

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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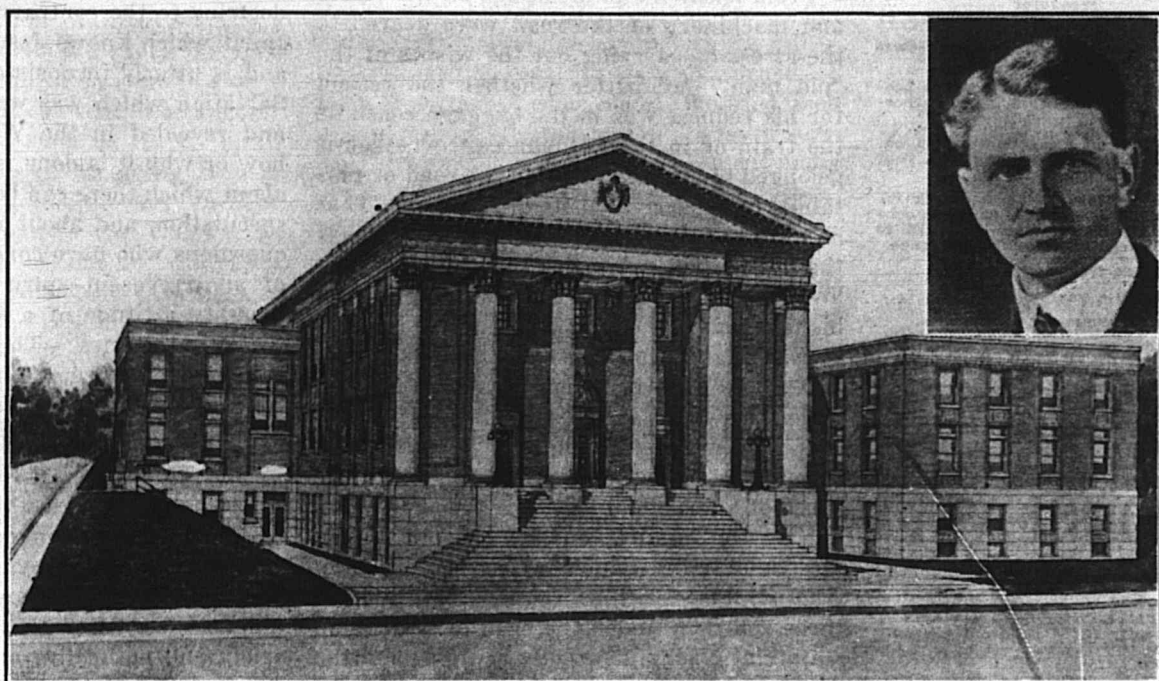
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 40

J. D. MOORE, Editor

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RUSSELL E. HART, Architect

THE BELMONT HEIGHTS BAPTIST CHURCH, NASHVILLE, TENN.

DR. JOHN D. FREEMAN, Pastor (Insert)

This beautiful classic building is now under construction in the Belmont-Hillsboro section of Nashville. The location is one of the finest residential sections to be found in any Southern city. It is within five to ten minutes' walk of Ward-Belmont School, Peabody College, Vanderbilt University, and other schools, which enroll annually upwards of five thousand pupils. The auditorium in the proposed building will seat twelve hundred, while the educational section will under pressure provide departmentally for twelve hundred to fifteen hundred in the Sunday school. Extensive provisions will be offered for social life and for various types of community service.

building, the committee and the architect In the arrangement of the interior of the

have kept in close touch with the Sunday School Board's Architectural Department and it is believed that the building when completed will furnish a basis for demonstration purposes in the city and for the denomination at large.

The first story of the building was occupied Sunday, June 1st, with an all-day celebration marked by deep joy and abounding spiritual fervor. This day also marked the second anniversary of the pastorate of Dr. John D. Freeman. Dr. Freeman has led wisely and well, and has made for himself an enviable place, not only in the Belmont Heights Church, but in the religious and civic life of Nashville.

The undertaking to which this noble pastor and his worthy people have set their hands is, humanly speaking, too great for

their slender resources. Thoughtful observers have sometimes been inclined to think that they have undertaken the impossible. They walk by faith; they rely on the hidden resources of the Almighty Father; they laugh at difficulties and, as they themselves put it, "specialize in the impossible." While they struggle to build a great temple for the Lord, they are at the same time building the spiritual congregation which is to occupy that temple. The Baptists of Nashville, along with the Baptist family throughout Tennessee, will watch this heroic band as they go on their quiet way, treading the paths of sacrifice, patiently carrying their full share of the denominational burden while they are pressing to completion this great church and Sunday-school building.



First Floor of New Edifice

Present Temporary Building

The Belmont Heights Baptist Church in a great all-day meeting, marked by deep joy and abounding spiritual fervor, celebrated the completion and occupancy of the first floor of their new building, June 1st, 1924.

Baptist and Reflector

(Continuing the Baptist Builder.)

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

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

EDITORIAL

WHY NUMBER THREE CAME IN ON TIME.

Especially illustrative of our situation and duty as a Baptist people in the closing months of this year is the beautiful story which was recently told us by Dr. I. J. VanNess, corresponding secretary of the Sunday School Board.

It was in the days when Major John W. Thomas was president of the Nashville, Chattanooga and St. Louis railroad. Dr. Geo. W. Truett, of Dallas, Texas, was due to arrive in Nashville at 8:30 o'clock on a certain Monday night to begin a meeting with Dr. Lansing Burrows who was then pastor of the First Baptist Church. In order to conform to the schedule of the train the hour for the first service was fixed at 8:30. In the afternoon of that day, however, Dr. Burrows was informed that the train was running about 40 minutes late. Every preacher knows something of the distress which such information conveys!

The anxious pastor immediately communicated the news to Dr. VanNess who instantly suggested that he "see Major Thomas." He did so without any needless delay and was cordially received by the president of the road and was assured of every assistance possible. The Major who was then well past the meridian of life, was evidently greatly beloved by all the employees of the company who affectionately, as well as literally, spoke of him as the "old man"; and among whom the utterance of his wish was the strictest orders they could get from him.

Despatchers quickly began to pass the word out over the wires and the operators bent forward intently over their instruments to receive it: "The old man wants number three in on time." Station hands worked a little faster in handling express and baggage. Freight trains moved leisurely in on the side-

tracks to wait a little longer than usual in order to clear the main line. The crew of number three got the message in short order, and the engineer, wiping the grime from his steel-rimmed spectacles, read the memorandum: "The old man wants number three in on time." Glancing at his watch as he clutched his lever, he mentally estimated the speed at which he must go in order to make up the lost 40 minutes.

From Nashville to Memphis, all the forces and machinery of the road were geared to the stress of carrying out the wishes of the "old man," no matter whether the reason for his request was in the baggage coach of the train or in the Pullman car; whether it belonged to number three on the road or pertained to its arrival at its destination. That he wanted it done was reason enough. It was that which led every man on the road who loved his chief to put renewed energy into his task and new enthusiasm into his routine. It was that which caused the conductor to "hurry up" the passengers as they entered or left his train at the stop-stations: and it was that which the engineer kept sacredly in mind as he swept over the rails with the speed of a tornado, redeeming the time, picking up the minutes one by one out of the stretch of miles which lay out before him. And it was for that reason that number three rolled in under the shed of the Union station at Nashville exactly at 8:30; and the "old man's" wish had been granted.

Christ is our Great Head and Chieftain: the Author of our faith and the Supreme Captain of our industry: the Founder and Leader of the greatest movement which Southern Baptists have ever made. His desire should be the ultimate law of our lives. We live and labor under Him in a realm of grace instead of law. But what stricter orders could we receive from Him than the mere expression of His wish? If we love Him as we ought, we do not have to be driven to our tasks by stern commands. And when an emergency arises, how earnestly and joyfully we should unite with each other in a strenuous effort to comply with His will that the crisis should be safely past! How swiftly the word should be passed out to every worker along our lines: "The Master wants the 75 Millions in on time!"

Let no one allege that he is pre-occupied or that he has more important duties to perform while this great movement is being delayed and is running behind. For in order to reach the destination on time, it will have to have the concerted, undivided and loyal support of all our people. We will have to put an extra enthusiasm into the effort to make it a success,—more faith and sacrifice, more love and self-denial. Let all forms of indulgence and even the less important phases of service be rolled in on the side-tracks until we can get the big thing by!

From Kansas City to Key West, from Washington to Albuquerque, from the coastal regions of the Atlantic seaboard to the prairies of the middle west, in every hamlet and village, in every country and city church, may the word be dispatched with the speed and dynamic of heaven carried by the current of the Holy Spirit's power, until

every Baptist ear shall tingle with the force of the call and every Baptist heart shall leap forward to answer it: "The Master wants the 75 Millions in on time." And it will be done.

INFANT SALVATION.

Every sentiment of Christians favors the salvation of infants dying in infancy. Any doctrine to the contrary is abhorrent to the spirit which knows Jesus Christ intimately, and is utterly inconsistent with the plan of Salvation which was wrought out by Christ and revealed in the Word of God. As to how or why it is done is a theological riddle about which there can be a great deal of vain speculation, and about which those only are querulous who have concerning it something of an irreverent spirit of curiosity or the haughty attitude of a superior understanding of mysteries. The doctrine of infant salvation is, of course, involved in the facts concerning Jesus, the Saviour. A few basic principles may be noted:

1. The Universal Need of a Saviour.

Let no one imagine that children at birth are born into the Kingdom of God. Like the rest of mankind, they need a Saviour,—no more and no less than other people. If they did not need Him, they would be saved already and naturally: and if saved, then the grace of Christ would not be universal in its application and would therefore be annulled. If grace does not apply to everybody, it would not be available to anybody.

The verdict of the Scriptures is that the heart of man is naturally bad and is opposed to God. "The heart is deceitful above all things and desperately wicked." David acknowledged that he was "shapen in iniquity and in sin was he conceived": from the very first moment of his earthly existence, sin was in his nature, even before he was at all capable of wrong doing and before self consciousness and moral responsibility had developed in him. Innocence, which is the natural state of the child, is not freedom from sin, but is merely the absence of wrong doing because accountability does not as yet exist.

2. The Universal Grace of Christ.

Jesus was "the Lamb of God who taketh away the sin of the world." Note the singular form of the word "sin", not "sins"; that is, sin as a principle rather than an act. In the child it is a principle only, while in the adult it is an act or series of acts as well as a principle. Jesus made atonement for the sin (the innate sinfulness) of every human being. The reason why some people do not receive it and are saved is because they reject it. Unbelief is the one condemning sin; and the only one: "because they believe not on Me." Where there is no moral accountability, there can be neither belief nor unbelief although there is sin but it is the sin which Jesus took away by His sacrifice as the Lamb of God and which, therefore, in the case of the child dying in infancy, is not itself "brought forth" or brought to maturity where it produces death eternal.

Furthermore, salvation in every case is

all of grace and not of works. The babe who dies before it becomes a responsible being is not condemned for its lack of good works any more than the grown person is saved by good works. "By the deeds of the law shall no flesh be justified." The salvation of any soul is not conditioned on what one does or does not, but upon what Christ has done and upon one's attitude toward His work in behalf of sinners.

The words of our Lord are clear and positive as to the salvation of little ones. In speaking of the children He said, "To such belongeth the Kingdom of heaven." Pretty strong statement that is: that the kingdom of heaven belongs to such as they. While those who are capable of accepting Him as their Saviour and do actually believe in Him, may be said to "belong to the kingdom of heaven." There is possession in both cases, —not less nor more so in one case than in the other, although one is a subjective while the other is an objective title, or the one a negative and the other a positive ownership.

For example: property which belongs to heirs during their minority is held for them by a trustee who administers upon it in their stead but does not pass it into their hands until they become of age and can take responsibility in the matter, at which time they give themselves to it, in whatever business or avocation it may involve, so that they may be rightly said to "belong to" it. It first belonged to them: afterwards they belong to it. While the kingdom belongeth to such as the child, it becomes an individual possession only in the event of death during infancy, at which time, Jesus the Mediator and Administrator, gives the heir its inheritance; or else, in case of a personal and voluntary belief in Christ after infancy, when the child of God, by faith in Christ, becomes an heir of God and has eternal life bestowed upon him in this world: for "he that hath the Son hath (present tense) life." "The gift of God is eternal life through Jesus Christ."

Therefore everlasting life is a possibility but not an actuality with every child. It becomes actual in such a case only where the nature that is dominated by sin does not have time to assert itself fully, that is to say, where death occurs before any moral responsibility is developed. The condition of the child is that also of any one who is demented from birth, and where there has not developed any moral consciousness or accountability.

It may be said by some that if children are saved in their infancy, they should be baptized in infancy. But they are not saved in infancy, but are saved out of infancy if they die during that period. They are unquestionably saved when they die and are not saved until death; therefore baptism, if it could apply to them at all, would have to be administered after their death. There seems to be no Scriptural authority or reason for the baptism of infants even after they have died. Baptism being no part of the conditions for salvation but a symbol of the new life in Christ, is unnecessary in the case of those who have already entered fully and finally into that life.

THE FLUID LIFE.

Fickleness in an immature person is not an evil omen unless it results from double-mindedness. It may be due to a fluid condition of the life which has the chance of being molded and of becoming fixed in truly heroic and unselfish forms. When liquid becomes solid, how firm is that solid! Our Lord chose Peter as an apostle because of this very characteristic. How impetuous and fluctuating he was at first! His feelings flowed like water. But he was like concrete in the mixer. He revolved several times and turned all sorts of ways, but when his life emptied itself in experiences of grace, and in phases of service, it became as adamant as cement under the rays of the sun. He became the "Rock" upon which heavy responsibilities could be placed. He became the flaming evangelist who could hurl the truth into the faces of his accusers and declare that "We ought to obey God rather than men." He became the apostle of boundless humility who asked his executioners to crucify him head downward because he was not worthy to die as his Master died. Let us not lose faith in the fluid life: let us be careful to have it solidify in the proper form and become fixed in a worthy purpose.

News and Views

Rev. J. C. Pitt has moved on the field at Christiana, Tenn., and enters the pastorate there with good prospects.

The Concord Association will be held July 30th at Fellowship church. Any visiting brethren who will go on trains should write at once to Mr. Guill Maddux, Mt. Juliet, Route 4, stating when they expect to reach Smyrna, the nearest railroad station.

We are indebted to Dr. P. E. Burroughs, architectural and educational secretary of the Sunday School Board for the materials which appear this week on the first page, setting forth the splendid work being done by the Belmont Heights Baptist church of Nashville.

