

# BAPTIST *and* REFLECTOR

**SPEAKING THE TRUTH IN LOVE**  
**ORGAN OF THE TENNESSEE BAPTIST CONVENTION**

Volume 91

NASHVILLE, TENN., THURSDAY, AUGUST 20, 1925

Number 33

## ELIZABETHTON'S NEW TEMPLE.



REV. J. H. PONDER

We are happy to have the news of the growth of kingdom affairs in Elizabethton where Brother J. H. Ponder is bishop of the flock. Something over a year ago he went from Athens to Elizabethton and during that time the church has taken on new life and has perfected plans for a new building. The accompanying cut shows the location recently purchased for the house of worship. It fronts 210 feet on Elk avenue, the principal street of the town, and runs back 312 feet.

Announcement has just been made of the coming to Elizabethton of the German-American Rayon Company. The plant of this seventeen and a half million corporation will be under construction within two months and will eventually employ several hundreds of men and women. The Baptist people are taking time by the forelock and having secured one of the most desirable lots in town for a church house, will wait a season in order to ascertain to what extent the population will grow. We congratulate pastor and people upon their vision and their practical business administration of church affairs.

FOUR YEAR DROUGHT has been broken in some parts of New Mexico. For the first time in four years enough rain has fallen to fill the streams. The rains have been general throughout the state and New Mexicans are rejoicing. Give New Mexico fifty per cent consecrated Baptists and the Lord will send the rains regularly.

## WILLIAM JENNINGS BRYAN AT REST

Arthur J. Barton, D.D.

So much has been said about Mr. Bryan that it will be difficult to present the funeral from any new angle. In his death the whole world has suffered almost irreparable loss. To me he was not only the greatest outstanding citizen and Christian of the present day; he was also my good intimate personal friend. I have been with him much and in very close and intimate relations. We have traveled together and spoken from the same platform. I have had him as guest of myself and family. He and I labored and fought together in Washington City through many a hard, earnest battle for national prohibition. It was, therefore, both my sad duty and privilege to attend his funeral in the National Capital.

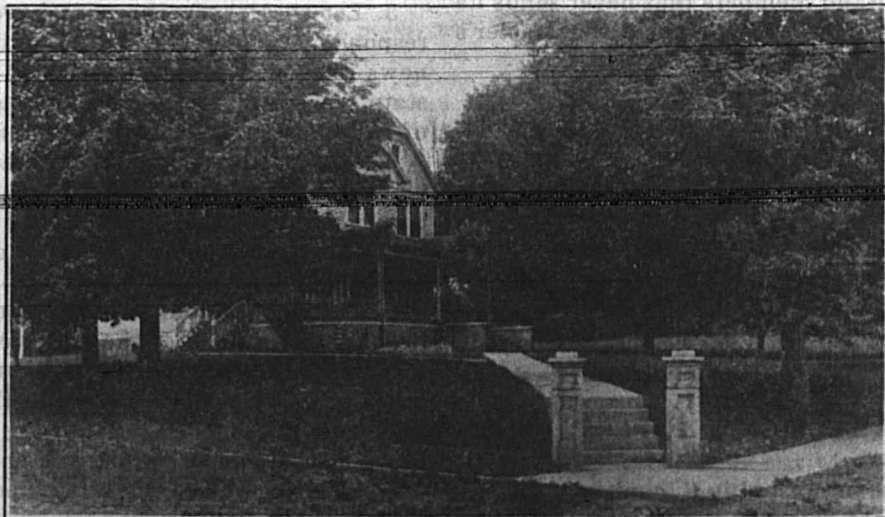
According to the reports given in the secular papers, the funeral procession, which began at Dayton, Tenn., and ended at Arlington National Cemetery, was one continuous grand, affectionate tribute paid to the character, life, work and memory of this foremost citizen of America and of the world. A train bearing the body of a President could scarcely have been greeted by greater throngs or provoked a more genuine expression of sorrowful and loving tribute. Not even the death of any President has called forth such volumes of newspaper matter. The picture of no departed President has been so widely published. The nation arose en masse to bring their flowers to the casket and weave their garlands about the name of the good man.

In Washington City the body lay in state for twenty-four hours in the New York

Avenue Presbyterian Church, of which Mr. Bryan was a member and where he worshipped during his term as Secretary of State. During all the hours when the church doors were open there was a continuous stream of the friends and admirers of the statesman, citizen and Christian that flowed continuously by to look into his strong face, now peaceful in the last long sleep, into which they had looked when it was full of the animation and glow of his great spirit. Those eyes, which had flashed fire of indignation against the wrong in a thousand battles and had radiated gentleness and light and good humor through all the long, eventful career, are now closed. And those lips and that tongue, which had been the physical instruments of the most musical and commanding voice of this age, which had spoken to more people, many times over, than the lips and tongue of any other man who ever lived in the world, are now closed and silent. Who would not want to look into this face now, even though he must do so with a heart of sorrow and eyes of tears? So, the throng moved by for the last lingering look until the lid was put upon the casket and the doors of the church were closed.

Admission to the church for the funeral services was by ticket only. This was the only way that the matter could be arranged, owing to the limited capacity of the building. Long before the services began the large church auditorium was filled. The rain was pouring down, but thousands stood in the street, some of them with umbrellas up and some without protection. Not even a steady down-pour of rain could

(Continued on page 5.)



SITE OF ELIZABETHTON'S FUTURE CHURCH HOME



# Baptist and Reflector

(Continuing the Baptist Builder)

Published by the  
EXECUTIVE BOARD OF THE TENNESSEE BAPTIST  
CONVENTION

O. E. Bryan, Corresponding Secretary and Treasurer,  
161 Eighth Ave., No., Nashville, Tenn.

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Entered at Postoffice, Nashville, Tenn., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1921.

Formal resolutions of every kind 1 cent a word, in advance. Count your words and send the money with your copy.

Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract. Conducted entirely from the office. Limited to select advertisers in whose integrity we have confidence. Sample copies to any address free.

Terms of Subscription—\$2.00 a year in advance. Budget Price—\$2.00 payable quarterly in advance. The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made. Send money in the usual way to the Baptist and Reflector.

## EDITORIAL

An ignoramus is one who has no better sense than to think his puny brain is capable of discovering and retaining all truth.

I had rather be a little bug in a big potato patch than to be a big bug in a little potato patch.

It is better to have loved and lost than not to have loved at all—provided you have loved something worth loving.

Let the clerks of the associations please send in reports of their annual meetings. The Baptist and Reflector will be glad to have them for publication.

A church member who gambles, or uses profanity, or desecrates the Sabbath, or refuses to attend worship, or is niggardly in his giving, or holds malice in his heart, is to the body of Christ what a running sore is to the body of a human being.

Three volunteers for the ministry and one volunteer for mission service are reported from a revival held in one of our so-called "little churches." In the sight of God, that church is larger than any church of a thousand members that never sends its young people out to work in the Master's vineyard.

Modern biologists, geologists, sociologists, etc., love to rave at theologians who criticize their statements, claiming that they ought to stay in their own field. Theologians may well answer, "When you learn to stay in your own fields and quit jumping into the fields of physics, chemistry and speculative philosophy, we will talk to you with patience."

### SECTIONAL PAPERS

We are interested in a number of church papers that come to our desk. Several of them are newsy, well-edited publications,

and are fitted to do a great deal of good. They, perhaps, serve a need, but they constitute a source of grave danger to the unity and the progress of our Baptist brotherhood. With no intention of criticizing a deserving enterprise, and with a life consecrated to the cause of individuality in religion and to the freedom of the churches of Christ everywhere, we beg to call attention to some things that may have escaped the thought of our brethren.

1. The church or sectional paper usurps the place of the state paper. One brother has just written in to say that he finds great difficulty in securing subscriptions for the Baptist and Reflector because "nearly all the people here take a local paper."

2. The sectional paper and the church paper other than the small bulletin can never be a vital asset to a pastor or any group of pastors if they pin the eyes of their constituency down to purely local matters and take their eyes off the whole wide field. We have not seen one that was not so limited in size that there was room for little except purely sectional and local matters.

3. The church paper as well as the sectional paper are handicapped:

- a. By a small constituency.
- b. A limited income.
- c. Lack of a paid staff.

4. Such papers tend to divide the state and to gather the denominational forces into regional groups with regional consciousness and that precludes the possibility of thorough co-operation in the state.

5. The church or sectional paper satisfies the average church member and therefore keeps him from reading the state paper which is in touch with the whole field both at home and abroad and which has space to give all the important facts about our organized work.

Other things might be said about such papers, but we feel that these things are most important. Let us therefore make the following suggestions:

1. Let every pastor keep at work until he has placed the state paper in every home in his church.

2. Let every church that so desires have its local bulletin, but let it be confined to purely local matters, news and announcements.

3. Let the larger churches have a correspondent who sends to the state paper news that will be of interest to all the state, certainly every associational group of churches ought to have such a reporter.

4. Let pastors and laymen air their views not through a local paper, but through the state paper. It is not fair for the brotherhood at large to be deprived of the touch with others.

5. Let pastors' conferences arrange each to take over a page of the paper on which to publish their conference reports and all other news of local interest. In this way, they can sell enough advertising to concerns in their midst to pay the entire cost of publication and at the same time to give a little profit to the paper.

6. Launch at once a double campaign.

a. To put the paper in every home in the state.

b. To make it the best paper in the South.

Letters are coming in on every mail bearing encouraging words to the editor. "It gets better with every issue," says one. "It has the true Baptist ring," says another. "The long, dry syndicated articles have given place to short new stories, doctrinal articles, etc., for which we Baptists are truly grateful," says another. Others are saying, "I can hardly wait now until the paper comes." "The changes in the make-up are splendid." "Our people are praising the paper."

Pastors can do much to push forward the paper and one of the best and most needed things right now is to let the people understand that no other publication ought to take the place of their own Baptist and Reflector.

### LEST WE FORGET

Tennessee Baptists are a busy people and they do not have time for everything. Consequently they do not always keep in touch with their work and certainly do not remember everything that has happened in the past. For that reason we are calling attention to one or two things in our constitution and by-laws in order that they may not be forgotten in this day of stress.

First of all, the Executive Board of the state has charge of all the missionary, education and benevolent enterprises of Tennessee Baptists. To be sure, it is the creature of the State Convention and may be instructed or commanded by the convention, but it is the body that handles the three great co-operative enterprises.

Secondly, the boards of the various institutions covered by the State Convention are elected by the State Convention for the purpose of holding property and administering funds for those institutions.

Thirdly, only the corresponding secretary has a right to raise funds for the general work of the state. Article four, section two of the by-laws says, "The corresponding secretary shall be charged with the raising of ALL funds throughout the state for the various enterprises of the Board, and with the direction and the presentation of our unified Baptist program to our constituency." The corresponding secretary, together with the Executive Board, can arrange such plans as they may deem wise for the purpose of securing moneys for the promotion of our educational, missionary and benevolent work, but no one of these agencies can go afield to raise money without violating the by-laws of the parent body. We had nothing to do with the formulation of these by-laws and the constitution. But we feel sure that Tennessee Baptists are wise enough to know what they want and how to get it. Therefore, we are willing to accept, as they are, the constitution and by-laws under which our work is carried on. Furthermore, we are under the deep and abiding conviction that Baptists are never going very far afield with their great



enterprises until they learn to work together. The gravest danger that has confronted us during the past quarter of a century has been the desire of one institution to prevail at the expense of all others if need be. Or as one brother expressed it, "We must take care of \_\_\_\_\_ first. If there is anything left, we will divide it among the others."

Is it not about time that we were waking up to the fact that our institutions are ours wherever they are? Can a Baptist in West Tennessee not rejoice in the good things being done in East Tennessee and vice versa? Is Union University any less the school of some Baptists because they live in Jefferson City? Or the Nashville Hospital any less the hospital of some Baptists because they live in Memphis? What would you think of my mother if she should forget one of her children because he happens to live in Chicago? Or of me if I should like one brother more because he lives in Tennessee?

Brethren, laymen and preachers, it is about time we were thinking with our Lord along these lines. The field is the world. There are no sectional lines in it, no regional conferences. Baptists are one great brotherhood reaching around the globe. I have invested a part of my money in every one of the enterprises and therefore they are mine. I want them all to succeed and I will never be willing to see one succeed at the death of another unless that other has ceased to function for the glory of Jesus. Our success depends upon loyalty to the whole program, which includes all the institutions, and our laws demand that we work after a certain fashion in order to secure that success through unified effort. Plain, old-fashioned horse sense shows that co-operation only will succeed, and the experiences of the past prove the folly of the old-time method of letting every enterprise take care of itself. Let's abide by our by-laws and CO-OPERATE.

### DR. W. L. POTEAT IN THE OPEN

If there ever was any doubt regarding the position of Dr. W. L. Poteat, of Wake Forest College, concerning his beliefs about evolution, they have been dispelled by the recent publication of the lectures which he delivered before the students of the University of North Carolina last winter. It seems fitting, although it may have been unintentional, that he should have chosen for his lectures Eucken's title, "Can We Still Be Christians?" changing it to "Can a Man Be a Christian Today?" We are made to wonder if Eucken's book did not provoke the lectures.

The book has caused widespread interest. We have on our desk several reviews of the work, and it is from them that we propose to give our readers some insight into it.

The Baptist Courier of South Carolina says: "The best thing about the book is its openness and honesty. \* \* \* It has long been known that Dr. Poteat is an evolutionist. In this book he asserts his belief with a frankness that leaves no doubt as to where he stands on this issue. Dr. Poteat does not in his book give the least intimation that there are other views concerning man in good scientific literature. In this, we think, he did the students who heard him an injustice."—Editor Cody.

From the Baptist Record of Mississippi we have these words: "In the second chapter called 'Baggage' \* \* \* Dr. Poteat shows, not purposely, but unconsciously and inevitably, the impossibility of

holding to evolution and to the historic Christian faith. Here the author sets up a caricature of orthodoxy that he may ridicule it. \* \* \* This book is only another proof that evangelical Christianity cannot dwell in the same house with the mature doctrine of evolution."—Editor Lipsey.

Charity and Children of North Carolina orphanage does what many of us expected—defends Dr. Poteat and his book. "The reverential tone of the book and the exaltation of Jesus of Nazareth are the mountain peaks of the mighty appeal \* \* \*," says Editor Johnson. "We cannot understand how the reading of this book can have any other effect than to make the reader a better and a humbler Christian."

The Baptist Standard of Texas says: "The reader will find himself agreeing with much that Dr. Poteat has to say concerning the true scientific spirit, \* \* \* but we dissent from his conception of the inspiration of the Bible and from his belief in evolution."—Editor Routh.

S. J. Betts, writing in the Biblical Recorder of August 12th, says: "I cannot agree at all with the doctrine of 'protoplasm and the doctrine of evolution,' as set forth in the book. \* \* \* The author classes man with worms (infusoria)." Brother Betts exposes many of the fallacies of the book and makes a strong appeal for loyalty to the Bible which Dr. Poteat emasculates in his lectures.

