

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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RENDEZVOUS.

Henry Van Dyke.

I count that friendship little worth
Which has not many things untold,
Great longings that no words can hold,
And passion-secrets waiting birth.

Along the slender wires of speech
Some message from the heart is sent;
But who can tell the whole that's meant?
Our dearest thoughts are out of reach.

I have not seen thee, though mine eyes
Hold now the image of thy face;
In vain, through form, I strive to trace
The soul I love: that deeper lies.

A thousand accidents control
Our meetings here. Clasp hand in hand,
And swear to meet me in that land
Where friends hold converse soul to soul!

WATCHFULNESS.

How the Master's heart yearned for the sympathy of His three chosen disciples when, in the Garden, He said to them, "Sit ye here and watch while I go yonder and pray." There are times, as when the darkness falls heavy and unutterable anguish sweeps over the soul, when one wants not tender words, but the sympathetic presences of friends, just to "sit and watch." There are times when language is too feeble to convey sympathy that is adequate; it must be felt rather than heard; the sleepless, tear-stained eye speaks more than even the faltering voice that chokes with its own sense of insufficiency.

TO PROTECT THE CENTER.

In order to be complete, a line of defense must completely circle the object for which it is provided. No part of the circumference can be left out or neglected without danger of allowing an invasion at that point which would render all the other defenses worthless. Our missionary operations must radiate outward in every point of the compass, else we shall be attacked by outside antagonistic currents which are admitted through the stations at which we made no distinct stand. Southern Baptists, as a repository of a pure faith, have begun missionary operations East, West and South, the North being the only direction into which we have not gone as yet. Even there, especially in the far North, it would not be amiss for us to begin some kind of missionary work. Let us make the circumference complete in this generation; and with strong out-stations well supported and manned, our own faith and denominational integrity can be splendidly maintained.

POSITIVE CHRISTIANITY.

There are many good Christian people whose piety is above question who nevertheless are not living the positive Christian life. There is that indictment against them that "all men speak well of them." If all men were righteous, such a reputation would be consistent with the highest type of loyalty to Christ; but they are not; many daily dishonor Him. When one is always and unflinchingly uncompromising with sin, he will soon or late get the ill-will of somebody who advocates it in one form or another. The torch and the fagot may be no longer applied in persecution, but the sneer, the scornful remark and the tongue of slander are still available. Paul included Christians of all ages when he said to Timothy, "All who will live Godly in Christ Jesus shall suffer persecution."

WORLDLINESS.

This is a beautiful world in which we live. Who cannot admire the majestic mountains, the verdant woodlands, the fertile plains and the rolling sea! When God the Creator looked upon all these things which He had made, he pronounced them all "good" and loved them. In what consists the love of the world? In this: that one standardizes his life according to this present age; he conforms to the pattern of things, of time and sense rather than the things of eternity and of the Spirit. The world passes away and the desires to which it gives rise in the heart of man; to fashion one's life by it, therefore, is to cut it by a pattern which will itself change and ere long cease entirely. "Be ye transformed by the renewing of your minds."

PERSUASION.

Villification and abuse of anybody may have a place in the proclamation of the word of God, but it is not a large nor important one. It requires a discriminating mind and a loving heart to condemn the sin and yet embrace the sinner. Those who cannot do so, however, are not great soul-winners. As a basis and background for preaching the love of God, the doctrine of sin must be proclaimed without fear or favor, but an appeal does not rest there—it goes on to announce the love of God as the final compelling motive. People are not dragged into the Kingdom of God and unsaved men naturally revolt against the veiled force that lies in unrestrained and wholesale abuse. Men must be drawn; and Jesus said that if He be lifted up, He would draw all men to Him. If that does not work, nothing else will; if that is not true, nothing else is.

THE LONELINESS OF EMINENCE.

Perhaps the most lonely men in the world are those whose success in life has distinguished them from their fellows, and who, in their rise to eminence, failed to keep the common touch. They are isolated by reason of their distance from their nearest competitor in the race of life, either for political preferment or financial success. They may enjoy a small coterie of friends, but real enjoyment disdains limits of necessity, and genuine fellowships are not to be confined to a narrow circle. Individuals of outstanding prominence deserve our pity—as little as they think they need it and as little as we are accustomed to suppose they do! No matter how prominent a man in our community may be, he is possessed of a soul as needy as that of the most insignificant citizen; and in our efforts to reach the lost people around us, we must not neglect the man high up as well as the one lower down.

WHERE HILLS AND VALLEYS MEET.

In one of his most rapturous Messianic moods, the prophet of old sang, "Every hill shall be brought low and every valley shall be exalted." The Gospel of Jesus Christ is a great equalizer; as men of different types are transformed by one Power, they surrender their differences and idiosyncracies; as they are made to serve the Redeemer's common purpose for all of them, they are brought to the level which constitutes them the King's highway. That is heavenly engineering which can reduce the size of that which is above the desired plane and also fill in that which is below it, so that the hills and valleys meet together in mutual sacrifice—one giving up its fullness and the other its emptiness. The principle of surrender to Jesus Christ on the part of all differing classes of men is the only thing that will bring them to a common level and fulfill in each of them the divine purpose.

LOVE OF ENEMIES.

It is a distinguishing mark of the Christian man that he can love his enemies. No other sort of person can do that. It is altogether unnatural for a man to do so. The natural way is for one to love those who love him, and to hate those who hate him. For one to hate those who love him is to show a devilish nature; to love those who hate him is Godlike. The man who can do good to those who do him wrong has something else in him than the power of evil and the natural tendencies of human life: no one in whom the Spirit of God does not reign can do it at all.

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EDITORIAL

SCIENCE RIGHTLY SO-CALLED.

Investigations into the processes of life should proceed in the same direction and along the same lines which distinguish the creation of life. It is easiest and safest to do that. There are other ways of doing it, and they are perhaps the more popular among certain critical inquirers. A conventional scholarship has ordained that a scientific study of life should have an angle of approach all its own and one which is different from the commonly accepted, orthodox belief as to the origin of life. This does not indicate personal impiety or unbelief on the part of such scholars, many of whom are devout Christians. It has perhaps been the purpose of some to substantiate the Christian faith by indirect testimony to it, gleaned from the fields of investigation, where the power to see was determined by the lens of the microscope rather than the eye of the soul.

We are not seriously alarmed by the reports that our schools are infected with a faith-destroying evolutionism. We do not believe that such infection exists to the extent of being dangerous to the generally accepted orthodox belief as to the creation of man. There are, however, some changes in attitude, or viewpoint, of scientific teaching in our schools which evidently need to be made. Unless these are corrected, disaster must inevitably follow.

The scientist who openly flouts the Scripture doctrine of creation flies the flag of his own mutiny which marks him as the target for all good, conscientious scholars, and which will soon or late put him into the port from which he will not sail out again. He advertises his own sedition and speeds to his own destruction. The popular conscience cannot long endure him, though it may be tardy in waking up to the full realization of his iniquity.

We may ask, What is scientific, or correct, in science? There is a science that is unscientific, that is, "falsely so-called" a

science. In its methods, conduct, viewpoint and purpose, research must be in conformity to the laws governing that into which investigation is made, or else it will be spurious, false to its own mission, and "unscientific." Furthermore, the laws which control the material universe are one and the same through all time; but our best knowledge of them varies with every step of our advancement in it. So that what was regarded as a theory yesterday is set forth as a fact today, and that which is propounded as a fact today may be exploded as a fallacy tomorrow. That is genuine science, after all, which consists more in the pursuit than in the possession of facts, and actually lives upon an atmosphere of uncertainty and inquiry. Science must be content to be ignorant of many things in the world—of most things, in fact; and the scientists who are characterized by this mental attitude are apt to be free from everything that is objectionable in modern science.

The divine origin of all things is the postulate of all true science. It is one thing for a student, who acknowledges this, to proceed in his investigations from Nature to God, and another for him to go from God to Nature. To proceed from God to Nature, we hold, is scientific, being consistent with the principle upon which valid investigation can be made. But to go from Nature to God is unscientific, because God is not clearly nor fully revealed in Nature. If we were going to follow the bed of a stream, there are two directions in which we might go: one is from the mouth upward, and the other is from the source downward; but which would be the better, the more sensible, the more scientific? If we go from the mouth upward, we may be led off the main stream at the point where it intersects with one of its tributaries—there are good chances that we would be, especially if the tributary appeared to be the larger and the more assuring to our unguided sense of distinctions and distances. If we start with the source and go down stream, there can be no difficulties whatever—we pursue the scientific course. Some of our Christian teachers have made the mistake of conducting investigations from "Nature to God," and have been led out into the dials by following a tributary, or have led their pupils astray by such means. Perhaps their aim was to find the tracks of God as the Great Source, but they took the wrong method of approach to Him. We believe this to be the chief, and practically the only, fault of some good men among us who have been considered evolutionists in their beliefs and teachings.

It should be said also that in dealing with the immature minds of pupils, the only safe course to take in conducting scientific researches is from God to Nature. A simple faith is the only requirement for admission to that field of study, and it opens out into channels which substantiate it as the mind moves on in its grasp of material facts under the inspiration of a conscious, personal acquaintance with the Fountain-head of all things. Jesus Christ was the Divine person active in creation,

without Whom "there was not anything made which hath been made." Therefore, the universe of matter is intelligible and understandable in the true sense of those only who view it from the standpoint of Him who made it, and who, in all their efforts to comprehend material facts, acknowledge His authorship and carry on all their operations under Him as their own Head and Center. We boldly affirm that no science is scientific which is not Christian, definitely, declaratively and positively. Jesus Christ is the Truth in science just as truly as He is the Truth in religion. That religion which rejects His divine nature is falsely called a religion, and that science which does not acknowledge His divine agency in creation is falsely called science, and its apostles are blind leaders of the blind.

It is possibly true that, in some cases, scientists among us who are thoroughly sound in their personal faith and whose Christianity is above reproach, think that in order to function as teachers of science according to established modern standards, their attitude as instructors must be different from that of the theologian. And only in attitude are they desirous of being different. But our contention here is that from the viewpoint of the theologian—if the acknowledgment of Jesus in the realm of any and all study be considered theological—the scientist is consistent with the principles upon which alone investigations can be made with satisfactory results. On the other hand, the student of Revelation, or the theologian, should not expect all the processes of culture to be cast into a conventional, stereotyped theological mould, characterized by a certain fixed mode of expression or groove of thought. Both the theologian and the naturalist, or biologist, start with Jesus Christ on the throne in their own hearts and as the Master-teacher from whom they get their information: then the one goes out into the field of Human nature to carry the Presence of his Lord and Master; the other enters the field of the Human mind to interpret Jesus as the creator and Lord of the world and all things that are in it. There is utmost agreement between the two, for they start from the same place, and aim at the same results.

DRS. MASTERS AND BARTON.

We are publishing this week an article by Dr. L. E. Barton, of Arkansas, in regard to criticism of the State Secretaries by Dr. V. I. Masters, editor of the Western Recorder. This revives a discussion which went the rounds just before the Southern Baptist Convention last May, and we are a party to it because Dr. Barton thinks that his position needs to be substantiated further and that he has not received sufficient opportunity to make himself clearly understood, and not because we personally desire to say anything more than we have already said or because we think additional attention to the matter, which should never have existed, can be very edifying to our people. We believe in free speech and fair play, and that discussion clarifies the atmosphere of thought especially

among Baptists. The right to criticize is inalienable, and that also involves the right of the other to answer his critics. Our own ideas were expressed in former issues of this paper, and need not be restated.

THE TITHING COMMITTEE MEETS.

The State Committee commissioned for the campaign to enroll 36,000 tithers in the Baptist churches of Tennessee met at Nashville on Tuesday, July 26. The committee is composed of Lloyd T. Wilson, General Secretary of the Executive Board; W. D. Powell, of Chattanooga, chairman of the State Laymen; Miss Margaret Buchanan, Corresponding Secretary of the State WMU; W. D. Hudgins, of Tullahoma, Sunday School and BYPU Superintendent; and W. Stone Woodward, Enlistment Secretary for Middle Tennessee. At the request of this committee, Brother Woodward was authorized by the Executive Board to serve as State Organizer in the Tithers' Campaign. For each of the Associations in the State, a local organizer will be selected. As soon as this is done, we will publish the list, together with the number of tithers apportioned to each of the Associations.

THE EVANGELISTIC REPORT CARDS.

We are delighted to have so many reports of revival meetings held throughout the State. The soul-winning wave is rising, and may it sweep the entire State with irresistible power! We wish to say that these reports, however, must not be understood to be adequate substitute for a report to Dr. Wilson who asks that the workers make their statements to him according to the form of the blank card which he has sent or will send to the pastors. Should any pastor fail to receive one of these blanks, he is asked to write Dr. Wilson immediately that he may be supplied.

Contributions

MATERIAL FOR ASSOCIATIONAL REPORTS.

Lloyd T. Wilson, Corresponding Secretary.

I will be glad to furnish material for reports to the Annual Associations on State, Home and Foreign Missions to any brother who may desire such help in writing a report. Dr. W. J. Stewart will also gladly furnish such helps for report on the Orphanage.

SOUTHERN BAPTIST CONVENTION ANNOUNCEMENTS.

By Hight C. Moore, Secretary.

The Executive Committee reports the selection of Jacksonville, Florida, as the meeting place of the next session of the Southern Baptist Convention, which will convene May 17, 1922. This announcement is made upon favorable report of the sub-committee consisting of Brethren J.

Calvin Moss, Lynchburg, Va.; George E. Hays, Louisville, Ky., and P. C. Barton, Jonesboro, Ark., who recently visited Jacksonville and secured written guarantees of adequate accommodations, including auditorium, exhibit halls, hotels and boarding houses, with agreed and reasonable rates, ample transportation and various additional concessions and courtesies. The hour for opening the Convention will be decided by the committee at its next meeting, which will probably be held in Nashville, Tenn., September 14, 1921.

