

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 36

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, June. 26, 1924

Price \$2.00 per Year

THE MOSAIC.

I held it in my open palm to see
The wonder of it, perfect,—consummate:
Inwrought in one rare flawless symmetry;
Here sardius and sapphire constellare,
Where opalescent fire and blood-red wine
Of rubies glow; here rainbowed pearl and
grey
Are prisms,—and the star-white diamonds
shine,
Athwart where lustrous moonstone shadows
play.

A rare mosaic, yea—and I am told
That he who wrought it died,—he went away
Long since,—yet in my open palm I hold
His life work,—and he is not dead, I say.

O Lord of Life, when life has grown too old
For me to keep, and in Thy hollowed hand
My tiny, precious, inwrought soul you hold,
Grant, as the old mosaic, it may stand
The test of scrutiny,—each deed and thought
A minute jewel in a flawless whole,
Each far past hour a gem of prayer inwrought,
That judging, you may say, "Tis good, O
Soul," —Selected.

SIGNAL OF FALLING.

Christina Rossetti says: "A fall is not a signal to be wallowing, but to rise. It is not the signal I should choose, yet it is the signal I have chosen. Having chosen it wrongfully, let me at least obey it rightly."

PLACE OF EMPHASIS.

It is well that we keep in mind the fundamentals of efficiency as well as of faith. Our power is entirely from above. Our sufficiency is in Christ. Let us never lose sight of that fact. Let us never cease to give it distinct emphasis. Otherwise we will fall into the peril of becoming "institutionalized," or "over-organized" or "methodized," or "departmentized" or "standardized." The sin of David in numbering the people was not that of taking a census, but that in counting his soldiers, he "counted on" them; and counting on them he discounted God's help and the divine method of assembling the forces of Israel. God by his Spirit can get people together better than men can by mechanical measures. All our plans must be not only consistent with efficient organization but also according to God's methods of using his people. It is well that in some of our larger churches there is a growing number of special workers where the rapidly increasing membership is being divided and subdivided into various groups or activities, with equipment favorable to the functions of each; where the several organizations are being standardized and perfected; and where all departments are made auxiliary to the church in an organic way. But the far greater need is that the people individually,

collectively and in their church relations, shall be subject to the Holy Spirit and directly and consistently subject to his empowering sway. To become "methodized" is to lose spiritual power. Method is auxiliary, and not primary, in the Lord's service. To make it primary is to shut the Holy Spirit out. Let us always be careful at this point and never cease to put first things first and place emphasis where it belongs.

OUR NATIONAL WEALTH.

The wealth of the United States is said to be two hundred and thirty billion dollars. Old Glory floats over the richest country in the world. But we should not boast of that. We should be humble because of it. We may take pride in the fact that the poorest and most dependent nation of earth feels free to turn its eyes toward us in appeal for help with a reasonable assurance that aid will be given. If we ever get so proud that we will not help the helpless, we would deserve to have our billions shrink into figments. That which gives value to property in the United States is the purity of our Christian civilization and the unselfishness of our national ideals. May we ever be true to them!

FRANCE TO BREAK WITH VATICAN.

Under the administration of the new president of France, Gaston Doumergue, who is a Protestant and the first one to occupy that position, it is reported that the nation will discontinue diplomatic negotiations with the Vatican at Rome and will recall its ambassador to the "Holy See." France thus becomes consistent in the matter of religious liberty and the separation of church and state. Under chief executives who were Catholic or of Catholic persuasion, it was impossible to take the step. There will be strenuous efforts both in France and at the Vatican to annul the new order, but the day of freedom is coming in Europe, and the Roman Catholic hierarchy, like all other forms of monarchy, will have to dress itself for its obsequies.

PERIL OF LUKEWARMNESS.

How many Christian individuals and churches in these days of prosperity are tempted to become neutral in their religious life? Lukewarmness is the chief danger of the person in easy circumstances. The affluent may be tempted to self-indulgence, while the needy may face the peril of coldness and indifference. But the man in between them is readily subject to the "in-between" influences which make him neither the one thing nor the other. Perhaps he is our greatest problem. The one who is "hot" can be cooled off; the one who is "cold" can be warmed up, but he who is lukewarm seems not to be subject to ordinary means of change, either

for the better or the worse. A church like this is said to have been one of the most difficult cases of administration by the Spirit in his messages to the churches of Asia. Let faith be positive. Let zeal be constant. Let our hearts burn within us as we contemplate our Lord's mission and our own part in it. Then God can use us. Otherwise it is little he can do to make our lives useful.

CHIEF UNDERLINGS.

There are servants of different grades. Some occupy a position more fundamental than others. There are underlings who are beneath all the rest of the "underlings," the last stratum of which might be termed the "toplings." Baptists have no other principle of preferment than that of service, and that, not according to the servant's notion of it but according to the calls and needs of the body which rests on top of him. "The chiefest shall be servant of all." Our campaign directors and corresponding secretaries are our chief underlings. They are at the bottom of the fence—not on top of it. They do what the body of Baptists, in an interpretation of the will of our Lord, tells them to do. We do not do what they, in their individual notion of the Lord's calls, tell us to do. They must take dictation instead of give it. The thrill of leadership and the thirst for power would make any one of them a dictator. When an underling gets an idea of his prominence, he is worming his way up through the body to the surface where he does not belong and where he would become a boss. The preservation of this principle is fundamental in the perpetuity and efficiency of all our organized work and denominational machinery.

FREEDOM.

We are free: Freedom does not consist
In musing with our faces toward the Past
While petty cares and crawling interests twist
Their spider threads about us, which at last
Growing strong as iron chains to cramp and
blind
In formal narrowness heart, soul, and mind.
Freedom is recreated year by year,
In hearts wide open on the Godward side,
In souls calm-cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her, and no codes;
She chooses men for her august abodes,
Building them fair and fronting to the dawn;
Yet when we seek her we but find a few
Light footprints, leading mornward through
the dew;
Before the day had risen, she was gone.
And we must follow; swiftly runs she on,
And, if our steps should slacken in despair,
Half turns her face, half smiles through golden
hair,
Forever yielding, never wholly won.
—James Russell Lowell.

Baptist and Reflector

(Continuing the Baptist Builder.)

Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

Lloyd T. Wilson, Corresponding Secretary and Treasurer
161 Eighth Ave., N., Nashville, Tenn.

COMMITTEE ON PUBLICATIONS AND LITERATURE

W. F. POWELL,
Chairman
L. S. EWTON
J. H. BUCHANAN,
J. D. MOORE,
Editor

GEO. C. ROWLETT
NORMAN SMITH,
J. H. SHARP

LLOYD T. WILSON,
Treasurer

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

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

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

Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract. Conducted entirely from the office. Limited to select advertisers in whose integrity we have confidence.

Sample copies to any address, free.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$2.00 payable quarterly in advance.

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

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

EDITORIAL

PERSONAL EVANGELISM.

In a very important sense all soul-winning is the result of one soul influencing another soul for Christ. "As iron sharpeneth iron, so a friend the countenance of a friend." Let us always remember that it is Jesus alone who saves, but let us never forget the fact that it is largely through the personal work of Christians that lost souls are to come into the knowledge of Him as their Saviour.

It is particularly appropriate, at this time of the year when so many revivals are being held in our churches and when, in the wisdom of our Denominational leaders, soul-winning should be a feature of our south-wide program of activity, that serious attention should be given to this matter. There is certainly no need to argue its importance for we all readily recognize the primary business of our churches, and the first duty of every member of them, to do the work which was begun by our Lord and Master who came into the world "to seek and save that which was lost."

Direct.

Personal Evangelism is first of all direct. It consists in the individual touch of the soul-winner with the unsaved sinner. The point of contact may vary and may consist of any one of several different attitudes. In preaching, there is a personal relationship between the minister and the hearer. In private, one soul may bear testimony of Jesus to another with soul-winning purpose and result. In the office, one employee has an opportunity oftentimes to speak a word for Christ to another. In the daily course of life, our associations frequently afford us a chance to present Christ as Saviour to some lost soul. In many ways and always there are privileges in this respect which every child of God can enjoy if there is an eye to see them and a purpose to use them.

There is no joy to the Christian comparable to that which comes with the consciousness of having led a lost soul to Christ. The very joys of Heaven are his. And it is a pleasure which every one can have. Even though his customary daily life may not bring him into close personal contact with many people, he can seek such an opportunity and often times it will be the better for having been carefully discovered.

Let us remember that it is our business to seek the lost. That means we should seek opportunity to reach them. If it is not already at hand we should get it in hand. Whether laymen or preachers, whether pastors or teachers, whether general denominational servants or local leaders and workers in the Lord's Vineyard; let this be the time when every one of us shall go out into the highways and each one find some soul to bring to Christ.

Indirect.

Personal evangelism may be also indirect. By that we mean to say: we may reach others through another. Although this is personal work once removed, it is never-the-less personal work and is of tremendous importance in all general soul-winning movements. The winning of lost souls is too great a business to be done by any one great personality; but through representatives for whom all are responsible, each one of us may have an individual part in evangelistic labor and achievements.

For this reason it is necessary that there should be carried on specific departments of evangelism in which special workers are the qualified representatives of the interests common to all. For example, evangelism among foreigners must be done through those who understand the language and customs of the foreigners. Our work among the negroes can, for the present at least, be best done by extending help in the Theological education of their preachers and in the support of cooperative missions among them. For the same reason, we have a mission among the Jews under the supervision of one who is himself a convert from Judaism and who knows better than any body else can know, the view-point and the difficulties which the Jew faces in the way of becoming a Christian. In our Young People's Unions, which are not primarily evangelistic agencies, workers are being trained for definite evangelism; and in other departments of life teachers and trainers can have, and should have, definitely before them, the supreme purpose of preparing men and women to become soul winning servants of Jesus Christ. By both direct and indirect measures may this fundamental phase of the Christian life and duty receive earnest and consistent attention by all of us just now.

PRACTICAL THEOLOGICAL EDUCATION.

One of the necessary phases of education is that which is known in the profession as the "laboratory method," which couples the practical with the theoretical in one's training. These two elements should go hand in hand. One who has practical experience without the academic training will soon or

late suffer from want of materials and the lack of general culture. On the other hand, the one who has "book learning" without experience in the practice of his calling is apt to become impractical and unable to make a point of contact with the actual human conditions which underlie his life problems and duties.

Ministerial students in our schools, colleges and seminaries should be given opportunity, or should make for themselves an opportunity, to do practical Christian work. We are glad to say that this is becoming a growing custom among us. Students in the Southern Baptist Theological Seminary at Louisville have definitely pledged their service to the denomination for summer campaigns in evangelism and enlistment. Bible Institute pupils are scattering themselves over the Southland in various phases of denominational activities. The Southwestern Seminary reports unusual activities on the part of its professors and students for the past year, by whom there were delivered a daily average of 54 sermons and addresses, resulting in a daily average of 32 professions of faith with 30 baptisms. Evangelistic services were held in missions, on streets, in jails, hospitals, railroad shops, and immigrant work was carried on in the Mexican and Russian settlements. Among ministerial students in our Baptist colleges similar work is being done.

Its advantages are two-fold: It is the very best possible practical training, and is also the means of achieving immediate results of untold value to the kingdom of Christ.

"BAPTIST RELIGION."

The Word and Way, of Kansas City, Missouri, June 19, editorially takes exception to our position concerning doctrinal pronouncements by the Southern Baptist Convention and holds that in our contention for the Bible as the only authoritative creed, we are falling into a fallacy and are lending aid to the modernists. It adds: "To talk about the Bible as our creed is to talk foolishness." We understand, of course, that our esteemed contemporary means that the Bible must be interpreted in order to become intelligible! We fear that our good friend in his effort to avoid the Scylla of Modernism has hit the Charybdis of Romanism.

We are not opposed to declarations of faith, but we do affirm there is naught of authority in any of them. Baptists have two generally accepted such Articles of belief: the New Hampshire and the Philadelphia Confessions. They are both good but Baptists have not as yet united on either of them. We are not opposed to doctrinal statements in the Southern Baptist Conventions, but on the other hand we have advocated them and will continue to do so; but we are opposed to any code of belief being adopted by the Convention. These two things are essentially and diametrically opposite.

However, on page 11 of the Word and Way of the same date, we find an advertisement of "A Baptist Church Manual" by the late W. A. Wilson, D.D., issued by the Western Baptist Publishing Company, by whom the Word and Way is owned and published, in

which it is said: "There is a brief history of the Baptist Religion." We would like to have information about this "Baptist Religion." We have a fairly good understanding of Judaism; know something of Confucianism; have a smattering of Buddhism, and some acquaintance with Mohammedanism, but as for this "Baptist Religion," we "wist" not what or whence it is. On this point, we are figurately "from Missouri" and somebody will have to "show us." So we will have to turn our eyes toward Missouri for light. If the Word and Way will tell us what they mean by "The Baptist Religion," we will be glad to enter into a friendly discussion with them regarding the advisability of making such a Declaration of Faith as might properly appertain thereto!

News and Views

An interesting program has been arranged for the Sunday School and B.Y.P.U. Convention of the Duck River Association which is to be held at Decherd, Tenn., June 29.

Fifth Sunday meeting of the Wilson County Association is to be held with the Rocky Valley church, June 28 and 29, about five miles south of Lebanon on the Murfreesboro pike.

Bother Ernest Elston, of Mercer, Tenn., desires to say: "Little Hatchie Association, will meet on Thursday before the 4th Sunday in July, with the Maple Springs Baptist Church near Mercer, Tenn. Delegates coming in on train will be met at Mercer."

William Earl Smith and Mary Bryan were married at Hendersonville, Tenn., May 15, the editor officiating. The popular young couple will make their home at Shop Springs, Tenn., the bride being the accomplished daughter of Mrs. Laura Bryan of that community.

Evangelist W. W. Massey writes that he will begin meetings at Kingsport, Tenn., July 6, under his large tent with a seating capacity of 3,000, and in a town-wide revival. He believes in the "mourner's bench" and for this meeting he says he is going to have one made one hundred feet long!

Dr. E. K. Cox reports that he and his family have been royally received by members of the Baptist Church at Gloster, Miss. For their coming, the pastor's home was renovated and beautified and the pantry filled with good things. The church voted to have Brother Cox do his own preaching in a revival to begin June 29.

Dr. Henry Allen Tupper, the late pastor of the First Baptist Church, Washington, D. C., sails on July 5th for Turkey, Syria, Palestine and Egypt, as special commissioner of the Near East Relief, with the purpose of making a thorough survey of the field and work of this organization. Dr. Tupper expects to return to his residence, 4205 Chester Avenue, Philadelphia, Pa., in the fall.

The First Baptist Church of Athens on Tuesday evening, June 10, entertained with a reception in honor of Rev. J. H. Ponder and his wife who had accepted the call to Elizabethton. Mrs. Mary Noel Moody spoke beautiful, appropriate words of appreciation of pastor and Mrs. Ponder.

"Uncle Abe's Miss Ca'line" is the title of a negro dialect story written by Mrs. Elizabeth Jones Boykin, 9406 Longwood Drive, Beverly Hill, Chicago, Ill., and for sale by Mills Book Store, Nashville, Tenn., \$1.50. It is a distinct contribution to the preservation of the language and spirit of the old time Southern negro.

Southern Division of the American Red Cross announces June 19: "\$1,000 was today appropriated by the National American Red Cross for relief work in Carter County, Tennessee, where a cloudburst June 13 killed ten, injured a score more, and left 50 people homeless. Carden's Bluff and Hunter were the communities suffering heaviest."

Resolutions of appreciation of pastor Geo. W. McCall were adopted by the Deaderick Avenue Baptist Church of Knoxville, Tenn., June 15. Dr. McCall goes to the First Church, San Angelo, Texas. The entire brotherhood of the state join with the Deaderick Avenue Baptists in expressions of appreciation of Dr. McCall.

Evangelist Raleigh Wright reports: "In the face of many handicaps—hot weather, much rain and school commencements,—W. C. Grindle and I have just closed one of the finest meetings of all my evangelistic experience at Geneva, Ala. Pastor P. G. Carter, an Englishman by birth and formerly a member of Metropolitan Tabernacle, is a royal spirit, possessed with a keen mind and an energetic body. Geneva is one of the oldest towns of southeast Alabama, and the church is composed of many of the very finest citizens of the community."

