

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

Volume 94

NASHVILLE, TENN., THURSDAY, JULY 26, 1928.

Number 30

## Two Great Southerners Speak Their Minds CHRISTIAN MINISTER AND CHRISTIAN CAPITALIST KNOW

(We are giving herewith declarations from two of the greatest of our Southern men. One, Dr. E. Y. Mullins, has been elected the First Citizen of Louisville, Kentucky, and is known and honored throughout the civilized world for his clear thinking on great issues. James E. Caldwell of Nashville, Tennessee, is one of the outstanding financiers of the South and has done as much for the industrial development of the country as any other man, if not more. What they have to say is certainly worth serious consideration from every American citizen. Read and pass on their words!—Editor.)

James E. Caldwell, in speaking at Peabody Assembly on July 12th said, as quoted by the Nashville Tennessean the next morning:

"The coming election is depending squarely on whisky; there is no other difference between the presidential candidates. What are you going to do about it?"

"You ask what I am driving at. Well, I will tell you. We are going to elect a President. One of the candidates is outspoken in favor of repealing the prohibition law. Such action would not only bring back all the evils I have spoken of, but it would also be admitted that our government is a failure in enforcing its laws. Are we ready to admit that this government is a failure?"

"I said to myself, when I saw so many people still after this stuff and still wanting it, it must have some desert. But I have yet to meet a man who could offer any excuse or reason showing that whisky is of benefit to mankind. There is a very conspicuous writer in this country by the name of Mencken. He kept glorifying the use of intoxicating liquors, and said that this law was put on the statutes by the Baptists and Methodists, who were the meanest people in the world. I wrote him and asked him to write me an article setting forth the beauties and advantages of whisky. He replied that, notwithstanding the fact that he had lived in Maryland most of his life, and had consumed several tons of the stuff, he was unable to give any reason for its use.

"What do you think of a president of one of the greatest universities in the world openly advocating whisky? What do you think of the president of Columbia University, Nicholas Murray Butler, who is advocating whisky? I am against him. I wrote him, thinking he would surely be a man to write a splendid thesis on whisky. I did not know but what he had written his doctor's dissertation on the subject. He wrote back the puniest and silliest little letter you ever saw in your life. He wanted to make whisky so plentiful and so public that it would be disgusting. He admitted that he would be the last man in the world ever able to write such a dissertation or thesis as I asked him to write.

"Now, there is one force in the world that is working on that subject. That is commerce. I suppose I say that because I am a commercial man. Commerce is not so good, but it has got sense enough to realize that it cannot be carried on with whisky. Is there anything in the affairs of life that a drunken man or woman can do? If so, I do not know it. Commerce has shut them out. The wheels of commerce must be turned by sober men.

"The coming election is depending squarely on whisky; there is no other difference between them. What are you going to do about it? You women can vote, and with that goes your responsibility. I want to sink this in your mind. There is a ter-

rible responsibility on the country that no people on earth ever attempted as we have—namely, to exterminate whisky. Look back to the dawn of time, and you will find that this is the first time that a nation has ever been brave enough to go right up against that proposition. We have done it. Suppose we fail! The United States of America launch out on a thing like that and fail! Where would the hope of the world rest?"

"Well, my friends, you cannot be indifferent when you watch or ought to watch the dealings of crime on the life and destiny of a nation!"

Dr. E. Y. Mullins issued a statement as follows: "All my life I have stood for Jeffersonian Democratic ideals, but without slavery to party ties.

All my life I have stood for religious liberty and separation of church and state. What I say here has nothing to do with the Catholicism of the Democratic nominee. I would say it if he were a Baptist, Methodist, Presbyterian, or of any other faith.

The Houston convention committed the national Democracy to the most astounding absurdities and contradictions in the history of politics, as follows:

1. It adopted a tariff plank professing loyalty to the Democratic tariff principle, and along with it a farm plank embodying the Republican protective principle extended to the farmers of the West—to catch votes.

2. It adopted a prohibition plank with a promise of an "honest effort to enforce" the Volstead law, interpreted by the drys as meaning what it says.

### PRIME MINISTER OF GREAT BRITAIN ON THE BIBLE

The Bible penetrated the life and thought of our people in the seventeenth century and transformed their daily experience; and it effected this not only because of the supreme quality of the literature, but because "the Spirit breathes upon the Word. . . . It is a high explosive; but it works in strange ways, and no living man can tell or know how that Book, in its journeyings throughout the world, has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. Those things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and stimulated mankind; and which, as surely as we are meeting in this hall, will occur again. . . .

I would say for myself, before I close, that if I did not feel that our work and the work of all of us who hold the same faith and ideals, whether in politics or in civic work, wherever it may be, was done in the faith and the hope that at some day the kingdom of God would spread over the whole world, I could have no hope, I could do no work, and I would give my office over this morning to any one who would take it.—From an address by the Rt. Hon. Stanley Baldwin, at the Annual Meeting of the British and Foreign Bible Society, Queen's Hall, London, May 2, 1928.

and by the wets (as press dispatches declared) meaning nothing at all, because the fundamental assumption of the wets is that enforcement is impossible—a device to get votes.

3. With an ostensibly dry plank in its platform it nominated as standard bearer a vociferous wet who repudiated the dry program promptly—after he had the nomination in his pocket. Thus the country is asked to vote for a ticket with an honest platform and a dishonest nominee, or with a dishonest platform and an honest nominee.

4. This remarkable convention thus leaves in its wake a disgruntled dry South so "embarrassed" by the "untimely" repudiation of its platform by its nominee (with the nomination in his pocket) that the dry leaders are issuing this sage advice: "Stand by the nominee at the polls, but fight him in Congress." This means, "Be a Democrat when you vote, but be a Republican in Congress."

5. This wonderful Democratic convention nominated a bone-dry running mate from Arkansas for the sopping wet head of the ticket from the sidewalks of New York. It thus tells the country it will work the greatest miracle of the age. Carry fire and water in the same bucket at the same time. The running mate will thus apply the dry torch to the edifice of alcoholic doctrine—but he will be followed at every step by the wet head of the ticket turning on the hose wherever his running mate starts a fire.

6. This historic Democratic convention flooded the streets of Houston with tears of sorrow over the Fall-Dohoney-Sinclair corruption of the Republicans of a former administration and then proceeded to nominate for President the outstanding champion of the most corrupting and law-defying influence that ever meddled in American politics—the liquor traffic—outlawed in large measure because it would not stay out of politics.

7. Again the national Democracy at Houston professing to represent liberalism and progress became the party of reaction in trying to modify or nullify through its standard bearer social and economic after a hundred years of struggle and pronounced by many statesmen of the world the greatest advance step in social progress in modern times. Furthermore, this convention wronged the country by forcing the wet and dry issue into the forefront of a campaign where it had no logical place, or where its place should be subordinate to other urgent and vital questions. And not only so, it will remain in the forefront as long as the Democratic nominee is in the forefront—four years if he is elected and eight years if re-elected.

Oh, no, the President cannot repeal the eighteenth amendment or the Volstead act, but he appoints the Attorney General, and when there are vacancies judges of the Supreme Court of the United States, controls the machinery of enforcement, and can, by his prestige, and will by his declared purpose, give tremendous help to the wet block in Congress.

8. Finally, at Houston the Democratic party changed hands. The honest and upright rural and village and town folk, "the people" whom Jefferson trusted, abdicated in favor of the boss-ridden city masses—largely foreign and thirsty—whom he distrusted. As a party it became a combination of Doctor Jekyll and Mr. Hyde. It had the hands of Esau with the voice of Jacob, hoping that the electorate, like Isaac their father, will be too blind to see the difference. Democracy at Houston ceased to be the party of great ideals and became the party of expediency.

(Continued on page 6.)

# Editorial

## OUR IDEA

*Of an unregenerate member of a Baptist church  
—a wet collar, fit neither for wear nor for display.*

The movie has proved to a great many women that any scoundrel can pose for a little while as "the perfect man."

If your people grow tired of hearing sermons "about" things, suppose you try preaching "on" the gospel for awhile.

Don't grumble about our weather. Just think what it would be like if you had happened to be with those Arctic explorers!

"Week-end wrecks about normal." Headline in the Milan Exchange. And that means that there were at least a few caused by the carelessness of drivers.

Is there anything to a name? Ford, short, Anglo-Saxon, strong advocate of prohibition. Raskob, foreign in the extreme, Russian or Polish, strong friend of liquor and manager of the "wet" campaign!

One of the latest bits of funny ignorance we have heard of is that of the fellow who, upon being asked what is the law of gravity, replied: "Never heard of that one. When was it passed, anyway?"

October is the great month for Tennesseans to prove their love for the cause of Christ in Tennessee. Practically every Baptist in the state will want to make an offering for State Missions and the Orphans' Home. Will pastors see to it that they have a chance?

Do not ask the editor why he publishes some critical articles in these columns. The paper belongs to Tennessee Baptists, and until they instruct him otherwise it shall be an open forum for any and all who discuss issues and principles without resorting to the use of personal abuse.

America spends from ten to thirty billion dollars each year for its crime bill, announces Prof. Mark A. May of Yale University. And now she is threatened with the return of the saloon which will double the crime bill, to say nothing about the vast decrease in the earning power of her citizens that will follow legalized intoxicants.

It was Smith-Raskob until last week, when the third member of the party was added, so now it's Smith-Raskob-Moskovitch! The second member of the firm is a wet Republican (see "Who's Who") turned renegade Democrat. The third member, we may well guess about from her name. And Smith-Raskob-Moskovitch is but another way to spell "Rum and Romanism."

The newspapers, of course, carried the attack of Al Smith against the Kansas newspaper man on the front pages, but they shunted off his reply to the inside covers. The man, Mr. White of the Emporia, Kans., daily, replies that he never heard of the Mr. Miller of Albany until Smith named him. He got his information about "Al's" record from New York dailies.

Great is politics! The very afternoon when the Nashville Banner carried pictures of Governor Horton's picture decorating the highways of the state in violation of the state laws, the highway from Franklin into Nashville, just inside the city limits, was decorated fore and aft with the pictures of Mr. McAlister. But the Banner was playing politics rather than supporting law enforcement. Our idea is that both candidates ought to have been censured.

It always did seem funny to us how theater owners, movie promoters, jazz-hall dance managers, vaudeville profiteers and such become fine men and "outstanding citizens" and "good fellows" and "sich" to some of our preachers as soon as they offer their buildings, free gratis for nothing, to these same preachers who have failed to draw a crowd to their church houses.

## WHO FEARS THE DARK?

Could every man, adown the way,  
The dang'rous pitfalls clearly see,  
He'd stop and tremble in dismay  
For fear their victim he might be.

But God has wisely hid the trail;  
Each step makes surer all the way.  
And only fools and weaklings quail  
Because they fear the coming day.

The road of life a challenge hurls!  
What care we that the way is dim?  
For faith the victor's flag unfurls  
When Christ's disciple follows him!

## THE LIQUOR BAIT

The poor deluded victims of the liquor passion are smiling everywhere and smacking their lips in anticipation of the return of the saloon with at least wines and beers on sale everywhere. The hope of the return is being held out to them in the South in order to capture their votes, and hosts of them will swallow their convictions along every moral and religious line and vote for the wet candidate.

How greatly will they be deceived when they awake to find that the promise of modification of the prohibition laws is only a sop to secure their votes! Three-fourths of the territory of our land had local option laws before the eighteenth amendment became effective. So far as we know, none of these state and district laws have been repealed. On the other hand, many of them have been strengthened. If Al Smith is elected and should be successful in having the prohibition laws modified, he will not have changed the state laws and the dry territory will remain, and it is logical to suppose that in much of the dry territory there will be drastic steps taken to make it even drier, for, with the return of the licensed distillery and brewery and the legalized saloon, the liquorites will join hands with the state and the federal governments in enforcing the laws against bootleggers and wildcatters.

Let our people keep these facts in mind and inform the voters. Keep the facts fresh at all times, and we shall win the day and show the liquor crowd once for all that prohibition is here to stay.

## FACING THINGS FAIRLY

We wish to send forth this warning to our people in this day of impending excitement and turmoil in politics. The word has been prompted by receipt of an article from a good brother which, while containing much truth and things that ought to be said, is written in such a keen and caustic vein that it would hurt the very cause which he sponsors were we to publish it. There are issues of tremendous moment before us, but we must not forget to be brethren as we fight them out in the arena before the public mind and conscience.

First of all, let us never forget that every American is a freeman and therefore has a right to vote as he wishes. We have passed the day when the voters can be herded to the polls at the end of some whip-tongue political demagogue and because of dead political issues such as the race question, tariffs, and free silver. Therefore, let every voter know that when he goes to the polls, he goes protected by the government and by the mass will of America.

Secondly, let us not forget that there are good men on both sides of the present presidential campaign. It is false when one characterizes the supporters of Al Smith as "liquorites," and it is equally false when one brands a Democrat who supports Hoover with being a renegade and an anti-Southerner. It is puerile and ludicrous when one charges that Southern Democrats voting for Hoover are go-

ing to bring in negro domination. (We shall pay more attention to this charge later.) Politics is largely a matter of sectionalism with Americans, and some supporters of Al Smith whom we know are just and good men. Therefore, we have no right to make broadside attacks against them. Many of the most loyal Democrats of the South are supporting Hoover, and one is false when he charges them with being traitors.

Thirdly, we must not allow heated arguments of issues involved in the coming election to intrude themselves into our church organizations. We may talk about them if we will, but we must be on our guard at all times against discussions that lead to such arguments. Remember that, next to a religious argument, the most dangerous one we have among us is a political argument. Therefore, let discussions be on moral issues and not on party principles.

Fourthly, do not seek to muzzle your pastor in this day when the greatest moral issue of the age is thrust before him. Prohibition is the issue in the coming campaign. Al Smith made it so. Joe Robinson says it is so. We know that it is so. When, therefore, your pastor preaches against intemperance, denounces the liquorites and warns his people against the terrible consequences of breaking down our prohibition laws and of restoring the open saloon, pat him on the back. He is commanded of God to denounce evil even when the hopeful of a political party is involved.

Finally, let us keep sweet through it all. Our nation is going on under God as long as there are enough true disciples of Christ to constitute the saving salt. The return of the saloon with its debauchery will be followed by terrors no one can foretell and which few can imagine. But if we are defeated in our effort to keep the enemy of peace and freedom out of our land, we shall need all the more the co-operation of our brothers and sisters in Christ, who may help to bring it back, in keeping it from laying its devastating hand upon all our fair land.

## VILLAINOUS PROPAGANDA

In the Montgomery Advertiser (Alabama) some weeks ago there appeared an editorial entitled "Sanctity of the Law in the Nation's Capital." In this the editor set forth a statement given out from Washington, D. C., by one Arthur Sears Henning, Washington correspondent of the Chicago Tribune, in which he charged the federal government with the grossest laxity in the enforcement of laws within the national capital. And the editor facetiously says of it: "We see how faithfully the sanctity of the law is respected by the oath-bound officials and their neighbors in the headquarters city of the great Scott McBride as well as headquarters of the Northern Methodist Board of Temperance, Prohibition and Public Morals which sits in judgment upon the private tastes of American citizens and presumes to dictate the choice of President and the platform of parties.

"Ladies and gentlemen, Mr. Henning"—and then he quotes the scurrilous article from this correspondent in which Washington City is pictured as one of the worst dens of vice and wild night life in the world, and further charges that "night club raids are unknown in Washington. . . . No visit to Washington is complete without a tour of the night clubs. . . . Once in a while a federal judge is to be seen enjoying night club hospitality. . . . The most popular center of night life is the Madrillon . . ." etc.

These are a few of the statements made and which finds its epitome in this declaration: "If the police of the national capital were to back a flock of patrol wagons up to any of the night clubs in this region and pinch the place, they would carry away a human aggregation constituting a pretty fair cross section of the congressional directory, who's who in the social register," etc.

We received a copy of the editorial and immediately began to seek for the facts, knowing that the declarations of Mr. Henning, as given, were exaggerated. Furthermore, we recently spent three strenuous days in Washington City driving here and there, by day and by night; and while we did

not have Mr. Henning to lead us into the resorts, we did see a great "cross section" of the city and its life. What have we found out?

1. Mr. Henning was called before the United States district attorney, Leo Rover, to verify his statements. Mr. Rover and his assistant, Captain Orcutt, questioned him rigidly and discovered that his story was, in the main, pure fiction. Henning did not know enough to warrant a grand jury investigation.

Attorney Rover authorizes the statement: "Mr. Henning said the article was written for the newspapers and not with any intent of being able to prove the statements." Furthermore, we have in hand a copy of the letter which Mr. Henning prepared for the attorney, and in it the news-monger states: "I visited the La Paradis cafe on the night of May 16th and spent two hours there. During that time I noted that ginger ale was being consumed at virtually every table as it was at my own, but I did not see any liquor. After the party at the adjoining table had left I noticed an empty pint whiskey flask, unlabeled, lying on the table. (How did he know it to be a whiskey flask?)

"On the night of the 19th I visited the Madrillon cafe. The place was crowded. In three or four instances I noticed men at tables pouring out liquor or what was presumably liquor from flasks. One large party at a long table had brought their liquor in bottles resembling ginger ale bottles, but corked instead of capped. One of these bottles remained on the table throughout the time I was there which was possibly an hour."

That is the extent of the knowledge he had of the terrible conditions of vice in Washington. We spent three days there, saw thousands of people, passed along many thoroughfares and by places of amusement during both day and night, and yet saw not one single person who even appeared to be intoxicated. We talked with people of differ-

ent ranks, both official and lay, and we found the usual expressions: "Oh, there's some drinking. . . . If you know where to go (as evidently Mr. Henning knew), you can get it. . . . Taken all in all, Washington is pretty dry these days. . . ." and so on. And it was strikingly evident that Washington has a vastly different liquor record from the beer-soaked one which we saw fifteen years ago when we first visited that city.

Such propaganda as that sent out broadcast over the land by Mr. Henning is villainous. But what else can we expect from the liquor crowd. The whole liquor element is steeped in vice and soaked in the falsehood-breeding, moral-wrecking ingredients of alcoholic drinks. He who would foist a saloon regime upon our land after the experiences of the past and in the light of the conditions existing in every saloon-infested nation of today has to be morally perverted; and when he is, how can he know when he is telling the truth? According to Mr. Henning's testimony, he saw a few "night-lifers" of Washington. One empty, unlabeled pint flask and one empty but corked ginger ale bottle constituted for him overwhelming evidence that Washington City is notoriously lawless and liquor-soaked—until the federal officers got hold of him, and then, as usual with the nullificationists, he knew very little. And by the same bit of evidence, practically every hotel and every large railroad station in the land is also a den of lawlessness and booze-selling, for one often finds empty, unlabeled flasks in them and even sees a few people there who show evidences of having partaken of intoxicants.