The Secretaries announce that, after unavoidable delays owing to the printers' strike, the 1921 Annual of the Southern Baptist Convention is expected off the press in Nashville the first week in August, and will be immediately distributed as usual through the offices of the Corresponding Secretaries in the several states. Nashville, Tenn.

THE TITHERS' CAMPAIGN.

By W. Stone Woodward.

The campaign for 500,000 tithers among Southern Baptists is being launched in every State in the South. Gratifying reports come to us through Dr. J. T. Henderson, General Secretary of the Laymen's Missionary Movement, that each State is responding with a loyalty and enthusiasm most befitting the heroism and greatness of our Baptist hosts. The significance and timeliness of this movement cannot be set forth in a few sentences. It is more and more in evidence that it is the wisest and safest program yet in connection with carrying out our obligations to finance effectively the preaching of the Gospel to "every creature."

This campaign is not an additional one to the 75,000,000 Campaign. It is not a campaign for new pledges. It is not one that will entail any heavy expense account, for the only expense attached thereto will be that of printing some tracts on the subject and the cost of mailing the same.

In each Association there will be a Steering Committee corresponding to that for the State. These associational committees are to be composed of at least three members. In the Associations where there are Sunday school superintendents and BYPU presidents it is urged that these be added to the committee. The Association committee is to get the most effective similar organization in each church in the Association. Through the Association committee the State Steering Committee will distribute literature, receive reports from the various churches, from time to time, and ascertain how best the quota may be reached. All literature will be distributed from the office of the director. The literature is being prepared now and will be ready for distribution in a week or ten days.

It is believed that Tennessee Baptists will see to it that their quota—36,000—shall be reported first. Entertaining the Southern Baptist Convention when the campaign was begun, they share first in the honest consecration of themselves to

their Master's service which after all is the very essence—the real heart—of the whole matter.

The prayers, the free and sympathetic counsel and the full co-operation of all the pastors, the enlistment workers, the State Sunday school and BYPU superintendents, and the WMU's are honestly sought after. With all these working together, success and even more will surely come.

Nashville, Tenn.

PASTOR'S ASSISTANT, CLEVELAND, TENN.

By Claude E. Sprague.

The First Baptist Church at Cleveland, Tenn., of which Rev. Claude E. Sprague is pastor, has decided that with such a large membership it is no longer possible to carry on the work without a man to look after the finances and also to head the great and growing Sunday school they are having. They have been looking for some time for a suitable man. The pastor made a trip to Nashville to the Sunday Normal, hoping to locate a man, but did not succeed. On last Sunday the church called Mr. Ben F. Hargis, of Umatilla, Fla., formerly a business man of Cleveland, who will give his entire time to the work of the church.

Mr. Hargis was a very successful business man as well as a great church worker, and took an active part in everything that was for the good of his town before taking up his abode in Florida three years ago. We feel very fortunate to be able to secure a man of Mr. Hargis' ability, and are very happy at the thought of what we can accomplish with his assistance. Our aim is one thousand in Sunday school in one year.

Dr. R. W. Weaver, president of Mercer University, writes from Macon, Ga., July 18: "The development of our theological department is in harmony with the purpose of the founders of Mercer University. It was established in 1833 as a theological and classical institution. For many years the theological department was maintained and the degree of B.D. was given to those students who completed the required theological work. Mercer University now has at the Southern Baptist Theological Seminary more students than any other Baptist institution except Wake Forest College. This place we hope to retain. However, the large number of students who are coming to us to study for the ministry clearly indicates that if they do not receive a certain amount of theological training in college they will never get it, for fully three-fourths of the ministerial students do not go to a theological seminary who enter and do some work in Mercer University. During the summer of 1920 the ministerial students who were enrolled in Mercer University that year led to Christ in the meetings that they participated in, 2,161 who were baptized and 276 who professed conversion but joined other churches. This number, 2,161, is 1 per cent of all the baptisms for that year in all the white Baptist churches of America, Canada and Great Britain."

Contributions

"BROAD-MINDED" PREACHERS.

By J. H. Fuller.

Some preachers like to be called broad-minded and many times will not preach the truth as it is in Christ Jesus, because they are afraid that they will not be liked by other denominations. I do not believe in mud-slinging or yellow-jacket stinging, but I do believe that the truth ought to be preached regardless of to whom you are preaching. No true Baptist preacher will play on the soft peddle just to please his hearers. Not long since the writer preached two doctrinal sermons relative to great faith that Baptists have in God's word, what is a New Testament church, and we are Baptists. Now, the results were, we baptized one Catholic and one Methodist, and many others are reading their Bibles.

Brethren, it pays to preach the truth. I believe in using diplomacy, but I do not believe that a preacher should be a modern diplomat in order that he may be loved and called "broad-minded." Baptists ought to be as "broad" as the Bible in matters of religion, and the Bible should be the textbook for every preacher. Let duty be our guiding star in teaching and in preaching. The greatest crown that one can wear is the crown of God's approval of one's life and teaching.

Hollandale, Miss.

HAVE BAPTISTS ANY COMMON BELIEFS.

By David Heagle, Ph.D., D.D.

A complete answer to the above question would probably require that a brief survey be made of things in the past, things in the present and things in the future.

So far, however, as the past is concerned, there is no uncertainty about our denomination's having had beliefs that were common to at least the great body of its people. What else, we may ask, is signified by its different creeds, or "articles of faith," as we prefer to call them? The oldest of all our Baptist creeds, for instance, is what is known as the Schleithem confession, a document that was formulated in the year 1527; and this tells what our Baptist, or rather Anabaptist people believed away back in that earlier period. Or if we come down to more modern times—times in which our Baptist people have been more thoroughly organized in the form of churches—then we have here also creeds, or confessions of faith, which undertake to tell the world what Baptists believed at this or that particular time. Thus, for instance, the creed known as the Philadelphia Confession, patterned after that great historical document known as the Westminster Confession—this tells what was believed by our people not only in Philadelphia, but elsewhere throughout our country, in the year 1642, when that document was framed. Or to come down

to the latest times of Baptist creed-making, we have still another document known as the New Hampshire Confession; which, while it teaches very largely the same doctrines as are taught in the Philadelphia Articles of Faith, undertakes to deliver that document from some of the high Calvinism taught in it—this tells all the world what even now we Baptists up here in the North are supposed to believe; our belief, however, not in any essential respect differing, as already intimated, from that held by our brethren in the South.

Thus we have quite a number of creeds, all of them together reaching back from the present time to the year, as above stated, 1527; and all these creeds undertake to make known what Baptists have believed, or still do believe, with regard to the more widely accepted Christian faith. That it is which makes us a particular denomination different from all others in matters of faith; and this we may say is our special work in the world—not only to preserve our particular form of faith, but to make it accepted if possible all over the earth.

Other denominations of Christians, such as the Presbyterians, the Methodists, the Episcopalians and still others—each of these has its peculiar task to accomplish; which is, of course, to perpetuate its own faith and also to make that faith, if possible, universally dominant; and it might be added that a people having no such ambition would hardly deserve to be called a denomination.

We take it, therefore, that our proposition about Baptists having had in the past common beliefs, holding them together and enabling them to accomplish an important destiny in the world, is proved true; otherwise the different creeds to which we have referred would all have no significance. Besides, it might be said that this same proposition could be proved true by our Baptist customs, or our methods of acting when, e. g., we ordain a minister, or when we institute a church, or when a church is to be accepted in an association of churches—in all these and other of our customs true Baptists are guided not by individual opinions, or by what this man or that man may happen to say, but by real standards of faith—that is to say, by common beliefs held as authoritative by each and all of us.

So much, then, in answer to our question as it is related to the past. Most surely, so far as the past is concerned, our people have possessed and have been guided by common beliefs. But how is it now with regard to the future, or more particularly, we may say, first, as to the present? Do Baptists of this day and generation still hold to common beliefs? Are they still bound together by such beliefs? Would that it were so; but alas! we are sorry to say that a serious division has come into our ranks. Or in other words, there are two kinds of faith—one claiming to be based upon the teachings of the Bible and the other claiming to be based more upon science, or upon science and philosophy—these two orders of faith so radically different one from the other, are

now undertaking to dwell in the same ecclesiastical body. Is that possible? Not if the words of the old prophet are true when, in the form of a question, he says, "How can two walk together except they be agreed?" That cannot be done. One or the other of the parties must take the lead, otherwise there can be no progress. Exactly so it is with our denomination at the present time. Either the rationalistic element which has lately come into our ranks must have the precedence and take the lead, or that must be done by the old orthodox party. Fortunately, however for this orthodox party, it is still much the larger of the two; embracing as it does fully nine-tenths of all the Baptists in the world; and a party so predominant in its numbers surely ought not to be overcome by the lesser party, and we do not believe it ever will be. On the contrary, we believe that such will be the fate of the smaller party, especially since it does not in our view stand by the truth.

But now, whatever may be the outcome of the struggle at present going forward between these two parties, one thing is certain; which is that our denominational tenets, or in other words the common beliefs which hold us together and make of us a peculiar people in the world, cannot at the same time be held and discarded by our people. Either we must be true to them, in which case they will do for us wonderful things, making of us perhaps the greatest of all denominations on the earth; or if we prove recreant to these beliefs the chances are—nay, the certainty is—that our Baptist denomination will go out of existence, perhaps nevermore to be re-established. Our final question, therefore, is this: Will we Baptists continue to stand firmly by our own principles?

To sum up now, in the fewest words, all that has been taught in this brief essay, we asserted, in the first place, that so far as the past is concerned our Baptist people did hold by common beliefs. Then, secondly, we taught that to a certain extent, these beliefs are still held by us Baptists. And lastly, we taught what is the most important lesson of all—namely, that if our Baptist people are to become great in the world, or if they are even to exist as a denomination, then the old principles which have guided us in the past must still guide us in the future. Shall they really do so?

Chicago, Ill.

SIMPLE WAYS TO IMPROVE THE SOUTHERN BAPTIST CONVENTION.

J. F. Love, Corresponding Secretary.

Annually preceding and following the Southern Baptist Convention we have more or less discussion of the Convention as a deliberative body, its democracy, and how to improve its efficiency and value. It is, we think, much better to discuss such matters after the Convention and when discussion will not imperil the things for which the Convention meets.

The writer does not believe that the Convention has failed either in deliberation,

democracy, or efficiency. Nevertheless, he believes that it can be improved in all these respects without any radical changes. We are of the opinion that improvement can be better and more certainly secured by attention to a few simple matters which are easy of correction. Certainly all who are truly interested in the Convention and its work would welcome anything which will make the body more deliberative, more democratic, and increase its value to the churches and the great causes it is set to promote.

What are some of the simple improvements which will in a large measure secure the desirable results?

1. **The elimination of nominating speeches.** This suggestion is made following a Convention in which we had the best set of nominating speeches I ever heard, although such speeches in the Convention are usually good. At Chattanooga the brethren had good subjects, and their nominating speeches were really high achievements in this sort of oratory, but for this very reason this is a good time to put an end to nominating speeches. Few of us can hope to surpass what has been done, so let us end the custom with high achievement as a climax, and hereafter make use of the time thus spent to make room in the Convention for more deliberation on matters of main business and to make the Convention more efficient.

2. **The discontinuance of all banquets during the sessions of the Convention.** At the present rate these banquets are multiplying rapidly, and have already begun very seriously to interfere with great matters for which the banqueters have great responsibility, and to which they are capable of making valuable contributions. Starting with an annual seminary banquet, the colleges of the South are adopting the custom. Teachers and promoters of Sunday school work, etc., are filing into line. Many of the valuable men of the Convention are thus drawn out of the body at the times when some of the greatest matters needing attention are under consideration, and when the very men in particular who attend these banquets are needed in the Convention to guide its proceedings and to give its work the benefit of their training.

3. **Limit matters to be considered by the Convention** to such as properly belong to this general body peculiarly. There is a growing disposition to bring into the Convention matters which belong to State organizations, and by thus increasing committee reports and multiplying speeches much of the time is consumed which could be given to those things which belong particularly to the Southern Baptist Convention. There is undoubtedly opportunity at this point to save time for the discussion of purely Convention matters.

4. **Let the Convention require of the general boards that, immediately following the organization of the Convention, they submit to the body printed digests of their reports and lay before the Convention for its instruction thereupon all new policies and new courses of action which they propose to adopt and put into effect.**

By instructing the Boards to close their books promptly with the Southern Baptist Convention year, there will be time enough to prepare these digests. Submitting them at the opening session in printed form there will be time for the messengers to study them, talk about them, and be ready to discuss and vote upon them intelligently at the time fixed for the Convention's action upon them. The Foreign Board has for several years followed the plan of asking the Convention for instruction on new and important policies and plans of work, and has followed the Convention's instructions.

5. **The Program Committee should be instructed to provide a period for open discussion by the messengers of the Board's reports and such new policies and courses of action as are proposed.** The time saved by dispensing with nominating speeches and by having all resolutions go to the Committee on Resolutions before being discussed, will save a large part of the time that is needed for this open discussion.

In order to take the Convention into full confidence it is desirable that a direct representative of each Board shall interpret to the body each year the actions and work of the year and let the body know in what direction the Boards are leading and explain the things for which they ask the cooperation and support of the churches. The messengers of the churches are entitled to this information and those only who are close to the administration can very well render this important piece of service. Usually also some pastor or Christian leader of ability should be invited to make a seasoned speech on the work which is committed to each of the respective boards. Then as much time as is possible should be saved for and devoted to hearing the missionaries from the field. The number of missionaries on furlough each year has now so multiplied that it is impossible within the limit of the Convention for every one of these to be heard, or even one from each mission to be heard at length, but the fields ought to have such representation on the program as time and justice to the other boards and other objects will allow, and this can be done.