Dr. John L. Hill, in "Monthly Book Talk," says: "Perhaps no one else has stated the case so well from the standpoint of theistic evolution." Dr. Hill evidently did not read the book very carefully or else his sympathy for Dr. Poteat made him select the two most beautiful passages in it for publication in his review. Let us see what we find in the book.

In speaking of the opposition of "Conservatism" to the advance of science, Dr. Poteat says: "Possibly it is a case of gasoline and brakes combining to secure a safe advance." Conservatism, it seems, is the "brakes," and it is going to prevent science from running wild, \* \* \* but Dr. Poteat does not think there is any probability of its stopping the advance of evolution.

Concerning the origin of life, the author's position is readily ascertained from several oratorical flights such as the following:

"Life is Nature's goal and crown. Her struggle upward out of war and night into order and beauty, her wistful brooding for ages on the insensate elements, all her storm and pain find their compensation when Life first rises to view. It is lodged in a tiny cell." (Page 19.)

"About the principle and fact of evolution, there is no question in the minds of responsible biologists. It is taken for granted, just as the Copernican astronomy, or the germ theory of infectious diseases."

This is all very wisely stated, but the fact is that it is not true. There are reputable biologists who do question evolution, and there are reputable scientists of other fields who question it. But, of course, no evolutionist would concede for a moment that such are "responsible."

Dr. Poteat reveals the sublime pessimism of Clarence Darrow when he speaks of the ultimate triumph of science. "Science confers power, not purpose. It is a blessing, then, if the purpose which it serves is good; it is a curse if the purpose is bad. It is clear, for example, that if Christian conscience does not end war, science will end civilization." (Page 27.)

The book shows that Dr. Poteat is not only an evolutionist, but that he is not a Baptist. On page 40 he says concerning the plan of salvation as it has been preached for centuries by Baptists and other evangelicals: "The preacher says 'You ought to believe' and proceeds on the assumption that he ought to make you believe what you ought to believe. And when you say you do believe, then—by jingo!—you are saved! But I maintain that is not religion, but a form of social control."

That kind of rant is pure buncombe, uttered in order to bring from the galleries a storm of applause. And we may well imagine that it brought shouts of laughter and storms of applause from such a group of young people as is found in the modern state university.

The preacher does say "You ought to believe," and he does proceed on the assumption that he ought to make the unsaved believe what he ought to believe. Why? For the simple reason that if we are going to believe anything, we must believe the precepts laid down in the Bible. Unlike Dr. Poteat and his kind, there are millions of Christians who cannot separate their faith from the Bible. For them to lose faith in the Bible as the supernaturally inspired word of God would mean for them to become infidels, nothing less. The plan of salvation is simply told in the Bible. Jesus commanded us to preach—what? The gospel, which is the story of redemption through his shed blood.

But there is no compulsion among Baptists. Every one who knows anything at all, knows that Baptists have never issued a boycott, or enforced a ban against an unbeliever. The appeal of the gospel is to the sense of justice and righteousness, not to a sense of fear. Therefore, for the Doctor to call the Christian's appeal "social control" is to show that he has lost sight of the content and appeal of that gospel.

Of course, to Dr. Poteat, Christianity is the product of evolution. \* \* \* Everything evolves with him. At first the Christians "were held together not by bands of formal organization, but by the warmth of a common attachment \* \* \*." That is Dr. Poteat's idea of it. The Baptist idea of it is that during three years Jesus succeeded in perfecting the nucleus of his church, his special organization for the promotion of his earthly enterprise. It has never evolved into anything else save where men have changed it because of their autocratic inclinations. He speaks of the evolution of worship and other things, but he never so much as intimated to those young men and women that, if they would go among their rural sections into some of their towns and into their mountains, they would find people worshipping today after the fashion used in the days of Jesus. Even our most elaborate and ornate worship does not surpass that which Jesus and the disciples attended and in which they took part in the temple.

Dr. Poteat takes a fling at the "dictation theory" of the inspiration of the Bible when he knows that the belief of evangelical Christians is not that God dictated, not that he sent an angel to speak word for word the things that are in the Bible, but that the men who wrote the Book were influenced by the Spirit of God to the extent that the things originally placed in the sacred records of the Jews and in the records of the apostles are free from errors because inspired in a supernatural way.

Listen to this: "On this dictation theory of its origin the Bible is reducible to a book of puzzles. If isolated texts are skillfully manipulated and a scrap here is matched to a scrap there, the craziest of fancies, \* \* \* acquire Biblical foundation and sanction." How can the fact that some people do such things affect the inspiration of the Bible? The words as such and the phrases as such, even in an inspired record, cannot be fixed so that man cannot move them. Left in their proper places, untouched by profane mind, ungarbled by the copyist and by the translator, the writings of the Bible are correct, true, and will ever remain so in spite of all the caricatures that may be drawn of them.

Dr. Poteat has written a clear and brief summary of the position held today by Modernists. Much of what he has said in his book we have read in Eucken and heard from Darrow and Malone at Dayton. He has fallen into line, in the procession of the day, and in order to secure the applause of the galleries, forgets the simple and more subtle reactions of his own soul in other days and stoops to practices on the platform that would do credit to a political demagogue. We brand him not only as an evolutionist, but as an anti-Baptist disturber of our Southern Baptist Zion whose influence is only beginning to be felt in our midst.

The population of the United States has increased eight million souls during the past five years, according to the Dearborn Independent.



## PUBLIC OPINION

### A GLANCE AT H. L. MENCKEN

"In the United States of America Mr. H. L. Mencken is the prophet of that movement for a liberty which means license without shame and without inhibitions. The fact that some men in good health are not good company is in Mr. Mencken's eyes sufficient reason for the apotheosis of every sort of moral disease. He has developed a positive hatred of health. And pure blood and actual soundness he cries down as proofs of the last stages of degeneracy. He is sure that only the diseased are well. Only those with a passionate interest in the abnormal are normal. The hectic beauty of a person in the last stages of a kind of ethical tuberculosis fills him with a kind of lyrical joy. He is quite clear that no man who keeps his life morally clean can be robust. A man who is faithful to his wife, it would appear, cannot possibly be a man of honor.

"There are a good many apostles of this sort of emancipation in the United States. They are fairly bewildered by the glaring light of their own insight. And well they may be. They have come at length to understand that only lust is virile; that only decadence is the basis of high character; that only falseness is the bedrock of truth; that the vices the world has hated for thousands of years are the super virtues of the new freedom. They have developed the cult which is bored by the quiet beauty of a well-bred horse. They have come at least to the fairly apocalyptic insight that the decaying is the really beautiful, the disintegrating is the really noble. The esoteric taste which finds loveliness in that which has the savor of death has at last come to its own."—Christian Advocate.

### BLOW AT EVOLUTION

The following resolutions were introduced before Concord Association by Prof. A. J. Brandon and unanimously adopted. They ring clear and sound their own warning. Baptists are tired of giving their money to things that destroy their strength. Let all our institutions and boards realize this, and it will no longer be so hard to get money.—Editor.

Be it resolved by the churches of Concord Baptist Association, That we deplore the great loss to our county, and especially to the cause of the Christian religion, of Hon. William Jennings Bryan.

Second, that we heartily endorse his course in the Scopes trial at Dayton, Tenn., and that we commend his courageous and Christian example to our people at large.

Third, that in his death the world suffers irreparable loss and that his death is a challenge to all believers in the Bible as the inspired word of God and in the Christian religion to carry on his wonderful fight on the "monkey" theory of evolution.

Fourth, that we strongly commend his orthodox teachings and glorious example of an outstanding Christian statesman to all Baptists as well as to the world at large.

Be it resolved by Concord Baptist Association assembled with the Lascassas Baptist Church, That we strongly condemn the teaching of the theory of evolution involving the descent of man from a lower order of animals in both the public and private schools of our state as contradictory to the divine account as given in Genesis.

Second, that we refuse to contribute to any of our denominational schools that have teachers in their faculties who advocate or teach the theory of evolution as set out above, and that we withhold patronage and support from all such institutions of learning.

Third, that we endorse and commend the present anti-evolution law and pledge our loyal and earnest efforts in its enforcement.

Fourth, that we request and urge our pastors and evangelists to enlighten the people on the evolution theory and strive to show its direful effects on faith in the Christian religion and warn our people against the schools and men who foster and propagate such false and damnable doctrines.

Fifth, that our churches withdraw fellowship from members and preachers who teach and preach the theory of evolution as defined in these resolutions.

### STRUCK BY LIGHTENING

W. B. Muse

Last Saturday morning the church at Gadsden, Tenn., was struck by lightning and one end of the building completely demolished. Dr. Ray E. York, of Missouri, had been holding a series of meetings there for a week or more, and a few minutes to the accident he had dismissed the congregation. An examination disclosed the fact that the chair in which he was seated during the latter part of the service had a three-inch hole through its center, bored by the bolt of lightning which wrecked the meeting place.

Dr. J. R. Mantey, of Union University, Jackson, has been the pastor of the church for the past year, and it was his intention before leaving for Chicago, where he will be connected with the Northern Baptist Theological Seminary, to raise a fund with which to build a new place of worship. At the meeting on Sunday night \$7,000 was pledged for this purpose, and a new edifice will be erected in the near future.

Jackson, Tenn.

### DR. BEN COX IN EUROPE

The following extracts are taken from a letter from Dr. Ben Cox, who is touring Europe this summer in search of better health. "I am glad to report improvement in my health. I have enjoyed my stay here

in Keswick very much. Perhaps I am safe in saying that no speaker here was more popular or was listened to with more profit than Dr. W. Graham Scroggin, Baptist pastor at Edinburgh.

I leave for Scotland on Tuesday (July 28) after visiting the lake district here on Monday. After that I plan to go to Holland, Belgium, Germany, Switzerland, Italy and France. Have booked passage for home on the Leviathan for August 25th.

While in London it was my pleasure to take part in the morning service with Dr. Chilver, the pastor. He seems to be doing a fine evangelistic work. I enjoyed his sermons. While in Cork, Ireland, it was my happy privilege to preach for the Baptist Church on Sunday night. Pastor Gracey has held faithfully the fort for fifteen years. He expects to visit America this year. They have had trying times in Cork. Five acres of buildings burned by the rebels, who also climbed to the top of the court house and took the scales from the hands of the statue of Justice, leaving her empty-handed.

Sincerely,  
BEN COX.

### THE NEW COVENANT

While reading the 31st chapter of Jeremiah in the Hebrew Bible, the New Covenant stood out before me in such a clear and consistent way I felt it my duty to call the attention of others to it. Its contrast with the Old Covenant and its consistency with the gospel are wonderful.

Duality is a striking characteristic of doctrine. The gospel as defined in 1 Cor. 15:3, 4, has two parts: (1) Christ died for our sins according to the Scriptures; (2) He was buried and rose again the third day according to the Scriptures.

Consequently the ordinances of the church are two; the Lord's Supper and Baptism. The observance of these ordinances is preaching the gospel in symbol.

The covenants are two—the old and the new. The old covenant was made on Mount Sinai; the new covenant is made where and when the individual exercises repentance toward God and faith in the Lord Jesus Christ.

The old covenant was written on the two tables of stone; the new in the heart of the penitent believer.

The old covenant conditions temporal welfare; the new, eternal salvation. The one is for the good of individuals and nations in this world; the other is for the world to come. The one is material and temporal; the other spiritual and eternal. Both endure while the world for which they were made endure. The old covenant is as good for the states as for the tribes.

There are two Israels: the descendants of Abraham by Sarah, and the descendants of Abraham by faith. In reading the promises this distinction must be observed. The confusion of the two Israels is blinding; the confusion of the two covenants is



likewise blinding. The observing of the old covenant (the keeping of the law) never did condition eternal life; the meritorious cause of salvation has been the same from the beginning. Christ has been a lamb slain from the foundation of the world.

There are two circumcisions; the one in the flesh, the other in the heart.

From the least unto the greatest they shall know the Lord. Children and grown-ups are equal here. G. M. S.

### NATURE'S MARVELS

I was eating a piece of watermelon some years ago, and was struck with its beauty. I took some of the seeds and dried them and weighed them; I found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon. One of these seeds put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and gets to work; it gathers from somewhere 200,000 times its own weight, and then forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. What architect drew the plan? Where does that little seed get its tremendous power? Where does it find its coloring matter? How does it collect its flavoring extract? How does it build a watermelon? Until you can explain a watermelon, do not be sure that you can set limits to the power of the Almighty and say just what He would do or how He would do it. Everything that lives, in like manner, mocks by its mystery, beauty and power the proud intellect of presumptuous man.—Bryan, in Baptist Messenger:

### WILLIAM JENNINGS BRYAN AT REST

(Continued from page 1.)

prevent their presence to pay their loving tribute to the memory of their friend.

People came from many states, people of all walks and of all political faiths and religious creeds. I sat with the official delegation of the Anti-Saloon League of America. In the next pew in front of me were two Catholic priests. The Secretary of State and other officials of high rank were there; the plain humble people were there. It was a cross section of the citizenry of America, just such in numbers and personnel as one would expect to pay tribute to William Jennings Bryan, who was the friend of the people—of all the people—the champion of every good cause and the ardent friend and humble disciple of our Lord and Savior.

The funeral address was delivered by Rev. Joseph R. Sizoo, the assistant pastor of the New York Presbyterian Church. It was one of the most timely and fitting addresses I have heard. I wondered and

wondered how any man could say the right word on that occasion, but this rather young Presbyterian minister certainly did that thing. There was not a fulsome word. Every word was thoughtful and sincere and was fitting in the highest degree. It was the sorrowful tribute of a man who deeply loved Mr. Bryan and who understood his many-sided and marvelous personality. It was a most unique incident which touched all hearts, that this minister who now stands to deliver the funeral address over the body of the Commoner had been called into the ministry under the impulse of an address delivered by the Commoner himself when at the height of his power and when his great soul flamed forth in the theme, "The Value of an Ideal."

The incident served to emphasize as almost nothing else could have done the real character of Mr. Bryan, for always, whether Mr. Bryan spoke from the political stump, or the Chautauqua platform, or from the pulpit, he spoke as God's messenger. His whole life was given to the service of God. He was as conscientious in his political advocacy as he was in his religious advocacy. His life was as pure and genuine in the intimacy of his private room, in his home and at the hotel, as it was in the spotlight of public and political activity. His conversation was as chaste and his thought as pure as that of a virgin. No man ever heard him tell a salacious or suggestive joke; no man ever heard a profane or irreverent word from him. His lips spoke no guile and they were not tainted or trashed with evil. How all this was accentuated when the minister stood and announced that it was through an address delivered by Mr. Bryan, when the minister was a freshman in college, that he was called of God to preach the Gospel and dedicate his life to that holy task.

The procession moved from the church to Arlington National Cemetery. Mr. Bryan's right to sleep in this sacred place he owed to the fact that he was a volunteer in the army of his country in the Spanish-American War, holding the rank of Colonel. He was not a maudlin pacifist. He did not believe that there is never a time when a man or nation should fight. He did believe that war is diabolical and should be banished from the earth. He did believe that there is never a war in which both nations, or both parties, are justified in fighting. He did believe that our great country, because of its very position and strength, should lead in the movement to abolish war, but he himself was a soldier and there was a tone of military honor in the funeral itself. There was the military escort, and there was the sounding of taps. This was fitting, for he was a soldier. He was a soldier not only in the army of his country, but he was a soldier in every good cause and for every good thing. He was a soldier in every intellectual, moral and spiritual battle for the right. He had jeopardized his very life for the cause of truth. It was fitting, there-

fore, that the scene of his funeral should be touched delicately and properly with the shadings of the martial, and that his body should rest on the brow of Arlington Heights overlooking the Capital City, and there he rests.