Bro. T. L. Sasser, pastor at Murphy, N. C., announces: "Doctor George W. Truett, well known to many Baptists and others, will preach twice daily in an associational wide evangelistic meeting at Murphy, N. C., August 10th to 22nd. It will be a Truett home-coming meeting, he having been born and reared near here."

Rev. A. P. Moore resigns at Lawrenceburg, Tenn., after a fruitful ministry of six years during which time the church more than doubled its net membership, raised a goodly portion of a liberal subscription to the 75 Million Campaign, more thoroughly organized its Sunday school and went forward in woman's work from a single W.M.S. to all its auxiliaries under competent leaders. A beautiful corner lot has been secured on

which the church plans to erect a handsome structure in the near future. Brother Moore has not announced his future plans, but it is confidently hoped he will remain in our midst.

From Ruleville, Miss., pastor Geo. S. Jarman writes July 16th: "Our work here is moving along nicely. Fine crowds for the summer months. Good interest. Only lack two points of having an A1 Sunday school. Hope to make these up soon. Have been a pastor in Mississippi for 7 years but have not lived in the state that long. I find the people to be very kind, considerate, thoughtful and some very zealous of our Lord's cause. Yet I find no place like home and when the Lord sees fit to lead me back I am ready."

AN IMPORTANT CALLED MEETING OF THE EXECUTIVE BOARD.

By Lloyd T. Wilson, Cor. Secretary.

I am calling a meeting of the Executive Board of the Tennessee Baptist Convention at Ovoca, Tennessee, July 29th at 10 o'clock a. m. This is a special meeting to consider the following important items.

1. The matter of taking over the Woman's Hospital.
 2. The present condition of our schools in Tennessee.
 3. The closing of the 75 Million Campaign and the launching of the program for 1925.
- Tickets to Tullahoma can be purchased round trip at reduced rates. Let all who may come to this meeting take advantage of this reduction. It will be well to notify Mr. W. D. Hudgins as to whether you will remain over and if so how many days. Hotel rates \$1.25 per day by the week, or \$2.00 per day for less time. I am earnestly hoping that all the members of the Board will come prepared to spend at least three or four days or a week.

ASSOCIATIONAL REPORTS ON CAUSES FOSTERED BY SOUTHERN BAPTISTS.

By Lloyd T. Wilson, Cor. Secretary.

We have prepared reports on our various causes and will be glad to furnish them on request to any brother who will drop us a line. We also have some reports covering a number of the causes. We give list of such as we can furnish.

1. State Missions.
2. Home Missions.
3. Foreign Missions.
4. Christian Education.
5. Orphan's Home.
6. Memorial Hospital.
7. Ministerial Relief.
8. W. M. U. Work.
9. Stewardship.
10. Benevolences. This includes Nos. 5, 6 and 7.
11. Christian Missions. This includes Nos. 1, 2 and 3.
12. 75 Million Campaign and Future Program.

Contributions

THE PASTORS AND TWO MOMENTOUS CHANCES.

By L. R. Scarborough.

The pastors will hold must of the revival meetings this summer and the pastors will attend in the largest numbers the associational meetings; and these constitute the two occasions on which we will have our best chance to reach our people with our two great programs. Most of our great mass of unreached Baptists will attend the Baptist revivals of this summer. Many of them know but little about the 75 Million Campaign and the 1925 program. The cause can be greatly advanced if the pastors aided by their helping evangelists will adopt the following simple method of reaching the great unreached mass of our people at these meetings.

1. At some well attended morning service let the pastor thoroughly set out the causes involved in finishing the 75 Million Campaign and our plans for the 1925 program. Then let the visiting evangelist reenforce the pastor's words in this matter. We will thus reach the morning congregations.

2. Do the same thing in one of the night services, probably best Sunday night after the meeting has gotten in an evangelistic swing. It won't take a whole service. It can all be done effectively in thirty minutes, and if it is done in the compassionate and evangelistic spirit, it will greatly help.

3. If the pastor or evangelist will secure from the state secretaries tracts giving information about the campaigns and program and largely and liberally distribute these tracts at the morning services and evening services of the evangelistic meeting, and if the pastor will urge the people to read these tracts, take them home with them and read them to their children, it will carry inspiring information further than most any other way.

4. If he will at some time during the evangelistic meeting when a good crowd is present conduct a brief round-table about the double program—finishing the 75 Million Campaign and taking up the 1925 program—this will be greatly helpful. Ask and answer questions. These summer meetings ought to be used greatly to the inspiration and information of our people on these great vital matters. It will help to create the conquering morale to win.

The Associational Meetings.

Soon the association period will open. Nearly a thousand associational meetings will be held between July and November. It is hoped that the pastors and others will unite in urging the people in great numbers to attend these meetings. It is greatly desired by all the denominational forces that these associational meetings shall be capitalized to the furtherance of the double program. The two general directors are joining the state secretaries in some suggestions as to the campaign program in these associations. At least two or three hours of the best ses-

sion ought to be set apart for the discussion of the two programs and a strong speaker who is well informed and is capable of creating inspiration should speak on each of these programs; and at this time a round-table should be conducted and complete information concerning these two great matters should be given widely to the people. It is greatly desired that the associational leaders will organize the forces in all the churches at these associational meetings for the fall campaign, the finishing of the 75 Million Campaign and the taking of the every-member canvass for the 1925 pledges, November 30 to December 7. The associational meeting will be the best time to effect that organization, if it has not already been done in a called session of the association before that time. Certainly the associational meeting can be used to greatly strengthen the organization if it has already been set up. Plans should be laid to make the canvass for cash and pledges in all the pastorless and backward churches.

These two occasions—the summer evangelistic meetings and the associational meetings—constitute our greatest opportunities to reach the masses of our people. Inspiring information should be given out to all the people at all these meetings, and if these steps are taken it will put Southern Baptists far up the road for a complete triumph this fall.

In the lines of these two suggestions Baptist destiny lies and the issue is largely in the hands of the pastors.

INDEPENDENT APPEALS TO OUR SOUTHERN BAPTIST CHURCHES.

By J. F. Love, Cor. Sec'y.

Southern Baptists have on their hands serious business. The 75 Million Campaign and all the sacred interests which depend upon it are at stake in the brief months of 1924 just ahead of us. Every man who really loves his denomination ought at a time like this to bend his energies to this task, thus supplementing the effort of his brethren to make this Campaign a great success and to save the Christian enterprises which depend upon this success.

There is one danger to the present Campaign and to the future cooperative work of Southern Baptists against which this article is meant to warn all our churches and all our people individually. The danger is the appeals which from many quarters in Asia and Europe are made to Southern Baptists by individuals and organizations which are not a part of our denominational organization, and are in no way related to our Baptist co-operative effort. There are some individuals, and some of these who have built up organizations with themselves at their head, who are continually seeking access to our pulpits and to the pockets of our people. If they are given this privilege, they will hurt the Campaign and everything the Campaign stands for, and they will in the end dry up fountains of benevolences. For instance, letters have been reaching many of our pastors, churches, and individual Baptists from Siberia, from China, and from Europe—

some of which letters make appeal on behalf of Russia, and some from other countries. Some of these organizations are marvelously comprehensive. They have been constituted to reach not only the Baptists of the South, but of the North and of Canada and of England and Scotland and many other countries. The organization is big, but it heads up in almost every instance in an individual who is its directing genius. If these organizations and individuals are encouraged to pour their appeals out before our people, quite shortly our pastor will be seriously embarrassed, contributors will be perplexed, and the work for which the denomination is organized will suffer.

My advice has been for many years, and still is, that our Baptist people do their best, their very best, by the causes which are embraced in our organized denominational program, and that they decline to hear the appeal of any uncertified person for any object whatsoever. Imposters are abroad. Recently information has come to us of persons who have been canvassing Baptist churches in the South claiming to have been missionaries of this Board, whose names we have never heard. Such individuals are no better than the gold brick experts, and our churches ought to be warned against them. The denomination has its chosen agencies for doing its work, and these agencies are overburdened with their tasks and need every dollar that every Baptist in the South can give to these legitimate enterprises projected, directed and controlled by the denomination. Why should anyone throw his money after men who are unknown to our people and to organizations which are not recognized by the denomination, and which the denomination has no way of controlling.

In framing up our present Baptist World Program the protection of our pastors and churches from many and promiscuous appeals from foreign countries and on behalf of this and that object was continually in mind. Conferences with the representatives of many national Baptist groups revealed the fact that same individuals on some of the mission fields and some organizations controlled by individuals were, while getting help from one group of Baptists, concealing the fact that they were getting help from other groups. Some of them were getting money from two, three or four national Baptist groups, and each group thinking that it was giving special help to these individuals. The policy of these solicitors seemed to be to eat out of as many troughs as possible. In making up the World Program the respective Baptist groups and boards, which are the recognized agencies of the denomination throughout the world, so divided up the task and assumed such responsibilities for the mission fields of the world, that as far as possible legitimate needs could be met through these known and authorized Baptist agencies, and the churches could be protected against unauthorized appeals. There is now no need and no excuse for individual foreigners or Americans in foreign countries to be making their appeals direct to the churches. All such individuals should be referred to one or the other of the regular

denominational agencies which are set to supply the needs of all the mission fields as fast as the denomination furnishes their chosen agencies the means with which to do this.

Some of these individuals who are in spectacular fashion and without regard to the organized life of the denomination appealing to the churches of America, North or South, or both, are also appealing to the churches in England and other lands. If the denomination had a way of securing a correct report of the money which has been collected by these individuals and organizations, and the use which had been made of this money, and the missionary results which have been obtained, these facts would not themselves constitute a much stronger warning than this which I am issuing. With much of this money no real foreign mission work has been done, and with some of it individuals have been enriched.

Therefore I throw out this warning to save our people from being deceived and to secure, if possible, the largest help of all for those enterprises fostered and controlled by the denomination which makes their reports of receipts and accomplishments to the denomination. Every good man wants to do all the good he can. I am deeply persuaded that there is no opportunity for doing good like that which our Baptist denomination offers for co-operation with other good men through agencies which the denomination controls and directs.

P. S. To illustrate the unreliability of these appeals by foreigners, I give the following letter just received this morning:

"A Russian named Wladimiroff is sending appeals from Bulgaria in many directions and especially to leading Baptists. I have made inquiries and the confidential reports confirm my suspicion that he has become a professional begging-letter writer. The Sofia representative of the 'League of Nations,' who in the absence of the Rev. C. E. Petrick undertook to investigate, writes: 'I am convinced he is a really bad and undeserving case.'

"You are almost certain to hear of his appeals, and I therefore send this information to you for guidance."

Bulgaria is a territory assigned to our German brethren for which under the agreement of the London Conference Southern Baptists have no responsibility, to say nothing of the reliability of this party who is making appeals from that country.

TOLERANCE.

(Editorial, Christian Century, July 10)

While we write, the Democratic convention is still struggling with the problem of nominating a candidate for the presidency. The close and bitter fight of the Klan has resulted in the adoption, by a very narrow margin, of a purely conventional and platitudinous paragraph in favor of religious liberty and toleration and the rejection of one denouncing the Klan by name. We are no friends of the Klan. It is everywhere unnecessary, and has frequently been a divisive and disturbing factor in the communities in which it has operated. While it has gained the adherence of many good citizens in certain sections by support of the enforcement of certain laws, we

agree with former Emperor Simmons that, as he said in his testimony before the congressional investigating committee, "there is no room in the United States for any organization organized for such a purpose"—especially a secret and hooded company whose loose organization enables it to escape corporate responsibility and whose policy of disguise and anonymity renders its members free from individual responsibility.

The issue that has been raised in the name of tolerance over the Klan in the convention, however, is a wholly false one, we judge, cleverly designed and promoted as a backfire to offset in advance the opposition to the candidacy of Governor Smith on the ground that he is a Catholic. The Klan itself is not a legitimate issue in a presidential election, and denunciation of it is no legitimate plank in a national platform unless the incoming administration proposes to do something about it. But tolerance is a word dear to American hearts, and religious intolerance needs only to be named to stand condemned by every tradition and canon of true Americanism. Still, does the denunciation of intolerance, even if it were coupled with specific disapproval of a secret organization which has capitalized religious and racial prejudice, adequately clear the way for the nomination of a Catholic for the presidency?

Our aversion to intolerance is based upon the fact that the word connotes a denial to the individual of the right to worship God according to the dictates of his own conscience, or a denial of equal rights before the law, or the establishment of a religious qualification for the holding of public office.

If anyone has brought forward any such intolerant proposal, we have not heard of it. No one, so far as we know, has suggested that a Catholic should be legally debarred from the presidency. Any native born citizen of proper age can be president if he can get elected, and we are not aware of any effort to alter that constitutional arrangement. But not every person who is constitutionally qualified is fit for the office. "Is it religious intolerance to oppose the election of a man to the presidency on the ground that he is a Catholic? Even the klansmen, as Professor Mecklin says in his excellent book, 'reiterate that they are not opposed to Catholicism as a religion. They acknowledge freely the right of the Catholic to worship God according to the dictates of his own conscience. Their objection is that, for Catholics, the last word is spoken by the infallible head of a vast theocratic autocracy, the pope.' Are there any reasons why a good and tolerant American should not desire to see a Catholic at the head of our government?

The decision will hinge largely upon the question whether that "last word" which is spoken by the supreme Catholic authority has reference solely to religious matters, or whether it may not also have to do with matters which we consider within the proper field of governmental action. It is true that the Catholic Bishop Spaulding said some years ago, speaking of the Apostolic Delegate Satolli, that "his authority is ecclesiastical merely and concerns Catholics not as citizens but as members of the church." And

again: "Our obedience to the pope is confined to the domain of religious faith, morals, and discipline; and since the state claims no jurisdiction over such matters, there can be no question of conflict." It requires, however, the most absurd ignorance of history, or the most reckless disregard of it, to assert the impossibility of such an overlapping of the areas of control claimed by church and state, and the church has always asserted its right to define the frontiers between the two. The one doctrine the acceptance of which is most imperatively demanded of every Catholic is that of the infallibility of the pope. Consider, then, the words of Pope Pius IX, in the Syllabus of Errors issued December 8, 1864, and never subsequently altered or denied by any competent authority:

"It is an error to assert that every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." Here is a denial of the principle of tolerance by those who are now protesting in the name of tolerance against raising the issue of religion in an election.

"It is an error to assert that the church has not the power of availing herself of force or any direct or indirect temporal power." The line between religious and political authority seems to grow very faint here.

"It is an error to assert that the church has not the innate and legitimate right of acquisition and possession." This takes the matter of titles to property entirely out of civil control and claims for the church a right which no other corporation possesses, that of holding property without reference to the law.