6. **By being present at the opening of the Convention and remaining to its close, attending all sessions, the messengers to the Convention can themselves contribute to the representative consideration of matters as well as the general efficiency of the body.** Cutting out banquets will place the Convention's emphasis upon messengers' attendance upon the sessions of the body.

Democracy and deliberative procedure do not require that everybody shall make a speech on pending issues, but they do require that there shall be opportunity for somebody who represents every important phase of opinion to speak, and then for everybody to have opportunity to vote. The larger the number of intelligent voters, the more democratic and deliberative we make the body. If in such case each one has not spoken, he has heard his views expressed and had the opportunity to cast his vote on the side of his enlightened judgment and conscience. It is manifestly im-

possible to reduce the Convention to a size which makes it practicable for everybody to speak. The main thing is that the Convention shall be representative and that as many as possible shall have opportunity to form intelligent opinion on matters to be decided and to vote their conscience. Reducing the size of the Convention would not necessarily add to its deliberativeness, and would certainly make it representative, and probably less democratic and useful. No matter how large the Convention if time is taken for consideration of all matters in open meeting before voting them through or down. More deliberation will be insured not by reducing the number of messengers, but by reducing the number of things which are brought into the Convention, and by saving time for the consideration of those things which belong to the Convention and which are of such importance as to justify calling the messengers together at all.

The speeches can probably be reduced both in number and length if needs be. The truth is, probably the most potential speeches on the Convention's work are not made at the Convention, but by pastors who attend the Convention when they have returned to their pulpits. It is a matter of great significance for literal thousands of our pastors to come under the influence of a great inspirational meeting like the Southern Baptist Convention, form their opinion about its work, and commit themselves to the work and policies of the Convention by personal vote, and go back to their churches in country, town and city, and in the fervor begotten of the meeting and personal fellowships report the vision which they have caught to a million church members the next Sunday. The truth is, comparatively few of the messengers wish to speak.

The personal contacts, new and renewed acquaintances, exchanges of views and closer fellowship, which enable brethren to talk themselves together, deepen their Christian affection, broaden their outlook and sympathy, are advantageous, which would be lost measurably if we did not have these great meetings annually. The interplay of thought and sentiment from out our vast territory and great and scattered numbers which operates in these annual meetings have a unifying value for the denomination. Without such contact and interchange of views Southern Baptists could very quickly develop sectional camp life instead of the great denominational life which now characterizes us.

Moreover, to refer the business in which the whole denomination is interested to a less representative body than the Southern Baptist Convention as now constituted would undoubtedly cause more dissatisfaction and result in less unity and general intelligence concerning the work than we now have.

Such a course would shortly be looked upon not as more democratic, but as less democratic, and inevitably the charge of centralization and autocracy would be heard in the land.

Of course, the continuance of the large annual assembly to which the Southern

Baptist Convention has grown raises the question of a suitable meeting place. Chattanooga demonstrated that it is possible for us to have an auditorium big enough to accommodate the messengers and at the same time so adapted to the purposes of the Convention that everybody in it can hear those who speak with ordinary distinctness. There were very few messengers who did not hear every speaker at Chattanooga. The sounding board is a simple and effective device.

Some may think that the writer is unduly optimistic. Nevertheless, he puts it down as his opinion that Southern Baptists are doing a great business for God, that the Convention is not by any reasonable interpretation a failure, and that by some such simple methods and modifications as are stated above, it can be made to fulfill its mission for the denomination better than anything that has been proposed. We submit these observations for the serious consideration of the brotherhood.

News and Views

Brother A. P. Moore, of Lawrenceburg, announces that the Lawrence County Association will meet September 10 at Summer-town church.

* * *

Pastor H. F. Burns writes from Monterey, July 25, that his Sunday school has nearly doubled in attendance, 248 having been present on the previous day.

* * *

The daily papers announce that Brother W. A. Wauford, pastor of the First Church, Covington, Tenn., has resigned to accept the call to the First Church, Cleburne, Texas, effective September 1. We shall miss him from the State.

* * *

From Pineville, La., Brother J. W. Mount writes July 26: "If any of my former pastorates or brethren in the ministry desire my services in August or September, I can be reached at Trenton, Tenn. Though on a visiting trip, I want to preach some while on my vacation."

* * *

Brother Frank Moore, pastor at Winchester, Tenn., has recently been with Pastor W. F. Jagers of Murfreesboro in meetings at Milton. Congregations were large at both morning and evening services, and the interest exceptionally good. Mrs. Reager, of Murfreesboro, led the music.

* * *

Dr. O. E. Bryan, Secretary of the Kentucky Convention, accepts the secretaryship of the Enlistment Department of the Home Mission Board. The Home Board is to be congratulated upon having secured two new officers in the persons of Henning and Bryan.

* * *

We have received from Pastor M. P. Hunt, 824 Cecil, Louisville, Ky., a tract entitled "The Baptist Faith, or What Baptists Believe and Stand For," being his address delivered in connection with the dedication of the monument marking the site of Old

Brick Providence Church, in Callaway County, Missouri, where in 1834 the General Association of Missouri Baptists was organized. It may be had of the author at 10 cents a copy, or two for 15 cents.

* * *

The BYPU of Deaderick Avenue Church, Knoxville, pays an annual subscription to the Baptist and Reflector for a young woman. May there be many other people of like minds with these young folk! Have you a friend to whom you would like to present the paper, or one who is unable to take it and to whom you might show great kindness in this way?

* * *

After several weeks' absence from the city of Nashville, Messrs. Ham and Ramsey began their fall campaign for souls in the city July 31. Their large tent will be moved from place to place throughout the city until the closing engagement, which will be located at Ryman Auditorium before the end of the year. We hear that the meetings in Goldsboro, where these brethren have been at work since leaving off the campaign in Nashville, resulted in more than twelve hundred professions, with something like ninety people joining the Baptist churches of that city.

WHY I ATTENDED THE DEMPSEY-CARPENTIER PRIZE FIGHT.

By Rev. John Roach Straton, D.D.,
Pastor Calvary Baptist Church,
New York City.

I was invited by the Universal Service News Syndicate to attend the recent Dempsey-Carpentier prize fight as their guest, that I might observe the fight in all its setting and then write an article denouncing it from the standpoint of the Christian minister and one who is interested in conserving the moral ideals of the nation. I was assured that I could say anything I wished to say, and that my article would be sent out just as I wrote it to about 600 leading newspapers of America and that it would reach many millions of readers.

I saw in this invitation an opportunity to bring a constructive and much-needed message to the American people, and so, after a conference with leading brethren in my church here, I decided to accept the invitation and attend the fight.

I not only sent out the article but preached a sermon denouncing the whole disgraceful affair and calling for repentance and a revival of real religion unless we are to relapse further into paganism and moral decay.

It is gratifying to see the response to these messages. Letters and editorial commendations have come to me from all over the country, and what I had to say about the fight has been copied far and near. Great constructive good seems to have been done. The New York Times of July 11 contained two columns of the sermon.

The question was raised by one editor of whether I received any remuneration. Let me say in this connection most emphatically that I have not profited a single penny from having written about this af-

fair. When I was invited by the Universal Service to attend and write an article to be sent out to their papers, they offered to pay me for the service, but I refused to accept any remuneration. They insisted on sending a small honorarium, but I told them that even that I would turn over to the benevolent funds of my church, and I did endorse the check from them to our treasurer of benevolences as soon as it came in. No, I did not attend that disgusting spectacle for personal gain, but only that I might be in position to speak an authoritative word about it, and that I have done, and I thank God that it seems to have accomplished great good.

I might close by giving one extract from a letter. The editor of a well-known Western paper wrote me a letter in which, among other strong things, he said:

"The object of this letter is to thank you for having the courage to perform a distinguished public service. It was fortunate indeed that you did not let prudery stand in the way of making it possible for you to deliver to the nation a message that it is in dire need of. You had an opportunity to speak burning words to the people in an effort to bring the nation back to moral sanity. In my judgment, by this message you have performed a service more valuable to the nation than any service performed by any individual within the past three years, and I believe all people with the proper moral perspective will agree with me."

I AM THE IMMIGRANT.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas. My wandering was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man of all work.

I contribute 85 per cent of all labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do 78 per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

And yet I am the great American Problem.—Home and Foreign Fields.



TENNESSEE COLLEGE, MURFREESBORO, TENN.

If you succeed without suffering it is because some one else suffered before you; if you suffer without succeeding, it is that some other might succeed.—Quoted by Mullins.

Of the 2,400,000 young men drafted during the recent war, 700,000 were not able to read or write. The number of illiterates in this country is increasing, not decreasing.—Ex.

Carelessness and ignorance normally figure as the chief causes of our fires, but but there is also the mistaken belief of many that when property is insured against fire the insurance companies are the only ones to worry if it burns. As a matter of fact, insurance costs are so closely interwoven with our social and economic fabric that we are all affected by the fire waste.—Ex.

The Bible has come down to us through the centuries and we find that along every line except the one of which the Bible treats, there has been marvelous progress. But the line of which the Bible treats is the one line along which we have made no progress. That is the Science of How to Live. We go back to the Old Testament for the foundation of our statute laws, and we go back to the Sermon on the Mount for the rules that govern our spiritual development.

"Beat a retreat," said Napoleon to a drummer boy, when in one of his battles he felt that he was losing and that his army must retreat in order to be saved.

"Sire," said the drummer boy, "I have never learned to beat a retreat, but I can beat a march that will make the dead arise and fight." He received permission from the General to beat a march, into which he threw his very soul. The tired, weary, almost defeated soldiers caught the inspiration of the charge, and with new energy and quickened fire of body and spirit rushed once more to the battle and won a great victory.—Ex.

Not long ago I heard of a young fellow of twenty whose sister, a girl of eighteen, said to him when he came to supper, "Why didn't you speak to me when you met me on the street today? I know you saw me for you looked right at me! Why didn't

you speak, or at least lift your hat to me?" "Simply because, as you saw, two of the boys from the office were with me, and I was absolutely ashamed to speak to my own sister when she was tricked out as you were. When we saw you coming one of the boys said, 'Look at that guy of a girl-coming! Isn't she a sight for gods and men?' Naturally I felt ashamed to speak to you after that, and I could not resent what he had said because it was my own opinion as well as his. You certainly were a guy in your looks."—Clipping.

ARMY NURSES WANTED.

Two hundred openings exist for young women ambitious to take a three-year course of nursing in the Army School of Nursing, as announced by the Army Medical Department. Applicants as young as nineteen years will be given consideration if physically matured, unmarried and otherwise qualified. The government allows the young women students \$24 per month, which is calculated to cover the cost of uniforms and other incidental expenses. Board, quarters and laundry are supplied by the army. Those appointed to take the course will be furnished with government transportation and sent to Walter Reed General Hospital, Washington, D. C., from states east of the Mississippi. Applications will be passed upon in the office of Major Julia C. Stimson, Army School of Nursing, Washington, D. C., to whom inquiries may be addressed for further information.

FORGIVENESS.

The spirit of forgiveness is of divine origin. It is closely akin to the love of one's enemies. It means the surrender of one's pride very often and is exercised only through a noble self-forgetfulness. Forgiveness that is entire is unconditional; it does not carry a grudge nor place the offender on his good behavior. It does not mean oblivion to a wrong suffered, but still forgets it; that is to say, it is not catalogued in the list of memory treasures. Can you forgive and still not forget? That depends upon what you mean when you say "forget." You, of course, remember the wrong done, its nature, place and effects, but when you once really forgive the wrong-doer, you wipe out the wrong, as far as its effects on your relations to him are concerned.

EAST TENNESSEE MIDSUMMER TRAINING SCHOOL, JEFFERSON CITY, AUGUST 8 TO 14, 1921.

Sunday School and BYPU Department, Tennessee State Baptist Convention, W. D. Hudgins, Tullahoma.

Foreword.

For several years there was conducted at Jefferson City an Encampment for East Tennessee workers, but for lack of support it was discontinued. The last year there has been a growing demand for such an Assembly or Training School. This year we have planned to put on a Summer Training School with a fine program and other attractions for all our people.

Place—The meetings will be held in the Carson-Newman buildings and the people kept in the dormitories. Jefferson City is on the main line of the Southern Railroad thirty miles from Knoxville and easily accessible to all the people of East Tennessee. We have the free use of the entire college equipment and will have all kinds of games and amusements along with the spiritual uplift of the program.

Expense—The expense will be \$1 per day for meals and lodging. The guests will be expected to bring pillows and all kinds of linen. The dormitories are not equipped with these and each one can easily put in a small pillow, some sheets, pillow cases, etc. There will be no expense to the program, as we are asking the churches in that section to care for this by special gifts.

Program—The program is planned so as to give study work to all concerned and a helpful uplift to all. Two hours of study classes, a pastors' hour, a Bible study hour closing each morning with a noon day address or sermon by the best of our preachers. The afternoon will be given over to games and recreation and study. The devotions will be led by members of the faculty, while the evening lectures will be brought by such men as Drs. L. M. Roper, E. F. Wright, Harry Clark, Charles Daniels and "The Syrian Princess Haider."

Notes.

Books will be on sale for every one.

Come and bring your friends and spend with us a helpful and happy week.

For information and programs write to W. D. Hudgins, Tullahoma, Tenn.

NEW MISSIONARIES SAIL FOR FIELDS.

On Saturday, August 27, about fifty new missionaries, under appointment of the Foreign Mission Board of the Southern Baptist Convention, will sail from Seattle for stations in China and Japan, while a number of other missionaries who have been at home on furlough will return at that time. Japan will get at least ten of the new workers, the largest number that has ever gone to that field at a single time. Other new missionaries will sail shortly for stations in Brazil, Argentina, Chile and Africa.

We must have a program of Faith and not of Fear.—Scarborough.

Christian Education

HARRY CLARK, Secretary, Nashville

SAY THIS TO BAPTIST YOUTHS.

