

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 86

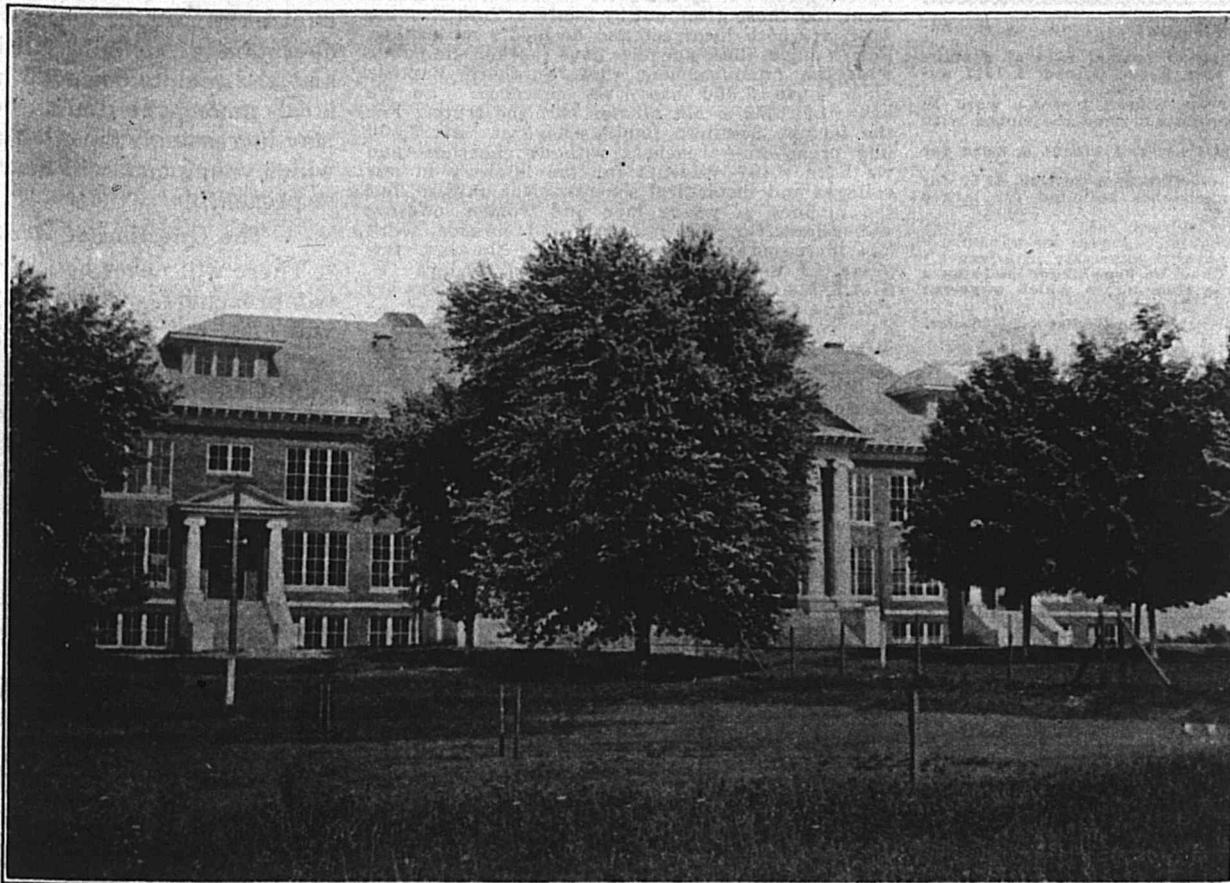
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 44

J. D. MOORE, Editor

NASHVILLE TENN., Thursday, July 7, 1921

Price \$2.50 per Year



CARSON AND NEWMAN COLLEGE, JEFFERSON CITY, WHERE BIBLE CONFERENCE IS TO BE HELD

THE UNIVERSAL GUILT.

By Thomas Curtis Clark.

I saw One greeted with a kiss;
A son of night performed the deed;
And then they led away my Lord
To be despised, to suffer, bleed;
And I stood by, nor said a word,
Nor was I by his mute grief stirred.

I saw One wear a crown of thorns;
They placed it rudely on his brow,
And pressed it down; and as he bowed
They cried, "Messiah—see him now!"
And I stood by, nor moved a limb
To save my Lord or comfort him.

I saw One hanging on a cross;
As in each hand they drove the nail,
He groaned and cried, "O God, forgive!"
They laughed and shouted, "King, all hail"
And I with them was standing there,
As he breathed out his dying prayer.

A Universal Condition.

Human nature and needs are the same in all grades or walks of life; it is everywhere either capable of sin or actually guilty of it. The carnal mind, in whomsoever, is enmity against God and must be transformed in order to get into sympathy with Him. Gradation among men is purely circumstantial, created by their environment; but human nature is essential and can be altered only by the Spirit of God. Since the fall of the first pair, all men have had the same weaknesses, same ambitions, same feelings, same appetites

and desires; and since the day that Adam and Eve were driven out of the Garden of Eden for their disobedience, human nature has not changed one whit either for better or for worse.

* * *

When Justice Weeps.

When lawyers resort to technicalities or employ the weight of gold to acquit or condemn the accused; when legislators or jurors accept bribes to mislay the law or thwart its administration; but more than all, when the public supinely tolerates these conditions, then it is that justice, the virtuous, dies in travail with honor; while malfeasance, the harlot, gives birth to Anarchy.

* * *

The Preacher's Wife.

In reading the biography of Dr. J. B. Gambrell, one is impressed with the prominence of that silent, quiet influence which was exerted upon his life by his companion; she who bore his children and upon whom domestic responsibilities fell with direct and unceasing force; she who "remained with the stuff" should share equally with him "who went afield." We are therefore disposed to regard the name of J. B. Gambrell as the composite emblem of two lives. And as it was in that

case, so is it in many another. Honor to that host of preachers' wives who cheerfully endure the privations of a frequent change of residence, and who go uncomplaining to their daily household duties which are multiplied to them by scant incomes and the husband's constant absence from home; they are the bravest warriors that ever fought the battle of life!

When the bells toll from the village kirks
Through their steeple grates,
Let your voice be silent while "her works
Praise her in the gates."

* * *

"Set On Fire of Hell."

The apostle James says that the unruly, uncontrollable tongue "setteth on fire the whole course (or wheel) of nature, and it is set on fire of hell." The idea doubtless is that of a wheel in such rapid motion that its revolutions create heat and ignite a fire. In like manner, the swift and ungovernable actions of the tongue set the whole nature on fire—and it is the fire of hell. The term "devil" means traducer, deceiver, slanderer. In the beginning, Satan instituted the two chief diabolical uses of the tongue—he slandered God and flattered man. Set a watch on the lips!

Baptist and Reflector

(Continuing the Baptist Bullder)

Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

161 Eighth Ave., N., Nashville, Tenn.

BOARD OF DIRECTORS

LLOYD T. WILSON, R. M. DUDLEY
 Chairman, I. J. VAN NESS
 RYLAND KNIGHT, O. E. SAMS
 D. A. ELLIS, B. C. HENING
 J. D. MOORE, Editor.

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

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

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

Obituaries—100 words free, and 1 cent a word for all over.

"Want" Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract.

Sample copies to any address, free.

Terms of Subscription—\$2.50 a year in advance.

Budget Price—\$2.00 payable quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

Send money in the usual way to the Baptist and Reflector.

EDITORIAL

THE SUPPLY OF MINISTERS.

The Nashville Tennessean Friday morning, June 24, contained a very informing and timely editorial on "A Shortage of Ministers." Quotations were made from the report of the United States Bureau of Education, and the editor commented very forcibly upon the facts as gleaned from that report. However, Dr. E. P. Aldredge, Secretary of Survey, Statistics and Information of the Southern Baptist Convention, has submitted to us an exhibit which is different from that upon which the Tennessean based its editorial. The general conclusions to which the editor of the Tennessean arrived are not, however, materially affected by the differences in the figures. We are, indeed, grateful for the daily paper's interest in this matter and heartily commend its initiative in calling attention to that about which all of us need to be gravely concerned. The figures as quoted by the Tennessean are as follows:

	1890.	1900.	1910.	1920.
Episcopalian	341	280	361	193
Presbyterian	953	891	961	695
Baptist	977	1,003	1,412	1,457
Methodist	506	859	1,155	976
Congregationalist	646	408	499	255
Lutheran	744	1,172	1,067	1,265
Other Prot. Denom.	1,334	1,380	1,715	1,378
Roman Catholic	1,157	4,628	6,182	8,944
Jewish	46	99	103	120
Interdenominational	158	118	233	295
Non-sectarian	42	28	594	---

Through Dr. I. J. Van Ness, Dr. Aldredge, on the other hand, gives us the following statement:

"I find by reference to the 1920 year-books of the leading denominations that the figures of all the main religious bodies copied by the Tennessean and from the New York Evening Post are wrong—unless it be those of the Methodists, whose year-books do not indicate students for the ministry. For example, the correct figures for 1920 compared with those of the Tennessean stand as follows:

	Tennessean's Report.	Year-book Figures.
Episcopalians	193	394
Presbyterians	695	828
Baptists	1,457	2,197
Lutherans	1,265	1,380
Catholics (including candidates for all orders)	1,944	8,291

"All but the Catholic figures are placed too low—some of them far too low—while the Catholic figures are not only misleading in that they include all candidates, for all orders, or all seminary students, but they are given credit for 650 more than the Catholic Directory for 1921 claims.

"I am sorry not to be able to set down the Methodist students for the ministry, but this item seems to have been omitted from their year-books. I feel sure, however, that Methodists (North and South) have at least 1,500 students for the ministry.

"In this connection it may be said that no reliable figures covering this topic have been compiled. The figures given out by the Inter-Church World Movement, like those given out by the New York Evening Post, are both incorrect and decidedly misleading. For example, these agencies have shocked the public with the announcement that 'Southern Baptists alone have 3,000 pastorless churches.' So we have; but this is not all nor half the truth. For the fact is, Southern Baptists have at least 3,500 idle preachers—preachers without churches—and we have 2,197 students for the ministry in our colleges and theological schools. Not only so, but the number of young men and women offering themselves for the ministry and mission work has increased very largely during the last few years. I understand that the Presbyterians (U. S. A.), the Congregationalists and Episcopalians are facing a shortage of ministers; but this condition does not apply to any of the great denominations in the South, least of all does it apply to Southern Baptists. And the cases where a shortage exists in the North and East is explainable in large part to the phenomenal enlargement of all phases of the work of the several denominations in question, during the last few years. Every main great denomination has enlarged its work 300 per cent in the last six years—some of them even more than this—and it is inevitable that their supply of well-trained and thoroughly efficient ministers and mission workers should run short for a time."

In this connection we wish to make a few observations:

Baptist Advance.

Dr. Aldredge very satisfactorily explains the apparently phenomenal increase in the number of Catholic clergy; and as to the increase in the number of Baptist preachers, the figures, as given by Dr. Aldredge, show more than seven hundred excess 1920 over 1910 increase as given by the Tennessean, whereas the Tennessean shows little more than four hundred excess 1910 over 1900, and only eight excess 1900 over 1890. These figures are reliable only in case the report of the United States Bureau of Education regarding the figures for 1890, 1900 and 1910 are less faulty than Dr. Aldredge shows 1920 to be. However, we take it that they are approximately correct. Now can we get any comfort out of these figures which show on their face a commendable advancement? We would say both yes and no. Yes, because the figures as compared with former years show a proportionate increase; and no, because when compared with the enlarged program they do not show an increase sufficient. In the last ten years Baptists have gone forward in their plans for Kingdom work more than one hundred per cent. Dr. Aldredge says 300 per cent; whereas the increase in ministers for that time has been something like fifty per cent. That looks like a shortage among us.

Source of Supply.

From what sources have our preachers come, and from what sources will they come? We want only those in the Baptist ministry who are called of God to preach the gospel, and we do not want any one to enter the ministry for any other consideration or reasons. Our churches must pray the Lord of the harvest to send forth laborers into His harvest. They must be more gravely concerned in the training of their young people not only in the truths

of the Christian religion, but in the practice of its precepts and the delivering of its message. Our homes, basing the work of all the other institutions, must hold the ministry of the gospel in due respect and magnify the work of the preacher in the esteem of the children. Our Christian schools must depend, for the most part, upon the work of these other agencies for the material upon which to complete the ministerial production. However, by the operation of definite Christian programs and the maintenance of higher Christian ideals among the student body, our schools may increasingly function as the means by which young men will hear the call of God to preach.

The Question of Remuneration.

There will never be a strike among Baptist preachers. There may be some who will quit, but there will never be any organized movement among them for a certain per cent raise by a given time with a conditional resignation attached to the demand. We do not believe that the churches will take advantage of this self-sacrificing spirit on the part of our preachers. The fact that the laborer is worthy of his hire is a growing conviction among our people, and the time is not far distant when on the average our preachers will be as well paid as any other body of public servants. While all this is true, the fact still remains that in a great many cases the ministry is not sufficiently remunerative as to hold out the promise to younger men that even their bare necessities will be provided by the ministry. We might say that if they have not a self-sacrificing spirit and the consecration and faith to trust the Lord for a sufficient income, they would not be considered eligible to the ministry or even to have a call of God to enter it. While there are many who measure up to this standard, there are others who perhaps would develop into efficient ministers who have not attained that stage in grace, and who, therefore, turn aside from the conviction of duty in the direction of the ministry for some more lucrative opportunities elsewhere. The number of recruits which constitute our advance in this particular in the last ten years belongs exclusively to the self-sacrificing class whose faith enables them to ignore all questions of financial consequence. But this number we see less than half what we need.

It is further observable that comparatively few preachers' sons enter the ministry. The reason for this is not that they are an impious set. The facts are quite to the contrary. But the rigors of self-denial which are necessarily practiced in the average preacher's home constitute too severe a test of the ministry in the mind of the average boy who is in it. It was jocularly remarked, and yet seriously meant, by one of the leading professional men of our denomination in the State, who is the son of a minister, when asked how he escaped the ministry, that he was "privately instructed that somebody had to support the family."

The question of ministerial supply has

its material side. We cannot close our eyes to that fact without being blind to the true situation. We had as well wake up to the responsibility of providing just, equitable and adequate remuneration for our preachers. We say "equitable" because in some communities one minister with a small family will receive a salary twice as large as another in the same community who faces the same economic situation, having twice as many in family to support. One man may be worth more than another, but we are speaking of those things which affect the minds of young men in their attitude toward the ministry, and the average young mind regards such an incident as an unenviable situation and unjustifiable among the Lord's people. The only remedy here is an adequate support for all; not a uniform wage scale, but such remuneration as will insure to every preacher the means whereby his material obligations can be met and his family provided for according to the standard expected of him by the people at large.

