

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 91

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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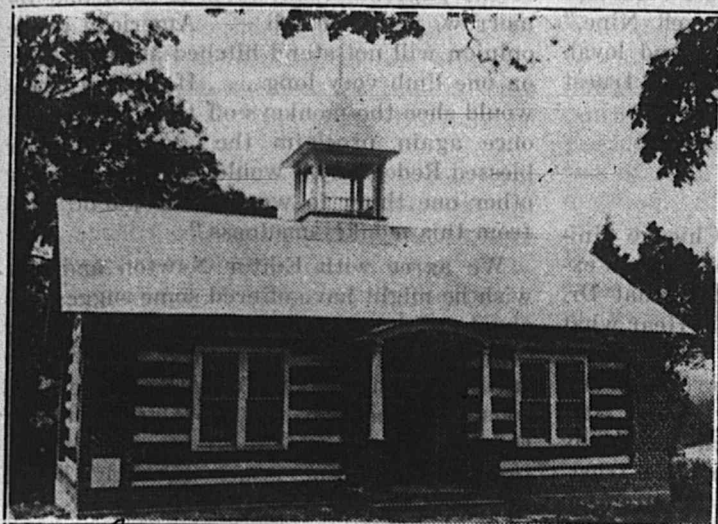
NASHVILLE, TENN., THURSDAY, AUGUST 6, 1925

FIRST BAPTIST CHURCH IN TENNESSEE.

One of the finest examples of sacrificial living and giving that the world has ever known can be found in the records of the pioneer Baptist preachers who left their homes in Virginia and followed the settlers across the mountains into Kentucky and Tennessee.

first gathering for the purpose of religious worship ever held in the state. Pioneers came to the services from far and near. John and Charles Chastine, Baptist preachers of Virginia, were visiting their sister, Mrs. Nathaniel Edens, in the Watauga settlement during this holiday season and conducted the famous Christmas Day service that devel-

By 1785 the church was working. A copy of a letter granted to "our beloved sister, Agnes Tolbot is still to be seen. This letter states that "Sister Tolbot holds to believer's baptism by immersion and abiding in Jesus Christ and in the effectual calling and final perseverance of the saints and of eternal judgment."



Building Restored. Front View.



The Old Building Erected in 1802.

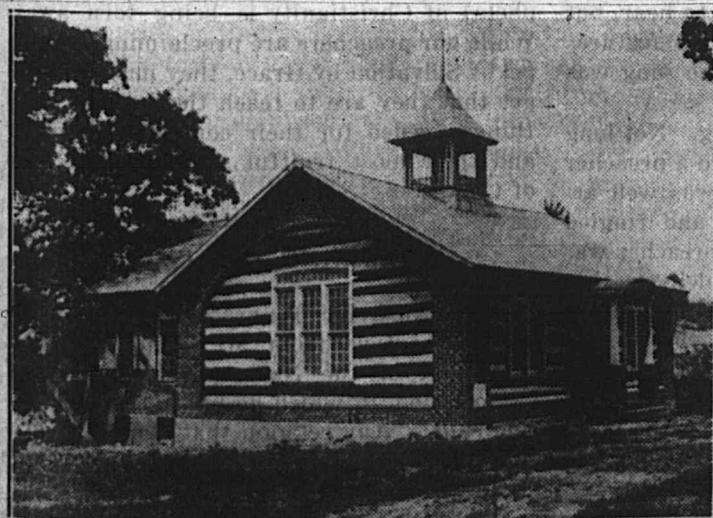
When the Baptist preachers were sweltering in old Culpepper jail in Virginia or were being maligned and persecuted in the Carolinas and fleeing from their homes, they could not understand the goodness of God that let them suffer so. Were they living among us today, seeing the vast work of their spiritual followers in Kentucky and Tennessee and elsewhere in the country then known as the West, they would see of the travail of their souls and rejoice.

The first meeting of Baptists in the territory now embraced in Tennessee was held on the farm of Major Charles Robinson, December 25, 1772. This was, without doubt, the

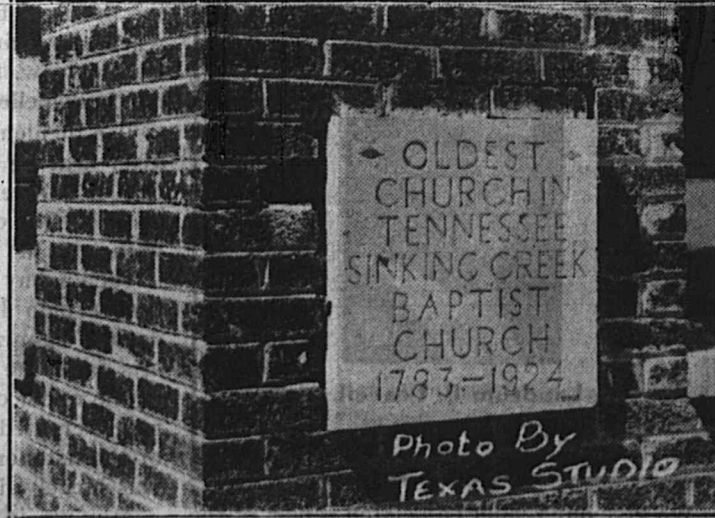
opened into the first revival meeting in Tennessee.

Jessie Cole, father of Benjamin Cole, who lived to be a hundred years old, was converted in the meeting and it was from his son that the details of the organization of the church at Sinking Springs were received. Rev. James Edens and his wife were also converts of the meeting. A nephew of this pioneer preacher remembered many details of the organization of the church. Unfortunately, the minutes of the first organization were lost and aside from the information gathered from the two above mentioned sources, little that is authentic can be had.

The records of the church show that in 1815, Jonathan Lipps joined the church by letter from Lewis Fork Church, N. C., because "It was the only Baptist church in Carter county at that time." He lived to be more than a hundred years old. Some of the pastors of the church have been: Joshua Kelly, 1780-1785; Tidence Lane, Thomas Mulchy, Reece Bayless. Another great revival was held in 1834, by Elders Reese Bayless and James Edens. During this meeting J. H. Hyder was converted and shortly afterwards licensed to preach. For fifty years he labored and during that time baptized more than 10,000 people. (Continued on page 4)



Restored Building, West End.



Cornerstone, Showing New Corner Construction.

Baptist and Reflector

(Continuing the Baptist Builder)

Published by the

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EDITORIAL

I had rather be so orthodox that I bend backward with my eyes up to God's heaven than to be so liberal that I would bend forward and stick my nose in the mud trying to find the monkey-tracks of a brute ancestry.

Every week we receive resolutions and other tributes to the departed friends and loved ones of our readers. We have been wondering why it would not be a lot more appropriate if the readers would send in cuts of their friends and let the good words be spoken while they are still living. The editor will be glad to have news stories of the saints who have labored long and earnestly in the Master's kingdom. THE BAPTIST AND REFLECTOR would gladly have the cuts made for the pictures, but our income will not permit. It does seem that the happy thing for churches and individuals to do would be to send the cuts and pay the tributes while the deserving ones are still living.

BELOVED BROTHER ILL.



Landrum P. Leavell.

We give our readers a belated report of the illness of Brother L. P. Leavell, of the B.Y. P.U. department of the Sunday School

Board. On the afternoon of July 23, while on the golf links, he was seized with weakness of body brought on by high blood pressure and had to be carried to the Baptist Hospital for treatment. At first his illness was considered to be serious, but a little rest and the fine care of the hospital force brought a change and he is on the road to recovery.

For many years Mr. Leavell has been a leader in the educational work of the denomination and has done marvels in the promotion of the young people's work. He has thousands of friends all over the South who will be grieved to learn of his illness and who will rejoice to know that he is on the road to recovery. Many students of his from the Southern Baptist Theological Seminary will be interested in his welfare and will pray for his speedy and complete recovery. He is one of the famous "Leavell Nine," sweet-spirited, energetic, lovable and loyal. The editor counts him among the best, truest and sincerest of men.

WE KNEW IT!

Dean Shailer Matthews, of Chicago University, has been convicted. He stated in expert testimony in the Scopes case that Dr. Mullins is a theistic evolutionist. Hear what Dr. Mullins says: "I am not a theistic evolutionist nor any other kind of evolutionist." Thus the expert testimony of Shailer Matthews is branded in one spot as absolutely false and, if false in one point, not trustworthy in any other. We call the attention of our Attorney-General to the legal worth of our observation.

SERIOUSNESS IN THE PULPIT.

The editor recently heard a splendid singer lead the music in a Baptist church. He has a voice that is rich and musical, clear and vibrant and well-trained. There was no affectation in his work either as song-leader or as a soloist. But there was something about him that hurt. After studying the man for a few moments we discovered what it was.

He was too serious-looking. His face was set, his brow wrinkled, his eye was on the manuscript most of the time and it seemed that he was tense in every muscle of his body. If one refrained from looking at him the music of his voice was good to hear, but when the grim appearance of his features was in view, the sweetness of the song was partly dispelled.

The incident set us to thinking. Not long after hearing the singer we heard a preacher deliver a splendid sermon. It was well arranged, full of good thoughts, and ringing with appeal. But somehow the preacher was in such agony of soul during his delivery that the sermon hurt instead of helping. The drawn, agonizing expression of the preacher's face, the utter lack of brightness, even in the midst of the most charming word pictures, created a feeling of pain in the heart of the listener and the power of the message was largely dissipated.

May we, in all love for the preachers, singers and other servants of the Lord, and out of a feeling of sympathy for the thousands

of listeners make an observation and follow it with a suggestion. Our gospel singers and preachers are often too intent upon the content of their messages to remember the ones who are listening. Therefore, let them study their attitudes when before congregations. A bright, happy face is the most beautiful thing in the world. When it appears before a congregation it spreads its brightness into all hearts. Let us learn to "let our faces shine upon the people" and in return we will be greeted by less gloomy and more inspiring congregations.

MONKEY-MADNESS.

"Our present form of insanity is monkey-madness," declared Editor Newton, of the Georgia Christian Index, in a recent number of the paper. "What form it shall take tomorrow, none can tell . . . American public opinion will not stand hitched at one tree or on one limb very long . . . If our preachers would shoo the monkeys off their pulpits and once again proclaim the gospel of our blessed Redeemer, it would do more than any other one thing to wrench the public mind from this monkey-madness."

We agree with Editor Newton and only wish he might have offered some suggestions about getting rid of the monkeys. Only comparatively few of Southern pulpits have in them such monkeys as claim to be blood cousins of the apes, but there are enough of them in pulpits, chiefly of other denominations, to keep the issues squarely before Southern Baptists. Furthermore, the monkeys persist in coming where they are not invited. And in this day when the newspapers, the magazines, endowed religious presses and other agencies are flooding the country with their "monkey business," the preacher who loves the Lord will be a traitor to his flock, which he is commissioned to feed, if he does not seek to show them the fallacies and the moral poison contained in the "monkey business" which will not be downed.

Jesus met errors by answering the "Ye have heard that it hath been said." Paul met errors by naming them and by showing their fallacies to his people. John did likewise. So did others of the apostolic day. This "monkey-business" is no monkey business with our preachers. Faith is imperiled, souls are endangered, truth is at stake, and the foundation (the apostles and the prophets) of Christianity is being torn away. While our preachers are proclaiming the gospel of Salvation by Grace, they must not forget that they are to teach their converts all things needed for their complete surrender and their most fruitful service as disciples of Christ.

DEFINING THE ISSUE.

The "Nashville Tennessean" recently carried an article from Mr. John Edgerton, president of the National Manufacturers' Association, in which he was quoted as having said: "Any religion that denies the evolutionary principle in all life is not true religion."

We do not know Mr. Edgerton save through this article. However, we take issue with him and challenge the truthfulness

of his declaration. We deny the evolutionary principle in *all* life and yet we challenge any man to prove that our religion is not true. The trouble with Mr. Edgerton lies in the fact that he, like many others, is confused in his use of terms. He, like Luther Burbank, thinks that the development of the automobile from the crude two-cylinder contraptions of a few years ago, is evolution. He calls the development of corn, cotton, wheat, oranges, etc., evolution. He would illustrate his idea of evolution by telling of the spineless cactus, the short-horn cow, the giant cucumber.

It is about time that Christians were demanding a show-down on the use of terms. It makes no very great difference what I believe about matters of great moment as long as I keep my beliefs to myself. But the moment I begin to proclaim those beliefs, others are influenced, hence I ought to be very clear and definite in my use of terms lest someone who has not the time nor the power for deep and prolonged thinking be deceived.

In Tennessee, we need to keep the lines clearly drawn. Evolution means development, but it never meant development under the supervision of the mind of man. Webster illustrates it by referring to the growth of a grain of corn into the full stalk. That is partly evolution for the grain grows into the full stalk by virtue of certain inherent life principles played upon and influenced by the environment. But when we talk of the great fruitful ears of corn as compared with the little runty ears which Columbus found among the Indians, we are not discussing evolution, but development. Evolution works from the inside out into the new creation. Development is that which is produced from the outside by plans instituted and carried out by the mind of man.

Evolution means the development of life from the single cell into the mature creature whatever that may be. When the stalk of corn, with its fruit, stands in the field, it stands as the result of evolution. When the man, walks about the earth, he is the result of the evolution of the seed of life planted in the womb of his mother. When one sees a tree in the woods where the hand of man has never come to play a part, he has a picture of true evolution for the tree is the result of the unfolding of the life contained in the life-cell of the acorn. This is evolution and this only is evolution.

Development is that growth in life forms that is brought about under the direction of mind. When man took the wild horse and produced the thoroughbred, that was development, not evolution. When man took the wild plants and produced the wonderful products of our modern gardens and farms, that was development, not evolution. Or rather, these and all other similar works are illustrations of evolution plus development. To call the processes of life, aided and directed and controlled to a certain degree by man's mind, evolution is to beg the question.

Evolution is the result of three factors. First of all, a life cell. Secondly, an ovum in which that cell finds its first food, its nesting place. Thirdly, an outer environment upon which the cell must depend for secondary sustenance and for its full expression and which acts to bring into full fruition that

which is latent in the cell-nature.

Development is the result of four factors. Three of these are found in evolution; the fourth is the shaping, guiding, controlling power of creative mind. This last factor is able to change the environment. It has the power of discovering and bringing to play latent life principles which do not express themselves under normal environmental conditions. Mind can and does direct the growth both by setting aside the conditions of the natural environment and by shunting from the main line certain well-developed traits of life found in the individual of the species, thus giving to less virile traits, the privilege of development and expression.

For instance: An Arkansas farmer once grew sixty bushels of corn to the acre and thought he was fortunate indeed. But along came a Naturalist. He saw the fields of corn with the great rank growth of stalks. He speculated. "If the corn will produce sixty bushels after having spent so much of its power in the production of stalk, will it not produce more corn if it can be made to grow less of stalk?" He set about to answer his question. Slowly he learned the secrets of corn life. He reduced the size of the stalk. With the reduction of the size of the stalk came a corresponding increase in the amount of fruit. Now that farmer grows from ninety to one hundred and twenty bushels of corn from an acre.

Shall we call that evolution? Certainly not! It is nothing more nor less than the result of man's obedience to the command given to Adam to have dominion over that which was created in the beginning.

