

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 9

J. D. MOORE, Editor

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COURAGE

Hast thou made shipwreck of thy happiness?
Yet, if God please,
Thou'lt find thee some small haven, none the less
In nearer seas,
Where thou mayst sleep for utter weariness,
If not for ease.

The port thou dream'dst of thou shalt never reach
Though gold its gates,
And wide and fair the silver of its beach;
For sorrow waits
To pilot all whose aims too far outreach
Toward darker straits.

Yet that no soul divine thou art astray,
On this cliff's crown
Plant thou a victor ere breaks the day
Across night's brown;
And none shall guess it doth but point the way
Where a bark went down.

—Grace Denio Litchfield (in Christian Register)

LABOR TROUBLES

Strictly speaking there are no "labor" troubles: There are troubles for the want of it—plenty of them. The strikes which have taken place and which now threaten the nation are, in the last analysis, due to moral deformity on the part of all of us, with varying degrees of responsibility in different strata of society. The cause of the strife is the clash of class against class, the maintenance of organizations, both on the part of the laborer and the capitalist, which aims only to minister to their own constituents and to do so, if necessary, at the cost of any and all others. Selfishness is the trouble, and not labor. This is not a dissertation on one of the greatest social problems of the time and of all times, but merely a statement that the only way to prevent universal disaster to the body politic is for every man to manifest the spirit of Jesus Christ and to love his neighbor as himself.

ONE MORE SUNDAY.

October 30 will be the last Sunday of this Convention fiscal year. The books close on the night of Nov. 2. May it be that the last day will be the best in the whole year! With many it can not be the occasion of other public assembly than the Sunday school, but in every case it can be a supreme effort to bring our offerings to the Lord up to the necessary sum. In order to be counted in the years receipts, money raised on that day should be mailed immediately; or let the church treasurers telegraph to Dr. Wilson the amount they have on hand if they can not send the remittance by mail in time to reach him the closing day. Every man, woman, boy, girl and child among us: our very best is needed: is called for: shall we give it?

MAKING THE HOME BED HARD.

The eagle stirs up her nest when the fledglings are old enough to fly so that they may be forced to find comfort in the blue sky for which they were born rather than be content to stay in the crannies of the cliffs in which they were born. How God makes hard the place of our earth-nativity in order that we may turn our thoughts and aspirations toward the heavenly home for which we began a being here! He knows how fatal it would be to us to revel in a feathered nest and be loathe to leave the world when the time shall come for us to "mount up like eagles," or to

WILL TENNESSEE BAPTISTS BE SATISFIED WITH THEIR RECORD THIS STATE CONVENTION YEAR?

By Lloyd T. Wilson, Cor. Secretary.

Our record for receipts on the 75 Million Campaign up to this date is disappointing and embarrassing. We have only one more Sunday in which to complete the work for this Convention year. I am sure none of us are satisfied with our record as it now stands, but will we do our best to improve it during the few remaining days, is the important question? We can do big things this last week if we will only try. What say you brethren and sisters? Let us surpass all former records for October and thus round out the year in a way that will bring joy to all our hearts.

In order to give sufficient time to get all remittances in, the books will be kept open until NOVEMBER SECOND. Why not every Church push collections next Sunday and send in a good large offering the next day?

attain the higher ends for which God gave us birth on the lower plane. Oh, how hard it is to have the home-nest disturbed, the softness taken out and the sharp points of fractured ties sticking through to the quick! But what a blessed rest heaven will be to the soul that is dead-tired! Even in preparation for it, the life must leave its native setting and rise to the level where its eminence is its only loneliness, and its grief is that its place is no higher; as the young eagle swings out over the yawning chasms on its own strong pinions to rise above the haunts of the mother bird, to dizzy heights from which it looks the sun in the face. God help us to be content when the way seems hard and rough. He is merely forcing us to lose our temporary attachment to that which is below that we may form an everlasting love for that which is above.

CONTRIBUTION OR DISTRIBUTION?

In support of tithing as a basis of offerings to the Lord, Brother Sterling Fort, of Clarksville, very aptly says that the whole matter thus becomes one of "distribution" rather than "contribution". The man who regularly sets aside a fixed per cent of his income, always has some money on hand for the Lord's work: and the problem before him is that of making distribution of it according to his understanding of the Lord's will concerning it. The perplexity of having something to give is avoided by the tither, and he is merely a distributor of what is in his hands for the Lord. It may not be as much as he would like to give: he may be worried for that cause, but he has occasion to be troubled for no other reason except the responsibility for a wise use or distribution of the Lord's portion.

THE WASHINGTON CONFERENCE.

It has been announced that the Premier of England, the Hon. David Lloyd George, will attend the Conference for Disarmament to be held in our National Capital November 11. This is indicative of the importance which is attached to that meeting by the leading minds of Europe. Nothing less than a matter of supreme moment would justify the Premier in leaving his post at a time when he is so tremendously needed at home while the Irish question is still unsolved. Are the people of America taking this thing as seriously as its significance demands? The tide of interest in it is rising rapidly among us, and will perhaps be full by the time the Conference is held.

Preparatory to the meeting, a Convocation of Christian citizens is called to meet at Washington October 30 to November 2 for the purpose of prayer and deliberations regarding the Conference. Whether the Christian people of America adopt days of prayer or not, let there be none among us who will not pray daily and earnestly that the meeting may substantially further the Kingdom of our Lord and the establishment of peace on earth. Let us not forget that from a moral and religious stand-point as well as economic, peace among the nations is both practicable and desirable. Unless the spirit of unselfishness is shown, the conferences will break up in confusion and a worse condition than ever will prevail throughout the world. And unless the presence of God is there, the spirit of selfishness will be present. God can not come unless He is desired. Shall we as hosts of the Conference invite the Lord God to be the Guest of honor?

Baptist and Reflector

(Continuing the Baptist Builder)
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Send money in the usual way to the Baptist and Reflector.

EDITORIAL

SIN, RIGHTEOUSNESS AND JUDGMENT.

In His Farewell address to His disciples, the Master told them that the "Comforter" would come after His own departure. "And he, when he is come, will convict the world in respect of sin and of righteousness and of judgment." This seems to state fully the work of the Holy Spirit as far as it relates to the saving of men's souls. It definitely sets forth the lines for all evangelistic efforts and any departure from them is at variance from the truth and will be attended by failure.

It must be borne in mind constantly that the Holy Spirit is the agent in the revelation of Jesus, the Saviour. Until the soul is awakened by the Holy Spirit whispering "the things of Christ," there can be no moral reformation; there can be no conversion: there can be no new life. Something more than a change of the human mind is involved in regeneration—something more than a voluntary act on the part of the lost soul seeking the Saviour: and that is a deep, spiritual perception of Jesus as Saviour. "not by the will of the flesh, nor by the will of man but by the will of God." Let us be wary of "easy" conversions. Neither is there need that conversion should be considered difficult. But there is need that it should be regarded as the work of redeeming grace and not the sudden leap of the human choice responding to any other appeal than the constraining love of Christ revealed in the heart by the Holy Spirit.

In the moral universe there seems to be a dualism: there are pairs of things: there is the existence of opposites: one force stands out against another: antagonists are thrown into juxtaposition: the operation of centripetal and centrifugal power is a universal law; positive and negative elements obtain everywhere; causes precede consequences: one thing looms up in contrast with something else brought into comparison with it:

in the revelation of God there is a law and a Gospel: and so on. Such antithesis as God has ordained between things ought to be observed by us. Where He correlates let us correlate: where He places them at opposite positions, let us not make them consort: whatever distinction He has made between them; may we never fail to make.

Good and evil are antipodal: sin is opposite and is antagonistic to righteousness. Before there can be conviction of righteousness there must be a conviction of sin. One's love of goodness is no greater than his hatred of wickedness. The one is the measure of the other. Preaching which goes light on sin goes easy on righteousness.

The order in which conviction should take place is given in our Lord's words,—that in respect of sin comes first. To tell the unsaved man of the love of God is meaningless unless there is in him already a consciousness of sin which makes the existence and exercise of it consciously necessary to his eternal welfare. It would not only be fruitless but also dangerous, since it might inspire in him a false security and a presumptuous reliance on the longsuffering of God. The ministry of former times emphasized the doctrines of original sin and human depravity, along with the goodness and sovereignty of God; and their evangelism was poignant and permanent: their churches were distinguished by a saved, spiritual membership. The need is just as great now as it has ever been. Sin has not changed one whit—unless righteousness has changed and if righteousness has changed, God has changed! God's attitude toward sin is the same. Hence it is a feeble voice which from the walls of our Zion does not proclaim aloud the anger of the Almighty against all unrighteousness. We have preached the love of God so long and so fervently that somehow we have come to think Him incapable of anger for any cause. In this we have slipped, and it behooves us to get back to that idea of sin which will show us more of Him as its extreme opposite and antagonist.

Judgment is a harsh theme: it sounds so much like sentence and execution for a crime. Human nature loves to think well of itself: to justify itself: to resist 'conviction': to deny guilt and to assert its innocence. To apply the doctrine of God's judgment for sin is to rub many hearers the wrong way; it means to assume their guilt before the court of God's holy law and to cry out their sentence from the housetop. But men will not flee the wrath to come until they are made to see the terrors of the Lord. They cannot perceive the goodness of God until they are made to know the iniquity of sin: the goodness of God will mean nothing to them until they realize the exceeding sinfulness of sin and can be made to feel that sin is their everlasting doom.

A personal devil is an idea which has almost entirely dropped out of much present day preaching. Perhaps his presence in the world is not overlooked in any case but it seems not to be everywhere directly perceived and vigorously attacked. Here, as elsewhere, the contrast obtains: over against God stands the devil. They are both per-

sonalities; the one is not less nor more so than the other: the one is the embodiment of all that is holy and righteous, and the other that of all that is wicked and vile. To gloss over the doctrine of a personal devil means that the personality of God is denied the glory of a just comparison and is thereby understated and belittled before the world.

We believe the most important matter in all our modern preaching is the faithful presentation of the doctrine of sin in its proper correlation to that of the love of God. But conviction of sin comes first; after, that in respect of righteousness. That order must not be reversed. Conviction of sin means a permanent conviction as to righteousness, while a mere conviction of righteousness may be but an abstract notion of it as a moral ornament or a material advantage, and may be entirely devoid of a soul-deep understanding of what sin is and of what redemption involves. In order to win men to Jesus Christ, we must get fully into line with the purposes and plans of the Holy Spirit who "convicts the world in respect of sin, of righteousness and of judgment."

TENNESSEE BAPTISTS CHALLENGED TO MATCH LOVE LIKE THIS.

A missionary and his family came home from Brazil on furlough on second-class passage in order to save the money with which to make their payments to Campaign objects.

Several native Japanese pastors and their families are eating only two meals a day that they may be able to meet their obligations to the 75 Million Campaign.

An aged widow in the homeland, who washes lace curtains for a living and who subscribed \$500 to the Campaign, has already paid in that amount and considerably more, and is still paying out of her hard-earned funds.

Do you love God less than these?

Are you willing that low-salaried missionaries and native pastors and hard-working widows shall be the only ones who demonstrate their loyalty to their Campaign pledges through the sacrifice of a few personal comforts for a season?

The needs and opportunities of all departments of our organized work and the returns upon our investments in them were never so large as now. The books close Nov. 2, Baptists of Tennessee.

DO YOUR BEST NOW

Beginning November first, the Ham-Ramsey meetings in the city of Nashville will be held at Ryman Auditorium which is very nearly central and in which all the Baptist churches of the city will cooperate. The evangelists have been carrying on skirmish work in different sections for several months, and now it is proposed to have all the churches come together in one great supreme effort to make the city feel the impact of God's saving power. The remaining two months of the year will be devoted to this united campaign and it is earnestly desired that the city will be awakened as never before.

ENTERTAINMENT DURING THE STATE CONVENTION.

By **O. L. Hailey, Chairman Baptist City Council.**

The Nashville churches are ready to entertain those who attend the approaching Baptist State Convention. The entertainment is to be on what is known as "The Harvard Plan." That means that guests will be supplied with rooms and breakfast. The ladies plan to serve the mid-day meal to their messengers.

Mr. H. A. Davis is our General Chairman on Hospitality. We wish all who desire entertainment to be provided for them would send their names and addresses to him at once. Address him thus, H. A. Davis, Esq., care Nashville Railway & Light Co., Nashville, Tenn.

Messengers will be met at trains on arriving, or be assigned homes at a desk provided. We wish a large attendance.

Please give the committee assistance, in two ways.

(1) If you make arrangements for your own entertainment with friends or otherwise, and would kindly say this to Brother Davis, it would be of real help.

(2) If you shall arrive in Nashville at night, write the committee and say what train you expect to come on. The trains that arrive in the early part of the night will be met. Those coming not too early in the morning will be met. Please assist us by giving information as to your arrival.

Nashville is anxious to make your coming as pleasant and beneficial as possible. Come to remain to the close on Friday.

THE HAM-RAMSEY CAMPAIGN IN NASHVILLE.

By **T. C. Singleton.**

This week begins the Sixth Sectional Ham-Ramsey Campaign meetings, in the city of Nashville, located in the North section of the city, near the third Baptist church. It is the candid opinion of the brethren that this great campaign is the biggest undertaking in the history of Nashville Baptists. I have never heard any man preaching the Gospel, exalt Jesus Christ as the Son of God, His life and work among men, His death, burial and resurrection, His ascension and now as mediator between God and man; the full and complete atonement upon the cross for man's sin, and Salvation by Grace; as does Evangelist Ham-No unsaved man can sit and listen to his messages and say that they have not been warned of an awful hell and eternal punishment for the unbeliever who continually reject Jesus Christ as Saviour, and over against that, of the eternal reward and happiness that will come to the believer on Jesus Christ as a redeemer and Saviour.

Three weeks from now will end the sectional meetings in this campaign and then comes the great down-town central meeting to be held in the Ryman Auditorium beginning November 22. The W. N. U has charge of the cottage prayer meetings and plans have been perfected to hold more than one hundred prayer meetings each day for four days in the week for three weeks before the central meeting starts. And also a noonday meet-

ing will be held in the First Baptist Church except Sunday and Monday. Statistical reports will be gathered from all of these meetings and tabulated results will be kept on file.

The Baptists of Nashville are united in this great movement realizing the great responsibilities and opportunities which await them in this most important crisis. We earnestly request the prayers of all our brethren that God may help us to win one of the greatest battles ever won in any great city.

LAY DOWN CLERGY PERMIT.

By **T. C. Singleton.**

My Dear Brethren in the Ministry:-Brother Fleetwood Ball has explained in last weeks Baptist and Reflector the conditions on which the Southeastern Passenger Association grants rates over its lines to Nashville on account of the Tennessee Baptist Convention November 16-18, and I am hoping he will excuse me if I make a suggestion. It is this: I find by investigation that the Clergy Permit for the round trip fare will be the same as the certificate plan. Now why not all the pastors and those holding clergy permits LAY THEM DOWN for this trip and make sure that all who come can have the advantage of the reduced rates. I am sure this will encourage more of our laymen and women to come, and unless we do this we will not be able to get the required number of certificates which is 350. This convention should be the greatest in its history. This will not be true unless we have a large attendance of our Baptist constituency. What will you do, brethren?

