

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 34

“Christ, who being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hands empires off their hinges, turned the stream of centuries out of its channel and still governs the seas.”—*John Paul Richter.*

Baptist and Reflector

(Continuing the Baptist Builder)

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EDITORIAL

A "dead-head" is a locomotive which has to be pulled by another locomotive—provided it is not in a church.

There are a great many "penny wise" and pound foolish church members. They know how to invest the pennies in the Lord's work, but they have never learned how to save eternally, their pounds and dollars.

The best friend any pastor ever had in his church work is an enlightened, inspired member. Yet we are about to become convinced that few of them believe that their state paper will help to enlighten and inspire.

Dr. John W. Ham is supplying Central Church, New York City, during August. The Watchman-Examiner is in favor of drafting Dr. Ham for service in the North. Better be careful, brethren, unless you want another John Roach Straton in your midst.

The editor of the Word and Way, of Missouri, suggests the name "Darrowism" as a synonym for evolutionism. Our objection is that Mr. Darrow might object to being so intimately associated with a group of men who are so cock-sure that they know. Remember that Mr. Darrow is an agnostic.

He who cannot control himself and command obedience and respect from those immediately about him, will never be trusted by God with great tasks and important services. (See Gen. 18:18, 19.) Before one can become the confidant of God he must have purified his own life. Before he can become the agent of God he must have proved himself a leader.

Dr. W. L. Poteat resigned from the presidency of Wake Forest College and, instead of accepting the resignation, the Board of Trustees gave him an assistant.

It looks like North Carolina is determined to push Dr. Poteat upon their brethren of the South, for the giving of an assistant means only that Dr. Poteat will have more time for the promulgation of his heretical views.

When a fellow really prays, it does not make much difference to him where he is. And one thing is certain, the one who never learns to pray in secret cannot pray in public. He may say prayers, but they will never go higher than the top of the head of the tallest person in his congregation. Furthermore, any man who learns to pray in secret and who practices secret prayer CAN pray in public.

Southern Baptist colleges are showing their colors. One after another, they are compelling their faculties to sign the declaration of faith adopted at Memphis or similar and more definite declarations adopted by their Boards of Trustees. We thank God that the evolution fight came before Southern Baptists had lost control of their colleges. Save them immediately, brethren, or else they will go from us as did Brown University, as did Chicago University, as have gone many others.

Pastors ought to call the attention of their people to the fact that the Baptist and Reflector is beginning this week a Weekly Sermon Page. In response to the recent appeal for suggestions concerning the best means of making the paper better, more than fifty per cent of the replies called for a weekly sermon. These will be selected from all sources, preferably from the ranks of our own Tennessee pastors. Long copies, copies written on both sides of the paper, and sermons filled with invective will not be used. Sermons must be limited to 1,500 or 2,000 words. Rarely will we use one longer than that. If you are unwilling for the editor to cut your copy, do not send in manuscripts of more than 2,500 words at any time. Let us make this a fine page and an attraction that will draw.

THE HOUSTON NIGHTMARE

Some of our brethren seem to be having serious and frightening dreams concerning the next session of the Southern Baptist Convention. Their uneasiness has been brought about because of the recent little flurry between Pastor James B. Leavell, of the First Church, Houston, and Dr. L. R. Scarborough. Because of this, they seem to think that the convention will jeopardize its future by going to the city in which James B. Leavell holds forth.

We call attention in this connection to some very well-placed criticisms of the Memphis Convention concerning the honors that were given one pastor, as if he had been the only Baptist pastor in the city. The Convention does not go as the guest of a church, but as the guest of a city. The city pays the bills, provides the auditorium, etc. If, now, the First

Church of Houston should have an auditorium large enough to house the Convention and should tender that to the city for the use of the Convention, the church and its pastor would still not be hosts to the Convention.

It is time for the Convention to go to the west of the river. Rotation has been practiced for decades and the Convention has never been hurt. The writer's opinion is that the Convention should meet regularly in Memphis, the most centrally located city within the bounds of the Convention. But until the convention decides that the editor is right and goes permanently to Memphis, he is going to insist that it meet in the various sections of the South and that every Baptist pastor within the bounds of the city where the meeting is held shall have his meed of publicity and praise for the entertainment. Whatever honors there are to be divided must be left entirely to the local pastors' conference.

As for there being any cause for alarm from the side of Brother Leavell, we fail to be able to ascertain it. He is a God-fearing soul-winning pastor. We do not agree with all that he does and says any more than we agree with all any other pastor does and says, than we agree with our denominational leaders in all they do and say. But we have never reached the place where we are afraid of any one man's stampeding the Convention. As to the matter of distribution of funds by the First Church of Houston, we have only to say that we know of other Southern Baptist churches that have kept as large a per cent of collections (even a larger) for home uses than has that church, but somehow no one ever called attention to them.

IMMACULATE CONCEPTION

Twice within the last few weeks the editor has heard Baptist preachers speak in glowing terms about the Immaculate Conception, and one brother went so far as to challenge his hearers to defend the blessed doctrine. Because we know that these brethren do not understand the meaning of the dogma and because there are no doubt others like them among us, we give the meaning of the term, "The Immaculate Conception."

According to Webster's Unabridged Dictionary the term means, "The miraculous conception of the virgin Mary by which she is held to have been conceived without original sin. It was first set forth as a dogma of the Catholic Church in 1854 when the Bull 'Ineffabilis Deus' was issued by the Pope. Later the idea was extended by one John Eudes, who propagated the doctrine of the immaculate heart of Mary until in 1855, Pope Pius IX issued another Bull setting forth the fact that Mary's heart was immaculate, never knew the stain of sin and a special 'Feast of the Immaculate Heart' accompanied by a suitable Mass was instituted.

The dogma was instituted to dispense with the trouble that arose in the minds of some Catholic theologians concerning the sinlessness of the flesh of Jesus. They

thought that if Mary were not born without the taint of sin, the body of Jesus could not have been born without original sin, therefore he could not have been sinless. Remember that it was not until the middle of the nineteenth century that the idea was ever set forth as a doctrine of the Catholic Church. Baptists have never believed any such foolishness and our preachers ought to be very careful not to get the term "The Immaculate Conception" mixed up with "The Virgin Birth."

DR. MASTERS SLIPS UP!

In the Western Recorder of August 13 the leading article is headed "Evolution and Fair Play," by J. J. Robinson, of Philadelphia. It is an interesting piece of literature and provokes thought because of some of the suggestions which it contains. But the thing that is of interest to us is that Editor Masters let it get into print with all its foolishness, without giving it so much as an editorial notice.

Read this and see how it sounds: "We can understand the Bible properly only by comparing Scripture with Scripture. Isaiah 45:18 tells us that when God established the earth 'He created is NOT A WASTE. He formed it to be inhabited.' Therefore we have the right to understand that the earth was inhabited long before the time of Adam. That ancient earth, created not a waste, became waste and empty, presumably because of the sin of the race of beings inhabiting it at that time."

The trouble with the suggestion is that it only turns the troubled mind into further confusion. There is not an intimation in the Bible, of any race preceding the creation of Adam and Eve. Isaiah was not writing a scientific account of creation. Moses did that. Isaiah was merely referring to the great event of creation as having been brought to pass because of the divine purpose in man. "He formed the earth for the purpose of sustaining life. That life came upon the earth in obedience to the divine fiat and it came in the order set forth in Genesis.

We read recently, a long and ludicrous document from the hand of a Catholic priest (as the author claimed to be) in which he advanced the same argument as did Mr. Robinson, and the only reason we could find for his theory was the fact that his mind was troubled about Cain's wife and the marriage of the sons of God to the daughters of men. We need to remember that we never get anywhere by creating one imaginary rung in our ladder of theories in order to help us to climb above a difficulty that is hard to overcome. Genesis 1 and 2 tell the story of creation in barest outline. No scientist or philosopher has ever been able to improve upon the chart, the diagram, given by Moses, and every time the scientist or the theologian has gone out of his way to explain some of the difficult passages in Genesis, he has come to grief.

If the Western Recorder published the article for the purpose of stirring up comment, we feel sure that it has not failed

for there are too many old-fashioned Baptists in Kentucky for the foolish conjectures of the Philadelphian to go unchallenged.

HAND IN HAND

According to information before us, one of our great metropolitan dailies recently printed the following paragraphs, editorially, relative to the conditions in one of our great cities: "The administration of criminal justice is flat on its back here and elsewhere in this country, and criminals are on top of it, sticking their fingers in its eyes. Murderers, panderers, rapists, pick-pockets and thugs walk out of the court, out of jail, out of the penitentiary and the police cannot hold them. The law cannot punish them. They are bosses in the State."

What do we see on the other hand? Skepticism, higher criticism, evolution and infidelity run riot in the land. Undoubtedly, these isms and crime walk hand in hand. The prevalence of crime is a true index to the moral status of the nation and the spirit of the churches.

From the same source we learn: Family worship is observed in less than twenty per cent of the professedly Christian homes as against seventy per cent in former times. The Bible is sadly discredited in many quarters. Every seventh marriage ends in divorce. Thieving has increased five-fold in fifteen years. Other crimes have increased four hundred per cent in the same period. Neither life nor property is safe anywhere. In view of the above, it is high time that we stop and get our bearings. We had just as well make up our minds that moral conditions are never going to be better until spiritual conditions are improved upon. Somehow the people have lost confidence. It is not for us to fix the responsibility. It is a fact nevertheless, and it is not true that people have lost their seriousness, that they are indifferent, and no longer care for the Word. Each year we are more and more convinced that what the people need is the old-fashioned Gospel and that they are ready and willing to hear it. Say what you will, the rank and file still believe in sin and salvation, and they are ready to hear the man who comes to them with such a message fresh from the Throne.

In view of the serious situation which confronts us, let us be done with modernism, so-called, and evolution, and let us get back to first principles. Strangely enough we seem to be fighting men of straw. Why not dismiss the matter from our minds, concentrate our thoughts upon the plain teachings of the world and bend our energies toward reaching the people at home and abroad and toward leading them out of the darkness of doubt and into the marvelous light and liberty of the children of God?—Editorial in Florida Baptist Witness.

LLOYD T. KING has joined the Reese evangelistic staff as one of the gospel song leaders.

ORDINATION OF BROTHER GEORGE E. MOODY

On Sunday afternoon, August 16, Brother George E. Moody was set apart for the full work of the ministry at Central Church of Fountain City. Brother Moody had joined the church on the Sunday previous after talking with the pastor and finding that he was in full accord with the doctrines of the Baptist Church. A council was called by the church and thoroughly examined Brother Moody on all the cordial doctrines. Dr. W. A. Atchley led in the examination. The council unanimously and enthusiastically recommended the ordination.

Brother Claude E. Sprague preached the ordination sermon, Brother J. H. Barnes delivered the charge, Dr. W. A. Atchley presented the Bible, and the writer led in prayer.

Brother Moody is an evangelist of unusual ability. He has held a number of meetings in and around Knoxville, and is very popular here. He has been affiliated for a number of years with the United Brethren Church, but has felt since childhood that he ought to be a Baptist. He joined Central of Fountain City under the conviction that the Baptist Church is the New Testament Church. We heartily recommend him to the brethren, and we hope that the churches will keep him busy.

C. D. CREASMAN,
Clerk of the Ordaining Council.

THE OMITTED AMENDMENT

I very much regret that the following amendment to the By-Laws of the Southern Baptist Convention, offered by Dr. A. J. Barton at Memphis last May, adopted by the convention and inserted properly in my desk record, was, by some oversight, not transcribed into the copy which went to the printers, and hence is omitted from the 1925 Annual of the Convention:

"The Boards and Institutions of the Convention shall close their books and accounts at midnight on April 30, next preceding the meeting of the Convention."

Of this official action of the Convention and of my regrettable error in omitting it from the Annual I have informed the Corresponding Secretaries of the Boards and the Presidents of the Institutions. I am sending this note to our several State papers so that the entire brotherhood may be informed upon this important matter. The omitted amendment may be expected in the next Annual.

HIGHT C. MOORE, Secretary.
Nashville, Tenn., August 21, 1925.

"Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within all is clear and defined; every ray of light reveals an army of unspeakable splendors."—John Ruskin.

"If you want to be persuaded of the truth of Christianity, try it."—Coleridge.

PUBLIC OPINION

EXPEDITION TO ARMAGEDDON FROM THE UNIVERSITY OF CHICAGO

Under the direction of Professor James Henry Breasted, head of the University of Chicago Oriental Institute, an expedition to the ruins of the ancient fortified town of Armageddon in Palestine, the famous "battle ground of the ages," will be launched about the middle of August, when Professor Clarence Fisher, the field director just appointed, will sail from New York to begin the work. He will be followed at the end of the month by Dr. D. F. Higgins, assistant director, and E. L. DeLoach, assistant geologist.

The work this fall will be devoted to making an accurate survey of the area including the mound of Megiddo—an area of about a square mile—and collecting a force of about 400 natives. Thereafter the excavating will be done during the hot summers to avoid the heavy rains of the other seasons.

The party hopes to locate the lost city where Thutmose III defeated the King of Kadesh in the first battle (1479 B.C.) of which history has preserved a detailed record. Megiddo was the south Syrian capital of the southern Hittite empire and because of its strategic position at the pass over the transverse Carmel Ridge blocking the military and commercial path from Egypt to western Asia became the battle ground of the nations. Under the name of "Armageddon" it has taken on in recent years a new dramatic interest due to the victory there of General Allensby over the Turks during the Great War and to the striking statement of President Roosevelt that "America stood at Armageddon."

Dr. Higgins, the geologist from the University of Chicago, will supervise the erection at the foot of the Megiddo mound of a building combining office facilities and living quarters, the first section consisting of five rooms and a vault for the important archaeological discoveries, and the second section containing a dormitory of nine rooms. The army of native laborers will establish their own quarters on the fringe of the University community.

FATTY ARBUCKLE'S CONVERSION

By Dr. Robert Watson, President of the International Reform Federation

Mr. Arbuckle is again in the public eye. We are sorry to see this. According to the daily press, he claims to have been "converted." He is, therefore, a returned prodigal. It is a cause for genuine gratitude to not only all Christians, but even to multitudes of other people when a sinner is converted from the error of his ways.

The Lord Jesus Christ always welcomes every such one and the Church of Christ has and ever will be ready to do the same. Some of our greatest and most successful Christian workers have been those who

were "as brands plucked from the burning." There are, however, certain evidences of a truly repentant and converted sinner which are practically unfailing. Like the prodigal in our Lord's matchless story, they are deeply sensible of their own unworthiness.