Turn on the searchlight! Let the people know the facts, and the falsehoods of the liquorites will be branded and the truth known. But bear in mind that the liquor-dominated press of the nation will never give the facts to the world! Christian men and women must be disseminators of the truth.

## Shall Baptists Breed Bolsheviks?

That is a drastic way of stating the question that has been uppermost in our mind since the recent meeting of the Baptist World Alliance. During that meeting, and especially during one of the side conferences, we heard the insinuating remark: "We will tell them that, where the Spirit of the Lord is, there is freedom." We have quoted the words of Prof. L. H. Marshall of McMaster University as given in the Toronto Press, but these words were either used or implied in statements from other liberal men, not as they appear in the Book, but as an expression of defiance to fundamentalists.

Dr. Marshall went on to assail the conservatives of our Baptist ranks in these words: "These people of eccentric ideas regard themselves arrogantly as the sole exponents of orthodoxy and the sole interpreters of Holy Writ. A man may embrace the faith of the New Testament and repudiate infant baptism, and even then be told that he is neither a Christian nor a Baptist. Such tyranny is intolerable.

"We will give way to these people not one hour. We will tell them where the Spirit of the Lord is, also there is freedom."

The evident occasion of his remarks before the British-American Fraternal was the attack of Dr. T. T. Shields and a host of other Canadian Baptists on Professor Marshall's liberal views and teachings in McMaster University. Just why the professor should have chosen the gathering of English-speaking Baptists to air his personal fight against Dr. Shields, we have not been able to understand unless he knew that he would find sympathy therein and receive therefrom some free publicity. Whatever his motives, his words suggest to us some very pungent and dangerous tendencies.

### What Is Freedom

Webster defines freedom as "The state of being free; liberty; independence; ease in performance; particular privilege; absence of conventionality; undue familiarity." Just which one of

these definitions the professor chooses to use, we do not know, but his words imply the radical modern definition, "Religious freedom consists of the right and privilege of believing, saying, and teaching anything I choose without regard to the beliefs, principles and teachings of any one else, even my own fellows in church and denominational life."

That is nothing short of religious bolshevism. Bolshevism is only Democracy turned into absolute license. For a Baptist to claim that he owes no obligation to his church, his denomination, his employer, and the unsaved masses whom he teaches, and therefore cannot be brought to account before any human bar for his beliefs and practices, is to deny all that the New Testament teaches about Christian obligation.

There must be authority everywhere. God recognizes that primary fact of life. Without authority in the natural realm, there would never have been else than chaos. Without authority in the social realm, there can be only unrestrained license. Without authority in the political realm, there can be only blatant anarchy. Without authority in religion, there can be only spiritual chaos!

We have heard very much during the past twenty-five years of the rights of an individual to believe as he will, to interpret the scriptures for himself in the light of his own reason. We have also heard the repeated declaration that a Baptist cannot be brought before the bar of justice for his beliefs. And we have heard more than one man boldly assert, as did Dr. Marshall, that he will not give way either to the desires of his brethren as individual or to their desires expressed through their corporate voice. In other words, they cry for freedom when what they want is license.

### Time to Wake Up

We cannot longer evade the issues involved. It is time for Baptists to wake up and save themselves and the world from the curse of a liberty that has been prostituted. Whenever a member

of a Baptist church or association or convention or alliance declares that he will not be restrained by the wishes of that body, he becomes a bolshevist and immediately endangers the whole structure of which he is a part. Whenever Dr. E. M. Poteat or Dr. Shailer Matthews ridicules the demand of Baptists for a distinctively Baptist name and work, doctrines and practices on all mission fields, he sets his own personal notion over against the mass conscience and mind of Baptists. When they have remonstrated with him out of a sincere desire to save him and his wide influence for the denomination and the kingdom and he sneers at them, going on proclaiming his personal opinions, his "interpretations of scripture," there is but one thing any self-respecting, self-determining body can do—either acknowledge that he is right or exclude him from its fellowship for heresy.

Whenever Dr. Marshall denounces the orthodoxy of the overwhelming mass of the Baptist world and defies any Baptist body to control him, he becomes a bolshevist in our ranks, and it is treason to ourselves, to our Baptist bodies, and to the cause of Christ to ignore his challenge and to let him go on exercising his license.

And the inevitable result of winking at and condoning such liberalism in Baptist ranks is bolshevism in government. We see it cropping out everywhere. We hear the children denouncing the right of parental control. We see them resorting to all kinds of subterfuges in order to have their own way. We see school children defying the authorities of schools and colleges because they have had given them a perverted idea of what freedom is. We find laborers resorting to sabotage because they have received the notion that their freedom gives them the right to use force in order to gain their own ends. We find the capitalists asserting their own ideas of freedom by corrupting governmental authorities, raising funds for control of politicians and defying courts in their days of power. We find the liquor machine, as sure of its right to freedom in disposing of liquor as is Dr. Marshall of his right to dispense with his liberalism, defying every law of God and man in order to prostitute the lusts of weak humanity to their own personal gain.

Where does it end? In social and political chaos! Religious teachings laid the foundations for the American commonwealth. So did they lay the foundations of Israel of old. Defiance of the old, or orthodox, view of religious teachings ushered in the day of Israel's corruption and decline. The prophets who cried out against the liberalism of their day and sought to bring back the people to the old paths were ridiculed and persecuted and even slain. And, following the liberalists, Israel walked blindly into annihilation as a nation and into bondage millennia-old.

Today the liberalists seek to throw a smoke screen over the issues involved by referring to these same prophets as having been stoned because they advanced progressive and liberal ideas in their day. They even mention the blessed Son of God with daring effrontery as having died because in his day he was a modernist, when the record of the Son of God and every word he spoke while on earth magnified the authority of God above all human authority and that of the government (state) above all other political authority and that of the assembly of saints (church) above every member of that body.

Not only did Jesus hark back to the commands of the prophets, but emphatically declared that he came to fulfill, to make complete, what the prophets had begun. The plan of the ages, revealed through the prophets, and partially understood by the people, was perfected from its human side and presented to the people by and through Jesus. He hurled his anathemas against the religious bosses of his day, not because they were orthodox, but because they were extremely modernistic in their views, having made of the commandments galling yokes upon their people and having turned the sacrificial system into a systematic scheme of robbery. When Jesus began his ministry of

(Continued on page 6.)

# Scientific Evidences of Creation and the Flood, as Taught Literally in the Bible

By BEN A. ALLEN

## THE MIGHTIEST ANIMALS SUDDENLY DESTROYED

Lecture No. 6

Before this great water spasm and change of climate the land and water swarmed with mighty beasts. Some of them were far larger and much different from any alive today. Some grew to be 80 to 100 feet long and some weighed as much as 38 tons. Some of the huge land animals could stand on their hind legs and tail and browse limbs on trees fifty feet from the ground. Their kinds perished from the earth. Even the kinds of animals that have come down to us alive are mere degenerated dwarfs compared to their mighty ancestors found now only in the rocks. Men who have studied all these mighty prehistoric beasts, and who reject the Bible story of the flood, are utterly unable to account for how they perished at all, much less how they perished seemingly all at once. They say they were built for eternity. Many of the larger ones belonged to the reptile class and lived and grew continuously and indefinitely, there being no such thing as death by old age for them. That is true of many fish and reptiles today.

It seems the fittest are the very ones that have not survived. The fossils mock Darwin's theories. Almost all skeletons or bodies found, or even separate parts, prove a sudden violent death by cold, by water, by water sediment, or by all three together. The bodies of these mighty animals were often torn into many separate parts before burial, and show all the evidences of not only violent death by water, but by violent action of water and early burial by water. ("New Geology," pages 516-536, and "Predicament of Evolution," pages 37-50, by Prof. Geo. M. Price; "Geographical Distribution of Animals," Dr. Alfred R. Wallace, pages 149-151.)

How could these hundreds of different kinds of mighty animals, all of them scattered almost all over the earth, have been destroyed as they were and all perished from the earth, seemingly at one and the same time, by merely local floods, local earthquakes, or local events of any kind? Evolutionary geology has a theory that all the geological changes in the past, in which all the plants and animals were buried that we find in the rocks today, were caused by the same supposed rising and falling of land above and below the oceans, and by all other methods, as they claim are going on today. But this rising and falling theory has been forever disproved by Prof. Edward Suess, the great Austrian geologist, and by Prof. James Geikie, another famous geologist. Professor Suess tested out every rise and fall of land or water ever claimed, and after years of careful measurement he proved that no measurable up and down movements have happened within the period of human history, except in extremely small local places near one or two active volcanoes such as Vesuvius in Italy. Such claims seem hard to reconcile with the fact that rocks claimed to be the very youngest are found on the tops of the highest mountains in many parts of the world. ("Scientific Confirmations of Old Testament History," page 204, by Frederick Wright; Dr. Edward Suess, "The Face of the Earth," Vol. II, pages 295, 497, Oxford University Press; Prof. James Geikie, "The Glacial Period and the Earth Movement Hypothesis," page 16-26.)

## OCEAN SEDIMENT VS. LAND SEDIMENT. RESULT: ONE PROCESS OF HARDENING, ALL AT ONCE

Lecture No. 7

When the sediment in the ocean bottom was belched forth upon the land, where it rapidly settled, it at once began to be rapidly affected by the acids and minerals of the land, water and soil

which it had not previously contained in strong enough proportions to harden it. The result was, it not only hardened quickly, but it furnished just what the land sediment needed to harden that, too. The lime and other minerals the ocean water brought lost and gained just enough to furnish just the right conditions for much of the sediments to harden. Any authoritative work on the contents of cement, and what it takes to make it, or any person well posted on the manufacture of cement, will tell you that. As we all know, cement is only a proper mingling of earth material and ocean material, and will harden in a few hours or moments if water is added to it. It is kept from hardening only by being kept dry so that the chemicals cannot combine. Many mixtures and kinds of it will harden in a few moments or seconds and even under water.

Indications are that the land mass or soil before the Flood, like the soil of today, that had not had this ocean water on it and in it was soft. Of course the material laid down by the Flood was also soft. Therefore all the material except the solid beds of rock, much of which was broken up and mingled with the soft material, was easily at the mercy of the waters. It was perhaps soft, in varying degrees, or at least not yet fully hardened, during the whole of the disturbance, and hardened only gradually afterward. The hardening was hastened by the great underground heat that began at once from the decay and coal forming heat from such immense amounts of suddenly buried fresh animal and vegetable matter. This great heat not only carbonized the coal, but it baked much of the rock in varying degrees of hardness and even melted some of it to still harder and more crystalized forms.

All of the rocks that have been bent or folded show to have been about equally soft and bendable throughout their entire thickness. But, as we see in almost any building finished inside with marble, after the material became hard enough to crack under a strain, though these cracks were filled with water seepage mineral which filled them with a rock called quartz, there was no more bending. Hundreds and even thousands of feet of rock thickness are often seen in a body that warped and bent all in a body like a huge slice of corn meal mush or a huge fresh hot layer cake set on an uneven base. There seems no escaping the conclusion that it was all soft at the same time. However, some layers hardened faster than others, and these, if thick and strong enough, stood the strain; if not, it was cracked and broken and sometimes even crushed like crushed rock for road building and cement work, and looks like it today as it is cemented together by water seepage rock or quartz. The spaces between these crushed rocks furnished space for the accumulation of many valuable mineral ores by mineral charged waters, which minerals were deposited, by the same waters that brought the quartz.

Now where is evolutionary geology with its million-year ages separating each layer and formation, making each a separate unit in all these processes? But there is much more evidence yet to be presented to show the more reasonable and scientific basis of the Flood as the key to the earth's surface.

### ATTENTION, GIRLS, PARENTS!

Girls, are you making your plans to attend the G. A. and Y. W. A. house parties at Tennessee College? If not, begin right now. Two whole days of study, frolic, fun, and inspiration, with girls from all over the state. Look on page 13 and read all about these lovely affairs. Parents, send your girls. Girls, make your plans to attend.

## THE NORTHERN BAPTIST CONVENTION

By S. M. McCarter

On our way to the Baptist World Alliance we started in time to stop over in Detroit and attend the Northern Baptist Convention. The convention met in the beautiful Masonic Temple, massive and imposing in architecture and spacious in all its apartments. The auditorium seats over 5,000 and is remarkable for its acoustics. There were more than 5,000 registered as messengers and visitors, and it was a time of real blessings and in a sense marked the turning tide in many ways in Northern Baptist circles.

The convention in the past few years has been marked by a vigorous strife for control between the fundamentalist and the modernist factions. But this year it was almost entirely out of sight. The extremists seemed to be absent, and the great purpose of the convention was to consider the work of the kingdom in a definite way.

The convention opened Saturday morning with our own E. O. Sellers of the Baptist Bible Institute as the director of music. He did his part well and won the heart of the convention.

Back of the platform hung a curtain of iridescent gold and gray green, against which were banked palms of vivid green and roses of brilliant colors, as fresh and beautiful as a June morning, and high above them all was the convention motto, "World Redemption Through Christ."

But few men and women were to be seen on the platform, and the order seemed to be almost perfect. There was no talking, visiting and running in and out during the sessions of the convention. If the president had the gavel in his hand apart from calling the convention to order, and if at any time he had to call for order, we have no knowledge of it. Even a woman's voice could be heard anywhere in the auditorium. Our Southern Baptist Convention could certainly learn one gracious lesson from our Northern brethren, and that is how to behave ourselves while the convention is in session by having no visiting, no talking and running in and out.

Judge Marsh, in extending words of welcome to the convention, made known some great facts about Detroit. He said: "Detroit has grown in population from 400,000 in 1923 to 1,500,000 at present. It is the leading automobile center in the world; the clearing of the banks for 1927 were \$8,770,133,567; taxes, \$22.06 per thousand; has 15 state banks, three national, one federal; 11 trust companies; 296 branch banks; 249 public schools; over 6,000 teachers, with 329,576 children of school age; 35 hospitals and 450 churches. Detroit has over 2,200 manufacturing plants; one auto plant has produced 8,000 cars per day, and in one year Detroit produced 3,320,500 autos. There are 42 concerns that manufacture airplanes. The welcome was cordial, and there can be no question but that Detroit is a great convention city.

President Coleman in his address pitched the convention upon a high plane, and it maintained the place to the close. It had the best arranged program that we have ever noted in any convention. A brief period was given to the definite business of the convention, reports were brief, committees few, and there were no debates over the work of the convention. The entire program was built around the theme of the convention, "World Redemption Through Christ."

The reports of the Home Mission agencies, the Foreign Mission agencies, with the woman's work and layman's work, were all encouraging and showed marked advancements. The program gave a large place to the workers from their different fields rather than to the secretaries of the different agencies of the convention.

The convention had a great spiritual message every day for thirty minutes just before adjourning for the noon hour. Our own Dr. George W. Truett took this hour last year, and you can imagine what it meant to the convention. Dr. Thomas Phillips of Bloomsbury Chapel, London, brought the devotional message this year that lifted the congregation into the presence of God and let them see the task of redemption through Jesus Christ. At the close of his address he would dismiss the con-

gregation by prayer, and at the close of the prayer the congregation would be seated for a moment in silent prayer, then arise and pass out quietly. How impressive it was and helpful spiritually!

The convention went on record in a very strong way in regard to law enforcement and prohibition. Of the eighteenth amendment the convention passed this resolution: "Resolved, that the Northern Baptist Convention hereby most respectfully requests the Democratic national convention to include in its platform a clear-cut and positive pledge to the American people that if its candidate for President and Vice President be elected the eighteenth amendment and all supporting legislation will be honestly and vigorously enforced; and, Resolved, further, that the delegates to this convention hereby strongly recommend and urge our large constituency to support and vote for only such men for President and Vice President and other high offices who will unequivocally and openly commit themselves to an honest and effective enforcement of the prohibition laws of our country." These resolutions were passed by a rising vote and a long applause. Surely the Northern and Southern Baptists will give the Democratic party a severe rebuke by not supporting their ticket this year in the national election in November. Let us stand as a unit on this point and save our country.

It was a great time in the convention when Dr. Lewis introduced visitors from northern France, Paris, Poland, Spain, Lithuania, Riga, Lettish, Vindan, Esthonia, Sweden, Norway, Germany, and also Africa. Dr. J. T. Henderson brought greetings from the Southern Baptists Convention in his happy way.

Perhaps the mountain peak of the convention was at the closing session when all the new appointees of the various boards of the convention were massed upon the platform for a dedication service. You can imagine the joy in the convention as they looked into the faces of the missionaries!

#### THE BAPTIST SITUATION IN DUCK RIVER ASSOCIATION

By R. A. Johns

(Paper read before the Duck River Baptist Pastors' Conference and published by their request.)

In my study of the situation of our church in this association I have been careful to avoid, even in my thinking, any reference to any individual or special group. I shall endeavor to speak plainly with the understanding beforehand that anything I may say is not directed to or prompted by any person or persons, but is simply my impressions of the situation in general. I think it always best to face the facts as they really are and not as we would like them to be, and so, in looking over this field, I find that Baptists are so overshadowed by the other so-called churches that we are not considered as a power in the spiritual and social life of the community.

I shall not try to place the blame for this condition, if there be any blame attached to it, but shall, in my humble way and with an open mind, strive to find some suggestion that may be of use to us in changing this embarrassing situation.

The Word of God says, regarding the twice born: "Ye are a peculiar people, a royal priesthood." That scripture was spoken of the church of which we are representatives. Then in another scripture we read: "Come out from among them and be ye separate." This also alludes to God's children and His church.

Now in Duck River Association I have observed that it is a very difficult task for one who is not informed to determine the religious affiliation of any person he meets. Not only is this true in social intercourse, but it is equally true in religious gatherings. What I wish to say is this: You cannot distinguish between a Baptist and a pedo-Baptist in religious gatherings. There is a general acceptance and mingling between them.

The second thing that I have observed that causes me to be anxious is the very slight regard in which the ministry is held. The preacher in this association appears in the light of a hired hand, the dignity of the high calling of the ministry is almost ignored, and it is the general conception,

judging by the action of the people, that the man who is called to the pastorate of a church "is just like any other man." I have known preachers who encouraged this attitude, but I take the stand in defense of the ministry and say the minister who is no more than any other man is far less than most men, for the calling of the ministry precludes the thought that he is ordinary and with no power or authority that other men do not have. I believe the ministry is at fault here.

We are very anxious to be popular, especially with the ladies of the church (this is not jest, but serious) because we have all learned the danger of incurring the disfavor of that part of the constituency. And, in order to be held in a favorable light in the minds of the women of the church, we are liable to overlook the teachings of the word of God. God does not leave it to the genius of man to work out the plan for his churches. He directs the whole campaign Himself; and, along with other plain directions, is the one with regard to the woman's place in the church. No preacher can possibly be universally popular and adhere to this teaching, for the teaching itself is not popular.