THE EVOLUTION ISSUE AT UNION UNIVERSITY.

By **Selsus E. Tull.**

Because many of my Brethren in Tennessee and elsewhere have inquired of me about the "Evolution Issue" at Union University, and since President Watters has gone into the Baptist papers with a statement about the issue, I feel called upon to say just a word in respect to the case as I have observed it locally.

My consistent position, since the issue was first drawn by the Professor of Biology last November, 1920, has been to the effect that I do not believe that the Baptists of Tennessee would want to tolerate *any sort of Evolution* taught at Union University if they knew it.

Just because a teacher may say that his Evolution is not "contrary" to the Bible, and that he is "opposed to the so-called modern theory of Evolution now so widely discussed in the secular press," does not meet the case. For a Professor to say that he "utterly repudiates" any theory of Evolution "contrary" to the Bible logically raises the pertinent inquiry, **WHAT SORT OF EVOLUTION IS NOT CONTRARY TO THE BIBLE?**

The statement published by President Watters in last week's papers can easily be construed as a simple license to teach *that sort of Evolution* which he may say is not "contrary" to the Bible. Dean Shailer Matthews of Chicago University will promptly say the he does not believe that his Evolution and Higher Criticism is "contrary" to the Bible. He claims even to be a preacher of the

Bible while he undertakes to harmonize it with Evolution.

As for myself, I feel that the whole question of Evolution is a poison so destructive to the integrity of the Bible and to the real importance of Baptist education that no Evolutionist of any sort ought to be engaged in the faculty of Union University or any other of our Baptist Schools.

I am hopelessly committed in my own convictions to the fact that *any sort of Evolution*, when carried to its logical conclusions and effects, is "contrary" to the Bible, and is a dangerous element to be propagated in the class rooms of any Baptist College. If I am wrong in this position, I am perfectly willing, as I have repeatedly told President Watters personally, for the Baptists who support our Schools to be the judges.

EDUCATION BOARD RECEIPTS.

Albert R. Bond, Editorial Secretary.

	Previously Reported	September
Alabama	\$ 8516.87	\$ 589.82
Arkansas .....	.....	.....
Dist. of Col.	666.12	.....
Florida	884.25	192.80
Georgia	15602.00	756.00
Illinois	1074.37	.....
Kentucky	21574.34	1126.05
Louisiana	4182.13	219.05
Maryland	1500.00	.....
Mississippi	8462.84	366.75
Missouri .....	.....	.....
New Mexico	160.95	.....
North Carolina	600.00	.....
Oklahoma .....	.....	.....
South Carolina.....	8828.90	.....
Tennessee	15000.00	.....
Texas .....	.....	.....
Virginia	20042.69	1744.17
	\$115095.46	\$4994.64

The above amounts do not include the expense account charged by some of the states, nor the amounts sent in from Christian Education Day either as contributions or expenses borne by the State Boards, nor the amounts sent from the states direct to the various institutions. All these amounts will be reported by the Education Board semi-annually.

Miss Adelia Lowrie writes, "You will be happy to know that the plan of raising 285 dollars from 285 people, to pay for the new piano at Cosby Academy, is working. Gifts are brought by every mail. We are grateful for this. But we will not get the amount, unless you send that dollar you are right now wanting to give. Make us to realize our hopes and help God answer our prayers.

Rejoice with us over Mr. Frank E. Burkhalter's proposal to give one hundred dollars for the expenses of John Painter, one of our worthy and promising students. It was a touching scene in chapel when Prof. Marshall read a part of the letter and we bowed and prayed God's blessings on this big hearted man and on the boy who receives the gift.

Send the dollar to me, at Cosby Academy Cosby, Tenn."

Contributions

BAPTISTS AND CREEDS.

By President E. Y. Mullens, D.D., LL.D.,
Louisville, Ky.

There has been much recent discussion of Baptists and their relation to creedal statement. We usually prefer the expression, "Confessions of Faith," because in some denominations coercion has often been associated with the creeds of the past. But properly understood a creed with Baptists means simply what we believe. Creed and confession of faith mean the same thing. I invite attention to some fallacies about creeds.

Some Fallacies About Creeds.

The first is widely circulated statement that Baptists have no creeds. As a matter of fact Baptists have published a large number of articles of faith. Professor McGlothlin's volume, "Baptist Confessions of Faith" (Publication Society, 1910), has 368 pages. On these pages are printed a long list of Baptist creedal statements. These confessions were published under a great variety of circumstances. In each instance there was a good ground for the publication.

A second fallacy is that Baptist liberty prohibits creedal statement. Our traditional championships of liberty and individualism is constantly cited against new declarations of faith. Now, exactly the opposite is true. The publication of confessions of faith has been a constant expression of our ideal of liberty. Repression at this point is exactly what Baptists do not want. Repression covers up, hides beliefs, and under the covers all kinds of errors breed and flourish.

Baptists have always revolted against coercion by state or church in the matter of beliefs. This is the background of our traditional doctrine of liberty. But Baptists would sell their birthright very cheaply if, within the Baptist family itself, one group should muzzle another group to prevent a free expression of beliefs whenever the situation called for such expression. Openness and freedom of utterance are our true Baptist tradition. The coercion of a public opinion among us forbidding such utterance would be a dire calamity. The New Testament, of course, is our final standard and authority. Our confessions are simply our effort to state what the New Testament teaches. They are all to be tested and estimated according to the New Testament.

A third fallacy is that creedal statements are governed by the "dead hand." Here again the fact has been turned right about and made to face in the wrong direction. New creedal statements are put forth to prevent government by the "dead hand." That is why there are so many Baptist confessions of faith. No group of Baptists can bind another group by any such statement of beliefs. Creeds tend to become stereotyped in the course of time. New and vital

statements are needed. To keep our faith alive we restate it from time to time.

A fourth fallacy is that creedal statements imply that we have ceased to think. This is a palpably incorrect view. We are bound to think, discriminate, constrict, when we give forth new statements of belief. I make bold to say that the greater part of the Thinking in Theology today is being done by those who are interested in the restatement of beliefs. There are two groups who are thinking hard. First, the radicals who are trying to overthrow the evangelical faith. They are framing a new scheme of doctrine. Another group who are thinking are defending the evangelical faith. There is a third group who are not thinking much. The neutrals who have no definite message and deprecate all efforts to restate the faith.

What is a Creed?

A creed is simply a statement of the meaning of the facts of religion. A fact of religion cannot exist for an individual without a meaning. This is because it is a fact for the mind, the conscience, and the will. Religion cannot benefit a soul as medicine benefits the body. Medicine may cure apart from any understanding on the patient's part. But the religion of Christ is a religion for conscious intelligence. There is no "fact of the atonement" apart from its meaning for the individual. You do not get the fact until you get the meaning with it. Not all the meaning, of course, but some meaning. Confessions of faith are our effort to state what the great facts of religion mean.

Reasons for Opposing Restatement of Beliefs.

I mention the following reasons implied or expressed, consciously or unconsciously held, for opposing new statements of belief.

I name, first, the desire for license instead of liberty. There are limits to the religion which men may not go and claim to be Christian, and there are Baptist limits. The refusal to define limits may and often does indicate a desire to abolish all limits.

Another reason is the absence of opinions. Real thinking is hard work. The indolent mind is impatient with strenuous doctrinal thought. It does not enjoy the attendant headache. The "open mind" is the ideal of the indolent mind. I believe in the open mind, with a screen in it, like an open window. The screen in the mind means discrimination. And discrimination means hard thinking and definite views.

Another reason for opposing creedal statements is unwillingness to declare one's views. Some who are really thinking hold views they are unwilling to declare. They have arrived at conclusions, but they are held as a sort of private possession to be exposed to view only in a select inner circle. It is inevitable that these should oppose creedal statements.

A fourth reason for such opposition is an incorrect conception of liberty. This is perhaps the most widespread reason among Baptists. It is due to an exaggerated individualism. Liberty is interpreted as an individualistic affair entirely. This is erroneous. Liberty is also a social principle.

It involves relations to others, obligations and duties. If you have in yourself all resources of material support, mental equipment and the inclination, you may be a free lance. But the moment you join any group other than a free lance club, you accept limitations. The Baptist denomination is not a free lance club.

The group has liberties as a group. Two men or two million men have the right to seek common ends on a common doctrinal platform, whether that platform be economic, political or religious. This is an inalienable right of the group. Free and voluntary association on a common platform for common ends is what made America an independent nation. A political party without a platform is unthinkable. A denomination controlled by a group who have no declared platform is heading for the rocks. The Baptist denomination has never allowed creeds to be imposed upon it by others. It has never compelled any one in the denomination to accept the Baptist confession of faith. But Baptists have always insisted upon their own right to declare their beliefs in a definite formal way, and to protect themselves by refusing to support men in important places as teachers and preachers who do not agree with them. This group of self-protection is as sacred as any individual right. If a group of men known as Baptists consider themselves trustees of certain great truths they have an inalienable right to conserve and propagate those truths unmolested by others inside the denomination who oppose those truths. The latter have an equal right to write with another group agreeing with them. But they have no right to attempt to make of the Baptist denomination a free lance club.

When Are New Statements of Belief Needed?

They are needed under various circumstances. Sometimes they are needed to differentiate Baptists from other denominations, as in the Puritan era in England. Sometimes to defend themselves against false charges, as in Roumania and other European countries today. Sometimes they are needed to unify groups of Baptists scattered over the world as was designed in the Fraternal Address of Southern Baptists two years ago. They are needed in times of doctrinal vagueness, confusion and unrest, as at present.

These confessions of faith do not in any way interfere with Baptist liberty. They are never given in formal form. They are never free from defects. They are never imposed by legal sanctions. Their influence is moral and spiritual. No two of them are ever identical in form, although most of them agree in substance. They are never doctrinal strait-jackets like Catholic creeds. But while they do not destroy liberty, they do enable Baptist life to function effectively. They educate the young believer. They enable the average church member to get his bearings. They define certain great limits within which a man is entitled to call himself a Baptist. They have the immense practical value of indicating who can work together successfully in the enterprises of the Kingdom of God.

The Limits of Co-operation.

The last point is worthy of emphasis. Practical co-operation is, after all, a fine test of doctrinal fellowship, and doctrinal fellowship is a fine test of the limits of political co-operation. The exact limits are, of course, hard to define, but there are certain great guiding principles. If a man holds constantly the Unitarian view of Christ's person, he cannot long co-operate with those who hold the deity of Christ. The two conceptions are antagonistic in themselves and in the great groups of beliefs which go with them. For the one group bad men evolve into good men by being saved from their sins in response to good influences. For the other group bad men become good men by being saved from their sins in response to the gospel appeal. For one group education is the chief agency for changing men. For the other, regeneration by the power of God's Spirit. It is true, as often asserted, that co-operation is largely a matter of spirit and attitude. Identity of doctrinal beliefs may not be necessary at all points in order to co-operation among groups of Baptists. But if there are radical and fundamental differences the "spirit" and "attitude" are certain to correspond. No man can with enthusiasm give his money or his assistance in propagating what he regards as fundamental error.

Before closing I wish to add that I admit there are dangers connected with new statements of belief. They may be misused. They may be abused in various ways. They may be put forth too frequently and attract too much attention.

But this does not affect the main point. They are a part of the vital process by which the life of a great people is expressed and promoted. As Baptists we must not permit ourselves to become silent on our fundamental beliefs in an age which calls for outspokenness in clear terms. We must not permit the formation of a public opinion among us which tends to repress and stifle.

I have written the above because there are deadly tendencies at work—deadly, I mean, to our New Testament Christianity. The neutrals do not see these tendencies and make no protest. They are for peace and silence. The radicals see clearly. The defenders of the gospel also see clearly on their side. It is well that we clear the atmosphere and learn where we are drifting.

THE CHRISTIAN SUBSTITUTE FOR FORCE.

Friends' Peace Committee.

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and State, are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he

got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. To-day in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so widespread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the State be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconception of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives.

Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces—justice, sympathy, kindness, love, and faith—to provide for all that we value in our present social order. When the American Union was formed, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society where the appeal of their winsomeness and need

is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesome violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost His life; that love and truth were not sufficient to protect Him. But he saved his cause by losing his life. On the other hand, we must not forget that a large part of those who attempt to defend property, life, or country by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assump-

tions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that a century of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for millenniums.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of German feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags shouting, "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

Do you know of a young man or woman who is contemplating a "job" after having finished the public school grades, rather than a higher education? If so, clip this paragraph and mail it to him or her. Recent carefully compiled figures show that of 33,000,000 whose school work stopped with the elementary grades, only 808 attained to places of distinction; of 2,000,000 who complete a high school, 1,254 became noted; while out of 10,000 college graduates, 5,763 reached distinction. Expressed otherwise, an elementary education gives one chance of success to 41,250 persons; a high school diploma brings the number to one in every 1,608; while a college education makes noteworthy career possible to one in 173. And while figures are not at hand to furnish mathematical proof, it is a well known fact that the denominational college most often furnish the fortunate one of the 173. The place for a Baptist boy or girl is in a Baptist college.—*"Home and Foreign Fields, October, 1921.*

News and Views

Singer H. Evan McKinley announces that he has an open date for November 6. His address is Morristown, Tenn.

* * *

Ministers will please note what Bro. T. C. Singleton says concerning the need for using the Certificate plan in buying tickets to the Convention at Nashville, rather than their Permits.

* * *

The Saxon-Harris Evangelistic party has been organized at Muskogee, Okla., with Rev. T. J. Saxon and Mr. and Mrs. J. R. Harris as workers. They are independent but Baptists.

* * *

Dr. O. C. S. Wallace of Toronto, Canada, has been called to Eutaw Place Baptist church, Baltimore, and it is earnestly hoped by the members of that congregation, and by the Baptists of the entire Southland, that he will accept the call.

* * *

It is reported that one hundred and forty-four thousand, nine hundred and ninety-four men who served in the armed forces of the United States during the World War have been aided in their fight to get back to normal life in the past six months by chapters of the Southern Division of the American Red Cross.

* * *

Dr. R. L. Motley, of Florence, Ala., writes, "We have just closed a ten days meeting with the First church with Dr. S. E. Tull, of Jackson, Tenn., preaching and Mr. Carl M. Cambron, of Flintville, Tenn., directing the music. Large congregations attended the meeting throughout, and deep interest was manifested to the close. Many were saved, and twenty-one were added to the membership of the church.

I never had more acceptable help in any meeting than that furnished by these loveable brethren. Dr. Tull is easily one of the clearest expounders of the Gospel and one of the ablest Bible students I ever met. In his preaching, he is sweet-spirited and considerate, but honest and fearless. He made a profound impression on our entire city. Mr. Cambron is one of the best singers I ever heard, and is, personally, a most loveable man. Any pastor or evangelist is fortunate to have his services in a meeting."

* * *

Brother W. N. Rose, of Erwin, Tenn., has just closed a successful revival of two weeks with the Salem church, Holston Association, in which four were baptized and others will follow. Rev. J. A. McCaleb will supply for the church 3d Sunday in November. Mrs. T. L. Cate did fine work in the meeting. Brother Rose further says, "Rev. M. G. Leaman, pastor of the First church of Erwin has resigned to enter the evangelistic field for which he is so well qualified. I am to have him in a two weeks meeting with me. I can heartily endorse him. His address is Erwin, Tenn."