Now, in Mr. Arbuckle's case he seems to have more the spirit of the Pharisee, who justified himself, than the Publican who could not lift up so much as his eyes to heaven, but smote upon his breast and cried, saying, "God be merciful to me a sinner." It was the Publican, however, who returned to his house "justified" and not the Pharisee.

In the case of both prodigal and Publican, and this has always been true of real converts, there was no clamor for recognition. Then it is customary for even the most recent converts to keep their promises and tell the truth. This statement makes it necessary for us to tell something which up to the present we have never made public.

Two years ago last spring Mr. Arbuckle came to Boston and spent a week in a theater asking the public to let him "come back." Through his manager we asked Mr. Arbuckle to come to our Boston office and he and his manager came.

In the presence of several witnesses we talked with Mr. Arbuckle and pointed out to him that he was "not only an entertainer, but an educator," and that as such the public had a right to demand that his "moral character be above reproach." We argued that he had a right to work, but until he had demonstrated he was a "changed man" that he should only do hard work in an obscure place and thereby prove himself worthy of the confidence of the public." Mr. Arbuckle claimed that no one had ever spoken to him in that way before and now saw himself, his work and his responsibility to the public in a new light. Then he and his manager agreed that Mr. Arbuckle should return to his old home, put himself under the care of the pastor of his and his mother's old church and keep in touch with us.

Then after a season of prayer we promised Mr. Arbuckle this:

"If you keep in touch with us and with Mr. John A. Quinn, President of the Better Picture Association of the World, in Los Angeles, California, and show us you are really sincere, then we will help you to get back soon into the work your heart is set on."

At parting Mr. Arbuckle said "I will not try to come back until my pastor, Mr. Quinn and you here agree I should."

On that agreement we parted and that night Mr. Arbuckle stated in the theater that he had cancelled his engagement and on advice of Dr. Watson, pastor of the First Presbyterian Church, was returning to California. This was reported in the next morning's Boston papers.

We hoped at that time soon to be able to assure the public that Mr. Arbuckle was a "new man." But we have never directly heard from Mr. Arbuckle since then nor, so

far as we can learn, has he ever reported to the pastor in California, or to Mr. John A. Quinn.

We still stand ready to help Mr. Arbuckle, or any other sinner, to find his way back to God and to the public confidence, but before we can recommend him, or any other, to the public he must give credible evidence of being a "genuine convert" to honorable living.

Now therefore we appeal to all clean minded full blooded Americans to use every influence to prevent Mr. Arbuckle emerging from the obscurity where he of right belongs.

SURVIVAL OF THE FITTEST

This heading forms a rather catching phrase. It is based on the philosophy, however, that might makes right.

You walk out in your orchard, you see eight or ten peaches on one twig. They start out with equal chance for development, seemingly. The twig, however, is able to support only two or three. The two or three most vigorous will appropriate that strength, and the weaker ones will succumb to the inevitable, and one by one they will decay and drop off. This is survival of the fittest in the vegetable kingdom, where there is life, but no sensation or locomotion.

A sow has twelve pigs, but has means to nourish only ten; the ten stronger will appropriate the means and the two weaker will perish. This is survival of the fittest in the animal kingdom, where there is both sensation and locomotion. The brute part of this kingdom has a sense of love and devotion which seeks companionship, but no sense of pity or sacrifice. The strong cow will horn the weaker away from the food until it dies of starvation, while there is abundance for both if equally divided. The strong dog will drive his weaker companion in the chase away from the food and see it starve without one sensation of pity.

We now pass from the brute part of this kingdom to the human. The line between the brute and human beings is clearly drawn in the following. In addition to the sensibility of love or delight in companionship, the human being possesses the ability to determine the moral quality of an action to know right from wrong, to pity those in distress, and sacrifice for their relief. But man is a dual being. There are two men in one. There is the fleshly nature. This is the psychical or soul man; translated by King James as the "natural man." See 1 Cor. 2:14. This man, unrestrained and uninfluenced by Christianity, is absolutely fleshly in its nature and habits. Christianity, or the gospel, has an external influence over the unsaved wherever it is preached or even known. This will in a measure restrain his evil habits and elevate his ideals in regard to citizenship. This may be seen in his conception of government and social relationship. This, however, is confined to the outer or flesh man (not the body, which is but an agent) but the car-

nal nature which is spoken of in the Bible as "the flesh." This nature can be restrained by external influences but never conquered. It stands ready to assert itself at the least provocation. But God in His infinite love has made provision for the implantation of a new nature, the "inner man," to combat this carnal or evil nature, and keep it "in subjection." But even where this new nature is implanted, the evil nature will sometimes arise and give trouble, and annoy the new or better nature. The law of the new man is to "help the weak," "lift up the fallen," "have compassion on the poor and needy," "to condescend to men of low estate," "preferring others better than themselves." But the law of the evil or carnal man is the "survival of the fittest," or absolute selfishness. Wherever the influence of Christianity is not felt, this is the universal law. "Might makes right," "the strong suppress the weak." They have no "bowels of compassion." It is this law or principle that causes all strife and undue contention. It is this that breeds all wars. If the Christian principle was carried out no war could exist. Christians do not engage in war. But you say Christian men go to war, and Christian women assist in war. That is true, but it is not the Christian, it is the other man. Take this evil or carnal away and it would be as impossible for them to go to war as it would be for Jesus Christ himself. All war is of the devil, and comes from that side of the house. There is not a sentence in the New Testament scriptures that justifies war. No nation has become permanently great that sought to write her deeds of glory in blood. Some have become famous but have passed like meteors. They have flashed on the pages of the world's history but passed like a dream. No deeds of blood will endure. Alexander and Napoleon stand as spectres before the gaze of the civilized world.

Survival of the fittest is the law of passion and pride, but to help the weak and lift up the fallen is the law of Jesus Christ.

J. H. GRIMES.

Lebanon, Tenn.

RELIGION AND PUBLIC OFFICE

C. Pliny Windle, in a propaganda pamphlet entitled "Straight Talks to Non-Catholics," endeavors to confute the popular belief that Roman Catholics occupy more than their share of public office and delivers himself of this bit of delicious naivete:

"Although the 20,000,000 Catholics in this country would be entitled to close to 20 per cent of all public offices, the actual facts are that Catholics hold but a small fraction of the offices to which their number would ordinarily entitle them."

Whether or not Mr. Windle's figures are correct we don't know, but we rise to protest with all the vigor of our American speech against the fundamental assumption upon which this argument is based.

No church, whether it has one million or a hundred millions of adherents is "en-

titled," as a church, to a single office. No man, whether he is a Catholic or a Methodist or a Unitarian, is "entitled" to the lowliest position in the public service, because of his church membership.

One reason why there is such a wide objection to Roman Catholic activities is the obsession of the Romanists that their religion "entitles" them to special consideration. Even the Catholic Citizen, Milwaukee (November 15, 1924), an unusually astute Catholic weekly, falls into the same egregious error, and declares:

"Catholics have much less than their share in Congress, in the Cabinet, the departments and all worth-while places."

Evidently our Catholic friends have yet to learn two lessons in fundamental Americanism.

First, no man has any right to demand place, position or preferment in our American democracy because of his religious affiliations.

Second, service in the government must rest upon honesty, efficiency and patriotism and not upon sectarian influence and connections.

No man should be discriminated against because he is a Catholic, a Jew or a Mason, but under no circumstances should he receive peculiar or special advantages because of his affiliation. Efficiency, character and citizenship should be the only tests.

Colonel Roosevelt, in his first message to Congress, said:

"Not an office should be filled with any regard to the man's partisan affiliations or services, with any regard to the political, social or personal influence which he may have at his command; in short, heed should be paid to absolutely nothing save the man's own character and capacity and the needs of the service."

This is fundamental American doctrine.—Scottish Rite Bulletin.

PRESENT IT, DR. BROUGHTON

Having just finished reading the communication from Brother W. P. Price urging Dr. Broughton not to present any resolution at the next Southern Baptist Convention touching upon evolution, I am moved to present my view.

Like Brother Price, I sat back in the audience at Memphis satisfied for others to do the talking. Nor do I doubt that they did it better than ever I could have done. Perhaps I ought not to talk now, for I am merely a layman, and we laymen have such a habit of letting others do our talking. This may or may not be so bad, but what is infinitely worse than bad, we have placed upon the talkers the additional burden of doing our thinking in most matters pertaining to the denomination and the work of the Kingdom. I admit my guilt. Just like my good Brother Price, I sat there and let others do what was to be done. I listened to Drs. Stealey and Mullins, as attentively, I presume, as the average layman did, and concluded they were merely "splitting hairs," and

wound up by not voting for the Stealey resolution.

But since evolution has become such a widely discussed matter of late, it finally occurred to me that each of us could very well afford to do at least a part of our thinking for ourselves. This I have tried to do; not a good job of it perhaps, but at least I have tried. I have read and heard the opinions of men from nearly every nation, kindred and tribe. So many of them in fact that space forbids me to even enumerate. But one alone will illustrate my point: There is Mr. F———; he is what the world would call an upright, good man. Our daily avocations are the same. We serve the same department. We believe the same things about the material world and its problems as related to the human race. We sit around the same conference table, solve our problems together, and in the realm of the natural, our ideas never seriously conflict. We are neighbors, we belong to the same fraternity, and we get along fine until we come to the supernatural. And here we have some difficulties.

I believe in a God, so does he. I believe God made man, so does he. I believe the book of Genesis, so does he. But I believe it just as it reads, that it says exactly what it means. He believes it, too, but doesn't believe it means what it says. But, mind you, he BELIEVES it—he insists that he does. He contends that he believes it as much as I do, but that I don't understand it. Its true meaning has to be interpreted and he proceeds to do it. And when he gets through I find the whole book has been written backward, that nearly every chapter means something entirely different from what it says. When we move on over to the New Testament, the same thing happens again. We both believe it. I take it like it is written, and he finds it too, has to be interpreted. And the only difference, if any, as he sees it, is that he believes it more than I do, and that I will get along better as soon as I learn to take none of it literally, and accept his views all along. Now, what am I to do with such a condition? Brother Price and the more learned of our denomination might be able to take the Memphis statement and handle such a man and such a matter all right. But I can't do it; so frankly, I would like to have some sort of a statement that for the average Baptist will separate us; something that will clearly and definitely (for me) distinguish my position and my belief from that of Mr. F———. Now, since he believes all that I believe and insists that he does (and a deal more besides) the only remedy I can think of is a negative statement of some sort showing where I leave off. That will separate us and make the distinction clear enough so that the rank and file can see and grasp and understand and handle it, and not be confused. Now, I am sure you who read this can see I am not objecting to the statement adopted at Memphis. It's a good one, all right. And with it alone, Brother Price, or Dr. Mullins no doubt, could easily take care of themselves were they in a

situation like unto mine. But I tell you from experience I find that the average Baptist cannot do it. And after all, it is the average of our denomination we must keep in mind.

And because circumstances have shown me that the Stealey statement, or a similar one, would be more helpful and more advantageous to the average of our number, I am indeed sorry that a majority of us failed to get behind it and put it over.

The main argument of my good Brother Price seems to be that the Memphis statement contains all that is needed or could be said. All right; if so, an additional statement in negative form, or otherwise, covering, as he might think, the same ground, would be nothing more nor less than repetition. Then why object? My rhetoric teaches me that repetition is one mode of lending emphasis. Surely all will agree that in this age we need as Baptists to emphasize the things for which we stand.

I see no reason why Dr. Broughton should not introduce his resolution if he feel inclined. If, when the time comes, it is not acceptable to the majority of the convention, they can reject it. Baptists certainly have the privilege of voting down what they do not want. And whether it carry or fail, I shall accept the result in a spirit that I think every Christian and Baptist should; and while my personal view will likely remain unchanged, I can and will accept a victory or defeat, without having to charge those who hold a different view with being unduly contentious, agitators, or a hindrance to the cause.

EARL SARGENT.

Huntingdon, Tenn., August 18, 1925.

DEATH OF BRYAN

By Ben F. Clark

When Bryan fell, not only a great friend had fallen in Israel, but one of the greatest princes in the world. I don't know of any man who ever lived who had a greater power for good over the world than Bryan. His ideas were ever inspiring and uplifting. He was ever battling for the oppressed and against the greed of the money powers, ever seeking peace among the nations instead of war. He was always ten or twenty years ahead of the general trend and nearly all the policies which he advocated were finally adopted. His power to control men was great, as was demonstrated at the conventions of 1896 and 1912. His great work for the peace of the world in getting nations to sign up for peace just before the great war was wonderful and might have prevented that terrible conflict if he had had a little more time.

In his trip around the world he was more highly honored by royalty and the people at large than any other private citizen. Thrice defeated in his races for the highest office in the gift of the people, he arose, phoenix-like, from each defeat stronger than ever, still holding his political strength, always strong in any big moral movement.

As a religious and moral factor, the country and the world have lost one of their greatest assets. His faith was as Luke 18:17, and his calling, on the minority side, as 1 Cor. 1:26.

But his defense of the Bible will cause a halt in modernism and atheism and a greater interest in the study of the Bible. His death will prove a great factor in preserving the faith of our fathers and saving our children and the oncoming generations.

Brownsville, Tenn.

A PLEA

By Mrs. William S. Keese

Two articles in the "Baptist and Reflector" of August sixth have led me to ask for sufficient space in your columns to publish in the next or some early future issue, the paper of my husband, Rev. Wm. S. Keese, as read before his congregation when his resignation was accepted. He, at present, has work with Mercer University and will be in Florida for some months soliciting funds for his beloved Alma Mater.

In his absence I am taking this liberty of offering some defense. First, I wish to reply to Brother Paul R. Hodge's article. This, however, is in no sense of a controversial spirit but solely as a plea for justice. Mr. Keese and I come from a long lineage of Baptists. On this much venerated name, we do not feel that in the sight of a loving and a just Heavenly Father we have brought reproach. We have no "strange views." We shall ever count ourselves among His Children who call themselves Baptists. We accept God's word from lid to lid; His promises are really more precious to us since we have undergone the unspeakably painful trial of being misunderstood and in some instances misjudged. Certainly we have learned to pray as never before—"Father, forgive us our trespasses as we forgive those who trespass against us."

Eighteen years ago this past May we arrived in Chattanooga, coming directly from Louisville, where Mr. Keese had been studying in the seminary. During these years we have endeavored to walk before the people of this city in God's "ordinances and statutes, blameless." I believe that our brethren and sisters in the faith would bear us witness that we have endeavored always to be consistent in our living, teaching, and preaching.

