southern Baptists have too long been living in hopes of what the people are going to do. Too long have they launched their campaigns and pushed forward their missionary enterprises upon promises.

It is all right to talk about what the Lord Jesus will do for us, but when we take the matter out of his hands and decide to run it ourselves, we cannot depend upon him for supernatural intervention on behalf of the causes which we espouse. The writer be-

lieves with all his heart that faith is the victory that will overcome the world and win the victories, but faith cannot function without being conformed to the will of God. It would be pure folly for one to claim that he believed a rope could save him from drowning in a well while, at the same time, he tore the rope to pieces in his hands.

God's plan of financing his kingdom enterprises has been clearly set forth. The law of the ages set down the tithe as the minimum, and from a common treasury into which went all the tithes, came the funds needed to meet every emergency that arose. Jesus, God in the flesh, set the stamp of his divine approval upon the tithe when he said, "These ye ought to have done." It matters not that he was talking to Jews, for in every instance wherein the law was to be changed or set aside, he clearly indicated what the changes should be. The apostolic Christians understood that systematic and proportionate giving was the will of their departed Master and so the churches practiced it.

Now what lesson do we need to learn from the foregoing? We need to come to understand that God expects his people to manifest as much business sense in the conduct of his enterprises as they do in the conduct of their own. Ask the banker, the manufacturer, the merchant, the careful farmer, etc., what he does in order to make his business a success and he will tell you that he always lives within his income, plays safe in times of emergencies, and seeks to leave a balance of money on hand with which to meet unexpected emergencies.

Why can we not do the same in our denominational programs? We can and we must! Our people are getting tired of the pessimistic notes. It is easier to raise a thousand dollars to push forward the work of an institution that is out of debt and doing things with rejoicing, than it is to raise half that amount to pay off a debt for an institution that is singing the swan song. Let Tennessee Baptists begin now to make their plans to adopt the Unified Program for 1926, to bar their doors to all appeals for extraneous objects, to refuse admittance to any organization or institution that tries to break with the program, to enlist every member to give regularly to the program, and soon, the cry of victory will be sounding from every hill and vale.

EMILY JANE BENNETT.

Ninety years of service, of life, of love, of toil, on earth is a long period. But when the end has come, we feel sure, the words of the Master concerning the length of time with God are realized, even by one who has lived for nine decades as did Mrs. Bennett, the mother of beloved Mrs. W. C. Golden. Mrs. Bennett died at her home in Nashville Sunday afternoon, July 14th. Her long life was filled with labors of love, many of which touched the ministry of some of the outstanding ministers of God during the past seventy years. Rich, sweet, unwavering, sacred, was her holy relation with the Lord Jesus and she went out from her emaciated body to receive the crown of righteousness about which she loved to think. THE BAPTIST AND REFLECTOR rejoices with her in her

new glory and sympathizes with her children, Mrs. Golden of Dickson, Mrs. L. W. Thompson and Miss Emma Bennett of Nashville and Mr. John A. Bennett of Memphis.

WESTERN RECORDER.

We congratulate our contemporary, the Western Recorder, and wish for her continued success. The report recently made to the Board of Managers by Business Manager, W. A. Frost, shows that the paper has a circulation of 19,600 with no deficit for the current year to date. It is interesting to note that the Executive Board of Kentucky pays the Recorder for the space used by the W. M. U., and Sunday school departments. The editor has this to say about the arrangement: "Publication for their work in the paper costs them much less than half what the same publicity would cost them in bulletins, tracts and letters."

MR. ALDEN MADDOX.

For several months, a good part of the management of the BAPTIST AND REFLECTOR has been in the hands of Mr. Alden Maddox of Smyrna. He came to the paper when Miss Preston left to attend school at Union University. Under the tutelage of Dr. J. D. Moore, he developed into a first class assistant and it has been due largely to his faithful service that Dr. Bryan and the editor have been able to carry on the work during the weeks since Editor Moore severed his relations with the paper. With the assistance of Dr. Moore and Mr. Maddox, Secretary Bryan soon had the paper work well in hand and the new editor has been able to carry it on because of the efficient help of Mr. Maddox. We commend him to the Bank of Smyrna to which he now goes as assistant cashier. Our only regret lies in the fact that the financial condition of the paper did not permit us to keep him and develop him into a first class business manager.

PUTTING THE DAY IN DAYTON.

Dayton, July 10.

The famous day toward which Dayton has been looking forward with so much keen interest has arrived and with it great disappointment to the newsmongers, for the great crowds and the wild reckless abandon which they have been predicting in order to boost the sales of their papers, have failed to appear. There are not so many people in town today as would have come had some noted murder trial been on, and with the exception of a few street corner discussions between individuals, there is no undue excitement of any kind. The few uniformed policemen from Chattanooga look as much out of place as the toy monkeys which two or three Northern women are flaunting in the faces of Dayton's God-respecting populace.

The trial has begun and at three o'clock P.M. half the jury has been chosen. No decision has been rendered by the court as to the nature of the testimony that will be allowed, but the prosecution has intimated that it will object to all expert testimony on the subject of evolution per se. Subdued excitement prevails and everybody is anxiously expecting the empanelment of the jury.

Stately, magnificent, fearless, William Jennings Bryan, champion of the rights of the common people, is the lion of the town, and George Rappelyea is the goat. "Rapplejack" he is termed and his position is an unenviable one. No one pays attention to him and his colleagues except the movie cameramen, but it took a stern order from the Court to stop cheering when Bryan entered the room and when a juror confessed his faith in the Bible. Scopes is there, quiet, thin, sallow, silly, a jack-in-the-box who will spring whenever Clarence Darrow, exponent of radicalism in religion and politics, presses the button. Scopes is pitied by nearly everyone, while there is subdued antagonism to Attorney Neal and the entire defense counsel.

Newspaper men are in evidence and pop up everywhere an unusual group appears. Judge Raulston is unembarrassed by the novel situation and is holding the court well in hand. Charming Mrs. Raulston and her two lovely daughters grace the court room. A touch of pathos is added this afternoon by the pale, beautiful, sweet face of Mrs. Bryan in her invalid's chair. W. J. Bryan, Jr., handsome, stalwart son of the Commoner, sits close beside his noted sire and is seen frequently to confer with him. The courtroom is packed with representatives of all classes—farmers, merchants, school men, scientists, infidels, ex-communicated preachers, socialists, quacks, everything including a number of consecrated loyal preachers of the gospel.

T. T. Martin is on the job with a well-arranged book stall and a liberal supply of free literature, while "The Searchlight" and an anti-evolution sheet, dignified and scholarly, is being circulated by the Seventh Day Adventists. Baptists, Methodists, Congregationalists, Presbyterians, Disciples of Christ, Adventists, and Catholics have joined hands for once in a concerted effort to defend the Lord Jesus Christ against unlicensed propagation of the doctrine of brute ancestry and denial of supernatural religion.

The newspapers are carrying all sorts of stories, many of which are real stories with practically no truth in them. Yesterday's papers told of the mob at the station, through which the cameramen had to fight their way when the fact is that there was a scant hundred people at the station in addition to the newspaper men and other visitors to the town. Several of the concession stalls have not opened and meals are served at very reasonable prices at all the restaurants. Only one report of profiteering has been given out and there seems little foundation for that. The local committees agreed upon a rate for rooms in private homes and it is being adhered to. Dayton's people are honest, good folk and newspapers have no right to misrepresent them simply because some pampered news writer cannot have Waldorf-Astoria accommodations in their midst.

The writer has mixed with the crowds freely and finds a general spirit of antagonism to the crowd that has brought the issue before the nation. There may have been a premeditated plan to make the case notorious but Daytonians are absolutely innocent of complicity in it. They are taking advantage

of the crowds in order to make money but they did not plan the thing for that purpose. They are a quiet, honest, thrifty, God-fearing people.

One big husky mountaineer said about the situation, "We people in Tennessee know our rights and we ain't afeared to stand up for them. If this law ain't right, we'll make another that is right." Another said, "We are proud to have Mr. Bryan in our town and thank God for him. He reminds me of what the Bible says about Jesus for 'the common people hear him gladly.'"

No one can predict the end. We write this hurriedly and send it in by special delivery. Perhaps it will all be over by tomorrow night. It may last ten days. That all depends upon Judge Raulston's decision concerning what is relevant and competent testimony. In the meantime, let every lover of God and his word gird on the whole armour of God and get a firm hold on the sword of the spirit for this is the beginning of the battle between the beast and the Sons of God.—The Editor.

JOHN S. HARDAWAY.

Last week's papers carried the account of the death of Rev. John S. Hardaway, of Oxford, N. C. We did not know him intimately but from contact with him at the meetings of the Southern Baptist Convention, we had learned to love him. And his two fine preacher sons, "Dick" and Hunter Hardaway, we knew them for three years while in the seminary and they were as good, true, enduring friends as one finds anywhere. Our hearts go out to them in their day of loss. We recall their kindly and sympathetic interest when, ten years ago, we had the same experience as that which now brings them to the throne of grace for comfort.

GIVING THE FACTS.

From the *Religious Herald* we secure the information that at the recent meeting of the Home Mission Board the secretary was authorized to sell a piece of real estate in Cuba the purchase of which has been responsible for a big part of the present indebtedness of the Board. The property is located in a strategic part of the city of Havana and cost about \$340,000. It is believed that it can now be sold for approximately \$500,000. This amount, according to the *Herald*, will liquidate the pressing indebtedness of the Home Board, leaving something more than half a million of bonded indebtedness to be cared for.

We do not think it is ever wise to dispose of a valuable piece of property just for the sake of getting rid of a debt. It is possible that we can purchase what we need in Havana for less money than this special piece of property is worth. Opinions differ on this point.

The thought which we wish to emphasize is this: Is it wise for our Boards continually to complain about their heavy debts and to send out such persistent and depressing cries for help when in reality, their debts are not entirely debts but investments? We doubt that one-tenth of Southern Baptists had any idea that half of the indebtedness of the

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THE RUMANIAN GOVERNMENT AND THE BAPTIST.

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that since the leaders of the Orthodox Church had betrayed the sound tradition they would join the sectarians. Baptists have had nothing to do with the controversy; as a matter of fact they welcomed the new calendar and have themselves printed it. The Minister of Cultus nevertheless included in his decree a paragraph which lays down that so long as agitation against the new calendar continues, Baptist ministers shall confine themselves to the places in which they live. The result of this unreasonable and tyrannous order is that by far the larger number of Baptist meeting-places are deprived of all ministerial service, and many have had to be closed. The worst effects are seen in Bessaravia, where some two hundred preaching stations are served by eight itinerant preachers. Since these can only minister in the places where they live, they are debarred from practically the whole of their field. In other parts of the country, preachers in charge of from twelve to twenty stations find themselves cut off from all save one.

The Foreign Secretary, M. Duca, and the Minister of Cultus, both of whom I visited in Burkaest, have recognized the hardship and injustice involved, and have promised that every Baptist minister certified by the President of the Union shall be at once freed from the restrictions of the ordinance. I hope to be able ere long to report that these promises have been carried out.

It is disappointing that new methods of repression based on new excuses should so often appear in Rumania. Certainly there "the price of liberty is eternal vigilance"—and the liberty is at best extremely diluted!

PRESCOTT MEMORIAL BIBLE INSTITUTE.

The fourth annual Mid-Summer Bible Institute was held in Prescott Memorial church, Normal Division, Memphis, last week. The opening sermons were delivered by the editor, the closing sermons by Secretary O. E. Bryan. In between, there was a full week of intellectual and spiritual feasting. In addition to the speakers, there were many interesting and helpful specials, among which, the Vaughn Quartet was enjoyed by everyone who heard them.

The speakers for the Institute were: J. T. Lowry, president of Blue Mountain College, Mississippi; J. C. Shultz, Brunswick; E. F. Curle, Highland Heights, Memphis; D. A. Ellis, LaBelle, Memphis; I. N. Strother, Seventh, Memphis; W. L. Smith, Forest Hill; A. A. Hooker, Memphis; Charles Lovejoy, Greenland Heights, Memphis; H. Y. Shahbaz, New York; Joseph Papia, Italian missionary, Memphis; J. P. Horton, Central Avenue, Memphis; J. R. Burk, Hollywood, Memphis; S. P. Hoag, Como, Miss.; W. C. Furr, Junior pastor, Central, Memphis; E. E. George, Memphis; A. H. Smith, Rowan, Memphis; J. Norris Palmer, Speedway, Memphis; T. C. Wyatt, First, Memphis; E. L. Brown, Yale, Memphis; J. A. Barnhill, Calvary, Memphis; J. H. Wright, Boulevard, Memphis; W. F. Carlton, Bartlett;

E. J. Hill, Merton Avenue, Memphis; J. J. Hurt, Jackson; J. W. Joyner, Germantown, Memphis, and Frank H. Leavell, Memphis.

Prescott Memorial occupies a strategic position in the great commercial center of the South. It fronts upon the campus of the West Tennessee State Normal and stands in a section occupied by about 5,000 citizens who need the old-time gospel. Pastor J. H. Oakley has a good hold on the situation and the church is vigorously propagating the truth. The pastor, wife and two lovely children, James and Evelyn, live in a pretty stucco bungalow next to the church. Mrs. Oakley is a charming woman who not only knows how to help her pastor husband, but who gladly spends her all in order that the work of the church may prosper. The church is planning soon to erect a modern three-story Sunday School annex, the ground for the same having already been secured. Brother Oakley is a good leader, safe, sane and unmoved by the waves of rationalism now sweeping our educational centers.

NEW PASTOR'S HOME AT GALLATIN.

By E. P. Alldredge, Supply Pastor.

For about a year I have had the honor to be supply pastor of the First Baptist Church of Gallatin. In trying to prepare the church for the calling of a permanent pastor, I discovered that there was not a vacant house in the town—no home for a pastor if the church should call one. It also occurred to the church that it would help them greatly in supporting a pastor if they could build a good home for him.

In answer to my appeal, deacon H. F. Dulin and wife gave the church a beautiful lot located about three blocks from the church on South Water Street. The church raised \$4,300 in subscriptions to be paid in one, two and three years, and the work began.

