

# BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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## HALF A CENTURY OF SERVICE



REV. G. H. OGLE

There are numberless lives that are spent within the confines of some remote section of the country and about which few people outside the immediate sections in which such lives are spent, ever know. Yet, when the roll is called up yonder, we wonder how vastly different it will be to what some people seem to expect. There will be many a man whose name has never been played up in a big daily paper who will put to shame by his record some of those whose names have been printed before the world.

Brother G. A. Ogle, of Concord Association, is such a man. For half a century he has been serving the Lord Jesus as ambassador, and for forty-five years he has been in Concord and Salem Associations. For twenty-four years he was pastor of Bradley's Creek church; for twelve years he was pastor of Salem Church, in Wilson County, and for eleven years pastor of Smith's Fork Church in the same county; he was nine years at Auburn Church, Cannon County, and ten years at Fellowship Church. In addition to these, he was with Eagleville, Sycamore Fork, Wartrace, and fifteen others.

For seven years, he was moderator of Concord Association, then one of the strongest in the state, with 45 churches, and reaching as far as South Nashville.

During his ministry he brought about the organization of five churches, as follows: Milton, Baker's Grave, Holly Grove, Taylor's Chapel and Lascassas. He has baptized more than 2,000 people, preached 500 funerals and performed about 500 marriage ceremonies. During his 45 years as pastor he has received an average salary of \$135 per year.

Brother Ogle has never given himself to other work, but has been faithful to his heav-

enly calling, preaching all the time to the churches that called him. Three years ago he was stricken with illness, from which there seems little hope of a complete recovery. He is 71 years of age, bright and hopeful and optimistic, happy in his holy calling and eagerly waiting to go above. At the time he was stricken he was pastor of the church at Wartrace and had a comfortable living, but since then has had to depend upon occasional supply work. Surely a man who has given his life to the cause of Baptists, who has won 2,000 souls to Christ and led them through the baptismal waters, who has worked for an average of \$135 per year—surely we ought to have a fund with which to care for such as he!

Brother Ogle, in a recent letter, showed the indomitable spirit of the disciples of old when he spoke of the meeting of Concord Association and of the prospects of the future. He said: "I believe the denomination will now take on new life and be as it once was. We are climbing again the dizzy heights of our greatest ambition, to win the lost to Christ. \* \* \* I have fought the good fight, I have finished my course, I have kept the faith."

## APPALLING FACTS

According to a recent book by Walter S. Athearn, "Character Building and Democracy," there are over 27,000,000 American children from Protestant homes (he classes Baptists as Protestants—Ed.) who receive no religious education and who are not affiliated

ed with any church or Sunday school. Eight million of these children, under ten years of age, are in homes that have no contact with the churches. In addition to these, there are 8,676,000 Catholic young people, and only 1,870,000 of them are in religious schools. The others receive a little church training prior to the time they are confirmed, but otherwise they have little or none. Of the 1,630,000 Jews under 25 years of age, only 87,000 of them are in the religious schools.

This is a dangerous state of affairs. Nineteen out of 20 Jewish young people receive no religious instruction outside of their homes; three out of four Catholics receive none; two out of three Protestants and Baptist youths receive none. Or, taken as a whole, seven out of every ten of the future citizens of the nation receive no religious instruction.

Over against these figures, let us place the statistics of crime in our nation. A very large per cent of all crimes committed in America are laid at the doors of young people under 25 years of age. That there is a definite relation between a lack of religious instruction and the prevalence of crime, all honest people will admit. In a certain magisterial district in Arkansas, up until a few years ago, there had never been a church or Sunday school. The Circuit Judge of the county for many years, told the writer that he had sentenced more young men from that one district to the state penitentiary than he had from all the rest of the county put together, and he unhesitatingly attributed

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WORKING GROUP HARRISON-CHILHOWEE INSTITUTE (See page 16)



# Baptist and Reflector

(Continuing the Baptist Builder)

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## EDITORIAL

"The fool hath said in his heart, there is no God." When we realize the utter presumption of a man who pits his own finite intellect against the instinctive knowledge of the entire human race for all these thousands of years, we can more readily appreciate the value of the statement from the psalmist.

The population of the United States, according to the Dearborn Independent, has increased eight million souls within the past five years. The very thought of the fact ought to stir every soul among us into frenzied activity for the salvation of the vast multitude whose unsaved condition constitutes a menace against Americanism.

Solomon was right. At least one eminent sociologist partly believes so, in spite of the fact that the record of Solomon is found in the Bible. Dr. Binder, an eminent sociologist, says that spanking is the ideal punishment for disobedient children; that other forms of corporal punishment soon lose corrective effect and that verbal castigation and threats are more harmful than any form of bodily chastisement. It now remains for some psychologist to discover wherein lies the difference between spanking and "hickory tea."

According to "The New Reformation," Albert Wigand, a noted European botanist who died recently, had not lost his faith in God. The most inexcusable falsehood ever circulated is that which our so-called "Scientific experts" are circulating today, namely, "One cannot be a scientist and believe in the supernatural inspiration of the Bible." Hear what a great scientist of Europe had to say shortly before his death:

"I have never been attacked by doubt of any portion of this full Christian truth, either in a scientific way or in my personal life. I have found in this faith alone full satisfaction, and the solution of all the puzzles of life."

One thing that we need very much to learn in this day of scepticism and of the anti-Christ, is that all knowledge is not secured through the physical senses, or, using Samuel Johnson's phrase, through "intricate ratiocinations." Somehow, our knowledge of the history of the human family leads us to believe sincerely that it is far better to follow the instinct of the race than it is to be led by the inductions or deductions of any man or any set of men.

I have seen the hogs on the farm, piling high the sticks and leaves on a winter morning when the sun was bright and warm and I knew that ere twenty-four hours had passed there would be a blizzard. I have heard the plaintive wail of a peacock in the middle of the night and I knew that before another day had passed, there would be rain. We once had a dog on the farm who was desperately afraid of thunder. Often, when there was hardly a cloud in the sky, that dog would seek his hiding place, far under the barn and we knew that a thunder storm was brewing.

Let him who will explain the mystery. Are such things produced by the action of barometrical conditions of the atmosphere upon the nerves of the brutes and fowls? If so, why? Instinctively, the wild creatures know when a storm is coming. The wild creatures of the river bottoms know when a flood is approaching and leave for higher ground ere any water flows out of the river banks, and when not one of them has been down to watch a river gauge!

Let the sceptic deny the existence of instinctive knowledge and explain away the phenomena with which the whole race is familiar! No, he tries with all his might and main to magnify the intellectual powers of the brutes in order to establish his kinship with them. Why, then, is he so hard-headed when one asks him to explain the instinctive God-knowledge of the entire human race since the earliest dawn of creation? Surely, if I am willing to be led by hogs and wild creatures in my relation to the weather, if I may trust their instincts, I am not a fool when I know that my Redeemer liveth because the whole human family has known something of God from the very first man down to the present time.

### ALARMING NEWS

The report of the Committee on Digest of Letters for Robertson County Association, Rev. Roscoe Meadows, Chairman, shows some interesting and at the same time, some alarming things. We give it in order that our readers may study it. With due humility, the editor thanks the Lord for the part he played in winning the lost to Christ within the bounds of the association.

In the report, the committee called attention first of all to the "painful inaccuracies in the letters from the churches," e. g., "One church reported forty-eight members last year, a net again of thirty-one members for the closing year, and a total present membership of forty-eight." Another church reported "about \$700 for missions." Only two letters were correctly filled out.

A second thing for careful consideration is the fact that while gifts for home pur-

pose increased \$10,340 over the preceding year, contributing for missions and benevolences decreased \$8,684. The total per capita gifts amounted to \$10.80, and of this amount, \$8.90 went for local purposes and \$1.90 for Southwide and State purposes. Surely that is cause for alarm and it explains the tremendous debts upon our denominational agencies.

Of the twenty churches reporting, eight increased their gifts to all purposes and twelve showed a decrease. In commenting on this the committee said, "It is frequently charged that spirituality and the promotion of Kingdom Finances are widely separated. To refute this false charge, we call attention to the fact that eight churches having 55 per cent of the membership of the association reported 66 per cent of the baptisms and gave 76 per cent of the money raised for all purposes. It is also significant that these churches reported 53 per cent of all the subscriptions to the Baptist and Reflector and 67 per cent of the members of the W. M. U. of the association.

Two churches with 25 per cent of the total membership of the association gave 68 per cent of all the money raised for general denominational causes and one church gave 75 per cent of all reported under gifts to charity. Three churches that have adopted the budget system of finance gave 65 per cent of the money raised by the entire association.

Under the report on evangelism, the committee called attention to the fact that it took twenty-three members of the association one whole year to win one soul for Christ, there being only one profession of faith, for every twenty-three members of the churches. The rate for the churches ranged from one baptism to every two members in one church to one baptism for every eighty-one members in another, while six churches with a total membership of 664 reported no baptisms.

"Nearly 25 per cent of all the Baptisms in the Association were reported from two churches where the editor of the Baptist and Reflector held meetings."

There is food for serious thought in this report. Surely we are come upon bad days in the Lord's work when 664 Baptists cannot win a soul for Christ in twelve months. And this report is not extraordinary. There will be numbers of others like it, provided the Committees on Digest of Letters do as good work as Brother Meadows' Committee did. It is high time that our people were imbibing some of the spirit of the apostolic Christians. Every Baptist in the state will agree with us that something is wrong with the spiritual life of a church that cannot win a far higher percentage of converts than is shown by this report. One for every two members is wonderful and we congratulate that church. Conditions, of course, determine to a certain extent the number of conversions, but even in a place like Orinda, where practically every citizen is a church member, there can be no excuse for neglect of the lost as long as there are hundreds of unsaved within reach of the church.

(Orinda is one church in which the editor held a revival.)



## WHICH IS YOUR SENTIMENT?

## CREATION

By the Editor

Out of the ages, back and back,  
In earth's remotest past, so black,  
Worked a Power surely guided,  
Ever stirring, undivided,  
Backed by wisdom, fraught with might  
Of nature's Master, Lord of Light.

Throughout a few short easy stages  
Of Sovereign God's own measured ages,  
Of separate days, the power worked,  
And not one duty ever shirked  
Till out of chaos, order came  
And earth revealed her Maker's fame.

And thus 'twas done. Each day apart,  
Saw much of God's creative art—  
Expression of Divinity,  
Works of the Holy Trinity—  
Standing forth aglow, ablaze,  
Out of the chaos' endless maze.

And so, as time and change gave birth  
To varied shapes upon the earth,  
This Power shaped each element,  
Directed all development,  
Until in keeping with His plan,  
He raised from dust a living man!

A man! Ah, what a moment, when  
He stood complete, with God akin,  
And stepped forth upon the ground  
With matchless body, soul profound,  
To work with God, exerting skill  
In carrying out his Maker's will!

A mind he had, complete, unstained,  
By fettering sin, and unrestrained  
From talk with God, until that day,  
When sin's seductive, mighty sway  
Broke through the bars of sinlessness  
And laved his soul in hopelessness.

Then, through the sovereign will of God,  
The path that once with him, man trod  
Divided. Since that day  
Rebellious man has groped his way  
Knowing his body and his soul  
Condemned to death, sin's awful toll.

'Till from the bosom of the Lord  
There came to earth, Creation's Word  
And broke the spell of sin. The cross  
Arose on Calvary, and man's great loss  
Produced by sin was overcome. The way  
Once lost, he walks again today.

"There is no God," the fool hath said;  
And groping onward, blindly led  
By human wisdom, worldly mind  
Has sought in vain a way to find  
Explaining all he sees and knows  
Of each beginning and its close.

There is a God! The soul demands  
A Cause for earth and sea and lands!  
Triumphant spirit leads the way!  
Eternal Truth fore'er holds sway!  
Instinctive knowledge, age-old lore  
Points ere to God, through Truth's sole  
door!

## EVOLUTION

By Earl L. Shaub

Out of the first of things, back, back  
In Time's unfathomed past, night black,  
Came an instinct, vaguely groping  
Ever stirring, blindly hoping,  
Dreaming and yearning for the bright  
Effulgence of inspired light.

Then, through a hundred thousand stages  
Of earthly evolution, ages  
Of long, unnumbered cycles, wrought  
Of restless time, this impulse sought  
Its way among the changes slow,  
Inspired by its dream to grow.

And thus it grew. Each day it swelled  
Its consciousness. Within it dwelled  
A longing for activity  
As one held in captivity,  
Or, as in coal, imprisoned rays  
Of sunshine yearn for freedom's blaze.

And so as time and change gave birth  
To varied shapes upon the earth  
This impulse urged each element  
Forever to development  
Until, by this unfailing plan,  
Nature at last evolved a man,

A man! God, what a moment when  
He broadened the vision of his ken  
By standing, when from locomotion  
He freed his hands for their devotion  
To higher art and craft and skill,  
Calling to use a mind and will.

A mind, that seeking further light,  
Has dared to quiz the infinite,  
Raising the query of whence and why  
And finding the answer that I am I,  
That nature is unfurled through me  
To manifest divinity.

Thus through the instinct of the sod  
The unity of man and God  
Is known, and I become aware  
Of my life's essence everywhere  
And know my substance and my soul  
Are one with, part of nature's whole.

—From Nashville Tennessean.

KNOXVILLE, TENN., AUG. 11, 1925.

MRS. N. B. FETSER:

MOTHER PASSED AWAY THIS NOON.

WILLIAM H. PRESTON.

DR. CHAS. A. ANDERSON, former pastor of Russellville, Ky., and of Tennessee churches, was buried in Nashville last Saturday. Brother Anderson was living at Statesville, N. C., at the time of his death. His wife, formerly Miss Mary Le Sueur, of Nashville, accompanied the remains to the burial city. Dr. W. M. Wood, assisted by Drs. E. C. Dargan and Hight C. Moore, conducted the funeral. Brother Anderson was a faithful minister of the Gospel, and for some years had been enlistment secretary for Eastern North Carolina, working under the State Mission Board.

## A NEW FUNDAMENTALIST COLLEGE

The idea of the establishment of a college at Dayton is receiving much attention these days. Coupled with it is that of erecting in Tennessee a suitable memorial for William Jennings Bryan. Fundamentalists are interested in both, and unless there is a lot of careful thought another school will spring up in our midst without sufficient endowment to enable it to compete with the richly endowed institutions in which Modernism is being propagated.

We venture, therefore, the following suggestion. Mr. Bryan's greatest desire was to defend the Bible against agnostics, infidels and all their spiritual kin. Fundamentalism's greatest need is to promote scientific investigation carried on for the purpose of proving that the scientific hypotheses given in Moses are the only true ones. Therefore, let the money Mr. Bryan has designated for the promotion of Fundamentalism be made the nucleus for a great Foundation, the purpose of which is to assist Fundamental colleges in providing funds with which to carry on their departments of science.

We believe with no note of doubt that the Bible contains the only true foundations for scientific investigation; that the biological statements are absolutely true; that they are capable of absolute demonstration; that geology, embryology, genetics, and all kindred sciences can be made to produce overwhelming testimony in support of the Genesis account of creation. But they will never do it as long as the devotees of the doctrine of organic evolution are the only ones who are backed by millions of dollars in their researches. Let all Fundamentalists combine for the purpose of promoting science along Biblical lines. No denominational doctrines are involved in such an undertaking. We can work together, Baptists, Protestants, Catholics, and if we do, it will not be a quarter of a century until we may have text books that will not only defend the inspired account of creation but will eliminate from the nomenclature of science such words and phrases as "It seems possible," "It is probable," "Conjecture," "Missing link," "Millions of years" etc.