The second article to which I refer was that of Rev. W. P. Price, Alexander, La., which he headed, "Don't Do It Mr. Broughton." Brother Price, in the spirit of a peacemaker, affirms that an estimated proportion of one-tenth or three hundred fifty thousand Southern Baptists with their supposedly "strange views," are as honest as the large majority of brethren who differ with them. Brother Price states, "We have a number of fine, scholarly brethren and sisters amongst us who do really believe in some form or phase of the evolution theory and they are as good and devout as the best of us and we ought

not to do anything unnecessarily, that would tend to wound and alienate them. They say they believe in Christ and trust Him as their Saviour, and in their daily life give abundant evidence of this fact; and who are we that we should say that they are not Christians? . . . For the sake of a sinning, sorrowing, dying world, let's get back quickly to the main thing for which our churches exist and the convention was called into being and push it with greatest diligence until God calls the faithful home." (To this last earnest plea, I would add a prayerful, Amen.)

I would that every state paper within the bounds of the Southern Baptist Convention might publish Doctor Mullins' article of last week in the "Western Recorder" on "Evolution and Special Creation." Our views are very clearly set forth there. Mr. Keese has repeatedly asserted that he did not believe and true science did not teach evolution in its harmful, vulgar sense. As the writer humbly sees it, our differences after all, are trivial. One company believing that God created the world by fiat or instantly, the other, that it was by a process which required time, the length of which no man can compute for, "A day is as a thousand years and a thousand years as a day in God's sight." But what matters it, in either case, God Did It. To some of us who hold in all reverence the latter view, we delight to contemplate "the days" as cycles of time and that God whom we marvel to call "Abba Father," by special act of Creation used each cycle for one stage of Creation. The story of Genesis very plainly tells us that, starting from the inanimate, with each cycle, God created his creatures of still higher intelligence or order. At last, when the world was made ready, "as the bride prepared for the bridegroom," man came forth, the crowning act of God's creative power. To man, God, the Great Architect of this universe, most fair most glorious, turns over the key of authority and dominion. The story grows dramatic . . . "And God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'" But did God stop here? Nay, verily. "Hast thou not known? hast thou not heard; that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." What did Jesus mean when He said, "My Father works and I work hitherto?" Surely there has never been a day in the history of the world when God has bestowed on mankind more of His loving favors. Since when has man been able to "ride upon the winds?" Do we read anywhere in the golden ages of Greece, Rome, or Egypt where man has encompassed time and space as he does today? God's multiplied revelations to man through nature and in response to man's searchings are but added overtures of His mercy. He is constantly calling on man to "Consider." We, who live in the twen-

tieth century, are as he to whom was given the ten talents. Shall this generation of His children who call themselves by varied names, be ready for the reckoning? And shall their rendering be in proportion to their opportunities and blessings?

Chattanooga, Tenn.

MINISTERS' ADDRESSES—PLEASE HELP

Department of Survey, Statistics and Information

Dr. E. P. Alldredge, Secretary
161 Eighth Ave., N., Nashville, Tenn.

One of the greatest practical problems confronting Southern Baptist work today is the vast and bewildering number of changes being made by our ministers. Last year our records show that 600 of Southern Baptist ministers changed their addresses each month. Our records so far this year indicate that practically 1,000 Southern Baptist ministers are changing their places and work every month and the worst part of it all is that not one-half of the ministers who make a change in their address ever think to notify the state papers or any one else. Below we are giving a large list of ministers in the state of Tennessee whose addresses we are not able to obtain. In some cases these ministers may be dead or moved out of the state. In other cases we have no street address and they are not listed in the city directory, and hence the letters are returned to us. We have come to the end of our own strength in this matter and we are asking for help. A simple postal card mailed to me at 161 Eighth Avenue, North, Nashville, Tenn., is all that is needed to give the correct address of any minister in the Southern Baptist Convention. We appeal to the ministers themselves to write to us and help us to keep this list correct. And we appeal to each one of the state papers to follow the example of two of these papers and keep a regular list of pastoral changes. We appeal to the various state offices to keep a list of pastoral changes and send them in to us once every month.

After working practically two months on the list of Southern Baptist ministers and trying to get a correct list of them, we have had over a thousand letters returned to us for want of proper address. Brethren, please help us in this matter. It will save Southern Baptists \$10,000 a year to have a complete and correct list of Southern Baptist ministers. But we cannot complete this list or keep it correctly unless the brethren will notify us of changes. Again we say, please help us in this matter. Take a look at the list printed below and if you know the correct address of any of these brethren use a postal card and write me, giving the corrections.

Acuff, J. T., Luttrell, R. R.
Adkins, J. M., Andersonville.
Allen, L. L., Alexandria.
Anderson, Robt., Cassville.
Armstrong, Stanley, Memphis.

Armstrong, C. M., Crawford, R. 1.
Bailey, R. P., Alum Well.
Bailey, H. R., Knoxville.
Barber, E. H., Chattanooga.
Barrett, A. L., Knoxville.
Bass, H. C., Gibson.
Bates, B. F., Bradford.
Bayles, R. C., Knoxville.
Berry, J. A., Edison.
Bickers, H. A., Jackson.
Branam, D. P., Knoxville.
Branson, J. W., Goin.
Branson, L. S., Knoxville.
Brown, C. O., Lamar.
Brown, W. M., Maryville.
Brumagen, A. E., Chattanooga.
Buchanan, A. J., Tazewell.
Bullard, P., Knoxville.
Burriss, Conda, Coal Creek.
Butler, J. W., Greenback.
Boring, I. R., Razor.
Carr, Geo. F., Tazewell.
Carter, E. A., Knoxville.
Cate, C. T., East Chattanooga.
Cates, C. T., McMinnville.
Chandler, Turner, Gibson.
Clary, F. M., Martin.
Clifton, W. B., Martin.
Clough, James, Edgemoor.
Cole, A. A., Paris.
Cole, T. L., Springfield.
Cole, I. C., E. College St., Jackson.
Conrad, Chas., Jefferson City.
Cooper, A. A., Niota.
Cordell, J. R., Pilot Mountain.
Cortney, C., Nashville.
Craig, Walter, Memphis.
Crawford, J. W., Memphis.
Crocker, L. J., Rutherford.
Cross, H. M., Gum Fork.
Culverhouse, J. E., Niota, R. R.
Cunningham, G. W. A., Tazewell, R. R.
Curtin, J. W., East Chattanooga, R. R. 3.
Dalton, Thos., Knoxville.
Daugherty, S. R., Devon.
Davis, M. E., Oswego.
Davis, W. E., East Lake.
Davis, W. H., Chattanooga.
Dance, Ira, Knoxville.
DeBusk, R. L., Cumberland Gap.
Dodson, W. L., Knoxville.
Davis, David, Sneedville.
Douglas, Ancil, Huntsville.
Duncan, D. A., Martin.
Edwards, W. H., Jackson.
Elgin, T. E., Knoxville.
Ellis, H. M., Jackson.
England, W. A., Seymour.
Evans, F. T., Jackson.
Farthing, J. H., Sweetwater.
Ferrell, W., Martin.
Foster, H. T., Greenville.
Fowler, B. G., Etowah.
Freano, J. B., Martin.
Freels, Elbert, Knoxville.
Fuller, W. M., Maryville.
Garland, G. S., Tazewell.
George, T. W. L., Knoxville.
Gilbert, J. T., Middlesboro.
Goddard, W. C., Loudon.
Green, A. F., Knoxville.
Greer, W. H., New Tazewell.
Greene, Clinton, Jonesville.
Greenlee, G. H., Knoxville.
Gregory, Calvin, Pleasant Shade.
Guinn, J. F., Decatur, R. R.
Gurley, T. F., Ramer.
Gregory, E. N., Decatur.
Hagaman, C. S., Knoxville.
Harris, John, Knoxville.
Hampton, R. H., Troy.
Hatfield, L. A., Culleoka, R.
Hill, W. P., Decatur.
Hill, H. S., Diana.
Hinton, G. X., Knoxville.
Hoge, F. J., Lenoir City.
Hodge, W. H., Knoxville.
Hooks, J. C., LaFollette.
Hooker, R. W., Memphis.
Huling, J. A., Knoxville.
Hunter, J. A., Memphis.
Irvin, J. M., Tazewell.
Isham, W. T., Oakdale.
Jackson, W. T., Memphis.
Jarman, Geo. S., Jackson.
Jaynes, W. M., Chattanooga.
Jenkins, J. A., Knoxville.
Johnson, C. A., Knoxville.
Jones, G. C., Unity.
Kelley, P. L., Clarksville.
King, W. L., Hopewell.
Kirby, C. C., Memphis.
Lamb, Thos., Sneedville.
Landers, J. A., Whitehaven.
Lane, Frank, Knoxville.
Laraw, C. G., Knoxville.
Laraw, S. A., Knoxville.
Larne, J. F., Etowah.
Lindsay, Robt., Elk Valley.
Lunsford, W. L., Knoxville.
Marcum, W., Cumberland Gap.
Martin, A., Memphis.
Mathes, R. A., Knoxville.

Mayfield, R., Jellico.
McDaniel, R. K., Knoxville.
McPeake, J. E., Covington.
Mixon, J. R., Memphis.
Moseley, W. C., Knoxville.
Mulkey, D. F., N. Chattanooga.
Muller, A. C., Jackson.
Muskelly, J. L., Memphis.
Myers, Henry, New Tazewell.
Myers, H. M., Fountain City.
Mynatt, W. J., Knoxville.
Neel, J. P., Memphis.
Nelson, Lee, Knoxville.
Nevill, J. R., Tazewell.
Nuckles, Coy, Flag Pond.
Ogle, S. B., Bridgeport.
Otey, C. H., LaFollette.
Otey, J. M., Newport.
Palmer, R. L., Bristol.
Parks, S. J., Etowah.
Parmer, J. Norris, Speedway Terrace, Memphis.
Patty, Wm., Trundles Crossroads.
Pearce, S. D., Armathwaite.
Perry, L. E., Chattanooga.
Perry, Sam, Nashville.
Pettigrew, W. R., Forest Hill.
Phillips, G. W., Chattanooga.
Phillips, J. F., New River.
Poindexter, W. F., Memphis.
Porter, W. J., Butler.
Powers, J. B., Fairview.
Prinett, Sylvester, Knoxville.
Ramsey, W. L., Riddleton.
Ray, J. W., Little Lot, Rt.
Reed, Jno., Tazewell.
Reeves, G. M., Knoxville.
Rice, T. E., Memphis.
Richards, W. W., Sale Creek.
Richey, J. C., Memphis.
Riggs, Thos., Coal Creek.
Roark, G. R., Red Boiling Springs.
Roberds, G. R., Memglehem.
Rose, W. T., Idol.
Rule, W. S., Jefferson City.
Russom, H. A., Slayden.
Sanders, R. L., Selmer.
Sandefur, Lee, Tazewell.
Sandifer, H., Tazewell.
Savage, M. F., Curve.
Savage, W. L., Memphis.
Scott, S. F., Sawyers.
Sellers, C. G., Knoxville.
Shelton, James, Chattanooga.
Shropshire, W. W., Knoxville.
Sims, Arnold T., Knoxville.
Singleton, O. R., N. Chattanooga.
Sitzler, W. A., Knoxville.
Smith, Huce, Tazewell.
Smith, R. C., Knoxville.
Smith, Don Q., Chattanooga.
Smith, T. W., Humboldt.
Smith, J. R., Tazewell.
Smith, W. T., Buena Vista.
Steppe, G. E., Cumberland Gap.
Steelman, W. E., Leoma.
Stephens, Jno., Hanging Limb.
Stewart, J. T., Model.
Stone, E. W., 310 7th St., Nashville.
Swift, C. T., Greenville.
Taylor, J. E., Jonesboro.
Thomas, J. D., Vonore.
Thompson, E. A., Covington.
Thompson, C. D., Johnson City.
Thompson, J. T., Lawrenceburg.
Tidwell, Martin, McEwen.
Turner, Wm., Graysville.
Vaughan, F. M., Etowah.
Waldrop, L. M., Etowah.
Walton, E. S., Ewing.
Wafford, R. S. B., Henning.
Weaver, D. A., Memphis.
Webb, J. F., Clenmary.
West, J. F., Knoxville.
White, P., Joyo.
White, Wade, Alpha.
Williams, T. S., Knoxville.
Williams, W. B., Springfield.
Wilson, A. A., Athens.
Wilson, Daniel P., Speedwell.
Wilson, G. F., Lost Creek.
Wilson, M. H., Chattanooga.
Wilson, H. C., Edgemoor.
Wilson, S. V., Lost Creek.
Wilson, W. C., Greenville.
Wirick, J. M., Kingsport.
Wood, C. T., Johnson City.
Yoder, S. B., Madisonville.

C. J. HUCKABA, son of Pastor O. F. Huckaba, of Huntington, is a member of the faculty of the Mercer High School for the coming year.

It is well to have our names in the telephone directory of the Lord. He might wish to call us.—West Virginia Baptist Banner.

The News Bulletin

MILAN REVIVAL. According to Pastor R. N. Owen, the town of Milan and surrounding community have felt the results of the recent revival in which W. F. Powell, of Nashville, did the preaching. There were 65 professions of faith and a number of additions to the church. Brother Owen says: "Dr. Powell's messages, winning and inspiring, will continue to bear fruit in the lives of thousands who heard him."

DR. LINCOLN McCONNELL and Mrs. McConnell, of Oklahoa City, are on their vacation trip. They are taking an auto trip through Texas, Louisiana, Alabama and Georgia. Dr. McConnell is pastor of First Church in Oklahoma City.

CITY-WIDE CHURCH, Montgomery, Ala., is growing rapidly, according to a letter from W. F. Lee, the church clerk. Dr. Livingston T. Mays, the pastor, is leading the church in a campaign based upon the fundamentals of the faith. Recently they had a revival during which eighteen business men of the city did the preaching. Great enthusiasm and large crowds characterized this unique meeting.

DEBATE ON TOBACCO. According to the Florida Baptist Witness, two Baptist preachers in Texas are to debate the question, "Resolved, That it is wrong for preachers to use tobacco." Wonder what kind of an argument the negative will put up.

A UNIQUE FEATURE of the Baptist Progress, published at Dallas, Texas, is its "Catholic News" column. In this the writer sets forth facts about Catholicism which the average Baptist has no way of learning.

VIRGINIA'S NEXT GOVERNOR is all right on the prohibition question, according to Editor Pitt of the Religious Herald. At the recent Democratic primary Mr. Harry Flood Byrd was nominated by a majority of 40,000 votes, and in Virginia the Democratic nomination is the equivalent of an election. Mr. Byrd is 38 years old and is the son of Hon. Richard E. Byrd, for many years speaker of the Virginia House of Delegates.