We appeal to our pastors and laymen and our good women to urge our young people to attend our own colleges:

1. Because of denominational loyalty.
2. Because in our small colleges they can receive a personal attention from the teachers which is impossible in large universities.
3. Because they can get as good an education there as is available anywhere.
4. Because they will be educated in an atmosphere which will make them active Baptists after they graduate.
5. Because denominational colleges have shown their ability to train leaders by furnishing seven of the nine judges on the United States Supreme Court bench and over half of those named in "Who's Who."
6. Because the expense of such an education is less.
7. Because, most important of all, they will be educated in an atmosphere that is distinctly Christian.

HOW YOU CAN HELP.

Several devoted Baptists have said to me, "Why do not our members endow our colleges?" On the other hand, a wealthy member of a Baptist church remarked of another who was poor in this world's goods, "Why doesn't Jones talk to his niece about going to a Baptist college?" We ought each to use the gifts we do have. We have Baptist preachers and Sunday school teachers whose influence for our colleges has been worth more than money. Do you regret that you cannot give \$100 to our denominational colleges? Then use every opportunity to urge our young people to attend our colleges. Professor Weaver of Tennessee College had won a scholarship at the State University of North Carolina when he was a boy, but his pastor insisted upon his going to Wake Forest. As a result the boy gave up the scholarship and went to Wake Forest. Today as dean of our college for women he is a most valuable asset to our denomination—all because his pastor urgently presented the cause of denominational education. One of the trustees of one of our Baptist colleges is thinking of sending out a circular letter, saying that this particular college could save \$2,500 yearly in advertising if the Sunday school teachers and the pastors would urge Christian education in Baptist colleges. Do you wish you could give money to Union, Hall-Moody, Tennessee and Carson and Newman? **You can give the equivalent.** Help us save that \$2,500!

HEARD AT THE CARSON-NEWMAN DINNER.

Mayor Chambless said at the Carson-Newman banquet at Chattanooga: "There is a new sentiment awakening among our people in favor of Christian Education. I

find it among business and professional men everywhere. The question of student patronage is solved, the faith of the churches in our colleges has been won; but now we must secure ample funds to endow our institutions."

Dr. J. T. Henderson said that he used to have to bushwhack through the woods of East Tennessee to raise endowment, a dollar here and a dollar there, but the gifts of Brothers Anderson, Swan, Blanc and Butler showed that a new day had dawned. Dr. A. E. Brown said that of all the men who had graduated at Carson-Newman, he had never met one who was a higher critic or a heretic. President Sams reported that since going to Carson-Newman he had not met one student who was a snob. He said that, out of the last four debates with other colleges, Carson-Newman had won three. Dr. Sams is very anxious to develop the ministerial courses in Carson-Newman because he said that it was in the center of a territory that had sent out more Baptist preachers than any other part of the world. Greeting was also brought by one of the sixty-seven ministerial students, who spoke to the guests.

GO THOU AND DO LIKEWISE.

By T. H. Farmer, Treasurer, Hall-Moody College.

Some months ago our wide-awake, big-hearted Sunday school superintendent, W. D. Hudgins, visited Hall-Moody College, and was so impressed with the great and good work she was doing, and learning she was so cramped for funds that many young men and women (some studying for the ministry) had to leave school for lack of needed help. This so grieved his warm, big heart, that he announced that if the church at Martin would subscribe fifty shares of one hundred dollars each, payable twenty-five dollars in four-year instalments as a Students' Loan Fund, that he would guarantee fifty more shares would be subscribed over the State. I do not know how many pledges Brother Hudgins and other friends have secured so far, but the church at Martin has pledged thirty-five or forty, and have a committee appointed to secure the remaining or even more than the fifty. And we are sure that Brother Hudgins is not going to let his end of the promise fall short. Last week the Baptist and Reflector published the glad fact that the business men's class of Belmont Heights Baptist Church of Nashville actually subscribed for ten shares (\$1,000) to this fund. Now was that not grand? This thousand dollars will be placed in the hands of the committee to be loaned to worthy young boys and girls at 6 per cent interest, who are poor but earnestly striving for an education. It will be doubled every seventeen years, and as time rolls on it will become a mighty factor for good, as it will amount to \$2,000 at the end of seventeen years, \$4,000 in thirty-four years, \$8,000 in fifty-one years, \$16,000 in sixty-eight years, and \$64,000 in one hundred years. Who knows or can calculate how many poor, deserving boys and

girls this one thousand dollars will educate and how many thousands of souls will be led to Christ by its aid. Our school, our trustees and faculty all thank Brother W. C. Todd and his generous class for their noble gift. May God bless each of the givers! Now, what church, Sunday school class, Ladies' Aid Society or BYPU can or will do likewise? If you can't give ten shares, as this noble class did, then give what you can. Yes, and what brother, sister or friend will subscribe for one or one hundred shares? If you can make a large gift we will gladly name it for you or some member of your family, which will live on, doing good, and be a monument to the name of the giver. Will not some one in every church, Sunday school, BYPU and Ladies' Aid Society present this worthy cause to their members and get them to "GO AND DO LIKEWISE"? Please report subscriptions to Dr. Harry Clarke, W. D. Hudgins or the writer.

WIPING OUT ILLITERACY.

While we are talking about denominational colleges, do not let us forget our public schools in which the mass of our Baptists are educated. We must make those the best possible. It is to be hoped that Tennessee will soon take up the fight against illiteracy as Alabama has done. From 1890 to 1900 that State reduced illiteracy remarkably. In the census of 1910 the number of illiterates was reduced 91-888, and the proportion of illiterates in the population was reduced from 34 per cent to 22.9 per cent. One of the most important influences in improving our schools must be the county superintendent. We need the strongest possible leaders for our teachers. In the future the State will supplement the salary of county superintendents as high as \$1,000 a year, provided the county pays an equal amount out of county funds, but the county must at least pay \$500 before the State supplement is allowed. Counting both State and county funds, no superintendent should have less than \$1,000 a year, and he should be expected to devote his entire time to the improvement of our rural schools.

SCHOOLS AND MISSIONS.

The Home Mission Board has the slogan, "Strengthening the Stakes Here Lengthens the Cord There," meaning that the improvement of our churches in America strengthens our foreign missionaries. One of the best ways to strengthen the stakes is to strengthen the denominational colleges which act as recruiting agencies for mission workers. Religious colleges here destroys heathen temples there.

There are 13,515,886 foreign-born immigrants in the United States, the majority of whom are worse than illiterate, because their ignorance of English and acquaintance with a foreign language frequently makes them victims of anti-American ideas and sentiment.—Ex.

The biggest thing about a people is their spirit.—Scarborough.

THE MEETING OF THE STATE SECRETARIES AGAIN.

By L. E. Barton.

(Dr. V. I. Masters, editor of the Western Recorder, after conducting, in his editorial columns, a campaign of charges of undemocratic methods and politics against the Southern State Secretaries' Association, in which he had used up to May 26, one hundred and seventy-seven (177) inches of space (and more since then) while his opponents had used forty-one inches, declines after six weeks to publish the following article. The burden of his discussion has been along the line of democracy, fairness and free speech, and he now illustrates his faith by his works when the first real discussion of the merits of the case is offered by writing that "there are so many live things that should demand space in the Recorder these days . . . that we have decided to hold up on the secretary discussion for the present."—L. E. Barton.)

Up to the present (the issue of May 26) there has been given two hundred and eighteen (218) inches of space, single column, in the Western Recorder to the question of "Secret Meetings" of the State Secretaries. The editor used one hundred and seventy-seven, Dr. Cree twenty-one, the Baptist and Reflector editorial quoted took seven, the State Secretaries claimed five, and I used eight. If it will not disturb the proper proportion, therefore, I would like to intrude with a few more feeble remarks. Let the reader keep two facts well and constantly in mind. The first is that I was not at the Mobile meeting and have, therefore, no personal pique or wounded pride to solve or vindicate. I have no interest in the matter except that of denominational policy and the general good of our organized work as well as fairness and justice to those who are charged by their brethren with heavy burdens and responsibility. The second important preliminary remark is that Dr. Masters and I are good friends, who have worked together harmoniously and with agreement on boards and committees. I could scrap with him till doomsday and be in a perfectly good humor. I never lose my head in a battle.

To the Argument, to the Argument.

The editor upbraids me for not sticking to the argument. Well, I had a purpose twofold. One was to give the editorial wrath time and opportunity to cool through a friendly suggestion. The alternate idea was to see to what end Cataline's unbridled audacity would manifest itself. I knew one or the other would result. The reader will judge what has occurred.

"Secret Meetings of Baptists."

Did the editor substantially affirm or inferentially state, or strongly imply, that the Mobile meeting was secret? Note the following points which the editor must meet:

1. He used the caption "Secret Meetings of Baptists," in quotations to be sure, but the whole editorial was in agreement rather than disagreement with the phrase quoted. We wonder why he used that heading, with approval throughout, if he had no intention of making the charge that the meetings were secret.

2. The editor quotes Dr. Boyce

Taylor, and then says: "We SUPPOSE (please put suppose in capitals, Doctor, since you are fond of capitals) Dr. Taylor refers to the recent meeting of the State Secretaries at Mobile, as we are told that these brethren shut others than State Secretaries out from their meetings, except for a limited, specified time." Remember that Dr. Taylor did not charge, so far as this quotation shows, that his strictures were against the State Secretaries at Mobile. That information is supplied by the Recorder editor's "suppose." To pile Pelion on Ossa, the editor proceeds immediately with the remark, "We share with Dr. Taylor his dislike of secret meetings." What kind of meetings? "Secret Meetings." Who said "Secret Meetings"? Dr. Taylor said so. No he didn't, so far as the Recorder editorial shows. Did Dr. Taylor say the Mobile meeting was secret? It does not appear from the Recorder. Then how do you know it was a secret meeting? I know it because the Recorder editor says that Dr. Taylor said something about "secret meetings," and the Recorder editor "supposes" that Dr. Taylor meant the Mobile meeting. That reminds me of the fellow who was out one dark night banging away with his shotgun through the branches of the trees. His neighbor came up and asked what he was doing, and he replied, "Well, I thought I would give the old gun a little exercise and then there might be a stray owl up there somewhere." It was probably a good thing to give the editorial gun some exercise, but the owl was not there and the owl is the main thing in this case.

3. Dr. Cree says, "No one was barred. It happens that some others were welcomed as visitors, but they were not invited to participate in the discussion for the reason given above. The substance of the work of each session was given out each day to the representatives of the press." But in the face of Dr. Cree's statements, which are the statements of all the secretaries present, despite the use of the caption, "Secret Meetings of Baptists" without a word of dissent, but sharing "with Dr. Taylor his dislike of secret meetings"; and notwithstanding the editor's "suppose" that Dr. Taylor was speaking of the Mobile meeting, the editor still has the courage to assure us that he did not "affirm" the meeting was secret. Some courage that! Is the editor trying to make a "smoke screen" of the word affirm? Does he not know that a hint, an innuendo, or the quotation of a slanderous charge is more forceful and damaging than an affirmation? Would it make any difference whether one "affirmed" that a woman was not virtuous or just began to ask questions with quotation marks about her virtue and then "supposed" that somebody was talking about her when he discussed the question of virtue? Well, it would make no difference when the husband got hold of his shotgun.

The Editor Departs From the Facts.

The editor is insistent about facts and arguments. Then he shall have facts and arguments. He says, in black type, "In proof of this tendency to make the Secretaries' meeting a kind of House of Secretaries, parallel in the extent of the reach of its official power to the Southern Baptist Convention itself, we call at-

tention to the appointing at Mobile of a committee of three by this body to whom the Southern Baptist Convention Executive Committee would be asked to come for counsel on matters of common concern, which means about everything Baptists do." What are the facts? Here is the official record of the minutes: "That the State Secretaries' Association create a standing committee of three to confer with and to co-operate with such organization, committee or commission of the Southern Baptist Convention as is now or may be hereafter charged with the continuation of the Baptist 75 Million Campaign program or the projection of other programs in the future. Second, that this committee seek the co-operation of the Executive Committee of the Southern Baptist Convention to the end that future programs of the Southern Baptist Convention which require the co-operation of State Conventions, shall be announced far enough in advance of their initiation to permit the State Conventions in their annual meetings to readjust their plans and thus more perfectly co-operate with the general plans of the Southern Baptist Convention."

Now note the following points:

1. The editor says "a committee of three of this body to whom the Southern Baptist Convention Executive Committee would be asked to come for counsel, etc." But the official record says "to co-operate with such organization, committee or commission of the Southern Baptist Convention." The editor ought to learn the difference between going to one to prefer a request and demanding that the one come to you for counsel, but he has not made this distinction, as is evidenced by his misrepresentation (unwittingly, of course) of the facts concerning this committee. But I call attention to the fact that unwitting carelessness in the statement of facts is no less misleading to the public and injurious to the work of the Lord than wilful perversion. Another important matter: The editor will have to go to school again for further instruction on "Baptist Democracy," which is, he thinks, about to perish from the earth. Listen to his ravings about a "House of Secretaries parallel in the extent of the reach of its official power to the Southern Baptist Convention itself." Here is one grave error as to fact, and a more serious blunder as to Baptist polity and principle. First, there is not a scintilla of evidence that the State Secretaries ever dreamed of trying to establish such a "House of Secretaries." Secondly, the editor in this sentence "affirms" (if he knows anything about logic) that the Southern Baptist Convention has "official power." Where did the Southern Baptist Convention get any "official power"? Who gave it such power? I know Baptist churches did not, and I am sure the Lord did not. It is granted the power of charter by the laws of Georgia and can hold, buy, sell, sue and be sued, but the editor was plainly not talking of that kind of power. When did the Southern Baptist Convention come to be some great one that cannot be approached by requests from the State Secretaries, or anybody else who wants to prefer such requests? A memorial came to the Chattanooga Convention from the Baptist pastors

of St. Louis, and this high and mighty convention of "official power" actually heard it and voted unanimously to adopt the sentiments of the St. Louis pastors. I guess the St. Louis pastors are trying to organize a "House of Pastors" equal in official power to the Southern Baptist Convention itself." Whew, won't that be terrible! A "House of Pastors" and a "House of Secretaries" trying to swallow up the Southern Baptist Convention. It will be another "War of Roses." Well, well, have we come to this, that a champion and doughty defender of Baptist democracy, and editor of a great Baptist paper, has begun to talk of the "official power of the Southern Baptist Convention itself." Shades of Hawthorne and Carroll protect us and the Southern Baptist Convention from the wounds of its misguided friends! Let Brother Masters go out over Kentucky and begin to tell the churches about the "official power of the Southern Baptist Convention itself" and see if he does not hear something from Possum Trot Hollow and Goose Creek Bend that will make him take notice. Such talk is mere buncombe and every Baptist who uses his head-piece a moment knows it.