Contributions

ENLISTING TITHERS.

In the hope of providing a larger number of systematic and proportionate givers to the Lord's work, the Southern Baptist Convention at its Chattanooga session approved the plan for enrolling half a million tithers among its constituents during the next six months. Of that number, Tennessee is asked to enroll 36,000, the basis of distribution among the various States being the total Baptist strength of the States, each one being asked to enroll one-sixth of its members as tithers.

The general outline of the campaign for the 500,000 tithers was mapped out at Louisville, Ky., a few days ago by a committee consisting of President E. Y. Mullins, Dr. Hight C. Moore and George E. Hays, representing the executive committee of the Southern Baptist Convention; Miss Eliza Broadus, Mrs. Janie Cree Bose and Mrs. W. J. Neel, representing the Woman's Missionary Union, and Dr. J. T. Henderson, W. R. Hamilton and O. E. Bryan (the last named serving as proxy for W. S. Farmer), representing the Laymen's Missionary Movement.

Upon the suggestion of Dr. Henderson the following provisions for the conduct of the campaign were adopted:

That the fullest possible co-operation of the state agencies be enlisted, conferring first with the state secretary and the state board; secure in each state a steering committee of five, consisting of the state secretary, corresponding secretary of the W. M. U., an enlistment man, the Sunday school and BYPU secretary, and the state chairman of the Laymen's Missionary Movement; provide an organization for every association in each state which, through a steering committee, will have the campaign presented fully to every

church within each association; that November 27 to December 4 be set apart as stewardship round-up week, when the campaign will be concluded; and that as soon as possible the literature for the campaign be distributed and the education of the people begun, the educational campaign including the putting on a local drive in some of the larger and more influential churches as an object and stimulus to others.

Inasmuch as there are 3,000,000 white Baptists in the South and a half million is one-sixth that number, each state is asked to enroll one-sixth its total membership in tithing bands, the distribution, made on a numerical basis, being as follows:

Alabama, 40,000; Arkansas, 23,000; District of Columbia, 1,000; Florida, 12,500; Georgia, 60,000; Southern Illinois, 11,000; Kentucky, 50,000; Louisiana, 16,000; Maryland, 3,000; Mississippi, 30,000; Missouri, 50,000; New Mexico, 1,250; North Carolina, 51,000; Oklahoma, 17,000; South Carolina, 30,000; Tennessee, 36,000; Texas, 70,000, and Virginia, 32,000.

VOCATIONAL SCHOOL COMMENCEMENT, NASHVILLE, TENN., JULY 1, 1921.

Twenty-five young people received certificates of efficiency in Sunday school and BYPU work at the closing exercises of the second Vocational School for such workers, conducted at Ward-Belmont College by the Baptist Sunday School Board. The total attendance upon the institute was 90, while only 25 took the entire course. Eighteen states were represented in the total student body and twelve states in the number who received certificates.

In a brief address to the graduates, Dr. P. E. Burroughs, secretary of the faculty, outlined the development of teacher-training work among Southern Baptists, saying it was the first denomination to train its own teachers independently and the first to establish a vocational training school for training paid Sunday school superintendents, BYPU field workers and the like. The Baptist Sunday School Board has been a pioneer in the post-graduate training of teachers, he explained, and said 1,500 teachers in the South had taken this post-graduate work and 750 had completed it.

Dr. J. D. Blanton, president of Ward-Belmont College, through whose courtesy the college plant was placed at the disposal of the vocational school, without charge, expressed his appreciation of the character of work that was done and of the influence such a school would have upon the spiritual life of the South, while Dr. I. J. Van Ness, of the Sunday School Board, pointed out to the workers the great privilege that is to be theirs in becoming active workers in the great Sunday school army of the nation.

The 1,500,000 Sunday school teachers of America constitute its greatest teaching force, Dr. Van Ness said, and he believed the influence of the Sunday school will

grow much more rapidly in the future than it has in the past when the churches awakened to the possibilities and power of the Sunday school and get behind the school with all their power.

Dr. E. C. Dargan, dean of the faculty, then presented the certificates of graduation to the following men and women:

Wells Burr, Springfield, Tenn.; Rev. B. H. Colter, Nashville, Tenn.; Miss Zillah Messer, Hazard, Ky.; Frank S. Conibear, Dallas, Texas; Forbes Yarborough, McComb, Miss.; Miss Grace F. Moore, Antioch, Tenn.; Harley P. Dampier, Gainesville, Fla.; Miss Julia Chamness, Marion, Ill.; Mrs. George W. Graham, St. Louis, Mo.; Mrs. Maude Abner, Oklahoma City, Okla.; Miss Clara Lopise Bailey, New Orleans, La.; Miss Mittie Wallace, Vienna, Ga.; Jasper N. Barnett, Shelby, N. C.; Miss Verda Von Hagan, Stillwater, Okla.; Miss Naomi Cate, Weatherford, Okla.; B. C. Keen, Brewton, Ga.; Miss Katherine Edwards, Marion, Ill.; Miss Karlene Cozart, Nashville, Tenn.; Ed S. Price, Elkins, W. Va.; Miss Pansy Gray, Shawnee, Okla.; Miss Madeline McCann, New Orleans, La.; Miss Mary Smith, Chattanooga, Tenn.; Mrs. A. B. Bonsteel, Atlanta, Ga.; Miss Alice Bilby, Pinckeneyville, Ill.; Miss Irene Alley, Cartersville, Ga.—Nashville Tennessee.

LEWISBURG, FIRST BAPTIST CHURCH.

By T. C. Singleton.

A series of evangelistic revival meetings lasting fifteen days have just closed at the First Baptist Church. T. C. Singleton, of the Grace Baptist Church, Nashville, assisted the pastor, Leland Sedberry, the latter leading the singing. The meeting proved to be very effective for the entire community, as nearly all the denominations cooperated, manifesting a fine spirit. As a result of the meeting there were nineteen additions to the Baptist Church and several to churches of other denominations. There were many reclamations and some conversions that have not yet joined any church, but will within a short time. No more faithful people to the Kingdom and its work can be found than the faithful group of members of the Lewisburg Baptist Church. They have subscribed \$15,000.00 toward their new church building and have promises of more. They will soon begin their much needed building.

Brother Sedberry will return to the Seminary this fall to continue his course leading to the doctor's degree. He is of the finest type of Christian gentleman, devoted pastor and Gospel preacher. His people are loyal to him and help to crown his efforts with success.

Nashville, Tenn.

We have received the directory and church manual for 1921 for the First Baptist Church, Oklahoma City, Okla., of which Dr. Samuel J. Porter is pastor. A most creditable showing is made both as to the organization and the membership of the church.

Contributions

"PUT NONE BUT AMERICANS ON GUARD TONIGHT."

By O. L. Hailey.

By these words Washington, the great American patriot and leader, expressed his estimate of the gravity of the situation. The cause of liberty was in the crisis. There were men in the continental army who were doing valuable service. But they were not Americans. They would mightily help when the battle was on under the general's eye. But they did not have as much at stake as the native soldier. He would have men on guard who were defending all that they held dear.

So, it seems to me, there is a call for loyal men on guard now. All we hold dear is being attacked. From every quarter of the field come the reports of the conflict. Our editors who are supposed to be our sentinels, with the whole field under view, are called on to watch and give warning.

In a widely read paper of June 18 is an article by a well-known and prominent leader who sets forth his conception of the "Message of the Church Today." After repudiating the message of those seers of former times who preached a "strong doctrine," he proceeds: "Most of us believe that we have conserved all the wisdom and discoveries of the past, and that our great seers have a clearer vision and a deeper insight than those in former ages." Whatever sympathy this may arouse in the minds of his readers, one can hardly think that they will be very sorely distressed on account of his extreme modesty.

Next he says, "We believe in evolution and that the Church, like the just, is coming more and more into the light and will reach the perfect day. Jesus Christ was crucified because He had a new message and mission." In other words, we are to understand that what he pleases to call "The Church" is a development. And Jesus Christ is a man ahead of his times, was crucified because he had a message too far advanced for his contemporaries. Perhaps it is rather difficult for those who conceive of the church which Jesus built and which is to be here when He returns, to fully understand what such preachers are trying to say. One who has caught Paul's idea will feel that this man and those whom he includes in his comprehensive "we" are greatly to be commiserated, even though they really think that they have "conserved all the wisdom of the past. For Paul said that God who had concealed the "mystery in past ages" had so arranged that "now to principalities and powers in heavenly places, might be made known through the church, the manifold wisdom of God, according to his eternal purpose, which he made in Jesus Christ our Lord."

Then continuing his lofty strain to the end of the third chapter of Ephesians, he

closes with these words: "To him be the glory in the church, in Christ Jesus, throughout all ages, world without end." That does not read like "evolution" to us. And the church which Paul extolled is not a development, nor does it need "a new message."

But there is more and worse to follow. Hear this fine sentiment. "But what is the special message of the church of today? First, and chiefly, the Fatherhood of God. There is a type of theology which rests on the kingship and sovereignty of God—the blessed and only Potentate, King of kings, and Lord of lords. This is very grand and majestic, but it does not express all of Christianity. Without doubt, it has been an inestimable blessing to the Church as preparatory to the Gospel of Jesus, as the Old Testament for the New. But the Fatherhood of God is taking the place of divine sovereignty in the thought of the Church—God is love."

Omitting one paragraph, I beg to quote one more expression: "All this brings us to the second great message of the Son of Man. All men are the children of God, his offspring. This is the truth that is dawning upon the Church. The Chinaman, the Indian, and the darkest African are just as much the children of God as Luther, Calvin or Dr. Clifford."

If what this writer is saying as to what men are thinking and preaching, at the present day were not true, it might be passed over as one of those vagaries of a befuddled mind. And if these leaders of the blind were not leading to the inevitable ditch, one might consent to hold his peace. Jesus was pretty severe upon some of his Father's children when he said: "Ye are of your father, the devil, and the lusts of your father ye will do." Paul says concerning some, including himself, that "we were children of wrath, by nature." Jesus said to Nicodemus, "Ye must be born again." In the first of John's Gospel it is said, "To as many as received him, to them gave he power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." But why tax the reader's patience.

The purpose of this article is to arouse our leaders, and especially our editors, to be on their guard, and save the people from the blight of such utterly un-Christian propaganda. Put none but loyal men on guard now.

Shelby County, Tenn., offers its colored teachers this summer a six-weeks' training of exceptionally fine quality. The best methods of teaching in each grade, and in the department of industrial education, are both taught and demonstrated. Advanced courses are also offered in class and school management, psychology, history and literature. Daily lectures will also be given by leading white and colored men of Memphis—business and school men, as well as ministers—on health, world affairs, and Negro achievements. These lectures are open to the general Negro public.—Southern Publicity Committee.

TRANSMISSION OF POWER.

At a temperance meeting several years ago one of the enthusiastic speakers expressed his wonder that God did not send His lightning on all the liquor dealers in the country and destroy them root and branch. Another who was just as earnest as he, but far more discreet, replied, "God has lightning enough; what He needs is conductors." The whole earth is filled with the dynamic energy of heaven. Are we connected with it, so that we became the transmitters through which the power of God is brought down to earth?



Mr. John Gillon, Mayfield, Ky., who is a worker in the summer campaign in West Tennessee this summer.



Mr. William Hamilton, Jr., Knoxville, Tenn., who works in East Tennessee again this summer.

More than \$10,000.00 are due the Baptist and Reflector by subscribers. Please look at your label and see if you are among that number. We will greatly appreciate immediate attention to this.

DECLARATION OF BELIEFS BY NORTHERN BAPTISTS.

The statement of belief, adopted by the Conference on Fundamentals by a vote of practically five to one, is as follows:

A Confession of Faith.

The adoption of a creed to which allegiance is demanded would be contrary to our historic Baptist principles and repugnant to our deepest spiritual instincts. On the other hand the adoption of a confession of faith, as a standard about which our Baptist people may rally, is consistent with the practice of our fathers from the earliest days of our denominational history. Living in a day of doubt, unbelief and irreligion, we feel that the time has come for Baptists publicly to reaffirm their faith in the great fundamentals. As Baptists and members of churches connected with the Northern Baptist Convention, we desire to restate the foundation doctrines of our faith in the following brief and simple confession which is but a reaffirmation of the substance of the historic Philadelphia and New Hampshire Confessions of Faith:

1. We believe that the Bible is God's word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that he concerns himself mercifully in the affairs of men, that he hears and answers prayer, and that

he saves from sin and death all who come to him through Jesus Christ.

3. We believe in Jesus Christ, God's only begotten Son, miraculous in his birth, sinless in his life, making atonement for the sins of the world by his death. We believe in his bodily resurrection, his ascension into heaven, his perpetual intercession for his people and his personal visible return to the world according to his promise.

4. We believe in the Holy Spirit who came forth from God to convince the world of sin, of righteousness and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.

5. We believe that all men by nature and by choice are sinners, but that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life"; we believe therefore that those who accept Christ as Saviour and Lord will rejoice forever in God's presence, and those who refuse to accept Christ as Saviour and Lord will be forever separated from God.

6. We believe in the church—a living spiritual body of which Christ is the head and of which all regenerated people are members. We believe that a visible church is a company of believers in Jesus Christ, baptized on a credible confession of faith, and associated for worship, work and fellowship. We believe that to these visible churches were committed, for perpetual observance, the ordinances of baptism and the Lord's Supper, and that God has laid upon these churches the task of persuading a lost world to accept Jesus Christ as Saviour, and to enthrone him as the Lord and Master. We believe that all human betterment and social improvement are the inevitable by-products of such a gospel.

7. We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that therefore church and state must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other.

More than \$10,000.00 are due the Baptist and Reflector by subscribers. Please look at your label and see if you are among that number. We will greatly appreciate immediate attention to this.

SPURGEON'S POWER.

Charles H. Spurgeon was the Prince of Preachers. Years have passed since his silver-tongued voice became silent, yet his genius is still a topic of homiletical conversation, and his influence is still a vital factor in the lives of men. Seldom in the history of the Christian church has God raised up such an effective preacher of the gospel as Charles H. Spurgeon. The amplitude of his heart was expressed in the Stockwell Orphanage, his enthusiasm for the kingdom in the Pastors' College, and the vital-

ity of his mind in the originality of his sermons.

Recently Rev. Thomas Phillips, in analyzing the secrets of Spurgeon's success, said that they could be comprised under the following heads: (1) He had a God worth serving. (2) A gospel worth preaching. (3) A religion worth enjoying. (4) A church worth sustaining. How true all this is of the great Baptist preacher.