DR. GEORGE McDANIEL continues in poor health. He and Mrs. McDaniel left August 9th for Clifton Springs, N. Y., where the beloved President of Southern Baptists will seek to regain his lost health.

TOTAL RECEIPTS of Virginia Baptists for the month of July, 1925, were \$448,539.73. Of this amount, \$4,702 was designated and the remainder was divided upon the basis of fifty-fifty.

HOLLOW ROCK Baptist Church closed a revival Sunday night. Pastor J. G. Cooper was assisted by T. M. Boyd. According to the Carroll County Democrat, the meeting was characterized by large crowds and splendid interest.

DR. W. W. LANDRUM is in Stuart Circle Hospital in Richmond, Va., where he is suffering from a partial stroke of paralysis. A telegram last week from Norman W. Cox to the Christian Index of Georgia says: "Dr. Landrum * * * here. Numbness in left leg and arm. Cannot control limbs. Dr. McDaniel carried to Clifton Springs. Condition serious."

RELIGIOUS PAGEANT. The First Baptist Church, Crawfordsville, Ind., held its annual Religious Pageant last Sunday. The Sunday school and morning services were held in Milligan Park. A picnic dinner was served, and in the afternoon a beautiful pageant depicting the life of Christ was presented. Approximately 7,000 people were present. One hundred and fifty people took part in the pageant.

THE SYNOD OF OREGON, Presbyterian, at its recent meeting in Eugene, Oregon, adopted the policy of fixing its programs so that the hours for the reports of the various institutions and boards would rotate. This is a fine policy to adopt, since it eliminates all ground for the criticism that one agency receives the best opportunity of presenting its needs.

DR. J. W. GILLON, of Winchester, Ky., supplied for Dr. T. T. Shields at Jarvis St. Church, Toronto, Canada, during the month of July. During the month more than fifty people made a profession of faith.

DR. S. E. J. WATSON, pastor of Pilgrim Church, Chicago (colored), died in Mayo Brothers Hospital July 16. Pilgrim Church has grown to more than 7,000 members under his leadership. He was a member of the Board of Directors of the American Baptist Theological Seminary in Nashville and an outstanding leader of his race.

MR. BRYAN'S PLACE is going to be hard to fill. Already two men are being spoken of as possible leaders for the work. One is Dr. John Roach Straton of New York; the other is Dr. W. B. Riley, of Minnaepolis.

HOLY ROLLERS have made their appearance in New Mexico. Recently two of them allowed themselves to be bitten by poisonous snakes. Their condition is reported as being quite serious.

METHODIST MISSION SCHOOL is now in progress on Mt. Sequoyah, near Fayetteville, Ark. People who know the city will remember the place as East Mountain, one of nature's most glorious spots. High above the surrounding valley's and mountains, the encampment grounds of the Arkansas Methodists stand attracting people from all over the United States.

BUNYAN SMITH has just closed a meeting with the church at Danville, Ga., in which there were thirty-eight additions. He is now in Hartselle, Ala.

J. C. Pitt, pastor of the church at Christiana was a visitor last week. He reports the work in his field in good shape as a result of the recent revival conducted by Miller Wood of Nashville.

W. M. Wood has been sick for several days. In his absence from the pulpit, last Sunday, the editor supplied for him.

Darwinism Taboo. Word has just come from Brother P. W. Lett, head of the department of Sociology in our school at Newton, Ala. He says, "We are going to add Sociology to my courses this Winter. I assure you it is not going to be Darwin's theory of Social Evolution."

Consider as one of the essential requisites of your diet a supply of the milk of human kindness. To be hard-hearted one does not have to be "hard-boiled." Be neighborly, be a good sport. Don't think that you can lift yourself up by downing others. It is willing arms that help to carry you upward, not bent backs. Even from the point of view of mere advantage to yourself, it is more profitable to help others on than to keep others down.—Kahn, in Southern News Bulletin.

The greatest thing this side of heaven is untarnished virtue in womanhood.—West Virginia Baptist Banner.

Letter From Ben Cox

Brussels, Belgium, Aug. 6.

Dear Brother Freeman:

I am glad to report that this trip is improving my health in a wonderful way. I preached my first sermon on board the Leviathan, coming over. Preached next at Rushden, England, (the town in which my father was born), in the Park Road Baptist Church. I also preached at Cork, Ireland, as I wrote you, and they gave me a cordial welcome.

While in London, I had the pleasure of taking part in the morning worship at the Spurgeon Tabernacle of which Dr. Chilver is pastor. Had a good time in Holland, the land of boats and bicycles. There are seven million people in the country and three and a half million bicycles, or one for every two people including babies of which there are many.

The political and industrial situation, as I view it along my way, does not impress me very favorably. On every hand, there is much unrest. Oh, that these people would look unto Him who says, "Come unto me and I will give you rest."

I trust that Baptist conditions in old Tennessee are in an encouraging condition. God bless you and the paper and the dear old Volunteer State. Expect to sail on Leviathan from Southampton, August 25th.

Sincerely,

Ben Cox.

OPENING OF SOUTHWESTERN SEMINARY

By L. R. Scarborough

The Southwestern Seminary will open its next session September 21. The prospects are very fine for a great opening. It looks as if our student body will be larger than ever before. Prospective students make their plans to come and be here on time.

If further information is desired, write to the above.

THE SERMON FOR THE WEEK

Contributions Must Not Run
Over 2,500 Words

EDUCATION IN TENNESSEE

W. F. Powell

"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace.—Psalm 144:12.

The publicity which education in Tennessee has recently received has grown out of her anti-evolution law and more recently out of a trial of a case in which this law was violated, and which ended with the disgusting spectacle in open court of an agnostic on the side of the defense scathingly branding the foremost advocate of orthodox Christianity with "fool religion."

The trial was followed by the vicarious death of the world's foremost Christian leader, William Jennings Bryan, and has been followed more recently by the introduction of another case in court on other grounds charging that the account of creation in Genesis is false. This charge added to the unwritten epithet at Dayton when the leading speaker for the defense declared orthodox Christianity a "fool religion" will make it more difficult for the good, honest, earnest and moral people believing in evolution to convince others that it is capable of a spiritual interpretation.

Again let me say, I allow no man to exceed me in love for Bryan nor for the great service he intended to render Tennessee when he laid his life upon the altar of the enforcement of its law, but I am absolutely and unalterably opposed to erecting a university at Dayton as a monument to Bryan. I regard it as out of place for such a purpose. Mr. Bryan recognized the need of denominational control in Christian education. In his will he specified that his bequest for Christian education should go either to the establishment of a new boys' academy under direct control of some religious organization, or to an academy already in operation by some evangelical denomination that shall most nearly meet the views which the great commoner had in mind. Mr. Bryan was not pleading for a school to be located at Dayton in his honor but for a law to be enforced in all the schools supported by Tennessee, and for the Bible—and for revealed religion.

As a Tennessean I cannot see why I should overlook our great institutions—now safeguarded by the law which Bryan died to see enforced—and advocate putting a large sum of money in an institution merely to protest a possibly passing scientific fad. Every institution standing for Truth will proudly perpetuate the name of one who so gloriously lived and died for the Truth. Besides Tennessee has committed itself to a great educational program at a cost of over sixteen million dollars a year

and we must push now as never before a campaign for better schools, longer terms and better teachers better paid. Tennessee is beginning to pay a debt long due the country schools. The education bill passed by the last legislature increases the average country teacher's salary nearly forty per cent a year. This is at least a great step in the right direction.

Baptists, believing as they do in absolute separation of Church and State, are ever alert to champion and defend true education in our public schools, and will cheerfully cooperate with the State's educational program. As Baptists, however, we have a challenging program for Christian education. These Baptist schools in Tennessee are already erected. We own and control them. They will be what we make them and we are making them better all the time. Think of our fine institutions throughout the South and consider the following which every Baptist who gives to missions in his Church has a part in through the 1925 program:

1. Southwide Education—

1. S. B. Theo. Seminary	5	%	\$37,500.00
2. S. W. B. Theo. Sem.	2	%	15,000.00
3. Baptist Bible Inst.	1	1.2%	11,250.00
4. W. M. U. Tr. School	1	1.2%	3,750.00
5. S. W. Training School	1	1.4%	1,875.00
6. Education Board	1	1.2%	3,750.00
7. Negro Seminary	1	1.4%	1,875.00
Total Southwide	10	%	\$75,000.00

2. Statewide Education—

1. Union University	5	%	\$37,500.00
2. Carson and Newman	5	%	37,500.00
3. Tennessee College	5	%	37,500.00
4. Hall-Moody Normal	3	%	22,500.00
5. Min. Ed. in C. & N. and U. U.	1	%	7,500.00
Total Statewide	19	%	\$142,500.00

Making a total for education for the current denominational year of \$217,500.00.

And here is what Southern Baptists in their recent statement of faith claim for education:

Christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

Southern Baptists have in the South seventeen schools with a property valuation of thirty-two million dollars and an endowment of sixteen million dollars, making a holding of forty-eight million dollars. They have a student body in colleges and universities of thirty-eight thousand young people, including three thousand candidates for the ministry and as many others fitting themselves for missionaries and other forms of definite Christian service. So we see that we neither agree with Professor Sharp of Boston who argues for the closing of all private and denominational schools on the ground that they belong to the "old world" and are undemocratic. Neither do we agree with the late Cardinal Gibbons who, we are told, shortly before his death argued for the closing of all tax-supported schools because they were "one of the five great curses in America."

Let classic halls and lofty spires on every green campus today truly voice the prayer of every patron and benefactor: "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." For the great concern should be what effect will the agitation and propaganda of today have upon our sons and daughters. We have too much at stake to quarrel. True education produces culture and consecration and character. A conflict between true culture and true consecration and real character is impossible seeing that all are born of truth. The Church and the school, religion and education, must work together. In a very real sense both are fellow-servants of the future. Both are under obligation here to answer the prayer of the Psalmist for tomorrow: "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." We must match that prayer with our educational program. First, for the men of tomorrow—

"That our sons may be as plants grown up in their youth." Youth is life's growing time. What care is demanded! The neglected tree did not bear fruit. Caterpillars came and despoiled it. Larvae infested it. Fruitless, it stood until its foliage fell and then it died. It was not pruned and properly guarded and trained. A withered rosebud that never bloomed lost its development because a worm gnawed to its young heart and prevented its promised perfection. God pity the youth of today whose heart is not kept true and whose mind is not kept pure and clean. What a loss is undeveloped or disproportionately developed manhood! There was one night at old Princeton when Aaron Burr was on the verge of accepting Christ and was dissuaded by a friend. What a loss to American history for Aaron Burr to go out with the "one thing lacking." The greatest battleground of the world today is the campus of the modern college. It is a young man's battle for his faith—our young people's fight for their future. We must educate or abdicate.

See the picture of true development and education in this text: "That our young men may be as plants grown up in their youth." The unfolding of innate power—the harmonious development of body, mind and soul. Plants grow up for two purposes—stability and fruit bearing. They grow up into strength and become able to stand alone. Great men are made great by great convictions. Plants grow up to bear fruit. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf also shall not wither and whatsoever he doeth shall prosper."

Second, our daughters Divinely developed—"That our daughters may be as corner stones, polished after the similitude of a palace." What a figure for consecration is this "as corner stones." The national structure, the home, the school, the state, the church, all rest upon the consecration of the womanhood of tomorrow. What a possibility for young women in Christ! But notice again the Psalmist's conception of culture, "polished after the similitude of a

palace." The process which brings out the best. Great stones are polished by a process revealing their inward beauty. What a picture of true culture is that? The best education of a girl is that which enables her to become a true woman at her best.

Third, the prospect of a people. When we match this old prayer with our educational program we best provide for the future. What of our sons and daughters? David had a great program in this one hundred forty-fourth Psalm. He prays for national prosperity, for conquering power, for the true education of the young people and for true religion to become popular:

"Happy is the people that is in such a case;
Yea, happy is the people whose God is the Lord."

For such a prayer and such a program Baptist schools must not only have an endowment—they must have an endowment.

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SUNDAY SCHOOL

Edited by

W. D. HUDGINS, Supt. S. S. and B. Y. P. U. DepartmentTullahoma
DAVID N. LIVINGSTONE, East Tennessee Field WorkerSweetwater
W. C. MILTON, West Tennessee Field WorkerJackson
MISS ZELLA MAI COLLIE, Elementary WorkerJackson

JULY STUDY COURSE REPORT

Associations	Teacher Training		Total
	Diplo- mas	Seals	
Beulah	3	0	3
Big Emory	6	1	7
Big Hatchie	0	1	1
Campbell Co.	0	1	1
Chilhowee	0	16	16
Clinton	3	1	4
Holston	4	12	16
Indian Creek	0	6	6
Knox Co.	3	34	37
Mulberry Gap	0	10	10
Nashville	1	2	3
New Salem	10	14	24
Ocoee	16	53	69
Tenn. Valley	0	24	24
Union	0	13	13
Watauga	1	26	27
McNairy	3	67	70
Total	50	281	331

B.Y.P.U. Study Course Awards		
Big Emory	2	3
Chilhowee	8	8
Concord	1	1
Friendship	0	5
Granger Co.	69	70
Holston	32	59
Indian Creek	4	4
Jefferson Co.	4	20
Knox Co.	4	10
Midland	23	40
Mulberry Gap	28	40
Nashville	13	16
New Salem	5	5
Northern	11	27
Ocoee	0	26
Snelby Co.	10	18
Stone	5	11
Sweetwater	12	29
Tenn. Valley	1	1
Union	16	25
Watauga	24	28
William Carey	15	19
McMinn	9	10
Maury	3	5
Total	309	490

Total of all Diplomas for month 359, Seals 462, All Awards 821.

The significant thing about the above report is the number of associations reporting work done that have never sent in any reports before. This is occasioned by the Rural Workers in those associations.

State Mission Day.

It has been our rule to protect our Sunday Schools from so many special days and calls for help from special interests. It is our judgment that we will never put on a big program until we train our people back in the local church to give their money according to the Bible plan and then let it go into the treasury and be used for all enterprises fostered by the churches in our convention. So long as we allow special interests to come before our churches we not only make our work very unpopular in most of the churches, but we make it impossible to train our people to give their money as it should be given.