"It is an error to assert that ecclesiastical courts for temporal causes, of the clergy, whether civil or criminal, ought to be abolished." The clergy then should not be amenable to the laws of the land or subject to its courts, even in criminal cases.

"It is an error to assert that, in the case of conflicting laws between the two powers, the civil law ought to prevail." The possibility of conflict is recognized and the superiority of ecclesiastical law is asserted.

"It is an error to assert that popular schools should be freed from all ecclesiastical authority, government and interference, and should be fully subject to the civil and political power." What becomes of our public schools on this basis?

"It is an error to assert that the church ought to be separated from the state and the state from the church." But the constitution of the United States does assert, nevertheless, and the Democratic anti-Klan plank reasserts it.

"It is an error to assert that it is allowable to refuse obedience to legitimate princes, and even to rise in insurrection against them." How else did the United States come into existence as an independent nation? This denies the legitimacy of every republican government in the world.

"It is an error to assert that a merely civil contract may, among Christians, constitute a true marriage, or that the contract is not null if the sacrament is excluded. It is an error to assert that matrimonial causes and espousals belong to civil jurisdiction." Here the church denies to the state a jurisdiction

over domestic relations which every modern state asserts.

"It is an error to assert that in the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other modes of worship." The supreme and infallible Catholic authority clearly proclaims that all other forms of religion should be excluded.

These propositions are the very quintessence of intolerance. It is true that liberal and enlightened American Catholics do not speak with this voice. They have advocated tolerance. In no other way could they themselves enjoy it. De Tocqueville, writing eighty-nine years ago, said that because the Catholics in America are in the minority and are generally poor they are favorable to freedom and tolerance, because only so can they be assured of tolerance for themselves. "These two causes induce them unconsciously to adopt political principles which they would perhaps support with less zeal if they were rich and preponderant"—as they now are.

The history of American Catholics shows plenty of patriots. That they have had their proportion of "zealous citizens," to use De Tocqueville's phrase, is beyond question. Though they have been augmented by throngs of immigrants, many of whom have been encouraged by the priests to retain their separateness and their European languages so that they might be kept from Americanizing and Protestantizing influences, still the Catholics have made a great contribution to American life. A spirit like Cardinal Gibbons could ill be spared from our roll of American citizens. By his side as a liberal and truly American Catholic stood Keane, rector of the Catholic University at Washington. But when Keane was removed from office by Pope Leo XIII in 1896 because of this very attitude, the great Archbishop Ireland approved the act and declared that any Catholic who did not do so was a rebel against church and pope. The Catholic hierarchy in America is less distinctly American and more ultramontane than it was thirty years ago.

The sincerity of the patriotism of American Catholics ought not to be called in question. Thousands of them have served their country with the utmost devotion. Where no conflict exists between the authority of church and state, there is no reason why they should not do so. In spite of the utterance of Pius IX quoted above, and approval of those principles by subsequent popes, it has been the policy of the church to avoid conflicts. It has been a purely opportunist policy which cannot reconcile itself simultaneously with the demands of the papacy, supported by the decree of infallibility, and the demands of the civil government, supported by the requirements of good citizenship. Dean Inge puts it rather sharply when, speaking for England, he says: "No Catholic is more than conditionally a patriot." We would not like to phrase it so cuttingly.

What, then, does tolerance mean in a country like this? It means different things for different people. For Catholics, on the basis

of the words of their highest authority, tolerance can be no more than a policy of expediency regulating their attitude toward rebel sects which have no right to exist at all. For Protestants, it is a structural principle of civil society, guaranteeing to every man the right to form his own religious opinions and to make his own mistakes. It is not stirring up religious prejudice but merely interpreting the plain facts of history to say that Catholicism is fundamentally and constitutionally intolerant. Protestant tolerance and true American tolerance require that even the intolerant should be tolerated, but not necessarily that the intolerant should be placed at the head of the government.

SOUTH CAROLINA WOMAN EQUIPS AND SUPPORTS TEN YOUNG MISSIONARIES.

Through a gift by Miss Varina Brown, of Anderson, S. C., the Foreign Mission Board of the Southern Baptist Convention, has just been enabled to appoint ten young missionaries, Miss Brown agreeing to equip and provide the sailing expenses of the workers as well as to support them after they reach the foreign fields. Five other missionaries are provided for on the same terms by as many churches in various Southern states, thus making it possible for the Board to send out a total of fifteen new workers on this basis of private support at a time when it was not able to appoint any new workers on its own account, by reason of its great debt at the banks and expense of maintaining its workers already on the field.

Included in the list of workers to be supported by Miss Brown are Dr. Mansfield Baily, surgeon, Nashville Tenn., who will go to the Baptist Hospital at Wuchow, China; Rev. J. S. Richardson of Arkansas, and Miss Della Black of Oklahoma, who will marry soon and go to Africa; Mrs. W. W. Enete of Missouri, who will go to South Brazil; Rev. and Mrs. P. E. White of North Carolina, who are assigned to interior China; Rev. I. N. Patterson of Alabama and Mrs. Patterson (nee Miss Sarah Lee Bobo) of South Carolina, who are assigned to Africa; and Rev. F. T. N. Woodward of North Carolina and Miss Mable Williams of Alabama, who will marry, and go to South China.

The workers who will be equipped, transported and supported at the expense of local churches are Mrs. Mansfield Bailey, formerly Miss Ethel Ray Stoerner of Owensboro, Ky., who will be supported by the First Church, Owensboro, while she serves as a nurse at Wuchow, China; Miss Rosalie Mills of Tulsa, Okla., who will marry D. P. Appleby of Missouri, and go to South Brazil, will be supported by the First Church, Tulsa; Mr. Appleby of Springfield, Mo., will be supported by the First Church of that city while he labors in South Brazil; Rev. W. W. Enete of Mansfield, La., will be supported by the First Church of that city as he labors in South Brazil; while Miss Euva Majors, who goes to South China, will be supported by the First Church of McKinney, Texas, her home town.

The new appointees will sail for their fields either late this summer or in the early fall.

WHO WILL FOLLOW HIS EXAMPLE.

Secretary Clark was delighted to receive the following letter from a Baptist preacher in another state:

"Your information recently in the BAPTIST & REFLECTOR has interested my wife and me, regarding school funds. We think now of leaving some means when we are done with this old world, to help worthy poor young men to get an education for the Baptist ministry and I have studied Carson and Newman in that light for sometime, having lived in East Tennessee most all my ministerial life.

"We are greatly dependent upon our income for our living, as I am almost a helpless invalid."

If this brother in his invalidism can place his money on annuity with Carson and Newman College, could not laymen who have been richly blessed with this world's goods, place at least some of their estate at once on annuity to help strengthen our colleges?

IS THE PRESENT TREND OF RELIGIOUS CRITICISM HOPEFUL?

By J. W. Storer, Greenwood, Miss.

There is in my judgment much of truth in a recent article on "The value of religious controversy" appearing in one of our denominational papers. It is certainly true that the dark age of religious attitude and life occurred in those years when the dull and apathetic acceptance of formalism precluded life enough for controversy.

If we accept Martin Luther as the herald of a new day, we must likewise accept the truth that he was born of controversy and moved in that spirit till the day of his death.

I have never felt that Baptists need to fear honest discussion, or sincere desire for truth, and do not find myself fearful for the future of our people simply because controversy now occupies such large space in our thinking.

There is no real virtue in accepting a thing simply because it is taught. Priesthood can only flourish where this is done.

Every great forward movement in religion is the result of conviction, and conviction comes as the result of honest searching after truth. I hold it to be true that if two men in their quest for truth shall arrive at a point where there is doubt, if their controversy is honest and their motive sincere, the result is not to be dreaded, for when the mists have cleared away, and the sounds of the arguments are low, when they shall look before them, and not at each other, they shall see no man save Jesus only.

Our Saviour was willing to risk this sort of thing when he said to those who refused to accept him because of a lack of letters (D.D.?) "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak of myself!"

But while this is true, I find myself wondering if the present trend of religious criticism is hopeful, or, in other words, if instead of dissipating doubts by Spirit led understanding, we are not walling ourselves in with words, and shutting out the light of the upper world with a roof of negativism.

I do not fear sincere controversy. But it is hard to see hope in the acceptance of an

idea, and the searching for its consequences even to an intellectual and spiritual death, so common in the trend of our present attitude toward religion.

Let me illustrate.

Yesterday I picked at random from the news-stand, Harper's, World's Work, current numbers, and Collier's, issue of July 19th. In Harper's I find an article, the first of a series, by Basil King, entitled "The Bible and Common sense." In World's Work there are three articles bearing on our theme, "Men who tithe," by William G. Shepherd, "Why I go to church," by an untired Business Man, and "The cause of crime, defective brain," by French Strother, and in Collier's, "Why I am not a church member" by W. O. Saunders.

The article in Collier's may be passed by quickly by even the reader who runs. It is highly probable that Mr. Saunders does not exist. I presume, in the language of hypothesis so accepted by some Bible critics, that Mr. Saunders is the child of imagination used by Collier's to irritate copy from those who love their church. Certainly the first paragraph of his article denotes abysmal ignorance of Baptists. And the last paragraph discloses abysmal ignorance of the Bible and Jesus.

By the way, I am always wary and growing increasingly weary of those great minds who take to their hearts what they call "The sermon on the mount" and reject the rest of the Book.

But the articles by Basil King and French Strother may not be classed with that of the imaginary Mr. Saunders.

It is not my purpose to analyze these suggestive arguments, but to call the attention of my brethren to the light they shed on the trend of our present religious discussion.

One does not have to agree with the viewpoint to acknowledge its sincerity, thoughtfulness and suggestive powers.

Take for instance the article by Basil King. There is a world of fine thoughts there. You have a feeling that you would like to bow your head and in humility ask for yourself and the author, the prayer of Ephesians 1: 17-20.

Very evidently an evolutionist, Mr. King states the purpose of the Bible to be to help us to know God. And then he proceeds to develop the theory that this purpose is accomplished by seeing how man developed. In other words, we get to know God as through the Bible we get to know man!

I have a fancy Mr. King is not yet done seeking. The fifth word from the end of his argument, "Probably," indicates to me that there is a loose bit of masonry in the wall he has built, through which the Water of Life may yet flow.

God grant it, for if even with the argument of a false premise he has helped me, how much assistance he could give were he to study the Book from the Cross, and not from the dirt.

The things of which the Bible treats are UNCOMMON things. Common sense will never understand them. They are spiritually discerned. And that is not common to our senses.

Again, take the article by French Strother "The cause of crime: defective brain."

The theory presented is not new. The author grants that. But discovery of a tremendous fact (?), the resultant of that theory, he describes as a new and revolutionary thing; that crime is a physical defect of the brain.

Now I submit to my brethren that if this is true, we must revise our conception of things.

If crime is physical it cannot be spiritually treated. If crime, no matter what, or in what degree, is chargeable in all cases as the Chicago judge has discovered, to the mentally incompetent and therefore irresponsible, not only salvation by Grace goes by the board, but our entire system of penal institutions and judicial procedure as it relates to criminal law, must likewise be revolutionized.

The logic of the theory is recognized at once, and early in the article we find this amazing passage: "The old theories of crime were theological in origin. Because sin, WHICH IS A BAD EMOTION (italics mine) so often led to crime, which is a bad act, mankind until very recently almost universally believed that a criminal was simply a sinner who did not use the grace of God to repress his sinful desires, but translated those desires into hurtful acts, which are crimes. Certainly this was the belief of those people who derived their ethics from Judaism and Christianity."

Yea, this surely is revolutionary! And so from the ends of the earth do men come to unite their torches in the parade of the

wooden soldiers! Alas, they give forth not light but smoke. And yet after all, I find all this hopeful. For it is going to send back to doctrinal preaching the men of God who realize that they are entering the lists as teachers not of courses in the fine arts, but as teachers of the Word. Once more the pendulum is swinging back. Many of us are going to discover that instead of being good mixers, we are called to become separators. God help us, many of us have been preachers of a policy instead of pleaders for a person. If, as we recognize the hunger of men and women, we are driven to feed upon the Bread of Life, ourselves; if as we realize the abject spiritual poverty of these discordant voices, we are led from the maze of things into a new personal communion with the Holy Spirit, the present trend in religious criticism is hopeful.

For we shall find a new spirit in our pulpit presence. We shall speak as oracles, and pulpit oratory will again have its root significance, for be it remembered the ancient oratory was a place of prayer, and the orator, one who prayed.

"And when they beheld the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled and they took knowledge of them that had been with Jesus! . . . And when they prayed the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit and they spake the word of God with boldness. . . . And with great power gave the apostles their witness of the resurrection of the Lord Jesus, and great grace was on them all. This is the Gospel for an age of doubt!"

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VACATION BIBLE SCHOOL.

It is not too late yet to organize a Vacation Bible School for the children of your town. We note that Ripley, Tenn., has just concluded a highly successful session and is so delighted with it that the Baptists are going to repeat their Vacation Bible School there next year and permanently thereafter. This is not a fad, but is a movement which is destined to grow in power. The public schools are reaching out to have 12 month schools in order to have the children employed and not getting into idle and vicious habits. *The churches stand at the cross-ways right now!* We have a chance to secure part of the year for our young people for the Vacation Bible School. If we do this then the State schools will not create the 12 months' school in our villages and cities. Unless we step in and preempt the field at once, it is only a question of a short time until we shall have the 12 month schools everywhere.

The Vacation Bible School movement is sweeping the country. Literally hundreds are being created for the first time this summer. The idea has come to stay and our people must familiarize themselves with it. The idea started three or four years ago in the North along inter-denominational lines. It is now moving in a denominational direction and our Baptist Sunday School Board has taken up the work, proposing that three hours a day for 20 days of the summer be devoted to scripture lessons and Bible stories.

At all of our four Baptist colleges the Christian character of your son and daughter is being formed simultaneously with their mental training.

IGNORANCE OF THE BIBLE.

A college professor recently said that a nationally advertised cosmetic was a Biblical character. A William's student recently wrote on an examination paper, "The ancient Hebrews were fairly moral considering their times, although of course they did not have our ten commandments." Prof. James Bisset Pratt writes in a recent issue of the Yale Review: "Many a college student today, I feel sure, would fail to find anything funny in Tom Sawyer's predicament when, before the assembled Sunday school, he was asked to name the first two disciples, and answered David and Goliath. When Mark Twain wrote his earlier books, Hebrew kings and prophets, Christian apostles and martyrs, were familiar acquaintances of elementary-school children. Many of our recent college graduates know as little of them as they do of Greek mythology."

