

# BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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## WHAT BECOMES OF THE BELIEVER WHO SINS?

By David M. Gardner.

The question may be embarrassing, but: Where is the believer who doesn't sin? "If we say we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8. The fact that believers sin is established by the Bible, and by experience and observation. But the question is, how does God deal with his children when they sin? Will he do what our Methodist brethren say he will do? Will he disown them, cast them away and send them into eternal damnation? Mind you, we have all sinned.

Let us see. Bear in mind that the minute we believe on Christ we come into possession of everlasting life, with the assurance that we shall not come into condemnation. (John 5: 24.) God has entered into an everlasting covenant with us. (Isa. 55: 3.) And sworn by his own holiness that he will not break it. (Psalms 89: 34, 35.) Now that we have all sinned, will the heavenly Father take his child and say: "Yes, I gave you everlasting life for believing on Christ, my only begotten Son, who took your place under the Law. I promised you that you should not come into condemnation, and swore by my holiness that I would keep my covenant inviolate. But now you have sinned, and because you have sinned, I will take away your everlasting life and perjure myself and pour contempt upon the atoning blood of my own Son and send you to hell." Such a view demonizes God. I shudder to think that there is a human being who has called the name of Christ, who will so slander the character of the heavenly Father by insinuating that he will deal so cruelly with his own. What would we think of an earthly father who would take his disobedient child and say: "You have disobeyed me. You have done that which I forbade; you displeased me and because you have not lived as I wanted you to live, and done as I wanted you to do, I have the strength to do it, so I will chop your head off and put an end to your disobedience." Can you conceive of a father so heartless? Then surely you would not charge God with being more cruel than the meanest of men.

Will God do what the Universalists declare he will do? Will he say, "Go and sin all you want to sin, I am going to take you home to heaven anyhow." Such a view slanders the character of God in that it charges God with condoning if not encouraging sin in the life of his own. God will neither assume the attitude of a heartless demon, nor will he smile and ignore the sins in the life of his own child. The heavenly Father will do exactly what the Bible says he will do with his child who sins.

That we sin, no honest person who is not deceived will deny. (1 John 1: 8.) There are two types of sin which God's children commit.

First, we all sin in unguarded moments. When the rasp of temptation strikes our sinful nature, sparks of sin, in the form of thoughts, or words, or deeds fly. The Father has two ways of dealing with such sins. First, we lose the joy of salvation. We are not happy until we repent and confess our sins to him and ask his forgiveness. Secondly, the very minute we confess our sins and plead for his forgiveness, he forgives and restores the joys of salvation. The Father has sought to save us from the scars of sin. "My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." (1 John 2: 1.) Yet we are so prone to sin. But thank God, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.)

But alas, not all of our sins are such as slip upon us. We sometimes, with eyes wide open, deliberately plan to walk into sin. Abraham falsely declared that Sarah was his sister on two occasions. Hezekiah thought too much of his gold and forgot his God. Peter denied his Lord with a bitter oath. These cases prove that believers sin grievously even after having rendered signal kingdom service, but they do not prove that any true believer has ever or shall ever finally be lost. The union formed between the Saint and the Saviour is eternal. The purpose and promise of God are eternal.

But let us take a concrete case where the fact of sin on the part of God's child is unquestioned and where the method of the Father's dealing with such sinful child is explicitly stated. In the 12th chapter of 2 Samuel, verses 7 to 14 inclusive, the tragic story of David's sin is told. Verse nine names the double shameful sin of which David was guilty, "Thou hast killed Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife." As horrible as was the sin, there is every evidence that it was premeditated and preplanned.

When God's child wilfully and deliber-

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## Crack Shots from Uncle Gideon's Rifle.

Baptists can boil the pot from the bottom, quicker, stronger and longer than anybody else can boil it from the top.

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

## CHRISTIANITY SERIOUSLY FACING HER WORLD TASK.

Sermon Delivered at the Baptist State B.Y.P.U. Convention, Knoxville, Tenn., July 26th.

By John W. Inzer.

Our doom day in Christianity will be the day we forget that we have a world task or else fall down flat on our job. If it ever comes to the place where it will be our only mission to keep alive we will die. We must keep alive for a mission, and that mission is to win the world to Christ. Christ's unrevokable command is, "Go ye into all the world and preach the gospel and teach." There never was a day when Paul was not fired with one passion and burdened with this one responsibility. And all the first century disciples shared his spirit.

This one hundred and twenty years of advance in the Christian world, human progress, great revivals, education, inventions, powerful religious movements, had its birth in a revival of the missionary spirit of the church. Take away this spirit and we will be sick again unto death. We cannot afford to believe or profess to believe in Jesus of the Book and back down from our world task, the supreme task of the ages. We would fail God, break faith with Jesus, and leave a world without hope. There is no way to sidestep or explain away. Jesus meant for his followers to operate on a worldwide basis. "Go ye into all the world and preach to every creature and teach him to observe all things commanded." It was God's will, for He gave Jesus the power and authority of heaven for a task. If Jesus drew the plan and gave the command then we can win, and we must win. He would not command an impossible thing and nothing is impossible with God.

What an hour to strike in earnest. The whole world is accessible. Much of the world is bleeding and broken-hearted. Other faiths cannot compare with Christianity, and the world is drawing comparisons everywhere. Other religions are fast losing their hold on their followers—"Field ripe unto harvest." Examine the list and make a comparison. Buddhism, Confucianism, Mohammedanism and European and Latin American Catholicism. These people are waking up to find that there is something in virile Protestant Christianity that they have not and cannot get without this Christianity. There is nowhere any possibility of embarrassment on our part by a comparison with any religion under the sun. "We are not ashamed of the gospel." Its origin, its Lord, its content, its method, and its present results, past results and future promises.

The progressive people of all non-Christian countries today are those who have had some sort of contact with Protestant Christians

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# Baptist and Reflector

(Continuing the Baptist Builder)

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## EDITORIAL

"The greatest place of command is really the place of obedience, and the greatest place of honor is really the place of service."—*President Coolidge.*

"Progress, sixteenth century: 'Kill the witch.' Twentieth century: 'Kill the ump'."—*Nashville Tennessean.* And we may well add, for the twentieth century, "Kill the believer in the supernatural religion of the Lord Jesus Christ."

"The tree of knowledge is not the tree of life."—*Byron.* We wonder how long it will take some people to learn that simple truth, given to the world so long ago by Moses restated by the great scholar of England.

Another of God's noblemen gone to receive his reward. Dr. Samuel Zane Batten. For many years Secretary of the Department of Religious Education of the American Baptist Society died June 26. Quietly, unostentatiously, diligently, he pursued his work and comparatively few of the world knew him. But his works will live after him.

"A wealthy woman of Mt. Vernon, N. Y. has erected a huge granite mausoleum at a cost of \$13,000 as a final resting-place for her two pet dogs."—*Nashville Banner.* We know a poor American woman who has erected at a cost of less than \$13,000 in actual cash, a monument to the whole of humanity in the lives of her five stalwart, rock-ribbed, steel-constructed, holy sons. America's future depends upon the two classes of women represented by the above; which ought to have the publicity?

We congratulate Mr. T. H. Alexander of the Nashville Tennessean for his clear, incisive, discerning expose of the notorious iconoclast, H. L. Mencken. In the Tennessean of Wednesday morning, July 15, Mr. Alexander took the purveyor of malicious falsehoods, gross slanders, treacherous mis-

representations to task for the vile "stuff" which he has been sending from Dayton for the gratification of the whims of people who revel in burlesque and who have no more idea of the psychology of Tennessee people, no more conception of spiritual values, than a Bolshevik has of political freedom. Mr. Alexander has shown himself to be a gentleman with a sense of fairness, a writer with an unbiased mind and a man of courage. In the days of Dayton, when the state of Tennessee is being so grossly misrepresented by the majority of the newspaper fraternity, it is good to have one feature writer who dares to be honest.



DR. RYLAND KNIGHT RESIGNS.

Word has come to the office of the resignation of Dr. Ryland Knight from the pastorate of Immanuel Baptist Church, Nashville. Recently, we mentioned his engagement to Miss Bess Acree and just as we were beginning to rejoice over the prospect of having them both in our midst, we learn that Tennessee is to lose them both. However, our loss is to be the gain of a great wicked city, St. Louis. With its teeming population, its tens of thousands of lost souls, its many weak churches, and its fertile soil, Dr. Knight will be a factor for good and while we grieve to lose his fellowship, we rejoice that the kingdom of our Lord is not to lose his splendid services.

Personally, the editor has not known of men of finer parts than Dr. Knight. He gave us a royal welcome to Nashville before we left Kentucky to come to Belmont Heights. He greeted us first when we came upon the new field. Always, he has been courteous, thoughtful, considerate, and genteel. We have not agreed with him upon every subject that came up for consideration but our disagreements have never caused him to act ugly or to say unkind things. We thank God for him and for his works. We congratulate Delmar Church upon her good fortune in securing his services.

Shelby County Association has met. Among other things which it did, it expressed itself clearly, vigorously and concisely upon the doctrine of the brute descent of

man. We venture the suggestion that all of our associations follow the example of Shelby County. But, in adopting statements concerning the matter of evolution, let them be written by men who know the issues involved and who can give dignified, scholarly and final statements upon the subject. One thing is sure, Memphis pastors and the others of Shelby Association are not ashamed to let the world know exactly where they stand.

The article by Mr. Burkhalter which we print elsewhere is a timely one. In 1916, the writer was appointed to do mission work in Southwest Arkansas. There, he came face to face with the one big problem of the rural sections, namely, How shall we provide these people with ministers? Once-a-month preaching is inadequate, hopelessly so. Only the presence and power of God's Spirit has prevented the complete debacle of our rural work in many sections. Let us read his article and respond to the call. "To The Country" ought to be heard in many churches of the cities before this season has passed. We praise God for the pastors in towns and cities who love the work so well that they will give their Sunday afternoons to the rural churches near by. We are grateful for the *manly* laymen who organize themselves into evangelistic clubs in order to carry the gospel to destitute places.

### MODERNISM IN ACTION.

(This article was prepared while in Dayton. We publish it as it was written in order that our readers may know the reactions experienced by many of the faithful who sat through the proceedings.—Editor.)

Dayton, Tenn., July 14, 1925.

Court opened this morning amidst a hubbub of suppressed excitement. Photographers, reporters, feature writers, quacks,—all kinds of people representing practically every class in American social life, were on hand, filling the court room to capacity. The sympathy of the people is clearly apparent to one who observes closely. The local people with few exceptions are in sympathy with the prosecution. The news mongers, photographers, cinematographers, feature writers, with few exceptions, and many visitors to the city are in sympathy with the defense. A glance at most any daily paper will show the world that most news writers are modernists in their sympathies and that Fundamentalism at present has little to hope for from the secular press.

Modernism rose rampant with the opening of the court and the announcement that prayer would be led by The Reverend Mr. Stribling. It showed its teeth, dripping with venom, when Clarence Darrow, bent, cynical, and surley, raised his voice in protest against opening a court of law with a prayer, so he said, was based upon the contention that prayer would create an atmosphere prejudicial to the interests of his client.

Attorney-General Stewart replied to the objection stating that the prayer of no man could create an atmosphere that already existed. "Dayton," he declared, "is a God-fearing place in which the atmosphere of worship is natural." Furthermore, he informed

the notorious defender of criminals that the South did not need to change her customs in order to gratify the whims of an agnostic attorney.

Judge Raulston played the man. He was superb in that dramatic moment. Quiet, dignified, good natured, sympathetic, yet firm, and unafraid, he ruled the objection out of order, saying: "I constantly invoke divine guidance both when I am off the bench and when I am on it. I see no reason why I should not do so now." And so he did while the agnostic lawyer and his Modernistic supporters stood haughtily erect and a simple believer in a supernatural religion plead with God to bless the court, and all who had a part in its proceedings.

If there ever have occurred tragically dramatic moments in Tennessee, yea, in the world, one of them occurred at 9:45 A.M., July 14th when a Christian judge, in a Christian community, surrounded by hundreds of Christian men and women, was challenged by an avowed agnostic because he wanted to acknowledge his faith in God and to invoke God's blessing upon himself and upon the proceedings of his court. Had Patrick Henry been present, as he was during a session of a certain Virginia court, he would have risen from his seat uninvited, to give to the world, another matchless oration in defense of the rights of a free people.

Modernism was in full swing, in full action. Its hero, supported, praised and urged on by every Modernists in America; idol of the crowd here in Dayton who hurl such vitriolic epithets at the Fundamentalists, and who make such loud boasts about their broadness and tolerance,—that man, Clarence Darrow, stood the impersonation of narrowest intolerance and challenged the rights of a Christian to pray!

And right next to me sits a garrulous, loud, pompous exponent of the doctrines of brute ancestry, setting forth his ideals of the littleness, the bigotry, the stupidity of Tennesseans. He ridicules her law, rails at her law-makers, castigates her Governor, and in other ways manifests the ugliness, narrowest and most anarchistic spirit. Yet, this henchman of Darrow, this representative of Modernism, is a pastor of a Tennessee Methodist church and draws his living from the pockets of Tennesseans!

One is tempted to cry aloud; "How long, Oh, how long shall true believers sit serenely by while the treacherous octopus of Materialism slips his slimy arms about southern churches and southern young people? How long will Baptist preachers and laymen cry, 'Peace, peace' and complain at those who seek to warn them of the dangers that confront us?"

Next to the Methodist preacher sits a professor of a Tennessee school of higher education, entering now and then into the discussion, aiding and abetting the Modernist preacher who swells with pride at being able to win the applause of an educator. And just in front of me is a little black-eyed woman gloating over the fact that she is having such a good time spreading her Modernistic ideas and saying, "I have just written home that I may find myself locked up in the jail before this thing is over. My only hope lies in the fact that the jail has only

four cells (a gross caricature.—Ed.) and they are all filled."

Near me sit three "scientists" who have come here (?) for the purpose of rendering expert testimony on behalf of the cause of evolution. One of them has just "let their cat out of the bag" in these words: "We are putting the German university upon the foundation of our Junior colleges." Their plan is to Germanize American education. And the report is already abroad that they will recommend to their institutions that all colleges and universities working under the restraints of anti-evolution laws be deprived of credits in their "German" universities. (Later, the recommendation has been proposed and is meeting with a storm of protest from the educational world.)

There are in town, two trained chimpanzees. Both happen to be named "Joe." A strange co-incidence since their owners are so radically different in their views. One belongs to a wealthy ranchman in Kansas and was sent here for the avowed purpose of showing these people how radically different he is from the lowest possible type of living man, a little dwarfed hunch-back. But with the exception of one or two brief notices, the newspapers have refused to report his coming to town. He is as much human as the other Joe, has as good a keeper, does all the tricks and shows as much intelligence, but the reporters claim that he came here for the purpose of gaining "Publicity," therefore, they will not "write him up."