Secretaries Get Convention's Approval.

The State Secretaries sent their findings about the committee of three up to the Southern Baptist Convention, through the Executive Committee of the Convention, for the approval of that body, and actually got its approval! Oh, that was the crime, I see. The State Secretaries made an overture to the Convention through its Executive Committee, which is composed of weaklings like E. Y. Mullins, Geo. E. Hays, B. G. Lowrey, E. W. Stephens, Livingstone Johnson, Z. T. Cody, R. M. Inlow and others of like grade of intelligence, and that committee endorsed the request and the Convention then approved it. Mirabile dictu. I was not in the Convention when this awful mistake was made. Was the Recorder editor? If so, did he warn the Convention of the danger and folly of following the recommendations of its Executive Committee, and that in so doing the Convention was bartering its birthright for a mess of "House of Secretaries" pottage? By the way, the editor makes the charge that the effort to enlarge the Executive Committee emanated from the political ambitions, or at least the activities of the State Secretaries. I do not challenge that statement, for I do not know the facts, but it ought to be established with indubitable evidence. The editor ought also to take the trouble to show how enlarging the Executive Committee would result in that hydra-headed monster of centralization about which we have heard so much in this discussion. I always coddled to my deluded soul the notion that greatly enlarging a committee tended at least to make it more democratic. But the editor apprises us of the fact that only the heroic, self-sacrificing work of a few martyr spirits in the closeted conclaves of committees headed off the final and fatal home run of centralization from its engulfing goal. I may say that I had nothing on earth to do with the effort to enlarge the Executive Committee and knew nothing of it until Brother S. E. Tull,

of Tennessee, made the motion, but if I had known of the dark plot to take Baptist democracy away from our people by putting three times as many persons on a committee as formerly composed it, I would have gone with the editor and other heroic souls to meet the cohorts of collusion, and there by his warm side I would have splintered a dozen Damascus blades in order to rout the autocrats. I would have taken out in open Convention also against the plottings of the Secretarial autocrats in their efforts to destroy our—no, I mean the editor's or somebody else's liberty.

A Parliamentary Suggestion.

The editor speaks of "rancorous personal allusion." He is right in the principle that such should always be taboo. But will it not be well to "restore such an one in the spirit of meekness, considering thyself lest thou also be tempted"? I think there were no editorial animadversions to there being any bad spirit in anything in my article, and there was certainly no impropriety in spirit in anything I said before, neither is there in this article. But the editor will have to watch his utterances. Speaking of the leaders he says, "But they must be true to their trust." Pretty serious "affirmation." Again, "We trust them to be big enough in soul to use and not abuse their power." The abuse of power belongs to tyrants and autocrats. The editor says he trusts them not to abuse their power, but the very absolute is a derogatory inference. It shows it was on his mind, and he really thinks somebody has abused his power—though I don't think any Secretary of any Board on earth has any power. They simply wield influence, but do not bear power, and I never knew any Secretary to get too big for his breeches (and they do sometimes) that there wasn't somebody that would take him down a few notches. The French have a phrase, "Qui s'excuse s'accuse," who excuses himself accuses himself. The editor came dangerously near this when he said he trusts the leaders not to abuse their power. He prays God "that power may not run to their hearts and heads like wine and make possible oppression under the fair and treasured aegis of liberty and democracy. May God give us better and more Christ-like things in our leadership." Think of praying against an opponent that power may not run to his heart; that he may not be the means of oppression; that his leadership may be more Christ-like, with the irresistible imputation that his past leadership has not been Christ-like. Now I will warrant that there is not a State Secretary in the land that wouldn't heartily amen every one of those prayers in his heart if they were pronounced from a sympathetic fraternal viewpoint, but when they smack of a doctrinaire utterance, it is all different.

Western Recorder Editor Warmly Endorsed.

B. M. Bogard, one of the most inveterate enemies that our organized work has ever had, and a man who was on a big drunken spree in Kentucky some four years ago and fined in the courts for the offense, thus warmly commends the editor of the Recorder in an article in the Baptist and Commoner of May 25: "The Western Recorder, in replying to Cree, said some very plain things.

For instance, the charge is made by the Recorder that the Secretaries agree upon a certain course and coerce the churches into adopting their plans. The Recorder speaks: "To illustrate: A prominent minister, who was for years a member of a State Board, tells us that his State Secretary often came before his Board and said: 'The State Secretaries discussed 'such-and-such' a proposition, and decided it would be wisest to do 'thus-and-so.' Now, of course, it is up to you brethren. But all the other states will carry this matter in this way. What will you do? 'After awhile,' says our friend, 'some Board member would rise and say: 'Well, we don't want to be Bolsheviks. I move we do what our Secretary suggests.' . . . The Southern Baptist Convention officials would have the same justification for holding unofficial meetings together to decide on what they would ask the several states to do—which is none at all. The only difference is that the State Secretaries are nearer the churches and their contributions and their consensus is supposedly backed by more power to reward obedience or make disobedience costly.' 'Disobedience costly! How costly? By the Secretaries refusing to aid the needy churches, by refusing to recommend preachers to pastorates, by withdrawing appropriations when already granted, and by ostracism, thus enforcing their demands and making disobedience costly. 'Disobedience.' It has come to pass that obedience is demanded. By what law? By the law of loyalty to the organized work. What is the penalty for 'disobedience?' Just whatever the Secretary chooses to impose."

Since writing the above I opened the mail and found the following in a letter from one of our most Godly consecrated pastors, who is being opposed at every turn by an implacable enemy of our work: "Brother Blank is having much to say about you regarding the meeting of the State Secretaries, as discussed in the Western Recorder. He is taking the paper over town and showing it to the brethren and having much to say." In other words, he is peddling through the church, to mar its peace and destroy its work, the suspicion which the editor of the Western Recorder has so effectually disseminated, by his injudicious attack on a man of straw that never had any existence except in the editor's mind.

I Accept the Editor's Challenge.

Yes, I accept the editor's challenge to debate with him the Mobile meeting or any other question pertaining to Baptist democracy anywhere in Arkansas, or anywhere in creation, or in Kentucky either, where the people speak English or United States. I am unspeakably busy and have no time for such a matter, but if his righteous soul cannot rest in peace without such an encounter, I will somehow find time for our meeting, and I flatter myself to believe that I would not be pressed for other engagements.

A Dangerous Use of "Official Power."

The editor is deeply vexed and fearfully perturbed over what he thinks the misuse of power by the "House of Secretaries." May I suggest that the editor of a Baptist

paper, any kind of paper, holds a position of great influence—not "power," if you please, which is peculiarly subject to great use or abuse. The progress of the Kingdom, the peace of the denomination and the honor of Christ are all inextricably bound up with the manner in which an editor uses the liberties of his position. You know the story about the drummer telling the negro waiter to eliminate the eggs, and the negro returned much nonplussed after some while and said, "Boss, dat cook say he can't liminate dem aigs, cause he don' broke de handle off the liminator." An editor ought to keep his "eliminator" in good working or-

der. His success will depend as much on what he leaves out as on what he puts in. These suggestions are all gratis, but I believe they are true and eminently pertinent at present. Moreover, I think the saner and more constructive opinion of Kentucky Baptists will so adjudge in the long run. I don't believe our people will approve any policy that casts suspicion upon or impugns the motives of those whom the denomination has called to responsible position of leadership. If leaders prove unworthy the denomination will rebuke them and should do so, but sensational appeals to prejudice will not "get by."

SUNDAY SCHOOL AND B Y P U

W. D. HUDGINS, Superintendent
Tullahoma

W. H. PRESTON, B Y P U Secretary
205 Caswell St., 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 31.

First, Nashville	681
Central, Johnson City	541
First, Memphis	498
First, Chattanooga	469
Central, Memphis	382
Rossville, Chattanooga	362
Bellevue, Memphis	352
Avondale, Chattanooga	340
St. Elmo, Chattanooga	330
Tabernacle, Chattanooga	307
Central, Chattanooga	304
Elizabethton	302

SUNDAY SCHOOL AND B Y P U NOTES.

The people who attended the Murfreesboro Encampment all have favorable things to say about this last Encampment. Many claim that it was the best we have ever held in the State. So many are anxious that it be made a permanent meeting at Murfreesboro. If this is done there will have to be some definite organization brought about to back it up with attendance and funds.

Tennessee College did its part in caring for the Encampment. Nothing was left undone to make the visitors comfortable and happy while there. The rooms were delightfully cool and pleasant and the meals superb. We are greatly indebted to the management for the efficient way they handled the guests. There ought to be a thousand people at Tennessee College every year for study and recreation.

The Training School at Jackson was a very fine meeting. We had several from out of town and a large number attended from all the churches in Jackson. The pastors there were very loyal and helped wonderfully in getting their people lined up for the class work. Dr. Guy taught a class and Dr. Cox and others proved very helpful in many ways during the week. Dr. E. H. Marriner is the only minister from out of town that stood by the school throughout the week. He not only came himself but brought others to the meeting. Dr.

Harrell and Dr. Beasley filled their places and did good service. The classes were all well attended and much enthusiasm generated. Altogether we had about 150 enrolled in all the work. The noon day addresses were very fine and the evening lectures hard to beat. Every one greatly enjoyed Dr. A. U. Boone, who not only conducted the pastors' hour, but spoke each night for three nights. His sermon on "The Path of the Just" was one of the best things we have ever heard anywhere. Every one who took part did themselves proud and altogether this school was a success.

We are also indebted to Dr. B. C. Henning and the Baptist Church at Murfreesboro for their painstaking efforts to make the Encampment a success. Dr. Henning was untiring in his efforts and saw after every detail. He also tried to get all his people to attend. Along with Dr. Henning we owe much to Rev. and Mrs. Mahaffey. These good people kept from four to six people in their home all the time in order that these young people might attend the Encampment.

This week the Encampment has been on at Butler for Watauga Association. This has been one of the best meetings we have had anywhere. More than 75 out-of-town visitors, and these were entertained in the homes of the people at Butler free. The classes were well attended and all report good work. We trust that this may be made a permanent annual affair for Watauga Association and that every year hundreds of the good people may gather there for instruction and good fellowship.

Next week the Encampment is on at Cosby. We hope this will be as successful as the one at Butler. We are to have Mr. W. W. Willian with us at this meeting and also at Jefferson City next week. It is hoped that he may have a record breaking class this next week. Let everybody come and have a good time.

We hope the East Tennessee people will attend the East Tennessee Midsummer Training School at Jefferson City beginning August 8. Let us make this the largest and most enthusiastic meeting yet held in the State. If the pastors will aid us we can make this the best of all. We

are counting on them everywhere to do their best. Come, people, and let's have a good time during this week. It is delightfully cool at Carson-Newman and a good time socially in store for all who come. Dr. Daniels will be the Bible leader and Dr. Beauchamp, Mr. William and other out-of-State members of the faculty will have part on the program.

Training Schools are on this week at Butler, Plum Grove, Holston Valley, Macedonia, Beulah Association; Mercer and Maple Springs, Little Hatchie Association; Woodbury, Salem Association; Antioch, Sevier Association, and Leoma, Lawrence County Association. Next week at Cosby Association; New Hope, Hancock County; Helena, Fentress County; Hornby and Walnut Grove, Unity Association; and Whiteville, Little Hatchie Association.

We are sorry to lose Mr. R. H. Underwood, who quits us at the end of this week, having been elected to a position that requires his time during the summer.

The School conducted last week at Hannah's Gap by Tom Maston and Douglas Hudgins, was well attended and several examinations in both books were turned in.

Last week Mrs. Maston conducted a school all alone at Ooltewah and sent in a large number of examinations.

Rev. J. R. Chiles is conducting his own Training School this year with local help. This is the way it ought to be done. I am so glad to report this, as I am of the opinion that when we get pastors who take this matter seriously we will have real results follow.

It is a real pleasure to be with the good people at Woodbury this week. We are having a fair attendance and splendid response by those who do attend. We are expecting to organize a BYPU Sunday before we leave.

We received a very appropriate little playlet on the BYPU work, written by Miss Louise Russell, of Chattanooga. We take this occasion to thank the sender for this contribution to BYPU work.

Mr. Moffatt and our State Secretary are spending this week in a Training School near Helena, Tenn., at the Stockton Valley Academy.

Mr. and Mrs. T. B. Maston, Miss Cooper, Mr. Douglas Hudgins and others of the faculty are attending the Cosby Academy Encampment this week near Newport, Tenn.

Our State BYPU president, Mr. Sibley Burnett, writes interesting letters from California, where he has been for the past two weeks. He will return in a few days to prepare to enter school this fall.

We hope our superintendents and BYPU presidents everywhere in the State will get behind the movement to enlist tithers in their respective organizations. The campaign is on now for 36,000 tithers for Tennessee between now and December. Let our workers get behind this with all their

might and see how many we may turn in. Send in your names to the Tullahoma office, stating whether you are listed in the BYPU or the SS. All these will count in the total for your church and association.

Attention, Corresponding Secretaries!