Again, let us take the scientific idea of "Mutation of Species." Mendel, a German peasant (not an expert scientist) discovered the law of mutations among the species in 1865 but his more learned scientific contemporaries were so engrossed with the desire to prove the dogma of the "Survival of the Fittest" that they failed to take notice of his works until about the beginning of the twentieth century. He showed that variations in the members of a certain class of living forms were produced by the crossing of different elements in the parents. His works proved that there is an absolute law governing the variations among the species. "Mendel's Law," is the name by which it is known today. A good encyclopaedia will explain what it is.

We have all been told that the eyeless fish in Mammoth Cave, Kentucky, are the unanswerable argument for the doctrine of the Survival of the Fittest. And yet, Thomas Hunt Morgan, a great biologist, has shown from thousands of experiments that eyes of various creatures can be removed through a process of interbreeding by which characteristics of life may be brought out to the detriment of those that have long held the mastery. "Wingless flies" says Dr. Morgan, "arose in our cultures by a single mutation."

Formerly, we were told that eyeless fishes arose in caves. This case (experiment) shows that they may arise suddenly in glass milk bottles by the change of a single factor.

But what produces the change? Is it the environment? Dr. Morgan has shown that it is not. Is it evolution? Dr. Morgan has shown that it is not? It is the result of the crossing of certain life elements or of the interaction of these elements. When in a nat-

ural environment they chance to be crossed, the mutations arise. When in the laboratory, they are discovered and purposely crossed, mutations arise. The factors that give birth to mutations or changes are inherent in the life cells of the parents. The environment does not put them there and the environment has not removed them after all these millions of scientific years!

Let us be honest with ourselves and above everything else, let us demand that men of science be honest with the laymen, with those who have had no opportunity of learning the facts of science. If the scientist will be honest, will quit evading the issues before us, the struggle between science and religion will soon cease. He is responsible for it, not the Christian. And when the Christian men and women cease to fear the "Boos" and the "Poo phoos" of the cynical scientists, and stand fearlessly, upon the Word of God and its scientific utterances with no compromise, no excuse, no shame, we will all the sooner be able to turn the tides once more to the revealed will and program of God Almighty and put an end to the wave of infidelity now being lashed to fury by narrow-minds, one-sided, enthusiasts whose religion is the doctrine of the beast and whose hope is found in the utter absence of an immortal soul within the life of man.

Hold the scientist to the issue involved. Compel him to define the issues without evasion. When he seeks to throw a smoke-screen over his errors by appealing to the development brought about by the action of Creative mind, call him to task and when he seeks to show proofs of evolution compel him to go to the jungles, where the mind of man has played no part and where, nature, bereft of her God-appointed guardian, has grown not upward, not from lower to higher forms but from higher to lower since that great cataclysm which shook the earth from its orbit, changed the climatic zones, froze the tropical creatures of the North polar region into blocks of solid ice to be preserved for ages that we might see them as they were—since that cataclysm turned the land into sea and seas into lands and blotted practically all life from the earth.

One of the ways in which the advocates of evolution beg the question is by assuming that all the anti-evolutionists are ignoramuses, opposed to science and unwilling to accept any newly discovered truth. Dean Shailer Mathews of the University of Chicago is quoted in connection with the Scopes case as saying: "Only the ignorant are afraid of science," thus classifying evolution as "science" and anti-evolutionists as "the ignorant." In both cases the classification is false and any self-respecting evolutionist ought to be ashamed to make it.—Editor, Compre, Ark., Baptist Advance.

TELEGRAM.

Ozark is experiencing a great revival. This has been the greatest day in her history: Unusually large Sunday school; thirty-nine additions; sixty-six people above sixty years of age attended afternoon service; combined age forty-six hundred years. Three thousand people attended services during the day.

RALEIGH WRIGHT

FIRST BAPTIST CHURCH IN TENNESSEE.

(Continued from page 1)

After 1890, the church lost its place of importance and was soon afterwards dropped from the association roll. However, a few members remained loyal and about 1920 attention was called to the old church by some leading men in Watauga and Holston associations and plans were launched for the restoration of the house of worship. This building is now finished and it preserves the principal part of the old log structure erected in 1802. December 16, 1923, the church was reorganized with two old members and five new ones. Now, it seems that this church, the mother of all the Baptist churches in East Tennessee is to take her place once more among the strong and stalwart.

A Finance Committee has been appointed for the purpose of raising the money necessary to restore the building. W. E. Medearis, of Elizabethton, is chairman and he is being assisted by M. T. Richards. These brethren request people who wish to add a bit to the fund, to send it to Rev. J. K. Haynes, Island Home Baptist Church, Knoxville, Tenn.

THE GOING OF DR. RYLAND KNIGHT.

For seven years Dr. Ryland Knight has been the honored and successful pastor of Immanuel Baptist Church, and also a member of the Baptist Pastor's Conference of Nashville. While he has been among us, he has won and held the confidence and affection of his brethren, and has been their representative in many public ways. He has been a member of our Association Board of the State Executive Board of which he has been chairman for nearly seven years, and has held positions of honor and trust on many Southwide Boards and Committees. In all these positions he has won the esteem and fraternal regard of his brethren.

In this conference, he has held every office of honor which we could bestow, and has always discharged his duties well, and impartially. When he has felt called upon to express himself contrary to the opinions of any of his brethren or of the conference, he has done so in a frank and friendly way. He is a man of superior ability, and will make his impress for good, wherever he may labor.

We shall miss him when he leaves us, and every one will have personal reasons to feel the absence of a true friend and brother. We would, therefore, assure him of our deep personal interest in him and of our sincerest affections.

He is to go from us to St. Louis, Mo. This brings an added sense of loss, because he shall be no longer in Tennessee. Yet to have labored by his side through these eventful years has been a source of unfeigned joy to us; and we commend him most cordially to the brotherhood of Missouri. We pray God's richest blessing to attend him, and to crown his labors with continued and abiding success.

W. C. Golden,

O. L. Hailey,

John D. Freeman.

ANOTHER WORD ABOUT EVOLUTION.

By O. L. Hailey.

I have another suggestion on the matter of evolution, possibly two. According to the theory which the evolutionist advocates, there should be some earthly orders superior to man. Why would the "resident forces" stop, after achieving such splendid success in the upward progress? Having "got its hand in" making all these grades of existences, evolution should have gone on upward, making still greater creatures. Why would evolution stop just in the middle of things? Young, in his *Night Thoughts*, speaks of man as "Midway from nothing to Deity." Why did evolution stop when just half way? The advocates of evolution have no answer.

But the Bible gives the answer. Genesis says, 2: 2: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." There is the Bible explanation of why man is the highest earthly creature. God says he stopped making beings when he had made man. Let the evolutionist tell us why evolution stopped at man.

Another Fact.

Evolution says that one order produced another and higher order, and so beings have gone on ascending in the scale. God says that "Each should bring forth after its kind." Suppose that hydrogen and oxygen when mixed in proportion of two of oxygen and one of hydrogen, did not always produce water? The scientists would never know how to mix chemicals to produce desired results. Suppose that bacteria, typhoid bacteria, for instance, did not reproduce after its kind, how would the physician know how to treat typhoid, or prevent typhoid. Suppose small-pox virus produced T. B. germs, what would the physician do? Or if corn when planted produced cockle burrs, how would the farmer know how to grow corn? It is just because things do reproduce, "each after its kind," that we know how to proceed at all.

Let all the fearful be easy. The Devil is making a brave stage-play. But God's word stands. And when a defense of it is required, God always has some one at hand to meet the issue. Let us go on, preaching the word. "God giveth the increase." And God is on our side. This is no new enemy, but just an old one come back. It has been whipped every time it has appeared. And it will be whipped this time. What God needs now is true men and women who will both believe and preach his word.

Whereas agnosticism is endeavoring to destroy our faith in the Bible and Jesus Christ;

Whereas Tennessee is endeavoring to protect her future citizenship from such agnosticism and disrespect for the Holy Bible;

Whereas the Christian faith of our fathers and the integrity and mission of our Christian schools are being assailed;

Whereas some may question the position of our school;

We, the executive board of Harrison Chilhowee Institute, together with the local Baptist church, First Chilhowee, do hereby

declare our implicit faith in the Bible account of the creation of man; the deity, virgin birth, and atonement of Jesus Christ, whereby the conversion and regeneration of the human heart is made possible through His shed blood.

Second: That we do not believe in any system of evolution whatsoever which regards man as having descended from a lower form of animal life.

Third: That it is the purpose of our school and church to stand by the teaching of the Bible and to support the laws of our commonwealth in the protection of her youth.

Signed: A. A. Ledwell,

M. P. Hatcher,

J. E. Hicks,

Executive Board.

R. H. Lambright,

Pastor First Chilhowee.

C. C. Self,

Clerk, pro tem.

DR. W. S. KEESE AND FUNDAMENTALISTS.

By Paul R. Hodge.

In these days when everybody is taking a whack at the Dayton trial, Dr. Keese included, may I have one short whack. I have read some articles in the *Chattanooga Times* containing the strange views of this former Baptist preacher and acquaintance of mine. I don't wish to comment at length, or to write a verbose reply to all of his statements, but do wish to quote one paragraph from the *Times* of Monday, July 26, 1925:

"What is orthodoxy?" he asks. "It is my doxy. What is heterodoxy? It is your doxy. You have as much right to yours as I to mine. I have no right to try to legislate or intimidate my views on you, nor you yours on me."

That's the point exactly with reference to this Tennessee Anti-evolution law. I heartily endorse Brother Keese on this one point. But he seems utterly oblivious of the fact that the very purpose of this law is to keep a vast majority of the people from being compelled to hear, contrary to their beliefs, the doctrine of evolution in the public schools.

Fundamentalists are not trying to legislate or intimidate their views on anyone, not even asking the doctrine of Divine Creation be taught in the public schools. They are merely asking in this law protection from those who would over-awe the untrained minds of youths in the name of "scholarship" to take away their faith in the Bible. He raises the cry of intolerance, not because we insist that our "doxy" be taught in the schools, but because we insist that their "doxy" be not thrust upon the youth. I wonder if modernists are capable of comprehending that viewpoint, or will be honest enough to acknowledge our right to it when they see it.

"I tell you, my countrymen, the world needs more of Christ."—Ex-Pres. Harding.

"Beauty is God's handwriting—a way-side sacrament."—John Milton.

"When I am gone, talk not of Carey, talk of Carey's Saviour."—Wm. Carey.

PUBLIC OPINION

What the Paper Should Be.

(The following extracts from various letters received at the office indicate the wishes of the people of Tennessee regarding their Baptist paper.—Editor.)

"I think one great need is an 'Open Forum' in our denominationally owned papers and not the closed policy. Discussion and light never hurt the Baptist cause."—*T. W. Callaway, Chattanooga.*

"Consider the idea of taking your camera on your trips and of getting the pictures of an historic old country church, a cornerstone laying, an associational meeting, a father in Israel who has wrought faithfully but who has never gotten into the papers, etc."—*John J. Hurt, Jackson.*

(Splendid suggestion but one that costs money which the paper does not now have. Churches can help by sending us cuts. Some are already doing it.—Ed.)

"To make the paper a real readable and helpful publication, leave out all that no one cares for except the writer. Who wants to be bored with a whole column obituary . . . or a column of a B. Y. P. U. program that was rendered some time ago, or an 'Open letter to Dr. Waters, etc.'? Uncle Eben is getting stale. A half-column of 'Crack Shots' from different writers would be all right but why enclose one little sentence in so much empty space? . . . The special rate to Memphis on account of the S. B. C. might be discontinued. . . . It is easy enough to advise what to leave out but what to put in, that is harder."—*H. C. Sanders, Selmer.*

(The editor heartily disagrees with Brother Sanders in the last statement. If he could help select the material for one issue of the paper, he would know that the editor's big problem is "What shall I leave out?"—Ed.)

"You are making a good paper. How we do enjoy it! Your new features are fine. Let the brethren speak their minds. It will do good. I would suggest that you get sympathetic brethren to speak often. It would be unfortunate if the brethren think their opinions must always be critical. You seem to me to be giving us a balanced ration and I like it."—*Theo. W. Gayer, Pineville, La.*

"You certainly are starting the Reflector off fine. You have the stuff editors are made of. Go to it, and the Lord greatly bless you."—*Allen Hill Autrey, Little Rock, Ark.*

"Let us stand for a great brotherhood. A man's name means all it does mean without prefixes or suffixes except such as the Holy Spirit and the Scripture put there. . . . On the first page every week, have a strong leading article of a general character that would challenge and interest everybody and make them feel that it is worth the price of the paper for the year. . . . Have a ser-

mon weekly; the people in the country like that especially. . . . Have few special editions. . . . Let the people have space for the discussion of practical matters and methods of the denomination. . . . There might be space somewhere for pastors to exchange ideas about their work."—*John R. Chiles, Rogersville.*

"We want a conservative Baptist paper with a kindly spirit. (2) A paper for all the people. Let the brethren write over their own signatures, correcting only their grammar. (3) Get in touch with the brethren 'out in the sticks.' (4) A postal card column for the news notes of the brotherhood. . . . Brethren do not like this way of taking extracts from their notes. (5) Keep the columns hot with anti-evolution propaganda. This is the devil's shrewdest move and we must meet it like men."—*J. H. Grimes, Lebanon.*

"I would like to say that you are giving us an A-1 publication. I rejoice in the way you sound the Baptist note. I am also pleased to note the things you have to say with reference to the false philosophies of the day.

. . . Just two suggestions: First, do not paste the label over the date as this gives trouble in locating date of an issue when the numbers are filed. Second, fuller and freer discussion of fundamental Baptist doctrines by various leaders in our state. Some of the Baptist papers coming to my desk are all taken up with reports from the churches, etc. . . . This is all right but too much to the exclusion of good discussions is harmful."—*P. B. Baldridge, Sparta.*

"I am of the opinion that our paper is not giving the B. Y. P. U. the space that it deserves. . . . In my humble opinion, we are wasting too much space in advertising evolution and other evils of the country."—*Robert P. Williams, Knoxville.*

"I am nearing my seventy-fourth year. Have been preaching since 1887. Was moderator of Watauga Association for 25 years, and have been a reader of the paper since it was published at Morristown as *The Reflector*. . . . I admire the way you are standing for the truth as editor."—*W. H. Hicks, Doe-ville.*

"There is one fault that can easily be corrected. If you will have the ones who paste the labels keep them off the reading material or even the date line."—*Mrs. Mary A. Walker, E. Chattanooga.*

(We wish someone would tell us how to prevent the thing mentioned by Mrs. Walker. For thirty years, we have been reading religious papers and we have never found one, made up as is the Baptist and Reflector, that did not occasionally get the label in the wrong place. We promise to keep after it, however.—Ed.)

RELIEVING CONGESTION AT ORPHANS' HOME.

By Ryland Knight.

I have a letter from a Tennessee Baptist

who is very much interested in the Orphans' Home. It contains the following suggestion:

"It interested me very much to hear you say that the Baptist Orphanage had more children than they could care for. I know that what they want is more money rather than fewer children, but might not this be a good time to present the idea of securing homes for some of these children in wonderful Baptist families in this State. The denomination has the organization to put it over and an opportunity as no one else has for a perfect follow-up."

I am passing on this suggestion for what it is worth. It has always seemed to me a short-sighted policy to keep children in an institution when it was possible for them to have good homes where they would be given the education and treatment that is accorded to children in normal home life. It is no reflection on our splendid orphanage to say that a home is better for children than an institution.

SOCIOLOGY OR THE BIBLE, WHICH?

By J. H. Thomas.