Woman's place in the church is not hard to find. She has a place and a very important and definite place, and her ministrations are tender and sweet. God has always blessed them, but her place is not in the pulpit as preacher nor in the pew as dictator or director.

The third thing I wish to speak of is: It takes superlative courage to be a minister of Jesus Christ and be loyal to Him. I believe that cowardice is one of the besetting sins of the ministry. The word of God says to us, "The fear of man bringeth a snare," and we see that truth undeniably proved in the ministry. Preachers will be true in their faith and belief. They know in their hearts that they are in the church that Jesus built, and they would rather not mix and mingle with other religious bodies. Still they tremble and turn pale at the mere thought of being called "narrow." They apologize for their faith by saying, "I don't claim to have a monopoly on the truth," and in inference they are saying, "I agree that you are as good to be right in your interpretation of God's word as I am myself." This attitude results in the preacher entangling himself in so-called "union meetings," and we see the Baptist churches growing weaker instead of stronger; we see Baptist pulpits empty on Sunday evenings in the summer time while the pastor is sitting some place in a park saying "Amen" to the teachings of a disciple of Campbell.

In a true-hearted Baptist preacher this condition can be brought about by nothing less than cowardice. No Baptist church has ever profited by union effort, and thousands of good people have been weakened in their influence by just such efforts. In a town the size of Winchester, where I am pastor, if it is perfectly all right for the pastor of the Baptist Church to exchange pulpits with another pastor, then it is perfectly all right for the pastor to resign and leave his pulpit and his congregation permanently in the care of the other pastor. Duck River Association will never grow to the full stature of manhood in Jesus Christ if they depend on the help of other religious bodies to bring about that result.

There is another thing, and that is the petty jealousies that exist among some preachers and the lack of cohesion and co-operation among them. The best friend a preacher should have is another preacher. I have been more sorely disappointed in the ministry right here on this subject than on any other one. Preachers of intelligence come into the ministry expecting opposition and indifference from the world. They expect to encounter the fiercest resistance; they are prepared for ridicule and gossip, and even scandalmongers do not surprise them. But they certainly are not warranted in looking to their brother preachers for these things. I am forced to the conclusion that there is almost as much criticism and opposition among the ministry as from the outside. This condition is contemptible, scandalous and unwarranted, and the preacher who has a disposition to indulge in it should go away in a desert place apart and stay

there until God comes into and cleanses his heart.

These things are written in a spirit of brotherly love and with a sincere, heartfelt prayer that all or any of these conditions that may be hindering the work of our Lord in this association, and keeping our church huddling in the shadows cast by false teachers and false religions, may be eliminated; that the pastors of this association may be able to meet and fraternize with each other upon a ground of full understanding and deep sympathy; that we may all "grow in grace and the knowledge of our Lord Jesus Christ; that cowardice give place to courage, and that the bugle call that sounds retreat shall no longer be heard in Duck River.

#### ADMIRABLE THINGS

By G. M. Savage

Coming right out of Los Angeles, we found ourselves on a boulevard, concrete, seventy feet wide between the curbs. Every hundred feet on both sides a lamp-post with two arc lights. These lamp-posts cost from \$250 to \$450 each and stand all the way to Long Beach, a distance of twenty-two miles. Some of the boulevards are one hundred feet, a few even more.

The fine residences embowered in roses and costly shrubbery make me think: are they preparing for the coming of the King?

God co-operates with intelligence, culture and wealth in making beautiful scenes. A few evenings ago we drove to a point on the beach. The sky was clear and the lights of the city and around the bay vied with the stars. The full moon was an hour high, and its long stretch of silvery path on the Pacific was the most beautiful of all. God made the moon and the Pacific Ocean and the gentle wind that made the surface vibrant. He will co-operate with every home in making it beautiful. The cottage may become beautiful. God made the sun whose going forth is from the end of the heaven and his circuit unto the end of it, and there is nothing hid from the heat thereof.

This thought came to me as we were driving by Mr. Wrigley's home in Pasadena. It would take perhaps two hundred men like me to carry enough gold to buy it. It would exhaust the vocabulary of architecture and landscape gardening to describe it. It is a palatial residence. But this is the thought. Oh, humble Christian, more costly and beautiful than this is your mansion which is being prepared for you. For it has not entered into the heart of man the things prepared. But that magnificent home in Pasadena in all its appointments and decorations was in the mind of a man even before it was made.

Mr. Wrigley is a very rich man. But do not forget that the Lord giveth power to get wealth. (Deut. 8:18.) Though Mr. Wrigley lives in Pasadena and much of his wealth is in Catalina Island and in other places, yet he gives Los Angeles the lamp-posts of eighteen miles of one of these boulevards and has them installed. From the first paragraph of this article you can compute approximately the cost to him of this public utility. See what a benediction is this! Let us thank God for our rich men and pray for them that they may be faithful stewards.

#### LOVE IS IN MY HEART

By G. Frank Burns

I have love within my heart—  
Jesus gave it all to me;  
So whatever may befall,  
I shall His forever be.

Though the darkness hovers near,  
Love will hold this hand of mine,  
And will lead me on to God  
To that home of light divine.

World pleasures I shall shun—  
Jesus only I desire;  
In His footsteps I shall walk;  
Love keeps stirred the holy fire.

Lebanon, Tennessee.

HAS YOUR SUBSCRIPTION EXPIRED? RENEW TODAY!

## TWO GREAT SOUTHERNERS SPEAK THEIR MINDS

(Continued from page 1.)

I speak for no one else, but as for myself, as things are now, I shall vote for Hoover, the world citizen, the great humanitarian, the great organizer, the man of world vision, the man with expert knowledge of flood control on the Mississippi, the man nominated by the people, not the politicians, and the man whose personal habits, conscientious convictions and political creed on prohibition are in harmony with his platform and on the right side.

Why as a minister do I depart from my usual custom and publicly express a political opinion? Answer: First, as a Christian I have a conscience; secondly, as a citizen I have a duty. Neither of these can be evaded when a great moral issue is at stake.—From Western Recorder.

To the declaration of President Mullins the Herald-Post of Louisville, in its issue of July 9th, has this editorial comment:

### "The Pickles and the Sauce"

"It is as a citizen, not as one high in the Baptist direction, that Dr. E. Y. Mullins speaks, breaking a habit of long standing, and it is as such he asks to be heard.

"No more scathing indictment of the contradictions and insincerities of the Houston program has been uttered or is likely to be and the brutal challenge involved in dividing leadership between a 'vociferous' wet and a convinced and outspoken dry, with its manifest purpose to play both ends against the middle, will not be more forcibly resented than in this pronouncement by a controversialist whose weapons have not hitherto been flashed in the political arena.

"At the time when the engaging scheme, emphasized by the Smith message, 'with the nomination in his pocket,' was first spread forth, the Herald-Post branded it as lacking candor and unworthy and was of the mind that it would alienate many who had hopes that, by demanding a platform to match his known views, New York's governor would deserve their support.

"Discovering it to be a plan to bring together incompatibles and marry incongruities, we then described it in the terms of the old-time advertisement of a firm famous in the condiment trade—'If you don't like the Pickles, try the Sauce.'

"Dr. Mullins is not alone in denouncing the inconsistencies. He is alone in the vigor and point with which he bares and assails them."

## SHALL BAPTISTS BREED BOLSHEVIKS?

(Continued from page 3.)

restoration of the old paths and the completion of the ministry of the prophets of old, these moderns, these literati, these liberalists who made a brilliant pretense of keeping the law, but who inwardly sneered at its precepts, defied him at every turn and ultimately brought about his death.

Now we face the authority of the Master in the voice of the people who accept his revelation with all of its implications. He only is Lord. He only is deity. He only is head of his body, the church, no matter where that body may be assembled. His word is truth, for he must be true. Therefore, when his followers demand that his Word be accepted as it is, as it has been accepted by orthodox Baptists throughout the past, and a few of the literati defy them, claiming the right to set their own interpretations and to live as they please, regardless of the voice of the church, association, convention or congress, we declare that they have become bolshevists and the body must discipline them, control them or exclude them, else it denies its holy origin, denies being the body of Christ and flouts in the face of the Redeemer the authority which he vested in his body.

To be sure, they call such assertions as we are herein making reactionary. They call him who dares make them a denominational bigot and a narrow sectarian. They ridicule him openly and thus secure large headlines in the secular papers.

They get places on the faculties of our institutions of learning and in the rich pulpits of the land, and from their positions of vantage look down on the masses and sneer when one dares assert that the opinion growing out of the conscience of the mass is more stable and far safer than the opinion of the self-appointed leader with his warped intellect and his frozen heart.

### "Christ or Chaos"

These words were used by President Truett before the Alliance. He used them again at Monteagle in his wonderful Independence Day sermon on July 4th. They were used before the Shelby County Association. Hundreds of preachers—yea, thousands of them—have quoted these words from the great English Baptist statesman, Lloyd George. They are true because they are born of a knowledge of the Word of God. If, therefore, we allow a few of our intellectuals to usurp the authority Christ vested in his churches, openly denounce faith in the deity and supernatural authority of Jesus Christ, substitute a pantheistic system of materialistic evolution for his revealed plan of creation and development, by their teachings and preaching destroy the faith of Christians and their children in the authority of Christ as vested in his churches, defy that authority with immunity and thus spread the contagion of their terrible spiritual disease—if we do this and do not rise up in our God-given, Christ-bestowed might and exercise the authority of the bodies of Jesus, then chaos will reign not only in our denominational ranks, but ultimately in our national life, for "as goes the church, so goes the state," is an inevitable law of our very political existence since our nation is the direct product of the teachings of the churches of Jesus Christ. And when such chaos has come, Baptists—the exponents of individualism in all spheres of life—must face God and answer for having bred a race of Bolshevists.

## TENNESSEE B. Y. P. U. CONVENTION

Did you attend the B. Y. P. U. convention at Monteagle on July 11th to 13th? If you didn't, you missed a rare treat and one of the best programs of its kind that this writer has had the pleasure of attending. The one regret of the convention this year is that our young people were not present to enjoy this splendid program. Only about one hundred and seventy-five attended. The entire program was dominated by a spirit of prayer. The young people were loyal in their attendance upon all the sessions in spite of the fact that a free moving picture was being shown on the assembly grounds at the same time of the evening services.

Mr. Everett Redd, president, was very untiring in his efforts to "put things over in grand style," and that is just what he did. He presided with the easy poise and dignity of an experienced executive. Much credit is due him for the success of the convention.

The convention opened Wednesday morning, July 11th, at ten o'clock. Mr. Henry Hunter, state chorister, was delayed in getting there, so Swan Haworth supplied for him in his fine way. Mr. David Livingstone, known and loved by all Tennessee young people, had charge of the devotion in the absence of Dr. J. R. Black of Memphis. Mr. Livingstone used as his subject, "Coming Up to Be with God." Mr. W. D. Hudgins, our own beloved secretary, brought the keynote address of the convention, "On the Mountain Top with Jesus." This was the theme of the convention, and truly it was a mountain top experience. After announcements and appointment of committees by the president, the convention adjourned for lunch.

At two o'clock Mr. Swan Haworth led in the song service, and Mr. David Livingstone again brought the devotional, "On the Mountain Praying." The devotions at the beginning of each session brought just the spiritual food that our young people needed, and Mr. Livingstone and Dr. Black both truly led us up on the mountain with Him. The general theme for the Wednesday afternoon session was "A Vision of Our Program."

Short talks were given on the program by J. E. Lambdin, who spoke on "The Local Church Program"; Geo. A. Baird of Memphis, on "The Associational Program"; Jesse Daniel, on "The State Program." Dr. Geo. Leavell followed with a splendid message on "A Vision of Leadership." Some strong five-minute talks were given by some of our outstanding young people on the subject of leadership. Mr. Woodrow Fuller of Memphis made an appeal for leaders in his talk on "The Need of Leadership"; Miss Lucille Webb spoke on "The Price of Leadership"; and Mr. John Hughey of Memphis, on "The Appreciation of Leadership." After the benediction the convention then adjourned until the evening session. Mr. Haworth again led the song service. Dr. Black of Memphis brought the devotional, "On the Mountain Getting a Vision of God." Mr. Frank H. Leavell, secretary of the Interboard Commission, made an excellent address on "A Vision of the Campus." He met in his own great way all the arguments one would have for neglecting to get a college education. Dr. F. C. McConnell, pastor of the First Church of Murfreesboro, brought the main address of the evening in his message, "A Vision of a World-Wide Program."

At the close of the evening services most of the young people stayed for a season of prayer and praise. This was not a part of the regular program, but was the source of power and inspiration.

Thursday morning Mr. Henry Hunter, state chorister, was present and led in the song service. Dr. Black's devotion was "On the Mountain Getting a Vision of the World." Dr. J. B. Weatherspoon brought a strong message on "Resources in Christ for Life Today." The simultaneous conferences from which so much help is derived were next in order. Miss Alma Ruth Garrett was in charge of the conference for Junior and Intermediate Leaders; Douglas Hudgins, of General Organization; Swan Haworth, of Associational Organization; and Mr. J. E. Lambdin, of Senior Administration.

Rev. Lloyd T. Householder of Clinton spoke on "What B. Y. P. U. Has Meant to Me," and Miss Lillie Jenkins of Knoxville on "What B. Y. P. U. Will Mean to Others." Dr. A. T. Allen of Chattanooga brought a strong message on "The Building of a Life." Adjournment for lunch.

After the devotional "On the Mountain Top Getting a Vision of Our Responsibility," by Dr. Black, the Thursday afternoon program was given over to the Juniors and Intermediates, in which demonstrations were given of different phases of their work. This was arranged by Miss Roxie Jacobs and her state leader. It was a joy to have Miss Winnie Ricketts of North Carolina, who spoke on "What We Expect of the Young People We Lead." A playlet, "A Junior Proclamation," was very much enjoyed.

The evening program was also a demonstration program of the training service. Dr. Black brought the devotional again, his subject being "On the Mountain Getting a Vision of Self." At the close of the demonstration, Dr. J. J. Hurt of Memphis spoke on "The Stewardship of Youth."

Friday morning the song service was led by Mr. John Carter, vice president for Middle Tennessee, followed by the devotion period, led by Dr. Black, who spoke on "On the Mountain Getting a Vision of Service." Some short talks were given on "A Vision of Our Talents." W. R. Pettigrew, pastor at Springfield, spoke on "The Daily Vacation Bible School"; Mr. Douglas Hudgins, on "Personal Work"; and Rev. L. S. Sedberry, on "Religious Vocations." The next general topic taken up was "A Vision of Our Aim," and some splendid ten-minute talks were given by some of the young people from over the state. Rev. Sibley Burnett, on "Increased Spirituality"; "Edification in Scriptural Knowledge," by Jesse Overton, Rutherford; "Instruction in Doctrine and History," by the writer; "Enlistment in All Church Activities," Janey Biberback. Rev. H. J. Huey closed with a splendid message on "The Meaning of Church Membership."

The Friday afternoon session was the annual business meeting of the convention. The new officers for the coming year were elected as follows: President, Sam Harris, Chattanooga; vice presi-

dent, Group No. 1, Oscar King, Kingsport; vice president, Group No. 2, Frank McKinney, Etowah; vice president, Group No. 3, Raymond Kennedy, Nashville; vice president, Group No. 4, Jesse Overton, Rutherford; secretary, Louise Chester, Trenton; treasurer, Wallace King, Knoxville; chorister, W. A. Blaylock, Memphis; pianist, Alton Wheeler, Nashville; reporter, Ruth Banks, Nashville. Junior and Intermediate leaders, Group No. 1, Lottie Byrd, Johnson City; Group No. 2, Ida Gilliland, Chattanooga; Group No. 3, Nan Northington, Clarksville; Group No. 4, Mrs. Mark Harris, Martin.

The report of the year's work, read by Mr. Hudgins, and which is to be found elsewhere in this issue, shows a splendid growth in the work all over the state and a splendid feeling of enthusiasm among our young people.

The closing session of the convention on Friday evening was marked by a deep feeling of consecrated spirituality. Mr. David Livingstone brought the address, "A Call from the Mountain."

As a whole this convention was one of the best ever held in our state. The spiritual tone was the highest, and the young people who came came with the desire to get something to take back to their local unions. Let us pray for the work of our young people and begin now to make our plans to attend the convention next year. The time and place have not been arranged, but announcements will be made at the proper time.—Ruth Banks, Reporter.

## NEWS AND VIEWS

Rev. Douglas Hudgins is holding a revival meeting at Smyrna Baptist Church, of which he was formerly pastor. The meeting is progressing in a satisfactory way and will continue through Thursday of this week. Mr. Ullin Leavell, returned missionary from China who is doing graduate work at Peabody and Vanderbilt, brought a stirring message Sunday afternoon on the needs of China and what Southern Baptists are doing in China. He brought many interesting stories of customs in that country.

"The Southern Baptist Assembly at Ridgecrest has reached the midway mark in its 1928 program, with every evidence pointing to a most successful year." So writes C. S. Green, correspondent. "The last principal gathering will be the Bible conference scheduled for August 12-26, when Dr. George W. Truett will be the outstanding speaker. To July 15th more than 750 have taken up their residence at Ridgecrest, besides the numerous visitors to the various conferences. The remaining six weeks will likely increase these numbers in large proportions. On the program for the Bible conference, in addition to Dr. Truett, will be Dr. Austin R. Crouch, S. D. Gordon, Jacob Gartenhaus, Dr. Chas. R. Eardman of Princeton, and others, all prominently known in the field of religious thought."

Big Hatchie Association has just closed a great session. This was the 100th anniversary of the organization of the body. A splendid paper was prepared and read by Judge Owens of Covington, Tenn., giving the history of this one hundred years of Baptist progress in this section of the state. The ladies of Brownsville Church presented a fine pageant which they prepared, showing in a beautiful and interesting manner some of the things that have been accomplished. Dr. O. E. Bryan, secretary, was present and gave a wonderful message and inspired all to try harder to do great things for the Lord. Dr. C. L. Bowden of Humboldt brought a message on Christian Education, and Rev. Paul Freeman made a fine appeal for missions. The association met at Woodland Baptist Church. The new officers for the coming year were N. M. Stigler, pastor at Brownsville, moderator, and W. H. Fourt of Ripley was re-elected clerk.

Pastor Arthur Fox, assisted by many of his members from First Church, Morristown, has been engaged in a series of revival services held under a tent in the suburbs of the city. They recently closed a twelve-night program in the east end.

