

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 91

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## FIRST MISSIONARY TO AFRICA.

(We give herewith, a brief digest of an article contributed by the Lott Carey Baptist Foreign Mission Convention. Perhaps most of our readers have never heard much of the famous negro missionary and since his going to Africa placed Baptists first in mission work in that field, we take pleasure in giving the following facts to our people.—Editor.)

Four names of negro preachers stand out in Baptist records. These are Lott Carey, first missionary to Africa; George Lisle, first Baptist missionary to Jamaica, Uncle Jack, eloquent preacher of Nottoway County, Virginia, and John Jasper. All were slaves whose masters not only gave them the privilege of preaching but who went to hear them preach.

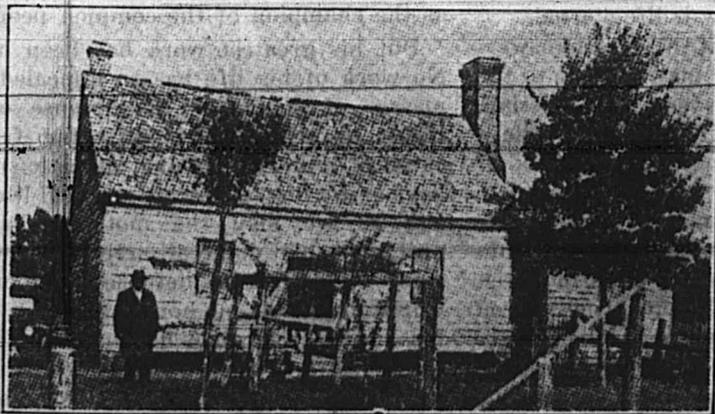
Lott Carey was born in a good house in Charles City County, Virginia. The exact date of his birth is not known. When a small boy, he was taken by his master to Richmond and placed to work in a tobacco factory where he was rapidly promoted and in 1821, he purchased his freedom and that of his family. He was born and reared under Episcopal influence, but early came to feel that immersion is the only form of baptism and accepted the doctrines of the Baptist faith, becoming one of the strongest defenders of the simple gospel of the apostolic churches.

Carey was the first missionary of any denomination to go to Africa. The Richmond Baptist Missionary Society was organized in Richmond, Va., by a godly deacon who taught a night school for the benefit of the negro preachers. The society selected Carey and Colin Teague, another negro to go to Liberia, Africa, and they were sent forth in 1821 to represent Southern Baptists. Carey became one of the founders of the Republic of Liberia and his name is still revered in that country. In 1824, he established Providence Baptist Church which now stands in the very heart of the capital of the republic.

The Lott Carey Foreign Mission Society was organized in memory of the great missionary preacher. Its purpose is to carry on foreign mission work. At present, it has about forty-three missionaries on the foreign fields. It receives its sole support from voluntary offerings from negro Baptists of America, save the gifts that now and then come from white people. Negro churches are responding to the calls of the organization with joy and the needs of the field constitute a source of inspiration to them everywhere.

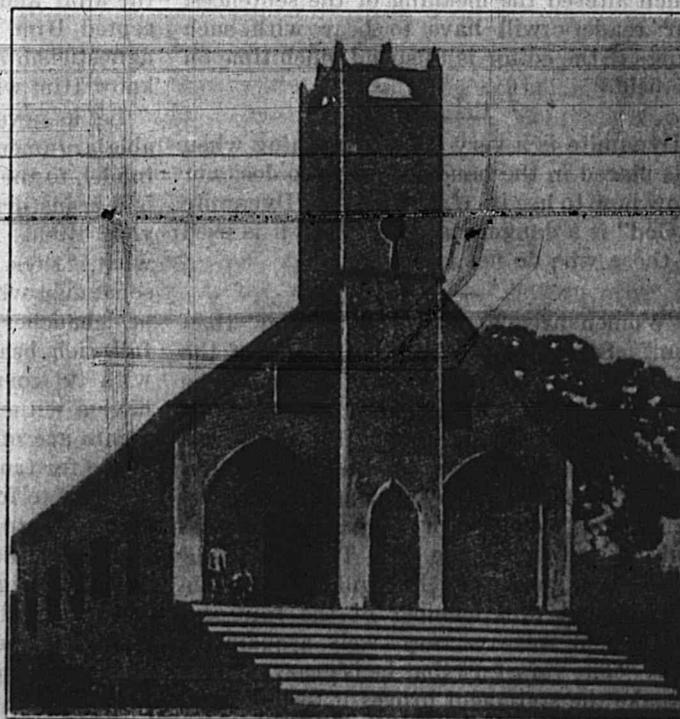
The four great negro preachers are gone and with them, many others who received their early training from godly masters and mistresses. Thank God that many slave owners were Baptists for the tremendous spread of Baptist views among the freed negroes was due to the energies of the Bap-

tist preachers who, like these men, received the truth and instinctively accepted it. Seed sown in good ground always bring forth fruits and no more fertile ground can be found than that of the hearts of colored men and women. In order that the work of these pioneer missionaries may be continued, let Southern Baptists not forget their Seminary in Nashville, Tenn., where other Carey's are being trained.



Birth Place of Lott Carey

Carey could not read at the time he espoused the cause of the Baptist faith but he rapidly developed into a strong expository preacher, clear in his thinking, brilliant and powerful in his delivery, and wonderfully impressive.



Providence Baptist Church

Monrovia, Liberia, Africa.

Organized by Lott Carey in 1824.

# Baptist and Reflector

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## EDITORIAL

"The essence of the Mendelian principle is: The parent cannot pass on to offspring an element and consequently the corresponding property which it does not itself possess."—*Bateson.*

"The evidence in Geology today is that species seem to come into existence suddenly and in full perfection, remain substantially unchanged during the term of their existence, and pass away in perfection. Other species take their places, apparently by substitution and not by transmutation."—*Prof. Joseph LeConte, University of Calif.*

Last week, while the editor was out of town, the paper went to press without the usual final proof-reading. The result was a number of typographical errors some of which altered the meaning of the sentences. Our readers will have to bear with such things if the editor is to spend much time on the field.

Dynamite is a very dangerous thing when it is placed in the hands of one who does not know how to use it. Likewise the "Dynamite of God" is a dangerous thing when it is used by those who do not know it.

"Women are 20 per cent crazier than men." So says Dr. Wm. J. Hickson, of the psychopathic laboratory of Chicago. The doctor must have been examining some of the kind of women who have recently come into Tennessee in order to enlighten the natives upon whom one of Chicago's noted attorneys has looked with so much of compassion. If he will come into Tennessee and make an examination, he will change his mind. A certain member of the fair sex, with whom we are very well acquainted, says: "The very fact that he is crazy enough to make the statement proves it to be false."

Associations are now in full swing. The association is closest to the churches, therefore it gives to our leaders the best possible

opportunity of reaching them. People are still vitally interested in the cooperative work of their churches, and the best way to keep them so is to let them know that they have an active, a vital part, in it. Magnify the association and you magnify the churches. Magnify the churches and you honor the members. Honor the members and you win them for the work of the kingdom. Let us make much of the associations this year. Dr. Bryan and Mr. Hudgins have planned to reach every association. The editor will go whenever it is possible for him to do so.

A mother was asked, "How do you manage to control ten children and to keep them out of mischief?" Her reply was, "It is very easy. You see, when there are so many in the family, there is a great deal of work to be done. The sure way to keep people out of mischief is to keep them busy. My children are too busy with their tasks to have time to cause trouble." Surely that mother was a philosopher from whom pastors and denominational leaders might learn. The successful pastor is the one who knows how to keep his members so busy about the Lord's work that they do not have time to get into trouble.

### REVIVALS.

In spite of the tremendous importance of the struggle now on over the right of people to teach theories that undermine the faith of immature minds in the Bible, the power of the gospel is still manifest on every hand. Reports come from every quarter of the wonderful revivals that are being held. Quite a number of them have resulted in more than one hundred professions of faith and additions to the churches. There is one and only one way to win disciples for the Master and that is through the bold, uncompromising, unashamed, earnest and loving proclamation of the message of the cross. Infidels, as set in their thinking as any we have among us today, have bowed their knees at the altar and confessed the Christ and accepted Him. Agnostics, as proud of their agnosticism as Mr. Darrow is, have come to know Him whom to know is life eternal.

Let us never forget that the one unanswerable argument which we may present to the infidel, to the agnostic, to the anti-Christian, is a transformed life. They will not believe your Bible. They laugh when you talk of what it says. But when you present to them some man who has been snatched from a life of debauchery, crime, shame, depravity, into full, rich, beautiful and happy trust in Christ with its corresponding righteousness, you have a witness against whom all their arguments are of no avail. While we press the battle for truth in the realm of science; while we fight to force the scientists to define their terms and to quit using false assertions with which to bolster up their hypotheses, let us not forget to be about the business of the Lord.

We will never be able to overcome all the enemies about us. Our hope is not to be found in the wisdom of the world. We must learn to rejoice when we can become fools for the sake of the gospel and when we can be persecuted for the sake of the risen Christ. Every report of a glorious revival

is a source of inspiration to all who hear of it. It tells of the presence of the Holy Spirit. It tells of the power of the cross. It tells of the immortality of man's soul. It cries aloud until the whole world hears the testimony of redeemed souls to the effectiveness of the messages contained in the Word of God. If preachers in the South would turn once more to the place of prayer, spend one hour each day in earnest supplication before the throne of God and go into the pulpits with the dew of grace upon their brow, infidelity and agnosticism would slink away into the darkness. Our hope lies with God, not with man. Therefore, let us stir with all our might the revival fires.

### CHRIST'S GREATEST CHAMPION HAS FALLEN.

Sunday afternoon at 4:00 o'clock, William Jennings Bryan left his body to appear before his Lord in whose defense, he had so wonderfully given his life. The whole world is mourning the loss of the Great Commoner and millions of "the masses" are bereft of their truest friend, their most powerful defender. He who has dared the wrath of every super-organization of men from a party of political demagogues to the Science League of America and the Civil Liberties Union, has passed from the stage of human activity where he can no longer be reached by the keen, cruel, scathing denunciations, misrepresentations, diabolical caricatures and calumnies of his political, scientific and religious enemies.

Few men have ever lived in the world who have exerted a greater influence than he has. For forty years, he has been in the political arena and no man in all the ranks of the Democratic party has been as powerful as he has been during the last quarter of a century. More than once, he has swept the Democratic National Convention off its feet. Once he placed in nomination a man who was practically unknown before Bryan had presented him. No group of his party ever felt sure of the adoption of any great principle until after his approval had been gained. Always in political life, he stood as the champion of the common people.

But his greatest work has been his last. No work of his life has so appealed to the masses of people as his defense of their rights to protect their offspring from the curse of materialism and agnosticism. Believe as we may about his political life; criticize as we may the motives that have prompted his political activities; when it comes to his fearless defense of the orthodox Christian beliefs, no honest man can impugn his motives. He had nothing to gain from the world and everything to lose. The detestable slur hurled at him by one H. L. Mencken, namely, "He could not be the people's president but perhaps he may be the people's pope" is as far from the truth as a lampoon could get.

Mr. Bryan, as he loved to be called, was a true Christian. He found in the Bible satisfaction for all the immortal impulses of his great soul and life. He could not bring his great mind to question the authority, the inspiration and the truthfulness of a book that has done so much to bless humanity. Its moral law to him was

perfect, converting the soul. Its precepts were right, making wise the simple. Its revelation was from God, therefore safe to follow. Its Christ very God, therefore not only Prince of Peace but Saviour of man.

Christians may well grieve over his untimely death. Who is there that can take his place? Where is there another champion whose every word the newspapers are eager to get and spread abroad over the world? Where is there one who has been so sincerely loved by all religious beliefs: Baptists, Presbyterians, Methodists, Seventh Day Adventists, Catholics? Our Moses is fallen; let us pray God to push to the front a Joshua to take up his work now when he is most needed.

The writer had the privilege of being guest with Mr. Bryan in a Kansas City home during the Southern Baptist Convention two years ago. A more simple, unostentatious, kindly, vivacious, rollicking great man he has never met. The ribald jests of his enemies were his source of fun. His many seeming failures in the political arena furnished him with many a fine bit of wit. He was interested in everything and everybody in that home and had time to speak a word of advice and encouragement to the young preachers. To know of him was to admire him; to see him in action was to honor him; to meet him in person and to commune with him heart to heart was to love him with a lasting and a sincere love.

Long after those who have so villainously slandered him during the Dayton trial have sunk into social, political and spiritual oblivion, William Jennings Bryan will be known and loved and honored and upon the pages of American history his name and his picture and the records of his varied and far-reaching work, will go beside that of other immortal citizens of great nations, and upon the records of eternity no name will be more resplendent than that of him who like the Apostle Paul was willing to be accursed for his own people's sake.

## TWO OTHER NOBLEMEN.

Our week was begun amidst the shadows of the valley of death. Word from Knoxville telling of the brutal murder of Mr. W. R. Hamilton cast its pall over our hearts. Right upon the heels of the announcement came word of the sudden death of Mr. Bryan. And early Monday morning we received the third crushing blow when we learned of the untimely death of Mr. Taylor Wohlbold of the Baptist Sunday School Board.

Mr. Hamilton is the father of one of our Sunday-school workers, W. R. Hamilton, Jr. For some years he was superintendent of the Tennessee Anti-Saloon League and made his home in Nashville. At that time he was a deacon in Lockland Church. His life had been filled with labors of love for the causes of Christ and of righteousness. At the time of his death he was an honored member of the First Church, Knoxville.

Mr. Wohlbold was head bookkeeper of the Sunday School Board and was held in the highest esteem by the entire Board. Recently, he was elected superintendent of the Baptist hospital in Nashville but declined to accept. He was a member of Edgefield

Church and president of the Men's Bible Class of that Sunday school. He was a young man of sterling worth, fine ideals, and splendid ambitions.

We grieve over the loss of these two men of God who loved his churches and who were willing to give their lives in service for his cause. We deplore the tragic death of the nobleman of Knoxville and call upon our officers to mete out the punishment deserved by so terrible a crime. We bow in humble submission to the Great Father who has permitted these two brothers to be taken from us.

## MORE ABOUT CRITICISM.

The tendency of our day is to criticize and to tear down. Big strong leaders everywhere, seem to be obsessed with the spirit of criticism that is in the air and the masses, catching the cue from those in the lead, are following suit. The habit of "knocking" is easily formed. It is a great deal easier to tear down than it is to build up, and somehow humanity is so constituted that it takes the easiest course.

Among Baptists there is heard from practically every quarter a great deal of criticism. Some of it is friendly and constructive, but a large part of it is destructive. Blame for conditions which we face in our Southern Baptist Zion is placed here and there and few voices are raised in protest with an analysis of conditions that helps to allay suspicion and to overthrow charges that are really groundless.

We are living today in the midst of conditions that inevitably grew out of the five-year program which we know as the 75 Million Campaign. This movement was born of an emotional excitement that was the concomitant of the World War. When it was launched, there was a veritable flood of money loose in the land; wages were enormously high; inflation had reached the bursting point; wisdom had fled from her throne. During such a time, the Southern Baptist Convention met in Atlanta and out of that meeting, there came the Campaign. The special committee came in with its report "born in a prayer-meeting" and the report was adopted with unbounded enthusiasm,—adopted as are so many other things, without sufficient time to look ahead and try to discover the possible results of suggestions incorporated in them.

We need not wonder then that confusion has resulted from the events of our work during the past six years. Nor is there sufficient grounds for much of the criticism that is going the rounds, destroying faith in our denominational organizations. For eighteen months the Campaign went forward with wondrous success. Then the bubble burst, prices went to the bottom, banks and other business concerns failed, money grew scarce, collections failed and pessimism usurped the throne so shortly before occupied by wild optimism.

And as the financial conditions became more uncertain and money grew more scarce, our churches found difficulty in meeting current expenses and their gifts to the unified work of the Southern Baptist Convention fell off. Debts then began to pile up for our

Boards to cope with. And to add to the demoralization of our general work, the sudden and marvellous growth in attendance at church and Sunday school made it imperative that hundreds of our churches have larger houses.

What did we do? The local churches cared for their own interests. Self-preservation made its demands upon pastors and churches, with the result that the denominational agencies were all too often left out. Our state Boards tried to stem the tide by using moneys that ought to have been sent to various south-wide objects. The percentages adopted by the Atlanta Convention were changed, thus transferring moneys that were already designated by the givers who signed the 75 Million cards at the beginning of the campaign.