Sociology is a very fascinating and a very popular study. Not only is it fascinating and popular, but, in a material way, it is very profitable.

Its human-welfare program approaches so nearly the teaching of the Bible on Christian service and brotherhood that, when substituted by designing men, the difference can scarcely be detected by untutored minds. Sociology rightly interpreted and rightly utilized has its place, but its place is not in articles of religious faith, or in church creeds or government; it should not be permitted to supersede the tenets of the Bible in religious work. The politician or business man may employ its doctrine of unity and humanitarian appeal to great advantage, but the preacher or religious leader who practices such methods of control on his brethren is substituting the sophistries of men for the Word of God. And the Christian teacher who interprets the Bible to his pupils in the light of Sociology, instead of scrutinizing Sociology in the light of the Bible, is governed in his work, not by the Bible, but by Sociology. It would seem that a Committee on Faith and Message that consults the opinions of the various groups of the Convention, instead of appealing to the divine records, and to the Holy Spirit for a correct interpretation of the same, is not governed in its conclusions by the teaching of the Bible, but is governed by the doctrines of Sociology.

Sociology is the gospel of this world; it is the gospel of Spencer, of Galton, of Thomas Paine, and Clarence Darrow. It has a humanitarian phase, just as Christianity has a humanitarian phase. Excepting its doctrine of evolution, it may be Christianized, just as all material things may be Christianized, by being brought under subjection to Christ. But the tendency today is to socialize Christianity, rather than Christianize Sociology. A great many church men today—some, no doubt, unconsciously—are guided in their work by sociological wisdom, rather than by the Spirit of the Lord. Heads of institutions seem to be the ones most definitely affected.

Sociology preaches a doctrine of compromise and cooperation, and Sociologists are almost wholly responsible for the widespread spirit of compromise so prevalent today. Cooperation is a fine thing, but when we put cooperation in the place of God's revealed will we have gone to seed on cooperation. I have never been able to understand why some brethren should take their calling so seriously as to feel that they have been divinely appointed to hold God's Kingdom together. We will hang together all right if we are Christians. And when there arises a danger of division, we should rely on the all-sufficient unifying doctrines of the Bible, rather than employ the dogmas of Sociology. We are in greater danger, as a denomination, of being entrained in the meshes of Sociology, than of being engulfed in the current of evolution. Though Sociology with its doctrine of compromise is the channel through which evolution and Modernism enter our denominational life.

Henrietta, Mo.

WILLIAM JENNINGS BRYAN.

Tributes.

"I hardly know when I have ever been so shocked and grieved as by the news of Mr. Bryan's death. I was so stunned that even yet I cannot realize he is actually gone. I admired him greatly; I have long regarded him as the greatest single personality and as the greatest single force for righteousness of our day; I knew him intimately and loved him affectionately; I feel keenly the sorrow of his death, for he was to me not only a great outstanding public leader, but a close friend and a Christian brother whose fellowship always gave me larger visions and heartened me for better things. It seems such a strange providence that he should have been taken when so much remains to be done for the causes which he loved. But our God and Saviour, whom he trusted so implicitly and served so well, knows all things and does all things well. We will not doubt his wisdom nor rebel against his Providence. We will rather be submissive to his will and resolve the more deeply and highly to carry forward the great causes upon which the Great Commoner, now fallen, had set his heart."

A. J. BARTON.

THE GREAT COMMONER.

Standing out before the public in bold relief against the background of the masses of people of every century, are a few figures who have won and held the respect and the admiration of the world. To them, the people look for leadership, for guidance, and for advice. Without them, mankind would be poor indeed. With them we are always sure of progress.

William Jennings Bryan is one of these outstanding figures in world history. Forty-three years ago, he began his career in Illinois and soon won for himself a reputation as an orator. Soon, he had placed himself at the head of American Democracy by his matchless ability as a platform speaker and his prophetic political vision. For twenty-

five years he led his party, established its working principles, shaped its policies and to a large extent brought about its only political victories. Many of the principles that he set forward in the world of political economy have now become parts of the fundamental law of America.

During the past five years he has been engaged in the greatest work of any soul, in that he has stood as the champion of the religion that has made American civilization what it is. With fearlessness and yet with love, he has stood as the champion of a supernatural religion, supernaturally revealed to the world. Christ was his leader, the Bible the lamp unto his feet, heaven his goal. With holy zeal, he placed his all upon the altar and with all the power of his great mind and heart, stood as the champion of the rights of a free people to defend their children against the wicked and debasing influences of a system of science and philosophy that would rob the world of its faith in the Bible as the unerring Word of God.

In the moment when he was in a position to do most for the cause of fundamental Christianity, he has been laid low by the hand of Death. In a moment, he was changed from the staunch defender of the common people into the immortal William Jennings Bryan. In that moment, the cruel, keen, scathing denunciations of his critics, the diabolical caricatures of publicity agents, the calumnies of his political and religious enemies were silenced.

And while the world gazes upon the announcements of the death of the Great American Commoner, we the members of the Baptist Pastors' Conference of Nashville, Tenn., submit these words as a token of our respect, admiration and abiding love for him who like the Apostle Paul was willing to be accursed for the sake of his people. No greater political leader ever lived than he; no truer man ever fought for great principles than he; no more worthy antagonist was ever met on the public forum by any man than he, and no more consecrated, sacrificial, loyal disciple ever followed the Man of Galilee than he.

In his going, the poor of America lose one of their mightiest champions, Democracy loses one of her brightest lights, society loses one of her surest pilots, infidelity and agnosticism lose one of their ablest opponents and the religion of the Lord Jesus Christ loses her most noted proponent. Nevertheless, we bow our heads along with millions of other Christians and say as William Jennings Bryan would have said had he been conscious in the hour of death, "Not my will but thine be done."

Approved by the Baptists Pastors' Conference July 27, 1925.

The sudden death of America's greatest Christian layman at Dayton, Tennessee, on Sunday afternoon, July 26, will bring grief to the entire Christian world. This sorrow will be for a statesman of ideals whose purity have never been questioned. Still more it will have in it a sense of personal loss on the part of many millions. The highest and most sacred things which plain patriotic Americans held inarticulately in their hearts but which the press and spokesman of a civiliza-

tion now dominantly materialistic did not claim or voice, became articulate in the unflinching and eloquent advocacy of William Jennings Bryan. It seems a strange Providence which took this towering Christian layman away just as he was marshalling the consciences of the American people against the encroachments of a God-minifying and God-denying German rationalistic philosophy, now rearing its ugly head in insolent and arrogant mockery against all things sacred. But God reigns and he will raise up voices to utter the truth that was so ably advocated by the silver-tongued and golden-hearted Bryan, whom the nation honors itself in mourning as greatest Christian layman in the present generation.—*Western Recorder*.

"As drops in sleep an infant's head

Upon its mother's bosom,

As falls an autumn leaf when red

With summer's ripened blossom.

So gently did the loved one die

It seemed but life a'sleeping,

An angel came and closed his eye,

And bids us cease our weeping.

Like full-ripe wheat within the sheaf,

Which God's own hand has taken,

While vines of earth, with tender grief,

Lie cut and bruised and shaken.

He's gathered to the "harvest home"

Mid songs of angel reapers.

Now let us say, "Lord Jesus come."

And with thy helping keep us!"

W. D. TURNLEY.

"One of the greatest champions of civic righteousness passed when William Jennings Bryan died," said Wayne B. Wheeler, LL.D., general counsel of the Anti-Saloon League of America.

"As ambassador of the Prince of Peace, he was not ashamed of the gospel of Christ; as tribune of the people he dared risk unpopularity for the truth; as foe of the demon of drink, he challenged spiritual wickedness in high places. As private citizen, he wielded greater power and influence than some who held the presidency to which millions of his fellow-citizens sought to raise him. He leaves a vacant place that no other will soon fill."

WILLIAM JENNINGS BRYAN

Bryan dead?—At sixty-five?

Why, but a year ago we heard

"The Cross of Gold," or so it seems.

And yet—what ages he has crammed

Into this interval.

The People's Tribune,

Envoy of the Prince of Peace,

State Secretary of America,

Father of policies of state

Which bear the names of those who wed

But never could beget them,

Defender of the Faith,

Evangelist of temperance,

Expounder of the Word of Life,

Master of assemblies—

What catalogue could give

His titles?

Sixty-five? In deeds—Methuselah;

In vigor—like a stripling,

"Boy Orator" long—as promised One

Who urged "like little children be."

The calendar is meaningless.
The clicking clock means naught.
This man lived in deeds and packed
Whole epochs in a life-time.

Mayhap three-score and five's his age
But what measurement can one apply
To an immortal. Not by length
But triune cubic measure
Should we tell his life
In terms of endless length,
Of boundless breadth,
Of height that reaches
Up to the triune God,
To whom he stands
A testimony and a monument,
A speaking Memnon made vocal by his God.

WAYNE B. WHEELER.

HUMAN LIVES AND IMMORTAL SOULS.

Annual Address of Moderator of Concord Association.

By T. Scott Williams.

It is my desire to call attention of Concord Association at this our annual meeting to a very vital question which we as Christian people do not consider as seriously and as prayerfully as we should. That question is: Are human lives more precious than immortal souls?

I doubt not that you would answer in unison, "Why, certainly not!" yet we do not act as if we believed that answer. It is easy to make a statement concerning our belief, but often our actions speak louder than our words as may be shown in many ways.

Recently an unfortunate life was entombed in a cave in our sister state, Kentucky. The news was telegraphed to the Associated Press and soon the horrible plight of the victim was published in nearly every newspaper in the United States. People became as interested in this man's life as if it were determining the destiny of our great nation. Men quit their business and their professions, and rushed in automobiles and on trains to the cave to assist in trying to save one human life. Thousands and thousands of dollars were spent and men even risked their lives in trying to rescue Dave Collins from a horrible death. I would not for one moment condemn them for it, would you?

Frequently we hear or read of a burning house enveloped in a roaring blaze, while entrapped within that house is some human life, utterly helpless to escape from the terrible death. People gather and some rush in the very jaws of death in order to rescue the unfortunate victim. I would not condemn such a heroic effort, would you??

Again, we read of some one's sinking in a deep river or in the ocean when a rescuer jumps into the water and at the risk of his own life saves another life. Surely, that, too, is a beautiful thing, it is not? We read almost any day of the effort made by some one to save a life, and that is well. But, my friends, can you name many who risk their lives in order to save an immortal soul? It is true that some noble men like Livingstone, Judson, Carey and others proved their belief in the value of souls by leaving our own beloved civilized country

and going into a strange heathen land to spread the gospel of Jesus Christ. Their deeds called for more heroism and for a greater love than are manifested by us when we risk our lives in a cave, a burning house or in the deep sea in order to save a life.

The whole world is grieving over the death of William J. Bryan, and the sorrow is largely due to the fact that he so courageously fought in the defense of men's souls. In defending Christianity and the principles taught by our Lord he was risking his all, not to save lives, but souls. His reward is rich and glorious, but there are far too few who, like him, become intensely interested in saving souls.

We do not necessarily have to bid farewell to our own relatives and journey into a far country to carry out the great Commission. All of us cannot be foreign missionaries; yet you and I must do our parts even if we stay at home. It is ours to support those whom God calls to go, and if we would utilize our privileges as Christians and do our duties as such, we would receive as great a reward as they who are called to go.

Brethren and sisters of Concord Association, I would not appeal to you to lose any of your great interest in saving human lives, but I would try to point out to you something far more precious and glorious, interest in saving immortal souls. Will you not join me in saying, "My life will be more consecrated this year and every year hereafter to the saving of such treasures"?

Murfreesboro, Tenn.

EVIDENCE OF LOVE AND LOYALTY.



MISS GRACE MCGEEHEE.

We give our readers an introduction to one of their college girls who has set a worthy example for us all by giving to her Alma Mater, Tennessee College, the first month's salary which she earned after completing her work for her degree. The "Tennessee-Anne" says of her: "Many girls have graduated from Tennessee College. They have all loved their Alma Mater, but it remained for one to show this love in a very unique way. And who could it be but Loren McGehee? Her first month's salary she sent to the college as a gift."

Miss McGehee is a native of Paris, Tenn., having been born in that place in 1902. She completed her high school work in Paris and entered Tennessee College in the fall of 1920. While she was in college, she was a leader of recognized ability. She organized the Wandering Minstrels and was elected to various offices in the student organizations. She is now teaching in Eldridge Academy, Alabama.

EVANGELISM AND EVOLUTION.

By Herbert Haywood.

Dear Brother Editor:

Mrs. Haywood and I have recently become associated with Brother T. T. Martin in evangelism. In this work we have arranged to deliver three addresses a month on the subject of evolution—known also as rationalism, modernism, naturalism, etc.

Almost an unbiased reader of our great Baptist weeklies would easily be convinced that the spirit of unrest and anxiety in our beloved Zion centers largely around this teaching, which teaching has exerted a widespread blighting influence—producing infidelity outside of Christendom and causing division among God's people. Everywhere, even in the mountain recesses and other remote parts of our fair land, young people and others voluntarily bring up the subject, seeking help—as I believe—in their dilemma.

Personally, I have reached certain conclusions: that faith-destroying evolution does make more difficult the reaching of the unsaved; that Paul stood "for the defense of the gospel" in order that he might win, for the gospel, greater or wider acceptance. But Paul also indicated the manner and spirit ("dealing truly in love"—R. V.) in which the evangelizing and other work of the kingdom should go on. There is need today of an aggressive evangelism whose content and purpose and method are all made glorious by the spirit in which the glad message is presented, and which are so combined as to bring to the Cross of our Lord Jesus both the advocates and the victims of the undermining teachings of evolution. This writer believes that the declaration of Jesus is the chief message or call of our times: "If I be lifted up out of the earth, I will draw all men unto myself." This crucifixion-resurrection pronouncement contains possibilities of attracting to the Christ the evolutionists themselves, of all climes and of all kinds—such as the precursors of Darwin and those who believe with Darrow, and the thousands of other unfortunate victims who have been swept from truth and religious susceptibility by the fallacious doctrines of this materialistic heresy.

Blue Mountain, Miss.

Rev. W. H. Barton, pastor of Compton Heights, St. Louis, together with his wife and son, W. H., Jr., visited the editor and family last week. Brother Barton is planning a great revival campaign to begin the last of August, with R. G. Lee, of New Orleans, to do the preaching. The whole church is being organized and trained for the meeting and already prayers are heard on every hand for a glorious victory.

"God will take care of his own and his everlasting purposes will never be thwarted."
—Austin Crouch.

"I call your attention once more to the fact that the Christian's armour has no protection for the back. God never intended for us to run from our enemies."
—Austin Crouch.

THE NEWS BULLETIN

THANKS!

At Nashville.

Nashville is always interesting. Our new editor, John D. Freeman, D.D., (conferred by Union University last month) is getting his stride and there is a feeling of confidence growing among the people. His successor in the pastorate has not yet been chosen.—Dr. O. L. Hailey in *Baptist Standard*.

JELICO. The recent revival in First Church, Jellico, resulted in 190 additions. Pastor T. C. Crume did the preaching. He is a powerful man, spirit-filled and fearless.

SANER-TOOTHACRE. "The pastor of the Baptist Church at Seville, Ohio, is named Toothacre and the choir leader is named Saner. We have an idea that a good many churches would like to have a Saner choir leader."—*Baptist Advance*.