Why not organize a "Bryan Foundation for the Promotion of Biblical Science" and go afield for the worthy purpose of raising not less than \$10,000,000 with which to aid the departments of science in every standard college where materialistic evolutionary theories are not taught, and where all forms of theistic evolution are barred save the kind that puts God Almighty outside of and above all nature and that makes him the Creator de novo of man and of the first seed of things that came out of the earth and out of the sea. With such a foundation, we can send our biologists, our geologists, our sociologists, our chemists and naturalists into all parts of the world to gather data and to show that its classification can be made along rational lines only upon the hypotheses given in the Word of God.



## HEAR THE MISSIONARIES.

By J. F. Love, Corresponding Secretary.

Much has gone out from the Foreign Mission rooms and elsewhere concerning the distress of our Foreign Mission Board and its great needs. Little has been heard from the missionaries except in the mission rooms where their pathetic letters have to be read and answered. During the past few days there have come to my desk some letters such as are continually coming, and which, as other letters do, contain things which search my own heart and moisten my eyes. May I pass brief extracts from these letters on to Southern Baptists. Remember, dear reader, that these missionaries are never heard in our church conferences and other conferences where our denominational needs and urgencies are discussed and allocations are made. We are made conscious of the needs which are near to us and which are represented in these meetings, but we are liable not to realize the distress which is burdening the hearts and breaking the spirits of many missionaries.

Here is a letter from a missionary who with a fellow-missionary has for some years stood under burdens which the Board could not lift. He says:

"I have scraped together on our part to build this house, working quarters, etc., and to hold land for the Board something less than \$7,000, none of which the Board has been in position to repay. —'s condition has been far worse . . . The cares of this whole business have been the means of breaking him down. Had he been backed with proper appropriations from the Board, he might have pulled through. You can see in this one case what the gradually accumulating debt on the Foreign Mission Board for the five years of the 75 Million Campaign has meant in the health of the mission body. This is true in many stations; the force is breaking down, hope is being taken away, no recruits are coming, and the nervous strain is telling on the older men (and some younger). A good many, as you know, have during this five years been invalidated or retired for health reasons, and our whole missionary body is feeling the moral and physical effect of that debt."

Here is a letter from a missionary who stayed on the field, wrought heroically at the expense of his wife's health, who is now in the hands of doctors making a desperate but discouraging effort to recover lost health. He says, among many things:

"One can hardly suppress the tears when thinking over the present deplorable situation in which our beloved Foreign Mission Board has been forced . . . May God open the eyes of all of us, and may the cry of the needy millions in the regions beyond ring so loudly in our ears that we shall respond with all our might and save as many as possible from perishing. It seems that all the writings in the state papers and all the pleas last winter and spring fell upon deaf ears. How many souls are lost now and out of reach because of the appalling indifference to the cry of the perishing millions. What shall we answer our Lord in the great reckoning day when we are guilty of such sinful neglect? . . . How I wish that you were able to send a young couple to — Station . . . Just 800 Baptist church members among 4,000,000 people, and so few workers to push the work of soul-saving. I feel like Jeremiah when he said he wished that his eyes were a fountain of tears when I think of the hundreds of thousands who are left to perish without knowing how to be saved. There are city after city, towns and markets and numerous villages that I have seen but was unable to evangelize, right within that field and now there are fewer to do rescue work than there have been for ten-years and no man to push the work . . . The ladies who are there

are in poor health all of them, and Miss — is now in this country."

Here is a letter from a brother who has been compelled to conduct a promising school in an important city, the center of a vast territory, and to do the work of this school in a residence where he lived with his family. He has pled long for relief which the Board could not give and has just emerged from a hospital. He says:

"Our lease for the girls' dormitory is out next June and there are no houses available for a dormitory, so I do not see now just what we are to do. We have worked under desperate straits for these five years at —, doing our best to build up a school worth while, with no buildings and not a dollar for equipment. Thanks to God, we have been enabled to get a few beds, chairs, desks and a few other barest needs and fought away at the task, from the most rigid economy. I have put my home, my furniture, my all for the benefit and life of the school and have accomplished a little. But there is a breaking point to all endurance. For reasons of health we cannot go back into the dormitory work upon our return, it seems. What we will do or how we will make it with this added expense we do not know. We intend to go back to the work and do the best we can with the difficult situation, but we go with a heavy heart, for we would like so much to be able to have at least one building and let the school grow so that we could do an ever increasing service for that good and needy people. I suppose that there is no use hoping for help from the Board in the near future either for a new building or for money for equipment. My, how we wish we could be aided a little now, for it would mean so much for us at this time! We are more than willing to bury our lives in the work of the Master there in that needy field."

There are other letters from missionaries in abundance with appeals as pathetic as the above. These letters have to be answered, and the pain of answering them is incommunicable. Let me brighten this with extracts from two letters from sympathetic friends at home. The first reads:

"Enclosed you will find cashier's check in the sum of \$5.00 which will thank you to use in our Foreign Mission Work. This was a birthday gift to me last week, and I am turning it over to my Lord for his work. That is the best birthday gift I could have. The open letter to our missionaries in the last issue of *Home and Foreign Fields* touched my heart to the quick. Oh, that this issue could be in the hands and hearts of all our Southern Baptists. Our love for our Christ, I fear, is all too weak, else our giving would be greater."

The second is from a woman who works for a small salary. She writes:

"Your letter of the 23rd was received and appreciated. I am enclosing check for five hundred dollars which you may use on the obligations which you feel should first be met. I feel that the debt of the Board should be canceled as soon as possible in order to save the interest, which would help so much on the field. I hope many will be glad to give of their means above their regular contributions, so that this burden may be lifted."

What would we do without the balm of letters from sympathetic friends such as the above, both of which were written by Christian women?

Here is an extract from a letter, by a brother who is a liberal supporter of the Co-operative Program, but who finds it possible to do something extra for Foreign Missions in its great straits:

"As an encouragement to you during this hot weather and the absence of general receipts, I enclose a check for \$1,000 for current work or the debt as you prefer, but credit it to miscellaneous receipts. You can make use of the gift in any way you desire to help the cause, but without mentioning my name."

We are persuaded that there are literally thousands of Baptists in the South who, if

they once got anything like a correct impression of the needs of our missionaries for equipment and reinforcement would send forward such gifts as the above in such amounts that we would be able to save the hearts and spirits of our missionaries by furnishing equipment for which there is desperate need, and in sending to their relief missionaries who are waiting. We must, however, beg all such friends to help us first pay our debts and stop interest account, save our credit and get a new footing for foreign mission advance.

Get such facts as the above before your association this fall. Do not leave to some one else to do it; make it your business to tell your association about the distress of the missionaries. They cannot speak for themselves.

## "WHAT ABOUT MY AMUSEMENTS?"

A great many young people are anxious to do the right thing in regard to their amusements and diversions. They sometimes ask ministers how far they can go without going wrong. Dr. George W. Truett is in the habit of giving a wise answer to inquiries on this subject. He says there are three things to settle in the matter of amusement: First, be sure it does not hurt you; second, be sure that it does not hurt someone else; and, third, be sure that it glorifies Christ. If these things are settled right, the amusement problem will be no longer a problem.—*Kind Words.*

"I suppose the reason why English and American artists put so much perspective into their paintings is because Christianity has given them a future; and the reason why Oriental artists fail to do so is because Buddha and Confucius do not raise their eyes above the present."—*A Converted Japanese Artist.*

## APPALLING FACTS

(Continued from page 1.)

the fact to the lack of religious education in that district.

Sociologists may marvel at the present crime rage. They may wonder at the degrading tendencies among the youth of the land. They may seek for the causes of down-gradeism in society, but they will never find them until they come to know that morality is inseparably bound up with religion; that without belief in a supernatural religion, people have little regard for the moral and civil codes; and that where faith in a just God has been destroyed crime inevitably follows. It is high time American preachers were coming to realize the seriousness of the situation and beginning once more to preach a gospel of grace to the believers and a gospel of utter and hopeless and complete and eternal damnation to the unbeliever. Absence of fearlessness in the pulpits has done much to keep people away from the churches. It is responsible for the increasing immorality among church members, and it will inevitably lead to the complete destruction of the churches as moral factors.



## PUBLIC OPINION

### HELP THE PASTOR.

By J. E. Skinner.

So far as this pastor is able to observe, practically nine-tenths of our Southern Baptist pastors are pleased with the plan of the Cooperative Program and are inclined to address themselves to the task with no disposition to shirk their responsibility. The Secretaries of our Boards, the Editors of our religious papers, and even our churches, hold the pastors responsible for the success or failure of the Program. The responsibility is indeed staggering, especially when we consider the fact that the Lord Himself also holds us responsible and accountable for our stewardship as bishops of His flocks. But to all this a true pastor who takes his work seriously—feeling that “necessity is laid upon him”—gladly, though with much trembling, allows the load to be placed upon him.

But has the pastor, who must bend his back under the burden of responsibility which is universally placed upon him, no rights in the matter? Is he to be burdened that others may be eased? Is he to bear his burdens alone? Of course, his Master will help him. If He didn't, the earnest pastor's life would be the shortest in all the ranks. But has he not the right to expect the help and encouragement of the brethren—the Laymen, the Editors, the Secretaries? All these can help him greatly, but the greatest help any of them can render is in being careful not to hinder him. Just now he is being hindered more than he is being helped throughout the South.

Every experienced pastor knows that on the human side there are at least three things absolutely necessary in putting over a denominational program, namely, Information, Cooperation, Confidence, and the greatest of these is Confidence. Information will be discredited and cooperation will be impossible where confidence is destroyed. Every one knows this, and yet our religious press has been teeming with such criticism as would destroy confidence ever since the convention in Memphis. If all our people could have been there and witnessed what was done, the discussion since would have done little harm, for there was nothing done in the Memphis convention that would have shaken confidence in the least. But they were not there, and with the reports and discussions going on since the convention, the pastor's chief burden has been to keep his people from losing confidence in the whole program. The shame of it all is, that some of the leaders among the critics even admit that their criticisms are destroying confidence and hindering the work, yet glory in the results. Of course, our pastors can't look to these for help, nor can such be depended on as leaders in the work of the denomination.

One thing connected with the current criticisms which is perfectly clear to some of us, and should be understood by all, is, that much of the criticism is personal. The hard

things that are being said by some about the Memphis convention center upon the heads of certain individuals, and *the feeling that prompts the attacks existed before the Memphis convention*, as their former record clearly shows. These brethren should not be taken too seriously. They are subject to these spells, and if understood, will do very little harm, except to themselves.

None of us, I suppose, got all he wanted at the Memphis convention; but we got all we are going to get from the convention till it meets again. In the meantime, let's prove ourselves worthy of what we want by proving that we are Baptists, both by our faith and our practice. There isn't a doubt, it seems to me, that the convention at its next meeting will adopt resolutions upon the theory of evolution that will be entirely satisfactory to the great hosts of Southern Baptists. In the meantime, let us work, and pray, and trust God and our brethren, and see to it that the Devil shall not turn us aside from our task—our holy task of preaching the gospel all around the world. Our duty is clear, let nothing turn us away from it, God helping us.

Martin, Tenn.

### THE “SPRINKLE” PASSAGE

In the passage of Scripture the Ethiopian was reading from the book of Isaiah when Philip came up to his chariot are these words, “So shall he sprinkle many nations.” (Isa. 52:15.) It has been claimed that this is a prophecy of the baptism which would be administered under Christianity to the nations and is proof that this baptism was to be by sprinkling. A recent writer has said that it was from this verse rather than from anything Philip said in his sermon that the Ethiopian got his knowledge of baptism. If this is true or anything like true, the passage must be very clear in its reference to the Christian ordinance. But what are the facts?

Upon examination it will be seen that the passage has no reference to the subject of baptism and does not, as a matter of fact (if we can take the testimony of some of our greatest scholars), contain the word “sprinkle.” We will quote the passage as given in the Revised Version: “Behold, my servant shall deal wisely he shall be exalted and lifted up, and shall be very high. Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men), so shall he sprinkle (or startle) many nations; kings shall shut their mouths at (or because of) him; for that which had not been told them shall they see; and that which they had not heard shall they understand.” (Isa. 52:13-15.)

In this quotation we have placed in parenthesis what the Revised Version puts in the margin. If one will note the passage with care he will see that the marginal renderings accord with the trend of the context. George Adam Smith, a Pedobaptist and one of the greatest scholars, gives the following translation:

“Behold, my Servant shall prosper, Shall rise, be lifted up, be exceedingly high, Like as they that were astounded before thee were many,

So marred from a man's was his visage, And his form from the children of men!— So shall the nations he startles be many, Before him shall kings shut their mouths. For that which had never been told them they see, And what they had heard not, they have to consider.”

It will be seen that this scholar translates the word in question not by “sprinkle,” but by “startles,” and it harmonizes perfectly with the whole passage. On this word Professor Smith quotes, in a footnote, a comment from Dr. A. B. Davidson, a Presbyterian and a Hebrew scholar of the very first rank. That comment is to the point in this discussion, and we give it here:

“The term rendered startle has created unnecessary difficulty to some writers. The word means to ‘cause to spring or leap;’ when applied to fluids, to spirit or sprinkle them. The fluid spirited is put in the **accusative**, and it is spirited **upon** the person. In the present passage the person, ‘many nations,’ is the **accusative**, and it is simply treason against the Hebrew language to render ‘sprinkle.’ The interpreter who will so translate will do anything.”—Baptist Courier.

### MOVEMENT OF THE COUNTRY CHURCH.

By Arthur Gonc.

We knew it surely must come! It really could not help it! The awakening of the country church!

Our city brethren for a number of years have seemed to feel alarm over unawakened conditions. Almost frantic efforts have sometimes been made to arouse us from our seeming lethargy. Some of our own country brethren felt keenly our situation. But now it is coming! There are unmistakable signs in the air that the country church is awakening and coming into its own.

We prefer not to point out all these signs. But some of them are: the place our city brethren are allowing us in carrying on worldwide missions; the part they are allowing us in education; the concessions they are willing to make us in handling denominational affairs, and the acknowledgment that the program of worldwide Christian enterprises is too heavy a burden for their shoulders alone.

We do not mean to say that the city brethren have failed in their program of worldwide kingdom enterprises. But they are simply acknowledging that the burden of these is too great for them to bear alone. Probably that acknowledgment alone has had more to do with awakening the country church than any other one thing. We realized from the beginning that the Program could not be carried on to ultimate success without the heartiest cooperation of the country churches. We knew, too, from our own personal understanding of the conditions, that it would be some years before that could come about. We have said so plainly more than once. We even ventured to put the fact before some of our city brethren but they would not hear us.

(Continued on page 6.)



The effort of the city churches for some several years has been on the whole magnificent. It has been superb. It has been almost enough to awaken the proverbially "dead" city or country church to life.

But the country churches, during the interval of time, have not been wholly idle. They have been quietly building and strengthening themselves, and taking stock of their resources and strength. This movement, while not so spectacular as the work and movement of the city churches, nevertheless, has been a powerful force. Its results have been felt wherever the awakening has taken place. It is already organized and prepared for work and stands today as the most powerful kingdom force in existence. Surely our city brethren will not resent our saying that about ourselves as they are now saying it and have been saying it about us for a number of years.

I prophesy that the arousing and awakening of the churches of the country will ultimately result in a great move of evangelism which will sweep all over the whole Southland and the world, and that the country churches will carry it on in their own way.