What was the result? Our denominational agencies, having launched their work upon the basis of the designated percentages of campaign funds, found that they were not getting their parts of the amounts reported by the states. Collections and disbursements did not tally. Furthermore, in order to save the denominational honor and to raise as large a part of the campaign fund as possible,—75 millions at least—gifts were counted in campaign receipts that had no place in the program. One state received and counted as 75 Million receipts, more than \$40,000 not one cent of which was campaign money. In another place, many thousands of dollars, pledged before the campaign was launched and partly collected before that time, were credited to campaign receipts.

Of course, when that state made its report at the end of three or five years, the report showed that Foreign Missions received a vast deal less than its pro rata share of the collections. Likewise with other boards. One examining the books only cursory, would have been led to issue the statement that the state secretary had not been honest and he might have honestly published the news that there had been misappropriation of funds by the state Board.

Furthermore, in all too many instances, moneys were advanced to one agency in order to meet an emergency. This was done with the hope and with the honest intention of replacing the funds from the share of the agency so favored. But, when collections fell off so unexpectedly, and so rapidly, there was not sufficient income from which to make the readjustments. Consequently, a number of our institutions received a good deal more than their pro rata parts of the collections while others necessarily suffered loss thereby.

We mention these facts in order to show clearly why it is manifestly wrong to be making charges and counter charges about the financial arrangements of the past six years. Many now see the mistakes of the 75 Million Campaign, but we cannot correct mistakes by criticising one another. The future holds our hope and we are poor scholars if we fail to learn from our experiences of the past. The right thing to do is to acknowledge each his part of the mistakes, and quit trying to blame someone else altogether.

The hope of the day seems to this writer to

(Continued to page 6.)

## GOD'S FIRST MAN.

Stand forth, O Man! in all thy majesty  
divine,

For God thy Maker is; Thou dost combine  
Within thy wondrous person all that lordly  
skill

That heavenly wisdom and divinest will  
Could concentrate within one being bold,  
For thou wast made His Image to enfold.

Stand forth, O Man! Fresh moulded by the  
hand of God,

No foot before, this path of life hath trod.  
O first of men! There are no yesterdays for  
thee

From out life's Fountain Head, thy life  
springs free

Without a taint of sin or imperfection foul.  
For thou hast caught from God's own breath  
thy soul.

Thou wast not formed to leap, or creep, or  
climb, or crawl,

Upstanding and commanding thou and tall.  
Of all God's creatures thou alone dost stand,  
The monarch of the sea, the air, the land.

Stand forth, thou father of a race of mighty  
men!

Thy like shall ne'er appear on earth again,  
Till God in Christ, the second Adam, shall  
come down,

And in Redemption His Creation crown.

—A. J. Holt, D.D.

## WHY HE DECLINED A BISHOPRIC.

By Geo. W. McDaniel.

The Episcopalians have a system of ecclesiastical government which heads up in a "bishop"—the highest office and honor in that denomination. The other day a rector who was recently elected "bishop" coadjutor declined the office. His father is an honored "bishop" and many thought the son would share the distinction which his father has long borne with honor.

The rector was especially interested in missions and he was to be assigned to that field. In declining the office Dr. Tucker said: "If the church's missionary program is to catch the imagination of the diocese there is need for leaders who will make the missionary opportunity a primary obligation upon the parish." That is a sentence that sticks. It has received favorable comment from a brilliant editor of a secular paper. It is worthy of the attention and study of every Baptist pastor.

For one thing, the Baptist pastor is already a New Testament bishop. He is the divinely appointed and humanly chosen overseer of the flock. His mission is to feed and lead them.

He is to "make the missionary opportunity a primary obligation" upon his church. If he falters his church fails. If the churches fail the missionary work collapses. God has no other method of evangelizing the world. He is depending upon the churches.

Here is a rector, deeply concerned in missions, who frankly states that he can render the largest service to missions by leading a congregation to a generous support of missions. He thinks he can do more for missions as the leader of his congregation than

he could as the overseer of a mission field. Should that conviction grip every pastor in the Southern Baptist Convention, our Boards would receive regular and ample support, their debts would be paid in the near future, new missionaries would be sent to the fields which are white unto the harvest, and the kingdom would come with power.

Every Baptist pastor should ask himself the question: "What is the primary obligation upon the church of which I am pastor." With searching heart, on bended knees he should find that answer in the words of Jesus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always, even unto the end of the world."

## FROM UNION UNIVERSITY.

Notes by a Newcomer.

To-night at 10 we shall have been in Jackson three weeks. We drove through in a car, taking for the trip Monday evening to Saturday evening, inclusive. We stopped by Seminary Hill for some two hours, greeting friends. We also spent a brief time with Pastor James T. McNew and family of Tyler. James T. is the only brother of the writer.

I am here, on invitation of President Waters of Union, to substitute for Dr. Penick in the Bible Department, while he is to be away on vacation in the North and East, on which outing he started last Monday. The Bible Department has the good enrollment of 179, which we think is good for the Summer School. Of these I have in my four classes 122, and Prof. Howse, who is also teaching Bible, has in his two additional classes 57. The total enrollment for this Summer Term is past 700. Union is a great institution, and President Waters manifestly has a strong hold on the hearts of those who throng her halls. Dr. Penick, Dean of Bible Department, is much esteemed, and it is devoutly hoped that this well-earned vacation may greatly benefit him.

We spent the past school year in Wayland Junior Baptist College, where I taught English Bible and New Testament Greek. We enrolled in Bible department nearly one-half of the entire student body, and, in addition, graduated a class of 36, at the close of the session, in the Sunday-school Normal Manual, both President McDonald and his wife being among the graduates. We had for our program and graduation one of the best hours in Commencement Week, and thus Teacher Training work was dignified and emphasized, as we feel should be the case regarding every phase of Christian Education. Our having both the President and his wife in the graduating class made me think of my sojourn in Ewing College where, in the course of my three years, there were graduated in the Manual the heads of the Expression, the Latin and Greek, and the English Departments. To my mind, the Teacher Training Work, fostered by our Sunday School Board, should be more emphasized in our Baptist schools. By some it is (see Bulletin of Teacher Training prepared by Sunday-school Board, Nashville);

why should not all our Baptist educational institutions emphasize it? Christian Education, with stress on the word "Christian," is, as we see it, the hope of our country. We do well, in our Christian schools, to bear in mind the injunction of our Master in Matt. 6: 33 to keep first things first. Else why have Christian schools at all?

We shall be here till about the middle of July, after which date we have not, as yet, definite plans. We want to be used of the Lord, in His place and work, for us. Our friends who read these notes will please join us in the prayer that His will may be done in our lives.

GEORGE J. MCNEW.

428 N. Hays Ave.,  
Jackson, Tenn.

## "SAVE THE SEED CORN."

By "Judge Bob."

The greatest work that the Baptist church can do in my humble opinion is to Save the Seed Corn. By "saving the seed corn" I mean getting behind the B. Y. P. U. and having one of these organizations in every church in the state.

There has never been a time in the history of the world when the young people of the nation needed the support of the church and its members like they do now. Twenty-five years ago the temptations were not so great for the young people and older ones as they are today. All kinds of worldly pleasures have sprung up to draw the young people away from the Church of God. Many of these pleasures are harmless, but they lead on to things that are not harmless. I say this from my store of experience in life's hard school, as a reporter for the daily press, and as police judge of the city of Knoxville.

The boys and girls of the church are the Seed Corn for the next crop. In a few years they will be controlling the church. What shall be their training? We no longer have real homes in the cities; many people are living in apartments. The girl is given a latch key and the boy an automobile. What will be the result?

A child is like a tree—if it is bent when young it will grow up bent. With all of the stories in the daily press trying to take away the teaching of God's word in the name of science, and with some of the leaders having a few degrees after their names desiring to become famous through the press by denouncing the teachings of the Bible—what will be the result?

Fourteen hundred young people gathered in Knoxville for the state convention. I noticed that the first week's paper gave only a short notice to the convention, although this week's Reflector gave a better one. The Baptist press should have one page or more each week devoted to the B. Y. P. U. The young people should be encouraged. We who have the harvest in our hands should look after the Seed Corn.—Knoxville, Tenn.

"It is when our giving, whether money, or strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour, Jesus Christ."—Jowett.

**PUBLIC OPINION**

**FROM THE FAR BATTLE LINE.**

By Secretary Love.

Dr. J. H. Rushbrooke has just written from Warsaw the following bit of good news: "Your readers will be glad to learn that a Baptist who recently left Roumania has informed me that within a few days of my visit to the Foreign Minister, M. Duca, certificates exempting several Baptist ministers from the restrictions imposed by the decree of last January had been issued by the Ministry of Cultus. I rejoice in this evidence of good faith, and hope soon to be able to report that such action has been extended to all the pastors in the land."

From China comes the heart-rending report of conditions in Pakhoi where we have a boys' school. Missionary Snuggs writes as follows: "There is much sickness in this city just now. Bubonic plague has taken a heavy toll, practically breaking up our boys' school. In addition, we have recently been visited by pirates who tried to secure admittance into the city but were repulsed after an hour of fighting. "We sorely need a physician for this section. I have been told that ninety per cent of ordinary fever—not typhoid or enteric—results in death. The so-called native doctors, in treating such cases, give their patients medicines that produce delirium. If they die, the devil has taken their souls; if they live, the doctor was skillful."

**A REAL REVIVAL.**

The First Baptist Church, Vivian, Louisiana, has just closed a two-weeks' meeting conducted by Dr. Allen Hill Autry of Little Rock, Arkansas. This was one of the finest meetings in the history of our church. Not in the sense of numbers but best in real spiritual uplift and renewing of our faith in God and of our mission as a peculiar people set apart for a definite work as a denomination.

In this day when there is so much of the sensational, so much high pressure methods in religious work, it is a delight to the soul to have the genuine old time religion preached so fearlessly and so forceably as Dr. Autry preached it. He is the strongest man on fundamental Baptist doctrines that we know, as well as one of the finest Bible scholars. His style is refreshingly his own; straightforward and clear. He quoted more Bible in one sermon than the average preacher does in half dozen sermons. Although he preached plain truths; stated and explained Baptist doctrines without the slightest dissimulation, all denominations came gladly to hear him. (In Vivian denominational lines are rigidly drawn.)

If your church is especially in need of a revival of heart-felt religion and distinctive Baptist principles you will do well to secure this man's services.

W. A. FREEMAN, Pastor.

NOTE—We take pleasure in introducing to

our readers, our one preacher-uncle, for many years one of the outstanding evangelists of Arkansas; a man who spent his all for Christ, wrecked his physique under the load of the cross, collapsed in body and nerves under the strain of labor, but who came back and still contends earnestly for the faith as he approaches the evening of physical life.—*The Editor.*

**HONORING OUR PASTOR.**

By A. L. Dorsey.

The Springfield Baptist Church has just closed a splendid revival of more than two weeks, in which the pastor, Rev. L. S. Ewton conducted the services. Mr. W. W. McClanahan, the regular choir leader, led the singing.

Immediately following the close of the revival the church voted Brother Ewton and his good wife a two weeks' vacation with all expenses paid. Brother and Mrs. Ewton are now in Chattanooga, Dayton and other points in East Tennessee visiting relatives and friends and will go from there to Ovoca. Brother Ewton is now serving his fourteenth year as pastor of the Springfield Church. When he became pastor it had a membership of about 150 and its membership is now over 700. Within a few years after Brother Ewton went to Springfield a larger church was built. Two years ago a large modern Sunday school addition was made. The plant now represent a value of seventy-five thousand dollars.

The church has its Sunday school departmentized, uses all modern methods of teaching and works in thorough harmony with organized efforts of Southern Baptists.

Springfield, Tenn.

**FIRST DOCTOR'S DEGREE IN RELIGIOUS EDUCATION.**

The Southwestern Baptist Theological Seminary, Fort Worth, Texas, through its school of Religious Education has awarded its first doctor's degree. At the close of the past session this degree was won by Professor T. B. Maston, an educational faculty member.

Recently the School of Religious Education of this institution celebrated its tenth anniversary. Its development has been almost phenomenal during this decade. Hundreds of graduates have been sent to all parts of the world; twenty-eight men and women graduated in this year's class. The school has a faculty of seven, specialists in their respective lines of teaching.

With only ten years growth, it is noteworthy that the curriculum should now be developed to embrace the doctor's work. Dr. J. M. Price is head of the school and associated with him on the teaching force are: N. R. Drummond, T. B. Maston, Miss Mary Ellen Caver, W. F. Yarbrugh, Mrs. T. B. Maston, and L. A. Myers.

L. A. MYERS.

**IT IS TREASON TO DESTROY FAITH.**

(Lauderdale County Enterprise.)

We note that Darrow, the agnostic who is representing the defense in the Scopes trial

at Dayton, is making a grandstand play for "tolerance" and predicts all manner of calamities should the State win the case. In the name of "tolerance" he wants the taxpayers to support schools, wherein are taught "theories" that will upset the faith of the children and toss them out in a "rudderless craft" to drift to destruction. When a people lose faith in God, then verily, will the nation collapse. Our constitution vouchsafes to every man the privilege of worshipping God as his conscience dictates, but it does not warrant a coterie of infidels to get a whiphand and put into action a system of education that will rule God out of the universe and destroy the faith of the coming generation in the Bible. History is full of obituaries of nations that have perished and are forgotten, save to the student of history, because they repudiated God and allowed sin and iniquity to run riot. A mature man can read almost anything, if he is honest and has sense enough to distinguish the chaff from the wheat—facts from theories—but the adolescent mind can be poisoned with strange theories and foreign thought. The case at Dayton has been magnified far beyond its merits and extraneous matter has been injected into it to such an extent that the whole thing has been clouded. The point to be decided is whether or not a State, by legislation, has a right to say what the youth shall be taught in the tax-supported schools, and whether or not Scopes is guilty of violating said statute.

Dayton is no place for the "brilliant" army of God-haters, infidels, agnostics and the like, to get a lot of publicity of their baneful ideas and pet theories.

In this free country a man has a perfect right to think as he pleases, entertain any belief he chooses as to a future life, but he has no moral right to poison the minds of the youth of this land, and push the foundation sills out from the structure of civilization. Take away the faith of a life hereafter and side-track God, and chaos will reign and civilization will crumble in the dust. When faith in God is lost to the multitudes then will the people perish. The church of the living God and faith in His love and power is the only thing that makes life livable. Rob man of his faith and hope in God and he is reduced to the level of a brute, living to the flesh, and eventually will be consumed by his own rottenness.

William J. Bryan is standing as a Gibraltar for the faith of our fathers, for Christian civilization, for God and humanity.

**SHELBY COUNTY ASSOCIATION UNCOMPROMISING.**

The following resolution was adopted at the recent meeting of the Shelby County Association without a dissenting vote, according to the *Commercial Appeal* of July 15th. The association held its meeting with Yale Church, Memphis, and was well attended. When the resolution given below, was read, a motion was made to set aside an hour for discussion of the things involved. Objection was raised on the ground that they did not need discussion and the vote was taken.

The resolution is clear cut and definite. We rejoice that these splendid, well-trained

ministers and their great band of cultured members are willing to say to the world that they are not ashamed of the gospel. The writer is of the opinion that every association in the state should adopt this or a similar resolution.—*Editor.*

"The confusion and unrest now prevalent over the so-called science of evolution, with its demoralizing influence upon organized Christianity, demands that Baptist associations and other evangelical religious bodies make a formal pronouncement upon its claims and its attitude toward the Christian religion.

"And since evolutionists radically oppose the only authentic and God-given account of creation, and arrogantly assume to explain the existing order of creation by unproven theories of evolving every species of animate life, from the lowest to the highest forms, from one primitive life energy, as against the divine record that God by direct act created the species separately and distinctly, 'each after its kind';

"Therefore, resolved that the system known and promulgated as evolution, is, and ought to be, rejected and opposed by all Christian people, on grounds as follows:

"First, it has no support of the Bible from Genesis to Revelation; and moreover it positively and daringly contradicts God's own account of creation.