The editorial from Dr. Freeman last week on the Constitution and

By-laws of our Board forbids our local state interests from asking for money except through the regular denominational channels. Our Executive Board, along with the South-wide Boards all foster four special days each year as follows: Home and Foreign Missions in March; Christian Education in June; State Missions in September, and Benevolences in December. Since this has been the policy of the Boards we have never varied from this regulation. Some of our state interests have thought hard of us because we would not get behind a program for the special interest, but it is not our privilege to do so even though we wanted, ever so much, to do it. It is forbidden by the Constitution of the Board itself. In spite of the regulations of the Board and against its instructions some special calls have been made which greatly interfered with the regular program. This was never approved by our Department.

September 27th is to be State Mission Day this year, and programs and literature have gone out to all the schools over the state. We have just written a letter to every Superintendent asking that this day be observed and made much of this year as we need State Missions worse than anything else. This is the work that makes all the other things possible. Let every school not only put this program in educationally, but give liberally to State Missions on that day and send it in to Dr. O. E. Bryan to be applied as such. This State Mission program includes our Sunday School and B.Y.P.U. work and we certainly should give to the fund that fosters our work in such a great way and makes it possible for our schools to function as they do so effectively.

The rural workers are all busy in the various districts and doing most excellent work.

On Tuesday night, August 18, there was organized in the church at Tullahoma a Laymen's Brotherhood, with the election of Dr. W. R. Cooper, President and Carl McManis, Secretary. The organization will be perfected at the next meeting, when we hope to have a larger attendance and a real Laymen's program with a banquet at the church. This is the first one organized since the Laymen's work has been voted into this department. We wanted to begin at home and so we have a fine organization with 15 enrolled to start with. The men plan to get behind everything that the church is planning to do and help to put on a large program of evangelism and personal work.

Mr. Livingstone has been in a training school at New Friendship Church and reports a good school.

Douglas Hudgins is holding his own revival at Mt. Pleasant Church, where he is pastor and reports 12

conversions and says he is to do his first baptizing next Sunday afternoon.

We note the marriage of Rev. Carl McManis on Saturday, August 22. We are away from the office and have forgotten the young lady's name, but we congratulate Carl anyway and wish for both every possible success and happiness. He is pastor of the church at Loudon and is building the church in a great way.

We are sorry to lose Dr. Ryland Knight from Tennessee. It will not seem natural to have a Board meeting in Tennessee without Dr. Knight. One thing we must say about him in this connection: He is the best presiding officer we have ever seen, especially when there is trouble on hand. He can get a Board or Committee out of a difficulty easier and quicker than any one. We shall miss his friendship and support. He always cooperated with us in a mighty way and agreeable about everything he did. One thing we have against him, however, is that he is taking with him our own Miss Bess Acree, who was our Elementary Worker for two years and endeared herself to our Tennessee people in such a way as to be missed by all. We are slow to give them both up to Missouri. Blessings be on them both as they go to their new home and new field.

We have just received an invitation to the marriage of Mr. Emmett D. Rolston to a Georgia girl. Emmett is one of us and we wish for him a happy married life and may it be long and constantly useful. We congratulate him, for we know he would not marry a girl that is not worthy and surely do we congratulate any girl who is so fortunate as to get Emmett D. Rolston. He is one of God's elect and a fine high-toned, Christian business man.

Why Have Schools to Teach Fundamentalism?

The most absurd thing that has come to the mind of a thinking man is that idea of letting some outside organization establish "Fundamentalist" schools to teach what the Bible has to say to the world. It has always been our idea that Jesus established his church for this very purpose. Why, then, should we turn this over to some outside enterprise and by so doing acknowledge that our churches and denominational schools

are all failures at this job? I believe, with all my heart, in Fundamentalism, so called, but I shall never be in favor of turning over to some day school established by outside organizations to lead the world in the fundamental doctrines of God's Book, which was given to His believers and the commission given to His churches to teach it to the people of the whole world. I think, on the other hand, that every church with its Sunday school and other teaching services should be a school of Fundamentalism. What should we teach in the Sunday school if we are not to teach God's Word as he left it in His revealed will? Why should we turn this over to others when we have been teaching it for centuries and are doing so today in every nook and corner of the country? If there is a church, preacher or a Sunday school teacher who do not believe every word of the Bible and are not trying to teach it to others, they ought to be ashamed of themselves and renew their allegiance to God and His cause. Let us renew our energies in the home and in the church and teach the children growing up in our homes and Sunday schools so they will have something to believe when they get older. If we teach them as they should be taught to believe in Christ and His Book and become convicted of a real faith in God they will be pretty safe when they leave the parental roof. Otherwise they are in danger no matter where they go to school. Then let us clean out all heretics from our denominational schools and put men there who believe, what the people believe who furnish the money to pay their salaries, and make our schools fundamental in doctrine and faith. We will never get anywhere by establishing a school to some one's memory and hiring teachers to teach who will not be responsible to any person nor organization for what they teach. Let the churches function as they should and lead in teaching God's Book as it is and we will soon have no need for all this hurrah about Fundamentalism. Instead of honoring the memory of some man, no matter how worthy he may be, let us honor the name of Jesus by magnifying the work of His churches.

We hope every church that has had a D.V.B.S. this year will report to us the results. We sent out blanks for this report but may have missed some who had a school.

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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 Grainger County B.Y.P.U. Convention

One of our very best summer workers, Mr. Swan Haworth, who has been working in Grainger County during the past two summers, has arranged for a B.Y.P.U. Convention at the Rutledge Church on Sunday, September 6th. A good program has already been planned for. Some of the best speakers and singers in the state will be on the program.

Grainger County has now fourteen B.Y.P.U.'s. Twelve of these have been organized during the past twelve months. Mr. Haworth reports that he has far more requests for work than he can fill during the coming weeks. He is doing a splendid work in this association.

Mr. J. E. Lambdin Coming to Nashville

Mr. J. E. Lambdin, who is at present time State Secretary of Alabama, has been chosen as a co-worker with Dr. L. P. Leavell in the Editorial Department of the Sunday School Board. Mr. Lambdin has a wealth of B.Y.P.U. experience and is one of the most progressive B.Y.P.U. leaders in the South. He has won the admiration and the confidence of the field workers with whom he is now going to work in a larger way.

Mr. Lambdin's work will consist of editorial work, field work, and will have a great deal to do with the publication of the coming South-wide B.Y.P.U. magazine.

Mrs. Lambdin will be available for field work. We hope that we may secure her for some of our Tennessee training schools.

We welcome them both most cordially to their native state.

Your State Secretary spent the past week in the associations of East Tennessee visiting the East Tennessee Association which met at Rankin and the Cumberland Gap Association which met near Tazewell. Mr. Hudgins and Dr. Bryan have been meeting with a large number of the Associations this year and report a happy constructive, spirit found in nearly all of them.

Seven B. Y. P. U. Banners to Be Awarded at the Next State B.Y.P.U. Convention.

At the Knoxville B.Y.P.U. Convention it was decided to offer seven banners for work done during the next year. These banners were to be awarded for efficiency during the period of time between the first Sunday in September up to the 1926 Convention. A committee is now at work preparing the rules for basis of the different awards. The standard of excellence will be the chief guide. The following are the different banners to be competed for:

One banner for the best Senior B.Y.P.U. work in Tennessee.

One banner for the best Intermediate B.Y.P.U. work in Tennessee.

One banner for the best Junior B.Y.P.U. work in Tennessee.

One banner for the best College B.Y.P.U. work in Tennessee.

One banner for the best Associational B.Y.P.U. work done.

One banner for the best City B.Y.P.U. work done.

One banner for the best Regional B.Y.P.U. Convention work.

Another banner may be awarded for the best Adult B.Y.P.U.

These banners are going to be kept by those who merit them and every union has a chance to secure one. Watch for the rules and get busy.

Miss Roxie Jacobs, our Junior-Intermediate leader, was in the Kentucky B.Y.P.U. Encampment at Clear Creek near Pineville during the past few days. Miss Jacobs has attained a high place among the Baptist leaders of the South.

Your State Secretary wishes to express for himself and all the members of the family their heartfelt appreciation for the many floral tributes sent to his mother's funeral. At no other time is the love of true friends so genuinely appreciated as then. We thank all for their sympathy and prayers.

AN APPRECIATION

The death of Mrs. R. P. Preston, mother of Mr. Wm. H. Preston, our State B. Y. P. U. Secretary, removes from Tennessee one of the most devoted friends of the Baptist Young People.

Throughout the years that she lived in Tennessee making her home both in Nashville and Knoxville, she followed with keenest interest the religious life of our young Christians.

In every convention or assembly that she was privileged to attend, she made many friends. But those who visited in her home learned to know her best, because as mother of Tennessee's B.Y.P.U. Secretary, she was also mother to Tennessee's unions carrying them always in her heart.

She was deeply concerned regarding our possibilities and it was a rare treat to discuss them, with her.

Our best appreciation of this splendid mother will be the continuance of our work as she had often pictured it. And it will be another example that Christian influence continues after this life is finished.

Willett D. Anderson.

A TRUE CHRISTIAN MOTHER

Anna Elliott Preston, wife of Rev. Robert P. Preston, of Knoxville, Tenn., died suddenly at her home in Knoxville, on Tuesday morning, August 11th, her husband and her son, Wm. H. Preston, being with her when the end came.

Mrs. Preston was the daughter of Alexander and Isabella Elliott, of Boston, near Pittsburg, Pa. She was born at Boston August 26, 1862, and thus was nearing 63 years of age when she died. Her parents were staunch members of the United Presbyterian Church with their membership in McKeesport, Pa., which

church she joined at the age of thirteen. She lived a consistent Christian life, and was an active worker for the Master for almost fifty years.

She was united in marriage with Rev. Robert P. Preston, November 10, 1892. Entering the Baptist Church soon after her marriage, she became a very efficient helper in the various activities of the church. Her greatest success was with the girls of her Sunday School classes. Those who were members of the class if not already Christians became Christians under her influence.

In the home she was a true and devoted wife and mother. She believed in the Bible and exemplified its teachings in her life and diligently and lovingly taught it to her children. It was her joy to see them all brought into the Saviour's keeping and enlisted actively in His service.

She was a patient and constant aid amid all the vicissitudes of a pastor's life. She was ever ready, where sickness and sorrow came, to lend a helping hand, going where there was no one else to go, and serving oftentimes where even appreciation was lacking. All she possessed was her's but to share with those she loved.

She died peacefully with a beautiful smile on her face. She left the arms of her loved ones on earth for the arms of a loving Savior.

The funeral at the home on the 13th was largely attended by members of the various Baptist Churches of the city and by many neighbors

and friends. Her pastor, Dr. B. A. Bowers of Broadway Baptist Church, conducted the service and Dr. Ryland Knight of Immanuel Baptist Church of Nashville, Tenn., a former pastor, preached the sermon, from the text, "Precious in the sight of the Lord is the death of His saints."

The casket and the grave were beautifully decorated with a profusion of floral emblems—the gifts of loyal friends.

Besides her husband, she leaves to mourn her loss her three sons, Robert E., Wm. H., and Edwin S. Preston, the former a college professor in Alabama, the other two engaged in the B.Y.P.U. work, one as State Secretary for Tennessee, and the other as Field Secretary in North Carolina, and her only sister, Miss Margaretta Elliott, of Pittsburg, Pa.

"Precious in the sight of the Lord is the death of His saints."

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"TENNESSEE FOR JESUS"

By Mrs. Alex Burnley, Columbia

(To be sung to the tune, "As a Volunteer.")

The Morning Star of promise lights
 the eastern sky;
 Tennessee is waking—hear the battle cry.
 Echoes in the mountains, voices in
 the plains,
 Rivers, birds and brooklets, join the
 glad refrain.

Refrain

"Old Tennessee for Jesus"—the battle cry;
 Keep the watchword ringing, banners high;
 Ne'er give up the conflict, till the
 victory's won,
 Crowning day is coming, with the
 words, "Well done!"

How sad that there are places in this
 State we love
 With no place to worship, pointing
 man above;
 See God's patient servant, threading
 lonely dells,
 Winning souls for Jesus as His love
 he tells.

The women of our Union, shields all
 shining bright,
 Girls and boys and children singing
 with delight,
 Gladly join the army—Tennessee to
 win
 From the ranks of Satan and the
 paths of sin.

Then let us stand united in one
 phalanx grand.
 Yielding naught to evil—this is God's
 fair land.
 In the South's rare cluster "center
 diamond" we,
 Let us win for Jesus dear old Tennessee.

TEN WAYS TO KILL A MISSIONARY SOCIETY

The Presbyterian Board of Foreign Missions suggests the following way to kill a society:

1. Don't come to the meetings.
2. If you do come, come late.
3. If the weather doesn't suit you, don't think of coming.
4. If you attend a meeting, find fault with the work of the officers and other members.
5. Never accept office, as it is easier to criticize than to do things.
6. Nevertheless, be put out if you are not appointed on the committee; but if you are, do not attend committee meetings.
7. If asked by the chairman to give your opinion on some matter, tell her you have nothing to say. After the meeting tell every one how things ought to be done.
8. Do nothing more than is absolutely necessary, but when members

roll up their sleeves and willingly and unselfishly use their ability to help matters along, say that the society is run by a clique.

9. Hold back your dues as long as possible, or don't pay at all.

10. Don't bother about getting new members. Let some one else do it.

ROYAL AMBASSADOR CON- CLAVE

By L. S. Sedberry

The Royal Ambassadors of Big Hatchie Association met in their annual conclave at Brownsville, Tenn., on August 7th. There were present 27 boys, four leaders and one pastor. Four chapters were represented and one prospective chapter. Miss Mary McHargue, the enthusiastic leader of the Brownsville chapter, writes as follows:

"I have never seen boys have a better or more wholesome time than these 27 had. Out on the hill by the camp we had the program. Every one was present to take his part but one, and each part was rendered beautifully.

"Then the associational banner came to us here at Brownsville, because we had the most perfect standard of excellence, had studied the most mission study books, and had the most degrees of rank.

"With the spiritual results comes also material results, for out of this conclave there has grown a new R. A. Chapter at Woodlawn Church, Mrs. Z. T. Scott, leader.

"There was an abundant picnic luncheon, an exploring expedition up the canyon and Leap, then a watermelon feast. A fox-and-hound chase with plenty of other stunts followed, yells and what-not that was fine fun. The boys then departed for home, saying, 'Oh, boy! I want to be here next year when this comes off. I've had the best time I ever had.'"

OUR TRAINING SCHOOL

For this coming year we will have the following students in our W.M.U. Training School at Louisville:

Miss Miriam Richardson, Nashville, and Miss Bernice Phillips, Shelbyville, are seniors.