Edison, Tenn.

"I have often thought of the sentence that Dr. Etryker wrote when they wrote to him to know what he thought of making chapel exercises at Yale elective. He wrote just one sentence. 'God is not elective.' You may leave French out or put French in; you may leave German out or put German in; you can put Greek out or leave Greek in; but you cannot choose between leaving God out or putting God into that philosophy of life and that preparation for life which we mean when we speak of education."—Bishop McDowell.

#### DR. BROUGHTON'S SUGGESTION

By C. D. Creasman

Please let me say a word in your Public Opinion column. I read with regret Dr. Len G. Broughton's article in last week's paper on the resolution which he proposes to offer at the Convention next year. He has what seems to be a good reason for his proposed action, and he backs it up by a beautiful spirit. The large number of good and useful men who think that the Convention ought to have used the word "evolution" in its declaration of faith seems to constitute a good reason for opening up the whole matter of evolution again.

But on the other hand, it was evident that a large majority of the delegates at the Memphis Convention thought that the word "evolution" ought not to be used in the declaration of faith. What can be gained, therefore, by bringing up the matter again? What assurance have we that we can agree on the use of the word? Is it not likely that a majority will stand just where they stood last year? Is it not much more than likely that "all the speeches now pent up in the brains of the brethren" will not be left behind, but will be brought to the Convention with added zeal and acrimony because they have been pent up so long?

Suppose a majority of the delegates at the Convention should reverse the action of the Memphis Convention. There would still

be the large number of good and useful men who would be just as dissatisfied with such action as those are now with the action of the last Convention. If Dr. Broughton, or any one else, does bring up the question of evolution at the next Convention, there is sure to be sharp contention and bitter feeling, and Heaven only knows what else.

The question I raise is, What possible good can come from such a scene in the Convention? Haven't we already used enough time and energy in discussing the bogie of evolution? It is perfectly understood that the Convention is opposed to evolution, and I do not see how the adoption of Dr. Broughton's resolution would strengthen our position a particle, even if there were no risk of further dissension.

Lest I be misunderstood, let me add that I am utterly opposed to the theory of evolution as taught by the scientists today. I know some little about it. I had my biology under Dr. W. L. Poteat, at Wake Forest College, and he is about the best scientist in the South, if not the very best. I did not believe in evolution then, and I do not believe in it now. To me it is an unthinkable absurdity.

But brethren, we can never think and talk ourselves together on this question, and it is not important enough to give our valuable time to. It seems to me that it would be infinitely more important if Dr. Broughton or some one else would make some effort at Houston to get the Convention on its face before God, in great contrition, begging for His blessings upon our greatly suffering work. What is to become of our great missionary enterprise if Southern Baptists do not turn mightily to God in prayer? The great need today is a deeper spirituality among our people, and I think any one can see that we have lost immeasurably in the field of spiritual power. I should like to see half the time at the next Convention spent in prayer for money for missions and our work at home. If we could do that instead of wasting our time on foolish theories, the Convention would be one of the greatest in our history.

Knoxville, Tenn.

#### AMERICAN VANDALISM

We are familiar with the vandalism that litters beaches with orange peels and pickle bottles. We know the sort that leaves old newspapers and crusts from the picnic lunch in woods and parks. But there is another variety even more devastating, against which Alvin F. Harlow protests in his article, "Are We a Nation of Vandals?" in the July number of Association Men.

The vandalism which roils Mr. Harlow is the vandalism destructive to natural beauty and resources—the stripping of dogwood trees and ruthless uprooting of mountain laurel; pilfering from historic spots of small objects as mementoes; wasteful lumbering; the habit of inscribing names and dates on trees and monuments, and of chipping off bits of famous stone work to carry home as souvenirs.

Such deliberate destruction of property has continued for years among Americans at home and abroad, according to Mr. Har-

low. Mark Twain was indignant at what he saw of it during his trip through the Near East. He is quoted as saying of his fellow travelers:

"The incorrigible pilgrims have come back with their pockets full of specimens broken from the ruins. I wish this vandalism could be stopped. They broke off fragments from Noah's tomb, from the exquisite sculptures of the temples of Baalbec, from the houses of Judas and Ananias in Damascus, from the tomb of Nimrod; \* \* \* from the worn Greek and Roman inscriptions set in the hoary walls of the Castle of Banias; and now they have been hacking and chipping these old arches here that Jesus looked upon in the flesh. Heaven protect the sepulchre when this tribe invades Jerusalem!"

Mr. Harlow relates cases of wanton and selfish destruction in the United States, and he asks, "Do we want an America Beautiful or an America Hideous?"

Unless we make every other citizen a policeman, outdoor America can still be devastated in spite of our laws," he says. "The only thing that can ever prevent it is an awakened public conscience and taste."—The Fortnightly.

#### UNION UNIVERSITY'S SUMMER COMMENCEMENT

By H. E. Watters

The graduating exercises of Friday evening, August 7th, closed another great summer school for Union University. There were twenty-eight degrees conferred. This was the second section of the class of 1925; the first section of something over thirty graduated in May.

Dr. John D. Freeman, editor of the Baptist and Reflector, delivered the commencement address. It was a masterful address, eloquent, very timely, and thoughtful. Many were very extravagant in their expressions of appreciation.

This section of the graduating class was rather mature in years; ten of them were married men and women. Quite a number of them have already achieved success in different fields of activity.

This closed one of the most successful summer schools the institution has ever had. The attendance in all the departments reached the satisfactory total of 828. In the first session we had 810 in attendance, and 275 attended the second session. It was an unusually mature student body. There were approximately 100 high school principals in the number, more than 600 college students, most of whom are teachers working toward their degrees through the summer while they teach through the winter and, therefore, are enlisted for several years. These will be coming back each year with many of their students. One high school principal this year brought almost his entire faculty and a dozen other students. Several of these students will remain over for the regular term this fall.

There will be one or more Union University students teaching in 95 per cent of the West Tennessee high schools this fall,



and as many more scattered in various sections of the country. Five-sixths of all the athletic teams of West Tennessee will be coached by students from Union. These will all carry the very highest ideals of clean Christian sportsmanship into these high schools and already the boys have organized a West Tennessee Athletic Association to carry out and maintain these ideals. The high school teachers and principals will carry into their schools much of the fine Christian spirit and atmosphere with which they became saturated in Union. Thus the peculiar connection of religion with education found in Union will be carried into more than nine-tenths of West Tennessee high schools, as well as several hundred elementary schools, which means that Union University is directly and indirectly helping to mould the religious and educational life of more than 90 per cent of the high school boys and girls of this end of the state, to say nothing of the very large number elsewhere. Certainly such contribution is worthy of a great Baptist people who are helping to support Union University.

### BORN OF THE SPIRIT AND THE WATER.

By J. P. Bilyeu.

For ten years, when I would preach on John 3:5, someone would say to me, "I wish I had that sermon in print." For the lack of space, I cannot enter into a full discussion of the text and introduce all the scriptures that deal with this wonderful discussion upon which hangs the destiny of man. The words were uttered during a conversation between Jesus and Nicodemus, who really seems to have wanted to be saved. And in going to Christ for advice about salvation, he manifested good sense. Jesus knew just what to do in order to enter the kingdom of God and, without waiting for Nicodemus to ask the question that he had in mind, the Master said to him, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God."

Nicodemus was a lost sinner, a member of the Sanhedrin and a great man among his people. Yet, with all his greatness, Jesus told him that he must be born again. His greatness would not admit him to that kingdom. Other things were required, about which he did not know, and so in his visit by night to Jesus he learned about those things and, through him, Jesus gave to the world a wonderfully fine lesson.

In the incident we have a fine lesson for soul-winners. When a sinner comes to me with a broken and a contrite heart I try to point his mind to Christ, who alone can heal the wounded spirit and save the lost soul. Jesus said, "Be born again," and that means one time more. Man is born only once through the natural birth and he is born one time only through the spiritual birth. One natural birth brought us into the world and one spiritual birth takes us into the spiritual kingdom. Just as it is physically impossible for one to enter his mother's womb and be born again physically, so is it impossible for him to be born again spiritually.

Concerning the matter of the spiritual birth, there are three doctrines taught from the statement, "Born of the water and of the Spirit." (1) Some teach that to be born of the water means the water of natural birth. (2) Others contend that the water birth is the spiritual birth. This is false on the face of it. Since baptism means a burial, as is evident from Romans 6, how could it at the same time mean a birth? Whoever knew of anything being born and buried at the same time, and by the same act? If born of the water means a birth, then it cannot mean a burial, and if it means a burial, it cannot mean a birth. To "born" a thing and to bury it at the same time and by the same act is against every law of reason and every law of nature known to man. (3) When Jesus spoke of the water he did not mean natural water nor did he mean the water of natural birth, because both are of the earth. In 1 Cor. 15:49 Paul says, "As we have borne the image of the earthy we must bear the image of the heavenly." In our natural birth we bear the image of the earthy. We do not need to be born of earthy things any more, such as of water, of the flesh, of the blood. In order that we may bear the image of the heavenly, we must be born from above and the water about which Jesus spoke must be spiritual water.

Jesus says in John 7:37, "If any man thirst, let him come unto me and drink," and in verse 38, "He that believeth on me, as the scripture hath said, Out of his belly shall flow rivers of living waters." But we are told in this same passage that in speaking of water, he spake of the Spirit. This is the same water as that which Jesus had in mind when he spoke to the woman at the well in Samaria.

Jesus went through Samaria (John 4:4) and came to Jacob's Well (7), to which came the woman to draw water. Jesus said to her, "Give me to drink" (9) and her reply was, "How is it that thou, being a Jew, asketh a drink of me which am a woman of Samaria?" for the Jews have no dealings with the Samaritans. The answer of Jesus was, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked him and he would have given thee living water." (13)

The one drinking of the water in Jacob's Well would thirst again. But the one drinking of the water which he would give should never thirst unto eternity. That water would be in him a well springing up into eternal life. Surely no one could think of the water which springs up into everlasting life as physical water. And since in every instance where the word water is used concerning spiritual things, it has no reference to physical water, we are bound to conclude that in speaking to Nicodemus, Jesus had no thought of a physical water birth or of baptismal regeneration.

The water mentioned in John 3:5 does not come from rivers, creeks, pools or wells. In Revelation 22:1, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." All through the Old Testament the water was used as the type or symbol of the cleansing and saving power of the Word of God. Isaiah so understood it. Other prophets

so understood it. Isaiah 12:3, 4, "Therefore shall we draw waters out of the well of salvation." We conclude therefore, that in speaking of the water birth, our Lord had in mind the Old Testament scriptures with which Nicodemus was perfectly familiar and that Nicodemus understood Jesus to mean: "Unless you are born of the Word of God which your scriptures speak of as the water, and of the Spirit of God, you cannot enter the kingdom of God."

Algood, Tenn.

### HOW CO-OPERATE?

This co-operation will be brought about by strengthening the feeling among Baptists that all of them have a share in the great work assigned to us. Baptists are a great democracy, so far as individual believers themselves are concerned, and all should participate in working out plans of service. Freedom of discussion, in the Spirit of Christ, should be encouraged. Let the remotest comrade in our fellowship feel as free as any man among us to express himself in a fraternal, constructive spirit. We need evermore to give assurance that, without the fear of restraint or the suggestion of intimidation, every Baptist worker in our ranks is to feel free to offer suggestions for the good of the cause. The men in places of leadership are to seek such counsel. In the multitude of counsel there is safety.

We are to avoid bitter, personal controversy, which cannot advance the cause of Christ; but we are to encourage discussion of the problems and tasks about which we are all concerned. We are not to regard as disloyal any man who, through the years, has co-operated with his fellow Baptists in the great tasks, should he suggest a reconsideration or change of policies which we have followed. The spirit of free and open discussion, always in the proper spirit, is to be encouraged by every man who loves the cause of Christ. If at any time policies are followed which individual co-operating Baptists do not deem wise, let such Baptists have the assurance that their counsel will be welcomed.

We are all brethren working together in the most glorious cause that earth ever knew. We will win out, not by holding back, not by fighting one another, not by a divisive or contentious spirit, but by working together, counseling together, praying together, putting the kingdom of Christ above our own personal interests, and magnifying Him and His cause above everything else—Editor Routh, Baptist Standard.

**RIPLEY REVIVAL.** The revival conducted at Ripley by Tripp and Wolslagel closed July 26th with a great service. The community was stirred greatly and the church of Ripley was marvelously revived. There were seventy-eight professions of faith and sixty-one additions to the church for baptism. Pastor L. O. Leavell is happy and the church is strong in its determination to press forward.

Some people have become so broad that they are entirely too thin.



# The News Bulletin

## RECEIPTS AND DISBURSEMENTS ON 1925 PROGRAM IN TENNESSEE FOR JULY

South-Wide Objects		
Foreign Missions	23½%	\$ 5,140.00
Home Missions	10%	2,187.24
Christian Education	10%	2,187.24
Ministerial Relief	05%	1,093.62
New Orleans Hospital	01½%	328.08
Total South-Wide	50%	\$10,936.18
State-Wide Objects		
State Missions	18%	\$ 3,937.02
Christian Education	19%	4,155.75
Orphanage	08%	1,749.79
Memorial Hospital	05%	1,093.62
Total State-Wide	50%	\$10,936.18
Grand Total	100%	\$21,872.36
Christian Education		
The \$4,155.75 to Christian Education in Tennessee is divided as follows:		
Union University	05%	\$ 1,093.62
Carson and Newman		
College	05%	1,093.62
Tennessee College	05%	1,093.62
Hall-Moody Junior		
College	03%	656.17
Ministerial Education	01%	218.72
Total Christian Education	19%	\$ 4,155.75

CLARKSVILLE. Mrs. Mary Rosson Carlisle, member of the First Baptist Church, died at her home in Clarksville on July 27. She was in mid-life and had been active in the service of her Lord.

AMERICA'S FIRE LOSS has reached the enormous sum of \$548,810,639 per year. Perhaps one-half of this amount could be saved if all people would be cautious. A large part of this terrible fire toll is still laid at the door of careless smokers.

DR. GEORGE McDANIEL has been ill for some days. The latest report indicates that he is recovering rapidly.

DR. W. W. LANDRUM, known and beloved by thousands of Southern Baptists, is resting in Ole Virginny for a few weeks. He supplied for the Second Church, Richmond, August 2.

DR. G. H. SAVAGE DEAD. The many friends of Dr. G. H. Savage, of Memphis, will be grieved to learn of his death, which occurred July 30. He was the only son of Dr. G. M. Savage of Union University and a nephew of Dr. G. C. Savage, of Nashville.

E. H. GARROTT, 87. Word has just reached us of the death of Rev. E. H. Garrott, of Hopkinsville, Ky., which occurred July 27. He was the father of E. P. J. Garrott, one of the leading workers of Arkansas

and pastor of First Church, Conway. Our sympathies go out to him and to the other bereft ones.

W. G. KEYT has just closed a good meeting with Gath Church, Salem Association, during which there were eight additions, five by baptism. Brother Keyt is doing a splendid work in Gath and Shell's Ford Churches. Incidentally, he believes in the Baptist and Reflector.

DIPLOMAS INCREASING. According to the last report from the Educational Department of the Sunday School Board, there has been a great increase in the number of teachers holding awards from the department. A total of 2,798 diplomas were sent out during July, and in addition to these, there were given out 268 red seals, 86 blue seals, 19 gold seals and 37 post-graduate diplomas. Georgia led the states with a total of 861 awards. Mississippi came second with 401 awards. At present there are 149,037 diplomas among Southern Baptist teachers, 13,635 being blue seal and 2,273 being gold seal.