"Second, in order to maintain a system of teaching which is built wholly upon speculative theories, it denies and opposes the Bible as the inspired and infallible word of God. Its teachings also deny every fundamental truth of human redemption, from man's original holiness, his fall into sin at the hands of Satan, the way of his redemption through the blood sacrifice of Jesus Christ on the cross, to his resurrection from the grave to the world to come. Its materialistic teachings deny every vital truth of our supernatural religion, including the Diety of the Lord Jesus, His virgin birth, His body resurrection and ascension.

"Third, its teachings in the school room, its blatant blasphemies in the current press, and its exalting of 'modern scholarship' above revelation in the pulpit, are directly and chiefly responsible for the discord and division, everywhere evident in the widening breach between what is known as 'modernism' and 'fundamentalism.' It is a disturbing factor of the peace and fellowship of churches and religious bodies wherever it finds expression. It is destructive of the historic grounds of faith, especially hurtful to young people. In short, the fruit of its teachings, is a religion of the natural against the super-natural, the flesh against the spirit, character culture against the new birth, rationalism against revelation. Evolution opposes the Bible and its religion.

"For these reasons the Shelby County Baptist Association hereby goes on record as friends and supporters of the Tennessee statute outlawing the teaching of evolution, or of any theories of creation that contravene the plain declarations of God's word, in the tax supported schools of the state.

"And further, we call upon our denominational schools and colleges to abstain from any appearance of abetting this and other forms of rationalistic 'modernism' now

sweeping the country. And in their steadfast adherence to the traditional standards in Christian education, giving God's word pre-eminence of authority in every sphere of its revelation we vouchsafe unto them our unwavering moral and financial support."

#### MORE ABOUT CRITICISM.

(Continued from page three.)

lie in a frank and open presentation of the difficulties before us; in a complete separation from the things behind us; and in a more sublime conception of the gigantic task which our Lord Jesus has called us to do, viz. the evangelization of the world. John Lowe and his wife have paid the price of surrender. Their hearts bleed even now for their recently lost son whose death has stirred all hearts with sorrow. But their greatest hurt is caused by the fact that they see little hope of renewed efforts on the foreign fields. The Locketts have borne their cross in Africa. They came home and lost their children in a flood. Now, they are to return to the Dark Continent with heavy hearts caused by the consciousness of the fact that their work is to be circumscribed by lack of money and equipment.

Surely, brethren, it is time for us to begin a drive against criticism and seek to lay upon the hearts of our people the gigantic task of the evangelization of the world. However, we need not deceive ourselves. As long as there is anything wrong, as long as certain conditions prevail at home and abroad, as long as there are those employed by our denominational agencies who openly espouse the cause of Modernism, criticism will continue, the work will be crippled, money will be scarce and the glad day of unified effort will be postponed. If we would remove the sores from our body-denominational, let us remove first of all, the causes of infection. If we would exterminate the denominational pests, let us eradicate their breeding places.

#### PLAY FAIR.

"Your own good faith must be your chiefest care;

No matter what some others do—play fair!"

So says an anonymous couplet. And while it is deplorable for one to break faith with others, it is ignitely worse when one breaks faith with himself.

There is always a greater value to be guarded than may be appraised in dollars and cents. It is the honor and integrity of one's own soul.

The adage that "every man has his price" has been given the lie by every martyr since the crack of pristine dawn. The one who thinks that all men and women are for "sale" may probably draw his conclusions from his own inclinations.

But to keep the faith in its varied ramifications and to play the game absolutely fair it isn't always easy if one concerns himself about the judgment of others. It isn't easy because in the complex of demands, there are times when, no matter what one does, he will be considered as having done the wrong and of so breaking faith.

But when one is placed in an impossible situation, his own good faith must be his

chiefest care and no matter what others may do (or say) he must—play fair.—*Editor Gwattney in Alabama Baptist.*

#### CLIMBING THE HILL.

By Austin Thorp.

(Austin is a seventh grade pupil in Shook School, Tracy City.—*Ed.*)

There is rythm and pep in every step  
Of the man that is climbing up hill.  
But the man that's down looks up with a frown

At the one who goes on with a will.  
A life that is sweetened with labor severe,  
With occasional rest for the head;  
Is the best there is till the struggle hard  
Is closed midst the graves of the dead.  
Work while you are young, good fellow,  
And after you are withered and worn,  
You'll regret not the fruits of your labors;  
Nor the memory of days so forlorn.

Opportunity knocks while you listen,  
And leads you through wheat fields of gold.  
But, if you are lazy while young, lad,  
You're as fabled grasshoppers of old.

You'll be one who has climbed up the hill.  
Perseverance and truth are your weapons,  
Use them always with knowledge and skill.  
And after your life you've completed,

#### "I AM LOSING MY SELF-RESPECT."

A girl writes to a local newspaper: "When I first started going with fellows, I would not let any of them kiss me, but I soon found that it didn't pay, for they would never ask me out again. I've changed and kissing seems nothing. I can go with any fellow I want to, but to some extent I am losing my self-respect." That girl is having the universal experience of today. The very schools of the nation are saturated with this thing she is writing of, and the end is not yet. This poor girl did not tell one-tenth of the whole truth. Every sane man knows that such familiarity is not only undermining self-respect, but is gradually destroying virtue and honor in our girls and boys. God save us. He alone can.—*March, 1925.—Bob Shuler's Magazine.*

HOPEFUL NEWS comes from the Commission on Inter-racial Co-operation. During the past three years, the records for lynchings in America show a decrease of 70 per cent. We may well rejoice over this report. The Commission gives as the principal reason for the decrease the more constant and fearless vigilance of the officers of the law.

ROBERT BURNS' GRANDDAUGHTER. The last surviving granddaughter, Annie Burns, of the famous English poet, Robert Burns, recently died at the age of ninety-five years. She had a sister, Sarah, who married a Dr. Hutchinson and who left four children, who have given to the present generation members of the family of the famous man. Robert Burns was the first Poet Laureate of the Masonic Order, having been given that honor in 1787.

## BUILDINGS—AT HOME AND ABROAD.

By W. O. Carver.

We are in the midst of the most extensive and costly church building period in all our history. Sunday school plants, church auditoriums, ministers' manses, complete outfits are under progress or plans on all hands. We are sometimes told that the explanation is to be found in the holding up of building undertakings for five years for the sake of the seventy-five million campaign. This is probably a natural off-hand notion, but is erroneous. Without being able to produce statistics it is clear on a moments serious reflection that from 1920 to 1925 more money was spent on building by Southern Baptists than in any preceeding five years—one informed leader says five times as much. The six years from 1914 which checked all kinds of building is partly responsible. The rapid growth of Baptist numbers and the demand of our advancing organization account for it, together with the vigorous and efficient building promotion advocacy of the Sunday School Board. We need all these buildings. We may not always need them quite so elaborate nor so costly. I could name small cities where there are \$30,000.00 homes for the ministers. We are all accustomed now to half million dollar building programs of churches. With no quarrel at all with this let us turn now to another fact.

Our Foreign Mission Work has been sinking deeper and deeper into debt for five years, with radical reductions of estimates and budgets for three years, with the cutting off of all advance and equipment for two years, with cruel, heart-breaking retrenchment last year, and now with the solemn announcement by the Board that unless there is wholly unexpected increase in receipts before October, the recall of missionaries will begin. This would mean the failure of the world enterprise of Southern Baptists and our disgrace before God and men, in the face of Christian and heathen, to the delight of infidels and devils.

Under the present "Co-operative program" there is no hope of special relief without violating the system, which many would look upon as disloyal and destructive.

There is one way of help without violating the system. It came to me two and one-half years ago. I was in Bucarest. It was winter, with a heavy wet snow. We spent two days in basement rooms with the Baptist Executive Committee of Rumania. They were trying to make their small resources meet the demands of their very prosperous work, for which we were aiding them in a sum less than \$20,000 for the year. They hoped and pleaded that we help more extensively to enable them to get a building that would house both the homeless church and the homeless theological school. Dr. Gill told them of the straits of the Board and of the impossibility of more funds. The chairman was reader of several of our American Baptist papers. He reminded us that he had read of a subscription, on one recent Sunday, of \$400,000.00 for a church building at Winston-Salem, N. C. He said: "If we could only have one hundredth part of that sum we could, with what we can give, build

enough to take care of our church and school for ten years."

When we finally turned away, the dim light of the moon shone upon his tired face with its eyes ringed with black, as he asked in a voice of desperation I can never forget, "What am I to do?" For nearly all his needs he is still waiting for the answer.

With his question a suggestion came to me. Increasingly I have become convinced of its practicability. I feel that the Lord would have me present it. Here it is:

Let every church that undertakes a building program include in it a foreign mission building to cost one-tenth the sum to be raised. The Board will be able to assign to any church adopting this plan a definite building just suited to the sum thus provided. It may be a chapel, a church, a missionary home, a hospital, a school building, or a unit of some building. In the case of church buildings, the sum sent from the churches in America will only supplement the funds sacrificially raised by the missionary church. This plan will so sanctify the entire building program, so enlarge the horizon and broaden the sympathies of the congregation as to make easier the raising of the funds. A permanent bond of fellowship and love will be established between the home congregation and the foreign saints.

I have in mind two congregations just now planning buildings to cost half a million or more. Let each of these include fifty thousand dollars for a building on some foreign field. To be quite specific I may say that these sums might be assigned to the First Church in Rio and to the Cantonese Church in Shanghai. Thus each of these great foreign churches would be enabled to complete a plant costing \$150,000.00. Such plants would be in cities of a million and a quarter, five to ten times the size of the cities in which the half million building are to be erected at home. Such buildings in Rio and Shanghai would be relatively modest and yet would commend our cause abroad to all who are intelligently interested and would represent the most costly undertaking in house building for our missionary work.

On less expensive scale a place would be ready for every building fund. There are many places where one thousand dollars would just meet a critical need and hearten a struggling group; and few of our home churches will be thinking of less than ten thousand for themselves.

If this suggestion is taken seriously it will solve the problem of Foreign Mission equipment and will be a blessing to all concerned in it.

## BOOTLEGGING IN CHINA.

By Count M. Soyeshima of Japan.

(Extracts from speech delivered at Chautauqua, N. Y.)

"It is no exaggeration to say that the peace of the East, and perhaps of the world, rests upon the preservation of the integrity of China. In order to maintain that integrity it is essential to carry out a thorough reform in her administration. One of the most urgent and effective methods is the solution of the opium question by the introduction of a fixed and sound policy. Should Japan and the Christian Powers of the world interested

in the welfare of the four hundred millions of helpless Chinese unite in solving this vexed question, the evils which have ravaged the whole country during the last 300 years will be at an end.

"Although opium smoking is now strictly prohibited in China, the poppy is still being grown in several provinces and tremendous quantities of manufactured opium, morphine, cocaine and other narcotics are being smuggled annually by unscrupulous merchants of almost every power having trade relations with China. Therefore, it is safe to conclude that there are even today at least ten million Chinese who are under the influence of narcotic drugs and hastening to their graves.

"The Government of China fully realizes the increasing evils resulting from the practice of opium smoking, which has been the cause of great international complications and which has gradually deteriorated the moral and physical condition of the people.

"The production, importation and consumption of opium are now ostensibly prohibited in China, but the only result has been a great increase in the number of so-called total abstainers who have taken to the worse habit of morphine injection and in the number of cases of bribery and corruption of native officials.

"In a country like China, where the national solidarity is so weak and the administrative machinery is so imperfect, the difficulties encountered in the supervision of strictly prohibitive measures are almost insurmountable. These have created a strong feeling of resistance on the part of habitual smokers, and as I have said before, have produced evils far greater than those of opium smoking.

"The failure of the method adopted in the British and French colonies to eradicate the opium evils by immediate prohibition fully illustrates the futility of the measures now being enforced in China. Even in a country where the authority of the government is very powerful and very much respected as is the case in the United States, it is no easy affair to prohibit alcohol which after all is an article of luxury.

"Opium in China is necessary for medicinal purposes, at least for the confirmed addicts, and therefore it should not be wondered at that there are more than ten million illicit smokers, who prefer to risk breaking the law rather than to endure the great physical sufferings which arise from sudden abstinence. Those who obey the law—and they are not very numerous—ordaining strict prohibition, find a great change taking place in the functions of their bodily organs, their minds become dull and obscure, and often in their despair they take their own lives or die prematurely.

"Is it not then about time for the Churches of Christ, not only in America but throughout the world, to investigate fully the opium problem in China and find a practical method of stamping out the evil habit without bringing such miseries in its train?

"The present hypocritical attitude of the Powers will never succeed in eradicating the dreadful evil. It is for the Christian world carefully to investigate the problem and force the Powers to adopt a rational and humanitarian policy."

## THE NEWS BULLETIN

**THE DAUGHTER** of Brother Wilson Woodcock of Brownville underwent an operation at the Baptist Hospital in Nashville last week. The operation was not serious and the patient is doing well.

**A VETERAN OF THE CROSS.** Rev. H. C. McElroy of Nashville is very ill and the end seems not far away. He has labored long and faithfully. We trust that his friends will remember him with a written word of cheer.

**OLD HICKORY REVIVAL** closed July 19th. Pastor Tom Roberts of Grace Church, Nashville, did the preaching with George W. Card leading the singing. There were thirty additions to the church. Brother Winfrey Davis is the pastor.

**EAST DURHAM CHURCH RENAMED.** The East Durham Church of Durham, N. C., has changed its name to Angier Avenue Church. Since 1913 when the editor was living in Durham, this church has had a phenomenal growth. During the past May, the average attendance in Sunday school was 715. W. G. Hall is the present pastor.

**JUDSON MEMORIAL Church, Nashville,** has begun work on a Sunday school annex. The building will cost about \$20,000. Ground was broken July 20th after a sunrise prayer meeting on the church lawn. Pastor R. E. Grimsley is happy over the outlook for the church.

**IUKA, MISSISSIPPI STIRRED.** The Winans-Powell evangelistic party is in a great tent meeting at Iuka, Miss. Brother J. A. Landers, pastor of the Baptist Church, writes that the largest crowds ever known to attend a revival are listening eagerly to the preacher.

**PORTLAND CHURCH** has just had a good revival. W. M. Wood of Nashville did the preaching. Pastor J. O. Hill and his people are enjoying their new \$35,000 church house, which is beautiful and commodious. Dr. Wood reports the work in fine condition and the church happy and busy. There were 24 professions of faith and 21 additions to the church during the meeting. Brother Wood began a meeting in Cynthiana last Sunday.

**T. B. PIPER,** the father of our efficient office secretary, left last week for a tour of the West. Brother W. J. Stewart of the Orphan's Home is in charge of the tour. The company will visit Los Angeles, Catalina Island, San Francisco, Salt Lake City, Denver and other places en route.

**ANTIOCH.** R. E. Grimsley of Judson Church, Nashville, is engaged in a revival with Pastor Kuykendall of Antioch.

**T. B. HARWOOD** of Nashville is engaged in a ten weeks' tent campaign in the suburbs of the city. He reports more than thirty conversions in Flat Rock and much interest elsewhere. Brother Harwood is now supplying for Smith's Springs and Bethel

churches. Like Paul, he "makes tents" for the principal part of his living.

**THE JOELTON** meeting is being conducted by A. M. Nicholson of Park Avenue church, Nashville. M. E. Ward is the energetic pastor.

**A VOICE FROM KANSAS** is raised on behalf of Tennessee. Chas. T. Alexander in the Independence (Kansas) Reporter of July 16, makes a bold and fearless denunciation of the malicious misrepresentations sent out by news reporters from Dayton. Tennessee needs no one to defend her honor, but we like to know where our friends live.

**\$1,200 IN PRIZES** has been announced by the National Council for the Prevention of War. The money will be awarded the twelve school children of the world who write the twelve best essays on World Heroes, the subjects of the essays to be chosen by vote of the school children of the world. Each school may send in one essay on each of the twelve heroes chosen. Dr. Augustus Thomas of Augusta, Maine, is president of the World Federation of Education Associations and will be chairman of the judges in the contest.

**RIPLEY REVIVAL.** Dr. Frank Tripp did the preaching in a tent meeting at Ripley. E. L. Wolslagel is the singer. The reports of the meeting indicate that it is one of the most stirring which Ripley saints have had in many moons. Dr. Tripp is a splendid fellow who loves the Lord and his work. And it goes without saying that "Wooly" is an evangelistic singer, the peer of any on earth.