The other Joe is owned by a society woman from California. He has a white face, is shaved, dresses in human clothes, eats human food, sits at the table and knows the rules of table etiquette. He has been interview and villainous reports of his conversation have been published all over the land.

As this is being written, an old man, an attorney, is being consulted by the "scientists" concerning his beliefs in the Bible and the chimpanzees are being spoken of. In order to ascertain the views of the learned men, the writer has just asked them, how they account for the large size of an eight-foot man referred to by the attorney. "Oh, he has disease of ——— nerves" replies the Zoologist, naming some tremendous disease of some strange glands, the disease of which produces an abnormal physical growth. "If you claim his abnormal size is produced by diseased glands, why do you claim that the little hunch-backed dwarf is a Reversion to Type?" we asked and secured for an answer a volley of ridicule and invective.

#### Wednesday.

Last night, a Modernist banquet was staged. The woman and her chimpanzee, Joe, were guests of honor. Mr. Rippley was host. The banquet was given in the Mansion where the learned are stopping during the trial. Everything was staged but one of the guests was absent. The photographers were ready with their cameras to make pictures of the crowd, especially of Joe: Mr. Dudley Field Malone was late for some reason best known to himself and easily inferred by us.

After some delay, Mr. Malone entered the banquet room. One report has it that he

had been in South Dayton and was "seeing things." Another has it that he was out of humor because of the events in the court room during the day. Still another has it that he was happy until he entered the room and saw the chimpanzee at the table. At any rate, he "blew up" the banquet, scattered the crowd and ended the celebration by spoiling some perfectly wonderful "exhibits" of the total depravity of man.

The thing evidently was staged for the purpose of advancing Mr. Malone in the estimation of the people. The defense was not very well thought of by the people, Mr. Darrow was out of the question for he had antagonized the court and the people by his dogged stand against prayer. Someone had to swing the court. Someone had to be well-thought-of by the people. So, in order to make a hero of one of their number, the banquet evidently was planned, Mr. Malone's entrance was timed, the crowd was given a lecture on decency and upon the proper regard for the feelings of the populace, and presto, when Mr. Malone made his plea for the introduction of expert testimony, he got the loudest applause ever according one of his kind in Tennessee.

As an illustration of the life lived by the ones who have come from the civilized (?) centers of the North to help enlighten "the poor degraded" offspring of the noblest and purest and finest citizenship the world has ever produced, we cite Mrs. Doris Stevens Malone who has come to Dayton to show to the women, Modernism in womanhood. She is a handsome woman physically, but from her personal appearance, has cast off almost the last vestige of the modesty and refinement that has made Southern womanhood the glory of the world. Lying upon her bed, she received the reporters. She talked to them while puffing a cigarette. She boasted of the fact that she carries no man's name but retains her own. Between her rude, vulgar, bold display of feminism that once landed her in prison, and the modest, refined, unostentatious manners of a Southern gentlewoman, there is a chasm which her mind is hopelessly unable to cross.

We give one illustration of the scurrilous misrepresentation that is being sent abroad over America and the world by some of the by-products of belief in the theory of evolution. The following is an extract from the article of H. L. Mencken, published with apologies and explanations in the *Chattanooga News*, July 16. It is a sample, a rare one, of the utter depravity of a man's soul who has no conception of a supernatural religion save that perverted one that grows out of an unquestioned belief in the dogma of materialistic evolution. In speaking of Mr. Bryan, Mencken says:

"The barbaric cosmogony that he believes in seems as reasonable to them (Tennesseans.—Ed.) as it does to him. They share his peasant-like suspicion of all book learning that a plowhand cannot grasp. They believe with him that men who knew too much should be seized by the secular arm and put down by force. They dream as he does of a world, unanimously sure of heaven and unanimously idiotic on this earth. This old buzzard, having failed to raise the mob

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### WHAT BECOMES OF THE BELIEVER WHO SINS?

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ately walks into sin, the heavenly Father will forgive him when he pleads for forgiveness, but the "chastening rod" is certain to fall upon him. Mind you, when the Christian sins in an unguarded moment and asks for forgiveness, the Father forgives and restores the joy of salvation without chastening. When we sin wilfully, the Father will not forget his covenant and cast us off, but we will be punished in this life, according to degree of our guilt. But hear the voice of the Lord in the matter.

"If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with a rod, and their iniquity with stripes." Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David."

David forsook the law of his God. He broke his statutes; he kept not his commandments. Was David's transgression visited with the rod and his iniquity with stripes? Read again 2 Samuel 12: 10, "Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah, the Hittite, to be thy wife."

Poor David. He immediately confessed his sin, "I have sinned against the Lord." (2 Samuel 12: 13.) And Nathan reminded him at once, that the Lord had put away his sin, but the sword never departed from David's house. The first dread stroke of "the sword" was in the death of his child. Here "the sword" pierced his heart and brought forth the first blood of suffering. (2 Samuel 12: 24.) Yet "the sword" never departed from David's house. His sin came home to him in the gruesome conduct of his own son, Amnon. (2 Samuel 13: 1-15.) Then Amnon paid the price of death for his sin at the hands of Absalom. (2 Samuel 13: 28, 29.) But "the sword" has not yet departed from David's house. His son, Absalom, enters into a conspiracy against his father and "stealeth the hearts of Israel." (2 Samuel 15: 1-13.) Yet David must suffer more. What a pathetic picture is presented as David stands by the gate pleading in plaintive tones for a bit of information concerning his rebellious son. Absalom is dead. "The sword" opens a fresh wound in David's heart. He steals away to the chamber over the gate, where his wounded heart sobs out its sorrow in silence, "O my son, Absalom, my son, my son, Absalom, would God I had died for thee." He must have heard a voice saying, "O David, if you had lived for God and your children, you would not be wanting to die for Absalom now." David sinned grievously and suffered greatly. But the heavenly Father did not perjure himself. He did not break his covenant. He loved David in spite of his sin. "Those whom I love, I rebuke and chasten," explains it all.

Birmingham, Ala.

### CHRISTIANITY SERIOUSLY FACING HER WORLD TASK.

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and their contribution to the world. There is no real life, light, love, lifting power, joy and hope in any religion under the sun today except free, powerful, untrampled, democratic, New Testament Christianity, and every fair non-Christian student, when he considers the love, light, power, hope, present benefits, and future promises of Christianity, knows that he takes a forward step if he embraces it, and that a Christian would take a backward step to leave it and embrace his faith. In short, all can come up to Christianity, Christians would have to go down to any other. Mohammedans say, "Mohammed is the greatest prophet because he lowered the standard, Christ's is too high."

The need is unspeakable, the challenge is tremendous, the hour is eminent, the possibilities unlimited, victory is certain if we go in His name. "He that puts his hand to the plow and looks back is not worthy." Shall we rally to the call?

#### THINGS THAT ARE HELPING AND CAN HELP.

What are the helping agents and the methods to be counted on and utilized? More than I can say I see power and service and evangelical possibilities in the uniting power of telegraphy, radio, press, schools, commerce, trade and travel, in every effort, however feeble, for international peace, understanding and brotherhood; in America's ever ready response to appeals for food from the famine stricken and suffering humanity in every part of the world. I see amazing possibilities in the fact that among all people twenty-five years from now the second language that any native will speak will be English. Immense good can come from absolute fairness and justice in all our international trade and commerce, and in every relationship between our government and the governments of the world. And what wonderful missionary opportunities tourists have!

In many places where I visited on my recent tour they wanted to sell me vile pictures, conduct me to native dances, etc. I said: "Ever hear of Christianity?" "Yes." "Well, I am a Christian. What an effect it had. Every one of these hundreds of thousands of tourists annually could be temporary missionaries and, praises be, many of them are. How often your guide will tell you, "American tourists have opened my eyes, I no longer believe in our religion, etc. Our finest young Christian men and women fill every possible worthy position open to an American abroad. Rightly used this opportunity can be made second to an outright missionary undertaking. Why the churches have slept over this great opportunity is a mystery to me. The great American concerns that do business around the world, Standard Oil Company, International Harvester, Ford Motor Company, etc., have openings for engineers, teachers, industrial leaders, into which the churches as a part of their missionary program should put their young people, the kind who will be clean, live high type Christian lives, teach Bible classes and work with and not embarrass the missionaries.

Then give us doctors, dentists, nurses and hospitals, teachers, primary and secondary

schools, Christian factory managers, sanitary experts and worthy Christian social reforms. Ah, some one is saying, not a word yet about preachers and evangelists. I will shortly, but most of the agencies I have mentioned are things we have not counted much on and through them we could prepare for the preacher and evangelist beyond anything we have yet imagined. Illustration: Here is a band of helpless wanderers, starved, beaten and hopeless. They are met by some kind servants who take them into a nice place, feed them, clothe them, refresh them, give them good work and good wages, new ideals and noble principles. Soon they will demand "Why is this? Who are you? Who is your master? Our old masters were never like this. Might we, too, become fellow servants with you?" Not for one moment would we minimize the salvation of the individual soul, but like Jesus drive out the devils, heal the bodies, relieve the burdens, heal the distressed minds, and the worthy ones will repent of their sins and seek the salvation of their souls.

Illustration: In Jerusalem where we have started new work, one missionary and one native helper, now are of little use. Find ten positions for young American men, start a school, send two doctors, a dentist, build a small hospital and have visiting nurses, launch some industries that will furnish many with employment under the best conditions and that will work a revolution in the native factories. Let all be patient, kind and friendly and be examples of faith and love.

Then what fruits the gospel would have! And now dear friends this is not heresy, it is nothing more and simply this, full obedience of our Lord's command. "Preach the gospel and teach them to observe all things I have commanded you." Let the two things ever go hand in hand if you desire success and lasting victory. Ever, with the gospel, exhibit the glorious fruits of the gospel. Jesus never meant for regeneration to end with the regeneration of the soul individually, but along with this to regenerate society, homes, government, all. Here we have often failed, confiding all our energies on the individual while society went to hell in mass formation.

Conclusion: Ah, my dear friends, the plan is perfect, the methods will work, the message has power, and what the whole man needs, the whole of society needs, the whole world needs, we have. They have no hope without this whole message and method of, in, and from Christ. Will we give it? God is calling to us today to use every means, method and messenger available to carry out this commission. There is not a sincere Christian on earth that is not being called to do his part in this great task. Your task may be like a Moses, an Elijah, a Daniel, John the Baptist, a Matthew, a Nathanael, or a Paul, in the forefront, in the background quietly to witness, patiently to teach, or powerfully to preach, or as a business steward to make money and give money, to give or to go, to pray and pay. God is saying to every soul of you, "There is a place for you, a work for you, you can help me right now. Look about, find your talent, do your utmost." This is the call and the hour. Make this your thought, life, aim and the burden of your prayer. It is not an easy task, and the world cannot be won overnight, but it can be won

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## PUBLIC OPINION

### DR. BROUGHTON MOVES ON EVOLUTION.

To Our Baptist Editors, Presidents of Our Theological Seminaries and Colleges, and To All Our Baptist People of the South:

I have read with much interest the many comments in our Baptist papers on the action of our Convention at Memphis with regard to the much-discussed word, *evolution*, and I have been interested to observe that a large number of our good and useful men, after much reflection, feel that in as much as the Convention saw fit in its Declaration of Faith to refer to the word, *evolution*, at all, it should have gone a step further and declared that,

*We do not believe in any doctrine or system of evolution whatsoever which regards man as having descended from a lower form of animal life.*

I am sure that such a plain and understandable declaration with regard to this matter would be accepted by nine-tenths of our Southern Baptist people. It is what they believe, and what they believe is what they want to say.

Personally, I was perfectly satisfied with what we said in the Memphis declaration, but I find that many of our people are not satisfied, and in order to satisfy them, and to stop all the ugly threats and dares, let us be big enough to enter now upon a gentlemen's agreement to amend the Memphis declaration at the next session of the Convention, by adopting the above paragraph. The Lord willing, I shall offer such a resolution when the Convention meets next year, and I will at the same time earnestly suggest that all speeches now pent up in the brains of the brethren be left behind, and that the simple statement above referred to be adopted without a word of discussion.

Brethren, let us think through this matter, and agree that it shall be so. Our Baptist people are practically a unit in their agreement with regard to the matter. If there are those who would be inclined to boast that they have won their fight, let us be willing to gratify their ambitions. It will not hurt us to have them boast, and we will be making clear what we *do not* believe as well as what we *do* believe about this much discussed question of evolution.

*Let us agree to do this, and then in heaven's name, let us go to work together for the fulfilling of our great enterprises for the glory of God and the bringing in of the reign of Jesus Christ.*

LEN. G. BROUGHTON.

Jacksonville, Fla.

### DOCTOR FOSDICK LANDS IN ROSES.

The announcement that Doctor Harry Emerson Fosdick has been invited to the pastorate of the church of John D. Rockefeller, Jr., is no surprise to those who have been on the inside of the Fosdick controversy. The amazing feature of that disturbance is that the man about whom it centers

is neither an original thinker nor a great preacher. The writer of this editorial was in New York the Sunday morning Fosdick preached his sermon, "Shall the Fundamentalists Win?" and sought in vain for the clues to the preacher's popularity. It appears now that the Fosdick publicity was cared for by the highly paid but more highly efficient publicity agent of the Rockefellers. It was not let to run haphazard as the spirit which bloweth where it will, it was rather skillfully directed. The same hand which so adroitly has changed public opinion toward Standard Oil had somewhat to do with directing it toward Mr. Fosdick.

When Plymouth Church, the old pulpit of Henry Ward Beecher, sought the services of Mr. Fosdick, they were not to be had. Yet there was a fitness in the call, for Plymouth has always been a free pulpit and Plymouth sadly needs rehabilitation of its fame. But Plymouth is not rich. And whether in his ministry down at the end of Fifth Avenue Mr. Fosdick formed the aristocratic habit is not known, but Plymouth did not get him.

Which rather shuts out Mr. Fosdick from the martyr's crown. He rejoices in the lesser term of heretic. Martyrs suffer and sacrifice for their cause. Heretics often find a greater reward than their abilities, regularly employed, would bring them.—*Dear-born Independent.*

### WHO IS THE BIGOT?

Webster defines a bigot as "A person intolerant of opinions conflicting with his own." By some inexplicable mental twist, however, it has come to pass that this term is now reserved exclusively for religious persons who have the temerity to stand up and defend their religious beliefs against the onslaughts of the atheists and pseudo-scientists. The scornful irreligious person, who is incensed at this exhibition of courage on the part of those who disagree with him, resorts to the old expedient of argument by epithet and attempts to discredit all others by spitting out the word "bigot" at them, and passing by on the other side of the road.

If a bigot is one who is intolerant of opinions conflicting with his own, why not the word be aptly applied to those single-track minds who hold, for example, that the Darwinian theory of evolution is the only true explanation of the origin of the human race and that anybody who believes anything else is a semi-lunatic? Why is it that the man who believes in the creation of all things by a Supreme Being is the narrow-minded and prejudiced bigot, and the man who clings to the Darwinian theory is the one who has an exclusive strangle-hold on truth?

