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Baptist Life in the World's Life

ADDRESS DELIVERED BEFORE THE BAPTIST WORLD ALLIANCE

By E. Y. MULLINS, D.D., LL.D., *President*

I invite you to consider the position of Baptists today in relation to the life of mankind—Baptist Life in the World's Life.

In order to do this we may look briefly at certain elements of history, especially of Reformation history. Behind Luther's Reformation there was a fourfold revolt attended by a fourfold vision. The first was the intellectual revolt against the tyranny which had for centuries kept the mind of man in swaddling clothes. It was attended by the vision of an open Bible and the open universe of God. Henceforth the mind of man is to range forth on many a grand tour of discovery. The second was the moral revolt, accompanied by the vision of a purified church and a purified society. Savonarola was the striking figure who embodied this revolt and vision. The futility of his heroic gesture of reform appeared when his movement collapsed and he was burned at the stake and his ashes cast into the Arno. The third was the ecclesiastical revolt against an unspiritual ecclesiastical system accompanied by the vision of a pure and spiritual church. Wycliff and John Hus were the heroic forerunners, but here also the movement failed to attain great proportions owing to the powers in opposition. It was reserved for Martin Luther who led the religious revolt to succeed where others had failed. The direct vision of God and justification by faith was the mainspring of Luther's great epoch-making protest.

There is no time to trace the Protestant movement except in a very general way. It broke up into denominations of various types. I name a few of these. There is the episcopal type in which life and activity turn upon questions of authority and government. There is the creedal type in which activity is largely concentrated upon conformity to creeds. There is also the sacramental type in which undue emphasis is given to the ordinances or sacraments as a means of salvation. There is also the rationalistic type in which all Christian doctrine is reduced to the terms and norms of the natural reason of man.

Now the Baptist type is now and has been since the Anabaptist days of pre-reformation times, different from any of the above types. It has sought to embody and express the principle of divine life in the soul and the direct relation of man to God in all the relationships of life. It is a type which the world needs today, a synthesis of all that is good and Christian in other types.

To describe that need: What the world needs is not an intellectual revolt that swings away from Christ and the Christian foundations. It is not a moralism which can map out programs, but cannot supply power to carry them out. It is not a dissolution of church polity into a nondescript vagueness and indefiniteness without coherence or power to impress the world. It is not a religious life that eliminates sin and the need for atonement and justification. It is not a doctrine of authority that follows Newman to the papacy on the one hand, or on the other dethrones Christ as Lord of life and glory, and abandons the New Testament as an agglomeration of myth and fable.

The modern world of common life and the modern world of culture eagerly await a type of Christianity that fully expresses the life that is in Christ. Baptists are not burdened with ecclesiastical forms beyond the minimum of a simple New Testament polity. They are under no necessity

to prove a historic episcopate or apostolic succession. They have no citadel of sacramental grace to guard and defend. They have no authoritative creeds save the New Testament and should not waste time over creedal questions. They have no confusing mixture of personal faith and proxy faith in their message. They have no complex and involved system of orders in the ministry and hence are free from many vexing and annoying sacerdotal questions.

The supreme challenge of the modern world to Christianity is to moral and spiritual efficiency. The questions it asks are such as these: Can you produce the highest type of character? Can you exhibit social efficiency in removing entrenched evils and promoting the general welfare? Can you supply the spiritual life necessary to reorganize society in harmony with the kingdom of God? Can you become the medium of a missionary zeal and passion and self-sacrifice adequate to the task of evangelizing the world?

Now the Baptist life in the world's life is confronted today with tests of many kinds. It will be well to consider some of those tests.

First, I name the test of internal Baptist unity and co-operation. We now number around twelve million members. We are scattered through about fifty countries. We can demonstrate spiritual unity or we can become as many conflicting parties as there are groups. We have no centralized authority. We are wholly dependent on two things: good sense and God's grace. Our democracy and autonomy expose us to great dangers, and present great opportunities. We can commit great folly or cultivate great wisdom. Wise men and fools are normal fruits on the Baptist tree. Our freedom is a freedom for folly to run its course and for wisdom to guide towards the great ends. Among Baptists every agency and instrumentality may become a weapon of destruction, or an influence for kingdom building. The pulpit, the platform, the teacher's chair, the book, the pamphlet, the newspaper—these may be used by folly or wisdom, by the carnal or the spiritual mind. Baptist life produces the prophet who is a divine voice calling men to higher things, or it may produce the man who is an echo, or the echo of an echo of an echo. The finest product of the Baptist spirit is the man who recognizes agreements, rejoices in the great common ends of the kingdom, co-operates for greater effectiveness, employs charity and restraint in judging the brethren.

The non-Baptist part of Christendom has long been skeptical as to the possibility of a permanent and effective Baptist unity. The ecclesiastical guerilla, and the theological bushwhacker has liberty to run his course. The reckless accuser and maligner of his brethren on the one side and the radical overturner of truth and doctrine find their opportunity in our Baptist democracy. The problem for us is whether our life in Christ is strong enough and constructive enough to survive.

The Baptist World Alliance is a brave gesture of Baptists to prove to mankind that we are not a miscellaneous group of sects, some under Paul, some under Apollos, and some under Cephas, but rather that we are one group under Jesus Christ, supremely loyal to him and his revealed word.

A second test of Baptist life in the world's life is its message on Christian unity. This is becoming a burning question among some of the denomi-

nations. The recent deliverance emanating from Rome on Christian unity should not have occasioned surprise. It was an expression of the inevitable logic of the papal system. In the quest for unity some have treated other considerations lightly. But Christian unity must be viewed not as the sole or chief element in Christian life. It must be duly combined with other elements.

Now Baptist life regards unity in its larger context and not in isolation. We find in the New Testament that at least two other elements are bound up with unity. These are liberty and loyalty. The Baptist formula for Christian unity is unity plus, loyalty plus liberty. Paul writes to the Ephesians his earnest desire that they keep the unity of the Spirit in the bond of peace. He says: "There is one body and one spirit even as ye were called in one hope of your calling"—and that is unity. "One Lord, one faith, one baptism"—and that is the loyalty. Again he adds: "One God and Father of all who is above all, and through all and in all"—and that is the liberty. (Eph. 4:3-6.) This then is Paul's great conception of Christian unity: The unity of the Spirit in the bond of peace—in loyalty to the one Lord, one faith, and one baptism—and in the liberty of an ample life under the eye and in the strength of the one God and Father of all, who is "above all, and through all and in all."

These three principles according to our Baptist view mutually condition and define each other. We do not seek unity at the expense of liberty. Hence we oppose great ecclesiastical systems under episcopal authorities. We do not seek liberty at the expense of unity. Hence we oppose irresponsible individualism which would convert the denomination into a free lance club with every man doing and believing that which is right in his own eyes. We seek rather the Pauline standpoint and make loyalty the center of liberty and unity. Loyalty to the one Lord makes the unity Christocentric. Loyalty to the one faith makes it coherent and self-consistent. Loyalty to the one baptism gives it an impressive and convincing outward symbol.

From the Baptist standpoint liberty by itself is an abstraction, and unity by itself is an abstraction. You can put into either or both of them any meaning you wish. But when you deal with Christian unity and Christian liberty you at once introduce a larger principle of which these are parts—viz., loyalty. Loyalty to Christ is Christianity. It is regulative of all the Christian life in all relationships.

It follows that for the Baptist only those forms of Christian activity in which the voluntary principle finds play can adequately express unity. Co-operation for common ends without compromise on points of divergence expresses the ideal. It follows also for the Baptist that only those forms of unity in which the principle of loyalty finds play can express the New Testament ideal.

Another and third test of our Baptist life in the world's life is in the sphere of the state. Our idea has been that self-determination in the church is the mother principle of self-determination in the state. The right to vote in matters, civic and political, is the analogue of the right to vote in matters spiritual.

But there are many critics of democracy arising. We are now told that the democratic idea is a great fallacy; that *vox populi* is not necessarily *vox dei*. The anti-slavery conviction was first not the voice of the people, but of the prophet; the missionary vision was not the vision of the mass, but of the seer, like a Carey or a Judson, that only slowly the masses catch the vision.

(Continued on page 6.)

EDITORIAL

OUR IDEA

Of backsliding—a preacher imitating a Roman priest by turning his collar front part behind.

We should have said that two-fifths of the messengers to the Baptist World Alliance were from the South and not four-fifths. That statement was "taking in too much territory."

Many people speak of the "Church being rich in this world's goods," but they forget that the church has naught outside its own treasury. Rich church members do not always make rich churches.

The World Alliance was a glorious demonstration of the joy and inspiration which Christians can have and will have if the intellectual highbrows will only humble themselves and trust the simple gospel story rather than their own ideas of what it ought to be.

Imagine a modernistic intellectual going into the Congo River Valley of Africa to win the lost savages to Christ by means of a gospel which he has emasculated by stripping its Christ of all which the heathen mind can comprehend! Yet that is what some of the little "big men" of the World Alliance would have us do.

The Toronto papers played up in big headlines the speeches of Shailer Matthews of Chicago and Dr. Marshall of Toronto, made before the British-American fraternal, over which Dr. George W. Truett presided. The secular press, anxious to belittle Dr. Shields at every turn, made it appear that their speeches were before the World Alliance and were approved by the same. Such was not the case, for the fraternal is no more the Alliance than is the Southern Seminary banquet the Southern Baptist Convention!

While presiding over the British-American fraternal before which Shailer Matthews and Dr. Marshall vented their anti-Baptist spleen, Dr. Truett reminded us of a school boy who had been caught by his playmates acting as "head man" in a little girls' show. But in his introductory remarks he was the giant Southern Baptist trying to save the day for the meeting by telling the speakers just what kind of a meeting the gathering was supposed to be. Had Drs. Matthews and Marshall been Christian gentlemen instead of bitter modernists, they would not have spoken as they did before that gathering where denominational doctrinal discussions were out of place.

The masterpiece of the World Alliance addresses was that of President E. Y. Mullins. That of Editor Z. T. Cody of South Carolina was a close second. They are rather long, but we believe our people will enjoy them, so are publishing them. They set forth the Baptist independent spirit in no uncertain terms. A few statements we would change, but as a whole they express the spirit of Baptists throughout the world. It is suggestive to know that these two addresses received the most applause.

The editor had the joy of meeting several of his contemporaries while in Toronto. Editor Comper of the Arkansas Baptist Advance, Editor Newton of the Georgia Christian Index, Editor Johnson of the North Carolina Biblical Recorder, former Editor Stumph of the Baptist New Mexican, Editor Lipsey of the Mississippi Baptist Record, Editor Tinnin of the Louisiana Baptist Message, Editor Masters of the Kentucky Western Recorder, Editor Gwaltney of the Alabama Baptist, Editor Stealey of the Southern Baptist Trumpet, and editors of several papers of the North and of Canada. Representatives of some English papers were also present.

The scholars of Israel have been responsible for the spiritual backsliding of the people from the Exile period to the present day. The scholars of America and of other lands are in grave danger of leading Christians astray from the paths of the Lord. A brain, educated only along one line of thought, is about as unsafe in its deductions as is a brain not trained at all, and it is far more dangerous because it possesses the power to becloud issues. Let Christian people everywhere beware of the men who pose as "scholars."

Because of July 4th coming this week on our regular make-up day, it was necessary that we go to press earlier, hence the reason for omitting the notes from the Sunday School, B. Y. P. U., and Laymen's Departments, and Pastor's Conference reports.

One of the most modernistic speeches made during the World Alliance was by Dr. E. M. Poteat, a Southern Baptist! We could but wonder when he was advocating the abolition of Baptist lines, the breaking down of our denominational restraints and the overthrow of our one baptism, what kind of a motley organization he would have left with which to conquer heathendom. Even Shailer Matthews of Chicago was not more radical when he addressed the British-American fraternal meeting.

ROBINSON AND THE NEW DAY

Nominee for the vice presidency, Joe T. Robinson of Arkansas, began his new political career by going Sunday not to his own church, but to hear the worst modernist Little Rock has known for the past few years. He did not go to his Methodist church to hear his pastor, but to hear the notorious Hay Watson Smith, a Presbyterian modernist. We do not wonder that the man whom Arkansas has honored for many years should have done this deed. What must be his state of conscience when he considers the fact that he has betrayed the confidence of tens of thousands by accepting a place on a ticket with a man who openly avows his intention of sponsoring a movement to overthrow our prohibition laws! Arkansas was one of the states that suffered most from the liquor curse and was one of the first to have state-wide prohibition.

PREDICTS NEW TEXAS CONVENTION

The East Texas Baptist, a new publication of Tyler, Texas, in its issue of June 22nd carried a headline stating that a new General Convention for Texas has been proposed. The movement seems to be sponsored by M. H. Wolfe of Dallas who served the present General Convention as president for three terms. According to the East Texas Baptist, Mr. Wolfe has issued a call for the gathering to be held prior to the General Convention meeting in the autumn, but has refused to give out the names of his associates in issuing it. He merely says: "There is a legion of Baptist churchmen back of the movement. Their names will be made public at the proper time."

Texas Baptists have been through stormy times of recent years. The recent effort to move Baylor University to Dallas seems to have brought matters to a crisis. Just what will be the results of the proposed movement, if it is carried through, no one can predict.

Editor George W. Keeling of the East Texas Baptist sees in the movement cause for grave concern. He says: "We fear that the proposition to organize another convention along the same lines as the present convention to function within the same given boundary is fraught with grave dangers and, if permitted to proceed to the point of organization, will result in irreparable harm that time and eternity will never erase."

IT'S DONE

The two great political campaigns have been held. The candidates have been selected. The great American republic now has a chance to elect a President. Yes, one chance out of more than half a hundred thousand; for of the 50,000 men of the nation as qualified to be President as is either Hoover or Smith, we are confined by the

terms of our rotten political game to choose between two. The political dictators have decreed and the mass of American voters must go as lambs to the slaughter.

Which shall it be? The question is before us. As for the editor, he has no choice. Hoover is dry. His record proves it, and his declarations repeatedly made prove it. Smith is wet. His record proves it, and almost the first public statement made after nomination proves that he will do all in his power to overthrow prohibition and bring back the saloon with its blight and curse and shame. Hoover's religion makes him dry, while Smith's makes him wet. We cannot vote for one who would change our present regime for a wet one.

A CORRECTION

We had our attention called to an error in our digest of editorial comments on the recent meeting of the Southern Baptist Convention. In giving the statements of Editor Gwaltney of the Alabama Baptist, we quoted him as saying that the Sunday School Board "has become too powerful for the good of the denomination." One little word makes a big lot of difference, and we heartily apologize to Editor Gwaltney for our carelessness. What he did say was, "It (that is, the Sunday School Board) can become too powerful for the good of the denomination." Can and has are both good Anglo-Saxon words, but they make a lot of difference as to one's meaning. We made Editor Gwaltney say, "It has become," and that he did not. Our only excuse is that the editorial was prepared during the rush of preparations for our vacation trip. We certainly had no intention of misrepresenting our contemporary.

THE BULWARKS OF MODERNISM CRUMBLING

Some people think that evolution is a dead issue, and they would like to have it so, but as long as the serpent's tail wiggles there are some who will continue to strike at it. We do not want the hypothesis of materialism, the father of disbelief and the mother of scepticism, to remain among us, and the fight will go on. Slowly but surely the bulwarks of modernism are crumbling. One after another of the bases of the modernists have given away before the truth, and the day will come, as surely as God is in heaven, when His word will be vindicated and the faith of his true followers will become sight.

One of the finest of recent blows has been dealt the monster by Dr. John L. Campbell of Carson and Newman College. We could wish the book had been given a different title, for "The Bible Under Fire" is only a partial indication of the content of the volume by this gifted writer and saintly Bible teacher who presents in it the various attacks that are being waged against the Bible and answers them in a firm and complete manner.

He begins with a brief sketch of the origin and rise of Higher Criticism and shows how utterly untenable are most of its theses. The idea that various books of the Bible are from the pens of different men is handled in a masterful way, and he closes the discussion by giving the so-called "Myth of Theodore Roosevelt," which he uses with rare skill and good judgment, in showing the folly of the traditional attack of the Higher Critics against the Bible.