A VERY DARK BUT ENCOURAGING SUNDAY IN PO-CHOW, CHINA.

By Missionary G. P. Bostick.

This August has brought to us the heaviest and most destructive rains of any month I have experienced in all my years in China. I think there have been only five or six days in the month without more or less rain and on most days it has been decidedly more! We generally have clearing and cooler weather by about the middle of August and so we were hoping that at least by Sunday the 28th we might have a bright day, but instead it was dark and cloudy and rain continuing, having rained some every day for the past week. And the streets here are disagreeably muddy beyond your power to imagine and are just now even worse than usual because of the many houses and walls fallen into them and the people unable to remove the rubbish by reason of continued rains. Mrs. Bostic seeing that the rains were continuing and the streets so muddy said she was quite sure no women and girls would try to get out and so she would not attempt it either. I got into my rubber boots and wrapped a pair of Chinese shoes in paper and took them along to adorn the pulpit in if anybody turned up. I knew we could have the school boys and teachers, and in crossing the river Saturday I had preached to the peo-

A Great Baptist Enterprise

1. The Foreign Mission Board of the Southern Baptist Convention is responsible for Baptist mission work in 18 nations of the world.

2. The Board has 469 foreign missionaries under appointment, and 978 native workers.

3. It has 9 theological schools, 11 colleges, 25 high schools, and 587 schools of lower grade, a total of 632 schools.

4. It has 12 hospitals, in which 154,070 treatments were given last year.

5. There were 6,998 baptisms in 1920.

6. More than 350 churches are without houses of worship.

7. During the present year 64 missionaries have been appointed, and the force of native workers is being largely increased from the products of our Christian schools on the foreign field.

8. The work is expanding rapidly, important appeals are coming to enter new fields which present great opportunities, and missionaries and money are inadequate.

9. **The Need:** (1) Your prayers for the work and the workers. Set this greatest Christian enterprise in the center of your prayer-life; (2) The work needs the lives of many young people who are qualified for it; (3) More liberal giving to care of the immediate, pressing necessities of a work which has lately been greatly enlarged. The work has expanded on all fields and we have added eight nations to our Foreign Mission responsibility. Increase the size of your gift correspondingly.

J. F. LOVE,
Corresponding Secretary.

Box 1595, Richmond, Va.

ple on the ferry and told them I would have a special message for them Sunday and urged all to come, but when I opened service seeing the day was so unpromising I announced that I would leave my special subject till next Sunday as I wished the house full to hear that. But we had at least 100 present and I never had better attention from a raw audience or enjoyed more talking to them than I did at this time as I tried to tell them in as simple a way as I could that "God is a very present help in time of trouble" and they were all in deep trouble now! I earnestly pray and hope that at the judgment somebody may be there who heard and accepted the message on this very disagreeable day in Po-Chow. We had an even 100 in Sunday school, twenty-one in Mrs. King's class of women, some of them having trudged a third of a mile in these awful roads! The other largest class was young Mr. Chang's class of outside men and he seemed to enjoy talking to them. While this has been by far the rainiest and most destructive summer I have ever seen in China and while I have been the only man here under the manifold burdens that seemed ample for three of us before my brother left for his furlough and Bro. Gonder for a summer rest, yet I have never enjoyed in my nearly forty years of effort to preach the message of the Cross more than I have this summer and we have had good attendance and attention. The Sunday school has averaged about 130.

I think we are likely to have in China for next ten months the very worst famine conditions ever known here, and already there are reported 30,000,000 people suffering with hunger in the northern neighbor country. Russia! It is appalling to think of!

On the 15th inst. we had the most severe and destructive storm here ever known in all this region. The officials estimate that at least 100,000 people had their homes entirely destroyed in this country alone, some six or seven hundred of these were swept away by the unprecedented rise in the river. Many of these people are just piled in the road or along by walls with only a slight shelter of matting or stalks over them—men, women and children!

Flour has been now for two weeks 50 per cent higher than it was at the scarcest time last spring and higher than anybody here has ever known it in all their lives. The wealthy people have promised about \$30,000 to help feed and house these till help can be had from outside, but they have been at it now for nine days and yet no distribution has been made. I have just heard today that the wealthy people who have thousands of bushels of grain stored here are refusing to sell it at twice what the price was last spring!

Roads are so flooded in all directions that people can not come in with grain and fuel. I have on hand \$1,000 sent me by Bro. Herring of funds left over last spring, and if these slow movers do not do something soon, I shall distribute this without waiting on them. But the difficulties of giving such help here where so many are so needy and where most of them are unscrupulous are beyond the power of words to describe. Pray for us and these suffering needy people.

OCTOBER MEETING FOREIGN MISSION BOARD.

By Frank E. Burkhalter.

Some outstanding bits of vital information were developed at the October meeting of the Foreign Mission Board of the Southern Baptist Convention that will interest every Southern Baptist and especially those who made subscriptions to the 75 Million Campaign.

Among them are the following:

Southern Baptists have the most economically conducted foreign mission work in the world, only 3.74 cents out of every dollar received for foreign mission work being expended for administration.

Out of every dollar received the board contributes 1.41 cents toward the building fund for the two seminaries and the Bible institute, under instruction of the Southern Baptist Convention, leaving a total of 94.85 cents out of every dollar received for foreign missions that is actually expended on the foreign fields.

A total of 183 new missionaries have been sent to foreign fields since the 75 Million Campaign was launched. Seventy-six of this number going out this year.

There is a prospect that the number of missionaries for the next year may not be quite so large, but after one year the number will probably be much larger as the board is in touch with ten times as many students in the Southern Baptist schools who have decided to give their lives to foreign service as it was before the campaign was inaugurated. It seems there will be no lack of workers in the years ahead.

To take care of the growing work of eighteen foreign fields during 1922, the board adopted a maximum budget of \$2,928,012, after the secretary had trimmed the estimates from the various fields by \$1,205,391. All of the calls from the fields were for things actually needed. Secretary Love explained, but it was deemed unwise to extend appropriations beyond the probable receipts for the year.

The members of the board, in adopting a budget of \$100,000. in excess of that of last year, were persuaded that Southern Baptists are unwilling that their foreign mission work shall be crippled. Board members have sufficient faith in God and their brethren to believe that the work on all fields, old and new, now prospering as never before, will not be permitted to suffer.

Some thrilling accounts of the large ingathering of souls in Italy, Roumania, Siberia and other fields were presented to the board, along with statements of how rapidly the Roumanian and some of the other churches in Southeastern Europe are coming to self-support in their local work. So fruitful in the work in Siberia that it is probable Dr. W. B. Glass of the North China Mission, may soon be transferred to that country to take the superintendency of the work there and in Manchuria.

There will be no change in the boards policy toward its work in Palestine and Syria as the result of Dr. W. A. Hamlett's resignation as the board's Near East repre-

sentative with headquarters at Jerusalem. The work there will be prosecuted with vigor.

Since the meeting of the Southern Baptist Convention last May, the receipts of the board have been \$220,685.86, or only 58½ per cent of the amount that came in during the corresponding period of last year, but the vast majority of the board members believe the worst of the financial depression has passed and that for the remainder of the year the receipts will show an appreciable growth.

During the past year Southern Baptists, through the Foreign Mission Board, contributed \$166,000, in cash to European relief, over and above their campaign contributions, and \$160,000 to the famine relief in China. The Baptist women of the South also contributed \$100,000 in clothing to the needy families of Hungary.

Due to the rapid development of all forms of missionary work throughout South America and the desire of the workers in the various countries of that continent to personally acquaint Secretary Love with the problems and opportunities there, and discuss with him many plans of enlargement, they have repeatedly urged the Secretary to visit those fields. Dr. Love has declined to accept the invitation heretofore, feeling the interests of the work demanded his presence in the homeland, but the board feels the time has arrived when he should make a personal inspection of the South American work, and he was instructed to make such a visit early in the summer of 1922, if the other interests of the work will permit him to be absent from the office for the time required for the trip.

Several new missionaries were named at this meeting, among them being the first Architect ever commissioned by the board. W. H. Hines, now of Tampa Fla., but a native South Carolinian, who will do the designing for the board's extensive building operations in China. The other appointees include Rev. and Mrs. A. R. Phillips of Winston-Salem, N. C. Mr. Phillips being pastor of the church at Eastover, S. C., who will go to Buenos Aires, Argentine; Miss Eunice Allen of Latts, S. C., who will go to Bohia, Brazil; Miss Pearl Dunston, daughter of missionaries at Porto Alegre, Brazil, who will work at that station; and Miss Pearl Todd of Valdosta, Ga., who will go to Chefoo, China; while Dr. and Mrs. C. A. Hayes of Canton, China, were reappointed medical missionaries to that station.

At Morgantown, West Virginia, where the State University is located, Prof. R. C. Smith, the superintendent of the city schools announced that public school teachers who attend dances will not be re-employed. The school board adopted this rule "because teachers who danced would neglect their school work."

Bible study has new emphasis in colleges and in public schools. Harvard University requires that all students majoring in English or in Modern Language must pass a general examination on King James' version.

Christian Education

Harry Clark, Secretary, Nashville

DENOMINATIONAL COLLEGES LEAD.

Some folks think that higher education is controlled by the state and that church colleges interfere with this plan and are superfluous institutions. However there are only 97 universities and colleges maintained by States or cities while there are 477 private colleges, and they still educate twice as many students as the public universities and colleges. As President Blackwell says: "A system of education that does not educate half of the men and women can hardly be called the national system."

WHY PARENTS PREFER CHURCH COLLEGES.

There are some things in which denominational colleges excel state institutions. (1) More attention is paid to the literary societies and to debating. (2) A student in freshman year is put under the full professors instead of under a less experienced freshman instructor. He meets the strongest men of the faculty and knows them more intimately. (3) Therefore he is more likely to graduate. (4) There are fewer social distractions and it is therefore less expensive to attend church colleges. (5) Our Baptist colleges frown on dancing (6) and lay stress on moral and religious instruction. (7) The student body is smaller and does not break up into cliques. (8) The students are more democratic. (9) Each student has more chances to win distinction and get student offices (such as editor of the college paper, member of the college debating team, member of an athletic team, etc.) than in a large institution where there are scores of candidates for every office. These student honors are themselves educative in their influence. (10) The faculty have better chances to mold students' lives. (11) The majority of the teachers in the state universities come from the smaller colleges and this proves the quality of the scholarship of the church institutions.

BUSY MINISTER DOES NOT PITY HIMSELF.

Rev. John Gordon, of Rockford, Ill., says: "I get up early and write a sermonette for the daily paper; then I turn to study and give the forenoon to hard work. Sometimes we hear it said that good sermons are thrown away on poor listeners, but I know that good listening is sometimes thrown away on poor sermons. To be a minister today means a constant mental output; to have a fresh message every Sunday calls for constant study during the week. But what a thrill there is in a new vital message! In the afternoon comes pastoral work. Every minister ought to make ten calls a day for five days a week that he may know the people of his Church, and above all know the children. Then there is an afternoon a week

visiting the hospitals, dropping a word of cheer, and offering a brief prayer; there are the city activities and the community work; there are funerals, baptisms, committee meetings—all this keeps a man active for fifteen hours a day. But the joy, satisfaction and thrill of it all! No man gets more out of life than the minister who is consecrated to his work. Many of the seeming difficulties are wings instead of weights."—*Christian Century*.

The United States Commissioner of Education has asserted that a common school education increases the ability of the individual 50 per cent; a high school training increases it to 100 per cent and a college education to 300 per cent. If we compute our twenty million investment in education on this basis—plus the Christian element—we will be amazed to see what God can do with our frugality. If we could but allow Him to use our liberality in the same measure would not the earth "be full of the knowledge of Jehovah, as the waters cover the Sea?"

INSTITUTIONAL INSURANCE.

The insuring of lives in favor of an institution—religious, educational, benevolent and the like—is really an old thing in the insurance world. But it is surprising how little of this has been done—surprising in view of the fact that there is no investment that will yield with certainty for its beneficiaries such a large return on a given sum of money as life or endowment insurance.

All worthy institutions, such as schools and colleges, churches, Y. M. and Y. W. C. A's, and a host of fraternal and eleemosynary establishments, many of which number their supporters in thousands, might in a few years be put in excellent condition financially, which is not now true of most of them, should they undertake to reach that goal by the insurance route.

And what method of raising money can be handled more easily, or with so light a burden on those who undertake it? The college graduate who would like to contribute \$1,000 to his alma mater does not have it to give in most cases. But he can give \$50, and if he would put that sum, or less, into an endowment policy for \$1,000 on his own life in favor of his alma mater, and repeat the process each year, he would be surprised in how few years seemingly the \$1,000 would become available. And in a large percentage of such cases, by reason of death, the \$1,000 would be turned over much sooner than was anticipated at the outset.

One of our representatives in a middle west state is now engaged in putting through a plan to provide a quarter of a million dollars for a certain diocese of his church by placing a 20-year endowment policy for \$25,000 on each of ten young men. The members of the diocese are to pay the premiums on these policies by each contributing one dollar annually, the priests assuming the responsibility for seeing that these payments are made. In what other way could a large sum of money be raised by imposing so light a burden on each contributor?

Should 1,000 alumni undertake to provide a million dollars for the endowment of their alma mater in twenty years by each taking out a \$1,000 policy on his own life, how would it work out in detail? If, for illustration, they are each 35 years old, basing the expectancy on the American Table of Mortality, \$9,000 would become available the first year, as 9 would die in that year, and this amount, for the same reason, would be duplicated and probably increased slightly from year to year. About 210 deaths would be expected during the 20 years, which would secure for the endowment fund of the college \$210,000 during the period, and at the end of the 20 years the \$790,000, represented by the 790 survivors who would mature their policies, would also become available.—*Pacific Mutual News*.

HEAVY ENROLLMENT IN BIG UNIVERSITIES.

New York University is now the largest in the United States, having an enrollment of 11,237 students, according to figures compiled by Raymond Walters, registrar of Lehigh University. This includes only students in actual residence for the college year and does not count those enrolled in extension or correspondence courses or summer-school students. The University of California, with 9,435 students, is second; the University of Michigan is third, with 8,255 students; and Columbia University is fourth, with 8,069.

Other universities, with their enrollments, are: University of Illinois, 8,052; University of Minnesota, 7,451; University of Pennsylvania, 7,094; University of Wisconsin, 6,872; Northwestern University, 6,798; Ohio State University, 6,608.

New York University also has the largest schools of law, medicine, and commerce. The five largest law schools have the following enrollment: New York University, 1,007; Harvard, 879; Columbia, 481; Michigan, 423; University of Texas, 317.

POWER FROM ABOVE.

The service of the Israelites was very similar to that of surrounding nations; but whereas the latter kindled the fires upon their altars, God distinguished His service by sending down fires from heaven. That is the difference between true religion and its counterfeit. Natural religion depends on the energy of the Spirit of God, which comes down from above. It is quite possible to be perfectly right in the forms of ourselves, and yet destitute of divine power.—*George F. Pentecost*.

