

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Volume 91

NASHVILLE, TENN., THURSDAY, SEPTEMBER 3, 1925.

Number 35

THE VIRGINIA STATUTE OF RELIGIOUS LIBERTY

(Written by Thomas Jefferson, earnestly advocated by Virginia Baptists, it became a law in 1785, and is still in force.)

That famous statute in which Mr. Jefferson took so much pride, putting it right alongside of the Declaration of Independence in importance, reads:

"Whereas, Almighty God hath created the mind free:

that all attempts to influence it by temporal punishment, or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in His Almighty power to do;

that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, have established and maintained false religions over the greatest part of the world, and through all time.

that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical, and even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporal rewards which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labors, for the instruction of mankind;

that our civil rights have no dependence on our religious opinions any more than our opinions in physics or geometry;

that, therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow citizens, he has a natural right;

that it tends only to corrupt the principles of that religion it is meant to encourage, by bribing, with a monopoly of worldly honors and amoluments, those who will externally profess and conform to it;

that, though, those are criminal who do not withstand such temptations, yet neither are those innocent who lay the bait in their way;

that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he, being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own;

that it is time enough for the rightful purposes of civil government, for its officers to interfere, when principles break out into overt acts against peace and good order;

and finally, that truth is great and will prevail, if left to herself; that she is the proper and sufficient antagonist of error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them;

"Be it enacted by the General Assembly,

That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever,

nor shall be enforced, restrained, molested or burthened, in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief;

but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities.

"And though we well know that this Assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies constituted with powers equal to our own, and that, therefore, to declare this act to be irrevocable would be of no effect in law; yet, we are free to declare, and do declare, that the rights hereby asserted are the natural rights of mankind; and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such act will be an infringement of natural rights." (Sec. 34 of the Code of Virginia, 1919.)—From Religious Herald.

"Hypocrisy is the homage that vice and wrong pay to virtue and justice."—Masonic Home Journal.

DR. E. H. DAVIS, of Lebanon, addressed the Senior Union at Huntingdon Sunday evening, August 16, on "The Vision of Youth."

EVOLUTION A "DOGMA" OF SCIENCE

By Hon. Stephen Coleridge

The prosecution of a schoolmaster in America for teaching his pupils that the theory of evolution as applied to the ascent of man from an ape-like creature is a proved fact and not a mere hypothesis, has provoked a chorus of derisive laughter in the press of this country. That one of the States of America should have the good sense to forbid that to be taught to children as truth which is only surmise does not appear to some of us as particularly foolish.

Anyway, the law having been passed, it is the clear duty of law-abiding authorities to prevent it being deliberately flouted.

That Communism would be better for England than its present constitution is also an hypothesis that some of us regard with so much suspicion that we should like to see a law passed forbidding it to be taught as an accepted truth in our Council schools, and such an attitude in no way differs in kind from that of the people of the American State who have forbidden another hypothesis to be taught in their schools as a truth, and derisive laughter is as foolish in one case as in the other.

The theory of evolution as applied to the ascent of man from a kind of ape is only part of a greater theory which suggests that elephants and house-flies, snakes and bats, lobsters and men, are all descended from a common ancestor; this seems to me far more mirth-provoking than the prosecution of the American schoolmaster. Anyone who looks into Darwin's "Descent of Man" will find ludicrous assumptions on every page. Darwin learns, for instance, from the keepers at the zoological gardens that chimpanzees and orang-outangs "never move or erect their ears," and then he remarks, "Why these animals, as well as the progenitors of man, should have lost the power of erecting their ears we cannot say." Here he first assumes without any proof that he knows what kind of animal was the "progenitor of man," next he assumes equally without a shred of proof that his imagined animal, the progenitor of man, once had the power of erecting its ears, and he finishes by a last baseless assumption that his imagined progenitor of man lost what he baselessly assumed it possessed!

It is only men of science who fail to find absurdity in this kind of nonsense. "The early progenitors of man," he exclaims, "must have once been covered with hair, both sexes having beards; their ears

(Continued on page 6.)

Baptist and Reflector

(Continuing the Baptist Builder)

Published by the
EXECUTIVE BOARD OF THE TENNESSEE BAPTIST
CONVENTION

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

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

Acceptance for mailing at special rate of postage pro-
vided for in section 1103, Act of October 3, 1917, author-
ized March 14, 1921.

Formal resolutions of every kind 1 cent a word, in advance.
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Advertisements—One-inch or less, \$1.50 for each insertion.
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Terms of Subscription—\$2.00 a year in advance.
Budget Price—\$2.00 payable quarterly in advance.
The Printed Address Label on each paper contains a date
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EDITORIAL

"I believe the Southern Baptist Con-
vention is sold on the Unified Program, and
I consider it one of the greatest forward
steps we have taken."—Dr. E. Y. Mullins.

"Our special collections for 1925 are
not going to hurt us seriously provided
the idea is not left in the minds of the
people that they will be called upon in
1926 for other special collections. If they
feel that special drives will be allowed,
they will, when they make their pledges
for the 1926 budget, allow for such spe-
cial, thereby cutting down their gifts to
the Unified Program."—Dr. VanNess.

We are glad to announce the fact that
the Hermitage Printing Company of Nash-
ville is now printing the Baptist and Re-
flector. It may take some weeks for us to
get things to running smoothly, but give
us time. If you fail to get your paper,
write us a line and we will send you an-
other copy.

Since agnostics are so bent on making
light of all people who claim to know
things, we are wondering why they have
never asked themselves the question,
"How do I know that I do not know?"
They refuse to accept anything by faith,
yet the very mental processes through
which they reach their agnostic attitude
are mysteries which no man has solved.
It would be a mighty fine mental experi-
ment if they would sit down and seek to
ascertain how they know that they do
not believe in God.

The meeting of the Committee on Uni-
fied Program of Southern Baptists held
last week in Nashville placed special em-
phasis upon one important thing, namely
the crying need for co-operation among
Southern Baptist institutions and agencies.
"The Survival of the Fittest," is the law
of the jungle. Surely we cannot give it a
place in our denominational life when our

Lord commanded us to care for the weak
and to bear one another's burdens. We
cannot hope to enlist all our churches in
the program without putting forth an ear-
nest and continuous effort. We have a
glorious beginning. With the state secre-
taries committed to the Unified Program
and with our denominational agencies
willing to abide by it and to stop making
special appeals, we may hope within a
few more years to see Southern Baptists
working along sane, practical business
lines and to cease hearing the enervating
cries of debts.

CLARKE UNIVERSITY

The Baptists of Louisville, Ky., have
launched a new enterprise. It is to be a
school for the training of our missionaries,
with special emphasis upon the training
of medical missionaries. West Broadway
Church has presented its new house of
worship for the use of the school. Several
branches are to be taught. We wait for
developments before making comments
about the undertaking. It seems to be pre-
pared to meet a great need in our denomi-
national life. One thing ought to be
noticed. A great church plant, erected at
the cost of tremendous sacrifices on the
part of God's people is to be used for his
glory every day in the week. It has al-
ways seemed a religious crime for so many
millions of dollars of our money to be tied
up in buildings and equipment that are
used only one hour in each week as a rule,
and, except in a few cases, none of it used
for more than four hours per week.

Baptists could open a good school in
every town and city in the Southland with-
out expending a single dollar for build-
ings and with but little outlay for equip-
ment. In these schools tens of thousands
of our children could receive their educa-
tion through the elementary grades with
but little cost to their parents in the way
of tuition. If the present trend of affairs
continues, it will not be long before it will
be impossible for a child to be taught in
the public schools without having its mind
poisoned by the anti-Christian dogmas of
modernism, so it behooves us to be think-
ing of converting thousands of our church
buildings into school rooms, wherein the
public school subjects could be taught ef-
fectively and wherein the youth of Baptist
homes and of other homes could be safe-
guarded from the deadly poison of ma-
terialism.

SCARRITT COLLEGE

Plans have been perfected for the build-
ings which are to grace the campus of Scar-
ritt College, the new Methodist school which
is to add to the educational advantages
which Nashville offers to the world. The
architects' drawings reveal structures of
wonderful beauty and a campus that will be
an honor to the great denomination which
is behind the school. We congratulate our
Methodist brethren upon the worthy under-
taking and wish them great success as long
as they keep their new school free from the
blighting influences of Modernism.

There is tragedy being enacted in the sec-
tion of Nashville near to this new college.
Out in South Nashville there stands a skel-
eton of a building into which have gone
thousands of dollars, given because of the
sacrificial love of Methodists and their
friends, for the purpose of enlarging what
was once their own institution, Vanderbilt
University. Now there stands just a block
or two from Scarritt College campus the
great and wonderful buildings and campus
of Vanderbilt. Into it went Methodist
money; for it, ascended Methodist prayers.
It represents money that was given by
Methodist circuit riders whose salaries were
so inadequate that they did not provide for
the barest necessities of life. In the cases of
many men who loved the Lord more than
they did anything else in this world, it rep-
resents hardships and heartaches.

The tragedy lies in the fact that the same
people, to a large extent, who sacrificed to
make Vanderbilt, are called upon to sacri-
fice once more in order that they may have
a great college in Nashville. We wonder if
Methodists have learned their lesson. We
wonder what they think when they pass
Vanderbilt campus. We wonder still more
what they think when they have to deal with
the products turned out from those classic
halls. Yet we thank God for their grim
determination to have a school in which
they may train their children for the high-
est service to mankind—namely, the service
of consecrated godly Christian workers.

OLD MARY SHARP COLLEGE.

Do you know a "Mary Sharper?" Or
did you or your mother ever attend Mary
Sharp College of Winchester, Tenn.? Then
here is a word for you. Some of the for-
mer students of Dr. Z. C. Graves, then
honored president of Mary Sharp College,
have formed Mary Sharp College Clubs.
At least two such clubs have been formed.
One is in Nashville, Tenn., and one in
Dallas, Texas.

Biography of Dr. Z. C. Graves

The Nashville Mary Sharp College Club
has planned to publish a biography of Dr.
Z. C. Graves. Most of the manuscripts are
ready. Some additions are to be made.
This will require a little more time. We
find that the cost of the publication will be
some burden to us, and we are so sure that
all "Mary Sharpers" will be willing to
help us, that we are thus giving out this
information. The book will not cost more
than a dollar and a half. It may not cost
more than a dollar. We wish the friends
would help us. Take one or two copies
of the book, and if your generosity will go
beyond that, it would lighten our burden.
Notice will be given when the book is ready
for delivery. Meanwhile, if you will help
us, send check to any of us at Nashville,
Tenn.

Mrs. John M. Gaut (nee Sallie Crutch-
field), Chairman, 1913 Adelicia Avenue.
Mrs. G. C. Savage (nee Lizzie Jones),
117 Sixteenth Avenue, South.

Mrs. Frank Thompson (nee Nettie
Gains), 2108 Fifteenth Avenue, South.

SHALL SUPERNATURALISM SURVIVE?

The trial at Dayton was inevitable. It was the culmination of the growth of certain forces so antagonistic to each other that they cannot long remain in the same social body without coming to blows. These opposing forces are supernaturalism and anti-supernaturalism. These are two diametrically opposed types of religion. We place supernaturalism first because it belongs there and because it is a misnomer to call its enemy naturalism. "Fundamentalism" is a misnomer as well as "Modernism." Both parties or forces are fundamentalists because they hold to the fundamental beliefs that have always characterized them. There is fundamentalism among anti-supernaturalists just as there is fundamentalism among the supernaturalists. Modernism is a misnomer because anti-supernaturalism is not modern. It is as old as godless civilization is old.

The trouble between these forces has been brewing in America for many decades. Heretofore it has broken out in open war. But in the great struggle that occurred about a century ago, the anti-supernaturalists were without the churches and found their leaders from among men of the type of Tom Paine and Robert Ingersoll. The attacks from such men as these aroused the latent forces of supernaturalism and brought the struggle to a speedy end.

It is not so in our time. Learning from the failures as well as from the successes of the past, anti-supernaturalism has found it easier to get into the churches and to bring division and strife among the ones who formerly constituted the army of supernaturalism. So, today, the orthodox religion of the Lord Jesus Christ finds some of its most bitter enemies within its own ranks. And when it looks for support from the organizations and institutions which it has erected at the cost of so much sacrifice, so much money, it fails to find them. Instead of finding defenders, what does it see?

First of all, it finds a press that has been subsidized by the enemy. The Dayton trial revealed the fact that the secular press, with a few shining exceptions, is controlled by agencies that are dominated by the ideas of anti-supernaturalism. The reports that went out from Dayton were, in all too many instances, only caricatures of what actually occurred. The defenders of supernaturalism from the poor ignorant mountaineers in the little country church to the spiritual giant, William Jennings Bryan, were maligned and belittled without mercy and with the least possible semblance of truth. A great Southern daily, published in the midst of tens of thousands of supernaturalists upon whom it depends for its support, carried the dastardly articles of one H. L. Mencken. And as an evidence of its helplessness, published every day as a prelude to those articles, an apology, which said to the understanding mind, "We are in a combine and must publish these articles."

With the exception of Bryan's weekly Sunday School lessons, there is nothing in the daily papers from the pens of supernaturalists save occasional sermon reports, and things of that kind. On the other hand, we find Arthur Brisbane, H. L. Mencken, Russell Owen and many others of their kind who receive handsome salaries in return for their vituperous onslaughts against the things that, to the supernaturalist, are most holy and sacred. If a voice is raised in opposition to them, even by one who would gladly give his articles free of charge, his writings usually find the waste basket. Why is this true? Is it because the public does not care for

that which speaks of the supernatural? No. The answer can only be inferred, but it is clearly seen that the secular press has been subsidized by anti-supernaturalism.

In the second place, supernaturalism finds an educational system that has largely been subsidized by the anti-supernaturalists. Every one of our great educational institutions is in the hands of that force. The gigantic Foundation with headquarters in New York City has millions of dollars in its hands and it determines to a very large extent just what the requirements of the standard college or high school shall be. And through its control of the institutions of higher education, it determines just what the teachers of tomorrow are going to be. During the Dayton trial, one of the professors from a great university voiced the threat that, a few hours later, was published in the daily papers from another source, namely, "We will not give credits to schools that bar the teaching of organic evolution."

Many of our Southern educators, yea, and preachers, laughed at the recent utterances of Mr. Richard H. Edmunds concerning the subsidization of Southern colleges by the Education Board of New York City. They may laugh now, but the day is not far distant when they will realize the wisdom of his warning. The long, slimy, subtle tendons of the wealthy education board are being stretched all over the nation and within another generation they will have grasped within their powerful hands every school of the country that expects to be classed "A-1" in the "Blue Book" of educational aristocracy. There is but one hope for the supernaturalists and that lies in the erection of great universities whose rights are guaranteed by legislative enactments that will give their graduates equal standing with the great schools of the anti-supernaturalists.