There is no possibility of such ignorance at our four Baptist Colleges, because the Bible is studied thoroughly by our students. At Hall-Moody students must not only study the Bible in order to graduate from either the elementary department or the college, but

two books of the Bible are required as a part of the English course of each year's work. In all our Baptist colleges the boys and girls hold daily prayer meetings in their respective dormitories under student leadership.

We were delighted to see in the Photo-Gravure, a section of the Memphis Commercial Appeal, a large picture of the Union University graduating class with our dear Dr. Savage in their midst.

MARVELOUS DONATIONS TO THE COLLEGES OF THE NATION.

This summer has seen a golden flood of educational philanthropy that is positively dazzling. John D. Rockefeller, Jr., gave \$500,000 to the department of Fine Arts of Harvard University toward a fund of two million dollars being raised for an Art Museum. This is only part of the ten million dollars which Harvard is seeking for the extension of the divisions of Business Administration, Fine Arts and Chemistry. Of this amount, Harvard has already received \$8,725,000. George F. Baker alone gave five million of this for the graduate school of Business Administration. Princeton University is seeking fourteen million dollars of new endowment, of which \$8,230,212 has already been paid. For the new chapel, \$1,120,000 has been paid. The Yale Law School received \$500,000 from Harold Depew.

It used to be that students went abroad to study, but with the fabulous wealth that is pouring into the great universities, there is no longer any profit for a student to study in Europe, and hosts of European students are coming to American universities because the war has pauperized their home institutions. If just a fraction of the wealth that is being poured into the Northern colleges could be diverted into Southern institutions, there would be a far larger return to the nation. As between a million dollars given for the extension of a museum in the North and a million dollars given to a Southern college, the Southern college would have its work multiplied by 10, while the wealthy Northern colleges would project only a small extension of its own work. The South, however, is growing acres of skyscrapers and the time is near at hand when wealth will be poured into our Southern colleges as well. If our preachers will just lay this cause of Christian education on the hearts and consciences of our wealthy laymen, the day is near at hand, when we, too, shall have million dollar institutions.

At all of our four Baptist colleges the Christian character of your son and daughter is being formed simultaneously with their mental training.

YALE'S NOVEL PLAN.

A most ingenious plan has been proposed by the class of 1903 at Yale. Practically all of these graduates of this famous institution are highly successful and wealthy, but two of the classmates have been overtaken by illness and financial adversity. Hence,

the class has set to work to raise a fund of \$100,000 from its members. The income from this will be applied to assist any members of the class who may happen to have met adversity. At the death of the last member of the class, the entire fund will go to Yale College for its endowment. Three of the class have promised \$5,000 each, another one has given \$4,000, and twelve others have promised a total of \$11,000. Hence, it looks as if there will be no question of the \$100,000 being raised.

At all of our four Baptist colleges the Christian character of your son and daughter is being formed simultaneously with their mental training.

HALL-MOODY'S FORWARD STEP.

We are delighted to receive the new catalogue of Hall-Moody Normal School, telling of the complete reorganization of the institution. Hall-Moody has been moving forward for five years from a preparatory school into a standard junior college; and with this catalogue, the chrysalis is broken and the institution emerges with wings. The catalogue is divided into four parts: the junior college, the high school, the demonstration school, and the fine arts department. There is a distinct cleavage in faculty and students between these departments, and the institution meets in every way the definition of a model junior college.

We are happy to note that the State Department of Education in Tennessee has placed the institution on a permanently higher basis of accrediting, after a careful inspection which was made this spring. The catalogue also contains a letter from Vanderbilt University stating that graduates of the institution will be admitted without examination, on their school record.

From the religious standpoint, we are glad to see that the catalogue lists eleven courses in the Bible and Christian education, and states that students in their English classes must study the Bible. The Bible is required for graduation from every department of the institution. We are certainly glad to see the splendid showing the institution has made on attendance. There are 398 students in all, of whom 101 are in the college department alone. Your secretary remembers when there were only five students in the college department about five years ago.

Roan Mountain Inn

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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

"SHOW PITY LORD, O LORD, FORGIVE."

By L. C. Kelly Pineville, Ky.

The writer spent two weeks recently in and around Asheville, N. C. where we had opportunity of talking with one tubercular patient after another, and viewing the situation from every angle. For two weeks we made a careful study of the whole tuberculosis situation there. After we had heard, seen and felt, we came away determined to knock at the door of every Baptist paper in the South, this side of the Mississippi, and as much as possible knock at the door of the churches through the papers.

There are two phases of the situation we should see. Oteen is the national reserve where the war veterans are cared for by the Government. Our Home Board has a missionary, Bro. McKaughan, on the task and he is doing a wonderful work. The churches in Asheville also assist in the work. Through the skillful handling of the case by Bro. R. J. Bateman, pastor of First Baptist Church, Asheville, we have been able to get into Oteen, and now we have a wide open door there. When one goes there he is made to realize that the horrors of war linger still in a fearful aftermath that strikes at the very heart of our young manhood. The location of the camp is ideal. Nothing is left undone for the patient in so far as the local force can do it. But when all this is said, the situation is still pitiable and heart breaking. At best, after gas has done its work, and most of these patients were gassed in the war, patchwork is about the only possible thing left that can be done.

But this appeal is not so much for Oteen. Asheville has a more pitiable case than Oteen. There are from three to five thousand patients suffering with T. B. in and around Asheville, outside of Oteen. A psychological condition has been created through advertisements of one sort and another that draws patients to Asheville. They get the idea that the climate and the conditions will accomplish a marvelous result not to be had anywhere else. But there are no magic cures for this dread disease. The same methods used in any ordinary climate would produce about the same results. Many patients go there with little means, big hopes and great expectations. When they are put to bed for one, two, three years, they get a shock that many do not survive. Some die from sheer homesickness. In the treatment of the disease appetite and digestion are two vital elements. The influence of the mind over the body is also vital. The condition of the mind affects the functions of the organs of the body favorable or adversely as the case may be. Homesickness, despair, hopelessness resulting from financial want or any other real or imaginary cause all become ravaging wolves that prey upon the vitalities. These things call for special treatment beyond the province of medicine. Religion has its finest call and greatest challenge in this realm. To illustrate: A man who had been cured, said; "They wanted me to go to bed and stay there. I believe I would have died if I had. There is great danger of making a patient feel that he is bedfast and the

longer he stays the more the danger. I had to keep my courage up. For one to remain in bed too long the psychological effect is disastrous." He then turned to the Fifth of James and read what James said about praying for the sick, and the prayer of faith saving the sick. Then remarked; "This is not Mrs. Eddy talking. It is from God's Book. I know I could not have been cured if it had not been for the prayers of others."

Another case; A young Greek from Greece, in one of the very best sanitariums. When he first went there his uncle kept him up. But he has long since ceased. The Doctor has kept him on. He thought that his financial necessities were being cared for. But somehow he overheard part of the conversation we had about this case, and when we were gone, he asked the Doctor to tell him the truth. When he learned that his financial obligation were not being met, he began at once to bleed and took a relapse. A letter from the Doctor since our return tells us that he is absolutely without friends or means.

When we were a lad we spent half a day gathering half a bushel of walnuts which we had to carry in a boat to a certain spot then climb a steep bank with them. The boating was easy because it was down stream. But when we came to the bank the tug of war began. It had rained, and the bank was steep. Up we trudged till we had gone some ten feet, then both feet slipped at the same moment. A friend was coming up behind; as he saw us slipping he grabbed our coat tail, and instead of helping the situation did enough pulling to aid in the disaster. We arose besmattered, chagrined, and utterly defeated, for the walnuts were in the river out of reach. The hill to health with a T. B. patient is steep, long and slippery; the load must be handled with care. Our help must not hinder.

It is utterly impossible for the local churches to look after all the patients. If they could do this, they cannot mean to them what the tenderness and care of loved ones and acquaintances at home could mean. Dr. R. J. Bateman is burning the candle at both ends about as fast as it is possible, and yet he cannot begin to adequately meet the situation. It is too big a task for all the churches in that section of all denominations, Associated charities and other benevolent institutions and organizations thrown in. These patients come there from almost everywhere in the United States, and some foreigners. At one sanitarium we visited there were patients from Ohio, New York, West Va., Ala., Miss., Ga., and Florida. At another we found them from California, Fla., Ala., Ky., La., and Georgia, and one from Greece. They are not the patients of local churches.

We found that the Presbyterians were distributing their Home Department Literature, but were following it up only in a few instances. Baptists were doing nothing in that line, or any other teaching line. Desultory visiting is about all that is being done by any denomination. The First church spends from three to five thousand dollars a year in charity on these patients. They distributed 100 Christmas boxes, but what is that among six thousand. The Baptist churches of Asheville have not made an appeal to the Home Board for

missionaries because it would seem that they would be asking for missionaries to do their work. But it cannot be done without them. These patients are the patients of all the churches, more or less. This appeal is for home friends and kindred to have a heart and render the service that none else can render.

The Home Board should put at least two women missionaries there to give their entire time to this work. If the Board feels a hesitancy, we beg them to go, see for themselves for two weeks. Talk to the patients and find their lack of religious support and their heart hunger.

These missionaries could make it a part of their task to line up friends and kindred from homes of the patients and keep them in vital touch. Churches all over this land should be induced to adopt a patient. W. M. U. Circles can render a personal service of glorious value. If your church has a patient, adopt that one, if not, adopt some one. We left a young school teacher from Louisiana crying as if her heart would break, through heart hunger and homesickness. She had gone there thinking a few months would set her straight. But when she was told that it would take years, if ever, her heart sank and she said "I cannot stay, I am going back home." Back home to die.

To adopt a patient does not mean that you must always send them money merely. Many of them have money enough; what they need is encouragement. Mind and Spirit must dominate the body cheerfully, hopefully. They need to be saved from the awful feeling that they are lost sight of; out of sight, out of mind, till they get out of heart. As we saw them respond so eagerly to loves'

tenderness, and seem so glad to hear the Word read and have one pray for them, our heart smote us. Right well do we know that the great Baptist heart of the Southland would smite itself if it could only get in vital touch and see and feel what is to be seen and felt; Like Old Gloster in King Lear: "We saw it feelingly." Who can measure the anguish of a heart that is doomed to languish on a bed for years and can at best only face a bare chance of recovery? With many of them it is "Death, the sod and God," and many of them are not prepared to go. To think on this situation from long distance merely and then to spend a vacation in touch with it, is much like going from romance to reality. How grim the reality! Millions of mourners have shed tears of sympathy for the imaginary fate of Cordelia and Desdemona in the realm of romance; but yonder in Asheville hundreds languish in real life unhonored, unwept and unsung. All for want of definite aim and purpose on the part of us all. We want to make a motion that our Home Board find at least two warm-hearted women who are spiritually and willing efficient and forty years old, because for them there would be the least danger of their contracting the disease, and get them to the task. Languishing hearts will call them and the Board blessed.

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All Courses Lead to A.B. Degrees.

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Daniel J. Blocker, President, Rome, Georgia

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

People are registering for the Convention and Encampment right along. It looks like we are going to have a large attendance upon all three of the Ovoca meetings. It is urged that all the young people who can should remain over for the Encampment.

The Rural Workers are all busy and report fine work so far. Not one idle worker a single week yet.

The Summer Workers as well as the regular field force have pledged to pray for one another each day between 8 and 9 A. M. We request others to join with us in this prayer for the work among the country churches and for the work in general. Let each person go to God sometime between eight and nine each morning and intercede with the Throne for success in His mighty program.

Wm. R. Hamilton, who is working in Hawkins and Hancock Counties, writes as follows:

"I finished the work at Piney Grove Church (thirteen miles from Church Hill, Friday night, with an attendance of over a hundred people. We had a good week together. I don't know of any place where a school was more badly needed. The people were all discouraged and the Sunday school had run down to practically nothing—had not met for four Sundays.

The people took a great deal of interest in the work and voted unalmsously to take a religious census and we had about twenty to help take it and they all pledged themselves to follow it up and to start talking up instead of down. I am enclosing report of the census. We met twice a day for two forty-five minute periods each time and the crowds increased all week in spite of the rain. Seven took examination.)

"I think I can run for another month on the encouragement this week's work gave me even if the next schools (across the Clinch Mountain) are as hard as my father tells me they will probably be."

Herbert D. Weaver, Sevier worker, writes:

"Our school at Smoky was a success. Livingstone was the outstanding star of the week. He taught, 'Winning to Christ.' Miss Collie taught, 'Plans and Programs.' Brother Gayer taught, 'Stewardship,' and I taught 'Training in Christian Service.' Brother Creasman lectured on the Bible. I thought it would be best to have classes arranged something on the order of the Encampment basis, but Brother Corum thought it best to give all the benefit of each class, so we had to string the classes out during the day. There were not so many preachers present, but the way is clear for an encampment there next summer. Only about 18 preachers attended the school this year, but there were about 100 others who were benefited by the school. Miss Collie's work was appreciated very much. When I get up there this fall I am going to try my best to grade the Sunday school and install the graded literature, the six-point record system and numerous other things, if I can get any backing in the movement.

This is the hardest summer's work I have ever done. It is not an easy job to climb these hills and mountains, but I am thoroughly enjoying my work. I like to work when I can get results, and results I am getting up here. These people are eager to learn, even more so than the civilized people. They haven't had the chance that the people closer to our towns have had and they are becoming educated to the fact that they must keep pace with the rest of the world. I was astonished this morning to have the people agree with me when I was teaching the Sunday school class and

remarked that we cannot run the church like we did forty years ago. Modern methods appeal to the majority, a big majority, of the folks."

Albert H. Moore writes from Beech River Association: "This week will just about finish all of the farm work so we are in hopes of getting some day classes after this.

Unless some of the churches change Bro. Jennings and I have the dates made for the rest of the summer as follows: Sardis Ridge, July 20-26; Union, July 27-Aug. 2; Judson, Aug. 3-9; Bunches Chapel, Aug. 10-16; Bear Creek, Aug. 17-23; Darden, Aug. 24-30; New Fellowship, Aug. 31-Sept. 6. Last week at Sardis, this week, and the one at New Fellowship are in Hard-shell centers, so we are lucky to get these dates.

"I haven't been in Parsons for two weeks but the last time I was there I had not received all of my supplies. I am short the blackboard, thumb-tacks and sample Diplomas and also some B.Y.P.U. quarterlies."

You will notice that most of my dates are in places where no worker has ever been before and if we can get dates to take the place of those where a worker has been before it is understood that the date is to be changed in favor of the place that has had no worker.

Douglas writes from Adams: "The school is going fine. Better crowds in classes and good attendance at night. The people from the country are not coming like they should but we are having altogether a most splendid school."