The churches of Christ have given 1% of their sons and daughters to their colleges and the colleges have given back 80% to 90 per cent of the church's ministers and missionaries.—*President Bates of Hiram College*.

School-boy traffic officers protect children on the streets near 25 St. Louis schools.

SERMON.

By Ben Cox.

Text: Matt: 5-16. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

In the Sermon on the Mount, we first have the Beatitudes, and then in a few verses follow the similitudes of the Christian.

I am sure you are impressed, in reading the sermons of Jesus, with the fact that He dealt with everyday matters in a simple and practical way. Someone asked John Bright, the great Irish statesman, once the secret of his success as an orator, and he replied, "I do not fly over their heads." So it was with Jesus. He preached where people lived. That is one reason it is said that "the common people heard Him gladly." Someone has remarked that when a man went to hear the Sermon on the Mount it was not necessary for him to take a dictionary under his arm. No sermon will do you much good if you have to carry a dictionary. While you are looking up a word in the dictionary you will miss a great deal. Whether you are looking it up in the actual book or from the book in your head. I repeat, Jesus preached where the people lived. You remember when the women came from their housework he spoke about the women sweeping the room, making bread, etc. The fishermen came to him and he talked about fishing. The farmer came to him and he said, "Behold a sower went forth to sow." He talked to them about the wheat and the tares. So in the similitudes of the Christian here he uses two very practical and everyday matters—light and salt. You can afford to do without many things at your meal table but you cannot afford to do without salt. At our mens' supper last night I started to eat some rice in which somebody had forgotten to put salt. It was one of the flattest things I ever tasted.

Light is also of practical every-day importance. We cannot get along without it. "Ye are the light of the world," said Jesus and then comes our calendar text:

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Let us commence at the close of the verse and look at it for a few minutes. "Your Father which is in heaven." Have you a Father in heaven and is your Father in heaven the God who made the world and has kept it going ever since? Is your Father in heaven the God who holds the ocean in the palm of his hand, who planned the moon and stars and put them in their places and has kept them in their orbits? Is your Father which is in heaven the God of whom Isaiah speaks when he says: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Is your Father in heaven the God of whom Isaiah speaks when he says: "Behold the nations are as a drop of a bucket and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing?" You do not grieve if you lose a drop from the bucket. "the small dust of the balance," is so insignificant in weight, you would not stop to wipe it off. Is

your father in heaven the God of whom Isaiah speaks when he reminds us that "All nations before him are as nothing, and they are counted to him less than nothing, and vanity?" Have you a Father in heaven? Are you a child of God by faith in Christ Jesus? That is the only way to have a Father in heaven. And if you have a father in heaven, is it possible for you to glorify him? Is it possible that you, the creature of time and change have the power of glorifying your Father in heaven? Yes it is. You may glorify him by letting your light so shine before men that they may see your good works. I thank God we are not commanded to furnish the light. All we have to do is to let it shine. The electricity will never run out. The current will not become disconnected. No cross wires can hinder. The bulbs will not burn out. He will furnish the light. All we have to do is to let it shine. Keep the globe clean and it will shine. And men will see your "good works," not "you." You must be left out of the question entirely. You must be like John the Baptist—"I must decrease but He must increase." If you will thus let your light shine, men shall see your good works and glorify your Father which is in heaven.

REVIVAL AT PULASKI.

By Z. T. Connaway.

We closed last night, Wednesday, October 12, a splendid revival meeting at the Baptist Church, Pulaski, Tenn. The church has received to date fifteen additions; these came by letter. We had two conversions—two splendid young men. These will be received for baptism, I am sure, which will make seventeen accessions to the church. Besides there will be others to be gathered in as a result of the revival spirit that was so thoroughly pervasive through the church and even in the community.

The preaching was done by Dr. J. E. Skinner, pastor of the First Baptist Church, Fayetteville, Tenn. Dr. Skinner was with us eight days. He preached twice every day, and we weigh our words when we say that the hours occupied by him in preaching were filled and freighted with strong, deep, clear and convincing sermons of the gospel of the Lord Jesus Christ. Dr. Skinner preaches the Book, the Living Word, sin and salvation, heaven and hell, redemption by grace through faith in the atoning merits of the blood of Jesus, who was crucified on the cross. The future of our work appears bright and most promising.

NEWS AND VIEWS FROM FLORIDA

By A. J. Holt.

Peace River Association met last week in Ft. Myers, Fla. This association is named from the famous Peace river which runs through its center. This river was so named from the fact that the treaty of peace between the United States Government and the Seminole Indians was effected on its banks near Ft. Mead. I have stood under the tree where tradition places this treaty, when Osceola, John Jumper and Billy Bowlegs on the part of the Seminoles and General Jessup on the part of the United States Government arranged the terms of peace. Of course, I am especially interested in that event as for many years I was the

personal friend of John Jumper, who, out of his own mouth, told me of this famous treaty.

Peace River Association is one of the largest in the state, and it met in a typical sub-tropical city. No one who has not been in South Florida can form a correct conception of the beauties of this sub-tropical city. Australian cedars line many of the streets. This tree is more beautiful than the ordinary cedar, as its foliage is soft, ever green, and its limbs are symmetrical and not in the least scraggy. But the most beautiful tree in the world that I have seen is the Royal Palm. This stately tree rears its regal form to a height of at least fifty feet, without a branch. Its trunk is straight and round and white, and is girded by broad bands of gray. It strongly resembles a marble column. After fifty feet or more it suddenly shoots up its body purely green, and then after ten or fifteen feet it fronds out symmetrically with its lovely branches, a tuft of beauty and grandeur. Hundreds of these stately trees line the streets of Fort Meyers. I have no real estate to sell. I am not advertising Florida, only I am telling to my many friends in Tennessee some of the wonders of this lovely land. This tree cannot stand a freeze. Even a light frost would wither it when young and tender. Besides these trees, there are very many others. It is said there are fifty varieties of palm trees in Florida. The Cocoa Palm is the next most interesting, as it bears coconuts. There are hundreds of these trees in Ft. Myers. In Boca Grande where I was once pastor, there are hundreds of Cocoa Palms many of which are now in bearing. The Avacado Pear is now in bearing in Ft. Myers.

But enough of this. I set out to tell of our association. We met with the First Baptist church, of which Dr. F. D. King is the popular and talented pastor. They are now arranging to erect a stately building to cost a fabulous sum, but which will, when completed, be one of the best in the south. The writer was made the Moderator of this association for the second time. We had the usual reports on the various missionary and benevolent subjects. The speeches were of a fine order. The Vice Moderator, for many years past, Rev. T. R. Woodson, had just previously to the assembling of the association passed to his great reward. He was the pastor at Nocatee.

I am just now returned from Tampa Bay Association which met with the Palm Avenue church, Tampa, of which church Dr. W. C. Golden, that great ex-Tennessean, is the popular pastor. There are about ten Baptist churches and missions in Tampa. It is preparing to be a great Baptist center. The First Baptist church, of which Dr. C. W. Duke is the pastor, is excavating for a new building which will be, when completed, the mammoth temple of worship in this state. Dr. Duke, it will be remembered, is the President of our Baptist State Convention. This Convention will meet December 6 in Miami. Come ye weary and behold the great wizard city of the state. Dr. S. B. Rogers, our great secretary, was with us in Tampa Bay Association. Weak but virile and growing stronger.

The Florida Baptist Orphanage is located in Arcadia, and that other contribution from Tennessee to Florida, Rev. J. E. Trice, is the superb President. This church at Arcadia is great.

Not because I am the pastor, but I became the pastor because it was great. Come and see us sometimes. When you come next May to the Southern Baptist Convention at Jacksonville, come on down to Arcadia and Ft. Meyers and Tampa and see Florida first. We are trying to make it God's country, as "every prospect pleases." A greeting of love to every reader of these lines.

TRENTON ST. CHURCH, HARRIMAN (Contributed.)

Sunday, October 9, was a very encouraging day in the Trenton Street church. It was promotion day in the Bible school. There were very interesting exercises, showing the very fine work done by all the teachers in all the departments of the school. T. L. Cate is one of the progressive superintendents.

Two very large congregations attended both preaching services. Nineteen were approved for baptism, sixteen baptized and four reserved under the watchcare of the church.

Dr. Inzer, pastor of First Baptist Church, in Chattanooga, preached for us one week beginning September 26. After the first service he preached to a capacity house. He won the hearts of all the people who heard him by his simple, instructing, comforting and inspiring messages. He knows men and he knows the Word of God, and he knows how to bring the two into vital contact with each other. The whole city felt the power of his strong personality and great messages. He is a sane, safe and very effective evangelistic preacher. His preaching is positive—the kind that the world needs and wants. Mr. and Mrs. H. Evans McKinly conducted the music, and in a most interesting and helpful way. These two workers do especially fine work among the boys and girls.

The Training School conducted from September 18 to 23 by Mr. Preston, Mr. Livingstone and Miss Cooper, was a great success in every sense of the word. The number and interest grew from the beginning to the close—beginning with forty-five and closing with one hundred. The last night closed in a blaze of enthusiasm. At the closing service it was voted unanimously and enthusiastically to invite these three workers to conduct another Training School next spring. A new union has been organized out of the unenlisted, and starts off with great enthusiasm.

The young people of Trenton Street Church believe in higher education. There were eight from this church that entered college this year. The pastor, W. A. Atchley, constantly keeps before his young people the absolute need of a college education.

REVIVAL AT MT. PLEASANT

By H. A. Russell.

The revival at Mt. Pleasant, Rutherford County, Tennessee, began the first Sunday in September. Brother Sam Westbrooks preached Sunday and Sunday night. Brother M. E. Ward of Nashville came on Monday and preached for ten days and nights and resulted in fifteen baptisms, three by letter. The messages were very fine, being safe, sane, sensible and thoroughly evangelistic. The church voted to have Brother Ward come back next year. He is very fine in revival work.

SUNDAY SCHOOL AND B Y P U

W. D. Hudgins, Superintendent
Tullahoma

W. H. Preston, B. Y. P. U. Secretary
205 Gaswell St., Knoxville

Comparative attendance, Sunday
October 23:

First Chattanooga	702
First Nashville	661
First Knoxville	612
First Memphis	602
Bellevue Memphis	562
Broadway Knoxville	513
Bell Ave. Knoxville	448
Central Memphis	443
Fifth Ave. Knoxville	432
Second Jackson	403
Martin First	379
South Knoxville	378
Cleveland First	368
Avandale Chattanooga	361
Morristown	358
Etowah First	351
Central Chattanooga	341
Humboldt	335
Temple Memphis	330
Immanuel Nashville	318
Edgefield Nashville	315
Rossville Chattanooga	315
Mountain View Knoxville	308
Third Nashville	305
LaBelle Memphis	302

Two weeks more and the Convention year is closed. We wonder if our Sunday School Workers over the state are doing all within their power to raise the subscriptions to the Campaign for this year. You notice Dr. Wilson's appeal each week and there must be strenuous efforts by every one if this amount is raised in these few days left. Wish every teacher and officer including officers of Organized Classes would put themselves out to get this money paid in before Oct. 30th. If every Class Member will help and every teacher and general officer encourage it we can go over in great shape. Do your best and thereby prove your loyalty to the denominational work.

If you did not report your school first of this month and desire to get in on the list of smaller schools send us in your attendance First Sunday in Nov. also the attendance First Sunday in Oct. and we will figure out the gain. Every school that gains in attendance will be reported each week. It would be better to figure the average attendance for the month but this will require a lot of book keeping so we will take the actual attendance on each first Sunday and make the figures on this as a basis. Send in your report right along. Many of our smaller schools are growing rapidly and doing excellent work and deserve to be noticed in the papers as well as the schools of larger attendance.

Tullahoma reports 160 last Sunday. They have fitted up the large two-story dwelling which was purchased for that purpose as a Sunday School Annex. Mr. Harton has worked night and day to get it equipped for the school next Sunday. Eight classes will be housed in this building. Practically all of the Junior and Intermediate Departments. His aim is set for 300 by Jan. 1st.

Miss Louise Russell, First Church, Chattanooga, sends in registration cer-

tificate for her class "The Business Womens Class" to be registered in the Organized Class Department. They are near to the A-1 Requirement.

The "Fidelis Class, Lexington registered last week and already have met all the requirements of the A-1 Standard. They applied for the standard at the same time they sent in their application for registration. This is a fine class of young women and they have one of the best teachers to be had anywhere for their instructor. Miss Fay Houston is the teacher.

We are already receiving minutes from the associations and would like to have a copy of every minute just as soon as they are from the Press. We need the information in these minutes for our statistics. Many things have to be corrected before going to the Annual Convention. Chihowee was the first to appear.

Mr. G. E. Whitener, Humboldt writes for help on the Adult Department. He is now the efficient Supt. of the Adult Department of the Humboldt School and is planning to put this department on the A-1 Standard. We are glad to send literature and help for any department or class. Write us for suggestions. If we have what you want we will send it at once and if we do not have it we will try to find it for you and tell you where to get it.

Glad to note that Miss Cooper is recovering from a painful operation. Her throat has been giving her trouble sometime and we trust that this operation may bring permanent relief.

Many have written for the free tracts on Sunday school and B Y P U work. We are glad to furnish any help that will do good. Write us your needs. A lady wrote from New York City asking for help on the Organized Class Work.

The Great Tithers Campaign

Notice

Mr. E. H. Rolston has succeeded Mr. Woodard as State Organizer for this drive. He wishes to get in touch with all the forces in the state at once. We desire to cooperate with him in all this work and ask that our Sunday school and B Y P U Workers and People assist us in rendering this needful assistance. We have for years been gathering tithers from over the state and while very few have been turned in compared to what we should have still we have this file and would like to have the cards sent in to this office for permanent use but ask that in every school and union our people furnish a copy of all the names to the local church organizer and he in turn to Mr. Rolston so there will be none missed and no crossing of lines in the movement. Send the cards to our office, Tullahoma and on the sheet sent you copy same and turn in to the church organizer. We will be given credit for all that come in this way. Be sure to cooperate with your local

church in this matter and thus prove your Loyalty to the church to which you belong. No loyal B Y P U nor S. S. Worker can fail to support every movement launched in his church and in the denomination in its general program.

A training school has been arranged for Fayetteville Thanksgiving Week. Many would say no, not on Thanksgiving for we want to rest but these people say come on this particular time for our people will be free from their regular work and the students out of school a part of that week and we desire to spend that week at work for the Lord. Fone spirit to have. We are anticipating a great time there.

Mr. Sturgis has arranged for a training school at Bolivar Jan. 27th. Mr. Preston and Miss Cooper will help Mr. Milton in this school.

We were glad to have Miss Bourne in the Jackson school and have had many kind words in reference to her work there.

William Carey S. S. Convention will be organized next week Oct. 27 and 28th. A splendid program has been arranged and we hope to attend in person and speak to this convention. It will meet with the Ardmore Baptist church.

Many unions have sent in tithers cards but we do not print these lists for fear that we might confuse the general organization. Due recognition will be made in time.