Part II deals with modernism which he defines in a careful way before setting forth on his attack against its fallacies. He shows that none of its positions is modern, but merely restatements of arguments used since the days of the Gnostics. He then answers their arguments against the inspiration of the Bible, the virgin birth, the deity of Christ, miracles, prophecy, the atonement, the new birth, and the new age foretold in the Book.

The last section deals with the dogma of evolution. He draws a careful distinction between development and evolution and clears the field for definite examination of the claims of the evolutionists. He places the arguments of the evolutionists alongside one another, thus revealing their dissimilarity and making them appear all the more ludicrous. He shows the inevitable results of the teaching of the dogma as it is usually done today.

He examines the various theories which are used to support the dogma and literally knocks the strongest ones to pieces. In the work of this part he was aided by his son who is a scientist, but not ashamed of the religion of his venerable father.

The "recapitulation theory" is shown to be a myth with its "gill slit" leg dissolved into thin air and its "vestigial organ" leg also completely removed, leaving the "phantom of organic evolution" nothing upon which to stand. "The blood test" theory also is completely wrecked under his keen and searching mind, leaving two of the principal arguments for man's kindred to the lower animal world dead. One sentence we give to show the nature of his argument on the blood test theory. After citing a case where the blood of a son given his mother caused her death, he says: "The blood of an ape may be transfused without serious results. The blood of a son may cause death. According to the teachings of these scientists, the blood of an ape may show that he is closer in blood relationship to a mother than her own son."

He gives a brief sketch of some of the most recent opinions of great geologists and paleontologists which show that they are becoming more and more sceptical about their position and closes with a keen bit of criticism of the so-called "age of man" bringing before us some of the fossil men (?) upon whose meager skeletons so many strange mental garments have been hung in the effort to make them conform to the scientists' idea of what the missing link looked like.

This splendid volume has been published by Harper & Brothers, one of the greatest publishing houses in our country and England. It is well presented and contains a number of rare illustrations. Dr. Campbell gave years of time and study to it, and it shows not only the marks of his great faith in the Bible which he has taught so many years, but the fruitage of his wisdom and patience in working up the material for this volume. The publishers' price is \$2.50, and it may be ordered direct from them, but may be had from our Sunday School Board at Nashville.

CREEDS DID NOT DO IT!

We have had a little discussion in our columns about the matter of "creeds" and their relation to the divisions in the ranks of Christians. Our contention is that the trouble does not lie in creeds, but in the people who use the creeds. One cannot have a religious conviction and shape his religious conduct by it without making it his creed. It does not change the fact when one refuses to admit, as a creed that which has not been set down in writing.

And what one believes determines his course of conduct unless it be that he is a blind follower who accepts what another says without ever investigating it and forming a conclusion of his own. Yet, even in a case like that, he is governed by a creed, for in the last analysis his religious life comes from obedience to the belief, "What my leader says is true and must not be questioned." Practically every Roman Catholic lives by such a creed.

The contention was made recently in Nashville that creeds divide the "Christian Church." Our demand is that they who make the assertion account for the divisions in their own body, that they explain how it is that there are so many parts of it, each of them exclaiming against creeds and asserting that it has no creed, and yet hopelessly divided from the others. Here are some facts that may be verified by any one who desires to investigate.

In Dallas, Texas, there is a publication known as "The Apostolic Way." It denounces creeds because it had its origin, so we are informed, from the teachings of the Church of Christ, has no musical instruments in its houses, and yet it will not acknowledge the church of which its founders evidently were a part, as being orthodox and will not hold fellowship with them.

At Austin, Texas, there is the "Firm Foundation" group which does not believe in taking members on their "Baptist baptism." It is so opposed to the branch known as the Church of Christ that it looks upon them as heretics.

At Indianapolis, Ind., is another group of the same "creedless" church which publishes the Apostolic Review. They do not believe in teaching the Bible in secular schools such as the Freed-Hardeman College, and they will not have fellowship with the brethren who patronize and support that school.

In Louisville, Ky., there is the "Word and Work", edited by still another body of the church which does not have creeds, but its members are heretics for the Freed-Hardeman group, so we are reliably informed. This body believes in the pre-millennial reign of Christ, and it is reported that the editor of their paper is not even asked to lead in prayer where the other branch of the "creedless church" is holding service.

These various groups have a common origin. They agree against the use of musical instruments in the church and in church services. They agree in fighting "societies." They agree in fighting creeds and in declaring that if we abolish creeds the Christian world can get together. Yet they find it not only impossible to get together, but are even further apart in some instances than many bodies which have their creeds. Is it not passing strange that one could find these examples? How can the Gospel Advocate and its editors account for divisions such as these branches of the group of Christians who have no creeds? And how can they go on blaming creeds for the divisions in Christianity when the only bodies that profess to have no creeds are further apart than those which do have creeds?

A KINGLY GIFT

A king who wished to express his affection for a private soldier of his army gave him a richly jeweled cup, his own cup. The soldier, stepping forth to receive the gift, exclaimed shamefacedly: "This is too great a gift for me to receive." "It is not too great for me to give," the king replied. So Christ offers us this infinite gift of the Holy Spirit to regenerate and fill our hearts and to abide with us. Think then how much He must have cared that we receive!—J. W. Ham.

OTHER FACTS ABOUT EDUCATION

By Oscar L. Rives

The writer has before him the splendid article by Dr. J. E. Skinner on "Some Fundamental Facts About Education" appearing in the issue of the Baptist and Reflector of March 22nd. He agrees heartily with this article. This paper is not an attempt to supplement Dr. Skinner's, but merely wishes to stimulate further thought in the same general direction as has his.

Our educational program needs to be emphasized at its two extremes—the beginning and the ending. Greater stress needs to be given to the child, from about four years of age to about twelve; and to the graduate student, doing research work and preparing for highly specialized service as a teacher, writer, lecturer, administrator, or leader. It is with these two thoughts in mind that the following appears.

If it be true that the Roman Catholics can take the child and thoroughly indoctrinate him in their belief by the time he reaches the age of ten—and we have evidence that such is not only possible but probable—this, in and of itself, should cause us to reflect on the shocking inadequacy of our present educational program. We recognize and appreciate all that is being done at present, but we, at the same time, wish to point out the weakness of our present program. Let the following facts speak for themselves. The child, as defined above, if he attended every church service planned for his benefit could not receive more than a possible five or six hours of religious instruction and training per week, while the public school takes him for four or five times that number; and most of his organized training comes from these two sources, the church and the public school. The church permits poorly trained and half-prepared teachers, in many cases, to teach its children its great truths, while the public schools require good training and thorough preparation of those who would teach its

children its truths. Let us remember that the children in each case are in many instances the same children. We wonder what the children themselves think of such differences. The state spends large sums for the education of its children, while the churches spend mere pittance. The subject-matter of the public school is carefully graded and specially adapted for the child at each stage of its development, while that of the church in many cases is not graded at all and in many more instances is ill-suited for the child in its different stages of growth. We are thoroughly committed to the separation of church and state. It is the duty of the state to give secular education. It is the duty of the church to train in matters religious. Of the program of the former we are not uneasy. Of that of the latter we are very much concerned. Sound public school theory has long since "set the child in the midst"; it will be a progressive day for the churches when they do likewise.

Our present program is strikingly inadequate at the other end of the line, in the matter of graduate study. In this we have in mind the laity and not the clergy. The preacher is comparatively well taken care of, but the lay leader is inadequately provided for, as we shall attempt to show. But again let the facts speak for themselves, or rather let us consider the following questions: Where can the layman who holds an A.B. degree continue his studies in education, in psychology, in philosophy, in biology, in sociology, or in any other specialized field, in a school controlled by Baptists of the Southern Baptist Convention, to say nothing of such a school that is eminently friendly to their tenets or in sympathy with their beliefs? In other words, where could the Baptist layman receive the Ph.D. degree, or its equivalent, in any of the above-mentioned fields? Is there an outstanding graduate school anywhere in which the student is considered "safe" from Modernistic teachings and in which an atmosphere is found that is entirely in accord with that of Southern Baptists, and that stands for the things for which the great host of Southern Baptists stand? We insist on a leadership and a scholarship that is loyal to our great teachings, and wisely so. And yet we are doing nothing, or very little, to make it so. We neglect our students and "turn them out" to unusual and severe exposure just when they are ready to enter specialized training and when they are becoming at least potential scholars and specialists.

Two pressing needs are present, then. First, that we spend more time and money in the distinctively religious training of the child; that we provide for him better teachers and better graded materials; and that the churches assume a larger sense of responsibility for the training and education of their children in the Christian life and in denominational doctrines, resulting in greater loyalty and usefulness. Second, that we give greater attention to those outside of the ministry who, in specializing, will become leaders as teachers, writers, lecturers and administrators. This paper insists that more attention needs to be given at both ends of the program, without any neglect elsewhere. The writer hopes that further discussion will follow.

Bellbuckle, Tenn.

Vandals have become such a menace to places of historical interest that padlocks and iron fences have to be used to keep them safe from such morbid souvenir hunters.

Luxury may possibly continue to give bread to the poor; but if there were no luxury, there would be no poor.—Home.

A man of integrity will never listen to any plea against conscience.—Home.

Sloth makes all things difficult, but industry all things easy.—Franklin.

Learn to hold thy tongue; five words cost Zacharius forty weeks of silence.—Fuller.

Is the Earth's Age Carved in the Rocks?

By BEN F. ALLEN, A.B., LL.B.

UPSIDE DOWN AND TOPSY TURVY

Lecture No. 19

If these examples of supposed ages missing without trace in the rocks cast doubt upon what this chart tries to make the rocks say, you will raise your hands in holy horror now, for I am going to show how this whole chart is turned upside down and topsy turvy in vast areas all over the world.

1. In southern Alberta and northern Montana, taking in all of Glacier National Park and extending about 500 miles north and south and 30 to 50 miles wide, No. 2 is resting on No. 26. This is exactly upside down and with 24 formations missing. There is no evidence of wash or wear between them, and no sign of disorder or folding. The rocks are nearly level. This area covers in places five ranges of mountains with valleys between, an area in all about 20,000 square miles. (Canadian Geological Report, 1886, Part D, page 33; Memoir No. 38, North American Cordillera, "Forty-ninth Parallel," by R. A. Daly, 1912, Department of Mines, Canadian Geological Survey, Part 1, pages 10, 27.)

Our geologists say this 20,000 square miles was lifted bodily upward more than 10,000 feet and pushed 30 to 50 miles over on top of the country where it now rests. Then, they say, it was all washed off or worn away but the bottom layer, which now forms the tops of the mountains, leaving no trace of the other 24 layers. This bottom layer, being No. 2 in this chart, water-laid rock of limestone with no fossils in it, forms the peaks of five mountain ranges. As to where the slide took place there is no line, sign or evidence. They don't even have evidence to offer as to which side it slid up there from. The only evidence is this chart and the embryo theory and evolution. (R. G. McConnell, Canadian Geological Report, 1886, Part D, page 33.) Of course these geological reports I am citing merely refer to it as a great "overthrust," meaning that it slipped over the top. They are still wedded to evolutionary geology.

2. In parts of Georgia, Alabama and eastern Tennessee, rocks No. 16 are overlaid by No. 9, upside down and seven beds omitted. This one has been traced 375 miles. Another has been traced 270 miles in Utah and Idaho. In Wyoming, at Bingham Basin, there are several peaks of well-known mountains composed of rocks No. 7 overlying rocks No. 29. This is upside down and 22 formations missing. In the same part of the state there are large areas where No. 15 overlies No. 28. There is no evidence of how any of these rocks got there, no evidence of any "overthrust," as it is called, and no one would dream that they didn't belong there except on the evidence of this chart. There are many other examples in North America, and perhaps thousands of them have never come to light. (Hewitt, N. S. G. S.; Prof. Geo. M. Price, "New Geology," pages 632, 633.)

WARNINGS HEEDED

Lecture No. 20

Herbert Spencer, during the very years when geology was beginning to age-tag the rocks on a basis of the theory of evolving life, warned against it, and called it merely another "onion-coat" theory based on evolution. He said all that we can be sure of is that the rocks were laid down locally as we find them. He exposed and opposed the idea that the history of life all over the world, or even in wide areas, could be juggled as a whole into world-wide ages that way. Surely no one will accuse him of having a quarrel with evolution or with having any religious or other reasons for fighting. He believed in it himself. ("Illustrations of Universal Progress," 1890, pages 329-380, Herbert Spencer.)

Thomas Huxley also, during those same years when geology wandered off after the strange gods of evolution, warned against the use geology was making of it. He said: "All that geology can be sure of is local order of succession." He meant

the same thing Spencer did, that the life buried in any one spot, even if there had been evolution (and he believed there had), was all that the record of the rocks could show, that no world-wide ages could be proven. He was one of the leaders in the theory of evolving life, one of the founders, but he saw where geology was making a mistake. ("Discourses Biological and Geological," Thomas Huxley, pages 279-288.)

However, on Huxley's and Spencer's view, holding that local life history is all that can be read from the rocks, these upside down and out-of-order areas would also have defeated their theory of evolution, after all. If the local order in which the rocks lie were depended upon, the whole scheme would have been thrown out of order, for life could not have evolved upside down and otherwise out of order in the same place. Neither could it evolve upside down in one part of the world what it did in other parts.

Before leaving the study of this chart and how the rocks are actually found to be, I will give you a rule which seems to me to correspond with the evidence. It is this: Any kind of rock with fossils in it, or any rock that was formed by water sediment, may be found lying upon any other rock, with as much evidence of having been brought there as sediment in water in a regular way, and with as little sign of any time interval between them, as though the two rocks were one and the same rock. ("New Geology," Prof. Geo. M. Price, page 638.)

The geologist says a rock is of a certain age because evolution and its embryo theory says its fossils when alive dominated the earth as the highest form of life during that age. He takes this for granted, judges the relative age of the rocks by it, and draws his conclusions upon it. Then he stands off and points proudly to those conclusions as "disinterested proof." Geology age-tags a rock with the age evolution has given its fossils, then evolutionists point to that rock and its age as proof because it is the word of geology. They are merely pointing at each other. Like two half-witted men, each is expecting the other to lift him over the fence at the same time, and, what is worse, actually thinking they have done it. It is like a dog chasing his tail, and, by the way, actually catching it, in his own opinion.

This is not real science. It is "science falsely so called," as Peter expressed it, in describing the theory of evolution. This false system of reasoning and deceptive way of construing evidence crept into the world like a blind woman losing a stitch, and it has almost "deceived the very elect." Defeat it on its own basic claims among the plants and animals themselves, and it will try to hide behind painted rocks, painted with those same false claims on a painted background, painted by evolution! Such is the utter emptiness of what it claims as its chief support, the rock-age system! Is the earth's age written in the rocks? No!

SOME THOUGHTS BY THE WAY

By G. M. Savage

The day at Jackson, Tenn., and at El Paso, Texas, are different by one hour. I had to turn my watch back one hour more before getting to Los Angeles, Calif. In fact, only the points on one direct line from south to north have the same day. The day is a section of time extending twenty-four hours. It is Friday in some parts of the world when it is Thursday in other parts. "And God made two great lights: the greater light to rule the day and the lesser light to rule the night. To rule over the day and over the night." They determine the periods of light and darkness. By some people the day was reckoned from sunset to sunset, and by us from midnight to midnight. The Sabbath is about over in some parts when it is beginning in others.

It is scriptural to work six days and rest the seventh. It is reasonable to rest after work.

Therefore it is both scriptural and reasonable for the Sabbath to be the seventh day and not the first. There is no disturbance or confusion here. It is just a question of printing the calendar.

It is practical and useful that people work together and rest together. Forsake not the assembling of yourselves together. The duties of the day which God has sanctified for himself require it. All calendars should show the 10th day of June, 1928, to be the Sabbath, or Sunday, if you prefer so to call it. It is also useful.

For illustration, last Friday evening I was enjoying a drive in Pasadena with a nephew and his wife and two children. His wife, when we started home about 9 o'clock, wanted to drive by and get some bread. Her favorite bakers are Seventh-Day Adventists, but they had closed up, because with them it was Sabbath. She had to get bread elsewhere. What do you think of that? All people should work on the same dates and, like Jesus, go into the synagogue on the Sabbath. The state should enforce Sabbath observance, the welfare of the people demanding it. The church should enforce it, because the welfare of the church demands it.