**POCOHONTAS REVIVAL.** Brother C. F. Drewery, clerk of the church at Pocohontas, writes: "We have just closed a revival which was conducted by Rev. Horace M. Wolf, a Union University student. The meeting was a great success. There were nine additions to the church for baptism and one by letter. The meeting was attended by good crowds, several times the standing room being taken. The church is struggling hard for a building which we need very much."

**HOLSTON VALLEY ASSOCIATION** will meet August 11, 12, with Buffalo Ridge church, Gray Station on the C. C. & O. R. R. S. W. Tindell, Chairman of the Executive Board, calls attention to the fact that all matters pertaining to the Unified Program will be presented the first day. The second day will be given exclusively to the associational business and work.

**JEFFERSON COUNTY ASSOCIATION** meets with Antioch church August 6, 7. This church is located four miles east of Dandridge.

**S. M. McCARTER** and family have been spending a vacation among the wonderful scenes in and around Gatlinburg. Brother McCarter says in a letter, "We like the way you are editing the BAPTIST AND REFLECTOR. It's fine."

**BIG HATCHIE ASSOCIATION.** This association met with Ripley church July 21, 22. Owing to the tremendous rains and the swollen streams, the attendance was rather small but the interest was fine and the brethren

seemed to enjoy it. Dr. O. E. Bryan, the editor, Brother Stewart of the Orphan's Home and Brother Jeffreys of the Memorial Hospital were visitors and had parts on the programs.

Pastor L. O. Leavell, of Ripley, was elected moderator and deacon W. Dan Majors, of Ripley, Clerk. They made a fine team and the business was transacted with speed and yet with care. The association adopted the suggested budget for 1926 without a dissenting vote. The most serious matter before it was that of dividing the association along county lines. A committee was appointed to bring recommendations to the next annual meeting. The association is made up of messengers from churches in Haywood, Lauderdale and Tipton counties. R. J. Williams, the missionary pastor for the association, reported a good work and a spirit of optimism prevailed. The association meets next year with Woodland Church.

**R. F. ROGERS,** for two and a half years pastor at Henning, will leave September 1st to enter the Seminary at Fort Worth, Texas. He is a graduate of Union University.

**THE METHODIST CHURCH HOUSE** at Rialto was purchased recently for the use of the Baptist congregation which is being built up by missionary Williams of Big Hatchie Association.

**SMYRNA CHURCH, TIPTON COUNTY,** has purchased a new location for their church house and will begin the erection of a new place of worship at an early date.

**ANTIOCH CHURCH, TIBBS,** has just finished a new building with attractive auditorium and seven Sunday-school rooms.

**C. E. GLASS,** of Brownsville, was the champion of the cause of the old ministers during the meeting of Big Hatchie Association. He was the first secretary of the relief work in Tennessee.

**BROWNSVILLE** has the distinction, according to one of her citizens, of being the site of the organization of the first W.M.S. in Tennessee. The first young people's society was also organized in the town, the meetings being held under a tree on the farm of the father of S. F. Thomas. The beloved Edgar Folk, then a boy, was a member of this organization.

**NOTICE, CONCORD ASSOCIATION.** Concord Association meets with the Lascassas Church, Wednesday, July 29, 30. The meeting opens Wednesday morning at 10 o'clock. Those desiring to attend will be met at Murfreesboro depot at 9:30 of that morning, or at the Jordan Hotel in case they arrive by bus. Messengers and visitors should write to the committee composed of C. W. Baird and R. E. Jarmon, Lascassas.

**SWEETWATER ASSOCIATION** will meet on October 8-9 instead of the date announced in the BAPTIST AND REFLECTOR. It is to meet with Chestau Church during the celebration of the centennial anniversary of the founding of the church.

**PASTOR R. E. GRIMSLEY** of Nashville is author of the playlet, "Farmer Brown Converted to Stewardship."

CONSIDER FOREIGN MISSIONS

By J. F. Love

One of the most depressing things which comes upon one every now and then with almost smothering effect is that Southern Baptists have not, with perhaps few exceptions, realized at all the condition of the Foreign Mission Board and certain facts connected therewith. Will the reader give attention to some of these facts while I recite them, and will he or she try to communicate these facts to others?

**Fact One.** The Foreign Mission Board has not during the present administration entered a single new country without first being authorized to do so by the Southern Baptist Convention.

**Fact Two.** In 1919 the Convention instructed the Board to make a survey of Europe and the Near East and as quickly as possible to enter this territory. This action of the Convention was confirmed by the next session of the Convention and the Board set up its European and Near Eastern Program and made alliance with Baptist groups in certain countries of Europe, in Palestine and in Syria. All this was done on the instructions of the Southern Baptist Convention.

**Fact Three.** A comparatively small amount of money has been put into this new territory, but the missionary results obtained have probably never been duplicated by any mission board in the world from such small expenditures as we have made. The results have indeed been thrilling.

**Fact Four.** No new country has been entered since 1919 and 1920. There have been many importunities to enter other countries where little companies of Baptists are struggling desperately and need our help greatly, and where a great work could be done, but the Board has turned a reluctant deaf ear.

**Fact Five.** The Board was from the beginning of the 75 Million Campaign conservative in its appropriations, but in 1923, when it became evident that the Board was to be disappointed sadly in its receipts, it began to deny the missionaries all requests for buildings and material equipment and then to deny appointment to volunteers, except where money was given and designated for the salaries and outgoing expenses of new missionaries, which left the Board no option as to whether this money should be thus used. Missionaries have begged and begged in vain for residences, church buildings and other material equipment, and for missionaries to share the burden of the work with them. Volunteers in great numbers have implored the Board to send them to the fields but the Board had set its face to keep out of debt, if possible, and to reduce the debt when a debt was unavoidable. More than two million dollars have been cut out of the receipts of the Board and scores of young men and women trained for missionary service are at home because the Board could not send them. This Board did not wait for the present acute situation, but began severe curtailments in anticipation of it.

Have Southern Baptists cut home enterprises in any such way? In this period when the Foreign Mission Board has denied its missionaries

every request for buildings, the denomination has erected at home more school buildings, hospitals, church buildings, and parsonages than were ever erected in the same period and twice over. Has the Foreign Mission Board not done enough in the way of curtailment? Could it do more? Ought it to have done more? What ought it to do that it has not done? Southern Baptists spent for religious purposes at home last year more than thirty-three million dollars, and gave to Foreign Missions considerably less than one and a half millions. Is it any wonder the Board is in debt?

**Fact Six.** Beginning three years ago the Board has in every possible way warned the brotherhood that the Foreign Board's work, though winning gloriously on every field, was threatened with disaster by the declining receipts of the Board. But as we started out by saying, very few of our people seem yet to realize the desperate needs of Foreign Missions, to say nothing of the thrilling opportunities for great success in soul-winning which the fields are offering. Is there no way to get Southern Baptists to realize these solemn facts? I believe that if the facts were widely known, there would be such a quickening of denominational benevolence, such a getting together of our people for a decisive denominational advance, as we have not seen in many days. Nothing would help the cooperative campaign more. The time has come for the Baptist people to win millions to Christ and New Testament truth. The world presents a Baptist missionary opportunity as a peculiar mark of the times. We are told that there are thousands of our people, who hold the "like precious faith with us," and who holding it, must love a lost world, but who have not contributed anything to our great campaigns on which this work has depended and does depend for

**Fact Seven.** The Board put the case squarely before the recent Convention under the form of two alternatives. The Convention was told that the Board's receipts must be substantially increased or even more drastic retrenchment must be made. The Convention was asked if it had any word it wished to send to the Foreign Mission Board, any word of encouragement, advice or instruction. The committee on the Foreign Mission Board's report stressed with great emphasis these alternatives and called upon the Convention to face them.

**Fact Eight.** Following the Convention, the Annual Board Meeting has been held and it was an agonizing occasion. The Board has now sent to the denominational papers the announcement that unless relief comes before October, the Board will be compelled to face the solemn question of withdrawing from some of our fields. If that course is made necessary, somebody will have to bear responsibility for it. If the denomination feels that the Foreign Mission Board is responsible after all it has done, then let the denomination say so frankly and lay the responsibility on the Foreign Mission Board. It is easier to fix this responsibility on this company of men who give their money and give their time without compensation to serve their brothers and sisters in this great work for Christ than it is to fix the responsi-

bility on other contributors or non-contributors. But the Lord will make no mistake. He knows who has paid his pledge, given his tithe and done his duty by the Lord's imperiled work.

Suggestions

I make one or two suggestions to help every one who reads these lines to avoid the responsibility for withdrawal from some mission fields.

**First.** If the Board is forced to withdraw from some fields, what fields shall we withdraw from? God is blessing our work on every one of them, and His blessing is upon sound Baptist policies which this Board has fostered on every field. Moreover, if we withdraw, we shall desert Baptists and Baptist churches to their fate before enemies of the truth. Where shall this work of withdrawal begin? The responsibility is going to be a solemn one.

**Second.** That those who read these lines ask themselves the question, Is it I? Have I done my duty? Is my responsibility that young lives offered to Christ are kept at home while ripe harvest fields are beckoning them to come? Have I allowed the missionaries to go without equipment while God has been blessing me? Am I willing to bear the responsibility of withdrawing from fields where souls are being saved, and of forsaking those who hold our faith? Face these questions, my dear brother or sister, as we all shall have to face them sooner or later.

**Third.** Carry these questions to your friends who have not paid their pledges if you know such. Get them to face them frankly and to pray

over them. It is not too late to pay 75 Million pledges.

**Fourth.** Start up even now a movement in your church among your friends to pay into the Lord's treasury all that they have promised they would pay. There are enough unpaid pledges among Southern Baptists to pay off every dollar of the

(Continued on page 12)

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TEXAS

## SUNDAY SCHOOL

Edited by

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

The State-wide Superintendents' Conference has just closed at Ovoca. This session was, in many respects, the best we have ever had. About 100 attended altogether and the program was interesting from the start. Mr. Arthur Flake was with us and at his best. He brought us three very fine practical addresses on administration. Dr. J. L. Hill spoke each night to the delight of everyone present. His address on Friday evening was one of the best ever given to our state workers. Mr. W. W. Willian did most excellent work both in his address and in the conferences conducted by him. Others who brought splendid messages were Superintendent McSpadden, Knoxville; Miss S. Louise Russell, Chattanooga; H. W. McNeely, Orlinda; Dr. E. P. Aldredge, Nashville; Dr. C. E. Burts, Nashville; Miss Willie Jean Stewart; Dr. E. C. Dargan; and Mr. W. T. Eastes, Nashville. The program was well rendered from the very start. At this present meeting our Sunday-school forces were organized into a State Sunday School Association with the election of the following officers: Mr. John D. Davis, Memphis, President; Mr. L. T. McSpadden, Knoxville, Vice President; Mr. H. W. McNeely, Orlinda, Secretary; Mr. H. L. Bowen, Erwin, Treasurer, and W. D. Hudgins, Tullahoma, Corresponding Secretary. This organization completes our state organization and will function through the three Sunday School Conventions and the various District Associations. This is a very significant step taken by our forces and we will watch with interest the results.

The State-wide Organized Class Conference which met in connection with the Tennessee Baptist Encampment last Saturday was a decided success. A real program was rendered and some of the finest addresses we have ever heard were delivered during this eventful day. The outstanding messages were brought by Dr. J. L. Hill, Nashville; Mr. T. Russ Hill, Middlesboro, Ky.; C. L. Montgomery, Memphis; George Fort, Clarksville; J. T. Grant, Chattanooga; W. W. Willian, Jacksonville, Fla., and Mrs. Briggs, Nashville. The meeting was greatly enjoyed and will prove to be exceedingly profitable.

### THE INITIAL MEETING OF LAYMEN

The meeting on last Sunday of the laymen of Tennessee, at Ovoca, was one of the largest attended services and the most enthusiastic meetings we have had in the state for many a day. The day began with a Sunday School Demonstration at the regular Sunday-school hour. Following the Sunday school, Judge Clifford Davis of Memphis spoke on "Going a Little Farther." His address was full of wit and good humor but none the less full of real spiritual lessons for the laymen and young people present. Following Mr. Davis Dr. J. T. Henderson brought a great message on the subject of "Big Business Laymen." This address was forceful and uplifting and will leave its impression on the hearts of all who heard it. The closing address of the morning was brought by Dr. John D. Freeman of the Baptist and Reflector. This was the climax of a great morning session. At 2 p.m. the laymen continued their work and talks were made by Judge Davis, Mr. J. H. Henderson, Mr. V. B. Patten and J. T. Henderson. The evening session was filled with fine music and addresses brought by Mr. Harmon Alexander of Winchester, Mr. Emmett H. Rolston, Chattanooga, and Dr. O. E. Bryan of the Executive Board. Mr. A. L. Todd of Murfreesboro presided over this meeting and Mr. C. L. Montgomery and Mrs. Hendrix furnished the music. Men came from

all over the state to this meeting. About 100 of the best business men of the state were present and represented nearly every prominent town in the state. This meeting at Ovoca is the initial meeting for a great program for the laymen of the state. Following this meeting there will be held in the near future meetings at Memphis, Jackson, Nashville, Chattanooga, Knoxville and Johnson City. Men from all over these sections will be gotten together for a day of conference and fellowship.

### THE RURAL WORKERS

The rural workers all report fine work last week. Swan Haworth, of Grainger County Association, reports a splendid school and so does Frank Collins, R. D. Carrin, H. S. Sauls and all the others. Mr. Edgar Johnson, who is working in Chilhowee Association, is doing some fine work and getting results.

We are sorry to note the illness of Mr. W. C. Milton, who is kept away from the Encampment this week. We are sure that all our workers will remember him in prayer.

Just as we send in our notes we note the death of Mr. W. R. Hamilton of Knoxville, the father of our own W. M. Hamilton, Jr. He was killed by a negro last night and we have not yet had the details of his death, but we wish to express our deep sympathy to all the children and pledge them our earnest prayers for their faith and comfort.

We join with our nation in mourning the death of Mr. William Jennings Bryan, who died this afternoon at Dayton. No man has left a more glorious heritage and lived a cleaner life than this great good man. Let our young people emulate his virtues and follow his example of faith and perseverance.

The Encampment is on and the young people are having a good time at Ovoca. Report of this Encampment will be given next week.

In a recent training school held at Sneedville, Hancock County, by Miss Roxie Jacobs and Frank Collins, there were five conversions reported. From this school away out from the centers we had more awards turned in than from most any school in recent months. This shows what people will do if they are given a chance.

The annual Baptist Assembly is in session this week, July 26-31, at Ovoca. Already between two and three hundred Baptists from every section of Tennessee have arrived, many of them from the remotest sections of the state.

An unusually strong program has been arranged by Superintendent W. D. Hudgins of Tullahoma. The morning program for the week consists of conferences on Sunday school, W. M. U., B.Y.P.U. and laymen's work.

Dr. R. S. Jones of Seminary Hill, Texas, a returned missionary from Brazil, is in charge of the 9:30 missionary hour.

Dr. Austin Crouch, pastor of the First Baptist Church, Murfreesboro, Tennessee, has been chosen to conduct the Bible hour at 10:40 each day. Dr. Crouch was formerly a general secretary with the Baptist Home Mission Board, with headquarters at Atlanta.

At the closing hour each morning an inspirational address will be delivered by one of the great Baptist leaders of the South—Dr. J. R. Hobbs of the First Baptist Church of Birmingham, Ala., will be the Monday and Tuesday morning speaker. Other speakers on the program are: Dr. O. E. Bryan, of Nashville, State Bap-

tist Corresponding Secretary; Dr. R. G. Lee, popular platform orator from New Orleans, La.; Dr. John W. Inzer, formerly National Chaplain of the American Legion and now pastor of the First Baptist Church of Chattanooga; Dr. John D. Freeman of Nashville, Tenn., editor of the Baptist and Reflector; Dr. J. H. Bohanon, of Paris, Tenn.

The afternoons are given over entirely to recreation. Sunset devotions each day are conducted on the lake front. Mr. C. L. Montgomery of Memphis is in charge of the music, ably assisted by Mrs. M. W. Hendricks, "Gypsy" Smith's pianist. Special music will be a feature at every session. Miss Robbye Ballard of Nashville will be one of the leading soloists of the week. A great inspirational address will be the fitting close to each day's session.

**Learn to Live.** By Daniel A. Poling. A book full of the experience of life. "The high Christian ideals" and principles of "How to live" are set forth in simple, clear-cut form.