DePRIEST. John DePriest, 18, of Hollow Rock, died recently after an illness of several weeks from typhoid fever. John was an active member of the B. Y. P. U. and was loved by all who knew him. Rev. T. M. Boyd, of Bruceton, conducted the funeral.

OVOCA ENCAMPMENT. The reports of the encampment at Ovoca have all been encouraging. The crowds were larger this year, and the interest from the first was good. The program was without doubt a good one, and Secretary Hudgins is all enthusiasm as a result of it. Let us be planning for next year.

DR. A. J. BARTON, Mission Secretary of Missouri and a friend of many years to William Jennings Bryan, was sent by the Anti-Saloon League of America as one of its two representatives at Mr. Bryan's funeral.

EVOLUTION AGAIN HIT. It seems that the friends of Organic Evolution are getting quite uneasy these days. They wait until a law affecting their religion is passed and then they begin to whine about someone's having deceived them. They remind us of the proponents of anti-prohibition movements. They howl much about the Eighteenth Amendment, claiming that it was "put across" before the people knew what it meant. The latest move of the Evolutionists is to bring suit in Washington City where they hope to find a citizenship "enlightened enough" to give them a fair deal.

SESQUICENTENNIAL EXPOSITION. Announcements have been sent out regarding the Sesquicentennial Exposition which is to be held in Philadelphia during 1926. The exposition is to be international in scope. The advertising slogan will be, "Don't forget that Uncle Sam's 150th birthday will be celebrated in Philadelphia in 1926."

SHANGHAI, CHINA, is to have a \$600,000 Y. M. C. A. building. The money needed for the building enterprise has been raised by popular subscriptions, most of it coming from donors of small amounts.

ATLANTA, GA., is to lose one of her Baptist pastors. Rev. W. L. Hambrick, pastor of Richardson Street Church, has resigned in order to do evangelistic work. He has been a pastor for fifteen years and will be glad to serve pastors who desire a sympathetic helper in their revival campaigns. He will continue to reside in Atlanta.

GLOSTER, MISS. Pastor E. K. Cox reports a fine meeting in his church. Evangelist L. O. Vermillion did the preaching and John Anderson of Mayfield, Ky., led the singing. According to a report sent in by Brother Cox, the meeting was characterized by plain preaching and the total absence of sensationalism. Twenty-two were added to the church, most of them coming by baptism.

BROADWAY CHURCH, KNOXVILLE, has published an honor roll in the Bulletin. In that roll appears the name of every member who has subscribed to the church budget and has paid in full the first half year's quota.

\$525,000 CHURCH is to be erected by the First Baptist Church of Asheville, N. C., of which Dr. Bateman is pastor. We wonder what kind of plans have been drawn and feel sure that it will be a glorious addition to the architectural beauties of the city among the clouds.

JONESBORO COLLEGE FACULTY, Jonesboro, Ark., have adopted the doctrinal declaration which the last session of the Arkansas Convention set forth for the governance of its employes. The statement is clear cut, definite and emphatic concerning matters that affect Bible doctrines. We now know one Arkansas college where it will be safe for our boys and girls to go.

BEUNA VISTA W. M. U. The quarterly meeting of the Southwestern District W.M.U. was held week before last with the church at Beuna Vista. This church had no W.M.U. but during the conference one was organized with the following officers to lead: Pres. Mrs. Ben Cole; Vice-Pres. Mrs. Susie Butler; Sec. Miss Bettie King; Treas. Mrs. Neal Ozier; Personal Service Chairman Mrs. Coke Moore. Mrs. R. A. Swindell is associational superintendent for the Southwestern District and Mrs. John R. Baker of Camden is chairman of young people's work. Mrs. J. D. Holland is secretary of the district W.M.U. Among the speakers at the meeting were: Miss Mary Northington of Nashville, Miss Bernice Phillips of Louisville, Ky. The next meeting will be held with the Chalk Level Church.

OUACHITA COLLEGE, ARKANSAS, is the center of a bit of discussion at the present time. Her Board of Trustees, instead of demanding that the faculty sign the Statement of Faith promulgated by the last state convention, drew up a new statement which the faculty adopted. Central College, Conway, and Jonesboro College, Jonesboro, signed the statement without question. Ouachita has already received from the State Board the balance of the money needed in order to complete her \$500,000 endowment fund. It seems now that the final decision in regard to the control of Baptist schools is to come up in the state.



# THE WITNESS OF THE HOLY SPIRIT WITH MAN'S SPIRIT

The following is an address delivered by Dr. D. C. Johnson before the faculty and student body of McFerrin School at the closing of the school in 1923. With the present discussion of evolution this article is very timely. The text is taken from Romans 8:14, 15, 16:

Self-consciousness, personal identification—this is the fundamental axiom knowledge of pure reason or intuitive instinct. This self-consciousness is universal. This certain knowledge is exclusive within the "inner man"—the soul. To every one this knowledge is incontrovertible. We know that we are the identical person, who once was a little fellow playing around mother's knees in the old family circle, notwithstanding the science of physiology teaches that the animalcules of the body are so changed and depleted as to give us an entirely new body every seven years.

Taking this scientific hypothesis as true, your speaker has already had eleven distinct bodies. Yet he has certain knowledge that he is the identical person who 75 years ago was corrected and fondled on his mother's lap. This my consciousness has always affirmed. There might perhaps be sufficient reasons given to produce doubts as to the existence of the objective physical universe and its inhabitation, but that I am a conscious, thinking being is inevitable. That I am a thinking entity is accepted as a truth, not amenable to proof—in fact, needs no proof.

For it is folly to undertake to comprehend the profound mysteries of the soul God made in His own image and implanted in our bodies to protect them in this earthly pilgrimage. A spirit occupying the same invisible spirit realm in which his Creator lives, never understood by mortal. Spirit is alone recognized as personality. Jehovah is a spirit; hence, a Person. The ego of man is a spirit; therefore man is a person.

It is admitted truth that the brain is an organic part of the body. Your speaker has thoroughly examined the brain taken from the dead body and knows it to be a material part of the body as the hand or foot, and just as incapable of the phenomena of thought, reflection, imagination and memory as the hand or the foot. The brain, hand and foot are all alike—instruments made use of by the soul. It is just as reasonable to hold that thinking or emotion, affections, will, power, determination or choice are a phenomena of the hand or foot as of the brain.

That which differentiates mankind from the brute is the intellectual, affectionate, self-determining spirit-entity whose function is to keep the body in subjection, and it is responsible for its acts. This ego must give account to God for deeds done while in the body. (2 Cor. 5:10.) "The spirit of man is the candle (lamp) of the Lord." (Prov. 20:27.) The Heavenly Father only has the power to ignite this candle, and to your speaker it is deemed blasphemy to deny him this divine right and power.

"Not by might nor power, but by my spirit, saith the Lord of hosts." (Zech. 4:6.) This "power belongeth

unto God"—alone inherent in Him. And this Divine Spirit Giver of light and life is given whenever consciously accepted by the believing soul. The Holy Spirit of God, in person, deals directly with each individual case "even as He will." (1 Cor. 12:11.)

And Jesus taught, "Except a man be born of water (natural) birth and of the spirit (spiritual birth) he can not enter into the Kingdom of God." Again, "It is the Spirit that quickeneth." (John 6:63.) The Spirit is the light and life giver.

The brain is the soul's medium of communication with the material objects of the world. Affirming once more that the "inner man"—being spirit, communicates directly with the Father through the mediator—the Holy Spirit. And visa versa, God communicates directly with man's spirit through the mediator, the Holy Spirit.

Inspiring, indeed, the living message of Christ when leaving the world: "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come, He will convince the world of sin, and of righteousness, and of judgment." (John 16:7, 8.) Here it is positively affirmed as a momentous truth that the Holy Comforter had for His field of operation the entire world of universal mankind—that He wields His divine influence directly upon the souls of humanity in every nation on earth fulfilling the gracious promise of the Christ: "If I be lifted up from the earth, I will draw all men unto me." (John 12:32.)

It is just as conceivable that there be a single leaf in wide forest untouched by the wind as that there be a single soul in all the Father's family on earth uninfluenced by the Holy Spirit.

Man is universally conceded to be a moral, worshipping being. The universal God-consciousness can only be the reasonable basis for universal idolatry. The universal custom among all heathen people of paying homage to idols stands as irrefutable proof, evidence of God-consciousness, or of diffusion of the Holy Spirit in the souls of mankind. How else intelligently account for the following expressed beliefs of pagans.

Cato (Roman) reported by Cicero: "The soul is simple, uncompounded substance without parts, and it can not perish. I never could believe the soul lost its senses by escaping from senseless matter, but that such a release will enlarge and improve its powers. I am persuaded that I will begin truly to live when I cease to live in this world."

Cicero said for himself: "The mind of each man is the man, not that figure that may be pointed at; hence, it may easily be perceived that the mind both sees and hears. Neither are we bodies, nor do I while speaking this to thee, speak to thy body. Whatever is done by the mind is done by thee."

Plato (Grecian) said: "Man uses his whole body. He then who uses, and that which he uses are different. A man then is something different from his own body."

Xenophon (Grecian) said: "Cyrus, King of Persia, professed in his last moments; 'O! my son, do not im-

agine that when death has taken me from you, I shall cease to exist.'"—Weakley County Press.

## RESPONSIBILITIES OF LAYMEN.

By A. Z. Conrad, Ph.D., D.D.  
Boston, Mass.

Spiritualized common sense is the saving grace in a period of apostasy. The mass of the people cannot and will not be hoodwinked and browbeaten into the abandonment of the vital realities of Salvation. In the face of the universal testimony of Evangelical believers that not one promise of the Word has failed, men and women will not be lured by the sophistries and anti-supernatural assertions of spiritual derelicts.

History repeats itself. In every period of radical departure from Gospel truth it has not been the devout laymen but conceited and presumptuous ecclesiastics, who have presumed to deny the validity of God's Word and the authority of Jesus Christ. Modernism today is arrogant and assumptious in contention and claim. It boasts of superior intelligence yet offers no evidence of it. It claims a wisdom such that the sayings of Jesus Himself may be brought its tribunal for judgment. Every article of the creeds of Christendom is challenged and largely repudiated. Bishops assert their abandonment of the Apostles' Creed. The boldest and most inconsistent eclecticism eliminates and rejects at will the time honored Truths of Revelation. Modernism finds in sin no crime to be atoned for and no stain to be excused. It finds no Atonement needed because what the Bible calls sin is nothing more than unfortunate hesitation in a real experiment in self-realization. The Deity of Christ, until recently absolutely fundamental in all Evangelical teaching, is openly repudiated by candidates for the ministry and their acceptance is in no wise retarded. The Inspiration of the Bible is a doctrine flouted or treated with scant courtesy. Prayer is regarded as a means of developing God-consciousness and fellowship, but in no sense as a procuring cause. Presbyterian Councils and Conferences accept candidates of good moral character, with little regard to doctrines held.

Before they are aware of what is happening to them church are stealthily led into anti-supernaturalism with its depressing and deadening influence, by ministers credentialed by ecclesiastical bodies. Irreparable damage to faith is accomplished before the people are aroused to protest and often a popular preacher will have misled a sufficient number of the Church to make his eviction difficult. Nothing is sadder to witness than the deterioration of a church under the blighting, devitalizing and faith-wrecking influences of Modernism. Children and youth lose reverence for sacred things, become indifferent to, or defiant of parental restraint. The repudiation of the authority of the Bible leads directly and logically to a contempt for all authority and every restraint. The general result is a disregard of all conventionality and the adoption of low moral standards.

Now what is to be done? That is the vitally important matter. This should be done:

The Laymen of an Evangelical Church should first of all see to it

that a candidate for the pulpit gives unequivocal assent to the Deity of Christ, including His supernatural birth and actual physical resurrection. They should demand the definite acceptance of Redemption through Christ's Cross and Regeneration by the Holy Spirit. They should require assent to the fact of the Bible as God's Inspired Word. These things should be determined by the Pulpit Supply Committee and should not be left to Church Councils to determine. Laymen have a right to require Biblical preaching. It would be regarded as criminal for a man to take his family into a miasmatic valley and locate his home there. How much worse to expose the souls of the members of the family to the miasmatic vapors of Modernistic unbelief.

Laymen of America, you should arise and protest against the false teaching that prevails in many churches. Eliminate men who have abandoned the Christ of Calvary and are not preaching a virile, positive gospel of salvation through faith in Jesus. You cannot throw this responsibility on any one else. It is yours. You have no right to imperil the eternal life of yourselves, your sons and daughters, by tolerating men in your pulpits who present only a mutilated and fractional gospel. A fading faith is followed by general spiritual debilitation. Modernism when it is finished is rationalistic Athism. There is no stopping place when the authority of the Bible is denied, short of general negation, denial and unbelief in the Saving truths of God's Word.—From Winrod Messenger.

DR. O. L. HAILEY has just returned from an extended tour in the interest of the American Baptist Theological Seminary. He visited the Louisiana Convention of colored Baptists and the State B.Y.P.U. and Sunday School Convention in Louisiana. He also spoke at the colored encampment of that state, which meets at Mandeville where a splendid forty-acre tract of land is owned and a fine auditorium together with other houses has been erected. E. D. Solomon, R. G. Lee and W. W. Hamilton were special speakers for the encampment.

NEW SOUTH MEMPHIS Church raised money July 26 with which to begin the reconstruction of their place of worship which was recently unroofed by fire.

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# SUNDAY SCHOOL

Edited by

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

## SUNDAY SCHOOL NOTES

The report of Swan Haworth, who is working in Grainger County Association, shows the following religious census for the community of the Avondale Baptist Church: Baptist preference, 51; Methodist, 4; no preference, 75. Out of this number, 122 are church members and five Christians not church members. The point is that for this large number of Baptists there are only four other faiths. This is a very common thing to find in that section—whole communities with no preference other than Baptists.

We now have in Tennessee registered with us 401 Intermediate classes with an enrollment of 4,190 pupils. Also 715 Young People's and Adults with an enrollment of 18,389 pupils. This makes a total of all classes above the Junior Department of 1,116 classes, with a total enrollment of 22,579.

Tennessee is falling behind in awards compared to other States, but we are not working for awards in Tennessee, but are trying with all our might and main to increase the efficiency of our schools. Tennessee holds now 6,125 Diplomas, 1,617 Red Seals, 740 Blue Seals, 226 Post-Graduates and 97 Gold Seals. Total awards for last month, 142.

We were very anxious that Tennessee have 50 Standard Schools for 1925. We have now 15, which is one more than twice what we had last year, but we are a long ways from our fifty. Who will be the next to register for the A-1 penant?

Mr. A. H. Rolston reports some success in working out the scheme for the meeting of the associations, so there will not be so much conflict in dates. This is a big job, but he seems to be getting it over.

Sibley Burnett is in a training school at Bethlehem Church, Robertson County, this week, and we are expecting a good report. Sibley always does the work.

Swan Haworth, Grainger County rural worker, writes: "I have had a fine school this week. The people are becoming more and more interested in the Sunday School and B.Y.P.U. Interest is growing all over the county, and I am expecting a great meeting of the Grainger County Convention on September 6th and would like to have you and Mr. Preston with us."

## What They Say About the Encampment

Miss Willie Jean Stewart: "You have a wonderful place there and a lovely, free and easy spirit. I congratulate you on it."