We are collecting statistics for our annual report and find this to be most successful year the department has ever had. In Teacher Training alone we have doubled any previous year. The office has sent out more than 5,000 awards both S. S. and B. Y. P. U. Last year the total was 2,628. The enrollment of the schools have been greatly enlarged and the number of schools doing real work has grown with rapidity. Unions have been organized all over the state and could we get correct records we would doubtless have many more unions than our statistics will show. Many we never hear from at all. This is why it is so very important that every organization report annually to this office. No matter if your letter does carry this matter to the association it is necessary for us to have fresh statistics.

Hereafter all Teacher Training awards will be referred to this office before they are sent out from the Nashville Office. This is done in order to keep our files together. Some report direct to the S. S. Board and if they forget to send us a duplicate list we miss them and every year have to go all over their files for correction. So please send in your reports to us before writing the S. S. Board about them. We will handle them quickly and will not delay your awards but a very few hours.

Send in your notes early in the week so we may get them together and have them in the B. and R. Office before Saturday.

Rev. E. H. Marriner writes from Humboldt, October 10th:
"Fine S. S. Institute at Humboldt

last week. Mr. Milton, teaching the Normal Manual; Miss Cooper, teaching the Junior Book; and Dr. Clark, teaching Building the Bible Class, made a great team as a faculty. Sorry you could not be with us; missed you greatly. Fine interest. Average attendance, 71. More than 60 diplomas, certificates, and seals to be awarded. Begin a class next week, carrying on the work. Already planning for another Institute in the spring as usual."

(To the State Sunday School Secretary: Mr. H. L. Strickland has asked me to assist him in the matter of giving publicity to the Convention of Organized Bible Classes that has been called for New Orleans the first week in February, 1922. He is out of the city at present, and I do not know whether he has sent you anything for publication on the Convention or not. Accordingly, I am giving you below a brief preliminary announcement concerning the Convention, which you may use in your department of your State paper if it appeals to you. As soon as he has fuller information concerning the program and speakers, I will be glad to send you an announcement covering those points. Frank H. Burkhalter.)

Believing that the Organized Bible Classes of the 20,000 Baptist Sunday schools of the South constitute the most efficient enlistment agency among Southern Baptists, arrangements have been perfected for a southwide Convention of class representatives at New Orleans for February 7, 8 and 9 according to Harry O. Strickland, Secretary of the Organized Class Department of the Baptist Sunday School Board. While the program has not been completed as yet, three distinct aims which it is hoped will be accomplished through the medium of this Convention have been set forth as follows:

First: The enlistment of 500,000 Baptists in the task of winning at least one soul to Christ during 1922.

Second: The enlistment of 500,000 Baptists in some other definite form of religious activity in the local churches.

Third: The taking of a new census of all our Southern Baptist forces through the concerted activity of the local Bible Classes.

In addition to the consideration of this larger denominational program considerable time will be given to the discussion of the best methods of organized class work and a number of the most successful Sunday School workers of the nation will be present to lead in these round table conferences, as well as to participate in the general program. Mr. Strickland has already been assured of the presence of a sufficient number of men and women of national repute to make the Convention well worth the attendance of representatives of Organized Bible Classes throughout the South. He expects an attendance of 2,000 outside the city of New Orleans.

The local churches in New Orleans and the Civic Bodies of that city are giving enthusiastic cooperation to the entertainment of the Convention, and it is assured that the hospitality shown the visitors will be one of the distinctive features of the meeting. Fuller announcements of the program and other details concerning the Convention will be made from time to time.

B. Y. P. U. NOTES

During the past week, Dr. Harry Clark and your state secretary have been engaged in a campaign for Christian Education, Stewardship and B. Y. P. U. work in Robertson county. The work has been very gratifying in every way and especially from a standpoint of reaching a large number of churches and church people. During the first three days of the work, counting those who heard addresses delivered in the High Schools throughout the county, the audiences numbered 2,000 and nineteen addresses were delivered. During the first three days, seventy folks signed the tithing cards as it was presented in the churches visited and the names of fifteen prospects for our Baptist schools were handed in.

Dr. Clark has made a profound impression wherever he has spoken and the announcement that he is to speak draws a large audience everywhere. We are indeed fortunate in having our Christian Education championed by so able a leader.

Dr. T. W. Gayer, pastor of the Orinda Baptist Church, made the engagements and made the work possible. He has done much toward the advancement of the B. Y. P. U. and all phases of denominational work during his pastorate in Robertson county.

The first meetings were held on Sunday, Dr. Clark speaking at Orinda and Mr. Preston at Mt. Carmel Church in the morning, and both speaking at Mt. Carmel in the afternoon and going together to Orinda at night. Addresses were made to the two B. Y. P. U.'s and two addresses to the evening congregation. On Monday, addresses were made before the High Schools at Orinda and Cross Plains and to the Pleasant Hill and again at the Orinda Church, Cedar Hill High School and Baptist Church, and the Adams High School and Baptist Church were the next stops made. Then going from Adams, Springfield High School was the next speaking date—two addresses being made at this place. The balance of the week's work was just as delightful as the first part and led up to the forming of an Associational B. Y. P. U. Convention at the Hope-well Church on Saturday—Dr. Clark spending Sunday at Springfield, speaking five times on that day. The results of the week's campaign will appear elsewhere.

We were very glad, on Tuesday, last, to attend the revival service that was being held at the Adams church during the past two weeks. Rev. J. H. Hubbard, Enlistment Secretary for West Tennessee, is assisting the pastor, Rev. Johns, with splendid results. About forty have already responded.

The B. Y. P. U.'s in Robertson county are doing some fine work. At Mt. Carmel, Miss Alma Strother is the President. At Pleasant Hill, Miss Pauline Webb holds a similar position and at Adams, Miss Louise Willett, and at Cedar Hill, Mr. Cecil Gossett.

When the Orinda folks get their new church building completed, it will be one of the most beautiful that can be found anywhere in the state.

A training school for B. Y. P. U. workers was held during the past week at the Shelby Avenue Baptist

Church of Nashville. Each night beginning at 8:00 o'clock, Mr. Harold Ward of Vanderbilt University, assisted by Miss Alberta Carroll, conducted the school. It was well attended.

A very successful training school, following up the census of the B. Y. P. U., was conducted recently in the Lockland Baptist Church of Nashville by the pastor, Rev. J. C. Miles. Mr. L. P. Leavell of the Baptist Sunday School Board was present on Friday night and spoke on the practical phases of the B. Y. P. U. work.

During this week, Mr. W. D. Hudgins, Miss Lucy E. Cooper, and Harry Clark and your state secretary will be engaged in the City B. Y. P. U. Training School of Memphis. Mr. E. E. Lee of Dallas, Texas, and Mr. Auber J. Wilds of Mississippi will be the other members of the Training School faculty.

REVIVAL AT ADAMS.

By Robert A. Johns, pastor.

"The best meeting in years," is how our revival is being described in Adams. Bro J. H. Hubbard was with us three weeks. I have had no preacher with me in meetings any any time who excel Nubbard. He preached the Gospel with earnestness and power, not hesitating to stress the doctrines of our Church. Any pastor wanting a man to conduct a Safe Baptist revival can make no mistake in Hubbard. The visible results of the meeting were: forty-nine additions, thirty-nine professions of faith, every one of them joining the Baptist Church, and ten coming by letter. Sunday at the close of the meeting the pastor baptized thirty, and nine more are approved for baptism. The Church voted unanimously to go to full time preaching and to raise the pastors salary. We are all happy. Rejoice with us.

HOSPITAL HAPPENINGS

By M. D. Jeffries.

For the friends of the Baptist Memorial Hospital it will be interesting news to be told that work is now going on for the completion of the Nurses' Home, and it is expected to be ready to be occupied by January first. Work was suspended last year when money from subscriptions did not come in. Recently the trustees bonded the hospital for a sum sufficient to pay all debts and complete the Home. These bonds are to be discharged from funds paid in on the large subscriptions made for the hospital in connection with the Seventy-five Million Campaign, and by Memphis friends. The Home is to be a wonderful addition to the work of the hospital, and for the comfort and training of the Nurses' School. There are now about 95 pupils in training, and we hope the figure will pass 100 before we go into the new home. This home will be so comfortable and attractive that it should fill up rapidly. Applicants should write or come to see Miss Archer, Superintendent of Nurses, Baptist Memorial Hospital, Memphis.

The last quarter's report to September 30, was the largest in the history of the hospital: 2267 patients were admitted during the three months, 1281 from Tennessee, 465 from Mississippi, 354 from Arkansas, and 67 from other

states. Of these 207 were in the charity wards, 92 from Tennessee, 53 from Arkansas, 38 from Mississippi, and 24 from elsewhere.

The pastor has attended, in connection with his regular work, eight associations in the territory adjacent to Memphis; four were in Tennessee, two in Arkansas, and two in Mississippi. The interest taken in the hospital and appreciation felt for its blessed work were manifested everywhere by the courtesy shown, and the attention given to what the pastor had to say about the work.

Memphis.

FOREIGN BOARD ACTION AS TO PALESTINE MISSION

That your Committee on Palestine beg leave to make the following report:

After going over the letters and cables of Dr. W. A. Hamlett, our Representative in Palestine, and learning that he has already made his plans to give up the work so recently undertaken and return to America, having accepted the pastorate of the First Baptist Church of Austin, Texas,

WE RECOMMEND:

1. That we regret very much to note Dr. Hamlett's conclusions and under the circumstances the Board is forced to yield to his request and plans which he has already made for his speedy return to America, he bearing all the expense for the return according to his own proposition.
2. That a cable be sent at once informing him of the Board's action in the matter.
3. That the Board proceed as early as possible to find a representative for the work in Palestine to which Dr. Hamlett was sent.

Lon G. Broughton.
W. Thorburn Clark.
W. W. Chancellor.

BALTIMORE'S NEW CHURCH

By A. C. Dixon.

A group of Baptists in Baltimore, with Joshua Levering in the midst of them, have purchased a lot beside Johns Hopkins University, in a rapidly growing part of the city, have erected a beautiful chapel and Sunday school room and have unanimously invited Dr. A. C. Dixon to lead the movement. Dr. Dixon has consented to spend at least two months with them, beginning the first Sunday in November on condition that he is not to be considered a candidate for the pastorate. The church has been named, "The University Baptist Church."

About forty years ago Dr. Dixon was invited to Baltimore by a group of Baptists to lead a similar movement in establishing a church on the corner of North Avenue and St. Paul Street, which is now the Seventh Baptist

Church and prosperous under the pastorate of Dr. Pinchback. At that time the beautiful section of the city, in which the University church is located, was an expanse of open fields and forests. Dr. Dixon says he feels that he is returning home, for some of the group inviting him now were in the group who invited him forty years ago, and there are several hundred of his spiritual children scattered over Baltimore. There are immense possibilities in this movement, and the prayers of the readers of this paper are earnestly requested for God's blessing upon this new church.

THE CHURCHES OF THE NEW TESTAMENT.

By Geo. W. McDaniel, D.D.

Pastor First Baptist Church, Richmond, Va. Author "The People Called Baptists."

This book is the product of a fruitful experience by a reverent student of God's Word. The author says: "The aim of this book is to show the origin, character, principles, and practices of the New Testament churches; to show the unity which existed in essentials amidst the variety of material and diversity of environment; to point morals and deduce lessons for twentieth century pastors, laymen and churches:

Contents:

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- II. Jerusalem—The Mother Church.
- III. Antioch—The Missionary Church.
- IV. The Churches of Galatia—The Unstable Churches.
- V. Ephesus—The Effective Church.
- VI. Colosse—The Heretical Church.
- VII. Phillipi—The Joyful Church.
- VIII. Thessalonica—The Expectant Church.
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- X. Rome—The Renowned Church.
- XI. Certain Other Churches.
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Miss Margaret Buchanan, Corresponding Secretary
Headquarters: 161 Eighth Ave., N.
Nashville, Tennessee

The Supreme Thing.

Just now the question that should be uppermost in the mind of every Tennessee Baptist is,—have I done my best to meet my obligations to my Lord? Have I made him a preferred creditor? Have I paid my vow? Our pledges were made to God and not to men.

When these lines are read only a very few days of our State Year remain, the half of our third Campaign Year will close Oct. 31. A serious situation confronts us. Shall we meet it like brave soldiers conscious of duty done or shall we shrink from the all-seeing eye of our Master conscious of unfaithfulness? Which shall it be?—M. B.

REPORT OF CORRESPONDING SECRETARY FOR SEP- TEMBER, 1921.

Field Work.

Miles traveled by R. R., 1469; miles by auto, 83; associations attended, 7; training school, 5 days; societies visited, 2; societies organized, 1; study classes taught, 1; talks made, 10.

Office Work.

Letters received, 85; cards received, 12; letters written, 65; cards written, 57; mimeograph letters, 692; news articles prepared, 9; certificates issued, 56; honor certificates, 2; seals for mission study, 101; official seals, 3; post graduate seals, 6; packages mailed, 962. These contained 81 Royal Service; 2 H. & F. Fields; 52 W. M. U. Year books; 13 Record books; 3190 leaflets; 110 Stewardship cards; special envelopes, 250; 3 Y. W. A.; 1 G. A.; 1 R. A.; 6 S. B.; 1 Personal Service Manual; 71 fish; 32 mission banks; 6 Y. W. A. bulletins; 1 Training School catalogue; 2673 state mission day programs; 125 Y. W. A. demonstration; 150 S. B. demonstration; 2 new W. M. U.

WOMAN'S WORK.

By Mrs. J. Frank Seller.

The work contemplated for the women of the church covers a wide scope. Few realize its extent and many do not give thought to the great amount of work and good that is being done by the women.

The opportunities for service by the women are many and varied. Some women say: "I can't find anything to do." When that statement is made, there is one of two things wrong: either there is lack of interest among all the women in that church and they are not working, or there is lack of knowledge of the work set apart for the women on the part of the individual and lack of inspiration to do it. There is plenty of work to do for the women of every church, and in order to find out what that work is, we would recommend as first on the program, the organization of a W. M. U. This will open the way for greater service. Before or after the organization is perfected write to Miss Margaret Buchanan, of Nashville, and request her to send you all the literature

she can touching the work of a local Union or Society. You will then learn the objects of the Union, what it can do and how, and what it has done in the past. Royal Service, published each month especially for the women, gives a program for each meeting and furnishes detailed information upon the topics to be discussed. Mission study, as the name implies, is the prime object of a W. M. U., but it also organizes and fosters young peoples' societies such as, the Young Women's Auxiliary, Girls' Auxiliary, Royal Ambassadors, Sunbeam bands, and encourages the young people in B. Y. P. U. work. What greater service can any woman perform than to help lead the boys and girls to Christ! The women of our association are woefully lax in their efforts to perform the fullest amount of service. Organization is the best means of securing co-operation. In our association of 32 churches there are only 5 or 6 W. M. U.'s. There should be more. Individual effort never will accomplish the objects to be gained by a body. Co-operation and singleness of purpose are essential. The women, therefore, should organize more Unions and we recommend that the women go away from this Association determined upon organizing Unions in their churches where they have none.

Two important objects that should be stressed the coming year by the women are tithing and soul winning. The men have organized to stimulate and increase tithing and they need the help of the women. Our great financial program requires systematic giving and no one should deny the Lord his share of his income. Many are getting away from God and many are not surrendering to him as they should. Crime is prevalent everywhere. It behooves us, therefore, to go out into the vineyards and bring in those that are lost and those that have strayed away from God. This is soul winning and we recommend that greater emphasis be placed upon soul winning by the women during the coming year. In this we will build up our churches and help to save a lost world.