When a state asserts its right to provide that its school funds shall not be expended in the teaching of theories in conflict with the teachings of the Scripture, it is immediately derided by all the intellectuals as moss-backed and hopelessly behind the times.

Granting for the sake of argument that the wisdom of such a state law may be open to debate; is there any reason why the trial of a test case under this law should be taken as an occasion for an unbridled denunciation of all believers in the Word of God as intellectual weaklings and bigots? Belief in the

Bible is no more a sign of mental deficiency than belief in the Darwinian theory. The man who believes in evolution believes in it because he has faith in those who have expounded that theory; the religious man believes because he has faith in God. Neither theory has any visible, tangible proof; and, after all, the scientist must finally admit that he does not know what force or power created the first protoplasm that dragged itself up out of the salty ooze and endowed itself with life.

Perhaps it is contributory to the sum of our knowledge to have all religious and scientific theories and doctrines debated and discussed; and therefore the present tempest in a teapot may bring forth some good result. But is it not possible for the discussion to proceed without recourse to vilification and epithets—and is it not still an open question whether the pinnacle of bigotry is attained by the religious zealot or the intolerant man of science?—*Nashville Tennessean.*

### "THE YOUTH MOVEMENT."

The Youth Movement is preading from Europe and bidding fair to overwhelm these shores. This movement represents a large class of dissatisfied college and university students, and has come to be a mighty right arm of communism, of the doctrine that nudity is the guard to virtue, of a sickly pacifism that would sacrifice all right and honor rather than shed blood in their defense. These young cohorts declare that the sexes may intermingle without guard or guide, and that the restrictions that have safeguarded virtue and protected the marriage relation are ludicrous and certainly useless. They seek to work society over and recast our entire social system. And they are strongly supported even here in America by more than one organization that ought to be thoroughly ashamed of itself. Our young people should not be given the reins of the world. They need guidance. We can not build a civilization tomorrow worthy of the men who have paid the price to give us what we have, unless we train and discipline those who are to meet the challenge of the coming day.—*Shuler's Magazine.*

GRACE CHURCH, NASHVILLE. Brother Tom Roberts is so modest and retiring that work on the Sunday school annex was well under way before the editor knew of it. Dr. W. D. Powell, the pastor's friend in times of need, helped the church by raising more than \$20,000 on the second Sunday in June. The building will be a three-story, modern Sunday school plant.

SINGER J. A. BROWN reports a splendid meeting with pastor L. T. Mays of City-Wide Church, Montgomery, Ala. During the meeting, there were 108 additions to the church.

EASTLAND CHURCH, NASHVILLE, is also in the midst of a building program. The magnificent auditorium is rapidly going up. For many years, the church has worshipped in cramped quarters until at last good Sunday school equipment was secured. Now, the dream of a beautiful and commodious auditorium is to be realized. Pastor Britton Ross is engaged in a four-weeks tent revival on the church grounds.

### MODERNISM IN ACTION.

(Continued from page 3)

against its rulers, now prepares to raise it against its teachers. He can never be the peasant's president, but there is still a chance to be the peasants' pope. . . . One can somehow pity him despite so palpable imbecilities. It is a tragedy indeed to begin life as a hero and to end it as a buffoon, etc."

Elsewhere, he brands Mr. Bryan as a mountebank and the people of Tennessee as illiterate imbeciles. Others of his ilk have spread abroad calumnies that would make a saint's wrath to mount did he not know how utterly stupid they are. They know not of the deeper and finer spiritual values. Their lives are lived among the cheap glamour of New York's Bohemian club and of other resorts in which the vilest passions of human nature have free and unlicensed privileges. Their souls are dead to the call of the Eternal Spirit of Truth. Their minds are atrophied by sin, their vision obscured by degrading habits and their manhood and womanhood depraved by constant indulgence in habits and customs that violate practically every one of the moral laws of God. They are to be pitied and condoned and at the same time, their violent opposition to the religion of the Lord Jesus Christ ought to serve as a warning of the doom that is to come if they continue to be the sole agents from whose hands the daily newspapers of the great cities get their information about true life.

Modernism is the most intolerant of all isms. A headline in the *Chattanooga News* of July 14, evening edition, reads, "DARROW PLEADS FOR TOLERANCE AS HE FIGHTS." The very caption itself is a falsehood. It is impossible for a man who is fighting to be tolerant. When war breaks out, tolerance ceases to exist. Darrow's very faith in "The Survival of the Fittest" prevents him from being tolerant. He came to Tennessee for the purpose of winning this fight. Let no one deceive himself by thinking he is going to change his attitude if he loses the first encounter. Tolerance with him and his crowd means utter annihilation of the Bible as a supernatural book, utter abolition of all faith in its divinely given precepts. With all the dogged determination of a grim purpose, he will wage the war to the highest courts of the land. Furthermore, he or his minions will be in Tennessee during the next gubernatorial contest for the purpose of seeing to it that no man who loves the Bible is elected Governor, that men who believe in the anti-evolution statute are not elected to the state assembly.

To see modernism in action as the writer has seen it during the Dayton trial is to know its meanness, its shrewdness, its purpose, its goal. With men of the type of Darrow and Malone, the purpose and goal is to rid American schools of the last influence of belief in the Bible as a supernatural revelation. With the deceived dupes of Modernism, such as preachers, teachers, school children and others, there is no clearly defined purpose. They merely follow on, learning by degrees to disbelieve the Word; coming by degrees to renounce the beliefs of their parents, to call them superstitious; growing by

degrees harder and harder until at last, they swing clear of what one Baptist preacher here, has called in his articles to the press of another state, "The impedimenta of religion," and land in the slough of atheism or agnosticisms.

Modernism's goal is an emasculated ministry, a dethroned Christ, a religion of culture, a race of free thinkers, an exterminated supernatural religion with its corresponding faith in supernatural revelation, redemption and salvation. Its tools are the public schools, the colleges and universities, the public press, the pulpits, the religious papers, the open forum. Its chief weapon of defense is blatant, scathing, unmerciful, vitriolic invective. Its battle cry, "No quarter to fundamentalism in religion"; its ultimate result upon American civilization, a vast revolution in which the intellectuals who are now sowing the wind will be the first to fall before the blasts of the whirlwind.

We may well rejoice that the Dayton trial has come. It has brought the fight into the open. It has uncovered the tactics of the enemy of Christ. It has revealed his weapons. It has made him show his colors. And what is of vastly more importance, it is going to compel the hypocritical to show their colors. We may hope soon to see the Modernists in Southern Baptist schools and pulpits coming into the open where God's people will have a chance of meeting them face to face and of offsetting their pernicious influences upon the minds and hearts of growing children.—The Editor.

### KEEP YOUR EYE UPON THE GROUND.

By O. L. Hailey.

Keep your eyes upon the ground. If you wish to find what is on the ground, or in it, keep your eye upon the ground. In the current discussion of evolution and the Bible, it will be well to keep your eyes upon the ground. And we will let the Bible be our guide. Keep this distinction in mind; it is the Hebrew word "Adamah" which is regularly translated ground, which we wish to have watched, and not the Hebrew word "Earth." The Bible knows how to say what it wants to say. In the verses selected, it is the word "Adamah" translated "ground" which is used each time. Now, watch the ground.

Gen. 1: 5 and 6: "And there was not a man to till the ground. But a mist went up from the earth (Erets) and watered the whole face of the ground." Gen. 2: 7, 9, 19. "And 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. And out of the ground made the Lord God to grow every tree," etc. "And out of the ground, the Lord God formed every beast of the field and every fowl of the air," etc. Not the fishes of the sea. Gen. 3: 17-19.: "And unto Adam he said, Because thou hast hearkened to the voice of thy wife and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee; and

thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground, for out of it was thou taken, for dust thou art and unto dust shalt thou return." In verse 23, "Therefore the Lord God sent him forth from the garden of Eden to till the ground from which he was taken."

### Ground Is Ground.

It does not take a scientist nor a theologian to see that God says that he made man out of the ground which grows food, and thorns and thistles, and which man is to cultivate in order to secure his bread. This is the material which God used in forming the man whom he created: I am not now considering the spiritual nature of man, but the material body. God made all the trees out of the ground. He made all the animals out of the ground and he made man out of the ground. None of these things were made from pre-existing orders that were living. They were made out of the ground, so Genesis says. It is worth remembering that God did not say that he made the fishes out of the ground. He knows what he wishes to say. When he means ground, he says ground. When he means waters, he says waters, and when he means rib, he says rib.

By watching the ground we can learn that God made the fishes, not from the ground, and then made the trees out of the ground, not from some oozy slime. He made the animals out of the ground, and he made man out of the ground. It was the same ground that the rain watered, and that brought forth thorns and thistles. The same that man was to cultivate and from which he secures bread, and to which he returns when he dies. God sent Adam from the garden of Eden to till the ground. Now substitute "Monkeys" or any other animal for ground and see how you make God talk like a fool. Even those very learned lawyers that made such an ado up at Dayton, ought to be able to see that. Keep your eyes on the ground. It is a question of whether we shall believe God's Word or not. Let no Christian be disturbed. We welcome all facts, all truth. Only let it be a fact or a truth, and not some guess of a wicked man who wants to get rid of God. We will take the Word of God and meet all comers. His word standeth sure.

DR. W. W. LANDRUM, A. F. R. S. We have just learned of the recent honor conferred upon our good friend, Pastor W. W. Landrum of Russellville, Ky. He has been elected to membership in the Royal Society of Arts of London, England.

### CHRISTIANITY SERIOUSLY FACING HER WORLD TASK.

(Continued from page 4)

in God's time if God's people will obey God's command, seriously know that it is their task and get down to it in dead earnestness in every way possible. We cannot continue to profess to believe and not do. Is this a real generation of men and women, or are we fast becoming conformed to this world, desirous of ease and pleasure. "Safety first" must never be our motto.

First Baptist Church, Chattanooga.

**DR. GAMBRELL UNDER CRITICISM.**

By L. R. Scarborough.

Dr. J. B. Gambrell was one of the greatest Christians I ever knew. I have seen him under a great many tests. I have been with him often when he was under fire from the critics, men who misunderstood, misinterpreted and often misrepresented him and in public print severely criticized him. I have never seen him show a finer spirit than in those times. I heard him tell when he was editor of "The Baptist Record" in Mississippi, far back in the early days and when he was making the fight for the constructive work of the denomination, both for missions and education, and loyally standing for the truth, he was under severe fire from men who either misunderstood him, misinterpreted him, or misrepresented him, and tried to hinder his work of building the churches and the kingdom of God. In one of these severe times a Baptist layman, a brother who seemed to have a paper of his own, published the following accusation against Dr. Gambrell. He said, "Dr. Gambrell, a scout in the Southern army in the Civil War, captured four Federal soldiers and in order to severely punish them, he put bayonets in a well and pushed the soldiers in on them." Dr. Gambrell published this criticism in "The Baptist Record" and made the following comment. He said, "This brother has made a severe charge against me; but the only thing I have to say is that no gentleman would do what he says I did." That was the only reference Dr. Gambrell ever made to his critic.

I never saw him nor heard him make any defense of himself when he was misrepresented by the brethren. He always would say, "My record is before the people; and, if the people cannot and will not understand me from what I do, in the face of the misinterpretations and misrepresentations of my critics, my words of defense will not help the situation any."

This was a noble example by a great Christian compeer. I thank God for the example of Dr. Gambrell.

**CHURCH BUILDING.**

By H. C. Schwartz.

Church building is one of the things that every Christian is or should be interested in. What kind of a church are we building? What kind of a church do we want to build? What kind of a church does Jesus Christ want us to build? These are questions I believe every Christian should ask himself or herself. We do not and can not expect the world, or those outside the church to build our churches. *Jesus did not command those who knew him not to spread his gospel, but he gave this command to his own disciples.*

I believe most Christians want or would like to have a strong church but the most of us do not seem to realize that we have a personal, vital individual part in building such a church. Uniting with the church is an individual, personal and voluntary matter, and so implies a self-assumed loyalty. Loyalty is one of the greatest factors in building any organization. It is possible to have a large church membership and a weak church. It

is also possible to have a small church membership and a strong church. What makes the difference? Loyalty and devotion to duty. It is the duty of every Christian to be loyal to his church and devoted to Jesus Christ as his Lord and Master.

*A church is built from within.* We as members of this church have made it just what it is today and it is our privilege to make it just what we want it to be. Jesus Christ saves people individually and each one of us will have to give an account unto God for what we do. What others may do or may not do is no excuse for us to neglect our duty as Christians and we cannot hide behind such excuses when we come before God. Our obligations are personal and we are responsible personally for the kind of life we live. As church members are we as loyal to our church and are we as loyal to Jesus Christ as our Saviour as we should be, or as it is possible for us to be? *Are we as loyal as we promised God we would be?* Let us realize now our personal obligations and live each day so the world will know that Jesus Christ rules supreme in our lives and we will show our loyalty and exalt the Church of God more by this than by any thing we can say.

**BIBLE TO BE TAUGHT IN TENNESSEE SCHOOLS.**

NASHVILLE, TENN.—Following close upon the exclusion of the teaching of theories of evolution, the State Board of Education of Tennessee recently authorized the teaching of the Bible in all the schools. The resolution was adopted on motion of Governor Peay following an address by Dr. J. P. McCallie who stressed the importance of such a measure.

The resolution follows:

"Resolved, that the Board of Education of Tennessee hereby approves of the inclusion of the Bible in the curriculum of elective studies for which schools may give credit.

"To this end, the Commissioner of Education is authorized to appoint a committee of five representatives of the Protestant, Catholic and Jewish faiths of our State, all of which have the Bible as the basis of their moral and spiritual instruction, to formulate a syllabus of Bible study, and a plan for teaching same, which committee shall report as promptly as convenient to the State Board of Education for final approval of its recommendations."—*Scottish Rite News Bulletin.*

**CITY PASTORS AID NEEDY NEIGHBORING COMMUNITIES.**

By Frank E. Burkhalter.

As a result of a suggestion recently made to the men of his congregation by Dr. J. D. Franks of the First Baptist Church, Columbus, Mississippi, eleven revival meetings are being held this summer in pastorless churches and needy communities of that association, with the prospect that this special effort will mean much to the spiritual life of the whole association.

At the close of one of his Sunday morning services in the spring Dr. Franks asked the men of his congregation to linger for a few minutes, during which time he proposed to

them that if they would provide and equip an evangelistic tent he would give the summer period without compensation to holding revival meetings in pastorless churches and needy communities of the association, though to do so would mean declining several invitations to hold meetings with large churches with the prospect of ample financial remuneration.

The men saw in the pastor's proposition an opportunity for constructive kingdom service and accepted it immediately. They named a purchasing committee and authorized it to buy a good tent with equipment and to draw on the bank for the necessary funds. Dr. Franks asked the executive committee of the association to canvass the situation and determine the most needy places for evangelistic campaigns with the result that eleven meetings were provided for—two in pastorless churches and the remainder in destitute country districts. Some of these will be held in church houses and one in an old armory, as one tent will not suffice for the whole program. Nor will Dr. Franks do all the preaching, as Rev. J. F. Sansing of the East End Church, Columbus, and Rev. J. G. Cooke of Artesia, will co-operate in the undertaking.