Thirty made professions of faith, and many of these were baptized into the fellowship of First Church.

Running from Hay Fever is not a very pleasant job, but it may take one into pleasant communities, as is testified to by Livingston T. Mays who has had to leave his pastorate in Knox County for a few weeks in order to escape the dread sneezing. He supplied for Pine Street Church, Richmond, Va., the first half of July, and from there he went to fill engagements with First, Trinity and Curtis churches, in Toledo, Ohio. He will be there until about the first of September. He says in a personal letter: "I have a great book in mind, 'One Thousand Tried Cures for Hay Fever,' the last sentence in it being, 'None of them did any good.'"

Buddhism Becomes Degraded, states Nicholas Roerich in an Associated Press dispatch bearing tidings from the Gobi Desert of Thibet. Mr. Roerich is heading a party of explorers who are seeking for the so-called "Cradle of Mankind." They have just recently escaped from five months' imprisonment among the Buddhists of that wild land and had ample time to study conditions. They found Buddhist temples and shrines in ruins and reverence for Buddha among a strikingly small number of the people. He finds no evidences of any special "spiritual qualities" among the inhabitants of that land.

The Mammoth Cave National Park movement grows with the passing days. The people of Kentucky have at last awakened to the full realization of their vast asset in this wonderland beneath the soil and are making a splendid effort to raise enough funds to secure the property and transfer it to the national government as a public park. With perhaps one exception, there is not another place on the globe equal to the great section reaching from Bowling Green north almost to Louisville and across from east to west over an area about one hundred miles wide. Of course it is not the purpose of the people to get all this land; but around Cave City, Glasgow, Horse Cave, and out to the Green River lies the wonderful section beneath which there are several hundred miles of vast corridors, beautiful underground streams, fairy palaces and treasure troves which yet are only partially uncovered. These grounds have been exploited by private parties, and the public has to pay exorbitant prices for the privilege of seeing only a little of the wonderful.

Uncle Sam needs this great place. The public wants him to have it, open it all up, put electric lighting throughout the caves and make it all accessible to them at a nominal charge for guides and upkeep. We congratulate the Kentucky people upon their splendid work. With it as a national park, added to the Great Smokies, the South will have an appeal to tourists equal to anything the other parts of the nation can offer.

Pastor H. P. Hurt was in Hot Springs, Ark., the last report we had from him. He and Mrs. Hurt went there for several days' rest in the hope that this beloved worker might regain some of his worn-down physical strength. His church, loving him as few churches ever loved a pastor, granted him the month of July and insisted that he go off and rest. The editor was invited to supply the pulpit, and he has been enjoying his services with them. The best description he knows of for this great church is, "A spiritual giant not yet fully awake to its strength and opportunity."

Do Not Move every time trouble arises is good advice to our preachers these days. It is a lot easier to run away from one hard task than it is to discover a field where there are no hard tasks. Every church has its "peculiar problems" and is indeed a "peculiar situation." Therefore, the preacher who runs every time trouble confronts him is very apt to become a moving stone, and not only will he not gather moss, but he will gather few souls for the harvest and cannot build stately mansions while here on earth.

LOOK ON THE LABEL. IF YOUR SUBSCRIPTION EXPIRES AUGUST, 1928, SEND US YOUR RENEWAL TODAY WITHOUT WAITING FOR US TO NOTIFY YOU.

## PUBLIC OPINION

Reformation is good when it can be effected, but men and organizations sometimes get past it. Reformation can save no sinner. He must be regenerated to be saved. A synagogue of Satan can hardly be reformed into a church of Christ. It needs to die—Illinois Baptist.

If our preachers are so afraid of dabbling in politics that they will sit still and allow the Roman Catholics to get control of the government, they will have to account for it at the bar of God. It is a time such as we have never experienced. Some men would sell their souls for a mess of political pottage. Alas!—Baptist and Commoner.

We hear the cry now that if you don't vote for your party man, you are a traitor. And yet the only hope these scare babies have of electing their man is to get the wet Republicans to desert their party. Who's the traitor?—Baptist Record.

### READ THIS, BOYS!

I am dead against prize fighting, but I nevertheless feel like slapping Gene Tunney on the back. Speaking to the boys of a private school on the Hudson River, he said: "It is only the bullies who use profanity; they are always cowards. Smoking is a foolish habit, unhealthful, dangerous and harmful; and success comes only with the development of will-power." Gene Tunney has never smoked.—Christian Herald.

### REFRESHING IGNORANCE

Sunday afternoon when the colored brother presiding said, "The sons of Shem, Ham, and Japheth will come to order," the reporter for one of the Toronto dailies looked puzzled. After a bit he turned to me and passed a paper on which he had written: "The presiding officer mentioned three names, Shem and Ham. Could you tell me the name of the third gentleman?"—Baptist Record.

### THE POPE'S HAND IN LOUISIANA'S PUBLIC TREASURY

At last the Pope of Rome has stretched his long and powerful arm across the wide expanse of land and sea and now has his hand in the public treasury of our fair Louisiana.

Two bills just passed the state legislature and which no doubt will be signed by our governor, because they are administration bills, require public school wagons to carry Catholic children to Catholic parochial schools and also require the state school board to give all Catholic school children their school books.

Now let our legislature do one more thing before they adjourn and they will receive the everlasting thanks of the Pope and also receive his holiness' absolution for being consummate jackasses, and that is let them pass another law to pay the priests and nuns to teach in their own schools—or, better still, to turn the entire system of state education over to the Catholic archbishop of New Orleans, and no doubt the Pope will be gracious enough to give us a cardinal in Louisiana.—Leon W. Sloan, Bossier City, in Baptist Message.

### CAN YOU MATCH IT?

Brother C. E. (Dan) Patch of Waynesboro gives us this one. A certain Baptist preacher in Tennessee was speaking on the influence of the imagination in creating troubles for us. He said: "During the Civil War the officers came and canteened me for six weeks. During that time they assassinated me twice, and in the end found out that I only had a light case of celluloid (varioid)." While the editor was a missionary in Arkansas he was talking one day with a physician of good standing. The man was discussing medicines and ended by declaring: "I have found that medicines, just like folks, have their own idi-os-yn-cras-sies."

## THE NEWS BULLETIN

### HALF OF IRISH MASONS ONCE CATHOLICS

#### Bulls Ran Them Out of Order

According to the Scottish Rite News Bulletin, up to the year 1838 half the members of the Masonic Order in Ireland were members of Catholic churches. "Parson and priest sat side by side in the lodges and worked amicably together." But in 1838 the disabilities of Catholics were removed by the British government and immediately the Pope issued bulls and encyclicals which forced all loyal Catholics to leave the order. As soon as Rome got on top the friendly relations with Protestants were abolished, and they have never been restored. However, Masonry is on the ascent in Ireland, and its influences for democracy are felt throughout the island. Never forget, as long as Rome is the "under dog" she is gentle and tame and considerate, but once let her get on top and she shows her white fangs which are immediately thrust into the jugular veins of individual freedom.

### ORGANIZE HOOVER CLUB IN NASHVILLE

On the afternoon of July 13 about 150 women of Nashville, representing various levels of society and various religious and civic movements, met in the Hermitage Hotel for a conference on the political situation. As a result of the meeting a "Hoover Club" was organized, the purpose of which is to enlist every friend of prohibition among the women of Davidson County in voting against Governor Smith in the coming presidential election. It is specifically stated that the organization is non-partisan and non-political aside from its fight for prohibition which now means to fight the election of Al Smith to the bitter end. Such clubs will probably spring up all over the state. Our women who have never been enslaved by party politics and who love their children and a sober nation more than they do the political standing of their would-be official husbands will swing the day and save the nation from another bath in alcohol and blood.

### MONTEAGLE ASSEMBLY

The annual assembly held this year at Monteagle, while not coming up to the expectations of the management in attendance, was a very fine one. No better program was ever arranged, and the people who attended were delighted with the speakers. Brethren Truett, Carver, Yates, Jones, and others from our own midst were at their best. The entertainment at Monteagle was good.

The attendance was small, we believe, because of two significant factors which many people do not know. First of all, Tennesseans do not go in large numbers to such meetings. Years ago, when we practically owned our own grounds at Estill Springs, there was a big attendance, but since then it has been impossible to get large crowds. A second thing this year was the expense involved. Tennessee Baptists are a working people. Few of them are able to go to an expensive place to spend ten days. And hosts who would have gone for a day or two to Monteagle were kept away by the cost involved. Aside from transportation, which in this extremely wide state is high, it did not appeal to our people to have to pay 35 cents admission charge each day, 50 cents more each day for their automobile, and 75 cents for a meal which could have been had at a first-class restaurant for 35 cents, and which the regular boarders secured for less than that amount.

We mention these facts because some of the leaders in the assembly seem to think the people do not care. We know the values that may be derived from our summer assemblies,

but we must bear in mind also that practically every Baptist in the state who might be interested in going somewhere for a vacation with other Baptists has been in from one to five training classes during the previous twelve months. Therefore, classes and lectures do not appeal to them. Our contention is: Make the assemblies more nearly like the old-fashioned camp meetings used to be and more people will want to attend.

### WOMAN PREACHER STIRS ARKANSAS

For several months the people of Arkansas have been interested in a friendly controversy which was precipitated when Editor Compere published in the Baptist Advance a long letter from the wife of one of the Baptist pastors. The woman was writing relative to her rights as a preacher of the gospel. The letter was published, but the name withheld. Editor Compere, it seems, was showered with letters, some demanding the name of the writer and some criticizing him. It now seems that the woman-preacher's name has become pretty generally known, and in a letter to the American Baptist, E. J. A. McKinney, former editor of the Baptist Advance, states that she was probably ordained by a church in western Kansas to which part of the world she and her husband would probably return soon. She sought to unite with the Arkansas Baptist church as an ordained minister, but was kindly told that Southern Baptists do not recognize women preachers as such.

### SUMMER SCHOOL, CARSON-NEWMAN

Word comes from Carson-Newman College to the effect that their summer school opened with unusual promise. Dean A. E. Cate is being assisted in the work of instruction by Professors E. W. White, J. D. Everett, E. W. Snyder, T. C. Hutton, Roy McMurray, J. D. Ives, Misses Tennessee Jenkins, Lois Bowden, Virginia Everett, and Mrs. J. F. Ellis. The new members of the faculty for next year are: E. B. Womack, formerly professor of chemistry in Jonesboro College, Ark., and more recently graduate student in the University of Michigan; Miss Winifred T. Moore from Tennessee College and more recently from the chair of Modern Languages, Sullins College. She is spending the summer in Europe.

Mrs. Womack will be instructor in Modern Languages and has a degree from Peabody and has done special work in France. Prof. O. L. Rives will be acting professor of the Social Sciences, taking the place of Prof. J. F. Ellis, who is at work on his Doctor's degree. Prof. A. M. Witherington, Associate Professor of Education, will be back after doing graduate work in Peabody this summer. Miss Mae Iddins is director of Physical Education for Women.

The religious organizations on the campus have been combined this summer into a Life Service Band. Messrs. Hauts and Cathcart and Miss Olive Allen are leaders. Sunday school classes and B. Y. P. U.'s are working in the church. Chapel is being held twice each week, and a fine spirit is being manifested, states President Warren in a personal letter to our Carson-Newman correspondent, Loren H. Chastain, who is spending the vacation with his parents in Nashville.

### THE TWO WITNESSES

The question is sometimes asked, What are the two witnesses? May we not find the answer in the words of Peter (Acts 5:32)? "We are his witnesses of these things, and also the Holy Ghost, whom God hath given to them that obey him." The saint and the Holy Spirit.

Soul-winning involves personal experience. Paul said: "I know whom I have believed." (2 Tim. 1:12.) New Testament readers remember that he repeatedly told his experience.

Cornelius knew that Peter was talking about that which he knew; and when in his discourse he said, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," the Holy Ghost fell on all them which heard the word.—G. M. S.

### CORNERSTONE LAID AT WESTVUE

On the afternoon of July 8th a great crowd gathered in the suburb of Murfreesboro to witness the laying of the cornerstone of Westvue Baptist Church meeting house. Prof. A. J. Brandon was moderator of the occasion. "How Firm a Foundation" was sung by the business men's quartet of First Church and C. S. Dillon led in prayer. E. M. Jones read the scripture lesson and J. O. Oglesby led in prayer. "Let a Little Sunshine in" was sung by the children of the Westvue Sunday school. Dr. W. D. Powell of Louisville, Ky., who had come to lead in a revival meeting, delivered the address of the afternoon, following which Deacon G. S. Smith laid the cornerstone. Deacon J. H. Gray placed the mementos in the box and F. C. McConnell, Jr., pastor of First Church, delivered an address. "Rock of Ages" was sung by the quartet and Pastor O. L. Nolen led in the closing prayer.

### NEW THOUGHT SOCIETIES SLOWLY GROW

The federal census reports, for the American Theosophical Society, a membership in 1926 of 7,448 as compared with 5,097 in 1916. This shows a slight gain in membership for the decade. Their contributions for 1926 amounted to \$140,205 or a per capita gift of a little less than \$19 for the year. Practically all their societies are in the cities, only seven of their lodges being listed from rural places. Ten years ago they started off with a tremendous stir with headquarters in California, but it was soon discovered that none of their thoughts were new, that the whole thing was a modified form of Christian Science or Buddhism.

### FIRST TEST BIG SUCCESS

The First Baptist Church of Springfield, Tenn., has just closed the first Daily Vacation Bible School in her history. The enrollment was 239. The average attendance was about 200. We regard this a splendid attendance, taking into consideration the rainy weather. We are ready to affirm that "children to attend" will never be a problem where the school is put on in the regular fashion.

About one month before the opening of the school the pastor challenged the consecration of the membership. In response to this challenge there came out some forty or fifty of the best workers. These were well trained in the "Guide." The result was that we had one of the very best faculties that any pastor could have wished for. To these

teachers all credit for the success of the school is due.

The closing night of the school was pronounced one of the most inspiring things that has ever taken place in the history of the church. People who had been in Sunday school for thirty years stated that they had never learned as much scripture and as many hymns by memory as the children had learned in the brief session of the school. A free-will offering was taken to pay for the school.

Our church will adopt the Daily Vacation Bible School as a regular function of the church. Not only was the church "sold," but the people of all denominations and the town in general.—W. R. Pettigrew, Pastor.

### "WHEN PROHIBITION WILL DIE"

Read it, every one of you prohibition voters; and when you have had your laugh, make up your mind that nothing shall keep you from going to the polls on the day to cast your vote for President and do your part toward electing the man who stands for prohibition.

When the lion eats grass like an ox,  
And the fisherman swallows the whale;

When the terrapins knit woolen socks  
And the hare is outrun by the snail;  
When serpents walk upright like men  
And doodlebugs travel like frogs;  
When the grasshopper feeds on the hen,

And feathers are found on the frogs;  
When tom cats swim in the air,  
And elephants roost upon trees;  
When insects in summer are rare,  
And snuff never makes people sneeze  
And the fish creep over dry land,  
And mules on velocipedes ride;

When foxes lay eggs in the sand,  
And women in dress take no pride;  
When Dutchmen no longer drink beer  
And girls get to preaching on time;  
When the billygoat butts from the rear,

And treason no longer is crime;  
When the hummingbird brays like an ass,

And limberger smells like cologne;  
When plowshares are made out of glass,

And hearts of the patriots are stone;  
When sense doesn't grow in the people's heads,

And wool grows on the hydraulic ram;  
Then the prohibition sentiment will be dead,

And this country a pitiful sham.

Copied with a few changes to suit the occasion from a poem read on one occasion by John Wesley Gaines during the closing session of congress.—Milan Exchange.

### MAKING PEOPLE MORAL BY LAW

The opponents of our Sabbath law say: "You are trying to make people moral by law. This cannot be done. The only way to make people good is by getting the love of God into their hearts."

Our reply is: We are not trying to "make" people moral by law. We are trying to give them an opportunity to be moral by law. What is a garden fence for? Not to make the garden; the gardener does this. The fence is to make the garden possible;

(Continued on page 16.)

## Kill Germ Laden Flies

—and keep them away. Bee Brand Insect Powder or Liquid kills Flies, Ants, Roaches, Poultry Lice, Mosquitoes, Fleas, Bed Bugs, and other insects. Won't spot or stain. Use powder on plants and pets. Write us for FREE insect booklet. If dealer can't supply, we will ship by parcel post at prices named. McCORMICK & CO., Baltimore, Md.

### BEE BRAND

Powder	Liquid
10c & 25c	50c & 75c
50c & \$1.00	\$1.25
30c (Spray Gun)	35c

**Bee Brand**  
**INSECT POWDER**  
**OR LIQUID**  
CEDAR ODOR





## IN HIS EYE! UNDER HIS WING!

Samual Judson Porter, Pastor First Baptist Church, Washington, D. C.

"Keep me as the apple of the eye; hide me under the shadow of thy wings."—Psalm 17:8.

This psalm bears no trace of having been arranged for music. It is not a song, but a heart-cry—the prayer of a man seeking divine deliverance from enemies who are crowding close upon his heels. Prayer with him has ceased to be a theory; it is a reality, a resource. "Thou hast visited me in the night," he says. God drew near to him in the quiet hours, when he was alone. Other night visits are readily recalled: as in the case of Abraham, when "the sun went down and it was dark," standing by his sacrifices until the burning lamp appeared and Jehovah covenanted with him in terms of a new covenant; or Jacob sleeping with a stone for a pillow, while earth and heaven are linked by a shining ladder scaled by angels; or little Samuel aroused by the divine voice calling his name as he slept in the sanctuary; and an "holy one came from heaven" to Daniel as he lay on his bed; as also an angel visited Peter in prison as he slept between two soldiers, bound with two chains; while in the height of the storm at sea the angel of God came and stood by Paul, saying, "Fear thou not." The man who prayed this psalm was harassed and Lord set upon: but he gave God a chance, even though it were in the night and there came to him strength and reviving, like the nightly distillations of dew on grass-tips and in the hearts of flowers.

We are told that astronomers use mechanism, for making their observations of such delicate construction that it requires months to perfect it; and if a visitor incautiously touches the machine with his fingers, however gently, the accuracy is lost and can be restored only by painstaking labor. Whenever shall we learn the unutterable delicacy of the soul, and the need of constant watchfulness lest an unholy touch, or breath, or fancy, or word should mar it and render it incapable of fellowship with the highest heaven!