In the third place, supernaturalism sees before it subsidized science. We had as well try to stop the flow of the waters of the mighty Mississippi as to stop the investigations of men. Nature has always stood before them as a silent and continuous challenge. Men want to know where they came from, what they are, and whither they are going. The immortal soul, to which the anti-supernaturalist denies existence, looks out of the windows of its earthly temple. It strains against the bars of its temporal dwelling. It is never satisfied with what it knows because it never knows all that God created it to know, until after it has left its physical house. Therefore, it is going to continue to seek for explanations.

But, in its search today, it is bound hand and foot by the theories of science fostered and propagated by anti-supernaturalists. Somehow, it has happened that the dogmas of evolution have so gripped the minds of investigators that they cannot think save in terms of their pet hypotheses. They call men who differ from them fools and ignoramus. Their representative in the witness stand in Dayton and boldly, sarcastically, cruelly branded everyone who does not accept the hypothesis of evolution, original life-cell, missing links and all, as non-reputable scholars or as hopeless intellectual imbeciles.

Furthermore, anti-supernaturalism has subsidized the wealth of the world that has been placed at the disposal of man for the purpose of making explorations in his search for truth. Chicago University has an exploration party in the field. The Smithsonian Institute has had such for years. Pennsylvania University has her explorers. Private foundations exist for the purpose of carrying on explorations in order to discover the truth. But what truth are they seeking? In every case it

is proof of anti-supernaturalism. Mr. Bryan well said that they would compass the earth in their quest for the missing link, but would not go across the street in order to save a human soul.

What is supernaturalism to do? The odds are overwhelmingly against it. Even the so-called Christian papers have been brought over to the side of the enemy of supernaturalism in numbers of instances. Today millions of pages of free literature go out from the presses of such institutions as Chicago University, every line of which reeks with the anti-toxin for supernaturalism. Shall we sleep on until our hope is gone? Shall we allow all our colleges to be stolen from us? Shall we listen to our leaders who cry, "Peace," when there can be no peace and while we are waiting for them to sound the signal for battle, allow the enemy to win over all the youths from whose ranks the recruits of supernaturalism of tomorrow must be drawn.

We may well thank God that the Dayton trial has come to arouse us from our lethargy. We may well rejoice in the Southland that we have been aroused before all hope was gone. Immediate, vigorous action is imperative if we would save the day. Let preachers sound the tocsin of war! Let all our forces be massed regardless of their denominational affiliation! Let parents be warned of the grave dangers before their children! Let Baptists and all other great bodies of Christians who are still supernaturalists take immediate steps to control their educational institutions and to prevent the enemy from gaining them. Then, with the blood-red cross of Jesus Christ lifted high and with the spirit of the glorious defenders of the faith, the martyrs of other days stirring in our breasts, let us press the battle into the enemies' camp. Let evangelism, flaming, consecrated, invincible evangelism, be our weapon, and, dominated by the holy faith of Abraham, of John the Baptist, of Paul, of Luther, of Calvin, of Edwards, of the Wesleys, of Spurgeon, we can save the day! Supernaturalism shall survive! But will God have to destroy our civilization in order to cause it to do so?

"OUR FLAG."

Here's to the red of it,
There's not a shred of it,
No nor a thread of it,
In all the spread of it,
From foot to head;
But heroes have bled for it,
Faced steel and lead for it,
Precious blood shed for it,
Bathing in red.

And here's to the white of it,
Thrilled at the sight of it,
Who knows the right of it,
But feels the might of it,
Through day and night.
Womanhood's care for it
Made manhood dare for it,
Purity's prayer for it
Kept it so white.

And here's to the blue of it,
Heavenly view of it,
Star-spangled hue of it,
Honesty's due of it,
Constant and true.

And here's to the whole of it,
Stars, stripes and pole of it,
Here's to the soul of it,
And the Red, White and Blue!

—Selected.

PUBLIC OPINION

DR. SAVAGE SPEAKS

Evolution is neither reason, Scripture, nor science, and our papers are giving it too much publicity. I wish such would be stopped. The people would know little about it if our papers did not bring it to the attention of the people. We have no time to waste with such absurd foolishness. There could be no science without the permanence of the species, just like God says in Genesis. It is such a pity that so much of the precious time of the convention was taken up with that statement; time so much needed for enthusing the churches on the Co-operative Program and evangelizing the world; and the statement was so weak right at the point where at present it was expected all the lightning of excited souls would strike. Let us get down to work and let fools break their necks. I don't read the stuff.

G. M. SAVAGE.

STRESSING MISSIONS PROSECUTES ALL INTERESTS

W. D. Powell

I spent several days speaking morning and night at the Post, Texas, Encampment. This was the thirty-fourth Encampment now functioning in the state. The attendance came from seven Associations. The location is ideal. The community had just completed the finest auditorium I have seen. Other buildings will be erected during the next year. The large lake afforded delightful recreation. There was boating, bathing and fishing.

Many of the strong pastors in Texas are in this territory. They were in attendance and doing their best to promote missions and benevolence and to develop the people for service.

I hurried to Sparta, Ga., where I spoke three times daily on missions and related subjects. Much opposition to missions was removed and fifteen people joined the church. Dr. E. J. Forrester is leading this church to the front. His church stands for something and is succeeding.

I was with pastor Brooks a week at Warrenton. Large congregations assembled three times daily. They were intensely interested in the marvelous achievements of missions. Twenty joined the church. Brother Brooks is an aggressive pastor. The story of foreign missions is always new.

CHURCHES PAY THE BILLS AND FEED THE POPES

(Just to let our brethren see what is being said about us.—Ed.)

Conventions have landed in the open arms of Rome when they become so bold as to tell a Missionary Baptist Church that it has nothing to do with its fifth Sunday meeting, but to feed the visitors. That sort of pigmy popery is doomed. Pay the

bills, obey the bosses and feed the hirelings of the convention corporation is the kind of stinking stuff that the little convention lords are putting off; but the tired churches are scraping all the blood-sucking brood of convention parasites off, and letting them hunt for other jobs.

Christ said that the time would come when they would make merchandise out of the churches; that the time has arrived, and to the extent that a church is dominated by the convention bosses its members are grafted out of by the lords and lackeys of that putrid popish system.—The Baptist Flag.

DISPROPORTIONATE EMPHASIS

There is the orthodoxy of right proportion and the heresy of false proportion.

Evangelism is the keynote, the first thing, the great thing in the Great Commission. Everything else is secondary—important, but secondary.

We are in the bloom and in the process of going to seed in the matter of education. The country over, education is becoming an obsession. We are in danger of making a fetish of education. We are in danger of substituting education for evangelism. Gradually but surely the emphasis is shifting from evangelism to education.

Just now Missouri Baptists, in their organized and official procedure, are in eminent danger of over emphasizing Christian education and under emphasizing Christian evangelism. There is in our State a condition of religious destitution that is almost appalling. There are wide areas in which there are multitudes of unevangelized who are not being reached with the gospel.

We believe in Christian education—education under Christian auspices in a Christian atmosphere, by Christian teachers and for Christian ends, education that is God-fearing, Bible-believing, character building and Christ-honoring.

We need our schools. We pray for their prosperity and rejoice in their success. But greatly as they are needed and great as is their value, Missouri Baptists cannot afford to maintain them at the expense of their evangelism.

Our contention is this: In a state where there is great religious destitution, and in a world where there are benighted and perishing millions, the amount appropriated to evangelism should greatly exceed the amount appropriated to education.—Word and Way.

HOW THE CATHOLIC PRESS INTERPRETS DAYTON

From "America," the Roman Catholic weekly, we clip a column which will no doubt be a great comfort and inspiration to its readers. Our own notion is that Protestantism will stand a lot of knocking before Romanism gets an opportunity to gather up its pieces. The quotation follows:

"The non-Catholic modern world is largely Protestant, or was until recently.

But Protestantism has a principle which is wrecking it and which is solely responsible for Dayton. That principle is the denial of the Church as an authoritative teacher, the assertion that the Bible is the only rule of faith, and that every man must interpret the Bible for himself. This latter position has led Protestantism on to an inability to teach religion with confidence and certainty. The result is disintegration tending to chaos. For several hundred years Protestantism was sustained by the Catholic tradition, the impetus of which held it largely in the truth and preserved in it a belief in the supernatural. But cut off from Rome, it lost now this, now that truth, and suffered a continual impairment of faith. All the while Protestants were educating more and more without God, i.e., without the supernatural, more and more were they relying upon nature (poor step-dame) alone. God, the one great Fact, was being left out of the equation.

"This drift to infidelity, to agnosticism, to rationalism, whatever you may call it, was here and there in unequal degree (less in Tennessee no doubt than in Gotham or Cambridge) but it betokened cleavage. Now has come the cleft. It will widen. Mr. Bryan retains an ardent belief in the supernatural. He believes in the divinity of Christ, His virgin birth, His bodily resurrection and ascension. Alas, he does not see Him in the tabernacle, the Host. On the other hand, his opponents see Him not at all except in His humanity (if even there). These opposing parties are alien each to the other. They are not citizens of the same realm.

"Hence the cleavage, yea, the yawning chasm. The Reformation beholds its offspring, another reformation with its children three, fundamentalism retaining much that is true in religion, modernism with less and agnosticism with none. So much for the setting.

"As to the case: Essentially fundamentalism has appealed to the State to sustain what it calls orthodoxy and to do so through an act of the Legislature proscribing certain teachings believed inimical to faith. It thus invokes a principle which lays it open (rightly or not) to the charge that it seeks a union of Church and State and that it would hamper the spread of knowledge and enlightenment. To this charge the moderates spring with a vengeance. They are aided by the already numerous forces that reject the supernatural and among whom are the pseudo-scientists whose postulates omit the direct revelation of God. The fundamentalists, however late, are beginning to be alarmed over Godless education and realize that public money is maintaining it. On the other hand, rationalism, so called, and unbelief are rejoicing in their manifest advantage in the present situation. Therefore, say what you will, this was the background in the Scopes case."—The Lutheran.

Holiness is not attainable through work, but is unattainable without work.—West Virginia Baptist Banner.

CATHOLICS HARD HIT

According to the Christian Century of August 27th, the papal representative has been withdrawn from Prague, the capital of Czechoslovakia, on account of the recent laws which affect the rights of Romanists in that country. These laws will result in the Catholics losing their age-old control of education. The property of the religious orders is to be taken over and used for the purpose of education. One religious order may give its share of the fund to another, but it cannot be used to build new churches and convents. Confessional schools are abolished. Religious pictures and images and relics must be removed from the rooms and offices of all schools. The Catholic marriage ceremony is no longer recognized and the civil marriage must be had in order to bring about legal marriage.

The spirit of the new day is growing up in that land where for centuries people have been held under the heel of the most heartless autocracy and at the same time the most hearty autocracy the world has ever seen. Wherever the people come under the influences of the gospel of Christ, and wherever Baptists have a chance, the result is inevitably that Romanism loses her strangle hold upon the minds and souls of people. We ought to thank God devoutly for every dollar of money we and other Baptists have invested in this country, where centuries ago our Baptists forefathers struggled for the faith.

ONE THOUSAND DOLLARS FOR BEST PLAN

The National Temperance and Prohibition League offers a prize of One Thousand Dollars to any person who will evolve and submit to this league the most effective plan for putting the shackles on the moonshiner, the bootlegger, the rum runner, the pistol bulley and their allies, rooters and co-workers and forcing them to respect and obey the Federal Constitution and laws of our country.

For full particulars governing this contest write the undersigned, enclosing a self-addressed stamped envelope and two one-cent stamps for prompt reply.

Respectfully,

The J. B. Albritton Sales Co.,
Bellwood, Ala.

NORTHERN BAPTIST THEOLOGICAL SEMINARY NOTES

Rev. J. M. Mantey, Th.D., who has been head of the classical department of Union University, Jackson, Tenn., and has recently been elected and begins work as Professor of New Testament Interpretation in the Northern Baptist Theological Seminary at the opening of the school year has just had Union University confer upon him the honorary degree of Doctor of Divinity. Dr. Mantey, Associate Professor of Evangelism; F. D. Whitesell, Assistant Professor of English Bible; H. C. Thiessen, and the new Dean of the Danish Baptist Theological Seminary

will constitute the additional full-time professors for the Seminary for the coming year. This increase has been made possible through the generosity of the Board of Education of the Northern Baptist Convention as it has co-operated with the Seminary in the establishment of the new Pastor's College. This Pastor's College Course is modeled somewhat after the old two-year English courses formerly offered by several of our Baptist Seminaries. It is brought thoroughly up to date, has as strong courses and the same teachers as the other departments of the Seminary and is an attempt to help our Baptist ministers and prospective ministers who have not had the opportunities of a liberal education to have the most adequate training that is possible to give in two years. The English Bible, the English language, sermon making, Christian doctrine, Baptist principles, public speaking, evangelism and other practical lectures constitute the major part of the course. Graduates of Bible Institutes can receive the certificates from this department in one year. Students are already beginning to enroll in this department which is practically an affiliated school.

At the bi-ennial meeting of the Danish Baptist Conference of America, held in June at Harlan, Iowa, it was decided to move the Danish Theological Seminary from Des Moines, Iowa, to Chicago, where it will be affiliated with the Northern Baptist Theological Seminary. A joint committee representing the Danish Baptist Conference and the Northern Seminary was held in Chicago, Thursday, August 6th, arranged the details of the new plan, which is to be put in operation with the opening of the fall term, September 15th. The plan of affiliation will be along the same line that has been followed by the Norwegian Baptist Theological Seminary, of which Dr. H. Gunderson is the honored Dean. Owing to the death of Dr. N. S. Lawdahl a new Dean for the Danish Baptist Seminary will soon be appointed and announced. Temporary arrangements are made so that work in the Danish language and literature will begin with the opening of the school year, September 15th.

It will be of interest to Southern readers to know that all of the new professors in the Northern Baptist Seminary are sound in the faith according to Southern Baptist theological standards. Evolution is not taught in the class room, and the institution believes that only baptized believers should be members of regular Baptist

Churches, and so opposes frankly and openly open church membership with its attendant errors. Professor Whitesell will spend several weeks with President Scarborough of the Southwestern Theological Seminary and will introduce the same methods in evangelism at the Northern which Dr. Scarborough has used so successfully in his institution. It will further be of interest to know that Doctors Fouts and Mantey, who are professors respectively of Old Testament and New Testament interpretation are graduates of the Southern Baptist Seminary and received their degree of Doctor of Theology from that institution. Not a single teacher of Bible or theology of the present staff has even had the question of his soundness in the faith raised. And no students have ever gone astray during their course at the Seminary.