BOOKS FOR EVERY HOME

By William James Robinson, D.D.

"O precious evenings! all too
swiftly sped!
Leaving us as to amplest
heritages
All of the best thoughts of the
greatest sages,
And giving tongues unto the
silent dead."

—Longfellow.

The origin of writing is lost in antiquity. As an art its development was certainly very slow. However literature flourished long before rapid methods of writing were invented. The printing press, even in its simplest form, belongs to modern times. It has passed rapidly in recent years, from a very crude affair to its present wonderful efficiency. Modern methods of writing and printing are among the most marvelous achievements of men. "It is not the reading of many books

which is necessary to make a man good or wise, but the well reading of a few, could he be sure to have the best." And it is not possible to read many books on the same subject without a great loss of time. If the books that are really worth reading were read studiously it would free society from nearly all the gossip that is so annoying. Reading stores the mind with valuable facts; but it is thinking that makes them serviceable.

To make your reading profitable you must select your books with care. In order to read to advantage learn to read with pleasure. Young people should have some mature person select their reading for them. "The habit of reading is the only enjoyment I know in which there is no alloy. It lasts when all other pleasures fade. It will be there to support you when all other resources are gone. It will be present to you when the energies of your body have fallen away from you. It will last you until your death. It will make your hours pleasant to you as long as you live."

The best time to form the habit of reading is in childhood; and at that period it is most necessary that the reader have help in the selection of books. Parents should put so many good books in the way of the child, and discuss them so freely with the child, that it will have no time or taste for others.

"Matthew Henry's Commentary" is worthy of a place of honor in every Christian home. It is in all probability the very best commentary on the whole Bible for family use. It is one of the oldest, having stood the test of more than two hundred years. Commentaries are the most disappointing of all books to me. Henry does not give much attention to exposition. He is more devotional—he preaches. The style is simple, clear, attractive, readable. It is a good work to use in training young people to consult Biblical literature. The Fleming H. Revell Co., publishes a six-volume set that is the best edition I know. It is not expensive. Ask your dealer about it.

"Bunyan's Pilgrim's Progress" is another old volume that no home can afford to be without. It was written nearly two centuries ago. It is one of the best sellers now, but thousands of people have never seen a copy of it. The International Encyclopedia says: "It is supposed that no other book, except the Bible, has gone through so many editions, and attained so wide a popularity, in all languages, as the Pilgrim's Progress." People of all degrees of culture, and every rank of society, have been fascinated by it. Children enjoy it. No Christian can afford to fail to read it. It can be bought of any book dealer at different prices according to binding. Secure a good copy.

"Pictures Every Child Should Know," by Dolores Bacon. Americans know too little about artists. We need a national awakening to an appreciation of the genius who can paint a masterpiece. This volume deals briefly, but helpfully, with forty-five of the world's greatest painters and their pictures. I wish it said more than it does about the pictures. It has nearly fifty splendid illustrations of famous paintings. The author has written so fascinatingly, and in such a simple style, that children readily fall in love with the book. I have found it exceedingly interesting. It is the best book I have seen for the purpose for which it was

prepared. The reading of such books has awakened genius in many young people that had never before manifested itself. Grosset and Dunlap furnish a splendid copy for \$1.15 postpaid.

"Folk Tales Every Child Should Know," edited by Hamilton W. Mabie. Whatever Dr. Mabie does is well done and his name is a guarantee of merit. Here are twenty tales gathered from the best folk literature of the world. They charm both young and old. Their special value to children is their power to quicken the faculty of imagination and develop a love for reading. They are all wholesome and each one has a splendid lesson no bright child will fail to get. As literature they are excellent. Such reading will develop a taste for the best and an aversion for slang and colloquialisms so abundant in so much of the literature offered to young people. This volume will please and help every child that reads it. Published by Grosset and Dunlap. Price \$1.15 postpaid.

NEW PASTORATE ETOWAH FIRST

By A. F. Mahan.

We have just closed a gracious meeting here with forty-six additions to the church and the church greatly revived. I baptized thirty last night. I never saw a more promising prospect than this field presents at this time. Our crowds have been all that we could wish.

No pastor ever had a more enthusiastic reception than this noble church gave us when we arrived a little more than two weeks ago. On Saturday night, after we got here on Friday, the membership of the church stormed us and gave us the greatest pounding we ever had. It was no little cheap John affair, either. It seems that the people here cannot be good enough to us.

If the Lord will just help us you may look for great things from this church. I was never more happy in my work in my life than I am now. Blessings on our splendid editor.

TOWN MEETINGS AT CLEVELAND

By B. F. Hargis.

Brother Sprague is holding a Town Tabernacle Meeting, he doing the preaching with the Vinaroffs of Chicago leading the music. The Billy Sunday Club of Chattanooga are coming up every Tuesday and Thursday and sometimes on Sundays helping in the service. There is much interest being manifested with attendance running from one to two thousand each night. Many have reconsecrated their lives to Christ and many others have been converted. The meeting is being held in the interest of all the town and not as just a Baptist meeting.

At the First Baptist Church yesterday we had three hundred sixty-three in Sunday school and about five hundred at morning service at which the pastor preached. Three joined the church for baptism two of them being baptized at the close of the service.

Rev. W. E. Wauford has resigned as pastor at Watertown, Tenn., where he had done such a great work, and has been called to the care of the church at Tullahoma, Tenn., and it is greatly hoped that he will accept. He is one of the Lord's truest servants.

MURFREESBORO'S NEW PASTOR

By Geo. L. Hale.

It gives me great pleasure to introduce to the brotherhood of Tennessee Dr. J. E. Hampton, the new pastor of the First Baptist Church at Murfreesboro. Dr. Hampton was born on a farm in Ralls County, Missouri, near Monroe City, Missouri. Not long since



Dr. J. E. Hampton

he passed his fortieth milestone and is accounted by those who know him as one of the great preachers among the younger men of the Southern Baptist Convention. After graduating from the High School at Monroe City, Missouri, he entered William Jewell College at Liberty, Missouri, from which he graduated in 1900, soon after going to the Seminary at Louisville, Kentucky. Some years after completing his seminary course, the degree of Doctor of Divinity was conferred upon him by the Baptist University of Oklahoma. Dr. Hampton has held important pastorates in Missouri and Georgia, coming from Moultrie, Georgia to his present pastorate. This writer has known Dr. Hampton from his boyhood and is happy to say that in all of his acquaintance he knows no cleaner, truer Christian gentleman. Not a breath of suspicion has befogged his reputation. He is a man of splendid scholarship and fine culture, a pastor of fine parts, a counsellor to be trusted and a preacher of many gifts. Murfreesboro is to be congratulated upon securing such a pastor and preacher and thanked for bringing to the state so gifted a denominational leader. As a man he stands four square to every wind that blows, as a friend and brother he is honest, sincere and dependable. Receive him cordially. He is God's man.

"GO TO CHURCH" ON ARMISTICE DAY

By William T. Ellis

At bedrock the idea behind the Disarmament Conference, which opens in Washington on Armistice Day, is spiritual and derived from the Bible. All the world is viewing with interest and expectancy this epochal gathering; but Christians have a peculiar concern in it.

It scarcely needs the call of the Federal Council of Churches to make Armistice Sunday a Day of Prayer for the Conference; and a time of special consideration of the spiritual issues involved. It only remains to assure

the full value and import of this Sunday wherein the Church will find her voice upon one of the greatest of universal problems. How can the message of the Christian faith best be brought to bear upon the Conference, and upon the world.

Obviously, the occasion is one of the opportunities which came to the Church but seldom. The interest of all civilization will be centered upon Washington. Special correspondents from every continent will be there. Responsible statesmen from the leading nations, shapers of the policies of governments, will be present. With open and inquiring minds they, and the whole world, will be seeking to interpret the underlying purpose and spirit and character of the momentous meeting. It will be a plastic hour in history.

And Washington, with all that it will then contain, is directly subject and sensitive to American public opinion. Did democracy ever before have such an opportunity? For the serious-minded citizens who make up the membership of the churches, and all the other countless folk who share the common solicitude of this hour, have it within their power to bring the noblest ideals of human relationships to bear directly upon the Conference.

How is this to be done?

Easily and simply and normally.

First, every religious congregation in the land should determine to make the services of November sixth times of grave significance. They should be vocal with the real mind of the Church. The burden of this solemn day should be laid squarely upon the shoulders of every person present. The intercession for Divine guidance upon the Conference should be more than a formal pulpit petition: it should be the prayers of a people who are sincerely aroused.

Obviously, this should, by every practicable means, be made a general "Go To Church" Sunday. If ever the presence of the whole community within dedicated walls is important, this is the time. As a public duty, people should be led to the houses of worship on November sixth. Then, if any voice is given to the common aspirations of the hour, it will be representative of the will of the community.

There should be preliminary agitation and preparation for this day. All the churches of a city or town should be in agreement upon the major items of the day's programme. In connection with the special publicity for Armistice Sunday—of which there should be much—a display advertisement should be published in all the local newspapers.

This Advertisement should serve several purposes: that of calling attention to the spiritual significance of the Disarmament Conference; of showing the Church's relation thereto; of urging general public attendance upon the services of November sixth; of quickening interest in and respect for the Church; and of intimating to the church members their responsibility upon the occasion.

I have prepared such a suggested advertisement, which is freely offered to the churches and newspapers. It may well be that such an experiment may open the way to a more general and intelligent use of the agencies of secular publicity.

If there is adequate statesmanship in the Church, as well as in the na-

tions, it is to be expected that the Disarmament Conference will mark inauguration of a new and more Christian era in the relations of the peoples of the earth and in the progress of civilization.

—Swarthmore, Pa.

MY WORK

I didn't beg'n with askings, I took my job and stuck; I took the chance they wouldn't, and now they're calling it luck. And they asked me how I did it, and I gave them the Scripture text, "You keep your light so shining a little in front o' the next!" They copied all they could follow, but they couldn't copy my mind, And I left 'em sweating and stealing a year and a half behind.

—Rudyard Kipling.

That is, consider yourself when you are judging another. He has stumbled and fallen, and is down. What is your duty toward him? Suppose the cases were reversed, you down and he unfallen, how would you want him to treat you? What is it that makes the difference between him and you? Why did not you go down in the temptation in which he fell? It may be your turn tomorrow. Therefore deal in love with this brother who is in the dust. Restore him to his place, that he may begin again.—J. R. Miller.

FROM MISSIONARY PASTOR W. D. HUTTON

Report of Oneida Church.

On last Tuesday evening about forty-five of our friends surprised us by calling and bringing us a great supply of good things to eat for which our hearts were made glad and we are happy to be among such generous people. May the rich blessings of God be continually upon these dear people.

Our Meeting.

We had Brother Gray of La Follette, Tenn., with us for ten days. All were delighted with the strong sermons he gave us. The results were nineteen conversions and nine additions, with more to join. We consider it great for the reason the church was revived; also the town has a better feeling toward the church. We are having fine congregations and our Sunday school is growing. Old members report the church in the best condition for many years. Our report to the association was the best in its history, and we have the nicest parsonage in this section and the prettiest home in Oneida, for which the whole church is glad.

MISSION JOURNALS WANTED.

By L. R. Elliott, Assistant Librarian, Southwestern Seminary.

For the present and future needs of our rapidly growing department of Missions, which now numbers four full time professors, eight assisting instructors, and over three hundred fifty students, we are very anxious to secure back copies of the "Home Field," and of the "Foreign Mission Journal," each according to enclosed lists.

Missing numbers of the "Home Field" wanted by the S. W. B. T. S.: All numbers prior to 1911, and the following:

1911—January, September inclusive.
1912—March, November.

1913—January, March, April, May, June, July, August, September, October, December.

1914—February, March, May, June, August, September, October, November.

1915—April, May, August, September.

1916—March, April, May, June, July, October.

Missing numbers of "Foreign Mission Journal" wanted by the S. W. B. T. S. Library:

All numbers prior to 1913, and the following:

1913—January, February, March, April, May, June, July, August, September, October, December.

1914—January, March, April, May, June, September.

1915—May, October, December.

1916—March, May, June, July.

—Seminary Hill, Texas.

Obituaries

Merritt—Mrs. Mollie Baker Merritt, wife of J. B. Merritt, mother of Mrs. J. B. Lenoir, Mrs. W. G. Towns, Mrs. W. H. Talley, Mr. J. H. Merritt and Mr. G. L. Merritt, after some weeks severe illness, departed on last Tuesday morning to be with God. She was a loving kind wife and mother, a warm friend and a faithful, loyal member of Uria Baptist church. Thursday her remains were brought to the church, and after brief services conducted by the pastor and Brother R. J. Williams, the interment took place in Mt. Olivet.—F. P. Dodson, pastor.

Holloman—Sister Nettie Holloman, born Nov. 25, 1869. Professed faith in Christ at eleven years. A faithful member of the Baptist church for almost forty years. Married P. H. Holloman September 24, 1899. Five children blessed this home, all members of the Baptist church, except the youngest. Some months before her death the heavy hand of affliction touched her, yet she bore her sufferings so Christ-like. August 17, 1921, God said, "it's enough," and the spirit, we believe, took its flight to the Heavenly Mansions. Funeral services were conducted at Fellowship church by Rev. Massingale, Dake and Chastain. The vast concourse of people which came to pay their last tribute of love and mingle their tears of sympathy with the bereaved, bore testimony of how greatly she was loved. After services the body was borne to the family cemetery and laid to rest beneath the mass of beautiful flowers placed by loving hands. As the last good-byes were being said could we have lifted the veil, another scene not sad but glad and joyous as father, mother and sisters were bidding "Nettie" "good morning," a happy welcome to the home prepared for God's saints—Resolved that we, the members of the Ladies Aid of Ten-Mile and Fellowship churches, have lost a devoted and loyal associate, that we extend our sympathy to the grief-stricken husband, children and three brothers that their sorrow is our sorrow. Be it further resolved that we incorporate a copy in our minutes, send one to the family, one to the married daughter and one to the Baptist and Reflector for publication.—Mrs. J. A. Ewing, Mrs. G. W. Pickle and Miss Mollie Ewing, committee.

PASTORS' CONFERENCES

NASHVILLE

First—Pastor in Greenville, S. C., in a meeting. Good reports from him. Preaching three times every day. Home for next Sunday. In S. S. 661. Brother Hann preached at 11 o'clock, a.m. Brother Miller at 7:30 p.m. Two received for baptism at 11 o'clock service. Large audiences.

Central—H. B. Colter, pastor. Morning subject, "Simon Peter, the evangelist of Pentecost." Dr. John Royal Harris spoke in the evening on the subject, "Is the American Sunday a mistake?" A fine day. In S. S. 152; B. Y. P. U., 30; Jr. B. Y. P. U., 20. Park Ave.—A. M. Nicholson, pastor. Morning subject, "The Faith of Our Fathers." Evening subject, "The Sins of The Fathers." In S. S., 204; B. Y. P. U., No. 1, 15; No. 2, 18; Jr. B. Y. P. U., 25.