In the course of the day's work our "embattling interests on each other rush" so thickly that we scarcely find time to pray. But this is not all—it is not even the worst. There are forces and persons actually hostile to us, seeking to break down our integrity of character and wreck our spirituality, so that life is made a constant warfare. The allurements of lust, the temptation to deceive, to defraud, and to betray confidences, the appeal to seek ease and emoluments that are not lawful—these all make their approach through the winsomeness of personalities, claiming assuredly to be our friends, but in truth are our worst enemies. So insidious and so incessant are the attacks on character that only the uttermost vigilance will insure against moral collapse. It seems so easy to lead a dual life, but the fear, the unrest, the failure of it are inevitable. The man whose prayers tremble through this psalm lived out of doors and the terms he used to describe his enemies were suitable to his time and place. He describes himself as being surrounded by a herd of infuriated wild oxen that "have set their eyes bowing down to the earth," whose purpose is to hurl him to the ground and mangle him with their pointed horns. He continues the picture, declaring that they attack him like a lion, eager to tear in pieces, and like a young lion lying in ambush and looking for its prey. What language could portray more

vividly the awful treachery and power of those influences that so easily overcome and destroy the unwary and unwatchful dabblers in sin.

The man of this psalm, deeply aware of his danger, turns to God for rescue: "Oh, thou that savest by thy right hand them which put their trust in thee from those that rise up against them, keep me as the apple of the eye, hide me under the shadow of thy wings." How bold and beautiful are the two petitions of this prayer, which has its basis in the song of Moses in the thirty-second chapter of Deuteronomy: "He kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him."

"Keep me as the apple of the eye!" What closeness of union with God that lovely figure implies, and what careful guarding it implores. The apple of the eye, more exactly the pupil of the eye, means in this connection the image in the eye, the reflected miniature of the person who looks into another's eye. Said a little girl to her father: "Papa, I see myself in your eye!" It is interesting to note that "pupilla" is from the Latin Pupilla, a little girl. Catch now the import of this prayer in which a man prays that he shall be near to God as is his own reflected image to one into whose eyes he is looking. He prays not only to be kept under the eye of God, but in the eye of God. Can we imagine closer intimacy or greater security? How eager, too, and trustful must the soul be that can pray such a prayer!

"Hide me under the shadow of thy wings." The order and the connection between this petition and the one going before seem to teach us that, if we are to be kept, we must be hidden: that if these frail lives of ours are to be dear to God as the apple of his eye, they must nestle close by His side. Deep secret communion with Him is the condition of His protection over us, just as another psalm, using the same imagery, has it: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." This poetic reference to wings may refer to the cherubim in the Most Holy Place of the Temple whose golden wings were outspread over the Ark of the Covenant involving the further idea that the protecting cherubic wings also extended their influences to the entire temple, the holy city, and all its inhabitants; but the conception is usually referred to as the care of the mother eagle for her young, so vividly described in the passage in Deuteronomy, of which this is an echo. There the divine care is worthily depicted in a specially tender way. Let me describe this eagle life under three words—nesting, testing, resting—making use of this passage and others that illustrate God's care of His people.

### Nesting

"As the eagle maketh her nest on high, and dwelleth and abideth on the rock, upon the craig of the rock, and the strong place," so God sets us on high in safety and peace when we "build our nest on the greatness of God," as Sidney Lanier so beautifully states, and "hide under the shadow of His wings."

### Testing

The picture changes. Life in the nest is narrow and inactive. See what the eagle does. She stirs up the nest, scatters the sticks of which it is made; she flutters over her young, pushes them out to the edge of the precipice and over it; now they spread their untried pinions in awkward attempts to fly, but long before they fall on the sharp rocks below she spreads abroad her strong wings, darts beneath them and bears them safely. She is still protecting them, though she tests them, repeating the exercise until they have learned to fly. So the Lord "makes us ride on the high places of the earth."

### Resting

Hiding under the divine wings, and riding on the divine wings, having been nested by Him and tested by Him, we are able to rise at last and rest in Him. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." When we turn our hearts unto the Lord the power of wings is ours; we can rise from our narrow cage, or from the tiresome road, into the high calm of heaven above the clouds and tempests where we can have spiritual vision and rest. To rise is to rest. And when we have been on the wing, we may come again to earth, able to run, and not be weary; or walk, and not faint.

This Old Testament prayer meets its full answer in the New Testament where the grace of Christ is so gloriously revealed and freely offered to all who will accept it. The prayer, "Keep me as the apple of the eye," finds satisfying fulfillment in these great sayings: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus"; "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"; "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand; my Father which gave them to me is greater than all, and no man is able to pluck them out of my Father's hand"; "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." To the cry, "Hide me under the shadow of thy wings," comes the response, "As a hen gathereth her chickens under her wings"; or, "Your life is hid with Christ in God"; or again, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom"; or finally, "He is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

Among those reading this must be some who sorrow and some who have suffered loss of one kind or another, others who have been battling with temptation—possibly with but meager success; others still who have seen their cherished projects fail or are much perplexed over business matters: there may be some who have been grievously wounded by false friends and some who feel themselves unfairly shut in by cruel circumstances, so completely imprisoned that they are on the brink of rebellion. I can not, nor shall I undertake to tell each several case. It were useless for me to try. You know and God knows what it is that bothers and burdens you. My wish is to induce you to approach Him to assure you that in His prayer answering grace you will find reply to your soul's sincerest call for help.

Has a great grief entered like iron into your soul? Do not allow it to embitter you, do not sink down into a morbid despondency, but turn to the God of all comfort who has promised to be with His people in their troubles. When a grain of sand settles down within the tender tissues of an oyster and persists in remaining there, it becomes the point of departure for a new program in the oyster's life. The oyster begins at once to spin a gummy substance around the annoying intruder, and so a pearl is made. It is possible, by the grace of God, for your present grief to become the nucleus of a pearl that will glow on the brow of your victorious character.

Have you suffered a humiliating defeat, having been overtaken by temptation? Jesus, who gave hope and a new chance to the woman who was brought to Him for condemnation and who restored and reinstated the apostle who had denied Him with oaths, will forgive you and heal the wounds which sin has made. A young girl showed Mr. Ruskin a beautiful and costly handkerchief which had been marred by an ugly blot of ink. Mr. Ruskin took it and soon returned it; having been with the spot as a center, he worked out with India ink

an exquisitely lovely design. Even thus your failure may mark the beginning of a new triumph of grace. "And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." If you have failed in your aspirations and are about to settle down to the habits of gloom and defeat, let me beg, you not to do yourself so great a harm. "The battle is lost," said Dessaix, looking at his watch, "but it is only 2 o'clock, and we shall have time to gain another." Let us learn to forget the things that are behind, that we may "press toward the mark for the prize" of larger things yet to be.

It may be that you are unpleasantly environed; you are held back from doing what you feel that you could do and would be happy in doing, that your usefulness has been interfered with and your life is a failure. Others have outstripped you in the race and the rewards that should have come to you have been withheld. Do not reach such conclusions too hastily. Probably the place where you are offers the finest field for the fullest development of your noblest powers. I had thought I knew and loved the charm of orchards, farm houses and country roadsides, but after spending several hours in the Boston library among the pictures of "real life" by J. F. Millet I discovered a new beauty that I had never dreamed of before.

Our Lord teaches that worldly conditions are of small consequence. The scenery counts for little, the difficulties of the path are nothing, the fortune or the misfortune which are met do not signify much, the abounding energy of the pilgrim is the one essential thing. "According to the power that worketh in us," is the motto and refrain of Paul. If the force, the fire, the freshness of the soul be maintained; if faith, love and hope abound, however the outward life shapes itself, it will serve the spirit; and whatever befalls in earthly fortune may become an enriching discipline. "Keep me as the apple of the eye, hide me under the shadow of thy wings." The main thing is to keep up this prayer, "Keep me! Hide me!" The essential thing is that God shall be our environment; His character our circumstance.

It is possible for this to become a habit of soul with us—the very atmosphere so surcharged with faith and love that doubt and gloom and hate cannot survive within it. It was so with many of the primitive Christians. Throughout the latter half of the New Testament the note of triumph rings unceasing. One might think the pathway of those saints had been one of primroses, but the fact is that the severity of the times was largely forgotten in the exulting joy of their souls. I recall an automobile ride from Black Mountain to Asheville, and though the air was balmy and the apple trees were in bloom, there was a thick fall of snow almost blinding; but when we put out our hands again and again to catch a flake it melted into a pearly dew-drop, almost before it touched the palm. Thus lightly did the afflictions of their time effect the apostles and other early Christians, and this mainly because they triumphed over the tragic conditions of their age through their enthusiasm for their Lord Christ in whose presence they consciously and constantly lived. So may we, too, abide in the presence of Him who has promised to hide us till the storm be passed and to keep us until the coming of the glorious day. The snow will melt as fast as it falls if we live in the atmosphere of the apple blossoms.—From the Baptist Standard.

HAS YOUR SUBSCRIPTION EXPIRED? RENEW TODAY.

### SUMMER DISCOUNT

Write to us at once for special Summer Discount. This offer expires July 31, 1928. Now is the time to act. Don't wait. A postal card will bring full information. Address Draughton's Business College, Knoxville, Tenn.



**SUNDAY SCHOOL WORKERS**  
 Jesse Daniels, West Tennessee  
 Frank Collins, Middle Tennessee  
 Miss Zella Mae Collins, Elementary Worker

**B. Y. P. U. WORKERS**  
 D. N. Livingstone, State Director  
 Miss Roxie Jacobs, Junior and  
 Intermediate Leader

**SUNDAY SCHOOL ATTENDANCE,  
 JULY 15, 1928**

Chattanooga, First	1102
Knoxville, Bell Avenue	971
Memphis, Bellevue	812
Memphis, First	740
Knoxville, Broadway	738
Nashville, First	735
Allen Fort Class	775
West Jackson	523
Jackson, First	516
Etowah, First	502
Memphis, LaBelle	459
Erwin, First	430
Chattanooga, Tabernacle	411
Chattanooga, Avondale	377
East Chattanooga	385
Elizabethton	361
Nashville, Park Avenue	349
Alcoa, Calvary	349
Humboldt, First	339
Memphis, Highland Heights	327
Rossville, Tabernacle	316
Memphis, Speedway Terrace	308
Memphis, Prescott Memorial	304

**SUNDAY SCHOOL NOTES**

B. M. Canup reports a good school last week in Holston. He is with the crowd at Butler this week in the encampment.

Mr. Oakley sends in a fine list of names from Prescott Memorial Church for Seal No. 2, "Winning to Christ."

Nane Starnes sends in a report of a fine week's work last week and is encouraged over the prospects in East Tennessee Association.

Everett Redd has been in a school this week at Lebanon Church, near Farmington. He goes to Union Church next week and then to Hannah's Gap.

Mr. Malcolm is going right on in Indian Creek. Seems to be getting things going in good shape. Regular reports come of his work that are very encouraging.

Julian Johnson reports a good school from Sweetwater Association and is planning to put on a simultaneous training school in that association, beginning August 12th.

Frank Wood always puts things over where he goes. He has already organized his territory, and they are having the group meetings right along. He will get things going anywhere if they only give him a chance.

The Stockton Valley encampment will begin July 29th with a big Sunday school convention. It is our plan to have some of our best workers there. We are planning a fine program for that meeting at Helena.

Next Sunday we have a convention at Livingston and Oneida. Both are in sections very much needing our help, and it is encouraging to get things going in those backward districts in this splendid way.

We have planned six weeks of simultaneous training school work for the summer where we hope to touch every church in the associations where we work. Sweetwater, August 12 to 18; Maury County, August 19 to 25; Gibson County, August 26 to September 8, and Crockett County following September 9.

We would like to have our notes in as early as possible each week, as Dr. Freeman wants them in the office there on Friday before the paper goes to print on Tuesday. This will help wonderfully. Our work each week must come in anyway after the work is done. Send it right in and we will try to get it to the paper on time.

A package came to Mr. J. A. Hall, Tullahoma, Route 3, and could not be found. The package, containing a Bible with special lettering on it, was returned to Nashville. The board has written us to help them find the man whose Bible it is, and we are asking that the proper address be sent either to us here or to the Baptist Sunday School Board, Nashville.

We are glad to know that Rev. J. G. Hughes is getting started well in his new field at Union City. It was our joy to be with him in a meeting at Reelfoot Lake a few days ago and ride back to town with him and family. We regret to lose him from Middle Tennessee, but are glad that he did not go out of the state. We are just as much interested in Union City, however, and will rejoice to see the work go there under his efficient leadership.

Dear Mr. Hudgins: I taught the first division of the Sunday School Manual at Shawnee this week (July 8-15). Since we did not get to have but five lectures we did not give the examination. The Sunday school here has been graded and curtailed since I was here last summer. Miss Mary Bussell is the superintendent. I will send a detailed report when I get the blanks.—D. W. Pickleseimer.

A fine report comes from Butler encampment this week. The crowd is running the place over. In some of the rooms in the dormitory they have as many as six boys in a room. They have at Butler more than we had at Monteagle, with practically no cost at all except for the workers doing the work. The people are kept there at \$1 per day. If we could get a place for the Tennessee encampment where our people could be kept for a price like that or even a little more, we could have 500 as easily as we had 125. Poor people cannot go to an encampment and spend from \$2 to \$4 per day. The young people who are most religious and who do our work are poor working people and cannot afford it. That is why we do not have them at Monteagle.

B. F. Jarrell, president of the West Tennessee Sunday School Convention, writes: "In regard to the training school you refer to in your letter, will say I think it a very good plan by which to reach the rural districts. I have been to Milan and had a conference with the Gibson County superintendent, Mr. Dickey. He and Pastor Skinner approve of this work and pledged their support. I also made a trip to Trenton and had a conference with Mr. Perry, and he approves the plan and pledges Trenton's support in the work. I understand from Mr. Lipford that he is to investigate further and will secure the opinion of the various churches of the association. This he is now doing and will let you know how the different churches feel toward the proposition. I think they will all approve of the plan, provided they are not in their August meetings."

**STANDARD TALK SERIES**

By Harold E. Ingraham

No. 1. Yes, it does fit.

At a Southern Baptist Convention meeting the writer asked scores of men why their Sunday schools were not standard. Their answers were interesting and revealed the attitude of hundreds to this standard of excellence program for a Sunday school.

Many said, "We have a country Sunday school and cannot reach the

standard." Others said, "We do not have the room." Others said, "The standard is all right for small schools, but is too hard to attain in our large school." And on down the line they gave their answers revealing that they did not think the standard was for their school.

Now, the great truth of the matter is that this standard of excellence fits every Sunday school. It has been adopted and attained by every kind and type of Sunday school, and always with the result that better work is done than ever before.

So it matters not where your Sunday school is or what your local conditions are, this standard fits your situation; and if adopted and followed, will produce better results than you have heretofore been able to attain.

No. 2. You don't need spectacles. Use the standard.

You don't need spectacles to see what kind of a Sunday school you have—to see whether your school is doing the things that you want it to do or that it really ought to be doing to fulfill its high and holy function in your church. Use the standard of excellence.

Check your Sunday school on each one of the ten requirements and see just how you measure up in the fundamental essentials of good Sunday school work. Then carry this information to your officers and teachers and enlist their co-operation in a program of work to attain every one of these requirements and to do this by a certain specified date. Be sure you understand the requirements and give your school credit for each point that has been attained.

Check up! Get a clear view of what kind of school you have. Give this picture to your workers. Resolve to attain the standard. Do it now!

No. 3. "Killing two birds with one stone."

The above is a trite old saying, but the truth of the matter is that when you lead your Sunday school workers to adopt and attain the standard of excellence you compress many of the things you really want to do into one channel, and in attaining the standard you bring to pass many other desirable things.

**Standard Talk Series**

**The Standard of Excellence for Baptist Sunday Schools**

The Attainment of All These Points Entitles the School to Be Recognized as a Standard Sunday School

I Church Control	VI Preaching Attendance
II Enrollment	VII Evangelism
III Graded	VIII Weekly Teachers Meeting
IV Baptist Literature	IX Normal Course Diploma
V Bibles Used	X Denominational Work

**This Standard is A Practical Program For Every Sunday School**

STANDARDIZE

Co-operation is secured because all departments and classes are working toward the same ends. Numbers are increased; right relationships are secured between church and Sunday school; better Bible teaching is secured because pupils are graded into small and congenial classes, teachers are better prepared, the best literature is used, and the Bible itself is given its proper and central place; evangelism is emphasized and the whole denominational program is brought periodically before the Sunday school.

So in centering the effort of the workers of your school on the attainment of this standard you will compress many things into one, simplify your problems and gain great results.

Adopt and attain the standard of excellence!

No. 4. Give them a program.

Don't wait for your Sunday school workers to "suggest something"; give them a program. Hundreds of superintendents at hundreds of council meetings are saying, "Has any one anything to suggest for the good of our Sunday school?" Oh, yes, that's a good filler when you run out of something to say or do, but really when it is used too regularly it indicates a weakness of leadership.

Give them a program. Set the standard of excellence up before them and tell them that this standard articulates the essentials of a good Sunday school and you want their aid in bringing your school up to its every requirement. Give them a program.

Give them a program. That's what the vast majority of our idle workers need—a program. Something to do and plans for doing it. Study the standard and give it to your school as a program, and then you can stand up and say, "How do we stand on the standard and how soon can we do these necessary things so as to have a good Sunday school?"

Don't wait for your workers to "suggest something." Give them a program.

No. 5. I'll make a prediction.

You'll have a standard Sunday school in less than three months if you will just take a little time to stop and realize how much it would

increase the scope and effectiveness of the work of your Sunday school.

This prediction is based on the experience and testimony of 898 Sunday schools that reached this standard of excellence during the year 1927. You can reach the standard; there is nothing prohibitive in it at all. It is just a simple setting out of the essentials that must be accomplished in every good Sunday school.

You can reach the standard because it is not a high standard, but is created and used to be a program that every Sunday school in our dear old Southland can attain, and, by so doing, improve the work being done.

Write your State Sunday School Secretary and the Department of Sunday School Administration of the Baptist Sunday School Board for free literature and helps. You can have a standard Sunday school.

I'll make a prediction. You'll have a Standard Sunday school in less than three months if you will get your workers together and lead them to adopt and work continuously toward the attainment of this worthy program. And you will rejoice greatly over the doing of it.

No. 6. Remember the postage stamp!

Remember the postage stamp and stick to it till you get there! Perseverance is one of the greatest needed qualifications of any Sunday school worker who expects to succeed. There will be plenty of obstacles, but they may be overcome with prayerful perseverance.

Some of the percentages will be hard to get up to the required point in the attainment of the standard, but patient, loving persistence will bring the desired and required accomplishment.

And another thing! There is a glory in an accomplished task. The Master's "It is finished" is the most glorious statement of triumph the world ever heard. Starting is one thing, but the character trying test is to go on to attainment.

This standard of excellence will positively increase the good work of any Sunday school if the leaders will not weary in well doing, but press on to the attainment of the goal!