One of the duties of the corresponding secretary is to send items of interest to the State paper. This is your page and all articles upon what your BYPU is doing should be sent to the BYPU department at Tullahoma. To make this the best BYPU page it will call for your help.

Our State BYPU treasurer, Mr. Curtis Kendall, writes of his summer work, selling religious books in Ohio. He seems to be having splendid success.

The Crossville BYPU is having an automobile contest between its four groups. The contest idea does much to promote group spirit and such a friendly group spirit ought to be encouraged.

Our very best wishes go with Mr. and Mrs. Ullen W. Leavell as they leave for China in a few weeks. Mr. Leavell will always be remembered by the young people of Tennessee as he goes to the foreign field as a missionary teacher. We all will continue to love and admire them both in their work abroad.

Next week begins the big East Tennessee Midsummer Training School at Jefferson City, in Carson-Newman. A great program has been planned and from present indications a goodly number will be in attendance. Already many of the preachers of the State have made their reservations for the Training School and the Bible School that is to follow the week after.

From all indications more students than ever before will attend our denominational schools this fall. In some of our institutions the question of where to house the students is becoming a serious one and we heartily endorse the need of loyal support for our denominational schools as presented by Dr. Clark.

The BYPU at Butler put on a missionary program upon the closing night of the Butler Encampment. Dr. Harry Clark delivered the Friday night address, a plea for the parents' interest in the religious welfare of the child.

QUESTIONS ON BIBLE READINGS.

By Lucy E. Cooper.

August 8—1 Cor. 31: 17: How does Paul say each is rewarded? What is the one foundation? Memorize Key Vs.

August 9—1 Cor. 4: 1-13: What is the one requirement of a steward? What does Paul say as to judging?

August 10—1 Cor. 5: What does the apostle teach regarding discipline in the church?

August 11—1 Cor. 6: 1-20: What one statement reveals to us Paul's positive life and strength of character? Why are we not our own?

August 12—1 Cor. 7: 10-17: What does the apostle teach regarding marriage?

August 13—1 Cor. 8: Discuss briefly the Christian's stewardship of influence.
 "Lift your lamp higher, O Christian,

Lest some should make fatal delay. Remember how many around you Will follow wherever you go. The thought that they walked in your shadow Will make your lamp brighter I know."

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STEWARDSHIP CAMPAIGN.

Final Roundup November 27 to December 4.

Half a million tithers before next May is the slogan adopted at Chattanooga.

It has been the plan and purpose of our WMU to press Stewardship, presenting this important question at all general meetings, associational, district and state.

Again the appointment of Stewardship chairmen in each organization is urged. In the campaign plans a capable woman will be asked to serve on the associational campaign committee and in the local church representatives of each organization will be asked to serve—WMU, BYPU and SS. The work of this committee will be to present the subject, secure tithers to sign the covenant, and report the names of those who are or who may become tithers to state headquarters. This last is important, as each state will set its aim for its proportion of the half million, likewise each association and local church, each trying to go beyond the quota.

The accomplishment of this task will mean many millions more for the Master. M. B.

FIELD NOTES.

Saturday, July 23, following the training school week at Jackson for West Tennessee, which week was profitable and pleasant for those who were there, it was the privilege of your secretary to attend the Little Hatchie Association at Bethlehem Church. Friday night was spent with Mrs. J. R. Webb at Whiteville, a home where the Baptist workers are always welcome.

Little Hatchie had an innovation in the manner of presenting the work of our missionary family. The superintendent, Mrs. G. W. Locke, had the consent of the moderator to have a demonstration of the work of each.

Whiteville Royal Ambassadors gave a good demonstration of their work under the direction of their leader, Mrs. A. L. Thompson; also the Whiteville Girls' Auxiliary, leader, Mrs. Joshua Howse. Somerville YWA was very good indeed. Mercer Sunbeams, under the leadership of Mrs. Davis, were splendid.

Mrs. Barbour, of Oakland, presented the report on woman's work in a very helpful way. Mrs. Locke was not able to be present, but Mrs. Dickinson, of Mercer, assistant superintendent, presided. Reports from societies were very good indeed. The growth of our work in Little Hatchie is encouraging. We have not yet reached our goal. A WMS in every church and as many of the junior organizations as we have material for. The officers were again chosen except Miss Mitchell, who declined to serve. Her sister was named for secretary, with Mrs. Cross assistant. The next meeting will be with Somerville Church in October. M. B.

A CALL TO WMU WORKERS.

Our Executive Board, in adopting the state policy, set our aim for Tennessee girls in our training school at twelve. The question is beating at the door of my heart, Why are so few girls in Tennessee turning toward our training school? I know we have just as fine, just as splendid girls in Tennessee as any state, and yet we have fewer in preparation for Christian service than almost any state in our Southern Baptist Convention.

Is it because we older ones are not "praying the Lord of the harvest to thrust forth laborers into His harvest?" And in our touch with young women are we trying to help "call out the called"? Surely God will hear and answer if we pray aright. Mothers, do you covet for your daughters the highest privilege or do you prefer that your will shall be a butterfly of fashion, a social leader? Teachers of Sunday school classes, are you leading your girls to desire the best things? May we pause and think seriously.

A scholarship is waiting for some young woman who wants to give herself in definite Christian service. Others could be provided if we had the girls. M. B.

The WMU of the First Baptist Church of Athens had a meeting each month, with average attendance and good programs.

During the revival in June, cottage prayer-meetings were held by the different members. A large number of young people were converted during the revival who had been members of the Sunbeams, fostered by the WMS. Have a splendid YWA, also GA, making us in WMU family with one exception, the RA's, and those who would form that are now in Jr. BYPU.

Personal Service Chairman Mrs. J. L. Thomas reports for the quarter: Visits to sick, 100; flowers, 50 bunches, trays of delicacies, 40; letters, 10; magazines, papers and books given, 100; auto rides, 35; visits to strangers for church and Sunday school, 10; money, \$3.00.

MRS. A. W. FOSTER, President.

Young People's Dept.

Y. W. A. PROBLEMS.

By Miss Marjorie Campbell.

One of the hardest problems the Y. W. A. has to solve is that of attendance. It is very seldom that all the members are present when a meeting is called. Of course the chief reason for this absence among the members is some other attraction—the picture show, a certain young man's company, or a party. Naturally young people will go where they can get the best entertainment, so it seems that our only method of meeting this problem is to make the Y. W. A. equally as attractive as any

of these things. One way of doing this is by adding a social hour to the program. After the lesson study the girls enjoy being together and being allowed to discuss whatever interests them most.

Another way to encourage attendance is to have the leader or president call each member on the day of the meeting and give them a personal invitation. Cards, decorated and written with Y. W. A. colors and sent to each member, also help. This not only reminds the member of the meeting, but makes her feel that her presence is especially desired.

Non-interest on the part of the members is another drawback to the Y. W. A. The officers are in part responsible for this. They should see that the meeting is made interesting. The leader selected should make the program as interesting as possible. Those who show signs of indifference should be given a part on the program. Our slogan should be, "A task for everybody, and everybody a definite task." Every member should either be an officer, a group leader or chairman of a committee. It is helpful to decide on four forms of service most needed in the community and make each group responsible for one of these. These groups may change work each quarter.

An occasional debate stirs up enthusiasm and breaks the monotony of the regular lessons.

A Y. W. A. soon dies out unless the members can see something definite accomplished. The dues should be expended in such a way as to let them see the good they are doing. Reports should be made on personal service work.

At regular intervals a social helps to keep up interest and attendance.

And now, according to our Y. W. A. at Ripley, comes the hardest problem the organization has to face—the time of meeting. Some prefer meeting in the afternoon, but that leaves out the working girl, and then of course at night so many other things come up to keep them away. Our Y. W. A. has found but one remedy for this, and that is not to set a definite time for the meeting until every fourth week and then pick out some night when everybody is free.

Sometimes there is trouble about the place of meeting. We take the names alphabetically, and when it doesn't suit one person skip on to the next, and then come back to the person skipped later. When it does not suit to meet in the homes, the church can be used or take a little hike and have the lesson outdoors.

Sometimes it is very hard to secure new members. One important feature in doing this is boosting on the part of the members. No person wishes to join an organization when the members themselves talk it down. Those whom we cannot reach in any other way our prayers can reach. Ripley, Tenn.

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WHY I AM A TITHER.

By A. H. Franks.

I am a tither because God has commanded it (Malachi 3:10); because Jesus Christ said not to leave it undone (Matt. 23:23), and because Paul taught that God intended it to be the financial plan in this gospel age (1 Cor. 9:13-14). "To obey is better than sacrifice."

R. 3, Holladay, Tenn.



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Rev. J. S. Kirtley, D. D.

Author of "That Boy of Yours," "Twenty-six Days With Jesus," "The Young Man"

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ANOTHER GOOD PREACHER GONE.

By J. H. Grime.

I am feeling lonely this morning. I have just returned from officiating at the funeral of Elder John F. McNabb, the last one of our old preachers in this community that has been contemporary with myself through my entire ministry. He went to his reward from his home at Linwood, Wilson County, Tenn., July 16, 1921. He was nearing his 76 milepost. He was a good, faithful and highly esteemed minister in his day and generation. His labors were both abundant and fruitful. Many will rise up in that day and call him blessed.

This leaves but two, J. T. Oakley and G. A. Ogle, who were yoke-fellows of mine through my early ministry, and neither of them live in this section now.

In less than three months I have officiated at the funerals of three of our old and honored ministers, who were my contemporaries and yoke-fellows, viz.: A. E. Johnson, D. B. Vance and J. F. McNabb. These were all good and useful ministers of Jesus Christ. The lives of all these men were absolutely clean and their reputations spotless. They were honors to their calling.

I look after their home-going with longing eyes. My strongest ties are on the other side of the silent river. I stand at the water's edge waiting for the boatman to row me across, and sometimes I can almost hear the splash of the oars. In a few days I will have reached my three-score and ten milepost. Yet I am busy; I am doing as much preaching as any time in my life. But few young men, perhaps, are doing as much preaching as I am. I pray daily that the Lord will keep my faculties, both physical and mental, in working order while I live. I want the reaper to find me busy. I would like for my last words on earth to tell the story of Jesus and his love to the children of men, and the next moment to join the chorus of redeeming love in the paradise of God.

I trust the reader will excuse these personal remarks, for my heart is full. May the Father of mercies comfort all sorrowing hearts.

I pray God the ministerial mantles of these three godly men may fall on some young men of our community.

Lebanon, Tenn.

NOTES BY EVANGELIST CECIL.

Cleveland (First), Sunday, July 24. The church by a good vote invited B. F. Hargis, of Florida, formerly a deacon and Sunday school superintendent of the church, to become financial secretary and Sunday school man in the church at a salary of \$1,800 a year, and begin work September 1 or as soon thereafter as possible.

Pastor Sprague was baptizing a goodly number again and happy in this advance step the church takes. The Sunday school was good and the writer again enjoyed teaching Deacon Ayers' Bible class.

Rev. J. A. Robinson, of Loudon, Tenn., R. F. D. No. 5, is open for some meetings if needed.

Books sold, \$1.00.

Rev. G. D. Carnet supplied at Big Springs Church Sunday for Pastor

Will Shamblee and the people seemed delighted with the messages.

Brethren, give me news for my notes and if I can serve in any way, write me.

Cleveland, Tenn.

A SUGGESTION.

By Ben Cox.

The daily noon prayer meeting of Central Baptist Church started January 19, 1914. There are now at every meeting of the Southern Baptist Convention quite a large number of people who are deeply interested in this prayer league, which has over three thousand members, comprising every State in the Union and several foreign countries.

For several years I have been very anxious to hold some sort of a conference connected with the movement sometime during the Southern Baptist Convention meetings. It has seemed unfeasible, however, to put the movement on foot. At our Chattanooga meeting I seemed to see some light. Taking my noonday meal near the Tabernacle, I naturally went back rather early, and I noticed that quite a large audience had gathered, although the meeting did not commence until 3 o'clock.

I have been praying and thinking a good deal over the matter and I have conferred with several brethren with the result that I have decided, God willing, that I will endeavor to hold, at our next meeting, a prayer and testimony meeting sometime during the noon recess. It will be my purpose to bring some very helpful testimonies from the noon meetings and also to call on many others for testimonies to answered prayer. Such men as Dr. E. Y. Mullins, Dr. L. R. Scarborough, Dr. F. M. McConnell, Dr. O. L. Hailey, Dr. J. F. Love and others, are strongly in favor of such a movement. Of course, it will not interfere at all with any of the regular meetings of the Convention, and I feel very sure it would be to a large number who go there an opportunity to spend these recess periods very profitably.

Of course, it goes without saying that the more real prayer we have in connection with the Southern Baptist Convention meetings the more spiritual and powerful will be the meetings.

Memphis.

LYNCHING RECORD FOR FIRST SIX MONTHS, 1921.

By R. R. Moton, Principal.

I find, according to the records compiled by the Department of Records and Research of the Tuskegee Institute, Monroe N. Work, in charge, that in the first six months of 1921 there were 36 lynchings. This is 24 more than the number 12 for the first six months of 1921, and 7 more than the number 29 for the first six months of 1919.

Of those lynched, 2 were whites and 34 were negroes. Two of the latter were women. Eleven of those put to death were charged with the crime of rape.

The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Arkansas, 4; Florida, 4; Georgia, 9; Kentucky, 1; Louisiana, 2; Mississippi, 10; Missouri, 1; North Carolina, 2; South Carolina, 1; Tennessee, 1.

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E. Y. MULLINS, President

PASTORS' CONFERENCES

NASHVILLE.

Eastland—O. L. Hailey, pastor. Good day. In SS, 235. Good services. Morning theme, "The Crown of Life." Evening theme, "Our Father."