We have here the fundamental convictions that a preacher must have if he would serve God acceptably and his church successfully. We would not have one mold for all preachers. There is room for a great variety of men in our ministry. On the other hand, no preacher can permanently succeed without having the consciousness that he has a God worth serving, a gospel worth preaching, a religion worth enjoying, and a church worth sustaining.—*Watchman-Examiner*.

The Divorce Evil.

With what appalling frequency is the marriage bond legally broken! With what intrepidity do parties to such action seek release from the sacred ties! And with what apparent indifference to all consequences do most of us witness the orgy of divorces! We have no single greater evil. It is itself, no doubt, the outgrowth and expression of social diseases of other names, and its source may lie back of itself. The marriage vows are too often regarded as a legal contract which can be dissolved by legal processes upon considerations which may be determined in each case. Wedlock is too frequently a resort to which the thoughtless imagine they can go for Elysian exemption from the rigors of self-reliance; and when the parties to it find that both of them are mortals of common fiber, they awake to find themselves deluded and to see their false dreams vanish in the day of actual experience. The tie that was conditioned on it falls with the collapse of the delusion. Marriage is ordained of God, and a disregard of His ordinance will mean social ruin. Husband and wife may have singularities and differences in likes and dislikes, but they must realize that the unity which God ordains is the harmony which subsists between natures dissimilar and that in compliance with his laws they are to adjust their differences agreeably to each other's peculiarities. The divorce mill grinds too fast, but let us proclaim aloud the remedy for the malady, of which it is merely a symptom, and that remedy is the religion of Jesus Christ in the home.

MOMENTS OF RELIGIOUS SOLITUDE.

"And when they were alone, he expounded all things to his disciples."—*Mark 4: 34.*

It is only when I am alone with thee that I perfectly understand thee. When thou speakest to the multitude there are many things I cannot comprehend. Outward life is a parable, and it is often hard to read. I can tell the gain of my own griefs; those of my brother sometimes baffle me. Why should it not be so? My own soul is

before me; the soul of my brother is not before me. In him I see but the parable—the visible form of sorrow; I cannot taste its fruit. Shall I judge of thy providence without knowing the case? Shall I say thou art stern, cruel, severe, when the facts are not before me? Nay, I shall go to the one object of my knowledge—my own soul. My soul is within my experience, and I would be alone with it and with thee. I cannot read the plan of this big world, but I can read the plan of my own life. My sorrows are a mystery to my brother as his are to me, but each of us in his own heart has the mystery made manifest. My heart indicates the dark places of thy providence. Thou hast revealed the parable in my solitary soul. Out of the darkness I have grown to thee. Through the night I have come to thee. Over the waves I have been borne to thee. I will not be afraid though the earth be removed and the hills be shaken with the swelling seas, for thou hast taught me in the lone silence of my spirit the exposition of the great parable—the ark in the flood.—*George Matheson, in Watchman-Examiner.*

More than \$10,000.00 are due the Baptist and Reflector by subscribers. Please look at your label and see if you are among that number. We will greatly appreciate immediate attention to this.

The Broadening Vision.

The Baptist Record facetiously remarks, "Some brethren say the Southern Baptist Convention is not characterized by great speeches and sermons as in the long ago. Did you ever notice that when you go back to the place of your childhood the houses all look smaller than they used to look?"

The point is well taken, with a few modifications. Could the brethren, who failed to observe any "mountain peaks" in the last Convention, have called back a dozen years, they would have observed several of them perhaps. That is the point of the observation: There has been such a rapid, general leveling up, that occasions which would have been extraordinary a few years ago, are not so conspicuous now. It is more a matter of the spectator's mental attitude than of the magnitude of the thing he witnesses. Size is itself relative, and an object is great or small as compared either with other objects or with the observer's own proportions which he unconsciously brings into the comparison. And one is as correct a gauge as the other. But a change in the beholder's attitude as compared with that of a big thing involves a corresponding change in his estimate of its greatness; as he rises on one incline to the higher level, his former opinion of it goes down on the other—invariably so; the pulley works that way.

* * *

God grant that I may live upon this earth
And face the tasks which every morning
brings,
And never lose the glory and the worth
Of humble service and the simple things.
—Edgar Guest.

News and Views

Rev. M. E. Ward, of Nashville, will assist Rev. Fleetwood Ball, of Lexington, in a revival beginning the fifth Sunday in July.

* * *

A revival is in progress at Catula, Tenn., in which Rev. W. R. Fuller, of Harriman, is doing the preaching. Bro. Fuller is said to be doing effective preaching.

* * *

The editor enjoyed Sunday, July 3, with the good people of Hannah's Gap church, preaching morning and evening. The church has a fine body of young people as well as an elect group of grown-ups.

* * *

From Carthage, Tennessee, Brother T. Riley Davis writes June 27: "Brother W. R. Puckett, of Covington, Tennessee, is to be with us at Lancaster, July 11 to 22. We are looking forward to a good meeting."

* * *

Please remember the day of the Annual Encampment of Tennessee Baptist Sunday school and BYPU and other religious workers to be held in Tennessee College buildings, Murfreesboro, Tennessee, June 11 to 17, 1921.

* * *

Brother I. G. Murray, Henning, Tennessee, writes: "Those who contemplate attending the Big Hatchie Association, which meets with the Henning Church, July 19-20, and desire entertainment over night, will please inform me at once and oblige."

* * *

Elder E. W. Stone, editor of the Baptist Messenger, with office at Cookeville, Tennessee, and residence 925 Fatherland Street, Nashville, Tennessee, is available for pastoral or evangelistic work.

* * *

The department of Organized Class Work of the Sunday School Board reports for the month of June for Tennessee: Intermediate classes, 98; senior classes, 292; intermediate classes standard, 3, and 10 senior standard.

* * *

Pastor Frank Moore writes from Winchester, Tennessee, June 28, that on the previous evening his church closed the greatest meeting it has ever had. The membership was increased one-third, the pastor himself having preached twice each day during the revival.

* * *

Brother W. R. Irish, church clerk, writes from Jasper, Tennessee, June 27, that the work there is progressing splendidly. The church recently completed its third year's work under Pastor G. W. Cox, during which time the house of worship has been greatly improved, and the attendance upon Sunday school and church services greatly increased. Brother Irish says he has one of the best pastors in the State.

* * *

Brother I. W. Daniel, Rutledge, Tennessee, announces: "At a meeting of the Executive Committee of the Grainger County

Baptist Association, the time for holding the Association was changed from Tuesday after the first Sunday to Tuesday after the fourth Sunday in August. Therefore the next meeting of the Association will be held with Sunrise Church, Tuesday and Wednesday, August 30 and 31, 1921."

* * *

Brother E. R. Hudson, Lucy, Tennessee, writes June 28 that J. R. Burke, Binghampton, resigned the pastorate at Mt. Pisgah Church on June 26, and is leaving for Virginia. Mt. Pisgah is a good church, having half-time preaching, and we sincerely trust that these good people will be able soon to secure a successor to Brother Burke. C. W. Mason, Lucy, Tennessee, Route No. 2, is church clerk.

* * *

Sunday night, June 19, union services were held at Elizabethton in honor of Rev. C. H. Cosby, the retiring Baptist pastor. Pastors of other denominations, together with representative speakers of the Baptist Church voiced their appreciation of his labors and those of his wife. General regret was expressed that they are giving up the work there. The Carter County Banner says that during the last few days of the pastorate more than twenty members were received into the church.

* * *

On Friday, July 1, the Vocational School commencement was held at Ward-Belmont College, in Nashville, Tennessee, which concluded the four weeks' work done in the training of Sunday school and BYPU specialists under the patronage and direction of the Sunday School Board. The results have been splendid and far-reaching, and even our most sanguine expectations cannot anticipate all the good that will follow. Perhaps the Sunday School Board, in all the services which it has rendered to the Baptists of the South, has not done a more necessary thing than to establish the training school, out of which there may come an army of specialists who can begin their career from the vantage ground of the best instructions and experiences of teachers who have themselves been eminently successful.

* * *

Pastor J. E. Skinner writes from Fayetteville, Tenn., July 4: "Just closed a two weeks' meeting at Fayetteville, Tenn., in which the pastor did his own preaching. Prof. and Mrs. R. M. Hickman, of Petersburg, Tenn., had charge of the music, and did their work in a very attractive and satisfactory way. They do exclusive evangelistic work—giving all their time to it—and may be secured for such work by any of our pastors and churches for evangelistic singing in revival meetings. They ought and will be kept busy all the time. The meeting here was very far reaching in its influence upon the town and community. The church was greatly revived, and received six upon profession of faith and baptism, while others will yet be received as a result of the meeting."

* * *

The one hundredth anniversary of the Lebanon Baptist Church was held Thursday, June 30. An interesting program,

comprising an all-day session, was carried out. Several of the former pastors were present and made addresses appropriate to the occasion. Among them were Brethren John T. Oakley, H. A. Truex, E. A. Cox and J. H. Grimes. Brother Grimes spoke interestingly on "Twenty Centuries of Baptist History"; Brother Oakley, on "Reminiscences of a Pastor"; Brother J. A. Kirtley, the present pastor of the church, gave the history of the church. After the young peoples' hour in the evening, H. A. Truex, of Illinois, preached a sermon on "Looking Forward." It was a pleasure to the editor to be present and to felicitate the brethren and sisters upon the occasion of being one hundred years young.

* * *

Brother O. E. DeBow writes from LaFollette, Tennessee, June 27: "I came here March 5 to begin work as pastor. During the four months that I have been here our average attendance in Sunday school has been 250. We have had Brothers Underwood and Milton with us for a week's training for our teachers and officers. They did work of the highest character, which is resulting in the grading of the school with the graded literature to be used. We have divided the W. M. S. into circles and the ladies are very enthusiastic over the outlook for larger things in their work now. Since I came there has been twenty-four (24) additions to the church with no special effort in the direction of procuring members, but we expect to have an evangelistic campaign early in the fall from which we are anticipating great results."

SOUTHERN BAPTIST BENEFICENCE IN HUNGARY.

From the Baptist churches of Hungary to the Baptist churches of the Southern Baptist Convention—Greetings:

Dear Brethren: Of the large amount of clothing that you gathered from the many churches and sent to New York City, every garment has arrived safely in Budapest. It was four weeks after the steamer reached Hamburg before I was in Budapest with your generous cargo safe.

I hired two guards from Germany to the Austrian border and one in Austria to the Hungarian border. One at the Hungarian border to Budapest. As I got the clothing to Budapest there was a big obstacle before me. Although I had notified the brethren several weeks in advance to secure a big hall or special place where the clothing could be unpacked, sorted and distributed. All efforts to secure a place was in vain, as there was no place available. So when I arrived in Budapest with the five freight car loads of clothing, my first duty was to locate a proper location. After several days of running around I simply commanded Rev. Udvarnoky, the pastor of the church, to empty his church of pews in order to use the auditorium for practical preaching. The church has a big yard and we piled the cases in the yard. Before the cases were touched to be opened we all surrounded them and knelt, giving

thanks to God for the great gift for which our brethren prayed for years, that the good Lord should surprise them in some way. They also remembered you in their prayers as the obedient instruments in God's hand. You would feel well repaid for all your labor had each one of you seen the grateful joy and thankful tears in their eyes. After the prayer we rolled up our shirt sleeves, those of us that had them, and thirty of our brethren with the Seminary students worked hard for four days opening the cases and carrying the clothing into the church building. Thirty sisters sorted the clothing, putting the forty different articles in their respective places. What a happy sight these immense piles of clothing made! Some of them almost reached the ceiling. They were not all second-hand clothing, but even the second-hand clothing was in the best condition. Everything you sent was usable, clean, washed and ironed. The Hungarian sisters were gratefully surprised seeing the tender care of the American women.

The clothing was distributed statistically to each church in Hungary. Each church sending a delegate to Budapest to take home the allotted clothing to his church, so that they all received their proportion. Many of them had gone without underwear for several years. Most of their bedding is nothing more than a bundle of rags. The great joy that they have shown is unspeakable and incomprehensible to those not witnessing it. It has done me good to hear the constant praise and see the numberless smiling faces. They felt these gifts were as showers of blessing from above from the Father. There were numbers of them who prayed in silence for years that the Lord shall do a wonder in order to ease their great distress, and now those praying in secret have shouted aloud that the Lord has heard their prayer and delivered them in their great needs.

I cannot go into detail, but I will mention a few examples. A university student was sent to me who had nothing on but an old soldier's uniform in which he fought and a very ragged pair of shoes without socks. When he received a suit, some underwear, socks, shoes and hat, he remained speechless for a while. After finding his voice he turned and asked, "Does this really belong to me now?" There were numberless widows with four and five children on whom it was almost impossible for me to look on account of their distressing appearance. Perhaps you cannot imagine their joy when they received their share of the gift sent by you.

After distributing the shares for the different churches in Hungary, we left a big pile for the outsiders. One afternoon the street in front of the church was so packed with people in rags that we had to call out the police reserves. With their help we gave to every one at least one needed garment. In visiting the different cities all through the country the need was equally great.

The poor are neglected because of their state churches. The wealthy people in the state churches are not taught to help their

poorer or weaker brother as we are taught in our independent churches. Therefore, the Baptists in Hungary have a great task before them. Every one converted into the Baptist Church is taught how to take care of others less fortunate, as we do here in America.

When I finished my mission in Budapest the people gave me a farewell supper. The children as well as the older folks recited suitable poems. They are all sending their warmest greetings to the Southern Baptists, and you will ever be in their memory, for you have sent fifteen millions crowns' worth of clothing, which today is in our money about one hundred thousand dollars.

The Lord be with you and repay you a thousand fold.

Your brother in Christ,
NICHOLAS DULITY.

More than \$10,000.00 are due the Baptist and Reflector by subscribers. Please look at your label and see if you are among that number. We will greatly appreciate immediate attention to this.

THE MURDER PRICE LIST.

When the chief of a squad of "bombers" was brought to prison recently in Chicago, he made a confession in which he gave the price list of destruction, outrages and incidental assassinations.

For a plain slugging, \$25; for a slugging with extras, \$50; for bombing with two sticks of dynamite, \$200; for bombing with four sticks of dynamite, \$300.

The assassinations attendant upon the bombings seem to have been thrown in for "good measure."

According to the police, the commander of the squad confessed that he "always went along to see that the union wasn't cheated."

His record, also according to the police, covers more than a hundred cases in which he dealt death and destruction in labor disputes.

This kind of terrorism is as definite and as ruthless as anything which we read of the Russian reds. Its purpose is the same—an overthrow of the existing order.

It is assumed to be necessary protection of the workingmen's rights against the tyrannies of capital. And it is systematized to the last word in efficiency.

Murder and outrage delivered while you wait at so much per! And the union leader on hand to see that the union wasn't cheated!