**B. Y. P. U. NOTES**

Send all B. Y. P. U. notes to Miss Ruth Banks, Baptist and Reflector, Nashville. She is our official reporter and will handle all notes for us.

Miss Dorothy Davidson is in a B. Y. P. U. school at Charleston this week. She is putting things over in her work this year. The following word has come from Miss Elsie Forrest concerning her work at Niota last week: "We thank you for sending Miss Davidson to us. It was a great inspiration to hear her."

**New State B. Y. P. U. Convention Officers**

President, Mr. Sam Harris, Chattanooga; vice president, Group No. 1, Oscar King, Kingsport; vice president, Group No. 2, Frank McKinney, Etowah; vice president, Group No. 3, Raymond Kennedy, Nashville; vice president, Group No. 4, Jesse Overton, Rutherford; secretary, Louise Chester, Trenton; treasurer, Wallace King, Knoxville; Chorister, W. A. Blaylock, Memphis; pianist, Alton Wheeler, Nashville; reporter, Ruth Banks, Nashville.

Junior and Intermediate leaders: Group No. 1, Lottie Byrd, Johnson City; Group No. 2, Ida Gilliland, Chattanooga; Group No. 3, Nan Northington, Clarksville; Group No. 4, Mrs. Mark Harris, Martin.

**B. Y. P. U. Work Done by Educational Department**

We bring to the thirteenth convention our best report of all the years. Notwithstanding the break in the state program by the going of Mr. Edmunds, our former secretary, the work has gone right on and no let up in the activities nor results. We very much regret the going of Mr. and Mrs. Edmunds who served so

faithfully and well during the short stay with us, and we pray God's richest blessings upon them in their new field.

The best we can estimate from our records, we have at present 60 general organizations, 17 adult unions, 475 senior unions and around 400 junior and intermediate unions. Of this number, we have two standard general organizations, 17 standard seniors, 14 intermediates and 14 juniors. This makes a total of 892 unions, 45 of which reported A-1 first quarter of 1928.

During the past year we have had our best record in study course awards, rounding out the year with a total of 3,591 diplomas and 3,563 other awards, making a total of 7,154 awards delivered altogether. This is true in spite of the fact that we have lost quite a number on account of not being reported to the Tullahoma office. This is 178 more than last year, and the biggest and best months of all the year we had no B. Y. P. U. secretary. Much credit should be given to Miss Jacobs and to the various leaders over the state.

During this year we have had given to the department from our young people more than 155 weeks of volunteer help. Hundreds of these awards were sent in by these volunteer helpers. In fact, most of them were.

We now have 44 of our 65 associations organized with at least the general officers functioning, and in many of them the full program is being carried out to a certain extent. During the next twelve months we hope to get fifteen of these on the associational standard program.

Our young people have responded beautifully to every call and are at work in every section carrying our program to the uttermost parts of our beloved state.

We recommend that the goal set by this convention be our program for the new year, and that every individual and every union make it the object of every effort and energy spent.—A. L. Crawley, Chairman of Committee.

**Holston Association**

The Holston B. Y. P. U. Association held its annual rally in the First Baptist Church of Kingsport on Sunday, June 24th, with an all-day program. Sunday school in the young people's department was dispensed with and the morning program was opened by a song service led by the choir leader, Mr. H. E. P. Clifford, of Kingsport, and the welcome address by Mr. D. W. Black, director of Kingsport B. Y. P. U.'s. Next came the response by Mr. Oscar Nelson of Greeneville, which was followed by a talk, "Success or Failure," by Associational President Mr. O. L. King of Kingsport. After a prayer and announcements the meeting was continued in the church auditorium with a special sermon to young people by Rev. O. D. Fleming of Sweet-

water. At 12:30 luncheon, in charge of the adult union of Kingsport, was served in the church basement.

Officers for the coming year were elected as follows: President, O. L. King, Kingsport; vice president, Kinzie Cobble, Greeneville; secretary, Bernice McConnell, Kingsport; treasurer, Kate Hardin, Johnson City; district vice presidents—Elbert Hardin, Johnson City; E. E. Pressler, Erwin; Oscar Nelson, Greeneville; Ethel Phillips, Blountville; Everett Frazier, Kingsport; junior leader, Ruby Sproles, Bluff City; intermediate leader, Ursel Brown, Boone's Creek.

Following the supper, which was also served in the church basement, the senior union, in charge of entertainment, provided cars by means of which the guests could be shown the points of interest in Kingsport. At 6:45 the meeting was again called to order and a very interesting demonstration program was rendered by the senior union. At the close of this meeting two loving cups were awarded—one to the union having the largest percentage of attendance present at this meeting, which was carried away by Bluff City, having 16 enrolled and 16 present; while the other was an efficiency cup based on the yearly average record, which cup was given to the Kingsport senior union.

The Butler encampment and Mont-eagle convention were discussed and a great deal of interest was aroused.

Although the Holston Association has been an organization for several years, it has never been an active one until the past year, under the direction of Mr. King. During his administration it has held seven group meetings, fourteen study courses and organized eleven unions in the different districts. Also the unions in the larger churches have been greatly benefited by giving demonstration programs in the district churches.

Mr. J. W. Christenbury sends in a report of a splendid school at Lupton City Church. He also reports two fine revivals going on under our general campaign in that association. Red Bank was led by Rev. R. W. Selman and Hixon under the preaching of Rev. Bethune.

**LAYMEN'S NOTES**

Mr. B. F. Jarrell writes from Humboldt: "Mr. H. P. James of our church, also layman leader in this group, and I expect to go to Gibson next Sunday afternoon to organize a layman's brotherhood in that church. Mr. James is also planning to go to the other churches in this association before September 1st. Please forward at once to me some literature on "Organizing the Laymen," as we will need some of this literature to distribute among the brethren. I hope you are improving in health."

August is laymen's month in our associational program, and we urge the planning for the group meetings during August. The Sunday school workers and the young people are organizing everywhere, and we men must get busy and come up with our phase of the work. Suggested programs are printed for every month, and we hope they will be observed both in the local union and in the group meetings. August is the month for a program on State Missions and the Baptist Orphanage. Our round up comes in September for the State Mission program.

**Deaderick Avenue Organized**

"The brotherhood of the Deaderick Avenue Baptist Church, Knoxville, was organized in the early spring. Meetings with various speakers have been held, and now they report adopting the year's outline of suggested programs for men's meetings. The following officers have been named: President, Isaac Lewis; vice president, Earl Majors; vice president, Willett Anderson; secretary, Reed Thomas; treasurer, W. R. Griffin; reporter, Lem Anderson. The enlistment of men and evangelism are counted as special plans of work. Under the leadership of their pastor, Sam P. White, sixty-five men have already been enrolled."

This is one of the best organizations yet reported. We predict great things done by this fine bunch of men.

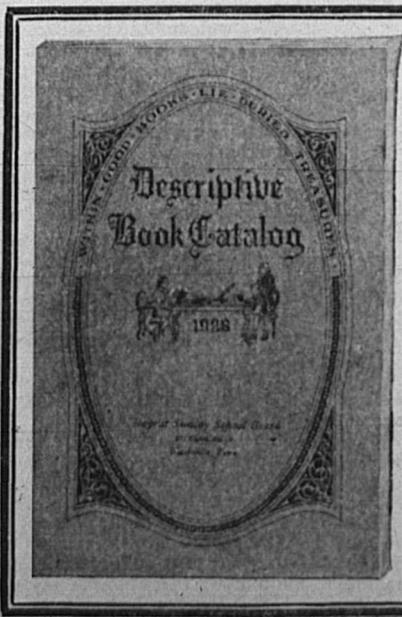
**Suggested Program, August Group Meetings**

- Group director, presiding.
- 2:15—Singing old-fashioned songs. Devotions led by local layman or some one appointed. Reports from all the churches represented, with count taken.
- 2:45—General topic, "Missions in Samaria"—State Missions. Ten-minute talks:
  1. State Missions in the Past.
  2. Helping the Weak Churches.
  3. Sunday School Work in Tennessee.
- 4. B. Y. P. U. Work in Our State.
- 5. The W. M. S. and the Results.
- 6. Evangelism under Our Board.
- 3:45—Special music.
- 3:50—Tennessee Baptist Orphanage.
- 4:00—Paying Our Debts in Tennessee.
- Closing with short talks from any one present. Arjourment.

"Let's see," said the chatty man, "your brother went abroad on a fellowship, didn't he?"  
 "No," was the reply.  
 "It was on a cattle-ship."—Christian Index.

Just think, Aunt Josie, my husband got Hamburg and Java on the radio last night!"

"Now, my child, don't think I'll ever believe they can deliver groceries on that contraption."



**The New Descriptive Book Catalog**

*Fresh From The Press*

Contains latest and best books, many new authors; covers practically every subject vital to the thought and work of a growing denomination; claims rightfully a place in every home and should be used by every Baptist.

**Order Your Free Copy Now**

*Simply Write*

**BAPTIST SUNDAY SCHOOL BOARD**  
 161 Eighth Ave., N.  
 Nashville, Tenn.

**Filled With Good Books**

**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.

**G. A. AND Y. W. A. HOUSE PARTIES, TENNESSEE COLLEGE**

All aboard, girls, for Murfreesboro! We are to have our first statewide G. A. house party in Tennessee College on August 24 to 26. Of course you will be there. There will be lots of fun and also plenty of information and inspiration.

What will it cost? One dollar a day and fifty cents registration. If you come Friday afternoon and stay until Monday, the board will be \$2.50. The entire expense will be \$3. Come on!

The Y. W. A.'s will have their house party the next week-end, August 31 to September 3. As Monday, the third, is Labor Day, many will desire to stay over this extra day. It will cost them \$3, for they will have three full days. Registration will be 50 cents.

Who are invited? Intermediate G. A.'s and their counselors, Y. W. A.'s and their counselors. Who will be in charge? Miss Victoria Logan, assisted by Miss Rollow.

**"TELLING YOU HOW"**

By Miss Juliette Mather. This manual of methods for leaders of W. M. U. organizations is meeting a long-felt need in our work. We are deeply grateful to Miss Mather for this invaluable book, and we trust that all the leaders of young people's organizations will immediately order a copy of it from the Baptist Sunday School Board and make a real study of it. You will find a vision of our work, something of the early work of the organization and practical suggestions that will be of help to you, and many other worth-while things within its pages that will help you to be a better leader. Price, 50 cents. Order immediately from Sunday School Board, 161 Eighth Avenue, N., Nashville, Tenn.

**"SONGOLOGY"**

By Miss Cornelia Rollow. Long have our young people wanted a song book they could use on all occasions. Miss Cornelia Rollow, our own young people's worker, has compiled just such a one. The best hymns are given and also recreational songs. It is compiled especially for Y. W. A.'s, but it will be equally helpful for all young people's organizations. If you want to find all those "cute" songs you learned at camp, write to the Baptist Sunday School Board, 161 Eighth Avenue, N., Nashville, for "Songology." Price, 35 cents.

**FIFTH SOUTHWIDE Y. W. A. CAMP**

Again we have had the privilege of going to the "Land of the Sky," to Ridgecrest, N. C., for our fifth Southwide Y. W. A. camp.

I have had the joy of attending this great camp every year, and I do feel that it grows better and better as the years roll by. This one was indeed a glorious one, the spirit was so fine, such choice girls were there from seventeen of our Southern states, four from West Virginia, four foreign countries represented—Brazil, China, Chile, Japan. Total number in camp, 314. Our own state had thirty-seven there. Each heart was stirred and filled with a zeal to serve in a greater way, to live more consistent Christian lives because of these mountain top days.

What do some of our Tennessee girls think of Ridgecrest? "I wish I could tell you what Ridgecrest meant to me. I had reached the point I didn't much care which way the river ran, if you will pardon that expression. It makes me really suffer to be in such an indifferent mood, but

thank God for Ridgecrest! I think He must have sent me there to show me His way. I do thank Him for Ridgecrest." "I enjoyed and got more out of my trip to Ridgecrest camp this year than last. Although both years I got more than my heart could hold, but I feel that this year it is going to stick closer to me." "Ridgecrest camp is over, but the memory lingers on. I cannot express exactly what Ridgecrest meant to me; it was a real mountain top experience and one which I will always remember. The two services that meant most to me were our Tennessee morning watch at the spring-house in the early morning hour before breakfast and vespers by the lake. In the last vesper service, when Miss Mather was leading, I felt God's call for my life, and I have pledged my life to Him. I have said, 'Here am I, Lord, send me.'"

Each morning Dr. McGinty, instructor of Bible in our training school in Louisville, led us through the gateway of John in our quest for Christ. Great was the inspiration we received from these messages. One

zel Huffine; Erwin, Elizabeth Moss, Sara Penney, Alberta Brown; Morristown, Justine Moody, Violet McCarrt, Ruby Purkey, Mattie Price; Maryville, Ruby Lee Johnson; Russellville, Birdie Thomason; Johnson City, Mabel Lloyd, Arbee Rasor; Jefferson City, Mary Davis, Kathleen Manley; Memphis, Mrs. H. L. Thompson; Jackson, Mrs. H. E. Watters, Lillian Watters, Helen Gardner, Virginia Avey; Lenoir City, Louise Evans, Evelyn Potter; Nashville, Mrs. A. B. Rollow, Jane Henderson, Sara Powell, Miriam Richardson, Cornelia Rollow; Clarksville, Nan Northington. We felt a claim on two whom we called our "adopted Tennesseans"—Elizabeth Hall of Fulton, Ky., and Elizabeth Hamlin of Corinth, Miss. They are both students in Union University, Miss Hamlin is president of the college Y. W. A., and they were a real contribution and joy to our Tennessee group at Ridgecrest.—Cornelia Rollow.

**BIG HATCHIE W. M. U. YOUNG PEOPLE'S MEETING**

A representative gathering of Big Hatchie's young people and W. M. U. members assembled at Garland Church, Tipton County, on Tuesday, June 26th, in regular quarterly meeting. Each year the month of June brings a delightful program given by our W. M. U. children—Y. W. A.'s, G. A.'s, R. A.'s, and Sunbeams.

After a song from each of the organizations a G. A. girl, Miss Frances

Greer, from Covington, led the morning Church led the afternoon devotional.

The superintendent called for volunteers among the young people to state without any preparation how they would like the W. M. S. to foster them. For several minutes after this call the deepest silence prevailed; and when it seemed that she would not get response, her own young daughter, Evelyn, arose, saying, "I will try," and Evelyn, in just a few sentences, made an earnest plea of the W. M. S. Rev. P. L. Ramsey of Henning brought the whole assembly to tears as he told of how this incident had touched him—a mother calling for volunteers, and her own daughter responding by saying, "I'll try." He stated here that we as individuals did so need to catch that same spirit when we knew the Heavenly Father was calling; then our work would go forward in a wonderful way.

One of Big Hatchie's lovely young girls, Miss Margaret Owen, of Covington, sang a solo, and a Sunbeam of Garland read the words of a song that her mother had expected to sing in the afternoon, but was prevented on account of illness.

We were sorry for those who were absent when Rev. and Mrs. Ramsey debated the importance of G. A.'s and R. A.'s. You surely missed something there.

A training school for the three circles of Big Hatchie was discussed at length—one at Brownsville, one at Riple, and one at Covington. Miss Bucy said she could come to us



Beautiful Tennessee College at Murfreesboro, where the G.A. and Y.W.A. House Parties Will Be Held

thought we should never forget: "It is the Christian's responsibility to give the Living Water to others." Classes under Miss Leachman, Mrs. Una R. Lawrence, Mrs. Allen of Brazil, Miss Marlowe of China, Miss Schell of Japan, were hours when we truly received a world vision.

The afternoons with the hikes, swims, tennis, "barnyard golf," horse-back riding, strolls through the lones fragrant with lovely mountain flowers—everything to make each girl have a happy afternoon of recreation.

The evenings at Ridgecrest are wonderful. Such matchless beauty makes our God of the open air so real. Vespers by the lake led by different ones were moments of real worship. Sunday afternoon worldwide vespers was a rare treat, led by children of our missionaries.

In the words of Miss Mather in her letter to each camper: "May we not hope that we shall find more joy in doing our lowly tasks because of our lofty visions? May we not pray more fervently that kingdom progress may 'come to pass?' May it not be true that our week together shall prove the gateway to a new quest for Christ living abundantly in us—a pathway to new appreciations of the wide world, new understandings of its need for Christ, new yearning to answer that need?"

Tennesseans at Ridgecrest: Knoxville, Mrs. R. I. Harris, Zona Huffaker, Lucille Francis, Velvia Ammons, Vetrica Moffett, Grace Evans, Pauline Groper, Anna Malone, Jo Jenkins, Bill Rule, Mabel Stern, Ha-

ing devotional. Her message to us was taken from Ephesians 6.

Our young people's leader, Mrs. L. M. Short, of Brownsville, was greatly missed at this meeting and was absent on account of the death of her sister. Special prayer was offered for Mrs. Short and family. The secretary was also instructed to send on behalf of the W. M. U. a letter of sympathy to Mrs. Short. In her absence our superintendent, Mrs. Z. J. Scott, presided over the meeting.

The welcome address was given by Mrs. Max of Garland in her own cordial way. Geanette Graves, a Y. W. A., of Woodlawn Church, gave a beautiful response.

Miss Bucy, in her morning talk, brought before the young people many things she heard at the Southern Baptist Convention that were of special interest to them, giving them plans that had been projected for them for this Ruby Anniversary year.

An especially interesting feature of the day's program was "Turning History's Pages," given by the young people of Brownsville under the direction of Mrs. Davis.

"Mother W. M. U." was attractively given by nine Sunbeams of Covington.

The year 1928 marks the fortieth anniversary of the W. M. U., and just before dismissing for noon many prayers of gratitude for blessings of the past forty years were offered.

Garland Church served a most bountiful and delightful lunch at the noon hour in cafeteria style.

Miss Martha Newsum of Harmony

either in August or September. The superintendent appointed a committee to investigate as to the best time, plans, publicity, etc.

Mrs. Scott urged that we organize all our churches.

It was unanimously voted that every society be given the privilege of contributing to a fund for the college training of a most worthy girl in our Orphanage, Mildred Jeffers. This contribution must be sent to Mrs. J. T. Altman, 1534 McGavock Street, Nashville, by September 1st.

The collection amounted to \$10.03.

After an invitation to meet in September with Woodlawn, the local pastor dismissed the meeting with prayer.—Mrs. George G. McLeod, Secretary-Treasurer.

**EXAMPLE OF REAL PERSONAL SERVICE**

The junior G. A.'s of Paris organized a junior G. A. of twenty-one members in the colored Baptist church in that city. They went over to the church and explained the work in such a way that all the people became interested, and they decided they wanted an R. A. as well as a G. A. A young man volunteered to lead the boys, and we are expecting to hear of good work being done in this church. Mrs. S. C. Story reports these organizations to Miss Logan.