Dr. Franks will conduct five meetings, occupying eight consecutive weeks, and in addition will in the latter part of September hold a two-weeks' meeting for all the Negro Baptists of Columbus.

Men of the First Church, Columbus, have underwritten all the expenses of the campaign, and many of them are giving their personal services as well to the success of the undertaking. For the accomplishment of the task large preparations have been made in the way of organization of a general supervisory committee with sub-committees on publicity, music (the B.Y.P.U.'s are furnishing the pianists), automobiles for the transportation to the meeting of persons who could not otherwise attend, personal service, finance and care of the tent.

The tent purchased is 40 by 60 feet, electrically lighted, and is provided with portable seats, platform, piano and 200 song books, and has a seating capacity of 400. Above the entrance to the tent hangs this large sign:

**BAPTIST GOSPEL TENT  
WELCOME**

"Seek ye the Lord."

A general adoption of this plan of aiding weak churches and needy communities on the part of our strong city and town churches would mean much not only in winning the lost to Jesus Christ, but, with a proper emphasis upon the saved sharing in the support of kingdom enterprises in the proportion of their ability, in solving the problem of enlistment as well. There is no other time so favorable in leading Christians to do their whole duty as when their hearts are warm with evangelistic fervor.

*The Baptist Record*, of Mississippi, has secured the services of Mr. E. E. Ballard as circulation manager and advertising solicitor. He begins his work at once.

"You belong to a conquering faith; I belong to a dying faith."—*A Brahman.*

## THE NEWS BULLETIN

A. FOX has recently invaded the church of Lathrop, Mo., and carried away the love and good wishes of the congregation and the pastor, B. A. Owen, who says, "I had promised my people that they would hear one of the best evangelists of the South. They now affirm that my reputation for veracity is unimpaired. John Anderson, his singer, is a most consecrated man."

**JEWISH RABBIS AND PROTESTANT PREACHERS** are exchanging places in some of the northern schools as lecturers. The movement is sponsored by the Committee on Goodwill Between Jews and Christians of the Federal Council of Churches. McCormick University, Chicago University, Oberlin College and Union Seminary are among the schools making the exchange.

H. R. HOLCOMB of Mansfield, La., is doing some splendid work in Texas during the summer. July 7th to 14th he was with Woodlake Summer Assembly near Sherman. Beginning the 14th he is attending the Panhandle Assembly near Amarillo. Beginning August 5th, the pastor will be with his own church in a parish-wide evangelistic campaign.

**SINGER R. A. WALKER** of Belton, Tex., a former Tennessean, is with First Church, Lake Charles, La., in a revival. He has an open date beginning August 17.

**CHILDREN'S WEEK** will be observed this year during the week of October 18-21, according to announcements just made by Lillian Forbes, Secretary of the Elementary Department of the Sunday School Board. A very attractive program has been prepared which includes a wonderful pageant "The Voice of the Future." The slogan adopted last year will be used again this year. "The race moves forward on the feet of little children."

**FEWER JOLTS, LESS NOISE** is assured railway passengers by the Southern System which has just placed an order for many tons of new rails which are to be 39 feet long instead of the 33 feet now used. This will reduce the number of joints by 49 per mile and give not only more comfort but more safety in travel as the joint is the weakest part of the railroad. The restless passenger will have an easier time counting himself to sleep when the new rails are in use, and the man who wants to know the rate of travel can count 133 bumps and know that he has traveled a mile.

"**BOOTLEGGERS** are shipping booze from Canada inside frozen salmon. The whiskey may be carried inside a good fish en route, but its final destination is a poor fish."—*The Christian Statesman*.

**WEEKLY COUNTY W.M.U.** is meeting today with Dresden W.M.U. as hostess. Miss Mary Northington, Miss Bernice Phillips of Louisville, Ky., and Mrs. Hattie Baker of Martin will be the principal speakers. Mrs. Virgie Mayo, associational young peo-

ple's leader will have a program for the young people during the day.

**MRS. S. S. FREEMAN**, of First Church, Dresden, entertained her Sunbeam band last week with a sunrise breakfast at Gum Springs.

**BABY GRAND PIANO** was presented to the church at Celina, Texas, last week by Mrs. George Jenkins. Surely God's house is made more attractive and the services more appealing by making the interior of the house of worship beautiful. Nothing is too good for the Lord.

**WILLIAM H. ANDERSON** former Superintendent of the Anti-Saloon League of New York and recently out of prison, has set out to organize for the purpose of fighting the liquor interests, Romanism, and other evils.

**FIELD SECRETARY RESIGNS** in order to accept the pastorate. George W. Owens, for some time a field secretary of the Texas Mission Board has accepted the pastorate of Rose Hill church, Texarkana, Ark.

"**MA**" **FERGUSON**, Governor of Texas is setting a record for pardons that promises to beat that of ex-Governor Jeff Davis, (deceased) of Arkansas. It seems that her sympathies for all condemned men has been aroused by the conviction of her husband. It is bad for Texas though, to have so many of a kind turned loose at once. During the few months of her term, she has pardoned 500 criminals.

**R. B. JONES** of Jefferson City, is on a tour of Europe, Egypt and Palestine. He has just left Egypt and is now in Greece. Brother Jones is the live pastor of First Church, Jefferson City, and editor of the Jefferson County Baptist.

**DR. MILLARD A. JENKINS**. We regret to learn that Dr. Jenkins has recently undergone a serious operation at the Baptist Hospital, Dallas, Texas.

**EASTLAND CHURCH, NASHVILLE**, has just closed a splendid revival in which the pastor did the preaching and James Cambren had charge of the singing. The meeting was held in a tent. Forty-three united with the church.

**EVANGELIST**, Rev. and Mrs. J. W. Hickerson have severed their relation with the Southwestern Seminary in order to do independent work. Dr. Scarborough, in writing of the change, says, "Brother Hickerson is a strong, sound, evangelistic, constructive preacher of the gospel, and he and his wife do in every way a most satisfactory work in leading and instructing the churches and in winning the lost. I commend them heartily to the brotherhood everywhere."

**EUNICE, LA.**, is now experiencing a revival of Baptist life. Pastor N. S. Jackson, a native of Tennessee, reports seven additions for baptism and one by letter during the month of June. Eunice is a town of 5,000 people, four railroads, and a splendid farming section. We feel sure that the people will be fed on the meat of the Word while Brother Jackson leads them.

**JAMESTOWN CHURCH** has reorganized under the inspiration of a splendid meeting conducted by J. P. Bilyeu. Brother L. B. Chism has been called as pastor, a lot has been bought for a new building and \$1,100 pledged for the erection of the same. This is the site of the proposed York School which will be opened this fall. Baptists ought to put much money into a strategic location such as this.

**THE MENACE**, the avowed enemy of Romanism, has been moved from Aurora, Mo., to Pleasant Hill, 35 miles out of Kansas City. The editor says of the change, "We believe the cause we champion will be benefitted by this move."

**RUSSELL H. CONWELL** of Philadelphia is in a hospital at Atlantic City, N. J., for treatment. The *Watchman-Examiner* reports his condition is serious but not critical.

**PREVENTING THE RESURRECTION.** Dr. Earl R. Bull, a Methodist missionary to Japan reports through the Associated press, the finding of a group of people in the Loo Choo Islands who were guarding the graves of 11,111 Christians who were beheaded in 1637 when practically every Christian in the section was killed. The heathen people had buried the bodies of the slain Christians in one place, their heads in another, and have guarded the graves for almost three centuries in order to prevent the resurrection.

**ROMAN CATHOLICS** in Italy are making a crusade against the use of profanity. We wonder sometimes if they do not need to double their efforts along that line in America and if it would not be a good thing for Baptists and Protestants to follow their example. We cannot think of a more inexcusable thing than for a church member to use profanity.

**DR. SAMUEL Z. BATTEN**, secretary of the Social Service Department of the Northern Baptist Convention, died suddenly a few days ago. He was in his 65th year.

**CORRECT!** "The only consistent Baptist position is the position that Baptist churches only and exclusively are New Testament churches and as such have the exclusive Scriptural right to be called churches."—*Word and Way*.

"**PUSSYFOOT**" **JOHNSON**, the famous prohibition advocate, denies the report recently spread abroad by the daily press to the effect that he has abandoned prohibition. The report grew out of a statement which Mr. Johnson made concerning personal liberty. The statement is as follows: "I believe that a man has a right to drink liquor or to eat rotten meat; our laws do not forbid that. But when a man starts out to sell liquor or rotten meat for human consumption, society becomes immediately affected and it is then time for Old Man Prohibition to step in and take a hand in the proceedings."

**DON'T FORGET** the Assembly at Ovoca. July 26-31 is the date. Let us organize our forces for the purpose of getting them to attend. The inspiration derived from such a meeting is worth much to any pastor and to any church.

SHINSEI KWAN LETTER NO. 13

SHINSEI KWAN,  
28 Gokurakuji Cho,  
Fukuoka, Japan:  
June 1, 1925.

Dear Friends:

When I wrote letter No. 12 on January 26, I fully intended writing you again towards the end of April. This letter has been delayed just about a month for two reasons: The annual meeting of the Committee of the Federated Missions Conference on Newspaper Evangelism was not held until April 29, and the ill health of the pastor of our Lutheran Church in this city has thrown an extra amount of the work of the church on me.

However, the above date is just one week after the fourth anniversary of the sending out of these letters concerning the work of newspaper and correspondence evangelism as conducted by the Shinsei Kwan. On May 25, 1921, Rev. A. Pieters, the first manager of the Shinsei Kwan, issued Letter No. 1. This is the thirteenth. Many of you have received all twelve letters, but as there are some whose names have been added only recently, I feel that it would be of benefit to recount in brief the history of the work during the past four years.

The work of newspaper and correspondence evangelism in Japan dates back some years, but the first effort of systematic proportions was undertaken about fourteen years ago in Oita City by Rev. Pieters. There, under the name of Eisei Kwan, the work was conducted by him for seven years. (Eisei Kwan means Hall of Eternal Life.) The possibilities of the work and the success attained convinced Mr. Pieters that the work should be nation-wide, interdenominational effort on the part of the missionaries. Briefly Mr. Pieters' ideal and ideas were:

The establishment in Tokyo or Osaka of a central office and in each prefecture and colony of a branch office. The functions of the central office were to be: the advertising in large metropolitan papers (which go into all parts of Japan), of passages of Scripture with explanations, and of articles on Christian truth and on questions and problems discussed from a positive Christian standpoint; the classifying and distributing to branch offices the names of enquirers resulting from answers to advertisements; the publishing of an evangelistic monthly paper for distribution to enquirers and subscription by members of the branch office reading study of the Bible, of tracts, and leaflets needed in the work, and of a weekly order of service with sermon for use by the branch offices in developing groups of enquirers isolated in country districts; and the acting as a kind of central bureau or clearing house for all matters concerned with the work of newspaper and correspondence evangelism.

The branch offices were to receive from the central office names and addresses of enquirers in their respective districts, and distribute to them selected tracts and booklets, and also the evangelistic monthly for a limited period; urge them to become members of the local reading clubs by paying a small monthly fee, with privileges of borrowing books, receiving the evangelistic monthly, and re-

ceiving other help and instruction through correspondence; do such advertising in local papers as they thought necessary; administer the correspondence course for those who wished to take it; introduce persons to pastors of churches; in short, to do all that with means at hand they could to lead the enquirers to a knowledge of Christian truth and into connection with local Christian workers who could carry on the work of instruction, etc.

So much for the ideal and idea. Mr. Pieters was able to get the approval of the Conference of Federated Missions and the appointment of a Committee of Newspaper Evangelism, thus making the work an interdenominational effort. Then while on furlough in 1920 he was instrumental in interesting boards, churches and individuals in the work, so that by the time of his return in the spring of 1921, there was in hand for the first year's work a budget of some \$5,000. The budget did not justify the establishing of the central office in Tokyo or Osaka. The central office was opened on April 1, 1921, under the management of Mr. Pieters in the city of Fukuoka, which is the most progressive and influential city in Kyushu, the southwestern island of Japan. Advertising was done in two chief papers of Fukuoka, which are said to reach a reading public of some 170,000. In Letter No. 2 Mr. Pieters wrote, "The supreme thing in our work is writing for the papers. Such articles reach an immense number of people from whom we could never receive a request for free books." Up to July 1, 1921, twenty-three advertisements were published "on variations of the one great theme of God, His nature and how we may learn to know and love Him." They were short, but to the point. Titles were as follows: Was the Egg First or the Hen? Where There are Houses There are Carpenters. God and the Heavenly Bodies. God and Agriculture. The Greatest Longing of the Human Heart. God's Passionate Desire (to be loved). Secret Sins Revealed. The Judge of All the Earth. Beware of Counterfeits (a warning against polytheism and idolatry). God Is Love, etc. A second series, one every third day, was published in September and October, 1921, on the general theme: Our Relation to the One True God. Titles were as follows: God's Private Property (all men belong to Him by creation), God's Lost Property (parable of the lost coin), The Lost Sheep, The Subjects of the Great King, God's Enemies (Rom. 5: 10), God's Children, God's Lost Son (text and explanation of the parable of the prodigal son), etc. While the Washington Conference on the limitation of naval armaments was in session Old Testament prophecies concerning the age of peace were published.

The first year results were very encouraging: 2,499 persons wrote to the office for pamphlets offered free, 598 joined the reading club by paying a monthly fee of ten sen, 11 persons entered upon the correspondence course, 13 baptisms were reported, and a great volume of helpful correspondence was engaged in.

At the annual meeting of the Committee in April, 1922, four branch offices were licensed: Seoul, Korea and Kyoto (Presbyterian, North);

Nagano (Canadian Methodist), and Sendai (several missions co-operating. Three independent offices were also reported: Eisei Kwan, Oita (Dutch Reformed); Hiroshima (Anglican), and Omi-Hachiman (independent).

Before the end of the second year (February 10, 1923) Rev. Mr. Pieters was forced to give up the work and return home on account of the serious illness of two daughters. It was his hope and desire to return to Japan within a year or so, but although both daughters have improved in health, the way has not opened, and now Mr. Pieters is a member of the faculty of Hope College, Holland, Mich., in the department of Philosophy and Religion. As acting manager the Rev. F. W. Rowlands of this city served the Shinsei Kwan devotedly for two years and carried forward the good work begun by Mr. Pieters. There was no change in policy or methods, but it was necessary to cut down on the advertising because of a decrease in the budget available.