I remained over in the city two days, preaching for my good friend, Dr. Samuel Judson Porter, of the First Baptist Church, on Sunday. On Saturday Dr. Porter took me out for a drive around the city and we visited Arlington. We made our first pilgrimage to the grave of William Jennings Bryan. He sleeps near the mausoleum of Admiral George Dewey. The grave was enclosed by simple iron stakes connected by iron chains. It was surrounded by a floral tribute, gorgeous in its beauty the day before, but beaten by the rain and beginning to fade, a number of great beautiful crosses and many other elaborate designs. Standing by the head of the grave was the great floral Bible which had been presented by the Jackson Democratic Association of Washington City and in the center of the left hand page of which blazed forth in floral beauty the words, "Prince of Peace." Bryan's silver tongue and golden heart had thrilled many a vast throng as he presented in his matchless way the Prince of Peace. This floral Bible, standing now at the head of his grave, continues to point men to the Prince of Peace and is itself a tribute to Bryan as a Prince of Peace because he followed and served the Prince of Peace. The flowers are fading already, but the name and memory of William Jennings Bryan will grow brighter and more fragrant; the strong, simple virtues of his great life will continue to shine with increasing effulgence.

As I visited the grave there must have been one hundred people standing around it. The stream continued to flow. The first day that Bryan's body slept in Arlington the pilgrimage to his grave began. This pilgrimage will continue throughout the years as people journey to his resting place. As the heart of an admiring and sorrowing nation pays tribute to his name and life, his name and life will serve to inspire and ennoble multitudes of the young who will come under their spell and power.

What character of monument shall be erected over the grave has not yet been determined by the family. Indeed, it is not important, although Americans everywhere ought to arise, and doubtless will, and build there a worthy memorial. But whatever material monument that shall mark his resting place, his monument is safe and secure. It has been built in the lives and characters of the people of America and of the world. Monuments of bronze tarnish, monuments of marble crumble, but the monument of William Jennings Bryan is spiritual and will defy the tooth of time.

DR. GEORGE McDANIEL has gone to the Mountains of Virginia for a rest. His condition remains unsatisfactory, but there seems to be no serious danger from his illness.



## ANOTHER SORROW

Our hearts have been made sad by the unexpected death of the mother of our B. Y. P. U. leader, Mr. W. H. Preston. Mrs. Preston died at her home in Knoxville, August 11, and the news reached us just in time for the telegram to be inserted in the last issue of the Baptist and Reflector. Every member of the state force of workers grieves with their comrade over his loss. Owing to the press of associational meetings only Mr. Hudgins was able to attend the funeral services, which were held last Thursday with Dr. Ryland Knight of Nashville in charge. Brother Preston's faith in the Father of his mother and of himself is the truest source of comfort in this hour of sorrow.

ORGANIZED CLASS WORK for the month of July showed up well, according to the report just received from the office of the Sunday School Board. Virginia led all the states in the number of new classes to enter the organized class field. She reported a total of 12 new classes. Texas has one less class, but her enrollment was the largest of all the states, showing an increase of 319 for the month. At present there are 2,102 organized classes in Texas, with a total enrollment of 51,329 scholars. North Carolina comes next in numbers enrolled, having 115 organized classes with an enrollment of 39,512. Maryland only showed no new classes organized during July. Illinois reports 655 classes, with an enrollment of 17,267 members. In the Intermediate Departments, some interesting things are reported. Arkansas, Maryland, New Mexico, Illinois and Tennessee reported no new standard departments for the month. Florida, North Carolina, Texas and Virginia reported four each, while Louisiana reported six departments that reached the standard during the month. The total number of standard departments in the South now is 4,006, with an enrollment of 46,775 members. Miss Mary Virginia Lee is the efficient secretary of the departmental work of the Sunday School Board.

## MONEY MENACE IN THE CHURCH

One who visits various sections of the country and among the churches of different denominations can hardly miss the insistent financial note in the publicity and the public services of a large proportion of the congregations. No one who attends their ministries is permitted to forget that there is a very special drive in progress at the moment for some highly commendable enterprise in the parish or the denomination. A new edifice is to be erected, a church college is to be endowed, an expansion of the church program is in contemplation, or some other excellent enlargement of activity is projected which demands increased contribution on the part of the members and attendants. Or it may be a less exhilarating necessity, such as the wiping out of a debt of some standing, or the clearing up of a deficit in the current budget. These are worthy causes, and doubtless the churches, like other organizations, must provide by some public appeal

for the maintenance of their business enterprises. But one comes to wonder at the multitude of these demands, and to question whether the impression which the church is making upon the community is not that of an insistent and unblushing beggar. There is urgent need for a service of instruction in the duty and joy of proportionate and systematic benevolence in all the churches such as shall permit the withdrawal of financial appeals from the conspicuous place they hold today, and shall permit larger emphasis upon the factors of Christian culture for which the kingdom of God primarily stands. The grace of giving is an apostolic virtue. The ministries of preaching, religious education, social service, benevolence and missionary enlargement cannot be carried forward without money. But the church is in danger, one would think, of setting such store by the getting of funds for its various enterprises that it obscures in the minds of its people and the outside community the true purpose of its life, and appears to be devoting itself chiefly to financial drives, movements, spasms and solicitations. The results in debts liquidated and buildings erected are not an adequate compensation for the commercial flavor which they are likely to impart to all the service the church is attempting to perform. There ought to be a simpler and less ostentatious method of securing the funds required for the Christian program.—The Christian Century.

## THE LAW AGAINST TEACHING EVOLUTION

Few people have grasped the significance of the Tennessee law about which we have heard so much. Tennessee, like many other States, has a law prohibiting the teaching of the Bible in the public schools. Now is it fair that the Bible shall be attacked where the Bible cannot be taught and defended? The legislature of Tennessee says: "No, if the Bible cannot be taught and defended in our schools, no science can be taught which attacks the Bible and says that its teaching is untrue." But says an objector: "Evolution is believed by students of the Bible and can be reconciled with the teaching of the Bible." In answer to this we may say that the average teacher of biology is not anxious to reconcile evolution with the teaching of the Bible. Too often they sneer at the Bible and laugh at its teachings. Tennessee will have none of this. Freedom of speech is not involved in the issue. The whole issue is this: if the Bible cannot be taught and defended in the schools, shall a chair of science be supported which is free to sneer at the Bible? Tennessee says "No," and Tennessee is wholly right.—Watchman-Examiner.

## COST OF DENOMINATIONAL PAPER.

An exchange says that the cost of publishing and distributing The Baptist (official organ of Northern Liberal Baptists—Ed.) for the past convention year was \$60,000. Of this amount, \$33,000 was received in subscriptions, \$12,000 in advertising, and \$15,000 deficit was paid by the denomination. If the Baptist and Reflector had their income from subscriptions, there would be no deficit.

THE SOUTHERN BAPTIST Theological Seminary, which makes a specialty of training preachers, having 415 enrolled last year and anticipating a larger number matriculated this session for the dedication of its new plant, leads the 119 Southern Baptist schools of all descriptions in teacher training awards with 1,180, according to the Sunday School Board's report, for the session of 1924-1925. Dr. Gaines S. Dobbins, head of the School of Church Efficiency and Sunday School Pedagogy at the Seminary and who believes in a teaching ministry, has just returned from Columbia University where he spent his sabbatical year in preparation for expansion at the Seminary this session.

AUBURNTOWN REVIVAL. Evangelist Sam L. Raborn, of Waco, Texas, closed a meeting, August 6, with the church at Auburntown. The meeting was a splendid success from every viewpoint, and the brethren of the church are loud in their praises of the evangelist. Three of the finest young men of the church surrendered to preach the gospel—Bazene Odom, Kelton Jones and Martin Francis. Miss Vera Duggin gave her life as a volunteer for missionary service. There were nine professions of faith and ten additions to the church. This is the third meeting Brother Raborn has held with the church. Pastor S. P. DeVault is happy over the results of the meeting.

## DO YOUR BEST.

"You may feel it too much trouble to strive to do your best;  
And perhaps you have been trying and would like to take a rest.  
Or you say you're doing much the same as neighbors roundabout,  
And what's the use of living, and your mind is filled with doubt.  
Now suppose you put some dignity in everything you do,  
For no one else can fill the place that God has kept for you.

"You are part of His Creation; He needs you in His plan—  
So straighten up your shoulders and step out like a man;  
You are just as necessary as the greatest one on earth,  
And right here where you are living is the place to show your worth.  
Then gather up your courage, take a purpose high and new,  
For no one else can fill the place that God has kept for you.

"You may have a task before you that is all your very own,  
That you cannot leave to others; it is yours, and yours alone.  
It requires all your courage and a trial of your skill,  
For we need your every effort in a world where much is ill.  
It will tax your resolution, but to do your best be true,  
And God will help you glorify the place He kept for you."—Selected.



**ANTIOCH REVIVAL.** Pastor W. M. Kuykendall, of Antioch Church, near Nashville, sends in this report of their meeting. "We closed a twelve days' revival at Antioch Sunday night (August 2). Rev. R. E. Grimsley, of Judson Memorial Church, Nashville, did the preaching. At the close of the meeting I said to a large congregation, "I want every one who feels that he has been benefited by the preaching during this revival to stand," and nearly every one stood. Brother Grimsley preaches the doctrines and he knows how to make them understood by the folks who hear him.

There were six additions to the church by baptism, and these I baptised in Mill Creek Sunday afternoon. Brother H. G. Mitchell, from Seventh Church, Nashville, had charge of the music during the meeting.

**NEW FAIR VIEW, MOHAWK.** Pastor D. W. Lindsay of Kingston sends us the glorious news of a gracious revival conducted by himself with pastor J. A. Lockhart\* at New Fair View, near Mohawk. There were 42 professions of faith and 32 additions by baptism. Brother Lindsay says of the field and pastor: "This is one of the greatest country churches I know of. They have built a beautiful pastor's home and have it almost paid for. They more than paid their quota of the 75 Million Fund and now take a collection every Sunday for missions and benevolences. Rev. J. A. Lockhart is one among the best preachers in the state and has a great helpmate in his wife. The church is going to full-time preaching."

**DR. HIGHT C. MOORE** has returned from an extended trip throughout the West. He went first to the Northern Baptist Convention at Seattle and from there attended the Christian Endeavor Convention in Portland. After these conventions were over, Dr. Moore returned by way of Glacier National Park, Mt. Ranier, Yosemite Valley, Zion Park, Yellowstone, the Rocky Mountain Park and Mesa Verde. These places were visited in the interest of the work that Dr. Moore is doing on the young people's magazines of the Sunday School Board. During his absence of forty-two days Dr. Moore covered more than 11,000 miles.

**OUACHITA COLLEGE, ARK.,** won two silver cups at the recent encampment of the R. O. T. C., which was held in Fort Snelling, Minn. The unit from Ouachita College scored the highest in efficiency in all subjects. In addition, the baseball team won the third annual match and carried away as a permanent trophy the big silver cup. Ouachita has been listed by the War Department along with Cornell, Georgia Tech., Iowa State, Mississippi A. and M., Perdue, V. M. I., and several state universities. Ouachita is the smallest college in this honor list of R. O. T. C. schools.

**BAPTISTS LEAD AGAIN.** "According to a Presbyterian, the professors of the Southern Baptist Theological Seminary have written more books during the past

twenty-five years than the combined faculties of all other theological schools in the South."—Western Recorder.

If we add to the ones written by the professors at Louisville, the number of splendid works that have come from the Southwestern Seminary and from the Bible Institute, we have a preponderance of which we may well be proud. The tragedy lies in the fact that so few people read and study the books.

**60,000 RELIGIOUS SLAVES.** That is what it means when we are told that 60,000 Catholic nuns are in America, for every one of them gives her life and her services to the church for a mere living. The ideal of the convent is a worthy one, but it makes one shudder when he thinks of 60,000 women with shorn heads, swathed in black, hot clothes, spending their entire lives under the direction of and at the command of their ecclesiastical lords and ladies.

**ROBERTSON COUNTY ASSOCIATION** met August 4, 5, with Battle Creek Church, near Coopertown. Dr. Bryan, Brother Hudgins and the editor were representing the organized work of the state. Brother Stewart was there in the interest of the orphans' home. The association was good throughout. Brother Harry McNeely, of Orlinda, was the efficient moderator and he kept things going. Altogether, the reports showed an increase in gifts for the year, but a terrible slump in gifts to denominational interests. We hope for a fuller report from some member of the association.

Rev. Jno. A. Wray, of Third Church, Owensboro, Ky., will supply the pulpit of Baptist Temple, Brooklyn, N. Y., August the twenty-third.

Brother Wray because of absence from his pulpit occasioned by his sickness and operation in the winter, felt it necessary to cancel engagements to preach in London, England, this summer.

**THE GREAT REVIVAL** at Arlington, Texas, has come to a close. The entire community was touched and all denominations are rejoicing over the victory over sin. One report states that great numbers of small children came and they were cared for by "bald-headed bachelors."

**THREE THOUSAND PROFESSIONS** were reported from the revival in Torrington, Conn., which was held March 29-May 10. Over 400 of these have united with the various churches of the city. Another case of high-pressure evangelism with big reports, but with comparatively small gathering.

**SINGER CARL CAMBRON** has just closed a meeting in Brent, Ala., with pastor E. P. Bentley. H. C. Bass, pastor of First Church, Bothan, Ala., did the preaching. Twenty-five were received into the church, fifteen for baptism.

**DR. L. P. LEAVELL**, of the Sunday School Board, is convalescing at the Madison Station Sanitarium, a branch of the famous Battle Creek institution.

**F. M. DOWELL**, pastor at McMinnville, was in Nashville last week to secure a tent for a revival in a destitute section between his town and Tullahoma.

**W. G. KEYT** is in a revival with Shell's Ford Church, of which he is pastor. Reports from the meeting indicate that it is going well.

**ROBERSON'S CREEK REVIVAL** closed August 7th with five baptisms, one being that of a man 78 years old. J. R. Chiles, of Rogersville, did the preaching. D. L. Hutson is pastor.

**PASTOR J. B. LEAVELL**, of First Church, Houston, Texas, is engaged in a county-wide revival at Shelbyville, Ky. He was in Nashville last week to visit his brother, L. P., and reported the revival growing in interest.

### DO OR GO

The world owes none a living,  
But a living's there to win,  
And more—aye fame and riches—  
For the fellow with a grin;  
For the man who takes his coat off  
And, with confidence, sets to,  
Who squares his shoulders boldly,  
And says, "I'm here to do."  
There's a job—your job—before you,  
It is up to you to work.  
Do so, and do your darndest,  
Neither vacillate nor shirk.  
Put trust not in excuses;  
Results show, they alone,  
If a man's a man or—nothing—  
If a worker or a drone.  
Life has no use for whiners,  
Who whimper for "a chance."  
It has no use for slackers,  
When the watchword is "Advance";  
But it needs—oh, men are needed,  
Who can laugh at every blow.  
So do your job, and do it!  
Do it honestly—or go!