In the cut presented herewith may be seen only a fair likeness of the new pastor's home. The home is in fact much larger and more handsome than the cut indicates. There are five rooms and a bath and pantry down stairs with hardwood floors and all modern conveniences; and there are three large rooms and three other small rooms up stairs. It is furnace heated and well lighted throughout. When the garage is completed

it will cost the church about \$4,750.00 and the lot is worth \$1,000. The house itself could not be built in Nashville for less than \$6,000. The building committee, the contractor, the church and the town of Gallatin are to be highly commended and heartily congratulated on this achievement. The church hopes to secure a permanent pastor within the next thirty to sixty days.

SOMETHING TO THINK ABOUT.

It's a sad religion that is never strong except when the owner is sick.

No mule nor church member ever kicked and pulled at the same time.

Grumblers like the Devil, take no vacation. You cannot whitewash yourself by blackening others.

He who talks no more than he knows is a wise man.

Diamonds are chunks of coal that stuck to their job.

Only consistent giving keeps the soul from shrinking.

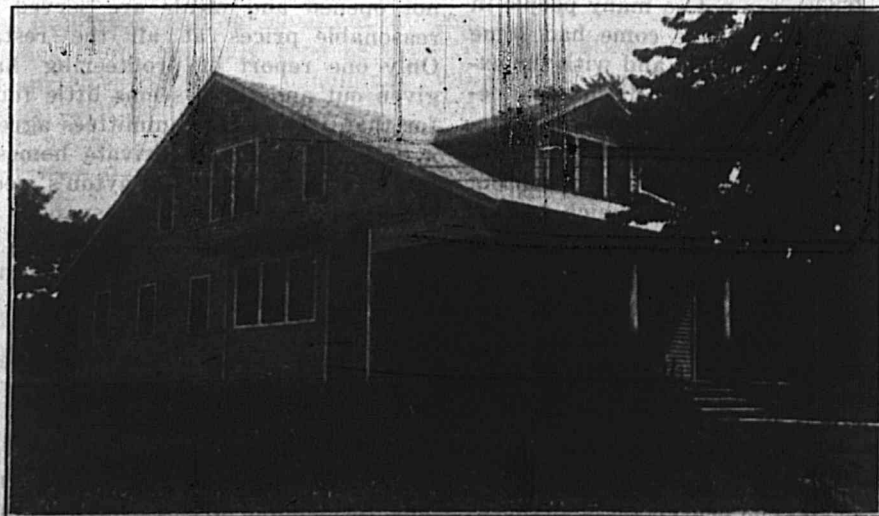
The man who reverences the Lord's name, observes the Lord's day, frequents the Lord's house, and reads the Lord's book will never be a disturbing element in any desirable community. On the contrary, it is he and his like who make any community a desirable place in which to live.—*Bulletin, First Church, Paris.*

YES, HE'S SOME MAN.

He may wear a last year's straw hat; his finger-nails may need manicuring; his vest may hang a little loose and his pants may bag a little at the knees; his face may show signs of a second-day's growth, and the tin dinner bucket that he carries may be full of dents and doughnuts; but don't you call him "the old man." He's your father.

For years and years he has been rustling around to get things together. Never once has he failed to do the right thing by you. He thinks you are the greatest boy on earth, bar none, even though you plaster your hair back, wear smart clothes, smoke cigarettes and fail to bring home a cent. He is the man who won the love and life partnership of the greatest woman on earth—your mother. He is some man and not "the old man."

If you win as good a wife as he did, you will have to go some.—*The Silent Partner. —Broadway (Knoxville), Bulletin.*



Pastor's Home—Gallatin Baptist Church.

PUBLIC OPINION

FOSDICK'S SERMON.

By John R. Chiles.

I have received, as I suppose all Baptist ministers have, a copy of the opening sermon of Harry Emerson Fosdick as pastor of the Park Avenue Church of New York City. There is given also the salutation to him by the retiring pastor Conelius Woelfkin.

I cannot help but reply to them in the words of Scripture:

2 Thess. 2: 4: "He that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God."

Rev. 22: 19: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city which are written in this book."

I think every pastor and many laymen ought to write to the pastors and deacons of Park Avenue Church and urge upon them that their supposed smartness and their little bit of wealth is no reason why they should turn to folly. God is "all wise" and "holdeth the wealth of the world in his hands." We should let them know that we know where the standards are.

Also our churches and especially our laymen should bear in mind that that deflection began up there by taking away the restrictions which the Bible has put around the Lord's supper as found in Acts 2: 41, 42. There are dozens of churches whose popularity-loving pastors are starting them on that road now. Something ought to be done before they get too far down the decline in the open way.

I have in my library a copy of a book entitled "Madison Avenue Lectures." It contains a series of discourses delivered in 1865 at the church by that name in New York City, by the pastors of great churches around there and theological professors. Those who in the South are now ridiculed as "land-markers" could hardly express our distinctive tenets as strongly as those mighty men did up there. For instance "The Evils of Infant Baptism" was the subject of A. N. Arnold professor of Biblical Interpretation in Hamilton Theological Seminary. His text was Matthew 15: 13: "Every plant which my heavenly Father hath not planted shall be rooted up." That was the way he looked on and expressed himself about that terrible Romish travesty on an ordinance which has in it the wisdom of high heaven. But today up in that territory are those who call it a "beautiful ceremony."

"The Relation Between Baptism and The Communion" was discussed by Thomas D. Anderson, pastor of First Baptist Church, New York. His text was Acts 2: 41, 42: "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apos-

tle's doctrine and fellowship, and in breaking of bread and in prayers." The present pastor of that church, I. N. Haldeman, is still true to the faith, but in many of our churches up there you can see it written up in our Baptist papers where they have met with all different denominations, the different pastors assisting and observed "the sacrament of the Lord's supper."

The sermon on baptism was delivered by G. B. D. Pepper, professor in Newton Theological Institution. His text was Ephesians 4: 5: "One baptism." Now here arises Fosdick in that some city after about sixty years and says he would admit people on any kind of baptism or no baptism. That is putting up the wisdom of men against the wisdom of God. That is the essence of modernism.

In closing I want to urge our laymen to look out for those preachers who stand up at the Lord's table and never give any explanation as to who is prepared to partake of it. They are starting in the direction of the place where Fosdick has already arrived. It is better to put such men out although they are "good fellows" than for Christ to go out.

Rogersville, Tenn.

CARSON AND NEWMAN WINS.

The friends of Carson and Newman College are rejoicing in the success of the \$200,000 Campaign. It was not an easy victory. The continued drought in East Tennessee cut short our offering at least \$25,000. A number of other things combined to make it a difficult task. But with all the discouraging features we were reminded everywhere of the loyalty and sympathy of the Baptists for their college.

When this money shall have been collected, the total assets of the college will go well beyond a million dollars.

The next task before us is the building of a girl's dormitory. Our true and tried friend, Col. A. R. Swann, offers to donate the lot and pay one-half the cost of a dormitory that will duplicate the Sarah Swann. Col. Swann is always alive to the needs of the college, and especially when those needs relate themselves to the girls.

Please let me say this word on behalf of the Gen. Education Board of New York. I have never dealt with more sympathetic gentlemen, and not one has even mentioned the fact that we were fundamentalists. The only condition made in our contract is that the college shall be out of debt when their money is paid in. They have, in no way, attempted to influence the conduct or curriculum of the college.

OSCAR E. SAMS.

MULLINS-STEALEY.

It was not my privilege to attend the meeting of the Convention at Memphis, but I have read the speeches of Dr. Mullins and Dr. Stealey, plus the collateral statements of what happened in the committee room, and what Dr. Mullins said to some brother privately on the platform, and after careful consideration of the whole matter, I am clearly of the opinion that much-a-do is being made over nothing; that Dr. Stealey is some-

what confused about having met unfair play, etc.

As a matter of fact, the theory of Evolution was handled in the statement on "Religion and Science" and very definitely in the pronouncement on "Faith and Belief" and to the satisfaction of Dr. Stealey save in the negative, not by evolution.

Recently, in the May issues of the Nashville Banner, syndicated articles were published from five or six leading scientists on *some proofs of Evolution* and the four I read simply argued the *improvement* or *progress* of the specie, such as man's improvement or progress from first and secondary tools on up,—was the gist of one; and another that recently they had discovered a new kind of banana fly; and still another that down in some swamp they had discovered a new form of snails, turned in the opposite direction to the heretofore known snails, and from one, more bold, the burden of his article was based upon "Emotions",—saying that animals and human beings experienced like emotions and must, therefore, be akin, etc.

Now, having ascertained from the above mentioned four witnesses for Evolution the meaning of the word to be "*improvement*" or "*progress*"—to which meaning no one objects—and since the *real scientists* do not attach *specie* change to the meaning of the word, I hold that Dr. Mullins is right,—that to have added not by evolution would have admitted in a negative way the possibility of the Darwinian theory of Evolution of the lower specie to the higher, but so far as Baptists are concerned, *not* applicable to man, etc.

The writer is on record at the Kansas City Convention as introducing a resolution commending the trustees of the William Jewell College for "bombing" a professor for teaching Evolution, in its Darwinian meaning and asked the appointment of a commission to make surveys of all our schools and make report of its findings with respect to such teachings, together with other universities, that we might warn our own people against such schools, etc., which resolution met its death in committee, and feels no one can conclude by this article that he tolerates Darwinism.

Dr. Mullins declared himself against the "theory" and says nothing like proof has been forthcoming from its objectionable proponents. Why fight among ourselves over a question we affirm does not exist?

Now, the writer is willing to join Dr. Stealey and condemn Gog and Magog, back of this Atheistic theory, and resolute all of them, together with the Devil who deceived them, right off into the lake of brimstone, which is declared in the Bible to be their future place of abode, but, brethren, let us not give place to further strife among ourselves—The Devil jumps to jazz in the flames of a family fuss.

J. F. BROWNLOW,

Columbia, Tenn.

VETERAN BAPTISTS are Gen. W. B. Freeman, Richmond, Va., newly elected commander-in-chief of the Confederate veterans and Dr. H. M. Wharton, Baltimore, Md., Chaplain General of the veterans.

GIVING THE FACTS.

(Continued from page 3.)

Home Board was invested in property that is increasing in value at the rate of several thousand dollars per year. We have had the idea that all the debt had been produced by expenditures in maintaining our workers.

And that which is true of the Home Board is true of the Foreign Board. Perhaps if all the real estate which it holds in foreign cities were disposed of, all indebtedness could be liquidated and money be left in the banks. We believe that people ought to be kept informed about these matters. Few Baptists ever read the long and intricate reports of the various Boards. Few Baptists know the value of the Foreign Board's property in Rome, in other cities. The reports of great debts are repressive. They create an atmosphere of gloom. Where has the money gone? is a question that easily arises and there are few who can answer it.

Certainly, we would not advocate the sale of our foreign property for the purpose of paying our debts. That would be a tragedy. But we do advocate sending out clear and comprehensive statements to our people so that they may know the reasons for the debts. They have not been caused by short collections alone. They have been caused by large investments plus short collections.

It is false psychology for one to think that people will give more money when they are scared into believing that an institution is about to fail. Every pastor knows that it is a great deal easier to get the new budget subscribed in full by his church if the closing year's report shows a balance in the treasury. Southern Baptists do not mind giving their money to the work of the Home Board if they know that a part of the debt has been caused by the purchase of a magnificent piece of property in the capital of Cuba, upon which to erect buildings that will command the respect and the admiration of the ones who live there and who visit there. Neither will they complain about the debts of the Foreign Board if they know that some of the money spent was not thrown into a sink hole but invested in good sound, valuable real estate, the control of which is imperative if we would wage successful mission work on the foreign fields.

If it is absolutely necessary to sell the property in Cuba, then sell it. We are willing to leave that matter to the Home Board. If it becomes necessary to sell foreign property or to withdraw foreign missionaries, sell the real estate and keep the evangelists over there. But, in the meantime, let us know through every channel of publicity, all the causes for the debts which we are called upon to pay. Much of the hurtful criticisms can be silenced and a great deal of the lost confidence be restored if only we may know that our Boards and secretaries are using our money wisely and economically. We cannot know this unless facts are given in the language of the common Baptist and not in terms of an expert certified accountant.

TREZEVANT. M. E. Miller, of Henderson, Ky., will preach for the church at Trezevant a two-weeks' revival beginning July 26. W. C. Skinner is pastor.

WHAT IS MODERNISM?

(Extracts from Address Delivered Before the Organized Class Conference at Dallas, Texas, by Lincoln McConnell)

Just what is this thing called "MODERNISM" of which we hear so much these days? Is all the intelligence lined up on one side and all the ignorance and prejudice on the other? It would appear so, to hear the talk of many who call themselves "modernists."

Suppose we look first at what modernism is not!

First, it is not learning! science! No intelligent man opposes either of these, and no "anti-modernist" of which I am one, but who rejoices in and profits by these. All true knowledge comes to us as but additional proof of the wonders of our God's powers and the glories of His creation! The X-ray corroborates what we learned in the great Book of the all-seeing power of our God. Nothing can be hidden from Him! The radio gives us physical evidence that God, the mighty Creator of all the forces, can as well as did communicate his words to those who were "in tune with Him!" The telescope but adds to our knowledge of the wonders of the Kingdom of God and the might of His power! The microscope, opening as it does the wonders of the world beneath and about us, reveals how really our God cares for and sustains even the "least of these" and thus strengthens our faith in Him and His Word.

No, the "anti-modernist" does not scorn "new truth, new discovery, new knowledge," but rather all the more than his opponent, rejoices in it.

Neither is "modernism" "New methods," "improved appliances, etc." Just as we rejoice in all real learning and knowledge, so do we "anti-modernists" rejoice in each new appliance, and new method by which the real truths of the world about us can be better known. Why should we be afraid of any real discovery or real truth? Knowing as we surely do that our God created all things, that He is the very same God who revealed Himself in His Word, and through His Son, why should we be afraid? Regardless of your former opinions, we are not afraid of truth anywhere or anyhow discovered.

On the contrary, we have always known that when man should fully know and perfectly adjust himself to God's world; that when intelligence was added to the matter of earth, that improved conditions would be sure to be seen. The sole reason all species, all varieties of every kind are not seen in perfection, is that they are under the curse that intelligence outside was withdrawn from them! Doubt this? Then how do you account for the fact that not one thing on this earth "improves" when left to itself, in anything like the manner it does when outside intelligence directs it?