During the fourth year of our work advertising was limited to small notices inserted periodically in three papers, offering free pamphlets. It has been found that mere offers of free literature bring into the office about as many applications as the advertising of articles. However, it is a fact that if the articles were printed there would be thousands of others who would read and benefit from the articles from whom we would not get requests for tracts. The limiting of the advertising therefore limits the influence of the Shinsei Kwan as a very extensive herald of the gospel message, and vitiates what is the main aim and purpose of this type of evangelistic effort. It is our hope to begin inserting occasional articles in one of the large Osaka papers in September. There is absolutely no limit so far as we can perceive or judge to the good that articles on Christian truth can do, and the seed of the gospel that can spread in this land of newspaper readers. We wish it were possible for each of you individually to visit our office and observe and learn the work and possibilities. We do believe that your interest would be deepened and your heart more inclined to offer for the work more earnest prayers and more liberal gifts.

That this letter may not become too long, I shall add a few statistics to bring before you the results of the past four years, and then give a short account of the meeting of the Committee.

	1921-22	1922-23	1923-24	1924-25
Persons applying for free books	2,499	2,909	5,592	4,203
Persons joining the reading club	598	712	1,073	785
Persons entering correspondence course	11	21	7	14
Baptisms reported	13	40	39	22

With many thanks to you on behalf of many who are coming to know the crucified and risen Saviour, and with hearty good wishes, I am

Faithfully yours,  
CLARENCE E. NORMAN,  
Manager, Shinsei Kwan.

FOR SALE

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

ROCKEFELLER CHURCH MAY BE DENIED REPRESENTATION IN FUTURE NORTHERN CONVENTIONS

Readers of the "Baptist and Reflector" will be interested to learn that while the Northern Baptist Convention, at its recent session at Seattle, did not feel justified in denying seats to the representatives of the Park Avenue Church, New York, popularly known as the Rockefeller church, as a result of the several departures from Baptist practices which it is announced the church will adopt under the ministry of Dr. Harry Emerson Fosdick, in advance of the inauguration of such departures, a resolution was adopted which indicates that when the Fosdick proposals are formally put into effect the Convention may refuse to seat messengers from that church on the basis that it is no longer a Baptist church.

An effort was made by some of the leading fundamentalists of the Convention to have Dr. Cornelius Woelfkin, the present pastor of the church, and three other representatives, denied seats this year on the basis of the new policies which the church has voted to inaugurate under Dr. Fosdick's ministry, beginning in the fall of 1926, but the majority vote was against sustaining the challenge this year, inasmuch as the more radical departures from Baptist practice, contemplated under Dr. Fosdick, have not yet been put into effect.

Freeman Offers Resolution

The sense of the Convention is probably best represented in the following resolution offered by Judge Fred W. Freeman of Denver, a leading fundamentalist, and which was adopted practically unanimously:

This Convention, according to its Articles of Incorporation, is "to give expression to the opinions of its constituency upon moral, religious, and denominational matters, and to promote denominational unity and efficiency in efforts for the evangelization of the world."

By its By-Laws, Article I, Section I, Paragraph "a", it is apparent that its membership is composed of "accredited delegates from Baptist Churches in the United States."

"Baptist churches in the United States" have been organized on the common belief that such churches were of divine origin and appointment as to polity, officers, ordinances and program. That Jesus Christ is the head and Lord of the churches; that the New Testament is the sole and sufficient law of the Kingdom

(Continued on page 13.)

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Persons joining the reading club	598	712	1,073	785
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Baptisms reported	13	40	39	22

MONEY TO LOAN

Any Amount at Lowest Prevailing Rates

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BANKERS

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DAVID P. WRENNE, President  
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Phone Main 1688-1689 Night Monroe 5283-R

## SUNDAY SCHOOL

Edited by

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

Record of study courses for June follows:

Teacher training diplomas, 53; seals, 246; total 299.  
 B.Y.P.U. diplomas, 208; seals 152; total 360.  
 Administration diplomas, 15; seals, 2; total 17.  
 Stewardship diploma, 1.  
 Total award for month, 677.

### THE LAYMEN'S WORK IN TENNESSEE

We are trying now to get the Laymen's Organization perfected in all the churches and associations. It is our deep conviction that this organization, like all the others in the local church should grow out of the local church program. We are anxious to be of service with suggestions but we are convinced of the fact that any kind of a program that does not hook itself up alongside the church plans and denominational program is of short life. We are, therefore, offering only a plan of organization for the local church and for the association to be followed only where and when the local force chooses so to do. The general plan is to organize in each church a local Laymen's League, with a leader or director who will represent the church in our organization just as the local superintendent does in the Sunday school work or the B.Y.P.U. president in that line. The church will organize by electing among the local League a man to lead the men in every general line of church activity. We will in no way conflict with the work of the deacons nor try to displace them nor assume their duties. On the other hand we will try to assist them in their work. We think the deacons should be the higher officers together with the pastor and should lead in and control all other lines of activities in the interim of the regular church sessions.

There will be certain lines of duties set apart for men especially, and we will try to get them to see their duties along all these lines, but our main purpose is to so enlist the men and show them their duty as church members that they will have a part in doing everything that a church member ought to do.

The churches in the associations will be grouped as in the Sunday school organization and group directors elected or appointed over each group. Then for each association there will be a general director over all the association to cooperate with the group and local directors in putting on any and all programs.

We will hope to foster stewardship in a new and helpful way and are now at work on revamping our course of study. In addition to our study course in stewardship where diplomas and seals are granted for written tests we will give a certificate for the reading of certain books and for attendance upon lectures on stewardship in men's classes. Six group or divisional meetings will be held following the central meeting at Ovoca on July 26 and these will be held at Memphis, Jackson, Nashville, Chattanooga, Knoxville and Johnson City. These will be all day meetings with lunch and will be for men from all over the section of the state covered by that meeting. Following these meetings we hope to carry the work back into the various associations and with an all-day conference in each association we hope to reach finally the local churches with a meeting that will enthrone the men until they are really enlisted in all our work.

### TENDENCY TO SUBSTITUTION IN OUR CHURCH ACTIVITIES

We earnestly believe in all the social activities and other forms of

interest carried on among our people to keep them interested in church life and to give them a character of social activities better than they get on the outside; but there is a growing tendency today to substitute activities for real worship and service. It is our honest conviction that we have been led astray along this line and stressed the social activities in all our standards and other agencies until we have on us now the most serious problem we have ever faced. Our young people as well as a lot of older ones have carried this to such an extreme that they count nothing much as worth while except there be somewhere connected with it a social feature of some kind. In some of our training schools and other meetings we are supporting a character of entertainment that is just as evil in its influence as much that we condemn on the outside. Some of the stunts pulled off in many cases are just as vile and degrading as those we see in the cheap vaudeville show and much more out of place. Some of the music is just as jazzy as if it were heard on the corner of a street accompanying a patent medicine sale.

Some B.Y.P.U. orchestras have no more conscience in playing for dances during the week and injecting the same kind of music into a religious program than any outside organization. We are dangerously near the time when there must be a separation of these things from religious programs or they must be cleaned up a bit.

So true is this that you scarcely would know a church building from a regular school building or any other public building. I was talking to a railroad man the other day about this very thing. He said, "I go to my church so many times and find so much noise and so much irreverence that I feel like going away and never coming back again. I cannot tell when a church service is on by the conduct and attitude of the people in the building." This is true in many places and in many cases. It hurts our very heart to see young people brought to show irreverence to the house of God and for His worship. Many of our people will not have anything to do with a religious program of any kind unless the outstanding features in it are such as will give a good time to those having to do with it. When we reach the point when we are to make the social idea the main thing to interest and hold people in a church we are in a bad way. Social activities should grow out of church life as an activity in its proper place and not a means to church life. The social nature should be cared for under Bible instruction, just as we are enjoined to look after the spiritual life of others. It should be the response to duty taught us. In fact, we believe that most of the social life should be had on the outside of the church but under Christian leadership into social centers except from the viewpoint of teaching. The real field for social activity is in the home and community but we as Christians should see to it that the right kind be furnished there. We narrow ourselves down to just that which can be had in the church buildings and leave the rest of the social field to be directed by people on the outside. They do direct it in their own way, too. We had better learn to see what kind of influences are over our boys and girls in the school life and on the community playground as well. Let us stop making our churches a social center alone and make them great centers of teaching and soul winning and spiritual uplift, then from these spiritual centers let those who are spiritual go out into the social realms and clean up the social atmosphere there and furnish from the home and

other centers, social activities clean and wholesome for those who need it. We are shifting too much from home today. Let us get back to first things and magnify the home and place the responsibility where it belongs and spend the energies of our churches in preaching the gospel of peace to a lost world.

for next year. I do wish I might come to Ovoca, but it is impossible this month. I guess Douglas is now in my land of flowers and I hope he will not melt. It is no hotter there than here just now though."

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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

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

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 Hopkinsville, Ky.

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

Edited by

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

**A-1 Reports Coming In**

The A-1 reports coming in during the past few days indicate a good quarter's work done. Birchwood, Tracy City, Tellico Plains, Prescott Memorial, Riceville, and others made excellent reports. Riceville was 100 per cent in giving, and study course, while Prescott Memorial had 100 per cent in church attendance, giving and study course. Let's have your B.Y.P.U. report whether you are A-1 or not!

**Interesting Items from Other States**

Mr. Douglas Hudgins of Tullahoma, Tennessee, taught the Senior B.Y.P.U. Manual at the Deland Assembly at Stetson University in Florida last week. Mr. Hudgins makes a splendid impression wherever he goes and we are sure that Tennessee was well represented.

Miss Elizabeth Cullen and Mrs. Katherine Bass Cole, both of Memphis, are in the Louisiana Baptist Assembly at Mandeville this week. Both of these Tennessean ladies are in popular demand in assemblies and training school work in the South.

Dr. Howard Grice, Dr. I. J. Van Ness, Dr. J. T. Henderson and Secretary H. H. Preston, all from Tennessee, were in the Arkansas Baptist Assembly at Siloam Spring, Arkansas, this past week. The first three for addresses and your state secretary for a class in "Southern Baptists Working Together" and conferences on Senior B.Y.P.U. work.

We wish to congratulate Secretary H. V. Hamilton upon the fine assembly put on at Siloam Springs. More than 800 were registered and a great program was presented. In the assembly grounds of 210 acres, Arkansas has a great meeting place where folks may come to spend a delightful and profitable vacation.

One of the most interesting social features of the Arkansas Assembly was the campaign for the king and queen of the assembly. This adds much interest and life. Two splendid young people, Mr. J. T. Sanders of Forest City, Ark., and Miss Anna Lindley of Fort Smith, were elected king and queen respectively. The crowning of these royal folks is made a gala occasion.

The Ovoca Assembly is well under way awaiting your arrival. Saturday and Sunday will be great days then will follow the assembly proper—July 26 to 31. Come and enjoy these days together! Ovoca is three miles from Tullahoma and can be reached by railroad, car or aeroplane.

It was our privilege to be at the Mentone B.Y.P.U. Assembly in June. A large number of Alabama young people gathered at this mountain assembly grounds, 40 miles south of Chattanooga and enjoyed a wonderful week of fellowship together. Mr. and Mrs. J. E. Lambdin were in charge of the week's program and later came to help us at our Knoxville convention.

**Secretary J. E. Lambdin Elected to Serve the Baptist Sunday School Board**

Secretary J. E. Lambdin of Montgomery, Alabama, formerly of Knoxville, Tennessee, and first president of the Tennessee B.Y.P.U. Convention, was recently elected by the Baptist Sunday School Board to be associated with Dr. L. P. Leavell in the editorial department of the Sunday School Board. Mr. Lambdin is well fitted for his task and has the hearty co-operation and good will of every field worker in the South. He recently published an advanced book on "The B.Y.P.U. Department of the Church," one of the best written text books we have. It is hoped that

coming will hasten the publication of a Southwide B.Y.P.U. magazine similar to the excellent "Baptist Student," edited by Secretary Frank Leavell. We wish for Mr. Lambdin every success and assure him of Tennessee's continued interest and hearty co-operation with him in his work.

**Ovoca Assembly—July 25-31.** A profitable vacation with a varied recreation.

**SUNDAY SCHOOL NOTES**

**MR. MILTON WRITES FROM ADAMSVILLE**

I do not know of any young pastor who is doing better work than Bro. Overton is doing at Adamsville. I've never seen people better lined up with their pastor than the members of the church there. The response in the training school and enlargement work was all that could be desired. They have a small church membership, only about sixty resident members. Their average Sunday school attendance for June was thirty-eight. Their largest attendance for one day was forty-nine on their last preaching day.

During the training school we took a religious census of every house within two and one-half miles of the church. Two hundred and forty-seven members and prospective members and prospective members for their Sunday school were found. In order to reach this number they doubled their organization. The last Sunday in June they had five classes. The first Sunday in July they had ten classes. New teachers had been secured for all new classes, and all were present on Sunday morning. But they had been busy before Sunday. They had taken their lists of prospective members and had invited them to be real members. I wish you could have been there Sunday morning. The school was thoroughly graded, without a dissenting voice from teachers or pupils.

The Six Point Record System was installed, and when the record was placed on the board, we found that there were one hundred and ten people present. An increase of 189 per cent over the June average. They hope to reach many more of the 247 when they found.

We had such a good week, that I thought you would be interested in a detailed report.

**Swan Haworth Writes from Grainger Co.**

"Have had a good training school this past week. A good attendance every night and twenty-two taking the examination. They seem to be very interested in the work. I organized the B.Y.P.U. at the church last summer and they have been getting along splendidly. I was also glad to note that they were doing splendid work in their Sunday school. Their attendance has more than doubled since the training school last summer. They seem to be interested in their church work more than ever before."

"I saw a queer thing the other day," said the story teller; "it was a duck swimming across the pond and a cat on its tail."

"Oh, nonsense," cried the audience, incredulously. "How could a duck swim across the pond with a cat on its tail?"

"Nevertheless," said the story teller, "it's perfectly true. I should explain, however, that the cat was sitting on its tail on a wall."

"Sarah," cried a girl looking out at the upper story of a small grocery store, addressing another girl who was trying to enter at the front door. "We've all been to camp meeting and been converted; so when you want milk on Sunday you'll have to come around to the back door."—Ex.

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Read it now and put over a bigger and better church program

Order from

**BAPTIST SUNDAY SCHOOL BOARD**  
 NASHVILLE, TENN.

**BOOK REVIEWS**

"A Covenant Keeping God," by Francis Wesley Warne, published by the Methodist Book Concern, New York. 50c cloth.

This is one of the most inspiring little books we have read in many weeks. It is a brief summary of some of the outstanding experiences of a Methodist bishop who spent his life doing mission work, which took him from a climate in Northern Canada to the heat of India, or as the writer so well says, his experiences enabled him to understand the song, "From Greenland's icy mountains To India's coral strand."

This little book will prove interesting and refreshing to every soul, even to those who do not accept the writer's interpretation of his Christian experience. J. D. F.

**Native Churches in Foreign Fields,** Henry Hosie Rowland, published by the Methodist Book Concern of New York at \$1.50 net. Cloth.