Rev. O. F. Huckaba, Huntingdon, writes: "Just a word concerning our worker in Southwestern District Association. I am sure you will be glad to know that he is doing good work. He has been busy every day since he came and we can use him for the full ten weeks and more if we could get him. He could work here ten months and not get the work done. If you are going to send a man to Western District Association I would like to have him in two of my churches where I am to hold meetings.

"I am sure there is a better day for this destitute section and may the dear Master hasten that day."

Swan Haworth, Granger County Association, writes: "We are having a good time at Buffalo Grove. Everything going well. About 53 in attendance."

Mr. T. H. Campbell, West Jackson, writes: "Our church has grown so fast lately I do not know how to order material for the school. We had 715 in actual attendance last Sunday."

Rev. W. S. Keese, North Chattanooga, writes: "We have just delivered 51 awards to those taking the different books in our series of training classes. In winning the Efficiency Banner from our City Union they reported the highest percentage ever reported. The items included were average attendance, church attendance, contributions, Daily Bible Readers. We have an excellent president, Mr. Ross Crawford, but Mr. W. G. Wade does a leading part."

Dr. A. C. Sherwood, Erwin, writes: "We had a good school this year and we always enjoy Livingstone. More and more does he please our people. Miss Collie did most excellent work and our people learned to appreciate her also."

Answering a call from the Salem Baptist Sunday school at Liberty, Tenn., Mr. Hudgins sent us a worker. The Rev. Mr. Corrin, of the B. B. I. of New Orleans, La. We had an enthusiastic class to study the first division of the Sunday School Manual.

All were well pleased with the work done. A new class has been formed to take the Bible division, with Mrs. P. W. Carney as teacher, so that the diplomas may be forthcoming. We take this opportunity to thank both Mr. Hudgins and Bro. Corrin. Those receiving certificates for the work completed are: Mesdames Quixte Nichols, C. Y. Givan, Bonnie Groom, J. L. Rich, Blanche Givan, Misses Vernie Hayes and Kittie Lee Odom. Blanche J. Givan, Recording Secretary.

Also, we feel that this is a very opportune time to push the associational playlet which is No. 1 above. The missionary playlet will meet a steady demand for missionary information and inspiration.

BIG EMORY MEETS AT ROCKWOOD

The B.Y.P.U. Federation of Big Emory Association met Sunday, July 6, with the Rockwood Baptist Church. Nine Unions gave in written reports of their work for the last quarter. Miss Ada Robinson, of Harriman, Tenn., was elected Junior and Intermediate leader of the association. Big Emory has a vision of the splendid possibilities of their Juniors and Intermediates and, therefore, have made provision for their leadership. Dr. Harry Clark brought the main address: "Christian Citizenship." There were 500 people present. The beautiful remodeled church was well packed. This was one of the best associational conventions ever held in Big Emory.

A good Training School was held with the Trenton Street Baptist Church, Harriman, recently. Miss Zella Mai Collie, Miss Roxie Jacobs and Mr. Sibley Burnett made up the faculty. "The Sunday School Manual," "The B.Y.P.U. Manual" and "Winning to Christ" were the books taught.

WITH OUR SUMMER VOLUNTEERS

Miss Opal Carlin taught a class at Oakdale in the Senior Manual.

Miss Una Belle Slemper reorganized the Junior Union at Butler.

Miss Constance Shown and Miss Una Belle Slemper are to conduct a training school at Pine Grove Church near Butler. Miss Slemper plans to be in Erwin later in the summer and will do B.Y.P.U. work near there.

BYPU NOTES

THREE NEW PLAYLETS

The B.Y.P.U. Department at Tullahoma is prepared to send out three new playlets for the B.Y.P.U. besides the package of eleven playlets and "Farmer Brown's Conversion." Send for them. They are free and will be helpful in your work this summer.

The three newest playlets are as follows:

First, "When a Few Workers Came Together," an associational playlet.

Second, "They Made Vows and Kept Them," a 75 Million playlet emphasizing the necessity of paying what has been pledged.

Third, "Youth and Ambition," a missionary playlet of unusual interest, giving sketches of the various types of our mission work. We feel that these playlets will be of especial value in the summer and fall months of this year. You possibly remember a request at the field workers' meeting in Atlanta for a playlet on the 75 Million Campaign. We are glad to be able to furnish that playlet now as suggested under No. 2 above.

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NASHVILLE

Baptist Rally Day—Ovoca, July 27th. Come and Enjoy It!

Miss Cecil Rhodes is in charge of the Junior Union and helping in a training school this week at Mayfield, Ky.

Miss Grace Sams is doing work with the Juniors at Flag Pond. The Junior Union was reorganized and is doing excellent work.

Mr. Mel King is going to conduct a training school in his church near Humboldt.

Miss Mary James, of Humboldt, is assisting Mr. King in the Training School.

Miss Helen Cosby organized a new Junior Union at East Lake Church, Chattanooga. It's going fine.

EXCHANGE FROM ALABAMA

VOLUNTEERS ARE AT WORK

An inspiring letter has just come in from one of the volunteer teachers of the 100 who promised at Mentone to teach one or more classes this summer. Miss Elizabeth Holloway, of Opp, writes that she is already teaching one of her classes at Red Level. We hope that Miss Elizabeth will have a great class.

"The Supernatural Jesus," by Dr. Geo. M. McDaniel, is a book you will read again. It is one of the most timely and interesting of recent publications. The title is indicative of the contents although the method of treatment is a departure from the usual sermon style. The author is clear in his statements and true to the fundamentals. The book should have a wide circulation.

B. Y. P. U. AT TRACY CITY

Sunday, the 13th, about one dozen diplomas were given out as a result of a training course conducted by Rev. C. E. Pennington, of Dechard, in the B.Y.P.U.

These young people are very enthusiastic in their work and are real live wires in the B.Y.P.U. and Sunday school and we look for some good results for our church in the near future.

During the past year the Baptist Sunday School Board, Nashville, has made marvelous progress in the book publication. Dr. John L. Hill is the book editor and Mr. George W. Card is the sale promotion man. Almost every week sees new announcements from these men concerning new books. We will mention three of those books here: "Preparation to Meet God," by Raleigh Wright; "The Supernatural Jesus," by Dr. George McDaniel; "The Plan of Salvation," by Dr. Austin Crouch. Every young Baptist in Alabama will make a good investment when buying these books. Order them from the Baptist Sunday School Board, Nashville, Tenn.

REVIVAL MEETING AT DUNLAP

By Jno. N. Irwin.

Evangelist John R. Hazelwood, of La Grange, Mo., assisted the pastor of the Dunlap Baptist Church, John N. Irwin, in an eighteen days' revival meeting. Brother Hazelwood did the preaching in a very forceful way.

Mr. Pope Dyer led the singing. The singing was the best that had been in Dunlap in a long time.

We had a wonderful meeting. There were about 60 professions and renew-

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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.

Preparation To Meet God—Raleigh Wright . . . \$1.00

"Avoiding all sensational methods, he comes to his task with tremendous earnestness and impresses the reader with the superior importance of his theme."—A. J. Holt.

"One of the clearest, most concise statements of the fundamentals of Baptist faith and Bible doctrines."—S. S. Bus-sell.

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als. The Baptist church has received 26 by baptism and 4 by letter. The Methodist church received 5 members.

The church and community have been wonderfully blessed by the revival. No church can make a mistake by having Brother Hazelwood assist in a revival meeting. Mrs. Hazelwood is a fine personal worker. She was a great help in the meeting. Our people love them.

RESOLUTIONS OF APPRECIATION FROM THE CHATTANOOGA BAPTIST PASTORS' ASSOCIATION

WHEREAS, Brother C. H. Cosby, who has been a member of our Conference for the past several months, has accepted a call to Richwood, Ohio, and

WHEREAS, During his association with us he has greatly endeared himself to us by his regular attendance, his manly character, and his fidelity to truth;

THEREFORE, be it resolved, That we regret to lose Brother Cosby from our fellowship and bid him Godspeed in his new field of labor.

SECOND, That we hereby recommend him as a Christian gentleman, a ripe scholar and a faithful preacher of the Gospel.

THIRD, That a copy of these resolutions be sent the "Baptist and Reflector," a copy be given Brother Cosby, and a copy be spread upon the T. J. York, Committee.

Respectfully submitted,
T. W. Calloway, W. C. Tallant, and T. J. York, Committee.

SINKING CREEK BAPTIST CHURCH

By Mrs. Ben Gibson.

The oldest Baptist church in the State of Tennessee, one hundred and twenty-five years old, was re-organized last November, with about seventeen members, some of whom have been members for a number of years. We now have a fine Sunday school with Mr. Ben Gibson, of Johnson City, Superintendent. The old log church is being repaired by Hunter Allen, of Elizabethton, Tennessee, brick corners, brick arches over the windows, with additional Sunday school rooms built at the back and a fine basement is being dug for furnace.

The plans show the old logs which were hewn by our fore-fathers over one hundred years ago. People used to come for twenty-five and thirty miles to attend church here as this was the only Baptist church in reach. The people are rejoicing to know that the old church is going to be preserved. It will be an honor to the Baptist cause. It is a beautiful location for a church, with large oak trees and the beautiful stream flowing by, old Sinking Creek, where scores have been buried with Christ in baptism. We are planning in the near future, when our church is complete, to invite all our Baptist churches to come and see the old historic church.

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.
- 30—Concord, Fellowship church.

AUGUST

- 5—Robertson County, Oakland 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.
- 18—McMinn County, Salem.
- 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: Indian Creek, Lawrence County, Little Hatchie, Riverside, Sweetwater, Tennessee Valley/

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JESUS ONLY.

Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word.
Once His gifts I wanted,
Now Himself alone;
Once I sought for healing,
Now the Healer own.

Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost.
Once 'twas ceaseless holding,
Now He holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His, I hence shall be;
Once I tried to use Him,
Now He uses me;
Once the power I wanted,
Now the mighty One;
Once I worked for glory,
Now his will alone.

OUR ENCAMPMENT.

Because the B.Y.P.U. is holding its state convention at Ovoca, so many of the women seem to think the encampment is for them only. Their convention closes on Saturday, July 27th, and then our Baptist Encampment opens, July 28 and lasts one week.

We hope our people will reach Ovoca on Sunday and hear Dr. Ding from China that night and be ready for the classes early Monday morning.

Remember, it is our Tennessee Baptist Encampment and is for young and old, men and women, rich and poor. Write for reservation to Mr. W. D. Hudgins, Tullahoma, Tenn.

ALABASTER BOXES.

At last the alabaster boxes have arrived at our headquarters. They are purple and on one side is a picture of an alabaster jar, underneath are the words "Her Gift"; and on the other a cross with the words "His Gift." The Scripture "And all the women that were wise-hearted brought a free will offering unto Jehovah." Ex. 35: 25, 29, is on one side. On the other "Thanks be to God for His unspeakable gift." 2 Cor. 9: 15.

Will you not use these boxes in your society? Write to W.M.U. Headquarters, 161 8th Ave. N., Nashville, Tenn., for them. They are free.

THE NEW REPORT BOOK.

The treasurer's record book has been mailed to each society president and we truly hope that the blanks will be filled and mailed to the superintendent and the state treasurer, Mrs. J. T. Altman, at once.

Remember each S. B., R. A., G. A., and Y. W. A. should send in its report separate from the W.M.S. Each one has been apportioned and we trust each one will give quarterly to the Campaign. Mail your report to Mrs. J. T. Altman, 1534 McGavock St., Nashville, Tenn., before July 30th.

INDIVIDUAL REPORTS.

We have had printed individual per-

sonal service report blanks at the price of five cents per pad. Society blanks are sent free, but as there was a demand for these, we had them printed for each individual. Our expense fund is so limited we could not pay this bill, so we are charging five cents for each pad of twelve reports. This means that each woman will have her own blank for an entire year and can bring this filled in to her circle or society meeting. Order from W.M.U. 161 8th Ave. N. Nashville, Tenn.

HUNGARIAN GIRLS.

The following amounts have been sent to us for the traveling expenses of the two Hungarian girls who desire to come here to enter the Training School. Knoxville, First, W.M.S. \$20.00; Chattanooga, First, W.M.S., \$10.00; Memphis, First, \$5.00; Memphis, Central, \$5.00; Bellevue, Memphis, \$5.00; Nashville, Immanuel, \$10.00; Columbia, First, Mrs. A. F. Burnley, \$1.00.

If your society would like to help these girls to come to America that they may be trained so they can return to Hungary and lead their own people in service, send your gift to Miss Mary Northington, 161, 8th Ave. N., Nashville, Tenn.

REPORTS OF THE CONVENTION.

We had planned to mail each society a report of the convention with the Year Book, but the printer was so slow this year that finally we had to mail our packages without them. If you desire the report, write to W.M.U. Headquarters, 161 8th Ave. N., Nashville, Tenn., and it will be gladly sent. We were very sorry of the delay.



MISS DYE RESIGNS.

It was with sincere regret that the Executive Board accepted the resignation of Miss Dye as Young People's Leader. She has served most acceptably in Tennessee for more than a year, first as field worker then as Young People's Leader. Her deep consecration has made an impression upon our people, young and old.

Because she lives so close to God, no one could question her action in leaving the state work and going to Memphis to take charge of the new Good Will Center. It is the work she desires to do and she feels that it is the Master would have her do. We are glad that she is not leaving our state and we will pray God's blessing upon her as she enters her new field of labor, August 1st.

No one has been found to fill her place, but all of the young people's work will be cared for through our W.M.U. office. Miss Northington will "mother" the auxiliaries until a leader is found.

FRIENDSHIP QUARTERLY MEETING.

On Tuesday, July 8th, our quarterly meeting of the W.M.U. of Friendship Association met at Mt. Vernon Church at Unionville with the largest crowd we ever had, it being a special day for the young people, and the program was given mostly by them.

The devotional was led by the Sunbeams of Halls. The welcome address by a little Sunbeam of Mt. Vernon and the response by Dorothy Neal, of Dyersburg. A special number of music was rendered by Miss Harris, of Newbern. Brother Huey, of Newbern, told us why it was so important for graduates of the high school to attend college and Mrs. Swindler of Newbern also explained why college girls should go to the Training School. Miss Jessie Dye, our Young People's State Secretary, talked to us about the young people organizations, and how we were neglecting our young people of today by not organizing these different societies.

Brother Harrell, of Dyersburg, explained to us how important it is for us to pay our Campaign pledges, as this is the most critical time ever experienced by Southern Baptists.

The Dyersburg Sunbeams gave a beautiful playlet "Hurrah for World Comrades," which was enjoyed by all. Collection amounted to \$5.52. Three sisters from Halls gave us some special music.