You hear much these days of how "Burbank has demonstrated the truths of evolution," etc., etc., as well as many other men. Indeed he has jumped into print recently to add his personal testimony to the wonders of his own work and the utter silliness of Mr. Bryan, who believes God's Word. Now

the plain truth is that Burbank has done nothing of the sort he and others assert that he has! He has not produced one single new species, and he ought to know that fact. He has not disproven one single principle of Mendel's Law, and he ought to know it! Certainly he has done wonderful and admirable things, no one disputes that. But what has he done? He has shown that there is an almost infinite number of varieties possible within the limits of a single species. He has shown that when outside intelligence is applied to the selection of those plants that "mate", we see the most glorious results. Just as when there is an accidental mating of plants or animals of the same species but of different varieties in the world, we see interesting and "curious" results. Who disputes this? Certainly not the intelligent "anti-modernist"! But what more do we see? Just this. Not one of these artificial varieties can be trusted to breed true continuously without the continued direction of outside intelligence! Without exception when left to themselves, they go back, revolt! They do not continue to "evolute up," they "devolute down" to use a common expression. Now what does all this imply? Just this: -No matter in what realm man makes discoveries, no matter how much knowledge he acquires, no matter how perfect his appliances for the better handling of the materials he finds on earth, he finds himself utterly unable to escape the law announced in God's Word concerning matter and life on this earth! Why then should we who believe in that Word, throw it away and jump into the procession of those who today are so loudly claiming to have found "newer, better truth than that God's Book contains?"

So much for what "modernism" is not!

What then is "modernism", this thing we assert to be so harmful today? Remembering what it is not, you will be prepared to understand better what it is, which is just this:

"Modernism" is that popular philosophy of the day that seeks to supplant the Christianity of the Bible. Its outstanding characteristics are these: It magnifies man!

It minifies man's dangers, while it magnifies his powers.

It explains and belittles his shortcomings, while it magnifies his virtues.

It magnifies his achievements, while it minifies his needs.

It magnifies his egotism and self-esteem, while it diminishes his respect for, or confidence in the help of his God.

In short, "modernism" is that conclusion of egotism that all the powers in nature have been operative to produce Man, and that they ultimate in man as the crowning achievement, and thus man is the highest being earth or nature can know!

When therefore, the "modernist" speaks of the "wonderful achievements of science," he has in mind, the wonders of man's powers in making these discoveries, rather than the wonders of the God who created both the thing discovered and the powers in man that made the discovery.

Thus you see, "modernism" is "man-ism"! Man worship!

The conflict between these two schools of

thought are thus plainly revealed. The Modernist believes that man has slowly acquired the powers he possesses, and that his present day attainments are the result of his own efforts and the upward urge of the inherent qualities the matter of which he is composed possessed.

The anti-modernist Christian believes that Man was created in the image of his God, that he fell, that God provided a way for his return and ever stands ready to lift him back to the high plane from which he fell.

The Modernist believes it takes ages to slow development and culture to bring man up, and that education is the process etc.

The Christian anti-modernist believes that any man anywhere, who will fully accept the Son of God as his Savior and Lord, can and will be regenerated, remade, so completely that, despite the fact of his lack of education, modern knowledge, his character will reveal the actual facts of his regeneration. He believes that this and this alone accounts for the marvelous transformation seen in a single generation among savage tribes and primitive peoples who have had the Gospel of the Son of God brought to them! The "anti-modernist" does not discount the value of education in the least, but he does not believe that it constitutes salvation for man, or that, unaccompanied by the grace of God it is even of real benefit to man! Mark this and make the best of it! Education can be and often is a curse! An educated head without direction of a heart controlled by the Spirit of the Lord, has been and is today the curse of the earth! I wonder if you need proof of this?

Just here lies the secret of the urge of modernism today!

It leaves God out, while it magnifies man! There is absolutely no doubt but that man is the highest of God's created beings on this earth. There is no doubt that man is the object.—*Oklahoma City, First Baptist Echoes.*

UNCLE EBEN, THE BAPTIST.

'Bout de onlies diffunce twixt a punkin an a tater am dat de punkin jist ain't no tater. En 'bout de onlies diffunce twixt sprinkling an 'baptism am dat sprinklin' jist ain't baptism.

Pahsun low as why he don' ware no seller-lord collar am dat he feared de hot glances which some of de members sens at him when he preaches agin sin, mought set it on fiah. When de cullud folks git too stilish fur to say "Amen, dat's de truf" an' "Now you're preaching' pahsun," den dey gwine ter come to de valley of dry bones, kase dey ain't no preacher as kin git much sperit inter his sermont onless de folks shows dat dey am stayin' erwake.

I seed a sine de udder day as sed, "Once fools blowed out de gas but now dey step on it." En when I wuz ridin' erlong, I fix up annudder one as orter be placed up on all de roads. It am, dis; "Once fools said dar ain't no God but now dey says dat dey am god."

Gin de pore woman in de Bible put in her mite, she didn't have nothin' left but shucks, gin my ole 'oman put in her han', I ain't got nothin' lef'.

Dat new pullman potah ush come near breakin' up de meetin' las' Sunday night.

He pass de basket to a feller who didn't pay him no mine an' den he say, "You'll have to put up or git off."

Uncle Mose Aaron say it sho am a blessed thing that Spring am come fur he lost his vest las' fall and didn't know whar it wuz until he went to change to his light underware.

Endurin' de prayer las' Sunday night, deacon Johnsun stop and stay quiet a long time until de combragashun git restless an' de pahsun urge him to go on. Den he say, "Lawd, don't lay mah sins to de charge of dese folks. Ah'll 'fess de res' of dem when I git home."

Easter Sunday sho wuz a big day wid our church. Five wimmen had dey shows off at de same time.

"SOME CALL IT EVOLUTION."

A mist and a fog and confusion,

A whirligig process in space,

A concatenation of atoms,

That seemed to be running a race;

The acquirement of spiral motion,

As the molecules onward rush—

Some call it evolution,

And others call it mush.

Deep-sea ooze in fermentation,

Spontaneous generation of life;

The moneron and amoeba,

And then the beginning of strife.

The mollusk and the megalosaurus,

When the crust of the earth had shrunk—

Some call it evolution,

And others call it bunk.

Crude forms of ancient ascidian,

Of Polyp and brachiopod,

Articulates and radiates,

Creeping over the sod;

Then a shoft-shell grew him a vertebra,

Where the waves of ocean wash—

Some call it evolution,

And others call it bosh.

Then some crawled out of the water,

And stood upon the shore;

They grew an auditory nerve,

To hear the ocean roar.

Some found their legs, some lost their tails

And wings were given some—

Some think it scientific,

And others call it bum.

At last one cunning quadruped

Invented a new-style march;

Sent his forelegs on vacation,

And developed a cranial arch.

He climbed down out of the branches,

And built on a corner lot—

Some call it evolution,

And others call it rot.

—A. S. W.

ENCOURAGEMENT TO PASTORS AND OTHER WORKERS.

By Frank M. Wells.

Did you know that these "perilous times" now upon us are God's way of testing our faith in Him? Have you forgotten Joshua 1: 7-9? God intends for us to read these promises and kindred promises often. Let us read them daily, then sleep with them un-

der our pillows at night. This is the way to keep our "strength renewed."

They are as true as they ever were and God expects us to read them, believe him implicitly, and serve him devotedly. There must be no retreat, no backsliding, no saying one thing and meaning another, no deception. God demands only a "square deal." He will not be satisfied with anything else. Let us stay with God and God will stay with us. He has never forsaken His people and they must not forsake Him. He has merited our best services and deserves them; therefore, let us withhold nothing from our God.

I have tested Him on sea and on many islands as well as on the mainlands. For that reason, I know. "God will stay with the believer who will live true to Him. His abiding presence is all that we need to make us strong and very courageous. I would that every believer would follow the advice given in 2 Chron. 7: 14. We would then see nations born in a day.

Rescuing lost sinners, by winning them to Christ, is the greatest work any man ever did. The angels in heaven are not privileged to do it. God has conferred a great honor upon us in making us co-workers with Him in His kingdom enterprise. Let us keep busy at the work and then we shall keep happy.

Box 851, N. M. H., Leavenworth, Kans.

ATTENTION! LAYMEN.

If laymen who may see this note have not read the three articles published on page nine of the July issue of *Home and Foreign Fields*, it is suggested that they look them up and then look them over. The headings are "Home Board Meeting," "To the Baptists and Baptist Churches of the South" and "An Open Letter to our Missionaries." They were also published in some of the state papers.

If a large number of laymen would thoughtfully and prayerfully consider the serious situation revealed in these statements, would they not, even at the cost of self-denial, enlarge their regular offerings to the Cooperative Program to such extent as to afford substantial relief? Such a "reasonable service" would also bring relief to other vital causes.

Laymen have the money and we are responsible to a greater extent than any other company of our constituency for the present depressing situation.

J. T. HENDERSON, General Secretary.

July 8, 1925.

DEDICATION OF RED BANK CHURCH IN OCOEE ASSOCIATION.

By O. E. Bryan.

The Corresponding Secretary of the Executive Board preached the dedication sermon for the Red Bank church on Sunday, July 12. The congregation at Red Bank has erected a beautiful modern church house. They are growing in a great way. Rev. J. A. Maples is showing himself very efficient as a leader in church building. There were four additions to the church for baptism at the close of the services. General good spiritual condition prevailed.

THE NEWS BULLETIN

THE LEWISBURG BAPTISTS will have the formal opening service for their new church next Sunday, July 12. Dr. P. E. Burroughs will preach the opening sermon. An all day service is planned, lunch to be served in the new basement. The Vaughn Quartet will be present. At the evening service the ordinance of baptism will be administered to a number of candidates.

JACKSONVILLE, ALA., J. B. Phillips of Highland Park, Chattanooga, has just closed a good meeting with First Church, Jacksonville, Ala. Thirty-five were added to the church and the evangelist had a good sale of books. M. L. Keith is pastor of the church at Jacksonville and he says of the evangelist, "Phillips combines the Bible Conference idea with soul-winning and closes with the finest business-like methods for church finance we have ever had." Evangelistic singer, W. S. Wheaton is in a meeting with pastor A. H. Cullen of Winnsboro, La. Evangelistic singer, Carl M. Cambron has just come from a meeting in Moss Point, Miss. L. O. Vermilion of Jackson, Tenn., did the preaching. Pastor J. T. Brock is happy over the results which included 23 additions for baptism and 11 by letter. Brother Cambron desires to say that he has open dates for meetings from July 19th to August 9th. His address is Flintville, Tenn.

WORD OF APPRECIATION for the articles from Dr. Inzer concerning his recent trip to Europe, has come from Vice President C. C. Cruze of the Wright-Cruze Hardware Co., Knoxville. Among other things, Brother Cruze says, "They are the very best I have ever read and have been prepared by one who has kept his eyes open."

THE LOCKETTS BACK TO AFRICA. A great day was experienced in the First Church, Abilene, Texas, June 17th, when money was subscribed for the purpose of sending back to Central Africa, Dr. B. L. Lockett and Mrs. Lockett. It will be remembered by some that about a year ago, the Locketts were caught in a cloud burst and their three children were drowned. If Southern Baptists had given up as much for the Lord as the Locketts and the Lowes have given up, there would be no need for special collections such as that at Abilene.

BEAVER DAM, KY., reports a gracious revival just closed. There were 51 additions for baptism and 12 by letter. Evangelist W. C. McPherson did the preaching and he speaks the praises of the pastor, C. C. Daves and the church. During the past four years, the church has erected and paid for, a \$30,000 church house and did it without taking any subscriptions. The members have adopted God's financial plan.

RAILROAD MEN'S CONFERENCE. Brother L. C. Kelly of Pineville, Ky., sends us the interesting news of a conference to be held at Clear Creek Mountain Springs, from August 17 to 19. The conference is being sponsored by Paul Montgomery in the interest of railroad men and a special pro-

gram has been arranged for railroad men. The mornings will be devoted to praise, prayer, lectures and testimony meetings. The afternoons will be given over to recreation while the evenings will be used by Brother Paul Montgomery in evangelistic services. Among the speakers will be James J. Jeffries, Cleveland, O.; "Lucky Baldwin," Chicago, Ill.; the engineer-evangelist, T. U. Fant, Atlanta, Ga. Railroad men from several states will be present and out of the conference, it is hoped that a great annual gathering of them will be realized.

KENWOOD REVIVAL. Missionary-pastor, H. E. Moore closed a good revival with the church at Kenwood on the night of June 11. He was assisted by E. E. Spickward who was with the church a year before. The results of the meeting were 4 reclamations, 11 professions, 9 additions for baptism. On June 28, Pastor Moore baptized eleven into the fellowship of the church. The church now has half time preaching and perennial Sunday school, prayer meeting and young people's societies.

INTERNATIONAL FALLS, MINN. The First Church has just dedicated a beautiful house of worship and a splendid pastor's home. The services leading up to the dedication of the new buildings lasted from June 7 to 21. The program for dedication day was arranged to continue throughout the day with a basket dinner in the basement of the new house of worship. Attorney F. K. Pratt of Minneapolis, President of the Minnesota Baptist Convention presided during the day. A gavel, used during the dedication and made from a girder in the old building, will be presented to the Minnesota Convention at its next meeting. Pastor C. G. Tingley is rightly proud and gloriously happy.

CANTON, MISS. The Hickersons have just closed a meeting at Canton with pastor C. E. Welch. Forty-nine united with the church, 28 for baptism. During the meeting, 24 young people volunteered for special work in the Master's vineyard.

McMINNVILLE. Pastor W. F. Dowell filled his pulpit Sunday after an absence of four weeks during which time, he has been rebuilding a broken-down body. The editor has the pleasure of supplying for him July 5.

OVOKA, DON'T FORGET OVOKA. The Tennessee Baptist Encampment meets July 25 to 31. Let churches, organized classes, Sunday schools, young people's societies and all others send their representatives. Churches could do no better thing than to give their pastors a vacation with expenses and send them to the assembly.

SOUTH CAROLINA ASSEMBLY will be held on the campus of Furman University, Greenville, July 20 to August 2. This assembly combines the idea of the Bible Conference with the Chautauqua.

ARKANSAS is rejoicing over a good month's report for May. Secretary Rogers sounded a highly optimistic note in the Baptist Advance for June 25. Two thousand two hundred additions to the churches through State Mission work was the report for the first half of the fiscal year. Two thousand dollars was sent to the Foreign Mission Board during the first half of June.

\$8,000 was sent into the state treasury as against \$2,100 for the entire month of June, 1924. No wonder the secretary is happy.

ALONZO F. CAGLE has resigned his position as pastor of the First Church, Batesville, Arkansas in order to represent the Southern Seminary in its campaign for building funds. We sympathize with the church in the loss of its pastor and congratulate the Seminary upon securing the services of such an enthusiastic worker.