On the thirtieth anniversary of their marriage, Dr. and Mrs. J. B. Phillips of the Tabernacle Baptist Church of Chattanooga were guests of a surprise party given by the W.M.S. of the church Tuesday, June 3, and on the following Sunday the congregation "pounded" the pastor with a new car. Dr. Phillips has been pastor of the church two years and four months, and during the time the attractive new edifice has been completed, the pipe organ has been installed and 624 new members have been received into the church's fellowship.

TO DIRECTION OF 1925 PROGRAM DR. BURTS BRINGS WIDE EXPERIENCE.

Born and reared on a farm, educated largely by his own efforts and having served successfully as country, village and city pastor, and served in many positions of denominational responsibility and leadership, Dr. C. E. Burts, who has resigned the general secretaryship of the Baptist General State Board of South Carolina, to become general director of the 1925 program of Southern

Baptists, brings to his new task a wide and varied experience.

A native of Abbeville county, S. C., Dr. Burts is the son of Rev. R. W. Burts, who for more than fifty years served country and village Baptist churches. Reared on a farm young Burts labored there until he was 19 years of age when he entered high school to prepare himself for Furman University, from which institution he later graduated. Following his graduation at Furman he taught school for a season before entering the Southern Baptist Theological Seminary at Louisville from which he graduated in three years. The young man worked his way through his entire University and Seminary courses.

Upon his graduation at the Seminary Dr. Burts began his pastoral work with the church at Gallatin, Tenn., near Nashville. From there he went to Blackville, S. C., while



his third pastorate of eight years at Edgefield, S. C. It was probably in his fourth pastorate with the First Baptist Church, Columbia, S. C., where he spent nine years, that Dr. Burts did his greatest pastoral work, resigning that position in 1920 to become the general secretary and treasurer of the Baptist General Board of his native state. He was honored with the honorary degree of D.D. by his alma mater, Furman University, in 1906.

Dr. Burts married Miss Sadie Watson of Anderson, S. C., and they have one son who is now in his fourth year at high school. The interests of Dr. Burts have never been purely local. He visited Europe in 1913 and again in 1923, taking occasion each time to look into the Baptist work of the several countries he visited.

He is generally regarded as one of the first citizens of South Carolina. As a public spirited citizen he has had a large part in shaping the legislation in that state and in the creation of sentiment for law enforcement. He has had a share in the promotion of every movement and enterprise for the public good. For many years he was a member and president of the State Mission Board, was for years president of the state B. Y. P. U. Convention and a member of the board of Furman University, and is now a member of the board of trustees of the Southern Baptist Theological Seminary.

Contributions

SIXTEENTH ANNUAL REPORT OF COMMISSION ON SOCIAL SERVICE, SOUTHERN BAPTIST CONVENTION, 1924.

The year has been one of continued unrest and uncertainty in public affairs both in our country and in other countries. We are still living in conditions and dealing with results entailed upon us by the world war. It remains yet to be seen when the social, economic and political chaos brought on by the war shall be entirely overcome and good order and tranquility restored, for surely not even the wisest can foretell this happy event. And yet we are glad to observe brightening skies on many parts of the horizon.

Day Dawn in Europe.

The first unmistakable gleams of hope for the adjustment of Europe's vexing questions, since the framing of the Versailles Treaty, have appeared. It is the source of just pride to us that three eminent Americans have been instrumental in bringing these gleams. The report of the Dawes Commission of experts on the ability of Germany to make reparation for the havoc which she wrought in the war and to suggest a plan of payment brings the first real hope of settlement of the question, without the settlement of which the industry and commerce of the world are blocked and the peace of the world constantly menaced. From all the governments concerned have come virtual acceptance of the terms of settlement recommended, and dispatches indicate that the recent election in Germany was favorable. With this question settled we cannot but hope that better feelings and more amicable relations may be established among all of the countries of Europe and the peace of the world promoted.

American Stewardship.

It is required of a steward that in all things he be found faithful. America is a steward. Our country is now the big brother in the family of nations. It may be gravely questioned whether America has not been defaulting in stewardship. The nations of the earth still trust us in spite of graft in high places, trust us in spite of our failures and lapses in the world's crisis hour. The successful effort of the Dawes Commission indicates how much we might have done to untangle the skein of world affairs if only we had not for a season lost the ideal of service and sunken into the pit of sordid selfishness. We call upon our president and the Congress; we call upon every citizen of the Republic, to find some way by which the United States may regain the position of moral leadership and service which they occupied at the close of the war, in order that the open sore may be healed.

The World Court.

Undoubtedly one method of doing this would be found in associating our government with the World Court. This International Tribunal had been founded and is functioning in perfect harmony with one of the most sacred and most fundamental prin-

ciples of our government, namely, the settlement of all international disputes, as far as possible, by peaceful and judicial means and methods and not by war. For our government longer to refuse to approve the World Court would be to continue to deny and repudiate this sacred principle as applied to our relation to other governments. We congratulate President Coolidge that, like his distinguished predecessor, the late President Harding, he approves the World Court and recommends our becoming associated with it. We appeal to the Senate of the United States to join with the President in this urgently important matter and to let the soul of America be seen and known and felt by the other nations as it really is. For us to do otherwise would be to bring upon our heads the just censure of the nations and of the God of nations.

A Look at Ourselves.

While we may well be concerned about world conditions and may well call ourselves to a full recognition of our stewardship in relation thereto, we must be candid with ourselves and recognize that we have conditions within our own borders that fill us, or ought to fill us, with a deep sense of shame and humiliation. As serious minded citizens and patriots we must set our own house in order.

Graft in High Places.

Among these humiliating conditions is graft and corruption in high places by which men in exalted position have betrayed public office and prostituted public trust to private gain. It would be impossible for any one to say just how much truth there is in all the countless rumors and bits of gossip with which the air of our National Capital has been filled, or just how much of incontestable fact has been revealed by the sundry investigations of Congressional Committees and how much lies in the background that might be revealed by further investigation. But of one thing we are certain; Public confidence has been betrayed and public trust has been bartered. As a nation professing integrity and high ideals in public affairs we have been scandalized before the world. We call upon the President, upon the Congress, upon the Courts of Justice and upon the people to see to it that every unworthy public official is put out and that every position of public trust is filled by an honest and capable citizen. Thieves and criminals must not dwell in the House of State. We are not to lose confidence in all public men and officials because of the treachery of the few. A great majority of our public servants are good and honest men; a great majority of our people are honest. For this we may thank God and take courage and we must see to it that in every case, as far as it is humanly possible, the bad are put out and punished and the good and true are put into positions of power.

Law Enforcement.

The fight for law enforcement goes forward. A battle is lost here and there but we are glad to believe that taking into account the whole battle front there is gain. Law-defying, man-hating, God-dishonoring crime is abroad in every part of the land. Auto-

mobile thefts, thousands in a single year in a single city, arson, murder, violation of prohibition laws, these and countless other crimes drag their sinuous and slimy lengths across the face of our fair land. The laws must be enforced; criminals must be punished; the criminally inclined must be deterred from crime. In the last analysis, in America, enforcement of law must result from the assertion of the will of the people that it shall be so. This will must assert itself in an orderly way but it must assert itself. It rests with us whether our laws shall be enforced and our homes, our lives and our property protected. Let the officers do their duty and let them have the united and hearty support of all citizens. If officers fail, let citizens see to their removal from office and the replacing of these with good and responsible men.

An Absurd Contention.

With all the law violation and crime cited above, and with much more that might be cited, only in one instance do we hear men contending that the crime rests with the law and not with the law breaker. It is an old trick of Satan to contend that the law is unwise and unjust so as to incite men to its violation and to excuse the violator. The XVIII Amendment of the Constitution of the United States and laws enacted for its enforcement have proved to be the greatest blessing that this country has ever derived or ever could derive from statutes. Despite this well known fact, there are men, some of them occupying responsible positions, who charge that the whole thing has been an utter failure; that the law has made the criminal and that the law should be repealed, or so modified as to nullify the Constitution. We have recently had the sorry spectacle of the President of a great University going afield with that sort of talk. How are the mighty fallen! We give it as our sober judgment that such a man is an unsafe and unworthy exemplar and leader of the youth of America, both in the universities and colleges and out.

Many bills have been introduced in the House of Representatives providing for the authorization of the manufacture and sale of beer containing 2.75 per cent of alcohol. This is the strategy of the "wets" who hope by the number of bills to make the impression that there is a great tidal wave of sentiment sweeping over the country for the repeal of the National Enforcement Code, popularly known as the Volstead Law. These bills are before the Committee on the Judiciary. We hope and believe that not one of them will ever get out of the Committee, much less be passed by the House. To enact a law to authorize the sale of 2.75 per cent beer would be to nullify the Constitution. Those clamoring for this legislation say that 2.75 per cent beer is not intoxicating. If they do not want intoxicating liquor they ought to be content with the present standard of admitted beverages, namely, one-half of one per cent. If they want intoxicating liquor, which, of course, they do, they can secure same only by repealing the XVIII Amendment. The XVIII Amendment will never be repealed, nor will any law enacted for its enforcement be modified in any essen-

tial feature except as it may need to be made more stringent for its effective enforcement. On these two points the American people have made up their minds. Let that word be passed out the country over. But to maintain this Amendment and these laws and to perpetuate their unspeakable blessings to our children and our children's children will require constant vigilance and much determined effort.

Child Labor Legislation.

Undoubtedly one of the evils of our present day social order is the employment of increasing numbers of children of tender years in field and factory for the performance of such labor as robs them of their rights to secure an education and equipment for life and in many instances under such conditions as undermine their health and morals. We speak of the children who work for wages, not those whose employment is directed by parents or guardians. This evil must be abated. Many of the States have no laws or inadequate laws on the subject. The Child Labor Laws heretofore enacted by Congress have been held unconstitutional and therefore made inoperative. The House of Representatives has passed a resolution proposing an amendment to the Constitution of the United States enabling Congress to legislate upon this subject. We beg to remind the States of their immediate and great responsibility in this important matter.

Presidential Year.

We are now in the midst of a presidential year. We are all thinking about who will be the Presidential nominees put forward by the political parties and who will be elected President. With partisan politics neither this Commission nor the Convention may concern itself. But with the broad non-partisan aspects of this important matter we may well be concerned. Some very unworthy men are aspiring to the Presidency and have had publicity in the press as possible nominees. All political parties, if they would seek their own and the country's good, will have to be discreet in their choice of candidates. Of one thing we may be sure and may assure them, no political party can ride to the White House on a beer keg. Southern Baptists will not support for President any candidate who is wet, or about whose Americanism there can be any question. Let us by force of public opinion see to it that the political parties nominate good, clean, strong men about whom there can be no question and then let us see to it that such men are elected to office and let this rule apply all the way from President to Constable.

Immigration.

Immigration is one of the acute problems of our government and people. The "melting pot" has largely ceased to "melt" and almost before we were aware of it our American ideals and institutions were menaced by the floods of aliens that poured in upon our shores during the two or three decades just passed and proved to be unable to be assimilated. The result might have been different if American Christians had been more faithful in obeying the commands of our Lord. We may well admit our shortcomings. But with that phase of the matter the Gov-

ernment cannot deal. The Government is under obligations to deal with the question of immigration as it affects government and people as a whole. We commend Congress for the passage of the Immigration Bill which will greatly reduce the number of aliens admitted to our shores and will admit a larger percentage of the better class from the more enlightened and more advanced nations of Northern Europe and a smaller percentage of the lower class from the less enlightened and less advanced nations of Southern Europe.

Japanese Immigration.

It is to be regretted that out of this legislation friction with the Japanese Government and our government has come. We commend President Coolidge and Secretary of State Hughes for their efforts to find a solution of this problem that will preserve the authority and dignity of our government and at the same time not offend the sensibilities of the Japanese people. The long time friendship between our Government and that of Japan must not be broken if it can be preserved and the way of our missionary enterprise in Japan must not be barred as we carry the Gospel to Japan if it can possibly be avoided. We hope that the Department of State may find a solution of the problem and we pray that the Lord may give them wisdom to that end.

Boy Scouts of America.

By the adoption of the report of your Commission last year you approved the Boy Scout movement. We recommend that you authorize the Commission to represent the Convention in relation to the movement and to advise with the authorities of the Boy Scouts of America.

Sabbath Observance.

We must place frequent and persistent emphasis upon the Christian Sabbath and its proper observance by our people. The Lord's Day Alliance is a national organization having as its purpose the enlistment of all Christian forces to this end. Auxiliary organizations are being formed in the several states. We recommend that our people give support and co-operation to this work, being careful to do so always upon such basis as will preserve our Baptist traditions and principles of the autonomy and independence of our churches and work.

Immoral Literature.

This country is now being flooded with literature in the form of cheap novels, popular fiction magazines, and other publications of similar character, containing stories and pictures of a highly suggestive and immoral character, which are calculated to corrupt the morals especially of the youth of our country.

We recommend that the Convention's Commission on Social Service be especially instructed to study the popular literature now being sold in the country.

And that said Commission be authorized to protest in the name of the Convention against the use of mails for the distribution of such immoral literature, and to take such other action as their findings may warrant, should their investigation lead them to con-

clude that literature of an unlawful character is being circulated.

Citizens Training Camps.

We recommend that this Convention respectfully and earnestly suggest to our National Administration, and to the Department of War, in particular, that in connection with its annual Citizens Training Camps it provide for addresses and instruction on international relations calculated to promote intelligent and sympathetic understanding and the spirit of friendship towards all the peoples of the world.

Cooperative Bodies.

The Anti-Saloon League of America and the Woman's Temperance Union are the two great nation-wide bodies through which our people have co-operated for the bringing about of national prohibition and other needed reforms. Your Commission recommends that we continue to give these two great organizations our sympathy and support.

Financial.

The free-will hat collection at Kansas City last year which was taken to defray Mr. Bryan's expenses and to show our appreciation of his visit, resulted in \$453.23. Mr. Bryan's expenses and a suitable honorarium amounted to \$121.80, leaving on hand \$331.43. Owing to the fact that the expenses of the Chairman to and from the several National meetings which he has attended throughout the year have been borne by the Executive Committee of the Anti-Saloon League, of which he is a member, this amount has not had to be drawn upon but it will be needed in the year to come both for traveling expenses and for promoting our cause.

The Future.

More than once your Commission has called the attention of the Convention to the fact that we have made no adequate provision for our Social Service work. Better than anybody else, we believe, Baptists understand the doctrine of "A free church in a free state," or the relation of the Church and state. Unfortunately, we have been leaving the interpretation and the application of this doctrine largely to others, not to mention our comparative neglect in the field of Social Service proper. The Methodist Episcopal Church has just opened and dedicated in Washington City, hard by the Capital, a building costing \$500,000.00, devoted

Roan Mountain Inn

Roan Mountain, Tennessee

A MODERN SUMMER RESORT on the crest of the Blue Ridge, just at the North Carolina line, 50 miles due north of Asheville, and 1000 feet higher. On the railroad; telegraph and telephone connection, modern conveniences, electric lights, natatorium, fishing, horseback riding and all sorts of amusements. Fine table fare, plenty of fruits and vegetables, milk and poultry. Visit these magnificent mountains where you will be extremely cool and where the scenery is as wonderful as is found in the New World.

Board, \$10 per week

T. L. TRAWICK,
Roan Mountain, Tennessee

exclusively to the work of Temperance and Social Service. Other denominations are increasing their equipment and their effort in this field. We, who pride ourselves in our evangelical views of the Gospel and our evangelical spirit and purpose, ought not to lag behind others in any department of Christian activity. This is not to suggest that we shall think less of the Gospel, but more of the Gospel, both as a means of individual, personal salvation and also as the cleansing power that shall purify the whole social order, to think so much of the Gospel that we shall preach it and believe it and live it. Your Commission recommends that the Committee of the Convention, having in hand the financial program for the year 1926, be instructed to provide for a small percentage, say one-fourth or one-half of one percent, for Social Service, the same to be used by your Commission for the promotion of this great cause. A. J. Barton, J. C. Turner, A. R. Bond, W. L. Poteat, E. B. Hatcher, E. T. Poulson, F. W. Boatwright, John L. Hill, S. P. Brooks, W. D. Upshaw, C. C. Coleman, C. S. Gardner, Paul Weber, Newell Sanders.

**NEARLY 100 YOUNG MISSIONARIES
COMPELLED TO REMAIN AT HOME
BECAUSE FOREIGN BOARD IS
UNABLE TO SEND THEM
OUT.**

By Frank E. Burkhalter.