DEATH BY COMBUSTION

There are over thirty cases on record of death by spontaneous combustion, the most noted being that of the Countess Cornelia di Baudi Cesenate, which was most minutely investigated in 1731, by Guiseppe Bianchini, a prebendary of Verona. The most noted instance occurred at Rheims, in 1725, and is authenticated by no less an authority than Mon. Le Cat, the celebrated physician. Messrs. Fodere and Mere investigated the subject of spontaneous combustion and gave it as their fixed opinion that instances of death from such a cause cannot be doubted. Joseph Battaglia, a surgeon of Ponte Bosio, gives in detail the case of Don G. Maria Bertholi, a priest of Mount Valerius. While reading his breviary the body of this priest burst into flames in several parts, as the arms, back and head. The sleeves of his shirt, a handkerchief and his skull cap were all more or less consumed. He survived the injury four days. (This seems to be more like an electrical attack than an instance of spontaneous combustion.—Masonic Home Journal.

DEATH'S STING REMOVED

By "Jake"

Thar ain't so many reasons why
A feller orter fear to die.
Still, some folks feel, to hear them tell,
That jist to die is worsern hell.
Now, come to think, jist why should one
Grow 'fraid when Life's short day is done?
What is thar in Death's gloomy lair
Ter fill one's soul with grim despair?

Why, jist take me! I ain't afeared
Of nothin' whatsoe'er I've hyeard
Of Death. Cause I have found a Guide
Who walks with me, right by my side.

He'll step into Death's chamber dim
And take me right away with him;
He'll take my hand and hold it fast
'Till through the shaders I have passed.

Afraid of Death? Oh, No sir-ee!
Not when the Saviour goes with me!
For He, who came to bear my sin,
Removes all sting when Death stalks in.

CRACK SHOTS

FROM

UNCLE GIDEON'S RIFLE

FROM O. E. BRYAN'S NOTE BOOK

We simply refuse to mix our seed
wheat with wheat mixed with tares.

Let any people anywhere lay themselves
out for the kingdom and all the
powers of heaven will fight for them.

EVOLUTION A "DOGMA" OF SCIENCE

(Continued from page 1.)

were probably pointed, and capable of movement; and their bodies were provided with a tail, having the proper muscles." This postulated creature has never been found, alive, dead, or as a fossil. It is the phantom of Charles Darwin's fecund imagination.

"Anyone," said Wood, the great naturalist, "who would fancy himself to be descended, however remotely, from such a being is welcome to his ancestry." If we do not agree with Darwin's assumption, he tells us that "it is only our natural prejudice, and that arrogance which made our forefathers declare they were descended from demigods, which leads us to demur to this conclusion."

The less said about arrogance by the High Priests of Science the better. I do not know to whom Darwin was alluding among our forefathers, but none of us now maintains that we came from demi-gods, and we are content to remain in a modest ignorance as to what did or did not happen millions of years ago, and to leave all the arrogance of assertion about it to the Fellows of the Royal Society.

It seems to be assumed by all the writers in the press, who find so much diversion in anybody not believing that we are descended from a kind of monkey, that if we do not accept this elevating hypothesis there is no alternative for us but to accept the verbal accuracy of the two rather different accounts of the creation of the universe in Genesis.

There happens to be a third alternative, and that is an admission of ignorance on the matter. Because we decline to accept Darwin's audacious assumptions, we are not thereby bound to accept any particular alternative theory, or to produce one ourselves.

We do not know—and we see nothing very risible in leaving all the arrogance of assertion to the "Johnnie Know-alls" of Science.

In all modesty I venture to suggest that a belief that Eve was made out of Adam's rib does not really make such a demand upon our credulity as that a midge, a crab, an alligator and myself are cousins descended from a common ancestor, and that although we have all been subjected to, and surrounded by, precisely the same circumstances of earth, air, water and sunlight, nevertheless some us have become men and others midges. Healthy laughter is a capital emotion, and is one of the many things that separates us from midges and lobsters and alligators, and I invite your readers to indulge heartily in a good laugh at the solemn pundits who think themselves super apes and elevated monkeys.—From Baptist Times and Freeman.

BELLEVUE CHURCH, MEMPHIS, had a successful year closing with their recent association. During the year there were 400 additions to the church, which raised \$41,000 for all purposes. Pastor W. M. Bostick is to give a part of September to evangelistic work.

MEETING OF THE UNIFIED PROGRAM COMMITTEE

The Committee on Unified Program of Southern Baptists met last Friday in the Sunday School Board building at Nashville. Representatives were present from all Southern States, except Arkansas, Kentucky, Missouri and Texas. The meeting was filled with earnest discussion of the problems now confronting Southern Baptists and a great deal of the time was spent in reviewing the Unified Program and its problems.

The reports from the various state secretaries and other workers showed that the receipts for the current convention year are not apt to go beyond those of the past year. In many sections of the South the drought has seriously handicapped the workers and has caused a falling off in gifts to denominational causes. And, while the financial reports indicate an increase in contributions, the increase is due in practically every case to designated funds which are not distributable.

Dr. E. Y. Mullins, of Louisville, was present and reported some progress in the special campaign for the Seminary building program. However, his report showed that the amount realized by the seminary during 1925 from the South-wide funds is far short of the amount that the Seminary ought to have received if the seven and a half million dollars had been paid into the treasury. The building program goes on apace and President Mullins is optimistic in spite of the present reversals.

Dr. J. F. Love of the Foreign Board spoke concerning the debt of that institution. His heart aches for the causes abroad but his loyalty to the Unified Program is not shaken. "If anyone has an appeal that would reach the people, we have," he said, "and if anyone might feel he had a right to go directly to the people, then surely the Foreign Board could claim that right. But we are willing to stand by the program."

Dr. Wm. Lunsford spoke concerning the Relief and Annuity Board which is also suffering because of the slump in receipts. Many of our old preachers are unable to receive aid because of the lack of receipts for the unified program. Dr. B. H. Dement of the Bible Institute was present and added his counsel to the meeting.

The general trend of affairs among Southern Baptists may be gathered from the reports of the state secretaries, a few of which we give. In them all, there was a note of warning as well as a burning appeal. The meeting was practically unanimous in its declaration that our hope lies in the unified program and that there should be no violation of the program on the part of any institutions.

Secretary Green of Alabama reported that the pledges for the 1925 program had been slow in coming in. Quite a bit of trouble has been experienced in that state because of designations. The W. M. U. undertook to raise \$50,000 for Judson College and in spite of all that could be done, much of the money given to that cause was deducted from the Unified Budget of the state. The

Seminary drive also affected the unified program. However, Dr. Green reported a growing spirit of interest and said that Alabama is experiencing some of the greatest revivals in her history.

From Florida came the report that the outlook is glorious. However, Secretary Rogers feels the burden of an impossible task thrust upon Florida Baptists by the sudden influx of tens of thousands of tourists and speculators. "It is far beyond our power to meet," he said in reporting the problem. Money is plentiful, many beautiful buildings are being erected and the work is progressing at a marvelous rate.

Editor Louie D. Newton, representing Georgia, reported conditions in his state as somewhat confused. In the southern part of the state, they have bumper crops but according to Brother Newton, the people sell their crops and speed away to Florida to invest their money in wildcat land schemes. The northeastern part of the state has been hard hit by the drought. People are sending their cattle away from their farms in order to get water for them. Financial conditions in the state are unsatisfactory due to the drought and to the fact that Secretary Arch Cree has been away for months in search of health while Dr. Purcer has been ill since July. However, the unified program has been generally adopted and while the special campaigns have hurt some, Brother Newton felt that the Seminary campaign was conducted in such a way as to help rather than to hinder the unified program.

Secretary B. F. Rodman of Illinois reported a slump in collections due in part to the special campaign for Ewing College and for the Orphans' Home.

B.Y.P.U. Secretary Bistle of New Mexico reported conditions in their state as good. A recent general rain, the first in four years, has heartened the people. Montezuma College graduated her first class this summer and the prospects for the college are bright. The fruit crop is good and although 70 state banks and 37 national banks have failed in the state within the past six years, the Baptist hosts are pressing on, many of them denying themselves necessary food in order to pay their pledges.

Brother Gilmore of North Carolina reported that 369 churches are regular givers to the unified program, 1,000 give spasmodically while 700 churches have made no response. The orphanage in North Carolina is not in the unified program but received \$200,000 last year. The drought is so serious in some sections of the state, especially around Mar's Hill, that the authorities have forbidden baptism to be administered.

Editor Stealy of Oklahoma reported fair progress in his state. Business conditions are not so good there and special designations have hurt the program to a certain extent. The outlook is good, the largest summer assembly in the history of the state has just closed.

Secretary Jones of South Carolina reported a hearty acceptance of the unified program in his state. The state has set for its goal in 1926, \$825,000. "The greatest trouble in our state is indifference," said Dr.

Jones. Our orphanage situation is embarrassing to the general work. The state has guaranteed the orphanage \$100,000 per year and this must be paid monthly whether or not the other interests receive their pro rata parts of receipts. Business conditions are poor owing to the serious droughts in some parts of the state.

Dr. VanNess summarized the conditions as represented by the various reports to be as follows:

1. The best we can hope to do in the way of receipts for 1925 is to equal what we did last year. There are increases reported from some sections but in others there are corresponding decreases.

2. Doubtful business conditions prevail. These make for uncertainty concerning the round-ups at the close of the year.

3. An unusual lack of enthusiasm seems to prevail throughout the South.

4. We are this year perplexed and constrained, perhaps hindered by designations which will result in a larger total than we had last year but not a larger total of distributable funds.

5. There seems to be no chance in the world for our great Boards to be relieved of their debts.

Dr. E. Y. Mullins sees grounds for optimism in the facts:

1. Nearly one million new members were added to our churches during the 75 million campaign and these are just now being enlisted in the general work of the denomination.

2. The great number of special campaigns being promoted this year, are due mainly to the restrictions of the 75 million campaign and will not continue through other years.

3. In spite of the much criticism, we are slowly making our way to a more stable day in our denomination life.

A THRILLING CHALLENGE

On returning from the Southern Baptist Convention at Memphis, Rev. P. C. Barnett, our missionary to the Choctaw Indians of Mississippi, gave an account of the convention and the distressful debts upon our Home and Foreign Mission Boards to the Hopewell (Indian) Baptist Church. The church was mightily disturbed and wanted at once to pay their part of the debt in order to free the Boards from this burden.

The following graphic account is from Brother Barnett. The spirit of that Indian Church, if it possessed our whole brotherhood, would cause them to wipe out our Boards' debt instantly. And whilst we are not making an appeal for a special contribution for this purpose, the spirit of these Indian brethren ought so to increase our gifts to the Co-operative Program that by the close of our fiscal year, April 30, 1926, we ought to have sufficient funds to clear the debts.—B. D. Gray.

P. C. Barnett, Union, Miss.

There is on my field an Indian Baptist Church in Leake County, Mississippi, Hopewell by name, which has twenty-four members. Every member of this church subscribed to the 75-Million Campaign and paid every cent subscribed.

Every member this year is paying monthly to the 1925 Program.

As missionary to the Indians I visited them the first Monday in June. When I arrived they were having Sunday School and the pastor told them when the Sunday School was over he wanted me to tell them of my trip to the "Big Convention," meaning the Southern Baptist Convention.

There were ninety per cent of the members present. I praised them for their neat appearance, their good attendance, their faithfulness, their campaign work and loyalty to the 1925 Program, then I began to tell them of the convention, of the great speeches I heard and of the work of the Home and Foreign Mission Boards as outlined by Dr. Love and Dr. Gray, and of the great debt that was hanging over the two Boards and how it grieved the secretaries to have to retrench. I told them it was hard to comprehend the amount of money we owe, being two and a quarter million dollars, but when we thought of having three and a half million Baptists in the Southern Baptist Convention it would amount to only sixty-four cents apiece from all.

Just at this point one of the deacons asked: "Why don't they pay it?"

I said, "Well, really, because we don't want to. We are very prosperous and when God's people get to doing well they often forget God, and then, we are not praying for our Boards as we should. I was hoping the Southern Baptist Convention would recommend that it be urged upon all Southern Baptists that we make a special offering at once to relieve the Boards of the great debt so they might go forward."

He then asked: "How much would that be for us?"

I told him it would be about sixteen dollars. Then I asked him what he meant? Did they want to pay their quota of the debt? He said he thought they could do it.

I saw I had touched their emotions very deeply. I told them the Convention planned to meet it in the future, and as they had been faithful and generous in their offerings it was not expected of them; at least, for them not to do it today, but think it over seriously and pray about it for a month, and if they felt they wanted to do it to send me their check and I would explain all about it to Dr. Gray and Dr. Love.

For two months I heard nothing, but the first Sunday in August before beginning their revival meeting, the first thing they did was to make this offering and send me the check for sixteen dollars.

I am sending the check to you and will ask that you send to Dr. Love the corresponding amount according to the debts. These Indians wish me to assure you and Dr. Love of their prayers for you and the great work you are doing.

My prayer is that this deed will provoke every Southern Baptist who reads this to do likewise. Instead of our Boards having to retrench it would be great if we

could come to their help in many ways and thereby relieve their embarrassment. If some of our great churches could defer their great building projects, many of our organizations have fewer festivals and socials, and we would burn less gas for pleasure, it seems that we could meet this challenge our Red brethren have given us, who for the last few years have come to embrace the Lord Jesus Christ as their Savior. Oh! the pity that in this day of prosperity we let the cause of our Lord so languish that these poor, ignorant Indians beg to be allowed to help! Why not rise at once and do the task assigned us? Who will answer?

ASHLAND, MO. Mr. and Mrs. John Imrie have just closed a good meeting at Ashland, Mo. Mr. Imrie has an open date for September. His address is Springfield, Mo.

NINETEENTH MEETING. Evangelist D. W. Hodges, of Dothan, Ala., has just closed his nineteenth meeting for this year. He is now in Thomasville, Ala., with the First church.

JOHN W. INZER, of Chattanooga First Church, is home again after a successful evangelistic campaign in Savoy, Texas, where his parents live. People from all over the country attended the services. There were 40 additions to the Baptist church as a result of the meeting. This church ordained Brother Inzer, December, 1909. Surely it must have been a rich feast for them to enjoy to have their own son in the ministry lead them in such a glorious campaign.

CUNNINGHAM, TENN. A letter from M. I. Crocker, of Cunningham, tells of the close of their revival July 30th. T. H. Roark, of Spring Creek church, did the preaching. Eleven professed faith and four united with the church. Brother Crocker says, "This is a field of great opportunity. There are many unsaved in it yet, many of them grown people. I am planning to take a census so we may get in a better position to do the work."