A flower's sweet smile,  
 Or a song all the while,  
 Or a mother's fond caress;  
 Though seemingly small,  
 Yet each and all  
 Will bring us happiness.

**MONTEAGLE ASSEMBLY**

"I saw the mountain stand  
Silent, wonderful and grand,  
Looking out across the land,  
And I heard a low voice calling  
Come up higher,  
Come up higher."

On Tuesday, July 3, Baptists from all over Tennessee heeded the call to "Come up higher," and we are now gathered together on the lofty mountain at Monteagle. Our souls rejoice as we climb the mountains to spiritual heights, with Dr. Geo. W. Truett, W. O. Carver, Kyle Yates, Carter Helm Jones and others on our assembly program.

Monteagle is ideally situated for such an encampment. It has all the conveniences of a city with its two hotels and many cottages, yet it has the rustic surroundings that one desires to find in the mountains. The people who have been coming to Monteagle from year to year have created a healthful, wholesome, Christian atmosphere, and it is a great privilege we have of lifting up our eyes from the cities, the towns and the villages and coming to Monteagle.

The program has builded into it truths that the Christian of today needs, and in the conferences and lectures we are challenged to live always at our best for Christ and humanity. Come with me as I go through the daily program.

The day is begun with the Bible hour, conducted by Dr. Kyle Yates and Dr. Roper. In the study of the "Prophets of the Dawn" and the Holy Spirit, our hearts thrilled within us as we caught something of the vision and the great message of these prophets and the meaning of the Holy Spirit. Now we cannot stay at spiritual heights to which we are lifted in the study of the prophets; we must go into the church administration conference and grope with the problems of church finance, church publicity, and other problems of the modern church. If you are a worker in the W. M. U., you will come with me into the W. M. U. conference, led by Mrs. Geo. W. Truett, Mrs. C. D. Creasman, Dr. and Mrs. George Leavell and Miss Mary Northington; but if not, you will enjoy "listening in" on the B. Y. P. U., Sunday school or church administration conferences which are held at this hour. Dr. W. O. Carver speaks each morning at the mission hour. We are climbing with him the mountains of modern missions and America's place in God's great program for making the world Christian. At the eleven o'clock hour inspirational messages by Dr. Geo. W. Truett and Dr. Geo. Leavell have been enjoyed, and now Dr. Carter Helm Jones is leading us in this worship period.

The afternoon is devoted to recreation, tennis, hiking, swimming and resting. There are many points of interest at Monteagle, and there is something for every one to do, and the pleasant fellowship and associations are helpful to all. Dr. McConnell of Murfreesboro brings the devotional at seven o'clock each evening. This is followed by a musical program under the direction of Dr. Wolslagle and his charming family. We have studied in the early morning hours, and our hearts have thrilled at the noonday messages; we have played together in the afternoon and worshiped in the twilight devotionals; now we come at the close of the day to hear Dr. Truett and Dr. Jones as they bring us inspiring messages from God's word. Thus our day at Monteagle comes to a glorious close. We shall go down from this mountain top with a prayer of thanksgiving in our hearts for the inspiration of these days and with a prayer for strength to go back into the valley without faltering, to live the truths that have been brought to us.—Lorene Tilford.

LOOK ON THE LABEL. IF YOUR SUBSCRIPTION EXPIRES AUG., 1928, SEND US YOUR RENEWAL TODAY WITHOUT WAITING FOR US TO NOTIFY YOU.

**YOUNG PEOPLE'S EVENING AT BAPTIST WORLD ALLIANCE**

The young people came early for the Sunday evening service in order to get favored seats. An hour before sundown the hall was nearly filled. It was another occasion for praise and prayer. The fellowship was uplifting.

The Sunday evening service was called "Young People's Evening." The speakers were Dr. J. Clyde Turner of Greensboro, N. C., and Dr. Bernard C. Clausen of Syracuse, N. Y. Rev. T. G. Dunning of Luton, England, presided. Prayer was offered by Rev. Harold Dodd of Canada.

The first speaker was Dr. Clyde Turner of North Carolina. His subject was "The Vision of Youth." A resume of his admirable address follows:

Youth is the vision time of life. It is these visions that kindle his ambition and send him forth with a purpose in his soul.

Two important considerations:

1. The Character of Youth's Visions.

Destiny is wrapped up in these visions. It is all important that they be of the right kind. And this is largely determined by the age and conditions in which one lives. A nation given over to materialism need not be surprised if the visions of its youth are visions of gold. A nation that makes a god of pleasure need not be surprised if visions of its youth are visions of palaces of pleasure. A nation that thinks war and talks war and prepares for war need not be surprised if the visions of its youth are visions of battlefields. But in a nation whose men and women live in the fear of God, the visions of youth will be visions of things eternal.

In the long ago there was a young man that had a heavenly vision. This was not a vision of heaven, but a vision from heaven. In this vision he saw two things.

First: He saw the living God. No young man or woman is prepared to face life until he has caught a vision of the living Christ and yielded his life to him. Too often we think of Jesus as a dead Christ instead of a living Lord. It is this vision of the living Christ that sustains in all the experiences of life.

Second: He saw a glorious task. It was a hard task, but a glorious one. It is a great day in a young person's life when he realizes that the living Lord is interested in His life plans. The call of the kingdom to the youth of today is a call for young men and women who are not lured by the glitter of gold, who find their highest delights in the service of Christ, who realize that war is a delusion, who will carry the spirit of brotherhood into the business and industrial world, who will be true to Christ and his word, who will give to the world a new realization of stewardship.

2. The Consummation of Youth's Visions.

What will youth do with his visions? Better not have them than to have them and refuse to obey. It costs something to make visions come true. I mention three things it costs:

First, the patience to persevere. Many fail here. The fires of enthusiasm die down, and we give up and quit.

Second, the courage to endure. The real test of loyalty is found in one's willingness to endure hardness.

Third, the consecration of the best. Nothing short of one's best is worthy of the Master's service.

When the second speaker, Dr. Clausen, arose to speak, his striking pose and his penetrating voice stilled the somewhat restless audience, many seeming to be tempted to retire from the hall. At once they recognized in him a real speaker, and gladly they listened to hear him.

Men once believed that when the wisdom tooth was cut, at about twenty years of age, wisdom came with it. Now we are sure that the tooth

does nothing to bring wisdom. Indeed, wisdom often vanishes about the time the tooth appears.

This is the theme of that recent delightful play called "The Wisdom Tooth." Its hero is a man big enough to be having trouble with his teeth. But he has lost his real wisdom as he grew out of his boyhood. He is a craven coward, afraid of losing his job, accepting other men's ideas, silencing his finest ideals—a "carbon copy" man.

But after a visit to the dentist he dreams he is a boy again. His grandfather tells him how proud he is of him. His grandmother loves his brave boyishness. He lives in the midst of his happy innocence. He argues independently with his fellow boarders and wins their respect. When he awakens, he brings his youthful spirit with him. He tells the boss just what he thinks of him, and finds, to his surprise, that the boss wants a "man" more than a mere "clerk."

Jesus kept insisting that we should learn from children. He looked at the little boys and girls around him. He recalled the innocent companionships of his own early days, and to the crowd of fat Pharisees and dull disciples who watched, he said, "Except ye become as little children. . . ."

Wordsworth, in his "Ode on Immortality" and Paul in his "Psalm of Love," both sound the same strain of melody. Take time to recall the good brave little child you were. Shame and hope will inspire you.

"Backward, turn backward, O Time in your flight,  
Make me a child again, just for to-night."  
—Christian Index.

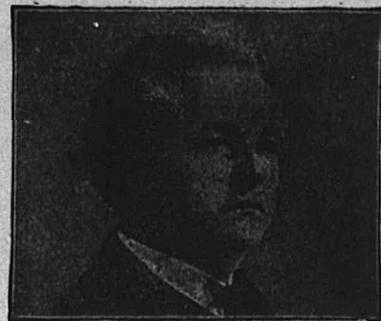
Mark Twain hated a gloomy man. Once, at a banquet, a very gloomy man sat opposite him. This man would not smile at the most amusing jokes recounted.

"What's the matter with you?" cried Mark Twain. "The stories are all good. Why don't you laugh?"

"Ah, sir," said the gloomy man, with a sigh, "how can I laugh when I remember that every time I breathe a soul passes into the Great Beyond?"

"Good gracious!" said the humorist, "did you ever try clothes?"

LOOK ON THE LABEL. IF YOUR SUBSCRIPTION EXPIRES AUG., 1928, SEND US YOUR RENEWAL TODAY WITHOUT WAITING FOR US TO NOTIFY YOU.



R. K. MORGAN, Principal  
Morgan School, Petersburg, Tenn.

**A Distinguished School**

Parents having sons to educate can make no mistake in selecting Morgan School. Every great school, college or university in America has been built around the personality of some one man. The dominating personality of Robt. K. Morgan makes him such a man. He unmistakably impresses his personality on his students. His influence brings out the noblest, best traits in a boy. He guides the boy aright and holds the future ever before him. High ideals are inculcated and the finest lessons of life are taught. The scholarship is the best; Morgan trained boys taking high rank in colleges they attend. Christian influences prevail and the cost is very moderate. To learn more about the school and what it can do for your boy, write to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., for catalogue and full information.

**BIG PROFITS**  
For Your Church Organization  
GOTTSCHALK'S  
**METAL SPONGE**  
REG. U. S. PAT. OFF.  
"The Modern Dish Cloth"  
—WRITE FOR FULL INFORMATION—  
METAL SPONGE SALES CORPORATION  
DEPT. X LEHIGH AND MASCHER STREETS PHILA.

...a few minutes kills every mosquito

if you spray

**FLIT**



Another mosquito? Not if you use Flit. Flit spray clears the house of every mosquito and disease-bearing fly in a few moments. It quickly reaches the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

"The yellow can with the black band"

## AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. O. A. Utley of Miami, Fla., is coming to Tennessee to hold meetings, beginning the first, second and third Sundays in August. If needed, he would be available to help the brethren at any other time.

Rev. W. F. Carlton of Bradford is rejoicing over a good meeting there in which he has the assistance of Rev. J. L. Robertson of Gibson. Brother Carlton has been called to the care of Hickory Grove Church, near Trenton.

Evangelist W. C. McPherson of Eagleville is assisting Rev. W. J. Watson in a revival at White House. July 22nd he begins his fifth revival at Woodbury, and August 5th his eighth meeting at Auburn.

Rev. T. N. Hale of Dresden began a revival Saturday night at Hodges Chapel Church, near that place. It was the writer's joy to join him Monday for the second time.

Rev. J. H. Buchanan of the First Church, Paris, will leave with his family on August 10th for a vacation stay in Kentucky. In his absence his pulpit will be supplied by Dr. John D. Freeman of Nashville.

Dr. E. A. Fuller of the First Church, Atlanta, Ga., preached last Sunday night with great acceptance for Bellevue Church, Memphis.

Dr. R. T. Hanks of Palacios, Texas, a minister over seventy years of age, was compelled recently to suffer the loss of his left leg by amputation to save his life from blood poison.

Dr. O. L. Hailey of Nashville, general secretary of the American Baptist Theological Seminary, filled the pulpit of McKinney Avenue Church, Dallas, Texas, on a recent Sunday.

D. K. Martin of San Antonio, Texas, becomes chairman of the greater Baylor University campaign for \$2,000,000 in the state at large.

Rev. Wilson Woodcock of Greensboro, N. C., formerly pastor at Brownsville, Tenn., supplied last Sunday the pulpit of the First Church, Jackson, and was heard with great joy at both hours, the pastor, Dr. J. J. Hurt, being absent.

W. D. Upshaw of Atlanta, Ga., former vice president of the Southern Baptist Convention, is a candidate for Congress from the Fifth District of Georgia, which includes Atlanta.

Rev. W. P. Reeves of the Second Church, Jackson, is assisting Rev. I. C. Cole in a great revival at Newbern. Brother Reeves has a list of revival engagements running until September.

Rev. W. H. Hopper has resigned as pastor of Royal Street Church, Jackson, after doing a good work with that church. He still retains residence in that city.

Rev. W. A. West of Bemis is doing the preaching in a revival at Unity Church, near Huron, aiding Rev. A. U. Nunnery of Parsons, the pastor.

Rev. G. G. Joyner of Beggs, Okla., is doing the preaching in a revival at Parsons, where Rev. R. R. Keathley is pastor. He has just concluded a revival at Piney Creek Church, near Lexington, resulting in 14 conversions and seven additions.

The Welsh Neck Church of Society Hill, S. C., organized in 1738, recently lost its house of worship by fire. Rev. Chas. E. Stevens is the pastor, and the structure will be rebuilt.

Rev. J. Walter Camp of Jackson began a revival last Sunday at Providence Church, near Friendship, in which he will have the assistance of Rev. I. C. Cole of Newsom.

Dr. R. G. Lee of Bellevue Church, Memphis, has returned from the summer encampment at Palacios, Texas, where he delivered a series of addresses.

Rev. J. E. Skinner of Union University, Jackson, preached last Sunday at Temple Church, Memphis, Rev. E. F. Campbell, pastor.

The First Church, Tryon, N. C., has called Dr. E. E. Bomar of Landrum, S. C., and he has accepted, effective September 1st.

Rev. H. L. Lemonds of Blue Mountain, Miss., is to hold meetings at Harmony Church, Walnut, Miss., beginning Sunday, July 29th, at Palmer Church, beginning Sunday, August 5th, and at Beulah Church, beginning Sunday, August 12th. He has a decided evangelistic gift.

The First Church, Hayesville, N. C., secures as pastor, Rev. W. F. Sinclair, who resigned as pastor at Winstboro, S. C., to accept the other field.

Rev. C. W. Knight of the First Church, Harrodsburg, Ky., is being assisted in a revival by Evangelist Louis Entzminger of Longwood, Fla., and Singer S. E. Cox of Richmond, Va.

Rev. J. H. Ivey, Jr., assistant pastor of Fourth Avenue Church, Louisville, Ky., will on August 15th go to become associate pastor with Dr. J. P. Boone of the First Church, Tuscaloosa, Ala. He is a native of Talladega, Ala.

The First Church, Santa Fe, New Mexico, secures as pastor Rev. W. O. Leach of Montezuma College.

The church at Comanche, Okla., loses its pastor, Rev. R. H. Cunningham, who has resigned.

Rev. W. D. Ogletree has resigned at Hawkinsville, Ga., to accept a call to the church at Oxford, Ala.

Rev. W. P. Brooks, Jr., has resigned as pastor at Warrenton, Ga., effective September 1st. He has served the church four eventful years.

The successor to the venerable Dr. A. J. Holt, who has retired as pastor at Punta Gorda, Fla., is Rev. C. L. Andrews of Marianna, Fla.

Dr. H. A. Smoot of the First Church, Marion, Ill., is publishing a book, entitled "The Family of God and New Testament Churches." He was formerly pastor at Humboldt.

By THE EDITOR

Dr. George Leavell preached at Belmont Heights Church, Nashville, Sunday. On July 29th he will supply the pulpit at Clarksville and the following Sunday at Springfield.

Mrs. L. W. Coleman, aged 73 years, wife of the late Rev. L. W. Coleman, and daughter of Dr. Robert Cooke Buckner, founder of Buckner Orphanage of Texas, died recently at her home in Dallas, Texas.

Dr. J. M. Dawson, pastor of First Church, Waco, Texas, is doing the preaching in a revival meeting with Central Baptist Church of Livingston, Texas. Sam Raborn, Jr., of Waco is in charge of the music.

A revival began at Baptist Tabernacle, Lenoir City, Sunday, July 22. The preaching will be done by Rev. B. L. Peters, and Mr. O. C. Jenkins will be in charge of the music.

Dr. Everett Gill preached at the First Church, Nashville, Sunday in the absence of the pastor, Dr. W. F. Powell, who is holding a meeting in North Carolina.

Dr. James Presley Craft has recently resigned the presidency of Hardin College, Mexico, Mo. Before going to Hardin, Dr. Craft was president of Averett College, in Virginia, for six years. He will probably do work as a teacher or in the pastorate, whichever way opens up for him.

Rev. Claude Bridges, of East Birmingham, Ala., is conducting a meeting with Brighton Church, Bessemer, Ala. Mr. Thos. E. Briggs of New Smyrna, Fla., is in charge of the music.

Pastor R. A. Johns of Winchester is now with Pastor W. R. Goodman of Cedar Hill, Robertson County, in a meeting which began last Sunday and will continue two weeks. This is a good team and in a fine field.

To all the brotherhood we offer this bit of explanation. It seems that Editor Pitt of the Religious Herald sent out a request to the various editors of the South for a statement to be included in the centennial issue of the Religious Herald. Unfortunately, we never received ours. Our belated editorial of last week came from the heart, and we regret that our brother has been made to feel that we purposely or negligently let the matter pass unnoticed.

The Northern Baptist Theological Seminary of Chicago is starting registration on September 10th, and the first chapel service of the year will be held on Wednesday, September 12th. A good faculty has been secured, and indications are that there will be a large enrollment.

Dr. John W. Ham, evangelist of Atlanta, Ga., is doing the preaching in a revival meeting at Whiteville Baptist Church. Mr. Clarence Hailey is in charge of the music. The meeting continues through this week. Rev. L. A. Byrd, pastor, is happy over the way the meeting is progressing.

Mr. Carlyle Brooks, evangelistic singer of Atlanta, Ga., is in a meeting at Fort Gaines, Ga., in which Pastor C. J. Broome is doing the preaching. He has some open dates in August, if his services are desired.

Rev. William S. Dixon, evangelist and singer, has just closed a meeting at Mt. Vernon, Texas, the first meeting held in the new building of a newly organized church of four members. At the close of an eight-day meeting the Lord had added twenty-seven new members, most of whom have already been baptized.

Dr. John F. Herget, pastor of the Ninth Street Baptist Church, Cincinnati, Ohio, has accepted the presidency of William Jewell College, at Liberty, Mo.

Rev. I. N. Strother, pastor of Seventh Street Church, Memphis, supplied the pulpit of Park Avenue Church, Nashville, Sunday, July 22, in the absence of Pastor Floyd Olive, who is holding a meeting in Alabama.

Pastor O. L. Nolen of the new Westvue Baptist Church of Murfreesboro, is happy over the results of a revival meeting which has just come to a close. Rev. W. D. Powell did the preaching, and as a result there were 46 additions to the church.

Things are moving in such a great way with the church at Arcadia, Fla., where W. D. Nowlin is bishop, that enlarged Sunday school equipment has become necessary. Work on the plant is now under way.