Confronted with the applications of 95 young men and women who felt called of God to give their lives to mission service on the foreign fields, and have accordingly prepared themselves for service through years of special preparation, the Foreign Mission Board of the Southern Baptist Convention has just been compelled, in its annual June meeting, to turn down these applications at present because of its increasing indebtedness at the banks and the failure of the churches to provide the funds with which to carry on its necessary work.

It was a heart-rending task that confronted the members of the board and they will not soon forget the ordeal through which they passed. Every member of the board wanted the young people to be given the opportunity to do the things which they felt called of God to do. But the report of the treasurer revealed the fact that there is a debt on the board's work at this time of \$881,999, an increase over the indebtedness of a year ago of \$107,093.75, with the prospect of this indebtedness growing rather than diminishing by the time the board meets again in October to make up its budget for 1925, and the members felt themselves up against the alternative of sending out more new workers and piling up still further the indebtedness of the board and thus imperiling the credit of the board and the honor of the denomination, or of deferring the hopes and plans of these young people for the time being in the hope of redeeming the debts of the board at the banks, saving the credit of the denomination for all time to come, and possibly arousing the denomination as it has never been aroused to the real seriousness of the situation that confronts its foreign work.

For five years the writer has sat through the annual meetings of the Foreign Mission Board. At no previous time has he seen the members so moved by a sense of their responsibility and so anxious for the leadership of the Holy Spirit in what all of them felt was a most momentous meeting. There was not an officer or member of the board but would have gladly done anything in his power to have enabled these capable, consecrated young people to receive appointments in order that they might go on out to the fields to which they feel the Lord has called them. There is an urgent need for at least 229 more young missionaries to reinforce the older ones already on the field, Dr. Ray pointed out. But on the other hand members and officers of the board feel that the board's credit (and the board's credit and honor are those of the denomination) is imperiled and that to permanently injure this credit would be to work a far greater injury to the denomination in all its future work than to disappoint these young lives, delay needed reinforcements on the fields and compel the older missionaries to continue to carry exceedingly heavy loads.

A few missionaries, less than a dozen, will probably be sent out this summer where their equipment and salaries are guaranteed by private individuals who want to provide the needed sums over and above their subscriptions to the 75 Million Campaign. It is barely possible that others may be sent out in October if the financial situation of the board has improved to such an extent by that time as to seem to make this course justifiable, but the indications are that very few missionaries will be sent out prior to the summer of 1925 unless there should be an immediate awakening on the part of Southern Baptists to the call of the 75 Million Campaign, making immediately available sufficient sums to greatly reduce the board's indebtedness at the banks and thus insure much larger resources to the board than it has enjoyed in recent years. It will be remembered that the board, at its October meeting, turned down the requests of the missionaries for \$1,600,000 in much needed equipment, adding nothing to equipment at that time in order that the debt might not be increased. During the last three years the board has denied its missionaries nearly \$4,000,000 in the most needed equipment simply because the funds necessary for such appropriations were not forthcoming from the churches.

Now the board is compelled to refuse to send out new missionaries except those few whose entire expenses are provided by private individuals. What more urgent situation is needed to inspire Southern Baptists to do everything in their power to pay up their pledges to the 75 Million Campaign? Members of the board gave a part of the session to considering how they could help complete the Campaign and they resolved to help in every way possible by prayer, preaching, speaking, working, sacrificing, giving, to the end not only that these young missionaries may yet be appointed some months later, perhaps, but that the whole program of the Kingdom of God may be set forward in an adequate way and the honor of the Southern

Baptist promise may be fully redeemed in the sight of God and man.

By our failure to do a larger thing by our Baptist work in Europe we have lost at least ten years there, Secretary Love pointed out, and he urged that everything possible be done to bring Southern Baptists face to face with the criticalness of the situation that confronts every phase of the foreign mission program at this time.

One source of relief to the board, in so far as its future obligations is concerned, lies in the action of the Atlanta Convention in terminating its responsibility for making any further loans or advances to the two seminaries and the Baptist Bible Institute, and it is the hope of the board the Convention will soon be able to replace the more than \$250,000 advanced to those institutions on their building operations.

A suggestion of Secretary Love that the board be authorized to offer a prize of \$1,000 for the best manuscript offering evangelical Christianity as an alternative to men who have lost faith in their present religion was approved with the understanding that the funds for this purpose be raised privately and not come out of the regular mission receipts. While it is contemplated that such a book would be circulated largely on the foreign fields, Dr. Love feels there is a need for its circulation also in America. The needed fund for the prize and the publication of the book will be raised largely by the members of the board.

It is the hope of the Foreign Mission Board that the several state boards may be able to use in their state work temporarily the young men and women who are applicants for work on the foreign fields, the belief being that the appeal of these young people who have been called of God to foreign service but who can not go now for lack of funds directly to the churches would stimulate an interest in foreign missions in particular and the Campaign in general than nothing else could arouse perhaps.

Secretary Love and other employees of the board were unanimously elected for another year and the board requested Dr. Love to take a real vacation at an early date in the hope that his health and physical strength may be fully and permanently restored.

**THE BAPTIST EXPERIMENT IN
DEMOCRACY.**

(The following view-point of the Democracy of Baptists, presented by the Christian Century, of Chicago, an Undenominational Journal of Religion, will be of unusual interest to our readers.—Editor.)

While the churches talk a good deal about democratizing industry and politics, they are often wary about democratizing themselves. The average church official in America is a long way removed from the ballot box in which an ordinary layman might cast a vote to take his job away. It is customary in our denominational life to send delegates to district meetings, called by a variety of names but astonishingly alike in fact, which in turn elect delegates to national organizations. The method then is for a national organization to elect a board, which generally carries on with great independence. The

Baptists have a short-cut in this process. The local church sends delegates to the national convention, and these delegates may vote for most of their denominational officials by ballot.

But democracy is much more than a matter of organizational machinery. In a democracy there is a differentiation in function, but no distinction in rank. There are fewer honors to be had in the Baptist denomination than in most of the others. Leaders come in for a frank criticism that is very disconcerting to the observer from the outside, but which no longer frightens any Baptist. Church life is still so little removed from the methods employed by the medieval church, that there has been widespread scepticism as to the ability of a democratic denomination to function successfully. But the story of the Baptist denomination is reassuring on this point. In 1794 there was one Baptist in 94 of the population in America; in 1840 there was one in 30; today one person of every thirteen is a Baptist. To say that the Baptist denomination is the largest in America would be to espouse one sort of church statistics against another which gives the primacy to the Methodists. But one may safely say that the most loosely organized denomination in America, save one, has come to a position almost at the forefront of American Protestantism.

The Baptists of America are more nearly a cross-section of the national life than any other communion. They are not a bourgeois church of the comfortable, native-born Americans, though there are plenty of Baptists to whom that description applies. They have had a larger success in enlisting immigrants than most American denominations, and they lead all others among the Negroes and other dependent races. Yet they have in their ranks many wealthy men and women, of whom John D. Rockefeller is a symbol. Educationally they have been backward, having a smaller percentage of their young people attending college than most American denominations. Yet they number as Baptists some of the foremost scholars of America, and they have founded two of America's greatest universities. To undertake so inclusive a fellowship as this would seem at the outset to invite failure. On the contrary, it has brought to the Baptist fellowship variety and interest hardly to be matched in any other denomination.

Not only are American Baptist churches cosmopolitan in their constituency, but few Protestant denominations, if any, can pretend to be so nearly catholic. One may travel all over Europe and find them fairly well established in every country. It is this which accounts for the variety of the American constituency. Many American Baptists were of Baptist families before they left Europe. They have never been a state church, but always opponents of state churches. This has given to the movement a unity in its testimony which is astonishing in view of the fact that there is no corps of bishops to enforce unity, but only a community of purpose that arises from a similar experience in religion.

Democracy is tested not only by its ability to assimilate diverse elements in a common organization, but also by its ability to with-

stand the diseases that attack it. Democracy has always connoted the demagogue, the man who senses popular fears and prejudices and who undertakes to capitalize these for his own ends. Southern Baptists do not change their president very often. But he is no demagogue. Admittedly the foremost man of his convention by sheer force of intellect, he continues in office year after year by the continued loyalty of his constituency. Northern Baptists do not reelect their president, but to name their presidents in the brief history of the Northern Baptist convention is to name men who are distinguished, not as politicians, but as men whom the office has sought. There is probably less campaigning for the office of president of the Northern Baptist convention than for any similar office in America.

The Baptist denomination includes the widest reaches of doctrinal variation to be found in all the world. The fundamentalist, unlike most Christians, has a written creed with a whole article of several sections on a personal devil. This devil is declared to be "the author of all false religions, the chief power back of the present apostasy"—in other words, he is the chief counsellor of other Baptists who hold liberal views. It puts ecclesiastical democracy to some test to stand such a strain.

The Baptists of the north have slowed up for a time being in their growth. This is partly due to controversy, and partly due to an excessive interest in money-raising. Evangelism is coming to the front once more. The emphasis upon spiritual things will be more prominent during the next five years than during the last. And we shall see that democracy can function efficiently under changing conditions and in a widely varying constituency.

MISSIONS OF THE FIRST BAPTIST CHURCH, MINNEAPOLIS.

By W. B. Riley.

The previous articles upon the above subject the readers of the "BAPTIST AND REFLECTOR" will have in mind. In answer to the editor's note of May 29th, permit an additional word.

The First Baptist Church of Minneapolis is giving largely through the regular channels of the Northern Baptist Convention. Under Benevolences of the Church and Societies, the treasurer's report for the year ending March 31st, 1924, shows mission gifts from the church amounting to \$7,763.55. This all goes through regular Baptist channels. The Women's Society gave \$1,598.43; this through the regular Baptist channels. The Young Women's Missionary Society gave \$3,018.42; this through regular Baptist channels. Ladies' Aid Society, \$1,313.90, a portion of which is expended on missions, through Baptist channels. Christian Endeavor contributed \$3,018.87, through the Baptist channels. Central Avenue Mission, \$140.62, through the Baptist channels.

It will be seen also by studying the Sunday School report that \$1,655.00 of its mission offering of \$2,062.80 is given through Baptist channels, while there were many hundreds of dollars in lesser gifts from Sunday School classes and other sections of the

church that go through the same channels, but are so reported that it is difficult to pick them out.

The First Baptist Church supports two marvelous missionaries in Africa, paying their entire salary; eleven native workers and portions of the salaries of other missionaries. It has four representatives in Japan, all of whose full salaries are provided by the church through Baptist channels. It is also contributing to the work in India, through Baptist channels, and its contributions to Russian and Near East Relief have gone through Baptist channels. It contributes to Baptist State Convention, Baptist Home-Mission Society, American Baptist Publication Society, Ministers' and Missionaries' Relief, but it does not contribute one dollar to the educational program of the Northern Baptist Convention, nor will it ever do so until Northern Baptist colleges are brought more nearly into accord with Baptist doctrine and polity!

For many years the First Baptist Church, Minneapolis, has specified its gifts in order to assure itself that the men it is supporting on home and foreign fields are loyal to God and His gospel, believing that this is a perfectly proper Baptist procedure.

VACATION RELIGION.

We have all heard of the little girl who, having gotten all her things packed for vacation time, said in her breakfast prayer: "Now good-bye God, we are going off for the summer." There is as much fact as of humor in her words. Many Christian people do not go through the formalities of telling God good-bye, but they leave Him nevertheless. This brief message is dedicated to a plea for the practice of religion during our vacation time experiences. A very large number of people cannot have any vacation. They must remain with their daily tasks in order to keep both ends of their economical problem together. Those who do enjoy vacations should be especially grateful to God, and should enjoy the privilege of showing that gratitude.

Wherever we go this summer we will shed an influence for Christ or for Satan. For whom shall it be? To decide this question aright is far more important just now than selecting routes of travel or the making of reservations for entertainment. Many a little church will thank God for your visitation if you will take your place in the niches made by the going of others from their regular places of service. When called upon, what will you do? Will you bid good-bye to God when your grips are packed and you are leaving for your vacation?—*Bulletin Knoxville First Church.*

Chowan College has for distribution six scholarships as follows: 2 scholarships in piano, worth \$90.00 each; 2 scholarships in voice, worth \$90.00 each; one scholarship in violin, worth \$70.00; one scholarship in athletics, worth \$70.00. Recipients must show sufficient proficiency in each case to warrant the bestowal of the scholarship. For further particulars write President Chas. P. Weaver, Murfreesboro, N. C. All candidates must be at least high school graduates.

CHRISTIAN EDUCATION

Harry Clark, Secretary

THE ADVANTAGES OF A JUNIOR COLLEGE

Since the Baptists are maintaining a junior college at Hall-Moody at Martin, Tennessee, our readers would be interested to know the advantages claimed for a junior college. Three-fourths of the income of a four-year college from tuition, is from that paid in from freshmen and sophomores, but three-fourths of the expense of the institution is from the last two years. Therefore, an institution that drops the two most expensive years and retains the two from which the largest income is available is on a safe financial basis. Temporarily, we shall have to invest sufficient money in Hall-Moody to enable us to make the complete transition from the academy to the junior college. Five years ago, President Warren had only a few college students and about 300 in the lower grades. Last year he had, including the summer school, 101 students in the junior college department alone. We look forward confidently to the time when he will have 300 students in the junior college department alone, and another 400 in the lower grades. At that time the college will be able to maintain itself practically from tuition, although the denomination should always be ready to provide funds for buildings and equipment.

Psychologically, the junior college is built upon a sound educational theory. Psychologists are agreed that the period of adolescence reaches from about 12 to 20 years of age. Graduates of the high school average 18 years of age, and hence there is an advantage of retaining students in a junior college until they have completed the period of adolescence at 20. There is, moreover, a distinct mental change which comes with the average student about 20 years of age. Universities recognize this fact by allowing students to elect their own courses during the last two years of their four-year college course, or by admitting to the special departments, such as medicine and engineering, students who have finished two years of college work. Politically, we recognize this also, by allowing the right to vote at 21 years of age.

One of the most rapid developments of the last ten years is the growth of the junior college. The Baptists have some 37 of these institutions which are in very thriving condition, and we believe that Hall-Moody is now among the first six of all this list in its successful organization and its promises for the future. It is located in a section which has no other college, and President Warren's personal popularity is giving the institution a grip on northwest Tennessee and southwest Kentucky.

WATCH OUT FOR YOUR CHILDREN'S EYES.

The majority of American people are suffering from defective vision, most of which is remediable. Of the 42,000,000 people who are supporting themselves by gainful occupations, more than 25,000,000 are suffering from defective vision, or eye strain. Surveys in our city schools, which have tested thousands of school chil-

dren, prove that 66 per cent of the young people have defective vision. Warn your children during the summer months not to sit reading in the late sunset until the light is so faint it will strain the eyes. Warn them not to sit facing an open window so that the light falls in their faces. Summer time is a good time for young people to be building up their strength, not over-taxing it.

WHAT THE BAPTIST CHURCH AT JACKSON DID IN ONE YEAR

During one year, the Woman's Auxiliary of the First Baptist Church, Jackson, furnished a complete graduation outfit for a girl at Union University and the summer wardrobes of two other girls were replenished. Curtains and drapery were installed in Lovelace Hall; a struggling student was loaned \$50; a generous shower, consisting of groceries, linen, silver and china, was given to a ministerial student on the occasion of his marriage. Another shower was given to a student and his wife on their departure to take up mission work in Brazil. A "pantry shower" was given to the college dormitory.

We wish that churches in the towns where all of our colleges are located, would send us statements of what they have done for their local colleges.

By actual count, 65 per cent of the high schools of West Tennessee have one or more Union University teachers. In West Kentucky a decided percentage of the high school faculties are likewise Union University graduates. Others are teaching in the following states: Illinois, Idaho, Oregon, New Mexico, Alabama, Georgia, West Virginia, Louisiana, Florida, Texas, Oklahoma, Arkansas and Mississippi, and in the countries of Mexico, China, South America and Philippine Islands.

DOYLE'S GOOD FORTUNE

By H. L. Carter.

For the second time within a few months, Union University has been called upon to furnish from its active faculty the president of another Baptist institution. Four months ago Dr. J. N. Mallory, head of the mathematics department, was called to the presidency of the new Baptist College at Jonesboro, Ark. Now comes the call to Prof. J. L. McAlilly, head of the Latin department and Bursar of the University, to the presidency of Doyle Institute at Doyle, Tenn. Prof. McAlilly has accepted the position and will assume his duties immediately. He leaves tomorrow for Doyle, but will continue to make Jackson his home for the next two months.