REVIVAL AT BETHEL CHURCH

The Nashville Banner of August 24th told of the close of a successful revival at Bethel Church, near Humboldt. Brother Fleetwood Ball did the preaching. There were twenty-five additions to the church.

FORMER EDITOR'S HOME BURNS

Last Saturday morning at three o'clock the home of M. R. Cooper, former editor of the Baptist and Reflector, burned. Brother Cooper and his sons were soundly sleeping and it is probable that they would have been severely burned, perhaps killed, had not the dog of a neighbor barked so furiously that it roused them shortly before the walls collapsed. The building and contents were completely destroyed with insurance to cover about half of their valuation. Brother Cooper's home was in the Inglewood addition to Nashville.

The News Bulletin

EVANGELIST FRANK M. WELLS, of Leavenworth, Kans., is in a meeting at Carter, Mo. He reports great crowds and splendid interest. August 23rd he spoke to about 1,000 people. Six grown men made professions of faith. Last Sunday he had a larger crowd to which he spoke on "Rome Under the Pope."

CO-OPERATION IN RUSSIA. According to Associated Press dispatches co-operative societies have grown in Russia at a marvelous rate. Now about 22,000,000 people are enrolled in such organizations. These societies did \$30,000,000 in foreign trade last year. The Soviet government assists them by granting to them letters of credit and by arranging loans for them. The largest of these organizations is the Consumers Society with a membership of 8,000,000 shareholders. It has 24,516 local societies, 42,000 shops and stores and last year its business turnover was \$701,000,000.

HALL-MOODY opens for the fall term, September 7th. According to reports, the school will be great this year.

DUCK RIVER ASSOCIATION will meet September 15-16 at Cowan, Tenn. An attractive program has been arranged.

WILLIAM JENNINGS BRYAN, JR., has announced that he will wage the battles of his father against the teaching of materialistic or theistic or any other kind of evolution in our public schools, if that evolution leads our children to believe they are descended from apes or apes' ancestors.

GRAPE FESTIVAL. A unique celebration was held last week at Fayetteville, Ark., and throughout the northwestern part of the state. Twenty-five thousand people joined in in honor of the Concord grape, which is being grown in enormous quantities in that section. Governor Tom Terrell was present at Springdale and addressed a large concourse of happy farmers and tradesmen.

DANIEL IN LION'S DEN. It seems that it is just so in the case of Evangelist Hofmeister, who is slaying the devil in New Holland, Ohio. According to the New Holland daily paper, Brother Hofmeister spares not the modernist. Here are a few of his reported utterances: "This is the age of modernism. The program of modernism enters every realm of human endeavor. In science, it is evolution; in government, it is Bolshevism; in business, it is communism; in art, it is futurism; in music, it is jazz; in religion, it is infidelity and atheism. Modernism is rationalism; liberalism and destructive criticism. It is rank infidelity. Today we must climb over the heads of preachers and modern church officials to get to the people with the gospel of Christ."

LITTLE ROCK GETS NEW BAPTISTS OFFICE. The headquarters of the Baptist Laymen's Movement west of the Mississippi will be located at Little Rock, Ark., according to announcement made by Dr. J. T. Henderson.

RUSSIA SEALS HER DOOM. In Russia, bitter persecutions are being meted out to the Jews, according to reports sent out last week by the International News Service. It states that many Jews are languishing in prison and in Russian jails. History shows that no nation ever escaped scourging that persecuted the Jews.

TEACHING BIBLE ENJOINED. In East Liverpool, Ohio, the teaching of the Bible is being attacked by some who oppose such a thing being done in the public schools. According to press reports, the school board recently added a course in the Bible to the curriculum.

"Three former Kentucky pastors have decided that picking is good back in Kentucky and are coming back. Bro. R. G. Bowers of Waco comes to Williamsburg; Bro. R. L. Brandenburg comes from Illinois to Second Church, Hopkinsville; Bro. E. F. Adams comes from Galveston to Middlesboro. We are glad to have them back again,"—News and Truth.

KU KLUX KLAN is not out to put a stop to the teaching of evolution in public schools, but is going to seek to save "America from pagan civilization and to return the church to Christ." It is announced that the Klan will fight to maintain the present immigration laws and to secure other laws that will stop the incoming Mexicans. The Klan has purchased 700 acres of land touching Buckeye Lake, near Columbus, Ohio, where they are holding a great demonstration and encampment.

BAPTIST CHURCH STANDS FIRM. The Tattall Square Church at Macon, Ga., has shown its colors by excluding from its fellowship the Prof. Henry Fox who was dismissed from the faculty of Mercer University for his modernistic views. Dr. Fox's great plea was that the individual Baptist had a right to believe what he wants to, and the church replied, "So long as the belief does not deny the essentials upon which our denominational life rests."

DR. McDANIEL IMPROVING. The Religious Herald of last week carried a report concerning Dr. George McDaniel that is pleasing. He is in Clifton Springs, N. Y., taking a course of baths and Mrs. McDaniel reports him much improved.

DR. W. W. LANDRUM is reported to be out of immediate danger. He is still in Stuart Circle Hospital, Richmond, Va.

MR. HENRY BOND, former president of the Northern Baptist Convention and a member of the Northern Baptist Foreign Mission Board, died August 9th at his home in Bartleboro, Vt. Mr. Bond was one of the outstanding laymen of his convention.

DR. J. L. CAMPBELL, beloved professor in Carson and Newman College, has returned to his post after a summer spent in the North. During the summer he preached to Greenwood Church, Brooklyn, Central and First Churches, Borough of Manhattan, and in Nyack, N. Y.

A TEN DOLLAR WEEKLY PAPER. Yes, but it is a Catholic paper. Some of our Tennessee Baptists will not pay \$2.00 a year for their paper, yet they would die in defense of what it teaches and advocates. Wonder what's wrong with them. Are they less than one-fifth as loyal to their institutions as Catholics are to theirs?

ROMANISM STANDS PAT. According to the Baptist Times and Freeman of England, Lord Halifax recently made a great speech in which he pleaded for the reunion of the Church of England with Rome and declared that "Reunion does not imply any denial of our historic claims of Canterbury." But the London papers published an immediate denial of his statement for a priest of the order of Jesuits made it clear that the Church of England cannot come into the Church of Rome without giving up all her claims to apostolic succession, etc.

EAST WOULD COME WEST. At least that is what L. O. Vermillion writes of Brother and Mrs. H. Parlett East of Lee Street Church, Danville, Va. Brother Vermillion says of them: "He is a splendid preacher, a devout and cultured gentleman, and his wife is refined, genteel and capable." He would consider a pastorate in our state.

DR. L. R. HOGAN of Union University supplied the pulpit of the First Church, Shreveport, La., during the month of August.

W. D. UPSHAW, the Congressman-evangelist of Georgia, has been engaged in a meeting in Houston, Texas, with the Tabernacle Church. During the meeting a first cousin of President George W. McDaniel was led to Christ.—The Alabama Baptist.

JUDSON MEMORIAL CHURCH, Nashville, has launched a great plan for their winter's work. It includes the enlargement of every department of the church with special emphasis upon the work of training. During the past four years, the average attendance of the school has doubled. The first floor of their new Sunday School building has been finished and is ready to be used.

THE FLORIDA BAPTIST WITNESS is having trouble with the Searchlight. A mighty good way to increase circulation, brethren.

ANTI-EVOLUTION LEAGUE MEETING has been called for September 4th to meet in West Broadway Baptist Church of Louisville, Ky. The editor has been invited to address Clarke University, a new Louisville institution, on the 5th of September and will attend this meeting of the Anti-Evolution League.

UNCLE JOE CANNON, one of America's most famous politicians, has been converted and has united with a Methodist Church, according to recent news dispatches. He is 89 years old.

DR. W. M. BOSTICK of Bellevue Church, Memphis, is to be away from home during a part of September serving the Lord in revival meetings.

RIO VISTA CHURCH, Texas, of which W. E. Wood is pastor, has just experienced a gracious revival. C. W. Pope of Chattanooga did the preaching. Brother Wood writes a long and interesting letter telling of the services and of the wonderful evangelist. He and Brother Pope were schoolmates in Mercer University. There were thirty-eight additions to the church during the revival.

ELDAD CHURCH, near Trenton, has just closed a good revival. R. J. Williams, evangelist and missionary, did the preaching. There were ten professions and ten additions to the church. Brother Williams began a meeting August 23, with Smyrna Church, near Covington.

WILSON WOODCOCK has been winning the lost during the summer months. There were sixteen additions to Harmony Church, Big Hatchie Association, where Brother Woodcock is pastor, serving two Sunday afternoons of each month. President Watters of Union University did the preaching in this revival. In the meeting at Zion Church, Big Hatchie Association, Brother Woodcock helped pastor J. W. Joyner. There were seventeen additions.

FULLY RECOVERED. The little daughter of Brother Wilson Woodcock of Brownsville, has fully recovered from her recent tonsilectomy. She was treated in the Baptist Hospital at Nashville.

HUMBOLDT REVIVAL. The church at Humboldt is to have the pleasure of listening to Dr. M. E. Dodd of Shreveport in their revival which begins October 11th.

50,000 KLANSMEN PARADE in Washington City. The Christian Advocate of August 20th contains a very interesting story of the recent parade of Klansmen in our national capital. It is estimated that more than 50,000 men and women were in the great demonstration. According to H. E. Woolever, the writer of the report, the conduct of the Klansmen was above reproach. He says: "This parade was unique in the fact that, although a civilian affair, there was not an individual among its white-robed tens of thousands who was not a Protestant; nor one who had not declared his faith in Christ."

ARKANSAS BAPTIST WIN. Ouachita College has come around and is obedient to the State Convention. Her Board of Trustees (thank the Lord for them), have decided to require all teachers in the college to subscribe to the Statement of Faith adopted at the last state convention. Unlike a certain Board of Trustees of Vanderbilt, they are gentlemen who have a conscience and dared not take away from the hard-working, sacrificing Baptists of Arkansas their property simply because those Baptists demand to control the teaching in the school.

ONE HUNDRED THOUSAND DOLLARS has been raised on the endowment fund for Woman's College of Mississippi.

GOODLETT, TEXAS. Evangelist J. W. Hickerson writes of a splendid meeting which he has just closed with Pastor L. B. Adler of Goodlett, Texas. There were thirty-nine additions to the church, thirty of them being for baptism.

MISSOURI BAPTISTS are beginning to place first things first. Recently they enlarged their evangelistic staff by the addition of Brethren A. J. Johnson of DeSoto, Mo., and L. R. Morgan of Bolivar, Mo.

THE SERMON FOR THE WEEK

Contributions Must Not Run
Over 2,500 Words

WEEKLY SERMON

By John W. Inzer

Subject, "What If We All Quit Believing in God?" Text, 1 Cor. 15:1-35.

Here are two texts for you from Paul: "If we have only hope in Christ in this life, we are of all men most pitiable." "If after the manner of men I have fought with beasts at Epheus, what doth it profit me if the dead are not raised; let us eat and drink for tomorrow we die." When he wrote this, I am sure he was most profoundly serious. He meant to give out one of the deepest convictions of his life—namely: There are just two ways to view life—one as constant common-sense Christian piety with sacrificial Christian service; the other as continual conscienceless worldly pleasure. So Paul would say, "If there is no God and no resurrection, it is foolish to hold to the former of these and miss the latter, which would be all that one could get out of life; and likewise if there is a God and a resurrection, it is wise to forego the latter view of life and to fight with beasts and beastly men to retain the former."

Have you thought what the consequences would be if the majority of our people actually should lose their faith in God? I do not believe they will, but there is a possibility for a time of multiplied thousands, either losing their faith, or having such a little faith that it will amount to about the same thing unless the God-fearing people of America get busy as never before. The Dayton trial was the climax of conditions, the seriousness of which we need to know. Then there is the Leopold and Loeb case, and that of a dancing daughter who shoots her restraining mother in San Francisco (a veritable breakdown in the home); a Florida boy kills both his parents (the loss of parental authority); and a preacher poisons his parishioner, while others are renouncing their faith (infidelity in the church). Many Eastern colleges are face to face with Bolshevism, skepticism and immorality among their students (rottenness creeping into society in general). And this is a bare beginning, with not one in ten of our population really recklessly skeptical.

My first point for your consideration is the effect of a widespread unbelief on settled, moral Christian people. This class has said: "I refuse to take this attack seriously, for I know that nothing now can change my faith and my manner of life." In the main this is true. There is a class of church people who have already been affected more or less by this wave of infidelity, and they have at a rapid rate started down grade spiritually and morally in their hearts, homes, minds and social life. But they were already worldly and needed only the slightest sort of an

excuse to take the brakes off entirely. Their real trouble is not infidelity, but ignorance, weakness and love of sinful indulgences. But we are going to make a great mistake if we refuse to take this battle seriously just because we feel we cannot be shaken or hurt much in our faith. We are not the ones who are going to be hurt. Let me try to help you by applying the situation to my own heart: I believe I honestly stand ready to make any adjustment in my faith that any discovered fact, now or later, shall demand. And I feel perfectly confident that my intelligence shall never demand of me that I surrender my faith in God, Jesus and immortality. But suppose I did lose all faith in God, would it make much of a change in my life and conduct, and have a very harmful effect on human society?

I am reminded of What Dr. Broughton said: "No infidel ministry for mine; the job's too hard. If I quit believing in God, I am going to join the Elks and have a good time." Of course, he said that in a joke, but here is the crux of the matter: The effect that unbelief has upon one is altered very materially by the time of life, one's circumstances in life, past training, habits, desires, inclinations, disposition, intelligence, etc. If I had lost all faith at twenty-one I would have doubtless gone in for money and a good time. I could never have been a criminal because of my home training. If I had been reared in a Godless home and had never believed in God, and early in life had become an unbeliever and a scoffer, there is no telling what my life and works might have been.

But if I were to lose my faith now, I mean really give up all faith in the very existence of God, and all hope of immortality, it seems I would die of a broken heart, or go mad brooding over the thought of a Godless universe. To believe that I am a helpless creature in the hands of fate and blind force, that all hope is mockery and death is king, would cause despair to weigh me down. But suppose that in time I could throw off my despair and try to carry on to the end, I am sure that the change in my conduct would be the very slightest. I would quit preaching, but I would never quit searching for light and truth. I would strive right on to be an upright, law-abiding, loyal citizen. I would meet my obligations and strive to support my family. I am sure I would not go in now for big money. I think I would farm and write for the pleasure of it and the profit, as well as necessity. I am sure I could never be otherwise now than charitable, compassionate, humanitarian in spirit and ever try to be honest, just and fair. I would keep the Golden Rule as a standard to follow, religion or no religion. I am sure I would never be a careless, gross, vile, reckless sinner even if I lost all faith, for I now know it does not pay even in this life. I know that even to enjoy this life and live long, one must be moderate, temperate, decent and clean, keep good company and decent hours. Otherwise at best it is soon disease, trouble, enemies, accident, swine pen and death.