After this we adjourned for a great picnic lunch which was spread on long tables on the beautiful shady lawn. There we were invited to partake of fried chicken, country ham, pickles and all kinds of cake, pies, etc. Ice water was furnished by the barrel, and your secretary wondered why the time was not longer so we could spend a long time with these dear good people of Mt. Vernon.

We had a beautiful playlet given by Friendship Sunbeams, "How my dollies can be missionary" and this one thing was worth our trouble and trip to go to the quarterly meeting. Then our Minutes were read and adopted and reports from the different churches were read. \$8.35 was turned into the secretary for the quarterly dues as follows: Dyersburg \$3.50; Halls \$3.00; Mt. Vernon \$1.10; Trimble \$0.75; Newbern \$1.00. Mrs. Avery invited us to meet with Gates next meeting which will be in October. Mrs. Harrell gave a report on personal service work. Meeting closed by singing "Bless be the tie that binds."

Mrs. Mose T. Jones, Sec.-Treas.

McMINN COUNTY W.M.U.

The McMinn County W.M.U. met with Decatur Baptist Church Wednesday, July 2, Mrs. Moody called the meeting to order and Mrs. Heralson, of Coghil, conducted the devotional service. A very cordial welcome was given the visitors by Mrs. Eaves. Response by Mrs. Moody on behalf of visitors. Minutes of Secretary were read and adopted. The various presidents read their splendid reports. Eleven societies reporting. Mrs. Mahan, personal service chairman, read a most wonderful report. Also Mrs. Higginbotham, Young People's Organizer, read her report from twenty two societies. The work is growing among young people who are the hope of the future. Treasurer's report was read by Mrs. John Elliot. "Why Mission

Study" was discussed by Mrs. Payne, of Etowah, who usually carries off this Pennant for her society. "Personal Service" was discussed by Mrs. Will Hambricht, of Charleston, after which Mrs. Marshall Keith sang a beautiful solo. We were led in prayer by Bro. Waugh. "Campaign Program" was very forcefully presented by Miss Mary Northington, followed by a very fitting and powerful sermon by Brother Mahan, from Isaiah 6. A Vision, a Voice, a Volunteer. Brother Webb led in prayer. Mrs. Keith sang, "Must I go and Empty Handed." At the noon hour we were invited out under some lovely shade trees where the ladies spread a most delicious lunch that was so much enjoyed by all. The long drive made us enjoy it more.

The afternoon devotional was conducted by Miss Mary Lou Mahan, a Carson and Newman student. Miss Northington offered prayer. We next listened to the young people's reports. Miss Northington brought a most inspiring and helpful message to them. We were favored with two songs by the Y.W.A. girls of Wetmore. Brother Land presented the pennants to the following societies: Mission Study, Etowah. Progress, Coghil. Personal Service, Wetmore. Attendance, Good Springs. Efficiency, Athens. Junior Pennants as follows: Attendance, Wetmore. Y.W.A. Etowah. R. A., G. A. and Sunbeam Pennants, Wetmore.

The present officers were re-elected for the coming year. A rising vote of thanks was given the hostess church for their splendid hospitality. The meeting adjourned to meet with Niota next Quarter.

Velma Williams, Sec.

SUGGESTED REPORT ON WOMAN'S WORK.

"He that wrought us for this very thing is God" was the motto of our Union until the S.B.C. For this year we have "Let the whole earth be filled with His glory" as our watchword.

Truly God hath wrought the women for the purpose of helping to fill the earth with His glory. Because we are saved we feel that this grace was given to us on its way to some one else; so we delight to meet together weekly in towns and cities and monthly in the country, to pray, study and give that God may work through us in carrying out His great purpose.

We begin in Jerusalem through our personal service department, seeking to win souls for Him, visiting sick,

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Order from Our Nearest House

strangers and shut-ins, helping to relieve suffering and in every way trying to follow in His footsteps, for He went about doing good.

Through the nine o'clock prayer hour and the prayer calender in Royal Service, they are bringing daily to the throne of Grace our missionaries and are praying for victory for Southern Baptists.

In the 20,000 mission study classes are women and young people who have caught a vision of the world's needs. Certificates and seals are issued to each one who stands a written examination. The Sunbeams are exempt from the written test.

60,000 copies of Royal Service, the woman's magazine, are issued monthly. Price is fifty cents a year. Missionary programs are given in the 22,326 organizations and information received as a result of this study brings inspiration for larger service.

12,000 copies of World Comrades, the children's magazine, a monthly, price is one dollar a year. It contains programs, stories pictures and many helps for leaders of Sunbeams, G.A.'s and R.A.'s. Both magazines may be secured from W.M.U. Headquarters, 1111 Age-Herald Building, Birmingham, Ala.

The 11,800 organizations for Sunbeams, G.A.'s, R.A.'s and Y.M.A.'s are training the boys and girls in missions and teaching them to give of time, tithe and talent to the Campaign.

The W.M.U. of the South has passed the 15 million dollar quota and are working toward the 22 million pledge.

The quota of Tennessee women was \$825,000 for the Campaign. They have paid up to May 1st., \$969,000, but are working to the goal of \$1,150,000 which was their pledge. To do this they are urging every woman who has paid her pledge to become a "burden bearer" helping some less fortunate sister to pay her pledge, to pay just as much as she did before she paid her own pledge, using the "alabaster boxes" bringing in precious gifts that the Master may say of her, "She hath done what she could."

Tennessee women handle no money, but all is sent to Dr. Wilson. The only record of W.M.U. gifts is through the reports which are sent quarterly to Mrs. J. T. Altman, 1534 McGavock St., Nashville, Tenn. All church treasurers are asked to report the amount given by various organizations to W.M.U. and young people treasurers that due credit may be given.

The W.M.U. is fostering the Margaret Fund which cares for the children of our missionaries who are in this country receiving an education.

The W.M.U. Training School at Louisville, is also a child of the Union. Here is the school where consecrated young women are trained for missionary service. Any young woman who is strong in body, thoroughly consecrated and who has at least finished high school who wants to do special service should write to W.M.U. 161 8th Ave. N., Nashville, Tenn., for information concerning the Training School.

The W.M.U. Corresponding Secretary, Miss Mary Northington, will be happy at any time to assist in any way the W.M.U. work in this association. Address her at 161, 8th Ave. N., Nashville, Tenn.

ASHLAND CITY MEETING

R. L. Bell, pastor

Our meeting on Sunday, June 22, with W. C. McPherson, of Nashville, doing the preaching and J. B. Cambron leading in the song services. Each of these brethren did their work well, and was a great joy to work with them and have them in the pastor's home during the meeting. They are safe and sound.

The meeting was a success, though not what the pastor had desired. About six or seven confessions, and six additions by baptism, two of them were the pastor's twin boys. This completes the joy of the pastor in baptizing his entire family of seven.

This is only five months since the pastor came here with a membership of 27, and this runs our membership to 40, making a net gain of 50 per cent.

We have also reorganized our church and Sunday school electing officers and getting ready to really keep house for the Lord.

FIRST CHURCH, COLUMBIA, S. C. (Contributed)

The first Sunday in July Dr. T. Clagett Skinner began his fifth year as pastor of the historic old First Church of Columbia, S. C. He welcomed into the church at that time eleven members, which makes eight hundred and seventy-eight members he has received during the four years. Dr. Skinner has had no evangelistic assistance in the church. These people came through the regular Sunday and Wednesday evening services.

The church has contributed for all purposes during these four years \$140,000.00. The Sunday school has grown in numbers and efficiency. Fourteen years ago the church built a large and well adapted building for the school, but it is now altogether inadequate. One class of young men meets in the Y. M. C. A. just in the rear of the Sunday-school building. Two classes meet in the Baptist State headquarters right across the street from the Sunday-school building. The great task confronting the church is to find more room for its ever expanding work.

Dr. Skinner leaves for his vacation July 28. While away he will supply the Calvary Baptist Church, Washington City; the Woodward Avenue Baptist Church, Detroit, Michigan; the First Baptist Church, Detroit, Michigan; the Roger Williams Memorial Baptist Church, Washington City, and two Sundays at the Second Church, Richmond, Virginia, where he was pastor for eight years.

Centerville, First: Alvin L. Bates, pastor; SS and BYPU. Pastor preached at Hohenwald "Selling the Soul" and "Jonah's Message to Nineveh." Preached at Providence in the afternoon. Good day.

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.

"MOTHER GREGG"

Memphis has been sorely bereaved in the translation of Mrs. Mary M. Gregg, generally known as "Mother" Gregg.

Perhaps no one had more personal friends in Central Church than she, for she was equally at home with the old, the young, the rich, the poor, the learned and the illiterate.

She took an active interest in the Noon Prayer Meeting, and the Business Women's Luncheon, and was tremendous in personal work.—Ben Cox, Central Baptist Church, Memphis, Tenn.

IN MEMORY OF HENRY HODGE.

Henry Hodge, son of Edward and Orlena Hodge, was called to the heavenly home January 25. He professed faith in Christ in early life, lived a devoted Christian, and was deacon of the Baptist church, performing all duties well.

His love for his church was proved by his presence always in his pew. His friends were numbered by all who knew him. He married Miss Martha Jane Galyon, February 9, 1879. To this union were born 2 daughters and 3 sons, one daughter preceding him to the heavenly land; his wife, one daughter 3 sons, and 16 grandchildren survive him. He was an affectionate husband and a lovable father.—Mrs. Martha J. Hodge.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased God in His goodness to call from us the spirit of our dear sister, friend and co-worker, Mrs. H. N. Tharp;

And whereas, we realize the great

loss we have sustained in the deprivation of her wise counsel, her willingness to serve her church and humanity, her ever ready sympathy and efficient help in our very undertaking;

And whereas, we are assured of her perfect peace in her "Heavenly Home" to which she referred just before her sainted spirit winged its flight;

Be it resolved, that we, the W.M.U. of Humboldt, bow in humble submission to Him who "doeth all things well."

Be it further resolved that a copy of this be spread upon the minutes and a copy be sent to the beloved family of our sister and a copy sent to the "Baptist and Reflector" for publication.

Signed: Mrs. Lockie Ellis, Chairman; Mrs. W. N. Thweatt, Mrs. T. Q. Warmath, Committee.

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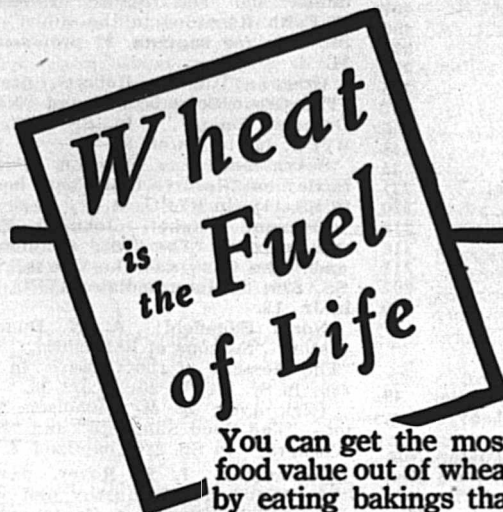
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Use Calumet and be positive of wholesome nutritious and economical foods.

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PASTORS' CONFERENCES

S. S. ATTENDANCE JULY 20.

Nashville, First	1,424
(Allen Fort Bible Class 903)	
Memphis, Central	937
Knoxville, Bell Ave.	914
Knoxville, First	804
Chattanooga, First	747
Memphis, First	637
Knoxville, Fifth Ave.	616
Jackson, West	609
Memphis, Temple	581
Memphis, Bellevue	550
Knoxville, Broadway	524
Knoxville, Lonsdale	501
Maryville, First	463
Chattanooga, Tabernacle	458
Etowah, First	426
Chattanooga, Highland Park	425
Erwin, First	407
Knoxville, Euclid Ave.	400
Elizabethton, First	378
Nashville, Immanuel	371
Kingsport	365
Fountain City, Central	357
Nashville, Edgefield	355
Chattanooga, Avondale	348
Nashville, Grandview	334
Nashville, Judson Memorial	321
LaFollette, First	320
Rockwood, First	318
Paris, First	318
Chattanooga, Central	311
Chattanooga, St. Elmo	307
Knoxville, Island Home	300

MEMPHIS

Evergreen: S. M. Ellis, pastor. 49 in SS, 2 good BYPU's, 1 by letter, offering \$10.00.

New South Memphis: Pastor Norris preached both hours. "God's Message to the Churches," and "Remember Thy Creator in the Days of Thy Youth." 115 in SS, 3 good BYPU's. Central: Pastor Cox preached. 937 in SS, 9 for baptism, 2 by letter, 7 baptized.

Prescott Memorial: Jas. H. Oakley, pastor. Preached at both hours. 239 in SS, 71 in BYPU, 3 by letter. Fine congregations and interesting services.

Endora: H. T. Whaley, pastor spoke at 11 a.m., Hon. J. W. McCall at 8 p.m. 61 in SS.

Speedway Terrace: Pastor preached morning and evening. 110 in SS, 1 approved for baptism.

Lucy: Pastor Burk spoke both hours. 73 in SS, 5 baptized, 1 for baptism. Pastor resigns to take effect 1st Sunday in August going to Hollywood church, Memphis.

Temple: Pastor J. Carl McCoy spoke at both hours to large congregations. 581 in SS, 1 for baptism, 3 baptized. At close of morning service church unanimously endorsed resolution adopted by Shelby County Baptist Association regarding municipal swimming pool and dance pavillion.

McLemore Ave.: Pastor Furr preached at both hours. 230 in SS.

Highland Heights: Pastor Curle preached to two fine congregations. 251 in SS, 3 splendid unions.

Seventh St.: Pastor I. N. Strother preached. 211 in SS, 4 baptized, fair BYPU.

Merton Ave.: E. J. Hill, pastor. Very good congregation, good services. 160 in SS, good BYPU's.

Joseph Papa Italian Missionary: Times preached, 2; present in SS, 14; tracts distributed, 35; visits made, 48.

First: Pastor Boone preached. 1 by letter, 1 baptism, 1 other approved for baptism, 637 in SS.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours. Good congregation at night. 40 in SS, 1 for baptism, good interest, BYPU off.

Calvary: Pastor spoke both hours. 162 in SS, good vacation audiences and fine interest in the services. Good BYPU services.

Bellevue: W. M. Bostick, pastor; "Temptation of Jesus," and "The Atonement." 550 in SS, 3 by letter.

West Jackson: Pastor R. E. Guy preached at both hours. 609 in SS, 150 in BYPU's, 3 for baptism. Prayer meeting well attended.