—Southern News Bulletin.

**BRANDON.** The homegoing of Mrs. Malinda Frances Brandon, brings sorrow to hosts of friends and relatives in Tennessee. For a number of years she had been in delicate health, and was confined to her bed for two years. Ever kind and gentle, she will be greatly missed by her friends and neighbors. She was the widow of R. B. Brandon. She was born September 28, 1839, and died May 16, 1925. She was converted early in life and united with the Baptist Church 65 years ago. Mrs. Brandon was the mother of nine children, two by first marriage—one died in infancy. The others J. T. Bryson of Auburn, Tenn.; R. J. Brandon of Oklahoma; W. C., C. B., Z. T. of Murfreesboro. A. H. died five years ago. Two daughters, Mrs. W. A. Fann of Crescent, Mrs. Henry Johnson of Smyrna. She was a member of Republican Grove Church. Her funeral was conducted by Rev. C. S. Dillon. *A Friend.*



## The News Bulletin

O. F. HUCKABA, of Huntingdon, closed a meeting on August 1st with the Spring Creek Church. There were eleven additions to the church, most of whom came by baptism. Following this meeting, he went to Union Academy for a meeting.

MEMORIAL BAPTIST CHURCH of Washington, D. C., is having the privilege of hearing Dr. M. E. Dodd, of Louisiana, during the month of August.

CALHOUN has just experienced a real revival of religion. W. F. Moore, of Burnside, Ky., did the preaching. Brother W. F. Bolen says: "While but few were converted, many who were out of duty enlisted to help in the great cause of the Master."

SHREVEPORT, LA., has provided a park for colored people. It was purchased at a cost of \$26,000, and the city will expend \$3,600 per year in the upkeep. The Colored Playground Association will add to this expense fund \$1,800 per year.

OBION COUNTY, TENN., has set aside \$35,000 for colored school buildings. From this sum nine Rosenwald schools will be erected in the county.

PINEAPPLES. The 1925 crop of pineapples is on the move. Twenty-seven hundred car loads of Cuban pineapples have been shipped over the Southern Railroad to points in the United States.

REV. C. A. McELROY, who has labored for half a century in the service of the Master, is quite ill. For several weeks he has been confined to his bed, and for five weeks has been in the Baptist Hospital at Nashville. He needs company and will greatly appreciate calls from his friends and from others who have a word of cheer.

CHILHOWEE ASSOCIATION met with Calvary Church, Alcoa, last week. The attendance was fine, and there was a spirit of optimism that forebodes good for our work in that section of the State. The editor had a hearty reception and secured several subscriptions. Miss Northington, Dr. Bryan, Dr. Stewart, and Brother Hudgins attended.

HOLSTON ASSOCIATION met with Burrall Ridge Church on August 11. Dr. Bryan, Miss Northington and Brother Stewart were present, and they report a splendid meeting.

NOLACHUCKY ASSOCIATION met the 12th with Alpha Church with a very large attendance and fine spirit. The reports for the association showed no decrease in total gifts, but a decrease in gifts to Southwide objects.

HALL-MOODY STUDENT KILLED. Brady Hall-Burton, of Rutherford, a student in Hall-Moody Junior College, was killed in an auto accident in Oklahoma August 11th. He was selling books in order to be able to return to school in the fall.

DR. GEORGE TRUETT is engaged in a sectional revival in Western North Carolina. Word has come to the office that all available hotel and boarding-house room has been taken by visitors. He is being assisted by Dr. F. C. McConnell.

ANTI-EVOLUTION WAR IN VIRGINIA. A great committee, composed of various patriotic and fraternal organizations, has been formed for the purpose of introducing an anti-evolution bill in the coming session of the General Assembly of the state.

H. W. STIGLER is now located at Marlow, Okla., where his work is going in a great way. He recently closed a revival with a near-by church, seeing fifty people unite with it.

ROUNDS LICK CHURCH closed a splendid revival August 6th. W. C. McPherson did the preaching, and writes: "Some of God's most loyal servants are members of this church. . . . It was a pleasure to have the venerable J. W. Patton, who has been one of heaven's most useful ministers, present at nearly all the day services." J. H. Ramsey is pastor of the church to which there were twenty additions.

DR. G. S. Dobbins, of the Louisville Seminary is home from his year's work in Columbia University. He spent a part of last week in Nashville.

PREACHER BEATEN. Rev. Henry Holmes, who has been conducting a revival meeting at Tallapoosa, Ga., was seriously beaten by a band of unidentified men on the night of the 13th. He had been delivering some philippics against bootlegging and kindred crimes, and it is supposed that his assailants were from such criminals. It will be remembered by some that Rev. Robert Stewart, of Draketown, in the same county as Tallapoosa, was seriously beaten last November and his wife fatally wounded.

EDITOR'S VACATION. The Baptist Observer of Indiana took a vacation for two weeks during July. Two issues of the paper were not published.

WALNUT STREET CHURCH, Louisville, Ky., will have the pleasure of hearing Dr. Ryland Knight during August. Pastor Finley Gibson is to be away on his vacation.

DR. JOHN J. HURT and his family left the first of August for a month's outing in their automobile. They will visit Virginia, Washington, New York and other places en route.

COMMENCEMENT AT UNION. The editor had the honor of delivering the baccalaureate address before the graduating class of Union University, August 7. There were about twenty-five members in the class.

MR. EARL S. JOHNSON, of Dallas, Texas, has been secured by the Sunday School Board to take charge of the book house of Texas.

MR. R. L. MIDDLETON, of North Carolina, takes the place on the Sunday School

Board's staff of accountants left vacant by the death of Brother Wohlbold.

NORTH CAROLINA BAPTISTS have decided to enter the Sunday School Board combine and will soon merge their book business with that of other states. It looks as if the Sunday School Board will soon control the entire book business of the Southern Baptist Convention.

PASTOR C. V. EDWARDS, of College Avenue Church, Fort Worth, Texas, is now in a meeting at Sulphur Springs, Ky., where he was licensed to preach thirty-three years ago. He writes from the meeting that there have been twenty-six additions to the church, one a man 70 years old, another 62, both of whom came upon professions of faith.

SEVENTEEN ADDITIONS were received by Bethel Church, Chattanooga, on August 8, as a result of a revival which is being conducted by J. W. Christenbury.

ONE THOUSAND FOUR HUNDRED AND THIRTY car loads of Alberta peaches were shipped this season from the Highland orchard district near Nashville, Ark. This represents enough peaches to give one to every citizen in the United States.

PRESIDENT RESIGNS. President Chas. E. Dicken, of Ouachita College, Arkadelphia, Ark., has resigned, to take effect June, 1926.

THIRTEEN ADDITIONS were reported from Central Church, Fountain City, August 8. Five of these were for baptism and eight by letter.

DAVID LLOYD GEORGE will personally inspect the work of the Zionists in Palestine. It is very probable that he will be a welcomed guest among the inhabitants for whom his administration did so much.

RAILTON, KY., REVIVAL. E. W. Stone, missionary pastor of Nashville, did the preaching in a meeting just closed at Railton, Ky. There were sixteen professions, all of whom will unite with the church. So well did Brother Stone do his work that he was given a unanimous invitation to return next year.

EDITOR LIVINGSTONE JOHNSON, of the Biblical Recorder of North Carolina, is eight years old as editor. He celebrated the beginning of his ninth year in a recent number of the paper.

J. O. WILLIAMS has accepted the leadership of the new Department of Evangelism which was organized at the last meeting of the Alabama State Mission Board. He is at present pastor of First Church, Bessemer. It is understood that he will begin his work about the first of September.

JUDSON MEMORIAL CHURCH celebrated August 8th, the anniversary of the going out of the Judsons to the mission field. The Y. W. A. gave a play based upon the story of Ann of Ava during the afternoon and at night a pageant was presented.



## A SCIENTIFIC REPLY TO EVOLUTION

By President E. Y. Mullins, Louisville, Ky.

I have been convinced for many years that it was only a question of time until scientific men of the best type would reply to the theory of evolution. The evolution dogma must be met on its merits if it is to be overcome. No man can meet it successfully for reasonable people unless he is open-minded in his attitude to truth, fair in his statement of fact, and unafraid in his bearing towards erroneous teaching.

The most serious phase of the evolution controversy today is the dilemma of our intelligent college and high school boys and girls, and our university students, so many thousands of whom are in our state schools. There they frequently hear the evolution theory plausibly expounded as antagonistic to Christianity. All the prestige and influence of learned professors reinforce this point of view. On the other hand, they often read in our papers or hear in our pulpits denunciations, or alleged replies, which do no meet the issue at all. This is a serious enough situation in itself. But to confuse it even more the young people learn that the whole subject is taboo in our denominational schools. Teachers in some of these schools are forbidden to expound or explain or to deal with the theory at all. The result is inevitable. Thousands of young people conclude that the ministry and Christians generally are afraid of investigation and by a very short road arrive at the point where it is assumed that if science is accepted Christianity must be rejected. An official of a great commercial organization told me recently that his company trained five hundred young men and women annually for positions in the concern, and that nearly all of them were in an attitude of antagonism to religion because of the scientific teaching or smattering of scientific teaching they had had, without any adequate Christian teaching to offset it. Christian schools and pulpits, he said, often shut their eyes to plain conditions without providing a remedy. Even if some Christian leader attempts to set forth a sane view and recommend a wise and discriminating policy immediately the timorous are thrown into a panic and the air is filled with suspicion and denunciation.

There are signs that the tide is turning, however, and the overdue answer to the inflated claims of the philosophers of evolution is beginning to appear. Professor L. T. More, of the University of Cincinnati, whose book on "The Limitations of Science," I have read in the past, has recently written on "The Dogma of Evolution." It is this latter book which I propose to review in this article. Professor More is professor of physics in the University of Cincinnati. He does not write in any interest except that of scientific truth, coupled with a desire to promote the best moral and spiritual interests of the human race. He nowhere appeals to authority. He nowhere quotes texts of Scripture to prove a conclusion in science. He avoids the folly of calling evolution

"the devil's lie," and imagining he has thus answered it. He is tremendously concerned for the moral and spiritual foundations of life. He avoids the compromises of so many people today who try to substitute a humanitarian religion based on evolution for a religion that conserves human freedom and the reality of a personal God. But in every sentence and paragraph Professor More meets the evolution dogma on its merits, and from the purely scientific standpoint. There are 387 pages in the book, and I can only give a brief summary of the argument.

As illustrative of Professor More's argument I cite a passage in the introduction. He refers to the uncertainty and confusion in the minds of biologists, due to their inability, after sixty years of research, to tell us the causes of the origin of species. They ask for time to gather more facts in proof of evolution. Professor More replies: "They cannot understand that it is not more facts which are needed, but some little indication to show that the laws of physics are adequate to include life and its attributes. They are blind to the evidence that the world is fast losing faith in the ability of science to solve the riddle of man—and is turning again to the precepts of those who are wise from human experience." (pp. 22-24.)

In a sense this brief passage is a key to the entire argument. Professor More is an expert in physics. Evolutionists, as a rule, adopt a monistic philosophy, based upon physics. They use the laws of chemistry and of purely physical sciences in explaining living forms of all kinds, including man and his conscious and moral experiences. Professor More's reply is that there is no possibility of explaining life and consciousness in terms of physics. The laws of physics are totally unlike life. They cannot in any possible way be identified with consciousness. This being true the scientific basis of the evolutionary hypothesis collapses.

Evolutionists have thus without warrant assumed that a single principle is all that is required to support their hypothesis, whereas we must recognize the diversity involved in the three sciences of physics, biology and psychology—that is to say, on the three levels of mechanical nature, biological, animal and human nature.

Professor More (pp. 30-31) explains why he, as an expert in physics, criticises biologists by saying that biologists have gone further out of their own field and have attempted to use the laws of physics. He says: "I am quite prepared to accept the conclusions of biological experimentation and I shall depend on the statements of biologists to show that they have not bridged the gap between the organic and inorganic worlds; that they are not prepared to explain living processes by physical force and energy; that biological evolution as a guide to human society is a delusion."

There are interesting chapters on the Greek philosophers and the medieval attitude. In the former Professor More shows that, contrary to modern claims, the Greeks did not originate the evolutionary theory. Indeed, it could not be conceived in its biological form until a great store of

fossil remains was collected different from existing forms. This was not done until recent times. (pp. 73 and 121.)

We reach the heart of Professor More's argument in the chapter on "Life as Mechanism." Referring to the monistic basis of evolution he asks: "If we explain all phenomena in terms of one principle, for example, energy, what then is energy? And how shall we explain it except in terms of what we have already declared was explained by energy? Such, it seems to me, is the hopeless problem of those who attempt to build a monistic philosophy." (p. 242.) Again, he says the most extravagant example of this monism is the attempt to explain thought in terms of physical phenomena "in spite of the fact that our observation and experience teach us there is no causal relation between the two." (p. 242.) Again: "In spite of the speculations of centuries we have not advanced a step beyond the noble and dignified description of the creation as imagined by the Hebrew prophet in the Book of Genesis." So, also, "when he stated that man was created out of the dust and that God breathed into him the Breath of Life, all was said of that supreme mystery, as an eminent philosopher pointed out to me, which can be said." (pp. 242-3.)

Biologists have adopted the words "biophysics" and "biochemistry," but they are based on fiction. A scientist may be a biologist, a chemist a physicist, but no connection has been shown between life and chemistry or life and mechanism. When one studies a living body he is a biologist; when he studies the same body from which life has been killed he may be a physicist. But he cannot be both. (p. 248-9.)

Professor More concludes the chapter of "Life as Mechanism" by saying that life as mechanism "is the goal to which biological theories of evolution inevitably tend and it is only by proving that there is no scientific proof for this doctrine that evolution as a basis for a science of life and thought can be successfully attacked." (pp. 296-7.)

Society and civilization fell under the spell of the philosophy of evolution after its promulgation in the last century. In chapter eight Professor More traces its effects. First, the assumption that species are mutually related so that those now existing are modified form of previous species is justifiable because it is open to observation and experimentation. Observe that he says it is justifiable as an assumption. He nowhere concedes that science has traced any definite connection between species. Second, the hypotheses of natural selection, inheritance of acquired traits, the mutation theory, etc., are not only not proved, but are metaphysical in character and unverifiable. They cannot be proved because science knows no principle by which species can be virtually connected. Third, the hypotheses of the cause and method of evolution (mechanism) inevitably lead to a mechanistic philosophy which attempts to reduce life to physical and chemical terms. The facts are against the mechanistic view of life and the hypotheses are unjustifiable assumptions. Fourth, these hy-

potheses have been expanded so as to include man, society, ethics and religion. It is this phase of evolution which has created confusion and disaster. (pp. 303-4.)