Immanuel—Ryland Knight, pastor. Morning subject, "The Old Paths." Text, Jeremiah 6: 16. Evening subject, "The Blessing and the Curse." Text, Deut. 11: 26-28. In S. S., 318; B. Y. P. U., 34; Jr. B. Y. P. U., 20.

Seventh—Edgar W. Barnett, pastor. Morning subject, "Man's Love for God." Evening subject, "Jehoshaphat's Prayer." Received for baptism, 1. The Ladies' Aid Society at their last meeting voted to disband. In SS, 153; Jr. BYPU, 212.

Third—C. D. Creasman, pastor. Morning subject, "The Bounty of Faith." Evening subject, "Satisfied." Two fine audiences. Received for baptism, p. In SS, 305; BYPU, 31; Jr. BYPU, 30.

Belmont Heights—Geo. L. Hale, pastor. Morning subject, "The Crowning Hand of Jesus," Tim. 11: 4-8. No service at night on account of Ham Ramsey meeting. In SS, 219; Jr. BYPU, 20.

Judson Memorial—C. F. Clark, pastor. Morning subject, "The Harvest of the Justified." Evening subject, "Ham-Ramsey meeting." Received for baptism, 5; baptized, 4; by letter, 5.

Eastland—O. L. Hailey, pastor. Morning subject, "Exchange of Deposits," 2 Tim. 1: 12 and 1 Tim. 1: 11. Evening subject, "Dying Under Two Witness," Heb. 10: 28-31. Making special effort to pay \$75,000,000 pledges; by letter, 3; in SS, 264; Jr. BYPU, 40.

Lockeland—J. C. Miles, pastor. Morning subject, "Satan: His Worldwide Revival." Evening subject, Satan: "How He may be Put to Flight." By letter, 2; in SS, 182; BYPU, 15; Jr. BYPU, 24.

Grace—T. C. Singleton, pastor. Morning subject, "75 Million Campaign." Evening subject, "Strength and Beauty," Ps. 96: 6. Six cottage prayer meetings each day for four days for three weeks; in SS, 272; BYPU, 28; Jr. BYPU, 18; No. 2, 22.

Grandview—Don Q. Smith, pastor. By letter, 2. Revival meeting closed last evening with fifteen additions for meeting of two weeks. Church in healthy state. Church membership, 318; attend SS, 166; percent, 53; in SS, 166; BYPU, 26; Jr. BYPU, 30.

Centennial—L. P. Royer, pastor.

Morning subject, "Our Need, How to get it Supplied," Heb. 4: 16. Evening subject, "Went To Ham-Ramsey Tent." Received for baptism, seven. SS, 65 per cent on church membership basis.

Edgefield—W. M. Wood, pastor. Morning subject, "The History of Sin," Ro. 5: 14. Evening subject, "A Challenge to Loyalty." Baptized, 1; by letter, 4; professions, 1. Pastor has gone to Dedrick Ave. Baptist Church, Knoxville, Tenn., to hold a meeting; in SS, 315; BYPU, 51; Jr. BYPU, 30.

Hickman—C. C. Hamsey, pastor. Morning subject, "What is your life?" Evening subject, "Christ and the Working Man." Fine day. Church calls a pastor for the ensuing year next Saturday at 2 p.m. Excellent BYPU. Meeting 6:30 p.m. each Sunday.

North Edgefield—A. W. Duncan, pastor. Morning subject, "Waiting for the Promise." Evening subject, "The Sin of Rejecting God's Word." One addition; in SS, 209; BYPU, 20; Jr. BYPU; 30.

Calvary—W. H. Vaughan, pastor. Morning subject, "Victory of Faith," Matt. 15-28. Evening subject, "God is Love," 1 Jno. 4:16. One hundred per cent; in SS, 148.

Una—F. P. Dodson, pastor. Morning subject, "The Church at Ephesus," Rev. 2: 1. Evening subject, "The condition of the Heart," Acts, 8:21. In SS, 66; BYPU, very good.

CHATTANOOGA

Avondale—W. R. Hamic, pastor. Morning subject, "Good Bye"; Evening subject, "Jesus Surprised and Disappointed," Mark 6:6. One week of the revival in part with 55 conversions and 40 additions; 36 for baptism, 4 by letter; in S. S., 361.

Highland Park—Morning and evening sermons by Rev. J. B. Phillips, Macon, Ga. Three additions.

East Dale—A. C. Pettit, pastor. Morning subject, "A Lukewarm Religion;" evening subject, "Phillip and the Eunuch." Ten additions; 76 in SS.

East Dale—Bro. G. W. McClure recently helped us in a meeting. We had 15 conversions; 9 united with the Church, 8 by baptism and 1 by letter. Pray for us. A. C. Pettit, pastor.

Red Bank—J. A. Maples, pastor. Morning subject, "The White Harvest," Dan. 12-3. Evening subject, "The Seven Promises of the 97th Psalm." Received 2 by letter, 2 baptized; in SS, 200.

East Lake—W. A. Moffit, pastor. Morning subject, "Some Teachings Regarding the Holy Spirit." Afternoon, District SS meeting. Evening subject, "How God Warns Men of Sin." In SS, 169.

First—John W. Inzen, pastor. Morning subject, "God's First Great Gift to Humanity." Evening subject, "That Hard Case—Saved Too." 5 additions, 1 by baptism and 4 by letter; in SS 702; fine BYPU.

Chamberlain Ave.—G. T. King, pastor. Morning subject, "The Slain Lamb." Evening subject, "Victory Through Christ." In SS, 120.

Central Baptist—W. L. Pickard, pastor. Morning subject, "For Christ's

Sake." Evening subject, "Saved." Two joined on experience of grace; in SS, 341; BYPU largely attended.

Ridgedale—W. E. Davis, pastor. T. W. Callaway preached at 11 a.m., 2:30 p.m. and 7:30 p.m. Revival continues. 10 professions and 11 additions. Pastor spoke at Tabernacle both morning and night, subjects, "The Joy of Christianity" and "A Wasted Life."

Oak Grove—Rev. C. Courtney, pastor. Morning and evening sermons based on Second Chapter of Revelations. In SS, 117; BYPU, 25.

East Chattanooga Baptist—J. N. Bull, pastor. Morning subject, "The Sinners Lost Chance." Evening subject, "The Devil's Diet." Five joined by experience; one baptized; in SS, 288.

Rossville—J. Bernard Tallaut, pastor. Morning subject, "Common-Place Life Glorified." Evening subject, "A Disciple of Jesus." Now in a revival. In SS, 315; splendid BYPU.

St. Elmo—U. S. Thomas, pastor preached. In SS, 286; much interest in BYPU.

Bellvue—J. M. Moore, pastor. Morning subject, "Prodigal Son." Evening subject, "The Devil Hath Desired Thee." In SS, 25.

KNOXVILLE

Mountain View—W. C. McNeal, pastor. Morning subject, "Faith In God." Evening subject, "God's Question." In SS, 308; baptized 1.

Fountain City—Neill Acuff, pastor. No preaching in the morning. Evening subject, "Three fold View of Jesus." In SS, 167.

Island Home—R. B. Jones, pastor. Morning subject, "Strength From Above," Phil. 4: 13. Evening subject, "A sinner's Remorse," Matt. 27: 3-5. In SS, 282.

South Knoxville—M. E. Miller, pastor. Morning subject, "Forestarter of Heaven," Acts. 16: 30. Closed a great meeting in which the pastor did the preaching. Over 50 additions; baptized 27; received by letter, in SS, 378.

Deaderick Ave.—J. M. Roddy, pastor. Morning subject, "Not ashamed of the Gospel." Evening subject, "Sin."

Mt. Zion—J. H. Henderson, pastor. Preaching in morning by Dr. J. T. Brown, S. T. B., subject, "Bringing Life to light." Preaching in evening by Rev. J. T. Martin.

Beaumont Ave.—A. D. Longston, pastor. Morning subject, "For as Against Christ." Evening subject, "The Kingdom First." Rev. S. C. doing the preaching. In SS, 140.

Calvary—S. C. Gingsby, pastor. Morning subject, "The Danger of an unfaithful Church." Evening subject, "Looking to Jesus." We had the biggest day in the history of Church. We entered our new church building. In SS, 206; baptized, 2; received by letter, 2.

Euclid Ave.—J. W. Wood, pastor. Morning subject, "Eternal Punishment." Evening subject, "A Successful Preacher." In SS, 245; 13 additions. Revival in progress conducted by the pastor.

Inskip—W. M. Thomas, pastor. Morning subject, "Answering the Call." Evening subject, "The Disowned." In SS, 100; received by letter, 2.

Immanuel—A. R. Pedigo, pastor. Morning subject, "More Grace," Isa.

45: 22. In SS, 203; received by letter, 4.

Belle Ave. Baptist—J. Allen Smith, pastor. Morning subject, "Some Appointments Jesus made with His people." Evening subject, "The White Life." In SS, 448; baptized, 2; received by letter, 1; great day.

First Baptist—F. F. Brown, pastor. Morning subject, "Rom. 8: 38." Evening subject, "Matt. 11: 28." In SS, 612; received by letter, 7.

Lincoln Park—L. W. Clark, pastor. Morning subject, "Cross-Bearing." Evening subject, "The Blessings of the Gospel." In SS, 190; 5 fine additions.

Smithwood—Chas. P. Jones, pastor. Morning subject, "A True Revival." Evening subject, "Honor for Service." In SS, 155; meeting began—Dr. M. E. Miller preaching and Mr. Peatree singing.

Oakwood—R. E. Grinsley, pastor. Morning subject, "The Church at Ephesus." Evening subject, "The Lamp of the Christian." In SS, 254; Good BYPU's.

Lionsdale—J. C. Shipe, pastor. Morning subject, "The True Source of Happiness." Evening subject, "The Lord's Ability." In SS, 281; received by letter, 2; pastor resigned to accept call to Central church of Fountain City.

Strawberry planis—S. G. Wells, pastor. Morning subject, "Fruits of the Spirit." Evening subject, "The Modern Dilllaha."

Rogers Memorial—E. M. Seymour, pastor. Preaching in the morning by Rev. E. W. A. Isaac, D. D., and in the evening by Rev. J. A. Wemberly. In SS, 168.

Fifth Ave.—J. L. Dance, pastor. Morning subject, "Religion and Its Offerings." Evening subject, "Jesus Only Savior." In SS, 432; received by letter, 3. We are in new church.

Central of Bearden—Robt. Humphrey, pastor. Preaching in the morning by J. R. Block, subject, "Joy in Salvation," Ps. 89: 15. Preaching in the evening by J. R. Black, subject, "The Blood," Ex. 12: 13. In SS, 115.

MEMPHIS

Bellvue—W. M. Bostick, pastor. Morning subject, "Money and the Kingdom," 2 Sam. Evening subject, "Grace." BS, 562; 4 additions by letter. Annual City BYPU training school opened at Bellevue at 3:00 p.m. with great mass meeting.

Binghamton Baptist—Carl Monroe O'Neil, pastor. Good day and excellent congregations. Pastor preached funeral in a Methodist church near White Haven. Bro. Comers preached 11 a.m. Pastor spoke 8 p.m. on Christian Unity. Excellent BYPU's.

Boulevard—J. H. Wright, pastor. Morning subject, "Equality." Evening subject, "Its Appointed unto men to die and after death the Judgement." Fine congregation. In SS, 189; good BYPU's.

Calvary—Rev. R. A. Cooper preached both hours. In SS, 150.

Central—Dr. Cox, preached both hours; fine crowds; 6 by letter; 2 baptized. In SS, 443.

Central Ave.—Smith, pastor, spoke both hours. In SS, 70.

Highland Heights—E. F. Curle, pastor, preached at both hours. Good day Sunday. Two fine congregations. SS and BYPU's good.

Hollywood—J. P. Neel, pastor. Large crowds attended both mornings

and evening. In SS, 71; good Jr. BY PU; 2 received by letter.

First Baptist—Dr. A. U. Boone, pastor, preached at both hours. Pastor away this week in a meeting. In SS, 602.

LaBelle—J. O. Hill, pastor of Speedway Terrace preached morning and evening. Pastor Ellis in hospital. Good attendance and interest. In SS, 302.

McLemore Ave.—Pastor Furr preached in the morning hour and W. D. Hudgins spoke in the evening hour. In SS, 239.

New So. Memphis—T. E. Rice, pastor, spoke both hours. Fine day. In SS, 106; fine BYPU.

Prescott Memorial—Jas. H. Oakley, preached to large congregations at both hours. 151 in SS; 1 addition; good unions; work growing and very interesting. Conducted the funeral of Mrs. Newsome at Harmony Saturday.

Seventh Street—I. N. Strother preached at the morning hour, subject, "The Ministry of the Holy Spirit to the Christian." Mr. W. H. Preston spoke at the evening hour. 172 in SS; about 30 in BYPU.

Speedway Terrace—Rev. W. L. Norris preached morning hour, subject, "Seeing Jesus." New building; windows not in and no way to heat the church. 115 in SS.

Temple—J. Carl McCoy spoke at both hours on "The Lord's Marching Orders" and "Training for Service." 330 in SS; 1 by letter. \$950 raised during day for building fund.

Union Ave.—Rev. W. S. Keese of Chattanooga supplied morning and evening. Pastor Hurt still confined to his bed—condition little changed.

MISCELLANEOUS

Etowah—Our meeting closed last Sunday with forty-seven additions, thirty by baptism; had a great meeting. Bro. Mahan is in a meeting with Bro. Davis at Mount Olive. Our church is greatly strengthened by the meeting. Bro. Mahan preached in the morning service on "The Model Church" and evening service on "Growing In Grace, and in the Knowledge of Our Lord and Savior Jesus Christ." House was packed in the evening service. A great SS, 351 present.

Cleveland—C. E. Sprague, pastor. We had 368 in our Sunday school this morning. Good crowd to the morning preaching service. Five additions to church by baptism, one by statement. The Tabernacle revival is growing in power. Many conversions and reclamations each night. More than sixty to date.

Piney Grove, Johnson City—C. C. L. Ray, pastor. Held first services yesterday. Preached in the morning on Exodus 17: 12, 13. At night on 1 Tim. 1:15. One addition and one asked for the prayers of the church.

Hartsville—Had three funerals last week among them my life-long friend Alex Young of Watertown. Preached for Bro. Huff at Portland Sunday while he preached for me at Monoville, where we had 3 valuable additions and meeting continues. J. T. Oaky.

Nine little sausages
Sizzling on a plate.
In came the boarders,
And then they were ate.

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Dr. Geo. H. Crutcher of the Baptist Bible Institute, New Orleans, La., will assist Rev. Zeno Wall of the church at Clinton, Miss., in a revival beginning the fifth Sunday in October.

Rev. J. T. Early of Lake Charles, La., lately held a revival at Oil City, La., resulting in 60 conversions and 55 additions, 40 for baptism. The pastor, Rev. C. H. Webb, is happy.

Dr. L. L. Henson of Covington, Ky., first cousin of Rev. J. N. Henson of La Center, Ky., recently aided him in a revival at Bandana, Ky., resulting in 21 additions, 17 by baptism.

Rev. John Stallings of Carrollton, Ky., was lately assisted in a meeting by his father, Dr. W. M. Stallings, resulting in 26 additions, 18 by baptism. It was pronounced one of the best meetings in the history of the church.