NASHVILLE

Edgefield: W. M. Wood, pastor. "Seeking the Lord" and "Christian Science." In SS, 355; in BYPU 25. For baptism, 4; baptized, 4; by letter, 3; professions 4.

Immanuel: Ryland Knight, pastor. "The Price of Privilege" and "Gideon's Men." In SS, 371.

Grandview: Don Q. Smith, pastor. "The Terms of True Discipleship" and "The Queen of Sheba and Her Hard Questions." In SS, 334; by letter, 4. All the BYPU's were good. Large congregations.

Judson Memorial: R. E. Grimsley, pastor. "A Vision, a Voice and a Volunteer" and "The Greatest Expression of Faith Recorded in the Bible." In SS, 321; for baptism, 2; professions, 11.

Grace: Tom L. Roberts, pastor. "The Great Commission" and "Man's Greatest Enemy." In SS, 241; in BYPU, 46; by letter, 8.

Seventeenth Ave. Mission: Pastor Loxley on "Resurrection," both hours. In SS, 118; in BYPU, 34.

Belmont Height: John D. Freeman, pastor. "The Third Ordinance" and "The Cans and the Can'ts." In SS, 290; in Intermediate BYPU, 24; in Jr., 18.

North Edgefield: A. W. Duncan, pastor. "Seasons of Refreshings" and "The Message of the Cross." In SS, 286; in Sr. BYPU, 20; in Jr., 36.

Park Ave.: A. M. Nicholson, pastor. "The Good Shepherd" and "New Workers." In SS, 289; baptized, 3.

Centennial: L. P. Royer, pastor. "The Wonderful Sympathy and Passion of God." Bro. L. A. Gupston spoke at night. In SS, 170. Pastor began revival at night with Bro. M. E. Ward, at Joelton. All services well attended. Calvary: W. H. Vaughan, pastor. "God's Strange Choice" and "Jesus in the Home." In SS, 176; in BYPU, 18; in Intermediate, 16; in Jr., 13.

Inglewood: H. M. Easley, pastor. "John's Baptism" and "A Leper's Prayer." In SS, 53; in BYPU, 28.

Central: W. C. Golden, supply. "The Sabbath of the Saved Soul" and "The Secret of True Happiness." Usual BYPU's and SS. Hot day congregation. By letter, 1.

KNOXVILLE

Broadway: B. A. Bowers, pastor; Dr. M. D. Jeffries on "Reflecting the Glory of the Lord" and "Caring for Soul Life." SS 524; BYPU 158.

Oakwood: W. G. Mahaffey, supply; "Jesus all and in All" and "A Great Question and Answer." SS 212. Bro. Mahaffey becomes pastor Sept. 1.

Elm St.: E. F. Ammons, pastor; "Bible" and "Lost Christ." Baptized 1. Clinton: C. A. Ludd, pastor; "Baptism" and "Joy of Salvation." SS 216; BYPU 50.

Mt. View: J. R. Dykes, pastor; "The Gospel of Jesus Christ" and "Why we should Accept Christ." SS 191; BYPU 50.

Smithwood: Chas. P. Jones, pastor; "Some Laws of Spiritual Work" and "Rest—Refreshment—Restoration."

Gillespie Ave.: J. K. Smith, pastor; Matt. 25: 25 and Dan. 5: 8. SS 206. S. Knoxville: M. E. Miller, pastor; Heb. 7: 25 and "Love." SS 290.

Bell Avenue: James Allen Smith, pastor; Frank J. Fleming on "The Conquering Life" and "His Purchased Possession." SS 914.

First: F. F. Brown, pastor; preached both hours. SS 804; BYPU 75.

Island Home: C. D. Creasman, pastor; Dr. Shabaz a.m. pastor p.m. on "The Flood." SS 300; BYPU 76. Good day.

Central of Ftn. City: J. C. Shipe, pastor. "Three Angels," and "The Superiority of Man Over the Lower Animals." SS 357; BYPU 108.

Euclid Ave.: J. W. Wood, pastor; "The God Filled Man" and "Jesus at the Well." SS 400; BYPU 75.

Lonsdale: W. A. Atchley, pastor; "The Elements of a Living Church" and "Reflecting the Light of Jesus." SS 501; BYPU 149; by letter 2.

Central of Bearden: Robt. Humphrey, pastor; "Financing the Building Program" and Luke 12: 13-21. SS 120. Deaderick Ave.: Henry M. Wyrick, preached both hours.

Calvary: W. L. Dotson, pastor; A. A. Haggard on "Forgiveness" and pastor on "My Record will Be There." SS 140; BYPU 64. Rev. Haggard's ten days campaign.

Third Creek: W. E. Conner pastor; "Loyalty to Righteousness" and "Strength of Joy." SS 100.

Beaumont: D. A. Webb, pastor; "Coming Back to God" and "Trusting a Teaching Jesus." SS 182.

Rockwood, First: L. W. Clark, pastor; "Consecration" and "What Shall I Do with Jesus?" SS 318; by letter 2; BYPU's 72; 1 conversion. One approved for baptism.

Fountain City: Neil Acuff, pastor. "Regeneration by the Grace of God" and "Will ye also Go Away?" SS 150.

Washington Pike: J. A. Lockhart, pastor; Rev. H. E. Marlow on "Harvest Past" and pastor on "An Unfaithful in Danger of Becoming Extinct." SS 130; BYPU 62.

Philadelphia: A. B. Johnson, pastor; "Barren Figtree" and "Your's is Kingdom." SS 84; BYPU 32; 1 profession.

Immanuel: A. R. Pedigo, pastor; "Meeting the Test" and "As in the Days of Noah." SS 274.

Grove City: D. W. Lindsay, pastor; "The Great Message" and "The Right Numbering of our Days." SS 190; BYPU 30; by letter 1; 2 conversions and 1 renewal.

Fifth Ave.: J. L. Dance, pastor; "The Matter of Money" Deut. 15: 10 and "Elijah" 1 King 17: 2-3-5. SS 616; addition 2.

MIDDLE TENNESSEANS

"Bring your Party up to Ovoca on Baptist Rally Day, July 27th. Great Speeches, Christian Fellowship, Consecration Day—Speakers: David Livstone, Dr. L. T. Wilson, Dr. W. F. Powell and others.

CHATTANOOGA

First: John W. Inzer, pastor. "In Defense of the Character and Works of God," and "Fundamentals in Civilization." 747 in SS, 6 by letter, 2 baptized.

Avondale: T. G. Davis, pastor. "Mount-top Experiences," and "The Touch of Faith." 348 in SS, good BYPU.

Sady: J. O. Hudlow, pastor. "Keeping the Lord's Day," and "Putting on the Armor." 103 in SS, 14 for baptism, 14 baptized, 21 additions since last report.

Tabernacle: T. W. Callaway, pastor. "God's Plan for the Ages," and "Signs of the Times." 458 in SS, 2 for baptism.

Central: W. L. Pickard, pastor. "Beauty and Sanity of Christ's Baptism," and "An American Blight." 311 in SS, BYPU largely attended.

Chamberlain Ave.: G. T. King, pastor. "The Lord's Supper," and "The Crowning Day." 203 in SS.

East Chattanooga: J. N. Bull, pastor. "The Apostle Paul's Theme," and "Justification." 298 in SS.

Bell Ave.: G. W. Cox, pastor. "God's Call to Men and How He Calls," and A. Robertson on Eph. 2: 10. 124 in SS, 36 in BYPU, 2 by restoration. We had an ordination service of 6 deacons. Presbytery consisted of A. Robertson, pastor and Brother Wilder.

Daisy: J. A. Maples, pastor. "An Experiment," and "A God Who Keeps His People." 104 in SS, 40 in BYPU, 1 for baptism.

Oak Grove: W. C. Tallant, pastor. "Hold Forth the Word," and "Many Are Called, Few Chosen." 135 in SS, 45 in BYPU, 2 for baptism.

St. Elmo: U. S. Thomas, pastor. 307 in SS, good BYPU, 10 baptized.

Ridgedale: W. E. Davis, pastor. "Separation," and "Receiving Christ and the Results." 149 in SS, good BYPU. New building going along fine.

North Chattanooga: Wm. S. Keese, pastor; "Seeking Signs," and "Is Re-

ligion a Necessity?" Rev. Ding to be with us this week.

Alton Park: T. J. Smith, pastor. "Bruised Reed," and "God's Blessing." 183 in SS.

Highland Park: J. B. Phillips, pastor. "Jesus Christ the Pattern Soul Winner," and "Man's Greatest Enemy, What Is It?" 425 in SS, 11 joined the church.

MISCELLANEOUS

Alcova, Calvary: J. H. O. Clevenger, pastor. "A Basket Dinner on the Ground," and "Who is on the Lord's Side?" 277 in SS, 58 in BYPU. Pastor leaving for Goldsboro, N. C., for two weeks vacation.

First, Etowah: A. F. Mahon, pastor. "What Baptists Believe About the Bible," and "Practical Infidelity." Tent revelal began in East Etowah. 426 in SS, good BYPU, 3 by letter.

LaFollette, First: Preaching morning by pastor. 320 in SS, 95 in BYPU, 3 received for baptism at the morning service, 3 baptized at evening service.

Geoco: R. A. Thomas, pastor. "A Cure for Worldly Anxieties," and "What is That in Thine Hand?" 87 in SS, 47 in BWPU, 47 in prayer meeting.

Maryville, First: J. R. Johnson, pastor. Pastor preached both services. 465 in SS, 4 by letter. The pastor is teaching a Personal Worker Class this week.

Charleston: T. R. Waggner, pastor. Isa. 9: 6 "The Wonderful News," and Rev. 2: 5, "Removing the Candlesticks." 42 in SS. Will occupy the new church building in sixty days.

Mt. Pisgah: J. R. Land, pastor. Gen. 22: 7. No evening service. 64 in SS, good interest, good day.

Elizabethton, First: Herchel Ponder, pastor. "Boy and Girl Service," and "The Joy of Living." 378 in SS.

Kingsport: J. K. Haynes, pastor. Fine congregations. 365 in SS, 5 additions to church since last report.

Central, First: A. L. Bates, pastor. "Spiritual Food." Fine SS and BYPU. Preached at Cross Roads afternoon and night. Meeting began, big crowd, pastor doing the preaching, L. R. Bates in charge of singing.

ELDER GEORGE L. ELLIS PREACHES HIS FIFTIETH ANNIVERSARY SERMON.

By T. H. Farmer.

Last Sunday Dr. J. E. Skinner learning that Brother Ellis (who is a member of his church) had been preaching for 50 years that date, prevailed on him to occupy his pulpit at the First Baptist Church of Martin, Tenn. While he is becoming frail in body, yet his mind is as active and vigorous as one forty or fifty years younger, and his sermon was a rich treat to his hearers. Oh! Why shelve our aged servants of the Master? God called them to serve until death, and many of them brought up under the old solid, Baptist Doctrines and experiences can beat many of the younger ones, preaching, and leading souls to Christ.

Brother Ellis was born July 31st, 1843, and professed Faith in his Savior in October, 1856, when only 13 years old, and joined Hopewell Baptist Church (in Ballard) Carlisle County, Ky., and was licensed to preach in July, 1874, and ordained in January, 1875. He was the twelfth preacher the Lord called out of that grand old church, some of whom were the illustrious, servants D. B. Ray, J. N. Hall, and other noble faithful soldiers of the Cross. Since then several others have been called into the ministry from that church. Oh! what a wonderful history, that old country church has, and what rich sheaves she has to lay at her Master's feet some day. Why! Oh why! does the Lord call 19 out of 20 of his preachers from the country churches? It is a fact, but the question is why does he do it?

Brother Ellis came to Tennessee in January, 1879, and has labored here for 45 years, and Tennessee Baptists have been greatly helped and strengthened by his earnest faithful efforts.

It was he who "broke the brush"

many years ago, in Lake County and Western Obion County, when it was a "back woods" wilderness, filled with mosquitoes, chills and wild animals. It was a heroic work to ride through those muddy, swampy bottoms, sometimes breaking the ice and swimming his horse or crossing swollen streams in a canoe to his appointments, which he seldom ever missed. But, he was faithful and the Lord gave him the honor of establishing the work in that section, where many churches now remain, as monuments to his memory and faithful labors. He has kept no diary of his ministry, and cannot tell just how many he has baptized during these 50 years, but states that he baptized 99 one year, so it is reasonable to figure that many thousands have been buried with Christ in Baptism by his hands.

Now this may sound somewhat like an obituary, and why not write them before death, than afterwards? Why keep all the flowers to place on the graves of our friends and not scatter a few of them along life's pathway?

"Oh! Give me a rosebud,
A rosebud pink or red.
I had rather just have one rose to-day,

Than ten thousand when I'm dead."
These words are not only beautiful, but are true. I have known and labored with Brother Ellis for over 40

years, and have found him to be one of God's most faithful servants. Yes, 40 years ago when he came to Martin he, I and only two other persons, were brave enough to oppose and fight the open saloons in Martin. We were threatened, vilified and insulted, yet we stood firm, and fought the open saloon and thank God we have both lived to see them wiped out, not only from Martin, but from the whole country.

May God bless Brother Ellis and make his last days his happiest and most useful in this life, and give him a glorious entrance into the "Golden City," when his labors on earth are ended, is the prayer of his friends and brother.

"If I were asked which of the nations got the most out of the war," David Lloyd George said recently at a public meeting in London, "I would reply, the United States; they got prohibition."—Ex.

Old Mose was wrestling with a balky mule, when a bystander asked him: "Why, Mose, where's your will-power?" "Mose will-powah's all right," came the reply, "but you ought ter come out an' see dis yar animal's won't power."

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. Carl A. De Vane has resigned as pastor at Cedartown, Ga., to accept a call to the Immanuel Church, Alexandria, La. The change is effective Aug. 1.

In the revival at Louisville, Miss., in which Dr. John Jeter Hurt, of Jackson, Tenn., assisted Rev. S. G. Pope, there were 50 additions, 17 by baptism.

Rev. J. C. Dance has resigned as pastor at Richland, Texas, and returned to Kentucky.

Rev. L. R. Riley, of Trezevant, Tenn., has just closed a meeting with Rev. B. G. Arterburn, at Dublin, Ky., resulting in 109 additions, 99 by baptism. Bro. Riley is now in an arbor meeting near Atwood, Tenn. His brethren rejoice in the success which has attended his labors.

Rev. Harry L. Carter and wife, of Jackson, Tenn., will leave for Seattle, Wash., on Aug. 25, to set sail on Sept. 5, for Canton, China, where they will take up their life's work as missionaries. He will be connected with the China Baptist Publication Society. On Sunday, Aug. 24, he will preach his farewell sermon in the First Church, Jackson, Tenn.