And, happily, the very brazenness of the "terror" is doing more than ten thousand warnings "from the capitalistic press" to wake up the American people. All sympathy for Bolshevism is vanishing, and a determination to guard American life and American property rights is settling grimly into the American mind.

That "murder price list" is one of the best documents produced in the present social controversy.—Christian Statesman.

Spiritism.

It is reported that when Mr. Thomas A. Edison was asked to prophesy as to the direction in which scientific discoveries in the future would trend, he replied, "The liberation of spiritual forces." By "spiritual" he meant perhaps what might nearly be expressed by the word "psychic." He could not have meant spiritualistic either in the better or the worse sense; in the better sense he would go over into the realm of revelation and bring material science to serve Christian theology; in the worse sense, he would enter the realm of spiritism and lay aside his laboratory equipment for mediumistic agencies. In the first place, he is not a theologian; in the other place, he is not a fool! So he could have meant neither of these. We do not know by what interposition of divine power, there may be the return to earth of departed righteous spirits, as actually took place in the case of Samuel; but spiritism as a cult is a fraud, and even though there may be spiritistic phenomena, they are evidently mostly limited to spirits of idle habits or evil character. The righteous spirits are engaged in better business than standing on top of Ouija boards or listening to the call of performers whose seances are given at so much per.

Class Conflicts.

Some classifications among men are created by mechanical differences or strained relations between them, which savor of the cabalistic or the feud spirit. Selfishness is the basis of it all. The clash between "labor" and "capital," for example, is merely one sector in the battle-line which elsewhere witnesses the downfall of one capitalist at the hands of another; and which, on the other hand, may turn out at any time to be a war between different sections of labor. One's class supremacy is desired in order to eliminate competition and to forestall the possibility of any successful rivalry; to make his set, of which he considers himself the center, exclusive or victorious over others. Let the selfishness of the human heart be drowned in the blood of Jesus Christ, and in emoluments, as in honor, men who are thus brought to a common level, will "prefer one another."

Avoiding God's Displeasure.

It is one thing to strive to please God; it is another to resort to the means by which one hopes to escape His displeasure. On his journey to meet Balak, the prophet Balaam said to the angel of the Lord who withstood him in the way: "If it displease thee (for me to go on), I will return." He should have asked, "Does it please thee for me to go on; if not, I will go back." But he did not try to know the positive will of the Lord, although he stood in awe of His anger. If we are careful always to do the things which please God we need not give ourselves any concern about the things that displease Him. Let us inquire what His will is—then we will not need to bother ourselves about what it is not.

Christian Education

HARRY CLARK, Secretary, Nashville

OPEN DATES OF THE SECRETARY.

Below are given the engagements of the Secretary with the request that any churches or teachers' institutes which can use him, will utilize him. It may happen that while he is at some of the places named below nearby churches could use him on the same dates.

July 10—Nashville. Rev. Nicholson is to use me in one of the services.

July 12-16—Murfreesboro. Annual Encampment of Sunday School and BYPU workers at Tennessee College. Can be utilized for meetings nearby in the afternoon and night hours.

July 17—Immanuel Baptist Church, morning and night, Nashville.

July 18—Open.

July 19—Monteagle. To speak at 11 a.m.

July 20, 21, 22—To visit the summer schools at Hall-Moody, Union University and Memphis.

July 23—Open.

July 24—Open, but would have to be used for an East Tennessee point. Must reach Butler that night.

July 25-30—Training School at Butler. Would welcome night engagements nearby.

July 31—Open for East Tennessee engagement.

August 1-6—Training School at Cosby.

August 7—Open for East Tennessee engagement.

August 8-25—Carson and Newman College Training Schools. The Sundays are free August 14, 21, 28 for East Tennessee engagements.

MISSIONS AND EDUCATION.

Are you vitally interested in the development of missions? On the mission field our missionaries are establishing schools and colleges as the surest method of winning souls. Here in America they look to our Baptist schools and colleges as the source from which to receive recruits. Every army must have a base of supplies. Our Christian schools constitute the home base. Eighty-four per cent of our missionaries come from Christian institutions and 54 per cent of them volunteered while attending these schools.

RECOGNITION FOR TENNESSEE COLLEGE.

All Baptists will be interested to learn that Columbia University recognized the worth of the training at Tennessee College by allowing two young women to receive Master's Degrees in one year after graduation at Tennessee College. Miss Maney and Miss Byrns have just gotten their M.A. diplomas there. Previously two other young women from our Murfreesboro College took their M.A. work in one year at Columbia. The University of Chicago ac-

cepted the work done at Tennessee College by Miss Tassie Thorpe, who had finished the sophomore year, allowing her to graduate in two more years with her Bachelor's Degree. These concrete cases are printed because the Secretary has been surprised at being asked whether Tennessee College diplomas are standard. A young woman who graduates there may feel assured that her diploma will be accepted by practically every State in the Union if she applies for a teacher's certificate. We are justly proud of the recognition accorded to our great college for women.

How Much Do We Value Education?

The following was written by the teacher of Queen Elizabeth before the settlement of any one of the thirteen American colonies, and it is still true

"And it is pity that commonly more care is had—yea, and that among very wise men—to find out rather a cunning man for their horse than a cunning man for their children. They say nay in word, but they do so in deed. For to the one they will gladly give a stipend of 200 crowns by the year and are loath to offer to the other 200 shillings. God that sitteth in heaven laugheth their choice to scorn and rewardeth their liberality as it should. For He suffereth them to have tame and well-ordered horses, but wild and unfortunate children, and therefore in the end they find more pleasure in their horses than comfort in their children."—Roger Ascham, in "Schoolmaster."

GROWTH AT CARSON AND NEWMAN.

We have received the interesting catalog of Carson and Newman College, which shows a most progressive spirit. Miss Agnes Whipple, so well known throughout the State, will be the dean of women, a position that has not yet been introduced into the majority of our colleges. As such she will have care of the deportment and social life of the young women, and every one who knows Miss Whipple knows that many mothers will send their girls to Jefferson City just to have them in her care. Quality credits will be introduced, and 120 of them will be required for graduation. These can be gained by high-grade class work or by excellence in student activities, such as debating, athletics, musical clubs, school dramatics, etc. This is a feature that will attract young people, because it recognizes what leading educators have long contended—that there is an education which students gain from their literary societies and student clubs; and Carson and Newman will be one of the first colleges in Tennessee to give credit for such work and to require it. Many students come from college learned in books, but ignorant in other lines. Carson and Newman plans to train an all-round, well-balanced graduate. . . . Arrangements have been made whereby a student can graduate in three years by using the twelve-week summer terms. Very few students can earn one-fourth of their way through college, but one who graduates in three years has reduced the expense and gets into his earning period

one-fourth of the time sooner. . . . A School of Religion has been established for young men who are going into the ministry. These are just a few of the interesting features. If you have a boy or girl to educate, write for this attractive catalog.

More than \$10,000.00 are due the Baptist and Reflector by subscribers. Please look at your label and see if you are among that number. We will greatly appreciate immediate attention to this.

PARENTS BE WARNED.

"The cry of a wee babe hungering for its food is not sinful. Yet have nurses, not to say mothers, never lost their patience and deemed a child naughty when in reality some one else was naughty? Noise is not sinful; yet have not some of us older folks construed it so and felt that the child's heart was bad, because our nerves were not good? . . . We ought surely to give as kindly judgment to the actions of children as we give to those of the full grown. If we are told that the child eats his goodies in the corner of selfishness, we may reply that some elder church members have a way of clinging to their property. If we are told that the child wants to have his own way, we may reply that occasionally deacons and stewards and trustees show the same general disposition."—From "The Child," by Carl Eltzholtz.

The following is the result of a religious census in a congregation of 784 Christians, showing the ages at which the members were converted: Below 20, 600; from 20 to 30, 125; from 30 to 40, 42; from 40 to 50, 15; from 50 to 80, 2. The majority of the 600 were converted before they were 15 years old.

A religious census taken some years ago showed out of 1,050: Age 5 to 10 years, 109 were converted; 10 to 15 years, 372; 15 to 20 years, 283; 20 to 30 years, 68; 30 to 40 years, 29; 40 to 50 years, 16; 50 to 60 years, 11; over 60 years, 4; age not given, 158.—Quoted from "The Child," by Carl F. Eltzholtz.

President Harding's View of the Bible.

The following is said to be representative of President Warren G. Harding's most earnest views of the Bible: "I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to men of the word and will of God. I believe that from every point of view the study of the Bible is one of the most worthy to which men may devote themselves, and that, in proportion as they know and understand it, their lives and actions will be better."

More than \$10,000.00 are due the Baptist and Reflector by subscribers. Please look at your label and see if you are among that number. We will greatly appreciate immediate attention to this.

A PLEA FOR NURSES IN TRAINING.

By W. R. Phillips.

The \$75,000,000 Campaign went over the top. Many of us gave to our hurt, as such a slump in prices came unexpectedly. But none of us, I am sure, regret the giving. In fact, it is not much of a gift unless it does hurt.

We gave with the understanding that many objects were to be helped. One of these objects are the Baptist Memorial Hospital at Memphis, and others. And on this subject I am writing these few words.

To my mind the girls in training for nurses in our hospitals are not receiving sufficient remuneration. Many of these girls have selected the work for livelihood, as well as the good they may do to humanity, and at the same time are entirely destitute of means, as in many cases father and mother have died and left no estate.

I understand they receive their laundry, uniforms, books, board and \$6 per month for the first year, \$8 per month for the second year, and \$10 per month for the third year. There is no girl in the world can buy her Sunday clothing and pay her mission money and live respectable on such small means, should this be the case.

I want to ask the readers of this paper, who are behind this hospital, would they be willing for their daughters to perform these arduous duties, which they evidently have to do, for such a small remuneration. I say the Baptist denomination ought to bring about a reformation along this line. There is nothing nobler, grander and more useful to my mind than is an efficient, well-trained nurse, and they should have the respect and the kind consideration of every man and woman in the land.

Jackson, Tenn.

OPENING OF HALL-MOODY SUMMER SCHOOL.

Dr. A. T. Barrett, Dean of Education.

The third summer session of Hall-Moody Normal School opened June 6th with much larger attendance than we had anticipated, owing to the stringency of the times in money matters, and to the further fact that other schools have made vigorous effort to secure patronage from this territory, while Hall-Moody Normal has had no official representative to canvass the field. As it is, however, our numbers are greater than ever before, and during our first two weeks we have a larger enrollment than was secured through the entire summer term last year, and each day others are arriving. So far as numbers go, our summer school has far surpassed our expectations.

Our work during the past two years has evidently convinced our patrons that the advantages we offer to prospective teachers are superior. That the ideals with which we try to inspire those who propose to teach are worthy, noble, and safe. Our instructors have been found to be men and women who have succeeded in their own lives. They have had successful experience, and their creed is not experimental. Their

ideas as to what is standard in educational method are not chimerical, but based on what has been proved to be a foundation that no storm in life can sweep away.

Our curriculum embraces all that is taught in any normal school, but we specially emphasize above expertness in any specific branch, that the teacher shall, first of all, be a true man or woman, "See thou character!" "Righteousness" first. Other things may be added afterward. The crying need of this generation is Christian teachers!

The world needs wealth; it needs men and women of intellectual grasp, but unless the will is trained in accord with divine teaching, we have a product that is only "sounding brass." We would rather not teach at all unless our teaching carries with it the conviction that "to obey is better than sacrifice" and to hearken (to the voice of the Lord) better than the fat of rams."

Our denomination will be glad to know that, while this school is gloriously advancing toward the realization of its high ideals, it is growing rapidly as to its physical basis. The new Girls' Home finished last year at an expense of \$35,000.00, is being matched by a Boys' Home of equal excellence in cost and equipment, now in process of construction in the beautiful grove adjacent to our campus which was donated to the college by Mr. Lovelace. This building will be ready for occupancy when the school opens this fall.

Martin, Tenn.

"THIS DO IN REMEMBRANCE OF ME."

By E. C. French.

When the dear Savior trod this earth, His humility and meekness was manifested in every act and deed, from first to last. The Ego was never shown, even in the slightest way. That He desired no earthly fame or glory, such as delight mortals, was made very clear when he said, "Get the hence, Satan."

Yet, we know that the box of precious ointment that was broken for His anointing was pleasing to Him and met with His entire approval. Again, with His eleven faithful disciples about Him, after having broken the bread and supped the wine, He said, "This do in remembrance of me." That He wants us to remember and appreciate His precious blood that was sacrificed that we might be saved from the awfulness of our sins is also very clear. He wants us to remember and appreciate so far as we are capable His terrible agony on the Cross. He craves our praise, our adoration, our hearts' best love and our worship.

The Lord's Supper may be considered as a service complimentary to Him. A memorial to His crushed body and spilt blood. Yet many Baptist Churches throughout our land do not observe the Lord's Supper, and thereby deny our Lord of the beautiful memorial that He commanded us to observe. They continue year after year in neglect of the sacred command, "This do in remembrance of me." On Memorial Day we strew the graves of our dead heroes with our choicest flowers, and rightly so. But what about the me-

morial to our dear Savior who died for us on the cross?

Of course, none of our Baptist Churches admit that they have discontinued the ordinance, yet as a matter of fact they have. A Church that holds regular services, yet continues for two, three, five or ten years without observing the Lord's Supper has as a matter of fact discontinued the ordinance.

Our Saviour gave us but two ordinances. He did not tell us which was the greater. Why have we any more right to take members into fellowship without baptism than we have to discontinue the communion service?

Many differ as to the frequency of the service—monthly, quarterly, or annually—be that as it may. At whatever time may be set, the service should be observed punctually and reverently. It is quite common for the deacons and the pastor engage in a game of "pass the buck." "I am ready whenever you are." Thus the Lord's sacred ordinance falls into disuse and disrespect. Each claiming that the other should take the initiative. As a matter of fact, both are delinquent. No pastor should serve a church that is indifferent to the ordinances. By the same token no church should engage an indifferent pastor.

Something like six thousand years ago a gentleman by the name of Mr. Cain decided that he could improve on the Lord's commandments. He has had many imitators since; and in place of the blood offering he substituted what he no doubt thought more beautiful and suitable—the fruits and flowers of the fields. Much more beautiful to the eye and pleasing to the nose of human beings. But, strange to say, the Lord "had no respect" for Cain and his offering. Do we know that He has "respect" for the Church that does not observe all of His ordinances? Who are we, that we dare to tamper with the laws of God?

Surely we are not so overburdened with ordinances or our time too short and precious to do as we are bidden.

It is His command. It is ours to obey. "This do in remembrance of me."

Bolivar, Tenn.

THE AUTHORITY OF THE BIBLE MUST BE ACKNOWLEDGED IN SCHOOLS.

By G. M. Savage.