MOBILIZING THE BAPTIST CONSCIENCE IN KNOX COUNTY ASSOCIATION

By O. E. Turner, Educational Director, First Baptist Church

The Knox County Baptist Association is now in the midst of its second annual educational and enlistment campaign, a campaign for mobilizing the Baptist conscience for Christ. A similar program one year ago was of such a helpful nature that pastors and lay leaders alike have entered into the present effort with new interest and enthusiasm.

Briefly, the plan is to send a layman and a laywoman speaker into every church in the association to speak at one of the regular preaching hours. These speakers are asked to tell the people about all our work and to encourage them to have a definite and a worthy part in it. As a by-product it quickens the interest of the lay leaders and better fits them for service in their respective churches.

All the pastors of the association were asked by the promotion committee to supply the names of persons who were willing to be used as speakers. A conference of pastors and speakers was then held. The meeting was well attended by both groups. Dr. O. E. Bryan, State Secretary, made the keynote address and conducted a round-table discussion.

One week later a second conference was held, this time without the pastors. The chief purpose of this meeting was to outline more definitely the central points that should be stressed by the speakers. More than forty speakers attended this meeting. After a brief address on the Co-operative Program by Dr. F. F. Brown, the time was devoted to conference and prayer.

From the beginning great stress has been laid on the importance of each speaker being well prepared before going out. The conferences have been a great help in the realization of this ideal. At each of the meetings free use was made of missionary tracts secured from the State Secretary's office and from Dr. J. T. Henderson's office. Most religious tracts, as reading matter, are not primarily entertaining. They are written for study and for use as reference material. The three tracts, "What the Co-operative Program Dollar Does," "Facing the Facts with Southern Baptists," and "Facts Concerning the Debt-Paying Effort," have been found to be very helpful. As these and others were passed out, special attention was called to each one, and speakers were asked to take a few of each for distribution in the churches.

The same speakers used in the largest churches are scheduled to speak also in the smallest. The schedule includes three Sundays, April 29 to May 13. The response to date, April 27, has brought joy to the hearts of the committee in charge. The willingness of men and women to go, and the eagerness with which pastors of churches, large and small, have opened their pulpits is an indication of a genuine desire on the part of the churches

in the association to go forward together. Already forty-two churches within the association and two outside the association have asked for speakers. Only eighteen churches remain to be heard from, and invitations are coming in daily.

In the two conferences held it has been agreed that the following points, vital to the success of the Co-operative Program, be not forgotten by the speakers themselves:

1. The independence of Baptist churches makes the dissemination of information in regard to our general program imperative. Our people cannot be expected to volunteer support for a program they know nothing about. "My people perish for lack of knowledge."

2. The Co-operative Program of Southern Baptists has nothing new in it, but includes only those objects which our fathers supported and which Jesus taught His disciples in the long ago. Methods of support may change, but the program as outlined by Jesus goes on forever.

3. Inasmuch as our churches through their associations and conventions have covenanted together to do certain work, each church should adopt an annual quota, or goal for itself. Having done this, it is then in a position to ask the individual member to set a goal for himself. As a means of helping the church to accomplish some definite, well-defined task each year, the every-member canvass has been found most helpful.

4. The Bible plan of individual, weekly, proportionate giving, if adopted by any church, would help the church to reach a worthy goal in giving each year.

5. If we are to make the world know that we have a Savior worth knowing, and if our work is to go on in a worthy way, we must bury our debts, our questions and distrusts and sound the positive note. Old-fashioned Christian confidence in our message and in our brothers and sisters in Christ, most of all in those who have been placed in positions of leadership, must be above question.

6. Every church and every individual may have a number of plausible reasons for being excused from having a share in the support of our work, but unless Baptists give, our work will perish, for no one else will do our giving. Our religion calls for self-sacrifice, a practice of stewardship, down to the last penny and the last ounce of strength. "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice."

TOO MANY WRITELINGS

By Araminta Gardner Ratcliffe

The reading world would be far better off, according to the opinion of many life-time readers, if there were considerably fewer writers—or writelings, if you please. Much of the printed pages of hundreds of periodicals sent out from city, town and even village, would have more influence in molding aright the lives of our people—yea, oceans more—were they left blank; for then they would to the eye appear clean, while as it is they not only assail the vision with their unsoundness and filthiness, but besmirch the soul as well.

Many would-be writers think that if they are adepts in language, syntax, have read enough to have acquired a vocabulary, and the rest, whatever you call it, to meet the requirements of editors, many of whom seem to judge a manuscript by its correct technique rather than subject matter, that that is all the preparation necessary to place their names high upon the scroll of fame. But these qualifications, though especially essential, are the least of all.

A writelings is a petty, mean or sorry writer or author. That we have a goodly number of them is plainly seen by habitual readers, especially mothers who are striving to instill good reading habits in their children. So much is unfit for their innocent eyes that we are tearfully submerged in the jumble.

Surprising are the stories in our first-class magazines, the characters of which swear, use slang, girls and boys both smoke and drink; girls are out in all kinds of complicated positions in which no sensible girl would ever be caught. It is surprising

that editors would accept and print such things; surprising more that authors would stoop to write such things. From the viewpoint of the majority, we believe it all wrong. Presumably, editors have to have something to fill up their pages, and it stands to reason that they accept and pay for the best offered them; but if much that clothes many of our papers is the best, let's humbly praise the Lord that the worst failed to get into print.

It is also plain that if this shady literature was not written and sent in it would not be printed; so we drift back to our subject, "Too Many Writelings." There are people who would no more write an untruth than speak one, who would portray life and events and conditions as they actually are instead of how they might be.

Parents of the hour have the fruits of the writelings to counteract. It can be done only by keeping before our children wholesome reading matter, consisting of good books and magazines of literature that treat of men and women worth emulating; adventure and travel into land and climes afar, nature stories pure and simple, good fiction and history; in short, clean reading of clean people by clean writers. Better it is to spend for pure literature, good music, good lights and harmless entertainment than sigh and cry in empty homes.

THE ANNUAL MEETING OF THE HOME MISSION BOARD

By B. D. Gray, Executive Secretary

The annual meeting of the Home Mission Board was held in the First Baptist Church, Atlanta, Ga., June 12th and 13th. There was a large attendance of members, only two state and two local members were absent, all being providentially hindered. The spirit of the meeting was serious and purposeful. For months past we had been in great anxiety as to the financial outcome at the close of our fiscal year preceding the Southern Baptist Convention in Chattanooga. Our receipts for the year were nearly \$25,000 short of those for the preceding year, which meant still further reduction in our operations, for agreeable to the instructions of the convention our appropriations were to come within the receipts of last year.

Serious and Prayerful Spirit

A serious and prayerful spirit pervaded the sessions throughout. The key was set high by State Secretary E. D. Solomon, who led the devotional at the opening hour. All realized that a serious task was before us and that still severer retrenchment was absolutely necessary, although the calls for enlargement were unanimous and appealing. Previous to the meeting, the Executive Secretary had had extended correspondence and conference with state secretaries and superintendents of our departmental work and advised that drastic retrenchment would be necessary. The day before the board meeting he had conference individually with the superintendents about the work of their departments, and then with the superintendents together, scaling at every point where it seemed possible. At the board meeting it was found necessary to reduce still further by \$63,000 to come within the required limit. The board requested the secretary and superintendents and treasurer to retire from the meeting and scale the schedule down to the required limit. After an hour with this most painful task they brought the budget within the receipts of last year, which was adopted by the board. It was a painful experience, but necessary, and whilst every one regretted the severe curtailment, the budget was adopted with hearty unanimity.

Reduction of Our Indebtedness

The first two items included in the budget were the interest on our floating and bonded indebtedness amounting to \$110,700; second, reduction on bonded debt \$30,000, on floating debt \$55,000, total \$85,000. The Executive Secretary had recommended reduction of \$70,000 on our floating indebtedness, which with \$30,000 on the bonded indebtedness, meant \$100,000 reduction in our debt. It was found absolutely impossible, after going over the entire work and reducing to the last limit,

to reduce the floating indebtedness more than \$85,000.

Of course with such a heavy budget on the interest and principal of our indebtedness there was the cut on our operations for the new year which was terrific. The brethren feeling the necessity for reductions accepted the situation cheerfully and with confidence for the future. The outlook all conceded is more hopeful than for years past.

A Great Gift from a Noble Woman

In 1918 the late Mr. G. W. Bottoms, Texarkana, Ark., gave to the Home Mission Board stock in the Crowell-Spencer Lumber Company, of par value \$100,000, on condition that Mrs. Bottoms be allowed to designate where the dividends should be spent in the Home Board's work. She has been most gracious in her request as to where these dividends should be spent. The great and pressing need for building on our fine school lot in Havana appealed to her strongly; so, agreeable to her request, the dividends from 1924 are to be put into the school building in Havana. In view of the financial distress of the board, Mrs. Bottoms has agreed that the dividends received during 1924 and up to April 30, 1927, might be used in our general current expense to be refunded to the Havana school building program when this can be conveniently done by the board. The board has agreed to sell a portion of the lot and build on the balance. The proceeds from the portion to be sold will be used in restoring the dividends used in our current work. These dividends amount to some \$80,000. The dividends from April 30, 1927, are to be used for the school building. Up to the annual meeting of our board these, with accrued interest, amounted to \$22,609. Mrs. Bottoms last August set aside \$25,000, which with interest amounts to \$26,000 for the school building, and gives \$25,000 the first of July, making a total of \$73,609 for the first unit of two buildings estimated to cost about \$100,000.

The board approved the plans submitted by Mr. R. H. Hunt, of Chattanooga, that fine Baptist architect, who gives his services free.

We expect to start the building in October, the beginning of the dry season in Cuba, and by the time the buildings are completed the dividends we are anticipating will enable us to complete the building without debt. So the Lord has answered our prayers and by the generosity of this noble woman and her departed husband we are to have a worthy building on our great school lot in Havana without a cent from the regular receipts from the churches. Mrs. Bottoms is doing for our work in Cuba what she did for the Foreign Mission work in giving \$100,000 toward the erection of the Baptist church building in Rio de Janeiro. What an inspiration her worthy example should be to others! Southern Baptists in all the years to come will reap the fruits of her generosity in that great field in Cuba. All Southern Baptists will rejoice with us over this magnificent gift and what it means for the future of our work in Havana and Cuba, the gateway to Latin America.

The meeting of the board was preceded and pervaded by seriousness and prayers such as we have not known and because of this we have great hopes for the new year in our Home Mission work.

Atlanta, Georgia.

DEACON BUMPUS. By R. M. Hickman



Some fathers give their daughters away at the wedding, but it is better to wait and let the new husband find out for himself.

"Only a Dream" is the title of a song I heard the other day. Too bad that isn't literally true of a lot of the songs we have to listen to.

Don't abuse the man who drops a penny in the collection plate; train him to give the remaining 99 cents.

BAPTIST LIFE IN THE WORLD'S LIFE

(Continued from page 1.)

But democracy is not put to confusion by these objections. Its reply is convincing. We must admit that democracy in church and state moves slowly because it is spiritual and has a long way to go. It describes a circle so vast that any particular arc of the circle looks like a straight line. Oligarchy and autocracy are more direct and apparently more efficient. But evils easily become entrenched and unchangeable under autocracy and oligarchy. Under democracy no evil can become stereotyped. Things are in flux. Conscience can rebel. Leadership can start a revolt. The people can be aroused. A new movement can be inaugurated. Nothing obnoxious to the moral sense can become permanent. It is true that the lower elements in human nature are released in democracy; but so also are the higher spiritual elements.

There are, we may say then, three great advantages of spiritual democracy in the modern world. One I have just mentioned. Evils do not become permanently entrenched. They can be corrected. A second advantage is that democracy in church life is a splendid instrument of missionary propaganda. You can only use Baptist churches for spiritual ends. You cannot mobilize them for political purposes. The Soviet government in Russia has made this discovery. Hence the marvelous success of the Baptist movement in Russia. A third great advantage of spiritual democracy in the modern world is that it must necessarily stress regeneration. A democratic church must needs be spiritual. The new heart is its specialty. And the new heart is the supreme postulate of world-peace. Baptists have a great contribution to make to internationalism in that their fundamental propaganda looks to the creation of a new attitude between men of different nations. World peace is predicated upon the peace of God that passeth all understanding, and this is the great objective of Baptist missions.

In a recent article on the subject of world peace the writer analyzed various proposals for abolishing war. Reducing armaments, he said, would not abolish war, because nations could manufacture arms very quickly if war should break out. The proposal to humanize war by abolishing poison gas and the submarine, he said, was unworkable because war is not a friendly game, and it cannot be humanized. Man's natural savagery reaffirms itself when war begins. Again he said the ideals of brotherhood among all nations and the application of ethical principles to international relations have failed because men are not willing to apply these ideals. He closed his article with a pessimistic note and affirmed that only one thing could cure the world of the malady of war and that is a new heart, but, said he, there is no means of imparting a new heart and hence we cannot hope to abolish war.

In reading the article one could but wonder if the writer had ever heard the gospel of the new birth. Surely this is a great contribution to internationalism—the remaking of the human heart in the image of Christ. This is the fundamental cure for war and the greatest contribution to the state it is possible for Christianity to make. Our Baptist faith with its spiritual foundations and its central appeal to the conscience and will and mind of man is the greatest hope of the world. The greatest ambassadors between the nations today, the greatest diplomatists are the foreign missionaries. They are mediators teaching the nations mutual understanding, respect and love.

That was a striking tribute paid by a non-Baptist traveler in Europe to our Baptist movement there. He said: "There are two great forces contending for the spiritual life of modern Europe. One says, 'No baptism without salvation,' the other says, 'No salvation without baptism.' That means a spiritual versus an ecclesiastical and formal Christianity.

Another and fourth test of our Baptist life is in the economic sphere of human relations. Democracy is not a leveler except in the divine sense. It does not affirm equality of ability among men

but insists upon equality of rights. It does not disregard differences of talent, but pleads for equality of opportunity. It recognizes the difference between the clodhopper and the genius, but stands for the rights of the clodhopper with the same intensity as for those of the genius. It recognizes differences in the glory of human personality. There is one glory of the sun and another of the moon and another of the stars, and one star differs from another star in glory. All this it recognizes, but it also recognizes that every personality has one chief glory—it is made in the image of God. Measured from the ground up, men vary in physical, mental and moral stature; but measured from the heavens down, they are equidistant from God. Spiritual democracy seeks to keep the space upward between God and man free from obstructions. Hence autocracies and aristocracies and oligarchies had to go. In the parable of the pounds Jesus forever asserts the sovereign authority of God in bestowing rewards. In the parable of the talents he affirms the inequalities of men in the eternal kingdom of God.

These then are the ideals and standards which we must apply in the economic relations of society: not socialism with its arbitrary and enforced equality; not the anarchy of an exaggerated individualism, but rather the recognition of the value and dignity of all personality and the maintenance of all the basic and divinely given human rights in a social order which seeks to do justly and love mercy and walk humbly with God.

A final test of Baptist life in the world's life is in its intellectual ideals. The scientific is the intellectual ideal of our age. The scientific spirit is passionate devotion to reality, and that is the Baptist spirit. The scientific spirit is the hatred of shams and make-believes, and that is the Baptist spirit. The scientific spirit is acceptance of God's revelation of Himself in nature as well as his revelation of Himself in the Bible, and that is the Baptist spirit. The scientific spirit is humility in the presence of any great manifestation of God in the nature or in grace, and that is the Baptist spirit. The scientific spirit is loyalty to fact, and that is the Baptist spirit—loyalty to all facts—the facts of nature and the facts of grace, the facts of the cosmos and the supreme fact of Christ.

The Baptist spirit must be large enough to absorb all true culture. It must be loyal enough to conserve every element of life in the gospel of Christ.

The task of Christianity is always the same. It must be able to dominate civilization or it will be dominated by it. The rod of Aaron and Moses swallowed up the rods of the Egyptian soothsayers. This was necessary else it would itself have been swallowed up. Fierce attacks are now being made upon our principle of individualism and freedom. We are accused of advocating a destructive principle in modern life.