Professor McAlilly came to Union in 1909 as a student, and has been actively connected with the school since that time. He majored in Latin and Greek, and received the bachelor's degree in 1915. Upon graduation, he assumed a teaching position, and for two years was principal of the training school. He taught preparatory Latin and Greek, and in the meantime continued work toward his Master's degree. In 1918 he was made head of the department of Latin and in 1920 received the degree of Master of Arts from the University. He has also taken graduate work at Baylor University, and from Peabody. He is not



Graduating class of Union University at Jackson, Tenn. Fifty-five of the g

only a "live teacher of dead languages" but a fine business man and will take to Doyle a wide and varied experience as teacher and executive officer.

Doyle Institute is one of the best of the Southern Baptist Mission Schools and has had a great part in the education of some of the foremost men of the Baptist denomination. Under the leadership of Prof. McAlilly, it will reach even a higher standing of perfection. Within a few days the contract will be let for a number of improvements to the buildings of the school, and the new president is seeking a number of strong teachers. It is likely that several graduates of Union will be on the faculty. Three of the teachers of the new Jonesboro College in Arkansas are graduates of Union, and a like number will no doubt go to Doyle.

The going of Prof. McAlilly is a distinct loss to the University, but the function of a University is to serve, and Alma Mater, true to her name, rejoices when her children are called to positions of greater trust. Prof. McAlilly will not only be missed from the campus, but he and his estimable family will be greatly missed from the city. He is prominently connected with the Masons, the Knights of Pythias, the Woodmen of the World and the Maccabees, and holds one of the chief offices in the K. P. Lodge.

No announcement has been made by the University as to a successor for Prof. McAlilly.

The big library of Harvard University has been receiving so many books that the librarians cannot record them fast enough to take care of them. The

total number of books in this library is now nearing 2,200,000. We wish we had 200,000 in one of our colleges.

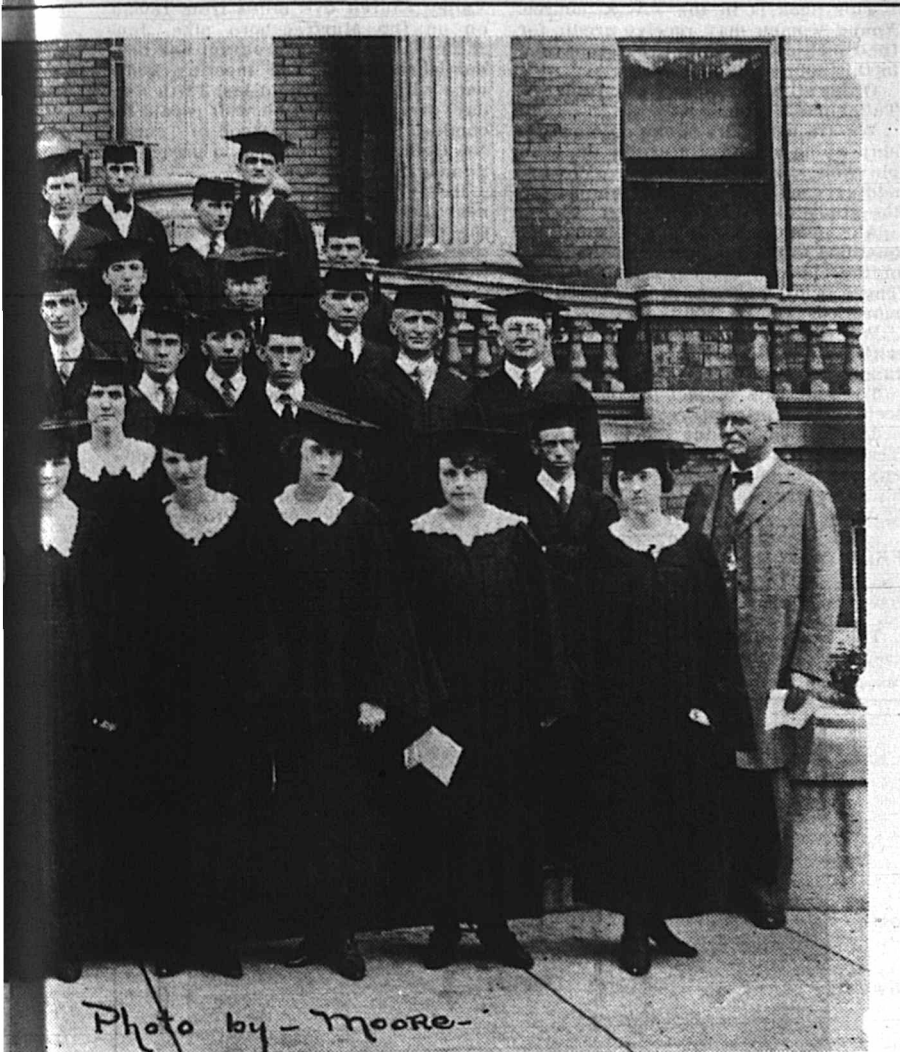
We confess we are stunned when Dr. J. M. Vance, of Wooster, Ohio, says that the Bible should be re-edited on newspaper lines, with "headlines, subheads, editorials and news bulletins." The old time religion is good enough for us. We take interest in modern translations like the 20th Century New Testaments, Moffat's translation and Weymouth's, but we regard these as valuable only as commentaries. Anyone who wishes to memorize portions of scripture would do better to confine himself to the King James Version. In spite of time and changes, it has a grip upon the affections of our people that no other translation ever had or can ever attain. For Sunday-school purposes it is better to use the American Standard Revised Version, because its meaning is clearer and its language more modern, while still reverential. However, for memory work one would do better to hold to the King James Version.

GOSPEL TENT'S



OUR PRICES ON QUALITY GOSPEL TENTS
CANNOT BE EQUALLED—WRITE TODAY—

ATLANTA TENT & AWNING CO.
ATLANTA, GA.



receive a bachelor of arts degree and thirteen a bachelor of science degree.

A LETTER TO A HARDSHELL BAPTIST PREACHER.

By Paul R. Hodge.

The following letter was written to a Hardshell Baptist preacher after I had heard him a few times, and after we had had a little friendly discussion. It occurred to me that it might help some to understand the chief differences between so-called Primitive Baptists and ourselves.

Dear Brother B.:

Inasmuch as your preaching, which I have enjoyed, has raised distinct points in my mind which I should like to discuss with you, but which I may not have another chance to discuss for reasons already understood; and inasmuch as I could probably express myself better sitting alone writing this letter, I hope you will not be annoyed at my doing so. I am not writing to argue, nor to raise objections to your preaching, but only to express some impressions I have received, hoping thereby both to clarify my own thinking, and also to help you to see our point of view.

Already I am more deeply convinced of this that wherein there is opposition and misunderstanding between the two branches of our great faith which we represent, it is due mostly to prejudice which prevents us from listening to and trying to understand each other, and so the breach, instead of becoming narrower, tends to widen. The truth is that the so-called Missionary Baptists need a lot of your doctrine they are not getting; and I dare say too that the so-called Primitive Baptists need a lot of Missionary practice they are not getting.

We would travel together in most of our doctrines, and even in the doctrine of predestination, which I believe, until we came to the point where you insist that the written word of God, preached through human lips, has nothing to do with regenerating a man. I referred you to 1 Pet. 1: 23 as a proof text. You met this by distinguishing between "two words of God," one a "written word of God" and

the other an "unwritten word of God's power." I cannot accept this distinction as applied to this passage. The written word is the word of God's power reduced to writing, preached by those who preach the scriptures, and used of God to save souls or to edify them after they have been saved. You seem to hold that it takes a "word of God's power" to regenerate a soul, but that the "written word" is sufficient for his temporal salvation or edification. I believe that the written word, preached by divinely appointed men, accomplishes both; neither one, however, apart from direct divine action in using such word. I'm afraid you have failed to read the connection to 1 Pet. 1: 23: "Being born again . . . by the word of God. . . . And this is the word which by the gospel is preached unto you." I believe I have done no violence to the meaning by omitting the intervening words.

Another distinction you seem to make, unwarranted I believe by scripture, is in making the words salvation and saved mean only a temporal salvation, and therefore distinguishing it from regeneration, which is a part of it. You say that "believing" is not necessary to regeneration, but is to temporal salvation. But John 3: 16 says: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." This "everlasting life" does not mean a temporal salvation, nor does the "perishing" contrasted with it mean a temporal perishing. Since everlasting life is conditioned on believing, it must be also on hearing (Romans 10: 14). Believing, then, is the thing that distinguishes the saved from the damned (Mark 16: 15-16; John 3: 18); and in order to believe men must hear the gospel. Why does John 3: 18 say the unbeliever is condemned already? "Because they have not believed on the name of the Son of God." This believing must then involve an act of the will for which a man is in some sense responsible; just as "receiving," which is defined as believing in John 1: 12-13, is an act of the will. And when

they do it, they are "born, not of blood nor of the will of the flesh, nor of the will of man, but of God" (verse 13).

And so I would say that no regeneration ever takes place apart from the preached word, at last in the case of folk who would be able to understand enough to be held responsible, which would except infants and idiots. And only responsible people could be lost, for according to your own statement, it is only those who WORK iniquity. And so, when Paul says, "In Christ Jesus I have begotten you through the gospel" (1 Cor. 4: 15), you would hold this "begetting" to be something entirely different both in time and purpose from the regeneration which God alone does; but I would hold it to mean the same thing; so that Paul could as well have said: "In Christ Jesus I have 'regenerated' you through the gospel." But this to you would be conditioning salvation too much on man, and destroying the fact that it is entirely of grace; and so it would imperil the doctrine of predestination. But this to me does not cast a shadow on salvation by grace, nor does it imperil the doctrine of predestination for a single moment; and yet it does allow for a measure of human responsibility (not human merit, however). It is grace that sends us the gospel, grace that convinces a soul dead in trespasses and sins of its need of a Saviour, grace that offers it a Saviour, grace that gives a man a measure of freedom to choose or reject that Saviour (so that without grace he could neither choose nor reject), grace that guarantees to the soul who receives Christ that his final salvation is absolutely certain, because it is grace that then makes with him an everlasting and unconditional covenant. This is neither salvation by works nor by merit, as to receive Christ (merely the opposite to rejecting him) is not to merit Him in the slightest degree. Indeed one could not receive Him, unless God's grace lifted him so far from his deadness that he could at least for a moment, that supreme moment of decision, see Christ offered to him as a gift. "The gift of God is eternal life," but even a gift may be declined, rejected. As I see it then, without God's sovereign grace the sinner is in the deep valley of death, where he can never see the fountains of life on the other side of the mountain of decision. Now it is grace that lifts the sinner, when the gospel is preached to him, to the top of the mountain, where he can see both life and death from the point of decision; but there he must make his choice. Grace will not push him into life without his consent. This does not imperil predestination, for although man stands at the point of decision with some degree of freedom, this freedom does not keep God from perceiving before the foundation of the world which way he would make the decision. God foresees the free acts of men, and acts for which men are entirely responsible, as well as some not classed free; and on the basis of what God foresees, He predestinates. We are the "elect according to the foreknowledge of God the Father."

When I chop wood, is it I or the ax that chops it? Is it not both? Neither are they separated (the ax's chopping and mine) in time. The ax cannot chop of itself, neither do I chop without the ax. Is it then God or the preacher and the gospel that regenerates a man? It is both. The preacher and the gospel cannot regenerate a man of his own will without the direct and sovereign act of God's will; but neither DOES God regenerate without using the preaching of the gospel as His instrument. (1 Cor. 1: 21.) If God has predestinated a Chinese to be saved, His has also predestinated someone to preach the gospel to him. If a Christian can be "foreordained" even in the "good works" which he does (Eph. 2: 10), why couldn't God just as easily predestinate the MEANS by which a soul is saved as the FACT that he is to be saved? This is where I believe in more predestination than you. You believe, if I understand you, that you were predestinated to be saved; but you also believe that in order to make sure of that predestina-

tion working, God had to rule out such means as the preaching of the gospel and your free act of believing; I believe, on the other hand, that God not only predestinated me to be saved, but also predestinated the means whereby I should be regenerated, namely the preaching of the gospel; though so far as the man could tell who preached it, he was acting as a free agent. God's predestination not only applies to the unfree acts of men, but also the free and responsible acts of men. He foreknows such free and responsible acts, and bases His eternal purpose, even to the most finite detail, on what He foreknows.

And so when I preach the gospel, I do it believing that God has ordained and predestinated me to preach the gospel for the edification of those who have already believed; but also that God may be using my free act as a means of regenerating other souls, which he has predestinated to be saved by my preaching. And when I give my dollars to pay someone's expenses to preach in China, I do it with the hope that God has predestinated such means for regenerating His elect there. "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." Neither Primitives nor Missionaries, nor all other believers combined have found out all of His ways.

Not in the spirit of controversy have I written this, but only hoping for a better understanding.

Yours sincerely,
(Signed)—Paul R. Hodge.

Litho-Printed Personal Stationery

[200 Sheets . . . \$1.00]
[100 Envelopes]

High Grade White Bond Paper, unusually smooth writing surface, packed in a neat box. Makes an ideal gift, suitable for personal and professional use.

Name and Address

on every sheet and envelope, top center of sheet and flap of envelope, up to 3 lines, in rich, beautiful shade of blue ink. ORDER TODAY!

Send your name and address (printed clearly) with \$1.00 and stationery will come promptly. Your money refunded if not entirely satisfied.

Eastern Stationery Co.
Box 1139 Charlotte, N. C.

SUMMER READING

If America Fail!

By SAMUEL ZANE BATTEN, D. D.
Our national mission and our possible future. \$1.60 net

The Birth of the Bible

By THEODORE HEYSHAM, Ph. D.
A new pathway to the better understanding of the origins of the Bible. \$1.50 net

Prophecy and the Prophets

By BARNARD C. TAYLOR, D. D.
A discussion of Old Testament prophecy. \$1.25 net

Does Religion Pay?

By WILLIAM DUDLEY NOWLIN, D. D.
Twelve stirring revival sermons. \$1.25 net

The Miracle of Me

By BERNARD C. CLAUSEN, D. D.
Twelve popular pulpit addresses of enthusiasm and inspiration. \$1.25 net

Borrowed Axes

By RUSSELL H. CONWELL, D. D., LL. D.
Ten of Doctor Conwell's best sermons, full of the practical social concern of the gospel. \$1.25 net

Send for Bulletin of New Publications



**The American Baptist
Publication Society**
1701-1703 Chestnut Street
Philadelphia

16 Ashburton Place, Boston 1107 McClellan St., Kansas City
125 N. Wabash Ave., Chicago 439 Burke Building, Seattle
315 W. Third St., Los Angeles 223 Church St., Toronto
Order from Our Nearest House

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tulahoma

W. H. Preston, S. Y. P. U. Secretary
205 Caswell St., Knoxville

State-wide superintendents' conference, Ovoca (near Tullahoma), July 23-24.

Twelve big days at Ovoca, July 23 to August 3. Come and spend the entire time with us and have a good time.

One of the best training schools that has yet been held just closed at Rockwood. Miss Collie and Mr. Livingstone did the teaching and it was done well. Large numbers attended and enthusiasm was manifest from the very start. The Rockwood church is growing by leaps and bounds. The Sunday school has gone beyond three hundred and still growing.

The Big Hatchie encampment had to be postponed on account of extreme high water flooding the grounds where it was to have been held. It will likely be put on later in the season.

Miss Roxie Jacobs writes from Greenbrier: "I have enjoyed the work at Greenbrier immensely. I am enclosing the list of those taking the test. There will be a number of the Senior to take the test later. Prospects are flattering for Bethel this next week. We are planning to have classes in both the Senior and Junior Manuals. A class will also be taught in 'Training in Church Membership.' Had four to join the church at the close of the Greenbrier school."

Brother Heath, Eastland, Nashville, writes: "In regard to our Sunday school will say that our enrollment for April, 1924, was 647, with an average attendance of 496. We have in the school 36 classes, 60 officers and teachers and our building will accommodate 700. One year ago our enrollment was 535 while the average attendance was 387. For the same month three years ago, an attendance was 248. Our people are realizing more and more the need for specialized training and thorough preparation for a still larger school which we think we will have in the near future."

The Rural Workers will be in training at Jackson, Second Church, this week and will go out from there to their respective fields. Some already have a large number of their engagements made and will go at once to work June 29. It being the 5th Sunday it will be a fine time to start the work.