One characteristic of Christian Education is that the teacher and the pupils, particularly in philosophy, have anchored to something that is steadfast. The existence of Deity is a postulate, not only in Ethics, but in Psychology and all Science. Another fact that a Christian school must take note of fundamentally is that God is the author of the Bible. While the Bible does not purport to be a scientific treatise in the sense in which the word is used in colleges, yet utterances are made in it that should be of the highest authority, in even Astronomy, Biology, as well as Psychology.

Philosophers have long been divided into two leading classes: namely, Monists and Dualists. It is plain that the utterances in the Bible are

in favor of Dualism. I asked my class—whose text-book was Monism, and Materialism at that—to collate some passages bearing upon either Monism or Dualism. I here give a few of those passages:

And Isaac gave up the ghost and died; and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him. Gen. 35: 29.

Gen. 49: 29 says, And he charged them and said unto them: "I am to be gathered unto my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite."

Again, Acts 5: 5, 6: Ananias, hearing these words, fell down and gave up the ghost; and the young men arose, gathered him up, carried him out, and buried him.

Luke 16: 22, 23, The rich man also died and was buried, and in hell he lifted up his eyes, being in torment, and seeth Abraham afar and Lazarus in his bosom.

John 3: 6, That which is born of flesh is flesh and that which is born of spirit is spirit.

Mark 14: 38, The spirit truly is ready, but the flesh is weak.

Gen. 2: 7, And the Lord God formed man of the dust, and breathed into his nostrils the breath of life, and man became a living soul.

Ecc. 12: 7, Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.

Luke 8: 55, And her spirit came again, and she arose straightway; and He commanded to give her meat.

1 Cor. 12: 18, But now hath God set the members each one of them in the body even as it pleased Him.

Matt. 10: 28, Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

Isaiah 57: 2, He shall enter into peace, they shall rest in their beds.

The class came from the study with the strong conviction that the dualist has something to contend for.

FIELD NOTES.

By Evangelist R. D. Cecil.

Friendship Church (Ocoee Association)—Pastor R. A. Thomas began a meeting the fourth Sunday in June, assisted by Rev. J. M. Monroe, Missionary of State Board.

Rev. W. M. Bragg, of Athens, Tenn., supplied the third Sunday in June at Charleston and had three additions and a good time.

Pastor W. A. Woody reports he will begin his revival meeting at Cadies Creek the first Sunday in August.

First Church, Cleveland, heard H. L. Strickland in two splendid addresses, and Pastor Sprague presented twelve Sunday school diplomas and received one by experience for baptism. In SS, 300.

Books sold, \$1.35. If I can serve you, write me.

In the paper of June 23, I read and reread Dr. O. E. Sams' contribution, "The Future—A Challenge," and got from it help, and said to myself the one article is worth the price of the paper a year. Get the paper and read it if you have not. It is worth while.

SUNDAY SCHOOL AND B Y P U

W. D. HUDGINS, Superintendent
Tullahoma

W. H. PRESTON, B Y P U Secretary
Knoxville

COMPARATIVE ATTENDANCE

Of all schools reporting actual members on Sunday of date given below. No school included that does not report its attendance according to the rules and whose actual attendance is less than 300:

Sunday, July 3.

First, Memphis	529
Central, Johnson City	608
Maryville	413
Deaderick Avenue, Knoxville	377
First, Jackson	356
Martin	353
First, Fountain City	334
Lonsdale, Knoxville	326

SOME SUGGESTIONS TO THE S. S. AND BYPU FIELD WORKERS.

To show that we want to economize and make every dollar count in our department we urge the following suggestions to be observed by all of our workers. We would not appear dictatorial, for we hate that worse than anything on earth, nor would we seem egotistical, for that is just as hateful, but we do feel responsible for the money spent and should feel our stewardship in this as well as in other matters concerning the kingdom and its on-going.

1. Feel free to make suggestions to the superintendent. He wants your mind in the plans and policies of the department. If you find work needed and can make an engagement where it will count, let us know at once.

2. Remember that you are going where the work is needed and must not expect the people to be interested. If they are, they do not need you in this special campaign. If they are not there when you get there, hunt them up.

3. If there is no one to meet you at the train, investigate and find a way to get out without paying an exorbitant price to some taxi man. Don't take advice nor directions from taxi drivers.

4. If you start to a place, go there before you quit. Don't fail on an engagement. If you are sick and cannot go, let us know in time to supply your place.

5. Carry books with you and do not trust the mails. Look after the books, for you are to be responsible for books. Don't let people handle new books. Keep a few on hand for this general use, if absolutely necessary.

6. Take care of your body, but spend as little for hotel bills and Pullman fares as possible. Start in time to get there on regular trains.

7. Remember that the standard of the work is in your hands. Hold it up. Do your work well no matter how many nor how few people hear you.

8. Do not override the will of a local church nor a local pastor. Seek his advice and co-operation. Do not criticize nor complain, but encourage and advise. Put up with what the people give you and be thankful that you have a place to lay your head.

9. Keep a daily diary and report each month just what you have done. Blanks furnished for this purpose. Keep account of books and accounts used and report these each month on blanks furnished.

10. Remember that the eye of the Lord is upon you, as well as the people, and do nothing in the dark. I mean conduct yourself and your work as though you were in the presence of the Board who employs you.

11. Let us know your needs and we shall do everything to help make the work pleasant.

12. Last: Do not try to do everything in a day. Take your time and do your work well. Make it last after you are away. Make it practical so the people can do what you suggest. We have no time for theorists in this campaign.

13. Do not talk about the shortcomings of country people, for they are the salt of the earth and deserve the best of everything.

14. Make yourself pleasant in the homes where you go and go to homes where possible instead of hotels.

15. Be God's servant and do his will always.



W. D. HUDGINS, Tullahoma, Tenn.
Superintendent of the Sunday School and BYPU Department of the Executive Board, and who is directing the Summer Campaign. He is also giving his personal attention to the organization of the various associations of the state.

EAST TENNESSEE BIBLE CONFERENCE FOR MINISTERS AND OTHER RELIGIOUS WORKERS.

At Jefferson City, Tennessee, August 15 to 25, 1921.

Foreword.

We have for several years been holding schools for preachers in the various associations over the state for the benefit of those who have not had advantage of a college education and to interest the young men to go to college. These have been very successful and many well attended. The interest and attendance upon these have created a demand for a larger school and a broader curriculum. This year we are planning a school for preachers and other religious workers at Jefferson City to

run ten full days, and will have a faculty equal to any Seminary. This will be called the East Tennessee Bible Conference. The conference is to be under the auspices of the East Tennessee pastors and the Sunday School Department of the Executive Board jointly.

Place of Meeting—There can be no more appropriate place for this conference than Carson-Newman College, which should be the logical center of our educational work in East Tennessee. The sessions are to be held in the College Chapel. Guests will be entertained by the college management and in the homes of the town.

Expense—The school will be financed by gifts from churches over the state, especially those in East Tennessee. There will be no cost for tuition nor books for preachers, and board will be only \$1 per day, or \$10 for the entire ten days. We are asking churches to pay the expenses of their pastors to this conference, as we believe that this money invested in the pastor will be the very best investment possible.

Books—We have arranged with the Sunday School Board to furnish books for the preachers taking the course free, and to others will be given an opportunity of purchasing the books on the grounds at the regular price. Only cost to laymen and others will be the price of books and board.

Program—The program is the best that can be had. Every man on this program is an expert in his line. The men who are to conduct the devotions are deeply spiritual men and will do expert work in their line. The curriculum covers Bible study, Evangelism, Baptist History, Spiritual Growth and Definite Pastoral Duties.

Program Outlined.

Bible Hour—The first hour each day will be led by Dr. W. O. Carver, who will give us a study of the great book of "Romans." This will not be a study about Romans, but a real study of Romans as a book of the Bible. No one can afford to miss this splendid course in the Bible. No better can be had in any Seminary.

Baptist History—The second hour each day will be a real study of Baptist History led by Prof. Harry Clark, secretary of our educational work under the State Executive Board. He will use the book by Dr. McDaniel, "The People Called Baptist," as a basis, and will add to this the fruit of his investigation. This one hour will be worth the entire expense of the school.

Pastoral Problems—No one is better prepared to give this question broad study than Dr. O. E. Sams, president of Carson-Newman College. He will have the third hour each morning and will give to the preachers and deacons present some things worth their coming.

Soul Winning—We have secured for this important hour the leader of our denomination in this particular line of work. Dr. W. W. Hamilton, superintendent of evangelism of the Home Mission Board, will use Dr. Mullins' new book as a text and will add to this his wonderful experience as a soul winner, and his broader experience as an evangelist.

The Afternoons—The afternoons will be given over to rest and study. This time will be greatly helpful in the development of fellowship and



DAVID N. LIVINGSTON, Tazewell, Tenn.
Who is one of the Summer Workers, having charge of East Tennessee.

co-operation among the brethren present. It is our opinion that to have the ministers of all the churches of East Tennessee together each year for ten days like this will mean more to the denominational work than anything that can be done.

Devotional Hour—Possibly the most enjoyable hour of the entire conference will be the devotional hour led by some leading preachers from over the associations where the greatest destitution exists. These men come fresh from the firing lines and know the problems where they are at work and where the problems are greatest. These hours will be mountain-top experiences for all present.

Evening Lectures—We have tried to secure for the evening hour the best men that we could find in the denomination. We believe that the men who attend this school deserve the best in the land. The following will be the schedule for the evening hours:

Monday, August 15—Dr. L. M. Reper, Johnson City.

Tuesday, August 16—Dr. Harry Clark.

Wednesday, August 17—Dr. J. E. White, Anderson, S. C.

Thursday, August 18—Dr. J. E. White, Anderson, S. C.

Friday, August 19—Dr. A. E. Brown, Asheville, N. C.

Saturday, August 20—Dr. A. E. Brown, Asheville, N. C.

Sunday, August 21—Dr. W. O. Carver, Louisville.

Monday, August 22—Dr. J. M. Roddy, Knoxville.

Tuesday, August 23—Dr. E. F. Wright, Morristown.

Wednesday, August 24—Dr. F. F. Brown, Knoxville.

Thursday, August 25—Open meeting talks from student body.

For the best Positions in the South and West write The Yates-Fisher Teachers' Agency, Nashville, Tenn.

School Desks

Opera Chairs,
Folding Chairs,
Church Pews,
Kindergarten Chairs,
School Supplies,
Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

B Y P U NOTES

Have you seen the program for our Summer Assembly at Murfreesboro? The dates are July 11-17, 1921.

Remember Associational Study Course Week, July 24-30, 1921! Our aims: 500 awards for the week's work! One such school in each one of our 59 Associations!

Can't you get off next week and spend a few days at the Murfreesboro Encampment? The program looks real tempting.

Lloyd Householder and James Moffitt are conducting a BYPU and Sunday School Training School at the Little West Fork Church near Clarksville this week. They report a fine start.

The Milan School is being carried on this week. Miss Zella Mae Collier, Mr. John Gillon, Jr., and your State Secretary are doing the teaching. Classes are being taught in Primary Plans and Programs, Junior and Senior BYPU Manuals, Training in the Baptist Spirit and the Sunday School Manual. Prospects are bright for a good week. Rev. and Mrs. Roscoe Meadows are doing excellent work on this field.

The Vacation Bible School being held this summer in the Broadway Baptist Church of Knoxville is proving to be a great success. Already more than 330 have been enrolled, and the school is still growing. Mr. Hobart S. Cooper, who attended Union University this past year and did such efficient BYPU work while there, is director of the school. Dr. B. A. Bowers is pastor.

At the Little West Fork Church, near Clarksville, the County BYPU Convention was held last Sunday. The meeting was well attended and an interesting program presented by the Spring Creek BYPU and others. This meeting will be followed by others later on in the year. This associational gathering of young people makes for better young people's work throughout the association and a clearer vision of the purposes and aims of the BYPU.

A bunch of young people in a certain town in Tennessee decided, following this year's Convention, that they would save up sufficient money to be able to make the trip to Chattanooga next year, when the State BYPU Convention of 1922 meets in June. Each one is taking the money they might otherwise spend in going to the movies and are saving it for a Convention Fund. This will mean that by next June they will have enough on hand to make the trip without having to depend upon others for it.

Our Associational Study Course week will begin Sunday, June 24. We are hoping that all those college young people who have returned home will take the leadership in teaching the BYPU manual in their home church during these days. Books may be obtained from the Sun-

day School Board or from the BYPU Department at Tullahoma. The Senior Manuals cost 90 cents for the cloth and 60 cents for the paper. We urge the pastors as far as possible to conduct these training classes in order to come even closer to their young folks. Any member of the BYPU may carry on the class, give the examination and send the names and grades to the BYPU Department at Tullahoma. Let us have at least 500 awards during this week. That is our aim. One such school in every association of the State! Remember the date, July 24 to 30.

CONGRATULATIONS FROM
KNOXVILLE.

By Hattie Pates.

The BYPU's of Knoxville congratulate Nashville for the splendid entertainment shown them while attending the Convention. The hospitality shown has never been surpassed and the charming manner with which you greeted us made us feel that Nashville was ours. Surely every one must be Baptist, for the whole city seemed to welcome us. Churches, hotels, homes, automobiles and multitudes of smiling faces were awaiting us and every minute of our stay planned for.

We only wish that every Baptist in Tennessee could have been there, and we extend a hand of sympathy to those who could not attend, for indeed a Convention both recreational, educational and inspirational.

Knoxville, Tenn.

QUESTIONS ON BIBLE READINGS.

By Lucy E. Cooper.

July 11—Ezekiel 33: 1-16: What is Jehovah's feeling as to the death of the wicked and what does he say of the man who trusts in his own righteousness?

July 12—Ezekiel 36: 22-31: What are some of the wonderful promises God gives to those whose lives He touches? Give key verse.

July 13—Ezekiel 37: 1-14: Describe the prophet's vision. What lesson does it teach?

July 14—Ezekiel 47: 1-12: Of what is this passage a picture?

July 15—Daniel 1: What one statement causes our deep admiration for the prophet Daniel?

July 16—Daniel 2: 31-45: How did Daniel win for himself honor, and what did the king acknowledge;

"FULTON QUALITY"
GOSPEL TENTS



You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS
(Manufacturers since 1870.)
Atlanta Brooklyn Dallas St. Louis and New Orleans

Vanderbilt School of Expression

Fine cultural course including English, French, Dramatics, Story Telling, Physical Education

TERM OPENS SEPTEMBER 28th

—Address Prof. A. M. Harris

Vanderbilt University Nashville, Tenn.

UNION UNIVERSITY
JACKSON, TENN.

Standard four year college containing well equipped departments in the Sciences and Arts, Theology, Agriculture, Home Economics, Education, and Fine Arts, including Piano, Voice, Violin and Expression.