BOA SI DING whom Tennessee Baptists know and love is returning this week to China where he will give his life in the effort to win his own people to Christ. Brother Ding has done splendid work while in the States and we predict that he will be a mighty power for good in his native land.

1,400 BAPTISTS resulted from our mission work in Nigeria Africa last year. Brother L. M. Duval is doing some splendid work along with the others in that field and God is richly blessing the efforts that are being put forth for the enlightenment of that dark, but rapidly developing country. The Baptist churches now have 16,000 members.

UNIONISM raises its head in South America. Recently an interdenominational conference was held at Montevideo during which the recommendation calling upon all non-Catholic churches to unite and adopt the name of the Evangelical Church of South America. The age-old tendency to subsidize religion has not stopped, and the tragic spectacle of preachers, supported by loyal denominational men and women, selling their birthright for a mess of pottage still goes on. Needless to say our Baptist missionaries did not mix with the movement.

J. E. MERRELL of Ashdown, Arkansas, a former Tennessean is to be in a meeting in Chattanooga during August. At present, he is winning souls with the aid of the church at Gilham, Arkansas.

PAT MURPHY, the vigorous and energetic pastor of Beech Street Church, Gurdon, Arkansas, has led his people in the erection of a new church building which cost about \$40,000, and is said to be one of the most complete and attractive in the Southland.

132 BAPTISTS are reported from the recent revival at Hapewell, Ga. B. J. W. Graham is pastor and was assisted in the meeting by Pope A. Duncan of Cordele, Ga., E. Powell Lee and Mrs. Lee had charge of the music during the revival. The new house

of worship has just been completed by this growing congregation. The building is made of Stone Mountain granite and has an auditorium seating 1,000 people. Miss Myra Wilhite, formerly with First Church, Mayfield, Ky., is the pastor's assistant.

RULEVILLE, MISS. The church at Ruleville has just closed a real revival. Thos. J. Norsworthy of Meridian, Miss., did the preaching and P. A. Stockton of Little Rock, Ark., led the singing. Pastor George S. Jarman writes that the church was stirred mightily and speaks aloud the praises of the evangelist and singer. Brother Jarman will spend August in Shelbyville and Murfreesboro, Tenn., and will be open for revival or supply work.

CENTRAL CHURCH, Martin, is to have a revival beginning the last Sunday in August. E. F. Adams of Galveston, Texas, will do the preaching and Charlie Butler will probably lead the singing.

JUNIORS CELEBRATE at Martin First Church. Miss Rena Jones entertained the Junior B.Y.P.U. last week with a delightful social. Robert Walker is president of the union.

SHILOH CHURCH, WEAKLEY COUNTY, is in the midst of a revival meeting with Raymond Burke of Memphis assisting pastor T. N. Hale.

A WORTHY EXAMPLE has been set for ministerial students by a student in Missouri. Secretary A. J. Barton recently sent out the checks for ministerial aid and from one of the students to whom a check went, he received these words: "I think you have a right to know something about the ones you are investing your money in, so I now have 122.2 credits. I made two B's and three A's last term. I believe in the divinity of Christ and his Virgin Birth and his bodily resurrection. I do not believe in the Darwinian theory. I am in hearty sympathy with all the work of the Southern Baptist Convention. I have baptized 36 since May 1, 1924."—If he had not been able to state clearly his firm faith in the Christ whom he preaches, he could not have reported so many baptisms.—Ed.

12-YEAR-OLD PREACHER. Thomas Tippet of Indian Mound, the 12-year-old preacher is to hold a revival in southern Georgia during August. He will be accompanied by his pastor, Clifton Bridges.

MRS. LUCY B. EVANS of Clarksville passed to her reward July 22. She was one of the faithful servants of the Lord Jesus, a member of First Church, Clarksville. She was sixty-one years old.

PASTOR MARRIES. Rev. Clifton Bridges of Dover was married July 24 to Miss Glenis Bryant of Joken, Ga.—*Clarksville Leaf Chronicle*.

LINDEN, ALA., Rev. G. E. Ellis of Florida, Ala., assisted by singer Carlyle Brooks, has just closed a good meeting at Linden, Ala. There were 27 additions to the church. Brother Brooks writes that the crowds were the largest in the history of the church.

W. D. NOWLIN of Arcadia, Florida, was in Nashville last week in the interest of a new building which the church of Arcadia is planning to build. The structure, accord-

ing to Dr. Nowlin, will cost approximately \$200,000.

PINEVILLE, LA. Word comes from Brother Gayer, formerly Stewardship Secretary of Tennessee Baptists, to the effect that Pineville Baptists are experiencing a prolonged revival. Since the first of March there have been 200 additions to the church. We congratulate Pineville and rejoice with our brother.

HERRIN, ILLINOIS, REVIVED! The *Chicago Daily Tribune* of July 13th, carried a front page news story of the revival that has recently closed at Herrin, Illinois, the bloody city of feuds, murders and trials. The revival was conducted by a modern Philip, the Rev. Howard S. Williams, layman evangelist of Hattiesburg, Miss. The *Tribune* says of the meeting, "Bootlegging, gun-toting, and gambling which have been ascribed as the cause of much of the strife here are but a memory and the law breaker and the law abiding have joined hands in a common purpose—that the forces of righteousness shall reign supreme." There were more than 400 professions of faith, feudists were reconciled, homes reunited.

STILL ALIVE. Brother A. L. Bates reports the reorganization of the Chestnut Grove Church, near White Hill in Sumley County. The church was organized about thirty years ago but has never grown. Recently Brother Bates began to preach for them and in a recent revival, the church was strengthened, five were added to it by baptism, a building campaign was launched and a lot purchased for the new place of worship. God needs many more men like Brother Bates who will go into these destitute places and give the bread of life to the needy.

DAILY VACATION BIBLE SCHOOL. Pastor L. O. Leavell of Ripley Church has just closed the annual D. V. B. S. and according to the *Enterprise*, the county paper, it was the best yet. The *Enterprise* says, "For a month under the superintendency of Mrs. L. O. Leavell, a gifted and charming woman, about 150 boys and girls studied Bible stories, songs and manual arts. Mrs. Leavell has directed the Bible school for three years and this was by far the best of all. The best talent of the church assisted Mrs. Leavell. Many of the boys and girls were on the honor roll every week. The work in the vocational departments was wonderfully well executed."

DAYTON REVIVAL LAUNCHED. Right upon the heels of the famous evolution trial of Dayton, a great revival will be launched by Evangelist Wade House who, upon the invitation of T. T. Martin, will move his tent from Cowan and launch a revival campaign in Dayton. All the evangelical denominations will join in this effort to root out the evil influences left by the gang of Modernists who have been instant day and night in propagating their doctrines.

A CORRECTION. In a recent article concerning the church at Orlinda, we made the statement that 1923 was the best year, financially, the church has experienced. Pastor Meadows modestly requests that we make the correction. It was 1922 and not 1923 when the church gave so much money.

THE VANITY OF WORLDLY WISDOM

Paul R. Hodge

Text: 1 Cor. 1: 19: "I will destroy the wisdom of the wise, and bring to nought the understanding of the prudent." (Scripture lesson was 1 Cor. 1: 18 to 2: 16, all of which should be read in this connection).

My message this morning will have an indirect bearing on the Dayton trial. But our purpose is not to direct your minds so much to the trial as to the Bible. You have already read so much of the trial that you are tired of it, if you are anything like me. The trial throws little light on the Bible, but the Bible throws a lot of light on the trial.

I want us to notice this morning two divine principles clearly taught in our Scripture lesson. The first is that God has determined through the ages that no mere creature shall be permitted to glory in his own strength, wisdom, or greatness, before Almighty God. It is becoming to a creature not to think of himself more highly than he does the Creator. The holy angels who have never sinned observe this, worshipping supremely the Creator. But sinful man, who has the least right of all to trust in his own strength or wisdom, is the most prone to do it. But of this boasted wisdom of men of the earth, God has said: "I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent."

How has he determined to do it? First, by ordaining a way of salvation which is utterly despised by the worldly wise man, namely a way of salvation through the cross of Christ. So we read from our lesson at length: "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1: 18-25.)

In the next place we see that God has made special choice of the very things which men despise in order to confound the wise, great, and mighty things of earth; and this for the express purpose of preventing men from boasting in themselves. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." (Vs. 26-29.)

Furthermore, God gives us to understand that our salvation is entirely dependent on himself, and this too lest we boast. No man is going to be permitted to claim that he is a "self-saved" man. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, even righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." (Vs. 30, 31.)

How absolutely important it is to understand this principle, if we are to understand God's dealings with mankind!

But as we would naturally expect, Satan's program from the beginning, and his preaching, have been the direct opposite of God's. He has prompted men to trust in themselves, to take pride in their own strength, and wisdom, and to flaunt God.

He whom Jesus characterized as "a liar from the beginning" bewitched our first parents into sin by promising worldly wisdom, which God had forbidden. The only tree God had forbidden was the "tree of knowledge of good and evil." Not the tree of knowledge, mark you, but "the tree of knowledge of good and evil." Knowledge is all right, but a worldly wisdom, which consists in knowing not only good, but its contrast evil, is what God had forbidden. But Satan's enticing words to Eve were these: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." For once the liar had told the truth, for God himself did know this, as Gen. 3: 22 shows. But Satan's tempting words implied what was not true, namely, that this knowledge would be good for them, whereas God had said it would be a curse. So "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," (that's the point), "she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Satan made it appear that our first parents would be great gainers in having this "knowledge of good and evil, this worldly wisdom, but they should have remembered that true wisdom begins with the fear of Jehovah. "The fear of the Lord is the beginning of wisdom" (Prov. 1: 7). Christians are to be aware of worldly wisdom, but not to

forget that they have wisdom. As Paul says: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes (leaders) of this world, which come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom (hidden except to the called), which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." (1 Cor. 2: 6-8.)

When humble believers are said to be "ignorant" or lacking in intelligence, as they have been charged over and over again in the Dayton trial by so-called scientists, it is proper that we should ask, we must ask: "Which kind of wisdom do you mean?" There are two kinds: what the world calls wisdom, and what God calls wisdom. We are aware of the fact that worldly wise men boast of their intelligence. As Job says to his friends, "I know that ye are the people, and that wisdom will die with you." It must be a glorious feeling to feel that when we are dead wisdom also is dead, and that all others are "unintelligent."

(Continued on page 13)

SCHEDULE OF ASSOCIATIONAL MEETINGS 1925

August

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

September

1	Mulberry Gap	Chinquepin Grove	Lone Mountain
3	Big Emory	Rockwood	Rockwood
8	Enon	Bethany	Near Red Boiling Springs
8	Gibson	Milan	Milan
9	Maury County	Friendship	Near Culleoka
10	Madison County	Malesus	Malesus
10	Tennessee Valley	Spring City	Spring City
10	Watauga	Sugar Grove	Butler
11	McNairy	West Shiloh	
12	Stockton Valley	Cedar Grove	Little Crab
15	Duck River	Cowan	Cowan
16	Salem	Auburn	Auburntown
17	McMinn County	Mt. Harmony	Near Niota
17	Midland	Pleasant Hill	Powell's Station
18	Wm. Carey	Cash Point	
22	Ocoee	Highland Park	Chattanooga
23	Clinton	Indian Creek	Jacksboro
23	Friendship	Newbern	Newbern
23	Wilson County	Mt. Olivet	Leeville
24	Hiwassee		
24	Holston Valley	Gill's Chapel	Rogersville
25	Beech River	Judson	Two one-half miles south of Darden
26	Indian Creek	Green River	
29	Northern	Mt. Olive	Loyston
30	New Salem	New Salem	Elmwood
30	Providence	New Bethel	Wheat
30	Sevier	Elkmont	Elkmont

October

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

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

Lawrence County, Walnut Grove, Wiseman.

The above schedule is being published in order that corrections may be made. We urge some one in each of the associations to write and give us any necessary changes.—O. E. Bryan, Cor. Sec.

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SUNDAY SCHOOL

Edited by

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

The Tennessee Baptist Encampment

The thing that stands out above everything else in the thinking of our people just now is the Encampment just closed at Ovoca. Those not having the privilege to attend this wonderful meeting will like to have a report of it in full. In many ways this has been the best we have ever had in the history of the state. Not in numbers, but in program and fine fellowship.

The attendance was much better than last year, there being above 150 average throughout the week. The number who stayed through enjoyed the work and got the greater benefits from it. Some who came to go back in a day or two changed their minds and remained to the close. Some outstanding features of the Encampment: First, it was conducted with the least machinery of any meeting we have had anywhere in the state. No officers, no committees nor framework of organization. Some were appointed to lead in certain activities and some were appointed to preside. The presiding officers were picked from the congregation each session and no one knew when nor how they received their appointment. It appeared to those in attendance that it was all spontaneous and voluntary. This easy, informal handling of the meetings left every one free and easy.

Second, the ready response on the part of every one who was asked to do anything on the program and on the grounds. Not a single refusal throughout the entire meeting.

Third, the systematic way everything went off without machinery. The most perfect regulations and management without any piece of machinery showing on the surface. The conduct was beautiful and fellowship the very finest.

Fourth, there never was a better rendered program so far as the part played by those on program. The music was superb and the addresses and conferences the highest class of all. Mr. Montgomery and Mrs. Hendrix did a very excellent piece of work in preparing and rendering the various programs of music and those present cooperated in a glorious way by helping when called upon. Among those rendering special help in the music were Mr. Preston, Miss Robbie Ballard, Mr. D. N. Livingston, Douglas Hudgins, Mr. Gattiker, Miss Amanda Sprague and a number of gentlemen in the chorus class.

The special speakers were the best we have ever had. Those bringing these addresses we mention just those outside our own number. Dr. J. R. Hobbs was never better in all his experience and the messages he brought were well worth the entire week. Dr. Austin Crouch did most excellent work on the Plan of Salvation each day at the Bible hour. No one made a greater sacrifice to do his part and no one did a better job than Dr. Crouch. Dr. R. G. Lee of New Orleans, made himself famous among our people with the wonderful messages that he brought in the place of Dr. F. F. Brown. We have invited him again for next year. Dr. R. S. Jones, returned missionary from Brazil, did the most effective piece of work that we have ever heard from any returned missionary since we have been acquainted with the work. He won every heart there and made impressions that will be felt for years to come. Others did most excellent work and deserve especial mention, but we simply name them and attribute to each his part in making this the greatest Encampment we have ever had: L. T. McSpadden, Dr. J. L. Hill, T. Russ Hill, A. V. Patten, J. T. Henderson, Harmon Alexander, H. W. McNeely, J. D. Davis, E. H. Rolston, J. H. An-

derson, J. T. Grant, W. W. William, C. T. Burts, Arthur Flake, Miss Willie Stewart, A. L. Todd, C. J. Bryan, Mrs. Briggs, Mrs. Creasman, J. W. Inzer, Miss Louise Russell and Judge Cliff Davis.

On the closing day we had a very uplifting and spiritual meeting and at this session several gave themselves for definite work. A number gave expression to their week's experiences and not one single person struck a discordant note. The remaining few who went North on the afternoon train met at the home of your superintendent and enjoyed an hour of music and good fellowship. At the final close the little message from our own Mr. Livingston was read and we print same as a farewell message to all who attended this meeting and to others who wanted to be there.