In order to make clear how urgent and vital is this issue in the intellectual life of our age I cite a bit of recent Catholic logic. Mr. T. F. MacManus in the May Atlantic Monthly says: "There are only two systems of religious thought in the western world today. The authoritarian or Catholic, and the sectarian which is Protestant." He affirms that the basic sectarian or Protestant principle is the principle of private judgment, or individualism in religion, or as expressed by the Baptists the direct relation of the soul to God, the right of every man to worship God or not to worship him according to the dictates of his own conscience. Mr. MacManus states the contrast thus: "The Catholic principle is, of course, the principle of truth conveyed by Christ through his church; the Protestant theory, the theory of truth conveyed to the individual by interior illumination, of whose authority he and he alone shall be the judge."

Now this Catholic writer with all vehemence and Catholic honesty makes the following affirmations of the Protestant principle of individualism and of private judgment in religion:

First: It is a negative and not a positive principle. It is the mother of all the isms and ologies of modern times.

Second: It is a "dissolvent and a separative principle—automatically and irresistibly and invincibly so."

Third: The sects anathematize all authority and say full steam ahead to the intellect. The individual is assured that he is his own judge, jury, pope and God.

Fourth: You can sum up Protestantism in statements like these, "It makes no difference what a man believes," and "One man's guess is as good as another's."

Fifth: Sectarian congregations have left sectarian churches because there was nothing left to hold them. Their churches are empty because their creeds are empty.

Finally: Protestant individualism is bearing fruit in flapperism, eugenics, contraception, companionate marriage, divorce and progressive polygamy, murder, socialism, anarchy, war and general ruin. Mr. MacManus says: "If ever there was ritual without reason, or mummery without meaning, it is the varied and various forms of brick, mortar and millinery in which private judgment has decked itself out since its first clamorous appearance several centuries ago."

Having unmasked the great Protestant and Baptist principle of private judgment and individualism and shown it to be the horned and cloven-footed and sinister Mephistopheles of modern times sowing the seeds of destruction in church and state, Mr. MacManus arrives at the inevitable conclusion that the only safety of man and civilization is obedience to God—that is to say, to God's vice-regent on earth, the Pope of Rome, the church, the priesthood. **Translated into plain English, it means: Cease to think except the one thought of submission, cease to believe except as your beliefs are prescribed by ecclesiastical authority, cease to act in religion except as your actions are directed by a superior.**

Mr. MacManus invites the world back to the good old days before Savonarola's ashes were cast into the Arno, and before the little Monk from Wittenberg climbing the *scala sancta* in Rome on his knees heard the epoch-making and immortal words of Paul, and Habakuk ringing through his soul: "The just shall live by faith." He invites us back to the golden age of Mother Church, when the snows of Canossa were cold and kings were docile, when the Dominicans (called dogs of the Lord) knew their stuff, when Copernicus and Galileo with their pestiferous practice of private judgment and individualism were properly held in leash. Yes, he would have us return to that springtime of human hope so closely associated with the historic word St. Bartholomew and the historic and glorious name of Torquemada, and with that fairest blossom of human hope and Catholic dogma known as the Inquisition, whose normal functioning brought glory to Mother Church by chasing heretics up to heaven through martyr flames or down to hell through dungeon darkness as the case might be.

Now Mr. MacManus commits various fallacies in his Philippic against individualism and Protestantism. The Baptist has little trouble in answering him.

Our Catholic friend fails to distinguish rights from beliefs. We have ever stood for the rights, civic, intellectual, political and religious of the rationalist as well as the Christian. But that is a far cry from accepting the beliefs of the rationalist.

Individualism is a dangerous principle, but so is every other great principle of enlightenment and progress. As held by evangelical Christians, it assumes that God made man in his own image on the one hand, and on the other that He made nature and Christianity. The mind of man, therefore, can find truth if left free to seek it. The alternative is to permit man to attain full growth under a system which allows him to think for himself, with the Bible as his guide, or to remain intellectually and spiritually a moron under a system of compulsion and repression.

God reveals himself and his revelations become man's discoveries. The Reformation along with

the Anabaptist movement which preceded it was the rediscovery of God in Christ. "Justification by faith" was the formula which expressed the spiritual meaning of that discovery. The equal right of all men to direct approach to God was the necessary assumption back of the discovery. The Scriptures as the authentic and authoritative record of Christ and his salvation were the sourcebook which led to the discovery. The Holy Spirit regenerating the soul of man and illuminating his intellect in accordance with the facts and teachings of the New Testament was the safeguard of the individual in his progressive interpretation of the meaning of the great discovery. Loyalty to Christ and submission to his will in all things are the guaranty against rationalistic license in thought and the pledge of righteousness in life and character.

Our Catholic friend omits from his description of Protestantism the authoritative Scriptures, the regenerating and illuminating Spirit of God, the transforming experience of God's redeeming grace in the soul, and the supreme Lordship and Saviourhood of Jesus Christ. For the authoritative New Testament he substitutes the Church; for the Holy Spirit he substitutes the sacraments; for the transforming inner experience he substitutes an outward conformity to ritualistic observance; and for the Lordship of Christ he substitutes the earthly vice regent, the pope.

The right of private judgment is a dangerous word, but it is a winged and emancipating word. It is the sole guaranty that man will pass out of the childhood to the manhood stage of religion. It is the key that Hubmeier and Bunyan used to unlock the door of the dungeon wherein man's intellect had been so long imprisoned. It was the hammer with which Roger Williams broke the chain which united the church and state. It was the word which inspired the heroic courage of Oncken, and the stubborn, passive, resistance of a Clifford. The right of private judgment, kindled the vision of world evangelization to the faith of William Carey and transformed western Christianity. The right of private judgment—yes, a dangerous word, but a word which started man on new voyage of spiritual discovery, a word which gave his spirit wings to soar among the angels in its flight upward to God.

The right of private judgment, a mighty word, unsealing the fountains of power in the nature of man, and bearing fruit in countless numbers of towering personalities, precipitating many a heroic struggle for the rights of man, producing the Puritan and Pilgrim migrations, creating modern democracies and crushing ancient tyrannies.

It is true it produced the sects of Protestantism. But these, after all, are not comets or wandering stars without central control, plunging blindly through space. Jesus Christ is their center and sun. They are separated planets some nearer to and some farther from the center. But their loyalty to Christ balances their right of private judgment and is the guaranty that the faith of the New Testament shall not perish from the earth.

Baptists believe that they have stripped away the adventitious elements clinging to most Protestant bodies as a heritage from medieval Catholicism; that they retain and promulgate Christianity in its New Testament simplicity, with its universal elements, and with its spiritual appeal—and as such adapted to the intellectual and spiritual needs of the world for all time.

We, like all others, however, have had our faults. There are dangers and pitfalls peculiar to our genius. We have not always been controlled by our ideals and affinities so much as by our antipathies and oppositions, not by our likes, but by our dislikes. A man's enemy may dominate his life by imposing upon him the law of his conduct. A man who orders all his actions to circumvent his foe is the worst kind of a slave of that foe.

A man is transformed by the thing he contemplates.

"Vice is a monster of such frightful mien,
That to be hated needs but to be seen.
When seen full oft, familiar with her face,
We first endure, then pity, then embrace."

This also is true:

Virtue is an angel of such gracious mien,
That to be loved needs only to be seen.
When seen full oft, familiar with her face,
We first admire, then welcome, then embrace.

Baptists should be a race of lovers, not a race of fighters. Our work is constructive, not destructive. We need the mood of all the great builders because our task is essentially a constructive one. We need the imagination of the architect because we are building a human temple with living men as stones. We need the passion of the great poet because divine fire alone can fuse human spirits into the unity and glory of the image of God. We need the patience of the great painter and sculptor because the human material on which we labor is refractory and yields but slowly. We need the inspiration of the great composer because we live essentially in a world of spiritual harmonies, and it is only as we are swayed by the eternal music that is sounding itself forever through the heart of God that we can do his work in the world.

We need the sense of proportion of the landscape gardener and his skill in combining the features of a landscape into harmonious unity because we must take human nature as it is in all ranks and conditions and combine it into spiritual harmony. We need the constructive genius of the great statesman because we are a vast people ourselves and deal with vast problems. We need education and culture because our method of winning men is the appeal to reason and conscience. We need skill to touch human motives and the springs of human action because we can only appeal to men through the highest there is in them. We cannot compel men by authority or attract them by external pomp and grandeur. We have but one way of making men, and that is the lure of the eternal, the fadeless splendor of righteousness, the matchless potency of love and the undying power of religion itself.

NEWS AND VIEWS

Dr. Truett Presided over the sessions of the Baptist World Alliance with his usual ease and force. Owing to the illness of President E. Y. Mullins, the Executive Committee of the Alliance recommended that Dr. Truett be asked to perform all the functions that would have fallen to Dr. Mullins. This recommendation was heartily approved by the Alliance.

First Church, Atlanta, Ga., has captured the superintendent of the Home Mission Board's Department of Evangelism. Dr. Ellis A. Fuller has accepted the call of the church at Atlanta and will begin his work with them as soon as he has fulfilled engagements already made as evangelist. Dr. Christie, in writing for the Christian Index, says of him: "He is thoroughly familiar with the aims and ideals of Southern Baptists and is genuinely sympathetic with our denominational program. He will be a decided addition to the denominational forces of Atlanta."

Dr. Wharton's Death came not as a surprise, but as a decided shock to the host of Baptists throughout the world who knew him or his work. He was in his eightieth year and for a long time had served as pastor of a great church in Baltimore, Md. He was a writer whose books thrilled many hearts and did good to the readers. He was a pastor true and tried and a lover of the Lord who never wavered in his loyalty. We had known him for many years and shall miss his occasional word from our pages.

Editor Newton Was Given a Surprise during his recent vacation. While away F. C. McConnell, Sr., and L. R. Christie wrote the editorials, thus giving him a complete vacation. In the issue of June 28th his picture was placed on the front page and editorial appreciation was expressed by the editors protem. It was an honor well deserved, for there is no more fearless, commanding, energetic scribe in the Southern Baptist Press Association than he, and that is to say anywhere! It was a real joy

for the editor of the Baptist and Reflector to be with Editor Newton much during our vacation trips.

Dr. George Leavell has returned to the States for a few weeks. We do not know all the reasons for his return, but we do know that he had a family very anxious to see him and that the Baptist World Alliance offered him an opportunity to come home at a very small cost. It was a real joy to be with him in Toronto, and he looks good in the office here in Nashville. Mrs. Leavell made the trip to Toronto where she met him.

Dr. Wayman Goes to Fundamentalist College, so states a news letter just received from the secretary of the college at Des Moines, Iowa. Dr. Wayman has served for several years as president of William Jewell College, Liberty, Mo., and resigned in order to accept the head of the college further north. The trustees of Des Moines University are happy over his decision to accept the new position, and he will enter upon his duties with the school with their full support. During the past few months Dr. Wayman has been fighting the modernists in Missouri, and especially some in Kansas City, and we regret that he should have made this change right at the time when the battle seemed to be won. However, we wish him good luck and God-bless-you in his new undertaking.

Dr. Broughton Has Resigned the care of the great First Church, Jacksonville, Fla. after an eventful pastorate covering several years. His health has been impaired for some months, and he only recently returned to the church after a forced vacation. He writes: "I have no plans ahead other than taking two months of absolute rest, during which time I am trusting to be led concerning the future, whether it be for the pastorate or general Bible conference and evangelistic work." During his pastorate in Jacksonville he has seen the church double its membership, the auditorium doubled in size, and a great Sunday school building erected. His address will be in care of First Church, Jacksonville, Fla., from which place his mail will be forwarded to him.

Appendicitis Caught George W. Card two days after he reached Toronto for the Baptist World Alliance, and he had to be rushed to the Toronto General Hospital for an operation which was successfully performed. The editor saw him a short while before leaving the city, and he was doing well. If no complications arise, he will be out in another week. Mrs. Card and their two boys were with him, they having driven up. They will come back by easy stages as soon as Mr. Card is able to travel in the car. We sympathize deeply with this good friend in the misfortune that overtook him. Yet there is cause for gratitude since he did not suffer the sudden attack while on the road and away from friends.

Nearly One Thousand Baptists of Ocoee Association came together to enjoy a banquet in the basement of the auditorium in Chattanooga Thursday night, June 27th. A delicious plate lunch was prepared and served by the ladies of the association. The purpose of the banquet was, first, as a get-together for the Baptists of that association, and, second, to boost the co-operative program and plan for the great Christmas offering for this year, and to boost the Lord's work in general. Dr. Claude E. Sprague was general chairman, Dr. J. B. Phillips of Highland Park Church gave the invocation, and Rev. Claude Sprague told the purpose of the meeting and introduced Dr. O. E. Bryan, secretary of the Tennessee convention, who brought the address of the evening on "Holding the Line in Tennessee." Mr. W. D. Hudgins gave an address on "The Layman's Part," and Mrs. Lee Shahan spoke for the women of the association and Dr. C. F. Clark spoke for the men. The special music was furnished by Ridgedale male quartet and Misses Hilda Smedley and May Talley. This was a great gathering of Baptists and one that will long be remembered by this host of loyal workers.

Good Revival at Grace Church, Nashville, is the verdict of Pastor L. S. Ewton. The meeting closed on June 17th, with the pastor doing the preaching and George W. Card leading the singing. The

(Continued on page 7.)

THE WHY FOR OPPOSING EVOLUTION IN OUR SCHOOLS.

By R. L. Blankenship

The just, the irrefutable reason for opposing evolution in our schools lies in two facts—namely, (1) that evolution has a creed, and (2) that evolution's creed carries with it a certain philosophy of life.

What is a creed? A creed is a set of principles, tenets, or doctrines held by any organization or distinct class, either religious or secular. Evolution has just as clearly a defined set of doctrines as has any religious, political or other organization.

In order that we may understand the relation of the theory of evolution to Christianity, let us examine the meaning of the word "evolution." In the ordinary use of the term, evolution means "an unfolding" or "a development." The rosebud gradually unfolds its petals into the full open rose with all its beauty and enchanting fragrance. The peach seed is planted in the earth, the germ of the seed slowly unfolds, the plant springs up, and the process goes on until the tree stands with its trunk, branches, full foliage and luscious tempting fruit. This is "an unfolding"—evolution. The improving, by the process of breeding, the razor-back hog to the Poland-China, or the long-horned cow to the fine Hereford, is "a development"—evolution. This sort of evolution no one fairly well informed will deny. But there are other uses of the term—not so ordinary. The uses out of the ordinary have reference to science and Christianity. It is not the purpose here to deal with the theory of evolution as it relates to science, but as it has reference to Christianity—that only true religion issuing out from the Divine Christ, the Incarnate Son of God.

Now as to evolution's creed. In its opposing relation to God, His Bible and His Christianity, the basic principle of evolution is: All things material, whether in heaven or in earth—the entire cosmos—came into existence through the operation of certain evolutionary processes guided and directed by certain natural laws. Reasoning from this basic principle, the only logical conclusion that the evolutionist can arrive at is that all things material were not really created, but came into existence of themselves. This is one tenet that denies the fact of creation or a creator.

According to the reasoning of the evolutionist that all things material came into existence by certain evolutionary processes, it logically follows that man came to his existence by the same. This doctrine denies God's special creation of man. Further, if man came by evolutionary processes, then his mind must have; and if his mind, then also the works of his mind came by the law of the same processes. Accepting the Bible as the works of man's mind, the unavoidable conclusion of the evolutionist is that the Bible is the result of evolution. This doctrine of the evolutionist undermines the whole superstructure on which Christianity is built, since it denies the divine origin of the Bible.

The evolutionist having thus reached the conclusion that the Bible is of human origin, he must of necessity believe the following clearly defined doctrines—namely: That the Bible is not of divine authority and divine inspiration; that there is no personal God; that there are no miracles; that Jesus Christ was just a man born of natural parents, and, therefore, Christianity is of human origin; that there was no vicarious atonement for the sins of the world; that there was no resurrection, and, therefore, there was no ascension, and, of course, there could be no personal return of our Lord; and there are other as distinctive doctrines that the evolutionist must inevitably hold such as denying the Holy Trinity, immortality, hell, heaven, and other tenets which must fall as the result of rejecting the divine origin of the Bible and Jesus Christ as Deity.