PASTOR J. M. DAMERON, Johnston City, Ill., reports a splendid revival in his church. Robert W. Hailey of Nashville, led the singing. Brother Dameron says, "Brother Hailey greatly endeared himself to our people and especially to the young people. His beautiful Christian spirit and untiring efforts had much to do with the results of the meeting." Twenty-one were added to the church for baptism and four by letter.

CATHOLIC PRIEST heads the American Council of Education for the coming year, according to the Bulletin of the Supreme Council, 33 degree Masons. At the recent meeting of the Council, Rev. Edward A. Pace was elected president. He is a Roman Catholic and a member of the faculty of a Catholic university.

NATIONAL ORGANISTS' CONVENTION. A convention of interest to many pipe organ players and other musicians will be that to be held in Cleveland, Ohio, August 4 to 7. During the convention ten different organs will be used for concert work by some of the most famous players in the world. Among the organists who will give recitals, will be, E. A. Kraft, Charles M. Courboin, Lilian Carpenter and Charlotte Mathewson Lockwood. The recitals will be free. Churches planning to purchase pipe organs will have a splendid opportunity of hearing all the best makes during this convention. Perhaps your organist plays without pay; if so, why not send her to this convention?

A FRUITFUL BIRTHDAY. Pastor Layton Maddox, First Church, Belton, Texas, recently baptized 90 candidates in 80 minutes. At the conclusion of the service, the church presented him with a check for \$510 ten dollars for each year he had lived. Belton Church knows how to make a pastor happy and useful.

R. M. JENNINGS, pastor of the First Church, Huntsville, Ala., formerly of Third Church, Nashville, is taking a real vacation before entering upon the great building task which the church at Huntsville has set for itself. Brother Jennings and family will be in Jackson for several days.

ALLGOOD is experiencing a revival under the ministry of Brother J. P. Bilyeu. The services are being held under brush arbor because of the fact that other denominations refused to allow the preacher to use their buildings. The church has been organized and is now out of doors. Lumber is on the ground with which to make a start but the congregation is small and there is not enough money in it to build what is needed. Brother Bilyeu asks that help be given the people on their enterprise.

CHRIST THE EXEGESIS OF GOD

By W. C. Reeves.

Lesson, John 1:1-18. Text, John 1:18.

"No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." This is the text for tonight. It is a "theological" text. My theme is: Christ the Exegesis of God. That is a "theological" theme. I am going to honor you tonight as certain men are saying you cannot be honored. They say "the people are not theologians." I am going to count every one of you a "theologian." I am going to treat you as "scientists."

What is a theologian? Any man who "knows" about God, thinks about God, talks about God. What is a scientist? One who "knows." Knows what? Anything. The word "science" comes from the Latin word "scio." That word means, "I know." Science is knowledge. Any man who knows anything, therefore, is a scientist to the extent of his knowledge. Some know a little; but they know what they know. Some know much; and they know what they know. No man knows all there is to be known on any subject. A noted botanist is reported to have said: "There is enough undiscovered knowledge in a single oak leaf to keep ten men busy all their lives finding it out." I do not doubt that statement. Indeed, I doubt if they could ever find out all there is to know about that leaf. There has been but one perfect "scientist" on this earth. He knew all truth. He summed up all truth in himself. He said: "I am the Truth." His human name was Jesus. He was called Christ. In our text he is referred to as "the only begotten Son." He had a special mission in the earth. Part of that mission was to make God known to us. He filled full that mission. As the text puts it, "He hath declared him."

From this statement in the text we deduce the theme: Christ the Exegesis of God. What is an exegesis? "An elucidation, making clear." The professor in the Greek New Testament used to call on his students and say: "Mr. Soandso, will you stand up and give an exegesis of this verse?" He meant, "Stand up and tell us what the verse actually says, what it means—make the teaching in it plain." Now that is what John in the text says Christ did. "No man hath seen God at any time; Christ made God clearly known to us." And so we have the theme: Christ the Exegesis of God.

I. How Christ Made God Known.

Christ gave a perfect exegesis of God, made God known, by the words which he spoke and by the works which he did, and especially by what he himself was. There was something "extra-ordinary" about the very words of Christ. "No man ever spake as this man," is what even his enemies testified. "This man speaketh with authority," they said, "and not as our teachers." The works which Christ did were entirely "extra-ordinary," as his very enemies acknowledged. "They were all amazed and said, We never saw it on this fashion." Christ was an "extra-ordinary" person. They said of him, "He maketh even the deaf to hear, the blind to see and the dead to live."

Speaking to the woman at the well, Christ said, "God is . . . God is a

Spirit." This accords with what John says of him in our text: "No man hath seen God at any time." No, neither will the eye of flesh ever see him. A "material" brain, through a "material" eye, cannot see a spirit, unless the spirit takes upon itself a material form. Men who ought to have been wiser, have picked a quarrel with our religion at this point. "Knowledge is of things we see," they say. They got poor Lord Tennyson, the great English poet, in the dark on that statement. In his distress he cried out:

"What am I?

An infant, crying in the night;
An infant, crying for the light;
And with no language but a cry.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet, we trust it comes from thee,
A beam in darkness: let it grow!"

God heard the troubled poet's prayer: "A beam, in darkness, let it grow!" As the mother hears her baby's unlanguage cry, and finds out its need, brings it herself, so God heard his "infant crying in the night, his infant crying for the light," and Tennyson stood in the glory of God's presence when came the "twilight and evening star and one clear call" to "put out to sea." With full confidence he expected to see his "Pilot face to face" when he had "crossed the bar."

"No man hath seen—at any time!" It is a whole-cloth deception that we know only what we see. Will you kindly look up? What do you see there? Electricity? Indeed you do not. "No man hath seen electricity at any time." But, says one, we see what electricity does: we know electricity is a reality because it gives us light and heat and draws our trolley cars and turns our engines. Stick to that, for you are right! A woman reported to me recently that a physician had said to her: "There is no such thing as a soul in man: I have dissected many a man, and I have never found a vestige of a soul." She did not know the doctor stole that from an infidel of long ago. Of course he found no soul. Reach up there and take down one of those incandescent bulbs. Break it open, and search for electricity. Pulverize it; analyze it; examine it with the mightiest microscope. You will search till doomsday without finding any electricity. When you break the connection with the fountain of electricity, there is no electricity. When a man's body, the bulb out of which the light of life shines, is disconnected from the current, there is no life left. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." No man hath seen a soul at any time. No man hath seen gravitation; but Sir Isaac Newton declared its law: "Every particle of matter in the universe attracts every other particle of matter" according to such and such a formula. "This is a declaration of stupendous faith," says a recent writer. "What did Sir Isaac Newton know of 'every particle of matter in the universe'? He could know only a few particles of matter." We do not quarrel with this noted "scientist." We believe he was right. Gravitation is an incalculable reality; but no man hath seen gravity at any time. No man hath seen heat at any

(Continued on page 16.)

Here's Best Plan to Lift Debts on Mission Boards

THE best plan to lift the debts on the Home and Foreign Mission Boards and reinforce these great agencies in their task of world evangelization is to support the Cooperative Program by every church which has not already done so assuming a definite goal in this connection immediately and then enlisting every member, as nearly as possible, in helping reach that goal. In no other way can this pressing duty of Southern Baptists be so surely and quickly discharged.

Here is the proof of this statement:

Through the 75 Million Campaign, our first great cooperative effort, there was raised for home missions \$6,622,725.55, whereas for the 74 years preceding that movement home missions received direct from the churches \$8,188,730.02. Thus it will be seen that the cooperative effort brought nearly as much money to home missions in 5½ years as the churches had given under the old method in all the previous history of the board.

Foreign Missions Advanced Greatly

For foreign missions the 75 Million Campaign produced \$11,615,327.91, whereas in all the other 74 years of its history the Foreign Mission Board received only about \$12,500,000. With these enlarged receipts from the Campaign the Foreign Board was enabled to enter 8 new countries, enlarge its missionary force over 100 per cent, double the number of churches and church members, nearly treble the number of church buildings, increase by two-thirds the number of mission schools and more than double the number of students from among whom come 50 per cent of all the converts on the foreign fields.

Loss of Vision Causes Decline

The slump in receipts and the consequent debts on the boards are not due to any defects in our cooperative plan of work but to a loss of spiritual vision and evangelistic passion and a general religious inertia that is being experienced not only by Southern Baptists but by Christian peoples the world over.

To lift the debts on our state and southwide boards and other agencies,—something that must be done or our work will suffer irretrievably—would be an easy task if our Southern Baptist forces would once more go afield for lost souls at home and abroad, enlist the new converts in definite Christian service, and dedicate themselves and all that they are and have—including their money—to God and his causes after God's own plan for their lives as set forth in his Word.

God Works Through Program

But God works along definite, well organized plans in the accomplishment of his purposes and we believe he would have his children do likewise. It is to further every interest of God's Kingdom in a systematic, definite and liberal manner that the Cooperative Program was devised.

If all our churches will support the Program in proportion to their ability all our financial problems will be immediately solved and our spiritual life greatly enriched.

May God give to every Southern Baptist church and individual the vision and the grace to do their whole duty now.

Cooperative Program Commission

SUNDAY SCHOOL

Edited by

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

OUR RAILROADS

No enterprise in the state does more to help our work than the railroads. In the last Convention at Knoxville the N. C. & St. L. and the Southern planned to haul our people in a special train from Memphis by way of Nashville and Chattanooga. When the crowd showed up at Nashville there was less than 60 people on board. The crew had been called to run the train and had to be paid just the same. When we got to Chattanooga, we found that the Southern road had brought a crew and train from Knoxville to meet us at Chattanooga. In spite of the fact that we had less than 75 on board they carried us right on in this special train. We wish to express our appreciation in some substantial way to both the roads and have the officials understand that we were just as much put out as they for we had expected more than 500 on that train.

It is our judgment that we do not play fair with the railroads any way. We expect everything of them and give nothing. It seems wrong to us to force railroads to purchase right-of-ways for traffic and then tax them to build pikes right along side of their own right of way and allow other means of carriage take their passengers away from them. If these pikes were built across the country where no railroads are it seems that they should serve a better purpose. But in case they do parallel railroads there should be some kind of legislation to govern the traffic by other conveyances.

A training school is on this week at Ooltewah with an attendance of more than 200 average. This is the best we have had in any country section. More than 7 churches are co-operating and the Ooltewah church is turning out in fine shape. Mr. Livingstone and Miss Jacobs are the teachers and both are doing most excellent work. Much is due to Mr. J. W. Christianbury, the Ocoee associational worker for the success of this school. Next week they go to Spring Creek church where they are to hold another combined school for five or six churches.

Mr. Sibley Burnett reports a fine school at Maynardsville this week. A large crowd has been in attendance and much interest shown. Sibley goes to Washington College next week.

All the summer workers sent in a fine report last week of their first week out. This is one of the best campaigns we have made.

TENNESSEE ENCAMPMENT

Please take note of the Tennessee Baptist Encampment which meets on July 25 immediately following the statewide superintendent's conference at Ovoca (near Tullahoma). Rates may be had from all points in the South to Tullahoma any time during the summer months. Call for summer rates to Tullahoma.

Many are registering for rooms and it will be wise to send in your names so we may know about how many are to be cared for. The program is among the best possible and we are planning to give the people who come the best week they ever had in a religious meeting of any kind.

On Sunday we hope to have 2,000 people at Ovoca. This will be laymen's day and every layman in 100 miles of Tullahoma should be there. Come and stay through the entire seven days and get the rate of \$1.50 per day for room and meals together with all the privileges of the grounds.

ESPECIAL ATTENTION

We printed last week the program of the Organized Class Conference and the Laymen's Day of the Encampment. This week we print the program of the entire week with the notes again so that our people may be sure of their grounds. We add this note. Please write us if you are coming so we may have the assignments made for rooms before you get here, saving delay. Some have engaged cottages already and everything points to a great week.

DAILY SCHEDULE

Monday Morning, July 27, to Friday, July 31

8:30 Group Conferences.
9:00 Morning worship, led by Mr. Montgomery.
9:50 Mission Hour, led by Dr. R. S. Jones, Seminary Hill, Tex.
10:40 Special Music.
10:50 Bible Hour, Dr. Austin Crouch, Murfreesboro.
11:40 Inspirational address, special speaker.

Afternoon—Rest and Recreation

6:30 "On the Lake with Jesus," special speakers.

Evening Sessions

7:45 Praise led by Mr. Montgomery and Mrs. Hendrix.

8:25 Lecture. Special speakers. See special schedules for all lines of work.

CONFERENCES

Practical Problems by Practical Workers
8:30 to 9:30 Each day alike from Monday to Friday.

1. Sunday School.

- (1) Elementary, Miss Zella Mai Collie, Jackson.
- (2) Intermediate, Mrs. Geo. H. Briggs, Nashville.
- (3) Organized Class Work, W. W. Willian, Jacksonville, Fla.
- (4) Administration, W. C. Milton.

2. B.Y.P.U.

- (1) Leaders, Miss Roxie Jacobs, Sweetwater.
- (2) Administration, W. H. Preston, Knoxville.

3. W.M.U.

"The Christian in Social Relationship," Mrs. C. D. Creasman, Knoxville.

4. Laymen.

"Stewardship and Kingdom Problems," D. N. Livingstone, Sweetwater.

This should be the most resultful hour in the week. Leaders from all parts of the State should come to study these advanced problems under the efficient leadership of these practical workers.

SPECIAL SERVICES LED BY

SPECIAL SPEAKERS

From Saturday to Friday

1. Inspirational Hour 11:30 Each Day.

Saturday... Dr. J. J. Hurt, Jackson

Sunday... Dr. J. D. Freeman, Nashville

Monday... Dr. John W. Inzer, Chattanooga

Tuesday... Dr. J. R. Hobbs, Birmingham, Ala.

Wednesday... Dr. J. H. Buchanan, Paris

Thursday... Dr. F. F. Brown, Knoxville

Friday... Dr. L. M. Roper, Johnson City

2. On the Lake With Jesus, 5:30,

Each Afternoon.

Saturday... Dr. O. E. Bryan, Nashville

Sunday... Dr. Livingstone, Sweetwater

Monday... Dr. John W. Inzer, Chattanooga

Tuesday... Dr. J. H. Buchanan, Paris

Wednesday... Dr. F. F. Brown, Knoxville

Thursday... Dr. L. M. Roper, Johnson City

These two Inspirational and Devotional services will be the Mountain Top Experiences of each day, and we have secured the best men possible to speak at each HIGH HOUR.