The author discusses in this book, the problem of the indigenous church on the foreign field. It is written from the viewpoint of a Methodist who thinks of the denomination as a church but it is full of information that will encourage people to give to missions. We recommend it to our pastors and other students as being a striking and scholarly example of the discussion prevalent today and as setting forth the native Christians to that which resulted in the various fallacies and imagery of Romanism. J. D. F.

**The Credibility of the Virgin Birth,** by Orville E. Crain. Published by the Abingdon Press, New York for 50c net. Cloth.

In the brief scope of this little book, the author has presented some

splendid arguments for the trustworthiness of the scripture account of Virgin Birth of the Lord. He gives a brief history of the question involved. Tests the historical credibility of his proofs, discusses the accounts in Matthew and Luke and the silences of Mark and John, brings out the evidences from ancient manuscripts, shows the agreement among his witnesses and examines the various theories presented to dispel faith in the Virgin birth. It is a good book which busy pastors will enjoy because of its brief compass. J. D. F.

"A Christian in the Countryside," by Rulp A. Feiton. Published by the Methodist Book Concern of New York. 50c, paper.

This is one of a rural life series being edited by Henry A. Meyer. It deals with the problems of rural work and contains many helpful suggestions for rural pastors. To be sure, the author does not approach the subject of the rural church from the viewpoint of a Baptist, but his information will be found helpful to many pastors who labor among rural people. J. D. F.

"Midweek Messages," by Robert Elmer Smith, published by the Abingdon Press, 150 Fifth Ave., New York. \$1.00 net. Cloth.

The purpose of the author is presenting the book to the public is given in these words: "The author of this little volume has two definite purposes in view, namely, to assist brother pastors in building up this important service (mid week) and to place a living devotional volume in the hands of the laity." He has well carried out the purposes. Fresh, brief, spirit-filled, the messages are good for the soul and will serve as fine models for others to use. J. D. F.

## WOMAN'S MISSIONARY UNION OFFICERS

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### ALL THINGS TO ALL MEN

Christ was a home missionary, in the house of Lazarus.  
 Christ was a foreign missionary, when the Greeks came to him.  
 Christ was a city missionary, when he taught in Samaria.  
 Christ was a Sunday-school missionary, when he opened up the Scriptures and set men to studying the Word of God.  
 Christ was a children's missionary, when he took them in his arms and blessed them.  
 Christ was a missionary to the poor, when he opened the eyes of the blind beggar.  
 Christ was a missionary to the rich, when he opened the spiritual eyes of Zaccheus.  
 Even on the cross, Christ was a missionary to the robber, and his last command was the missionary commission.—Amos R. Wells.

### DID YOU KNOW THAT

1. There are within the bounds of the Southern Baptist Convention 500,000 Jews?
2. It is estimated that about eighty per cent of the Jews in America do not attend any place of worship and are religiously adrift?
3. The Home Mission Board has only one missionary in the bounds of the Southern Baptist Convention, comprising seventeen states, the District of Columbia, Panama and Cuba? It would take one man five hundred years to personally reach all the Jews in this territory.
4. In just one city in the territory of the Southern Baptist Convention (St. Louis) there are more Jews than in the whole land of Palestine? There are twice as many Jews in the city of Baltimore as in the city of Jerusalem.
5. At least 750 Protestant Jewish converts are daily engaged in preaching the gospel of Christ Jesus as their one business in life?
6. Missionary work among Jews is more fruitful than that among all other non-Christian religions? There is one Protestant Hebrew convert to every 156 of the Jewish population, whereas the proportion from all other non-Christian religions combined is one to every 525.
7. The Board has spent only \$10,000 for Jewish Missions in the Southern Baptist Convention territory since the beginning of the work four years ago?
8. Jewish doors are open to the missionary as never before? During the last four years approximately 6,000 missionary visits were made and in all but a dozen he was welcomed and asked to come again.
9. There are thousands of Jewish homes without a Bible in them—not even the Old Testament? "My people are destroyed for lack of knowledge." (Hosea 5: 6.) Thousands of Jews have never seen a copy of the New Testament. "How shall they believe in him of whom they have not heard?" (Romans 10: 14.)
10. Jewish leaders are beginning to acknowledge that they can no longer hold the masses of their people? Rabbi Joel Blau, of Temple Beth-El, in an article in the Atlantic Monthly for January, 1922, said, among other things:  
 "Great is the tragedy of the Jew, greater still is the tragedy of Judaism. What greater tragedy than the life of a people that has lost its God? So far as synagogues are concerned, they seem beyond resuscitation. There is little left. Talmudical Judaism has broken down—it seems irrevocably. The old ceremonial law is honored more in the breach than in the observance. What then is left? A lifeless formalism that no

one takes seriously; here and there a pathetic bit of folk-lore in connection with death, or marriage customs; a little ostentatious charity; all of this scarcely relieved by the annual visit to the synagogue on the day of atonement. It is as if the spirit had fled from the husk. The old words fail to move, the old ideals fail to thrill. And there is no Sinai from whose thundering top the God of Fathers may speak to his backsliding children."

11. In their despair and search for soul satisfaction, thousands of Jews have connected themselves with Ethical Culture, Theosophy and other cults? It is estimated that at least forty per cent of the adherents of Christian Science are Jews.

12. The scriptures teach that Israel is blind only in part and that this blindness will pass? (Romans 11: 25, 26.)

13. The Christians' task is to gather cut from among the Jews the "remnant according to the election of grace"? (Romans 11: 5.)

14. The time to reach the Jews with the gospel is now? "Now is the accepted time; . . . now is the day of salvation." (2 Cor. 6: 2.)

15. Christ commanded us to preach the gospel "to every creature" and Paul says the order of Christian propaganda is "to the Jew first"?

**Free Literature for Christians**  
 "An Urgent Call on Behalf of the Jews."

"How to Win the Jews for Christ."  
 Every Christian should secure the above tracts and read them carefully.  
**To Be Given to Jews**

"Who is He?"  
 "An Open Letter to the Jews of the South."

"Who Are We, What Do We Believe and What Do We Want?"  
 Order from The Home Mission Board, 1004 Healey Bldg., Atlanta, Ga.

### PROGRAM MATERIAL

On this page we are endeavoring to give information that can be used in the missionary program.

August our subject is "Home Missions," so use this program on "Christ and Israel" in your circle or at your regular monthly meeting.

Watch this page each week for W.M.U. program material.

### CHRIST AND ISRAEL

Prepared by Mr. Jacob Gartenhaus, Atlanta

Song—"All Hail the Power of Jesus' Name" (being sure to use the stanza beginning "Ye chosen seed of Israel's race")

Prayer—For the missionary, that he may be divinely guided.  
 Scripture Reading (by five different members)—

Israel's Guaranteed Preservation, Jer. 31:35-37; Jer. 33: 24-26; Isa. 66: 22.

Israel's Present Condition, Hosea 3: 4, 5; Rom. 10: 1-3; 2 Cor. 3: 14, 16; Matt. 23: 38, 39.

Israel's Restoration, Isa. 11: 11; Isa. 43: 5-7; Amos 9: 11-15; Jer. 31: 10.

Christians Debtors to Israel, John 4: 22; Rom. 9: 4, 5; Rom. 9: 15-27.

Israel a Blessing to the World, Zec. 8: 13; Isa. 2: 2, 3; Rom. 11: 26-31.

Song—"Oh Zion, Haste."  
 Prayer—For the Jews who believe in Jesus as the Messiah, but for fear of ostracism and persecution have not made a public profession. Pray that they may have the courage of their convictions.

(The paragraphs referred to below will be found in the article entitled "Do You Know That—" Each group of paragraphs should be discussed by a different member.)

Discuss paragraphs 1, 2, 3 and 4.

Prayer—That God may stir our Baptist women to an earnest effort to bring the Jews to a saving knowledge of their Messiah.

Discuss paragraphs 5, 6, 7 and 8.

Prayer—That every Jew in the Southland may be reached with the gospel through the Woman's Missionary Societies.

Discuss paragraphs 9, 10 and 11.

Prayer—That God may pour out upon the House of Israel his Spirit, to convict them and bring them to repentance.

Discuss paragraph 13.

Prayer—For increased funds to carry on the work and that other workers may be added.

Discuss paragraphs 14 and 15.

Prayer—That the Lord may lay the salvation of Israel upon the hearts of our Baptist people and that they may realize their obligations and opportunities.

Song—"Israel's Sons" (found on this page).

### BIBLE OUTLINES

Last fall the W.M.U. of Columbus Street Baptist Church at Waco, Texas, chose as their study course in the circles, Women of the Old Testament.

They were unable to secure outlines or leaflets suitable for this purpose so worked up an outline and had it printed. They have used it throughout the year very successfully and found it suitable and excellent for W.M.U. workers. They have on hand quite a supply of these leaflets which they wish to sell to their sister W.M.U. organizations.

These outlines will recommend themselves and a sample copy will be furnished on receipt of 25 cents and all orders filled promptly at same price per copy.

Will you be so kind as to give this matter whatever publicity you can. The Women of the New Testament, their study course for the coming year, will be ready for sale in September.

Thanking you for your efforts in behalf of your sisters in the carrying on of the Master's work, we remain,

Very truly yours,  
 The W.M.U. of Columbus St. Baptist Church, Waco, Texas.  
 Per Mrs. Lewis Stephens, 2618 Austin St., Pro. Committee.

### GOING OVER TO ANOTHER GOSPEL

L. R. Scarborough

The following is part of a splendid article recently received. Because of the tremendous importance of such clear declarations at this time in Tennessee, we are giving the body of the article to our readers, lack of space preventing publication in full. Dr. Scarborough sounds a clear warning. Let everyone read it.—Editor.

### Wherein Modernism is Another Gospel

I am speaking of rank modernism. There are varying degrees of this heresy. Some so-called modernists, who are in the drift from the truth but have not landed in the extreme camp of modernism, would deny the following; but if they will keep on drifting in their preaching and teaching they will practically, sooner or later, confirm what is said below:

1. Modernism in the character of Jesus substitutes "divine" for "deity." This is a Unitarian position. They say Jesus and Shakespeare are divine, neither was God. The true gospel says that Jesus is the very God of very God. He who denies the deity of Jesus and compliments him with being only divine does by his very belief seek to blast the solid rock of the hope of the world. If Jesus is not God then he was an imposter and Christianity is a farce on a false foundation.

2. Modernism denies the inspiration of the Scriptures. It says the Bible may contain in places the will and revelation of God; and the modernist is the judge of the places. The true gospel says that the Bible was written by holy men, inbreathed of God, and is the will and revelation of God. It not only contains the will of God; but it is the will of God. A denial of the inspiration of the Scriptures would, if it could, dynamite the hope of Christianity and send it adrift in a realm of sin to an eternal destiny of destruction and ruin.

3. Modernism substitutes culture for conversion, reformation for regeneration, and denies the necessity of the atonement and distorts the saving efficacy of the blood of Christ into a gospel of heroic martyrdom example. True Christianity hangs the hope of the world on the two arms of Calvary and makes the only cleansing solvent for the world's salvation the blood of the Lord Jesus Christ. A denial of the efficacy of Christ's atoning work on the cross leaves man still under the wrath of God, condemned already.

4. Modernism denies the deep-staining guilt of sin and seeks to palliate and apologize for its power in the destinies of men. The true gospel makes sin diabolical, deep, inwrought into the very grain of humanity, a cancerous disease eating at the heart of universal humanity, and proclaims that all men are guilty and are totally depraved. That does not mean that all men are as bad as some men, but that every man has in his soul the germs of sin which will make him as bad as the worst of men.

5. Modernism more and more is seeking to emasculate the identity, integrity, divine mission of Christ's churches and the ordinances. It would unionize and compromise the churches and the fundamentals involved in their integrity. To make effeminate and consolidate the convictions of the truth as embodied in Christ's churches would leave the world without a heroic, vitalizing organization and agency for the proclamation of the truth and the preservation of the ordinances.

6. Modernism tends to dethrone man from the high place God gave him in creation by entangling his origin and history with the meanest and most uncomely of God's animal life, the monkey. Its effort is to take God's hand out of man's making, and put him in the class of wild animals. The only authoritative word we have on the creation of man is that "God created man in his own image, in the image of God created he him; male and female created he them." God created man out of the dust of the earth and breathed into his nostrils the breath of life and he became a living soul. This description would not suit the highest type of monkey man ever saw. All I know about the Bible and all I believe about Christ and his gospel compel

me to put myself crosswise with modernism. It is a subtle poison, seeking to anesthetize the heart of the world. All the lovers of Jesus and Paul, and the gospel they gave and interpreted to us, had better keep out of the drift and away from the inoculating poison of modernism. Modernism has no evangelism, no saving, constructive, kingdom-building gospel for a lost world. It has not yet built any schools or hospitals or orphanages or organized any missionary, evangelistic group. It has succeeded in taking some of these away from the promoters of the true gospel and will continue to wrest from the true gospel these institutions if we let it. Truth lovers everywhere should join in a holy crusade against this distortion of the gospel, this turning to another gospel whose chief mark is the denial of the essentials of Christ and his truth.

The recent action of the Park Avenue Church in calling Dr. Fosdick on the program he set out for them is the ripened fruit of modernism. In the light of the New Testament and in the light of the long history and claims of Baptists, this church cannot by the furthest stretch of imagination lay rightful claim to being a Baptist church. Any group of so-called Christians who organize themselves into a church and violate Christ's command to baptize all believers who enter this organization, cannot be a church of Christ. Jesus commanded the believers to be baptized and any body that denies his authority in this matter forfeits its claim to being his church. For a church to set aside Christ's command to baptize and the conditions on which he received members into his church, is to deny the whole authority of Jesus Christ and set itself up as judge in matters in which the New Testament and the authority of Christ alone can judge. I regard it as an unspeakable tragedy that the Northern Baptist Convention should have seated the messengers from this church in their recent convention. I do not believe that anything like this could happen among Southern Baptists and I trust the day will never come when representatives from any so-called church like this could get seats in a state convention in the South or in the Southern Baptist Convention. Every conception which I have of Christ's authority and of the essentials of a New Testament church revolt against such action. I do not believe that such action will receive the approval of a single Southern Baptist.

**ROCKEFELLER CHURCH MAY BE DENIED REPRESENTATION IN FUTURE NORTHERN CONVENTION.**

(Continued from page 9.)

and of the churches; and that this law of Christ permits believers only as members of his churches, that it recognizes nothing as baptism save the immersion of the believer, in water upon profession of faith; that in the Lord's Supper it recognizes no sacerdotal power over those who administer it and no sacramental qualities in the elements by virtue of which it conveys grace through any change of the elements. The churches are charged with the duty of the administration of these ordinances. Loyalty and devotion to the expressed will of Christ contained in the New Testament is the distinctive and guiding principle of Baptists, and to make

known and carry out this will is the chief duty of the churches, and to further this accomplishment co-operatively through the churches is the sole justification of conventions, boards, and societies, constituting our denominational agencies.