Miss Dorothy Huebeck, Chattanooga; Miss Beth Torrey, Maryville; and Miss Lexta Welden, Memphis, are our new students.

We should have many girls to enter for special training. What have become of the hundreds who have volunteered?

RUSH APPORTIONMENTS FOR "SPECIALS"

Each society has been apportioned for W.M.U. Specials. This includes our Training School scholarships, and we must have this money by Sep-

tember 1st. Do your best to pay at least one-half of your apportionment for W.M.U. specials by September 1st. Send it to Dr. O. E. Bryan, 161 8th Ave., N., Nashville, Tenn., marked for "W.M.U. Specials."

Our girls are counting on us. Will you fail?

"For the want of a thought a letter was lost.

"For the want of a letter a message was lost.

"For the want of a message interest was lost.

"For the want of an interest the Lord's dollars were lost.

"For the want of the dollars the state's apportionment was lost.

"And a volunteer lost her opportunity for training."

Write to the W.M.U., 161 8th Ave., N., Nashville, Tenn., for a catalogue. Two hundred dollars will pay every expense. There is no tuition. The board is \$3.50 per week.

If you know of a consecrated, capable Christian girl who is at least twenty-one years old, in good health and who has graduated from high school, write to us about her. We much prefer the girls having a college education. Many girls are asking, "After college, what?" Send them to the Training School to study God's work, God's Word, and God's world.

A UNITED PRAYER GOAL

By Mrs. W. J. Cox, President W.M.U.

This call is for a concerted, united prayer program culminating in the January Week of Prayer and the Lottie Moon offering.

Its aim is to unify our forces in one stupendous prayer effort for the next four months. The need for this call is so wide and so compelling that every Baptist woman in our Southland should feel her responsibility in meeting the challenge.

Southern Baptist women, moved by a mighty impulse of prayer, can rise on a high tide of spiritual exaltation that will culminate in the supreme hour of our January Week of Prayer. This offering can be a gift so great as to arrest the attention of our denomination and stand out as one of the supreme achievements of this organization and truly glorify God. To this end each society and every woman should bend all energy. It is a royal goal.

The September Royal Service contains a call to prayer. Every missionary society and circle is urged to devote the hour preceding their meeting to definite prayer as outlined in that article. "As one man before the water-gate," let us gather and pray that the debts on our Home and Foreign Mission Boards be lifted; that our eyes be opened to the ripened, bending harvest fields of the

world; and that out of this travail of prayer may be born a new soul of stewardship in our organization. Let us not be content with only this hour of prayer, but every woman reconsecrate herself anew to observe the 9 o'clock prayer hour.

This month of earnest prayer will generate such spiritual power and energy that our women will eagerly welcome October as Enlistment Month. We will gladly seek to enlist the unenlisted women of our churches and organize new societies. In the last message of our President, Mrs. James, she urged that "in the coming months you consider some well wrought plan for a concerted movement throughout our territory for the purpose of seeking to organize a woman's missionary society where none now exists." Surely there could be no better time for this work to begin! This is a task within the power of every society and every missionary-hearted woman.

With a large force of newly enlisted women we will then face the final objective—the January Week of Prayer and the Lottie Moon offering. This offering is to be given to the Foreign Mission Board debt, so far as the work in China is concerned. Here is a task so worthy as to challenge our best effort, our deepest zeal, and elicit the support of every leader and officer. The fact that a united organization is working toward a definite goal will give added impetus to the program.

A French regiment has coined the expression, "L'Appel de la Route" ("The call of the road"). The men may be footsore and spent, so weary when they halt they are conscious

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ORDER FROM OUR NEAREST HOUSE

only of their throbbing bodies and the fact that they cannot take the road again. When the trumpet calls, only the shreds of their manliness are between them and tears. However, the men rise to attempt the impossible and achieve it! The call of the road is the demand on the last resource.

As we face the next four months, realizing its demand, we too must hear the "Call of the Road." We may feel that we are doing our best and wonder how we can do more. Let us remember it is God's trumpet that is calling us to highest endeavor. With hearts filled with love and gratitude, let us go the second mile. Let us rise to attempt the seeming impossible, and achieve it! This spirit will have in it a holy contagion that will sweep over our Southland until the hills and plains echo with our hymn;

"Hallelujah! Thine the glory,
Hallelujah, amen!
"Hallelujah! Thine the glory,
Revive us again!"

MY SUNBEAM LEADER

On August 14th in Clarksville, Tenn., my Sunbeam leader went home to meet the Master face to face.

Mrs. George Warfield had served her Lord faithfully, and as Sunbeam leader for many years in the church at Clarksville she taught hundreds of children to be missionaries in deed and in truth. The church there is truly missionary, and one reason is because the leaders of today were trained by this saint when they were little children in the Sunbeam Band.

As your state secretary, I want to thank God for that quiet, modest, retiring woman who taught me the great missionary verses in the Bible and also told most attractively missionary stories each Sunday, so as children many of us said, "We want to be missionaries."

In recent years she has been a semi-invalid, and she has said many times, "Mary, I cannot do much any more, but I can pray for you."

I will miss her intercession, as will others on the field. "Who follows in her train?" May we count on you?

McMINN COUNTY QUARTERLY MEETING

The quarterly meeting of McMinn County met with Calhoun Church on August 5, 1925. Mrs. Moody, superintendent, presiding. Both Calhoun and Charleston societies acted as hostess for the day. Mrs. Manis, of Riceville, conducted the morning devotional service. Mrs. Blank, of Calhoun, and Mrs. Hambright, of Charleston, in the person of her little son, welcomed the guests. Mrs. Fred Webb, of Good Springs, responded. Minutes were read and adopted. Business and recognition of visitors came next. We were glad to have Miss Mary Northington, Mrs. R. L. Harris and several of the ladies of Cleveland Church as our guests for the day.

After the President's report, the Personal Service report was read by Mrs. Mahan, chairman. It was a splendid report. The Mission Study report was read by Mrs. Foster, chairman. She tried to impress upon

our minds and hearts that we had not done our best in this line of our work. The W.M.S. of Riceville gave a Mission Study demonstration that we trust will inspire us to greater study this quarter. Mrs. Harris, our Vice President for East Tennessee, brought a very inspirational and helpful message, after which Brother Clark, pastor of the First Church of Cleveland delivered a soul-stirring sermon.

At the noon hour the guests were invited out under the trees where the ladies of these churches had prepared a most bountiful lunch. The afternoon devotional was led by Mrs. Mahan. The various Junior reports were read. Also Mrs. Roberson, the young people's leader, read her report. A reading by Miss Collins, of Riceville Circle No. 2, was highly appreciated by all. Also songs by the Riceville Sunbeams and young ladies of Charleston. Miss Mary Lou Mahan spoke of Carson and Newman College, especially of the Y.W.A. work there.

This being the time to elect officers, the nominating committee recommended the re-election of present officers. This was confirmed by the body. Mrs. Harris presided during the election. It was decided to take the next meeting to a church where there is no society, and that we carry our lunch with us. The place is to be announced later.

Brother Waggoner awarded the pennants as follows: Personal Service, North Etowah; Efficiency, Englewood; Progress, Riceville; Mission Study, Athens; W.M.U. Attendance, Wetmore. Junior Pennants: Y.W.A., Wetmore; R.A. and G.A., Athens; Sunbeam, Englewood. Junior Attendance, Athens. The W.M.U. pin for the best average attendance at monthly meetings was awarded to Mrs. Plank, president of Calhoun Society.

The Pastors' Conference, which met at the schoolhouse at the same time, was well attended.

A rising vote of thanks was given the hostess churches for their generous hospitality.

VELMA WILLIAMS, Secretary.

HOLLAND

Mrs. Tennie L. Holland, aged 77 years, died on August 15th at the home of her daughter, Mrs. Chas. E. Buie, Nashville, Tenn. She was converted in early life and was at death a member of the Inglewood Baptist Church. She was a precious mother and a faithful Christian. Two daughters and one grandson survive her—Mrs. Chas. E. Buie, Nashville; Mrs. O. C. Jordan and O. C., Jr., of Memphis. The funeral was conducted by Pastors W. Rufus Beckett and Tom L. Roberts from the residence of Mr. Chas. E. Buie. Interment was at Spring Hill cemetery.

CHRISTIANA. The meeting closed with Christiana Church last Sunday. Dr. W. M. Wood of Nashville did the preaching. Pastor J. C. Pitt and his splendid helpmate are doing a remarkable work in the church and community. The church is going to three-quarter time. A parsonage has been purchased and soon the erection of a modern house of worship will be started. There were ten additions to the church, eight for baptism.

RESIGNATION. H. F. Burns has resigned the care of the church at Union Hill in order to become pastor at Kirkwood.

NEW BOOKS REVIEWED

THE BAPTIST AND REFLECTOR
WILL FURNISH ANY OF THEM
ORDER FROM US

By J. R. Johnson

"The Technique of a Minister." By Bernars C. Clausen, D.D. Fleming H. Revell. \$1.25. Pages 133.

Dr. Clausen, who is pastor of the largest Baptist church in the State of New York, a church with over 2,500 members, has given the pastor something to think about and to help him in the way of suggestion in this volume. It sets forth how he does his work; and while he does not claim his methods will fit all churches, he does believe many ministers can get help from this book. He is right. It is a practical book and will do much good.

★ ★ ★

"An Adventure in Evangelism." By Daniel A. Poling. Fleming H. Revell Co. \$1.50.

The author has divided his volume into Methods of Work and Sermon Addresses. The first division is made up for four brief chapters, yet rather suggestive. The addresses were delivered in the Marble Collegiate Church on Sunday nights and make an appeal to the lost. You feel the need of personality of the man while reading his messages.

★ ★ ★

"The Great Quest." By Edward Bursell Moody. Fleming H. Revell Co. \$1.00.

The subtitle to this little volume is "Studies in Nature, Literature and Art." Part I is on Bees, Birds, Brooks, and Books, and is delightful and instructive reading. It is the kind of book that you do not want to lay down until it is read through. It is a good vacation book, easy to read, nicely bound, and beautifully illustrated. It is wholesome.

★ ★ ★

"A Successful Cradle Roll System." Maude H. Fletcher. Fleming H. Revell Co. 75 cents.

Mrs. Fletcher is a practical Sunday school worker. She has done credit to herself in giving us this very instructive volume on one of the most neglected, yet very important, departments of Sunday school activities. To read this book is to have a larger vision of the opportunities of the Cradle Roll as well as minute directions in the methods of procedure. It should be in the Sunday school library.

★ ★ ★

"Survival." Edited by Sir James Marchant, LL.D. G. P. Putnam's Sons. New York.

If you are at all interested in the widespread effort to demonstrate the immorality of the soul through Philosophy, Physical and Physical Science by men and women known as eminent scholars, here is the book for you. Such men as Lodge, Doyle, Scatchard, Shaw, Hill, and Rich are contributors. Men are not satisfied with the teachings of the Book, but want to have a further evidence that the soul is not extinct at death. The claim is made in this volume that such evidence is given. The volume is instructive, but cannot be very helpful.

New Song Book

The Southwestern Press of Fort Worth, Texas, has just published a new song book, compiled by I. E. Reynolds, head of the Department of Music in the Southwestern Baptist Theological Seminary, and B. B. McKinney. The book contains 263 songs and is a very splendid collection. In it are some of the old hymns not often found in our books and along with them many splendid new ones. This book will meet the needs of all churches and Sunday schools

wanting a moderately priced collection of songs for all occasions. Quartets, duets, solos, choruses and the favorite old hymns are gathered together in this book by men who know the needs of Baptist churches and Sunday schools and young people's societies. J. D. F.

"THE ADVANTAGE OF A HANDICAP"

Abingdon Press. 150 Fifth Avenue, N. Y. Cloth. \$1.50.

The author, Dr. M. S. Rice, of the Metropolitan Methodist Episcopal Church of Detroit, in these twelve sermons gives us a fine interpretation of the gospel in the life of today. The messages are wonderfully inspiring and optimistic in tone as the title would indicate. Dr. Rice sees Jesus as "God's Son, our Saviour," here here to outmatch whatever sin can do on this earth. Especially fine is the sermon on "Divinely Outmatched." In the words of the author, "The religion I profess has a message for every hard place in life. It goes forward expectantly into those hard places determined to plant deliverance there."—R. H. Owen.

RESOLUTIONS

Passed by the First Baptist Church, Kingston, Tenn., August 16.

Whereas our beloved pastor, Rev. D. W. Lindsay, feels the call to enter evangelistic work, and on last Sunday tendered his resignation as pastor of this church, to take effect on September 1 next, and

Whereas, we have great confidence in him as an evangelistic worker, and it not being our desire to stand in the way of our Heavenly Father's cause, we humbly submit.

Therefore be it resolved, That we accept the resignation of Brother Lindsay to take effect on the date above stated. While we do so reluctantly, we pray that God's richest blessings may attend him and his family in their every endeavor.

W. C. HARTSELL, Church Clerk.

PROHIBITION BAD FOR UNDERTAKERS.

Dr. Eugene Lyman Fisk, medical director of the Life Extension Institute, sent the following message to the Citizenship and Enlightenment Conference at Round Lake:

"Among the evils that have afflicted the country since prohibition was enacted, I may mention:

"An extraordinarily low death rate; this is bad for the undertakers and the cemeteries.

"A lowered sickness rate; this is bad for the hospitals and those who are more interested in sick people than in keeping people well.

"Increasing savings accounts; this reflects injury to the gambler, the gambling halls and the dives.

"After thirty thousand years' trial, alcohol was an obvious failure as an agency for stabilizing the human race in a state of happiness and health. It may take a hundred years to adjust any country to total abstinence, but any country or individual who cannot exist in health and happiness without alcohol is a sick country or a sick individual, and a cure of this sickness by further doping is not to be expected.

"(Signed) Eugene Lyman Fisk."

A HAPPY PASTOR is J. O. Hill of Portland. He sends in a note about their recent revival conducted by W. M. Wood of Nashville, and says, "Wood is a consecrated, courageous and soulful preacher. . . Our people are on the upgrade and the pastor is happy in the work."

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE, AUGUST 23, 1925

First, Nashville	1,613
Allen Fort Bible Class	1,070
Central, Memphis	1,187
First, Chattanooga	844
Temple, Memphis	730
First, Knoxville	701
Broadway, Knoxville	552
Tabernacle, Chattanooga	503
Highland Park, Chattanooga	490
Union avenue, Memphis	465
Clifton Hills Tabernacle, Chattanooga	438
First, Maryville	425
Central, Johnson City	416
La Belle Place, Memphis	406
East Chattanooga	404
First, LaFollette	366
Judson Memorial, Nashville	365
Central, Fountain City	343
First, Paris	336
Rockwood First	334
Belmont Heights, Nashville	317
First, Elizabethton	311
North Edgefield, Nashville	302
Edgefield, Nashville	301

CHATTANOOGA

Avondale—"Human Taylor and Divine Taylor" and "Life"; 402 in SS; Royal Calloway supplied at both hours.