Some one has asked, "Without restraint, what crime would you com-

mit?" To commit a crime, thank God, is not in my system. I haven't an enemy on earth as far as I am concerned, and I never want to make one. I am sorry when in doing my duty I have to make an enemy at any time. So my infidelity at most would be similar to David in the 73rd Psalm, when he caught himself slipping, quit going to church, quit letting my conscience constantly chastise me, quit worrying about setting good examples in every little matter, and take things easy and have a fairly good time. And the sad thing is that there are people who are members of our churches and claim to be Christians who have had this sort of a program for years. Shame on them; they claim to be Christians and live like pagans.

The main point is this: If I lost my faith, or if multitudes of the sober, moral, intelligent Christians of today lost their faith, society would lose the good influence of their active Christian lives, society would not be menaced by their future conduct. They would go on now to the end, home-loving, honest, clean, just and with charitable human spirit. In other words, the most of us could not and would not throw off the good effects and restraining influences of our faith in God and the contributions we have received from Christianity. This would be an impossibility with the majority of good Christian people.

But what about the young people of today? Now the question gets serious, does it not? Most parents who care, know that they are having a most difficult time with their children as it is now. It is very hard to hold them in check and rightly train and save. But if the teacher says, "No, there is no God, no future, reward or retribution. You are not accountable and shall not answer for aught you do." And father and mother say, "No, no God;" and the officer of the law and the court say, "No God"—do you think you will restrain them by appealing to their intellect and reason and sense of fair play for society's sake and health's sake? I am sure you are saying they will answer, "What is the use? Fill up the glass, put in the gas, strike up the music. If death is nought but night we shall dance until the curtain falls. The bottom will fall out of the whole social system—home, government and society—when you declare to the young that there is no God or immortality. This is something to think about. Leopold and Loeb are fair examples.

If the question is getting serious when not more than few in a thousand are seriously questioning God, when the majority of parents are nominal or devout believers, when the majority of teachers are believers in God, when laws are passed and enforced with the thought of God still uppermost, and when officials are more or less religious, and society in general still holds itself in check on account of the thought of God and future life, what will it be when all, or the majority, reject God and demand that all laws, society, business and conduct be brought down to a Godless standard, non-moral liberty, license, free love, etc. It is a picture too dark to contemplate. And yet it can still have a

darker hue if it is followed to the second and third generations.

We had better stop here to plead with our reckless parents. Some, I hear, are setting the fast pace for their children, with our drifting young, careless teachers, ultra-modern preachers, free thinkers and Godless scientists, Godless and indulgent rich. When and where are you going to stop? What are you going to do with this civilization in its mad immoral bolshevistic revolt, when the seed you are so carelessly sowing now produce their harvest? Just what do you expect to reap when you sow tares, thorns and thistles only? Think it over.

I wonder if our leading radicals and infidels have stopped to think what complete Godlessness would produce. I hear them say: "We need the abolition of religious slavery, the dawn of absolute freedom, of action and thought." Yes, then how long would the joy bells ring and the dance last? Not through one generation. War and sin and pollution and revolution and bolshevism would sweep us into oblivion. Motherhood, purity, true beauty, art, love, faith, truth, hope, honor, virtue, the very foundation stones of all genuine and true happiness are all immediately imperiled by infidelity.

Conclusion: Christians, I do not believe such Godlessness will ever come. God would not so leave himself without witnesses, but there is enough Godlessness and infidelity right now to warn us to awake to soberness, faith, righteousness and gospel effort. I call upon you Christians to live different lives from the lives of professed unbelievers. Come out and be ye separate from them. You must if you will be true to God and your Christian duty.

If Paul says, "If there were no God and resurrection, I would take the brakes off," then that means that because he had faith in God he had not, must not, and could not take the brakes off. Yea, "I die daily" for the sake of the gospel and because of hope in Christ, he was every hour suffering and denying and sacrificing. Prove your faith, my friends, not by arguments and shallow professions, but by works, gifts, love, faith, righteousness good conduct and Christian service and duty. "Be not deceived, evil companionship corrupts good morals, awake to soberness and sin not; for some have no knowledge of God. I speak this to move you to shame. God awaken and help thy people today."

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SUNDAY SCHOOL

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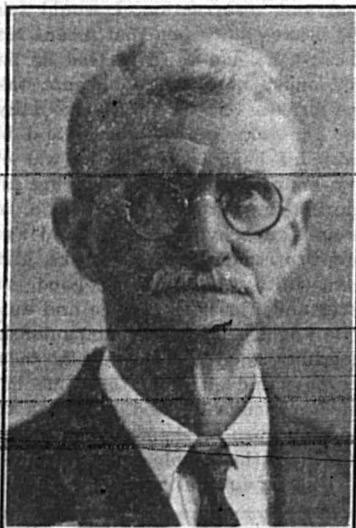
SUNDAY SCHOOL NOTES

September 27th is State Mission Day in the Sunday Schools over Tennessee. Begin now to plan for a great day and let's care for the work that fosters the Sunday Schools and B.Y.P.U.'S of the State.

It was our happy privilege last Sunday and Monday to spend two days in an old-fashioned institute with the Little Doe Church, Watauga Association. There never was a more faithful pastor nor a better people to work with than Bro. W. H. Hicks and his church at Little Doe. The church has a new building and a fine corps of faithful teachers and officers. While we were there they voted to strive for the A-1 Standard. Every teacher agreeing to take the Normal Manual and secure the diploma. We never enjoyed two days more in all our experience. Dinner on ground both days and it was some dinner, too. Next week we hope to give a story of this great church with a photograph of the new house.

"Credit to Whom Credit is Due."

We have been going over Tennessee for nearly eighteen years and know personally nearly every pastor in the state. No man living appreciates the work of our Baptist preachers any more than the writer



REV. W. H. HICKS

of this article. We have many great and good men. Some of them are in the city churches and are making their work felt in a mighty way. These fields are important and we glory in the work of these great Creators of God's word. Some of these great men are in the towns and county centers where they work out all over a great county. This to my thinking is the greatest situation of all. To occupy the pulpit in a county center where one has the opportunity to radiate out over the surrounding country, influencing men and churches in a way that cannot be done in other localities. But there is besides all these some men

over the state who are content to live out in the country districts and who work among outlying country churches altogether who have gone down in Baptist history in a way that cannot be overlooked. A man who gives his life to his people at a sacrifice and who becomes the leader of thought and action for all of a whole section. Among the outstanding men of this type is Rev. W. H. Hicks, of Doeville, Tenn.

Bro. Hicks was not converted until after he was married and had children. At that time he was a business man and when he felt the call to preach he rebelled and God had to take two of his children and threatened to take a third before he would give over. He then sold his business and began preaching the unsearchable riches of Christ. He has preached all these years in the Watauga Association and has for twenty-seven consecutive years been moderator of this great Baptist body. He is now pastor of the church at Little Doe and Stony Creek, both thriving country churches with half time preaching.

Brother Hicks is now 74 years old, but as active as a man of 50. He drives a flivver all the time and gets about like a twenty-year-old boy. Hunts and can shoot like a marksman.

He is an outstanding citizen and stands four square for everything good in his county and community. He lives beside the road in Doe Valley in a beautiful little cottage home with three acres of land and a fine crop on every foot of it. He is a hard student and has a fine library. As a preacher he cannot be excelled by any ordinary man of seminary training. He gets about \$600 for his entire services and gives his whole time to the work. No man in the state has done a greater work nor had a wider influence for good in his section of the state. It is a real joy to do him honor and tell to the world that there buried in one end of our great state is a man scarcely known in the other sections of the state who has helped as much as any one man in our denomination to make the Baptists what they are today. God's richest blessings rest upon him and his family and work.

Miss Collie is in a training school with Mr. J. W. Christainbury at Oneida this week. Pastor Jenkins is doing a fine work up there and is getting the forces lined up for a larger program. Mr. Milton was scheduled there, but is sick and at home.

D. N. Livingstone has been conducting a training school at New Friendship Church the past week. This week he is moving to his new home in Jefferson City.

Miss Roxie reports a good time at Leoma, where she has been in a B.Y.P.U. School. She is being loaned to Alabama this next week.

Several Associational Conventions are meeting this week. It is our

pleasure to attend the one at Clinton and Midland, while Mr. Preston goes to Duck River and some of the other workers to Kingsport and other places.

A big laymen's meeting is scheduled for Humboldt next Monday night. The news of this meeting came too late for us, as we are already scheduled other places for that date.

The Bledsoe Association met at Dixon Creek Church and we had the pleasure and privilege to be with them and speak on our work. This association elected Mr. Ed Persons as Laymen's Director for the association.

Mr. R. D. Carrin closed his work in New Salem Association this week and has gone to Macon, Ga., for the year. He has done a good work and results are already manifest everywhere over the association.

Most all the Rural Workers will close their work by the middle of September and return to their school work. This has been a great summer for our department. Not so many workers engaged, but splendid work done.

Send in your notes for the paper early. Let us have what you have done that is calculated to interest and inspire others.

"Mamma," said a little boy, who had been sent to dry a towel before the fire, "is it done when it is brown?"—Pearson's Weekly, London.

WHEN TIME STANDS STILL

"I hear you gave a party last night, old chap. What was it to celebrate?"
 "It was for my wife. It was the tenth anniversary of her thirtieth birthday."—Tit-Bits.

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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

WILLIAM CAREY ASSOCIATION

The William Carey Association will meet at Cash Point on September 18-20.

All state workers who can possibly do so are requested to be with us, and they will be given the best hours on the program.

All visitors and messengers going on trains will be met at Ardmore and conveyed to and from the meeting.

Luncheon will be served each day on the ground, and the good people of Cash Point are making every needed preparation for comfort of all who attend. Drop a card to the pastor, J. C. Griffin, Ardmore, Tenn., and your home will be ready when you arrive.

The William Carey has had a good year, with many additions, and a full attendance is expected.

J. B. ALEXANDER, Moderator.

B. Y. P. U. NOTES

The Duck River Sunday School and B. Y. P. U. Associational Convention met at the Smyrna Baptist Church August 30th. The meeting was attended by a large crowd of enthusiastic workers.

The following program was presented:

Morning Session

- 9:45—Sunday School Assembly.
- 9:55—Devotions, Rev. C. R. Widick, Cowan.
- 10:10—Sunday school lessons by departments, Mr. H. L. Horton, Miss Helen Gonce, Mrs. C. R. Widick and others, teaching.
- 10:35—Address of welcome, Mr. John W. Horton, Smyrna. Response, Rev. M. J. Taylor, Hanna's Gap.
- 10:45—Special song.
- 10:55—"The Purpose of the Convention," by Rev. C. R. Widick, Cowan.
- 11:05—"Soul-Winning in the Sunday School," Mrs. C. R. Widick, Cowan.
- 11:15—Solo.
- 11:20—Superintendents' reports.
- 11:35—Address, Secretary W. H. Preston.
- 12:15—Lunch.

Afternoon Session

- 1:30—Song service.
- 1:45—Reports.
- 1:55—State B. Y. P. U. Convention report, by State Vice President G. E. Redd, of Lewisburg.
- 2:10—Business.
- 2:30—Special music, Hanna's Gap quartet.
- 2:40—Playlet, Lewisburg Intermediates.
- 3:00—Address, "The Young People and Their Doubts," Dr. John L. Hill, Nashville.

Night Session

- 6:30—Vesper service, Secretary W. H. Preston.
- 7:00—B. Y. P. U. program, by Duck River Association young people.
- 8:00—Song.
- 8:05—Address, Rev. M. J. Taylor, Hanna's Gap.
- Mr. G. Everett Redd was elected President of the convention for the coming year.

"The Purpose of It All"

What is the purpose of the B. Y. P. U.? Through the machinery of the organization we should be able to see the deep purpose of it all, which is training people. In few other places do we find such opportunities to help others find themselves as in the B. Y. P. U. Group captains, presidents, social committeemen—in fact, every member of the Union should seek opportunities to make some other person's life more complete and happy. The thing of greatest value should be our main objective, and others should receive less attention. Which means more—to be "socially popular" or "spiritually popular"?

Memphis Committee Plans Annual Training School

The City B. Y. P. U. Training School Committee of Memphis met last Saturday and shaped plans for their annual young people's event which takes place the week of October 10-15.

The mass meeting on Sunday afternoon will be addressed by one of our leading Southern Baptists.

Last year's message was brought by Governor Whitfield of Mississippi.

The faculty will consist of such teachers as Mr. E. E. Lee of Dallas, Texas; Miss Roxie Jacobs, of Tennessee; Mr. C. S. Leavell, of Memphis; Rev. R. E. Connelly, former State B. Y. P. U. Secretary of Georgia; Rev. J. Norris Palmer, of Memphis; Judge John W. McCall, of Memphis, and others. The sessions will be held in the First Baptist Church. Mr. H. Gerald Webb is President of the City Union.

A Welcome to Georgia's Secretary

At the State B. Y. P. U. convention of Georgia, which met in June, their State Secretary, Rev. R. E. Connelly, resigned to accept the pastorate of the McLemore Baptist Church of Memphis, Tenn.

We wish to extend to Rev. and Mrs. Connelly a most cordial welcome. Both are consecrated, happy, efficient soul winners, and are volunteers for China, where Brother Connelly's brother is located. Memphis is indeed blessed in having two of Georgia's former State Secretaries located there. Secretary Frank Leavell, formerly of Georgia, is now Secretary of the Inter-Board Commission, located in that city.

Go to College!

Dr. John L. Hill, speaking to more than 10,000 young people this summer from South Carolina to Texas, says that in all his years of experience as college professor and dean, never has he seen a young man or woman compelled to leave school because of lack of funds.

Go to college! To fit yourself for a life more complete, prepared for a larger service.

Go to college! To broaden your life's vision and view. Camp on the mountain tops for four years.

Go to college! To tune up your life's appreciations—revel in such beautiful music as Handel's "Messiah," in the delightful companionships of the world's great thinkers, living and dead—in the happy, hopeful, uplifting influence of a new-found world of friends.

A young married man, preaching in several of the smaller churches in Tennessee, realizing his need for an education, wants to work during the day time and attend night school to complete his high school work and then go on to a Baptist college and the seminary. He has a hard struggle ahead, but will be one of the

choicest leaders we have when he completes his course of study. We need a loan fund for such staunch spirits. They are paying investments.