Immanuel—Ryland Knight, pastor. Morning subject, "Three Non-Conformist Heroes," Dan. 3:18. Evening subject, "The Record of a Life." Acts 13:36. In SS, 227; good BYPU's; one baptized. The Jr. BYPU conducted the program at the First Baptist Church.

North Edgefield—A. W. Duncan, pastor. The pastor spoke at the morning hour on "Walking With God," and at the evening hour on "The Overthrow of the Counterfeit Church." In SS, 225; BYPU, 32.

Park Avenue—A. M. Nicholson, pastor. Morning subject, "God's Witness." Evening subject, "The World's Estimate of the Christ." In SS, 218; Sr. BYPU No. 1, 21; No. 2, 12; Jr. BYPU No. 1, 21; No. 2, 32.

First—W. F. Powell, pastor. Messages, "The Mountain Peak of World Programs," and "How a Politician Became a Preacher." In SS, 681; 2 for baptism; 1 by letter; 1 profession; 1 volunteer as a missionary.

Central—H. B. Colter, pastor. Good morning services. Dismissed for the Ham-Ramsey meeting at night. In SS, 103.

Grace—T. C. Singleton, pastor. Morning subject, "What Made Me a Christian." Evening subject, "The Ascension of Christ." In SS, 271; BYPU, 25; Jr. BYPU No. 1, 17; No. 2, 22; 1 by letter. The Jr. BYPU No. 2 had charge of the program for all the BYPU's.

Calvary—A. I. Foster, pastor. Morning subject, "Let Us Go On." Evening subject, "Heaven." Closed our work with the church. Will spend next five weeks in Canada. Will locate in Macon at Mercer University in September.

Concord—L. P. Roye, pastor. Begun revival. 11 a.m., sermon by W. R. Cooper, "The Conversion of Saul of Tarsus." Pastor conducts the meeting.

MEMPHIS.

First—Pastor Boone preached at both hours. In SS, 498.

Central—M. D. Jeffries supplied at both hours. In SS, 382.

Seventh Street—L. N. Strother, pastor, preached in the morning on "The Care of Young Christians." Rev. J. R. Burk preached at night. In SS, 166.

Boulevard—Pastor J. H. Wright preached morning and evening on "The Personnel of the Holy Spirit." One received by letter and one for baptism. In SS, 182. Good BYPU's. Meeting closed at Caperville with 15 additions—11 for baptism and baptized.

Binghamton—Carl Monroe O'Neal, pastor. "God Holding Us Accountable for the Blood of the Lost" and "Men Ought Always to Pray" was the pastor's themes. In SS, 168. Good congregations. The pastor preached during the week at both the county jail and the Home of the Poor of Shelby County.

McLemore Avenue—Pastor Furr preached at both services. One received for baptism. In SS, 205.

Central Avenue—Pastor W. L. Smith preached at both hours. In SS, 99.

New South Memphis — Meeting continues. Results good, with 18 conversions up to date. Nine additions—4 by letter, 5 for baptism. Pray for us. In SS, 147.—T. E. Rice, pastor.

Speedway Terrace—The pastor preached on "Worship That Attracts."

Highland Heights—Very good day Sunday. Pastor E. F. Erich preached at both hours. In SS, 147.

CHATTANOOGA.

Chamberlain Avenue—G. T. King, pastor, has returned from his vacation and spoke at both hours on "The Stoning of Stephen" and "Prayer." Received one by baptism. In SS, 115.

First—John W. Inzer, pastor, preached morning and evening on "James Burton Gambrel, Great Baptist Commoner," and "Dr. Gambrel's Final Word to Preachers Today." Good crowds. Six additions. In SS, 469. The pastor held five days' meeting at Menlo, Ga.

Rossville—Pastor J. Bernard Talant conducted both services. Two were baptized. Splendid BYPU's. In SS, 362. During last year 245 joined the church. The church raised \$16,000 during last year.

Rev. John W. Inzer, D.D., preached at Menlo, Ga., for five days in community evangelistic services. There were fifty conversions and twenty-five additions to churches. Five services each day. Wonderful spirit.

North Chattanooga—W. B. Rutledge, pastor. Brother Chunn spoke in the morning on "A Good Soldier." The pastor spoke at night on "Sanctification." In SS, 134. Two conversions; one baptized.

Ridgedale—W. E. Davis, pastor. Floyd Chunn spoke in the morning. Billy Sunday Club at night. In SS, 141.

Avondale—W. S. Hamie, pastor. Morning subject, "Depending on Jesus." Evening sermon by J. N. Bull. In SS, 340.

St. Elmo—U. S. Thomas, pastor. The pastor preached at both hours. Closed special series of meetings without outside helpers. There were 82 additions. All happy. In SS, 330.

East Chattanooga—J. N. Bull, pastor. Morning subject, "The Leaven of Sin." At the evening hour Brother Hamie spoke at our church, while the pastor spoke at his. In SS, 307.

East Lake—Pastor W. A. Moffitt spoke on "At the Red Sea" and "Weighed and Found Wanting." In SS, 172.

Concord—J. H. Pahn, pastor, preached morning and evening on "Christ the Foundation of the New Testament Doctrine" and "God Pleading the Sinner's Cause." In SS, 88.

Central—W. L. Pickard, pastor, preached at both hours to fine congregations. In SS, 304. BYPU at high tide for summer. One baptized. Albert R. Bond vacation supply.

MISCELLANEOUS.

Spring Creek (Clarksville)—A. L. Bates, pastor, preached morning and evening on "The Meaning of Revival" and "Five Reasons Why I Want to be a Christian." Good SS and BYPU. The revival began, E. H. Greenwell doing the preaching.

Valley Grove—Rev. J. C. Jones preached at the morning hour on "God's Hired Laborers." In SS, 87.

Mt. Carmel—H. M. Grubb, pastor, preached morning and evening on "Going to the Old Occupation" and "Feeding the Sheep." In SS, 100; baptized, 20; received by letter, 1. There were 64 conversions in our meeting, and the church was greatly revived.

Trenton Street (Harriman)—Pastor Atchley preached at the morning hour on "Partakers of Other Men's Crimes." Baptized one young man.

REVIVALS.

Oak Hill—By J. M. Bolen.

I spent ten days and nights with Pastor Davis in a gracious revival; greatest interest shown in twenty years. Large crowds day and night—some nights nearly 700 people. Thirty-two conversions and four renewals. Thirty-two joined the church. I believe much and lasting good has been accomplished.

Dayton, Tenn.

Mt. Olivet—By C. B. Baker.

The revival has just closed at Mt. Olivet Church with six conversions and eight additions, two by letter and six by baptism, one from the Christian Church by baptism and many other requests for prayer. The pastor was assisted by Brother Ramsey from Lebanon, who earnestly delivered the word with power and spirit, reviving the people and awakening them to greater activity. The meeting was begun on a moment's notice without any previous arrangement. However, the people fell in line and we had a glorious meeting, demonstrating God's power with willing minds.

Boyd's Creek—By Wm. J. Norton.

Rev. W. A. Masterson, our pastor, from Fountain City, closed a very successful revival at this place Wednesday evening. Brother Masterson preached with the power of the Spirit and the people were interested that had always seemed so indifferent to the call of the Holy Spirit. There were twenty conversions and ten renewals. There were twenty-eight additions to the church, twenty by baptism and eight by letter. The church is greatly revived and a great work is being done for the Master. The influence of the meeting was so great that it spread for miles around. A nice sum was paid the pastor for his faithful work. We are praising God because He has done great things for us.

Ayers—By Casper Franks.

Brother Powell, our missionary of Friendship Association, began his meeting with us at Ayers on the 10th of July and only continued with us one week. But during this short stay with us he preached God's great truths, and the message had its effect on the unsaved. Forty-three souls were born into the Kingdom. Many shouts went up from the fathers and mothers of this place when they saw

their children falling at the feet of Jesus and crying for salvation. This meeting has been one of the most wonderful that has ever been held at Ayers.

At the close of the meeting Brother Powell organized a Baptist church with twenty-three members, calling in co-operation with him his deacons from Lenox and Brother Pressley, an ordained preacher from McCoullous church and two other deacons from Pews Chapel Baptist church to sit in council.

Brother Powell went from Ayers to Midway, a place noted for the number of infidels and Holy Rollers, and it was prophesied that none would receive the message there, but to the surprise of the skeptics many received the message. If there was ever a place that needed the truth it is here on the river, where the folks have been badly neglected. But we thank heaven the day that God put it in the heart of the Baptist people to send us a man that is able to give us the truth, and we pray that he may remain on the field and fully develop the great work commenced.

Brother Powell seems to be able to handle those fanatics of the Second Blessing type with his Irish wit and humor in a way that does not offend them.

At the close of the meeting at Ayers, Brother Powell told the people why he was a Baptist, and Methodists and Baptists all alike said it was the best they had ever heard, and all present shook his hand in token that they loved him better for the explanation.

Brother Pressley helped Brother Powell by taking the day services, and gave us many lasting truths. We had tabernacle arranged to hold 300 people, but it would not accommodate half of the people. In this community you will find one of the most generous people, loyal and responsive to the truth. The people turned out and erected the tabernacle, and J. H. Spencer gave his services, together with his entire class, free, and helped to sing the gospel into the hearts of men and women. We cannot express our gratitude to them in a way that would convey the feeling of our heart. But suffice it to say that all who gave to the support of the services shall have their reward. May God's richest blessings be theirs!

Booth's Point, Tenn.

Chewalla—By G. M. Savage.

The revival at Chewalla, G. M. Savage, pastor; J. T. Early, evangelist, lasting nine days, resulted in the addition of 81, of whom 69 were by baptism. Home talent did the singing, as good as I ever heard in any meeting. The first baptism was two, the second sixty-one, the third and fourth three each. There are yet a few to be baptized at the next monthly meeting. I never saw in any other meeting more distinct evidences of the Lord's leading. In the first place, Brother Earley came, not being assured that he would get even his expenses, which were about \$60. His sermons were so chaste, sound, inspiring, free from the fear of men, and not too long. The exhortations were pointed, forceful, stirring. The judgment scene Sunday morning was a new presentation, solemn and impressive; it was the last half of the Sunday school hour. Seventy were

on the left, the saints on the right. The evening before the great baptism I explored the lake. The bottom was somewhat uneven and in some places slippery. I was uneasy, and in the night prayed to know just how to lead them in. At 2 o'clock that night it was made clear to me. I followed the plan. Not a bauble or mistake was made, and there in the presence of a vast throng the sixty-one stood erect in the water until one by one all had been buried and raised. The same care was taken of each one as if he was the only one. How beautiful is baptism. The body sinks quietly out of sight, the water closes smoothly over the buried form, then quietly, through a

slight agitation of the surface, the same form appears again. That body passed into the region of death and came out the same. So shall it be in the resurrection. All the world ought to thank the Lord that He has kept the Baptists through all the centuries picturing his promise, "I will raise you up at the last day."

Buena Vista.—By T. M. Boyd. The meeting at Buena Vista closed Sunday, July 31, with the following results: Forty-two conversions and 36 baptized. S. H. Allen, of Huntingdon, did the preaching. This is one of the strongest churches in the Southwestern District Association.

nounced by Dr. Hight C. Moore, of Nashville. "It's a long way to Tipperary," but awfully fine after you get there.

The church at Lonoke, Ark., has called Rev. R. A. Eddleman, of Eupora, Miss., and it is thought he will accept. Dr. W. A. Whittle has been supply pastor for some time.

Rev. Cleo H. Parish, of Jackson, Tenn., was assisted in a good meeting last week at Unity Church, near Huron, Tenn., by Rev. H. W. Ellis, of Paducah, Ky. This is the fourth consecutive year that Brother Ellis has assisted in revivals at that church. Its work is in a prosperous condition.

Rev. J. E. Kirk was lately assisted in a revival at Holdenville, Okla., which resulted in 160 conversions and restorations and 109 additions to the church. The preaching was done by Rev. J. W. Kramer and Ralph Mitchell led the singing.

Oak Grove Church, near Lexington, Tenn., experienced a revival last week in which the pastor, Rev. T. C. Jowers, was assisted by Revs. E. S. Garner and J. B. Eads. The pastor held all the day services. There were six additions.

God's ways are inscrutable, but it may be that He would have the Southern Baptists to learn to discontinue public bathing in their summer assemblies, since eight young Baptists were drowned at the assembly in Pelacios, Texas. Think it over!

Dr. I. M. Haldeman has been pastor of the First Church, New York City, for thirty-seven years, but still preaches to audiences that crowd the auditorium and galleries. More than 500 people have been added to the church in the past four years.

Rev. E. Z. Newsom, of Paragould, Ark., missionary of Gainesville Association, lately held a meeting on Panther Island, resulting in 41 professions and 52 additions, 40 for baptism. A new church was organized.

It is announced that Rev. C. E. Wauford, upon his return from his vacation, will resign as pastor of the First Church, Covington, Tenn., to accept a call to the First Church, Cleburne, Texas, where he goes to a wider field and will shepherd a flock of several hundred members.

The First Church, Owensboro, Ky., lately enjoyed a revival in which the pastor, Rev. W. C. Boone, was assisted by Rev. James B. Leavell, of Houston, Texas, resulting in 32 additions, 25 by baptism. Work has begun on the new house, which will cost when finished \$150,000. The Sunday school building alone costs \$60,000.

His hosts of friends deeply sympathize with Rev. Richard L. Rogers, of Huron, Tenn., in his sorrow over the death of his son, Ohlen, aged 14, by suicide on the afternoon of Tuesday, July 29. The lad was a devout Christian and church member. His father was away from home conducting a revival when the tragedy occurred. The burial occurred at Jack's Creek cemetery, near the

church of that name, of which he was a member and of which his brother, Rev. J. Floyd Rogers, is pastor.

The revival held last week at Chapel Hill Church, near Life, Tenn., resulted in 30 conversions and 16 additions, with more to follow. Dr. E. K. Cox, of the Second Church, Jackson, Tenn., did the preaching in a masterly and effective fashion. It was one of the best meetings the church has had in several years. Revs. L. A. Lawler and H. L. Phillips did effective service in the meeting.