Rev. Russell M. Brounger, son of Dr. J. Whitsomb Brounger, has entered the Southern Baptist Theological Sminary, Louisville, Ky., having resigned his pastorate at Wyoming, N. Y.

Dr. Geo. W. Clarke of Elizabeth City, N. C. has accepted the care of the First church, Lake Charles, La., which is one of the strategic pastorates in Southern Louisiana. His acceptance is effective Nov. 5th.

Will Owens and Miss Opal Blankenship of Lexington, Tenn., were united in marriage Friday night at 7 o'clock, the writer officiating. They are estimable young people.

The church at Bunkle, La., loses its pastor, Rev. C. F. Almand who has accepted the care of the church at Timpson, Texas. He is a good man whose going to Texas will mean much for the cause.

A great revival has been in progress several days at the First church, Fort Smith, Ark., in which Dr. Millard A. Jenkins of Abilene, Texas, is assisting that great church and aggression pastor.

In the recent revival at Tatnall Square church, Macon, Ga., in which the pastor, Rev. H. M. Fugate, was assisted by Dr. W. W. Hamilton and Singer James W. Jelks of Atlanta, Ga., there were 75 additions, 46 by baptism.

Dr. W. H. Major of Atlanta, Ga., much beloved in Tennessee, is assisting Rev. L. E. Dutton in a revival at the First church, Cartersville, Ga., the town made famous by the late Sam Jones.

Rev. W. A. Jordon of Central church, New Orleans, La., was recently assisted in a revival by evangelist E. D. Solomon resulting in 92 additions to the church, more than 50 by baptism. S. M. Armstrong and wife conducted the music.

Tabernacle church, Macon, Ga., lately had a great meeting in which the pastor, Rev. Grady D. Feagan was

assisted by Evangelist A. F. Beddoe of Dallas, Texas. There were 107 additions, 60 for baptism. Roger M. Hickman of Petersburg, Tenn., led the music.

It is stated that Rev. W. S. Keese, who lately resigned Highland Park church, Chattanooga, Tenn., is about to accept the care of a church in Northern Indiana. We should hate to see him leave Tennessee where he has labored so effectively for 17 years.

The Secular Press states that Miss Martha V. Filson is serving as pastor of the Methodist and Baptist churches of Hartsville, N. Y. She is said to have recently baptized two candidates in a creek. Wouldn't that jar you? But we deny that she "baptized" any body. All dipping is not baptism.

In the 23 churches of Long Run Association, Louisville, Ky., the Home Board evangelists began a simultaneous campaign October 23. Dr. W. W. Hamilton will have charge of the union day services at Broadway church each morning at 11 o'clock. A great gathering is confidently expected.

Rev. A. L. Bates of Clarksville, Tenn., lately assisted Rev. J. E. Outlaw in a meeting with the Second church, Sapulpa, Okla., resulting in 21 conversions and 18 additions by baptism. He is to assist in a meeting at Gum Spring church, Judson Association, this state, beginning Sunday, October 23.

They say that the venerable Dr. R. S. McArthur has asked that his name be omitted from the literature of Calvary church, New York City, because he objects to the sensational methods of Dr. John Roach Straton, the pastor. John Straton is a sensationalist on the order of John the Baptist and Paul. May his tribe increase!

Dr. J. W. Gillon of the First church, Mayfield, Ky. has been accorded the deserved honor of preaching the sermon before the Pastors—Laymen's Conference of Mississippi Baptists in Jackson, Miss., Tuesday, Nov. 15th at 11 o'clock. His theme will be "Paying Our Vows Unto the Lord," and a truly great sermon they will hear.

"The National Mission Motor Car, New Orleans" is an institution recently dedicated on the campus of the Baptist Bible Institute, New Orleans, La., recently. It is the property of Rev. J. Dwight Hagaman and wife, who have started out on an evangelistic tour of two years. They will proceed along the Atlantic coast to New York, thence West to San Francisco and Los Angeles, and return Eastward by El Paso. Dr. B. H. De Ment delivered the dedicatory sermon.

Mt. Oliver church near Baldwin, Miss., of which Rev. Mark Harris is pastor and Arthur Flake of the Sunday School Board a leading member, was destroyed by fire on a recent Sunday entailing a loss of about \$5,000

with no insurance. It was a modern frame structure which had only been standing two years. The plucky congregation will rebuild at once.

According to rumor, President R. W. Weaver and Mercer University, Macon, Ga., will ask that that institution be made the Southern Baptist University and its Theological Department be made the new Theological Seminary of the Southern Baptist Convention. Why Mercer? Why not Union University, Jackson, or Carson and Newman College, Jefferson City?

Evangelist T. T. Martin of Blue Mountain, Miss., who lately supplied six weeks for the First church, Fort Worth, Texas, pronounces that "the greatest white Baptist church in America, the greatest on the earth." It has over 5,000 members and a Sunday school of over 5,000. Dr. J. Frank Norris has been pastor 12 years.

BETHEL.

By W. A. Masterson, Pastor.

We began a meeting with the Bethel Baptist church of the Chilhowee Association at Townsend, Tenn., on October 3. We had the assistance of Rev. J. F. Wolfenbarger, of Washburn, Tenn., for the first four days of the meeting, who then returned to his home on account of sickness and I continued the meeting for eight days more. There were forty-five conversions and renewals, with twenty-five additions to the church, eighteen by baptism with others approved. A number of men thought to have been connected with the making and sale of liquor were converted.

FOREST HILL.

By Pastor Thomas.

We have just closed a great meeting, lasting two weeks, resulting in thirty-eight professions and renewals, with twenty-six accessions to our church. Nineteen were baptized in the French Broad River Sunday evening, October 16, at 3 o'clock. A large crowd was present at the water's edge where a very solemn and beautiful service was held. Six more are approved for baptism and one by letter. I was very ably assisted by Brother Quinton, of Morristown, Tennessee, who did most of the preaching. Brother Quinton has great faith in the Word. He preaches with power and dearly loves lost souls. I shall always feel grateful that God directed him to our community. "Blessed be the tie that binds our hearts in Christian love."

Almost the entire membership placed their lives on the altar for service which resulted in a great revival for them.

Forest Hill is one of the strongest churches in East Tennessee association. She always goes "over the top."

Brother Quinton received \$59.38 for his services and the writer received \$41.83, which was very much appreciated by us both.

The saddest time was the hour of separation. Many "goodbyes" were heard and tears were shed.

Many went away with burdened hearts on account of friends and loved ones yet unsaved.

Brethren and sisters, pray with us that we may do the Master's bidding.

Home Circle

HOPE'S VISION

Marion Phelps.

Gone are the sunshine and gladness,
The roses are faded and dead;
Earth wears a garment of sadness,
For Summer, bright Summer has fled,
Summer, dear Summer, whose skies
were so blue,
Why have you vanished away?
Alone in my sorrow, each dreary to-
morrow
O'ershadows the gloom of today!

Nay! Though the sunshine and roses
Are lost in the mist and the rain,
Faith to my vision discloses
Fond Summer will bring them
again.
Summer, dear Summer, whose heart is
so true,
Ne'er will the vision betray;
Away with my sorrow, each golden to-
morrow
Gleams fair in the light of today!

THE NEWSIE'S TESTAMENT

By Dr. A. F. Ragatz, Secretary of
Western Agency

"It was a hard day. One of those when in the forenoon the folks won't let you in, and in the afternoon they are away from home. A day when you walk farther, work harder and make less sales than usual. I had such a day and said as much to a friend with whom I was walking. Just then I came to my destination, and a newsboy, who seemingly had overheard my remark, said, 'What line you selling, Mister?' I told him, and his eyes grew large and, coming close, he said, 'Gee, I'd like to have a Bible; but I've had a rotten day, too—just can't sell my papers, no how.'"

Thus writes a colporteur of the American Bible Society working in Kansas City, Mo.

He says further:
"I showed him one of 15c Testaments and, as he looked at it, I discovered that something must be wrong with his sight. He held the book way off to the right and, squinting in a ludicrous way, began to spell the words. I looked more closely and saw what I had not observed before. The lad was less than half-clothed—on a fearfully cold day. No stockings, no underwear, and his outer garments in rags. Then, too, his face looked so pinched with hunger and a certain something, akin to fear, that lurked behind the eyes that showed no trace of being blind.

"My thoughts were interrupted by his asking, 'How much do you want for this book?' I told him it cost 15c.; and at once he began to explore his pockets. But, alas, he did not have half that much, and, with a sigh, he handed back the Testament and began to call his wares.

"I waited a few moments, until a crowd had passed without buying a paper, and then called him to me and said, 'If I give you this book, will you read it?' The pinched face brightened and, dancing up and down upon

the walk, he said, 'Mister, I'll read every word, and if it tells me to cut out anything I'm doing, I'll cut 'er out. Then he tried to make me take his seven pennies, and, failing in that, wanted me to take some papers—his only stock in trade. Finally, he said, 'Where ye livin'?' and, when I told him, he said, 'All right, Mister, I'll see you again.'

"True to his word, he saw me again. Not once, but many times. He watched for me. I used to go out of my way to pass his corner. He never failed to come and meet me when he saw me approach, and, best of all is the new joy and new hope that came into the prematurely old and twisted features of that pathetic little boy.

"Did he understand the word? I cannot answer that, but I do know that the poor hungry heart of that lonely newsboy was being fed on the Bread of Life as revealed in the promises of the Christ, who said, ' whatsoever ye do unto one of the least of these, ye do it unto me.'

"The boy is gone. Another newsie has his stand. I have looked and hunted only to find that the wretched place he had called 'home' was broken up. Sin not only made him blind; not only cast him like a chip upon the whirlpool of vice and crime; not only robbed him of his common birthright, but, finally, robbed him of his right to live. Today, I think, if I could see him where he is, I would find him very close, yes, perhaps, within the very arms of Him who said, 'Suffer them to come unto me, and forbid them not, for of such is the kingdom of heaven.'

THE STORY OF A FACE

By Helen Grace Murray

We were driving over a mountain road, steep, rough, overhung with pines and hemlocks, flanked on either side by huge rocks, a road so wild and shaggy that it seemed that we must be the first to have penetrated its wilderness, and so remote from human habitation that it was a distinct shock, at a sudden turn, to come upon a man. The shock, however was not solely the result of his surroundings. The man himself took our breath away and, perhaps, would have done so had we encountered him in the busiest of city streets. Dressed in the simple white of a Mexican peon, with a white zerape thrown over his shoulders, hatless, with long flowing hair, he was a startling figure to come upon in the depths of that forest. But it was his face which most of all stayed with us after we had passed with a word of salutation.

"Whom does he look like?" we all questioned.

And then in a hushed chorus—"Why Hofmann's Christ!"

Our host, who was driving the car, knew him and told us his story, a story which belongs as well to some score of others like him. Years and years ago here in a little Indian village among our Mexican mountains, there was started a Protestant church. They were simple folk—those mountain villagers—poor, clean of body and mind and heart, earnest, sincere, eager. Their pastor died, however,

soon after the opening of the work there and no other was sent in his stead. They petitioned and petitioned, but funds were low and preachers were scarce, and year after year went by with no answer to their prayer. What could they do? Abandon what they had learned, forget what their pastor had taught them of the love of God revealed in the life of Jesus? That they could not do, and as they had turned in vain for help to the outside world they now sought it among themselves. One thing their pastor had left them besides memories—his Bible. And one at least of their number knew how to read it. For months they studied it, especially the Gospel Narratives of the life of Christ. Can you conceive what it would mean to read those narratives for the first time, without commentary from the schoolmen, without other basis of interpretation than the life of your own little primitive village? If you can, you can understand the psychology of that group which is still—in the person of this next generation—reading and interpreting in the most literal terms the teachings of Jesus—and living them out from day to day. They dressed as they think he dressed—it is interesting to note that they think of His white life as clothed in white vesture. They use his speech. They travel about from time to time teaching and healing with their simple Indian remedies as they conceive of His having traveled and healed.

This particular man whom we met on the mountain road our host knew personally and of him he told us this little tory. Once my host's brother in a mining camp was having a heated argument with his bunkmate. They were rapidly passing the point where mere words could not settle the difficulty—the first blow was about to be struck. Suddenly in the doorway appeared a stranger, white-clad figure with a serene face. Never a word did he speak—simply stood looking a moment at the angry men and then noiselessly withdrew.

"My Lord!" breathed one of the men. "Was it Jesus Christ himself?"

The quarrel stopped. "And" added the narrator, "my brother hasn't lost his temper that way since. It must mean something to have a face like that!"

We drove on in silence—the vision of that white figure, that calm face, in the dark forest, in the hut door, still before us.

"It must mean something to have a face like that!"—N. Y. Christian Advocate.

PRAYER SAVES WHERE COURT FAILS.

Not long ago we told of a jury in Georgia exhorting parents to keep up the family altar and to teach their children to pray. An interesting story of prayer in a jury room comes from Camden, N. J. A girl fifteen years old was arrested at the request of her parents for running away from home. The prosecuting attorney and the judge talked to the girl, but she remained stubborn and said that she did not love her parents and they did not love her, and that she did not mean to amend her ways. The fore-

man of the jury was a minister, a pastor of a Church in that city. He laid his hands on the girl's head and prayed for her. She began to cry and then to pray. She was converted. The men of the jury, Catholics and Protestants, all cried. One old sinner said: "This is the first prayer I have heard for twenty years, or since my mother died." The prosecuting attorney said: "In all my experience I never saw such a pathetic scene as this, a revival in a jury's room. Would it not pay to have more prayer in the court and jury's room?" And we repeat his question: Would it not pay to have more prayer in our courts?" The girl went home with her parents.

—Christian Advocate.

SMILES SELECTED

"Is your husband a good provider, Dinah?"

"Yessum, he's a good providah all right, but I'se allus skeered dat nig-gah's gwine ter git ketched at it."

Mose: Dis yar flying business is ah mighty ol' venture.

Rastus: How you make that out, Mose?

Mose: Because I heah that pastor say in church last Sunday night dat Esau sold his heirship to Jacob.

"There are exceptions to every rule, you-know."

"Who's the exception to the rule that we all must die?"

"Ah, that's the exception to the rule that all rules have their exceptions."—Washington Post.

The lawyer was cross examining the witness to a robbery.

"When did the robbery take place," he asked.

"I think—" began the witness.

"We don't care what you think, sir. We want to know what you know."

"Then if you don't want to know what I think, I may as well leave the stand. I can't talk without thinking. I'm not a lawyer."—Galveston News.

A gallant but awkward young man, making his way through a crowded street car a few nights ago, his arms laden with parcels, accidentally jostled a woman. He stopped to beg her pardon. As he bowed a parcel fell from his arms and dropped on the woman's foot. He stooped to pick up the package, and the rim of his hat bumped her nose. He took off his hat and tried again. This time his head hit the broad brim of the woman's hat, tilting it south by southeast. She stepped backward, lost her balance, and fell into the lap of an elderly man. The gallant but awkward young man reached a hand to assist her, caught a flimsy sleeve and tore it. "Better let her remain here, young man," remarked the elderly man kindly. "I'll take care of her until you get off the car."—Ex.