Mr. T. Russ Hill: "I can say that I enjoyed the meeting as much as any I have attended in years and shall be very happy to look forward to the 1926 encampment."

Dr. J. T. Henderson: "I am glad your meeting gathered momentum as it progressed. I greatly enjoyed my stay there and think you had a wonderful program. I congratulate you upon being able to get so many fine business men together for a day like that."

Dr. J. R. Hobbs: "I greatly enjoyed being with you. It afforded me an opportunity to renew my acquaintances and fellowship of other days. Though not so largely attended as some others, nevertheless I think your assembly is the best that I have attended so far. I congratulate you upon the success of your work and pray that this may enlarge with the passing years."

H. W. McNeely: "I want you to know that we had a great time and that we thank you for the fine program made possible by your untiring efforts."

Harmon B. Alexander: "I enjoyed very much my visit to Ovoca and the splendid address which I heard there. I join in the hope that next year's meeting may be even better than this one."

Willett D. Anderson: "At this time I want to tell you that from every one I am hearing the highest praise of that program. For myself, I wish to thank you for every kindness and pleasure during the days of my stay there."

Dr. O. E. Bryan: "The encampment was great."

From everybody: "It was the best yet."

The Fall's Creek (Oklahoma) Assembly is in session this week also.

The reports of the churches to the Robertson County Association showed a gain of nearly 300 enrollment over last year in the Sunday schools, but a loss in the B.Y.P.U.'s. Let us get busy in Robertson and not let the young people's work go down.

We have just returned from the Union Association where we had a fine time. Things are looking up in Union a little bit. They elected a leader for the Sunday School and B.Y.P.U. forces, also a live layman for the men's work. We are to have a meeting in that Association right away to get the men interested.

We greatly enjoyed the visit to South Pittsburg during the session of the association and had the pleasure of going through their new Sunday School annex. It is a beauty—one of the best we have seen for a small church. It seats as many as 300 and fully equipped with department quarters for every department. The association was well attended and a very fine spirit was manifested. The letters showed a gain of 352 members to the Sunday schools. A plan was put on foot for the organization of the association in all lines of our work. A leader was elected for the laymen as well as the Sunday school and B.Y.P.U. work. This has been done in all the associations where we have been privileged to go so far. I never felt a finer spirit among our

people. The criticism heretofore manifest has been supplanted by a vision of service, and the people are organizing to do things in the future. Nearly twice as many conversions were reported this year as last.

## Doyle College

It is our honest judgment that Doyle College is one of the best managed schools it has ever been our privilege to investigate. Since the going of Prof. J. L. McAlilly to the presidency of Doyle College the school has been made over again. The buildings and equipment, the grounds, the atmosphere in the town from a social viewpoint and the spirit of the student body. He has gone about the work in a very quiet way, making no noise, but working every day at some specific task until the people finally waked up to realize that they had one among the best school men in the State at the head of their school. He gives the boys and girls a good time, but he has demonstrated beyond any shadow of a doubt that young people can be interested in other things than football and noise. He has games, but the main thing done in Doyle College is work. Young people who go there do not waste their time nor do they form habits that hurt and kill, but they soon become interested in things higher and more lasting. The religious atmosphere is the best that Christian influences can make. The Bible is taught in its entirety and no question marks allowed to be placed after it. The boys and girls are trained to labor with their hands, to think with their minds and exercise faith in God and develop their souls. No place in the country is better for a boy or girl in that age when they are fixing such habits in their lives than Doyle College.

A report of a D.V.B.S. and some results coming from it:

I am enclosing a report of our D.V.B.S.

Here are the answers to the last questions:

1. Our greatest difficulty was to find a convenient time. The Chautauqua came here the middle of June. That did not leave time enough after school closed to have it before the Chautauqua. We had to wait until after the Chautauqua. That made it so late that many of the children had scattered away from the community, and it was so late that we did not consider it wise to run more than two weeks.

2. Children were interested and enjoyed the work and the teachers were faithful.

3. (a) Gives the church an opportunity to help the children and ties the children more strongly to the church.

(b) Gives the pastor an opportunity to know his young people and their needs better; gives him a chance to win their affection; gives him an opportunity to win their hearts and lives for Christ.

(c) Gives children more knowledge of the Bible; builds their characters for the right; gives them higher and bigger ideals.

(d) Aids the home with the problems of training the children; helps to put more love, more obedience and more happiness into the home.

(e) Takes some children out of badness and helps to make better citizens of all of them.

(f) It is a good thing for all concerned.

Hope to see you at the encampment. Thank you for your letter and the program. Sincerely yours,

F. G. LAVENDER.

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## 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., N., Nashville  
Address all general correspondence to Sunday School and B. Y. P. U.  
Department at Tullahoma

The Kentucky B.Y.P.U. Encampment is on this week at Clear Creek, near Pineville, Ky.

North Carolina Young People have set for their goal 2,000 Unions by June, 1926. Mississippi B.Y.P.U. goal is 1,500 Unions in 1,000 churches by November.

### NASHVILLE'S FIFTH ANNUAL BOAT RIDE

The fifth annual boat ride of the Nashville City B.Y.P.U. will take place, according to Mr. Alvin Fehrman, president of the City B.Y.P.U., Thursday, August 20. This is an event that is always looked forward to by the Nashville young people. There were more than 450 young people on the boat last year, and, according to Mr. Fehrman, "We're expecting a full capacity this year." The capacity of the boat is 550. Robert Miles is in charge of the arrangements for the event as chairman of the Boat Ride Committee, and a number of sub-committees have been appointed to handle the entertainment, refreshments, finances, etc. A splendid orchestra has been engaged, a few stump speakers will deliver a variety of humorous orations, several clowns will be scattered about the boat dressed in clown costumes, a noiseless lecture has been planned, and a number of other stunts to insure every one a great time. Tickets sell for fifty cents each. The boat will be out three hours, leaving the wharf at 7:30 P.M. and returning at 10:30.

Any B.Y.P.U. members from neighboring communities and near-by towns who wish to attend the event will please communicate with Mr. Fehrman, 311 Independent Life Building, or Robert Miles, Baptist Sunday School Board, for tickets.

The following is a list of free material which may be obtained from B.Y.P.U. Department, Tullahoma. Get yours:

- Plans for the Junior B.Y.P.U.
- The Intermediate B.Y.P.U.
- Modern Methods in Senior B.Y.P.U. Work.
- Duties of Vice Presidents and Membership Committees.
- The B.Y.P.U. Instruction Committee.
- How the B.Y.P.U. Committee Worked in the Possum Bend B.Y.P.U.
- The B.Y.P.U. Department of the Church Gospel Music.
- The Chorister and Pianist of the B.Y.P.U.
- The B.Y.P.U. Director.
- The B.Y.P.U. President and His Program.
- How to Make the Daily Bible Readings and Weekly Bible Drill Go.
- After Baptism, What?
- B.Y.P.U. Work among Southern Baptists.
- The Associational B.Y.P.U.

The following article is taken from a letter sent to the B.Y.P.U. State Secretaries of the South, and please let all B.Y.P.U.'s take note:

"It is a pleasure to be able to announce that sufficient progress has been made on two books to enable us to promise them at least by January 1st. They are as follows:

"First, a Manual for Junior and Intermediate Leaders, by Mrs. Lambdin.

"This book will be written from the standpoint of the leaders' duties and opportunities and will serve as a textbook for training schools where classes of leaders are possible. When this book is out, we contemplate a revision of the Junior B.Y.P.U. Manual and the Intermediate Manual, such revision to make these books better textbooks for the boys and girls than they have been heretofore.

"Second, a book upon B.Y.P.U. Administration, by Arthur Flake. Mr. Flake has had for years some valuable material out of his own experience as a field worker for B.Y.P.U., and he has arranged this material from the viewpoint of the B.Y.P.U. officers and their work. This textbook will be a second course in methods and in a way will review the manual from the standpoint of the officers and the work of the committees.

"Third, a revision of 'Training in Christian Service.' This is necessary because the book is now listed for Intermediates and must be adapted to them."

J. E. Lambdin, former B.Y.P.U. secretary of Alabama, is now the new editorial secretary with Dr. Leavell.

A B.Y.P.U. and Sunday School Training School was held this past week at the Pleasant Grove Baptist Church in the Chilhowee Association. Among the speakers and teachers on the program were the pastor; Rev. J. R. Dykes, of Maryville; Miss Juanita Acuff, of Fountain City; Miss Nettie Blanc, of Knoxville; Rev. J. O. H. Clevenger, of Alcoa; and Secretary W. H. Preston, of Knoxville.

Miss Acuff had charge of the Junior B.Y.P.U. class which grew from eight the first class period to 42 before the end of the week. A new Intermediate B.Y.P.U. was organized by Miss Acuff, who completely captivated every one in the community by her happy personality and efficient work.

The Senior and Junior Unions were reorganized at Pleasant Grove. A religious census was taken and the Sunday school graded.

One of the Strongest and Truest Friends of the young people of our State is Judge R. P. Williams, of the Municipal Court of Knoxville. He believes in the Christian youth of today, and, like Judge Clifford Davis, of Memphis, is serving in a noble and telling way for the Master on the bench.

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—if America proves Faithful

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We Wish to Voice the regrets of the Young People of Tennessee in the going of Dr. Harry Clark to another State. We miss his happy personality, his radiant smile and his ever uplifting companionship. Our programs do not seem complete without him. We hope to have him back at some of our State gatherings in the not distant future.

The Annual District B.Y.P.U. Convention of a portion of the Concord Association met at the Holly Grove Church, near Lascassas last Saturday and enjoyed a program interesting from start to finish. President Hugh Rhodes was in charge of the program. One of the best addresses of the day was that delivered by Rev. Oscar Nolen, of Murfreesboro, on "What Is That in Thy Hand?" Miss Bessie Owen, Evangelist White and others spoke on the great importance of training young people of the Junior age. Your State Secretary also spoke.

One of the most inspiring features of the meeting was the playlet presented by the Seniors of Bradley's Creek, "Ann of Ava." Mr. Clemons took the part of Adoniram Judson.

Seven Banners to Be Awarded at the 1926 B.Y.P.U. Convention.—At the Knoxville B.Y.P.U. Convention it was voted that at the 1926 convention seven beautiful banners will be awarded for the best work done in the various Unions and B.Y.P.U. units of the State. The competition

will start the first Sunday in September and will last until next June. Every Union in the State has a chance. The rules will be published soon. Plan now to enter into competition for these banners which may be kept permanently by the Union winning this year—1925-26.

The following banners will be awarded:

1. A banner for the best of the three regional divisions of Tennessee.
2. A banner for the best Associational B.Y.P.U. work done during the year.
3. A banner for the best city B.Y.P.U. work done during the year.
4. A banner to the best college B.Y.P.U. in Tennessee.
5. A banner to the best Senior Union in Tennessee.
6. A banner to the best Intermediate B.Y.P.U. in Tennessee.
7. A banner to the best Junior B.Y.P.U. in Tennessee.

Another banner may be awarded to the best Adult Union. All work done is to date from the first Sunday in September, 1925.

Reports from Different Associations tell of the good work being done by our force of summer field workers. This choice group of college young folk deserve our heartiest support and co-operation.

Already Plans Are Being Made for the B.Y.P.U. Convention of 1926. Announcements as to time and place will be made as soon as these are definitely arranged.



## 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

### A SURPRISE TEA PARTY

#### Playlet for G.A. and Y.W.A. for State Mission Program

Mrs. Young (Y.W.A. Counselor, busy giving room finishing touches): It is almost time for my "party" to begin, I wonder why Mrs. Gray hasn't come?

Mrs. Gray (G.A. Counselor enters): I know I am late, please forgive me. Oh, how lovely everything looks, you are dear to have the girls here, my girls as well as your. As joint hostess I feel quite a slacker; I've done so little to help.

Mrs. Young: Indeed, you have helped, your delicious sandwiches, candy, the lovely flowers you sent over.

Mrs. Gray: How I hope this afternoon will be all we've hoped for. I am so anxious for us to sow seed today that shall bear fruit in years to come.

Mrs. Young: Yes, we must instill into the hearts of our girls that missionary interest, that fervor they need so much. They do come to their meeting, but somehow their hearts are not in the work. How I covet our girls, that they may be truly missionary minded!

Mrs. Gray: The tragic thing is this, that our women need to have their minds and hearts opened to missions, if the mothers were more interested then the girls would be. In the W.M.S. when we speak of Foreign Missions they think their is work enough to do close at home. When we want a gift for Home or State Missions they give some excuse equally as foolish. Last week I suggested observing State Mission day and nearly all of them had an objection, if not a party or canning fruit or company at home it was something like this—Mrs. Selfish said, she was sure there were enough churches in Tennessee for everybody to attend if they wanted to. Mrs. Indifferent said, she thought the heathen in China were much more interesting than heathen at home and Mrs. Stingy said she didn't mind observing State Mission day provided they did not ask her for any money. I was heartsick!

Mrs. Young: Yes, I remember all they said, oh, it hurts so to think of people being so indifferent to his kingdom work. I do believe if those women were informed along missionary lines they would be really interested, I doubt if three-fourths of them take our missionary periodicals or our own state paper, for you know that information brings inspiration. I believe our plan for today of having this Surprise Missionary Tea Party to interest our girls will also be the means of interesting the mothers, too. Just let the daughter get the missionary fire in her heart, she can do wonders in her home and with all her associates in kindling in their hearts this fire. Oh, here come the girls! Dear friend, let us pray that this afternoon may bear much fruit, pray silently even while we are entertaining our guests. Come right in girls, I am so glad to see you. You are precious to come out in this heat to our party.

Miss Laziness: Well, nothing but a party at your house would have brought me out on such a scorching hot day.

Miss Indifferent: Yes, we remember you did not come to our last Y.W.A. meeting; was it too hot for you then? Oh, well, you didn't miss much anyway.

about giving to this, that and the other. I get so tired of this eternal giving! We wouldn't have money for candy, shows or anything for ourselves if we gave to the church all the time.

(Exit Mrs. Young.)

Miss Selfish: Well, let's not fuss about things today, we are not in a Y.W.A. or G.A. meeting and our Miss Stingy: No, for we just talked Counselors tea parties are always so much fun, not like a missionary meeting.

Mrs. Gray: I am glad you girls do like our tea parties for we love them, too. The G.A.'s, Y.W.A.'s and the Counselors are just a nice little family, so I think it is lovely that we do have these "monthly family gatherings." We are especially happy today for we have something new in the way of entertainment. Mrs. Young has several guests in her home and she is anxious for you to know them. Here they are now!

(Enter Mrs. Young and guests.)

Mrs. Young: Girls, here is a friend whom all of you should recognize. She is a very old friend to all of us. We look to her for protection, for much of our food, and clothing. While she has been a friend for many years, I fear we know little about her. Madam Tennessee, will you please tell the girls something of yourself and your people?

Miss Indifferent: Well, of all the funny tea parties!

Tennessee: All of you have met me before in your geography as a long slender space on the map. You probably thought I was most uninteresting, but girls, I am really worthy of your careful study and your interest. I represent a tract of land covering 41,687 square miles. If you should travel around every one of the square miles, taking each one separately and traveling 25 miles a day it would take eighteen years and one hundred thirty-nine days to travel the whole distance. This territory belongs to the people of Tennessee, and year by year they are growing rich in cotton, cattle, tobacco and mineral resources. While I am proud of my lands and my wealth, I delight in my children, the thousands of men, women, boys and girls who live within my borders. They differ in type but all are dear to my heart. Some, like yourselves have the advantages of churches, Sunday schools, missionary organizations, B.Y.P.U.'s, etc., while others live in destitute places and know nothing of these privileges. The only hope for my people, without these advantages, is that those who have them, shall divide with those who have none. I have brought some of my children, who will tell you of their need. First let me introduce Unenlightened, who represents a large number of people living in rural sections and possibly there are some in the cities, too.