The new pamphlets for B.Y.P.U. presidents are out and can be secured at the Tullahoma office.

### OVOCA GOSSIP

The Ovoca Encampment is in full swing. Senators, preachers, editors, judges and plain hard working laymen are all basking in the wholesome atmosphere of the Tennessee woods. Mrs. Martin's delicious fat biscuits and pretty girls and incidentally many fine inspirational speeches and much good singing are here. My! how that little pianist, Mrs. Mabel Whaley Hendrix from Central Baptist Church, Memphis, can get over the keys.

At first we wonder, then admire, then grin, and then believe me, whether we can sing or not, we just naturally open up and praise the Lord. That's what everybody's doing in Ovoca.

At Sunday school there were 235 present; in the ladies' class, 30 churches were represented.

And now for the real gossip. Did you ever see Mr. John D. Freeman, distinguished editor of the Baptist and Reflector? Well he's fine and he told us lots about the ladies, especially their makeup.

His lovely wife and baby are here also, and John D. is toeing the mark, even if his good eye and his remarks do wander at times.

And listen, Cliff Davis, the handsome young jurist from Memphis, was here on Sunday which was designated as Laymen's Day. Everybody likes Cliff, even if he does get his dates mixed. He always says the right thing, tells good jokes, and we expect to vote for him when he runs for president of these U. S. A.'s.

Mr. and Mrs. John L. Hill of Nashville and their "kid" brother, T. Russ of Middlesboro, Ky., have been fine at this encampment. Their great messages, delivered with so much fervor went deep into the hearts of their hearers and will bear much fruit during the coming days.

The cottages are filled to overflowing. Mr. W. D. Hudgins and the office force are most considerate, and everybody feels thoroughly at home and mighty happy.

The cottage known as the Zoo is a veritable orchard flowering with 10 pretty Knoxville girls who feed their beaux luscious Knoxville peaches, and sing far into the wee sma' hours of the morning.

Boating and swimming are great. Mr. and Mrs. Andrew Todd of Murfreesboro spent Sunday with us, also Mr. and Mrs. Ferguson and Mr. and Mrs. Mullins of Nashville. Mr. Todd presided at the laymen's meeting. He seemed especially pleased with the music.

Mr. R. S. Jones, returned missionary from Brazil, where he is Dean in a large college, is here for the week. He will appear on the program for Monday and we look forward with a great deal of pleasure to this hour.

The speakers for the week include the finest which the South affords and Mr. John Davis of Memphis promises many social events during recreation hours.

The Executive Board of the Tennessee Baptist Convention is to be congratulated upon the success of the Encampment. A good time—fine fellowship—inspiration—vision. This was the promise made and fulfilled at the Eighteenth Annual Encampment.

### OBITUARIES

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

### MRS. A. R. WIDENER

Whereas on July 1, 1925, God in His infinite wisdom took from our midst Mrs. A. R. Widener our beloved member of the Woman's Missionary Society of the First Baptist church; Therefore, be it resolved that in her death we have lost one whom we loved to honor and respect for her consecrated Christian life that inspired each one of us with whom she came in contact.

Resolved that this society wishes to extend the deepest sympathy to the family and all who loved her.

Resolved, that a copy of these resolutions be sent to the family, and also spread on the minutes of our Society, and also that request be made for their publication in the BAPTIST AND REFLECTOR.—Mr. Alice B. Farris, Mrs. McPherson, Mrs. Ben Davis, committee.

### A TRIBUTE OF LOVE TO MRS. W. F. FERGUSON

In the home going of Mrs. W. F. Ferguson, the First Baptist Church and Sunday school of Dayton, Tenn., have been greatly bereaved.

Mrs. Ferguson was a saintly, godly woman whose presence was a benediction, and her life a blessing to all whom it touched. She was a faithful church member, always at her post, unless prevented by sickness or absence from home. She was a faithful, conscientious and efficient Sunday school teacher, faithful to the word of God and to her class.

In her class she will be so sorely missed that each member of it will feel a personal loss, and her place will be hard to fill.

She was a faithful, devoted companion to her husband, and a loving, tender mother to her only son, Harold.

We feel that God, her father, has simply taken her home to the house of many mansions.

In view of these facts, therefore, be it resolved, that this church and Sunday school bow in humble submission to our heavenly Father's will.

That we extend, each one of us, individually and personally, our sincerest sympathy to Mr. Ferguson and his son, Harold, and commend them to the God of all grace, who alone can give the needed strength and comfort.

That a copy of these resolutions be filed for record, a copy be given to the family, also to the Dayton Herald and the BAPTIST AND REFLECTOR.—Mrs. M. W. McPherson, chairman; Mrs. W. A. Moffitt, Mrs. N. J. Talant, committee.

Resolutions offered by the Woman's Missionary Society of the First Baptist Church, Jefferson, Tenn.:

Whereas, The kind and beneficent Heavenly Father has seen fit to remove from our midst our greatly beloved and much esteemed sister, Mrs. J. J. Burnett, and whereas, we, as a society, feel keenly her departure from our midst,

Resolved, That we have lost one of our most faithful and enthusiastic members and that we hereby record our deep sense of loss and our high appreciation of her services as a neighbor, friend and Christian.

She was a recognized leader not only in the local church, but in State affairs as well.

We offer our deepest sympathy to her bereaved husband and mother.

Respectfully submitted,  
Mrs. O. E. Sams,  
Mrs. E. W. White,  
Mrs. S. T. Shipley.

**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.

**UNION AVENUE "GO-GETTERS,"**  
**MEMPHIS, SET GOOD**  
**EXAMPLE.**

By Robt. E. Miles.

Disregarding the nearly one thousand miles (972, to be exact) which it was necessary to travel by rail in order to attend the recent state B.Y.P.U. Convention, a total of ten representatives, or more than 25 per cent of the enrollment, from the "Go-Getters" B.Y.P.U. of the Union Avenue Church, Memphis, journeyed all the way from Memphis to Knoxville via Chattanooga in order to attend the Tenth Annual State B.Y.P.U. Convention held there last month. In view of the fact that Memphis is so far removed from Knoxville, this was a very remarkable representation.

The following are the names of those attending the Convention from the "Go-Getters":

Mr. Alfred R. Baird, Mrs. Alfred R. Baird, Miss Sara Weatherly, Miss Mary Virginia Powell, Miss Bonnie Mae Massey, Mr. H. Gerald Webb, Mr. George A. Baird, Mr. Adrian Smith, Mr. A. J. E. Nocks.

In the debate on "Resolved, That Simultaneous B.Y.P.U. Training Schools are better for a City B.Y.P.U. than a City-Wide Training School," held at the Convention, Memphis having the affirmative side and Nashville the negative, it was Miss Sara Weatherly and Mr. George Baird, both members of the "Go-Getters" B.Y.P.U., who carried away the laurels for Memphis. The president of the Memphis City B.Y.P.U., Mr. Gerald Webb, is a member of the "Go-Getters," as is the president of the Shelby County Associational B.Y.P.U., Mr. George Baird.

The writer visited this union a few weeks ago and was very greatly impressed with the dash and vim that characterized their program. The four groups were at that time in the midst of a contest, each group having its own pet name; and when the President, Mr. Brinkley (better known to Memphians as "Peaches" Brinkley), called for reports, a very enthusiastic one was given by each of the group captains, evidencing the fact that "every Baptist young person was being utilized" in the Union. The writer was particularly impressed with the accuracy and completeness of the secretary's report. A glance at the long blackboard that stretched across one end of the room soon convinced one that this Union had a definite goal in view and was not guilty of slipshod records or reports. A detailed account of the work of each group stood out boldly on the board, showing the names of the members and the efficiency of the respective groups. The president is himself a faithful tither, and the writer was very strongly impressed with his exhortations along this line as the close of the meeting. The fact that the Union is not reported A-1 for the quarter must be due to some small impediment, as the work done by the Union is manifestly superior to that of many unions who have splendid A-1 records. Rev. H. P. Hurt is pastor of the Union Avenue Church, and can doubtless be accredited largely for the illustrious work done by the young people of his church. When you are in Memphis and want to visit a wide-awake B.Y.P.U., the writer would respectfully suggest that you visit Union Avenue.

**BILLIE AND HIS PA**  
**(Pa Still Believes in Sampling)**

"Pa, that was an interesting deacons' meeting last night at the church, wasn't it?"

"It certainly was as important as interesting, Son. We are a very busy body of deacons just now."

"So, I see, Pa. Trying to find a man to be pastor and another to build our new church building. You are going to be careful in selecting your men, aren't you, Pa?"

"Yes, Son, these are two most important places to fill. We must have a good man to build our new \$100,000 church plant, and equally as good a man to lead us spiritually."

"Pa, I was greatly interested in the way you chose Mr. Cooper for contractor. Deacons Brown and Jones both said they visited the city Mr. Cooper came from, investigated his character, his ability as a builder, the character of his work done at other places, and finally saw him in action on one of his jobs."

"Sure, Son, that was the business-like, sensible way to do this. Our deacons are level headed business men as well as spiritual. They seek to do the Lord's work in the best way possible."

"I see they are great business men, Pa, and I wondered why they didn't choose their contractor in the same manner they are trying to choose a pastor. I thought of a scheme. It was this; let the names of contractors from different sources be suggested, perhaps Brother Jones knew one back in Kentucky; Sister Ward was fond of another over in Tennessee. Now, let these different contractors come at different times and have the church as well as the deacons see each one in action. Say, let each contractor when his time comes to be "sampled" build a chicken coop, then everybody can see how he works. Then, the man whose work pleases the folks the best is the man who would be employed to build the church house. How does the plan suit you, Pa?"

"Your suggestion is absurd, Son. No set of business men would ever think of it for a minute."

"But the same set of business men select their preachers that way, Pa. We have different men to come and preach for us. Some of the men preach good sermons and entertain the people fine, but maybe those two fine sermons were like Poe's Raven, 'all his stock and store.' Another man preaches the poorest kind of sermon, but we know from the work done at other places, he would get better and better for twenty years. It looks to me, Pa, that we could come nearer judging a builder's qualifications by seeing him build a coop, than we can judge a preacher's life's work by hearing him preach 30 or 40 minutes. Where am I wrong, Pa?"

"Son, you are always advocating some new fad or other. We Baptists have always practiced the 'sampling' method. It was done a hundred years ago, and we still want to sample our preachers. I think the preachers themselves like being sample."

"Some of them may, Pa, but I heard one of the preachers we had for a 'sample' talking about being 'sampled' and he said he didn't intend to do it any more. If the church that wanted to call him couldn't take the general character of his work done in the past, together with his record as a gospel preacher, that he wasn't going to display his ability before them."

"How else are we to know of a man's fitness for the work, Son, than to have him come and let everybody see him?"

"Like we found out the fitness of our contractor, Pa. Certainly not by having a 'sample' built. I heard some one tell not long ago about Dr. J. B. Gambrell who went to preach a 'sample' sermon to a fashionable church. He didn't have his wife along to look after him, and when he put on his tie it wasn't on straight. Dr. Gambrell preached one of his great gospel sermons, and many were in favor of calling him. But one good, old, dignified sister objected to him

**Do You Plan to Build or Remodel?**



First Baptist Church, Cocoa, Florida. Auditorium seats 700; Sunday School, 700. Estimated Cost \$50,000.



First Baptist Church, Dothan, Alabama. Auditorium seats 1200; Sunday School, 1400. Estimated Cost \$125,000.

These buildings were planned and designed by the Architectural Department of the Baptist Sunday School Board, Nashville, Tenn. Correspondence is invited.

P. E. Burroughs, Secretary Architectural Dept.

**BAPTIST SUNDAY SCHOOL BOARD**  
 NASHVILLE, TENNESSEE

on the ground that her pastor must have more style. He was not called. She 'sampled' the preacher's clothing rather than his sermon."

"Son, your reasoning is good, but we Baptists have a way of doing things our own way. So your arguments, as good as they may seem, can't change us from doing things in the good old way."

**S. D. KNISELY WRITES FROM**  
**MAYNARDVILLE**

Dear Sir:  
 "Just completed a training class at Maynardville. Bro. Burnett was with me, or rather I was helping him. I had a splendid class. Twenty-three took the examination. Some few did not take it."

"I would like to work with you sometime when you have an opening. The Northern association in which Maynardville church is located has very few B.Y.P.U.'s, only about three. But they are sure good ones. I was thinking of having an institute next year at Maynardville. That is the county seat. The people there say they will keep the ones who come from the other churches. Please give me what information and advice you can."

**REVIVALS**

The following revivals were reported in the last week's Baptist papers of the South:

- Deland, Fla., 98 additions; Beaver Dam, Tenn., 63 additions; Malakoff, Tex., 60 additions; Petrolia, Tex., 21; Gladstel, Tex., 30; Dyess Grove, Tex., 27; Lofton Branch, Tex., 50; Daisette, Tex., 57; Travis, Tex., 20; Normangee, Tex., 20; Mercedes, Tex., 38; Mt. Vernon, Tex., 36; Pearsall, Tex., 23; Woodward, Okla., 40; Ashland, Ky., 35; Linden, Ga., 27; Jasper, Ala., 25; McElwain, Ala., 17; Verda,

Ky., 101; Helena, Ga., 26; Douglasville, Ga., 26.

**THE ALPS IN FRANCE**

Some visitors forget that France as well as Switzerland has majestic alpine scenery. A night on the P.L.M. Railway transports you from the boulevards to glacier lands and old world villages between snow-capped peaks. The auto trip from Briancon to Grenoble and the wonderful climb of the Lautaret Pass through meadows ablaze with flowers will not soon be forgotten. Never shall I forget the great glaciers of La Meije seen from the little Alpine village of La Grave, where the children gathered round the cars seeking to sell the tourists their bunches of freshly gathered lavender. The Graisivaudan, the magnificent plain around Grenoble is the best picture I know of what Nature will do in return for intensive farming and gardening—fifty miles of Eden.—Edwin Petre.

An old couple, responding to the lure of some California advertisements, packed up, sold their Iowa farm and left for Los Angeles—where they expected to live forever.

Imagine their surprise when getting off the train, they encountered a funeral. As they proceeded to their hotel they met a second funeral. This was too much for them, and they called up the president of the chamber of commerce to tell him what scoundrels Californians were for advertising that no one died in their climate—when they had seen two funerals that day.

"Oh," said the president, "those were two undertakers who starved to death, because nobody ever dies in California."—Selected.

**WOMAN'S MISSIONARY UNION OFFICERS**

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Cor. Sec. and Editor.....	Miss Mary Northington, Headquarters for W. M. U., 161 8th Ave., N., Nashville		
Recording Secretary.....	Mrs. H. E. Mullins, 305 Peachtree St., Nashville		

**Y.W.A. AND G.A. CAMP**

The summer days-turn the hearts of girls to camps, it seems. The week of July 6, on the banks of the Nola-chucky river was the scene of a "real camp and a real good time." About twenty Y.W.A. girls and six G.A. girls from Morristown with Mrs. Simmons and Miss Mary Douglas Hodges as chaperones and Cornelia Rollow who taught the Y.W.A.'s, were the "campers." Tents and a picturesque little tree house were our places of habitation, cool and inviting on such hot days, and nights. Two classes a day in Ministry of Women and the G.A. Manuel, taught by Miss Hodges, swimming, rowing, singing, the Jills of camp who "went up the hill to fetch a pail of water," horseback and "muleback" riding, kept the hours full for each girl. In the evenings different girls conducted the vesper services down by the river, times when the hearts of all were close to the Master, out in His glorious starlight. It was a blessing to have Dr. Dere and Mr. Helm of Morristown to come out and bring great messages two evenings of the camp, giving to us a clearer vision of the service we might render as four-square Christian girls.

It was a tug to our heartstrings to break camp Saturday morning, these days had been happy ones bringing us together in sweet fellowship, wholesome fun combined with worthwhile study, with His spirit overruling our days.

You who have not had such camps, either of town, city or associations are missing a great treat, why not begin now to plan for yours next summer? Don't neglect giving our girls wholesome fun along with helpful studies, it will mean bringing them closer to their Master and be a blessing to you who will be instrumental in affording your girls such days as these, such as we had on 'Chucky river.

Cornelia Rollow.