Thirteen States and four Foreign Countries included in last year's enrollment. Attendance past year, 741. Present attendance of summer school, 465. Increased attendance anticipated for next year.

Expenses: Rates for men, \$265.00 and up. Rates for girls, \$175.00 and up.

New catalogs will be ready July 1st.

University Training School and Jackson School of Business: Before the opening of school, Sept. 21, a separate building will be erected near the campus to take care of the Academy and Business College. First class training school will be maintained. It is thoroughly standard, being on the accredited list of the Southern Association of Schools and Colleges.

Those interested should write for special information. All correspondence to be addressed to

H. E. WATTERS, Jackson, Tennessee.

Carson and Newman College

(FOR MEN AND WOMEN)

Located in picturesque East Tennessee. Climate unsurpassed.

B.A. and B.S. degrees on completion of Standard Courses.

Graduates given State Certificates for teaching without examination.

Six buildings with modern improvements.

Large gymnasium, with running track and swimming pool.

One of the few enclosed athletic fields in the South.

Rates reasonable. School opens September 6, 1921.

For information and catalogue, write to

OSCAR E. SAMS, President,
Jefferson City, Tennessee.

BAPTIST BIBLE INSTITUTE
NEW ORLEANS, LOUISIANA

A school for the training of Christian workers—men and women, married and single—Preachers, Missionaries, Pastors' Assistants, Evangelists, Gospel Singers, W. M. U., Sunday School, and B. Y. P. U. workers.

Courses adapted to College graduates as well as for those who have not had any college training. The work is built around the English Bible, but classes are given in Hebrew, Greek, French, Italian, and Spanish.

Personal work constitutes a distinguishing feature of the Bible Institute. New Orleans is the South's greatest city and one of the Nation's greatest mission fields.

Write for catalogue.

BYRON H. DEMENT, President,
1220 Washington Avenue,
New Orleans, Louisiana

FURMAN UNIVERSITY
GREENVILLE, S. C.

A Standard Baptist College for Boys; A.B., B.S., and LL.B. degrees. Able, cultured and progressive faculty of Christian men; intimate personal relations with the boys; splendid student body; beautiful campus, excellent equipment, unrivaled athletic field; championship athletic teams; strong societies. Delightful climate, near the mountains in progressive Greenville.

JUST THE COLLEGE FOR TENNESSEE BAPTIST BOYS.

For catalogue write

W. J. MCGLOTHLIN, President.

WOMAN'S MISSIONARY UNION

MISS MARGARET BUCHANAN, Corresponding Secretary
MISS AGNES WHIPPLE, Young People's Secretary
Headquarters: 161 Eighth Ave., N. Nashville, Tennessee

INTERESTING NEWS FROM ONE OF YOUR YOUNGEST MISSIONARY FIELDS—HUNGARY.

By Stephen Orosz.

The Southern Baptist Convention has taken over the missionary field of the Hungarian Baptists in Europe. The writer thought you would be interested in some of the new missionary activities in that field.

Prof. Domokos, who has left his position in a high school for girls and has become a teacher in our Baptist Seminary in Budapest, started a new movement in Budapest, namely, the open-air meetings. A very well-trained chorus of the Hungarian Baptist Church, under the leadership of Mr. Udvarnoki, rendered a good service. The people were interested, and the civil authorities did not interfere with the crowd when they found that the Baptists were preaching the Gospel.

The Baptists in Hungary have a traveling secretary for developing the Sunday school and young people's work. He reports the result of his traveling. He is received everywhere with enthusiastic interest, and the work is growing. They had a conference of the Sunday school workers in Bekes. Thirty-three churches were represented by ninety delegates. It was a very delightful gathering, and the hands of the workers were strengthened by the helpful addresses.

The clothes, which were sent by your churches and taken by Mr. Duality to Hungary, were received with gratitude toward the American people. They remembered the Christian love, which bore once such joyful fruit, when Paul delivered the gift of the European Christians to the suffering Christians in Jerusalem. That gift brought and tied together the Christians of that ancient time. Your gift is doing the same thing. The poor war-stricken people of Europe will long remember your Christian attitude toward them.

QUARTERLY MEETING OF ROBERTSON COUNTY.

By Agnes Whipple.

At Barren Plains on Tuesday, June 28, was held the quarterly meeting of Robertson County Association. It was a wonderful meeting with perhaps three hundred people present. The morning program was held in the auditorium of the schoolhouse. This was the special young people's session. The Sunbeams of Barren Plains gave a sweet little playlet, one of the programs which had been sent out for a Week of Prayer program some time ago. A drill by several Sunbeams in costume was very pretty. Twenty R. A. boys, representing two chapters, from Bethel and Pleasant Hill churches, gave a splendid demonstration. It was not that they had anything elaborate nor that they did it expertly, for they had not had a chance to practice together, but that they entered into the part with

real spirit and pep, that give them such an enthusiastic reception. Mrs. W. B. Woodall is their leader.

An informing and pleasing talk was given by Miss Zenobia Jones, of Orlinda, on "The Religious Life of Carson-Newman College." Following this the YWA girls of Barren Plains presented the playlet, "Aunt Tillie Learns to Tithe." It was splendidly given, Aunt Tillie especially making a decided hit.

In the shady grove the crowd gathered for a bountiful lunch and social hour. The afternoon session was held in the church. After reports from societies and necessary business, Mrs. O. P. Maddox, who with her husband and family have lately returned from Brazil on furlough, spoke of the work in their school in Bello Horizonte. Mrs. Maddox's home is a short way from Springfield, and her mother, Mrs. Farmer Roe, was at the meeting with her. This was the first time since she returned from Brazil that she had seen many of her old friends, and it was a happy time. At the conclusion of her talk Miss Ethel Jones asked her and her mother to come forward, and from the Robertson County women she presented them each with a bouquet of pink carnations. It was a moment of deep feeling, and as Mrs. Maddox turned and gave her flowers to her mother, she said they all belonged to her because she had been the one who made it possible for her daughter to render the service which she has done.

The round table led by Miss Ethel Jones was very helpful. The meeting was presided over by Mrs. Gregory, superintendent of that division of the association. This was her first meeting as the presiding officer, and she did it with wonderful grace and ease. It is evident that Mrs. Gregory is also an earnest worker for such meetings do not "just happen."

PERSONAL SERVICE.

In the past so many requests have come for the "individual report slips" to be used in each local society, I am inserting a copy below so each Personal Service Chairman who has not seen one and wants to use it in her society may have some copied. The plan is for each local society to pay for the printing of as many as they can use. The state does not furnish them, as so many think, and are writing to the headquarters for them.

Personal Service—Individual

Report.

Visits—Religious.
Sick.
Poor.
Strangers.
Shut-ins.
Hospital.

Services.
Bibles distributed.
Good literature (pages) distributed.
Soul talks.
Conversions.
Letters of cheer or sympathy.
Garments for poor.

Baskets of food for poor.
Persons helped.
Kindly deeds.
Scrap books, etc., for unfortunate children.
Mothers helped with children.

I cannot press too much the use of these slips by each member. Keep one with you all the time so when you come in from a mission of mercy your eyes will fall on it and remind you to report what you have been doing.

When you look at it another time and are reminded that you could have "helped somebody today," go and make a pin hole after the thing you could have done. Then, in a week or a month, sum up the pin holes and see how many opportunities you let get by you, but resolve that that is the last time you are going to make "pin holes." Let them be good, big figures.—Baptist Standard.

LETTER TO MISS WHIPPLE AND TENNESSEE SUNBEAMS.

By Frances Peay Leavell.

One day not long ago I was feeling a little lonely, so I picked up the Baptist and Reflector for some home news, when I turned to your page and saw the words "Sunbeam Plans." I was interested because I help with the Sunbeams here. You can imagine how my interest deepened and how eagerly I read when I found out you were writing about the Wuchow Kindergarten. How can we thank you and the Sunbeams of Tennessee for wanting to adopt us? Already you have sent us the Sunday school literature and picture roll we wanted.

Words cannot express our appreciation, but if all of you could sit with us in the kindergarten one morning and see the circle of happy faces, could hear these little voices singing about Jesus, could see spoiled, naughty children learn for the first time that they must control their ugly impulses, I think you would feel repaid.

I am sending these kodak pictures. Will you show them to as many Sunbeams as possible? Now we have curtains at the windows, grass in the yard and flowers planted; but the best, and most delightful thing is the joy of the children as they play and roll on the grass. Before this they have only played in the streets.

We have thirty boys and girls from homes of rich people who are heathen, from homes of our Christians, and from places that an American would hardly call home—so dirty and impossible is the room in which they live.

When the picture was taken some had measles, some whooping cough, and some chicken pox. Only the "measlely" wanted to stay at home; they were too sick to walk. The mob inside are adoring parents and servants. Not as many come every day now. We have lovely times—all whoop together.

May I express to you and will you pass on to the Sunbeams my sincere appreciation of your love and interest in our work? May we together be used to bring joy into many little lives, remembering Him who said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Wuchow, China.

Obituaries

IN LOVING MEMORY OF MRS. EMILY WILLIAMS DALTON.

Three years ago there came to Hartsville a beloved child of God. She was the obedient daughter of Mrs. Margery Williams, of Nashville. Before coming Dr. Allen Fort performed the ceremony in which she became the happy wife of Erby N. Dalton, of Hartsville. Soon she united with our church on a letter from North Edgefield Baptist Church and at once became identified with our church work. Step by step she grew in favor and love with all with whom she came in contact. She accepted positions as Sunday school and high school teacher, in which relations she proved herself a proficient teacher and was sacredly loved and honored by those under her care. In all church enterprises she bore her part as a worthy example to others. In the social circle she was much admired. Visitors to her home were royally entertained. Happily surrounded with a nice, well-furnished home, she and Erby faced the future with bright anticipations of a long and useful sojourn together. Side by side they walked only three short years. She at her post of duty fell a victim to influenza, terminating in pneumonia. All that medical skill could do was employed for her recovery. The silent messenger came February 23, as the curtains of night gathered over our land. The sufferer was calm and still. All hearts were sadly broken. Her lonely and devoted mother talked to the sad weepers and said, "God knows best, and His will is mine." The next day in the presence of one of the largest congregations ever assembled in Hartsville, on a like occasion, gathered at the Baptist church for the funeral. The clouds obscured the sun and falling snow lent tenderness and purity to the sorrowful yet hopeful occasion. The teachers and pupils of the high school attended in a body. The Eastern Star, of which she was herself a shining star, occupied reserved seats. Her Sunday school class followed close behind the broken-hearted mourners to designated seats. The front pews were occupied by Mrs. Williams, her sister, brother and Nashville relatives. Near them sat Erby with his father and brother with aching heart, his mother being far away in Florida. The pulpit, casket and platform were banked with beautiful flowers sent from far and near and placed by tender hands in tender array. The choir sang, "My Jesus, as Thou Wilt! O May Thy Will Be Mine!" The pastor read the following appropriate Scriptures: "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out." (Rom. 11:33.) "All things work together for good to them who love God." (Rom. 8:28.) "For me to depart and be with Christ is far better." (Phil. 1:23.) A brief message in which the splendid and useful life of the sleeping saint followed. "No, Never Alone" was tenderly sung by a quartette, touching all hearts. The last look, the last kiss, the last farewells were given.

The sleeper as she appeared on her wedding day, wedding garments on, was calm and beautiful, asleep in Jesus from which none ever wake to weep. Miss Florence Allen, a life-long friend, sang tenderly, "Some-time We'll Understand." Hundreds viewed the innocent sleeper, after which at the cemetery she was tenderly lowered into a flower-bedecked grave and gently covered and banked with flowers, while "Good-night, Beloved" was sung. We turned away amid falling snow assured a life as white as the snowflakes had been taken from us to the bosom of God. We left her there in silent slumber to sleep the long sleep that knows no waking till Jesus comes. Around her sleep hundreds of others who went away saying, "I shall be satisfied when I awaken with his likeness." Some sweet day we hope to meet again. Thus Mrs. Emily Williams Dalton lived and thus she died. And this is the tribute of her pastor who loved her for her devotion to the things of God. Some day I hope to meet her and Erby in the better world. Till then let us all put our hands in God's hand and say, "Lead Thou me on till the night is past and the morning of the unending day dawns to find us in the beautiful home of the soul."

J. T. OAKLEY, Pastor.

ASSOCIATIONS, 1921.

Following is a list of the annual meetings of the Associations, minutes of which have been received at the office of the Executive Board Information regarding dates of Associations not in this list will be appreciated:

July.

- 12; Shelby County, Calvary Church, Memphis.
- 19; Big Hatchie, Henning Church.
- 22; Little Hatchie, Bethlehem Church, four miles northeast of Whiteville.

August.

- 3; Concord, Powell's Chapel.
- 9; Robertson County, Greenbrier Church.
- 10; Jefferson County, Dandridge Church.
- 12; Sequatchie Valley, Whitwell Church.
- 12; Union County, Doyle Church.
- 16; Holston, Greeneville, First Church.
- 16; Nolachucky, Catherine Nenny Church (at Whitesburg).
- 17; Chilhowie, Stock Creek Church.
- 24; Cumberland Gap, Chadwell's Station Church, one mile from Cay-lors on L. & N. Railroad.
- 24; Duck River, New Hope Church, at Fairfield.
- 24; East Tennessee, Liberty Hill Church.
- 24; Sweetwater, Philadelphia Church.
- 31; Bledsoe, Friendship Church.

September.

- 1; Big Emory, Kingston Church.
- 2; Unity, Pinson Church.
- 6; Northern, Union Church.
- 7; Central, Latham Church, five miles east of Medina.
- 7; Ebenezer, New Hope Church.
- 8; Tennessee Valley, Yellow Creek Church.
- 3; Watauga, Butler Church.
- 10; Stockton Valley, Clear Fork Church, at Albany.
- 14; Salem, Dry Creek Church.

- 15; Midland, Bells Campground Church.
- 15; Eastanalele, North Etowah Church.
- 16; William Carey, Flintville Church.
- 20; Ocoee, Ooltewah Church.
- 21; 1:00 p.m., Wilson County, Shop Spring Church.
- 21; Friendship, Fowlkes Church.
- 22; Clinton, Coal Creek Church.
- 22; Holston Valley, North Fork Church.
- 23; Hiwassee, Eagle Furnace Church.
- 23; Beech River, Bible Hill Church, Parsons.
- 24; Indian Creek, Bethlehem Church.
- 27; Beulah, Walnut Grove Church, Kenton.
- 27; New Salem, Russell Hill Church.
- 25; Providence, Stony Point Church.
- 28; Sevier, Friendship Church, Sevierville, Route 14.

October.