Rev. W. M. Bostick, evangelist of the Home Board, is doing the preaching in a revival meeting at Highland Heights Church, Memphis, of which Rev. E. F. Curle is pastor.

Eastern Heights Church, Memphis, Rev. W. M. Crouch, pastor, has started work on the basement of the new church building.

CHATTANOOGA PASTORS

Rossville Tabernacle: Geo. W. McClure. Winning to Christ. SS 316, baptized 1.

## THOMAS W. WRENNE & CO.

D. P. WRENNE, President Bankers Incorporated A. D. 1889  
**MONEY TO LOAN**  
 Ocean Steamship Agency  
 Wrenne Bank Building Phones 6-8194—6-8195 Night: 7-5851-W

## HOTEL HERMITAGE

Howard Baughman, Manager Nashville, Tenn.  
 Modern, Convenient, Delightful  
**RATES, \$2.50 up** Every Room with Bath

## Baptist and Reflector

(Continuing the Baptist Builder)

Published by the  
 EXECUTIVE BOARD OF THE TENNESSEE  
 BAPTIST CONVENTION

O. E. Bryan, Cor. Secretary and Treasurer.  
 BOARD OF MANAGERS  
 W. F. POWELL, Chm. F. N. SMITH  
 L. S. EWTON F. J. HARRELL  
 R. E. GRIMSLEY S. P. MARTIN  
 J. J. HURT S. P. DeVAULT

JOHN D. FREEMAN, A.M., D.D., Editor

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

First: Dr. John W. Inzer. Dr. John Jeter Hurt. Carving a Life; Peace. SS 1,102, BYPU 75, baptized 2.

Tabernacle: J. P. McGraw. The Sweetest Place on Earth; How to Build a Home. SS 411, BYPU 44.

East Chattanooga: J. N. Bull. A True Worshiper; Salute No Man by the Way. SS 385, by letter 1.

Avondale: D. B. Bowers. God Weigheth the Heart; Two Ways. SS 377, BYPU 65.

Ridgedale: R. L. Baker. The Devil's Sermon on Prayer; Are People Devil-Possessed? SS 240.

Eastdale: J. D. Bethune. Hindrances to Spiritual Progress; The Fate of the Ungodly. SS 194, BYPU 32.

Concord: M. F. Ewton. Extent of Obedience; My Christ. SS 128.

## Bryson College

FAYETTEVILLE, TENN.

Located in Middle Tennessee. Excellent climate. Standard four-year Liberal Arts College for young men and women. Music and commercial courses. University trained faculty, good athletics, Christian environment. Expenses for the year including board in dormitories \$332.00. For catalogue write

A. J. RANSON, President.  
 E. A. SLOAN, Dean.



**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  
 BATHOQUE, N. Y.  
 When washing hair always use Florence Shampoo



**ART GLASS**  
 for Churches and Residences  
**Memorial Windows**  
 Catalog and Special Designs free on request  
**F. J. COOLEGE & SONS**  
 ATLANTA, GA.

**THOMAS W. WRENNE & CO.**  
 D. P. WRENNE, President Bankers Incorporated A. D. 1889  
**MONEY TO LOAN**  
 Ocean Steamship Agency  
 Wrenne Bank Building Phones 6-8194—6-8195 Night: 7-5851-W

**HOTEL HERMITAGE**  
 Howard Baughman, Manager Nashville, Tenn.  
 Modern, Convenient, Delightful  
**RATES, \$2.50 up** Every Room with Bath

# HENRY H. HORTON

## *Baptist Governor of Tennessee*

— As seen by JOHN H. MOORE, Pastor of Edgefield Church

### CONCERNING GOVERNOR AND MRS. HORTON

To whom it may interest, inform, irritate, or impeach: Of my own free will and accord without solicitation from anybody I have decided to write this simple statement of facts and send it to The Tennessean.

Early in January, 1894, I matriculated at the Winchester Normal and began a long and tedious journey toward a college education. I was introduced to Professor Henry Horton by the president of the school, Mr. Rufus Clark, as a ministerial student in whom Professor Clark had a personal and an affectionate interest. Two or three of my studies were under Professor Horton. In addition to that I joined a Sunday school class which was taught by Professor Horton in the Winchester Baptist Church.

From the very first Professor Horton "took a likin' to me" and I was deeply grateful for his interest. I needed such a friendship, for I was very much alone in the world and very far behind in my books. As a matter of fact, I was past twenty and had not been to school but three years altogether.

He was then an old bachelor. As such he was as clean as a ribbon. My guess is that if he were in a Scottish Rite Masonic class no phase of its soul searching ceremonies would be embarrassing to him. I wonder how many of my Scottish Rite brothers met the tests without embarrassment. He was the soul of honor and integrity. He lived above the snake line. Every student looked up to him. I have several degrees from accredited institutions of learning and have done something along the line of productive scholarship, but I still look up to him and it is difficult for me to keep from looking down upon anyone who would undertake to besmirch his good name.

### ACHIEVEMENTS UNDER DIFFICULTIES.

At the time we met many years of struggle were behind him. A formidable gulf between his youth and an education and career had to be bridged. He had bridged it. Less formidable barriers have closed careers to thousands of other country boys and buried them in a corn row. His education was obtained under difficulties. May it not be that the fact of his laborious schooling gave a special nourishment to his instinct of self-confidence and proved to be more potent than the spoon-feeding of some well-endowed college? He had "That Something" in him which enabled him to attain enviable local distinction as a teacher, citizen, and churchman.

### HE BECAME A LAWYER.

The wings of ambition to become a lawyer began to flutter in his breast some years before he left the teacher's chair. He discussde that matter with me. I modestly and mildly protested on the ground that he was doing so much good as a teacher. Having been admitted to the bar, his ability, honesty, and consequent good standing made it easy for him to form a partnership with a successful law firm at Winchester. It would be dead easy for an honest investigator to find a creditable record of his career as a lawyer.

### HIS RECORD ON PROHIBITION.

Henry Horton is a prohibitionist personally. A man who drinks liquor and advocates prohibition is either a victim of liquor or is inconsistent and unsafe. The introduction of temperance lessons in the Sunday school gave him keen delight. The opportunity to espouse the good cause as a Sunday school teacher was according to his liking. And he did it without fear or favor both as superintendent and teacher of the

Winchester Baptist Sunday School. He has been an advocate and leader during the successful fight for prohibition in Tennessee in all its stages of advancement and enlargement. He did not become a prohibitionist in order to become a candidate for office. He became a candidate for office the first time because he was a prohibitionist. Winchester was among the last towns of the state to abolish the saloon. A group of good citizens (among them were some of my relatives) induced Mr. Horton to run for the legislature for the express purpose of ridding Winchester of saloons. He won out in the primary by a good majority. An independent was put out in the general election. He defeated him by carrying nearly every district in the county. The one issue of his campaign was to rid Winchester of saloons. At that time there were seven saloons and one distillery in Winchester. He made good his promises and Winchester was rided of the infernal saloon. I think this was in 1907. If a governor pardons a high-browed murderer, bank buster, or embezzler, there seems to be no criticism. If he pardons a few bootleggers, great capital is made of it. I heartily approve every pardon of this nature issued by Goernor Horton which I have investigated. And I am a rantankerous prohibitionist.

### HE GETS MARRIED.

Henry Horton captivated and captured Miss Addie Wilhoite. When they married he was thirty-one and she was nineteen. He has been married to but one woman. And she is some woman. I have known and known of her people from my earliest recollection. No finer citizens ever lived in Tennessee. So far as I know, none of her people have ever been governors of the state, but they have known mighty well how to govern themselves and their own estates. For sprightliness, brilliance, culture, refinement, information, versatility, and adaptability, she compares favorably with any woman in the state of Tennessee today. He married some woman and she had some farm. Having been brought up on a farm and never having eaten at the political pie counter nor drunk swill at the political trough, he was delighted to become a farmer again. And who wouldn't have been under such favorable circumstances?

### HIS CAREER AS A CHURCHMAN.

Governor Horton is a Baptist. I venture the opinion that he is a fundamentalist of the type that I am. He was superintendent of the Sunday school at the Winchester Baptist Church. When he moved to Chapel Hill, he joined the little country Baptist Church near his home. He was made a deacon of that church. He has been moderator fo the Duck River Baptist Association for the past two years and still holds that honor. And yet he has never sought to make political capital out of his Baptist affiliation. He is not that kind of a politician.

### A FRIENDLY PREDICTION.

At the Austin Peay memorial service held at the Edgefield Baptist Church, of which I have the honor to be pastor, Gov. Horton upon my invitation was present. When I introduced him to the audience I predicted that he would be elected governor in 1928. I venture to renew that prediction now. If he is not elected you may call me just a minor prophet.

This article was written without the knowledge or consent of Gov. or Mrs. Horton, and without apology to anybody else.

JOHN H. MOORE.

# NEWS BULLETIN

(Continued from page 8.)

to keep out intruders that would otherwise come into the garden and trample down its tender plants. What are the dykes of Holland for? This country with its beautiful scenery and fruitful fields, lies below the level of the sea. Great dykes have been built on its shores which put their shoulders against the sea and prevent its waters from sweeping in to destroy Holland. The Dutch, not the dykes, make Holland; but the dykes make Holland possible.

This is all Sabbath laws are for. They do not make people go to church or perform any religious duty. But they do say to greedy commercial interests who are bent upon using the day for money making, "Stand back and give the preacher, Sabbath school teacher and Christian father and mother an opportunity on the Sabbath day to reach the people with the teachings of God's Word, which will make them good."—Christian Statesman.

## NEW BOOKS REVIEWED

**April and Sally June.** By Margaret Piper Chalmers. Published by the Penn Publishing Company, Philadelphia, Pa.

Bright, sparkling as its title is this story of events which all happened in the magic month of April, Sally June, who has about her much of the brilliance and unconventionality of Spanish mother, is engaged to Arthur the professor, whom she admires but does not really love. Then one Sabbath afternoon she goes out for a quiet stroll and meets romance with a capital R. The action is rapid, the character delineation excellent, and the interest well sustained in this happy little volume.—L. B. F.

**Songology for Young People.** By Cornelia Rollow. Published by the Baptist Sunday School Board, Nashville, Tenn.

Compiled to meet a long-felt need, that of a volume containing the songs most frequently used and best adapted to our young people's meetings, this collection covers a wide range of songs from the deeply devotional for the quiet hour to the rollicking assembly and camp songs. Young people, particularly the Y. W. A.'s and G. A.'s, as well as those who love to work with them the South over, are greatly indebted to the author for her happy and discriminating selection.—L. B. F.

**"The Kit,"** No. 15, Summer 1928, published by the Church Recreation Service, 510 Wellington Ave., Chicago, Ill. Price 25 cents.

This edition of "The Kit" is very fitting and useful for this season of the year, as it is filled with plans for recreation during the summer months. The special topic of this edition is Outdoor Recreation. It will be a splendid addition to the library of anyone who is a leader of young people. A sample copy will be sent upon request to any of the readers of the Baptist and Reflector who mentions the fact that the review was found in this paper.—R. B.

**Gentleman Grizzly.** By Reginald C. Barker. Published by the L. C. Page & Co., Boston, Mass. \$2.

"Gentleman Grizzly" is the title of an old trapper of the Salmon River regions of the great West. For more than fifty years he plied his trade in the frozen regions of the wild mountains and raging rivers. His knowledge of the regions, of wild life, and of the habits of the criminal class made him an invaluable aid to the officers of the law in keeping down crime and in apprehending criminals.

The stories in this interesting and thrilling volume deal with his various experiences from catching the wiley silver-gray fox to those of capturing a panther with fly paper and of taking, single-handed, one of the worst bandits of the old days. The stories are all thrilling, with here and there a beautiful little romance to add charm to the volume. They magnify the best of man and make ugly and repulsive the worst. The book will be good for young people who read adventure and Western stories.

### A SPLENDID NEW BOOK

"The Criminal and His Allies" is the title of a recent book from the pen of Judge Marcus Kavanagh of Chicago, published by Bobbs-Merrill of the same city. In this volume we have a square facing of the facts of increasing lawlessness in our land and suggestions as to how to meet it. Among other things, we find in this volume such statements as these:

"The next five years will decide whether the American people in this regard (criminal control—Editor) are capable of self-government. . . . Every country has the kind of crime and the amount of crime it deserves. . . . If through the next year the criminal situation remains unchanged, it will be for the reason that the United States is entitled to its criminals. . . . The government that cannot establish justice forfeits its claim to the allegiance of its subjects and, therefore, has no right to exist.

"It is the just right of every citizen that the surroundings of the community in which he and his family must live, which he helps to support and must defend with his life when called upon, shall be what his country and his age deem sober, decent and moral. Whoever infringes upon that concept, in a way forbidden by law, commits crime."

The judge then goes on to suggest a cure for much lawlessness. He says: "A central bureau at Washington co-ordinating with the law enforcement authorities of the several states has become vitally necessary. This today could not interfere, of course, with the internal administration of state laws, but it might keep and publish records, supply information as to particular crimes which would aid the state officials in the detection and punishment of offenders and generally assist in the exposition and the prevention of evil commerce between wrongdoers in the several states."

He charges the judges of the courts and officials charged with the duty of prosecutions with too often "deliberately disobeying the will of the people as expressed in their statutes. It has become an established habit to bargain with acknowledged criminals." He further attacks "the soft-minded sentimentalist who pities not the victims of the crime, but the criminal, the lawyer who prostitutes his profession as an ally of the criminal; the courts which spin fine webs of technicalities to the undoing or justice" in the book. It is a timely production and needs the careful attention of all officials and citizens who wish to save our land from bolshevism.

### DR. J. T. HENDERSON'S NEW BOOK

—By Arthur Fox

A treatise on the "Deacon" has been a long-felt need by some of us. This need is now supplied by Dr. J. T. Henderson's new book on the "Office of Deacon." Out of a thorough knowledge of the scriptures and varied experiences with churches, deacons and pastors, Dr. Henderson has written the latest and most helpful word on the subject of deacons. He is a deacon of many years' service; he knows what deacons ought to be, and the place they are to fill, their relationship to their pastor, their church, and the whole program of kingdom movements. He is unquestionably the most logical man in the Southern Baptist Convention to give us a treatise on the subject.

Wisely and learnedly, he presents the subject of the "Office of Deacon"

under five chapters: I. Origin; II. Scriptural Requirements; III. Paul's Outline of Qualification; IV. Election; V. Practical Suggestions. The book is purposely prepared for a study course for deacons, churches, and pastors. Questions at the end of each chapter, ranging from 11 to 18, are given to bring out the high points of emphasis in each chapter. The author is of the unswerving conviction, and has undoubtedly proved, that every deacon, church and pastor should have a clear understanding of the above-named chapters discussed. How many a church has suffered by deacons' lack of knowledge of their "business"! Full many a pastor has been handicapped by an uninformed board of deacons! Deacons, not a few have been willing to do, but have not known what the official relationships imply. This book should be studied in every church by the entire membership.

We have recently increased our board of deacons from 18 to 25 and have studied Dr. Henderson's book with the deacons and the church, and it has added new life and energy to all our activities, and we commend it most highly to all churches and deacons.

Morristown, Tenn.



Old Lady: "What is that awful odor?"

Farmhand: "Fertilizer."

Old Lady: "For the land's sake!"

Farmhand: "Yes'm."

The doctor's little daughter watched her father testing the heart and lungs of her younger brother. At last she asked: "Getting any new stations, daddy?"—Exchange.

### O, Yeah!

"The police think they've uncovered a new murder mystery."

"What are the circumstances?"

"Over at the library they found a man's nose in a book."—Judge.

### Easier, No Doubt

The favorite soprano, after apologizing for her cold, sang:

"I'll hang my harp on a weeping willow tree-e-e, ahem! On a weeping willow tree-e-eee, O!"

Her voice cracked on a high note. She tried again. Then came a voice from the back of the hall:

"Try hanging it on a lower branch, miss!"

### His Strong Point

"Is your husband much of a provider, Malindy?"

"He ain't nothin' else, ma'am. He's gwine get some new furniture, providin' he gets the money; he's gwine to get the money, providin' he goes to work; he's gwine to work, providin' the job suits him. I never see such a providin' man in all muh days."—South News Bulletin.

### An Aid to Foreigners

How to master the American language in five minutes.

Memorize these phrases and your success is insured against failure:

"And how!"

"Me, too!"

"O, O!"

"What, no—" (dash represents any vegetable).

"You tell 'em!"

"Yah!"

"Nope!"—Presbyterian Advance.

### Might Match for It

One day when unexpected company came to dinner, little Betty was told privately that she and mother would have to have oyster soup without the oysters. The child was flattered at her share in this sacrifice to hospitality and apparently disappointed when she found one small

oyster in her portion. Holding it up on the spoon, she inquired in a stage whisper: "Mother, shouldn't Mrs. Smith have this oyster, too?"—Boston Transcript.

Squire: "Did you suffer badly from the floods, Mr. Giles?"

Mr. Giles: "I should think I did! Why, I was shut up in the house with the missus for nearly a week."—Christian Index.

A speaker in chapel recently was speaking of the ostrich to illustrate his point and said, "The ostrich sees very little and digests everything."

A freshman girl in the front row whispered audibly: "My, what an ideal husband an ostrich would make!"

"Oh, doctor, I have sent for you, certainly; still I must confess that I have not the slightest faith in modern medical science."

"Well," said the doctor, "that doesn't matter in the least. You see, a mule has no faith in the veterinary surgeon, and yet he cures him just the same."

### Ancient Movies

Man: "Who was the first man to read the movie titles aloud?"

Another: "I am afraid that you have driven me into a very dark corner."

Man: "Daniel. The Bible says that he read the writing on the wall."—Carolina Buccaneer.

### Friend to Friend

"Yep, I had a beard like yours once, and when I realized how it looked, I cut it off."

"Well, I had a face like yours once, and when I realized that I couldn't cut it off, I grew this beard."—Iowa Frivol.

### SANDERS

#### Fireproof Storage

Local and Long Distance Hauling. Office and Warehouse 129 8th Ave., N., Nashville.

SANDERS TRANSFER AND STORAGE COMPANY

### Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company, Hickory, N. C.

### CHURCH ARCHITECT

#### WELLINGTON J. H. WALLACE

A Christian gentleman who knows how to plan and erect church buildings. A Baptist, therefore understands the needs of Baptist churches. Ready to consult or to plan.

167 8th Ave., N. Nashville, Tenn.



### KODAK

Finishing and Supplies by mail. Prints on velox paper.

"PANGLES" Johnson City, Tenn.

For Wounds, Sprains, Cuts, Sunburn, or Scratches, and after Shaving. Same formula 66 Years.

## DR. TICHENOR'S ANTISEPTIC