Evening Lecturers—July 25 to 30

Saturday... Dr. J. D. Freeman, Nashville

Sunday... Dr. O. E. Bryan, Nashville

Monday... Dr. J. R. Hobbs, Birmingham

Tuesday... Dr. F. F. Brown, Knoxville

Wednesday... Dr. F. F. Brown, Knoxville

Thursday... Dr. F. F. Brown, Knoxville

These lectures will run through the entire Encampment Program, notwithstanding, the Organized Class Conference program will be on during Saturday and Sunday, and will be the BIG HOUR of the day.

Notes—Place

The meeting is to be held at Ovoca, near Tullahoma on the main line of the N. C. & St. L. R. R., and the Dixie Highway. We have at Ovoca a large, beautiful lake, and wonderful waterfalls and other rustic scenery

which makes it an ideal outing and a good place for rest and vacation.

Program

This is the very best program that could be assembled. The Group Conferences each morning will take the place of the usual study classes. It has been our experience that people do not want to study at an Encampment. It's too hot in the first place, and then people who come to the Encampment have had most of the study courses back home. We desired to do some advanced work in these conferences.

The Mission Hour will be a great treat to everybody. This will supplant all Mission Study Classes, and all will follow Dr. Jones in his series of World-wide Mission Study in lecture form.

The Bible Hour will be in charge of a man who is a master in his line and no one will be disappointed in this hour.

The Noon-day Address, each day, will be from our best men. No hour will lift us higher than this inspirational message brought each noon hour.

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Experienced teachers on staff; hostess on duty at the nurses' home 7 to 11:30 p.m. Tennis court and other recreations provided. Fall class now being formed.

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

The afternoons will be full of varied interests—such as hikes, swimming, games, sleep and other forms of rest and recreation.

The period spent On the Lake With Jesus will be our daily devotions.

The last hour each night, following a great hour of praise and worship in the hall, will be the popular lecture of the day.

The first two days of the Encampment will be given to special interests, but everyone will be interested in these phases of our work.

Rates

Railroad rates can be had to Tullahoma from any point in the South during the summer season. You need no certificate. The price for up-keep on the grounds is \$1.50 per day for room and meals provided you remain through the seven days. For less than seven days and more than two, it will be \$1.75 per day. For less than two days, \$2.00.

Transportation

A contract has been made with Mr. J. W. Johnson, taxi-man, to carry our people to and from the station on the opening and closing days at the rate of 50 cents per person each way, no matter how many nor how few. On other days, it will be \$1.00 for one person or less when more than one. Be sure to call for the official taxi-man.

What to Bring

Linen will be furnished by the management, and will be included in the price of board; however, any extra articles desired may be brought. Be sure to bring tennis racquet, hiking clothes, bathing suit and any other utensils for pleasure.

Special Activities

Mr. C. L. Montgomery and Mrs. Mabel Hendrix, of Memphis, will have charge of the music throughout the Encampment, and will use other talent present. Likewise, games and other means of entertainment will be under the directions of parties especially designated.

Announcement has been made of the student conferences and we note with particular interest the one scheduled for Tennessee at Nashville October 23-25 of this year. We trust that our people may be ready by the time it comes and that we will have a large attendance.

Don't forget the date July 25-31. Everybody come to Ovoca on the opening day and stay through.

We are hoping to have 1,500 to 2,000 men and women at Ovoca on July 26. A great day for men. Some of the best business men in the state will appear on the program. Be sure to be at this meeting.

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.

In memory of our beloved brother and friend, Sam D. Minter, whom God called home just a few days ago. He was a good father, a loving and patient husband and a good neighbor. We miss him so much in the church circle, in the home and in the community. He was postmaster and merchant at Shellmound, Tenn., for quite a number of years, a trustworthy and right man, always loving and kindhearted.

One by one earth's ties are broken,
As we see our love decay;
And the hopes so fondly cherished
Brighten but to pass away.

One by one our hopes grow brighter
As we near the shining shore;
For we know across the river
Await the loved ones, gone before.
Rev. J. D. McBride, pastor, Macedonia church, Shellmounds, Tenn.

In memory of our beloved brother, G. B. Clouse, who departed this life June 14th. He leaves behind two daughters, Mrs. Beans of Long Island, Ala. and Mrs. Ruthie Holmes of Rossville, Ga.; three sons, Vester, Vince and Charlie Clouse and a companion and the church and community to mourn his loss. He has been a deacon of the Macedonia Church a number of years and was faithful in his office as a man of God, full of good work, full of faith and filled with the Holy Ghost. He professed faith in Christ in early boyhood, joined Macedonia and remained in the service of the church until God said "come up higher." He was 69 years old, a veteran of the cross in this community. We all miss him so much but we bow the suppliant knee to the God and Father of our Lord Jesus Christ and say "Thy will be done—not ours."

We loved him, yes we loved him
But Jesus loved him more,
And he has sweetly called him
To yonder shining shore.

Farewell, dear father, sweetly rest,
Weary with years and worn with pain,

Farewell till in some happy place,
We shall behold thy face again.

A. Burnett,
James McCain,
Rev. J. D. McBride,
Committee.

Book Reviews

By J. R. Johnson

Marion Lawrence, a Memorial Biography, by his son, Harold G. Lawrence. Fleming H. Revell Company. \$4.00, pp. 477.

Mr. Lawrence was no doubt the best known Sunday school worker of our generation. He has left his impress upon the hearts and minds of the Sunday school folk as no other man of our day. This biography written by his son will stimulate thousands of religious workers to a greater loyalty to the Sunday school, and to the work among the rising generation. This is the biography of a layman who gave himself to religious work. It covers "his boyhood, early days, working years and fruitful accomplishments." It is a book that shows you the inner life and daily living, in the home and out, of a man whose life was an inspiration to many thousands. You will want to read it.

Sowing Seed in Assam, by Ella Marie Holmes. Fleming H. Revell Company, \$1.50.

Miss Holmes was sent out as a missionary by the American Baptist Foreign Mission Society. She went to Gauhati, Assam and established a girls' school. Her plan of work is unique and proved to be a great success. The story of her work among these far away people is given in a graphic way in this volume, along with the customs, habits and daily living of the people. The book will add greatly to any missionary library.

The Great Themes of Jesus, by William Thomson Hanzsche, M.A. Fleming H. Revell Company, \$1.25. The author has given us in this volume of sermons or addresses—

eleven in number—a presentation of what he believes to be the principles of Jesus, which if lived out in our social relations, and our relation to God would remedy the chief ills of the world today. His discussions are thoughtful and well worth reading. The following are some of the subjects discussed: The Authority of Jesus, The Fatherhood of God, The Kingdom of God, Faith, The Atonement, The Mystic Presence, Prayer, and The Spirit of Jesus and the Problems of Today.

Studies in Criticism and Revelation, by Thomas Jollie Smith, M.A. Fleming H. Revell Company, \$1.50.

This volume of twelve chapters deals with the present-day Higher Criticism, and is made up of special addresses independent of each other. They are the result, however, of a year's consecutive work on one central subject. Dr. Norwood, of City Temple, London, who writes the introduction, thinks the author "regards the modern critical movement far too entirely as if it were only a hostile thing," but he admires "the range of his scholarship, the fairness of his mind, the vigor of his reasoning and the wholesomeness of his spirit, and that all the more, by reason of the uncompromising nature of his premises." It is a good book, "a scientific survey of the entire field of present-day Biblical criticism." Read it, if interested in this subject.

"Jesus alone, founded his empire upon love, and to this day, millions would die for him."—Napoleon.

"In reverence is the chief joy and power of life."—John Ruskin.

"O God, how glorious it is to live!"—Coleridge.

"Life is the gift of God, and is divine."—Longfellow.

"I look back with horror upon my neglect of secret prayer."—McLeod.

"I cannot be present everywhere at once."—Napoleon. "Lo, I am with thee always, even unto the end of the world."—Jesus.

"Oh, my dear people! If you love me, tell me now, while I am with you, while I am yearning for your love and sympathy, while I need all the help you can give."—An English pastor.

"Let us think for a moment what would happen if every church member in the United States should actually do as the Bible suggests and set aside one-tenth of his income for God."—Roger W. Babson.

"I will place no value on anything I have or may possess except in relation to the kingdom of Christ."—David Livingstone.

"How to bring this world into the great gospel of God's good will—that is the real problem of the day."—S. Parkes Cadman.

"Without death, which is our church-yard, crepe-like word for change, for growth, there could be no prolongation of that which we call life. Never say of me that I am dead."—Robert Browning.

"The body is no more representative of the individual than a worn-out suit of clothes. Death merely removes the soul's instrument of manifestation."—Sir Oliver Lodge.

COUNT NOT THE COST

of books, but rather count the cost of wasted hours when books sought daily contact with your life but were refused

THE HEART OF GOD

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THE MISSIONARY

By Mrs. John H. Chapman.

She walks where the blighting darkness falls,
 With a veil like the gloom of night,
 She walks where the gathering mould of sin,
 Offers its sickening blight.

Yet her step is light
 And her eyes aglow
 For a Presence is there
 That the faithful know.

She sees with an eye of pitying love
 What the timid would gladly miss.
 She touches a mother's roughened hand—
 She welcomes the child's soiled kiss.

For she joys in a love
 That has hallowed the way
 And she walks with her Master
 All the day.

She serves with a deadly wearing toil
 So humbly that men deride
 Yet she gathers each day a splendid strength
 And glows with a heaven-born pride.

For she walks with God
 And her heart will sing,
 As in conscious grandeur
 She serves her King.

Oh, wisely chosen thy pathway
 That brighter and brighter shall be
 be,

For the jewels thy hand shall gather
 Shall shine through eternity.

And thy joy when His
 "Well done" thou shalt hear,
 Is the greatest joy
 That the soul can bear.

OUR ASSEMBLY

Where are you going to spend your vacation? Ovoca, in the hills of Middle Tennessee, five miles from Tullahoma, is an ideal place for a delightful vacation. Our assembly, yours and mine, will be held there July 26-31, so surely you will be at Ovoca.

There will be something of interest for every member of the family, so come one, come all. Write Mr. W. D. Hudgins, Tullahoma, for reservations.

INTERESTING DECISIONS

Two exceptionally important questionnaires were sent out during June. One of them went to the members of the W.M.U. Executive Committee. By a large majority the committee voted as follows:

(1) That the 1926 Lottie Moon Christmas Offering for China will be given to the Foreign Mission Board's debt so far as the work in China is concerned.

(2) That the first \$3,000 of the 1926 Thank-Offering for Home Missions will be given to the work among the Jews as conducted by Rev. Jacob Gartenhaus.

(3) That the remainder of the 1926 March Thank-Offering for Home Missions will be given toward clearing the debt on the Home Mission Board.

(4) That no effort will be made at present to decide what building or part of a building will be marked as the W.M.U. gift to the Southern Baptist Theological Seminary in Louisville, Ky., but that every energy will be bent toward securing a total worthy of the Seminary and its needs and also of the gratitude of Union

members for their six former presidents in whose memory or honor all W.M.U. gifts, unless otherwise desired by the donor, to the Seminary's building fund are to be made and recorded.

The other questionnaire was sent to the state W.M.U. corresponding secretaries. By more than a two-thirds vote the following decisions have been made:

(1) That the W.M.U. statistical reports to be made at the meeting next May will cover only eight months, running from May 1, 1925, to January 1, 1926.

(2) That the Union will depend upon the state W. M. U. corresponding secretaries, W. M. U. young people's leaders and state chairmen of mission study, White Cross work and personal service to adjust their reports, whether through districts (or divisions), associations or local societies so that the reports sent up from the states to the Birmingham headquarters will cover only the eight months, May 1, 1925, to January 1, 1926.

(3) That because January and March are not included in these eight months, any organization observing the state season of prayer shall be considered as reaching that point on the uniform Standard of Excellence, but that every effort be made to make it clear that this applies only for this short eight months' report.

(4) That for these eight months the figure eight be substituted for twelve wherever twelve occurs in the uniform Standards of Excellence.

(5) That at the meeting next May all W.M.U. awards of banners, pennants and loving cups, including the new pennant for A-1 Standard of Excellence Graded W.M.U., be given on this eight months' basis.

(6) That all statistical reports for the W.M.U. meeting in May of 1927 be for the twelve months from January 1, 1926, to January 1, 1927.

Miss Mather will write to the states if any adjustments are necessary in getting College Y.W.A. records. Please do not consider the College Y.W.A. work as being included at all in any of these statements about the statistical reports.

An apology is due many W.M.U. leaders, especially the corresponding secretaries and the leaders of mission study and personal service, because of my failure to inform them of the decision by the W.M.U. Executive Committee that it would be better not to require on the W.M.S. Mission Study Course the book entitled "The Christian in Social Relationships." Since several of the states objected to its being even listed in the new Year Book it was decided to omit it from the list there. However, this does not mean that any state Union is barred from recommending the book to its constituency. The general Personal Service Committee is striving very hard to find some other personal service book or books to recommend, but has failed thus far. Do you know one?

You doubtless know that Mrs. W. R. Nimmo, of Baltimore, Md., prepares several departments in Royal Service. Through the interest of Dr. A. C. Dixon's family she will spend until October 15 in England with Mrs. Dixon.

Kathleen Mallory.

MAURY COUNTY

Mrs. C. E. Burts, vice-president of Middle Tennessee W.M.U., and your state secretary had the privilege of attending the Maury county W. M. U. quarterly meeting July 2 at Lawrence's Grove.

It was a very hot July day, but

this did not stop the crowds from coming from many churches. With ice water to drink and as the church was surrounded with lovely shade trees no one suffered from the heat.

Mrs. Robinson, of Mt. Pleasant, presided in a most gracious manner. The G.A.'s of Columbia gave "The Message of the Bells," which was interesting and instructing. It is a joy to know these girls are being beautifully trained. Mrs. F. M. Lavendar, of Columbia, reviewed "How to Pray" in a way to inspire all others to really want to study this helpful book.

It was Mrs. Burt's first quarterly meeting and she was most heartily welcomed. Her message on "Right Appraisements" was helpful indeed. Mrs. Burts is a gifted speaker and we hope each association in Middle Tennessee will have the privilege of having a visit from her.