Unenlightened: I am a member of a little Baptist church in the country. Our people are rich, have good farms and we could do great things for missions if the people only believed in it. We had a missionary society once but all the money was spent on a carpet for the church, the society died. What we need is to know about the work, our women, girls, boys and yes the men, too, need to read the "Home and Foreign Fields," "Royal Service," "World Comrades," our state paper the "Baptist and Reflector." Our pastor comes only once a month and has never preached but one missionary sermon and that was on the subject, "Why Foreign Mis-

sions is a Failure!" Oh, friends, can't you send some one to enlighten us so that we will be informed along missionary lines and know how to use our money for God?

Mrs. Young: Just think girls there are many churches like that in our own state. Isn't that a deplorable fact?

Miss Selfish: There's Dr. Bryan our State Secretary, Miss Mary Northington our W.M.U. Corresponding Secretary; Miss Cornelia Rollow our Y.W.A. and G.A. leader; Mr. Sedberry, our R.A. leader; Mrs. Baker our Sunbeam leader, Mr. Hudgins and Mr. Preston, our Sunday school and B.Y.P.U. leaders, they help you, don't they?

Unenlightened: Indeed, they do, sending literature, holding mission study classes and institutes, but friends, it is such a big task the Baptists have, a great field yet to be worked for Jesus.

Miss Indifferent: Just think, a pastor only once a month and how hungry she seems to be for a real missionary-minded pastor! I have been hating almost to go to church, but wouldn't I miss it and those good sermons if we did not have it!

Tennessee: This is Unenlightened, who will tell you of her condition.

Unenlightened: I represent thousands of people in our state, people whose names are on the church roll but who do nothing for the Lord. The main reason why we are not enlisted in mission work is because we have no house to hold services in. Our church burned several years ago, our people are poor and would never try to build it again. We might have made an effort if we had had a pastor, but our deacons and many others said there was no use to call a pastor, if we had no place for him to preach. We live year after year doing nothing for God and our young people are growing up without the love of Jesus in their hearts.

Miss Laziness: This is dreadful, just suppose we lived where she lives!

Tennessee: Here is Destitution, she will tell you her burdens now.

Destitution: I come to tell you of people in our county seats, and in our cities who need your aid. I belong to a little church where men, women, boys and girls crowd in every Sunday to hear the gospel preached, in the week we work in the mills. We are hungry for the good things our pastor tells us but we are too poor to pay him a living salary and unless we get help from the State Mission Board he will just have to leave us. And oh, we do need a larger building! If you could only see the boys and girls in Sunday school, why we could double our Sunday school if we only had the room, just packed and crowded, and at church the children and grown people packed in so tight and even outside at the windows listening. I have seen people standing out in the rain during our service so eager to hear the gospel message, they would stand outside to listen for the church would be so crowded they couldn't even squeeze in. Why can't people who have money see our need and help us? There is another place where they have no church at all and the people are being led into dreadful places because there is nothing good to interest them. There are hundreds and hundreds of girls like me in Tennessee, who want to grow to be good Christian women if you folks would only give us a chance.

Miss Stingy: Mrs. Young, I had a birthday last week and Daddy gave

me \$10.00. I want to give it to you for such needs like this, may I please?

Mrs. Young: Indeed, you may dear girl, you know our gifts for State Missions go to our destitute sections of Tennessee, and to the missionary at the State penitentiary. Every gift is greatly needed!

Tennessee: I have just two other children to speak to you.

Aunt Dinah: I sho' mus' speak a wud fo' de colo'ed chillen. I genally notices dat white folks are pow'fully anxious 'bout sendin' de Gospel to de niggers in Africa, but dey ain't doin' much fo' us black folks dat washes fo' dem and does dey schrubbin' an' cookin'. I'se a Baptist an' proud of it, an' mos' of us niggers is deep water, Missionary Baptists, if we ain't we wants to be. We wants de white folks to 'courage us an' he'p us out, tell your Mammys to give us a little of their Baptist' literashure, come to our sassities an' talk to us an' show us how to do thins in de right sort o'way. We sho' wud depreciate it if dey wud cum. De better Baptist' we is de better wuk we'll do fer you an' some-day (Hallelujah!) white Baptist' and black Baptist' will all git in de Baptist' chariot an' sail away together to glory!!

Tennessee: Here is a little Foreigner, Senorita Bellina, who will tell you of her needs.

Senorita Bellina: My husband and I come to your country three years ago, we come seeking the good things your America had to offer. We make da money, but we are ver' lonely. My husband keep a store, you buy fruit from him, but you do not speak to me as a friend. The 'Merican children laugh at my little ones, calla them "Dago." You have many foreigners in your beautiful America, why don't you ask us to come to your churches, treat us kindly make us to feel at home in your so beautiful Tennessee?

Tennessee: How I wish I could have brought all my children with me, you should know them all, they need your help, your prayers, your interest and your money, too. My child in the mountains always needs you dear friends, her school needs equipment, supplies, books, etc. Then my hospital child needs you and my dear little orphan boys and girls I am trying to care for, then many others, too. I am really like the "old woman who lived in a shoe, she had so many children she didn't know what to do," but I have the Baptists of Tennessee, to help me in every possible way, such girls as you who are interested in me, what a blessing you are! I have one other to bring to you to speak just a moment, "Mother Rose" religious director of our State penitentiary.

"Mother Rose": It is a great privilege to come before you girls to tell you just a few words about my friends behind the bars. We have 1,400 prisoners there, 17 white girls and 62 colored girls. I won't tell you of their lives, it is too harrowing. Some of these prisoners have fine, open faces, but some have that hard, sullen expression, oh, so terrible! Twice a week at night we have a voluntary Bible class, conducted by a life-term prisoner. This class has grown from 40 or 50 to over 500 now. Many denominations and good friends come out and conduct services, speak or sing, and it means much to the prisoners. They need some sunshine in their lives. They keep busy through the day, with the sewing department for the women, the men in the field, in machine shop and other occupations. I will not take more of your time but may I lay on your hearts the great necessity of training your people in Christian service, have the church to keep in close touch with the boys and girls, show them the Christ-like spirit, the heart of love, sympathy, understanding, for that will help to keep them, our young people, out of such an institution which I am representing to you today. Do you know that statistics show that most of the criminals of today are under 25 years of age? I covet your prayers not only for myself, but for my large family out there behind the bars, who need to know Jesus Christ.



Mrs. Young: Madam Tennessee, we can never express to you our appreciation to you and your "family" and to you Mrs. Rose, you have truly been a blessing to us and given us the vision we needed.

(Exit Tennessee "family" and Mrs. Rose.)

Miss Indifferent: Does my mother know all this, why haven't I been told about these needs? I'm so ashamed I feel like hanging my head for my negligence and indifference towards our work.

Miss Laziness: Let's put on a State Mission Program the best we've had in our church; have an open program, showing the needs of Tennessee. I'll make a poster for it to let folks know what we are going to do and, too, I'll do my best to get the members of the W.M.S. to be present at that time. Mother is president and I know she will help me, we will work together to get the women here.

Miss Selfishness: We should all work together as we have never done before to enlist our young people in our G.A. and Y.W.A. It is a shame we have not more members to hear all the good things we have; we are really selfish with it, but I am going out now, today, to see about getting new members. Who will volunteer to help me? (Many offering to help.)

Miss Stingy: We ought to be ashamed of ourselves the little, meager offerings we have been giving to Missions. I'm going to double my pledge to the 1925-Program, be a tither and give as much as I can. Why girls, we owe God a tenth and only above that we really are giving a, shall I say, love-gift, Mrs. Young?

Mrs. Young: Yes, dear, you are right. My heart is so full, after the messages we heard and you girls have responded so beautifully, I'm so happy, love you so and am so proud of every G. A., and Y.W.A. girl here, aren't you Mrs. Gray? I just feel that I must lift up my heart in prayer to God in silent prayer while all bow our heads, after this prayer let us sing all verses of, "Open My Eyes That I May See," then we will go into the dining room for our tea and sandwiches.

#### NOTES FROM THE ORPHANAGE

It is the purpose of the Superintendent of the Baptist Orphanage to visit every Association possible and make a report on the work of the institution. He has attended four Associations so far this season. In arranging programs for meetings, a place for the presentation of our worthy cause will be appreciated.

Committees appointed to prepare reports on the Orphanage for their respective associational meetings will be furnished detailed data for such reports by writing to the Orphanage management for same. Make your written report short and to the point. This can be done by getting first-hand information from the Home.

At this season of the year the women of our churches are accustomed to can some fruits for the Orphanage. Any churches or societies that would like to have cans for this purpose write to Mrs. J. G. Estes, matron, Franklin, Tenn., Route 5, stating how many cans desired and same will be shipped to you free of charge. We have a great many empty cans that ought to be filled. As the ladies of the churches are canning for themselves, it would be no case if properly directed to have each woman put up a few cans for the Orphanage. Set a day for collecting and shipping these cans to the institution, and in this way create helpful interest in our work.

W. J. STEWART, Supt.  
August 3, 1925.

#### TREZEVANT

We are having a wonderful meeting with the church at Trezevant, Tenn. This is one of the very best churches I have found anywhere. It has in its membership much of the "Salt of the earth." They are in love with their pastor. Everywhere his

praises are on the lips of his people. W. C. Skinner is the happy pastor. He is a son of Dr. J. E. Skinner, now pastor at Martin, Tenn. I am anxious to see his father and congratulate him on the improvement of the stock. You may expect great things of this consecrated and gifted young man.

We have had ten to join the church the first week.

This church boasts of some pastors who stand among our very best preachers. Among them I mention J. N. Hall, J. B. Moody, J. E. Skinner, T. V. Henson, E. F. Adams, L. R. Riley and others, and every one of them is remembered and loved. But they are free to say no man who has served them loved the Lord and the Book more than does their present pastor, W. C. Skinner. May our God bless this union and bring great things to pass here.

M. E. Miller.

Henderson, Ky.

#### ASHLAND CITY REVIVAL

A letter from Brother Williamson, of Ashland City, tells of a great revival that has just closed in their church. During the meeting, the general theme of all sermons was "Acquaint thyself with God." The pastor, W. B. Miller, did the preaching and had large crowds to hear him. There were seven professions of faith and three additions by baptism. These were baptized August 2 in Marrowbone Creek, near town. Brother Miller left Sunday night for Havana, Cuba, where he was a missionary for eight years.

He will return in time for his regular appointment at Ashland City the fourth Sunday in this month and will assume his duties as professor in Carson and Newman College. The list of subjects used during the revival is given herewith: A Secret Every Citizen of Ashland City Has a Right to Know, How Our Bible Came to Us, The Beginnings of the Church, The Revolution Within the Church, Who Are the Baptists? What is the Gospel? How Does One Become a Christian? Why is it Necessary to Repent? How Can a Christian Know He is Saved? A Model Moral Man, Blockades on the Road to Ruin, The Appeal of the Courteous Christ, The Unique Attraction of Christ, The Folly of Failure to Accept Christ, The Call of Fellowship in the Faith, The Prescription for Constancy.

#### HOSPITAL

Those who prepare reports on hospitals for the associations, meeting the next three months, will need the facts as to the Memorial Hospital. The following report of work done during the first six months of 1925 has been prepared to meet that need. Write the hospital pastor and he will send copies to all who wish them. M. D. JEFFRIES, Hospital Pastor.

The Memorial Hospital at the Associations

The hospital opened for patients July 12, 1912. In these thirteen years more than 85,000 patients have been admitted; during 1924, 11,567 were admitted, and the first six months of 1925, 5,537.

The administration has made many improvements this year in beautify-

ing and adding to the comfort of the building. Conditions for charity patients have been much improved by moving the wards to the second floor.

The free service for the first six months of 1925 amounted to \$64,023.41. Of this, \$53,464.61 was in the charity wards. The complimentary service for ministers and their dependents amounted to \$3,039.30, and the balance was in doctors and nurses' discounts, etc. The total amount expended in operating the hospital this six months was \$192,739.83.

The Training School had fifty-seven graduates this year, its largest class. This leaves room for other qualified applicants.

Pastor M. D. Jeffries has entered upon his eighth year of service in the hospital, and the work moves on. Mr. A. E. Jennings is chairman of the Executive Committee. Mr. Geo. D. Sheats is General Superintendent; M. D. Jeffries, Pastor; and Miss Myrtle Archer is Superintendent of Nurses.

#### SOME THINGS TO PONDER CONCERNING BAPTIST WORK

In connection with the presentation of the appeal of the Co-operative Program of Southern Baptists, which embraces all our state, home and foreign mission work, ministerial relief and Baptist schools, hospitals and orphanages, to the members of the churches for their support, the following facts may be helpful:

More than 13,000,000 persons, above ten years of age, residing in the territory of the Southern Baptist Convention, are not members of any church and make no pretension to religion. Of this number, approximately 7,000,000 are of Baptist preference.

Last year 6,592 Baptist churches in the South had no Sunday school, while 9,000 churches, or one-third of the total number did not report a single baptism.

Five thousand four hundred forty-three Baptist churches in the South have no houses of worship of their own and are compelled to hold services in rented or public quarters.

In spite of the great home mission need in the South, Southern Baptists gave less than twenty cents per capita to home missions during the last Convention year.

During the past associational year, Southern Baptist per capita gifts to local work was \$7.66, and to all missions and benevolences only \$2.10.

The Baptist tithe would lift every debt of the denomination and meet every financial need.

If Southern Baptist fail, who will carry the whole gospel to the whole world?

Southern Baptists will solve all of their financial problems when they make their giving as Biblical as their baptism.

Four thousand fatherless and motherless boys and girls, provided

for in nineteen Baptist orphanages of the South, are dependent upon our contributions to the Co-operative Program.

One hundred and four towns of the South with populations ranging from 1,000 to 6,000 have no white Baptist church.

One hundred and seventeen Baptist schools, colleges and seminaries, with an enrollment of 38,000 Baptist young people, and which constitute the training forces of the denomination for the immediate future, are dependent for their existence upon the response which our churches make to the Co-operative Program.

In the seventeen foreign fields in which Southern Baptists are operating there live one-third the people of the world, and yet to the cause of foreign missions Southern Baptists last year gave less than 50 cents per capita.

#### JUST FOR FUN

"Johnnie," said a teacher in physiology class, "can you give a familiar example of the human body as it adapts itself to changed conditions?" "Yes-sum," said Johnnie, "my aunt gained fifty pounds in a year, and her skin never cracked."

School Desks,  
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# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE AUGUST 8, 1925

Central, Memphis	1,185
First, Nashville	546
Allen Fort Class	1,065
First, Knoxville	762
First, Chattanooga	759
Temple, Memphis	678
Tabernacle, Chattanooga	503
First, Maryville	475
West Jackson	465
Union Avenue, Memphis	440
East Chattanooga	437
Dederick Avenue, Knoxville	397
Central, Fountain City	382
Clifton, Hall Tabernacle	374
Grace, Nashville	371
Edgefield, Nashville	368
First, Rockwood	343
First, Elizabethton	323
North Edgefield, Nashville	316
Alcoa, Calvary	310
Immanuel, Nashville	303
Euclid Avenue, Knoxville	303

### MEMPHIS

Forest Hill: W. L. Smith, pastor; meeting closed Thursday night; Brother Nicholson did great preaching; for baptism 1, by letter 1; fine meeting; 61 in S.S.