- 1; Judson, Maple Grove Church, three miles west of Sylvia.
- 4; Cumberland, Hickory Grove Church.
- 5; Weakley County, West Union Church, four miles east of Dresden.
- 6; Nashville, North Edgefield Church.
- 6; Western District, Big Sandy Church, fifteen miles east of Paris.
- 7; Southwestern District, Ephesus Church, Carroll County.
- 12; Knox County, Grassy Creek Church.
- 12; Stewart County, Big Rock Church.
- 13; Stone, Macedonia Church, ten miles east of Cookeville.
- 19; Campbell County, LaFollette Church.

LETTER FROM BROTHER COUCH.

As I will be 77 years old tomorrow, June 26, and as I have just received an invitation to attend the one-hundredth anniversary of the Lebanon Baptist Church as one of its former pastors, I undertake to say, through the Baptist and Reflector, that while away now from that State it is with delight I get your State paper, which has in it the ring of a Folk and a Graves. It has the ring of "old Pride's Bell," true to God and his cause. While my health is bad, my mind is clear, and my interest in Baptist affairs and my passion for winning souls is just as great as ever. I hope some churches in old Tennessee will ask me to come and preach a series of sermons for them soon. I have hundreds, if not thousands, of friends there who know of me and my work, though many of those who stood by me in that day have passed over the river. I want to say to all who survive, "Do right, and go forward." I will have a word occasionally in the Baptist and Reflector for you, through the courtesy of its able editor. It has come to its own, and long may it lead the Tennessee Baptist hosts! Pray on, work on, for the night cometh when no man can work. But we will have a long time to rest at home with the Lord.

Bardwell, Ky.

Atheism can never be an institution, because it is a destitution.—Robert Colyer.

"The Land of the Sky"

Plan your trip to "The Land of the Sky"—America's most delightful pleasure district. For honeymoon or summer vacation, no other place can compare with this wonderland of the clouds—amid the towering peaks and beautiful mountain lakes of Western North Carolina. Excellent train service on

Southern Railway System

Luxurious hotels and private cottages offer you the finest of accommodations. Golf, motoring, boating, mountain climbing, music, dancing and other social entertainments.

LOW ROUND TRIP FARES TO

Asheville, Black Mountain, Hendersonville, Brevard, Saluda, Waynesville, Tryon, Flat Rock and many other resorts.

Through Pullman Sleeping Car—Dining Car.

9:30 PM Lv Nashville Ar 6:35 AM
1:30 PM (CT) Ar Asheville Lv 2:30 PM (CT)

For tickets and detailed information apply to Ticket Agents, or F. F. FORTH, D. P. A., Nashville, Tenn.

Hermitage Printing COMPANY

307 1/2 Second Avenue North



Telephone Main 2670

Printers : Publishers : Engravers

ESTIMATES CHEERFULLY FURNISHED



TENNESSEE COLLEGE (For Women)

A chartered institution owned and controlled by the Tennessee Baptist Convention. Fifteen units required for entrance. Standard College Courses leading to A. B. and B. S. degrees. Graduates awarded State certificate to teach for life without examination. Strong courses in Music, Expression, Art and library Training under specialists. Fifteenth year opens Tuesday September 20, 1921. For illustrated bulletins and catalogue address THE REGISTRAR, Tennessee College, Murfreesboro, Tenn.

KINGDOM SONGS

The Baptist Sunday School Board's New Song Book
The latest and best—a combination of the cream of all modern gospel music.

Write for prices

BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tenn.

PASTORS' CONFERENCES

NASHVILLE.

Edgefield—W. M. Wood, pastor, preached morning and night on "Restricted Communion" and "Counting the Cost." In SS, 270; by letter, 1; baptized, 4. Very good day.

Central—H. B. Colter, pastor. In SS, 120; in BYPU, 35. A very good day.

North Edgefield—A. W. Duncan, pastor, preached morning and night on "The Meaning of the Lord's Supper" and "The Great Apostasy." In SS, 208; in BYPU, 28.

Seventh—Edgar W. Barnett, pastor, reached morning and night on "Life" and "The Debt We Owe God." In SS, 118; in BYPU, 18; baptized, one.

Gallatin—The church has extended a call to Rev. Miles of Tullahoma, and is praying that he may be led of the Lord to accept.—J. H. Hubbard.

Judson Memorial—Morning subject, "The Proving of a Parent." Evening, "Life and Light." In SS, 160; in Jr. BYPU, 18; received by letter, 2.

Third—Pastor C. D. Creasman spoke at the morning and evening hours on "The Joy of Jesus" and "The Ensign of a Great Nation." In SS, 285; two additions. SS put on the six point record system.

Belmont Heights—Pastor Geo. L. Hale preached both morning and evening. The pastor goes to Cedar Hill to assist in a ten-days' revival. In SS, 198.

KNOXVILLE.

New Hopewell—R. E. Rule, pastor, spoke at both hours on "Mirrors for Christ" and Prov. 16:25. In SS, 140. We begin our revival July 16, Brother Wood doing the preaching.

First, Fountain City—A. F. Mahan, pastor, preached at both hours on "The Ephesus Church" and "The Three Crosses." In SS, 334; baptized, 2.

Broadway—B. A. Bowen, pastor, preached morning and evening on "Report of Northern Baptist Convention" and "America at the Cross Roads."

Lincoln Park—L. W. Clark, pastor, preached at both hours on "Our Responsibility to God" and "The Striving of the Spirit." In SS, 202; baptized, 1.

Deaderick Avenue—J. M. Roddy, pastor, preached morning and evening on "Prayer" and "God Well Pleased." In SS, 377.

Lonsdale—J. C. Ship, pastor, spoke morning and evening on "The Reclaimed Hosts," and "The Lord's Supper." In SS, 326; baptized, 1.

Grove City—B. W. Lindsey, pastor, preached morning and evening on "Walking Believer" and "God's Call to the Sinner." In SS, 177.

Oakwood—R. E. Grimsley, pastor, preached at both hours on "God in the Flesh" and "True Patriotism." In SS, 227.

First—F. F. Brown, pastor, spoke morning and evening on "Communion" and "Morale." One by letter.

Inskip—W. M. Thomas, pastor, preached morning and evening on "A

Threefold Promise" and "I Have Seen Better Days." In SS, 100. We had good crowds at both services.

-----J. T. Williams, pastor. Preaching in the morning by S. G. Wells on "Christ's Vision of His Own Kingdom." Brother Wells also preached at night on "Staying by the Stuff."

Baptist Tabernacle, Lenoir City—A. B. Johnson, pastor, preached at the morning and evening hours on "The Effect of the Intelligence of Paul's Conversion on the Judean Churches" and "The Barren Fig Tree." We had good congregations and fine interest. Received two by statement.

MEMPHIS.

Central Avenue—Pastor Smith spoke at both hours. Our meeting began today, with good crowds. In SS, 78.

New South Memphis—Pastor T. E. Rice spoke at both hours. In SS, 121.

Calvary—An educational program was given at the morning hour. Pastor Norris spoke at the evening hour. In SS, 165.

Temple—Pastor J. Carl McCoy spoke at the morning hour on "Passing a Mile-Post." Brother J. W. McCall spoke at night on "The Church Making the World Better." The church celebrated the fifth anniversary of the pastor and the twelfth anniversary of its organization. We had a good time. Fine Sr. BYPU; in SS, 308.

Eudora—J. C. Schuitz, pastor, preached at the morning hour, after which the Lord's Supper was observed. The subject at night was "The Unchanging Christ." In SS, 39; in BYPU, 20. WMU doing good work.

Speedway Terrace—J. O. Hill, pastor. We occupied the basement of the new church house on dirt floor. Rev. M. D. Jeffries preached in the morning. No night service. In SS, 83.

First—Pastor A. U. Boone observed the Lord's Supper. Professor Zarrilli preached in Italian at night. Meetings continue.

Seventh Street—Observed the Memorial Supper at the morning hour. Pastor Strother preached at night on "Provoking God Through Unbelief." In SS, 173; good BYPU.

Boulevard—Pastor Wright preached morning and night. Good congregations. In SS, 177. The pastor preached at Caperville in the afternoon at 3 o'clock. One received by letter.

Lost—Yesterday somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Mann.

The devil never tempts us with more success than when he tempts us with a sight of our own good actions.—Bishop Wilson.

Who lives for humanity must be content to lose himself.—Frothingham.

140 ROOMS
120 Rooms, \$1.60. Near Sou. Ry. Station. 16 Rooms at \$2.00.

Hotel Watauga

KNOXVILLE, TENN.

A clean respectable place for the whole family. Stop with us and make yourself at home.

W. R. RAMSEY, Manager.

BAPTIST FARMERS WANTED

Baptist farmers desiring to locate on the rich productive wheat lands of Western Nebraska will do well to communicate with the undersigned. I have nothing to sell, but only desire to interest Baptist farmers to take several good wheat ranches of parties who are retiring. Sincerely, A. B. REED, Pastor First Baptist Church, Enders, Neb.

The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of 32 weeks opens Sept. 20, 1921. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith; Treasurer of the Students' Fund. For catalogue or other information, write to

E. Y. MULLINS, President

<p>COX COLLEGE PARK GA. (Near Atlanta) Ideal location. Best equipment. Strong faculty. Full College and Conservatory Courses.</p>	<p>ONE OF THE OLDEST COLLEGES FOR WOMEN IN THE WORLD</p>	<p>COLLEGE CONSERVATORY B. A., B. S., Music, Art, Oratory, Home Economics, Business Course, Physical Training. Register now.</p>
--	--	---

Fitzgerald and Clarke School

FOR BOYS

Accredited by all colleges. Mountain climate. Modern equipment. Patronized by the best people of the South. Limited enrollment. Apply early for reservation. For catalog, address W. L. CLARKE, Principal, Box A, Tullahoma, Tenn.

STAMMERING CAN BE CURED

Your Money Back If Not Satisfied

We leave it to you, absolutely; if you say you are not satisfied, that settles it, you may have your money back. Not a single one to date who has come has asked that the money be returned. Nobody can be cured. Write for booklet and references.

SCHOOL FOR STAMMERERS, TYLER, TEXAS

Fishburne Military School

Waynesboro, Virginia

42nd year. New \$100,000 fireproof building. A modern high-standard school located in the Blue Ridge Mountains. Small classes of not more than 10 cadets to each teacher secure individual attention for every boy. Prepares for universities and business life. Rate \$600. For catalogue write to

MAJOR MORGAN H. HUGGINS, Principal
Annual spring encampment near famous Grottoes under U. S. War Department



Evangelistic Singer

WILLIAM D. GRASTY

1006 Seventeenth Avenue, So.

is open for service as an Evangelistic

Singer during months of

JULY, AUGUST AND SEPTEMBER

WATAUGA ACADEMY

BUTLER, TENNESSEE

A Christian preparatory school for the boys and girls of East Tennessee. Thorough work; Christian ideals; strong faculty; expenses low. For further information, write LOWELL Q. HAYNES, Principal.

If adversity hath killed his thousands, prosperity hath killed his ten thousands; therefore adversity is to be preferred. The one deceives, the other instructs; the one miserably happy, the other happily miserable.—Burton.

Law School

Cumberland University

The Course of Study, more than 10,000 pages. Covers the entire field of American law. It is completed in ONE COLLEGE YEAR with degree LL. B. It is taught by daily assignments of text book lessons with class room recitations, and MOOT COURT practice. For Catalogue Address LAW SCHOOL, Lebanon, Tennessee.

AMONG THE BRETHREN

FLEETWOOD BALL, LEXINGTON

Dr. C. B. Williams has resigned the presidency of Howard College, Birmingham, Ala., but not until he had brought the school to a standard of excellence hitherto unattained.

Rev. R. L. Wood has accepted the care of the First Church, Henderson, Texas, and is on the field. Much good is expected to result from his labors in East Texas.

Rev. A. F. Gordon, of Moss Point, Miss., formerly pastor at Ripley, Tenn., lately assisted in a gracious revival at Fort Bayou, Miss. He is to have a meeting with his own church in August.

President Warren G. Harding has appointed Dr. A. J. Barton, of Alexandria, La., a delegate to the sixteenth international congress against alcoholism to be held at Lausanne, Switzerland, next August.

The Illinois Baptist says: "The Southwestern Baptist University of Jackson, Tenn., honored Dr. J. B. Tidwell with the degree of LL.D." That news item is correct, except for the vital fact that there is no such school.

Rev. J. H. Hooks, of Greensburg, Ky., is the new pastor at Winona, Miss., and has been on the field several weeks. On his first Sunday with the church two were added by baptism. The outlook is exceedingly bright.

Rev. G. R. Tyler, of Lone Wolf, Okla., is to assist Rev. A. U. Nunnery, of Parsons, Tenn., in a revival at Wildersville, Tenn., beginning the fourth Sunday in July. They confidently expect gracious results.

Dr. W. D. Powell, of Louisville, Ky., is to assist Rev. I. E. Lee in a meeting at Herrin, Ill., August 22, 23. It is to be in the nature of an evangelistic conference. It is a joy to his friends to see Dr. Powell renewing his youth.

Rev. James P. Craft resigns his relationship with Shorter College, Rome, Ga., to become president of Averett College, Danville, Va., and is on the field. The friends of the school feel that his administration will be prosperous.

The daily paper known as The Christian Science Monitor of Boston has recently lost about 100,000 subscribers, being reduced in number from 130,000 to 30,000. It is said very little space was occupied in it to promote Christian Science, but that little was too much.

Charles Dudley Adams, son of Dr. M. B. Adams, president of Georgetown College, Georgetown, Ky., is almost at the point of death in the city hospital in Paducah, Ky. He suffered a fracture of the spine while making a dive in the Ohio River at Paducah. He is a wonderful athlete and his vitality and courage are relied upon to a great extent in the fight for his

life. His father and mother are with him. They have the sympathy of hosts of friends.

Rev. O. A. Utley, of Memphis, Tenn., is assisting Rev. J. F. Mitchell in a revival at Calhoun City, Miss., which began last Sunday. Brother Utley is to assist Rev. W. F. Boren, of Darden, Tenn., in a revival at Union Church, Chesterfield, Tenn., beginning the first Sunday in August.

It is announced that Rev. T. R. Hammons, of Bolivar, Tenn., missionary of Unity Association, has been called to the care of the church at Jonesboro, Ill., effective July 1. He has accepted and is to move on the field by the middle of July. We regret to see him leave Tennessee. He succeeds Rev. M. L. Coons.

Since Rev. A. W. McDaniel went to Wise, Va., February 1, leaving Sevierville, Tenn., there have been thirty additions. Rev. Wilson Addington came from the Freewill Baptists and was promptly ordained. Brother McDaniel is where John Fox got the setting for his great book, "The Trail of the Lonesome Pine."