Now as to evolution's philosophy of life: Evolution's creed, like all other creeds, either religious or secular, carries with it of necessity a philosophy of life. It might be well here to define what is meant by "a philosophy of life." A philosophy of

life is a concept of what human life should be as it pertains to thought and conduct. Since evolution denies the divine inspiration and the divine authority of the Bible and the Deity of our Lord and Savior Jesus Christ, it must follow that evolution's philosophy of life is that man is not responsible to God either in matter of thought or conduct. With no sense of conscience to God or responsibility to God, there is left no restraint of thought and conduct for man except fear of the laws of society and the statutes of man. Those who have only a limited knowledge of human nature know that life without any responsibility to God reduces the concepts of life to the plane of the animalistic and materialistic.

The fact that evolution has a creed and, like all other creeds, either religious or secular, carries with it a certain philosophy of life, furnishes the just, indisputable grounds for opposing evolution's being taught either in our denominational or state schools. But is evolution taught other than a theory in our schools? Unmistakably so. Let us see. This writer makes this challenge, that there is not a text book in our schools which treats of the higher sciences such as geology, psychology, biology, sociology and others, but that the author is an evolutionist and writes from the viewpoint that evolution is a fact. There should be no objection to the higher sciences being taught in our schools, through the medium of text books, provided that only the facts of the sciences are presented without evolutionary comment or theorizing by the author. Take as illustrative of the general principle, for example, when the geologist presents the facts of those divisions of geology such as mineralogy, petrology, palaeontology, he begins to comment and theorize from the viewpoint that evolution is a fact, he is inevitably led into the field hypothesis. Therefore why not demand text books on the sciences having only facts presented with all evolutionary comment, either direct or by implication, eliminated. This is practical.

Now in conclusion, is it right, is it fair, for the evolutionist and the friends of evolution to ask a special privilege of teaching evolution's creed and philosophy of life in our schools? No religious denomination or any political or other organization is asking so much. While we, as Christians and friends of Christianity, have slept these authors, through the agency of text books on the higher sciences, have been for years molding thought and character of both teacher and student, who have passed under the influence of the philosophy of life that goes with these text books so that already we have a generation of such liberalism of thought and conduct that is making our nation to wonder just what the trouble is.

Let every Christian and friend of Christianity oppose, in the proper spirit, evolution in our schools—(1) on the ground that evolution has a creed of distinctive doctrines, (2) for the reason that evolution's creed carries with it a philosophy of life which eliminates God from life and therefore responsibility to God, and (3) because it is not right, it is not fair, for evolution to have a special privilege of teaching its creed and philosophy of life in our schools when the folks of no other creed would dare ask so much. Combat on such grounds will bring success.

WARNING, PASTORS! BE CAREFUL OF JEWISH EVANGELISTS!

Our attention has been called to the fact that some Jewish evangelists have been traveling over the country preaching in the pulpits of our Baptist churches taking contributions for their cause and sailing under false colors. They claim to be recommended by Mr. Gartenhaus of the Home Mission Board. They tell the very interesting story of their conversion, make an appeal for the Jewish cause, stating that they are collecting money for the support of a mission in Brooklyn, which mission does not exist, and take a good sized collection and then disappear.

Lately there has appeared a whole Jewish family has spoken in a number of churches, carrying recommendations from both Methodist and Baptist pastors and speaking in whichever church they

could get into and taking contributions from the audiences.

If any of our Baptists are really interested in the salvation of their Jewish neighbors, they should stand back of the Home Mission Board in their efforts and of our own missionary, Rev. Jacob Gartenhaus, who has done such constructive work and is commended by the brotherhood of the South. If collections are to be taken, they should be sent to the Home Mission Board where they are used to the best advantage.

Beware, pastors! Investigate these evangelists before letting them appear in your pulpit and take contributions.

A hog's snout may be a very ugly sort of thing to have to look at since you are a man; but if you were a bird and winter had covered your food supply with a thick layer of snow, that snout would appear very beautiful indeed as it threw up the leaves and trash from beneath the snow and laid bare your daily ration. Everything God made is beautiful, provided you look at it with the right eyes.

PUBLIC OPINION

WHAT AL SMITH WOULD DO FOR CATHOLICS

What Gov. Al Smith would do for Catholics if he was President of the United States may be judged by what he has done for Catholics as governor of New York State. The New York Times of March 7, 1928, under an Albany date line carries the following special dispatch:

"Governor today signed the Downing bill, creating the 'Archbishopric' of New York, with Cardinal Hayes, Vicar General John J. Dunn of the Archdiocese of New York and Chancellor Thomas G. Carroll of the Archdiocese, and their successors as trustees.

"The 'Archbishopric' under the terms of its charter will function as a body politic, to aid, cooperate with, support and advise any charitable, religious, benevolent, recreational, welfare or educational corporation, association, institution, committee, agency or activity, now or hereafter existing within the state of New York or elsewhere."

"The new corporation will have power to take and hold (by devise, gift or purchase) property without limitation, and to use or dispose of it in such manner as in the judgment of the trustees shall best promote its objects.

"The bill assures the corporation of tax exemption.

"The present trustees, the charter provides, shall continue as such as long as they hold their present offices in the church, and when they cease holding these shall be succeeded as trustees by those who follow them in office. Cardinal Hayes will be the presiding officer of the corporation and its board of trustees."

In signing the Archbishopric bill, Governor Smith is endorsing a vast Catholic corporation to have the rights of a body politic "without limitation" to traffic in and hold real estate and other property in New York State for the purposes of the church and to claim exemption from taxes. Here is a stupendous burden shouldered upon the taxpayers, and the according of rights to the Catholic corporation not claimed or exercised by other religious groups in America. Do Democrats want such a man in the White House at Washington?—Western Recorder.

CAN YOU MATCH IT?

A father and his seven-year-old daughter, Juanita, were selecting seed corn, when this conversation took place:

Juanita: "Daddy, are you going to plant all this?"

Daddy: "That's my business, little girl."

Juanita: "Guess it's mine, too, then. Don't you know what the Bible says about being about your father's (Father's) business?"

THE NEWS BULLETIN

RELIGIOUS DIRECTOR FOR TENNESSEE COLLEGE

Announcement is made of the coming of Miss Lena Scott Price, Okolona, Miss., a member of the 1928 senior class of Blue Mountain College, as religious director of Tennessee College at Murfreesboro for the school year 1928-29. Dr. Atwood is to be congratulated on this forward step in promoting denominational emphasis on the campus and in securing Miss Price for this position.

FRATERNITIES AND SORORITIES ABOLISHED

At a meeting of the board of trustees of Des Moines University, held recently, it was decided that all fraternities and sororities existing for special purposes, in connection with the university, would be abolished by the first of June, 1929. Honor societies which exist to promote the academic interests of the institution will be retained.

The faculty has approved of the organization of an honorary achievement and recognition society, to be known as the Rho Sigma Chi, the purpose of which is to stimulate progress in and to promote the interests of a high average in grades and class work and of such activities as are of great value to the student and university. The society is in no sense of the word a fraternity.

DRUID HILLS CHURCH, ATLANTA, HAS FORMAL OPENING

Druid Hills Baptist Church of Atlanta, Ga., will have during the week of July 1st the formal opening of their beautiful and commodious new house of worship. Programs of the proceedings of the entire week, together with a history of the church and its growth, have been sent out to hundreds of friends of the church. Truly this church has had a great history. Organized in August of 1914, Dr. F. C. McConnell was called as pastor. Dr. McConnell was at the time pastor of the great First Baptist Church of Waco, Texas, but at the call of God and these loyal brethren, came to the leadership of this struggling band. The membership of the church at the time Dr. McConnell came was approximately seventy-five; the membership now is more than seventeen hundred. The value of the property in 1914 was about five thousand dollars. Today the property is valued conservatively at \$400,000. The Sunday school has grown from one hundred to an average of eleven hundred and ten. The total gifts of the church the first year Dr. McConnell was pastor amounted to slightly more than \$600. The gifts of the church for the past four years are: 1924, \$48,543.72; 1925, \$47,673.81; 1926, \$57,682.76; 1927, \$57,595.85. Surely the Lord has been good to Druid Hills Baptist Church.

A special program for the entire week has been planned. Among the speakers on the program are the pastor, Dr. F. C. McConnell, Dr. George Truett, Dr. G. J. Rosseau, Dr. F. C. McConnell, Jr., pastor of the First Church, Murfreesboro, Tenn., and son of the present pastor of Druid Hills Church, Gov. L. G. Hardman, Dr. Arch C. Cree, Rev. W. H. Baggs, Rev. R. L. Russell, Mayor I. N. Ragsdale, Rev. W. Lee Curtis, and Rev. Luther Rice Christie.

AN OPPORTUNITY

By Louis J. Bristow, Superintendent
I want to present an opportunity for service in behalf of Christian young women. I feel that Southern Baptists do not need to have an argument made to show the Christian ministry in serving the sick. The training of young women in a profession which will enable them to serve suffering humanity as a Chris-

tian ministry is a large part of our work.

The Baptist Hospital in New Orleans is doing a remarkable service, and I feel it to be a Christian service. Could the readers of this paper see the hundreds of letters we have received from former patients, I am sure they would rejoice. And we will be pleased to send a booklet containing some of these letters to any one upon request.

But the special reason for this story is to say that we are compelled to complete our nurses' home. We have been housing nurses on one floor of the hospital. The rapid and unexpected growth of our hospital business requires that we use all the hospital rooms for patients and members of their families. A large number of our patients come from out of the city; and as the hotels are about two miles from the hospital, we have to furnish rooms to members of patients' families. This, of course, demands more rooms, and it is imperative that our nurses' home be completed and that we move the nurses out of the hospital.

The question of completing the home was presented to the Executive Committee of the convention and approved, with the understanding that we were not to add to our present debt. The hospital is earning a profit and could, in time, pay for the addition from its earnings; but we feel that friends of the young women who are being given a professional training for a Christian ministry will probably desire to have a part in this work. So we are merely presenting the case. We make no request, but will appreciate any gift. The cost will be \$27,000. Address Baptist Hospital, New Orleans, La.

NEWS NOTES FROM THE FAR SOUTHWEST

By L. O. Vermillion, El Paso, Texas

The writer of these notes was asked to supply for Immanuel Baptist Church until they could elect a pastor. This he did, and some weeks ago the church heartily and unanimously re-elected him. There have been five additions during the month of June, one a fine young man on profession of faith.

Rev. J. B. Cole and Rev. Fred Cole, father and son and pastor sunnily of Grandview Baptist Church, El Paso, and of First Baptist Church, Clint, Texas, are on a cross-country trip to Toronto and the Baptist World Alliance. The last time they were heard from they were in Bristol, Tenn., and were having no trouble with their Erskine Six in which they are making the trip. They visited in Tennessee on their way. Both are very fine, lovable, capable men doing a fine work for the Master.

Rev. L. R. Millican, Indian fighter, veteran pastor and pioneer missionary, is still going strong. His bishopric extends 334 miles from Sanderson, Texas, to Anthony, N. M., and takes in all the big bend country of Texas. This covers perhaps as much territory as all the state of Tennessee and has a total of fourteen Baptist churches, four of which are in El Paso. Brother Millican drives his Dodge car far enough to circle the globe and more each year. In addition to his missionary work, he is the president and chairman of the program committee for the Paisana Encampment in the Davis Mountains.

The Paisana Baptist Assembly will convene July 27th to August 5th, inclusive. The altitude is over five thousand feet above sea level. The prayer and praise service will be in charge of Rev. Buren Sparks, pastor at Alpine. Dr. Tidwell of Waco will be Bible expositor. Dr. P. E. Burroughs will be one of the speakers. Dr. I. E. Gates will be the preacher

in the morning, and Dr. George W. Truett in the evening. Brother B. B. McKinney of the Southwestern Seminary will lead the music, T. C. Gardener will direct class work of the B. Y. P. U. and G. S. Hopkins for the Sunday school classes, and Mrs. W. T. Lanier will be in charge of the women's work. A great climate, a great faculty, mid great scenery, cottages and tents rented cheaply, meals without a fixed price, a good social time and a great spiritual feast.

A great many men and women want to be married for respectability and spend their time with other men and women. So a great many people want to belong to the church and spend their time and money with the world. At least this is true in the Southwest.

Some people want to change husbands and wives frequently and do so, so some folks never can find a church that just suits them. I know some Baptists that have changed their church membership as much as four times in two years, and still they are not satisfied. Both church vows and marriage vows should be sacred. It is a sad comment on the character of the individual when they are not so regarded.

The commercial outlook for El Paso is better than I have ever known it. It looks now like we are headed toward industrial and commercial prosperity. If we get cheap gas and electric power, which seems assured, El Paso will go on into the class of the larger cities of Texas. Her distance from any other large city, her strategic location, her splendid year-round climate will not only attract but hold people. The tragedy is that religious progress does not keep pace with commercial activities.

The Canutillo Baptist Church, under the leadership of Rev. B. McNatt of Tennessee, has built a basement in which they worship and are going on to be a splendid country and village church for the West.

Anthony Church, under Rev. Twinning, is doing a splendid work, and Las Cruces, under Dr. Jesse Cook, is moving along in a great fashion. Alomogordo Church, under the leadership of Brother Taggart, is making fine progress. El Paso churches have to mark time during the summer months. Vacation time for many who are out all summer and the week end motorcades that carry the folks away to the mountains over Sunday greatly affect their work.

Dr. T. V. Neal delivered a great address on law enforcement at Anthony, N. M., last Sunday afternoon. He is one of the greatest lecturers along those lines I ever heard.

Al Smith has been nominated at Houston, and the solid South will crack all to pieces. Here is one Democrat that has gone Republican.

My citizenship is worth more than my democracy.

WITH BUNYAN AT BEDFORD

By Edwin Robert Petre

This is John Bunyan's year—his three hundredth, and England, at least, is celebrating the event at the little city of Bedford. The celebration began on May 26, for his birthday is unknown, and will probably continue until November, in which month there is record of his baptism. I took the train from St. Pancras in London after breakfast and was walking the streets of Bedford an hour or two later. About a mile out of town is the charming village of Elstow. At Elstow Bunyan lived, while nearby is Harrowden, a small hamlet where he was born. The birthplace has disappeared long ago, though its site has been identified in some pasture land. I found that the prison in which he wrote "Pilgrim's Progress," and the old Bedford bridge, on which it stood, have also disappeared. In the Bunyan museum I was permitted to see his will, cabinet and staff. In the church can be seen his chair and one of the doors from the old gaol. One of the "things to do" in this part of the country is to identify parts of his famous dream with the landscape. His Vanity Fair is supposed to have come from the fair on Elstow Green, and the Slough of Despond from the muddy pasture outside his door. It is like England to have so much unchanged after three hundred years.

ANOTHER CHURCH PUTS PAPER IN BUDGET

We were delighted to receive last week a list of subscribers from Tyner Baptist Church, Tyner, Tenn., with the information that the Baptist and Reflector has been put into the church budget. A unique plan disclosed to us by the treasurer, Mr. G. C. Stephens, is that a regular Baptist and Reflector program has been put on in the Sunday school whereby five minutes of the time is given each Sunday to some of the young people who will tell briefly some of the main events found in the paper and calling especial attention to the articles in it. This is an unusual plan and should be instructive for all concerned. W. F. Moore is the pastor.

Little Mary (getting her first sight of a peacock): "Look quick, auntie, one of your chickens is in bloom!"

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CEDAR ODOR



THE DETROIT CONVENTION

By Ernest O. Sellers

The Northern Baptist Convention, which met in Detroit on June 16-23, was one of the finest gatherings of Baptists it has been my privilege to attend in many years—4,461 registered in attendance. Prayer was frequently interjected into the program and a spirit of good fellowship, optimism and enthusiasm was present in a remarkable degree. Not one word did I hear uttered that was discordant and, except for a single sentence spoken by a Chinese woman delegate, nothing was said to offend the most radical fundamentalist.

The convention met in the wonderful Masonic Temple reputed to have cost \$6,000,000 and a finer meeting place, or more convenient, I have never before seen. A woman speaking with ordinary voice could be heard distinctly by the 6,000 present without the aid of a "mike." The Detroit committee spent \$7,500 in entertaining the convention.

The past year has been one of victory for Northern Baptists. They reported an increase of over a half million dollars in receipts and a reduction of several hundred thousands in debts, also a fine increase of missionaries sent to the foreign field.