**PINS, POSTERS, PROGRAM PREPARATIONS!**

Y.W.A. pins without pearls \$3.00; with five pearls and outlined with black enamel, \$4.00. Every Y.W.A. girl should own one.

G.A. pin in green and white, .35. G.A.'s you would love it.

Y.W.A. poster, "An Open Window to the World," \$1.15.

Program preparations from World Comrades, \$1.00 a year. The Junior organizations own magazine but most helpful for Y.W.A.'s and W.M.S.'s to use as supplemental material.

Order all from 1111 Age-Herald Bldg., Birmingham, Ala.

**ALL DAY MEETING AT SMYRNA CHURCH, DUCK RIVER ASSOCIATION.**

The W.M.S. of Smyrna church held an all day quarterly meeting at the church, July 16th with 30 members and 20 visitors present. Mrs. Henry Horton, as president had charge of the meeting which was opened with song "We're Marching to Zion."

Prayer followed, led by Mrs. J. W. Thomas. Mrs. Lee Thomas and daughter, Frances, sang "Have Thine Own Way."

"Christian Education and Missions" was the subject of an excellent paper read by Mrs. John Lane. Mrs. Alfred Lane spoke on our schools in Japan and China, emphasizing the needs of the workers and fields. Mrs. C. W. Fowler spoke on Southern Baptist Schools in Africa and suggested ways by which we at home can help.

The work in South America was discussed by Mrs. R. L. Holdman. She told of the growth along Sunday school, B.Y.P.U. and W.M.U. lines. Mrs. Alice Lane, the oldest member present, led in prayer.

Song, "Bless Be the Tie" was sung after which each member responded with a Bible quotation to the roll call.

Mrs. R. K. Kimmons spoke on the "Importance of Woman's Work" and in closing presented mission study and the suggested courses as outlined by the W.M.U. of the Southern Baptist Convention.

The children sang "Stand Up for Jesus" and several readings were given by Junior girls which were enjoyed by all.

After Mrs. Claude Reynolds dismissed with prayer, all were invited out under the shade of the trees and a bountiful picnic dinner was served.

After dinner the meeting was called to order by the president and the pastor Rev. A. I. Foster spoke in an impressive way on "The Work of Women as Recorded in the Bible."

Mrs. Kimmons spoke briefly on the hospital and urged the women to give a shower of canned fruit, jellies and preserves to the hospital. After this appeal, she dismissed the meeting with prayer.

Mrs. R. K. Kimmons, Secretary, pro tem.

**WATAUGA W.M.U.**

The W.M.U. of the Watauga Baptist Association held their quarterly meeting with the W.M.S. of Butler on July 1, 1925. This being the time of the annual B.Y.P.U. Encampment held there the morning session was spent in attending the different classes and at 11 o'clock everyone assembled in the auditorium of Watauga Academy to hear Dr. O. E. Bryan's lecture.

At the noon hour all visitors were bountifully served dinner on the campus grounds. It was a splendid dinner, generously planned and faultlessly served by the hostess society.

The regular session of the W.M.U. was called to order at 1 o'clock by the superintendent, Mrs. J. Frank Seiler.

Song—"We're Marching to Zion." As the program for the afternoon was given by the Young people's organizations of the association, the meeting was turned over to their leader, Miss Retta Stout, and a very splendid program was enjoyed.

The devotional exercises were conducted by Dayton Seiler, the young son of our superintendent, who read the scripture lesson from the sixth chapter of Ephesians. He also led in prayer.

Violin solo, by Rev. DeVault, with Mrs. DeVault at the piano.

Song, "Standard of Excellence," by Y.W.A. girls.

Special prayer for our missionaries on Foreign Fields, led by Rev. Ponder of Elizabethton.

"What the 1925 Program will do for our Missionary Work," was given three small boys.

Song, "We've a Story to Tell to the Nations," by the G.A., led by Miss Chase, Young Peoples leader of Johnson City.

Piano solo, Mrs. Chas. Eller.

Business.

The minutes of the previous meeting read and approved.

The annual reports from the different societies were given, showing much improvement and more interest in the work.

Report from the Sunbeam Band of Elizabethton was given by the leader, Mrs. Ponder.

Personal service report by Mrs. W. J. Pierce, chairman.

Mission Study report by Mrs. E. A. Cox, chairman, showing that the society at Elizabethton has been doing much mission study work, having acquired 146 seals in the past year.

Mrs. Holly chairman of the Tithers Band, reported 22 tithers in the association.

Report of the White Cross work, by Mrs. Fuller, chairman.

The treasurer's report was given and accepted.

The report of the vice-superintendent of each county was given.

A rather full report of the Young People's organizations was given by their leader, Miss Retta Stout.

The superintendent gave a full report of her year's work which showed marked progress over the previous one.

It was suggested that we change the time of this quarterly meeting on account of the conflict with the B.Y.P.U. Encampment, but a motion was made and carried that this subject be held over until the next quarterly meeting.

The secretary read a letter from our state corresponding secretary informing us of the change of our fiscal year which will hereafter begin Jan. 1, and end with Dec. 31. This will necessitate a change in our quarterly reporting.

As the number in attendance from Elizabethton and Mountain City was the same, the Elizabethton society very graciously allowed the Attendance Banner to be presented to the Mountain City society.

This being the time for election of officers a motion was made and carried to have the election from the floor instead of the usual method of appointing a nominating committee.

The vice-superintendent, Mrs. W. J. Pierce, presided during the election.

Mrs. J. Frank Seiler was unanimously re-elected superintendent.

Mrs. Smeltzer was made vice-superintendent for Carter county and Miss Retta Stout vice-superintendent for Johnson county.

Mrs. Selmer Fuller was elected secretary and treasurer.

Mrs. Ponder was elected Young People's leader.

The superintendent appointed the following associational chairmen: White Cross, Mrs. Earl Holly, Elizabethton; Personal Service, Mrs. W. J. Pierce, Butler; Mission Study, Mrs. E. A. Cox, Mountain City; Tithers' Band, Mrs. L. L. Goodwin, Butler.

At this time short talks were made by Rev. Cox, Rev. Ponder and Mr. Underwood, the new principal for Watauga Academy.

A motion was made to extend to the Butler W. M. S. our thanks for the welcome reception and the generous hospitality they had given us.

The superintendent requested the union to pray for Miss Richardson and also that the debts of our board might be duly met.

Mrs. M. L. Shoun, who for many years served as superintendent of the union, made a talk complimenting the work of the mission study classes.

The next quarterly meeting will be held at Mountain City.

Song, "Revive Us Again."

Dismissed with prayer by Superintendent, Mrs. Seiler.

Mrs. J. Frank Seiler, superintendent, Mrs. Joe T. Ray, secretary.

(Continued from page 9) indebtedness, and to send to the fields every volunteer for missionary service.

**Finally**

I think I may anticipate two ob-

jections which a few people will raise.

First. Some will say, "I made no pledge either to the 75 Million Campaign or to the 1925 Campaign, and therefore I have no obligation to discharge." Let me answer that by saying, as one of our great editors has said, "The pledge did not create obligation in any case; it simply acknowledged an obligation which existed whether a pledge was made or not." The question which one will have to answer to God is whether he ought to have made one and ought to pay it. God has made promises to me, shall I make none to Him?

Second. Some will say, "I do not wish to pay on a debt which I did not make." Well now, one word to that objection, and that word is this: The Foreign Mission Board has, as has been shown, done its best to keep out of debt, but debt was inevitable. Moreover, the missionary results for the amount of this debt have already been realized, and those results are glorious. That is to say, God advanced His blessings on the credit of Southern Baptists. Thousands know the Saviour who would have died without knowing Him if the Lord had waited to bestow His blessings until some Southern Baptists made their gifts. In paying this debt one is not giving in the hope that souls may be saved, but he is paying for a work by which souls have been saved in multitudes.

We beg every Baptist and Baptist church in the South to face the question, Shall the Foreign Board withdraw from some of its fields, and to answer that question before October.

While the Foreign Mission Board is deeply grateful to those friends and churches who have furnished the money to send out new missionaries, the Board asks its friends not to apply their gifts to the appointment of any more new missionaries until the Board is in better financial condition, but to help take care of obligations which the Board has already assumed and which are pressing.

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All books recommended for reading and study by the Department of Missionary Education can be supplied at the regular prices. Send for circular.



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**THE ORIGIN OF LIFE**

By A. C. Dixon

I remember how near I came to losing my faith in the Bible and things miraculous, and I was saved from it by one of the dullest books I ever read. Somehow I got hold of a history of philosophy, written by a German, with an uninteresting German style, and it was two volumes big—450 pages to a volume. For some reason or other, I got interested in the thing and I found many pages devoted to the history of Grecian philosophy, and through it all ran clear-cut, up-to-date, modern Darwinism. I found that Thales, the old Egyptian philosopher, believed that water was the primordial germ; that Heraclitus believed that fire was the primordial germ; another, that water and earth and air were the primordial germs. Pythagoras believed that number was the primordial germ; another one believed that "Infinity," whatever that is, was the primordial germ. And I said, "Why, the thing that has been bothering me because it seemed to be a new discovery is as old as 700 years before Christ, and what is known as Darwinism is the digging up of a dead philosophy from amid the ruins of Grecian thought."

Well, that old dull book saved me from believing that Darwinism was an up-to-date scientific discovery; and when I began to use the gray matter in my brain—I have always thought God put it there to be used—I found three things confronting me. It has been well said that God only is the originator of life. Mr. Tyndall, about twenty-five years ago, said that there is in dead matter the promise and potency of life, and people believed it. There was not a word of truth in it. There is not in dead matter one particle of the promise and potency of life. In dead vegetable matter there is the promise and potency of decomposition; in dead animal matter there is the promise and potency of putrefaction; in dead mineral matter there is the promise and potency of disintegration; in any sort of dead matter there is the promise and potency of more offensive death.

Under his microscope and telescope Tyndall could find no promise and potency of life in dead matter. However, just because he was labeled a scientist, the world bulged its eyes and said, "He talks so wisely; there must be something in it, and we will wait and see. For twenty-five years the world waited without seeing any promise and potency of life in dead matter; then at the last meeting of the British Association the president acknowledges that there has never been any spontaneous generation; that dead matter has never yielded life, and there is no present prospect that it will yield life; yet he believes it will! Against all experience and all scientific teaching he believes that somehow life may come out of dead matter by some mysterious process. If I could get folks to believe the Gospel on such slender evidence as that I would sweep the world. If I could get people to believe the Bible with no proof and, more, with everything against it, I certainly would be victorious.

The gray matter in my brain told me another thing; as I looked about me I saw that embryonic, immature life is never reproductive. Even if God should create embryonic immature life, as Darwin says he did, that embryonic immature life has no power to reproduce itself. Eggs never hatch eggs; apples never bear apples—it takes a tree to bear an apple; it takes a hen to hatch an egg. Babies never bear babies. Immature, embryonic life is absolutely unproductive. It cannot multiply itself. That is true even down in the lowest stratum of life, where insects live only twenty-four hours. There can be no reproduction without maturity. Now, where does that land you? Away back millions of years, at a time when a little germ of life was introduced that could not reproduce itself. It is obvious what would become of it.

Another factor, when you let your gray matter work, becomes just as plain, and that is that embryonic,

immature life is not only unproductive, but it is unimprovable. You cannot improve embryonic life by working on it. How do you improve the quality of eggs? By making a better quality of hen. You try to improve the quality of an egg by working on it, and see what will happen. If you try to improve any kind of embryonic life you endanger its existence. In order to improve the quality of embryonic life you have to work on the mature product. Embryonic life is both unproductive and unimprovable, and yet you have to accept the proposition that a thing which is unproductive and unimprovable must evolve!

Let the gray matter in your brain work a little longer, and you will perceive that embryonic, immature life is not only unproductive and unimprovable, but it is un preservable. Almost anything will crush it out of existence, and a scientist a few months ago admitted that if embryonic life had come into the earth's chaotic state it would certainly have been destroyed.

So that you have these three things staring you in the face—not only that life does not come out of dead matter, but that embryonic life is unproductive, unimprovable, and un preservable. How can you believe in Darwinian evolution with these facts as plain before you as your alphabet? Well, why do they believe it? I do not know. I hold with old Plato. I was glad to meet him in that dusty old book. He had more thinking power in his brain than all the other Greek philosophers combined, if we except Aristotle and Socrates. Plato said to those Greek philosophers who were promulgating Darwinism from 300 to 700 years before Christ: "You gentlemen are mistaken; man did not evolve from the beast, but man began equal with the gods, and the beast devolved from him."

Plato's teaching was, not that man was an improved monkey, but that the monkey was a degenerate man, and there is immensely more proof in favor of Plato's proposition than of Darwin's. There is more tendency in men to become monkeys than in monkeys to become men. You cannot turn a monkey into a man. He may look very much like some people in outward appearance, and so can lions and dogs, for that matter, but you cannot give him a conscience and make him bow the knee in worship. After you have done all you can to improve him, he is a monkey still, and he stays right there. Plato, by a dim vision, got a glimpse of Biblical teaching that there was a bringing in to life by creative power, and that man, beginning in the image of God, has degenerated.—Biblical Recorder.

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4. "Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. "If asked, 'Is it wrong to dance, play cards and attend the theatre?' answer very pleasantly: 'O, that is a matter for private judgment. It is not for me to say you shall or shall not.'
6. "Preach on the loveliness of virtue and the glory of heaven but not on the sinfulness of sin and the terrors of hell.
7. "Reprove the sins of the absent but make those who are present pleased with themselves, so that they will enjoy the sermon.

8. "Make the impression on worldly church members that God is too good to send any to hell, even if there is any hell.

9. "Preach the universal Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.

10. "Do not rebuke the wordliness of the church but fall in with the amusement policy. Instead of meeting for prayer, let the people 'sit down to eat and drink and rise up to play.'

—The Bible Companion.

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## PASTORS' CONFERENCES

### SS ATTENDANCE JULY 26, 1925

Nashville, First	1,428
(Allen Fort Class. 815)	
Chattanooga, First	793
Memphis, First	790
Knoxville, First	683
Knoxville, Fifth Ave.	635
Chattanooga, Tabernacle	534
Knoxville, Broadway	501
Chattanooga, Highland Park	492
Memphis, Union Ave.	487
West Jackson	465
Maryville, First	421
Nashville, Grace	412
Knoxville, Deaderick Ave.	396
Knoxville, Euclid Ave.	394
Rockwood, First	370
Chattanooga, Avondale	344
Alcoa, Calvary	337
Humboldt, First	314
Fountain City, Central	309
Nashville, Immanuel	305

### CHATTANOOGA

Ooltewah: L. H. Syler, pastor; "Need of a Deep Spirituality."

First: John W. Inzer, pastor. "What If We All Quit Believing in God!" an illustrated lecture with new slides from Palestine. 793 in SS, 3 by letter, 3 for baptism, 6 baptized. Great crowds at both services, with chairs in aisles. Short memorial service at evening hour for Wm. Jennings Bryan.

Avondale: T. G. Davis, pastor. "The Bible—The Inspired Word of God," and "Some Reasons Why I Want to Go to Heaven." 344 in SS.

Tabernacle: T. W. Callaway, pastor. "Our Rock and Refuge," and "Seven Fools of the Bible." 534 in SS, 2 by letter, 1 for baptism.

Post Chapel: H. N. Blanchard, pastor. "Essentials of Being a Christian," and "Sowing and Reaping." 161 in SS, 1,000 for vesper service on chapel lawn; 6th Cavalry Band gave sacred concert.

Highland Park: J. B. Phillips, pastor; "Fellowship With Jesus Christ," and "Divorce, or Breaking up the Home." 492 in SS, 4 baptized, 1 addition.

Chamberlain Ave.: G. T. King, pastor. "True Freedom," and "Sin of Selfishness." 134 in SS, 1 for baptism, 1 baptized.

Red Bank: J. A. Maples, pastor. "The Power of the Holy Ghost," and "Conversion of the First Modernist." 217 in SS, 93 in BYPU, 9 by letter, 2 for baptism, 7 baptized.

Central: W. L. Pickard, pastor. 254 in SS, 1 by letter, 1 for baptism, 1 baptized. Pastor leaving for Macon, Ga. and Orlando, Fla. Dr. J. D. Hancock will supply for first three weeks of vacation.

### KNOXVILLE

Alcoa, Calvary: J. H. O. Clevenger, pastor; "The Sorrows of a Tangled Soul" and dismissed for the Caylor-Davis revival. SS 337. A great day, 25 gave their names for membership in Calvary church.