Dr. O. E. Bryan, for four years secretary of the Baptist Board of Missions in Kentucky, has resigned to accept the position of Enlistment Secretary of the Home Mission Board of Atlanta, Ga., succeeding the late Dr. S. Y. Jameson. The Kentuckians deeply regret his going from them, but have elected Dr. Calvin M. Thompson, of the First Church, Winchester, Ky., as his successor, effective September 1.

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BYPU NOTES.

Encampment Notes From Butler.

The first annual encampment at the Watauga Academy was held during the past week, July 24-30, and was a success in every way. A majority of the Sunday schools of the Association were represented and a fine spirit prevailed throughout.

Mr. D. N. Livingstone, who taught "Training in the Baptist Spirit," created such interest in his work that besides the two classes each morning, those attending came together for special study for an hour and a half in the afternoon.

AMONG THE BRETHREN

FLEETWOOD BALL, LEXINGTON

Rev. L. A. Moore, of Jackson, Miss., has been called to the care of the church at Louisville, Miss., and will accept. He has been an enlistment worker in Mississippi.

Rev. T. P. Haskins, of Walters, Okla., a Tennessee product, was lately aided in a meeting by Rev. R. L. Cole, resulting in 65 professions and over 40 additions. It was a notable meeting.

The headquarters for the Baptists of Southern Illinois, who co-operate with the Southern Baptist Convention, will be changed from Marion to Harrisburg, Ill., and the Illinois Baptist will be printed at the latter place.

Rev. Lum H. Hall, of Ridgely, Tenn., assisted Rev. M. V. Wood in a gracious meeting last week at Phillip, Tenn., and is this week assisting Rev. Horace Lee Jones, of Paris, Tenn., in a similar engagement at Wynnburg, Tenn.

Rev. J. H. Oakley, of Prescott Memorial Church, Memphis, Tenn., is assisting Rev. R. J. Williams in a gracious revival at Dyer, Tenn. Brother Williams supplied for Brother Oakley in Memphis, Sunday.

Dr. S. E. Tull, of the First Church, Jackson, Tenn., has just closed a meeting with Rev. J. N. Miller at Lumberton, Miss., for ten days. There were 59 additions, 50 by baptism. W. J. Lites, of New Orleans, La., led the singing.

The First Church, Paris, Tenn., has called Rev. J. H. Buchanan, formerly of Booneville, Miss., but his decision in the matter has not been announced. Rev. Martin Ball is acting as supply pastor of the church until a pastor is settled on the field.

Rev. L. P. Royer, of Centennial Church, Nashville, Tenn., is available for meetings while on his vacation during August. Brethren wanting his help the first and second weeks in August should write him. He says he would like to take his rest by preaching in revivals.

The revival at Alamo, Tenn., in which Dr. H. E. Watters, of Jackson, Tenn., is doing the preaching, assist-

ing the pastor, Dr. I. N. Penick, of Jackson, Tenn., had resulted at last account in 29 additions and interest growing. The material is on the ground to start the building of the new church as soon as the meeting closes.

Dr. B. P. Robertson, of the First Church, Paducah, Ky., has notified his congregation that he will tender his resignation soon. Paducah's loss will be the gain of some other good church.

Dr. Austin Crouch, of the First Church, Jonesboro, Ark., is in Mississippi during the month of August and began a meeting last Sunday with the church at Iuka, Miss., where Rev. B. F. Brooks is pastor.

Rev. L. R. Riley, of Trezevant, Tenn., closed a good meeting last Sunday with Rev. L. V. Henson, near Murray, Ky., with 14 additions and the church greatly revived. Brother Riley is to assist Rev. C. H. Fry in a meeting near Middleton, Tenn., beginning the second Sunday in August.

Dr. J. Frank Norris, of the First Church, Fort Worth, Texas, is supplying the pulpit of Temple Church of Los Angeles, Cal., during August. Evangelist T. T. Martin, of Blue Mountain, Miss., is meanwhile supplying for the First Church, Fort Worth.

Evangelist B. B. Bailey, of the Home Mission Board, Atlanta, Ga., accepts the call to the care of Immanuel Church, Alexandria, La., and will be co-pastor in that city with Dr. A. J. Barton in that city, the latter being pastor of a new church recently organized from Immanuel Church. May peace and harmony prevail.

Dr. W. A. Hamlett, of Austin, Texas, accepts the position of secretary for the Foreign Mission Board in Palestine and sails from New York for that country on Thursday of this week. He supplied last Sunday at Calvary Baptist Church, New York.

The decision of the Executive Committee of the Southern Baptist Convention that the next meeting should be held May 17-21, 1922, in Jacksonville, Fla., has been an-

Home Circle

LOOKING BACK.

"God calls us back in strange, sweet ways,
Along the paths of childhood days—
The chuckling of the maple leaves,
The music of the dripping eaves,
A little room, a trundle-bed,
A tender hand upon our head;
An evening breeze that softly croons,
Blend with mother's sacred tunes.

The memory of a Sabbath day,
A prattling group, a sunny way
Quiet, restful, sweet, that leads
Through cowslip-jeweled lanes and meads;
A red-roofed church, a crowded pew,
A solemn bell, a message true,
An earnest plea; the joy, the tears—
They call to us in grown-up years.

The forms around the fireside bright,
Still gather with the falling night;
The brown old clock is striking nine;
A psalm is sung, the word divine
Is read; and then, all kneeling there,
A father's voice is heard in prayer.
Through these sweet paths that we
have trod
In youth, we find our way to God."
—Anne Porter Johnson, in Boston Transcript.

A VERY KIND GOOSE.

Geese are always thought to be very stupid creatures, but perhaps they are so because they never had the chance of going to school!

There are some geese that have been taught to do things, however, and they do those things in a very clever way, so that makes me think that if every goose had the chance of going to school no one would call geese stupid any more.

Just to show you how clever a goose can be, I will tell you a story of one that lived in France. Every Sabbath, when an old blind woman wanted to go to church, the goose took hold of her dress with his beak and pulled her gently along the road to the door of the church. Then, when the old woman was inside, the goose spent the time in strolling about the churchyard. But when the church service was over the goose was always waiting at the door until the woman came to be taken back.

Once a gentleman said to the old woman's daughter, "Aren't you afraid to let your mother come alone?" "Oh, no, sor," said the daughter, "we are not afraid, as the goose is with her."—Ex.

A FEATHERED GENTLEMAN.

The common quail is truly a feathered gentleman—and of a somewhat aristocratic type. Undoubtedly he is one of the most useful of birds, since he consumes so large a quantity of weed seeds and destroys so many of the worst insect pests. Never, however, has he been known to injure grain, fruit, or any other crop. It is this which makes him so much of a gentleman.

The quail is essentially a seed-eater. About 50 per cent of his food for an entire year is made up of seeds—one-third of which are those of noxious plants. At a single meal he has been known to dine off of

500 seeds of sheep-sorrel or some 300 seeds of the smartweed. As high as 5,000 seeds of quackgrass have been found in his crop. In Virginia, it has been estimated, quail consume nearly 600 tons of weed seed between the first of September and the last of April in each year.

Quails which are hatched in captivity become very tame, and when turned loose about the farm they frequently form an attachment for the chickens—keeping in their company by day and seeking shelter with them each night in the hen-house. They do not use the roosts, but huddle on the floor back to back.—Ex.

MERE MUD-HOLES.

It is an odd coincidence that the three greatest cities of the world derived their names, ancient or modern, from the same adjective, muddy, spoken in different tongues.

London comes from the two Celtic words, lon din, meaning muddy or marshy fort. When the Saxons came they called it Lundin, a pronunciation that has held since that time, although the "o" was afterward restored to the first syllable.

New York gets its name, of course, from York, in England, through the Duke of York. The name York was first Eborach, a wet or muddy place. When the Angles arrived in Britain they could not understand that word, and took it to be Eurevic, or village-on-the-Ure River. Later came the Danes, whose tussle with the strange word resulted in Jorvic, or Yorvic. The Saxons shortened it to Yoric, thence York.

Paris was, in early times, known as Lutetia, a word from the Greek meaning marshy, muddy, or place-in-the-waters. And almost in the water this ancient town was, for it was built on a tiny island in the Seine by a tribe of people called the Parisii. This island is now the heart of the great city, Notre Dame Cathedral and other famous buildings being situated on it. The Parisii were a very brave people, and so courageously did their little band fend off invaders that they won the admiration of all civilized Europe, who thereafter spoke rather of the tribe than of their village. So Lutetia was soon lost in Parisii, later shortened to Paris.—Florence Dorsey Welch, in Young People.

FISHING WITH A SHORT LINE.

"When I first began trout fishing," said Mr. Beecher, "I used to have a great deal of trouble with my line. Do what I would, take what pains and care I might, it would get tangled or caught on the bushes along the stream. One day an older and more experienced fisherman was with me and saw my difficulty. 'You've got too much line out, Mr. Beecher,' said he; 'reel in a little, man, and you'll have less trouble.' I followed his advice and found it good. I have had occasion to remember it, too, in more things than trout fishing. Many a time when I have found myself worrying about things beyond me, I have just said to myself, 'Reel in a little, man; you've got too much line out.' It's easier fishing with a short line."

There's a bit of wisdom here for all of us. Long lines—and tangles; that's a common combination. Most of us know it by sad experience. We

are prone to bring into today the things that belong to the morrows yet to come. We say in our praying, "Give us this day our daily bread;" but unless we see a week's supply ahead we begin to feel the gripping of starvation. We quote in prayer-meetings, "As thy day so shall thy strength be;" but we are morally certain that the exigency that looms a week or a month away will be too much for our endurance. We persist in crossing bridges before we come to them, and we trouble trouble long before trouble troubles us. "Fishing with too much line out;" that's the secret of much of the quietude that many of us know so well. "Tangled lines;" that's the result of unduly and fearfully forecasting the future; a tangled line catches no fish; a fearful soul accomplishes little worth the doing. "Reel in—fish with a short line;" that's the remedy. Try it. It is reasonable and it is Scriptural. Between a clear provision of and a wise provision for the day to come, and the worry and fear that some of us feel because we are bringing the possible troubles and tasks of tomorrow to swell the evils of today, there is a world of difference. "The thing of a day in its day." We have learned a great and blessed lesson when we have learned that.—Watchman-Examiner.

DR. JOHN ROACH STRATON ON DEMPSEY-CARPENTIER PRIZE FIGHT.

"That this whole thing was evil and viciously harmful is proved again by the fact that not only gambling was connected with it and flowed immediately out of it, but that other vices flourished thus in connection with it, and the atmosphere that surrounded it all was vile. Yes, it was a shameful and degrading exhibition. A thing whose sordid and ugly elements so far outweighed any little element of sport that there is no possible justification of it, either on the ground of recreation or sportsmanship.

"The boast was made that the crowd that attended this fight was unusually orderly and decent, and as prize fights in the past have gone, this was doubtless true, and yet the atmosphere of the whole thing was shocking and degrading. In the subway and along the streets, before and after the fight, I heard more profanity—and profanity of the most disgusting sort—than I had heard in ten years before, and I saw not only betting going on all around, but after the fight I saw drinking of outlawed liquor on every side. They had brought it over in Thermos bottles, and they were dishing it out in every part of the crowd where I could observe.

"Yes, the atmosphere of the fight was vile, and the psychological influences of the spectacle upon the people were most harmful. In studying the psychology of the crowd at the fight I watched attentively how great waves of emotion swept over that multitude when particularly vicious blows were being struck. All around there were set faces and clenched teeth, with such exclamations as, 'Go after him, Jack' 'Finish him up,' and 'That gets him!' as a vicious uppercut was landed. And finally there was an exultant warwhoop when the brave Frenchman, bloody, groggy and staggering, was finally

knocked senseless by a tremendous blow—these things, I say, illustrate the deepening of the blood lust. And we are only at the beginning of it in this country.

"To sum it all up and to go back to thought previously touched upon in brief, the whole thing was a glorification of the principles of paganism, which are utterly alien to Christian ideals and the origin and genius of our noble land. Paganism is the exaltation of the flesh above the spirit, the supremacy of matter over mind. It is the apotheosis of the soulless and the sensuous, and its growth means the supplanting of Christian ideals by idolatry, the worshipping of mammon, the glorification of brute power, and the passion for 'pleasure.' Yes, this fight was purely pagan."

SMILES SELECTED

"See the dancing snowflakes."
"Practicing for the snowball, I suppose."

She—"Fess up now that you men like talkative women as well as you do others."

He—"What others?"

"What does your father do for a living?" asked one little girl.

"Why," replied the other, "he takes up the collections in church."

"Yes, I'm continually breaking into song."

"If you'd ever get the key, you wouldn't have to break in."

An enterprising dealer in electric wares hangs out the sign, "Don't kill your wife with hard work. Let our washing machine do the dirty work."

He—"How some of these old songs do haunt me!"

She—"Well, you've often murdered them."

This is a lot of wishy-washy talk about the Bolsheviki, says a labor paper. Wishy, perhaps, but from what we see of their pictures in the papers, not washy.

"Senator, you promised me a job."

"But there are no jobs."

"I need a job, Senator."

"Well, I'll ask for a commission to investigate as to why there are no jobs and you can get a job on that."

At the grave of the departed the old darky stood, hat in hand; looking into the abyss he delivered himself of the funeral oration.

"Samuel Johnson," he said, sorrowfully, "you is gone, an' we hopes you is gone where we 'specks you ain't."

"You are an hour late this morning, Sam," said an employer to his negro servant.

"Yes, sah, I know it, sah. I was kicked by a mule on my way, sah."

"That ought not to have detained you an hour, Sam."

"Well, you see, boss, it wouldn't if he'd only kicked me in this direction, but he kicked me de other way, sah."