The program of the Detroit convention was comprehensive, to some of us too much so, but it was ably presented. At first it seemed to me to be too cut and dried, but after considering the business sessions and the daily "forum" meetings, I was led to believe that Northern Baptists are as democratic as their brethren of the South, though perhaps their democracy is expressed differently. There seemed to be less effort on the part of delegates to "get before the convention," and none of that crowding of those who had no part on the program upon the platform back of the speakers as is experienced at the sessions of the Southern Baptist Convention.

President W. C. Coleman has done a wonderful and an effective work during the past year, but refused re-election, and Mr. A. W. Harris, a New York banker, was elected as president for the ensuing year.

Probably the most inspiring hour of the convention was when Dr. Robert E. Speer, secretary of the Presbyterian Foreign Board, spoke on the Jerusalem missionary conference held this past spring. I have been hearing Dr. Speer frequently during the past quarter of a century, but at Detroit he arose to one of his greatest and most inspiring utterances.

It was indeed a great privilege to have fellowship with the leaders among Northern Baptists and to renew acquaintances of past years.

As for the singing I could see but little difference from that of the Southern Convention except that more of the standard hymns were used and fewer of the more modern gospel songs. The convention will meet next year in Denver. A great majority of those who were in Detroit proceeded to Toronto to attend the Baptist World Congress.

IS LIFE OF NO WORTH?

By H. A. Davis, Superintendent of Traffic, Nashville Street Railway Co.

The Bible, or God's Word, is the foundation of all correct thinking and practices of mankind, in either commercial or religious walks of life. Solomon, we are told, was given more knowledge and wisdom than any man who had ever lived before his time, and doubtless more than any man will ever possess, and he is credited with the words: "Where no wise guidance is the people falleth; but in the multitude of counsellors there is safety."

Wisdom and knowledge are the two greatest and most desirable objectives in the religious and commercial world. But since all of us are not blessed with both wisdom and knowledge, the safest way to right conclusions is through a multitude of wise counsellors.

Truth is the one thing that we are looking for, but the interrogation point arises in our minds, Where can we find it? We many times look for the truth in the wrong place. We are searching through the wrong literature for enlightenment.

Solomon did not get his knowledge from schools and colleges as we do this day and time; it came direct from the throne of God, which is the headquarters for all truth, knowledge and wisdom, and was given only on application by prayer. Hence, we should exercise our right and privilege of asking in the same faith as Solomon for divine guidance in all things that we undertake to do.

Since safety is one of the greatest questions confronting all people in all nations, and is mentioned forty-nine times in the Bible, it behooves each one of us to practice and teach the underlying principles of how to be safe at all times, whatever may be our occupation or our training mentally, physically, or spiritually.

The home, school and church are the three principal places to teach the gospel of safety. In the home the father and mother should begin to teach the infant safety and continue this until the child is old enough to understand and be taught in church and school. Competent safety teachers should be employed to teach safety rules and their application along practical lines.

Twenty-four thousand people killed annually by automobiles does not seem to arouse the people to a sense of duty to establish and practice such rules as will prevent these terrible fatalities. Over 30 per cent of this number are children attending schools.

India with her millions of people has never attempted, in so far as we know, to discover a way to exterminate the venomous reptiles that are responsible for killing over 20,000 people each year. They no doubt look upon this great evil as the Americans do our accident problem, "What can't be cured must be endured." This is rather a consoling alibi most people have to offer to shake off their responsibility.

No one would suggest exterminating the automobile because 24,000 deaths are chargeable to its use each year. It has become a necessity in the business world and is used very extensively by those seeking pleasure and recreation. The automobile is here to stay until something better comes to take its place. However true this may be, no very good reason can be advanced as to why we should stand by and witness the enormous death toll attributable to automobiles when it is nothing more or less than neglect on some one's part to recognize approaching danger before getting into it. So long as incompetent, irresponsible people operate dangerous machines, pedestrians dodge in and out of the street anywhere or any place convenient to them, and permit their children to do likewise, just so long will this mortality among the youth of our nation continue to increase.

Nineteen states have passed laws prohibiting any one who cannot pass a physical and mental examination from driving an automobile. A person applying for a driver's license must have a certain mechanical knowledge of a self-propelled machine and of the traffic laws governing the use of same. Tennessee unfortunately does not have such a law. Would the people of Nashville permit the Street Railway Company to place men on its cars to operate them through the streets without a physical examination and a thorough training as to how to operate them? I think not. The men who operate the street cars are mentally and physically sound and thoroughly trained in the operation of a street car before they are permitted to stand an examination.

God's natural laws cannot be violated by us without paying the penalty for the violation, and both innocent and guilty suffer. Building a fire in an ordinary cook stove is perfectly harmless and safe, provided certain rules pertaining to kindling a fire are strictly adhered to. But once in a while some one will intentionally violate certain established and set rules pertaining to fire building—and use some high explosive, such as kerosene, and the result is usually disastrous.

An open grate is a fine thing to have in any home and is perfectly harmless when all rules are applied to make it safe. But no grate fire is safe without being properly screened for the protection of children. We too often see accounts of some one who has stood too close to the fire, causing

clothing (especially cotton clothing) to ignite, resulting fatally. It is a startling fact that fatal home accidents, such as falls, burns, scalds, asphyxiation, suffocation, infection from wounds not being properly treated, exceed total industrial accidents.

It may be interesting to know something about the annual economic cost of accidents in the United States: Industrial, \$1,000,000,000; automobiles, \$600,000,000; fire, \$50,000,000; accidents in homes, \$850,000,000. Total, \$3,000,000,000.

It is significant that 55 per cent of the persons injured by automobiles are pedestrians. One automobile driver in every thirty either cripples or kills some one during the year. The automobile alone is responsible for killing some one somewhere in the United States every 22 minutes during the 24 hours of the day, each day in the year. We hear a great deal more about railroad crossing accidents than perhaps any others, which is due to more publicity being given to this class of accidents than to any other. Yet statistics tell us that less than ten per cent vehicular accidents occur at railroad crossings.

With all these facts before us, can we afford to turn a deaf ear to the appeals constantly being made for help in promoting safety education everywhere? Let us again refer to the great safety Book: "The fields are white for harvest, but laborers are few." What a wonderful improvement could be made in spreading the gospel of safety throughout the earth if all civic organizations would give part time at least to the promotion of safety in the community in which they live!

The thing needed most to get the desired results is for wise counsellors to assemble in the interest of saving life and limb; and when this is effectually done, we will be safe wherever we may be, either at work, at home, or at play.

HAS YOUR SUBSCRIPTION EXPIRED? RENEW TODAY!

THE LIGHT OF HOPE

There is blue in the sky, though the clouds are dark,
And the sun disappears from view;
Still there's never a time but the clouds will pass
To be letting the sunshine through.
So be looking beyond, to the light of hope
That is shining around your way,
And you ever will find, though the clouds are dark,
There'll be dawning a brighter day.
—Martha S. Lippincott, in Presbyterian Advance.

NEWS AND VIEWS

(Continued from page 5.)

church was delighted with the services of Brother Card. There were 33 additions to the church, 21 by baptism. This makes a total of 148 additions to the church during the thirteen months' pastorate of Brother Ewton. The church was revived and encouraged.

Mrs. Benton McMillin Addressed the Men's Bible Class of the First Baptist Church, Nashville, Sunday morning, June 24th, giving her celebrated lecture on "Christian Citizenship." Dr. Hight C. Moore, teacher of the class, was in Toronto attending the Baptist World Alliance. The men of the class invited the ladies of the T. E. L. class, of which Mrs. Moore is teacher and who was with her husband on the trip, to meet with them for the lecture. A special musical program was given, and a large crowd enjoyed Mrs. McMillin, who is a pleasing speaker and has appeared before many large audiences in this country and South America.

For books are more than books; they are the life,
The very heart and core of ages past,
The reason why men lived and worked and died,
The essence and quintessence of their lives.
—Amy Lowell.

Nothing more detestable does the earth produce than an ungrateful man.—Ausonius.

One of the burdens of prayer is to know God's promises.—Ethlene B. Cox.

ON TO MONTEAGLE

Dr. Carter Helm Jones of Atlanta, Speaker

This week the forces of Baptists in Tennessee are gathering at Mont-eagle to enjoy one of the greatest programs of any assembly in the Southland. Some of the outstanding speakers and orators of the world are to be on this program, and it is an opportunity for Baptists of Tennessee to get a week full of inspiration and fellowship at this beautiful spot in the mountains. Dr. George Truett will preach the noonday and evening sermons the first three days of the assembly, beginning July 3rd, and Dr. Carter Helm Jones of Atlanta will take Dr. Mullins' place and preach the sermons the last four days of the assembly. Other speakers on the program are Dr. F. F. Brown of Knoxville, Dr. W. O. Carver of Louisville, Ky., Dr. P. E. Burroughs of Nashville, Dr. Kyle M. Yates of Louisville, and Dr. L. M. Roper of Johnson City.

The daily conferences in every phase of the work will be helpful and instructive to all who attend them. Make your plans to go for the last few days of the assembly.

The B. Y. P. U. convention which begins July 11th and runs through the 13th also offers a good program, and bids fair to be one of the best in the history of the Union. Back up your young people and send them to this convention and help make it the greatest in the history. "On the Mountain Top with Jesus" is the theme.

FRENCH PRESIDENT'S SALARY

The salary of the president of France is about the same salary as President Coolidge. His 2,500,000 francs a year, at the present rate of exchange, amounts to approximately \$100,000—equivalent to the American President's \$75,000 a year plus \$25,000 traveling expenses. The French president's allowance is no more than enough to "get him by," for he has to entertain very lavishly. A few visiting kings are among his guests every year. If the franc went to par his salary would be increased fivefold.—The Pathfinder.

THE END OF A PERFECT DAY IN HOLLAND

By Edwin Robert Petre

Much of the pleasure of a holiday in Holland is derived from the quaint customs and old tales which are met everywhere. If I tell how many of these country girls do their courting it will surely interest. There is a proverb here, "There are only two things a girl chooses herself—her potatoes and her lover." I suppose it begins like everywhere else in the world—a glance at a Kermis or a glimpse on the street, and the young man puts on his best suit and goes to the home of the girl. He is quietly received by the parents, smiled at by the girl and her sisters, who probably nudge each other. Nothing is said about the reason for his coming, though every one guesses right. In the late evening the brothers and sisters, even the parents, go to bed, and leave the two principals alone. No, he does not fall on his knees. They talk of everything but love. If the girl let the fire go down, the lad must take it as a sign that he is not wanted, and he goes out into the night never to return. If she chooses him, she builds up the fire, and that becomes the end of a perfect day. I wonder what they will do when gas and electricity take the place of the old-fashioned fireplace?

It was a sleepy sort of day; the class was about half the usual size, and the professor was calling the roll in a half-absent manner. To each name some one had answered "Here" until the name Smith was called. Silence reigned supreme for a moment, only to be broken by the professor's voice, "My word! Hasn't Mr. Smith any friends here?"—Hum-bug.

RESOLUTIONS

At a meeting of the Nashville Baptist Conference the following resolutions were unanimously adopted:

Whereas, Dr. W. M. Wood has resigned as pastor of Belmont Heights Baptist church and has accepted a work that takes him out of the city; and,

Whereas, our brother has shown marked ability as a leader in the churches served in this city; and,

Whereas, he has been loyal to the denomination and true to the fundamentals of the faith; and,

Whereas, he has supported the pastor's conference in all its activities;

Therefore be it resolved, That we, the Pastor's Conference of Nashville, go on record first, as expressing our regret at the loss of so valuable a leader and brother; second, as commending him to his new field with the assurance of our prayers and interest; and third, as recommending that a copy of these resolutions be spread on the minutes of the Pastor's Conference, that a copy be submitted to the Baptist and Reflector for publica-

tion and that a copy be given to Dr. Wood.

Signed: Wm. McMurray, Chairman.

NEW BOOKS REVIEWED

Telling You How, or Leading Into Missions. By Juliet Mather. Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

Miss Mather is young people's leader of the Woman's Missionary Union of the Southern Convention. She has given a very interesting book for leaders in young people's work. It has seven chapters entitled, first, "The Need of Our Graded W. M. U."; second, "Cross Sections of Our Organizations at Work"; third, "Standard A-1"; fourth, "The Provoking Program"; fifth, "Seeing Around the World"; sixth, "Look at

Those You Lead"; and, seventh, "Odds and Ends You Have Wondered About." The book will have a wide circulation among W. M. U. workers.—R. B.

First Christian Impulses. By H. L. Winburn, D.D., pastor, First Baptist Church, Arkadelphia, Ark. Published by the Sunday School Board, Nashville, Tenn. \$1.25.

Dr. Winburn has rendered a very timely service in publishing this series of special addresses. They ring true to the eternal principles of the Christian religion; they are "Christian Essentials"—Biblical, logical and clear. He speaks on Faith, Missions, the Baptist Spirit, Christian Unity and Union, Christian Education, the Ministry as a Life's Work, Life's Double Thread, etc. In each of them he blesses two persons—one who heard him deliver them, the other reads this volume. Dr. Winburn appears at his best. If you have not read this book, you have a delightful experience ahead of you.—J. R. K.

Winnsboro Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES, Winnsboro Granite "The Silk of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.



Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

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B. H. Heyward Treas. & Gen. Mgr.

WOMAN'S MISSIONARY UNION

President	Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
Treasurer	Mrs. J. T. Altman, 1534 McGavock St., Nashville
Corresponding Secretary	Miss Mary Northington, Nashville
Young People's Leader	Miss Victoria Logan, Nashville
W. M. S. Field Worker	Miss Wilma Bucy, Nashville
Young People's Field Worker	Miss Cornelia Rollow, Nashville

Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

HALF A RUBY YEAR

(With apologies to Tennyson.)

Half a year, half a year,
Half a year onward
Toward our accomplishment
While the world wondered,
"Forward!" the message came,
Flashing in ruby flame,
Thrilling with power to claim
Hearts by the hundred.

"Forward! We've work to do;
Needing each one of you."
Every one listened,
Boys and girls large and small,
Women and children all
Answered the ringing call—
Every eye glistened.

Half the year's gone—July!
How busy moments fly,
Faster and faster,
Week by week work is done,
Many things new begun,
Fresh workers sought and won—
Sheaves for the Master.
—Mrs. F. W. Withoft, Georgia.

A BOOK OF REMEMBRANCE

The keeping of records is as old as the race; and when the remembrance of worth-while achievements is thus insured, the practice is to be commended both for the sake of information and inspiration. Certainly from the command in Matthew 5:16 we are justified in saying: "Let your recorded deeds so shine that those who read may be inspired to do greater things and thus glorify your Father which is in heaven." This is the sole aim which caused the Woman's Missionary Union to decide to have for each state a Book of Remembrance, wherein should be recorded certain successful attainments and special gifts during this Ruby Anniversary year. At the Chattanooga meeting these books were presented to the state Ruby Anniversary chairmen, with the solemn reminder that the records of the states would decide whether "Defeat" or "Victory" should be the finis of the Ruby Anniversary chapter of our Union's history.

Let us keep constantly in mind that other "Book"—the big one, the real one that is being kept by the recording angel—the Great King's "Book of Remembrance." (Malachi 3:16.) In that Book, whether we wish it or not, will be written the part you and I played in this great undertaking. Would it not be worth all the rubies in the world to know that opposite your name the Great King will order written: "She did her best?"

In the Gospels there are many solemn questions, but this one, "Lovest thou Me?"—asked of a mere man by the Son of God is one of the most arresting. Would it not startle us to have the Christ put this question to us? Could we give Him satisfactory evidence of our love? Would He say of us: "Only with your lips ye say it?" Our gifts are the measure of our love to Him.

Never has the Woman's Missionary Union had a greater challenge than its 1928 financial objective of \$4,000,000—the price of 4,000 perfect one-karat rubies. Whether we raise it or not depends upon how many women and young people there are in W. M. U. organizations who love Christ more than they love the world. It is our love for Him that is on trial—not merely the attainment of the Ruby Anniversary aims.

Never was there a time when there was greater need for enlarged giving. The decline in our gifts to missions has been steady and unchecked for five years. The brave soldiers of our King are fighting hard to hold

ground, with diminishing numbers and failing strength. Many sectors in our own country are undefended. Missionaries are being kept at home, an army of volunteers has been turned away—all because of our sinful selfishness. We must arouse ourselves and our people from indifference, which is proving our greatest danger.