Last Friday the revival at Dresden, Tenn., in which Rev. Arthur Fox, of Mayfield, Ky., assisted Rev. T. N. Cate, closed resulting in 25 conversions and 20 additions, all by baptism.

Dr. M. Ashby Jones, of Atlanta, Ga., was last Thursday elected general chairman of the Southern Inter-Racial Commission at the closing session of the annual meeting in Asheville, N. C. He succeeds the late John J. Eagan, of Atlanta, Ga., philanthropist.

Dr. R. A. Torrey, of Los Angeles, Calif., has resigned as pastor of the Church of the Open Door and dean of the Bible Institute. He is one of the ablest Bible expositors in the world, although not a Baptist. It is not known what he will do.

Dr. John W. Ham, who since 1917 has been pastor of the Baptist Tabernacle, Atlanta, Ga., has resigned in order to enter the evangelistic field. He has done a great work in the Atlanta pastorate. The congregation overwhelmingly rejected his resignation.

The church at Apache, Okla., loses its pastor, Rev. W. C. Tharp, who returns to Tennessee, where his welcome is most cordial.

Rev. G. B. Bowman, of Heflin, Ala., has been called to the care of the church at Bowden, Ga., and it is earnestly hoped he will accept.

Rev. James H. Hubbard, of Iola, Kans., formerly a pastor in Tennessee, has resigned his present pastorate in order to do the work of an evangelist. He has moved to Kansas City, Mo., where he may be addressed. He has held a number of successful meetings in Tennessee.

Rev. J. E. McMannaway, who for 15 years has been a member of the Home Board evangelistic staff, has resigned that relationship in order to become an independent evangelist. Soon the Home Board is going to be compelled to "strengthen that which remains."

Dr. C. Roy Angell has resigned the care of Fulton Avenue Church, Baltimore, Md., to become pastor of the First Church, Charlottesville, Va. He is already on the new field doing work that heavenly angels would delight to do.

Rev. Martin Ball, of Paris, Tenn., while visiting in Lexington, Tenn., supplied last Sunday, most acceptably the pulpit of the First Church. He and wife will extend their visit to Ecru and Cherry Creek, Miss., where at the latter place he will preach in the pulpit filled by his father, Rev. Martin Ball, Sr., and uncle, Rev. Lewis Ball.

Since going to the First Church, San Angelo, Texas, as pastor, Dr. Geo. W. McCall has at once launched a great revival campaign. That was his successful policy in the work with Dead-creek Avenue Church, Knoxville, Tenn.

Rev. T. V. Herndon, of San Antonio, Texas, has been elected budget director of the Executive Board of the Baptist General Convention of Texas. He has been pastor of Riverside Church, San Antonio, and is a strong man.

Rev. G. M. Workman, of Geary, Okla., is assisting Rev. C. E. Azbill, of Lexington, Tenn., in a revival at Hepzibah Church, near the latter place. The meetings are being held under a tent. G. C. Sumler is leading the music.

Dr. Chas. W. Daniel, of the First Church, Atlanta, Ga., who lately celebrated the fifteenth anniversary of his service, was granted an increase in salary of \$1,000 in token of esteem and abiding love. He has seen the church grow from 950 to 1,750. He is a kingdom builder.

Dr. T. Claggett Skinner, who has served four years as pastor of the First Church, Columbia, S. C., has welcomed into the church during that time, 878 members and the contributions for all purposes have aggregated \$140,000. He will supply in Washington, D. C., and Detroit, Mich., during August.

The church at Leesville, La., will, after Sept. 1, be pastorless, Rev. C. A. Voyles having resigned effective at that time. He has served the church six years.

A revival has just closed at Istrouma Church, Baton Rouge, La., conducted by Rev. W. H. Knight, of the First Church, Baton Rouge, resulting in 78 additions, 39 by baptism. The church was in every way greatly strengthened.

Dr. W. C. James, corresponding secretary of the Education Board, Birmingham, Ala., has resigned to accept the presidency of Bethel College, Russellville, Ky. He was formerly pastor in Russellville. Is that the beginning of the end of the Education Board?

Rev. H. R. Holcomb, of Mansfield, La., lately assisted Rev. D. C. Freeman in a revival resulting in 96 additions, 54 by baptism and 42 by letter. It was a most notable meeting in many respects.

Dr. J. M. Dawson, of the First Church, Waco, Texas, is touring Southern Europe and Palestine. He is enriching the columns of the Baptist Standard each week with accounts of his experiences under the title, "A Pilgrimage and Some Parables."

Dr. J. Frank Norris, of the First Church, Fort Worth, Texas, goes for a month's evangelistic campaign in Toronto, Canada. He has canceled his engagement to supply for Spurgeon's Tabernacle, London, Eng., in August, and also engagements in England for two month's campaign for Fundamentalism.

The First Church, Houston, Texas, declined to accept the resignation of Rev. James B. Leavell as pastor and voted him an additional assistant. Since he went to the church seven years ago the membership has increased from 1,165 to 4,111 and the Sunday school from 900 to 2,400. He will give definite answer later to the matter.

The new catalog of Hall-Moody Institute, Martin, Tenn., Prof. J. T. Warren, president, is on our desk. It is truly a thing of beauty and a work of art. It sets forth in a most attractive way the courses of study and other advantages of this standard junior college.

Rev. E. L. Wesson resigns at Holly Springs, Miss., and has gone to Florida to rest awhile. He served also the church at Ecru, Miss. He is a vigorous preacher.

Dr. Geo. H. Crutcher, of the Baptist Bible Institute, New Orleans, La., will assist Rev. O. P. Estes in a revival at Picayune, Miss., which began last Sunday. They confidently expect a great ingathering.

The Cotton Grove Church, near Jackson, Tenn., of which Rev. J. Walter Camp is pastor, is completing a new house of worship constructed in modern up-to-date style. Bro. Camp is doing a great work with that people.

The First Church, Wilmington, N. C., secures as pastor, Dr. J. Marcus Kester, educational secretary of the Foreign Mission Board, who has resigned his position with the Board.

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SERMON

A HAND ON YOUR SHOULDER

When a man ain't got a cent,
And he's feelin' kind of blue,
And the clouds hang dark and heavy
An' won't let the sunshine through;
It's a great thing, oh my brethren,
Fer a feller just to lay
His hand upon your shoulder
In a friendly sort o' way.

It makes a man feel curious,
It makes the teardrops start,
An' you sort o' feel a flutter
In the region of your heart.
You can't look up and meet his eyes;
You don't know what to say,
When his hand is on your shoulder
In a friendly sort o' way.

Oh, the world's a curious compound
With its honey and its gall,
With its cares and bitter crosses—
But a good world after all.
And a good God must have made it—
Leastwise, that is what I say,
When a hand is on my shoulder
In a friendly sort o' way.

—James Whitcomb Riley.

MARRIAGE AND CHILDREN—ARE THEY DRAWBACKS TO A WOMAN AUTHOR?

One of the questions which I am most often asked, says Isabel Eccles-tone Mackay, is: "Do you find marriage and the possession of children a drawback to the writing of books?" One would almost be tempted to reply: "How can a woman write books without marriage and the possession of children?" Only that can hardly meet the case since so many women can—and do. At the same time it would seem that experiences which mean fulfillment of so much in woman can hardly be looked upon as handicaps in a profession which demands, above all things, understanding of life. If one were to revise the question and ask, "Is writing of books a drawback to marriage and the possession of children?" my answer would be briefly "No." One does not write so many books perhaps, but, noting the length of publishers' lists, that can hardly be considered a drawback.

Naturally, where there are children, a woman has infinitely less time for any kind of professional work than a man. This fact she must frankly face if there is to be no confusion of values. But I believe it is equally true that every woman may discover a varying surplus of time which she may fairly appropriate for her own. The person who has never a moment to spare is likely to be a person extravagant with minutes—throwing them away, even! Certainly where children are small it is difficult to reserve a definite place and definite hours for writing. Children are the least stable things in nature and hard and fast rules are impossible until they, too, are captive of regular hours of study. There can be no locked doors or attics with stuffed keyholes when any moment some terrible childish catastrophe may cause the universe to quake. The utmost that one can do at that stage is to explain that "a person has some writing to do" and to dilate feelingly upon the ad-

vantages of quiet in the near vicinity. The audience will usually be sympathetic and full of promises. But one must not be surprised when a small knock comes to the door and a thrilling whisper demands permission to "just sit, quiet as anything, and read." The intentions of the petitioner are so virtuous that to refuse seems churlish; so, walking carefully on tiptoe, he (or she) comes softly in and sits down upon the little rocking-chair which squeaks ("just like a weenty kitty, mother—don't you like it?") The "reading" book (known by heart) is opened and you return to your desk. But presently a small, far-away voice begins, "Once upon a time there were three little bunnies, Floppy, Mopsy—" "But, my dear, how can a person write while you are reading that lovely story?"

A thoughtful pause, punctuated by squeaks, and then.

"Can't you write while I'm turning the pages?"

After all, when they are little, it comes, more or less, to that; one writes between the turning of the pages—any time—and presently the intervals grow longer.—Everybody's Magazine for August, in which a story by Mrs. Mackay appears.

CHILDREN AND GARDENS

A familiar story is that of a visitor to Coleridge who argued vehemently against the religious instruction of the young, and declared his own determination not to "prejudice" his

children in favor of any form of religion, but to allow them at maturity to choose for themselves. The answer of Coleridge to the particular argument was pertinent and sound enough: "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockleberries and strawberries?"—Selected.

ORATORS VS. EDITORS

The following story is from the "Weekly Clarion," edited by the inmates of the Missouri state prison at Jefferson City:

A Negro met an acquaintance of his, also colored, on the street one day and was surprised to see that his friend had on a new suit, new hat, new shoes and other evidences of prosperity.

"Hey, boy," he said, "how come you dressed up this way? Is you got a job?"

"I've got somethin' better'n any job," replied the other. "I've got a perffession."

"What is it?"

"I've a orator."

"What's a orator?"

"Don't you know?" replied the resplendent one in surprise. "Well, I'll tell you what a orator is. If you was to walk up to a ordinary nigger and ask him how much was two and two, he'd say 'four,' but if you was to ask one of us orators how much was two and two, he'll say, 'When in de cou'se of human events it becomes neces-

sary to take de numeral of de second denomination and add to it de figger two, I says unto you and I says it without fear of successful contradiction, dat de result will invariably be four.' Dat's a orator."

As a postscript to this story the editor of "The Baptist" says it would seem that most of those who send in news items belong to the oratorical profession!

SMILES SELECTED

A corn syrup manufacturing company received the following letter:

"Dear Sirs: I have ate three cans of your corn syrup and it has not helped my corns one bit."

"What is the difference between a practical and a theoretical farmer?" "A theoretical farmer," answered Farmer Cornlossel, "is one that insists on trying to make a living off the farm, an' a practical one jes' faces the inevitable an' turns the place over to summer boarders."

JUSTIFIABLE SUICIDE

By Earl H. Emmons in Adventure Magazine

Because I'm kinda quiet-like and reticent and such,
You may think that life and things don't interest me much;
But that ain't it; although they's lots of things I'd like to know,
I learnt to curb them feelin's in the days of long ago.

'Twas out in Custer City, when the camp was young and raw
And full of folks who had the greatest disrespect for law,
The which was in the Winter in the year of 'Seventy-four,
That winter we was snowed in tight for thirty weeks or more.

Well, me and seven hombres we was holed up in a shack,
The same includin' Pizen Bill, the Kid and Poker Jack
And Smilin' Sam and Texas Joe and Sheriff Placer Jim.
And then a tenderfoot we christens Tallahassee Slim.

And things was some monotonous, with not a thing to do;
We was all sick of cards and booze and of each other too,
And so we holds a meetin' and we argues wide and free
Concernin' what to do to cure this thing called ongwhee.

And everybody says his say, but no one can agree;
Then Tallahassee Slim he says he's got a great idee,
And Tallahassee rises up and thusly he orates:
"Le's all stand up and tell our names and why we left the States."

And then they's silence for the time it takes to bat an eye,
The kind of silence just before the lightnin' rips the sky;
Then seven guns roars out as one and Tallahassee died,
"And that's what's knowed," the sheriff says, "as lawful suicide."

Boys and Girls

THE RED FEATHER

By Mary M. Parks

Lottie came scampering into the house with something clasped in her hand.

"Louise! Louise!" she called. "Do red feathers grow on mulberry trees? I thought only mulberries grew on them."

She was staying in the country for the first time, and she saw so many wonders that it seemed to her almost any marvelous thing might be true.

"No feathers don't grow on mulberry trees," Louise answered, laughing. "Show me what you have."

Lottie opened her hand and showed a slender feather brilliant in color.

"I found it under the mulberry tree," she said. "Perhaps it dropped out of a doll's hat. How beautiful it is going to look in Arabella's new sailor."

"I know who lost it," said Louise. Lottie's face fell. "Oh, do you?" she answered. "Then Arabella can't have it, of course; it belongs to some other little girl's doll."

"If you would like to see the owner," Louise went on, "take a walk with me this afternoon, and you shall."

After dinner the two cousins set out for their walk. Lottie kept thinking about the owner of the feather.

"Is she pretty," she asked, "and about my age?"

"Younger than you," was Louise's answer. And she's very, very pretty."

At length Louise turned out of the

road and into the woods. "Follow me, but be very quiet," she said. Lottie obeyed wonderingly.

After they had walked a little way they sat down on a fallen log. Lottie looked questioningly at her cousin, but Louise put her finger to her lips in a signal for silence. Lottie was trying hard to keep quiet when all at once a clear, sweet whistle rang out somewhere near.

"Is that the little girl?" Lottie asked. "Why, she can whistle loud as a boy!" Then she added suddenly, "There she is! I saw her red hair ribbon flash behind a bush."

Suddenly there was a flash of red just over their heads. An instant a beautiful red bird lighted on a branch just beyond them.

Lottie gasped; she thought she had never seen anything so beautiful. Then her glance fell on the feather in her hand, and she understood.

"Why, it's not a girl at all," she cried. "It's a wonderful bird!"

At the sound of her voice the brilliant bird gave one flutter and was gone.

"O dear!" Lottie said sorrowfully. "I've driven him away!"

"Never mind," Louise answered. "We'll come back some other day and watch him. His nest is in a tree near by; I watched him and his mate as they were building it."

As the girls walked back to the highway Lottie suddenly gave a little skip. "And now, after all," she said gleefully, "I can have the lovely red feather for Arabella's hat!"—Youth's Companion.