SOME SUGGESTIONS ABOUT OUR WORK

First, we are placing a number of young men in associations to do real rural church work during the two months of vacation. They will be expected to teach the Sunday School Manual, the B.Y.P.U. Manual (or any other book demanded) also to take a census, grade the school, organize a B.Y.P.U. or do anything else that needs to be done. Always following the plans and programs of the church. We would not stand for any young person dictating to a church nor running over a pastor.

Second, We have had a number of young people to volunteer their services to conduct study classes and we greatly appreciate this but we do not in any way stand responsible for the work done. The reason for this is that some might undertake this work who cannot do it and might do something that is not right and we would be blamed for it when we have no control over the matter whatever. We hope we are understood on this point. It is not that we do not appreciate the proffered help but we must hold up the standards of our work.

Third, We are trying to reach the un-reached in all this rural work and if the local leaders will help us to get engagements in needy places it will

be a great accommodation to us and our forces.

Fourth, We are trying our best to economize in every possible way and are stressing this with our own workers. If any of our workers do things that are not just right it will be an act of great kindness, if some older person will go to them in private and talk to them about it and urge that they do it no more. Help us by making engagements for these men and thus save any unnecessary travel back and forth on trains and automobiles. We expect the people they serve to transport them from one place to another.

Fifth, The churches where schools are to be held from this on will be expected to order their books from the Board or from the Tullahoma office and be responsible for same. No books will be taken back if used or handled in class work.

We urge every worker to keep in close touch with the central office and and thus cooperate in keeping the office informed as to the movements as well as the needs of the fields.

A COURSE OF STUDY IN STEWARDSHIP

By T. W. Gayer, Stewardship Secretary of the Tennessee Baptist Convention

Through the kindness of Mr. W. D. Hudgins, Superintendent of our Sunday School and B.Y.P.U. Department, Tullahoma, Tenn., we are giving a course of study in Stewardship. Many of our churches have taken a part of this course, and a few of them have taken the entire course. We are publishing the list of books in the course for the information of the churches.

Book One
"Christian Stewardship," By E. K. Cox. Price 25c.

This is our foundation book. For this we give an attractive diploma. Seals are given for all other books. The young people taking this book will receive this diploma and at the same time receive a seal on their B.Y.P.U. diploma. This book applies to Christians of all ages and should be studied by all our members.

Book Two
"The Budget Plan" by N. T. Tull. (Price, paper, 40c; cloth, 60c.)

This book is written by a man who is an authority on financial methods. "A manual in Church Finance" by L. M. Gambrell (Price, 75c.)

The author of this book teaches this subject in the Southwestern Baptist Theological Seminary. Many will prefer this book. It is important that one of these books be taught in each church before another budget is made and canvass taken. We give seal No. 1 for either of these books.

Book Three
"Financing a Church" by J. T. Henderson. (Price, 75c.)

The author is the General Secretary of the Laymen's Missionary Movement and thoroughly familiar with his subject. He has written a book which is helpful, readable and practical. The laymen are planning a course of study which will no doubt include this book. If so the men who take this book will receive credit from them and us too.

Book Four
"Training in Stewardship," by Frank Leavell (Price, paper, 40c; board, 60c.)

This book is in the B.Y.P.U. course. The young B.Y.P.U. people who take this book will receive a seal on their diploma and at the same time a seal on their stewardship diploma.

Book Five
"Stewardship and Missions" by Cook. (Price, paper, 35c; cloth, 50c.)

This book is in the W.M.S. study course. The women may receive credit on our course and their own for this book.

"The Stewardship of Life" by Agar. Price, 75c.)

This book is in the Y.W.A. course. Young women may receive credit for their own course and at the same time in this course for this book.

Order all books from W. D. Hudgins, Tullahoma, Tenn.

We are using the books on stewardship which are now in use by our people who study stewardship. We are adding credit in order to emphasize the study of stewardship.

Any pastor, layman or woman is qualified to teach a class. At the close of the class give them ten questions. Those who make a grade of 70 or more will receive credit.

We will give credit to the teacher without examination in the subject taught.

Too long this subject has been neglected. The present revival in stewardship is harkening back to New Testament days when "neither said any of them ought of the things which he possessed was his own." (Acts 4: 32.)

FROM WILSON COUNTY ASSOCIATION

By J. G. Hughes

The Fifth Sunday meeting for this association will be held with Rocky

Valley church five miles from Lebanon on the Murfreesboro pike, June 28-29. A promising program has been published and if the meeting keeps pace with the one held last Fifth Sunday, everybody will be well repaid for coming. President Atwood of Tennessee College is scheduled to preach on Sunday.

Rev. W. L. Ramsey who resides near Lebanon has recently accepted the care of Knob Springs church in the New Salem Association. Brother Ramsey is one of the younger preachers in the association and his connection with this church means a better day for the work on that field.

Brother C. H. Wallace who taught last year in Cumberland College, one of the mountain schools of Kentucky, will be ordained to the work of the ministry on June 29, at New Middleton, Tenn. Brother Wallace is now doing work in the summer school of Cumberland University at Lebanon.

The writer is coming toward the close of his first year's work with the good people of Lebanon. The work has been very encouraging. There is much yet to be done, but by the Lord's help we hope to do it. We feel that a great day is open to the Baptists of this city.



SPHINX AND PYRAMIDS OF EGYPT

Sayre College

Under Control of Synod of Kentucky

The oldest endowed school for young women in the world. Located in the heart of the Blue Grass Section of Kentucky. A strong faculty. Christian atmosphere. Moderate expenses.

Session Begins September 9, 1924. For information address

SAYRE COLLEGE, Lexington, Ky.

The Biggest Business in the World

1. Foreign Missions is the biggest business in the world. It is Jesus Christ's Commission to go into "all the world" and to "every creature," and to teach everyone in all the world to do everything that He has commanded. There is no other business in the world as big as this.
2. THEREFORE, Foreign Missions should receive our biggest gifts.
3. BUT, having failed to receive big gifts, Foreign Missions has a Bigger Debt than any other Baptist enterprise and is threatened with defeat before the Biggest Opportunity Foreign Missions ever had.
4. Big Gifts can be made to Foreign Missions:
 - (1) In cash, in property, such as lands, houses, bonds, stocks, etc.,
 - (2) In wills and bequests.
 - (3) By the purchase of Annuity Bonds on which the Board pays you interest for life.
 - (4) By great giving to the 75-Million Campaign.

THE LEGAL TITLE OF THE BOARD IS:

Foreign Mission Board of the Southern Baptist Convention

NOTE:—The Foreign Mission Board of the Southern Baptist Convention gives the Biggest Security. It is a TEN MILLION DOLLAR Corporation authorized and recognized by the laws of Virginia, is seventy-nine years old, and no one has ever lost a dollar by it.

Correspondence solicited.

J. F. LOVE, Corresponding Secretary.
Richmond, Virginia.

AN APPRECIATION OF "CHRISTIANITY AT THE CROSS ROADS"

By M. D. Jeffries

The title of this book published by the Baptist Sunday School Board indicates that the author sees Christianity at a point in its history where it is either to continue its way, with its evangelical faith in the Scriptures, along with its 2,000 years of history or turn aside into another way, where science and philosophy will mould the religion of the people, rather than the revealed word of God. In the closing chapters, after a full statement of the points at controversy, the author makes clear his conviction that our religion will hold to the old paths.

He is fair with his opponents. He knows the claims they make for a modified faith and states these claims fairly. He meets them on their own field. Their objection to the evangelical faith is that it does not square with science and reason; that the claim for the supernatural, as taught in the Bible, contradicts the physical law of continuity, or causality, and is contradicted by the principles of human philosophy. Dr. Mullins shows that God operates in the religious as well as in the physical world. That the fact of Christ, the facts of Christian history, and the facts of personal Christian experience, are as much facts as the facts in the physical sphere and constitute just as sound a basis for scientific statement and reasoning as do physical nature and human reasoning. Here stand the facts, revealed in the Bible, testified to in history, and experienced by men. These facts cannot be gainsaid of men. They are in accordance with and not contrary to the principles of true science.

The book will be satisfying for two classes of readers. Thousands of Christian ministers and others, hold to their faith in the supernatural without the faintest doubt. They are impatient with any who would tamper with the scripture statements. They scarcely know the position of the scientists, and are not in condition of mind or spirit to understand or answer their arguments. The ordinary sensible Christian knows the facts of his religion, not by argument or scientific statement, but by the testimony of the Scripture and his own experience. Science and philosophy do not appeal to him. Dr. Mullins' full and clear refutation of the attacks of these modifiers of the faith will put a comfortable standing under the feet of these servants of the Lord.

Again, this book will bring satisfaction to the minds of earnest and thoughtful people, generally educated young people, who feel impelled to give heed to statements made, in the name of science and philosophy, in books and by teachers. It will help them to be shown that natural science, with its laws, is not the only science; that God operates in the spiritual as well as in the physical world. This book should be brought to the attention of and put into the hands of these thoughtful people.

ASSOCIATIONAL MEETINGS 1924

JULY

- 22—Big Hatchie, Liberty church, 4 miles southwest of Covington.
- 23—Wiseman, Long Creek church, 5 miles west of LaFayette.
- 24—Hardeman County, New Union Church.

AUGUST

- 5—Robertson County, Oakland



TWO FRIENDS OF LITTLE FOLKS

Seven Latest Books of our 39 published during the convention year just closed

The Bible Our Heritage—Dr. E. C. Dargan . . . \$1.50

"A book like this, from this great scholar of such intensely 'shepherd' heart, is a rare contribution to the popular study of the Bible. Critical subjects are presented so simple that any reader can follow him without difficulty."—H. E. Dana, Southwestern Journal of Theology.

The Christ of the Logia—Dr. A. T. Robertson . . . \$2.00

"It stirs his soul. The analytical critic is chased right down into all the corners where he seeks to hide away from the Divine Christ, in the Gospels and the rest of the New Testament; he is faced with the same Christ abiding still."—Dr. W. O. Carver, Southern Baptist Theology Seminary.

Christianity at the Crossroads—Dr. E. Y. Mullins . . . \$1.75

"One of the most significant books in the matters it discusses written in this generation. It ought to settle the theological dust for 2,500 miles around any center. Every preacher and every Christian teacher in the world ought to read it and master its tremendous dynamic."—Dr. L. R. Scarborough.

Home Letters from China—Gordon Potat . . . \$1.50

"Your heart is made to sigh and sing and laugh and chuckle and weep alternately. You see and feel China as a wonderful land with marvelous possibilities. He tells more of what we want to know than anyone I have read after."—Dr. L. C. Kelley, Pastor, Pineville, Kentucky.

Ella Rives—Dr. J. G. Bow . . . \$1.00

"Full of romance and deep human interest. The destiny of two lives awaits the outcome of a mighty struggle. There is love and abiding faith, and yet a difficulty that must be overcome. The Bible, final arbiter, wins and happiness reigns."—State Secretary Emmett Moore, Montgomery, Alabama.

The Successful Sunday School at Work—

C. S. Leavell . . . \$2.00

"Mr. Leavell has pervaded the book with an enthusiasm and spirit which lift it from the class of prosaic and uninspired text books. It will prove a well nigh indispensable guide to those who wish to see the Sunday School take a higher station in the work of the Kingdom. He writes after intensive study and out of ripe experience."—Commercial Appeal, Memphis.

The Supernatural Jesus—Dr. Geo. W. McDaniel . . . \$1.75

"The author is at his best in this volume. His style is clear; his argument convincing. He ascertains what the Evangelists and Paul teach concerning the Supernatural Jesus. Furthermore, he has sought so to state facts as to appeal to the people generally. A study of such a theme, based on such sources and presented in such manner, must command a wide hearing."—P. E. Burroughs, Educational Department, Baptist Sunday School Board.

Baptist Sunday School Board, Book Publishers

161 Eighth Avenue, North

Nashville, Tennessee

- church near Springfield.
- 7—Jefferson County, Shady Grove church.
- 7—Sequatchie Valley, Ewtonville church.
- 8—Union, Laurel Creek church, Rock Island.
- 12—Holston, Holston church, 3 miles Bluff City.
- 13—Nolachucky, Fairview church.
- 13—Chilhowee, Friendsville church.
- 19—Grainger County, Powder Springs church.
- 20—Cumberland Gap, New Tazwell church.
- 20—Duck River, Tullahoma.
- 20—East Tennessee, Union church.
- 21—Walnut Grove, Laurel Bluff church.
- 27—Bledsoe, Antioch church, near Portland.
- 29—Giles County, Union Hill church.

SEPTEMBER

- 2—Mulberry Gap, Friendship church, Hawkins Co.
- 4—Big Emory, South Harriman church.
- 5—Unity, Hornsby church.
- 9—Enon, Dixon Creek church.
- 10—Gibson County, Humboldt.
- 10—Maury County, Columbia First church.
- 11—Watauga, Dungan's Chapel, Carter.
- 13—Stockton Valley, Beech Bottom Church, Clinton Co., Ky.
- 17—Madison County, Pleasant Plains.
- 17—Salem, Prosperity church, Wilson Co.
- 18—Midland, Pleasant Hill, Knox Co.
- 19—William Carey, Petersburg church.
- 23—Ocoee, Providence church.
- 24—Clinton, Oliver Springs.
- 24—Friendship, Macedonia church.
- 24—Wilson County, Smiths Fork church.

- 25—Hiwassee, Concord church, Meigs Co.
- 25—Holston Valley, McPheeters Bend church.
- 26—Beech River, Mt. Gilead church, 12 miles northwest of Lexington.
- 30—Northern, Little Barren church.

OCTOBER

- 1—New Salem, Brush Creek church.
- 1—Providence, Lenoir City First.
- 1—Sevier, Zion Grove church (Smoky Mountain Academy) Sevierville, R. 9.
- 2—Beulah, Martin First.
- 4—Judson, Gum Springs church, near Marion.
- 7—Cumberland, Mt. Hermon church, Hickory Point.
- 7—Polk County, Friendship church, Pendergast.
- 7—Weakley County, Concord church, 6 miles southwest of McKenzie.
- 8—Stewart County, Big Meadow church.
- 9—Western District, Friendship church, 9 miles east of Paris.
- 10—Southwestern District, Flatwoods church, Holladay, R. 3.
- 15—Knox County, Strawberry Plains.
- 16—Nashville, Eastland church.
- 16—New River, Free Communion church.
- 16—Stone, Cookeville church.
- 22—Campbell County, Flint Hill church, Jacksboro, R. 3.

—Shelby County, Date and place not in Minutes.

The following associations have not furnished the State office with copies of their last minutes, consequently the information on these associations cannot be published: Concord, Eastan-alles, Indian Creek, Lawrence County, Little Hatchie, Riverside, Sweetwater, Tennessee Valley.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. W. J. Cox, President, 116 N. Evergreen, Memphis.
Mrs. J. T. Altman, Treas., 1534 McGavock St., Nashville.
Mrs. H. E. Mullins, Recording Sec., Peachtree St., Nashville.
Miss Mary Northington, Corresponding Sec., and Editor
161 8th Avenue North, Nashville

DIVISIONAL VICE-PRESIDENTS

Mrs. R. S. C. Berry,.....Morristown
Mrs. W. G. Mahaffey,.....Murfreesboro
Mrs. M. G. Bailey, 1217 Overton Park Avenue,....Memphis
Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent

STEWARDSHIP!

By J. M. Kailin

Tune "America."

Of Stewardship we sing,
And sweet the echoes ring
In gladsome song;
Be this our daily theme,
As moments we redeem,
And honor God Supreme,
With faith so strong.

In Stewardship we praise
Our Lord in many ways
With hearts aglow;
Our life is not our own,
To idle as the drone;
'Tis His whose grace alone
Can joy bestow.

By Stewardship fulfill
Our blessed Master's will
In place assigned;
Though be our talents few,
The highest aim pursue;
Our hearts in love renew
With Christ enshrined.

Let Stewardship abide,
And God the Spirit guide
Our heart and hand;
Unfaithfulness beware,
The Scriptures so declare;
Be watchful unto prayer
Is Christ's command.
Mobile, Ala.

AN IMPORTANT MESSAGE

By Kathleen Mallory

Last week I attended conferences for two days in Nashville in the interest of our Baptist 75 Million Campaign and of the 1925 Program for Southern Baptists. It was quite a helpful occasion to me personally and I believe that large results will come to our work during the remaining seven months of the Campaign and during the year 1925 and on and on.