COMMENCEMENT EXERCISES VACATION BIBLE SCHOOL

School Closes Thursday Morning After Successful Session

After a very successful term the Daily Vacation Bible School held its commencement exercises at the First Baptist Church, Thursday morning at 10 o'clock. All departments of the school participated in the program, which was rendered at the time by the pupils. Mrs. J. A. Clarke, who has capably acted as director of the school, presided over the exercises.

The visitors of the school were shown through the classrooms and had an opportunity to see the remarkable work done by the pupils who attended. The exhibits of the girls' classes included paper work by the youngest, doll clothes, towels, rag rugs and reed and raffia baskets, making flower vases out of discarded bottles and different kinds of dolls.

The work of the boys varied from paper villages by the smallest to doll furniture and cord hammocks by the older boys. The whole display was unusually attractive and gave the visitor an idea of the good done by the school.

The school was the first of its kind to be held in Covington and the results attained by it are considered remarkable by the leaders. The average daily attendance was 160 and the total enrollment was almost 100 more than this number. Included in the enrollment were numbers of smaller children and visitors who withdrew without finishing the term.

The cost of the school will be borne by the combined churches of the city.

The program of the commencement exercises was as follows:

Opened by repeating in concert: "The Lord is in his holy temple. Let all the earth keep silence before Him."

Hymn—"Holy, Holy."
Repeat in concert the 100th Psalm.
Prayer.

Kindergarten exercises, under direction of Mrs. John H. Tipton.
Song by the School—"Help It On."
Health Habit Stories Period, under direction of Miss Halli Polk.
Songs by School—"Sweet and Low" and "Jack Frost."

Bible Story Period and Memory Verses under the direction of Miss Mary Wilson.

Report of Secretary, Mrs. T. C. Howard.

Closing Exercises.
Hymn—"America."

Salute and Pledge to American Flag, Christian Flag and the Bible.

WHY SONG WRITERS ARE OFTEN ACCUSED OF PLAGIARISM.

By Homer Rodeheaver.

I have often overheard discussions

regarding the authorship of certain songs—where more than one writer takes credit for the words and music. It is true that sacred music has been published where it appears as though the music or words were a deliberate steal from music that has already been published.

As far as I am able to discover, the accusation of plagiarism in music is as ill-founded as that in literature. Some historians have accused Abraham Lincoln of appropriating the thought in his Gettysburg Address from the Greek account of the funeral oration of Pericles over the dead bodies of the Athenians after the Battle of Thermopylae.

Lincoln probably did read this oration in his youth. The thought remained after he had forgotten its source, and at Gettysburg the thought again came into consciousness when he expressed his feelings on this occasion.

The same thing has undoubtedly happened in music. For example, there has been considerable discussion concerning a portion of Signor Puccini's "Girl of the Golden West," and "Alexander's Rag-time Band"—how they were practically the same, note for note, yet no one will assume the great Italian composer plagiarized, and surely the rag-time man had never heard the "Girl of the Golden West" when he published his song, for they were issued simultaneously in different parts of the world.

The popular song, "Haven of Rest," is taken from one of Dr. Robert Lowry's compositions, published in one of his early books, both words and music. The melody of "Face to Face" is the first strain of a home song popular two or three decades ago, written by W. A. Ogden. "When the Mists Have Rolled Away" is quite identical with the song written by J. H. Anderson back in the early 70's. The chorus of "At the Cross" is an old plantation melody, well known thirty years ago.

Charles H. Gabriel once told me the following incident:

"I wrote and published a song entitled 'Over in the Glory Land'; the manuscript had been seen only by myself and the typesetter. My surprise may be imagined when one day, soon after, I received from an eastern hymn writer a text on the same subject, same title, same meter, and substantially the same subject-matter throughout, stanza for stanza. He had not seen my song nor I his poem, yet the one was the counterpart of the other. I immediately mailed him a printed copy of my composition, which proved to be as much of a surprise to him as his had been to me."

It is entirely possible that two or more men of the creative type may feel and express in music the same thought and emotion.

ARLINGTON BAPTIST CHURCH.

J. C. Shipe.

The Baptists of Knoxville and of Knox County have had under advisement for some time the establishment of a Baptist church in the Arlington section of Greater Knoxville. We are happy to inform our people that this important matter has finally been consummated and Greater Knoxville now has within its corporate limits twenty fine Baptist churches. A temporary site was secured, and with the help of some thirty to forty brethren from several of the Baptist churches of Knoxville, a building 32x60 feet was erected and almost completed on July 4, 1925. The good women of the community served a bountiful dinner and supper during the day.

The workers consisted of old, middle-aged, young men and boys. Two

old Baptist ministers, one nearing his 80th birthday, helped in the work. It was a day never to be forgotten in that community. On the following day, Sunday, July 5th, a Sunday school was organized with 76 present. The enrollment to date is 137. On last Sunday, July 26th, at 2:30 p.m., the house was filled with people interested in the movement, and with appropriate exercises the Arlington Baptist Church was organized with 61 charter members. On Wednesday night, July 29th, the church held a business session and elected the writer as its first pastor. The outlook for a strong church in the near future is promising. We crave the prayers of the brethren upon our efforts.

Knoxville.

Poem

Our Encampment now is over
And our faces homeward turn;
And we know that Christ was with us,
For our hearts within us burned.

All the programs were delightful;
All the speakers extra fine,
Filling all our hearts with gladness,
Lifting us to heights sublime.

We have had our fun and frolic,
Swimming, bowling, tennis, hikes,
Parties, with such funny make-ups,
Songs that everybody likes.

Happy fellowship together;
Songs of praise and hours of ease;
Music, that's in tune with heaven;
Worship, here among the trees.

Now we pray that God may keep you,
Keep from every doubt and fear;
Lead you out of every trial;
Bring you back to us next year.
—David N. Livingston.
July 31, 1925.

We note with joy the rapid improvement of Mr. L. P. Leavell. Dr. Van Ness tells us that he is improving rapidly now and will soon be on his feet again if he has no further trouble.

Mr. Livingston, Dr. J. H. Sharp and Brother C. D. Creasman are conducting a Preacher School at Smoky Mountain this week. We trust that they may have a wonderful week up there with the faithful men of that county.

Miss Roxie Jacobs and Mr. Milton are attending the Kentucky Assembly this week at Clear Springs. It was our happy fortune to be placed on that program but on account of the change in Dr. Bryan's plans it will be necessary for us to attend associations the next three months.

We wish that every church would organize a Laymen's League at once and send us the name of the leader. We are anxious to cooperate in every possible way with the local churches in getting their laymen lined up on every phase of our denominational program.

Quotation from letter to Dr. E. Y. Mullins

"MEN LIKE
HOFMEISTER,

and many of them, are needed like Jude, as
'CONTENDERS FOR THE FAITH.'"

—ROBERT LOWE FLETCHER

Evangelist

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

SAYRE COLLEGE, Lexington, Ky.

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

Edited by

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

THE ENCAMPMENT ORGANIZED

One of the interesting features of the Encampment was the organization of a committee consisting of prominent leaders over the state who will have charge of the planning of the Encampment program and all the details for the coming year. This will put the Encampment on a permanent basis and will make it possible to reach a larger constituency. Dr. John D. Freeman, editor of the Baptist and Reflector, was selected as chairman with the following associated with him on the committee: Dr. R. E. Guy, Jackson; Senator Andrew Todd, Murfreesboro; Mr. H. L. Brantley, Nashville; Mr. B. F. Jarrell, Humboldt; Mr. Willett D. Anderson, Knoxville; Mrs. C. D. Creasman, Knoxville; John Hartin, Tullahoma; Mrs. Chas. Thompson, Jackson; Mr. H. E. Mullins, Nashville; Mr. H. B. Alexander, Winchester; Rev. R. T. Skinner, Watertown; Mr. Harry McNeeley, Orlinda; Judge Clifford Davis, Memphis; Mr. Emmett Rolston, Chattanooga.

This committee will be formally voted upon at the general State Convention in November.

Each evening after the supper hour the daily devotions were held on the lake with some of the greatest speakers leading. Besides those mentioned, Dr. A. L. Crawley of Newport, and Secretary W. W. William of Florida, conducted these services.

The recreational features consisted of hikes to the cave, swimming, boating, bowling, horseshoe pitching, tennis, besides the fun periods staged formally and informally each evening after the address. The hours in the dining room were full of wholesome fun and amusement. The election of a king and queen for the Assembly resulted in a tie vote and on the last evening a double coronation service was held with Douglas Hudgins of Tullahoma, and Miss Sara Johnson of Memphis, as co-king and co-queen with Mr. David Sweet of Chattanooga, and Miss Margaret Owen, daughter of Judge W. A. Owen of Covington. The tables had been beautifully decorated and amid speeches and songs the occasion was made festive. All went away from the encampment planning to return again next year.

The president of our State B.Y.P.U. Convention, Mr. Jesse Daniel, and Mrs. Daniel were unable to attend except the last two days of the encampment. They greatly added to the fine spirit of the assembly.

The management of the Ovoca Encampment is to be thanked for their kindness and courtesy to the visitors. Everything possible was done for their comfort and happiness. Mr. and Mrs. Martin and the young ladies who waited upon the tables there are to be thanked for their thoughtful help.

THE BEST MUSIC YET

Mr. C. L. Montgomery of Memphis, president of the Strand Bible Class which has had as high as 14,700 in attendance, led the music and as the management said, having knowledge of the programs rendered for the past five years, no denomination has had as fine music as we had this year. Not only is Mr. Montgomery a splendid leader but he has one of the best solo voices in the South. Nobody refused to sing under his leadership, while at the piano Mrs. Mable Hendrix of the Central Baptist Church of Memphis, pianist for Gipsy Smith, captivated her audience from the very start. She is great! We want them all back next year. Mr. and Mrs. Montgomery are both teachers of the largest Bible classes in Tennessee and both made a wonderful hit with the young people at the convention.

A new B.Y.P.U. was organized in the Center Point Church in the Duck River Association.

A FEW TESTIMONIALS CONCERNING THE B.Y.P.U.

(From a recent set of examination papers)

I am striving to become an efficient church worker and do all I can in the B.Y.P.U.

I am surely striving to become an efficient worker because it is the biggest business on earth and through the B.Y.P.U. this can be done. The great demand for efficient workers to fight the evils of modernisms of today has decided in favor of my working for Christ.

I am very much interested in the welfare of my church. I have received more training in the work of the B.Y.P.U. than I have in any training organization I have ever joined. I am kept busy practically all of the time which keeps me interested. I love the B.Y.P.U. work. I have learned more and have read more in the Bible. I am striving to set an example to those who watch our steps and in all I seek the Savior's guidance.

If you can strive and will—you surely can accomplish great things.

A B.Y.P.U. training school is being held in the Pleasant Grove Church in the Chilhowee Association. Rev. J. R. Dykes is the pastor.

THE 18th ANNUAL ENCAMPMENT

The Ovoca Encampment closed last Friday, having presented one of the best programs ever put on in Tennessee. The superintendents' conference was conducted the 23rd and 24th, the organized class work came the 24th and 25th, and the laymen's conference Sunday, July 26th. A large number came from surrounding territory to enjoy the services—especially those of Sunday. The Assembly proper began on Monday, July 27th. Each day conferences were held on Sunday school, B.Y.P.U., W.M.U. and laymen's work. Miss Collie, Mr. Milton, Mrs. George H. Briggs of Nashville, Secretary W. W. William of Jacksonville, Fla., and others assisted in the Sunday school work. Miss Roxie Jacobs and Secretary W. H. Preston had charge of the B.Y.P.U. work while Rev. D. N. Livingston and Superintendent W. D. Hudgins conducted the Stewardship work. Mrs. C. D. Creasman of Knoxville, had charge of the W.M.U. hour. Following the conferences each day one of the most wide-awake missionaries we have ever listened to—Dr. R. S. Jones of Brazil—spoke on the "Missionary Opportunity" in his country. Dr. Jones is a missionary power. He "sold" Brazil to his audience and sent them back to their homes "afire" for missionary work. We wish to thank Dr. Jones for his great work. The keynote sounded out for the mission work of today is not "to bring back our standards and our fighting colors from the far-flung fields, but to bring the line up to the colors."

Dr. Austin Crouch, pastor of the First Baptist Church of Murfreesboro, spoke on "The Plan of Salvation" each morning. The hours were full of inspiration and practical help. No book on this subject that we know is of such practical value as Dr. Crouch's book which is used by the B.Y.P.U. as a study course book on the plan of salvation.

The closing hour each morning was given over to an inspirational address by our denominational leaders. Dr. John D. Freeman of Nash-

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SEPTEMBER 29-30 and OCTOBER 1, 1925

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Baptist Sunday School Board

Nashville, Tennessee

ville, brought a wonderful message on Sunday morning. Dr. John W. Inzer of First Baptist Church, Chattanooga, spoke on his trip to the Holy Land comparing Bible statements to the actual things of today. Dr. Inzer has never disappointed us in taking his part upon any program nor has he ever failed to make a deep impression on his hearers.

Dr. J. R. Hobbs of Birmingham, was the Tuesday speaker and made a profound impression as one of the greatest defenders of the faith we have in our denomination. One of the happiest features of the meeting was the coming of Dr. R. G. Lee of New Orleans, who brought several messages. One was "A Thousand Years of Prophecy Literally Fulfilled in a Day." This was indeed a treat. Another was "The Purposeful Life."

CONCORD ASSOCIATION.

By the Editor.

Concord Association met with the church at Lascassas, July 28 and 29. The weather was ideal and a splendid crowd was present. However, several of the churches were not represented. Brother G. L. Ogle, veteran minister of the Association, conducted the devotional service at the opening hour by reading and commenting on Isaiah 61. A touch of interest was added to the message by the references to the time when Concord Association included the churches in South Nashville and had as delegates Drs. Savage and Lofton.

Chas. Baird, of Lascassas, made the welcome address, and his fine spirit was manifest in his every sentence.

Clerk L. M. Vaughter, of Walter Hill, read his report, which showed the association out of debt. The suggestion concerning the co-ordination

of associational meetings was gladly and unanimously adopted.

Moderator Scott Williams, of Murfreesboro, delivered a splendid address which we will publish in full. He aroused tender emotions when he spoke of the day as being his mother's birthday, she being 83 years old.

S. P. DeVault, pastor of Powell's Chapel, asked for the privilege of introducing a member of that church, Mrs. Callie Jones, who had been a servant of the Lord for 71 years, and a member of Powell's Chapel for fifty years. Other visitors introduced were Brother Stewart, of the Orphans' Home, and the editor.

The officers elected for the ensuing year were: Moderator, Scott Williams of Murfreesboro, re-elected; assistant moderator, O. L. Nolen, Murfreesboro; clerk, L. M. Vaughter, re-elected; treasurer, Charles Baird, Lascassas, re-elected.

Dr. Austin Crouch, or rather Brother Crouch, for there are no doctors on the floor of Concord Association, preached the annual sermon, his subject being "The Doctrine of the Providence of God." It was a splendid and timely message with no uncertain note of faith and trust in it. He used as his text, Rom. 8:14, and closed with a ringing challenge, "Let us in these trying times pillow our heads on Romans 8:14."

The usual great basket dinner was served. Piles of delicious food of almost every kind known to Middle Tennessee were placed upon the big long wire table, which collapsed in the middle of the meal, with no loss, however, of the good food. The editor preached Wednesday night to a large and appreciative crowd, and incidentally secured a few subscribers to the paper.

Thursday was given over to reports and routine business. Dr. O. E. Bryan spoke to the report on Missions.