Chamberlain Avenue—G. T. King, pastor; 181 in SS; eight conversions. Ooltewah—L. H. Sytar, pastor; "Likeness to God" and "Wages of Sin"; 108 in SS.

Woodland Park—E. G. Epperson, pastor; "Power in a Life Given to God"; and "The Sin Pardoning Christ"; 3 for baptism; 149 in SS.

Clifton Hills Tabernacle—W. S. Hamie, pastor; "Pisgah to Canaan" and "The Lost Sheep"; one for baptism; 438 in SS; good BYPU's.

Post Chapel—H. N. Blanchard, pastor; "The Macedonian Call" and "True Religion"; 54 in SS; three-fourths of regiment is away from post.

East Chattanooga—J. N. Bull, pastor; "The Pastor and the Church" and "Losing Jesus"; 404 in SS.

Highland Park—J. B. Phillips, pastor; "Removing Difficulties" and "Is the World Growing Better or Worse?" 490 in SS.

Tabernacle—T. W. Calloway, pastor; "Christian Names" and "The Christian Gate"; 503 in SS.

White Oak—R. Erwin, pastor; A. G. Frost, "True Repentance"; 59 in SS.

Union Fork—A. R. Johnston, pastor; "Vision" and "The Awfulness of Sin"; 41 in SS; meeting starts off well.

East Lake—W. C. Tallant, pastor; "Christ's Work for Us, in Us and Through Us" and "Is the Young Man Absalom Safe?" six by letter; 252 in SS; 60 in BYPU.

Red Bank—J. A. Maples, pastor; "Sons of God," J. B. McCollum; "God Hearing from Heaven"; two baptized; 107 in SS.

Lupton City—Rev. W. T. McMan, pastor; "Jesus Answering Questions"; two by letter; 70 in SS. No morning service.

First—John W. Inzer, pastor; "The Well Digger" and "God's Great Love"; one by letter; two for baptism; 884 in SS; good BYPU's.

Hixson—J. G. Blasingame, pastor; "The Open Door" and "No Man Cares for My Soul"; 48 in SS; 40 in BYPU.

KNOXVILLE

Inskip—W. D. Hutton, pastor; "They Hated Me without a Cause"; no evening service on account of revival at Methodist church; 114 in SS; 44 in BYPU's; SS collection, \$36.75.

Lenoir City, First—W. C. Creasman, pastor; "A Great Gospel" and "A Lost Battle"; 255 in SS; 53 in BYPU.

Ball Camp—A. B. Johnson, pastor; "The Church" and "Praise Service"; 37 for baptism, 35 baptized; 2 by letter, 2 by statement; 67 by profession; 161 in SS; 57 in BYPU's, just closed greatest meeting in history of church. Rev. J. A. Caylor was with me in the meeting.

First—Dr. F. F. Brown, pastor; "Soldiers in God's Army" and "The Goodness of God"; two by letter; 701 in SS; 111 in BYPU's. Dr. J. F. Vines, Roanoke, Va., supplied.

Euclid Avenue—J. W. Wood, pastor; "The World without a Bible" and "What It Takes to Constitute a Christian"; 295 in SS; 70 in BYPU.

South Knoxville—J. K. Haynes, pastor; "Helpless Without Jesus" and "A Great Promise"; 290 in SS; 84 in BYPU's.

Central, Fountain City—Leland W. Smith, pastor; "Signs of Spiritual Health" and "The Value of a Soul"; four for baptism; 348 in SS; 109 in BYPU's.

Smithwood—Chas. P. Jones, pastor; "The Voice of Jesus" and "Fooling with Religion"; 221 in SS; one baptized; three by letter; 67 in BYPU's.

Broadway—B. A. Bowers, pastor; two baptized; 552 in SS; 85 in BYPU. Dr. M. D. Jeffries spoke at both hours.

MEMPHIS

Central Avenue—Pastor J. P. Horton preached at both hours; 90 in SS; good BYPU's.

Greenland Heights—Chas. Gregory, pastor, spoke at both hours; no SS; good BYPU.

Union Avenue—Pastor Hurt spoke at both hours; 465 in SS.

Yale—Pastor L. E. Brown spoke morning and evening; 100 in SS; three fine BYPU's.

Eudora—Pastor Whaley spoke at both hours; 51 in SS.

Hollywood—Pastor Burk spoke at both hours; 150 in SS.

Seventh Street—Pastor I. N. Strother preached at morning hour; Mr. F. L. Ingram spoke at night; 211 in SS; 30 in BYPU.

Boulevard—Pastor Wright preached at both hours; 220 in SS; three splendid BYPU's.

Temple—Pastor J. Carl McCoy spoke at both hours; 730 in SS; 175 in BYPU's; baptized two.

LaBelle Place—Pastor D. A. Ellis spoke at both hours; one baptized; 406 in SS.

Prescott Memorial—Pastor James H. Oakley preached 11 a.m. Preached at the Ella Oliver Home at 3 p.m. Four conversions. Preached at New South Memphis at night. Dr. W. L. Norris preached at 8 p.m. 262 in SS.

Joseph Papia, Italian pastor, preached twice; 32 in SS; one baptized, one by letter.

Calvary—J. A. Barnhill, pastor. 150 in SS; 4 BYPU's; one baptized; pastor spoke at both hours.

McLemore Avenue—R. E. Connelly, pastor; 275 in SS; 40 in BYPU's; one by letter, one for baptism, one baptized.

Central—Associate Pastor Furr preached at both hours; 1,187 in SS; nine additions.

NASHVILLE

North Edgefield—A. W. Duncan, pastor. "Faith's Heavenly Vantage Ground." Brother L. L. Bullington, of Georgia, spoke at the evening hour on "The Lost." In Sunday school, 302; in BYPU's, 51.

Radnor—F. P. Dodson, supply. Subjects, "Developing Our Own Salvation" (Phil. 2:12) and "Living Faith" (Gal. 5:6). In Sunday school, 123; in B.Y.P.U., 21. Fine fellowship and a working church.

Smyrna—A. I. Foster. Subject, "True Repentance." In B.Y.P.U., 32. B.Y.P.U. associational meetings next Sunday, August 30th.

Park Avenue—A. M. Nicholson, pastor. Subjects, "The Christ Eternal" and "The Eternal Spirit." In Sunday school, 261; in B.Y.P.U.—No. 1, 24; No. 2, 16; Intermediate, 26; Junior, 23.

New Hope—Eli Wright, pastor. For baptism, 15; by profession, 27; in Sunday school, 65. Closed a week's meeting, Brother T. C. Singleton doing the preaching. Professions, 27; baptized, 15.

Third—W. Rufus Beckett, pastor. Subjects, "Soul Winning" and "Workers Together with God." In Sunday school, 267. Rev. Felix W. Muse supplied the pulpit at both hours in the absence of the pastor, who is away in a meeting.

Inglewood—Howard M. Eastes, pastor. Subjects, "God Adding to the Church" and "Spiritual Strength." By letter, 1; in Sunday school, 62; in B.Y.P.U., 25.

Judson Memorial—R. E. Grimsley, pastor. Dr. W. C. Alexander of the Presbyterian Church, "God Is Love" and "God's Call to Sinners" by pastor. In Sunday school, 365. Pastor Grimsley preached at Glen Leven Presbyterian Church at morning hour.

MISCELLANEOUS

Kirkwood—H. F. Burns, pastor; "Preach the Word" and "All Scripture Is Inspired"; one by letter; 56 in SS.

Maryville, First—J. R. Johnson, pastor, on vacation. Both services conducted by Mr. Davis from Chattanooga; 425 in SS.

Bearden, Central—Robt. Humphreys, pastor; Isaiah 6:1-6 and "God Revealed"; 140 in SS; four by letter; one by statement.

Elizabethton, First—J. H. Ponder, pastor; "The Progress of Faith" and "Fashioning Youth"; 68 in BYPU's; 311 in SS.

Paris, First—Pastor Buchanan is away on vacation; no services today; 336 in SS.

Rockwood, First—L. W. Clark, pastor; "Kingdom Builders" and "Behold My Hands"; 344 in SS; 146 in BYPU's.

Alcoa, Calvary—J. H. O. Clevenger, pastor; "Fireproof Faith"; no evening service; worshipped in First with Haggard party.

Monterey—W. M. Griffith, pastor; "The Unfolded Banner of Salvation" and "Sins That Go Beforehand to the Judgment"; 213 in SS; 45 in BYPU.

LaFollette, First—D. B. Bowers, pastor; "I Am the Door" (John 10:9); Brother Ladd of Clinton preached at night; 366 in SS; 145 at prayer meeting.

THE JOHN BROWN UNIVERSITY.

Located at Sulphur Springs, Ark., is establishing a School of Commerce this fall. Degree credit will be allowed on all work done by university students and High School graduates may enter and receive a diploma upon successful completion of the commercial work. Mr. R. C. Wiley, B.A., is Dean of the new school. He has had a wide business experience, beginning as a stenographer and ending as business manager of a school corporation. He has, also, seen service under the Cross in China and has taught commercial subjects. Bible training and the application of the teachings of Jesus is commonly accepted in academic education, but, as far as we know, this is the first business school to take its stand on the Bible. Doubtless it will be successful from the start, so we call your attention to their advertisement on page 10.

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AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. C. M. Wilbanks has resigned as pastor at Ripley, Miss., effective January 1st, and will locate in Blue Mountain, Miss.

The Executive Committee of the Baptist Laymen's Movement of the South has employed L. A. Ellison of Ada, Okla., as assistant to Dr. J. T. Henderson, genial secretary. Brother Ellison, a prominent banker, has accepted and will enter upon his duties October 1st, with headquarters at Little Rock, Ark.

Rev. T. F. Lowry of Parsons, Tenn., has accepted the care of Little Hope Church, near Clarksville, Tenn., effective October 1st. He will also serve Hickory Grove Church, where he lately held a two weeks' revival.

Harmony Church, near Clarksville, Tenn., has called Rev. Ray Dean of Springfield, Tenn., and he has accepted. Rev. C. R. Widick of Cowan, Tenn., recently held a meeting with the church, resulting in 30 conversions and 21 additions.

Rev. J. Walter Camp of Jackson, Tenn., has just closed a revival at Walnut Hill Church, near Bells, Tenn., resulting in several professions and three additions by baptism. Brother Camp has been serving the church three months for half time. The outlook for the future is good.

Rev. W. C. Creasman of Lenoir City, Tenn., has just closed a great meeting with Rev. T. N. Hale at Dresden, Tenn., resulting in 26 additions, 22 by baptism and four by letter. Brother Hale baptized 23 Sunday, August 16.

A great meeting closed Sunday night, August 16th, at Hickory Grove Church, near Trenton, Tenn., in which Rev. C. R. Shirar of Breckenridge, Texas, assisted Rev. R. A. Duncan of Martin, Tenn., resulting in 28 additions, 23 for baptism. A new church is to be erected at once, the cost to be from \$5,000 to \$8,000. Brother Shirar was pastor of the church for two years before going to the pastorate of the First Church, Breckenridge, Texas.

Bear Creek Church, near Parsons, Tenn., has enjoyed a successful revival, resulting in 31 additions, 28 by baptism. The pastor, Rev. Joe Jennings, was assisted by Rev. W. C. Solomon. It was one of the best meetings in the history of the church.

Rev. J. L. Stone has resigned at Bagdad, Ky., to accept the care of the church at Homer, La. He begins his labors in a new \$100,000 house of worship.

The pulpit of Twenty-second and Walnut Street Church, Louisville, Ky., was supplied on a recent Sunday by Rev. A. B. Couch of Athens, Tenn., most acceptably.

Rev. H. A. Turner of Jackson, Tenn., is happy over the results of a meeting last week at Bethel Church, near Humboldt, Tenn., of which he is pastor. There were 21 professions and 20 additions by baptism. The writer found great joy in doing the preaching. Revs. C. L. Bowden of Humboldt and G. B. Daws of Memphis attended.

Evangelist L. C. Wolfe of Muskogee, Okla., is assisting Rev. J. B. Jones of Greensburg, Ky., in a revival. Dr. V. I. Masters says of Dr. Wolfe: "He is one of the most versatile and able and faithful expounders of the Word of God and of righteous living whom we know among all the evangelists in the South."

Louie D. Newton, editor of the Christian Index, struck his stride as

a great writer in an editorial of last week entitled, "Just Three Men." It is a gripping, human-interest story of a little newsboy in Macon, Ga. The skit is gotten up in tip-top literary style.

A descendant of the famous Calloway family of preachers, Rev. Ragan Calloway was recently ordained to the ministry at Bostwick, Ga. It was an impressive occasion.

Rev. C. M. Crossway of Springfield, Tenn., has accepted the church at Senatobia, Miss., and is on the field. He was recently field representative for West Tennessee in the Southern Baptist Theological Seminary campaign. He is a good man.

The First Church, Elizabeth, La., has called Rev. W. H. Joyner of El Paso, Texas, who has resigned work in that city. His acceptance has not been assured yet.

Rev. E. G. Hancock of DeBerry, Texas, has accepted the care of the church at Greenwood, La., for half time. Bethany Church, near that place, demands the remainder of his time.

Tate Street Church, Corinth, Miss., loses its pastor, Rev. L. J. Covington, who has resigned, effective September 1st, that he might enter the Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Evangelist R. S. Gavin of Quitman, Miss., lately assisted Rev. C. E. Hendrick in a revival at Louin, Miss., resulting in 21 additions. The church was wonderfully revived.

Evangelist L. O. Vermillion of Jackson, Tenn., began a revival last Sunday at Rutherford, Tenn., where the prospect is fine for a great ingathering of souls.

Rev. Q. C. Davis has resigned at Albemarle, N. C., to accept the care of the church at Eustis, Fla., and is on the field.

Such prosperity is attending the work of Union Avenue Church, Memphis, Tenn., under the labors of Dr. H. P. Hurt as that it is necessary to purchase an additional lot to provide for the expansion of the church.

Rev. J. H. Wright and wife of Boulevard Church, Memphis, Tenn., are again on the job in their church after taking a delightful vacation of ten days at Biloxi, Miss.