Miss Olive Martin, the mission study leader, invited all to Lawrence Grove for the all-day study class, and after enjoying the very hearty dinner on the church lawn, it was hard to decide to go elsewhere. It was thought that Columbia was more central, so on Aug. 28 all are invited to a "Spend the Day Mission Study Party" at Mrs. J. W. Shelton's in Columbia. Let at least two people from each church accept this gracious invitation.

It was voted to ask Centerville W.M.S. to entertain the next quarterly meeting. Five pastors were present and were most helpful. Always loyal to the W.M.U. are Maury county pastors. We are grateful for their co-operation.

MISSION STUDY DAY

At the meeting of the Maury County Association a day for mission study leaders was planned. Realizing that the country churches in Maury are not now holding mission study classes, the state W.M.U. secretary offered to teach the leaders the W.M.U. Manual on Aug. 28. Mrs. J. W. Shelton, of Columbia, invited the women to her home, so all day will be spent in reviewing the Manual and in instructing leaders how to make that book helpful.

We believe that this will be most worthwhile. There are many women who would teach classes but they do not know how.

Miss Associational Mission Study Class Leader, why not try this plan? Your state workers will gladly help you.

W.M.U. quarterly meeting held with Laurence Grove Church, Maury County Association. Very gratifying and helpful was this day.

Mrs. Robinson, our gracious superintendent, presided. We were happy to have with us Mrs. C. E. Burts and Miss Mary Northington. These ladies gave most inspiring talks. Mrs. Lavendar, of Columbia, was uplifting in her review of Torrey's "How to Pray." The Sunbeams of the First Church, Columbia, under Mrs. Moore's able leadership, rendered a pleasing program. We had quite a boost for Mission Study when Miss Northington proposed giving a day to us to teach the W.M.U. Manual to volunteer Mission Study leaders from the various societies.

Mrs. Shelton, of Columbia, invited this meeting to be held at her home—Isn't that lovely, ladies!—and the date was set, August 28. We look forward to this with pleasure. Come all who can to this day of study.

Chairman Olive Martin,
Mission Study, Maury Co. Assn.

SECOND SOUTHWIDE Y.W.A. CAMP

It is rather hot down in the valley places after the cool days at Ridgecrest, isn't it? I've thought about it all so many times since we said good-bye on Friday, some going back to busy offices, some to home-helping tasks, some for other vacation trips, all of us going on into days and months that must inevitably be different for us if Ridgecrest really fulfilled its purpose successfully. For myself, I find a new earnestness in my praying, an added zeal in Bible study, a yearning for seizing more chances to help others know Jesus Christ, a determination to know more about "my world" and be in all relationships a more faithful steward. Mrs. James' Guideposts stand out as I look down the pathway of days and the Christ whom Dr. Carver presented challenges me to follow on. How fortunate we all were in having these two consecrated wise friends to bring us those God-sent messages. No matter what doubts of God's love, or Christ's saving power or the Holy Spirit's presence some not-so-wise person may try to put in our hearts, always we shall know that the Jesus Christ who as a lad "must be about my Father's business," who was tempted but triumphed, who in His baptism dedicated His life to obedience to the Father's will, who not only submitted to but delighted in that will, this Jesus Christ is more than worthy our fullest love and loyalty. Him we will follow fully, Him we will worship and love most and first in all our lives, for Him the world shall be carried in our hearts. "God of the Hills, grant me strength to go back to the cities without faltering;

Strength to do my daily task without tiring, and with enthusiasm; Strength to help my neighbor who has no Hills to remember."

"Enthusiasm" means "God in us." That is the way we really want to do every task, with the feeling of His presence near and in and about us. That real enthusiasm will make Y. W. A. vital to the others who had no Ridgecrest, it will be contagious of blessing and of progress toward Yoking, Working, Abiding. That enthusiasm will make A-1 Y.W.A.'s and organize new Y.W.A.'s as well as Sunbeam Bands, Girls' Auxiliaries and Royal Ambassadors. That enthusiasm will use the Prayer Calendar in Royal Service and bring others to use it also. That enthusiasm will be the kind that works at Kingdom building always.

Having May Perry from Africa, Bertha Smith from China, Reitha Hight and Dr. McCall from Cuba, and all our nice "World at Vespers" friends with us has indeed brought the world's uttermost parts near to us. Everything takes on a different value when weighed in the light of a whole world's needs, doesn't it? Our Alabaster Box with its \$83.10 will be but the beginning of a truer measure of our love for the world, for we will show by our own gifts and our urging others that the world needs a successful 1925 Program—it means buildings and food and life to the millions of people in China and Africa and Cuba and all the home and faraway places. We know now what a burden "debt" is; we will help to lift it surely.

In telling about Ridgecrest you will want to know the number of people there. Here it is: Alabama, 15; Arkansas, 6; District of Columbia, 2; Florida, 8; Georgia, 6; Illinois, 3; Kentucky, 5; Louisiana, 2; Maryland, 2; Mississippi, 8; Missouri, 2; New Mexico, 0; North Carolina, 17; Oklahoma, 3; South Carolina, 26; Tennessee, 30; Texas, 3; Virginia, 14; total, 152.

There were ten speakers, making 162, and then the twenty-six girls who will tarry at Ridgecrest all summer but who shared the Y.W.A. Camp privileges with us, a grand total of 188. Amalia and Kathie Gerwich were from Hungary, Nada Tchomoneff from Bulgaria, Margaret Fowler from Argentina, Elizabeth Jackson and Ida Shepard from Brazil, and Harriette King from China.

You notice that only New Mexico was not represented. Remembering the long journeying distance, recalling that many in New Mexico are ill, the Southwest Group and others suggested that Y.W.A.'s represented at Ridgecrest pledge a fund to bring a Y.W.A. member from New Mexico next year. Wouldn't your Y.W.A. like to help? We should have at least \$200. Auxiliaries in the Southwest Group pledged \$75. How much will your Auxiliary want to pledge for New Mexico? "Every S.B.C. state represented next June!"

No matter how tiresome, how monotonous, how glad, how merry the days in the valley
"I will lift up mine eyes unto the hills

Whence cometh my help?
My help cometh from Jehovah who made heaven and earth."

And as all of us look to Him for guidance and strength we are kept close to each other, we of Ridgecrest Y.W.A. Camp who have returned to the valley places to witness for Jesus whom we met anew on the mountains.

Juliette Mather.

SUNBEAM MOTTO

To be given in concert, with motions.

Sunbeams! Sunbeams! Sunbeams!

(Hand movement as yells)

We climb the mountain steep,

(Arms upward stretch)

We cross the waters deep,

(Arms outward stretch)

We carry the light

(Right hand on heart, left hand on head)

To make the world bright,

(Arms outward stretch)

Sunbeams! Sunbeams! Sunbeams!

(Same as beginning)

SUNBEAM CHORUS

Tune, Chorus of "Battle Hymn of the Republic."

Sunbeam, Sunbeam, be a Sunbeam.

Sunbeam, Sunbeam, be a Sunbeam.

Sunbeam, Sunbeam, be a Sunbeam and shine for Jesus Christ.

Sunbeam, Sunbeam, we are Sunbeams.

Sunbeam, Sunbeam, we are Sunbeams.

Sunbeam, Sunbeam, we are Sunbeams shining for Jesus Christ.

DISCIPLE SONG

Tune, "Jesus Loves Me."

Jesus called them every one,
Peter, Andrew, James and John;
Then came Philip, Thomas, too,
Matthew and Bartholomew.
James, the one they call the less,
Simon, also Thaddeus;
Twelfth apostle Judas made,
Jesus by him was betrayed.

Chorus.

Yes, Jesus called them,
Yes, Jesus called them,
Yes, Jesus called them,
The Bible tells us so.

Every Sunbeam leader should have a scrapbook and take advantage of every opportunity to add good, practical and useful material to the book. Clip the above motto and songs for your scrapbook leaders, then use it. The children will like them and it will do them good.

If any leaders have any specially good, short material send it to your state leader and she will have it published in the woman's page. In this way many may have the opportunity to use some of the good things you have.

Happiest and richest blessings on every Sunbeam and leader.

Mrs. Hattie Baker.

Protecting the Collection

A clergyman gave out the hymn, "I love to steal awhile away," and the deacon who led the singing began, "I love to steal—," but found he had pitched the note too high.

Again he began, "I love to steal," but this time it was too low. Once more he tried, "I love to steal—," and again got the pitch wrong.

After the third failure the minister said: "Observing our brother's propensities, let us pray."

DRYS REFUTE WET PLEAS

The current number of the North American Review contains ten articles on prohibition by leading opponents of the Eighteenth Amendment. The September number will contain eleven articles discussing similar phases of the question from the dry standpoint. Some of the contributors in support of the prohibition side of the controversy are:

Horace D. Taft, headmaster of the Taft School of Watertown, Conn., and brother of the chief justice of the United States supreme court; Gov. Gifford Pinchot, of Pennsylvania; Hon. Richard J. Hopkins, of the supreme court of Kansas; Hon. John J. Cooper, representative in Congress and labor leader; Dr. Howard A. Kelly, of Johns Hopkins University; Prof. Thomas N. Carver, of Harvard University; Mrs. Cornelia J. Cannon, essayist and publicist; the Rev. Walter A. Morgan, chairman of the Law Enforcement Commission of the Congressional Church of America; R. H. Scott, of the Reo Motor Company; James J. Britt, head of the Legal Division of the Prohibition Unit.

These articles will furnish a complete answer to the best arguments which can be presented by the wets. They should be in every library and should be read by every public official and leader of public opinion. By special arrangement with the publishers this quarterly, which sells at \$1.00 per number, can be secured from the Anti-Saloon League of America at 50 cents a copy, including postage and addressing, if orders are received not later than July 25. Why not send it to the leaders in your community and state? Get others to contribute to a fund to do this. Send your orders, giving the name and address of the parties to whom the periodical is to be mailed, accompanied by check in payment, to the Anti-Saloon League, 30 Bliss Building, Washington, D.C. This is a rare opportunity for you to do a splendid piece of work for the cause.

MY PA

My pa ain't any millyunaire,
But—my!—he's offul smart;
He ain't a carpenter, but he
Can fix a feller's cart.
He ain't a doctor, but somehow
My pa—he allus knows
Just what to do to fix a boy
What's got a bloody nose!

My pa ain't President—becoz,
He says, he never run;
But he could do it just as well as
Any President has done!
A President may beat my pa
At pilin' up a vote;
But he can't beat him, I just know,
A-whittlin' out a boat!

My pa ain't rich, but that's becuz
He's never tried to be;
He's no 'lectrician, but he fixed
A telephone for me.
My pa ain't never wrote a book,
But I know that he could,
Becoz the stories what he tells
To me are allus good.

My pa knows everything, I guess,
An' I say I don't care
Coz he ain't President, or rich
As any millyunaire!
Whenever things go wrong, my pa
Kin make 'em right, you see;
An' though he ain't a President,
Pa's good enough for me!
—Selected.

WELL EMPLOYED

"A man is fully and worthily employed only when his whole personality, physical, mental and spiritual, is developed and in service. Paul calls us to the ideal: 'Till we all come to a full-grown man.' This man is symmetrically developed in body, mind and soul, crowned with conscience; his whole personality is in full employment in worthy fields of service. If we 'all' did thus come to a full-grown man, there would be an enormous output of all the goods of life. The immense waste of wickedness and sin would be largely eliminated; life would rise to a high level of wealth and worth."—The Continent.

PARENT-TEACHER ASSOCIATIONS OR MOTHERS' CLUBS

The day schools have found out the value of parents and teachers' meeting together with a common interest, the child.

The Sunday schools are realizing that if they are to get the best results they must join hands with the home. For this reason there are to be found in many Sunday schools Parent-Teacher Associations or Mothers' Clubs. If they can be held at a time when the fathers can come, many prefer to keep the name Parent-Teacher Association, but where only the mothers can attend they are usually called Mothers' Clubs. The name, however, is not the thing of most importance. The main thing is to get the mothers of the four elementary departments together with the Sunday school teachers and officers and form a club were all may study and discuss the problems common to both. This club may be started by the superintendent of the Cradle Roll, Beginners, Primary or Junior Department, with as many of the mothers of her children as possible, or by all of the elementary superintendents, agreeing together and notifying all the mothers of the first meeting of the club. Plans should be made to make this meeting very helpful and interesting, then the mothers will begin to talk of their club and other mothers will seek to join it.

Any church can have a live Mothers' Club or Parent-Teacher Association if only one of the elementary superintendents gets a vision of the work and organizes the mothers for work. It is for the purpose of making better and more efficient mothers, and keeping the Sunday school teachers and mothers close together.

This club can be held in a home or church parlor, but a home is preferable. Just a cup of tea and wafers gives the social atmosphere to the club and makes the mothers communicative.

Now, if you want to advance your elementary work, start a Mothers' Club right away. Send to the Baptist Sunday School Board, Nashville, Tenn., Elementary Department, for free pamphlet that explains the organization and gives programs and suggestions for a whole year's work.

Cuts Gasoline Cost to 10 Cents a Gallon

James A. May of 991 K St., Sioux Falls, S. D., has perfected an amazing new device that is enabling car owners to cut their gasoline bills in half by doubling their mileage from gasoline used. Many owners have made over 40 miles on a gallon. It also removes carbon, increases motor power and pep, prevents spark plug trouble and overheating. Anyone can install it in five minutes. Mr. May wants agents, and is offering to send one free to one auto owner in each locality. Write him today.

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At All Druggists

At All Druggists

Free Book About Cancer

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

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Session Begins September 9, 1925. For information address Rev. J. C. Hanley, President.

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Tennessee Central Railway

ATTRACTIVE ROUND-TRIP

Sunday Fares

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

On the day train, leave Nashville at 8:30 A.M., instead of 9:00 A.M., arriving Knoxville 5:25 P.M., instead of 6:25 P.M.

On the night train, leave Nashville, Tenn., at 10:00 P.M., instead of 9:45 P.M. No change to be made in the arrival time, 6:55 A.M., at Knoxville.