In your state papers there has appeared an account of this meeting so I shall not go into details but merely sum up what I consider the main features. First: A statement will soon be published in the denominational papers, over the signature of Dr. L. R. Scarborough, Dr. Geo. W. McDaniel and one other member showing the joint task which is upon Southern Baptists: (1) to finish the 75 Million Campaign; (2) to inaugurate the 1925 Program for Southern Baptists. It doubtless seems confusing to all of us to be starting something else while we are still busy with an unfinished task, but we do that very thing every day and almost every hour of our lives, and so I know we will use our minds and hearts in this particular problem and will solve it surely.

Second: It was decided to try to get many subscriptions to our State Baptist papers, especially during September. That same month, in the week September 21-28, the emphasis will be on prayer. September 24 has been chosen as the special day for prayer and fasting. Our Union has been asked to help in the preparation of the program for that week.

Third: Each state has been asked to make every effort to get its Campaign pledges redeemed if possible by the time of its state convention. It is believed that each state will take an added interest in thus striving to win its part of the Campaign goal before the closing of the state's books. However, the Campaign will not be officially closed until December 31.

Fourth: A most stirring appeal was made to those attending the conference to get men and women, who have redeemed their Campaign pledges, to

give during the remaining seven months to the Campaign one month's salary from their income. This appeal touched my heart and satisfied my mind in its eagerness to find some practical plan to suggest, especially to our business women. I, therefore, promised to do all I could to get many women to give a month's salary. Of course, they do not have to give it in one lump sum. Please lay this upon the hearts and minds of business women especially.

Fifth: As a result of the Nashville meeting, our headquarters office has decided to prepare and furnish to the state W. M. U. headquarters for free distribution boxes which will be known as "Alabaster Boxes." We hope to have them reach the state headquarters by July 1, believing that our women and Y. W. A. members all over the South will use them for truly sacrificial giving. Please encourage the use of them in your state by the women and Y. W. A. members.

Sixth: As a further result, our headquarters office has decided to use during the rest of the Campaign the expression "Oh, Zion haste" on our stationery and in ROYAL SERVICE as often as possible. We believe that repeated use of this expression will stir the hearts of our women and young people in behalf of the Campaign. Please use it wherever you can.

SHE HATH DONE WHAT SHE COULD

"She hath done what she could," said the Master, "for me"—
How tender and sweet was the word!
"And the deed she hath done her memorial shall be,
Wherever my gospel is heard."

Ah, 'tis this that must try every deed that we do,
Ere Jesus pronounces it good;
Not the thing we have done, but the love it may show,
And whether we've done what we could.

For the eye of the Master is on every one,
Not a sigh or a struggle is lost,
And it is not the much or the little that we bring,
But—what has the offering cost?

Not the poor widow's mite, not the gold of the king,
Shall count of itself in the test;
'Twill not be the stamp of the coin that we bring,
But whether the gift is our best.
—Home and Foreign Fields.

ADDRESS OF W. M. U. PRESIDENT MRS. W. C. JAMES

"The Challenge of the Heights."

In addressing you in 1919, that memorable year when the Baptist 75 Million Campaign was launched here in Atlanta, I called your attention to the fact that in every enterprise there are three fundamental forces to be reckoned with if success is to attend the effort. The three forces of which I spoke were the compelling power of devotion to the ideals involved in the enterprise, the tremendous amount of energy released by each individual devoted to the ideals and working in the cause, and the effect the various impacts of society have upon the individual contributing in no small degree to his attitude toward any cause in which he or she may have enlisted. At that time we considered these forces in connection with the ideals and aims of the Woman's Missionary Union to ascertain whether or not we

were recognizing these forces and seeking to make the most of them. I think those who know our Union can but admit that we are working in such a way as to bring all these forces into play.

Today, however, we shall think of these forces in connection with the Baptist 75 Million Campaign for the past five years and for the eight months before us.

When we gathered together in Washington in what we were pleased to call our Victory Convention we rejoiced because we had truly had a victorious year. All three forces to which I have just referred had been seized upon and used mightily in this great movement. From July 1919—the time when the Campaign plans began to take definite shape—through December of that same year there was a devotion to the cause of Christ on the part of Southern Baptists that was unprecedented in our history. These six months have been regarded by many as the greatest six months in Southern Baptist history. The vitalizing influence of an achievement in some degree worthy of the God we worship and the ideals of our faith had gripped us and we were girded for big things. Each individual who had any part in the work of those six months seemed compelled by his or her devotion to the great enterprise and that for which it stood to give self and money without reserve. The people prayed as they worked, the consequence being that the power of God seemed to have been released and each individual seemed to have become a channel through which that power floated out to influence others and enlist them likewise. At that time every impact of society was favorable to such a movement. The country was prosperous beyond our fondest dreams. The spirit of altruism reigned. The people were joyous, they were hilarious, because they had rendered a service to the world and were ready for other crusades. Southern Baptists shared in this spirit and were not slow to respond to the call of the hour. You know the story of those six months as well as I. You know how people consecrated themselves anew unto the Lord, you know how many manifested their belief in the power of prayer, how many got a vision as never before of what it means to be a "faithful steward." You know how that instead of pledging \$75,000,000 our people pledged more than \$90,000,000, how that our own W. M. U. pledge instead of being \$15,000,000 amounted to approximately \$22,000,000. And we will never forget how during the first four months of 1920 the money came in like a golden stream.

We had undertaken great things for the God we loved, we had expected great things from God for the causes we espoused and we had not been disappointed. No wonder that we rejoiced and felt that we were standing on the very top of the mountain of a great achievement.

But to the far-visioned who stood on this mountain top the fact was recognized that instead of having reached the highest eminence of our endeavor we had but left the foothills and started to explore a mountain range with peak after peak rising higher than its neighbor and which must be scaled ere the topmost peak should be reached. To the clear-visioned there were valleys between—valleys in which there would be obstacles to overcome, pitfalls to be avoided, new trails to blaze and steep paths to ascend with briars and thorns of criticism and opposition to encounter. They saw that many failing to look up would be overcome by the hand-

caps in an atmosphere that would not always be of that rare quality that contributes to the energy necessary for continuous and vigorous effort. They likewise saw that results must be enlisted and trained.

But to those whose minds were stayed on Him—and among this number were great hosts of our women—there would ever be the vision of God leading on, exalting the valleys, making low every mountain and hill of difficulty, making the uneven places level and the rough places a plain. All of these recognized that the heights were challenging us to demonstrate the same devotion and courage that had inspired the great movement, and that the same zeal to enlist and develop each individual that helped to promote it during the first year would be absolutely essential through all the years.

The reports of 1921 showed that Southern Baptists, including the Woman's Missionary Union, had gone through one of the valleys of endeavor and had come out on a higher eminence than the one of the year previous. Many souls had been born into the Kingdom, the work everywhere was being enlarged and the sum total of gifts was greater than the year before. But already overhanging clouds had begun to cast their shadows and restlessness was widespread. The atmosphere of our social order was changing, the spirit of service and sacrifice was on the wane, the overwhelming desire for pleasure and luxury had taken possession of many while reverses in fortune were coming to others. The insidious appeal of America for Americans was having its effect, whether consciously or unconsciously, on the minds of many Christian people. It was a significant fact that the appeal of leaders at this time was for an elevation of our spiritual ideals. It seemed imperative that these ideals must be held aloft and loyalty become our slogan if the devotion of the members of our churches was to counteract the influence of far-reaching economic changes and also the change in the attitude of the United States to the outside world. A vision of the King, a vision of the continents must be kept in the foreground. It seemed from the financial record of the two succeeding years that Southern Baptists were losing this vision.

Certain it was that mistakes inevitable in so great an undertaking were seized upon for criticism and opposition and too many unwilling to pay the price necessary for success were beginning to react adversely because of the spirit abroad in the land. Not so with others, however, for God was showing Himself strong in behalf of those whose hearts remained perfect toward Him. Thousands upon thousands were being brought into the Kingdom and into our churches both in home and foreign lands, the number of those recognizing their stewardship was increasing, young lives being offered and trained for service and an eagerness for a fuller knowledge of God and of the world and its needs was apparent, particularly so among our women. Zion's hosts were marching on to greater heights each day.

In the years ending in May 1922 and 1923, we failed to reach the heights in gifts we might have reached and we were inclined to encourage ourselves by looking back to see how far we had climbed in comparison with the years previous to the Campaign rather than up to the heights that were challenging us and that we must reach ere we could unfurl and plant the banner of victory on the topmost peak. But again the spirit of those great six months of 1919 seems to have taken possession of us. Again we are looking up to where we can once more catch a glimpse of the Mount of Victory, the highest peak in the mountain range of achievement in the 75 Million Campaign.

Standing as we are today with our feet on higher ground and our faces toward the light, may I take this opportunity to congratulate you and through you the entire membership of Woman's Missionary Union on the heights you have reached in the past

five years? The number of our societies has increased in a marvelous way and the thing that rejoices my heart is the increase in the number of our young people's societies. The percentage of increase in those attaining the Standard of Excellence is a variable slowly but surely approaching its limit when all will be standard.

Our progress in mission study has been such that the system of certificates and awards inaugurated in 1918 has become an embarrassing problem—an embarrassment of riches it is true—but a problem because the keeping of records must be simplified and at the same time plans for future study enlarged.

Our personal service work particularly in the Good Will Centers has assumed such proportions that like the brethren in the old days of 1874 to 1888 some of the brethren of today are wondering what they are going to do with this rising power. Like the brethren of those earlier days we hope they will come to recognize the true worth of this work as the worth of Woman's Missionary Union was recognized by the broadminded, far-seeing men of that former day.

Your Executive Committee with all confidence in your ability and willingness did not hesitate to pledge you for \$15,000,000 to be given for the Campaign in five years. Under the inspiration of the hour and out of hearts glowing with devotion to the great cause, the women of our churches and the young people of our W. M. U. organizations pledged more than \$22,000,000. The five years from May 1, 1919, have come and gone and you have fully vindicated the committee's expectation of you.

While we have not quite reached our financial objectives we are so near to it that the goal posts are in sight. We have every reason to have the joy bells ringing in our hearts and to sing "Praise God from whom all blessings flow." The task of raising the remainder of the \$15,000,000 is not a difficult one. But a steep and rocky climb is yet before us. We must endeavor to vindicate our belief in ourselves. It was your committee that pledged for you the \$15,000,000. The \$22,000,000 was the amount reported as the sum total of individual pledges on the part of the women of the churches and the young people of our W. M. U. organizations.

First may I say that we know there were many gifts made by women and members of our junior organization that have been recorded on the books of the Woman's Missionary Union because they have been sent in as family gifts and no separate record could be kept. We know that some of our own number have fallen by the wayside and journey with us no more. But may I remind you of a statement I made to you last year: Yesterday with its deeds of strength and of weakness with its joys and worries with its successes and failures has passed beyond our recall. All that it holds of our work is in the hands of almighty love. But today is ours and what of today? The challenging heights are beckoning us to press with new vigor toward the objective for which we have been struggling through all the years, that is, to reach out hands of loving Christian helpfulness to the pilgrims of every land who are yet lost in the murky mists of the valleys. Therefore in the spirit that animated Paul—"Forgetting the things which are behind and stretching forward to the things which are before" let us press on to the goal that was set for ourselves nearly five years ago.

In other words, notwithstanding the fact that we have reached our original financial objective, notwithstanding the fact that we sincerely believe that our members have given more than has been recorded and that many perhaps have failed to pay their pledges let us resolve today to endeavor to pay every dollar that was pledged.

I recognize the fact that such an undertaking will require heroic effort but we have our Father's promise—"They who do know their God are strong and will do exploits." This

promise is conditioned on our knowing our God. I would therefore urge that none of us fail to study God's Word these coming months that we may know the wonder and the glory and the power of God. Study that we may know the wisdom and the grace and the love of God. The Old Testament is teeming with passages that show us the overwhelming significance of the very word God, and the New Testament is full of the grace and love of God as manifested in the love of our dear Lord. We must not only know our God as He is revealed in Scripture but we must know Him as He will reveal Himself to us in prayer, that is, in the prayer of communion. May we not covenant together in this meeting that in the coming eight months we will try to know Him in these two ways? Too frequently we do not love because we do not know. God knew when He gave the great commandment that we love Him with all our heart and soul and mind and strength and our neighbor as ourselves that all else would follow. This devotion will compel us to give ourselves in abandon to the cause in which we are now enlisted. The heroic effort will not only demand our own devotion to the cause but it will demand that we seek to enlist every individual woman and every boy and girl of our entire organizations in a like devotion to the cause of the Master. Again we may stand on the promises of God and go forth with a conquering spirit remembering that His promise is "They that call on me I am answering them." I shall never forget some of the experiences I had in Europe last summer. Going as I did from the land of prosperity, of liberty and of the open Bible to the war-torn countries of Europe and to countries where Baptists are today suffering under the lash of persecution and going as a representative of an organization as strong as ours I somehow felt that perhaps I would take to the women of these countries something of courage and hope that would make them stronger as they struggled against odds in their work of love for the Master. But I had not been in more than one or two of their meetings when I discovered that if anyone was to be the recipient of courage and strength I was that one. Their faith, their courage, their devotion to the cause of Christ and at the same time their zeal to win others was a rebuke and likewise an uplift to my soul. I knew though that there would be joy in their hearts and that their courage would be stronger if they knew that southern Baptist women were praying for them so everywhere I went I told them of our nine o'clock prayer hour and asked them to join us in this prayer circle, to pray for us and with us in our mutual work for the Kingdom. I wish you could have seen the joy in their faces and the tears in their eyes when in response to my request they pledged themselves to join us. They are going to do it too. Since I have been home I have had letters from communities which we did not visit asking that they too might join this circle of prayer.

(Concluded next week)

OBITUARIES

Obituaries, a hundred words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

RESOLUTIONS—OF RESPECT TO MRS. HETTIE JACKSON WRIGHT

On the evening of February 1, 1924, the death Angel entered the home of Mr. Walter Wright and called his beloved wife, Mrs. Hettie Jackson Wright to her reward.

To this union four children were born, three of which survive, Mrs. Will Cline, Almyre and Ewell Wright and two grand-children.

For six years she was an invalid but through all her suffering she was patient, submissive and trusting. Her faith and trust in God was beau-

tiful and an inspiration to those with whom she associated. Mrs. Hettie Wright had a host of friends and relatives who will miss her greatly for "To know her was to love her."

She was a source of encouragement to her pastor and the other members of her church. She was always interested in any religious work and gave freely of her means.

The funeral service was conducted from the Pleasant Hill Baptist Church by her former pastor, Rev. W. B. Woodall, of Smithville, Tenn.

The floral offering was beautiful proving the high esteem in which she was held.

Therefore be it resolved: That we express the feeling of our W.M.U. when we give voice to our grief and sorrow, sustained in the death of this beloved woman. We submit to the will of God. Our loss is her eternal gain. We offer loving sympathy to the bereaved family and commend them to our heavenly Father for comfort.

Further be it resolved: That a copy of these resolutions be sent to the bereaved family of the deceased, another to the Secretary of the W.M.U. of the Pleasant Hill Baptist Church, and one to the Baptist and Reflector. Mrs. C. B. Holmes, Mrs. R. C. Patterson, and Mrs. M. W. Webb, Committee.

CANCERS CURED AT THE

KELLAM HOSPITAL

The Kellam Hospital cures Cancers, Tumors, Ulcers, X-Ray Burns and chronic sores without the use of the knife, X-Ray, Radium, Acids or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

1617 W. Main St. Richmond, Va.

KELLAM HOSPITAL, INC.

DAISY FLY KILLER

PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or \$1.25 by EXPRESS, prepaid.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

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



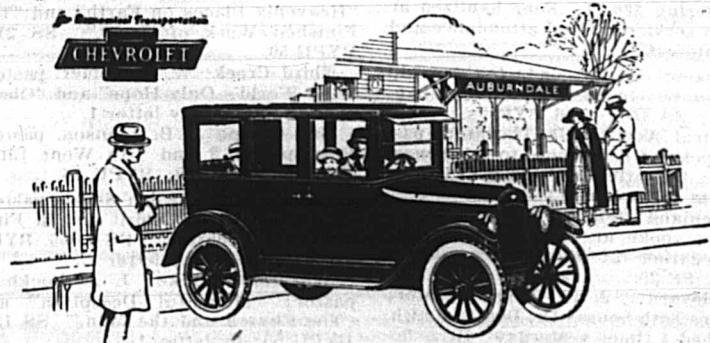
Southern Desk Co., Hickory, N. C.

FOR TROUBLED NERVES

High Blood Pressure, Dyspepsia, Neuritis, Worry, Despondency and General Inefficiency, investigate the new rational methods Now being successfully used at

THE BRIGGS. SANITARIUM, Asheville, N. C.