WOMAN'S MISSIONARY UNION OFFICERS

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

PAGEANT—"THE LIVING CHRIST"

Mrs. Emily S. Harshe, Columbia, Mo.

(Have the Y.W.A.'s give this pageant in August. An outdoor meeting of the W.M.S. with this given by Y.W.A. will be helpful.)

Solo, "The Star Spangled Banner." Enter America and Wealth.

America: Oh, what a wonderful country we are today.

Wealth: Yes, we have the wealth of the world in our hands. Food, raw material, iron, coal, lead and zinc, cotton, wheat and corn. Our broad acres reach from shore to shore.

America: Yes, and to transport these products we have built our rails from ocean to ocean, and from the palms to the snow through states that are greater than emperors know. The telephone, telegraph, radio and automobile have brought us very close together. I reach out my hands to the east and touch Porto Rico, Cuba and Hayti; to the west, Hawaii and the Philippines,—all mine. The Panama Canal carries my ships from sea to sea.

Wealth—Have you thought of the multiplied millionaires we have who are safeguarding our material interests everywhere? Take thine ease, O greatest of Nations, eat, drink and be merry, grow richer and richer. Even now we can dictate the politics of the world.

Bugle sounds. Enter 3 Wise Men. Melchoir: Are you America?

America: Yes.

Melchoir: O, Favored One, we have come from the land of the rising sun, in search of the Great King. We call Him the living Christ. Many centuries ago we followed a new star that appeared in the heavens. It brought us to the little village of Bethlehem. There in a manger was the new-born king.

Gaspar: When we had presented our gifts there was a great light in the heavens and angelic hosts sang a new song.

Song, "Peace on Earth."

Balthazer: That was the song, we had never heard that song before—"Peace on Earth, Good Will to Men."

Melchoir: We returned to our own country with that ringing in our ears—"Peace on Earth, Good Will to Men." A few years later we had tidings from the Roman city of Jerusalem, that the Christ whom we had worshiped was dead. We came back to the city and found that he had been crucified, but after three days he had arisen. He left with his disciples the priceless gift of His Spirit. Henceforth He would appear no more in the body but would dwell in the hearts of his people. Since that time the world has struggled on trying to understand his teachings, for centuries we have followed his light from out of the darkness.

Balthazer: Suddenly an awful calamity befell the world. The fury of the evil one was let loose with all his death dealing agencies. Shot and shell, liquid fire, poisoned gas, famine, sorrow and pestilence followed in the train. Men's hearts were turned to stone. Mother's hearts were broken. Men became beasts and they had no thought but to destroy. It was war—war—war.

Melchoir: Our hearts are heavy and sad, we are searching for that living Christ, who dwells in the hearts of the people and who brings peace.

Balthazer: We came through Armenia, where the living Christ once dwelt. Now it is the land of famine, disease and death. We passed on into Serbia, it is crushed and bleed-

ing. Russia was full of turmoil and strife. In Hungary, pinched and starving children were crying for bread. We found Germany a sullen, defeated nation, without hope. We asked the same question of each nation. Where may the living Christ be found?

Gaspar: We were directed to you, America, the home of the free and the land of the brave. The place where the down-trodden and oppressed are protected—the haven of peace. Tell us, beautiful one, is this the land which we are seeking where dwells the living Christ?

America (certainly): Yes, this is the great Christian nation.

Gaspar: We landed in a place called Plymouth, a beautiful statue was there holding aloft an open book. What is that book?

America: That book, which she holds in her hand, is the Bible.

Gaspar: Is this book the teachings of Him whom we are seeking?

America (hesitating): Yes, it is the book used by our churches.

Gaspar: May we see this book?

America: Oh, yes. (Summons herald). Have you a copy of the Bible?

(Herald returns with a Bible which he dusts off and hands to America.)

America (presents it to Gaspar): We are very liberal.

Melchoir: What does the book say?

Gaspar (reading): After He arose from the dead, He told His disciples to go into all the world and preach the gospel to every creature.

Melchoir (to America): Have you done this?

America: Certainly, we have spent thousands upon thousands of dollars sending missionaries to every country. We have had the book translated into every language.

Melchoir (looking over Gaspar's shoulder): This book says, I was an hungered and ye fed me, naked and ye clothed me, sick and in prison and ye visited me. Honored one, have you done all this since the great war?

Wealth: You cannot count all the money we have sent to these countries. The churches have sent both money and clothing. Individuals have contributed largely. When the earthquake devastated Japan we astonished the world with our gifts.

Gaspar: Your book says give and it shall be given unto you. It also says, love thy neighbor as thyself. Who is your neighbor?

America: My own people.

Gaspar: I read here, that one day when Christ was here one of the learned men asked that same question, Jesus then told them a story of a man who was robbed and beaten on his road to Jericho. Some of the priests Levites, passed by on the other side. They were also learned men. The Master told them that the man who bound up this man's wounds and helped him was his neighbor. Does the book mean by that story that the whole world is your neighbor if he needs you?

America: We have our own troubles and problems. We must look out for ourselves.

Melchoir: Will holding yourself aloof from the rest of the world help to solve your problems?

America (crossly): Indeed we are not holding ourselves aloof.

Wealth: No, we are not. We are trading with every nation. Our ships with the stars and stripes enter into every port carrying our products.

Balthazer: Will they buy your goods if you only come to their shores for gain? Will they still have faith in you?

Wealth: Yes, why not? Our people travel everywhere, and spend their money in every country.

Balthazer: Why are you spending 85 per cent of all of the income of your government for past wars and preparation for future wars?

America: Our interests must be protected. America can take no second place to any nation.

Gaspar: Your book says, "The nation that lives by the sword will perish by the sword, and again, "Not by might nor by power but by my spirit saith the Lord."

America: And again I say, We must lead. We are the greatest of all.

Gaspar: The book says "Let him who is the greatest among you be the servant of all."

America: You people of the old world do not understand. We must not have any entangling alliances with foreign nations. I have told you that for generations we have sent this gospel to the remotest parts of the earth. All nations look up to me and trust me. To convince you, I shall call one of my trusted to speak.

Love Enters.

Love: How can I help my country?

America: Call up the spirits of some of my missionaries. Have them tell these people of my achievements. (Song in the background.)

Love summons Robert Morrison.

Morrison: You have called me from the heart of old China. For centuries the walled cities of China swung open their iron-ribbed gates each morning and in the evening closed them again to all the rest of the world. One day the Christian people of England your forbears, said, the people of China must hear the gospel. How can they believe in Him of whom they have not heard? How can they hear without a preacher? I wanted to go and they sent me. In 1807 I came to Canton, that exclusive old city, and found the Cantonese a proud and haughty people. They looked upon me with suspicion. My trusted servant was my whole hope of learning the language. He carried a bit of poison about him to end his life if he was caught teaching me. It took me three years to translate the Book of Acts into the Chinese. In 1822 I gave the whole Bible to the Chinese people. Do you wonder, America, that I have come to remind you of your devotion to the old Book and plead with you to hold fast to its teachings. If you do not, can your missionaries teach it? You sent me Peter Parker, the first medical missionary, and he established the first hospital. He healed men's bodies and together we preached the Word. Are you still standing by your devoted missionaries and are you still living the church life at home?

America: I am bewildered. We thought we were the perfect nation, but somehow we have a great crime wave sweeping over us. Retire spirit of Morrison and I will have Love call the beautiful spirit of Lottie Moon.

Song in background.

Lottie Moon: America, I am the spirit of Lottie Moon, called by you to come and testify as to what China owes to America and what America owes to China. I was born in America. I wanted to be a missionary to China. My place was the Pingtu field. Men could not go into the homes and it was my task to take the gospel message to the women of China. I came from my old Virginia home in Charlottesville in 1873. I worked among these people for thirty years. I loved them. I worked until the famine came and my people were starving about me. News came to

me that trouble had come upon the Baptist people of my home land. The Foreign Mission Board that had sent me to China was in debt, in debt. I could not eat, for I would lay up more debt. I said I cannot eat, I will not eat until our Board is free from debt. Then I left my field. I was called home to God. America, can you tell me, did my people in the Southland know? Do they know? Do they know that Christ lives in the hearts of many of my beloved Chinese? Is my Board still in debt?

America: Yes, yes; call another. Song.

Anne of Ava: You have called me to tell you of the work of Adoniram Judson. A graduate of Brown University, he was obsessed with the idea of preaching the gospel to the people of India. Nothing could change him, so he consecrated his life to this task. I, a girl of 23, spoiled and petted and full of worldly ambition, decided to cast in my life with this godly man and together, we sailed on the brig, Caravan, for Calcutta, Feb. 19, 1812. On the way in studying the word of God, Mr. Judson became a Baptist. It was a struggle to cut the ties that bound us and without compass or rudder, embark on a new and untried sea. Together, we worked, translating this precious book and learning the language of India. Mr. Judson, because he was teaching this Book, was snatched from me and cast into prison. The fever, famine, filth and vermin in that prison are undescrivable. We lost our only child. We were cast down but not discouraged. Later, when Mr. Judson made a visit to America, he said to his people, "bear in my body the scars of the Lord Jesus." Together, we worked in Rangoon, in Burnok and Ava. That is why I am called Anne of Ava. It took two years for our Baptists in America to adopt us but after that they never failed us. In 1814 they founded the American Baptist Missionary Association and came heartily to our assistance. It took years to win one convert, then a church with 14 members. In his life work of 37 years, many souls were saved. Two things, a missionary must do. Know the language, then translate the Bible so that the people may know the teachings of our Master. This, Adoniram Judson did for India. He translated the Bible in the Burmese language. He wrote them a grammar and compiled a dictionary. At last, when his health failed him he embarked on the same sea that brought him to India and in its waters found his last resting place. He died on board the ship, April 12, 1850. He still lives in India and today in the city of New York a church called the Judson memorial lifts its spires to heaven and his work goes on and he lives in the hearts of his people. I am wondering if the American Baptists are still so tenderly caring for their workers on the field as they did for us, who were so lonely.

America: Let us hear from the living Spirit of Mollie McMinn.

Mollie McMinn: I am the living spirit of Mollie McMinn. I left my home in dear old Missouri, bade farewell to my father and mother and went to China. I learned their language, I lived among them and loved them. When my father died, I came back to America and worked among my beloved Chinese in San Francisco. Into their haunts and opium dens, I went by night, through their streets, I walked alone but never once did any man harm me by word or deed. After my mother went home to heaven, I again went to China to teach the Bible you gave me and the gospel you taught me. America, are you still standing by your missionaries?

America: How can I answer these questions? Are my hands clean? Have I kept my promises? Am I my brother's keeper?

Melchoir: America, the whole world is looking to you for help. If not here, where can the living Christ be found? Is there no hope for this crushed and bleeding world? Is there no salvation for our crumbling civilization? The story of Egypt, Assyria, Greece and Rome has been swept away. Shall we too sink into oblivion

with the other nations who had too much wealth and who forgot God? Is there no hope?

Love: Yes, there is hope. Love can show you the way. It is the way of the cross. Wealth, quit spending money on yourself and spend some of it stopping this crime wave—some of it in saving your children—in helping Europe on her feet. Put on this garment of righteousness and give one-tenth of what the Lord gives you to this work everywhere.

Wealth: Love, I have sinned. I had forgotten that in the wilderness the people once turned away from the living God and worshiped a golden calf. I have lost my ideal and have tried to set up this standard (showing the \$ mark). I have failed in loyalty to my country. With my power I could have helped to lift her to a higher plane, helped her to stand like a rock for purity, law enforcement and honesty. Yes, I will put on your garment. I shall try to remember that there are higher and better things than silver and gold. (Love places garment on Health.)

Love: Give and it shall be given unto you. (Turns to America.) Open your heart to the love of Christ, and let Him enter in. Though you have all knowledge and education and though you give your money to send missionaries abroad, and have not love you are as sounding brass and a tinkling cymbal. O beloved America, take back your Bible, read it in your homes, shout its teachings from the housetops. Place its precepts once more upon your wrists and upon your foreheads, teach it to your children. These faithful missionaries have kept faith with you. Have you kept faith with them? Assure them that they shall not starve for there will not be any more debts. Those who are sacrificing for us shall not bear such heavy burdens. Send these wise men back to their own country with the assurance that Christ does live in the hearts of the people and that we shall reach out our hands to the whole world. Listen to the voice of God calling to you, Love thy neighbor as thyself.

America: O Love that will not let me go. Have I forgotten why the little band of Pilgrims came to this land? Have I been unfaithful to the martyrs who took the glad tidings to the nations of the earth? Have I forgotten that my Book says, "Righteousness exalteth a nation but sin is a reproach to any people." Give me back my Bible with its ten commandments. Ask God to forgive me for my selfishness. Mine eyes have been blinded with pride.

Love: Here is your book. It says "children obey your parents." Ask your mothers and fathers to make a home for their children. Let the world know that you stand for peace not war.

America (giving hand to East and West): Together let us girdle the world. I remember now that my book says that a nation without a vision shall perish from the earth. Mine eyes are opened and I now see you as my neighbor. Where much is given much is required. I am a great nation, but because I am, I shall get down on my knees and ask God to once more make this a nation where His love dwells in the hearts of the people. Go back to the East and to the West and say to your own that you have again found the living Christ.

(Chorus): "The King of Glory Shall Come in."

THE VANITY OF THE WORLDLY WISDOM

(Continued from page 9)

We find it hard to sympathize with the Chattanooga Times in feeling that poor Tennessee is drinking the bitter cup of shame and disgrace in the eyes of the intelligent world because she has passed a law barring evolution from the public schools. We do not believe that the Christian people of Tennessee sympathize with the chagrin of the Times.

But I must hasten to our second great principle of Divine dealing, namely, that the way we come to

have divine wisdom is entirely different from the way a man gets what the world calls wisdom. What the world calls wisdom is obtained through the exercise of our natural faculties of discovery, combination, reasoning, experience, etc., and this kind of wisdom is open to all who have normal brains and ambition to study. But the best brains and the most acute reasoning power of any man in the world will not bring a spark of spiritual intelligence. It doesn't come that way. "The world by wisdom knew not God." The leading men of the earth, Paul said, were ignorant of it. God has purposely "hid these things from the wise and prudent," Jesus said, and what God hides, no man by wisdom can discover. Not that God is a respecter of persons and favors the ignorant more than the educated man. An educated man can know God (numbers of them do know God), if they do not let their education make fops and fools out of them; and to keep it from doing that God has ordained that they must learn of him as humble babes and from babes. "I thank thee Father because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, for thus it seemed good in thy sight."

So the natural man is totally incompetent for spiritual truth. He can't find it in mud, in rocks, in plants, animals, or stars, though it is in all of these if he has eyes to see it. He can't even find it in the Bible, though there it is found in the purest streams. Like the Jews of whom Paul speaks: "Their minds are blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ . . . when Moses is read, the veil is upon their heart; nevertheless when it shall turn to the Lord, the veil shall be taken away." Mr. Darrow confirms the Bible when he says he has searched for the knowledge of God, that he hasn't found it, and therefore is an agnostic. Of course, because divine knowledge doesn't come by human research. But Mr. Darrow can find the knowledge of God if he will humble himself like a babe at the foot of the cross of Christ, and accept him as his Saviour.

To sum up, the great principle we are to keep in mind, is that people who have spiritual intelligence did not come into it by means of what the world calls wisdom, but by revelation. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that loved him." BUT GOD HATH REVEALED THEM UNTO US BY HIS SPIRIT . . . But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2: 9-14.)