Our Colleges to Open Soon

The reports from all four of our colleges are encouraging regarding the enrollment for the fall term.

Hall-Moody College, located at Martin, Tenn., with President J. T. Warren in charge, is a junior college of high standing. We wish to commend this splendid school to parents who wish to have their children take up elementary, high school or the first two years of college work.

Carson-Newman College, located at Jefferson City, Tenn., with President O. E. Sams in charge, is a four-year co-educational college. This college is among the mountains of East Tennessee, with a healthy, happy student body. Carson-Newman College has Dr. J. W. Campbell as head of its Bible department, and students from all over the country come to sit at his feet. Carson-Newman invites you to come and catch its spirit.

Union University, located at Jackson, Tenn., with Dr. H. E. Watters in charge. Union University has a splendid faculty and influences the religious and educational life of the South.

Tennessee College, located at Murfreesboro, Tenn., with Dr. E. L. Atwood in charge, is a standard four-year college for girls. The faculty is of the best, the student body is exceptionally fine, the spirit is that of loyalty and unselfishness.

Scholarships, loans and help of various kinds are to be had by those who have the faith and the desire to go to college. There is no such word as "can't" or "can't" in our Baptist colleges.

We hope that many of our B. Y. P. U. folks will take advantage of the Baptist and Reflector college scholarship offer. Let's boost our paper by winning one of those scholarships.

A new Junior Union is being organized this week at the Smyrna Church, in Duck River Association.

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THE SINS OF OMISSION

Margaret E. Sangster

It isn't the thing you do, dear;
 It's the thing that you leave un-
 done
 Which gives you a bit of heartache
 At the setting of the sun.
 The tender word forgotten,
 The letter you did not write,
 The flower you might have sent,
 dear,
 Are your haunting ghosts tonight!

The stone you might have lifted
 Out of a brother's way,
 The bit of heartsome counsel
 You were hurried too much to
 say;
 The loving touch of the hand, dear,
 The gentle and winsome tone,
 That you had no time nor thought
 for,
 With troubles enough of your
 own.

WHAT DO YOU WEAR?

A missionary who was at home on a furlough was invited to dinner at a great summer resort, where he saw and met many women of prominence and position. After dinner he wrote a letter to his wife. He said: "Dear Wife: I've had dinner at the great Hotel. The company was wonderful. I saw strange things today. There were some who wore, to my certain knowledge, one church, forty cottage organs, and twenty libraries." In his great longing for money to provide the gospel for hungering millions, he could not refrain from estimating the silks, satins, and diamonds of the guests at the dinner in terms of his people's needs. What are you wearing?—Missions.

IMPORTANT NOTICE

It has been necessary to change the Superintendent's conference in East Tennessee to September 16th. Please, Madam Superintendent, be in Knoxville, First Baptist Church ten o'clock, Wednesday, September 16th.

Middle Tennessee Superintendents, remember your meeting, Nashville, Immanuel Church, September 22, 10 o'clock.

West Tennessee Superintendents will meet in Memphis, Bellevue Church, September 29th.

These three meetings are of great importance. Be sure and see that your Superintendent's expenses are paid to the meeting.

SEPTEMBER 23, 1925

On the above date our people are asked to assemble in the churches and pray. It is the day set apart to

study Stewardship and State Missions, and after seeing the need the call to all is to pray. Our state board and all of its institutions are in debt, embarrassing debt. Study Tennessee and when you see the need, pray ye.

"Impression without expression leads to depression." Bring your offering to help "carry on" here at home. Last year Tennesseans paid \$330,000,000 for luxuries. One out of every ten persons in our State is a Baptist. Are we better than others? Did we spend \$33,000,000 on luxuries? How much did we women of the W. M. S. spend of this amount? May God forgive us for wasting so many millions and help us this year to bring our tithes and offerings into His store house.

Pray ye that Tennessee Baptists may become better stewards. May each one pray this prayer, "O, Lord, make Tennessee Baptists good stewards of all thou hast given them and, Lord, begin this revival of stewardship in my own heart."

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SEPTEMBER CALL!

September is calling our young people back to school away from summer vacations and camps. I want our Tennessee girls and boys to hear her call, not only to school, but back to Sunbeam Bands, Royal Ambassador Chapters, Girls' Auxiliaries and Young Woman's Auxiliaries. We should enter our "missionary schools" with eagerness, greater determination to make them the best that we can. As it is in school, the teacher alone, cannot make a success of her school but she needs the co-operation of each student. So with our W. M. U. organizations, the Counsellors must have the co-operation and help that each girl and boy can give her. We must feel personally responsible for the success of our S. B., G. A., R. A., and Y. W. A. Strive for the top rung of the ladder of Success; be an A-1 organization!

World Comrades has a birthday in October. It will be one year old in coming every month. Let us celebrate its birthday by inviting it to come each month to our home. We need more World Comrades in our homes so September is calling for more subscriptions from our girls and boys. Women of the W. M. S., this is our New Year's slogan for World Comrades, "A minimum of five subscriptions to World Comrades in each Sunbeam, G. A., R. A." A call comes to you to foster our young people and this is one of the ways to do it pay for subscriptions for World Comrades for our girls and boys or see that World Comrades is in all homes, \$1.00 a year from 1111 Age-Herald Building, Birmingham, Ala.

Young people of Tennessee, can you not hear September calling you to a more earnest prayer life, to careful and prayerful study of God's Word, our Guide-Book, to greater zeal for Mission Study, to do many deeds of personal service and to give as we have never done before? Let us heed this call and follow more closely in the footsteps of our Great Teacher!

C. R.

"A SONG FOR SUNBEAM WORKERS."

(Tune: "Battle Hymn of the Republic.")

We're a band of Sunbeam Workers
 in the service of our King,
 Our hearts, our hands, our voices,
 our gifts, too, we bring.
 And we'll make the earth beneath us
 and the heavens above us ring,
 While we go marching on.

Chorus.

Glory, glory, Hallelujah!
 Glory, glory, Hallelujah!
 Glory, glory, Hallelujah!
 While we go marching on.

Yes, Tennessee for Jesus, for all the
 world He died,
 And He loves the little children and
 we'll bring them to His side;
 So He'll lay His hands upon them,
 and in columns deep and wide
 We'll all go marching on.
 (Repeat Chorus)

"LITTLE SUNBEAMS"

(Air, "Savior, Like a Shepherd Lead Us.")

We are Sunbeams for the Master,
 Willingly to Him we bring,

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Hearts and Hands to do His service,
 While our lips His praises sing,
 Little Sunbeams, Happy Sunbeams,
 Willing Sunbeams for our King.
 Adapted from Florida.

Free Book About Cancer

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

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PRAYER

Through all the blessings and myriad privileges given us in this life there is none so gracious, so great as the privilege of prayer. Our Heavenly Father has not left us alone in this world, without providing a way that we may communicate with him. God can be every where, but he has an abiding place, and he has opened up an avenue from earth to heaven, and we come to him with our sorrows, our troubles, our longings, our aspirations, and he bows down a listening ear for He is ever keeping guard above His own. He listens to the most feeble as well as the most profound prayer, and answers by meeting out the needed blessings in His own gracious way.

Through all the past ages God's people have been a praying people. We have a record of victory from the altars of prayer or covenant with God erected by the old patriarchs, prophets and devout pilgrims. And there is a sacredness at the place of prayer or communion with God. From out the midst of a burning bush on Mount Horeb God called Moses from his shepherd life, for a greater work, and as Moses drew near to receive the message God said unto him, "Moses take off your shoes from off your feet for the ground whereon thou standest is holy ground." Do we reverence the place of prayer or communion with God as we should? And there is deliverance through prayer. It is the key that unlocks the prison doors and lets the innocent captives go free. Paul and the apostles and many of the saints have testified to this.

Great are the blessings through prayer, many of our fathers, mothers and ministers have left an influence of a prayerful life which has been a benediction to the following generations. John, the beloved disciple, was banished to the lone isle of Patmos for preaching the word of God, cut off from all communications, surrounded by the Egean Sea, but praying he had a vision of heaven and an angel said unto him, "John, write what thou seest and hearest," and we are reading that revelation today.

Jesus oft turned aside from the multitude and busy toils of life to pray alone with the father. On one occasion his disciples said unto him, "Master, teach us how to pray as John taught his disciple." And we hear the echo of that memorial voice coming down through the centuries saying when ye pray say, "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as in heaven," and many have been the voices since then that have lifted that divine prayer when they felt they did not know how to pray. The sainted mothers have taught the little children to pray, in a mansion, or a cottage, or cabin by the road side, wherever the sainted mother be at evening tide when the shadows are lengthening the little children bow around the mother's knee, and hup, "Now I lay me down to sleep, I pray the Lord my soul to keep." And in after years when they have gone out from that home into the busy world the memory of that hour and the pressure of that mother's hand on their heads has brought many to Jesus.

But the greatest prayer is the prayer of Jesus in the garden of Gethsemane the night before his crucifixion. He was praying with the shadow of the cross over him, and that cross casting its deep shadow backward to the Garden of Eden. He was bearing all the sins of the world. We can never know the agony of that prayer, but we hear Him saying, "Father, can no other way be made if possible to remove this cup from me, but not my will thine be done, I'll go to the cross on Calvary," and Jesus triumphantly won, redeemed a lost world and has gone back home to prepare a place for us.

When our pilgrimage of life is over and we have crossed the bar and entered the portals of eternal day, a song of welcome from the angel band will echo through the domes of the City of Light, where there is no night, no parting, or sorrow, but one eternal day. And as we press our feet on the golden streets, and lay our trophies at the Savior's feet, then face to face with Him, we will stand and sing, "Redeemed, saved by grace." A melody sweeter than the song of the angel band.

MRS. SARAH E. MAINES.
Riceville, Tenn.

ROCK OF AGES

It is interesting to note that the following lines taken from all over the scriptures, make the back-bone of the old familiar hymn, "Rock of Ages."

Rock of Ages, cleft for me; Psalm xii: 5-8.
Let me hide myself in thee; Ex. xxxiii: 22.
Let the water and the blood; John v: 6.
From thy riven side which flowed; Joel xix: 34.
Be of sin the double cure; II Kings ii: 9-10.
Cleanse me from its guilt and power; Isa. i: 18.
Not the labor of my hands; John v: 30, (first clause).
Can fulfil the law's demands; Matt. v: 17-18.
Could my zeal no respite know; John v: 30, (first clause).
Could my tears forever flow; Psalm vi: 6.

Every verse of the hymn on to the end, a direct quotation of the Bible.—The New South Wales Freeman.

PROGRAM FOR SALEM ASSOCIATION

The following is the program for Salem Association, September 16, 17, 1925, at Auburn Church.

Wednesday Morning—10:00, devotional services; 10:20, reading of letters and organization; 11:50, announcements.

Wednesday Afternoon—1:00, devotional; 1:10, Home Missions, Elder W. B. Woodall and H. C. Adkins; 1:40, Sunday School, B. Y. P. U., colportage, Bros. W. D. Hudgins and L. D. Jennings; 2:10 State Missions, Dr. O. E. Bryan and Elder P. L. Whitlock; 2:40, Foreign Missions, Elder P. W. Carney and Elder J. E. Spurlock; 3:10, hospitals, Elder W. C. McPherson and Bro. Stanton Smith; 3:40, adjournment.

Wednesday Evening—7:00, doctrinal sermon, Elder J. H. Ramsey; 8:00, Auburn Church B. Y. P. U. demonstration.

Thursday Morning—8:30, devotional services; 9:00, roll call and reading of minutes; 9:15, state of religion, Elder W. G. Keyt and Bro. T. M. Givan; 9:45, ministerial relief, Elder P. W. Carney and Elder S. Robinson; 10:15, orphanage, Dr. W. J. Stewart and Elder W. B. Woodall; 10:45, Woman's Work, Mrs. H. M. Evans and Mrs. T. M. Bryan; 11:15, Christian Education, Elder S. P. De Vault and Bro. Jesse Davenport; 11:45, periodicals, Dr. J. D. Freeman and Bro. R. L. Turner.

Thursday Afternoon—1:15, temperance, Elder R. L. Whitlock and Elder G. H. Atnip; 1:45, obituaries, Bro. J. W. Rich and Bro. J. R. Love; 2:00, Associational Missions, Bro. L. D. Jennings and Bro. H. M. Evans; 2:30, resolutions, Bro. Henry Foutch and Bro. J. W. Dodd; 2:45, report of Executive Committee, Bro. Henry Foutch; 3:00, miscellaneous; 3:30, adjournment.

A Plea for Missions That is Worth Reading.

Libertad 69, Dept. 2,
Buenos Aires, Argentina.
July 29, 1925.

Dear Mr. Preston:

Ever since I wrote you about the Nashville City B.Y.P.U. sending a special offering for our Daily Vacation Bible School I have wanted to write you to "call it off," for soon after that we heard of the large debt on both the boards and how hard all of our people were working trying to liquidate them. So please, if nothing has been done, do nothing but work as hard as you can for the 1926 program. And if the amount has been raised, send it in as a special offering to Foreign Missions (to the Board), as I feel that some other part of the work might need it badly, and then perhaps we shall not have the means to go so far away for our V. B. School.

Of course, the debt on the Board and the scarcity of money has caused sadness on the fields, for some of the work will suffer because of lack of funds, but in our conference this year we resolve to retrench wherever possible and make a special appeal to the native churches. For we want to do our part in helping to pay the debt and we know that the strictest economy on our part will help. And then, too, we know that our loved ones at home will join with us in Working, Praying and Giving in order to liquidate the debt.

Cordially yours,

Minnie D. McIlroy.

Note.—Miss McIlroy went as a missionary from Nashville two years ago.

S. H. JOHNSTONE of Ducktown, one of the State Board workers, is doing a splendid piece of kingdom building in a very difficult field. Recently, he closed a meeting that resulted in 66 professions of faith and 65 additions by baptism. All honor to the man who gives his life to the difficult fields where work is hard and pay small. Brother Johnstone has a good word to say about the paper, "I get the paper every week and read every word of it. I think you are a good Baptist and that the short time you have been editor, there has been much improvement in the paper. I like your style of frankness."

OBITUARIES

Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

Lucinda Sperry was born January 26, 1836, and died March 13, 1925. She professed faith in Christ and united with Rutland Church in 1852. She was married to Elder Alva Sperry in 1856.