Booklet Free



Superior Sedan \$795 f. o. b. Flint, Mich.

The Favorite Suburban Car

For the family that lives in a suburban or country home, Chevrolet 5-Passenger Sedan is the ideal, all-year car.

It has ample power to negotiate any road any automobile can travel, and through cold or storm carries the family in ease and comfort. Its price is so low that almost any family can afford it, even though another car is owned for rougher or fair weather use. It is a quality product in which the whole family can take pride, yet is easy to own, maintain and to operate.

Its full modern equipment includes cord tires, plate glass windows, dome and dash lights, high-grade upholstery and interior fittings.

See it before deciding on any car.

Prices f. o. b. Flint, Michigan

Superior Roadster	-	\$490	Superior Sedan	-	\$795
Superior Touring	-	495	Superior Commercial Chassis	-	395
Superior DeLuxe Touring	-	625	Superior Light Delivery	-	495
Superior Utility Coupe	-	640	Utility Express Truck Chassis	-	550
Superior 4-Passenger Coupe	-	725	Fisher Bodies on all Closed Models	-	

Chevrolet Motor Company, Detroit, Mich.

Division of General Motors Corporation

PASTORS' CONFERENCES

ATTENDANCE JUNE 22

Nashville, First	1,485
(Allen Fort Class .. 985)	
Knoxville, Bell Ave.	1,055
Chattanooga, First	865
Memphis, Central	812
Jackson, West	741
Memphis, First	702
Memphis, Bellvue	655
Memphis, Temple	615
Rossville, First	551
Knoxville, Broadway	503
Nashville, Eastland	480
Maryville, First	466
Chattanooga, Tabernacle ..	463
Knoxville, Lonsdale	444
Memphis, La Bell Place	420
Erwin, First	396
Paris, First	350
Chattanooga, East	341
Fountain City, Central	340
Kingsport,	335
Nashville, Edgefield	325
Chattanooga, Avondale	324
Nashville, Immanuel	322
Chattanooga, Central	301
Elizabethton,	301
Knoxville, Island Home	300
Rockwood,	300

MEMPHIS

La Belle Place: D. A. Ellis, pastor; spoke at both hours. Good congregations. By letter 1; for baptism 1; SS 420. About 100 in work of young people.

Bellevue: SS 655; additions 4; 3 by letter; pastor preached a.m. and p.m. 8 baptized after evening service.

Evergreen: S. M. Ellis, pastor; SS 61; offering \$20.50. Four baptized at church services. Good attendance and fine interest.

Calvary: Pastor conducted worship both hours. Interest good. For baptism 1; SS 160; good BYPU's.

Central Ave.: J. P. Thornton, pastor; spoke at both hours to full house. SS 90; full attendance in BYPU; for baptism 4; by letter 3.

Greenland Heights: Chas. Lovejoy, pastor; spoke at both hours. Small congregation at morning worse at night. SS 35.

Boulevard: J. H. Wright, pastor; services both hours. Dr. Don Q. Smith, preached 4 times yesterday. He is doing fine preaching, meeting goes on this week. Nine received, for baptism 1; by letter 8; several professions. SS 275; 3 BYPU's.

Highland Heights: E. F. Curle, pastor; preached at both hours to good congregations. SS 236; 3 good unions. First: Pastor Boone preached. Four baptisms. SS 702.

Joseph Papia, Italian Missionary: times preached 2; present in SS 24; families prayed with 9; tracts distributed 27; visits made 46.

Seventh St.: I. N. Strother, pastor; by letter 4; baptized 5; SS 194; very good BYPU.

Charleston: O. A. Utley, pastor; spoke at 11 a.m. and 8 p.m. Two good services. SS 95.

New South Memphis: meeting closed, 20 additions, 15 by experience and baptism and 5 by letter. 14 baptized SS 163. Dr. L. C. Wofe did the preaching of his life, Brother Cambron great singing.

Merton Ave.: E. J. Hill, pastor; fine congregations. J. R. Nutt preached. Meeting closed. By letter 7; for baptism 1; SS 195; BYPU's off in attendance 1 marriage.

Temple: J. Carl McCoy, pastor; spoke at both hours. SS 615; 3 weddings, 1 funeral.

Central: Pastor Cox preached. For baptism 13; by letter 8; baptized 4; SS 812.

Rowan Memorial: A. H. Smith, pastor; SS 142; 2 fine BYPU's; 32 in men's Bible class. For baptism 2.

Riverside SS: A. H. Smith, pastor; SS 40; good crowd at mid-week prayer meeting and fine spirit.

Hollywood: J. R. Burk, supply; SS 102; good audiences; for baptism 1; profession 1.

Eastern Heights: J. W. Leigh, pastor; SS 64; BYPU contest on, 70 present. Two good services pastor preaching, one by letter.

Germantown: J. W. Joyner, pastor; spoke at both hours, two good services. Very large congregation in morning one conversion at night. Protracted meeting beginning July 1, Sunday night. Dr. Bostick assisting the pastor.

Preached at West Memphis 11 a.m. Organized SS with some 40 people. Preached at Frazier Institute 3 p.m. J. C. Schultz missionary pastor.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to large congregations. SS 276; baptized 1; good Unions.

White Haven: W. R. Pettigrew, pastor; preached to two large congregations. 3 additions profession 2. by letter 1; SS 122; 2 well attended BYPU's.

Speedway Terrace: pastor preached both hours. For baptism 1; baptized 3; SS 137.

KNOXVILLE

Marble City: R. E. George, pastor; Nehemiah 4: 14 and "The Appealing Plight of a Helpless Soul." SS 150.

Fountain City: Neill Acuff, pastor; "The Bible an Inspired Book" and "What Think Ye of Christ." SS 120.

Central of Bearden: Robt. Humphreys, pastor; Matt. 15: 21-28 and 1 Cor. 3: 11-15. SS 123.

Calvary: W. L. Dotson, pastor; A. A. Haggard and pastor. SS 164; BYPU 49.

Mt. View: J. R. Dykes, pastor; "Heavenly Places on Earth" and "The Finished Work of Jesus." SS 215; BYPU 50.

Third Creek: W. E. Comer, pastor; "The World's Only Hope" and "Obelience." SS 114; by letter 1.

Ball Camp: A. B. Johnson, pastor; Romans 12: 2 and "He Went Little Further." SS 140; BYPU 26.

Bell Ave.: Jas. Allen Smith, pastor; "Baptisms in Holy Spirit and in Fire" and "Hallucination." SS 1,055. BYPU 210; baptized 8; by letter 1.

Washington Pike: J. A. Lockhart, pastor; "Mournful Deception" and "The Church and the Man." SS 120; BYPU 55; by letter 1.

Gillespie Ave.: J. K. Smith, pastor; Gal. 2: 20 and Eph. 2: 8. SS 225.

Central of Ftn. City: J. C. Shippe, pastor; "The Call of the Master" and "Adorning the Doctrine." SS 340; BYPU 108. Fine congregations.

Lonsdale: W. A. Atchey, pastor; "The Symbols of Baptism" and "The Fruits of Christianity." SS 444; BYPU 148. 33 Sunbeams.

Elm St.: E. F. Ammons, pastor; "Christ Tempting Men to Heroism" and Rev. Gant on "The Church." SS 155.

Grove City: D. W. Lindsay, pastor; "The Supreme Importance of a Vision" and "The Voice that Reaches the Dead." SS 195; BYPU 25; baptized 2. Two approved for baptism. Two men reclaimed.

Smithwood: Chas. P. Jones, pastor; "The Golden Mean" and "The Three Words Hardest to Pronounce." SS 211.

Oakwood: J. H. Barnes on "The World's Need of Help" and "Faithfulness." SS 220.

Island Home: C. D. Creasman, pastor; "Altruism God's Law of Life" and "Power Through Jesus." SS 300; BYPU 81. Received for baptism 7. Conversions 14.

Beaumont: D. A. Webb, pastor; "The Devil" and "The Example of Jesus." SS 150. Rev. I. C. Whaley restored to full fellowship in the church with the full confidence of the church.

Rockwood, First: L. W. Clark, pastor; "The Power of the Gospel" and "Present Day Opportunities." SS 300; for baptism 1; BYPU 15.

Broadway: B. A. Bowers, pastor; "New Testament Church" and "Your Master." SS 503; BYPU 92; by letter 1.

CHATTANOOGA

Tabernacle: T. W. Callaway, pastor; Dr. Geo. Atkinson, of Moody Bible Institute and pastor on "Should a Christian Dance?" SS 463.

Clifton Hill Tab.: W. R. Hamie on "What in Hand?" and "Leaving Jesus." By letter 27; for baptism 24; baptized 10; SS 128. Bought two lots to build a church.

Shoal Creek: A. G. Frost, pastor; "I Am Not Ashamed" and "Declaration of Faith." For baptism 1; SS 301.

Birchwood: J. N. Monroe, pastor; "The Evangel" Rom. 1: 16 and "The Boundless Bounds of Christ's Love." SS 116; BYPU's fine. Work on SS rooms moving well.

Bell Ave.: G. W. Cox, pastor B. W. Erwin on "Hell and How to Escape It" and pastor on Romans 12. SS 112; BYPU 25.

St. Elmo: U. S. Thomas, pastor; Claude E. Sprague both hours. 9 additions, good SS.

Red Bank: J. A. Maples, pastor; "Ready for Service" and "God's Call to a Young Man." SS 235; BYPU 30. Pastor spoke at Hixon at 2:30 p.m.

East Lake: C. H. Cosby, pastor; "Christ Is Coming Again" and "Consecration." By letter 1.

Avondale: T. G. Davis, pastor; "How to Enlarge the Congregation" and "The All Prevailing Name." For baptism 1; baptized 1; SS 324; BYPU good. The church has given the pastor substantial increase in salary.

Chickamauga, Ga.: Geo. W. McClure, pastor; "Individual Responsibility." SS 148; BYPU 61.

E. Chatta: J. N. Bull, pastor; "The Fruit of Rebellion" and "Jesus at the Pool of Bethesda." SS 341.

Chamberlain Ave.: G. T. King, pastor; "The Function and Obligation of Christians in the World" and "The Rest Cure." By letter 1; SS 271.

Oak Grove: W. C. Tallant, pastor; "The Master has Come and Called for You" and "The Delivering Power of God." SS 142; BYPU 40.

Central: W. L. Pickard, pastor; "The Sword of the Lord" and "Love that Saves." SS 301; BYPU good. Pastor assisted Dr. J. G. Duckinson.

Evergreen, Ala., in meeting last ten days.

First, Rossville: J. E. O. Quinn, pastor; "In the Dark Without Jesus" and "Barabbas or Jesus." By letter 2; for baptism 16; SS 551; BYPU 135. Revival closed last night. Great meeting.

First: John W. Inzer, pastor; Dr. Wm. M. Sentell, Pastor Avondale Baptist church, Birmingham, on "The Gospel that Now Needs Emphasis" and "The Challenge of the Cross." By letter 2; SS 865.

NASHVILLE

Edgefield: W. M. Wood, pastor; "Spiritual Worship" and "Spiritual Poverty." By statement 1; SS 325; BYPU 30. Int. 15; Jr. 20.

Immanuel: Ryland Knight, pastor; "The Grievousness of War" Isaiah 21: 15 and "Moses: His Farewell to Israel" Deut. 34: 10. By letter 1; SS 322.

Eastland: O. L. Hailey, pastor; "The Church" and "How May One Know Whether He is Saved?" Baptized 6; by letter 1; SS 480; BYPU's good.

Inglewood: H. M. Estes, pastor; "What Seek Ye?" and "First Christian Impulse." By letter 3; SS 53; BYPU 18.

North Edgefield: A. W. Duncan, pastor; "The Christian's Crown" and "Sin's Final Shout of Victory." Profession 1; for baptism 1; baptized 2; SS 257; Sr. BYPU 19; Jr. 32.

Seventh: Edgar W. Barnett, pastor; "Woman's Glory" and "God's Call to Repentance—the Saved." By letter 1; SS 140; BYPU 15; Jr. 12.

Union Hill: H. F. Burns, pastor; "By Grace Are Ye Saved" and "Circumcision of the Heart."

Park Ave.: A. M. Nicholson, pastor; The Sledge-Hughes evangelistic party continues with us for the week. Fine interesting meeting. For baptism 23; baptized 6; by letter 5; professions to date 45; SS 285.

Belmont Heights: John D. Freeman, pastor; "Relation of Mosaic Law to the Christian" and "Nothing but Leaves." For baptism 1; by letter

3; watch care 1; profession 1; SS 268; Int. 16; Jr. 18.

Hopewell: Eli Wright, pastor; "The Wonderful Christ" and "Will God Do What He Says He Will Do?" Good day.

Judson Memorial: R. E. Grimsley, pastor; "A Strong Church" and "What Think Ye of Christ?" For baptism 1; by letter 2; SS 279.

Calvary: W. H. Vaughan, pastor; "Bring Not My Son Thither Again" and "She Has Done What She Could." SS 189; BYPU 20; Int. 18; Jr. 12.

Centennial: L. P. Royer, pastor; "Helpers or Hinderers, Which?" and "The Perils of the Satisfied Life." SS 150; good services at all BYPU's.

Grandview: Rev. Don Q. Smith, pastor; "Christian Faith" and "Petty Excuses for Not Being a Christian." SS 271; BYPU 22. Brother Porter Floyd assistant pastor preached at both hours in the absence of Pastor who is assisting Brother J. H. Wright, pastor of Boulevard church, Memphis, Tenn., in a revival. Good BYPU's.

MISCELLANEOUS

Kingsport: J. K. Haynes, pastor; SS 335; additions 2.

N. Etowah: F. A. Webb, pastor; R. A. Thomas, supply; "Memory in Hell" and "Sowing and Reaping." SS 152. Revival closed. Good day with crowded house.

Centerville, First: Alvin L. Bates, pastor. "Stewardship in Money Using" and "Stewardship in Giving." Will preach Monday and Tuesday on Stewardship making six sermons this month on stewardship. Good SS and 2 BYPU's. Preached at Cross roads in afternoon, meeting begins the third Sunday, pastor doing the preaching.

Maryville, First: J. R. Johnson, pastor; morning service by a Persian missionary. Evening service by pastor, by letter 2; SS 466.

Elizabethton: J. Herschel Ponder, pastor; "Forward" and "Retelling the Story." By letter 3 not reported last week. Rain interfered some at morning. SS 301.

Kingsport: W. C. Creasman, pastor; "Our Hope of Glory" and "A Heap of Bones." SS 177; BYPU 50. Very good day.

Riceville: T. R. Waggoner, pastor; "Learning of Jesus" and "Removing the Candlesticks." SS 68; Sr. BYPU 43. Splendid interest in all services.

Monterey, First: W. M. Griffith, pastor; following our Sunday school a program was rendered by the children which occupied the regular preaching hour, and at the close of the program there were 17 Jr. BYPU diplomas and 5 Intermediate awarded the children who had completed the prescribed study under the instruction of Miss Roxie Jacobs, who with Rev. D. N. Livingstone held a training school, the first week in June. As a further result of their splendid training there were 8 certificates in the Normal Manual, Second division and 8 certificates Normal Manual, Bible division, awarded also 18 seals, on "Training in Church Membership," were given out. There will be still other awards made yet. We certainly thank God for teachers like Miss Jacobs and Brother Livingstone and congratulate ourselves that we have been privileged to have them with us. BYPU at 6:45 p.m. with a fine program. Evening worship at 7:45 p.m. with sermon by the pastor, theme, "The Disloyal Servant's Punishment," 1 request for prayer; SS 235; prayer meeting 90.

West Jackson: R. E. Guy, pastor; Dr. Louis Entzminger preached both hours. We are having a great revival. This week we have had for baptism 70; by letter 32; restoration 1; under watch care 1; SS 741; good BYPU's. The meeting will continue for another week.

They call their new Russian cabinet minister Rykov. We call our departed one Rakeoff.

Every convicted bootlegger ought to be sentenced to drink in court one-half pint of his own liquor—with the morgue wagon in waiting.

FEAR THE LORD, AND SERVE HIM IN TRUTH WITH ALL YOUR HEART: FOR CONSIDER HOW GREAT THINGS HE HATH DONE FOR YOU.—1 Samuel 12:24.

FIRST BAPTIST CHURCH, CHATTANOOGA, HAS SECURED T. J. YORK AS EDUCATIONAL DIRECTOR AND PASTOR'S ASSISTANT

By Myrtle Alexander.