Broadway: B. A. Bowers, pastor; "Giving God a Square Deal" and "The Triumph of the Church." SS 501; BYPU 75.

Clinton: C. A. Ladd, pastor; "An Adequate Conception of Christ" and "Tithing." SS 195; BYPU 27.

Grove City: F. R. Barnaday, pastor; "An Absolute Surrender" and "And He Said Tomorrow." Baptized 1; SS 167; BYPU 25; Int. 30.

Bell Ave.: Lloyd T. Householder, supply; "Created Anew in Christ" and "Your Opinion of Jesus."

First, Lenoir City: W. C. Creasman, pastor; "A Bruised Reed" and "The Price of Riches." SS 245; BYPU 26; Int. 23; Jr. 24.

First: F. F. Brown, pastor; "Loyalty of Vision" and "Sincerity." Baptized 3; by letter 2; SS 790; BYPU 75; Int. 25; Jr. 21.

Fifth Ave.: J. L. Dance, pastor; "Heroism" and "Without Me Ye Can Do Nothing." For baptism 2; baptized 7; SS 635.

Bearden: A. B. Johnson, supply; "The Lost Christ" and "Where Is Zebedee." SS 173; BYPU 16; Int. 20; Jr. 17.

Arlington: J. C. Shipe, supply; "The Church at Jerusalem" and "No Room in the Inn." SS 114. Organized the Arlington Baptist church at 2:30 in the afternoon. With 61 charter members.

Gillespie Ave.: J. K. Smith, pastor; 2 Cor. 10: 1 and "Baptism." Baptized 2; SS 214.

Beaumont Ave.: D. A. Webb, pastor; "Do All Things in the name of Christ" and "Dead and Don't Know It." SS 179.

Euclid Ave.: J. W. Wood, pastor; Gal. 1: 67 and "A New Home for the Saved." SS 394; BYPU 60.

Deaderick Ave.: C. E. Sprague, pastor; "Why the Church?" and "The Anchor of the Soul." SS 396; BYPU 78. C. B. Curtis of Louisville, Ky., supplied the pulpit in absence of the pastor.

Rockwood, First: L. W. Clark, pastor; "Timely and Needed Help" and memorial service for entombed men in mine and "Potter and Clay." Baptized 1; SS 370; BYPU 58; Int. 42; Jr. 38.

Oakwood: W. G. Mahaffey, pastor; "Six Promises of Jesus" and "The Unspeakable Gift." SS 216; BYPU 20; Int. 15; Jr. 8. Prof. W. S. Woodward will supply four Sundays in August. Pastor on vacation and in a meeting.

Lincoln Park: H. F. Templeton, pastor; "Restoration of Lost Joy" and Acts 27: 44. SS 202; Int. 22; Jr. 29.

Central, Fountain City: Leland W. Smith, pastor; "The Pastor's Question" and "The Call of the Master." By letter 20; SS 309; BYPU 58; Int. 30; Jr. 25.

First, Fountain City: J. H. Barnes, pastor; "Test of Discipleship" and "Vision." SS 165.

### NASHVILLE

Lockeland, J. C. Miles, pastor. "Paul's Gospel" and "Joshua and the Sun." SS, 206; good BYPU's.

Third, W. Rufus Beckett, pastor. "The Virgin Birth of Christ" and Rev. C. D. Creasman, "Prayer." SS, 264; BYPU, 22; Int. BYPU, 17; Jr. BYPU, 15.

Calvary: W. H. Vaughan, pastor. "God's Financial Plan" and "Faith in Jesus the Only Road to Heaven." SS, 246; BYPU, 40; Int. BYPU, 30.

Grace: Tom L. Roberts, pastor. "The Owner's Mark" and preached at First Baptist at night. SS, 412. Conducted the services at Knickerbocker in morning.

Immanuel: Ryland Knight, pastor. "Does It Pay?" No evening service. For baptism, 1; SS, 305.

Central: John W. Jamison, supply. "Only True Foundation" and "Difference Between Saved and Not Saved." By letter, 1; SS, 42.

North Edgefield: A. W. Duncan, pastor. "Only the Spiritually Minded Are Able to Properly Interpret Holy Writ" and "Christianity on Trial." By letter, 1; SS, 238; BYPU, 16; Jr. BYPU, 36.

Judson: R. E. Grimsley, pastor. Pastor spoke in morning, John D. Freeman at night on "Practical Value of Self-Denial." SS, 291. Pastor in a meeting at Antioch Church.

Arkwood: H. F. Burns, pastor. "Lord's Supper." SS, 45.

### MEMPHIS

First: Thomas C. Wyatt, Jr., pastor; SS 683; by letter 10; by baptism 1; baptized 1.

Speedway Terrace: J. Norris Palmer, pastor; SS 174. Pastor preached at both services. By letter 5.

New South Memphis: Pastor Norris preached both hours. One-third of church roof burned and fell in. Money raised and will begin work tomorrow rebuilding. SS 148.

Seventh St.: Morning, Dr. M. D.

Jeffries and evening, Deacon D. M. Crawford.

Union Ave.: Pastor spoke at both hours. By letter 1; baptized 1; SS 48; Eudora: H. T. Whaley, pastor; "The Name of Jesus" and "The Christian's Relation to the Lord's Day." SS 63.

Baptist Memorial Hospital: M. D. Jeffries, pastor; attended the Big Hatchie and Little Hatchie Associations last week. Supplied at Seventh St. in the morning and at Calvary in the evening.

Merton Ave.: Walter D. Cooner, supply; SS 155. Preached at Ella Oliver Home at 3 p.m. One conversion; seven offering themselves for prayer.

McLemore Ave.: Robt. E. Crumly, pastor; SS 238; baptized 3.

Highland Heights: E. F. Curle, pastor; SS 245.

Prescott Memorial: Jas. H. Oakley, pastor; SS 272; BYPU 72. Interest good. Campaign for funds on in full blast. Work will begin on new church this week.

Hollywood: Pastor Burk away in meeting. Preaching by J. W. Robinson. SS 150; by letter 1; baptized 1.

Greenland Heights: Chas. Lovejoy, pastor; SS 40.

Yale: L. E. Brown, pastor; in meeting at Capeville, Tenn. The Lord has been very gracious to us in our efforts. Bro. L. E. Rice, pastor of Capeville, spoke to my people at morning hour. Bro. I. N. Strother, pastor of Seventh St., spoke at evening hour. Fine day. SS 91.

### MISCELLANEOUS

Bethel, Robertson Co.: A. L. Bates, pastor. "With Christ After the Lost" and "Losing the Soul." Preached at Chestnut Grove, baptized 2. In a meeting with S. Davis at Rock Spring this week.

Monterey: W. M. Griffitt, pastor. "Events in Gethsemane," and "Conscripted Cross-Bearing." 281 in SS.

First, Paris: T. J. Buchanan, pastor. "Drifting," and C. W. Crossway from S. B. T. 271 in SS, 2 by professions, 2 baptized.

Maryville, First: J. R. Johnson, pastor. Evangelist Walker filled the pulpit for the day. 421 in SS.

McMinnville: F. M. Dowell, pastor. "Reasons for Joining the Church," and "God's Gibraltar Message." 145 in SS, 35 in BYPU. Congregations small, many people attending encampment at Ovoca.

West Jackson: R. E. Guy, pastor. "Let Your Light So Shine Before Men That They May See Your Good Works," and J. L. Muskelly on "Except a Man Be Born Again He Cannot See the Kingdom of God." 465 in SS, 123 in BYPU's.

Oneida, First: Jno. T. Jenkins, pastor. "The Heavenly Call" and "Love: The Predominant Force in Life." SS 188; BYPU's 40; training class 15.

### THE LONGING HEART

Carmen E. James, M.D.

Harbin is a new mission field. For the past few years work has been carried on here as Home Mission work by the North China Baptist Association. About a year ago the Mission Board sent two families here to help out with the work. Mr. and Mrs. Leonard came in charge of the evangelistic work, and we to start the medical work.

This is a large city in a large, rich, and industrious province. It has a population of about one hundred thousand Russians. There are many doctors here of all kinds from the native Chinese quacks to the foreign-trained Chinese doctors. There are also many Russian doctors here but they seldom practice among the Chinese. There are several hospitals here run by the government, the railway, and private individuals. But there is no place where the poor can go to have their bodies healed. There is a large need here for a Christian hospital that can minister to the needs of the rich and poor alike, and that can offer the remedy for sick souls as well as for sick bodies.

We opened an ambulatory clinic on the sixth of October of last year. The work, started on a small scale,

has been made practically self-supporting from the beginning. It has very quickly grown from a little over a hundred patients the first month to nearly fifteen hundred during the month of April. We treat all classes of people from high officials and rich business men to the beggars from the streets. Among these we see almost every disease human flesh is heir to. The work is increasing so fast that it is practically impossible for us to handle it. So far we have been able to give only the afternoons to the clinic, for we are still having to give the mornings to the study of the language. We are desperately in need of a Chinese assistant, and a hospital where we can take care of acute medical and surgical cases.

We are gratified that we are able to run a double clinic. We not only treat physical ailments at this clinic, but we also try to bring them the cure for their sin-sick souls. We emphasize the evangelistic side as much as we do the medical. While the patients wait to be seen, some one of the evangelists preaches or talks with them. There is a Bible woman to help with the women. Tracts are given to them and many Bibles and Testaments sold. We are selling a great deal of Christian literature to the patients. We have special Bible classes and those who show special interest are urged to join these classes. Mrs. Leonard conducts a Bible class once a week for the women who attend the clinic. On Fridays and Saturdays we make a special effort to invite the patients to come to Sunday school and church services the following Sunday. Many come and some have made professions of faith.

We have made an effort not to separate the medical and evangelistic work into separate works. We consider that there is only one object in mission work and that is evangelization. The evangelistic force as a whole takes part in the work at the clinic. We use the clinic as the drawing card and the point of contact for the evangelistic force to preach to the people of the city. Our workers preach to from forty to one hundred patients daily. The people are quite responsive and willing to hear what we have to say. Many return to the waiting room after finishing their treatments to hear more of the preaching. Some of the patients bring relatives or friends to the clinic just to hear the gospel.

Another method of carrying a message to the people is by means of the registration card. At the first visit each patient is given a registration card showing his name and address. This card has printed on it, in addition to the address of the clinic and clinic hours, an invitation to the church services and a verse of Scripture, John 3: 16. These cards are carried into the homes all over this city and read by many people.

The evangelistic work with ambulatory patients is difficult because you see them so few times, and you miss the quiet daily Bible study that is possible in a long stay in a hospital. But we feel that we are sowing many good seed and are reaching a few people. We expect to secure larger quarters this fall and open a small hospital for special cases. Until then we will continue to sow the seed and trust God to take care of the harvest.

So far we have not been able to find an entirely satisfactory follow-up system for the clinic patients. This is due largely to the difficulty of getting accurate addresses. We have an information card that we fill out for patients who show special interest and we think it advisable to visit. This card is turned over to one of the evangelists or Bible women to try to see the patient at home or shop. This card when completed is returned to the files. I think we will find this system more satisfactory for hospital patients.

We feel that the clinic is a rich opportunity for evangelism. Here we make great numbers of contacts that are impossible in other ways. We not only see people from every walk of life from the city here, but also see many people from distant cities and villages, and make impressions and create opportunities that are unlimited. Through these patients tracts

and gospel messages are carried to many parts of North Manchuria. They form a connecting link for Christian workers to enter new fields.

The following story serves to illustrate some of the far reaching influences of the medical work. A casual acquaintance who was an employee at the post office came to my home about four months ago, begging me to go see his baby. He thought she was dying. I found the baby not so sick as he thought, and gave her some simple remedies. The next day it was better and in a few days entirely well. The man was very grateful. He had been a nominal Christian for several years, but since coming to Harbin he had not been attending church and had not kept up his spiritual life very well. He promised the Lord that if He would spare his baby he would renew his Christian life. He immediately began to attend our chapel services and also started family worship in his home. A month or two later he had a telegram that his mother, who lived in a small village in the far interior of North Manchuria, was dead. Before returning home for the funeral he came to see the Leonards and us, asking us to pray for him while he was gone that he might be able to lead his father to Christ. After two weeks he returned with one of his brothers and in a week his father came to study more about Christianity. They made this long, dangerous trip through the country just to study the Bible. When the son told the father about Christ he was very happy and said that he always felt that Buddhism was not true. They were intensely interested and came daily for Mr. Leonard to teach them the Bible. In a very short time they passed the examinations and the father and two sons were baptized. The father is still here and studying very hard to learn all he can in this short stay. He says he is going home to lead all the rest of his family to Christ. On his way home he will stop in another city to tell his own brother the news. He and his son will

be the only Christians in their village. What an opportunity and a responsibility they will have. But he is very happy because of this opportunity, and want to be as well qualified as possible to meet it. How far reaching has been that little bottle of medicine and those words of encouragement to this family! We not only helped to save the life of a little baby, but we made the contact that has helped to lead a whole family to Christ and who knows but what all or most of that little village will soon be worshipping the true God.  
Harbin, China.

Everyday of my experience as a church administrator increases my sense of the value of religious journalism. Much well-intentioned and serious minded religious feeling is at the present time failing to make any strong impact for good, through sheer lack of religious information and education. The grossest misunderstandings abound, the most inadequate conceptions prevail, simply because the people are depending upon secular newspapers and magazine for information concerning religious matters. I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought. Nothing has taken the place of the distinctively religious paper as a medium of imparting information and of creating sound religious understanding. If the religious press is not supported, we shall experience a great lack in religious effort—a lack which nothing but the religious press can fill.—  
F. J. McConnell.

The Robertson County Association meets with Battle Creek Church August 4th, eight miles south of Springfield. Those who wish to attend from Nashville will take the buss leaving from 429 Deaderick Street at 7:00 a.m., 11:30 a.m., and 5:00 p.m., for Coopertown.  
H. F. BURNS, Pastor.

Rev. B. W. Hudson of Davis Memorial Church, Jackson, Miss., was lately assisted in a meeting by Rev. S. G. Posey of Biloxi, Miss., resulting in 78 additions, 44 by baptism and 34 by letter. It was one of the greatest meetings in the history of the church.

The church at Lumberton, Miss., has called as pastor, Rev. L. A. Matene of Delhi, La., and he has accepted, going to a field of great importance and boundless opportunity.

Rev. A. J. Darling of Hamilton, Ala., is to assist Rev. J. F. Yancey in a revival at Vina, Ala., beginning Sunday, Aug. 2nd. A great ingathering is confidently expected.

Rev. W. F. Carlton of Greenfield, Tenn., has been holding a successful revival at Puryear, Tenn. As a theme for one of his discourses he took "Evolution," delivering a strong sermon. Where did we hear of that subject before?

Dr. R. S. Gavin has resigned as pastor of the church at Quitman, Miss., to devote himself to the work of an evangelist. The change is effective Sept. 1st, when he will locate at Laurel, Miss.

Another evangelist in the field! Rev. W. L. Hambrick of Richardson Street Church, Atlanta, Ga., gives up that pastorate to enter the field of evangelism.

The great church at Belmont, Miss., was assisted in a revival recently by Rev. H. Boyce Taylor of Murray, Ky., who delivered a truly remarkable series of sermons for Biblical strength and spiritual forcefulness. There were two additions up to Sunday, July 19th, when Bro. Taylor had to leave. The pastor, Rev. A. M. Nix, carried the work on until the following Wednesday with the result that 9 others were added to the church including the pastor's daughter, Viola.

Rev. Frank Cochran has resigned as pastor at Parkesville, Ky., to accept a pastorate at Cochran, Ga. The Kentuckians reluctantly give up Bro. Cochran.

Rev. M. M. McFarland of Louisville, Ky., field enlistment man of the Baptist State Mission Board in Kentucky, has declined an important post with the Sunday School Board in charge of its book interest in the Southwest with headquarters at Dallas, Texas. Verily, the Sunday School Board is reaching out in its grasp on situations in the South. Bro. McFarland remains with his Kentucky work.

Rev. Clifton F. Bridges of Dover, Tenn., and Miss Glenis Bryant of Jakin, Ga., were married in that city July 20th. Bro. Bridges is pastor of several Baptist churches in Stewart County and editor of the Missionary Baptist, published in Dover. We extend congratulations.