**How Church Loses Its Rights**

- a. If a church ceases in fact to be a Baptist church in faith and practice, it immediately loses its right to accredit delegates to this Convention.
- b. If a church ceases to be denominational in sympathy, loyalty and objectives, it has no right to accredit delegates to this Convention, whose plan of operation for the evangelization of the world expresses itself denominationally. Of these questions the Convention is the sole judge.

In a circular sent out entitled, "Call of Dr. Fosdick to Park Avenue Baptist Church," marked "For Reference," which circular has been broadcasted to the public and particularly to the Baptist ministers located within the bounds of the Northern Baptist Convention, this church has announced its purpose and plan to make marked and radical departure from the standard of polity, doctrine and practice of "Baptist Churches in the United States," which plan has caused and will continue to cause disunity and confusion and discord in the deliberations of this Convention and its affiliated and co-operating organizations, and will tend to defeat and destroy co-operation and efficiency in the co-operative denominational program of this Convention. That the widespread publicity given to the purpose and plan of this church and resultant disturbance of the peace and unity and co-operation of the constituency of this Convention makes it pertinent and even urgently desirable that this Convention "give expression to the opinion of its constituency" on this important denominational matter.

Resolved, therefore, that we do hereby express our keen regret and emphatic disapproval of the course announced by said church, which has given and will continue to give much pain and disquietude to large numbers of the churches, associations and conventions affiliated or associated with this Convention and its denominational program and thereby tends to defeat and destroy unity, efficiency and co-operation, and we hereby express to said church our keen and fraternal hope that it will not pursue the course it has announced. That this expression is the more necessary in view of the action of this Convention heretofore taken in holding valid the credentials of the delegates because the church has not yet put into effect and operation the plans announced and that therefore the status of the church at this time in relation to this Convention was unchanged.

**BOOK REVIEWS**

By **A. R. Johnson**

**The Failure of Modernism.** By John Horsch. The Bible Institute Colportage Association. 35 cents. Mr. Horsch is a writer of ability, a clear thinker and one who knows how to meet fairly the arguments of the Modernist. This booklet is a reply to Harry Emerson Fosdick and is well worth reading. It is a good book to put into the hands of the laymen, who want to know something about Modernism.

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# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE, JULY 19, 1925

Nashville, First	1,394
(Allen Fort Class, 825)	
Memphis, Central	1,298
Chattanooga, First	846
Knoxville, First	798
Memphis, First	743
Memphis, Bellevue	660
Knoxville, Fifth Avenue	575
Knoxville, Broadway	541
West Jackson	500
Maryville, First	479
Memphis, Union Avenue	471
Nashville, Grace	468
Chattanooga, Highland Park	455
Memphis, LaBelle	384
Avondale	370
Nashville, Edgefield	364
Lafollette, First	354
Rockwood, First	343
Knoxville, Euclid Ave.	334
Humboldt, First	337
Knoxville, Lonsdale	330
Nashville, Immanuel	325
Nashville, Judson	320
Cleveland, First	310
Sweetwater	309
Alcoa, Calvary	305
Monterey	304

### NASHVILLE

Grace: Tom L. Roberts, pastor; "Three Judges." Preached at Old Hickory at night. In SS, 468.  
 New Hope: Eli Wright, pastor; "Is the Saved Man Safe?" and "Sin." In SS, 62.  
 Edgefield: W. M. Wood, pastor; "A Mother's Mistakes" and "Removing Difficulties." In SS, 364; in BYPU, 25; in Int. BYPU, 24; 20 conversions at Orphans' Home.  
 Calvary: W. H. Vaughan, pastor; "Go Ye Therefore" and "When I See the Blood." In SS, 223; in BYPU, 30; in Int. BYPU, 15.  
 Judson Memorial: R. E. Grimsley, pastor; "The Candle of the Lord" and "The Gospel of Christ." In SS, 320.  
 Third Baptist: W. Rufus Beckett, pastor; "A Praying Sinner Heard" and "The Gospel for the Gentiles." In SS, 251; in BYPU, 25; in Int. BYPU, 14; in Jr. BYPU, 12.  
 Joelton: M. E. Ward, pastor; Meeting led by A. M. Nicholson entering the second week with good prospects.  
 Park Avenue: A. M. Nicholson, pastor; Bro. M. E. Ward spoke at both hours to good congregations.  
 Central: Jno. W. Jamison, supply; "Those Saved" and "Foolishness of Following Other Things Than the Truth." In SS, 57.  
 North Edgefield: A. W. Duncan, pastor; "A Terrible Picture of a Peoples' Moral Condition Drawn by a Master Hand" and "Religion Trimmed to the Measure of a Man's Mind." In SS, 286; by letter, 1; in Sr. BYPU, 17; in Jr. BYPU, 41.  
 Immanuel: Ryland Knight, pastor; "Learning to Pray" and "The Moral Descent." In SS, 325; baptized, 3.

### CHATTANOOGA

Concord: C. W. Pope, pastor. "The Influence of the Church," and "Sowing and Reaping." 123 in SS, 54 in SS.  
 Avondale: T. G. Davis, pastor. "Truth and its Mission," and "Some Reasons Why I Don't Want to go to Hell." 370 in SS, good BYPU's.  
 East Lake: W. C. Tallant, pastor. "Take the Shield of Faith," and "He Went a Little Farther." 248 in SS, 61 in BYPU.  
 First, Cleveland: C. F. Clark, pastor. "Unsuspected Resources," and "Three Estimates of a Man's Character." 310 in SS, 60 in BYPU, 1 by letter.  
 Oak Grove: J. N. Monroe, pastor. "Growth in Grace," 2 Peter 3: 18, and "Building a Christian Character." 2 Peter 1: 5-8. 169 in SS, good BYPU's.  
 Lupton City: W. T. McMahan, pastor. "Second Coming," 68 in SS.  
 First: John W. Inzer, pastor. "Southern Baptists' Confession of Faith," and "The Missing Note in

Religion Today." 846 in SS, 3 by letter.

Chamberlain Ave.: G. T. King, pastor. "The Christian's Hope," and "Immanuel." 2 by letter.  
 Highland Park: J. B. Phillips, pastor; "The Christian's Higher Rights" and "Home and Children." 455 in SS, 2 additions to the church.  
 Woodland Park: E. G. Epperson, pastor. "She Hath Done What She Could," and "Ye Are Turned Away." 138 in SS, 1 by statement.  
 Central: W. L. Pickard, pastor. "God Our Refuge," and "God's Wisdom vs. Man's." 272 in SS.  
 Hixon: J. G. Blassingame, pastor. "Trial of Jesus," and "The Son of Man Lifted Up." 78 in SS, 42 in BYPU.  
 Ridgedale: W. E. Davis, pastor. "Christ Interceding for His People," and "When I See the Blood." 180 in SS, 1 by letter, 4 baptized since last report.  
 Red Oak: J. A. Maples, pastor. Rev. Howard preached in morning. 211 in SS, 3 good BYPU's, 1 by letter, 4 baptisms, 2 baptized.  
 Daisy: J. A. Maples, pastor. "Our Responsibilities to God," and "The Church Shorn of its Power." 115 in SS, 2 good BYPU's.  
 White Oak: Riley Erwin, pastor. "Most Needful Thing," and "Look Unto Me and Be Saved." 63 in SS, 16 in BYPU. Pastor closed three weeks meeting, Osburn School House, 37 conversions.  
 Lincoln Park: A. Robertson, pastor. "Our Indebtedness," and "Wrestling With God." 41 in SS.  
 Spring Creek: J. H. Palmer, pastor. "A Conquering Spirit," and "The Church a House of Prayer."  
 Post Chapel, Fort Oglethorpe: H. N. Blanchard, pastor. Bible class by chaplain "Power From Above," and "Lost Sheep." 150 in SS. About 50 per cent for evening service on lawn in front of chapel.

### KNOXVILLE

Broadway: B. A. Bowers, pastor; "The Giver of a More Abundant Life" and "The Enemies of the Church." SS 541; BYPU 50.  
 Grove City: H. E. Barnaby, pastor; "Following Christ for my Motive" and "The Rich Ruler." For baptism 1; baptized 2.  
 Third Creek: W. E. Connor, pastor; "Do All Things in the Name of Christ" and "Speaking of the Truth from the Heart." SS 110.  
 Euclid Ave.: J. W. Wood, pastor; "A Great Man's Prayer" and "His Wonderful Name." SS 334; BYPU 80.  
 Lincoln Park: H. F. Templeton, pastor; "Against Such There Is No Law" and "The Majesty of Man." SS 233; Int. 18; Jr. 29.  
 Lonsdale: W. A. Atchley, pastor; "Scriptural Discipline" and "Proof of Our Friendship to Christ." Baptized 1; by letter 9; SS 330; BYPU 45; Int. 35; Jr. 27.  
 Gillespie Ave.: J. K. Smith, pastor; Luke, 10: 33, and "Why Confess Christ as Saviour?" For baptism 2; SS 224; BYPU 79.  
 Fifth Ave.: J. L. Dance, pastor; "What Shall We Believe?" and "Some Accomplishments of the Church." For baptism 1; by letter 2; SS 575.  
 Island Home: C. D. Creasman, pastor; "The Stewardship of Prayer" and "The Kind of Young Woman for a Man to Marry." SS 220; BYPU's 50.  
 Beaumont Ave.: D. A. Webb, pastor; "Christians Winning the Victory at Home" and "Giving the Christian a Square Deal." SS 164; baptized 1.  
 Arlington: J. C. Shipe, supply; "The Authority of Jesus" and "The Church Nonconformed to the World." SS 108. Will organize a Baptist church at Arlington Sunday.  
 Elm St.: "Creator of Man" and "Redemption through the Blood." By letter 2; SS 145; BYPU 30.  
 Athens: A. B. Couch, pastor; "Judas Iscariot" and J. H. Ponder on

"God's People." By letter 2; SS 222.  
 Bell Ave.: J. A. Smith, pastor; Lloyd T. Householder, supplied "How to Be Happy" and "The Power of Sin."

London: Carl R. McGinnis, pastor; "Visions of Dryness" and "Christ the Door." SS 187; BYPU 28.  
 Concord: R. R. Denny, pastor; "Creation" Gen 1: 11 and "Kingdom Entrance Requirements." SS 78.  
 Clinton: C. A. Ladd, pastor; "The Holy Spirit's Mission" and missionary address. SS 220; BYPU 40.  
 Oakwood: W. G. Mahaffey, pastor; "Christianity Superior to Judaism" "Christ the Only Saviour." SS 270; BYPU 25; Int. 5; Jr. 15.  
 Smithwood: C. P. Jones, pastor; "Following Christ" and "Suddenly Destroyed." For baptism 1; by letter 4; SS 227.  
 First: F. F. Brown, pastor; "Character Reflections" and "The Love of God Which Passeth all Knowledge." For baptism 1; by letter 2; SS 798; BYPU 100; Int. 24; Jr. 25.  
 First, Fountain City: J. H. Barnes, pastor; "The Anointing" and "Deliverance." For baptism 3; SS 160; 3 active unions.

Speedway Terrace: J. Norris, Palmer, pastor; preached at 11 a.m. Dr. M. D. Jeffries preached at 8 p.m. By letter 3; SS 159.

New South Memphis: Pastor returned from vacation. Preached both hours. Good services. SS 144.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to fine congregations. By letter 6; for baptism 1; SS 292; good unions.

Eudora: H. T. Whaley, pastor; "The Cross of Christ" and "Man Fallen and Man Redeemed." SS 70; for baptism 1.

McLemore Ave.: Robt. E. Connely, pastor; great congregations morning and evening. SS 239; by letter 1; fine BYPU's.

Union Ave.: Pastor Hurt spoke at the morning hour. By letter 1; for baptism 1; SS 471.

Central Ave.: J. P. Horton, pastor; preached both hours. Good congregations. SS 90; good BYPU's.

Boulevard: J. H. Wright, pastor; preached both hours. Profession 1; for baptism 1; baptized 1; SS 247; 3 good BYPU's. Splendid congregations.

Forest Hill: W. L. Smith, pastor; preached both hours. SS 94. Revival begins next Sunday, Bro. Nicholson of Nashville preaching.

Egypt: C. S. Koonce, pastor; preached both hours. good day. SS 36.

### MEMPHIS

Central: Associate Pastor Furr preached at both hours. SS 1,298; by letter 2.

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RIDGECREST, N. C.

Bellevue: W. M. Bostick, pastor; preached both hours. SS 660; by letter 3; baptized 1; good unions.

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

Yale: L. E. Brown, pastor; spoke morning and evening to fine crowds. for baptism 2; SS 104; 3 fine BYPU's. Merton Ave.: E. J. Hill, pastor; preached both hours to good congregations. SS 155; 3 good BYPU's.

La Belle Place: D. A. Ellis, pastor; spoke at both hours. By letter 2; SS 384. Good day.

First: SS 743; Dr. J. W. Commach of Birmingham preached at 11 a.m. Thos. C. Wyatt, Jr., associate pastor preached at night.

Joseph Papia, Italian Missionary; Times preached 2; SS 29; Conversion 1.

MISCELLANEOUS

Rockwood, First: L. W. Clark, pastor. "The Steadfast Face," and "The Call of Christ." 343 in SS, 113 in BYPU's, 1 for baptism.

Philadelphia: A. B. Bowers, pastor. "I Am the Bread of Life," and 1 John 3-9. 173 in SS, 27 in Sr. and 21 in Jr. BYPU. 1 by letter, largest number in SS in history of church.

Paris, First, J. H. Buchanan, pastor; Dr. W. T. Lowery on "Greater Usefulness." Pastor in evening on

"Redemption Through Grace." In SS, 298; in 2 BYPU's, 50; by letter, 2.

Maryville, First: J. R. Johnson, pastor. Holding revival at Trenton. Services were conducted by Prof. Marsh. 479 in SS.

Alcoa, Calvary: J. O. O. Clevenger, pastor. "The Strange Case of a Strange Man," and "Remember." 305 in SS, 30 in Sr., 25 in Int. and 18 in Jr. BYPU. 1 for baptism

McMinnville: F. M. Dowell, pastor; "Grace, Faith and Works" and "Christ Is All, and in All." In SS, 185; in BYPU, 55; by baptism, 7.

West Jackson: Pastor R. E. Guy away in meeting. Dr. O. E. Bryan on "The Church as One Big Family" and "Power or Mercy." In SS, 500; in BYPU, 125.

Oneida, First: Jno. T. Jenkins, pastor; splendid services. In SS, 180; by letter, 5. Good attendance at both unions. Two weddings.

Uncle Lige bought a clock, and found it very good company. He would lie awake nights to hear it tick. One night the clock got out of order and began to strike. The old man awoke and counted 102. He promptly sat up in bed, and, calling to his wife, said: "Cynthia, get up, get up! It's later than I've ever knew it to be."—Ex.