Professor More repeatedly calls attention to the antagonism between evolution and special creation. "Our faith in evolution," he says, "depends on our reluctance to accept the antagonistic doctrine of special creation, because this view of creation is foreign to our belief in the continuity of law and order." (p. 304.) He is not here defining his personal faith, but the prevailing faith of biologists. In their opinion, and in fact, evolution and special creation cannot mix. They are antagonistic ideas.

Darwin, Spencer, Huxley, Buckle and John Fiske set the pace for a new philosophy of society in which cause and effect operate precisely as in physics. Freedom is necessarily excluded and ethics sinks to the level of mechanism. The mainspring of

(Continued on page 13.)

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## SUNDAY SCHOOL

Edited by

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

### SUNDAY SCHOOL NOTES

It is with grief that we note the death of Mrs. Preston, the mother of our own William H. Preston. Our friends and workers all over the state will mourn with him in this great loss. There never was a young man more devoted to his mother than was William. This is bound to hurt his very heart, and we pray for him that he may stand this loss like a Christian man. He is brave and courageous and will not shrink from the blow, notwithstanding it kills and blights. We feel for all of the family. Mr. Preston, the father, is a high-class, intelligent Christian man and a fine teacher and preacher. The brothers, two of them, are both, like William, earnest Christian men and doing a lot of work toward bringing in the kingdom of our Christ. We rarely find a mother who has given to the world such a heritage. We thank God for such mothers.

☆☆

Judson Memorial, Nashville, had a very fine service in the Judson Memorial anniversary and reports 800 present in the Sunday school on that day.

☆☆

We have been privileged to meet with the Holston, Nolachucky and Chilhowee Associations the past week and greatly enjoyed each of them. The reports show progress along our lines in many ways, and we had a fine chance to present our work, speaking at each place. At the Nolachucky we spoke on Laymen's Work, and this was followed by a free and open discussion of Stewardship and Tithing, lead by Dr. J. Harvey Deere and participated in by a dozen or more laymen and others.

☆☆

Miss Roxie Jacobs and Mr. W. C. Milton have both been loaned to Kentucky the past ten days, assisting at the Clear Creek encampment. We guarantee that whatever was assigned them to do was well done.

☆☆

Swan Haworth, R. D. Carrin, Frank Collins, L. B. Noblitt, Sibley Burnett and Douglas Hudgins all report splendid training schools in their various fields last week. Every one of them was in a needy field, and we trust did some good service.

☆☆

We are so glad to see the improvement in the Baptist and Reflector since Dr. J. D. Freeman took charge. Let us help to secure the 10,000 subscribers by the first of January, 1926. Talk the paper everywhere and solicit subscriptions also. Elect some one in your Sunday school to see that the paper is in every home in the church. Let's make a desperate effort to put this paper within reading distance of every Baptist in Tennessee. Everywhere we go we find that where the paper is read constantly, the church is alive and doing things, and where the paper is not taken the churches are not well up on any line.

We trust that every church in the state will elect a layman as leader of the laymen's work in the church, just as they do a Sunday school superintendent. The plan is to organize a Brotherhood in the local church and let the chairman of this Brotherhood act as the local director. The churches will be grouped and Group Directors appointed over each group and then a General Director over the entire association. These various officers will constitute the laymen's committee for that particular association. We are following the same grouping as the Sunday schools and will co-operate in every line of denominational activity. Many of the associations have already been grouped and leaders appointed. Plans are being laid now for a Laymen's Conference in every association some time right away.

☆☆

We have all kinds of tracts on Sunday School Work, B.Y.P.U., Stewardship, Tithing and Church Finances. Write us for anything you may need and in any quantities, just so they are to be used.

☆☆

Mr. H. S. Sauls had ten conversions in a training school last week in Union Association. He is planning a great meeting for the association on September 6.

☆☆

We are giving a beautiful diploma for the completion of E. K. Cox's book, "Christian Stewardship." Other seals will be given for the completion of other books along the line of Stewardship, Church Finance, Church Budget and kindred topics. If you have not taken any of these, write us for information.

☆☆

Through September, October and November we will give as many as twenty books free to any pastor or deacon or laymen's leader who will teach a class in Cox's Stewardship. We will also award a beautiful diploma to all those taking the test or certificate to those who read the book and attend the lectures without taking the test.

☆☆

Our aim this next year is 2,000 Stewardship diplomas through the Educational Department.

☆☆

We are still after fifty Standard Sunday schools this year. Who will be the next one to qualify?

☆☆

Send some of your Sunday school people to the district association and get them interested in our general denominational work.

☆☆

Conditions are clearing up rapidly in our churches regarding the unified program. The frank, honest way that Dr. Bryan is giving the facts concerning the work in Tennessee is appealing to the people. His old-fashioned rugged honesty takes with all kinds of people. You need not be afraid to trust a man who will

tell you things against his own interest.

☆☆

We are now planning for the Fall Training Schools and Bible Conferences for the winter and spring. We hope to put on forty conferences this year and a program that will make the state sit up and take notice. If your church wants some one, you had better get your name in the pot early.

### A MESSAGE FROM OUR STATE MISSION SECRETARY

(To be read by leader, as indicated in program, near close of service.)  
Nashville, Tenn., Sept. 1, 1925.

Dear Fellow Workers:

Tennessee is perhaps the greatest mission field, so far as possibilities are concerned, to be found in America. There are more than two million descendants of the pioneer Scotch, Irish and English Anglo-Saxon forefathers located in this good state. More than a million of this number, above the age of responsibility, are not identified with any church. Most of them have made no profession of religion. With practically a million of the world's best citizens ready to be evangelized, Tennessee presents a matchless mission field.

Baptists have about one member to every ten in population in this state. Last year it took seventeen Baptists a whole year to baptize one convert. In other words, there was

one conversion and baptism to every seventeen members in the Baptist churches. Is it asking too much that each member win one soul to Christ in a whole year? This is easily possible if our people consecrate themselves to the Lord and follow the leadership of the Holy Spirit.

Let us pray for and expect a far-reaching revival of old-time religion during the coming days. We need more funds to finance the whole kingdom enterprise. State Missions is included in the Co-operative Program of Southern Baptists. We beg you to support the whole program, and in so doing give more money for State Missions.

Cordially yours,

O. E. BRYAN,

Corresponding Secretary.

### STATE MISSION PROGRAM

Don't forget that the last Sunday in September is State Mission Day in the Sunday schools of the state. This is one of the regular denominational days, and we hope that every school in the state will observe this day. The Educational Department of the State Mission Board has rigidly opposed every extra special day put on by special interests and is entirely consistent when we put all our force back of this day and urge our people to help State Missions upon which we depend for our existence. Let's make this a great day.

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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 Nashville City Junior and Intermediate B.Y.P.U. tried a new experience Friday evening, August 14. The city meeting was held in Centennial Park. A number of the Unions went out for the afternoon and had "supper on the ground."

The meeting was called to order at 7:30 by the President, Mr. Robert Johnson, after which the business for the evening was transacted. Grandview Intermediate Union won the banner for attendance.

This was the time for Calvary Union to entertain, so the meeting was turned over to Mrs. R. K. Kimmons, leader of Calvary Juniors. About 40 marched upon the "band stand" and sang "Shine for Jesus," while Miss Sarah Krewson accompanied them on the "Baby Organ" which had been furnished for the occasion.

Bertie Lee Nichols led in an impressive devotional, reading Ephesians 6th chapter, and closed by urging each young person to put on the whole armor of God.

A play entitled "The Junior B.Y.P.U. Diary" was given by 16 boys and girls. In the play the B.Y.P.U. President sits reviewing the work from her B. Y. P. U. diary and her girl chums come in to join her. She then turns the leaves of her book and entreats each month to speak for itself. Then there is a review of the months as they come from January to December. Each tells what pleasures and disappointments were had in the B.Y.P.U. and each stands with bowed heads before the President, grieved because more had not been accomplished. Here the "Spirit of the Jr. B.Y.P.U." appears on the scene, and urges them all to look to Jesus, who alone can help them, and promises to remain with them to lead in all their undertakings. In closing, the months and other Juniors grouped themselves around the "Spirit of the B.Y.P.U." and sang "We Want to Serve the Master." Bro. Kendrick, from Grandview, led in prayer.

Six of the Intermediate girls of Calvary pantomimed "In the Garden" while Mrs. W. R. McCullough sang and Miss Krewson accompanied on the organ.

Mrs. Kimmons entertained the old as well as the young with the story, "Why the Violets Have Golden Hearts."

The meeting was turned over to the city leader, Mr. Ernest Holman, who made a few announcements and closing remarks. Everybody went away saying we've had a good time and the evening has been a success."

### A NOTE OF GRATITUDE

William H. Preston  
State B. Y. P. U. Secretary

I wish to express for the members of our family and for myself, the deepest appreciation and gratitude for the many evidences of interest

and love at the time of my mother's death. Everyone was so thoughtful, so kind, so sympathetic. Mother just slipped away from us so quietly, so unexpectedly, we little realized that she had gone. The summons came while I was reading to her.

Dr. B. A. Bowers, mother's pastor, Dr. E. H. Peacock and Dr. Ryland Knight, former pastor of our family, and my own present pastor, conducted the services which were beautiful and comforting. Mr. W. D. Hudgins and other friends were there to help us bear our loss. We are glad to be drawn closer to our friends through their expressions of sympathy. We realize that in the giving of that precious "mother o' mine," we have lost earth's truest friend. But we bow in submission to God and His will. His plans are sometimes hard to understand but we know they are for the best. Dis-Appointment is His-Appointment with but one letter changed. We have a blessing in disguise in the comfort that comes from her true Christian character. Death only unbound the powers of her influence, of her personality and of her life. Heaven is nearer and dearer now than ever before.

The Lebanon B.Y.P.U. is reported as being one of the best in the state. Mr. Hoyte Huddleston says they have splendid programs as well as attendance. All the churches join in a vesper service at 6:30 and the B.Y.P.U.'s meet at 8:00 o'clock, which enables them to have a much larger attendance.

The young people everywhere are rejoicing over the fact that Miss Alice M. Biby is to be one of the field workers of the South, to be located at the Baptist Sunday School Board. Those of us who have been fortunate enough to be in one of her classes know what a treat the young people have in store for them. We are especially happy that she is to make her home in Tennessee.

This is My Task—To face life with a smile; to keep a stiff upper lip no matter how gloomy or depressing conditions may be; to have confidence in my power to conquer every difficulty and reach the goal of my ambition. To make my life yield its highest possible service by being faithful to the duties of each day; trying to do everything I attempt to a complete finish; by being scrupulously honest in every transaction; by always ringing true in my friendships; by holding a helpful, accommodating-attitude toward those about me; by fulfilling the obligation to be noble, to be loyal to my highest ideals. This is the task that comes to me every morning—to be true throughout the day to my higher self. Its fulfillment demands all the courage, all the strength, all the manhood or womanhood, all the divinity that is in me. This is my task, and today's the day.—Profits.

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### OUR STATE FOR CHRIST

"Our state for Christ we cry,  
 We lift His banner high  
 In God our strength.  
 We will His story tell,  
 As champions firm and bold,  
 And bring within the fold  
 Our state for Christ."

One of the most instructive as well as interesting meetings of the year was the quarterly meeting of Shelby County Association which was held at the new South Memphis Church the last Wednesday in July. There were more than 250 present and the day was most pleasantly spent, the ladies of the new church giving a most cordial welcome. A delightful lunch was served.

The meeting was presided over by Mrs. W. B. Crenshaw, Superintendent. The program was prepared by Mrs. Lyman Leatherwood, which was as follows: Song, "Revive Us Again"; repeating watchword for year; devotional by Mrs. F. L. Ingram; sketch life of Fannie Crosby, Mrs. I. J. Osborne; plan of work, Mrs. M. G. Bailey; solo, "Close to Thee," Mrs. H. W. Strother; talk, "Unified Program," Rev. J. H. Oakley; song, "Blessed Assurance"; playlet, "When the Standard Convinced," ladies of Speedway Church; prayer; lunch; song, "Rescue the Perishing"; devotional, Mrs. Edgar Brown; business; adjournment.

The annual election of officers took place with the following ladies for office: Mrs. W. B. Crenshaw, Superintendent, re-elected; Mrs. W. J. Campbell, Vice-President; Mrs. A. H. Smith, Secretary, re-elected; Mrs. W. T. Brown, Corresponding Secretary, re-elected; Mrs. Carl McCoy, Leader Y. W. A., re-elected; Mrs. Willis Furr, G. A. and R. A. Leader; Mrs. L. R. Powell, Mission Study; Mrs. A. S. White, Stewardship; Mrs. O. C. Cole, Treasurer, re-elected; Mrs. J. H. Holleman, Sunbeams.

### RADIO MESSAGES FOR R. A.'S ON STATE MISSIONS

Radio Messages: (Have a radio or a box and horn. Have boys hidden giving the messages.)

Counselor: We have just learned that many churches in need will broadcast tonight. Let us "tune in" on some of the county seat towns and hear from them first.

"This is station SP-A, Sparta, Tenn., Rev. E. P. Baldrige speaking. I am glad to tell the boys of our work at Sparta. This is a beautiful town in the foothills of Middle Tennessee. I preach in a hall, upstairs, over a store twice a month. It is hard to enlist the people without a church building, but most grateful are we for the help you have given us. There are so few mem-

bers that we could not have a service without your help. The State Mission Board has been our stay since our organization. I preach at Doyle the other two Sundays. This is where one of our splendid mountain schools is located. We will welcome you as a student to this accredited high school."

Counselor: Boys, I am glad that we heard that man. Did you know that he is a university and a seminary graduate, yet he is giving his best as our state missionary. (Turning the dial.) Listen. (Another boy hidden gives this message.)

"This is station DOV, Dover, Tenn., C. F. Bridges, pastor of the Baptist Church wishes to broadcast his needs:

"Hello, folks! I am happy that we have a broadcasting station, for I have spent so much traveling around telling our needs, and now I can sit here in Dover and call to the world to "Come over and help us." Our church is just a baby, but we have bought and paid for our lot and now we must have a building. Truly we are grateful for the help we have received from the State Mission Board. Boys, do save a little money for our State Mission work. If you had to hold your meetings in an old courthouse you would appreciate our needs."

Counselor: Say, boys, that was great! Let us see if we can find a little music! (Turn dial and hear a violin solo by one of the boys.) I wonder if our churches where they have no buildings have good music? I do hope so. (Turn dial.)

"This is station J-A-M, Jamestown, Tenn. Did you ever hear of Sergeant York, the greatest hero in the World War? He lives nearby and probably would have been a Baptist, but we have not had a church here long. This summer we have had a gracious meeting and we hope to be self-supporting before long."

Counselor: How many of you boys ever heard of York? Sure! I am not surprised. He captured thirty-two Germans. I believe this pastor and the others in the towns where our churches are so weak are heroes, too. Do pray for them. (Turn dial.) Listen—it is music. (Have some of the boys to sing.)