Fisherville: W. L. Smith, pastor, spoke at both hours.

Hollywood: Pastor Burke spoke at both hours; by letter 4; in S.S. 157; closed first year's pastorate; 100 additions during the year; brick on ground for new building.

Seventh Street: Morning Mr. J. W. McCall, night Campbell Yeager; in S.S. 189; in B.Y.P.U. 24; one for baptism.

Boulevard Church: J. H. Wright, pastor; in S.S. 187; pastor and wife gone to Biloxi for two weeks; just closed a fine meeting at Lucy with Pastor Baldrige.

Yale: L. E. Brown, pastor; in S.S. 74.

Italian: Joseph Papia, pastor, preached twice; in S.S. 21.

Temple: J. Carl McCoy, pastor, spoke at both hours; in S.S. 678.

Greenland Heights: Chas. Lovejoy, pastor; good services.

Union Avenue: Pastor Hurt at both services; one by letter; 440 in S.S.

Central: W. C. Furr, associate pastor; 1,185 in S.S.; five for baptism.

First: Thos. C. Wyatt, supply; four for baptism; two by letter.

### NASHVILLE

Belmont Heights: Dr. P. E. Burroughs supplied at both hours; 286 in S.S.

Immanuel: Dr. Powhattan James supplied at morning hour; no services at night; 303 in S.S.

Grandview Heights: S. W. Kendrick, pastor; 172 in S.S.; B.Y.P.U.—Senior 21, Intermediate 20, Junior 10.

Battle Creek: H. F. Burns; "Inspiration of Scriptures" and "Saved by Grace"; 51 in S.S.

Third: W. Rufus Beckett, pastor; "The Powerful Christ" and "The Pilgrimage to Sinai"; 244 in S.S.; in B.Y.P.U.—Senior 24, Intermediate 10, Junior 14.

North Edgefield: W. W. Duncan, pastor; "Jesus And His Enemies"; "Immortal Memory of Lost Opportunities"; one addition; in S.S. 316; in B.Y.P.U.—Senior 18, Junior 42.

Judson Memorial: R. E. Grimsley, pastor; celebrated the 137th anniversary of the birth of Adoniram Judson; in S.S. 355. At the morning hour some of the charter members spoke of the past history and future prospects of the church; at night a playlet portraying Judson's work was presented.

Edgefield: W. M. Wood, pastor; "Strengthening the Brethren"; in S.S. 368; in B.Y.P.U. 40, Intermediate 41; by letter three. Dr. Hight C. Moore supplied at night on account of the pastor's illness.

Grace: Tom L. Roberts, pastor; "When Jesus Comes to Our House" and "Farther Down"; in S.S. 371; preached at Baker's Grove in afternoon.

### CHATTANOOGA

First: John W. Inzer, pastor; morning, W. C. Tallant, pastor East Lake Baptist Church, on "The Mystery of Faith"; evening service in charge of young people; by letter, 1; in S.S. 759.

Ooltewah: L. H. Syler, pastor; "Secret of Happiness" and "Jesus a Drawing Power"; in S.S. 85.

Red Bank: J. A. Maples, pastor; "Rebuilding the Old Altars" and "Safety for Young Men"; in S.S. 188.

Lupton City: W. T. McMahan, pastor; "A Finished Life"; in S.S. 76; pastor preached at East Lake in the morning.

White Oak: W. Riley Erwin, pastor; "Shut In" and "Shut Out"; in S.S. 65; in B.Y.P.U. 30.

Chamberlain Avenue: G. T. King, pastor; "Regeneration" and "Christ or Satan"; by letter, two; in S.S. 149.

St. Elmo: Mel G. Leaman, pastor; "Praying in Jesus' Name" and "Praying and Obeying"; in S.S. 249; revival begins August 18th.

Mt. Olive: J. H. Hisey, pastor; "Faith" and "Sin"; in S.S. 70.

Concord: Royal Calloway, supply; "Armor of Light" and "Life"; in S.S. 95; pastor in Texas in meeting.

Bethel: J. W. Christenbury, supply; "Remember"; for baptism 17; in S.S. 103; revival services in progress, with 19 conversions so far.

Tabernacle: T. W. Calloway, pastor; memorial service to Wm. J. Bryan and "Christian Business Man"; in S.S. 503; Rev. Chas. Jones preached in the morning.

East Chattanooga: J. N. Bull, pastor; "A Great Cloud of Witnesses" and "Preaching Christ as We Go Through Life"; by letter, one; in S.S. 437.

Clifton Hill Tabernacle: W. R. Hamie, pastor; "Faith" and "The Suffering of Jesus"; by letter, 2; baptized two; in S.S. 374.

### MISCELLANEOUS

Monterey: W. M. Griffith, pastor; "The Test of a Man's Religion" and "The Connection between Temptation and Death"; in S.S. 238; in B.Y.P.U. 22; Junior 15.

First, Rockwood: L. W. Clark, pastor; "Launching Out into the Deep" and "Perfect Love"; for baptism 1; by letter 1; in S.S. 343; in B.Y.P.U.—Senior 49, Intermediate 38, Junior 36; pastor will spend vacation in Kentucky.

West Jackson: R. E. Guy, pastor; "What Baptists Believe," a blackboard demonstration of it, and Dr. E. H. Marrinor on "The Dangers of Sin"; in S.S. 465.

First, Elizabethton: "The Children of This World and Their Wisdom" and "The Conversion of Zachaeus"; in S.S. 323; in B.Y.P.U.—Senior 40, Intermediate 20, Junior 14; by letter 4; baptized 1.

Whitehouse: E. W. Stone, pastor; "For the Word of God Is Quick" and "Prayer for a Revival." We are in a revival here, which began Aug. 1 and will continue through the week.

First, Oneida: John T. Jenkins, pastor; "Liberty through Christ" and "Jesus the Light of the World"; in S.S. 222; in B.Y.P.U. 48.

First, Maryville: J. R. Johnson, pastor; night service by Professor Johnson; by letter 4; in S.S. 475.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "Twentieth Century Gideons"; worshiped in big tent with Haggard evangelistic party; in S.S. 310. Our campaign started off in a big way, possibly 2,000 present.

Kingston: D. W. Lindsay, pastor; "God's Mingled Providences" and "Where Do We Go from Here?"; in S.S. 219; by letter 2.

### KNOXVILLE

Central, Fountain City: "Proofs of Discipleship" and "The Unchangeable Christ"; in S.S. 382; by baptism 5; by letter 8; B.Y.P.U.—Senior 71, Intermediate 31, Junior 25—127.

First: Dr. F. F. Brown, pastor; "The Youth Movement," by A. E. Turner, and memorial service for W. R. Hamilton; in S.S. 768; in B.Y.P.U.—Senior 63, Intermediate 25, Junior 22; by letter 4.

Gillespie Avenue: J. K. Smith, pastor; John 12:27 and "Why Join a Baptist Church?"; in S.S. 227.

Euclid Avenue: J. W. Wood, pastor; "Israel's Failure" and "Moses' Prayer for Israel"; baptized 5; in S.S. 303; in B.Y.P.U. 75.

Ball Camp: A. B. Johnson, pastor; "I Am the Bread of Life" and "I Saw the Lord High and Lifted Up"; in S.S. 126; in B.Y.P.U. 40; beginning revival.

29—Baptist and Reflector

Arlington: J. C. Shipe, pastor; "Reasons for Being a Christian" and "A Desire to See Jesus"; in S.S. 113; baptized 2; by letter 1; for baptism 1.

Beaumont Avenue: D. A. Webb, pastor; "Get on the Right Side" and "Those That Refuse to Get on the Right Side"; in S.S. 146.

First, Fountain City: J. Herman Barnes, pastor; "John's Inquiry" and "Sin"; in S.S. 172.

Deaderick Avenue: "The Prodigal Son"; for baptism 1; by statement 2; in S.S. 397.

### BOOK REVIEWS

"Europe Turns the Corner." By Stanley High. Published by the Abingdon Press, 150 Fifth Avenue, New York, at \$2.00.

The book deals with the political situation in Europe and gives one a splendid insight into conditions as they now are. The author sees the bright side of affairs, believing "that there has been more positive progress toward settlement in Europe during 1924 than during the five years preceding." He refuses to pass judgment on the new democracies, but does see little in their present status to warrant an optimistic attitude toward them. "Democracy," he says, "has shown no particular aptitude for dealing with a difficult situation."

"Much of the fever heat which went with the discussion of European affairs two or three years ago has cooled," he claims. He deals with the political situation in Great Britain and sees in France the source of gravest danger to peace, due, as he claims, to her fears. He sees nothing to prevent Germany's paying the indemnity. He gives an interesting sketch of Russian Bolshevism and points out its growing strength. Altogether, the book is worth while for preachers and others who are interested in knowing vital facts about the situation in Europe since the passion of war has died down.—J. D. F.

"Recent Foreign Policy of the United States." By Geo. H. Blakeslee. Published by the Abingdon Press, 150 Fifth Avenue, New York, \$2.00.

Certainly this is a book that every preacher and teacher ought to have. It deals with the changes in the attitude of the United States toward other governments, gives a splendid resume of the history of the League of Nations, discusses at length the Monroe Doctrine as it affects our present diplomacy, shows why our policy of isolation is both untenable and unwise, discusses the Japanese problem with a sympathetic mind, and in general gives a lot of valuable information that is fresh and which he sets forth in a fascinating way. We recommend the book heartily to all students who are interested in our national politics and our international problems.—J. D. F.

Dr. R. J. Bateman has resigned the care of Bowmar Avenue Church, Vicksburg, Miss., after doing a great work on that field. His plans have not been disclosed.

### ASSISTANT TO DR. L. P. LEAVELL



J. E. LAMB DIN,  
ALABAMA

### THE BAPTIST AND REFLECTOR

The most heartening thing that has happened in our denomination in years is the coming to the Baptist and Reflector of Dr. J. D. Freeman. He is making the paper over and giving us something that we will learn to appreciate after years have gone by.

I am anxious that our forces learn early to appreciate this paper and help to get it in the hands of the people who ought to read it. Did you know, friends, that the Baptist and Reflector was going into only 3,500 homes in Tennessee? We all thought there were nearly 8,000 subscribers, when the truth is that there are less than 4,000. I am anxious that our department help to raise this number to 12,000 before January 1, 1926. To do this we must work at the task. I suggest for the Sunday schools and B.Y.P.U.'s also that in each organization we elect an officer whose duties will be to superintend the selling of the Baptist and Reflector to our people and also to see that they read it. There can be added to these duties the business of interesting our young people in good books and co-operating with the librarian in securing the same. Let's put the Reflector in every Baptist home if possible.

W. D. H.

### SEMI-CENTENNIAL AND REVIVAL

Luther M. Waughter

Our church at Powell's Chapel, Concord Association, has just closed a very successful revival in which the pastor, Rev. S. P. DeVault, was assisted by Rev. C. E. Pennington, of the Shelby Avenue Baptist church of Nashville. There was the largest attendance ever known in the history of the church. Many souls were saved, including two heads of families. Twenty-five were added to the church, and the church was much revived.

During the meeting we celebrated the semi-centennial anniversary of the church, having with us two members, Sister Callie Jones and Sister Harriet Robertson, who have been faithful members all these fifty years. They both are still hale and hearty and were in attendance both day and night.



## AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. C. L. Bowden, of Humboldt, Tenn., assisted Dr. I. N. Penick in a revival at Bells, Tenn., with most gracious results. The new houses of worship built by Brother Penick at Alamo and Bells are the best in that section, and the people generally are appreciative of what the Baptists are doing.

Rev. W. A. West, of Bemis, Tenn., was lately assisted in a revival at Spring Creek, Tenn., by Rev. O. F. Huckaba, of Huntingdon, Tenn., resulting in 11 conversions and 11 additions to the church. Brother Huckaba went from that church to Union Academy, near Huntingdon, Tenn., to hold a meeting.

The Fairview church near Hico, Tenn., Rev. John F. Powers, of Paris, Tenn., pastor, lately enjoyed a splendid revival, Rev. W. A. Butler, of Martin, Tenn., doing the preaching. There were six conversions and eight additions, six by baptism.

Rev. R. E. Guy, of West Jackson Church, Jackson, Tenn., has been called to the care of the church at Gallatin, Tenn., but has not indicated his decision. He has done a monumental work in Jackson and would be sadly missed there if he accepts the call.

The second and third Sundays in August, Dr. Ryland Knight, of Nashville, Tenn., is to supply the pulpit of Walnut Street Church, Louisville, Ky. Dr. E. C. Dargan, of Nashville, Tenn., supplied Broadway Church, Louisville, on the second Sunday in August.

Dr. Geo. J. Burnett, for many years president of Tennessee College, Murfreesboro, Tenn., has accepted the presidency of Campbellsville College, Campbellsville, Ky. The Kentuckians are glad of his return to their state.

Rev. J. W. Barnett, of Parsons, Tenn., lately assisted Rev. W. F. Boren, of Darden, Tenn., in a revival at Judson Church near the latter place, resulting in a number of conversions and ten additions by baptism.

Highland Church, Shreveport, La., has called Rev. W. H. Sims, of Mart, Texas, and he accepts, effective September 1. The church has a plant worth \$250,000.

Rev. B. B. Blaylock, of Temple, Texas, has accepted a position as evangelist under the State Executive Board of Texas. He has a son, Truett Blaylock, who has been preaching two years. Rev. Joe Jeffers, of Mexia, Texas, has also accepted a position as state evangelist in Texas.

Rev. W. F. Boren, of Darden, Tenn., did the preaching last week in a revival at Union Church, Chesterfield, Tenn., of which he had been pastor twenty years. There were a number of conversions and six additions. Large crowds waited on his ministry.

Dr. C. P. Stealey, editor of the Baptist Messenger, Oklahoma City, Okla., has lately held a revival with the church at Campbellsville, Ky., of which his son, Rev. S. L. Stealey, is pastor. There were eighteen additions to the church. Rev. J. S. Dickson, of Louisville, Ky., led the music. The editor says he found great delight in preaching in an old-fashioned revival.

Dr. Lloyd T. Wilson, of High Point, N. C., is to be assisted in a revival in September by Evangelist George Stephens. Singer E. Powell Lee and wife will have charge of the music. A great ingathering is confidently expected.

Rev. E. H. Robinson, former city missionary of Tulsa, Okla., has accepted the care of Central Church, Lawton, Okla., a new church.

Rev. D. F. Marlin, of Evansville, Ind., is spending some weeks in the vicinity of Union City, Tenn., where he was formerly pastor, holding revivals. He is beloved by the Tennessee brotherhood.

Dr. J. W. Mitchell, editor of the Florida Baptist Witness, says: "If there is an evolutionist among us, we have no knowledge of that fact." Dr. W. P. Throgmorton, of the Illinois Baptist, cites Brother Mitchell to Dr. W. L. Poteat, of Wake Forest, N. C., as an evolutionist and introduces Dr. Z. T. Cody, of the Baptist Courier, as a witness of that fact. This is interesting!

Rev. H. J. Huey, of Newbern, Tenn., lately assisted Rev. Ira F. Cole, of Jackson, Tenn., in a revival at Spring Hill Church, near Trenton, Tenn., resulting in nineteen additions by baptism.