Dr. Len G. Broughton of the First church, Jacksonville, Fla., says he was personally, perfectly satisfied with what Southern Baptists said at the Memphis Convention concerning evolution in the declaration of faith, but he finds that many people are not satisfied. Therefore he serves notice that he will introduce next year a resolution strengthening the declaration of faith on that point. Bless him, that's what several brethren tried to do at Memphis. We will see what we will see.

The Louisiana Baptist Convention left the matter of the next place of meeting for the body to the Executive Committee and now the president of the Convention, Rev. L. W. Sloan, announces that the decision is to meet in Winnfield, La., which is said to be situated in a Baptist em-

His Tennessee friends, who are legion, are interested in the fact that Rev. H. W. Stigler has begun work in his new field at Marlow, Okla., under most favorable auspices. He is delighted with his pastorate.

Dr. W. W. Chancellor of Muskogee, Okla., lately assisted Rev. J. W. Hodges in a revival at Okemah, Okla., resulting in 35 additions for baptism. Bro. Hodges has been pastor of the church two years during which more than 100 souls have been added to the Membership.

Dr. R. H. Pitt of the Religious Herald dubs the evolution trial at Dayton, Tenn., "Much Ado About Very Little," and opines "We confess that we do not know what all the fuss is about." Of course Dr. Pitt is not an evolutionist, but writes exactly like them about the trial.

Rev. H. B. Cox, who lately resigned at Davenport, Ia., to accept a call to the First Church, Benton, Ill., has entered upon his work under most encouraging circumstances. The Illinois Baptist Convention meets at Benton in October.

Evangelist J. W. Ham of Atlanta, Ga., and Singer W. J. Work lately assisted Rev. R. F. Doll in a meeting at the First church, Du Quoin, Ill., resulting in 35 additions, 25 by baptism. Dr. Ham was pronounced to be a man who "can hold a meeting at a place and come back again."

At the meeting of the Shelby County Association at Yale church, Memphis, Tenn., last week, Rev. D. A. Ellis was elected moderator for the tenth consecutive year. Prof. L. R. Powell was made secretary and J. J. Sledge, treasurer. Dr. A. U. Boone was absent for the first time in 20 years.

Rev. F. S. Porter of Trinity church, Oklahoma City, Okla., is supplying during July for the Third church, St. Louis, Mo., of which his brother, Dr. Henry Alford Porter, is pastor. They naturally like the Porters thereabouts.

Dr. M. E. Dodd of the First church, Shreveport, La., is to assist Rev. C. L. Bowden of the First church, Humboldt, Tenn., during October. It will be in the nature of a home-coming to Bro. Dodd, he being a native of Gibson county. Blessings on their labors.

Dr. F. S. Groner in the Baptist Standard charged that Jarvis Street church, Toronto, Canada, Dr. T. T. Shields, pastor, practices open communion and open church membership. Dr. C. J. Holman, who has been a member of that church for 50 years, replies that the charge is absolutely without foundation. He brands the charge against this church of 1,800 members "an aspersion." That's that!

Evangelist T. F. Callaway of Macon, Ga., and Singer T. E. Bush lately assisted Rev. J. Henry Bush in a revival at Jonesboro, Ga., resulting in 50 additions, 32 for baptism. The meeting greatly moved the town Godward.

Rev. Spencer B. King resigns at Blakely, Ga., to accept a call to the First church, Pelham, Ga. He has done a great and far reaching work at Blakely. Long live the King! pire.

Rev. A. M. Nix of Belmont, Miss., is being assisted in a revival at that place by Rev. H. Boyce Taylor of Murray, Ky. The people are elated over the strong, gospel preaching they are hearing.

Recently the First church, Abilene, Texas, pledged \$1,218 for the purpose of sending Dr. B. L. Lockett and wife to their missionary labors in Africa. Again is the lie that churches do not send out missionaries exposed.

We helped pass along the news that Dr. W. L. Potest had resigned the presidency of Wake Forest College, Wake Forest, N. C. We had the news from a supposed reliable source. It now develops that he has not resigned, though pressure was brought to bear upon the trustees and others to bring about his resignation.

Dr. Ben Cox of Central church, Memphis, Tenn., who is touring Europe, preached Sunday, July 5, in Park Road Baptist church, Rushden, England. His only living uncle, Ebenezer Cox, aged 81, lives there. The only inconvenience Dr. Cox complains of is suffering from cold.

Rev. H. T. Whaley of Eudora, Tenn., attended the Scopes trial at Dayton, Tenn., last week and edified his flock by recounting some features of the trial to them last Sunday.



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AMONG THE BRETHREN

Fleetwood Hall, Lexington

Dr. W. H. Major of Capitol Ave. church, Atlanta, Ga., at one time pastor at Covington, Tenn., is taking a vacation of a month in and around Richmond, Va.

Rev. H. O. Hughes, who recently graduated at Mercer University, Macon, Ga., accepts a call to the church at Richland, Ga., and is happy on the field.

The handsome new church at Lewisburg, Tenn., built at a cost of \$25,000, with a seating capacity of 800 and all modern facilities, was dedicated Sunday, July 12, with a sermon by Dr. P. E. Burroughs of Nashville. An indebtedness of \$1,500 was provided for. In the afternoon an address was made by Dr. Sam P. White of Shelbyville, Tenn. The pastor, Rev. Leland S. Sedberry, is happy over the achievement.

All Tennesseans are interested in the news of the resignation of Dr. Ryland Knight as pastor of Immanuel church, Nashville, Tenn., to accept a call to Delmar Avenue church, St. Louis, Mo. Not only for his genial personal fellowship will he be missed, but for his sagacity and efficiency as president of the Baptist Executive Board of Tennessee.

Dr. Harry Clark of Furman University, Greenville, S. C., whom Tennessee Baptists will always claim as their own, is to be one of the speakers at the State Sunday School Convention of Oklahoma at Elk City, Jan. 25-28, 1926.

Dr. G. D. Falkner, a recent graduate of the Southern Baptist Theological Seminary, Louisville, Ky., has accepted the care of the church at Smithfield, Va., succeeding Dr. Preston Blake who resigned on account of ill health. Bro. Falkner is a native Arkansan.

At Franklin, N. C., Aug. 14-23, Drs. Geo. W. Truett of Dallas, Texas, and F. C. McConnell of Atlanta, Ga., are to hold a revival. They are products of the mountains and are mountain-like preachers.

The First church, Hallettsville, Texas, secures as pastor Rev. J. H. Green and the saints there glory in their Green pastor. He also serves the church at Shiner, Texas.

## BOOKS.

**Present-Day Preaching: Its Faults and Needs.** By William Dudley Nowlin, D.D. Price \$1.00. Pp. 148. Baptist Book Concern, Louisville, Ky.

Dr. Nowlin has proven himself to be one of the best of our Southern Baptist writers, and has given us several books of importance to the Baptists. Here is a book that every Baptist preacher will do well to read, but it is equally suited to ministers of all other denominations. This would be a good book to read on vacation. It might change the pulpit work of the pastor when he returns home, and be of great value to the church and Kingdom of our Lord. Every young preacher should read the book. The layman who buys it for his pastor will do a good work.

**British Preachers: The Men and Their Message.** By Sir James Marchant. Fleming H. Revell Company. \$1.75. Pp. 303.

It has been decided to issue an annual volume of sermons by British preachers, and Dr. Marchant has given us in this initial volume what he evidently considers to be twenty-one of the most important messages of the year delivered by as many outstanding British preachers. Preceding the sermon is a brief biography of its author. Such men as Jacks, Hutton, Black, Carlile, Inge, Morrison, Reid, Meyer, and Brown are represented. This is another good book for the pastor on his vacation, if he expects to read. It is interesting to note that the sermons are made up of gospel messages, and not to the criticism and disturbing elements of the day.

## A CRY FOR JUSTICE

William Lunsford, D.D., Cor. Sec'y  
Relief and Annuity Board

Very recently the editor of one of our Southern Baptist papers gave utterance to a timely word of warning regarding our co-operative program. He says, "Unless the denomination ceases to designate funds as has been done this year such designation will break up the unified budget." He further says, that in his state, "since the first of January this year, more than fifty cents of every dollar contributed has been designated to two objects. It necessarily means that the balance of the State and Southwide objects have been scaled down until it will soon be found that they will not have the funds to go on."

Apparently, because of these designations over the South, the receipts of the Relief and Annuity Board fell short \$44,000.00 the last Convention year, which means that the Board started the new year with only about one-half of the available funds usually in hand at the beginning of the Convention year; which is another way of saying that the Board has been financially crippled for the simple reason that \$44,000.00 to this Board is a great deal of money. It is enough to pay our beneficiaries for four months of the year. The beneficiary pay roll of the Board is an average of slightly more than \$10,000.00 per month.

For the months of May and June the Board received \$5,817.60 from all the states. Fifty-five per cent of this was given to the Relief Department, which is ten per cent more than one-half. With this unequal division of the funds, in favor of the Relief Department, we still had only \$3,199.68 or less than one-half what it takes to pay our beneficiaries for one month. Therefore, the Board finds itself under the necessity of retrench-

ing in some of the states, until our receipts increase materially.

If the Relief and Annuity Board fails to receive its percentage of Southwide funds because of designation, or for any other reason, its work will be so seriously handicapped that it cannot possibly do for our veteran preachers what it was organized to do. We have already begun to place old preachers and the widows of old preachers on the waiting list of some of our states, not to receive actual aid until receipts shall justify transferring them to the active list of those who are receiving checks regularly. The Board cannot pay out what it has not.

We all have the same mind as to which one of our Southern benevolences should be counted first. But not one penny of money designated by the Convention for the aid and comfort of old preachers and their widows and orphans should be diverted to any benevolence. To take from this Board money provided for it in the Convention program by designation or otherwise, would be to do a great wrong to a helpless and dependent class of old men and women. It would be to take from that class the meager comforts obtained through starvation stipends. Any one contemplating such a thing should be arrested by the fact that it would not be right; it would not be just; it would be altogether unjust.

This Board has on file letters saying this, in substance, about some of our beneficiaries:

"This man virtually redeemed — county in our state, and where he preached to scattered groups here and there in the county fifty years ago and organized churches, there have sprung up strong and prosperous churches which are now being manned by some of our best preachers and have become denominational strongholds, giving the causes worthy support."

Now, these causes which could not have flourished as they have without these pioneer men and their successors, ought not to have a single crumb of the comfort which the denomination has provided for them in their old age and poverty and retirement.

We are simply making a plea for justice.

Let us not confound the two departments of the work of the board. They are separate and distinct and cannot help each other.

The relief department takes 55 per cent of the receipts of the board. It is the money of this department that

is paid out in monthly installments to our beneficiaries. Because of the slump in collections from year to year from the 75 Million Campaign, and the calls upon this department, which have been so constant and numerous and in every way pressing and exacting, it has not been possible for the board to set aside very much. Therefore, the assets of the relief department are very limited.

On the other hand, the 45 per cent for the annuity department has all been invested and is being compounded by re-investing its earnings which are collected every six months.

This department of the board is making a good provision for its members, now numbering about 1,500. Let it not be forgotten, that every member of this fund is expecting from the board an annual income of \$500.00 at total and permanent disability, or upon reaching the age of sixty-eight. It is a provision that carries with it a tremendous financial obligation. In fifteen or twenty years from now it is very likely that the obligations of the board to the beneficiaries of this fund will be in the neighborhood of \$100,000.00 per year. It is because of the fixed obligation of the board and the uncertainty of receiving money enough year to year to discharge the same, that the board was led to turn to a new plan and method of obtaining money with which to discharge its obligations to our Southern ministry in an adequate way, and presented to the Convention at Memphis the "Service Annuity Plan," which we believe to be in all respects adequate, sane, practical and reliable.

## UNCLE EBEN, THE BAPTIST

Last Thu'sday the papahs professed showers fo Friday an' right away de Mefodis pahsun arrange a picnic fo de new an undiluted membahs uv his congregatun.

I'se acquainted wid folks what gits pow'ful sore when somebody says something 'ginst 'em, but ah notice as how dey ain't very keerful what dey says erbout other folks.

Accordin' to all de reports in de papahs mu'dahs am erbout as common in Chicago as dust am in Sara's Dess'ut. One uv mah neighbors is tryin' to pe'suade his motah-in-law to go there fo huh health.

Folks come to Lou'ville frum all 'ovah de world to see ho'ses run in de Darby but ah gits mo' fun in watchin' dem three mules uv ourn a-chasin' each other aroun' de bahn. Maybe dey don look so nice as dem flyin' ebenys but deys jes' as full ob de

devil an' when ah tries to ketch one uv 'em ter go to Ch'uch on Sunday ah gets plum 'xasperated.

Mose Aaron lows as how he use't to pride hisself on bein' able to tell de state uv a pusson's health by de colah in dey'e cheeks but day now adays de white women folks hab sho' got him fooled. Ah's figgu'd it out mahself an' ah calculates dat dey paints dey cheeks red so at folks won't 'cuse em uv blushin' when dey is seen on de streets in some uv dese fumaddlings which dey wears.

I'se noticed as how a railroad engine is a mighty pow'ful thing if'n dere is somebody uv inside ter run it but if'n dere ain't it's jes' as ha'mless as a do' nail. Ah reckons it's jes' about de same wid ideals. Dey may be evah so pow'ful but if'n dere ain't somebody to make 'em go by livin' up to 'em dey is jes' as ha'mless an don' mean much nohow.

Dat boy Abraham am sho' full ob tricks. Fo' de longest he had me an' mah ole 'Oman believin' dat Mistah Kellogg pussonally writ his name on evah box uv his cawn flakes.

ISRAEL'S SONS  
(Tune, Onward, Christian Soldiers.)

Lord, we come before Thee,  
In our Saviour's name,  
For thy chosen people  
Blessing now to claim:  
Send the "showers of blessing"  
On each Jewish head,  
To the Cross of Jesus  
By each lost one led.

Chorus  
Father, bless and save them

Israel's sons, we pray;  
Turn to joy their bondage,  
Turn their night to day.

Satan doth enslave them,  
Blinds them to thy word;  
Oh! do thou convict them

By thy Spirit's sword,  
Send thy promised Spirit,

Break their chains of sin,  
Bid them trust in Jesus,

Call each lost one in,  
O'er the wide world scattered,

Yet they still are thine;  
May thy glorious Day-star

In their darkness shine—  
Though in every country

Far from thee they roam,  
Saviour, seek and find them,

Bring each lost one home.

—Author Unknown.

Mr. L. F. Thomas, age sixty-six, who has been a devoted member of the Baptist church for fifty years, died suddenly at his home at Blooming Grove, July 9.

Mr. Thomas was loved by all who knew him. He made his home in four counties in the state and has a host of friends to mourn his death.

Surviving are wife and six children: J. J. Thomas of Dotsonville, Mrs. S. C. Sleigh, Mrs. Jessie Hutcherson, George, Blanch and Sam Thomas, all of Blooming Grove; one brother, S. J. Thomas of Hickman, Tenn., and a sister, Mrs. A. M. Cathcart of Liberty, Tenn.



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