(Have boy concealed to give the following):

"This is Station TPN, Tennessee Penitentiary. I understand that there are many boys listening to me tonight. I am indeed grateful to you Baptists who are helping us here, for you sent your missionary, "Mother Rose," to cheer and bless us. I hope not a one of you will ever know what it means to be shut up in prison, but you can imagine how grateful we 1,200 prisoners are for every act of kindness shown us. Your offering for State Missions makes pos-

sible the beautiful ministry of "Mother Rose." She teaches a Sunday school class, holds prayer meetings, sympathizes, advises, shops for us, writes letters for us; and in every possible way brings cheer. We thank you for her."

Counselor: Well! What do you think of that? I did not know of her work before. Static is bad tonight, so we cannot hear from the other hundred churches helped in Tennessee, but for me, I am ready to give my money for this great work in my state.

### SUGGESTED PROGRAM

#### For September Quarterly Meeting, 1925

Subject, "What Is It Worth?"  
 10:00. Devotions: Cost of redemption (John 3:16); saved to serve (John 13:17; Eccles. 9:10; Gal. 6:10).  
 Greetings from the hostess.  
 10:20. What is the W.M.S. worth to the church?  
 10:30. What has the W.M.S. been worth to me?  
 Open discussion.  
 Prayer.  
 10:45. The worth of a Sunbeam Band.  
 Are the G.A.'s and R.A.'s worth the trouble?  
 11:00. Worth while personal service. How to make mission study helpful.  
 Prayer.  
 Why should I struggle to pay my apportionment?  
 The value of the State Mission Day of Prayer.  
 Offering for associational expenses.  
 Appointment of committees.  
 Prayer.

#### Afternoon

1:00. Hymn, "Jesus Is All the World to Me."  
 Devotional service (Rom. 12:1, 2).  
 1:30. Business.  
 Report of all associational officers (superintendent, district superintendent, young people's leaders, personal service chairman, mission study chairman, treasurer).  
 Ask each society to report the most worth while thing they have done this year.  
 Old business; check up on associational standard.  
 New business.  
 Prayer for guidance in election of associational officers.  
 Report of nominating committee.  
 Election of officers; introduction of new officers, each one being told definitely her duties.  
 The worth of attending the Tennessee W.M.U. convention at Johnson City, November 9-11.  
 Consecration service: "In God's sight, what am I worth?"

### W. M. U. QUARTERLY MEETING

The W.M.U. of Madison Association held the regular quarterly session with Ararat Church, near Jackson, Thursday, July 23.

The program was given by the young people, and Mrs. Merrill Wiss, Young People's leader for the association, was in charge. There was a splendid representation from the missionary societies as well as the young people's auxiliaries, there being more than eighty delegates present.

This is the first meeting of its kind held in this beautiful new church, which has only recently been dedicated, and the entire day was much enjoyed by every one present. Miss Bernice Phillips, State Field Worker, was present and added much to the program by her inspirational talks.

The business session was in charge of the superintendent, Mrs. C. M. Thompson, the important item being the presentation of new plans for the next convention year, and a splendid report of the Southern Baptist Convention given by Mrs. Thompson.

The ladies of Ararat Church served a delightful picnic dinner on the church lawn. The large shade trees made it an ideal place for such a gathering.

The next meeting of the association will be held with Malesus Church in September.

MRS. H. H. WINTER, Secretary.

To the Thin: "Don't eat fast."  
 To the Fat: "Don't eat. Fast."—Juggler.

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# ASSOCIATIONAL CONCLAVE FOR ROYAL AMBASSADORS

We are glad to learn of the Conclave given by the Big Hatchie Association August 7. This meeting is under the leadership of Miss Mary McHargue, of Brownsville. Also we wish to recommend this movement to the other associations of the State. The boys should have a get-together meeting at some central place, and if there is a swimmin' hole near by, all the better. One chapter might play another in baseball or basketball. Some good speakers could be arranged for and perhaps a banquet.

L. S. SEDBERRY,  
State R. A. Leader.

# QUARTERLY MEETING OF KNOX COUNTY W.M.U.

The quarterly meeting of Knox County W.M.U. was held with the Central Fountain City Baptist Church, July 23, Mrs. Will Collins, leader of Knox County G.A.'s, presiding. The following program was well carried out:

Opening song, "Revive Us Again."  
Prayer by Mrs. R. L. Harris.  
Parade of all the Junior organizations.

Devotionals by Bell Avenue G.A.  
Prayer by Mrs. W. P. Lawson.  
Solo, "If You Love Him," by Miss Honora Francis.

"Glad You're Here," by a Sunbeam of Central, Fountain City.

"Happy We're Here," by a Junior G.A. from Broadway.

"Why I Like My Sunbeam Band," by a Sunbeam from Deaderick Avenue.

Recitation, by a Sunbeam from Euclid Avenue.

Playlet, "Please Come Over and Help Us," by Calvary Sunbeams.

Review of the new mission study book, "Land of the Golden Man," was given in an interesting way by Mrs. J. G. Johnson.

Prayer by Miss Hazel Payne, of Bell Avenue.

Recitation by a Sunbeam of Inskip.

"Southern Baptist Program for 1925," by three G.A.'s from Lonsdale.

"Echoes from the Ridgecrest Y.W.A. Camp," by Miss Nettie Blanc.

Playlet, "Perotta's Message," by Inskip G.A.'s.

Greeting from Island Home R.A.'s.

Vocal solo by an R.A. from Inskip.

Playlet by Broadway G.A.'s.

Vocal duet by two G.A.'s from Fifth Avenue.

Playlet by G.A.'s from Euclid Avenue.

Chorus by Bell Avenue G.A. and Y.W.A.'s.

Song by Burlington G.A.'s.

Afternoon session opened by singing "Revive Us Again."

Devotionals, "Echoes of Love," by Central City G.A.'s.

Prayer by Mrs. Harris.

"Why Go to a Baptist College?" Miss Lena Masterson.

Song by Miss Francis.

The following officers for the association were elected:

Superintendent, Mrs. R. L. Cowan.  
First Assistant Superintendent, Mrs. W. A. Atchley.  
Second Assistant Superintendent, Mrs. W. L. Stooksbury.  
Secretary, Mrs. W. A. Child.

Treasurer, Mrs. J. B. Ransdall.  
Mission Study Leader, Mrs. J. W. Marshall.

Chairman Personal Service, Mrs. V. E. Rutherford.

Sunbeam Leader, Mrs. W. P. Lawson.

G.A. Leader, Mrs. W. A. Collins.

R.A. Leader, Mrs. P. G. Walters.

Pianist, Mrs. J. V. Rymer.

Chorister, Mrs. W. L. Stooksbury.

Mrs. Harris introduced our new Superintendent, Mrs. Cowan.

There were 511 present, representing 64 organizations.

Dismissed with prayer by Mrs. Collins to meet again the fourth Thursday in September with Bearden Church. MRS. CHAS. A. CHILD, Recording Secretary.

# POLK COUNTY W.M.U.

The quarterly meeting of the Polk County W.M.U. met with Mine City Baptist Church at Ducktown, Saturday, July 25.

Devotionals were led by Mrs. W. B. Bingham.

After business and reports, the morning session was given over to the Vice President for East Tennessee, Mrs. R. L. Harris, who made a very enthusiastic and impressive talk on "Woman's Responsibility and Part in the Southern Baptist Convention."

At the eleven o'clock hour Rev. C. C. Seagle spoke on "Abraham's Servant Seeking His Son a Wife."

The afternoon session opened with devotionals led by Lillian Spargo, which was followed by a demonstration program and playlet by the Sunbeams.

Rev. F. A. Webb discussed the 1925 program.

Mrs. N. B. Hammons discussed the work of the G.A.s.

We were fortunate in having Miss Maggie Whaley from the W.M.U. Training School with us, who made an interesting talk on the work in the Training School.

All felt that the day was well spent and that all who were present caught some of the enthusiasm and zeal exhibited by Mrs. Harris and Miss Whaley. ELIZABETH TAYLOR, Recording Secretary.

# REPLY TO EVOLUTION.

(Continued from page 9.)

moral action is broken. The idea of the superman arises and the climax is seen in Germany and the World War.

Against this mechanical view Professor More vigorously protests. He insists on the fact of moral freedom in man, and the necessity for God in our experience. He contends that the miracle is necessary to explain some of the facts of nature, such as life, consciousness and freedom. These cannot be forced into the chain of mechanical causes by any sort of scientific process. He says: "It is quite clear that an unreserved acceptance of evolution according to natural law precludes the belief in freewill." (p. 335.)

There is an inner spiritual world as real as the outward and physical, with its own facts and laws. "We find also here," says Professor More, "startling and inexplicable breaks which we are forced to class with the miraculous." (p. 359.)

He mentions Paul, St. Francis and Pascal, as examples of this miracu-

lous power on the human level of life (p. 539.) God wrought a change in them which cannot be classified with natural causes or events. Gifted individuals and not natural laws explain civilization. You may call them "mutations," if you choose, or sudden jumps in the ongoing of events. But this is no explanation at all in the scientific sense.

The frank and bold acceptance of the miraculous by Professor More is indeed refreshing in an age when we have been well-nigh suffocated with materialistic evolutionism. And yet such acceptance is nothing more than the candid expression of the spirit of true science. I have said some of these things frequently in books and articles. But when an expert in science says them, scientific men will have to re-examine some of their assumptions.

Professor More pays his respects to the humanitarian clergy who only half believe what they preach. "I can find no symbol and no law to satisfy our spiritual nature in the quasi-Christianity of the humanitarian applications of evolution. The real tendency of evolution is to be found in the philosophy of Nietzsche and not in the life of Christ." (Page 383.) So also of the clergy in general he says: "The clergy have made the profound mistake of not realizing that they are not concerned with the scientific doctrine of biological evolution. It should make no difference to them whether corporeal man was created by a special act of God or whether he is linked with the rest of organic beings. Their business is not with man as an animal, but with man as an immortal spirit. If the spirit or soul is merely an evolution of life, then I can see no need for a separation of religion from the other customs and habits of social life, nor, in fact, from the social life of any other animal." (Page 381.)

I do not understand the above as affirming that "corporeal man" is linked with the rest of "organic beings." The aim is to show where our real spiritual interests lie, and to point out the danger of side-tracking the main interests for subordinate ones.

This book is remarkable in several ways. First, because of the candor and boldness and force with which the author attacks the dogma of evolution. Second, because, while purely scientific in its standpoint, it yet conserves the highest moral and spiritual interests of mankind. Third, because, as I see it, the book will mark an epoch in the discussion of evolution. It is one of the best instances of the modern scientific expert who breaks the chain of the current and dominating scientific opinion and shows the inevitable logic of materialism in the theory.

The importance of this book from the Christian standpoint is that it shows conclusively that the Christian bases of life and faith are unshaken by science; that it is a fake philosophy based on an unscientific foundation which is most dangerous.

Willie: "Pa?"

Father: "Yes, Willie."

Willie: "Pa, how is it that my hair has grown longer than yours when yours has grown longer than mine?" Progressive Grocer.

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If you think you dare not, you don't;  
If you think you would like to win,  
but you can't,  
It's almost a "cinch" you won't;  
If you think you'll lose, you've lost,  
For out in the world you'll find  
Success begins with a fellow's will—  
It's all in the state of mind.

Full many a race is lost  
Ere even a race is run,  
And many a coward fails  
Ere even his work's begun.  
Think big, and your deeds will grow,  
Think small and you fall behind,  
Think that you can, and you will—  
It's all in the state of mind.

If you think you are outclassed, you are;  
You've got to think high to rise;  
You've got to be sure of yourself before  
You ever can win a prize.  
Life's battle doesn't always go  
To the stronger or faster man;  
But sooner or later, the man who wins  
Is the fellow who thinks he can.  
—Author Unknown.

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# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE AUGUST 15, 1922.

|                                |       |
|--------------------------------|-------|
| First, Chattanooga             | 783   |
| First, Knoxville               | 695   |
| Temple, Memphis                | 673   |
| First, Nashville               | 592   |
| Allen Fort                     | 1,450 |
| Bellevue, Memphis              | 550   |
| Broadway, Knoxville            | 519   |
| Tabernacle, Chattanooga        | 493   |
| Union Avenue, Memphis          | 485   |
| Central, Johnson City          | 465   |
| West Jackson                   | 441   |
| Clifton Hill Tab., Chattanooga | 425   |
| Calvary, Alcoa                 | 401   |
| Edgefield, Nashville           | 372   |
| East Chattanooga               | 364   |
| Avondale, Chattanooga          | 348   |
| Euclid Avenue, Knoxville       | 340   |
| First, Humboldt                | 338   |
| Central, Fountain City         | 330   |
| Judson Memorial, Nashville     | 326   |
| LaBelle Place, Memphis         | 326   |
| North Edgefield, Nashville     | 308   |

## CHATTANOOGA

Lupton City—Rev. W. T. McMahon, pastor. No morning service; evening, "Making Titles." Sunday school, 78; 1 baptism; 1 conversion.

Avondale—T. G. Davis, pastor. "A Triumphant Life" and "A Condescending Christ." Sunday school, 348.

First—John W. Inzer, pastor. "We Are the Children of God" and "The Only Thing That God Ever Did That Cost Him Anything." Sunday school, 783; letters, 3; baptism, 1.

East Lake—W. C. Tallent, pastor. "It is Well With the Righteous" and "It is Ill With the Wicked." Sunday school, 243; BYPU, 69; letter, 1; baptized, 1.

Ooltewah—L. H. Syler, pastor. "The Upper and Nether Springs." Three good BYPU's.

Spring Creek—J. H. Palmer, pastor. "The Fountain of Life" and "The Joy of Christian Service." Revival begins with Dr. C. E. Vermillion, of Spartanburg, S. C., preaching.

North Chattanooga—J. W. Sutherland on "Christian Journey or Mission" and "Divine Hope."

Chamberlain Avenue—G. T. King, pastor. J. E. Merrill, of Ashdown, Ark., preached at both hours. Sunday school, 179; baptized, 3; conversions, 4. Meeting continues.

Red Bank—J. A. Maples, pastor. N. D. Huffaker in morning and Gen. Geo. W. Chamilee in evening on "The Deity of Christ Proven." Sunday school, 200.

Daisy—J. A. Maples, pastor. "God or Baal," evening. Dr. T. S. Davis on "My Brother." Sunday school, 106.

Woodland Park—E. G. Epperson, pastor. "What Is It to Believe on Christ?" and "Men Seek to Cover Sin." Professions, 5.

Bethel—Brother Lewis, pastor. Morning, J. W. Christenberry on "Life," evening, Brother Lewis. Baptized, 16. A great revival closed with 29 conversions and 22 additions to the church. In the evening at Oak Grove, "Hide and Seek."

Clifton Hills Tabernacle—W. R. Hamie, pastor. "Unselfishness" and "Pressing Home." Sunday school, 425; BYPU, 23.

Cloud Springs—J. A. Hudlow, pastor. "Fellowship of Sufferings of Christ" and "Witnessing for Christ." Sunday school, 95; Sr. BYPU, 21; Jr. BYPU, 19; baptized, 2.

Lakeview—Royal Calloway, supply. "Human Taylor and Divine Taylor" and "Christ Our Attorney, Judge and King." Sunday school, 55.

East Chattanooga—J. N. Bull, pastor. "Robbing God" and "Jesus and Nicodemus." Sunday school, 364; letter, 7; baptism, 7.