Mr. T. J. York, of Jacksonville, Fla., comes to First Church, Chattanooga, as Educational Director and Assistant Pastor. Mr. York is a native of Walker County, Alabama, and is well known in Tennessee and Florida as well as Alabama.

Mr. York is a man of wide experience and well trained, having had several years experience in Educational and Religious work. The Chattanooga church feels, indeed, fortunate in securing the services of a man so well equipped for this office, a long felt need of that church.

Mr. York has been engaged in school work since a mere lad, having taught his first school at the age of eighteen during the summer sessions while continuing his studies preparatory to a greater work. His success and popularity in this kind of work is evidenced by the rapid progress made, having been promoted from a

one-teacher school to the principalship of some of the largest schools in the county in which he lived. From 1914 to 1917 he served as Sunday School and Enlistment Secretary for State Board of Missions in Alabama, and in 1917 was elected County Superintendent of Education of Walker County, serving in that capacity until 1920, when he resigned to again take up religious work as Sunday School Secretary for the Birmingham Baptist Association. In 1923 he was promoted to Executive Secretaryship of the Birmingham Association, and in 1923 resigned to accept a call to the First Baptist church of Jacksonville, Fla., as Assistant Pastor and Educational Director, where he did a constructive work, resigning June, 1924, to accept a similar position with the First Church, Chattanooga.

Evangelist L. D. Summers of Jonesboro, Ark., and Singer E. P. Osborn, lately held a revival at Springdale, Ark., resulting in 46 additions to the church.

The revival at West Jackson church, Jackson, Tenn., in which the pastor, Dr. R. E. Guy, is being assisted by Evangelist Louis Entzminger and Singer J. P. Schofield has resulted at the end of the first week in 52 additions and is mightily stirring that end of the city.

Evangelist L. D. Summers of Jonesboro, Ark., is to hold a revival at North Fork church near Paris, Tenn., beginning the third Sunday in August. This is the church of his boyhood.

Dr. H. M. Wharton of Baltimore, Md., is conducting a revival with the First church, Greenwood, S. C., Dr. W. M. Vines, pastor. Dr. Wharton is 76 years young.

Rev. Richard E. Hardaway of Shandon church, Columbia, S. C., has resigned that pastorate in order to accept the care of South Main Street church, Greenwood, S. C. He has seen the Shandon church grow from 249 to 565 members.

Rev. S. A. Thweatt, a native of Tennessee, who lately graduated at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, has been called to the care of Dahlia Avenue church, Frederick, Okla., and has accepted.

Dr. Lincoln McConnell of the First church, Oklahoma City, Okla., will be out of his pulpit ten weeks during the summer to fill a contract for Chattanooga engagements made more than three years ago. This was fully understood at the time the First church called him.

C. C. White of Grenada, Miss., has been elected business manager of Blue Mountain Female College, Blue Mountain, Miss., and is splendidly endowed by nature and culture for the responsible position.

The University of Richmond, Richmond, Va., conferred the honorary degree of D. D., on Revs. Ira D. S. Knight and Richard S. Owens. Newberry College, Newberry, S. C., conferred a similar honor on Rev. E. V. Babb, pastor of the First church, Newberry, S. C.

DEAF HEAR INSTANTLY

A wonderful invention, which enables anyone whose auditory nerve is still active to hear all sounds as clearly and distinctly as a child, has been perfected by the Dictograph Products Corporation, Suite 1301-P, 220 W. 42nd Street, New York City. There is no waiting, no delay, no danger, but quick, positive, instantaneous results—you hear instantly. So positive are the manufacturers that everyone who suffers from deafness will be amazed and delighted with this remarkable invention, that they are offering to send it absolutely free for 10 days trial. No deposit—no C.O.D.—no obligation whatever. If you suffer, take advantage of their liberal free trial offer. Send them your name and address today.—Advertisement.

TUBERCULOSIS

Should have skilled attention and treatment. Delay is DANGEROUS—EXPENSIVE For full information address BAPTIST SANATORIUM, El Paso, Texas

MONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. J. A. Clarke of High Point, N. C., has accepted the care of the church at Covington, Tenn., and is on the field. And a more delightful and appreciative people could scarcely be found. We welcome him most heartily to Tennessee.

On July 1, Rev. Jesse C. Owen is to become pastor of the Fifteenth Avenue church, Meridan, Miss., having resigned as pastor at Fulton, Mo., to enter the new field.

His hosts of Tennessee friends will rejoice to know that Dr. J. W. O'Hara formerly pastor at Newport, Tenn., has been elected superintendent of Mountain Schools by the Home Mission Board, succeeding Dr. A. E. Brown who recently passed to his reward.

Dr. C. E. Burts having resigned as corresponding secretary of missions in South Carolina to become general director of the 1925 campaign among Southern Baptists with headquarters in Nashville, Dr. C. A. Jones of Columbia, S. C., has been elected his successor in that state. Dr. Jones was already educational secretary of the state.

Dr. P. I. Lipsey, editor of the Baptist Record, Jackson, Miss., has done a service of incalculable value in making the current issue of his paper Christian Education number, carrying illuminating articles and profuse illustrations of the Baptist schools and educators of that state. The paper is a beauty.

Dr. T. W. Gayer of Gallatin, Tenn., stewardship secretary of Tennessee, is doing the preaching in a revival with the First church, Bogalusa, La., it being his second annual engagement with that people.

Dr. R. H. Pitt of the Religious Herald views with alarm the policy of Southern Baptists of spending three million dollars in two local hospitals, while they gave last year less than two million dollars to Foreign Mission work and only \$952,507.18 to Home Mission work. Think it over!

On June 15, Rev. C. P. Ryland began his pastorate with the Kendall church, Washington, D. C., having resigned at Clarendon, Va., on the other side of the Potomac, after serving there five years.

What is fame? The Illinois Baptist, in a news note speaks of "Dr. George McDonald, president of the Southern Baptist Convention."

Evangelist John R. Hazelwood of Dunlap, Tenn., recently conducted a meeting at Briceville, Tenn., resulting in 60 professions of faith, most all of them grown men and women. The meeting was held in a tent. He is now in a meeting with Pastor J. M. Irvin at Dunlap, Tenn., and the revival fires are beginning to burn.

Rev. A. H. Moore of New Orleans, La., a student in the Baptist Bible Institute, is to do Sunday school and B.Y.P.U. Training work in Beech River Association during July and August. He did this class of work in that territory last summer most acceptably.

The annual of the Southern Baptist Convention of 1924 is on our desk, through the kindness of Dr. Hight C. Moore, the secretary. It is a book of 664 pages, packed full of denominational information of inestimable value, along with the proceedings of the Atlanta Convention. The denomination has a right to rejoice in such secretaries as Dr. Hight C. Moore and Mr. J. Henry Burnett.

Dr. R. A. Kimborough of the First church, Charleston, Miss., with his family has been spending several days with his brother, Dr. Judson Kimborough and family in Jackson, Tenn. It is good to have him in Tennessee and we only wish he remained permanently.

Dr. J. J. Hurt of the First church Jackson, Tenn., will not vacate his pulpit during the summer on a jaunt to some pleasant resort. He will remain at his post each Sunday, spending the time between in holding revivals in country and village churches in easy reach of his city. That is the ideal Christlike way to take a vacation. Life is too short to throw away a single month.

Rev. A. U. Nunnery of Parsons, Tenn., (Missionary Baptist) and Eld. C. H. Cayce of Fordyce, Ark., (Hardshell Baptist) are to debate differences in faith and practices at Easter school house near Huron, Tenn., beginning Tuesday, July 22 and continuing four days. Rev. Alonzo Nunnery of Chickasha, Okla., will be the moderator for his brother.

THOMAS W. WRENNE AND COMPANY

Bankers

WRENNE BANK BLDG.

REAL ESTATE

Sales — Loans — Rentals
Ocean Steamship Agts.

The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of 32 weeks opens September 23. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information write to E. Y. MULLINS, President

A Wonderful
Opportunity
for
Ambitious
Young Women

YOU CAN BECOME A PROFESSIONAL NURSE AND EARN ALL OF YOUR LIVING EXPENSES WHILE IN TRAINING.

The Protestant Hospital of Nashville desires a limited number of Student Nurses to enter the Hospital Training School at once. Correspondence is invited from ambitious girls and women of good character. Full information and details will be forwarded upon request.

WRITE FOR CATALOGUE

PROTESTANT HOSPITAL

Nashville, Tennessee

Europe - Egypt - Greece
- Palestine -

--\$455 to \$1390--

Midnight Sun--Lapland Alaska--The Great West

World's Sunday School Convention

Our Tours { Give as Much as Any
Give More than Many
Cost Less Than Any

Write Today for Itinerary

"Travel Free From Worry" With

THE WICKER TOURS

RICHMOND,

VA.

Home Circle

"THE SHEEP OF THE FLOCK"

A Reason and a Plea for Adult Bible Classes

By C. D. Meigs

We oft hear the plea for trying to keep
"The lambs of the flock" in the fold,
And well we may; but what of the sheep,
Shall they be left out in the cold?

"T was a sheep, not a lamb, that wandered away,
In the parable Jesus told,
A grown-up sheep that had gone far astray,
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,
"T was a sheep the good shepherd sought,
And back to the flock, safe into the fold,
"T was a sheep the good shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the young lambs away.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today,
If the lambs are lost, what a terrible cost
Some sheep will have to pay.

SAY IT

You have a friend—a man, a woman, a boy or a girl. For some reason you love him very much. Have you ever told him so? Perhaps he would like to have you

Say it.

Your friend has helped you along the way in the days gone by. Gratitude is in your heart. Do not let it lie buried there—

Say it.

Some joy comes his way. You rejoice with him. But he will never know it unless you

Say it.

An honor comes to him. He wins in the game of life, and you are glad—

Say it.

Your friend succeeds in some task which he has undertaken. You feel a grateful pride that he has done it—

Say it.

A sorrow comes his way. He may have lost his property. Some of his loved ones may have gone away.

Disease may have laid its hand on him, taking away the glow of health. You would share the sorrow with him—

Say it.

Old age, or perhaps a breakdown in the human machinery, may shut in your friend so that he can no longer fare forth among his fellows. Perhaps the end draws near. In your heart you wish him bon voyage as he nears the sunset gate. A word of kindly sympathy would brighten the way—

Say it.

The messenger of death may have knocked at his door and borne away into the unseen world some loved one. A word of sympathy would help to lighten the load and brighten the way—

Say it.

A personal word, a telephone call, a postcard, a letter, a telegram, and only a few minutes of time! Silent sympathy. Your own life may be better because of it; but your friend may go to the end of the journey and never know. You may add to the joy; you may lighten the load; you may brighten the way if you only take time to

Say it.

Bernard W. Spillman.
Kinston, N. C.

THE EYES OF A CHILD

I am brown, or blue, or black, or gray. I have faith in everyone and everything. I trust the world, I still possess the crystal clearness of innocence. I see nothing sordid or unlovely. The pictures I send to the baby brain are magical. I am not for sale—I cannot be bought—I am priceless!

I am sensitive. I require care and thought, but I grow weak with overwork or ill-health or strain. I resent indifference or neglect. When I am not as strong as I should be, I protest against over-exertion in the school-room, I rebel against long hours of study or reading at home where the lights are so dim that I cannot see.

I sound my warnings daily. I cause misery to the brain and a throbbing head. My punishment is relentless. I worry myself into aching, twitching, burning coils of fire. I cannot work—I cannot sleep—I can only weep. The parents of the baby body in which I dwell blame fretfulness, illness, apathy, dullness and stumbling gait, but I am the cause. I fairly sing and dance and thrill with light and joy and gladness when I am healthy and strong and rested. If I need aid from the skilled men who know me, who study me, who give me what I must have, then I respond in sheer gratitude.

If I have behaved badly and have caused pain it is only because I have needed help. With the assistance these learned men can give me, I live until I am no longer wanted. I never return once I go. I go reluctantly if go I must. I speak that all parents may hear.

Remember, I am the eyes of a child! I may be the eyes of your child! Conserve the eyesight of your child. It is a duty you owe the child, yourself, the community, the state and the nation. But above all you owe it to your child.

IS AMERICA A NATION FOR GOSSIP?

We have steadily developed in this country the age-old vice of gossip. We have become loose-tongued. We stand on the street-corners and hear soap-box orators deliberately tear down the ideals for which men of seven generations have been willing to die.

Gossip is one of the oldest vices in man. It began with original sin. It is an expression of the basest intellectual impulse of man. It is irrational and destructive. It has probably ruined more individual lives than any frailty of human character. It is responsible for race hatreds, for distrust of government, for failure of business and for the defeat of the public good.

What a shameful chapter in history we are permitting gossip to write! We have gone one step farther than the French law which requires that the innocent must prove their innocence. Here, under the rule of scandal, the innocent do not have even an opportunity to prove their innocence. Whisper touches them, and immediately their usefulness in political or social life begins to die.

There is an obligation upon all of us who love this free land and desire to see it preserved for the future that our faith shall not be lost in our government or in our national leaders. We can build a wall for its defense if we meet every vicious tale-bearer's whisper with the question, "Where was this proved?"

In this Summer of bitter political hatreds, of whispered lies of scandal repeated unthinkingly, let us keep our feet on the ground, let us demand facts and proof.

There are forces attacking the life of the Republic—even as there were in 1917 when it organized for defensive warfare. Loss of faith in American institutions and American leaders means the death of the Republic. Let us not be loose-tongued or thoughtless, but rather seek knowledge and guidance as fervently as we seek divine and spiritual truth; for if men are to be free and this democracy is to continue, it must be by the voice of the people spoken in truth and courage, not whispered in doubt or falsehood, nor yet in that most destructive of all scandal-spreading practices—in thoughtless repetition.

The whole world is looking on, and we present the sorry spectacle of a proud and splendid people seeking corners in which to whisper and bending ears to catch rumors. It is a destructive epidemic. It is up to every one of us to carry on a militant warfare for the defense of truth—even in politics.—The Delineator.

IS COFFEE HARMFUL?

Cheer for the coffee-drinker is contained in an exhaustive report from the Department of Biology and Public Health of the Massachusetts Institute of Technology. After a three-year study of the subject the directors have come to the conclusion that "the history of human experience, as well as the result of scientific experimentation, point to the fact that coffee is a beverage which, properly prepared and rightly used, gives comfort and inspiration, augments physical and mental activity, and may be regarded

as the servant rather than as the destroyer of civilization." A common-sense precautionary suggestion is also quoted from the report: "If individuals are especially sensitive to tea and coffee, its use, except in extremely limited amount, is not to be recommended. In this respect, it should be treated in exactly the same manner as are many kinds of food—meat, shellfish, eggs, milk or fruit—which do not agree with one person or another."—The Designer.

SMILES SELECTED

A Fond Parent Speaks

"Self-control," says a fond parent, "is listening to the other fellow brag about his kiddies and how bright they are, without stopping him to tell a few about your own."

Horse Thief

A small boy handed in the following in an examination paper in United States History:

"General Braddock was killed in the Revolutionary war. He had three horses shot under him and a fourth went through his clothes."

The Taking Ways of Doctors

"You're lookin' bad, Wullie."
"Aye, I've been in the hospital an' the doctors have taken awa' ma' appendix."

"These doctors'll tak' anything. It's a peety ye didna have it in yer wife's name."

How He Lost His Clothes

Passenger (after the first night on board ship): "I say! Where have my clothes gone?"

Steward: "Where did you put them?"

Passenger: "In that little cupboard there, with the glass door to it."

Steward: "Bless me, sir! That ain't no cupboard. That's a port-hole!"

Was the Ham Completely Cured?

A colored man entered the general store of a small town and complained to the storekeeper that a ham that he had purchased a few days before had proved not to be good.

"The ham is all right, Sam," insisted the storekeeper.

"No, it ain't, boss," insisted the other. "Dat ham's sure bad."

"How can that be," continued the storekeeper, "when it was cured only last week?"

Sam reflected solemnly a moment and then suggested:

"Maybe it's done had a relapse."

Washout on Line

A former Speaker of the House once wired a fellow politician to meet him in Pittsburgh, and the recipient, wishing to avoid what he feared might be an unpleasant interview, took advantage of interrupted communication, due to heavy rains, and replied:

"Sorry I can not get to Pittsburgh. Washout on line."

The Speaker wired back: "Don't mind a little thing like that. Buy a new shirt and come on."

The politician kept the appointment.