Certainly we have the mightiest challenge ever presented in one year by our several financial objectives, all of which are included in the Union's aim for \$4,000,000.

1. There is the great appeal of the Co-operative Program, truly described in the words, "Together—laborers with God." Gifts to the program or to any of the objects included in the program are earnestly sought this year as a part of our great objective.

2. The 1928 Lottie Moon Christmas offering for foreign missions should be by far the greatest we have yet made. We have set as our goal for this offering \$400,000—almost three times our Christmas offering of last year. In addition to paying the salaries of the forty missionaries whose return was made possible by that offering, this \$400,000 will help to maintain the native work on S. B. C. foreign fields. No Christian is exempt from foreign mission service, but God intended that some of us should go not in person but through our prayers and gifts. We can easily raise this \$400,000 if we really and truly keep Christmas, for the word means "Christ—worship." What a mockery some make of it! How patient our Christ has been to wait and wait and wait for His time to come to have the best and the largest share, while dying millions also wait for the "Good News" entrusted to us. This year let it be "Christmas for Christ."

3. A third cause that should powerfully stir our hearts is the effort which the whole denomination will make at Christmas time to bring in a \$2,000,000 thank offering to help lift the burdensome debts on our Southwide causes. Certainly W. M. U. members will want to continue to have a worthy part in helping to remove the stigma justly resting upon Southern Baptists for unnecessarily allowing the disgrace of debt to rest upon our Father's business enterprise.

4. During this year when we are studying the Union's history—thus in a sense looking backward—and remembering gratefully what our God hath wrought for us, it seemed peculiarly fitting that we should make a plan for some definite expression of our gratitude to God for those "whose love once blessed us here," but who have joined that innumerable company assembling in God's paradise, waiting until the coming of the kingdom. Many hearts stirred by precious memories and by deepest gratitude to Him, who by His death became Lord of Life, will this year bring to Him a special love gift as a memorial to one "whose price was far above rubies." These gifts will range from forty dollars up, and there will be in the Books of Remembrance some tribute to the departed one thus memorialized.

All of these appealing objectives will be included in and will help us to attain our four million dollar aim. If we fail, many causes will suffer, many hearts will be saddened; but the greatest tragedy of all will be that the world will see and that Christ will know that our love is not sufficient to lead us to sacrificial giving.

"Lovest thou Me?" Say it with rubies!—1928 Year Book.

HISTORY OF THE YEAR'S HYMN, "THE KINGDOM IS COMING"

The writer of this beautiful and popular missionary hymn, Mrs. Mary B. C. Slade, was born in 1826 and died in 1882. Little is known concerning her life except that she was the wife of a pastor in Fall River, Mass., and was the editor for several years of the children's magazine, "Wide Awake."

The writer of the music to which the hymn is sung, Dr. R. N. McIntosh, was born in Maury County, Tenn., April 3, 1836, and died in Atlanta, Ga., July 2, 1899. He was born and reared on a farm and educated at Jackson College, Columbia, Tenn. He taught English and mathematics for a while in the Triam (Alabama) High School before taking up the musical profession in which he spent his life teaching, conducting choruses, composing and publishing. His marriage to Miss Sallie McClason of Farmersville, Va., a beautiful Christian character, led to his conversion, after which he united with the M. E. Church, South, and ever afterward dedicated his talents and labors in the interest of Christ's kingdom. He held, for a time, the chair of Director of Music at Vanderbilt University, Nashville, Tenn., and later the same position at Emory College, Oxford, Ga., which institution conferred upon him the degree of Doctor of Music. He also established the R. M. McIntosh Publishing Company to which he finally gave all of his time in the editing and publishing of song books.—Prof. I. E. Reynolds of Southwestern Baptist Theological Seminary at Fort Worth, Texas.

Copies of this song, with music, may be purchased at two cents each, or ten cents a dozen, from W. M. U. headquarters, 1111 Comer Building, Birmingham, Ala.

SOCIETIES ORGANIZED SINCE JANUARY 1, 1928

W. M. S.—Dowelltown, Salem; Big Emory, Big Emory; Rocky Hill, Knox County; Beaver Dam, Knox County; Chickamauga, Ocoee; Kenton, Gibson; Ardmore, Shelby; Sardis Ridge, Beech River; Luray, Beech River; Willow Street Mission, Holston; Prospect, Big Emory; New Hope, Nashville; Mt. Haromny, Knox County; Union Church, Knox County; Fruitland, Gibson; Richland, Nashville; Clear Creek, Gibson; Chattanooga Valley, Ocoee; Cambra, Campbell County; Fairview, Maury County; Iron City, Lawrence County; Rialto, Big Hatchie; Mason Hall, Beulah; Marbledale, Knox; Pine Hill, Clinton; Eastanalee, McMinn; Mansfield Gap, Jefferson; Rocky Valley, Jefferson; New Prospect, Ocoee; Charleston, Big Hatchie; Marble City, Knox; Piney Grove, Holston Valley; Macedonia, Stone; Liberty, Fayette; Second, East Tennessee; Wharton Springs, Salem; Wilder, Riverside; Beech Springs, Sevier; North Jackson, Madison; Greeneville, Second, Holston; Smyrna, Tennessee Valley.

Y. W. A.—Forest Hill, Shelby County; North Edgefield, Nashville; Liberty, Big Hatchie; McMinnville, New Salem; Dandridge, Jefferson County; Trenton, Gibson; Smyrna, Concord; Mt. Olive, Chilhowie; Greenfield, Gibson; Monoville, New Salem; Wartrace, Duck River; Bearden, Knox County; Ballards Chapel, Chilhowie; Laneview, Gibson; Witt, Jefferson County; Jonesboro, Holston; Bemis, Madison; East Chestua, Madison; Malesus, Madison; Immanuel, Nashville; New Grove, William Carey; Dyersburg, Dyer; McCalla Avenue, Knox County; Medon, Madison; Chestnut Grove, Bledsoe; North Jackson, Madison; Gleason, Weakley County; Andersonville, Clinton; Smithville, New Salem.

G. A.—New South Memphis, Shelby; Poplar Heights, Shelby; Rutherford, Junior G. A., Gibson; Ripley, Big Hatchie; Bell Avenue, Knox; Springfield, Robertson County; Grand Junction, Hardeman County; Rowan Memorial, Shelby; Calvary, Knox; Black Oak, Clinton; First,

Nashville; McMinnville, Salem; Ball Camp, Knox; Deaderick Avenue, Knox; Intermediate G. A., Trenton, Gibson; Junior G. A., Trenton, Gibson; Maryville, Chilhowie; Forest Hill, Chilhowie; Lexington, Beech River; Gibson, Gibson; Grove City, Intermediate Knox; Grove City, Junior G. A., Knox; Beech Grove, Gibson; Merton Avenue, Intermediate, Shelby; Rutherford, Intermediate G. A., Gibson; Yale, Shelby; Wartrace, Duck River; Taylors Chapel, Concord; Rowan, Shelby; Trenton Street, Harriman, Big Emory; Clinton, Clinton; Concord, Nolachucky; Mt. View, Knox; Mt. View, Junior G. A., Knox; Mt. Olive, Chilhowie; Woodbury, Salem; Hartsville, Bledsoe; Northern's Chapel, Gibson; McCalla Avenue, Knox; Lincoln Park, Knox; Mt. View, Knox; Cookeville, Stone; Auburn, Salem; Bemis, Madison; East Chestua, Madison; Dickson, Nashville; New Grove, William Carey; South Street, Memphis; Pleasant Grove, Watauga; New Hope, Duck River; Dayton, Tennessee Valley; Monterey, Stone; Newport, Second, East Tennessee; Rogersville, Holston Valley; Concord, William Carey; Corryton, Knox; Richland, Nashville; Beech Springs, Sevier; Gleason, Weakley County.

R. A.—New South Memphis, Shelby; Poplar Heights, Shelby; Rutherford, Gibson; Ripley, Big Hatchie; South Knoxville, Knox; Seventh Street, Shelby; Park Avenue, Intermediate R. A., Nashville; Park Avenue, Junior R. A., Nashville; Rowan Memorial, Shelby; Black Oak, Clinton; Gillespie Avenue, Knox; McMinnville, Salem; Ball Camp, Knox; Kenton, Gibson; Bluff City, Holston; Grove City, Knox; Beech Grove, Gibson; Milan, Gibson; Jacksboro, Campbell County; Oakwood, Knox; Chilhowie, First, Chilhowie; Woodbury, Salem; Beech Grove, Clinton; Salem, Gibson; New Grove, William Carey; Lenoir City, Providence; Henning, Big Hatchie; Corryton, Knox; North Edgefield, Nashville; Andersonville, Clinton.

S. B. B.—Eastern Heights, Shelby; Hopewell, Robertson County; South Knoxville, Knox; Newport, Second, East Tennessee; Kenton, Gibson; Gibson, Gibson; Forest Hill, Shelby; Holts Corner, Maury; Beech Grove, Gibson; Rutherford, Gibson; Wartrace, Duck River; Trenton Street, Big Emory; Eudora, Shelby; River View, Knox; Williston, Fayette; Rowan, Shelby; Taylor's Chapel, Concord; Willow Street Mission, Holston; Monoville, New Salem; Lucy, Shelby; Liberty, Hardeman; Calvary, Knox; Mt. Olivet, Chilhowie; Union, Stockton Valley, Providence; Dyer, Dyer; Mt. View, Knox; Gleason, Gibson; Roellen, Dyer; Bethel, Ocoee; Ball Camp, Knox; East Chester, Madison; Dickson, Nashville; New Grove, William Carey; Corinth, Polk County; New Hope, Duck River; Poplar Heights, Madison; Richland, Nashville; Kingston, Big Emory; Toone, Hardeman; Andersonville, Clinton.

PARKER'S HAIR BALSAM

REMOVES DANDRUFF
STOPS HAIR FALLING

Has been used with success for more than 40 years

RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR

60¢ & \$1.00 at all druggists
HISCOX CHEMICAL WORKS
BATCROGUE, N. Y.

When washing hair always use Floreston Shampoo

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

SUGGESTED YOUNG PEOPLE'S PROGRAM

1. Music. One verse of Y. W. A., G. A. and R. A. hymns.
2. Devotional, "Scripture Gems about Rubies," by a Y. W. A. (found in February Royal Service, page 24). Prayer.
3. Welcome address by an R. A.
4. Response by G. A.
5. Song by Sunbeams.
6. "What I heard at the Southern Baptist Convention that would be of interest to the young people, and the plans that were projected for this Ruby Anniversary year." (Fifteen minutes.)
7. "Turning History's Pages." (Found in May World Comradts, pages 24-30. This is to be given by G. A.'s and R. A.'s. First three chapters given by G. A.'s and the fourth chapter by an R. A. Can be given in the form of a tableaux or pageant. Follow directions given at the end of each chapter.)
8. Prayer of gratitude for blessings of the past forty years. (By the associational superintendent.)
9. Mother W. M. U. (Page 40 of May World Comrade.) Given by nine Sunbeams.
10. How can we young people help celebrate this Ruby Anniversary year? By a Y. W. A.

Afternoon

- Quartet, Y. W. A. Prayer.
- "How I Would Like the W. M. S. to Foster Us." Y. W. A., G. A., or R. A.
- Debate, "Resolved, That it is more important to have a Girls' Auxiliary than a Royal Ambassador Chapter in the Church." By two Intermediate G. A.'s and two Intermediate R. A.'s.
- Recognition of new societies.
- Report of societies.
- Business session (superintendent presiding).
- Dismissal with prayer.

"WHAT RIDGECREST MEANT TO ME"

The past ten days being spent at Ridgecrest Y. W. A. camp have proved to me that one can live on the mountain top in close fellowship with our Father, God, literally as well as spiritually. During those few days that passed so quickly I longed for every Y. W. A. girl in the world to be there even for a day and share with us the wonderful blessings that were ours. The very atmosphere there seemed to be permeated with the Holy Spirit and the birds and flowers, the rocks, and even the clouds that floated about caressing the sides of the mountain seemed to tell of His presence. The daily association with new-made friends and renewing the ties of old friends was a privilege and joy never to be forgotten. It is almost impossible to tell just what was the most impressive part of the program for every minute was filled with inspiration that could never be gotten here in the valley.

Beginning with our morning watch down the little sunlit path to the spring where we had the opportunity of pouring out our thanks to God for the rare privilege of being there with Him, also asking His guidance through the day so filled with happy things, to the last address of the evening when we always heard some good message that uplifted the soul and prepared one for another day of equal joy and inspiration.

One of the things that impressed me most was the number of returned missionaries there, some of them on furlough hoping to return soon to the land and people they love—noble, consecrated servants of God, who by their very looks seemed to fling out the challenge, "We've done our part; now you do yours." Speaking of "rubies," these shining gems were the most perfect ones I have ever seen.

I could write on and on until the Baptist and Reflector would be filled with nothing but Ridgecrest, but will stop with the suggestion that if every Southern Baptist could only

spend one day at Ridgecrest, in the land of the sky, there would be more real work done in the ongoing of His kingdom than ever before.—Jane Henderson.

THE DEVIL CAUGHT NAPPING

By M. C. Lunsford, Pastor of First Baptist Church, Appalachia, Va.

One day as I walked through a dense, thick forest near a certain city, I came to a cool, sparkling spring. The day was bright, the heat oppressive. With delight I was quenching my thirst when suddenly I spied a strange, black creature lying on the ground under a clump of bushes near the spring. It was the devil, and he was taking a nap. He, no doubt, had spent the previous night at the balls, gambling dens, questionable places, etc., and was tired. He seemed to be resting and fitting himself for another night of revelry and sin among his many servants and friends. Yet some people say the devil never sleeps. Here, however, was one exception to the rule.

"Now I've got you where I want you," whispered I to myself, "and I shall get a certain secret from you that I am so anxious to find out." (People tell me that any one will talk in his sleep, and will answer truthfully every question you ask him, if you will put his hands into cold water and then talk to him.) So I quietly picked up an old tin bucket that lay near by, walked lightly to the spring, filled the bucket with water and came back to where the devil lay sleeping. Gently lifting one of his hands, I soused it into the cold water and started the following conversation:

"Well now, Mr. Devil," said I, "tell me the whole truth; what is the most successful trick you work on your friends and servants—the chief trick that brings you your greatest success in the world."

"Ah, yum, yum," said he, "here is my greatest and best trick of all: I SIMPLY MANAGE TO KEEP MY FRIENDS AND SERVANTS AWAY FROM THE REGULAR SERVICES OF THE CHURCH. Oh, some of them slip off in spite of me, and go once in a while—especially if something real exciting comes along—but my trick is to keep them from going regularly. If I can only get folks to do my bidding in this ONE THING, I can rest at ease and sleep; for I knew that the very church that they could attend will not prosper. When I succeed in one community, I go straight to another, and so on."

"Well, I had suspected that this was your chief plan," said I, "but tell me, how do you do it?"

"Oh, I am not a stickler for methods," said the Devil, "I use anything that will work, and millions are falling for it. I might use politics, hatred, malice, jealousy, discouragement—anything to keep the folks from church—which is the important thing. Laziness and carelessness are fine things that I use; then I have another one that is working fine with some people—the belief that I am dead, or that I do not exist at all. So you see I am liberal, and do not bother so much about methods. Many church members and professed Christians are falling right in with my plans and my servants, and are doing what I say. Of course I am staying back in the darkness and pulling the ropes. When I can get Christians to do my bidding, I find them the best sort of stumbling-blocks to entrap sinners. I am tickled to death—almost—at my success. Those who follow my leadership simply do not know. If they did, and should forsake me for the church, I would soon be licked to a frizzle. As it is, I feel pretty safe."

"Husband! husband!" called my wife, "Wake up! What is the matter? You are not sleeping well." She shook me, and I awoke. It was a dream.

Having and holding is poverty; having and giving is wealth.—Baptist Observer.

"The yellow can with the black band"



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GREENVILLE, S. C.

AMONG THE BRETHREN

BY FLEETWOOD BALL

The revival at Bemis, conducted by Rev. David M. Gardner of Birmingham, Ala., who aided the pastor, Rev. W. A. West, resulted in 33 additions. Bro. West administered baptism to 15 in the Bemis swimming pool.