Rev. R. L. Brandenburg, of Christopher, Ill., lately received a unanimous call to the care of the Second Church, Hopkinsville, Ky., and it is believed he will accept. He was formerly pastor at Berea, Ky.

Many friends in Tennessee were saddened by the death of Rev. Chas. Anderson, aged 61, on August 5 at Statesville, N. C., where he resided, serving as enlistment secretary for Eastern North Carolina. He was a good minister of Christ. Surviving him are his wife and one son. The body was shipped to Nashville for burial last Saturday, after services by Drs. W. M. Wood, Hight C. Moore and E. C. Dargan. We were fellow students in the Seminary at Louisville where a lasting attachment was formed for him.

An interesting service was held Sunday afternoon, August 2, at two o'clock at Union Church, near Chesterfield, Tenn., when H. M. Johnson, P. W. Walker and C. L. Reed were ordained deacons in that church. The presbytery consisted of Dr. H. E. Watters, of Jackson, Rev. W. F. Boren, of Darden, the writer, Deacons B. H. Deere, of Warren's Bluff, and W. G. Frizzell, of Chesterfield. After a forceful, appropriate sermon by Dr. Watters on "The Qualifications and Duties of a Deacon," Brother Boren offered the ordaining prayer, followed by the laying on of the hands of the presbytery.

Dr. Hight C. Moore, of Nashville, Tenn., editorial secretary of the Sunday School Board, has just returned from an extended tour among the wonderlands of the West after attending the Northern Baptist Convention at Seattle, Wash., as fraternal messenger from the Southern Baptist Convention. He visited seven national parks—Glacier, in Montana; Mount Ranier, in Washington; Yosemite, in California; Zion, in Utah; Yellowstone, in Wyoming; Rocky Mountain and Mesa Verde, in Colorado. In forty-two days he covered more than 11,000 miles in twenty states. He gathered much material for publication in "Kind Words" under the general title of "Inspiration Points in American Wonderlands." The Sunday School Board and Southern Baptists have a treasure in Dr. Moore.

As a last service during his incumbency as pastor of Poplar Grove Church, near Trenton, Tenn., Dr. H. E. Watters, of Jackson, Tenn., held the annual revival in that church resulting in a number of additions. Dr. Watters has resigned all of his churches that he might devote all of his time to his duties as president of Union University.

Evangelist E. E. Huntsberry lately assisted Rev. J. C. Cox in a revival at Gibsland, La., resulting in 99 additions, 69 by baptism. Byron B. Cox led the music.

Dr. M. E. Dodd, of the First Church, Shreveport, La., is supplying the pulpit of the National Memorial Church, Washington, D. C., during the month of August.

Rev. Ernest Davis, of Pontotoc, Miss., is assisting Rev. C. M. Wilbanks in a revival at Ripley, Miss., which is arresting the attention of the town and surrounding country.

The Mars Hill Encampment closed last Thursday. Secretary Jerry E. Lambdin, our new South-wide Secretary associated with Dr. L. P. Leavell, Secretaries Perry Morgan and Ed S. Preston, of North Carolina, and others were on hand to lead more than 300 Young People in their encampment program.

We Are Glad to Learn that Dr. L. P. Leavell, stricken recently, is now at his home and much improved. Dr. Leavell has pioneered for the Young People of the Southland, edited their publications and quarterlies these many years. Let's tell him that we appreciate it! His address is Oxford, Miss.

### AN UNUSUAL REVIVAL MEETING

J. R. Chiles, Rogersville, Tenn.

For the good that it may do to others I want to tell of a meeting recently held at a mission of our church two and one-half miles out from our town. The pastor called together ten or fifteen of the members of the church who are interested in getting souls saved and asked them if they would not be willing to take up this work. They were pleased with the privilege. We commenced on Monday night. Deacon Clifton, the town jeweler, spoke that night. Brother Frank Farris, an automobile mechanic, had charge Tuesday night; Wednesday night, G. S. Miller, conductor on the railroad; Thursday night, County Superintendent of Education E. A. Cope; and Friday night, Sam LeRoy, who is a section hand on the railroad. The pastor acted as usher, saw that the song books were distributed, directed the meetings and part of the time made the appeal at the close of the lay sermons which the brethren delivered. The young ladies of the church helped sing, and the superintendent of the primary department of the

Sunday school, did personal work. The house was packed nearly every night. We intended to close at the end of two weeks, as the pastor had to go away for another meeting, but the spiritual tides were running too high for that. So the members just by themselves went on until Thursday night of the next week. Ten souls made profession, and most of them grown people. The first week the pastor assigned the subjects, "Conversions under the Ministry of Jesus." After that each one arranged his own subject. This meeting did a great deal of good.

### Mrs. Nora Cass.

Sunday night, August 2, closed one of the most wonderful meetings that has ever been held in the Northside Baptist Church at this place. The series began Sunday, July 19th, and continued full of interest until its close. Rev. J. M. Sharp, assisted by the pastor, Rev. W. J. Norton and Rev. W. P. Barbee, conducted two services each Sunday. The Spirit was very much in evidence in the edification of the Lord's own and in the conviction of sinners. During the meeting there were eighteen conversions, eight of whom were baptized.

Since the beginning of the pastorate of Bro. Norton, March 1st, of the present year, there have been fourteen additions to the church. The W. M. U. has been organized, also the Girls' Auxiliary, and the sunbeams, so that every department of our church has taken on new life and energy and with God's blessings we hope to see it continue to forge to the front with every member of every department doing his full duty.

Jefferson City.

### PAUL WAS PUZZLED

Little Paul was turning the pages of a new picture book which had been given him. He came to two which were uncut. He tried to turn the page, found that he could not, lifted up the corner and peered under, and stopped to ponder the situation.

"Mamma," he called, "Mamma, come here a minute."

"What is it, dear?" asked his mother.

"Look at my book," said Paul, showing his mother the leaves were stuck together. "How did they ever get the pictures in there?"

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### HARRISON-CHILHOWEE INSTITUTE.

#### Industrial Training—Self-Help.

The accompanying cut shows some of the student working group of the last session. These were engaged in the manual work incident to operation of the school and dormitories and in different phases of the industrial arts.

In Europe today, and in our own country, the manual arts movement is spreading at a tremendous rate. Mr. Ford, one of America's leading industrial forces, has recently given to the public his opinion as to the pressing need of teaching the boys and girls of today to work with their hands. We are startled at the fact that more than 90 per cent of the students who complete the elementary course of instruction in our public school system earn such living as they have through some form of manual labor. We must have a school system so complete that whenever a boy steps from the classroom into the larger school of activity—the office, the accounting room or the shop—he may be an effective unit in his surroundings.

Manual training plays a necessary part in the development of every individual toward complete citizenship. Dr. Felmley says, "The self-respect enjoyed by skilled workmen is one of the most substantial qualities of good citizenship. Longfellow's Village Blacksmith 'looked the whole world in the face.'"

The purpose of an education is to make a life rather than a living; but the first element in the making of a life is the making of a living. Man must have two kinds of education. He must be a bread-winner as well as a man among men.

Our school work must relate more closely to life problems and thereby to the real tasks of life. Our thinking should be connected closely with our doing. The school must be a reflection of the community activities.

Comenius, the father of modern education, gave handwork a prominent place in his plans for the education of the masses. Froebel's Utopia in education is "Man only understands thoroughly that which he is able to produce."

From the foregoing it is imperative that opportunities for self-help be provided for worthy boys and girls of limited means struggling for development in moral, mental and physical education. Several of our friends and church organizations responded last year to appeals for the establishment of work-scholarships to assist worthy students. Girls worked in the basket department and boys on the grounds and buildings.

A scholarship valued at \$75 pays half of the board, tuition and fees of a high school student for the session of nine months; one valued at \$37.50 pays one-fourth of said expenses. The money is paid directly to the school. The student receiving the scholarship does manual work for the school at a reasonable rate per hour. This plan benefits both the school and the student, for it enables him to attend the school which is benefited by his labor. I know of no better way to get large returns in the development of the life than this.

We have been enabled for several years to keep some of our most worthy students in school by the generous gifts of friends to those desiring an opportunity for self-help. Some pledges have already been made which have enabled two young men to remain with the school during vacation and work for the school. They are now making improvements on one of the dwellings recently purchased to be occupied by the principal. But in order to meet the earnest appeals of some of the most hopeful students we need other work-scholarships pledged. May somebody see the opportunity as it presents itself to us, to contribute to the needs of struggling students and to the improvement of our school dedicated to the cause of Christian education, is our hope and prayer.

J. E. BARTON, Principal,  
Seymour, Tenn.

### SENATOR BORAH ON THE CHINESE SITUATION

(Reprinted from New York Times June 28, 1925.)

Washington, June 27.—Aroused by the action of the American Chamber of Commerce of Hankow, China, in objecting to his advocacy of the abolition of American extra-territorial rights in that country, Senator Borah, chairman of the Senate Foreign Relations Committee, replied this afternoon that the Chamber was only a part of the imperialistic domination of China by foreign powers.

At the close of his statement the Senator said that if pressed on the matter he would expose a condition of affairs "exceedingly distasteful" to the Chamber. His statement follows:

"The American Chamber of Commerce of China is a part of the imperialistic combine which would oppress and exploit the Chinese people and charge the result of their offenses to some one else. They are perfectly willing to continue in connection with others these exploitations and they care very little if it drags the American people into war and sacrifices thousands of our people.

"Anyone who is familiar with what has been going on in China for the last ten years, and the manners in which foreigners have disregarded and bruited the Chinese interests, will have no doubt as to what is the real cause of the trouble in China at the present time. So far as I am concerned, they are not going to hide the cause of the trouble.

"These interests, including the American Chamber of Commerce in China, are the real cause of this trouble. I venture to say that if the foreign interests in China will respect the rights of the Chinese people and deal with them in justice; if they would even give them the rights and respect the rights as they were defined at the Disarmament Conference, there would be no trouble in China with foreign powers.

"In making my former statement I did not express my personal views but I am prepared with the facts to disclose a condition of affairs which would be exceedingly distasteful, in my opinion, to the American Chamber of Commerce."

Baltimore, July 29.

Special to Baptist and Reflector.

The Manufacturers' Record of this week will publish from Judge Gary, President Edgerton of the National Association of Manufacturers, and many other leading business men throughout the country, their views in regard to Prohibition covering nearly twenty pages of that paper. These letters are in reply to a questionnaire from the Manufacturers' Record as to whether these men, who three years ago had written in favor of Prohibition, had seen any reason for changing their views by reason of the lawlessness existing throughout the country. Out of considerably more than 100 letters so far received, only three express any change of views on the Prohibition question, the others being pronouncedly in favor of Prohibition, both from the moral and economic standpoint.

It is claimed by these letters that there has been a vast improvement in the condition of the laboring classes; that men are now saving the money which they formerly spent in the saloons; that the women and the children are better clothed, better housed and better fed than ever before by reason of the men taking their weekly pay home instead of spending it for drink on the way home. This is the almost universal testimony of manufacturers from all parts of the country and of leading physicians and bankers.

Specific cases are given by bankers showing how saloons have been supplanted by savings banks, and how real estate formerly used for saloons has greatly improved in value under present conditions. Many of these letters criticize sharply the disposition of men of affairs, and of social leaders to violate the Prohibition law without regard to the influence which this has upon the develop-

ment of that spirit of law violation among all other classes.

With the exception of these "higher ups," to which many references are made as law violators, it is claimed by many of the writers that Prohibition is in no way whatever responsible for the criminality of the day, but that, on the contrary, this is a world condition and is largely an aftermath of the World War. Emphasis is laid upon the fact that with the enormous number of automobiles on all the streets and highways of the country life would be far more endangered than it now is if the open saloons were in existence; indeed, it is claimed that the automobile industry and the open saloon business practically could not exist at the same time.

### UNCLE EBEN, THE BAPTIST

Bankah Washington's wife loss huh false teeth in de collection plate one Sunday while back an' nevah miss 'em until de followin' Chuesday whilst she wur eatin' uv dinnah ovah to huh newly ma'ied daughtah's house.

Some uv de deacons low dat de pashun hab a mighty easy time but Ah notice dat none uv 'em seemed ter like his s'gestion uv tradin' jobs fer ter find out is dey right.

Sis Angerlin Johnson went shop-in' las' Wednesday fo de dust time in one us mistah Piggie's Wiggle stoahs an' by de time she got aroun' to de place wheah at de molasses is she done spent all huh money.

At de reg'lar chu'ch business meet-in' las' Wednesday night Deacon Johnson motioned dat we stah't a sinkin' fund fo ouah new buildin' an' right away "Roun' Trip" Robinson, de Pullman Potah, s'gested dat Belle Sweet, ownah uv de boad'in' house, be asted ter contribut some uv her baskets.

Lawyer Evans Brown got took wid de sneezes endurin' uv de sermont las' Sunday mawnin' an' didn't heah de pashun ast fo a showin' uv de han's uv dem what hadn't don' a dishones' act durin' de week.

Ma ole 'Owan is sho a wondah at 'knowledge. On June foteenth Abraham ax't huh whut wuz de reason fo all de flags bein' hung out an' she say: "Why, chile, I'se s'prised at yo ignance. When deys flags out cose it kain't be nothin' else 'cept Flag Day."

Brudder Samuels went down ter see Banker Washington erbout gittin' a loan an' he wur axed whut wuz he financial standin'. Brudder Samuels lowed dat if he had ter have dat fo git ter a loan he jes' as soon keep he debts.

## SMILES

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#### Useful Recipe.

"It takes pluck and energy to become an American millionaire."

"Quite so, but you have left out one of the most important requirements."

"And what is that?"

"Expert legal advice."—Emilie C. Phillips.

In Miami, Florida, recently, Art entered a smart Miami restaurant with two pretty girls.

"Will you have the table-d'hôte or the a-la-carte, sir?" the waiter asked him.

"Both," said Art huskily. "Both with plenty of gravy."—Ex.

"Mr. Chairman," complained the speaker, stopping in his address, "I have been on my feet nearly ten minutes, but there is so much ribaldry and interruption, I can hardly hear myself speak."

"Cheer up, guv'nor," came a voice from the rear, "you ain't missin' much."—Cappers' Weekly.

### Makes Pumping Up Tires Unnecessary

N. B. Hughes, of 2514 Monroe, Chicago, Ill., has perfected a new air-tight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes' invention and banished the old theory that air escapes thru rubber. One inflation lasts the life of a tire, and tire mileage is doubled. These caps retail for \$1.25 for set of five. The inventor wants agents and will send proof and samples free. Write him today.

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### Have You These Symptoms?

Tired and drowsy feelings accompanied by headaches, depression or state of indolence; roughness of skin; breaking out or eruptions; sore mouth, tongue, lips and throat flaming red; much mucus and choking; indigestion and nausea; diarrhea or constipation; mind affected and many others. Do not wait for all those symptoms to appear. If you suffer from one or more, write for your copy of the book today. It is FREE and mailed in plain sealed wrapper.

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Every great school, college or university has been built around the personality of some one man. The educated men of America can, as a rule, recall some personality in early youth who largely shaped their destinies. The dominating personality of Robert K. Morgan makes him such a man. He unmistakably impresses his personality on his students. His influence brings out the noblest, best traits in a boy. His instructors are so selected that this one idea may prevail, viz.—to develop personality in a boy of the highest type.

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### Free Book About Cancer

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

## FRECKLES

### Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any drug or department store and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

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

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