Tabernacle—T. W. Callaway, pastor. "Christian Stewardship" and "Christian Service." Sunday school, 493; letter, 2.

## KNOXVILLE

Inskip—W. D. Hatton, pastor. "We See Jesus." Sunday school, 114; BYPU, 50. Sunday school collection, \$47.60.

First—Dr. F. F. Brown, pastor. "Christ in Command" and "The Highway to Happiness." Sunday school, 695; BYPU, 75; Int. BYPU, 26; Jr. BYPU, 20. Dr. John T. Vines, of Roanoke, Va., preached at both hours.

Smithwood—Chas. P. Jones, pastor. "The Barren Fig Tree" and "Fallacies of Religion." Sunday school, 187. Held very successful meeting at Bulls Gap since last report. Brother Gregory is the happy pastor and is doing good work there.

Broadway—B. A. Bowers, pastor. The former pastor, M. D. Jeffries, supplied. Sunday school, 519.

Lincoln Park—H. F. Templeton, pastor. James 5:19, and Luke 19:42. Sunday school, 242; Jr. BYPU, 29.

Euclid Avenue—J. W. Wood, pastor. "Men of Power" and "The Presence of God." Sunday school, 340; BYPU, 80.

## MEMPHIS

Egypt—C. Koonce, pastor. "Stewardship and Giving." No night service.

Yale—L. E. Brown, pastor. Sunday school, 98. President Gerald Webb, of the city BYPU, put on a demonstration program at the BYPU hour, which was greatly enjoyed.

Temple—J. Carl McCoy, pastor. Sunday school, 673; BYPU, 190; 2 by letter; 2 for baptism.

Bellevue—J. M. Bostick, pastor. "Standard Bearers" and "Redemption Through the Blood." Sunday school, 550; 7 by letter.

Seventh Street—I. N. Strother, pastor. "Christian Firmness" and "Gospel Evangelism." Sunday school, 187.

Prescott Memorial—James H. Dakley, pastor. The BYPU conducted the evening service. Sunday school, 277. There were 7 additions by letter. Closed revival at Allens last week.

Union Avenue—Pastor Hurt spoke at the morning hour and Brother Wynn Maer at the evening service. Sunday school, 485; 1 by letter.

LaBelle Place—Pastor D. A. Ellis spoke at both hours. Sunday school, 326; good interest in BYPU.

Merton Avenue—E. J. Hill, pastor, preached at both hours. Sunday school, 125; BYPU, 3.

Eudora—Pastor Whaley, "Bought With a Price;" Mr. F. L. Ougraham spoke at night. Sunday school, 69; 2 by letter. Closed a meeting at Mt. Pisgah with 9 professions and 7 uniting with the church.

## NASHVILLE

Calvary—W. H. Vaughan, pastor. "What Think You of Christ?" and "Go Ye Into All the World." Sunday school, 201; BYPU, 52; Jr. BYPU, 32.

Edgefield—W. M. Wood, pastor. Sunday school, 372; BYPU, 56; Int. BYPU, 18. W. F. Muse supplied at both hours owing to the illness of the pastor.

Grandview—S. W. Kendrick, pastor. "Our Mission Program" and "Loose and Let Him Go." Sunday school, 172; Senior, 16; Intermediate, 18; Junior, 15.

North Edgefield—A. W. Duncan, pastor. "Three Visions" and "The Tragedy of Neglect." One addition. Sunday school, 308; Sr. BYPU, 26; Jr. BYPU, 38.

Judson Memorial—R. E. Grimsley, pastor. "Fishers of Men" and "Weighed and Wanting." Sunday school, 326.

Third—W. Rufus Becket, pastor. "A Plan for Every Life" and "Confessing Christ." Sunday school, 262; BYPU, 26; Int. BYPU, 15; Jr. BYPU, 14. The pastor goes to Waynesboro, Tenn., for a meeting.

## MISCELLANEOUS

Central, Fountain City—Leland W. Smith, pastor. "The Measure of the Harvest" and George E. Moody on "Think On These Things." Sunday school, 330; Sr. BYPU, 66; Int. 31. In the afternoon Evangelist Geo. E. Moody, who joined and was baptized last Sunday, was ordained as a Baptist minister. Our pastor was assisted by Pastors Sprague, Creasman, Atchley, Barnes and Jones in the ordination service.

Alcoa-Calvary—J. H. O. Clevenger, pastor. Rev. O. F. Barnes, of the Haggard party; evening, worshiped in the big tent. Sunday school, 401. Thousands attending the tent campaign. Interest growing with each service.

Lenoir City, First—W. C. Creasman, pastor. "Citizens of Heaven" and "The Way of Sin." Sunday school, 258; BYPU, 20; Int. BYPU, 25; Jr. BYPU, 20; by letter, 1.

West Jackson—R. E. Guy, pastor. "What God Does With the Backslider and His Sins" and "Symptoms of Backsliding." Sunday school, 441; BYPU, 119.

Monterey—W. M. Griffith, Pastor. "Triumphant Love" and "Moses' Choice and Its Effect on His Life." Received for baptism, Sunday School, 227; baptized, B.Y.P.U., 28; by statement, Jr. B.Y.P.U., 21. Remarks: Just closed a good meeting last Friday, August 14th, held with the Verbe Church near Monterey. The meeting started Monday morning, August 10th, and continued through Friday afternoon with two services daily, at 11:00 a.m. and 2:30 p.m., and dinner on the ground. As the result of the meeting there were six professions and five additions to the Church, four of which were by baptism. Rev. W. D. Wilmoth is the pastor.

Decherd First—A. L. Bates, Pastor. "Sanctification." Spoke to the B.Y.P.U. on "Religious Liberty." Closed a meeting with Bro. W. E. Tidwell, Ban Aqua; 18 professions; by baptism 17.

Mt. Pisgah. Pastor Whaley of Eudora Church, Memphis, has been in a revival with Mt. Pisgah Church. There were 9 professions and 7 additions.

Jas. H. Oakley of Prescott Memorial Church, Memphis, closed a meeting August 16th with the church at Allens.

J. E. Merrill of Ashdown, Ark., is engaged in a revival with the church Chamberlain Ave. Church, Chattanooga, of which R. T. King is pastor.

Bon Aqua Church has been through a revival season with A. L. Bates of Knoxville doing the preaching. There were 18 professions of faith and 17 additions for baptism. W. E. Tidwell is pastor.

Verbe Church closed a good meeting August 14th. W. M. Griffith of Monterey did the preaching. W. D. Wilmoth is pastor. Five united with the church.

Bethel Church, Chattanooga, had 29 professions and 22 additions as a result of a meeting that closed August 16th. J. W. Christenbury is pastor.

Bulls Gap closed a revival on August 16th with Chas. P. Jones of 004 doing the preaching.

C. E. Vermillion of Spartanburg, S. C., is preaching in a revival at Springs Creek Church, Chattanooga, of which J. H. Palmer is pastor.

Another Baptist preacher has come to us. August 16th Evangelist Geo. E. Moody, who was baptized into the fellowship of Central Church, Fountain City, August 9th, was ordained to the full gospel ministry to work with the New Testament churches hereafter. The Presbytery was composed of Pastor L. W. Smith and Pastors Sprague, Creasman, Atchley, Barnes and Jones of Knoxville.

## BOOK REVIEWS

By J. R. Johnson

"The Master as Paymaster." By George Esdras Bevans. Fleming H. Revell Co.; \$1.25.

This volume of twelve sermons sets forth in a fresh and vigorous way the value of Christianity, or the

rewards of the Gospel in the present life, and what Jesus should mean to his followers now. The book merits a wide reading and will be stimulating to both ministers and laymen.

"The New Orthodoxy." By Edward Scribner Ames. The University of Chicago Press; pages, 125.

The author believes in a "New Orthodoxy," and says: "It is not impossible that future historians will regard Protestantism as coming to its close with the end of the nineteenth century as a vital, ascending type of religion." Though you may not agree with the author, the book is well worth reading. It sets forth what the reviewer considers the most liberal thinking, but it is done in a straightforward way, and without criticism and epithets toward others. He discusses the attitudes; dramatic personae, growing Bible, changing goal, and new drama of the "New Orthodoxy."

"Little Foxes in the Baptist Vineyard." By Robert Edwin Smith, D. D. Hill Printing & Stationery Co. Waco, Texas; pages 125.

The author is a well known preacher and pastor of ability. He has a way of thinking for himself, and states his thoughts and propositions with a clearness easily understood. He discusses many of the questionable things creeping into Baptist Churches, and would have an end put to them before they destroy our spiritual harvests. The book will put you to thinking. It should have a wide reading. It will do good.

"Baptist Beliefs." By Dr. E. Y. Mullins, LL.D. The Judson Press, Philadelphia; pages 96.

The demand for this volume has necessitated the printing of this fourth edition. The book was first published in 1912, and met with a hearty approval. It would bring a new day among Southern Baptists if this book could be earnestly studied by every Baptist family. It is a clear and concise presentation of what Baptists generally believe. It should be put into the hands of all our young preachers.

"What I Believe." By Hon. Bertrand Russell, F. R. S. E. P. Dutton Company; \$1.00.

If a man has time to read just to see what other men are thinking, he will find in this little volume an open expression of much of the new theology. The author says, "God and immortality, the central dogmas of the Christian religion, find no support in science. . . . for my part I cannot see any ground for either." "I believe that when I die I shall rot, and nothing of my ego will survive." Yet the book has many truths, but will hardly appeal to the ordinary reader.

"God's Dynamite." By P. H. Lerigo, M. D. The Judson Press; 75 cents; pages 180.

The subtitle of this volume is "Changing the World by Prayer." It is made up of eight wonderful and fascinating stories of the transforming power of prayer. The author says in his preword, "These pages attempt to show in brief compass the part which prayer has played in the lives of our missionaries and the development of our fields abroad." The story of one station from each country is told together with the events leading to its occupation. It ought to have a wide reading.

"Early Baptist Missionaries and Pioneers." By W. S. Stewart. The Judson Press; \$1.50; pages 258.

This volume is edited by the Department of Missionary Education of the Northern Baptist Convention. We have in this first volume a brief discussion (about twenty-five pages) of the life and works of eight leading missionaries, including two women, Ann Judson, and Madame Henrietta Feller. The book is suited especially to the young, but will be interesting for older people. It should have a place in the church library.



# AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. Cord L. Skinner of the Second Church, Jackson, Tenn., lately preached in a revival at Spring Bayou Church, near Paducah, Ky., assisting Rev. H. R. Burkhardt. There were a number of conversions and 19 additions by baptism. Brother Skinner was granted a vacation by his good church and left this week by automobile for San Antonio, Texas, to visit relatives.

Evangelist John Hazlewood of La Grange, Mo., lately held a revival at Lilbourn, Mo., which was gracious in results. He is in a meeting now at Iron City, Tenn., with great interest and record-breaking attendance for the town. He has an open date for the last half of October.

Rev. M. E. Miller of Henderson, Ky., lately did the preaching at Trezevant, Tenn., where Rev. W. C. Skinner is pastor in a revival of ten days, resulting in 20 additions, 14 baptism, five by letter and one by restoration. Brother Miller is commended for preaching the gospel in the old-time way.

Rev. Joe H. Jennings of Parsons, Tenn., was lately assisted in a revival at Bunches Chapel Church, near that place, by Rev. J. W. Barnett of Parsons, resulting in seven additions by baptism. He had been previously assisted in a meeting at Atkins' Chapel by Rev. W. C. Solomon, resulting in seven conversions and four additions.

Rev. Virgil A. Rose and wife of Jackson, Tenn., have moved to Bruceton, Tenn., to reside, he being pastor of the church there. They were given a liberal pounding by the members and friends of the church. Brother Rose received his diploma this month from Union University, Jackson. He is a consecrated, capable preacher, and his wife is a gifted helpmeet. His hosts of friends wish for him abundant success.

During a recent revival at Gadsden, Tenn., a thunderstorm of threatening proportions arose and a bolt of lightning struck the building in which the preaching was being done, demolishing one end of it and boring a three-inch hole through the chair which the minister had just vacated. Dr. Ray E. York was doing the preaching, assisting the pastor, Dr. J. R. Mantey of Jackson. At a service the next day the church raised \$7,000 with which to build a new house. Dr. Mantey is retiring as pastor.

On the eve of his leaving Union University, Jackson, Tenn., after serving for three years as a professor, Dr. J. R. Mantey preached most acceptably for the First Church, Jackson, Tenn. He goes to become professor of New Testament Interpretation in the Northern Baptist Theological Seminary, Chicago, Ill.

Rev. W. L. Howse of Jackson, Tenn., is being assisted in a revival at Woodland Church, near Brownsville, Tenn., by Rev. J. T. Early of Nogales Avenue Church, Tulsa, Okla. Unusually large crowds are attending and keen interest is being manifested.

Rev. Henry Turner of Jackson, Tenn., is in the midst of a revival this week at Bethel Church, near Humboldt, Tenn. It is the writer's joy to do the preaching for the seventh consecutive year with that church. There are no better people in the land.

The churches at Somerville and Stanton, Tenn., have called Rev. R. K. Bennett of Jackson, Tenn., and he has accepted. He is an enthusiastic, capable preacher, and those churches are destined to make rapid

growth during his pastoral administration.

Rev. B. W. Hudson has resigned the care of Davis Memorial Church, Jackson, Miss., effective September 1st. He will enter the Southern Baptist Theological Seminary, Louisville, Ky.

Evangelist W. W. Kyzor lately assisted Rev. J. P. Harrington of Crystal Springs, Miss., in a revival, resulting in 49 additions, 29 by baptism. It was one of the greatest meetings in the history of the church.

Rev. E. J. Hill of Memphis, Tenn., lately assisted Rev. R. L. Breland in a revival at Duck Hill, Miss., resulting in 22 additions, 16 by baptism. The church was greatly revived.

During the fifteen months of the pastorate of Rev. J. W. Jenkins at Union City, Tenn., there have been 176 additions. It has been decided to build a new church to cost \$80,000 and \$62,261 is the amount recently raised in cash and pledges. The balance will be borrowed and the building begun at once.

Dr. S. E. Tull of the First Church, Pine Bluff, Ark., has been invited to assist Rev. J. W. Jenkins and the church at Union City, Tenn., in a revival beginning next Sunday. Truly, that church will hear strong preaching. It is a joy to Dr. Tull's many friends to have him return to Tennessee even for a temporary engagement.

Rev. Geo. W. Light has resigned as pastor of the First Church, Douglasville, Ga., to accept the pastorate at Smyrna, Ga. He has served at Douglasville three years. He has truly lived up to his name.

Columbus Street Church, Waco, Texas, has lost its pastor, Dr. R. G. Bowers, who has resigned to accept a call to the First Church Williamsburg, Ky. The change was effective August 9th.

Joseph Paul Parker and Miss Benjie Mae Oakley, estimable young people, were married in Lexington, Tenn., August 15th, at 5 p.m., at the home of the writer, who officiated. The bride is the daughter of H. C. Oakley and wife and the groom the son of Joe P. Parker. The groom is the county court clerk of Henderson County. Congratulations!