Rev. J. Henry Oakley of Prescott Memorial Church, Memphis, Tenn., began a revival Sunday in New South Memphis Church, Memphis, Tenn., of which Rev. W. L. Norris is pastor. A great revival is confidently expected.

Rev. Joe Jennings of Parsons, Tenn., has closed a successful meeting at Sardis Ridge Church, near Perryville, Tenn. Brother Jennings has done a great work with that church as pastor.

Evangelist D. P. Montgomery of Greenville, S. C., lately assisted Rev. J. D. Bailey in a revival at Grassy Pond Church, near Gaffney, S. C., resulting in 21 baptisms.

Dr. Ben Cox of Central Church, Memphis, Tenn., who is sojourning in Europe for the summer, writes the most interesting letters of his travels that we have seen in many years. They should be preserved in permanent form.

WORK ON HOLLYWOOD CHURCH, Memphis, is going forward rapidly. This week the bricklayers are on the job, and the church hopes soon to be using their new structure.

PASTOR WRIGHT of Boulevard Church, Memphis, and Mrs. Wright have returned from a delightful visit to Biloxi, Miss.

UNION AVENUE, MEMPHIS, has purchased the handsome residence that stands next door to their church house. The price paid was \$10,000.

EAST LAKE CHURCH, Chattanooga, will have a B.Y.P.U. Training School, beginning August 31st. W. C. Tallant is the energetic pastor.

CLIFTON HILLS TABERNACLE, Chattanooga, surprised her pastor last Sunday by giving to him a handsome suit of clothes. It was his forty-sixth birthday, and the suit of clothes cost \$46.00.

CHAMBERLAIN AVENUE, Chattanooga, closed their revival Sunday night. There were eight professions of faith and several additions. Pastor G. T. King was assisted by J. E. Merrill, of Ashdown, Arkansas.

ALCOA REVIVAL. Pastor J. H. O. Clevenger of Calvary Church, Alcoa, writes that their great tent meeting is proving to be a powerful force for good in their community. He reports the attendance Sunday at about 4,000.

MISS LALITA HANNAH sails for Japan on August 31st. She goes to have charge of the music department in one of our mission schools. She will probably be the youngest missionary on the foreign field.

CASH POINT REVIVAL. The church at Cash Point has closed a successful revival meeting. There were 25 additions to the church. Rev. Hue Merrill of Brinkley, Ark., did the preaching. The church has called Pastor J. C. Griffin for another year.

LA FOLLETTE, FIRST. Pastor D. B. Bowers writes of his work during vacation time. August 2nd he supplied for Pastor Crume at First Church, Jellico. August 9th he preached at Gatliff and Packard, Ky. August 23rd he preached for First Church at Clinton. During his absence from home his pulpit was supplied by W. D. Hutton of Inskip, J. W. Wright of Caryville, and Brother Ladd.

O. P. ESTES, the virile and spiritual pastor of the church at Picayune, Miss., has been visiting his father, near White House. He called by the office to pay a visit to the editor. Brother Estes is one of God's noble men. The editor roomed with him one year while in the Seminary, and during that time never heard him utter an ugly word and never saw him do an ungentlemanly or an un-Christlike deed. We thank the Lord for such preachers as he is.

SUBSCRIBED WITH WET HAIR. That is the record of Rev. Frank M. Wells, one of our patriarchs. In a letter accompanying his renewal, he

says: "I subscribed the first time for the Baptist and Reflector before my hair got dry from my being baptized. This was back in 1879. Brother A. J. Fawcett baptized me, and while we were changing clothes he took my subscription for the paper." Wouldn't it be a great thing for all our converts if their pastors would induce them to subscribe for and to read their paper?

MISSIONARY W. B. WOODALL of Smithville has been in fruitful service for several weeks. From Prosperity he reports a good meeting. Brother R. T. Skinner did the preaching. There were nine additions to the church by baptism and two by letter. The Smithville revival was conducted by Sam Edwards of Cookeville. Carl Cambron led the singing. Pastor Woodall speaks in high praise of all three fellow workers. During the Smithville meeting there were three additions by letter and five for baptism. At Mt. Vernon there were eleven additions for baptism and two by letter.

A training school is being held at the Smyrna Church in the Duck River Association this week. Mr. Owen Lane is president of the B.Y. P.U. A religious census for the S.S. and B.Y.P. U. is being taken.

BROAD DAYLIGHT AT 11 P.M.

I arrived at Kristiansund, one of the busiest and most picturesque ports of Norway at eleven o'clock last night in broad daylight, so delightful is the course of the northern sun. No detail of color or form in the surrounding landscape was obscure. I do not know when the people sleep, though I have often caught them napping in the afternoons. At midnight the wharves and quays are still thronged with people loading steamers as if it were midday. The same life appears on the streets. The children of the tourists, many of whom when at home in America, are afraid to go to bed in the dark, give their parents just as much trouble here when they are required to go to bed in the light. One little chap protested, "Your watch is wrong, mamma, the sun is still shining."—Edwin R. Petre.

The most effective sermon is that given by a good example.—Good Hardware.

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THE HOUR STRIKES

L. E. Morgan

Since Christ established His church here on earth nearly two thousand years ago there have been several periods when menaced and treated by spiritual declension, heresy and apostasy, it was found necessary to call a general convocation to reaffirm its fundamental doctrines and principles, and to eliminate the threatening elements.

The first of these periods seems to have developed in the Apostolic Church. Again, several centuries later Constantine called the Council of Nice to settle the doctrine of the Trinity, and more than one thousand years later Martin Luther nailed his thesis to the door posts at Wittenburg, and the great Reformation was under way. Each of these great movements had for its objective and purpose the peace, purity and orthodoxy of the church, and its separation from the elements that would drag it down to ultimate destruction.

The time has now arrived for the church of Christ to act again. The twentieth century reformation, too long deferred, faces us today, absolutely necessary. Spiritual apostasy is in our midst, a terrible reality, its manifestations, while more clearly discerned in the schools, colleges and churches, is spreading rapidly throughout the length and breadth of this and other lands. It has scarcely been twenty years since public attention was called to the propaganda being conducted in the colleges and universities, having for its purpose the rejection of the old faiths, and the substitution of what is known as Modernism. The devilish ingenuity of the entire scheme is sinister and startling; that is, the idea taught and propagated that only those subscribing to its doctrines could be called educated or cultured, thus making it synonymous with education. Undoubtedly Satanic in origin it demonstrates a thorough knowledge of the weakness of human nature, and today the terrible harvest is maturing. Rank heresy stalks abroad and boldly raises its hydra-head in church and school. Growing, through unlimited license and freedom, and encouraged by increasing numbers and prestige, its devotees are no longer content to quietly and insidiously carry on their work, but are today defying criticism and opposition, identifying themselves with a pseudo intellectualism, scornfully announcing that all opposition is based upon ignorance, and asserting its right to teach its theories in church and colleges, even though the financial support of these institutions is derived largely from sources entirely opposed to their teaching. Let us not make the mistake of supposing that this great apostasy is merely an incident of human origin. Behind the preacher and professor teaching Modernism, the scientist with the brute ancestry theory, the infidel and agnostic, there is silhouetted the silent, invisible, but dreadful personality of Satan, whose connection with our human race is one of the strangest and most mysterious things in our history. This great assault against God and Divine revelation is under way, and it matters not that some of its human votaries claim to

be sincere in their motives and views.

The hour has struck for separation in the Christian church. Again the call must go forth, "Choose you this day whom ye will serve." This cleansing process will be painful, but like the removal of a cancer, every day it is deferred makes ultimate recovery more doubtful. Throughout the length and breadth of this and other Christian lands there must be a call to arms on the part of a vigilant and an awakened Christianity. Churches, schools and colleges must call for a show down, or be called upon. The defection must be clearly revealed, and a realignment made at once. Preachers, professors and school teachers must show their colors, as also universities, colleges and other educational institutions. What matters it if the church is separated from thousands of its nominal adherents and many of the educational and formerly religious institutions now teaching false doctrines, and doing everything in their power to undermine faith in Jesus Christ and the Bible? "He that is not with me is against me," said the Master, and the Christian church has already waited too long for a separation, and much havoc has been created. The twentieth century movement and reformation must be complete and comprehensive. It will call for radical changes and divisions, but will make a tremendous appeal to the heroic qualities of the church. Individual churches, and perhaps sections of churches may have to be entirely cut off and eliminated. Large numbers of nominal church members will probably be dropped from the church rolls. It may, and probably will be, necessary to raise millions of dollars to build, equip and endow new schools, colleges, seminaries and universities, but what a blessing it will be when this cleansing process is completed, and the church is sanctified and inspired, once more free from the terrible blight of apostasy.

The issue is clear-cut; the church must make unrelenting war! The educational institutions which have identified themselves with this propaganda of evil, and all ecclesiastical teachers and authorities, must go through a complete reformation and transformation, or henceforth be deprived from all further association with, or support from, the loyal church adherents who have formerly constituted their main support, and who will now, if necessary, provide entire new forces and equipment.

It is time for action, and no time must be lost. There is no use in crying peace when there is no peace. Palliative measures will not avail. The cancer must be cut out and removed by its roots. The purpose of this article is not so much to call attention to the above facts and considerations which are well known to all thinking people, but to suggest that steps be taken looking to a nation-wide conference, or conferences, the coming fall and winter, this to be participated in by representative Christian men and women from all the evangelical churches, to consider the matter and take decisive action. Possibly a preliminary meeting of a limited number would be advisable under whose auspices the nation-wide conferences could be called later.

Dothan, Ala.

ROBERTSON COUNTY ASSOCIATION

By H. F. Burns.

The Robertson County Association met with Battle Creek Church Tuesday and Wednesday after the first Sunday in August.

There was a splendid spirit manifested throughout the sessions. The members of the church and their friends entertained in a royal way. Really some were disappointed because there were not enough delegates and visitors to go around. The dinner on the ground both days was up to the highest standard, and so bountiful that much of it had to be carried back home.

The following brethren were re-elected: H. W. McNeely, Moderator; W. R. Goodman, Clerk; R. T. Randolph, Treasurer.

The usual routine of business was transacted systematically and pleasantly.

Brother H. M. Crain preached a fine associational sermon. It was delivered in a fine spirit and throbbed with pathos.

Brother J. D. Freeman, editor of the Baptist and Reflector, preached a very thoughtful and practical sermon at night on evangelism.

Brother O. E. Bryan, State Secretary, was present and spoke on the general phase of missions.

This was the first visit of these brethren to this association. Their easy, humble spirit won the good will of all present.

It is the writer's pleasure to be pastor of the church where the association met. These are a royal people, and the pastor was made happy to see how his flock did their best to entertain the association.

The next meeting will be with Bethel Church, near Ridgetop, Tenn., on Tuesday and Wednesday after the first Sunday in August.

How sad to think since the association met at Oakland last year that our dear brother and fellow worker, Elder R. F. Aingell, has passed away! He was pastor of the church, and though he was sorely afflicted and had to use two crutches, he was energy personified. We who were there remember how careful he was to try to make every one present feel happy and welcome. How he did love to sing! He has gone where he needs no crutches and where he may sing forever.

ROUND LICK BAPTIST CHURCH

By J. H. Ramsey

The Round Lick Baptist Church at Watertown, Wilson County Association, has just closed a very successful revival, in which the pastor, J. H. Ramsey, was assisted by Evangelist W. C. McPherson. Many evidences of the presence and power of the Holy Spirit were seen during the meeting. Brother McPherson and the pastor for many years have been the very dearest of friends. His sermons were plain, simple and powerful. We rejoice to know that we still have such men of God who stand for the old-time gospel. During the meeting there were thirteen additions for baptism and eleven by letter.

Since the beginning of my pastorate here, January 1st of this year, there have been thirty-six additions to the church. At my coming the

church seemed to be very much discouraged, but the Lord has wonderfully blessed us. We have organized a Sunbeam Band. The W.M.S., Y.W.A., R.A.'s and G.A.'s have all taken on new life and energy.

SMILES

SELECTED

Teacher: "Sammie, name the four seasons."

Sammie: "Salt, mustard, vinegar and pepper!"—Progressive Grocer.

W. M. Wood (28 years ago, walking down the aisle of the church at Cynthiana to the strains of Mendelssohn, holding the arm of his brother and greatly agitated.)

Brother: "You dunce you, you ought to have thought of all this before it was too late." (Authentic.)

Mrs. Freeman (reading the Bible): "It is He that hath made us and not we ourselves."

Georgia May Freeman (six years old): "Why, there was no use to put that in the Bible, mother; we already know that."

Professor of chemistry: "The air in its natural state contains oxygen, nitrogen, aqueous vapor, argon and carbon dioxide, also traces of hydrogen, krypton, neon, xenon and helium."

Fair Co-Ed: "No wonder the poor can't afford it."—Life.

More Likely.

Hughes: "My wife pays too much for her hats."

Hall: "You lucky dog! My wife has never paid for one yet!"

—Ona Fraley.

Dark Thought.

"Well, little man, I hear that your father has gone into the oil business." "Yeah," said Tommy, disgustedly, "just like the old man to discover a castor-oil well."—Mrs. C. S. P.

UNCLE EBEN, THE BAPTIST

Somebody is said dat wundahs nevah cease. I reckon dat am right kase deacon Johnson has tuck up workin' cross word puzzles which, he wife say, am de onlies' job he evah stuck at for any length of time.

T'other day, I seen a man pore some water in a old oil can an' de oil ris right up on top in little balls. Funny, but it minded me dat some things jes won't mix an' I reckon as how dat is what de Lawd had in min' when he say we couldn't serve two masters at de same time.

De pullman portah what am a member of our cōgregation lows dat if'n potahin' wuz as onremuneratin' as takin' up de collexyun, he guess he would hav' ter hunt heself anotha job.

Accordin' to de papahs, dey is up a scription fund for Tom Lee whut saved all dem lives down on de Mississip. Seems ter me dat de Amerikun people am purty head minded after all, seem' as how dey is always ready to remembah dem whut am brave an' helpul.

Two months fo' school is out, I gits my boy Abraham a job for de summah. Las' Sat'day I axts 'im is he ready to stah to work on Monday an' he say he don' feel like it; dat he been wukin' at dat job so long in he min' dat he am plum wore out.

Wid some folks goin' ter chu'ch on Sundays am simillable to goin' ter work on Monday; it's jes a part uv their o'dinary 'zistence.

Tillie Edwards whut is livin' at de Sweet Boa'din' house broak de scales down at de meat market t'other day when she try ter way huhself. Sis Tillie say she is writin' a testament for de Tanlac people for which she is ter git a han'some reward.