You get earthly wisdom, then, by study, reasoning, research, etc. You get divine wisdom only by submitting to the Christ of the cross. This wisdom is firmly locked up from those who "profess themselves wise, but become fools, changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to beasts, and to creeping things," a thing the evolutionist is trying to do today. God has foreseen the self-reputed wisdom and boasting of this age, as well as the doctrine of brute ancestry for man, and has said: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."

ARLINGTON CHURCH, KNOXVILLE was organized Sunday afternoon, July 26 with 61 charter members. J. C. Shipe presided at the meeting and preached for the congregation at the morning and evening hours.

LELAND W. SMITH of Greenville, N. C., assumed his duties, July 26, as pastor of Central Church, Fountain City. He reports the work in splendid form.

GRACE CHURCH, Nashville, has had a phenomenal growth during the twelve months that Pastor Tom Rob-

erts has been leading them. The membership has had an increase of 232, and the Sunday school enrollment has jumped from 260 to 770 with the average attendance going from 200 to around 500. The church is now erecting a new sixty-room Sunday school building.

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It does not sound reasonable but that is what J. B. Phillips, pastor of Highland Park Church, Chattanooga has done. The raise in salary was voted while Dr. Phillips was in Texas holding a revival. Last week, upon his return, he graciously declined the raise in order that the church might pay its pledge to Carson and Newman and at the same time, do its part by the Unified Program.

A. REILLY COPELAND is in a big revival in the Tabernacle Church of Waco, Texas.

REPRODUCING DAYTON ARTICLE. "I have just read your great report of the Dayton trial in Baptist and Reflector for July 23. Expect to reproduce your fine descriptive article later."—Editor Masters of The Western Recorder.



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PASTORS' CONFERENCES

S. S. ATTENDANCE

Central, Memphis	1437
Allen Fort Class	1170
First, Knoxville	795
Temple, Memphis	751
First, Memphis	737
Belle Ave., Knoxville	689
First Nashville	617
First, Maryville	490
Union Ave., Memphis	480
West Jackson	477
Edgefield, Nashville	422
Deaderick Ave., Knoxville	397
First, Rockwood	393
Immanuel, Nashville	353
Judson, Nashville	349
Central, Fountain City	323
First, Humboldt	323
Alcoa-Calvary	306
North Edgefield, Nashville	301

MEMPHIS

Hollywood: Pastor Burk spoke both hours. SS 147; baptized 2.

Highland Heights: Morning Mr. J. W. McCall, evening M. D. Jeffries. SS 232. Pastor E. F. Curle away on vacation.

Egypt: H. M. Burns of Memphis Mirror, supplied for C. S. Koonce, pastor. SS 36.

Forest Hill: W. L. Smith, pastor; Rev. A. M. Nicholson of Nashville, spoke both hours. Meeting continues with good interest. SS 84.

Central: By letter 4; SS 1437. First: T. C. Wyatt, Jr., pastor, preached at both hours. By letter 5; SS 737.

Prescott Memorial: J. H. Oakley, pastor, preached at both hours. SS 293; BYPU 81.

Yale: L. E. Brown, pastor. SS 91. More than \$700 raised at the evening hour to pay off church indebtedness.

Brunswick: I. N. Strother preached morning and evening. SS 42; BYPU 10; for baptism 1.

Eudora: Pastor Whaley spoke twice. SS 66; by letter 2.

Cappleville: T. E. Rice, pastor, closed splendid meeting last night; L. E. Brown, pastor of Yale, did preaching. Professions 9; additions 8.

Speedway Terrace: J. Norris Palmer, pastor; SS 184; by letter 3; for baptism 1.

Seventh St.: Rev. John T. Fisher spoke and Mr. J. A. Mehaffey. SS 214. I. N. Strother is on vacation.

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

Lucy: J. H. Wright preached during the week. Professions 6; additions 6 for baptism.

New South Memphis: Pastor Norris preached both hours. By letter 3. Nearly \$500 paid in to rebuild burned part of church. SS 149.

Temple: Brother Wynne Q. Maer preached both morning and evening. Brother McCoy away in meeting with Holly Grove, Church near Brownsville. By letter 1; SS 751.

Boulevard: Judge Clifford Davis spoke in the morning; W. T. Cowan at night. Pastor Wright holding a meeting at Lucy.

Union Ave.: Pastor Hurt spoke at both hours. SS 480.

KNOXVILLE

Bearden: R. E. Humphrey, pastor; "Resurrection" and "And He Gave Gifts unto Men." SS 161; BYPU 26; Int 16; Jr 20. A. B. Johnson occupied pulpit morning and evening.

Beach Springs: W. A. Masterson, pastor; "Eagle Winged Christian." SS 71.

South Knox, J. K. Haynes, pastor; "A Day of Better Vision" and "The Holy Spirit." SS 270; BYPU 28; Int 10; Jr 15.

Philadelphia: A. B. Johnson, pastor; preaching both hours by R. E. Humphrey of Bearden.

Gillespie Ave.: J. K. Smith, pastor; Matt. 11: 29 and Eph. 5: 25. SS 196.

First Baptist: Dr. F. F. Brown, pastor; "Burden Bearing" and "Come

Unto Me All Ye That Labor and Are Heavy Laden and I Will Give You Rest." For baptism 2; baptized 3; by letter 2; SS 795; BYPU 100; Int 31; Jr 25.

Beaumont Ave.: D. A. Webb, pastor; "The Damage the Backslider Does the World" and "And She Said, The Glory is Departed from Israel." SS 169.

Arlington: J. C. Shipe, pastor; "The Armies that Win" and "The Sure Foundation." SS 109.

Deaderick Ave.: Claude E. Sprague, pastor; "I Am Debtor" and "Sowing in Tears." By statement 1; SS 397.

Bell Ave.: J. Allen Smith, pastor; Lloyd T. Householder, supply; "Shining Christians" and "Life's Greatest Lesson." SS 689.

Russellville: J. A. Phillips, pastor; R. E. George spoke in morning; memorial service in memory of Hon. Wm. J. Bryan at night.

Inskip: W. D. Hutton, pastor; "A Model Church"; no evening service on account of M. E. revival. SS 116; BYPU 50; prayer meeting 47.

Alcoa-Calvary: J. H. O. Clevenger, pastor; "The Wings of a Dove" and "Christ's Love for Ruined Man." For baptism 6; baptized 6; by letter 2; SS 306; BYPU 35; Int 28; Jr 20. Haggard tent campaign beginning next Sunday.

NASHVILLE

Calvary: W. H. Vaughan, pastor; "Honor the Lord with Thy Substance" and "One Thing Thou Lackest." SS 209; BYPU 36; Jr 29.

Inglewood: Howard M. Eastes, pastor; "A Good Woman" and "When a Man's a Man." SS 48; BYPU 25.

Althams: Eli Wright, pastor; "The Life of Abraham and Lot" and "The Thinking Man."

North Edgefield: A. W. Duncan, pastor; "A Prince, and a Great Man, Has Fallen" and "Prepare to Meet Thy Good." SS 304; BYPU 17; Jr 42.

Edgefield: W. M. Wood, pastor; "The Great Commoner—W. J. Bryan" and "A Prosperous Soul." SS 422; BYPU 30; Int 31.

Judson Memorial: R. E. Grimsby, pastor; "William Jennings Bryan" and "The Wealth of the Saint and the Poverty of the Sinner." SS 340.

Third Baptist: W. Rufus Beckett, pastor; "The Preservation of the Saints" and "The Helping Hand." SS 267; BYPU 20; Int 14; Jr 18. Observed the Lord's Supper.

Seventh: Edgar W. Barnett, pastor; "The Church" and "The Brevity of Life." SS 165; BYPU 10; Int 18; Jr 15. Held meeting at Burt. Six professions and six received for baptism.

Immanuel: Morning hour, Dr. G. S. Dobbins. SS 353; no night service.

Grandview: Porter Floyd, supply. BYPU 22; Int 16; Jr 15. Pastor ill. Hopes to be able to fill pulpit next Sunday.

MISCELLANEOUS

Rockwood, First: L. W. Clark, pastor; "Heroines of the Cross" and "Christ's Last Gospel Message." SS 393; BYPU 43; Int 53; Jr 38.

West Jackson: R. E. Guy, pastor; "Elements of the Winning Church" and "The One Thing the World Needs Today." SS 477; BYPU 133.

Maryville, First: J. R. Johnson, pastor, preached at both services. SS 490.

McMinnville: F. M. Dowell, pastor; subject at both hours "Evolution." SS 185; BYPU 55.

Central, Fountain City: Leland W. Smith, pastor; "A Vision of God" and "The Abiding Presence of Jesus Christ." SS 329; BYPU 64; Int 30; Jr 25.

Jefferson City: R. C. Huston and Pastor Jones began city-wide tent revival with 1200 present at first service. Ten men made professions. Pray for our meeting.

Oneida: Jno. T. Jenkins, pastor. Memorial to W. J. Bryan and special Young People's program. SS 213; BYPU's 44; by letter 2.

LOMETA, TEXAS

Lometa Baptist Church closed the most successful revival meeting of its history Saturday night. Dr. A. Reilly Copeland of Waco, did the preaching and Gus Obenhaus of Goldthwaite, led the singing. Dr. Copeland began a five weeks' revival Sunday, August 2, in the Tabernacle Baptist Church, Waco, in which he is pastor.

IRA DANCE, Pastor.

A WORTHY EXAMPLE FOR TENNESSEE TEACHERS

Prof and Mrs. D. M. Laws of Erwin-Jefferson City, came to their new work as principal of the Oneida High School, last week. The pastor, at their request, had their church letters and Sunday, in the first service attended in the town, they united with the Baptist Church. They are people of ability and strength of character. Such teachers are a credit to any community.

J. T. JENKINS.

The quarterly meeting of the W. M. U. of the Jefferson County Association met with the Dandridge Church, July 25, 1925. We had a very interesting and helpful program. Bro. W. Y. Quisenberry was with us in the forenoon and gave us a talk about China. In the afternoon we had a memorial service for one of our members who has recently passed away. The service consisted of scripture reading and prayer led by Mrs. I. L. Huggins. Resolutions were read as follows:

Whereas, we have lost by death our dear sister, Mrs. J. I. Burnett, a woman whose life was very valuable to our W. M. U., and to the Baptist denomination, and

Whereas, she rendered valuable assistance in organizing our union, and was one of its first members. Her judgment in matters of importance being greatly appreciated, and her congenial spirit and tactfulness, winning for her many friends;

And whereas, she was devoted to her church, and made the Bible a life-long study. Having been a teacher of one class for fourteen years; she was well informed on all denominational work, and her loyalty to her church was very decided;

Resolved, therefore, (1) that we bow in submission to him who is all wise, and who carries on his work over all obstacles; (2) that we pray for each other, and for her loved ones, and try to carry the added responsibility that we feel on account of her loss; (3) that we put a copy of these resolutions on our minutes, and have them published in the Baptist and Reflector, and a copy furnished the immediate relatives.

Done by the order of our W. M. U., July 25, 1925.

Mrs. Fanny Kilpatrick,
Mrs. Virginia Huggins,
Mrs. E. W. White.

If the same religious forces of our country would make as enthusiastic endeavors with the circulation of their literature as do those who become enamored with freak ideas under the head of religion, we would soon see our country aflame with influential religious journalism.—Merton S. Rice, Detroit.

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.

A GREAT AND GOOD MAN GONE HOME

In the death of the Rev. R. D. Cecil, Cleveland, Tenn., the Baptist church has lost a great and good preacher, Brother Cecil was a Christian gentleman of the purest type, a Baptist from deepest convictions, a scholar of rare attainments, and a

student of unflinching energy—all of which qualified him for efficiency, as a son and brother in his home, a citizen of the community in which he lived and in his church to which he was passionately devoted. He was a shining example of what a man should be.

Brother Cecil is one of the best known preachers of this section. He was a successful and prominent evangelist and traveled all over the South and West, holding revival services. He gave his all, his life, in serving his Master, never satisfied only when working for his Master's cause.

His friends were numbered by his acquaintances. To know him was to love him. He always had a smile and a word of encouragement for every one.

His illness was but of a few days, when the death angel knocked at the door calling Brother Cecil from the toils and labors of life to his eternal home. The angel made the call on May 21, 1925 at 5 o'clock in the afternoon.

Funeral services were held at the home of his brother, B. N. Cecil, and were conducted by his pastor, the Rev. C. F. Clark, of Cleveland, Tenn., and attended by a large concourse of sorrowing friends and relatives. He leaves to mourn his loss two sisters and four brothers, E. B. Cecil, of Tasso, Tenn.; J. T. W. L. and B. N. Cecil, of Cleveland, Tenn.; Mrs. G. W. Norris, of Cattanooga, Tenn.; Mrs. Reelford Smith, Decatur, Tenn.

Oh! how the brothers and sisters will miss him. Yes, all will miss him, and no one will miss him more than the writer. How we will miss his kind words of advice, miss his sweet smiling face, but our loss is his eternal gain.

Weep not dear ones for we have the sweet assurance that he is safe in the arms of Jesus, that he is basking in the sunbeams of another world, and some day we will meet him up there where there will be no more sad partings; no more tears and sorrow.

May God bless the sorrowing relatives and friends, and guide us safely to that land where partings never come.

"Far in the golden somewhere
Over beyond death's sea,
'Mid shining host of angels;
Mourner he waits for thee."

Sad is the hour of parting
Here he will come no more.
Still we may hope to meet him
Safe on the golden shore."
His friend,
Miss Annie Stockburger.

ELDER J. W. W. KELLEY

Tuesday morning, July 8, 1925, there passed from earth to heaven one of God's true noblemen and a faithful and able minister of his word—Pastor J. W. W. Kelley who lived at Scottsville, Ky., and took care of the church at Dover, in Allen Association. Brother Kelley was only 66 years of age when he passed away; but his virile body had given down under the strain of many years of hard work in the Master's kingdom.

Brother Kelley was brought up in the Free Methodist faith and did a great work in the early days in the pioneer communities, under the auspices of the Free Methodist denomination. His conversion to Baptist views came about by his own study of the Scriptures and few men in his section understood our doctrines better or preached them more faithfully than Brother Kelley. He, perhaps, did as much gratis service—work for little or no pay—as any man in his day. He often walked 15 miles to preach, waded creeks and rivers and went away from the little churches with less than a dollar for services.

Brother Kelley was a writer of some ability, being a regular contributor for The Citizen-Times for a number of years. He also did much evangelistic work in Kentucky and Tennessee.

Besides his devoted wife, he leaves behind him two daughters—Mrs. Beulah Dalton and Mrs. Lucy Lyle—and one son, Mr. Henry Kelley.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

The church at Watersboro, S. C., loses its pastor, Rev. D. S. Kellam, who resigned to accept a call to Richardson Street Church, Atlanta, Ga., succeeding Rev. W. L. Hambrick.

Dr. John W. Inzer of the First Church, Chattanooga, Tenn., began a revival last Sunday at Savoy, Texas, to continue a week. He formerly resided there and his engagement is in the nature of a home-coming.

Rev. James Wisheart was ordained to the full work of the ministry in the First Church, Galveston, Texas, July 22, Rev. E. F. Adams of Galveston conducting the examination. He has spent two years in Union University, Jackson, Tenn., and returns this fall.

Miss Alice Biby has resigned as educational director of the First Church, Duncan, Okla., to go with the Sunday School Board. She has done a wonderful work in the place she is leaving.