J. E. SHIPLEY

General Passenger Agent

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE FOR JULY 12

Nashville, First	1,536
(Allen Fort Class)	1,015
Memphis, Central	1,206
Chattanooga, First	782
Knoxville, First	758
Memphis, Temple	723
Knoxville, Bell Ave.	705
Memphis, Bellevue	650
Memphis, Union Ave.	538
Knoxville, Broadway	523
Maryville, First	518
Knoxville, Fifth Ave.	512
Johnson City, Central	500
Chattanooga, Clifton Hill	470
Chattanooga, Highland Park	436
Memphis, La Belle	377
Rossville, First	373
Rockwood, First	363
Chattanooga, Avondale	362
Alcoa, Calvary	346
Humboldt	336
Nashville, Immanuel	310
Ripley	309

NASHVILLE

Edgefield: John D. Freeman, supply; "The Same Builder" and "The Cost of Discipleship." SS 365.
Belmont Heights: C. H. Bailey, supply; "The Christian's Race" and "The Master Is Come." SS 263.
Immanuel: Ryland Knight, pastor; "The Call to Befriend" and "The Court of Appeal." For baptism 2; SS 310.

Seventh: Edgar W. Barnett, pastor; "The Place of Faith in a Revival" and "The Inhabitants of Heaven." SS 165; BYPU 14.

Third: W. Rufus Beckett, pastor; "Communion" and "Shall the Women Keep Silence in the Church?" SS 255; BYPU 21; Int. 12; BYPU 15.
Park Ave.: A. M. Nicholson, pastor; "The Giver God Loves" and "The Last Invitation." For baptism 2; baptized 1; SS 246; BYPU No. 1, 10, No. 2, 27; Int. 23; Jr. 18.

Lockeland: J. C. Miles, pastor; "The Day of Glad Tidings" and "Children of God." For baptism 1; baptized 1; by letter 1; by profession 1; SS 217.

Inglewood: H. M. Eastes, pastor; "Working Under Difficulties" and "Reading Hearts." For baptism 1; SS 69; BYPU 30.

Battle Creek: H. F. Burns, pastor; "God's Plan of Mission Work" and "Salvation Brings Joy."

Judson Memorial: R. E. Grimsley, pastor; "Progress" and "Evolution or God." SS 295. SS collection \$410.50.

Radnor: R. L. Bell, supply; "Fullness of Christ" and "Wanderer and Seeker." SS 133; BYPU 26.

Grandview: S. W. Kendrick, pastor; "Seven Sayings on the Cross" and "Safety First." SS 188; BYPU 20; Int. 15; Jr. 10.

North Edgefield: A. W. Duncan, pastor; "What Should Our Attitude Be, Toward the Church?" and "This Do, in Memory of Me." SS 236; Sr. BYPU 16; Jr. 28.

Calvary: W. H. Vaughn, pastor; "Great Commission" and "Your Own Salvation." For baptism 1; baptized 3; SS 220; BYPU 18; Jr. 15.

CHATTANOOGA

First: John W. Inzer, pastor; A. T. Robertson, Louisville Seminary "The School of the Prophets" and pastor on "Slides in and Around Jerusalem" illustrated lecture. By letter 2; baptized 2; SS 782.

Lupton City: W. T. McMahan, pastor; "Gahazi's Sins and Its Consequences." SS 75.

Rossville, First: J. E. O'Quinn, pastor; "A Visit With Jesus" and "Which Side Are You On?" By letter 2; SS 373; BYPU 85.

Highland Park: J. B. Phillips, pastor; "The Magnets of Heaven" and "Divine Plan of Husband and Wife." SS 436. Two additions to the church.

Clifton Hill: W. R. Hamic, pastor; "Blessed Rest" and "God's Love." By letter 5; for baptism 5; baptized

5; SS 470. Tent meeting closed for two weeks, 45 confessions.

Prospect: F. H. Chunn, pastor; "Christ's Program for His Church" and "Returning to God." SS 27.

Central: W. L. Pickard, pastor; "Living the Christian Life" and Dr. A. T. Robertson on "The Seminary." SS 249; BYPU good.

East Lake: W. C. Tallant, pastor; "I Know in Whom I Have Believed" and "Paul's Persuasion." By letter 4; SS 226; BYPU 65.

Chamberlain Ave.: G. T. King, pastor; "The Judgment Day" and "Hell—How to Escape It." SS 188; BYPU good; 2 conversions.

Oak Grove: J. N. Monroe, pastor; "The Meaning of the Blood" Heb. 9: 22 and "The Conversion of Jachaeus." For baptism 22; baptized 21. SS 178.

Cloud Springs: J. A. Hudlow, pastor; "Personal Responsibility" and "The Rich Young Ruler." By letter 6; SS 92; BYPU 20.

Avondale: T. G. Davis, pastor; "The Spiritual Significance of Lord's Supper" and "Two Ways." SS 362.

Red Bank: J. A. Maples, pastor; Dr. O. E. Bryan "The Church Built on a Rock." SS 192; 3 good BYPU's. New church edifice dedicated by Dr. O. E. Bryan.

Riverside: A. Robertson, pastor; "All Things to All Men" and "God's Workmanship."

KNOXVILLE

Broadway: B. A. Bowers, pastor. "What Am I Worth to Christ and His Church" and "Church—Its Founder." 523 in SS, 50 in BYPU.

Bell Avenue: J. Allen Smith, pastor; Floyd T. Householder, supply. "Free Men in Bondage," and "Is There Not Another Way?" 705 in SS.

Clinton: C. A. Ladd, pastor; "What is Thy Name?" and "Seeing the Opportunity." 196 in SS, 35 in S. and 20 in Jr. BYPU.

Fifth Avenue: 512 in SS, 4 for baptism, 1 by letter.

Inskip: W. D. Hutton, pastor. "What Shall I Say," and "How We May Know Men." 110 in SS, 43 in BYPU, 1 by statement.

First, Fountain City: J. Herman Barnes, pastor. "The Sinner's Friend," no evening service. 169 in SS.

Lincoln Park: H. F. Templeton, pastor. "Watching," and Neh. 5: 15. 222 in SS, 27 in Sr. and 30 in Jr. BYPU.

Oakwood: W. G. Mahaffey, pastor. "Seeing the Beautiful," and "The Universal Invitation." SS 245; Sr 25; Jr BYPU 21.

Arlington: J. C. Shipe, supply. "How to Succeed in the Lord's Work," and "Living Christ." 114 in SS.

Island Home: C. D. Creasman, pastor. "The Exceeding Sinfulness of Sin," and "The Kind of Young Man I Would Want My Daughter to Marry." 260 in SS, 50 in BYPU.

First: F. F. Brown, pastor. "Loves Tribute," Mark 14: 9, and "The Brotherhood of Man." 758 in SS, 90 in Sr., 32 in Int. and 18 in Jr. BYPU, 1 for baptism, 5 by letter.

Ball Camp: A. B. Johnson, pastor. "I Have Written to You Great Things of My Law," and "Ye Are God's Buildings." 119 in SS, 36 in BYPU. 2 by letter. Spoke at Grassysville at home coming.

South Knoxville: J. K. Haynes, pastor. "The Lord's Supper," and "The Presence of the Holy Spirit." 270 in SS, 40 in Sr., 14 in Int. and 16 in Jr. BYPU. 2 by letter.

MEMPHIS

Boulevard: J. H. Wright, pastor; preached at both hours. For baptism 1; SS 248; 3 BYPU's. Splendid congregation in the morning and house crowded at night.

La Belle Place: D. A. Ellis, pastor; spoke at both hours. By letter 1; SS 377; fine interest in BYPU.

Bellevue: W. N. Bostick, pastor; spoke at both hours. SS 650; by letter 7; for baptism 1.

Central: W. C. Furr, associate pastor; in pulpit morning and evening. SS 1,206.

Merton Ave.: E. J. Hill, pastor; preached at morning hour, Bro. E. F. Curle preached at evening hour. SS 144; 3 BYPU's.

Yale: L. E. Brown, pastor; spoke to large crowds morning and evening. SS 114; 3 splendid BYPU's.

Temple: J. Carl McCoy, pastor; spoke at both hours. SS 723; under watchcare 1; BYPU's 165.

Calvary: J. A. Barnhill, pastor; SS 175; 4 BYPU's; by letter 2.

Prescott Memorial: Jas. H. Oakley, pastor; preached at 11 a.m. to a fine congregation, Hon. J. W. McCall spoke at night. SS 281; good unions. Pastor preached at New South Memphis at 8 o'clock.

Union Ave.: Pastor Hurt spoke at both hours. Six baptized since last report, by letter 2; SS 538.

Fisherville: W. L. Smith, pastor; SS 52.

Speedway Terrace: J. N. Palmer Pastor; just out of hospital. M. D. Jeffries supplied both hours. SS 168. Evergreen: SS 24; evening service well attended. Fine interest.

Hollywood: Pastor Burk spoke both hours. SS 131. Splendid congregation; good BYPU.

Seventh St.: I. N. Strother, pastor; preached in morning, choir in charge at night. SS 217. Very good unions.

Pastor E. F. Curle preached at noon hour. Exchanged with Bro. Hill of Binghamton at evening hour. Good congregation. SS 267; 4 fine unions.

Bartlett: Pastor preached at both hours. SS 124; BYPU 30. All services well attended.

Greenland Heights: Chas. Lovejoy, pastor; spoke at both hours. Fair congregations. SS 45.

Joseph Papia, Italian Missionary: times preached 2; SS 32.

MISCELLANEOUS

Monterey: W. M. Grifit, pastor. "The Humility of Jesus," and "The Exaltation of Jesus." 277 in SS, 37 in BYPU, 3 for baptism, 5 baptized.

Bethel, Robertson Co.: A. L. Bates, pastor. "The Proof That Christ Was God's Son," and "God's Power to Save." Good SS. Preached at Chestnut in afternoon, two professions.

Ripley: Leonard Leavell, pastor. "A Revival for the Lord's Return," and "Observed the Lord's Supper." 309 in SS, baptized 5.

Kingston: D. W. Lindsay, pastor. "The Dwellers in Zion," Psalm 15, and "The Woman, Who Was a Sinner," Luke 7: 37. 159 in SS, BYPU's well attended.

First, Irvin, Ky.: H. M. Herron, pastor. "The Attractions of the Cross," and "Bible Doctrines of Hell." 210 in SS, 5 baptized, 2 for baptism, 1 by letter, 1 statement.

Lenoir City, First: W. C. Creasman, pastor. "The Glory of the Cross," and "Some Little Foxes." 251 in SS, 78 in BYPU's.

Rockwood, First: L. W. Clark, pastor. "All Things Work Together For Good," and "Christ's Look of Love." 363 in SS, 97 in BYPU's, 6 SS Diplomas presented to the primary teachers.

Alcoa, Calvary: J. H. O. Clevenger, pastor. Home Coming and Roll-Call and "What Do I Owe?" 346 in SS, 35 in Sr., 19 in Int. and 13 in Jr. BYPU.

Maryville, First: J. R. Johnson, pastor. Morning program was reading letters from the Missionary Board, Communion Services and baptizing. Services at night by the Mt. Zion colored Jubilee Singers. 518 in SS.

Oneida, First: Jno. T. Jenkins, pastor. "Foreign Missions," and "There is No Difference," Rom. 10: 12. 183 in SS, good unions, 1 by letter. Church is entering a building program.

White House: E. W. Stone, pastor. "The Transitory Corrector of Life," and "The Greatest Love." 67 in SS.

"There are quite a number sleeping in yonder cemetery who would not be there if they had followed my advice."—A Physician.

"I know nothing that radiates moral energy like the preaching of the cross of Christ."—J. H. Jowett.

"When you have the cross of our Lord Jesus Christ, nothing can stop you."—Bishop Quayle.

"The greatest purpose of the infinite God in this world is the finished work of missions."—J. O. Peck.

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"Look sir, to your marching orders—Go ye into all the world and preach the gospel to every creature."—Duke of Wellington to a Missionary.

"I have to testify that the only preaching which has done me good is the preaching of a Saviour, who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sins of the world."—Joseph Parker.

"History shows that it is Christianity that has helped to make the greatest nations."—William Jennings Bryan.

"Don't talk to me about value-judgments. You can't believe with all your heart what you have already rejected with all your head."—Ex-Pres. Patton of Princeton.

"I can do better than make one thousand dollars per night in America; I can stay in London and win Spurgeon's reply to offer of a lecture bureau.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. C. C. Morris of Ada, Okla., is in the midst of a great meeting at Franklin, La., where Rev. H. E. Pettus is pastor. There are conversions at almost every service.

Jewella church, Shreveport, La., loses its pastor, Rev. J. W. Tinnin, who recently resigned. He is the father of Rev. F. W. Tinnin, the brilliant editor of the Baptist Message.

Rev. J. H. Coleman of the First church, Van Buren, Ark., has resigned that pastorate to accept a position as teacher of history and economics in Ouachita College, effective Sept. 1.

Rev. A. B. Couch of Athens, Tenn., is conducting a gracious meeting at Log Cabin church, near Atlanta, Ga. He formerly resided in Georgia and is greatly honored for his work's sake.

The Second church, Lexington, Tenn., is in the midst of a revival in which Rev. C. A. Morrison is assisting the pastor, Rev. R. L. Rogers. A large tent is in use to accommodate the splendid crowds.

Bardville church, Fort Worth, Texas, loses its pastor, Rev. Joe M. Branch, who has accepted a call to the First church, Americus, Ga. Most Baptist churches like to have a deep Branch near by.

When the late Dr. A. C. Dixon was a young preacher he held a meeting in Raleigh, N. C., resulting in only one conversion, a little boy, who became the noted Len G. Broughton of Jacksonville, Fla., a preacher known around the world.

The pulpit of Jarvis Street church, Toronto, Can., Dr. T. T. Shields, pastor, is being supplied during July by Dr. J. W. Gillon of the First church, Winchester, Ky., and Tennesseans know full well what great preaching they are hearing.

Rev. T. F. Lowry and church at Parsons, Tenn., are to be assisted in a revival beginning Sunday, Aug. 9, by Dr. A. E. Prince of Marion, Ill., who held such a gracious revival at that place last year at the same time. May the Lord again be gracious.

A remarkable meeting has just closed at Springdale, Ark., in which the pastor, Rev. M. L. McDowell, was assisted by Rev. A. P. Blaylock, resulting in 175 additions of which 103 have been baptized, with a score or more yet approved.

The Religious Herald of the current issue contains a vigorous editorial entitled, "Are We Bound to Go to Houston?" in which the editor Dr. R. H. Pitt, inveighs against the action of the Southern Baptist Convention in deciding to meet next year in Houston, Texas. The reasons given are puerile and calculated to ferment further discord among Baptists. Besides, it has been a coon's age since Dr. Pitt went to the Convention and it doesn't seem that it ought to be much concern of his where it meets.