Rev. W. W. Rivers has resigned as pastor of the North Fort Worth Church, Fort Worth, Texas, after serving thirteen years, to accept a call to Memorial Church Temple, Texas, effective September 1st. Baptist churches are proud of Rivers.

Rev. Roy Hutchens has resigned as pastor at Pearsall, Texas, to enter the Southwestern Baptist Theological Seminary, Fort Worth, Texas. He remains in the pastorate until September 1st.

The church at Walters, Okla., loses its pastor, Rev. V. M. Cloyd, who resigns to take post-graduate work in the Southwestern Baptist Theological Seminary Fort Worth, Texas. During the fourteen months of his pastorate there have been 130 additions.

Mrs. W. A. Lovelett of the First Church, Denison, Texas, recently gave her church \$15,000 in memory of her mother Mrs. C. C. McCarthy. The money paid the remaining indebtedness on the new educational building which will be dedicated on September 21st with an address by Dr. Geo. W. Truett.

After serving Ouachita College, Arkadelphia, Ark., as president for

ten years, Dr. C. E. Dicken has resigned, and his resignation has been accepted. The Board of Trustees reversed previous action and adopted the statement of faith of the Arkansas Baptist Convention instead of that of the Southern Baptist Convention.

Rev. N. M. Stigler of Jonesboro, Ark., beloved in Tennessee, lately organized a church at Wilson Ark., with thirty charter members, twelve being received immediately for baptism.

Evangelist Frank Tripp of Monroe, La., and Singer E. L. Waleseagel are aiding Rev. L. W. Sloan in a great revival at Ardis Memorial Church, Shreveport, La. Brother Sloan was in Memphis, Tenn., last week at a delightful reunion of his family.

Dr. F. S. Groner admits that he may have unintentionally made an incorrect statement in saying that the assistant pastor of Dr. W. B. Riley of Minneapolis Minn., is a Presbyterian. But Dr. Groner thinks the fact that Dr. Riley has an immersed Presbyterian as an assistant in the Northwestern Bible School is a greater irregularity than had been charged. An immersed Presbyterian teaching in a Baptist training school does not look orthodox.

Rev. Arthur Fox of Mayfield, Ky., is assisting Rev. L. S. Sedberry in a revival at Lewisburg, Tenn. Immense crowds are attending the services and much interest is being aroused.

Dr. J. W. Porter of Lexington, Ky., is assisting Rev. T. E. Rice in a revival at Galloway, Tenn. It is in the nature of a home-coming to the noted preacher.

## SOME RECENT MEETINGS

| Church                           | Additions |
|----------------------------------|-----------|
| Silver Creek, Miss               | 16        |
| Lamar, La.                       | 41        |
| Lake Charles, La.                | 25        |
| Pachuta, Miss.                   | 10        |
| Crystal Springs, Miss.           | 12        |
| Iuka, Miss.                      | 90        |
| Red Bay, Ala.                    | 70        |
| White Oak, Miss.                 | 7         |
| Stringer, Miss.                  | 38        |
| Shady Grove, Miss.               | 10        |
| Darling, Miss.                   | 36        |
| Mount Sinai, Miss.               | 9         |
| Alberton, Ala.                   | 29        |
| Big Level, Miss.                 | 23        |
| Southside, Wichita Falls, Texas. | 47        |
| Ruleville, Miss.                 | 28        |
| Goodman, Miss.                   | 18        |
| Spring Creek, Tenn.              | 11        |
| Forest City, Ark.                | 20        |
| Minden, La.                      | 77        |
| Calvary, Sulphur, Okla.          | 75        |
| Mercedes, Texas                  | 38        |
| Citadel, Charleston, S. C.       | 88        |
| Harmony, Texas                   | 99        |
| Holdenville, Ala.                | 46        |

|                                |     |
|--------------------------------|-----|
| Montrose, Ark.                 | 31  |
| Hartman, Okla.                 | 80  |
| Boughton, Ark.                 | 30  |
| Austin, Ark.                   | 25  |
| Ouachita, Ark.                 | 9   |
| London, Ark.                   | 10  |
| Mount Pisgah, Ark.             | 32  |
| Sulphur Rock, Ark.             | 35  |
| Sweet Hill, Arkadelphia, Ark.  | 44  |
| Oak Grove, Ark.                | 12  |
| First, Dunkin, Ind.            | 69  |
| Gatlif, Ky.                    | 186 |
| Ripley, Tenn.                  | 78  |
| Drakesboro, Ky.                | 20  |
| Bloomfield, Ky.                | 44  |
| Bethlehem, Ky.                 | 26  |
| Ozark, Ala.                    | 90  |
| Iago, Texas                    | 30  |
| Roby, Texas                    | 65  |
| Richland Springs, Texas        | 95  |
| Pleasant Grove, Texas          | 17  |
| Walnut Springs, Texas          | 17  |
| Central, Itasca, Texas         | 34  |
| Prairie Grove, Texas           | 11  |
| Romey, Texas                   | 13  |
| Showers, Miss.                 | 39  |
| Stonewall, Miss.               | 12  |
| Calvary, Winston County, Miss. | 17  |
| Yoakum, Texas                  | 24  |
| Milburn, Texas                 | 37  |
| Muldoon, Texas                 | 22  |
| Hermleigh, Texas               | 38  |
| Drasco, Texas                  | 20  |
| Wilmouth, Texas                | 24  |
| Thomaston, Ala.                | 25  |

## ANOTHER NEW INTERMEDIATE B.Y.P.U.

On Sunday night of August 16th the Intermediates of Calvary Baptist Church met in the church auditorium for organization. Mr. Claude Sweeney was appointed as leader of the Union. All the officers were elected and plans are being made for an Installation Service on Sunday evening, August 29th. There were 26 Intermediates present.

Mr. Preston is with Rev. J. R. Dykes this week at Pleasant Grove in a training school.

I am glad to add my endorsement to the value of religious literature in the home and church. The influence of the church should not be confined to Sunday, but should make itself felt throughout the whole week. Church publications of the right kind are a most valuable help toward this end.—Gifford Pinchot, Governor of Pennsylvania.

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## SEMINARY CONTRASTS

Chas. F. Leek, Th.M., Publicity  
Secretary

There are numerous reasons why the Southern Baptist Theological Seminary should rebuild its plant at "The Beeches," but none stronger than that presented in a contract of the down-town plant with the fast rising home in the Eastern suburbs of Louisville.

**Noise vs. Quiet.** We are now at the intersection of Louisville's two most important traffic thoroughfares. As I sit here writing this article I can distinguish numerous sounds. In one place I hear the rattle of wagon wheels, the clatter of horse hoofs and the whistle of a happy driver. In another place there is a combination of the yells of garage men, the honking of auto horns and the knocking of a mechanic in repairing a car. In another place there is the almost constant whistle of the traffic cop competing with the repeating ring of an automatic traffic signal at the other corner. Again there is heard the bump, bump, bump and the rumble of street cars every few seconds as they cross and recross at Seminary corner. Then there are extra noises. The exciting rush of the fire department as occasion demands; the loud and necessary play of school children next door; and at present the knocking, scrapping, blowing, etc., of cleaners and painters working on an adjacent church building. That's where we are. We plan to be in an ideal environment that is accessible and quiet.

**Dirt vs. Cleanliness.** I cannot add a word to what you already know of Louisville soot and grime that filters through everything. We are now seven blocks from the Ohio River industries and from five to seven blocks from several railroad yards. At "The Beeches" the atmosphere is clean and free of dust, and God's trees are out there purifying the air.

**Ugliness vs. Beauty.** Men of industry have learned that what their employees see affects the quality of their work. God had a job for John and Jesus and Paul in the cities, but He selected the open sections as the environment for the days of preparation. The fine quality of the Seminary's work will be made better by the beauty of "The Beeches."

**Distraction vs. Attraction.** Try to prepare your sermons, study your Sunday school lesson, read the interesting book, or concentrate on anything with best results, as ministerial students are supposed to, where windows must be kept shut in warm weather in order to make the noises mentioned bearable. Where is your study, pastor? Everything is pleasing to the eye at "The Beeches."

**Artificial vs. Natural.** "Accept no substitutes," is a widely used slogan. It applies here. What God created is closer to Him than what man has made. The city presents the present hour's greatest challenge, but the city, with all of its artificiality, is helpless to do the fullest for the men who are to help her most. "The Beeches" itself is a veritable inspiration.

**Outgrown vs. Room for Growth.** Having doubled the enrollment in 32 years without any additional buildings, the Seminary is filled to capacity. In the last four years the

average enrollment has been 429 licensed or ordained ministers, making the largest theological seminary in the world. There is no chance here for enlargement even if the environment were suitable. At "The Beeches" the 51-acre tract permits expansion in addition to the expansion already contemplated in the present buildings going up.

## SOUTHERN BAPTIST ASSEMBLY, RIDGECREST, N. C.

J. W. Cammack, Corresponding Secretary, Education Board

All of the weeks at the Southern Baptist Assembly, Ridgecrest, N. C., have brought special features, interesting and inspiring addresses and uplifting music and good fellowship. However, the last two weeks of the Assembly, from August 16 to 31, will be fully up to the high average.

During the week of August 16 to 22, emphasis will be given to "The Baptist Opportunity." An address will be made each day by Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La. Other speakers of the week will be Dr. I. J. Van Ness, Nashville, Tenn.; Dr. B. A. Bowers, Knoxville, Tenn.; and the Study Courses in the W.M.U. Study Book; Teacher Training and B.Y.P.U. work conducted every day.

During the week of August 23 to 29 the subject will be "Baptist Prospects at Home," with the following program:

Dr. B. D. Gray will preach twice on Sunday, August 23. He needs no introduction.

Dr. Homer L. Grice, head of the Department of Daily Vacation Bible Schools of the Sunday School Board, will give a demonstration of daily vacation Bible school work each day; he will give three stereopticon lectures, two moving picture films, and two addresses concerning the work of his department.

Dr. V. I. Masters, author of text books on the "Country Church," and a thorough student of this subject, will give two addresses on the "Country Church."

Pastor T. E. Peters, one of the most progressive and successful country pastors in the State of Virginia, will give one address on "The Future of the Country Church," and one on "Ministering to the Local Fields." These addresses will be based on his personal experience.

Mr. Louie D. Newton, editor of the Christian Index, will give two illuminating and stimulating addresses on the "Relation of the Denominational Press to Our Program."

For the week end, covering Saturday, August 29 to Monday, August 31, the principal speaker will be Dr. George W. Truett, of Dallas, Texas.

The attendance of the Assembly has been the largest in its history. The scores of people who have been turned away from the hotel on account of lack of room, brings the Assembly face to face with the necessity of doubling its capacity for next season. Steps, looking in this direction, were taken at the annual meeting of the directors on Thursday, August 13. The Education Board of the Southern Baptist Convention is receiving requests from many sources urging that steps be taken to greatly enlarge the facilities at Ridgecrest.

Among those from Tennessee contributing to the program and fellowship of the Assembly are: Mrs. W. J. Cox, C. E. Burts, I. J. Van Ness, J. T. Henderson, J. H. Anderson, Miss Cornelia Rollow, Chas. S. Stephens and others.

## CLEAR CREEK MOUNTAIN SPRINGS

By George W. Card

One week here has revealed the refreshing fact that Baptists own and operate encampment grounds which promise to equal or surpass Lake Geneva, Winona Lake or Lake Chautauqua. This year's attendance, program and genuine enthusiasm have thoroughly established Clear Creek Mountain Springs as a delightful annual objective. Dr. DeMeit says: "Our attendance is larger than that of Ridgecrest at any time during the last fifteen years."

I am enclosing a copy of the declaration set forth August 9 at the close of a masterpiece by Dr. John Roach Straton:

Whereas known facts have demonstrated that the faith of the rising generation in the reliability of revealed religion and especially in the truth of Christianity is being seriously menaced by the teaching in our schools of the unsubstantiated theories and unproved hypotheses of evolution grounded in a materialistic and essentially Godless view of the universe and the philosophy of life; therefore be it resolved:

1. That this mass meeting assembled at the Clear Creek Springs encampment hereby puts itself on record as being unalterably opposed to these wrongs and revolutionary tendencies.

2. That we hereby respectfully petition the next session of the legislature to enact laws which will safeguard our educational system from the injury which it is suffering from the teaching of these untrue and un-Christian theories and which will save the rising generation in Kentucky from loss of faith in a living God as Creator, Preserver and Saviour, and in the Bible as a true divine revelation which in all the past has been the main foundation stone of the sanctity of the marriage vow, the stability of the home life of our people, the prosperity of our churches, the moral code of our citizenship, the integrity of our economic life, and the perpetuity of our educational and political institutions.

3. We heartily approve the suggestion that has come from many quarters that Dr. John Roach Straton carry forward the fight on these evils so nobly and courageously led by the late William Jennings Bryan.

We believe Dr. Straton possesses by nature, education and experience these qualifications of head and heart and logic and eloquence which will enable him to do a monumental work in the interest of the truth of Christianity and historic Americanism.

## SMILES

SELECTED

"But, darling, don't you want to marry a man who is economical?"  
"I suppose so; but it's awful being engaged to one."—Flamingo.

"Fine twins ye have there, Mrs. Murphy; but tell me, how do ye iver know them apart?"

"Faith, an' that's aisy, Mrs. O'Flaherty," said Mrs. Murphy. "Oi put me finger in Denis' mouth, and if he bites me, it's Mike."—Exchange.

First Frosh: "How'd Jack make out in his mid-years?"

Second Frosh: "He was caught cheating."

"How come?"

"In physiology the question was asked, 'How many vertebrae are there?' and he was caught rubbing his back."—Exchange.

Mr. Newlywed (at dinner): "Dear, what kind of a pie is that?"

Mrs. Newlywed: "Rhubarb, darling."

Mr. Newlywed: "Well, why did you make such a large one?"

Mrs. Newlywed: "Because I could not get any shorter rhubarb."

"Agnes is looking as young as ever."

"Yes, but she says it costs her more every year."

Gibbleton: "Edison declares that four hours' sleep a night is enough for any man."

Briggs: "That is exactly what my baby thinks."

Harold, six years old, had some trouble with a neighbor's children. That night when he had gone to bed his mother asked if he had said his prayers.

"And did you pray for the heathen too?" she asked.

"Yes," he answered, hesitatingly, "all but the three next door."

Willie had been naughty and was being sent to bed by his mother without his supper. He was naturally aggrieved at the feminine sex and tumbled between the sheets without a word.

"Willie," she demanded, "say your prayers."

"I won't."

"Don't you want to go to heaven?"

"Nah. I'm going with papa. Us men got to stick together these days."—Northern Baptist.

Singing Evangelist John Anderson would be glad to hear from pastors of Baptist churches when in need of a gospel singer. He has one open engagement in September and one in October. Brother Anderson is recommended by Rev. Arthur Fox, Mayfield, Ky.; Dr. J. W. Gillon, Winchester, Ky.; Rev. W. M. Wood, Nashville, Tenn.; Dr. A. S. Pettie, Lawrenceburg, Ky., and other Baptist ministers in the South. His address is P. O. Box 29, Mayfield, Kentucky.



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