The First Church, Hopeville, Ga., Rev. B. J. W. Graham, has just experienced one of the greatest revivals in its history, resulting in 132 additions to the church, 93 by baptism. Dr. P. A. Duncan of Cordele, Ga., and Singer E. Powell Lee conducted the services. It was truly a wonderful meeting.

At 78 years old, Dr. A. J. Holt of Punta Gorda, Fla., beloved by thousands of Tennessee Baptists, says: "I cannot say I am waiting for the call of the Master. I am working till Jesus comes."

The church at Harriman Tenn., is fortunate in securing as pastor Rev. J. B. Tallent, who has resigned East Macon Church, Macon, Ga., to accept. We will take all the Tallent in Tennessee available.

The pastorate of the Third Church, Atlanta, Ga., is vacant, Dr. Caleb A. Ridley having resigned after serving two years. His plans have not been disclosed.

Rev. Thos. C. Mahan, one of the best men that ever wore shoe leather, has resigned as pastor at Gilmer, Texas. Let some Tennessee church get him.

Two Baptist preachers are to debate at Jacksonville, Texas, in the fall on Baptist preachers using tobacco. One affirms that he should; the other denies. That is absolutely the limit! We are opposed to the use of tobacco, but there are larger matters on which those preachers ought to expend their time and talents. But this is a free country.

Rev. Geo. W. Kolwyck of Darden, Tenn., has been assisted for the past week in a good revival at Oak Grove Church near Lexington, Tenn., by Rev. Thomas C. Jowers. There has been a large and interested attendance at all services.

And the Illinois Baptist has been guilty of the most unkindest cut of all! It referred last week to the church paper of the First Church, Shreveport, La., as "The Church Crimes" when "Chimes" was meant. Some church papers are almost crimes.

Dr. I. N. Penick of Jackson, Tenn., supplied most acceptably last Sunday the pulpit of La Belle Place Church, Memphis, Tenn., while Rev. D. A. Ellis is absent at Alamo, Tenn., holding a revival with Brother Penick's church.

Drs. W. M. Vines of Greenwood, S. C., and J. F. Vines of Roanoke, Va., have the sympathy of the brotherhood in the recent death of

their father, W. L. Vines of Erwin, Tenn., aged 84. He was great in the sons and daughters he left the world.

Homer is at that nodding business again! Rev. F. S. Groner announced in the Baptist Standard that the assistant pastor of First Church, Minneapolis, Minn., Dr. W. B. Riley, pastor, is a Presbyterian. That identical assistant pastor, H. B. O. Phillips, replies: "I am a Baptist of Baptists. My family, for many generations past, have all been Baptists." There is nothing to be gained for any cause my "pulling a bone" like that. It smacks of persecution.

Preliminary plans have gone out from the offices of the architects for the new building of the Prescott Memorial Church, Memphis, Tenn., Rev. J. H. Oakley, pastor. The old structure was destroyed by fire some time ago. The new house will be a great improvement over the old, with a seating capacity of above 1,000 and all modern accessories.

Rev. Clarence Jones and Miss Lois Irvan of Murray, Ky., were married July 30, at the residence of Rev. H. Boyce Taylor of Murray, Ky., who officiated. The bride is a cultured young woman and the groom is a student in the West Kentucky Bible School of Murray, where they will temporarily reside.

Rev. W. C. Creasman of Lenoir City, Tenn., began Sunday a tent meeting at Dresden, Tenn., assisting the pastor, Rev. T. N. Hale. They are thoroughly congenial yoke-fellows and make a great team.

Rev. E. F. Adams has resigned the care of the First Church, Galveston, Tex., to accept a call to Middlesboro, Ky., effective Sunday, September 6. We had looked upon him as a fixture in Galveston.

There were 52 conversions and 70 additions in the revival of eight days which closed at Red Bay, Ala., July 31. The pastor, Rev. A. M. Nix, and his people are jubilant. It was a great joy to the writer to do the preaching. The crowds over-ran the house every night and filled it two-thirds full at the day services. Old citizens pronounced it one of the best meetings ever held in the town.

Beginning Sunday, August 30, a revival will be held at the Central 27-B & R—August 6 Church, Martin, Tenn., Rev. J. R. Clark, pastor, in which Rev. E. F. Adams of Galveston, Texas, will do the preaching, the singing being led by Charles Butler of Memphis, Tenn. They expect gracious results.

Dr. Geo. H. Savage, aged 48, prominent eye, ear, nose and throat specialist of Memphis, Tenn., only son of Dr. G. M. Savage and wife of Jackson, Tenn., died July 30, in the Baptist Memorial Hospital, Memphis, Tenn., after an illness of several months. He is survived by his parents, wife, four sisters, Mrs. R. P. Mahon, of New Orleans; Mrs. M. E. Dodd of Shreveport, La.; Mrs. Ben Welch of Ontario, Calif.; Mrs. J. R. Benton, Ky.; How we sympathize with the loved ones in the loss of this good man! The remains were shipped to Jackson, Tenn., for burial.

Many admirers in Tennessee welcome Rev. C. E. Wanford of Cleburne, Texas, to this state to assist in a revival which is in progress at Alexandria, Tenn., helping the pastor, Rev. P. W. Carney. They are congenial yoke-fellows.

Rev. H. W. Jean of Walnut Ridge, Ark., has just been assisted in a meeting by Evangelist A. P. Blaylock of Arkadelphia, Ark., resulting

in 121 additions, 100 baptisms. Singer S. E. Kirby led the music.

Rev. R. L. Austin, a Tennessee exile, has resigned at Beardon, Ark., effective August 1. He is open for a pastorate or supply. He is a good man.

Their hosts of friends in Tennessee are greatly interested in the birth on July 15, at Winfield, Kans., to Rev. J. N. Varnell and wife of a son, Billie Ray, who tips the beam at 7 lbs., 10 ozs. We extend hearty congratulations and best wishes.

Rev. J. R. Johnson of Maryville, Tenn., just closed a very fine meeting of ten days with Rev. H. A. Todd and the church at Trenton, Tenn. There were between 25 or 30 professions and additions. The morning services at 9 o'clock were all well attended. John Anderson of Mayfield, Ky., led the singing. It was a most helpful meeting.

W. C. McPHERSON closed a meeting, July 24, with Pastor H. F. Burns at Goodlettsville. The meeting lasted for eleven days and resulted in three professions and two additions for baptism. Pastor Burns and Brother McPherson were college mates and worked well together. Brother Burns says, "Mac" is a preacher without fear and one of the most consistent and earnest workers I have labored with."

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JOHNSON CITY NOTES

Dr. L. M. Roper, pastor of the Central Baptist Church, is able to resume his work.

Rev. W. C. Patton, the Second Church pastor, is having a series of meetings which promise much good.

Rev. W. A. Carroll of the Unaka Avenue Church is sojourning in Florida.

Last week, Mr. W. L. Vines of Jonesboro, passed to his reward at the age of 83, leaving behind his aged companion, three sons, Drs. Wm. M., John F., and Judge D. A. Vines, and four daughters. Mr. Vines was a good man and his family will rise up and call him blessed. He left to them the heritage of an untarnished name. His godly life will ever live in the lives and conduct of his splendid sons and daughters, all of whom are filling well their respective places in the world. Mrs. Vines, the aged mother, is a woman of highest character. Baptists everywhere honor Will and John as great preachers of the gospel. Judge D. A. functions well as circuit judge of the first judicial district of this state, and is a loyal and consistent member of the Central Baptist Church of this city, and the honored and beloved teacher of a large Sunday school class. The entire family will have the sympathy of their wide circle of friends. I search in vain for two people who have amounted to more to the world than Mr. and Mrs. Vines. God was honored in their home. Jesus was ever welcome there, and their great family is the inevitable result. Would that we had more mothers and fathers like them.

The Central Baptist Church has in its membership three judges: Judge D. A. Vines and Guy S. Chase, circuit judges of the first judicial district of Tennessee, and Mrs. F. M. McNees, judge of the juvenile court of Johnson City, all of whom are filling their places well. We are proud of them.

I. G. Murray.

Johnson City, Tenn.

DON'T DO IT MR. BROUGHTON

W. P. Price

In all our Baptist papers, this week, Dr. Broughton has a communication, in which he says that he wants unanimous consent to introduce a resolution in the next Southern Baptist Convention, stating that we do not believe in the evolutionary theory of creation.

I have been going to the Southern Baptist Convention since it met in Dallas, in 1894, and have been satisfied, all these years, to sit back in the audience and "root" for the platform with great enthusiasm. So far as I can remember, there has not been an occasion, when someone else has not said what I would have said, far better than I could have said it; hence, I have held my peace, and I am persuaded that there are thousands of others in the same happy state of contentment. But, if this resolution is introduced, I feel quite sure that I shall be compelled to break this long record of silence.

When our Lord gave command to "baptize" believers, he did not, then, in the next breath, say: "Not sprinkle them"; and, when the "Confession of Faith and Message" says plainly, positively, and unequivocally that man was created by the "direct act of God, as set forth in Genesis," all has been said that needs to be said, that can be said, and that should be said, to make our meaning clear and plain.

Dr. Broughton says that nine-tenths of us would be satisfied with his proposed statement, leaving one-tenth, or about 350,000 who would not be satisfied. Then what would we do? What kind of a statement could we make to satisfy these? There were at least one-tenth of us, and more, who did not believe that the convention ought to have made any sort of a statement—that we ought to have stuck to the great educational and missionary task for which the convention was established, and planned manfully for its extension. Besides, we have a number of fine, scholarly brethren and sisters amongst us who do really believe in some form or phase of the evolution theory, and they are as good and as devout as the best of us, and we

ought not to do anything unnecessarily, that would tend to wound and alienate them. They say they believe in Christ and trust him as their Saviour, and in their daily life give abundant evidence of this fact; and who are we that we should say that they are not Christians? Who are we that we should say that they are not needed in our great convention? Fact is, we need all our people, scholars and what not; and further discussion of this question, after that positive, plain, statement in Memphis, would be divisive and alienating, a thing that none of us can look upon with any degree of pleasure. We have said enough already; and for the sake of a sinning, sorrowing, dying world, let's get back quickly, to the main thing for which our churches exist and the convention was called into being, and push it with greatest diligence, until God calls the faithful home.

Calvary Study, Alexandria, La.

UNCLE EBEN, THE BAPTIST

Endurin' uv de meetin' ovah at de Mefodis Ch'uch las' week de Slidin' Eldah axt evahbody ter give lib'lay ter de Lord, ter give a tenth uv whut dey make, an' one uv de brothahs whu wur feelin' happy an' 'ligious yell out, "Praise de Lord, give him mo; make it a twentieth."

De Dorcas Class give a special program befo' de Ch'uch servis las' Sunday mawnin' an' whilst dey wuz singin' uv dar las' himm Mose Aaron's ole mule give a long an' loud Bray.

Ah wur a goin' down de street de othah day when Ah see a little white boy smokin' one o' dem cigarets an Ah axt him gin he warn't moughty young ter be doin' dat. He say, "Aw go on, whose smokin' dis, you or me?" Ah nevah knows whut ter expect from dese young folks nowadays.

Tillie Edwards went down ter de rivah swimmin' de othah day an' befo' she could git ready fo' ter dive off, de spring boahd don' broke clean off wid huh. When she hit de watah hub husban' say: "Now Ah done know whut de sea look like when de Lord separate it fo' ter make a path fo' He people."

Readin' in de papahs Ah notices dat all dese gun-totin' folks what is doin' nll de killin' in Noo Yawk an Chicago an' othah places has moughty funny names like as they wuz Etal-yuns or other. Folks has got a right ter axt de Gov'ment ter keep dem sort uv people on de othah side whar dey can shoot up dar own folks.

Dat wuthless Timothy Lee whut us'ter hang aroun' de depo' is havin' folks tale dat Providence is bein' moughty good ter him. But he ain't a tellin' uv dem dat he's in Providence, Road I'land an' mah 'tuition tell me dat he's up dar a helpin' uv de state raise dem famous chickens.

OUR BAPTIST HISTORICAL SOCIETY

To Baptist Pastors, Association Clerks, Church Clerks, and Others Whom It May Concern:

The Historical Society of our State Convention is wanting minutes of every sort, interesting old papers, manuscript copies of old church records, clippings, historical data of practical value or curious interest, to file away or deposit in safety-vault, for future use. Personally, I should like to have just now any association or State Convention minutes or newspaper containing obituary or other notice of any old preacher who has gone from our midst. I have on hand, left over from Volume I, of "Pioneer Preachers," a number of sketches designated for a second volume—Pioneer and Other Sketches; and will have room for fifty or a hundred more of the older men, and leaders of a later date. I am now at work on the promised and long-delayed second volume of Sketches, some of which will reach back over the "100-year period" covered by Volume I—others bringing our history nearer down to date. It is impossible to gather the necessary materials by private correspondence. If the brethren, therefore, will be kind enough to send me minutes or clippings, or put me in touch with sources of information in regard to

worthy old preachers, who have passed to their reward, I promise to take good care of same, and return them to the owner, if so requested. If nothing more is practicable, furnish me name and address of some brother or sister who would be interested in helping me memorialize any dear old preacher, who really helped make Baptist history in Tennessee, though scarcely known beyond his own church or the association to which he belonged. Any help you can give the Society or myself will be very greatly appreciated; and I am thanking you in advance for your needed co-operation.

Address J. J. Burnett, Jefferson City, Tenn.



C. O. D.

"Hear yo' been to de jailhouse," remarked the friend of the colored defendant. "What you' charged wif?"

"Ah dunno what am de exac' residue," replied the offender against law and order, "but so fur, Ah done paid mah lawyer ten dollahs."

Run Down

"Did you get that rabbit foot from a rabbit you caught in a graveyard, Mose?"

"Nossuh. But de rabbit done jumped up in front o' me when Ah was passin' a graveyard, suh."

COULD THIS RECORD BE DUPLICATED ELSEWHERE?

Several weeks ago a pastor of one of the prominent churches in Richmond, Va., the home of the Foreign Mission Board, was absent from his pulpit on Sunday evening and Secretary J. F. Love of the Foreign Mission Board was asked to supply at that hour. Dr. Love preached on foreign missions and at the conclusion of his sermon a prominent member of the congregation advised him that this was the first sermon on foreign missions the congregation had heard in six years.—Baptist Program.

J. C. Miles (preaching on Joshua making the sun stand still)—"My last point is short. I will keep you only about three minutes."

Member (30 minutes later)—"Pastor, you npt only made it seem possible for Joshua to have made the sun stand still but you demonstrated it by your three minute last point."

One of our young Seminary students, Rev. J. C. Jackson, was supplying a Sunday over at Jeffersonville, Ind., just across from Louisville, and having been used to offering up a prayer of thanksgiving after the collection was taken, he requested:

"Brother, will you please pray about the offering?"

The good old deacon, looking down into the almost empty baskets, replied: "It ain't no use, Brother, the collection is done been tuck up."—Western Recorder.

Bill: "There are lots of girls who don't want to get married."

Mary: "How do you know?"

Bill: "I've asked them."

Optimism

Cassidy had just been injured in a blast. "Poor b'y!" exclaimed O'Connor consolingly. "Tis tough luck to have yer hand blowed off."

"Well," said the cheery Cassidy, "it might have been worse. Suppose Oi'd had me week's wages in it at the time?"—Clipped.

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