On Sunday, June 26, a new church was organized at Yuma, Tenn., with twenty-two charter members. Rev. A. U. Nunnery, of Parsons, Tenn., is the pastor and leader in the movement. He was aided by Rev. J. N. Joyner, and his venerable father, Rev. E. M. Joyner, of Westport, Tenn. The new church had already constructed a splendid house of worship.

Dr. E. B. Hatcher, of Lowrey Memorial Church, Blue Mountain, Miss., lately assisted Rev. P. S. Rogers in a revival at Ackerman, Miss., resulting in twenty additions, sixteen by baptism. Brother Rogers says of Brother Hatcher: "He is a prince in the pulpit and an indefatigable worker outside of the pulpit."

The Intermont Chautauqua at Bristol, Va., is to be held July 24-31. Drs. A. T. Robertson, of Louisville, F. A. Agar, of New York, Oscar Hayward, of New York, Thos. J. Watts, of Columbia, S. C., B. W. Spillman, of Kinston, N. C., George B. Taylor, of Hollins, Va., and others are to be heard. The Virginians are featuring the event.

Rev. Lum H. Hall, of Ridgely, Tenn., began a revival at that place last Sunday, the outlook being very promising for the accomplishment of a great work of grace. The writer finds joy in assisting in the work. His old Tennessee friends at Athens, Tenn., are feasting on the preaching of Dr. Spencer Tunnell, of La Grange, Ga., who is holding a meeting there. Dr. Tunnell has a warm place in the hearts of Tennessee Baptists.

Dr. John Roach Straton, of Calvary Church, New York, N. Y., reported the Dempsey-Carpentier prize fight for Universal Service. He wrote

of it as a return to "paganism." He said, "I think it's my duty to go to the fight. I feel that somebody ought to tell the truth, and so I'll attend. It will aid me in my battle against a repetition of it." As well argue that he ought to play a game of polka or participate in a "shimmy dance" to aid in a battle against a repetition of it.

Dr. J. M. Dawson, of the First church, Waco, Texas, has been called to the care of University church, Austin, Texas, to succeed Dr. Charles E. Maddry. His decision has not been announced, though we cannot think he will leave Waco.

The Baptist churches of Richmond, Va., are to have a simultaneous evangelistic campaign in that city in January, the Home Board forces doing the preaching. It is hoped to reach the 60,000 unchurched people in that city.

Dr. Solon B. Cousins, of Columbus, Ga., has accepted the call to the Second church, Richmond, Va., and will enter upon his duties September 1. He is a native of Georgia, was educated at Mercer University, and once pastor at Liberty, Mo.

Rev. C. C. McDearman, aged 87, died at his home at Ore Springs, Tenn., Saturday, June 25, after being confined to his bed for only a few days. He was one of the most highly esteemed ministers in Weakley County Association, and had been pastor of his home church, New Hope, 51 years, this being a record probably unequalled in the State. The church had elected him pastor for life. A wife and several children survive him. He was a good minister of Jesus Christ.

Press dispatches announce that Mrs. Helen Barrett Montgomery, of Rochester, N. Y., was elected president of the Northern Baptist Convention in Des Moines, Iowa. She is the first woman to hold the position. We have been expecting it to happen ever since the passage of the woman's suffrage amendment, but hardly so soon. We hope to be "absent and not voting" when it happens in the South.

DR. J. B. GAMBRELL.

By A. J. Holt.

The death of Dr. J. B. Gambrell removes from among us one who was in some respects the most striking figure in Baptist ranks.

Dr. Gambrell was unique in his personality. He was never taken off his guard. He was always ready with a reply to any question. Ready for action in any emergency. He seemed to never be surprised. Whatever occurred he was looking for it, and was prepared to meet it.

When he was editor of the Baptist Record of Mississippi, he conducted a controversy with the Religious Herald, which might serve as a model for all succeeding religious controversies. There never a word of bitterness, a sentence of recrimination. That controversy settled in some respects the question of "Alien Immersion" for a generation.

When he became secretary of mis-

sions in Texas, there was a tornado of Texas Baptist controversy in the air. For ten years Dr. Gambrell conducted the missionary forces of Texas far past all the breakers, and set Texas Baptists far up on the solid ground of denominational co-operation and prosperity. As the president of the Southern Baptist Convention, Dr. Gambrell was most conspicuous. He did not pose as a parliamentarian. He struck no attitudes. He exploited no fads. He never once lost his head. His royal good humor, and his quaint mother wit, served the entire denomination to good purpose. He was a denominational statesman. He stood for large things, not for piccadillos.

Dr. Gambrell was distinctive as the president, in that during the interim of the meetings of the convention, he kept the main matters of the convention before the people through the medium of the denominational press. He was a voluminous writer, sane and safe always. The last issue of the Baptist Standard of which he was one time editor, contained an article on the greatness of the last convention, above its predecessors, although he was not present. That article was published the day before his death. It may have been written a week before, however. When shall we see his like again.

Arcadia, Fla.



VIRGINIA INTERMONT COLLEGE
A Baptist Junior College for young women. H. S. and two-year college. Music, Art, Home Economics, Expression and Secretarial Courses. Students from 20 states. Overflow every year. Beautiful mountain scenery (Intermont). Health record wonderful. High Standards. Happy Girls. Successful School. Gymnasium. White Tiled Swimming Pool. New Dormitory. Rooms in Suites with Connecting Baths. Terms very moderate. For Catalogue and View Book address
H. G. NOFFSINGER, A. M., Pres., Box 225, Bristol, Va.

Religion and Science

A Study in Divine Law

By AMANDA M. HICKS

THE main idea of this essay is that the truth of religion is not contrary to the facts of science; the God of nature and the God of our hearts are the same; religion is something more than a survival of the primitive mind. A study well adapted to help minds burdened with agnosticism or distrust of Christian truth. Of especial value to college students.

25 cents net

Order from our nearest branch

American Baptist Publication Society

Philadelphia Boston Chicago St. Louis
Los Angeles Kansas City Seattle Toronto

Send for our catalogue

Home Circle

WHERE THE PUT-IT-OFFS ABIDE.

My friend, have you heard of the town of Yawn
On the banks of the River Slow,
Where blooms the Wait-Awhile flower fair,
And the soft Go-Easies grow?
It lies in the valley of What's-the-Use,
In the province of Let-Her-Slide,
That old Tired Feeling is native there;
It's the home of the listless I-Don't-Care,
Where the Put-It-Offs abide.
—Selected.

SOME OF THE PERILS OF THE HOME.

(Outline of a paper read before Nashville Baptist pastors by Rev. L. P. Royer.)

1. Partiality, or the making of pets through the showing of especial attention to certain members of a family to the neglect of other members of the same family has caused much trouble in many homes since the days of Isaac and Rebekah.

2. Strong drink, which has been used by the devil as few other agencies for evil, has its first pronounced effect on the home by filling the penitentiaries, asylums and almshouses with the once happy members of the family and the home.

3. Overtaxing mother, or taking her from her rightful place. Mother in these reconstruction days is taking much responsibility in matters of government that she never assumed before.

4. Father's business frequently brings mother and children into really perilous circumstances; his attention is turned completely to making money, attending lodge meetings and the clubs, so that he has no time for a social chat with his family after supper or to read good stories to his children.

5. Many people of means have actually conceived the idea that home is not even a suitable place to be sick and that they must be carried to a hospital for minor disturbances of body or mind. Those who befriend us while we are sick we can never forget.

6. The divorce evil has caused directly and indirectly three per cent of all the crimes, and arrests for the same, in the United States during 1920.

7. Unchristian parents rearing large families bring perilous circumstances upon thousands of homes every year.

8. One of the greatest perils of the age to home, state and no less to the church is the fact that so many of our young people, being turned entirely loose to choose for themselves, have chosen state or society institutions in which they are taking their academic and college training instead of going to a Christian school.

9. So many of the people who can only be day laborers and have no especial trade at which they can work and command a respectable salary, as well as too many of the skilled workmen, are moving to the city.

A WONDERFUL CONVERSION.

There was a little girl, Lena May, whose father was a deacon, and her mother was one who did not believe in sinners praying, or even that we could pray for a sinner. Lena May became deeply convinced she was a lost sinner, but she respected her mother's belief. One night she was so distressed her sobs and groans awoke her mother several times. The mother loved her child and would go to her little bed and ask the child what was wrong, but Lena would not tell her. Next morning with a heavy heart she prepared for school without having breakfast, and with a trembling she scribbled these words on a paper: "Dear Mamma, I am a sinner, I am lost, and I do want to be saved. Won't you pray for me? Oh, my dear mamma, my heart is so heavy, please help me, your little girl, Lena." She gave this to her little three-year-old brother to give to mamma and she ran away to school. The mother upon reading the note called her husband from his business, and he in turn called me to come to his home. He was happy and yet he was sad. When we went in the mother showed us the note and said, "Just think how my child has suffered and could not tell me." Then she fell down and began to pray. Oh how she plead not only for her child but for herself. We heard a cry and saw Lena come bounding into the room. Her face was shining like an angel.

She ran into her mamma's arms and said, "Oh, mamma, Jesus has saved me and I am so happy. Mamma, you don't care if I prayed, do you?" Again the mother fell to the floor crying to God for mercy for being so unnatural and unreasonable that her own children misunderstood her as a Christian.

The happy mother and her child were both baptized the following Sunday and are to this day great witnesses for their Saviour, and the deacon is happy in the Master's service.—G. H. Stigler, in Baptist Messenger.

PORTAL CIRRHOSIS.

It has long been surmised in medical circles that there is an etiologic relation between alcoholism and cirrhosis of the liver. The abnormal number of cases of this disease occurring among alcoholics was, to say the least, suggestive. Dr. Joseph L. Miller reports in the Journal of the American Medical Association for June 11, the results of an investigation made by him covering the period 1910-1920, of the number of cases of portal cirrhosis entering Cook County General Hospital, Chicago.

His results show a decrease in cirrhosis cases from 1910 to 1920 of 83½ per cent. The almost complete disappearance of this disease from the hospital wards during the dry year 1920 naturally enough attracted the attention of the physicians. Commenting on this, Dr. Miller says: "From these figures there can be little doubt that portal cirrhosis, in this country at least, is associated largely and possibly entirely with the use of alcohol. The very sudden drop in the incidence of cirrhosis following prohibition suggests that progression of the process in liver cases when alcohol is discontinued, stops."

Of course, Cook County is not yet bone dry, and in many cases persons by devious methods have been able to secure liquor for their personal use. Notwithstanding this fact, the above data show clearly the relation of alcoholism to this disease. While it is true cirrhosis of the liver is due to other causes than that of alcoholism, yet these figures give promise that with the complete destruction of beverage liquor, cases of portal cirrhosis will practically disappear from the wards of our general hospitals.—American Issue.

THE REMEMBERING KIND.

Mrs. Jansen was a little woman. Life had brought her years of unremitting toil, but they had been powerless to subdue her cheerful spirit. Now in her old age, with an invalid husband to support, the problem that might have been too difficult even for her dauntless soul, was lightened by the kindness of her neighbors, who continually sought her help in their household tasks—and paid for it. After a morning spent in helping young Mrs. Morrison make currant jelly, Mrs. Jansen sat down to the dainty luncheon with a sigh of content.

"A cup of tea will taste real good," she said, "and I declare if you haven't got some Sally Lunn!"

"I remembered that you liked it," Mrs. Morrison explained.

The old women looked in admiration at her hostess.

"You're one of the remembering kind," she exclaimed. "Well, I might have guessed it. But to think that you remembered about me! I suppose some folks are made that way and some ain't. Ben and me's been married forty years, but he ain't ever learned that I don't eat bacon. I ain't saying that he can help it—Ben's been a real good man to me—but sometimes it does seem queer that he ain't learned in forty years. If I had a daughter I certainly would try to bring her up to be the remembering kind."

"The remembering kind"—the quaint phrase reveals the secret of many a woman whose name "bears a perfume in the mention." She may not be brilliant, or beautiful, or even especially charming, but she so enters into the lives of others that she remembers not only their joys and sorrows, but their likes and dislikes, no matter how whimsical.

It is she who sends the message of sympathy on anniversaries that others forgot; it is she who fills her guest's room with the guest's favorite flowers, and takes away the clock that gets on that particular guest's nerves; it is she who always remembers whether you take sugar or salt on your cantaloupe, and she never sends you cerise slumber slippers when you prefer pale blue. It is she who smooths uncounted rough corners of life, and adds untold comfort to the passing day. "The remembering kind"—may their tribe increase!—Selected.

Take my word for it: if you had seen but one day of war, you would pray to Almighty God that you might never see such a thing again.—Wellington.

If Christian nations were nations of Christians, there would be no wars.—Jenyns.

SMILES SELECTED

Bill—"Did you get any marks today at school, Tommy?"

Tommy—"Yes, but they're where they don't show."

She—"Do you know why I refused you?"

He—"I can't think."

She—"You guessed it."

B.—"Isn't that man queer looking; he has Pullman teeth."

V.—"What do you mean by Pullman teeth?"

D.—"One upper and one lower."

"Ma, I wish you wouldn't call me your little lamb when folks are around."

"Why not, Eddie?"

"It makes me feel so sheepish."

Card in window near railroad station: "Your Suit Pressed Between Trains." Not our suit, if we know it.

Teacher: "Henry, if you had three apples and some one gave you five more, what would you have?"

Henry: "I guess I'd have a pain in my stomach."

Sign in Vancouver: "This restaurant will open soon with private rooms for ladies with marble fittings."

Teacher: "Now, Johnny, can you name a cape in Alaska?"

Johnny: "No'm."

Teacher: "Nome; that's right, Johnny. Now next boy name another."

A little girl who had mastered her catechism confessed herself disappointed. "Because," she said, "though I obey the Fifth Commandment and honor my papa and mama, yet my days are not a bit longer in the land, because I am put to bed at seven o'clock."

Social Worker: "Isn't your husband a good provider?"

Poor Woman: "The best ever!"

Social Worker (after recovering from her astonishment): "Really, I'm glad to hear it."

Poor Woman: "I ain't, lady. He's always going to do something, provided—"

Mrs. Ayres—"How did it happen, Ellen, that you never saw finger bowls before? Didn't they use them in the last place you worked?"

Ellen—"No, ma'am; they mostly washed themselves before they came to the table."

Registration Officer (to spinster)—"Your name, please?"

Spinster—"Matilda Brown."

Registration Officer—"Age?"

Miss Brown—"Have the Misses Hill, who live next door, given you their ages?"

Registration Officer—"No."

Miss Brown—"Well, then, I'm the same age as they."

Registration Officer—"That will do." Proceeding to fill in all particulars, he murmured, "Miss Brown, as old as the hills."