Sister Sperry was one of the best women whom I ever knew. She was faithful in every relationship of life. It takes the word excellent to describe her beautiful character. No man ever had a better wife; no child ever had a better mother in all that the word better means, both in care of the home and in the spiritual influence which she exerted in teachings and examples. Her works praise her wherever she went, and all rise up who knew her and call her blessed. She was a benediction to all with whom she associated. She was a good neighbor, thoughtful and kind. The law of kindness was on her lips, and she stretched forth her hands to the needy, therefore many will be her treasures in heaven. She loved the word of God and the church of Jesus Christ. She read the word of God in her private devotions. The promises of God were her meat and drink. Her life was a manifestation of the strength that they were to her. She proved her love for the word of God and his church by supporting them with her presence, her prayers and her money in proportion to her ability to give. Her religion was not a mere form, but sincere and devout. She made religion real to men; all wanted to do better because of her life. All of her deeds were clothed with humility. God was given all the praise. While life to her was a serious responsibility, yet she did her task with cheerfulness and joy, because she loved God with her pure soul and life. She had a consuming passion for lost souls, pity for the wayward, sympathy for the sad, love for the people of God, loyalty for his word and church.

It was my joy and honor to be her pastor for years—yea, you might say for eight—for she lived near Baker's Grove where I was pastor for eight years, which church she attended as regularly as she did Rutland. A pastor never had a better friend than Brother and Sister Sperry. They were a father and mother to me. What an inspiration they were to me! I will never forget their kindness and love. It was my honor to officiate at both their funerals.

She leaves to mourn her departure a son and daughter, Willie Sperry and Mrs. Drucilla Ellis. Also two grandsons, Durward and Clarence Sperry. May the God of all grace comfort the sad and help them to rejoice in the memory of having such a good mother and grandmother.

Servant of God, well done;

Thy glorious warfare's past.

The battle's fought, the race is run,

And thou art crowned at last.

P. W. CARNEY.

We wonder if the Lord is not collecting some of the unpaid pledges in this drought?—W. D. H.

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE

| | |
|-------------------------|-----|
| Clarksville | 307 |
| Highland Park | 540 |
| Chattanooga, First | 850 |
| Broadway, Knoxville | 565 |
| Clifton Hill Tabernacle | 451 |
| Rossville | 337 |
| Central, Knoxville | 368 |
| Euclid Avenue | 350 |
| Rockwood | 319 |
| Alcoa, Calvary | 243 |
| Maryville, First | 427 |
| Elizabethton, First | 301 |
| Bellevue | 650 |
| Temple | 743 |
| Eastland | 400 |
| Edgefield | 351 |
| West Jackson | 421 |
| Humboldt, First | 351 |

CHATTANOOGA

First: John W. Inzer, pastor. "Because He Has Set His Love Upon Me" and "The Unbelief about Which We Really Should Become Alarmed." Three by letter; 851 in SS; B.Y.P.U. good.

Highland Park: J. B. Phillips, pastor. "Bible Teaching Concerning the Deacon" and "Why most all Sunday School teachers, the majority of church officials and many preachers should go to hell for a while." In SS 540. Revival starts this week with Evangelist Louis Entzminger leading.

Woodland Park: E. G. Epperson, pastor. "Purifying Yourselves by Faith" and "Sowing Wickedness." Baptized five.

Clifton Hill Tabernacle: W. R. Hamie, pastor. "The Happy Man" and "Preaching." By letter 3, baptism 1, baptized 1. A father and mother were converted. In SS 451.

Oak Grove: J. N. Monroe, pastor. "The Christian That Knows" and "God's Plan for His Banished Ones." In SS 167. The pastor has been away for three weeks.

Rossville, First: J. E. O. Lewis, pastor. "Marred Clay" and "Progress of the Early Church." In SS 337; in BYPU 82. Eight deacons were ordained in the afternoon.

Chamberlain Avenue: G. T. King, pastor. "Face to Face with God" and "The Church and Its Officers." In SS 164.

Avondale: J. W. Southerland supplied for Pastor Davis.

White Oak: W. Riley Erwin, pastor. "Human Tailor" and "Christ Our Attorney, Judge and King." In SS 74. Royal Calloway supplied for Pastor Reyley Erwin.

Concord: C. W. Pope, pastor. "The Light of the World" and "The Impelling Motives of Life."

Ooltewah: L. H. Sylar, pastor. "Security of the Believers." In SS 110. Ed Chadwick supplied for Pastor Sylar.

KNOXVILLE

Broadway: B. A. Bowers, pastor. Dr. Lloyd T. Wilson preached at both hours. In SS 565; in BYPU 75.

Clinton: C. A. Ladd, pastor. "The Lord Blessing" and "Power." In SS 194; in BYPU 75.

Lincoln Park: H. F. Templeton, pastor. Luke 11:13 and Ps. 90:9. For baptism 1; by letter 1; in SS 226; in BYPU's 56.

Central of Bearden: Robt. Humphrey, pastor. Zephaniah 3:17 and John 1:38. For baptism 1; by letter 1; in SS 146.

First: Dr. F. F. Brown, pastor. "I Am the Truth" and "Bearing Testimony." For baptism 3; baptized 2; by letter 3; by statement 1; in SS 788; in BYPU's 149.

South Knoxville: J. K. Haynes, pastor. "The Gospel in Europe." In SS 282; in BYPU's 78. Fine congregations at both hours. Evening sermon by Nolen Foster on "Philemon."

Gillespie Avenue: J. K. Smith, pastor. Luke 15:22 and "The Christian's Conduct." In SS 259.

First, Lenoir City: W. C. Greasman, pastor. "Christ's Fishermen" and "The Great Commission." For baptism 1; in SS 291; in BYPU 68.

Central: Leland W. Smith, pastor. "Making Room for the Christ" and "Who Is Jesus?" Baptized 4; by letter 1; in SS 368; in BYPU's 120.

Island Home: C. D. Creasman, pastor. "Getting Things from God" and "Life Problems and Jesus." In SS 285; in BYPU's 60.

Inskip: W. D. Hutton, pastor. Eph. 16:8. In SS 105; in BYPU 45.

Powell Station: Neill Acuff, pastor. "Why Christ Thou Unto Me?" and "The Good Shepherd." By letter 3; in SS 109; in BYPU 25.

Alcoa-Calvary: J. H. O. Clevenger, pastor. "An Ambitious Mother." In SS 343. Rev. O. T. Barnes supplied for the pastor. Thousands are attending the tent campaign. Scores are being saved. The pastor supplied for Dr. Johnson at First Baptist Church.

Ballard Chapel: A. B. Johns. "I Am the Bread of Life." In SS 65; in BYPU 22. Fine interest.

Euclid Avenue: J. W. Wood, pastor. "The Christian's Ideal" and "The Signs of the Times." By letter 1; by profession 2; in SS 350; in BYPU 75. Good interest.

Beaumont Avenue: D. A. Webb, pastor. "Confession of Our Sins" and "Christian Confessing Christ." In SS 201; one profession.

First, Fountain City: J. Herman Barnes, pastor. "Sustained by the Spirit" and "How to Learn to Love the Scripture." In SS 163.

MEMPHIS

Calvary: J. A. Barnhill, pastor. In SS 150. BYPU's growing.

Quito: John R. Hall, pastor, closing services of two weeks' meeting. Professions 7; by letter 4; for baptism 7.

Eudora: Pastor Whaley spoke at both hours. In SS 64.

Hollywood: J. R. Burk, pastor. For baptism 1; in SS 161. Brother D. E. Gabrell of Oklahoma spoke at night.

Yale: L. E. Brown, pastor. In SS 90; by letter 1.

Bellevue: "Efforts to Destroy the Church" and "No Man Liveth to Himself." In SS 650. Good Unions.

Seventh Street: I. N. Strother, pastor. In SS 184; in BYPU's 30; by letter 2; approved for baptism 1.

McLemore Avenue: Robert E. Connelly, pastor. Good attendance at both services; ordained one deacon. By letter 1; by profession 1; baptized 2. In SS 266.

Joseph Pappia, Italian pastor. In SS 32; families prayed with 10; tracts distributed 25; visits made 31.

Prescott Memorial: Jas. H. Oakley, pastor. In SS 262. Pastor in meeting at New South Memphis. Rev. W. L. Norris supplied for pastor.

Temple: J. Carl McCoy, pastor. In SS 743; by letter 1; for baptism 1; in BYPU's 200.

Boulevard Church: J. H. Wright, pastor. By letter 1; in SS 213.

Speedway Terrace: J. Norris Palmer, pastor. In SS 188; by letter 2.

Highland Heights: E. F. Curle, pastor. In SS 250; four fine Unions. Brother W. S. Melton supplied at evening service.

NASHVILLE

Grandview: S. W. Kendrick, pastor. "The Need of a Revival" and "Pentecostal Revival." Baptized 1; by letter 1; in SS 196; in BYPU's 58.

Park Avenue: A. M. Nicholson, pastor. "The Church and the Holy Spirit" and "The Holy Spirit and the World." By letter 1; in SS 248; in BYPU's 77.

Edgefield: W. M. Wood, pastor. "Satan Sifting a Saint" and "The Lord's Ancient Reasons for Withholding Rain." In SS 351; in

BYPU's 59. Pastor has returned from his vacation.

Seventh: Edgar W. Barnett, pastor. "The Appeal of the Cross" and "Healing of the Paralytic." In SS 146; in BYPU's 41.

Immanuel: Ryland Knight, pastor. "The One Answer." In SS 248; for baptism 4; baptized 4.

Monterey: W. M. Griffith. "The Macedonian Call" and "The Cowardice of Indecision." In SS 217; baptized 1; in BYPU's 59.

Calvary: W. H. Vaughan, pastor. "They Need Not Depart" and "Blessed Hope." In SS 219; in BYPU 91.

Third: W. Rufus Beckett. Abraham Rejoicing to See the Day of Christ" and "Christ Confessing Us in Heaven." In SS 234; in BYPU's 68. Have been in a good meeting with the church at Waynesboro, Tenn.

North Edgefield: A. W. Duncan, pastor. "The Amphitheater of Our Race Course Crowded with Sympathetic Spectators" and "The Passing Harvest." One addition; in SS 287; in BYPU's 62.

Eastland: Hight C. Moore, supply. In SS 400. Pastor away on his vacation.

MISCELLANEOUS

First, Clarksville: John D. Freeman, supply. "The Glorious Conqueror." In SS 307; in BYPU 56. No night service. The pastor returned this week.

Elizabethton, First: J. H. Ponder, pastor. "Is Your Life What You Once Dreamed It Would Be?" and "The Harvest Is Past, the Summer Is Ended, and—?" In SS 301; for baptism 1; in BYPU's 70.

West Jackson: Prof. J. T. Warren, supply. "My Job" and "How Will You Swap?" In SS 421; in BYPU's 139. Prayer meeting conducted by Senior BYPU. Pastor R. E. Guy is away in a meeting.

Rockwood, First: L. W. Clark, pastor. "Harvest Time" and "Seeking Jesus." In SS 319; baptized 2; in BYPU 188.

Kingston: D. W. Lindsay, pastor. "She Hath Done What She Could" and "Watchfulness."

Smithwood: Rev. Chas. P. Jones, pastor. "The Gospel Jesus Cannot Preach" and "Sowing and Reaping." In SS 198; in BYPU's 67.

Maryville, First: In SS 427. J. R. Johnson is away. Mr. Haggard supplied in morning and Rev. Clevenger in evening.

Whitehouse: E. W. Stone, pastor. "Christ's Idea of a Great Life" and "An Efficient New Testament Church." Baptized 5.

LaFollette, First: D. B. Bowers, pastor. "My Kingdom Not of This World" and "What Our Thoughts Lead To." In SS 303; in BYPU's 145. All the BYPU's met together for missionary program. It was truly a great hour. After the program was rendered the young people 100 per cent strong assembled for the regular worship.

Brother O. L. Harwood reports 44 professions of faith as a result of a ten weeks' campaign in South Nashville. Twenty-six of these have joined Nashville churches.

RADIO FANS will be interested in the National Radio Chapel programs conducted under the supervision of Paul Rader. Programs are broadcast over station WHT on a 400 meter length, the time being from 12 o'clock noon until 11:30 p.m. each Sunday.

I think we ought to put forth every effort today to maintain our religious papers and to lift them to a still higher level of effectiveness and Christian spirit.—Robert E. Speer.

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The outside of the package only has been altered. To facilitate packing and reduce breakage in shipping, the paper wrapper which has identified the Pe-ru-na bottle for many years has been displaced by a substantial pasteboard carton.

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The remedy our fathers and grandfathers used with so much satisfaction is still the standby for the ills of everyday in thousands of American homes.

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AMONG THE BRETHREN

Fleetwood Ball, Lexington

Dr. John T. Henderson of Knoxville, Tenn., general secretary of the Laymen's Movement in the Southern Baptist Convention, has about agreed to make the race for Congress in the Second Tennessee Congressional District, according to the secular press. A Christian statesman indeed he is.

Rev. J. H. Buchanan of the First Church, Paris, Tenn., resumed his pulpit work last Sunday after a month's vacation spent at points in Mississippi and Kentucky. He returns refreshed and invigorated. No preaching services have been held at the church in the pastor's absence.

One of the greatest revivals ever held at New Prospect Church, Hollow Rock, Tenn., has just closed in which the pastor, Rev. J. G. Cooper, of Buena Vista, Tenn., did the preaching. There were 29 baptisms resulting from the services.

Hopewell Church, near Adams, Tenn., lately ordained to the ministry Rev. Ray Dean, who has recently accepted the care of Harmony Church, near Adams. Dr. J. H. Padfield preached the sermon and conducted the examination. Rev. A. M. McClanahan delivered the charge to the candidate, Rev. J. C. Jones gave the charge to the church, and Rev. C. R. Widick of Cowan presented the Bible and offered the prayer of ordination. Brother Dean is a young man of great promise.

George Lightner, of Arcadia, Fla., and Miss Margarette Josephine Penick of the Emerson School of Oratory in Boston, Mass., were recently married in Boston. The bride is the gifted daughter of Dr. I. N. Penick and wife of Jackson, Tenn., and the groom is a brilliant young lawyer of the firm of Lightner Bros. They will reside in Florida. We extend hearty congratulations and best wishes.

In an article in the Religious Herald, Dr. E. Y. Mullins says: "The evolution dogma must be met on its merits if it is to be overcome." But how can a dogma which seeks to destroy the doctrine of the inspiration of the Bible, eliminate the divinity of Christ and deny the resurrection, have any "merits"? We do not believe it does. We believe it ought to be kicked out bag and baggage, and that swiftly.

Rev. C. R. Widick of Cowan, Tenn., lately held a revival at Harmony Church, near Port Royal, Tenn., resulting in 23 additions. He did his first pastoral work with Harmony Church. Rev. R. Dean led the music during the revival.