The revival in Central Ave. church, Memphis, in which the writer assisted the pastor, Rev. J. P. Horton, resulted in 42 additions of whom 27 were received by baptism. It was one of the best meetings in the history of the church.

E. Bradley Evans of Chesterfield and Miss Gustava McPeake of Warren's Bluff were united in marriage Friday night, June 29, at Central Ave. Church, Memphis, the writer officiating. They are worthy young Baptists.

Rev. Merrill D. Moore has resigned as pastor of the First Church, Selma, Ala., to enter the Southern Baptist Theological Seminary and complete his studies.

Rev. C. O. Estes of Tupelo, Miss., has accepted a call to the care of the church at Brooksville, Miss., and will begin work July 1st.

The church at Water Valley, Miss., has called Rev. J. M. Metts who resigned at Columbia, Miss., to accept the call.

Merton Ave. Church, Memphis, Rev. E. J. Hill, pastor, was recently greatly revived in services led by Rev. Harry L. Martin of Lexington, Miss. There were 20 additions.

W. C. Coleman, a manufacturer, of Wichita, Kans., was succeeded as president of the Northern Baptist convention by A. M. Harris, a banker, of New York.

Rev. W. C. Allen has resigned as pastor of the First Church, Dillon, S. C., effective July 29th. His plans have not been disclosed.

Rev. W. R. Richardson has resigned as pastor at Maramec, Okla., to accept a call to the church at Ozark, Mo. While he was pastor at Maramec, a \$10,000 church was erected and the membership enlarged.

Dr. M. F. Ham of the First Church, Oklahoma City, Okla., delivered the commencement sermon and Rev. R. C. Miller of Durant, Okla., the literary address to the class of 92 graduates of Oklahoma Baptist University, Shawnee, Okla.

Dr. W. W. Chancellor of Muskogee, Okla., has been called as pastor by the First Church, Miami, Okla., but we have not heard his decision.

Rev. C. Bowles of Ponca City, Okla., the pastor, did the preaching in a great revival in that city, the music being conducted by Singer C. L. Randall of Little Rock, Ark., who is good.

The First Church, Temple, Texas, loses its pastor, Rev. R. W. Leazer, who has resigned without stating his plans.

The First Church, Williamsburg, Va., is fortunate in securing as pastor, Dr. W. C. James, who lately resigned as president of Bethel College, Russellville, Ky. It is said that John D. Rockefeller, Jr., has offered the church \$225,000 if they will erect a building on Colonial lines.

Dr. George Ragland of the First Church, Lexington, Ky., had the blessings of God on his labors in a revival with Rev. T. F. Harvey of the First Church, Galveston, Texas. There were 61 additions. The music was led by H. M. Pippin of Birmingham, Ala.

Beginning July 1st, Evangelist John W. Ham of Atlanta, Ga., is to supply for three weeks the pulpit of the First Church, New York City, Dr. I. M. Haldeman, pastor.

Henry U. Goodwin, for 35 years organist of Broadway Church, Louisville, Ky., has resigned on account of his advancing years.

Rev. A. D. Prentiss has accepted the position of assistant pastor of the First Church, Charleston, S. C. He recently graduated from the Baptist Bible Institute, New Orleans, La.

The trustees of Hardin College, Mexico, Mo., have elected Dr. Claude B. Miller, pastor of the First church, Mexico, Mo., as president of the institution to succeed Dr. J. P. Craft.

In recognition of his 75th birthday and 40th year as editor of the Religious Herald of Richmond, Va., many editors in the South wrote Dr. R. H. Pitt congratulatory letters which he published in the current issue of his paper. They were striking productions, paying just tribute to him.

During the absence of Rev. C. C. Morris of Ada, Okla., attending the Baptist World Alliance in Toronto, his pulpit was filled by Revs. J. M. Parker, of Waleetka, Okla., and J. W. McCulley of Ada.

Rev. L. L. Scott, affectionately known as "Scottie," has resigned as pastor at Seminole, Okla., and will return to evangelistic work for which he is splendidly qualified.

Evangelist M. G. Leaman of Knoxville, and Singer W. J. Ramsey are in a revival with Rev. T. G. Netherton of Capitol Hill Church, Oklahoma City, Okla.

Dr. J. B. Rounds of Oklahoma City, Okla., says: "Southern Baptists believe in Baptist churches doing Baptist mission work in Baptist ways with Baptist workers for the purpose of producing Baptist results." Right, you are!

Rev. J. L. Ward, who for 21 years has been president of Decatur Baptist College, Decatur, Texas, was recently re-elected to that responsible position.

Evangelist Sid Williams of San Antonio, Texas, has relinquished his work among the soldiers there and re-entered evangelistic work. His first engagement is at Melvin, Texas, beginning last Sunday.

Rev. Raleigh Wright of Farmersville, Texas, formerly a Home Mission Board evangelist, is being assisted by Evangelist D. R. Wade in a revival which began last Sunday. Bro. Wade lately closed a meeting at Haileyville, Okla., resulting in 61 additions.

Rev. J. O. Guntharp of Rienzi, Miss., has arranged a revival to be held at Tishomingo, Miss., beginning Sunday, July 8th, in which it will be the writer's joy to do the preaching for a week.

By THE EDITOR

Frederic J. Gurney of the University of Chicago is completing his thirty-five years of service in the recorder's office. On June 13th, at a tea given in his honor by his associates in the administrative office and members of the faculty, he was presented with a passport to Persia and a purse containing over \$1,000 to enable him to make the trip to visit his son who is a missionary teacher there.

There are 140,000 Baptist church members in Canada, with a constituency of possibly half a million.

Editor Finley W. Tinnin of the Baptist Message will assist Pastor J. F. Arceneaux in a meeting with Hebron Church, East Louisiana Association, beginning the fourth Sunday in July.

About thirty years ago Borough Park Church, in New York City, purchased a lot for \$5,000. They have recently sold it for \$160,000.

The Mississippi Baptist Encampment will be held at Castalian Springs, July 5-13. A splendid program has been planned, on which will appear some of the foremost speakers of the South.

We were grieved to learn of the death of Mrs. Annie Royal Overman, who was killed in an automobile accident in Dallas, Texas, while visiting her sister, Mrs. Millo Parks. Mrs. Overman has been a member of the Baptist Church at Tullahoma since her girlhood days. The funeral was conducted from Tullahoma Baptist

Church by Revs. C. R. Widick and H. B. Blue.

The New Mexican Baptist Assembly, will meet at Montezuma College July 9-20. The assembly will start with the State B. Y. P. U. Convention which will be in session the first two days. A splendid program has been arranged.

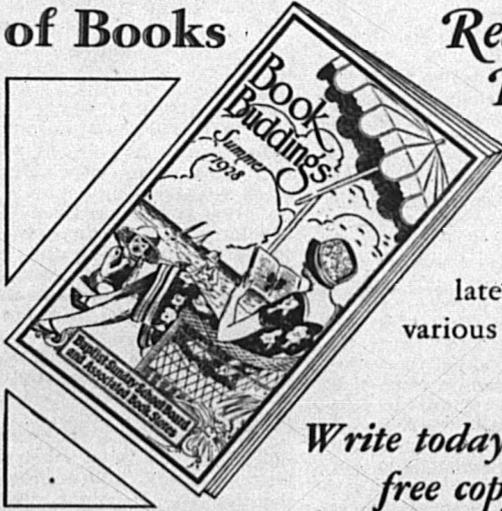
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DR. TICHENOR'S ANTISEPTIC

Rev. R. T. Skinner, pastor of the First Church of Milan, is holding a revival meeting at Obion.

—BRR—

Fayette County Association is scheduled to meet July 19th at Ebenezer Church, Williston, instead of July 26th, as previously announced.

—BRR—

Rev. C. B. Massey, pastor at Mt. Tabor Baptist Church, one mile south of Pleasant Shade, tendered his resignation Sunday, June 24th, effective at once.

—BRR—

July 15th will mark the dawning of a new day at Ebenezer Church at Williston, when the new church will have its formal opening. A splendid program has been planned and a great day is expected.

—BRR—

The program has been received for the Concord Association which meets July 25-26 at Milton Baptist Church. The program includes many excellent speakers.

—BRR—

On Sunday, June 24th, the Weekly Visitor, the bulletin of the Ridgedale Baptist Church, Chattanooga, carried a splendid notice relative to the Baptist and Reflector, making an appeal for more subscribers to the paper. As a result many subscriptions were taken on that day.

—BRR—

Evangelist A. D. Muse closed a meeting recently with Tabernacle Church, Waco, Texas. The results were gratifying to him and Pastor Reilly Copeland.

—BRR—

Pastor J. W. Mount of Tangipahoa, La., writes of their revival which closed June 17th. R. L. Cole did the preaching and R. A. Walker led the singing. There were 15 additions to the church.

—BRR—

Dr. John R. Mott has resigned as general secretary of the National Council of Y. M. C. A.'s in order to accept the presidency of the International Missionary Council.

Boy: "Can a person be punished for something he hasn't done?"

Teacher: "Of course not."

Boy: "Well, I haven't done my geometry."—Clipped.

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OBITUARIES

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MRS. REBECCA A. MILLER

God in His infinite wisdom deemed it wise to call from this life Sister Rebecca A. Miller on June 16, 1928. She was converted at the age of sixteen years and united with the Baptist Church at Christiana, being a member for fifty-nine years.

Intense pain she endured to the very end, and yet while nearing the end she exclaimed, "Oh, how happy

I am!" revealing that pain is nothing to be compared to what heaven was about to reveal.

She is survived by two sons and one daughter. The funeral was conducted by her pastor, C. W. Ehrhardt.—C. W. Ehrhardt.

TRUSTING JESUS

By L. O. Vermillion

When life's shadows hover o'er you,
And your way seems dark and drear,
Just remember that your Savior
Knows your burden and is near.

He will not forsake or leave you,
Though your friends may all depart;
He will give you grace, and comfort
Your poor, aching, weary heart.

Trust Him then what'er betide you,
E'en though death should be your lot,

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Where life's sorrows enter not.

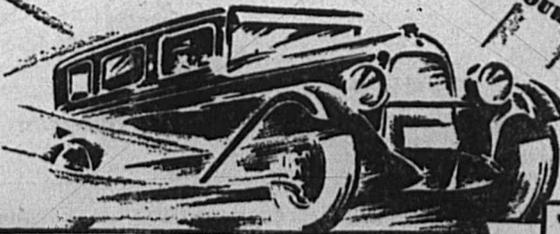
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He will richly you reward,
Casting all your cares upon Him,
Trusting always in His word.

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COMPARATIVE STATEMENT

Of Associations for the Past Three Years in the Co-operative Program

Mr. N. B. Fetzer, Statistical Secretary of the Tennessee Baptist Convention, has prepared the following table showing the gifts of the associations to the Co-operative Program for three years—1925, 1926 and 1927. He has also made a total of the three years. Then he has made an average of the three years.

At this season of the year when we are beginning to make our quotas in the associations it is well for us to consider this table. We ask that all who are concerned in associational organization clip this table and keep it for future information. It has some very suggestive facts related to our work.

O. E. BRYAN, Corresponding Secretary and Treasurer.

Associations.	1925.	1926.	1927.	Total for Three Years.	Average for Three Years.
Beech River	\$ 1,404.59	\$ 1,088.86	\$ 618.02	\$ 3,111.47	\$ 1,037.15
Beulah	5,181.72	4,340.10	2,595.54	12,117.36	4,039.12
Big Emory	3,122.56	2,880.05	3,065.07	9,067.68	3,022.56
Big Hatchie	9,887.76	5,405.85	4,997.63	20,291.24	6,763.75
Bledsoe	2,021.20	1,339.08	2,026.47	5,386.75	1,795.58
Campbell County	841.15	1,032.08	459.39	2,332.62	777.54
Chilhowee	6,803.88	3,841.39	4,614.22	15,259.49	5,086.50
Clinton	534.67	354.42	821.90	1,710.99	570.33
Concord	4,039.11	2,885.45	4,112.06	11,036.62	3,678.87
Crockett	1,119.75	387.03	896.41	2,403.19	801.06
Cumberland	7,089.37	8,535.21	8,196.29	23,820.87	7,940.29
Cumberland Gap	141.72	200.33	239.82	581.87	193.96
Duck River	5,274.57	3,625.51	2,809.36	11,709.44	3,903.15
Dyer County	4,239.03	3,406.00	3,046.57	10,691.60	3,563.87
East Tennessee	1,557.07	1,538.30	2,141.81	5,237.18	1,745.73
Enon	11.50			11.50	3.83
Fayette	746.97	461.19	470.22	1,678.38	559.46
Gibson	9,184.89	8,645.18	8,724.78	26,554.85	8,851.62
Giles	241.84	350.76	381.60	974.20	324.73
Grainger	165.55	195.79	494.62	855.96	285.32
Hardeman	1,613.49	1,506.04	2,219.45	5,338.98	1,779.66
Hiwassee	171.00	91.10	38.00	300.10	100.03
Holston	11,657.64	9,432.22	8,144.94	29,234.80	9,744.93
Holston Valley	1,015.22	863.15	490.79	2,369.16	789.72
Indian Creek	80.70	84.33	92.87	257.90	85.97
Jefferson County	2,689.03	2,842.23	3,254.04	8,785.30	2,928.43
Judson	149.94	148.54	162.53	461.01	153.67
Knox	82,471.50	85,149.18	123,761.21	291,381.89	97,127.30
Lawrence	421.75	114.36	526.23	1,062.34	354.11
McMinn	4,166.27	3,397.73	4,130.65	11,694.65	3,898.22
McNairy	530.90	550.65	942.63	2,024.18	674.73
Madison	14,489.48	11,701.12	9,090.76	35,281.36	11,760.45
Maury	2,991.80	2,812.92	2,301.06	8,105.78	2,701.93
Midland	233.85	145.59	125.46	504.90	168.30
Mulberry Gap	103.98	80.35	139.28	323.61	107.87
Nashville	38,923.37	32,212.80	34,899.76	106,035.93	35,345.31
New River	97.20	62.00	59.25	218.45	72.82
New Salem	1,446.40	839.44	906.16	3,192.00	1,064.00
Nolachucky	4,217.59	1,826.43	3,410.42	9,454.44	3,151.45
Northern	83.60		21.58	105.18	35.06
Ocoee	40,227.44	30,673.37	31,070.44	101,971.25	33,990.42
Polk County	924.57	422.51	625.78	1,972.86	657.62
Providence	547.50	419.44	348.94	1,315.88	438.63
Riverside	208.11	205.39	161.75	575.25	191.75
Robertson County	6,143.52	6,706.80	7,086.33	19,936.65	6,645.55
Salem	1,321.15	711.23	1,638.65	3,671.03	1,223.68
Sequatchie Valley	1,706.51	1,196.91	1,344.55	4,247.97	1,415.99
Sevier	1,085.45	431.68	827.16	2,344.29	781.43
Shelby	33,850.31	31,645.05	33,190.78	98,686.14	32,895.38
Southwestern District	713.44	295.95	412.80	1,322.19	440.30
Stewart	209.61	205.45	422.83	837.89	279.30
Stockton			9.00	9.00	3.00
Stone	753.28	781.95	769.52	2,304.75	768.25
Sweetwater	1,678.46	1,191.31	1,550.58	4,420.35	1,473.45
Tennessee Valley	422.89	256.97	343.77	1,023.63	341.21
Union	318.42	237.58	81.00	587.00	195.67
Walnut Grove			2.00	2.00	.67
Watauga	2,256.86	1,167.55	2,596.36	6,020.77	2,006.92
Weakley	1,186.85	739.06	798.07	2,723.98	907.99
Western District	6,772.83	4,637.95	4,948.01	16,358.79	5,452.93
William Carey	1,524.94	668.85	286.40	2,480.19	826.73
Wilson County	3,371.80	2,733.51	3,121.85	9,227.16	3,075.72
Wiseman	80.50			80.50	26.83
	\$336,418.05	\$289,701.27	\$336,107.74	\$963,107.74	\$321,035.91

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Second: It enables me to have part in all that is being done.

Third: It enables me to have some part in the whole work of Christ each and every week of the year.

Fourth: It enables me to do all that needs to be done,

because it includes every sort of service to every sort of somebody that any sort of anybody may wish to render.

Fifth: It enables me to carry out God's financial program for his kingdom.

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