Rev. L. R. Riley of Arlington, Ky., did the preaching in a revival recently in his church resulting in 20 professions and 25 additions, 21 by baptism. Charlie Butler of Memphis, led the singing. The meeting continued 12 days.

Rev. J. H. Thomas of Kansas City, Kans., is in Tennessee visiting relatives and old acquaintances at Bells, Tenn., and supplying for Dr. I. N. Penick of Jackson, who is now in Boston on a vacation.

Rev. E. C. White of Oakwood church, Anderson, S. C., lately did the preaching in a revival there resulting in 230 additions by baptism. Approximately 8,000 witnessed the baptism of 205 on Sunday, June 28. Four administrators conducted the ordinance. The church now has a membership of 1,050.

And now old Arkansas, the state of rock-ribbed Baptist orthodoxy, is in a muddle. An endowment of \$100,000 was lately given Ouachita College, the leading Baptist school. Immediately after receiving this endowment, the institution refused to endorse and subscribe to anti-evolution resolutions passed by the state convention. Now Dr. J. S. Rogers the general secretary, and other leaders are passionately pleading with the rank and file not to withhold gifts on that account. But that is the most effective way to stop heresy.

Rev. H. L. Martin of Indianola, Miss., lately held a revival at Magee, Miss., Rev. J. L. Boyd, pastor, resulting in 51 additions. E. O. Sellers of the Baptist Bible Institute, New Orleans, La., was musical director.

Beginning Sunday, July 19, a revival will be held at Tiplersville, Miss., in which the preaching will be done by Rev. W. R. Cooper of Blue Mountain, Miss., assisting the pastor, Rev. C. H. Frye.

Rev. F. M. Breland, a highly respected preacher, died of apoplexy at his home in Neshoba, Miss., July 6. He had been a remarkably useful man in the Master's service. Surviving him are his wife, eight children and three brothers, two Revs. R. L. and Ed Breland, being preachers. His burial was attended by a vast throng.

Rev. E. Butler Abington of Many, La., and Miss Mary James of Humboldt, Tenn., were married in the First church, Humboldt, July 8, at high noon, Rev. James B. Parker of Asheville, N. C., officiating. Miss Janie James was maid of honor and Rev. Chesley L. Bowden, the Humboldt pastor, best man. They left immediately for southern points on a bridal trip. We join their friends in congratulations.

The First church, Belton, Texas, of which Rev. Forrest Maddox is pastor, has just experienced a wonderful revival, the pastor doing the preaching. A quartet from Montezuma College, N. M., led the music. There were 164 additions, 101 for baptism.

The church at Ripley, Tenn., Rev. L. O. Leavell, pastor, is in the midst of a tent meeting in which Evangelist Frank Tripp of Monroe, La., is doing the preaching and E. L. Wolslagel of Asheville, N. C. leading the singing. The tent will seat 1,000 and a great meeting is under way.

The handsome new church at Portland Tenn., was dedicated Sunday, July 5, with a sermon by the pastor, Rev. J. O. Hill. The services were continued in a revival in which Rev. W. M. Wood of Nashville, Tenn., is doing the preaching. The new house cost \$30,000 and is thoroughly modern.

Mrs. Cynta Westfall Rust, widow of the late Dr. John O. Rust of Nashville, Tenn., died July 7, at the home of her son, John J. Rust of New York City. She was an educator of note and her late husband was one of the most brilliant and eloquent Baptist ministers in the South. He was at one time pastor of Edgefield church, Nashville. Mrs. Rust was president of Boscobel College, Nashville, and on account of failing health had retired to the home of her son. The remains were shipped to Nashville and interred after services by Dr. W. M. Wood of Edgefield church.

Gen. W. B. Freeman of Richmond, Va., the new Commander-in Chief of the United Confederate Veterans, is a prominent Baptist layman and active worker in the Second church, Richmond. The Chaplain-General of the same organization, Dr. H. M. Wharton of Baltimore, Md., is a well-known Baptist preacher.

Rev. J. E. McPeake has resigned the presidency of Mt. Ida Academy, Mt. Ida, Ark., one of the Home fifty souls to Christ."—Charles Board mountain schools and returned to Jackson, Tenn. Prof. Roy Wright is his successor. We would be delighted to see Bro. McPeake located in Tennessee.

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Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money-back guarantee. We recommend Othine Complexion Soap for use with Othine; also as a shampoo—it's wonderful for hopped hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc. Buffalo, N. Y.

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Is the right man, who is in the right place and does the right thing at the right time. If you are the right man, you can qualify, by taking an agency for the sale of our Monuments, and calling on the living relatives right now. Your profits will be large. Send in the coupon today.

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CHRIST THE EXEGESIS OF GOD.

(Continued from page 9.)
time; nor force; nor love. We know these realities through what they do. Gravitation holds the big rock to the earth; force brought your auto, with you in it, to this meeting tonight; heat gives comfort in your cold house in winter, expands the water in the boiler and drives the great engine down the track; love wraps the arms of the mother around the neck of her unworthy son and holds him to her bosom at the scaffold. No man hath seen mind or spirit in man; yet, unless it is in this unseen realm that man's supremacy lies, he is of no royal lineage, and every one of us is but a walking prophecy of everlasting defeat. Have no fear, my friends, that "no man hath seen God at any time," that he is a Spirit: as we catalog the million activities wrought by the unseen realities about us, and as these activities "declare" these realities, so the multimillioned activities of the great unseen Spirit, God, declare him to us, of which activities we saw complete samples in the work of Christ, whose works, as you shall see, give demonstration to his "declaration" in words.

II. God and Creation.

Christ, the exegesis of God, made clear that God cares for his creation. He made this known by his words, as well as by his works. It was not mere poetry our Master used when he spoke of God as clothing the grass. "Consider the lilies of the field: they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." "Not a sparrow falleth without your heavenly Father" "If God so clothe the grass of the field . . . how much more shall he clothe you, O ye of little faith?" As for man, what infinite care has he manifested for him! "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." Here and there, now and for years, certain men have been parroting another man, a superficial observer, who taught that this world is a "non-moral world"; that nature is only cruel at the last—is "red in tooth and claw." That there is struggle in the world only fools would deny; but it is man himself who has brought upon himself the long winter-night of fratricide and frigid relationships, even as it is not the sun's fault but earth's that December has no June in it. As I spoke to the people this morning on "Voices of the Summer," I said to them: "The sun has a voice, and it is saying, I am millions of miles nearer to you, O Earth, in December than in June; in my bosom there is always summer; and I am ready to lay in your lap the cornucopias of harvest at all times; only you turn your face away from me." God cares for his world; and the true "scientist" says, "We know that all things work together for good to them who love God, even to them who are the called according to his purpose."

III. God and His Universe.

There is something else that Christ has made clear concerning God: He leaves no room for doubt that God is supreme in his universe. This he "declares" both by word and work. In the prayer he taught his disciples to pray, he said, "Pray . . . pray after this fashion: Our Father who art in

heaven . . . thine is the kingdom, and the power and the glory . . . forever." And again he said: "My Father is greater than all." You will hear, as you have heard, a teaching which comes to this conclusion: "Through a process of natural law God made the universe; in it, everywhere, he established natural law to do its natural work; and now he is saying to the universe, Go your way, do your work, grow old, and in the infinity of time wear out; but I shall no longer concern myself in you; for you have no need of me." This is not as Christ made God known. He said: "My Father worketh hitherto, and I work." God has not made this universe a machine and withdrawn his concern. He is in it, even as he is above it, about it, beyond it; supreme in it and over it to do his will with it, in it, for it. A church gave me this very fine Gruen watch. With it came a guarantee, with the invitation to return it to Time Hill in Cincinnati, to the manufacturer, if it failed to do its work properly. Last year, something got wrong with it. I showed it to a local jeweler. He advised me to send it to the factory. I did that. The factory kept its word. They set it going according to their promise, and now it is keeping perfect time.

Pompous teachers tell us that "the day of miracles is past!" It sounds rather brave and bright! What is a miracle? A work wrought by Divine Power in a way beyond our power to explain by natural law. What is "natural law"? God's ordinary way of doing things. (Natural law is not the god of this universe. Natural law is God's ordinary workings.) God can do the extraordinary. Any answered prayer is a miracle. Never mind what "they say"! Think for yourself! I know what some of you have been reading. I know what you are going to read. Here is a sample: I quote from Prof. J. Arthur Thompson, Literary Digest, June 27, 1925.

"A well-educated modern man has a conception of the Order of Nature which forbids him expecting or wishing any providential intervention for his own sake. We may pray for peace, if only since part of the answer comes in the asking; but we do not any longer pray for rain."

Prof. Thompson spells "order" and "nature" with capitals, but when he comes to "Providence" he uses a little "p" and makes "Providence" a "common noun." Christians should reverse that. "Providence" is God, and it is therefore a "proper noun." O God, pity thy benighted people who set thy creation before thee! They are in the dark. May thy Light illumine them!

The editor of the Digest, in commenting on Prof. Thompson's statement, says: "Prof. Thompson seems to be speaking for scientists, perhaps, but certainly not for the rural population in time of drought."

Let those scoff who will; last Sunday night there were more than a thousand of you present here. Dr. Geo. O. Watts, our genial chairman, "a well-educated modern man," told me that he would call on me to pray. He said that our community was in great need of rain, and earnestly suggested that I should lead you to ask God for it. As earnestly as I could, I led you in prayer. We asked God to give rain, if he saw that to do so would glorify Christ and advance holiness in the earth. When the prayer was finished and I took my

seat, I looked up to see if the clouds had hove in sight. When I got out to my country home (where the artificial lights do not shut out the light of God in the skies) I looked up, and it seemed that every star in the heavens was uncovered; but I looked for the rain. You will testify (I suppose there are fifteen hundred of you) that in less than twenty-four hours the rain began to fall, and fell gently all night long. "Whatsoever things ye have need of, pray!" That is what Christ said. He knew his Father's power, his Father's will, his Father's sympathy for his people.

V. God in Christ.

We do not have to go back to Genesis to learn whether God can create seen things out of things which do not appear. We do not have to go back "thousands, and perhaps millions of years"; we may find him demonstrating his creative power less than two thousands years ago. Christ claimed to be God clothed in earth-form. He said: "I and the Father are one." "He that hath seen me hath seen the Father." "Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake." "The Father who dwelleth in me, he doeth the works."

There stands God on the mountain-side. The disciples and a multitude are about him. The thousands are hungry, but "bread enough" does not "appear." Now behold creation! "They gathered up of the fragments twelve basketfuls." He created in the realm of the vegetable kingdom. But there was fish also: he created in the realm of the animal kingdom. "God speaketh once, twice, yea oft-times." There stands God in the temple. A man with one full-grown arm, but with one "withered." "Stretch forth thy arm! And behold it became whole as the other!" He who could instantaneously, out of things which do not appear, lengthen and round out and perfect a "withered" arm, could make an Eve from the rib of a man. Lazarus is dead. God, in Christ, stands before the tomb. "Roll away the stone," he commands. "Master, he hath been dead four days; and by this time he stinketh." Everybody knows what four days in the hot climate had done to that dead body. How much worse material is there in that soured and rotting flesh than in the "unadulterated mud" from which Adam was called upon to stand forth when God had "breathed into his nostrils the breath of life, and man became a living soul!" But at the order of God, in Christ, the uncleanness becomes cleanness; the souring bones take on soundness; the fermenting flesh becomes as fresh; the decayed arterial and venal systems recover their substantial channels; the ruined heart resumes its perfect function; the rotten eyes restore their fluids and become perfect lenses again; the wrecked brain rearticulates its cells of gray matter and re-establishes its control of the restored nervous system; the blasted corpuscles take back their health and bring the flush of color to the face; the Creator calls the spirit from Paradise; he addresses the recreated man by his former name, calls him out of the tomb, delivers him into the arms of his rejoicing sisters and friends! "Many other signs which Jesus did . . . are not written; but these are written that ye might believe that Jesus is

the Christ, the Son of God, and that believing, ye might have life through his name."

Oh, my friends, let us stand unwavering in our knowledge of God. This is the best "science," this is the highest knowledge. Let us be kind; and let us be true. Let us "look up, and love, and laugh, and live, and lift," until our full share in the bringing in righteousness in the earth is done; until the whole world shall be full of the knowledge of God as the waters cover the sea; until all the kingdoms of this earth shall be acknowledged to be the kingdom of God and of his Christ forever and ever, world without end. Amen.

FORTY YEARS AGO—

Nobody had appendicitis, but lots of folks died of cramp colic.

Nobody knew about radio, and consequently never worried by statics. Nobody wore a wrist watch, but were content with celluloid cuffs.

There were no water bills, but we got our typhoid germs from open wells.

Nobody had to buy gasoline, but every young sport owed a livery bill. Nobody owned an automobile, and installments on flivvers never pestered the life out of folks.

Farmers came to town on Saturday for their mail, now they have to think up some other excuse.

Women did not vote; neither did they smoke cigarettes.

Nobody believed they sprung from monkeys or if they did, were ashamed to own it.—Monroe Enquirer.



"I want some collars for my husband," said the woman, "but I am afraid I have forgotten the size." "Thirteen and a half, ma'am?" suggested the shop assistant.

"That's it. How did you know?" "Men who let their wives buy their collars for them are always about that size, ma'am," explained the observant salesman.

"And what did you think of Venice?" asked the friend.

"Venice? Venice?" said Mrs. Greening. Then she turned to her husband. "Did we go to Venice, George?"

"Don't you remember we stopped there but there was a flood on, so we didn't leave the station?"

In Danger

Said the stern young woman teacher: Tommy, if you can not behave yourself I shall have to take your name.

Outside Tommy confided to a chum: My teacher's threatened to marry me if I don't look out.

The following sign appeared in a recent display window:

Why
KILL YOUR WIFE!
Let Electricity Do It!
We'll Help!

Electrical Supply and Fixture Co.

Proof Enough

Grady (after Riley has fallen five stories).

"Are yez dead, Pat?"

Riley, "I am."

Grady—"Shure yer such a liar, Oi don't know whether to believe yez or not."

Riley—"Shure that proves Oi'm dead. Ye wudn't dare call me a liar if Oi wur alive!"

Wife: "I cannot understand, John, why you always sit on the piano-stool when we have company. Every one knows you cannot play at note."

Husband—"I'm well aware of it, dear. Neither can anybody else when I'm sitting there."