The recent revival at Lewisburg, Tenn., in which Rev. Arthur Fox of Mayfield, Ky., assisted Rev. L. S. Sedberry, resulted in 50 additions to the church and a great upliftment to the spiritual interests of the town.

In the revival at Sardis Ridge Church, near Parsons, Tenn., conducted by Rev. Joe Jennings, pastor, there were nine additions by baptism. The meeting was a signal benediction to the entire community.

Rev. W. L. King, of Parsons, Tenn., was assisted last week in a revival at Jack's Creek Church, near Huron, Tenn., by Rev. W. A. West of Bemis, Tenn., resulting in several conversions and additions. Rev. J. Y. Butler of Jackson, Tenn., led the music.

Evangelist A. P. Blaylock and Singer S. E. Kirby of Little Rock, Ark., have just held a revival at Mena, Ark., resulting in 135 additions. They are now with Dr. H. L. Winburn and the First Church, Arkadelphia, Ark.

Dr. T. W. Croxton, of Prescott, Ark., lately aided Rev. J. E. Callaway in a meeting at Elaine, Ark., resulting in 83 additions, 60 for baptism. Singer C. L. Randall led the music.

The church at Arkansas City, Ark., is without a pastor. Rev. A. F. Roberts having resigned after doing a remarkable work.

Rev. B. A. Pugh of the First Church, Jonesboro, Ark., did the preaching recently in a revival at Lepanto, Ark., resulting in 35 additions, 22 by baptism. P. A. Stockton led the singing. P. O. Freeman is the wide-awake pastor.

Rev. J. T. Bradfield of Darden, Tenn., is being assisted in a revival this week by Rev. A. U. Nunnery of Parsons, Tenn., at Bible Hill Church. Immense crowds are in attendance. Brother Nunnery led the church in building a new house some years ago.

The Beech River Baptist Association will be held with Judson Church, three miles south of Chesterfield, Tenn., September 24, 25, 26. Those coming by rail will be met at Chesterfield. Notify Rev. W. F. Boren of Darden, Tenn., if you expect conveyance.

Rev. J. H. Littleton has resigned at Cross Plains, Texas, to accept a call to the First Church, Hamlin, Texas. He has been greatly blessed in the pastorate he is leaving.

In the revival at Savoy, Texas, in which the preaching was done by Dr. John W. Inzer of Chattanooga, Tenn., there were 40 additions, a new church building is assured and the whole membership is on higher ground.

Rev. J. M. Kailen of Citronelle, Ala., lately baptized a man at Styx, Ala., 105 years old, and on the same day baptized the man's son and grandson. A remarkable incident!

Dr. John Roach Stratton of Calvary Church, New York, N. Y., was literally given an ovation when he supplied at Walnut Street Church, Louisville, Ky., on a recent Sunday. He spoke the following day at 10 a.m. on "The Struggle between Modernism and Fundamentalism in the North," and at night on "Evolution." His lectures produced a profound impression on the city.

It is authentically reported that Dr. Harold Major of Gaston Avenue Church, Dallas, Texas, on Sunday, August 2nd, while supplying the First Church, Boston, Mass., officiated at a communion service, authorizing the passing of the emblems to "all who love the Lord in sincerity." It is sad to see a Southern man go from home to stab the faith of the gospel in the observance of open communion. Was it a case of doing when in Rome what the Romans do?

Dr. W. D. Nowlin of Arcadia, Fla., lately held a meeting with the First Church, Monticello, Ky., resulting in 60 additions. Dr. E. L. Mitchell is the happy pastor.

Rev. L. W. Carlin, of Perryville, Tenn., is moving back to Murray, Ky., to continue his studies in the West Kentucky Bible School, but will still preach at Perryville twice each month. A new church is being built there.

Rev. E. H. Marriner of Leland, Miss., accompanied by his estimable family, sojourned during the month of August with his wife's relatives at Jackson, Tenn. He was literally given an ovation when supplying one Sunday for his old congregation at

Humboldt, Tenn. He preached also for the First Church, Jackson, with great acceptability.

Rev. M. R. Cooper of Nashville, Tenn., owner of Cooper's Book Store, attended recently a family reunion at Morton, Miss. His father, R. C. Cooper, was 83 years old August 18th. His brother, Rev. W. R. Cooper is pastor at Blue Mountain, Miss.

Rev. J. A. Taylor of Brookhaven, Miss., formerly pastor at Shelbyville, Tenn., is happy over the accession of nearly 40 members to his church in a revival in which he was assisted by Dr. D. H. Hall, of Erlanger, Ky.

Rev. V. E. Boston of Winona, Miss., was lately assisted in a meet-

ing at Scotland Church, near that place, by Rev. J. M. Matts of Durant, Miss., resulting in 15 conversions.

EXPENSIVE CUP OF COFFEE

The first cup of coffee made in France was drunk by Louis XIV about 280 years ago. The price then was about \$25 a pound.

THE PIOUS BAILIFF

The new bailiff in the Arizona Supreme Court opens the proceedings: "Hear ye, hear ye! The Supreme Court of Arizona is now in session. God save the people of Arizona!"—Everybody's Magazine.

New All-Steel Pullman Parlor Cars Through to KNOXVILLE via TENNESSEE CENTRAL RAILWAY

Day Train

Leave Nashville 8:30 am.—Arrive Knoxville 5:25 p.m.

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

The Scenic Railway of the South

Night Train

Leave Nashville 10:00 p.m.—Arrive Knoxville 6:55 a.m.

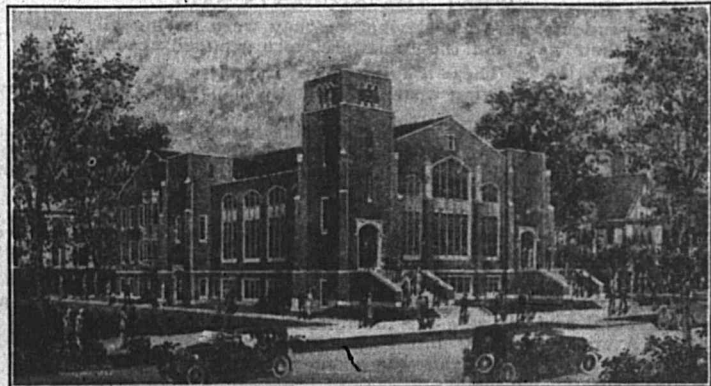
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BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE

AN INTERESTING STUDY OF COSTS

WHAT PROF. DUNN FOUND OUT ABOUT THE COST OF ATTENDING SCHOOL AT UNION UNIVERSITY BY ASKING BOTH PARENTS AND STUDENTS

By H. E. WATTERS

We hear much said about what it costs to send a boy or girl off to a boarding school. Also we have heard the charge many times that catalogues fail to tell the truth, or at least the whole truth, about expenses. So it occurred to Prof. Dunn, Professor of Physics, and student advisor at Union University, to make a detailed study of the amount of money the students are actually spending in Union University.

He knew before he began the study that those who were making such reckless charges against catalogues were overlooking at least one important fact; namely, that the catalogue quoted the amount that the student should actually pay the school, while the patron was thinking of what it actually cost him for the entire time from leaving home until return, even including preparation for going. Prof. Dunn also knew that in many schools the amount paid to the school is not half the amount the pupil will spend. He also knew that there is a wide difference in the amount that different students will spend in the same school. So when he began the study of the total costs in Union the president and faculty were very much interested to know the results.

HOW THE STUDY WAS MADE

Two sets of questions were prepared, one for the students and one for their parents. The questions for parents were mailed to them. The students were asked to appear in Prof. Dunn's office, a few at a time, and fill out the blanks under his direction and explanation.

THE PARENTS' ANSWERS

The first question was: How much does it cost per year of nine months to keep your son or daughter in Union University? The answers were interesting and informing. Only one parent reported the cost as high as \$800.00; this for a daughter. Two reported costs of \$700 each; both for sons. Two reported costs of \$650. Four reported \$600. Four reported costs between five hundred and six hundred. But part, perhaps all, of those paying over \$500 were taking work in the Fine Arts. Sixteen reported costs under four hundred, while the average for all those reporting was \$458.75. This included an average of \$115.82 for clothing, and 52%, a little over half, said the clothing bill was no more than at home. Manifestly, it is unfair, under such conditions, to count the clothing bill against the cost of sending children to Union University. But, some of the other items of expense are also unfair, since the student would have the same, or nearly the same, at home. For example: Laundry, entertainment, refreshments, etc. So these should be subtracted from the cost, and these items are put down by the parents at about \$30 in Union, which certainly is not unduly high. We challenge the reader to find any other first-class college where the costs run so low.

WHAT THE STUDENTS SAID

The students were asked whether they were paying all, a part, or none of their way, and their answers were grouped accordingly.

Those Paying Own Expenses

We had the following answers from those paying all of their own expenses:

Average total cost per year of nine months.....\$494.88

Average cost of clothing.....109.75

Exactly two-thirds of them said their clothing bill was no more than at home.

They paid an average of \$2.29 a month for laundry.

Those girls who boarded themselves in the girls' club paid an average of \$7.75 for board.

Those Paying Part of Own Expenses

Those who were paying a part of their way answered as follows:

Total cost average for the nine months.....\$497.84

Average clothing bill.....91.63

(Four-fifths said this was no more than at home.)

Average for books.....27.42

Average for laundry per month.....1.99

Those Paying None of Own Expenses

Those who were paying none of their way reported as follows:

Average estimated total expense for the nine months.....\$522.06

(We use the word "estimated" here because many of these students did not keep accounts and so said they were estimating.)

Cost of clothing.....150.00

(Seventy per cent of these said their clothing bill was no greater than at home. But it will be observed that they estimated both the total cost and the cost of their clothing much higher than their parents' reported them, hence we must conclude that the discrepancy is mostly in their own estimating their clothing.)

These estimated their books at \$27.48, and their laundry at \$2.05 a month.

From the above figures a student or parent may know just what to expect in the matter of expenses at Union. Also, if a student begins to draw above \$500.00 for the total year's expenses, including clothing and traveling expenses, the parent may know that some money is being wasted somewhere, unless extra expense is being incurred in the Fine Arts or other specials.

WHY ARE THE COSTS SO LOW?

Those who have been sending their children, or going themselves, to other schools may wonder why the cost is so low. The difference is not to be found in the cost of tuition or student fees, but in the cost of living generally. In some schools the standards are set by students who are accustomed to spending lots of money at home, and this forces all to spend accordingly, which often runs well above a thousand dollars a year.

In other schools, particularly those of large attendance, where the freshman class numbers from six hundred to two thousand, the freshman spends perhaps twice to three times as much as the upper class men. This is explained as follows: In such schools the freshman is strictly "freshman." He is the "butt" of all jokes. He has no social standing with the upper class men, and receives little consideration from the faculty. He is, therefore, forced to find his social life with the members of his class. They set his social, financial, and all other standards for him. Yet, they are a mob of youngsters like himself, away from home for the first time, and for the first time in life spending "Dad's" money without his restraint. Most of them, too, are very inexperienced in the handling of money and do not know how it gets away from them, so that it generally happens in such cases that they spend as much the first year as they should spend upon half a college course and do not realize it until it is too late.

But in Union it is different. The freshman class is not so large. The freshman is not treated as a "freshman," but has the same social standing as the upper class men, and associates with them. He is under the constant guidance of the faculty and needless expenditures are discouraged. Besides, he does not find it necessary to spend so much money in order to "keep up."

What we have said about "keeping up" in the schools of big freshman classes applies just as strongly, or more so, to the moral and religious influences. In one case these standards are set for the freshman by the class of freshmen, and when one contemplates a thousand high school boys and girls away from home for the first time together, with very little direction or restraints than they themselves shall create, the marvel is that most of them do not fail in every good sense. If one is going to such a school eventually for special courses, certainly he should manage somehow to get around the freshman year by taking it elsewhere. His financial, moral, social and religious behavior away from home should be formed and fixed under more certain and satisfactory conditions.

MORAL AND RELIGIOUS CONSIDERATION

Are you concerned about the moral and religious atmosphere that shall affect your child when you send him off to college? Do you know or realize what such "atmosphere" means to your child, or even to yourself? It is that subtle something that makes or mars character. We all remember that about the close of the war it looked like nearly everybody was out for graft. It had gotten in the air, and they said "everybody is doing it." Then we have observed how that sometimes immorality of some special form appears to take possession of certain communities for a time, and it appears to affect a surprising number, almost all, of a sudden. This is the effect of the "atmosphere" or "spirit." If the general atmosphere or spirit is good it appears to be easy for the young folks to be good, but if it is bad, then they have a hard time in being good and few succeed.

Does it mean anything to you to have your child, the first time he or she leaves your hearthstone, to go into a situation where religion is held lightly and seldom thought of—where the finer lines in moral or social conduct are not observed? Or, would it mean anything to you to have your child in a warm, positive, moral, social and religious atmosphere where the best, highest and holiest things are magnified? Does a few dollars, false vanity, or financial standing, outweigh these things?

WHAT KIND OF TRAINING WILL I GET IN UNION?

You expect me to say the best, don't you? Yes, and I say it, not because you expect it, but because it is so. If the students from Union make good, does that not settle it? Then if they make good far above the average, would that not prove it. Here is the proof: One out of twelve of Union's graduates is listed in the "Who's Who in America," while only one of one hundred and eighty of the college graduates of the country is so listed. The student increases his chances of success nine times the average by getting his education in Union. The work is thorough, it is scholarly, it is intensely practical, and gets results. Our students are in unusual demand as teachers. We are never able to supply the demand for our graduates. They invariably make good. One high school inspector in another state remarked to one of our graduates, a teacher of that state, when he told him what school he was from: "Yes, I find many of our teachers from that school, and I have yet to find one that is not making good." Ninety-five per cent of the high schools of West Tennessee has one or more Union teachers in it.

Our pre-medical, pre-dental, pre-engineering, agricultural and other vocational students make good when they go to professional schools. Our preacher boys make good. They have made a record second to none in the land.

SMITH-HUGHES HOME ECONOMICS

Union University is accredited for training Smith-Hughes teachers in Home Economics. It is one of four schools in Tennessee accredited so. This settles the matter so far as standards are concerned in this department. And the result is that our graduates in this department are in great demand and at higher wages than most teachers receive. We have been unable to supply half the demands we have had.

THE OUTLOOK FOR THE FALL

Rooms are being engaged rapidly. In fact, most of them are already taken. Those interested should secure reservations at once.

FINE ARTS

Union offers unexcelled advantages in Piano, Voice, Pipe Organ, Violin, Stringed and Band Instruments, Gospel Music and Expression. Write for catalogue, bulletins and other information. Address, H. E. WATTERS, President.