Salem church, Lauderdale County, Tenn., of which Rev. Thos. F. Moore of Fulton, Ky., is pastor, will have a revival beginning Sunday, Aug. 9th., in which Rev. J. E. Glenn will do the preaching. He will also assist Bro. Moore at Pleasant Hill Church in the same section on Sunday, Aug. 23rd.

Rev. Edward Walker of Jackson, Tenn., and Miss Thelma Johnston of Ridgely, Tenn., were recently married in Louisville, Ky. They are both well and favorably known and will reside at Madison, Ind., where he is pastor.

During the month of August while the pastor, Dr. Carter Helm Jones is sojourning at Cape May, N. J., the pulpit of the Second Church, Atlanta, Ga., will be occupied by Rev. E. McNeil Poteat, Jr. Bro. Poteat has spent a number of years in China as one of our Southern Baptist missionaries.

## AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. C. M. Morris has resigned at Shubuta, Miss., in order to accept a call to the pastorate at Pascagoula, Miss. He is a valuable man. For seven years he did a great work at Moss Point, Miss.

Rev. R. A. Kimbrough of Charleston, Miss., is assisting Rev. Earl Brooks in a revival at Grand Junction, Tenn., which is proving a great uplift to the church. Dr. Kimbrough is much at home on Tennessee soil. We wish he was permanently in the state.

Twenty-two additions, the majority of them by baptism, resulted from a meeting recently held by Evangelist L. O. Vermillion of Jackson, Tenn., with Dr. E. K. Cox at Gloster, Miss. Bro. Cox strongly commends Bro. Vermillion as an evangelist "who preaches the simple message of the gospel and depends upon the Holy Spirit." Singer John Anderson of Mayfield, Ky., led the music.

Rev. W. Rufus Beckett of Nashville, Tenn., lately assisted Rev. B. E. Phillips in a revival at New Hebron Church near Amory, Miss., resulting in 34 additions. The pastor is closing seven years of service with the church.

Dr. J. A. Kirtley of Murfreesboro, Tenn., is to be assisted in a revival at Milton, Tenn., beginning Aug. 9th by Rev. W. E. Wauford of Clinton, Ky. Following that meeting, Bro. Wauford will be with Rev. H. C. Adkins in a meeting at Smith's Fork near Statesville, Tenn. Bro. Wauford supplied for the Second Church, Hopkinsville, Ky., morning and evening of Sunday, July 12th.

Rev. A. M. Nix of Belmont, Miss., is happy in the prospect for a great revival at Red Bay, Ala., which began Wednesday night, July 22nd, the writer doing the preaching. On the third night of the meeting there were 11 came forward for prayer and 11 conversions. The next day there were 4 conversions with the interest at high tide.

Evangelist W. W. Kyzar of Jackson, Miss., and Singer M. E. Perry are at present in a meeting with Rev. J. P. Harrington at Crystal Springs, Miss., with a bright outlook for the accomplishment of great good.

Dr. R. B. Gunter of Jackson, Miss., corresponding secretary of missions, lately assisted Rev. A. C. Furr in a revival at Houka, Miss., resulting in 20 additions, 17 by baptism and 3 by letter. It was in many respects a great meeting.

Rev. W. A. West of Bemis, Tenn., began a meeting last Sunday at Spring Creek, Tenn., in which he is to be assisted by Rev. O. F. Huckaba of Huntingdon, Tenn. They are truly congenial yoke-fellows and kingdom builders.

Rev. J. E. McPeake of Jackson, Tenn., preached with great acceptance on Sunday, July 19th, at Pinson, Tenn., and last Sunday at Chapel Hill Church near Life, Tenn. He will preach in a revival at Pinson, beginning Sunday, August 9th.

Rev. M. E. Staley, who was formerly pastor at Humboldt, Tenn., has entered the evangelistic field, having resigned the care of the First Church, Madisonville, Ky., to take up the new work for which he is eminently qualified.

### FORD RUNS 57 MILES ON GALLON OF "GAS"



A new automatic and self-regulating device has been invented by John A. Stransky, 540 Fourth Street, Pukwana, South Dakota, with which automobiles have made from 35 to 57 miles on a gallon of gasoline. It removes carbon and reduces spark plug trouble and overheating. It can be installed by any one in five minutes. Mr. Stransky wants distributors and is willing to send a sample at his own risk. Write him today.

## FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

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

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

### HARRISON-CHILHOWEE INSTITUTE

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Baptist Home Mission School, 14 miles East Knoxville: 7 College graduates. Four-year high school. Two Bible courses, Piano, Voice, Home Economics, Basketry, Grade work. Self-help, Christian Atmosphere. Cost \$150.00 Write for catalog. Opens Aug. 17th.

J. E. BARTON, PRINCIPAL

### NEW ALL-STEEL PULLMAN PARLOR CARS

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Leave Nashville 8:30 A.M.—Arrive Knoxville 5:25 P.M.

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

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## EAST TENNESSEE NOTES.

J. G. Murray.

The many friends of Dr. L. M. Roper, the beloved pastor of the Central Church of Johnson City, will be glad to know that he is recovering from his recent illness. He is now in the mountains resting. Dr. O. E. Sams supplied for him July 12.

Rev. John R. Hazelwood and his wife, of LaGrange, Mo., will be in Carter County in August in meetings. We hope our churches will keep them busy while with us. Brother Hazelwood is a Tennessee product and has accomplished great good as an evangelist. Mrs. Hazelwood is a worthy helper for her husband.

The Central Church of Johnson City will have a series of meetings in September, Rev. J. B. Phillips of Chattanooga doing the preaching. We are praying for a revival.

Dr. O. E. Sams is jubilant over the victory for increased endowment. A few thousand dollars to make up for shrinkage would be a good thing.

We were recently delighted to have Mr. C. D. Fine, of Dallas, Texas, pay us a visit. Charley was an old neighbor boy and schoolmate down on Cherokee. Years ago he went to Texas and has made one of our leading laymen, having helped to build fifteen Baptist churches, besides doing a large amount of general denominational work. He is visiting his aged mother at his old home. Mrs. Fine is a most remarkable woman. She is 92 years of age, yet is quite active. At 65 she attended writing school and learned to write, and now writes more letters and gets more mail than anyone else on her route. Charley has been to her a most devoted son and delights to honor her. Brother Fine is at this time helping Rev. J. H. Snow to found and build a really New Testament church in Dallas. East Tennessee will always love and honor Brother and Sister Snow. May they live long and prosper.

We are greatly pleased with our editor. He will always find a warm welcome in East Tennessee. Come to see us, Brother Freeman. The latchstring is on the outside, our chickens and garden sass are plentiful. We like the trumpet best that gives no uncertain sound. The Baptist and Reflector in every Baptist home should be our aim and motto.

The Jonesboro saints are trying to buy a parsonage and get a pastor. We hope they will succeed. Jonesboro and Bluff City would make a great field. Why not combine them? But please do not write to me about a call; I can do nothing. Johnson City, Tenn.

## A NEW BUT FORCEFUL ARGUMENT.

Thos. A. Johnson,  
Assistant Librarian.

Among the big needs of the Seminary now, the need of a new library is by no means the least.

1. Our stack-rooms are crowded to the limit of their capacity. With the library growing at the rate of more than a thousand volumes a year the problem of storing the books has already become serious. In order to make room for new volumes we have had to remove many large sets to the third floor and indicate their location by labelled blocks placed in the main stacks where the books ought to be.

2. Owing to the limited wall space in our reading room it is impossible to place within easy reach of the students the large number of reference books that ought to be easily accessible to them.

3. In our present building we have no place where graduate students can do their research work to advantage. The new building will provide a special room in which they may study and keep books for consultation at any time.

4. The noise at our present location is extremely disconcerting. The constant clatter of passing street cars, the din of automobile engines, the honking of horns, the intermittent ringing of the automatic traffic

signal, and the shouts of boys during their recesses and as they leave their school nearby—all of these unite to render concentration of thought difficult, exceedingly difficult.

5. It is hard to estimate the irreparable damage done to the books, and especially the periodicals and papers, by the dust and grime of the city. Our students may look forward with pleasure to the clean conditions of their new library at "The Beeches."

6. Though our present stack-rooms are fire-proof, the other parts of the building are not. This makes the fire hazard a problem of importance. We have rare books and other treasures which money could not replace, and we ought to protect them in every way possible.

7. For several years our heating plant has been about to give way. Frequently it becomes necessary to supplement the steam radiators with gas heaters. This makes the atmosphere in the reading room drowsy and stuffy.

But why multiply arguments? It is time to to "arise and build." We may "take our cue" from the southern negro who had succeeded in starting a bally "Ford" after the owner had failed. When asked what he did to make it go he replied, "Boss, I jes lifted up de hood and said, 'Henry, o-h, Henry, Henry! Dis is George, le's go!'"

## MINISTERIAL TITLES.

It is not my purpose to "butt in" to a controversy, neither is this written in reply to what anyone has said. However, I have some positive convictions on this question.

There is but one conferred title for a minister that is admissible from a Bible standpoint, that is the title of Elder. Then there are some inherent titles, such as pastor, overseer, teacher, etc. The titles Rev. and D.D. are not only unscriptural, but anti-scriptural. There are but three Greek words that can properly figure in this matter, these *didaskalos*, *rabbi*, and *kathēgētes*.

*Didaskalos* is found 56 times in the Greek New Testament, and is a flexible word that may mean master or ordinary teacher. Of the 56 times in which it occurs, forty-six times it refers to our Lord, and forty-five of these times, it is translated master, and once only is it translated teacher (John 3: 2) and in this instance it avows His divinity. As no one would compare a minister to our Lord we will dismiss these forty-six instances. This leaves only ten instances where the word applies to ministers. Nine times it is translated teacher, and refers to common teachers, without any intimation of distinction or rank. Once only is it translated master (James 3: 1), and then instead of recommending it, it is negative and forbidden; "My brethren, be not many masters."

*Rabbi* is a Jewish term, and a guide for Jewish Christians. This leaves *kathēgētes* to be considered. It occurs only twice (Matt. 23: 8, 10). This term has the same meaning and signification that a doctor of divinity does, and will admit of no other construction.

Here is what your Master and mine says to you and me: "Be not ye called *rabbi*: for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters (*kathēgētes*) for one is your Master, even Christ." (Matt. 23: 8-10.)

In the next place it is purely of Roman Catholic origin, and bears all the earmarks of its ancestry, contrary to the word of God. It was born in Bologna, a city of Italy, in which six popes have been born.

There was rivalry between the University of Bologna and that of Paris, France, in their claim of priority—they being the two first universities in the world, having come into existence in the twelfth century. These were Catholic institutions. In fact, at that time the church and state were all one, and all Catholic. Baptists were forced to hide away to avoid the heavy hand of Catholic per-

secution. The university of Bologna, in the twelfth century, made four "doctors of the law," viz.: Bulganus, Martinus, Jacobus, and Hugo. The university of Paris doubtless thought to do them one better, so in 1145 A. D., they made the first "Doctors of Divinity" this world ever saw, in the persons of Peter Lombard and Bilbert de la Porrie. These were eminent theological teachers in the Catholic Church, and Peter Lombard was consecrated bishop in it. Such is the history of this title, and still with all these facts staring them in the face, when Baptists were permitted to come from their places of hiding, they, or some of them, began to imitate "the mother (?) church (?)."

The great Robert Hall, of England, in declining to accept this title, under date of March, 1818, among other things has this to say: "It is an invention of barbarous, monkish ages—unknown, as you are well aware, to classic and Christian antiquity. It had its origin in the decline of knowledge, both civil and religious, and appears to me to possess a strong tincture of the barbarity of its origin. In my ears it would sound like a nickname, and I am truly concerned it was ever known that such a mark was upon me. I endeavored to keep it as secret as possible."

Robert Hall stood next to Spurgeon (who also declined this title) in the pulpits of England.

Billie Sunday said: "A real preacher has about as much use for this title, as a setting hen has for a set of crane's legs." A leaning house needs a prop, but one well built and standing erect does not.

J. B. Gambrell facetiously remarked that this title of D.D. was "like the curl in a pig's tail, a little more style, but no more pig."

Let schools confer literary titles, this is their province, but let them keep their uncircumcised hands off of divine things.

J. H. Grime.

Lebanon, Tenn.

## UNCLE EBEN, THE BAPTIST

Sis Angerlina Johnson is in receipt of a cahd from Memphis which says as how fomah Brotha Wiley is went mod'enist. As I says to ma Ole Oman, I cain't see nothin' 'citin' 'bout dat, knowing at ole Wiley went crazy fo years ago.

If'n a pusson's got a idee what's wuth anything it usually gets to be sompfin befo' long. I lows as how its erbout time dese mod'enists give up, case outside family quahls and rheumaticism, de're erbout de oldest things which is.

Deacon Johnson lows as how his ole oman is de worl's champeen optimistess. When he arriv home last Sat'dy eve she done had de greese all hot ready fer to fry de chicken.

Heretumfore I'se always teached mah boy, Abraham, dat de worl wuz roun' ontill de oder day Professor Knowit say in he lecture, "An dey come frum de fo corners uv de earth."

Bankah Washington tole de Chambah uv Commuss dat times wuz gettin' bettah. Our pashun says he ain't no 'conomist, but if de contents uv de collection plate am any barometah uv prosperity de bankah is suttinly gone wrong wid his filosofy.

Brother Elmer wuz in de babah shop atellin' how de ins'uance people is ins'uin' folks 'gin rain, hail an' fall-in' arches, et seteera, an de pashun ast if de chu'ch mightn't git ins'ued 'ginst de insuffishunsy ob de colleschun plate.

Last Sunday as de offurtory wuz bein' sang Bankah Washington's spouse got took wid de sneezes an as Deacon Johnson wuz a passin' fer de c'lection huh uppah teeth fell into de box wid de rest ob de coppahs.

## RECHRISTENED AS A MARK OF RESPECT.

Editorial in Dallas Morning News.

The sleeping-car Sirocco was in the wreck that cost so many lives near Rockport, N. J., last month. When it comes out of the repair shops it will bear the name of Daniels. The new name is in honor of the porter who used to have the car in charge. Oscar J. Daniels was on the pay roll of the Pullman Company, but he answered to Oscar or Daniels or George. It was all the same to Oscar. Black though his skin was, he had the heart of courage when the last great testing came. In the face of clouds of live steam from the wrecked locomotive he closed the door of his car and saved others instead of himself. The steam took Oscar into its arms of agony and handed him over to death. But he lived long enough afterward to wave an attending physician to a little child whose need he adjudged greater than his own.

It is said that this is the first time in the history of the sleeping-car company that an employe's name has gone on a car. But there will be no criticism of its lapse from policy. Bravery knows no conditions save the need of it, and manhood rises above the accidents and inheritances of life. No man could have done more than Oscar Daniels did.



"A burned child dreads the fire" announced the teacher during a lesson on proverbs. "Now, give me a sentence different in wording but meaning the same thing."

A grimy hand shot up from the back of the class.

"Please, teacher," came a small voice, "A washed child dreads the water."

## Five Dollars, Please

The baby had sneezed long about 2 a.m., and the young parents in great alarm phoned for the doctor to come over. It was a bitter cold night, but doc, believing it was a case of life and death, hastened into his clothes and broke all speed laws getting there, only to find the infant enjoying a perfectly normal sleep.

"Gee, doc, it was too bad to make you come out at this time of night for nothing," said the greatly relieved young papa.

"Don't worry," snapped the doctor. "I didn't come for nothing, you can depend upon that."—Clipped.

R. M.: "One thing sure, the Baptist and Reflector has some good jokes."

Mrs. F.: "Why, certainly, even the editor is a joke."

Judge: "What's the verdict of the jury?"

Foreman of Jury: "We find the culprit not guilty, sir, but we recommend that he be warned not to do it again."—Cougar's Paw.

## Scientific Language

The question on the board was, "What is a molecule?"

Willie's answer was—"A molecule is something so small that it cannot be seen through a microbe."—Clipped.

Terence: "Tis a fine lad ye have here. A magnificent head and noble features. Could ye lend me a couple of dollars?"

Pat: "I could not. 'Tis me wife's child by her first husband."—London Telegraph.

Customer: "But if you are selling these watches under cost price, where does your profit come in?"

Assistant: "We make our profit out of repairing them."