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SPEAKING THE TRUTH IN LOVE

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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What is Presbyterianism?—Shall the Southern Baptist Convention Divide?

By
ARTHUR J. BARTON

The Religious Herald, in its issue of July 15, devotes its leading editorial to a discussion of "unrepresentative attendance" in the Southern Baptist Convention. The Herald has often discussed this matter, and with the frequent suggestion that the Convention ought to be divided. I have been unable to see any reasonable explanation for this point of view.

In the present instance the Herald points out that 986 messengers were entitled to seats in the Convention as representing the district associations, provided each district association had elected its messenger and provided the messenger had attended, in harmony with the provisions of the constitution of the Convention. Commenting upon this fact, the Herald says: "This class of membership, however, is falling into disuse and really ought to be taken out of the constitution. The Convention ought to be composed of delegates from the churches. To have delegates from district associations, or any of the general co-operative bodies, savors a little too much of the presbyterial order to meet our preferences."

I am utterly at a loss to see how the Herald can see any Presbyterianism in the fact that other bodies than churches have representation in the Southern Baptist Convention. From the day the Convention was organized it has always had representatives from "religious bodies" other than churches. In my judgment the fathers who founded the Convention were exceedingly wise in this provision, which serves to emphasize the character of the Convention as a practical body organized for missionary, educational and benevolent purposes and ends. General Baptist bodies are in no sense ecclesiastical organizations, and for that very reason may with perfect propriety have members coming from bodies other than churches. They are Baptist councils or conferences made up of individuals coming together as representing in a general way sentiments of the churches and other bodies from which they come. They assemble on terms of absolute freedom and equality, each being under obligation to give the benefit of his best counsel and advice. The contention that no other body than churches shall elect messengers to the Southern Baptist Convention "savors a little too much of" "gospel missionism" and ecclesiasticism "to meet my own preferences," if I may paraphrase the remark of the Herald.

The provision that each district association may elect one messenger to the Southern Baptist Convention was introduced into the constitution of the Convention in 1888, when the Convention met in Richmond. At this session Virginia was entitled to 169 messengers and had the full number present. Texas was entitled to 257 and had present only 51. The states "east of the river" were entitled to 1010 and had present 602; the states "west of the river" were entitled to 536 and had present only 160, less than one-fourth of the voting strength of the Convention.

Representation from the district associations was provided for in the report of a committee consisting of J. G. Gibson of Georgia, Lansing Burrows of Georgia, H. H. Harris of Virginia, T. T. Eaton of Kentucky and F. M. Ellis of Maryland. It would be difficult to find a wiser and more distinguished group of Baptists in that day, or any other day, than this committee. I do not know positively, but I suspect that this amendment was

included in the committee's report at the suggestion of Dr. Lansing Burrows. Dr. Burrows was probably prompted by a desire to establish a practical point of contact with the district associations and to use such point of contact in a practical way to enable him to secure minutes of the district associations which he so much needed in compiling our Southern Baptist statistics. Doubtless it served him as a very valuable aid in the performance of his laborious task which he performed with such diligence and distinction through his long memorable term as secretary and statistician of the Convention.

Now that our constituency is generally better informed and more thoroughly enlisted in the work of the Convention, the same need may not exist that existed when this amendment to the constitution was enacted in 1888, but the suggestion that the presence of one messenger from each district association savors of Presbyterianism seems to me wide of the mark.

When a district association elects a messenger and he attends the Convention as such messenger, he is in no sense an ecclesiastical representative. He sits in the Convention as an individual on terms of perfect equality with all other messengers. If he speaks, he expresses his judgment and views as an individual Baptist. When he votes he does not cast the vote of his association, but only his individual personal vote, exactly as does every other

messenger in the Southern Baptist Convention and every other member of every other general Baptist body.

But here is to me the strangest thing in the views of the Herald. Having declared that the presence of messengers from district associations savors of the Presbyterian order, the Herald goes further in the same editorial and declares that "it is simple justice in all the conditions that some arrangements should be made by which upon proper demand, supported by a reasonably large minority, the Convention shall be polled by states." This is not the first time the Herald has taken this position; indeed, it has taken it many times. It is quite beyond me to understand how any well informed and thoughtful Baptist could advocate this theory, a theory which, as heretofore presented by the Herald and as put forward in one or two instances, would provide that each state be entitled to so many votes upon the basis of contributions made to the objects of the Convention, and then that the messengers present should be allowed to cast the entire vote of that state on given questions. This in my thinking would be real Presbyterianism. It would not only be Presbyterianism, but would introduce the element and practice of proxyism in our religious affairs, against which Baptists have always consistently and ardently stood, and which to my mind would be unthinkable. With what consistency could a general Baptist body empower one group of Baptists to think and act by proxy for another group? If this could be done, all of our past contention that each Baptist body is autonomous would go to the winds.

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Oklahoma Challenges Tennessee for Contest of Loyalty

Editors Plan Southwide Campaign to Make Denominational Papers More Effective Mediums of Information

The editors have just closed one of the best sessions they have held in many years and everyone in attendance left Ridgecrest feeling that we had received lessons that will result in his giving his people a better paper. The sessions were held among the clouds in a literal sense as the meeting fell upon a time when for nearly sixty hours, the clouds kissed Ridgecrest all the time and an almost continuous rain fell. It was gloriously cool and delightful and our sessions, though long, did not become irksome.

Among the many things done was to work out a plan by which the Southwide Simultaneous Campaign for subscriptions, authorized by the Southern Baptist Convention at its last session, might be launched. After much discussion of plans, it was decided to have the campaign come during September and acting under a suggestion made by Editor Cody of the Baptist Courier, it was decided to pair off the states and have a friendly contest of strength and loyalty between the owners of each two papers. Editor Stealy of Oklahoma challenged Tennessee to meet his people and we accepted the challenge heartily. If Tennessee Baptists fail to win in a contest with Oklahoma Baptists we shall be sorely humiliated!

Editor Stealy and I decided that it would perhaps be wise to begin our contest the 15th of August and run through September. Fuller details will be given later. In the meantime, let every pastor, Layman's leader, B.Y.P.U. president, W.M.U. president and S.S. Superintendent appoint a committee to represent his or her group in the church and be ready when the "great day comes!"

Many practical problems were discussed by the editors during their meeting. Dr. Z. T. Cody of the South Carolina Baptist Courier gave a splendid talk on "The Religious Press as an Interpreter and Promoter of Wholesome Public Opinion." He stressed the vital importance of the denominational state papers and declared that they should have better support.

Mr. Farmer, Business Manager of the Biblical Recorder of North Carolina, spoke at length on the practical business problems and gave it as his opinion that the financial problems of the state papers are being complicated by the ever increasing number of departmental and private organs that are springing up in our midst. More than two hours were spent in considering this problem and a statement of the action of the editors will be forthcoming soon. We trust our readers will give it serious consideration.

Dr. Livingston Johnson read a splendid paper on "How to Keep Our Papers Balanced" and in it set forth some much needed changes in our papers. He showed the need for more space in order that we may not have so much more "bulletin material" as compared with general religious and denominational news.

Quite a long time was spent in consideration of the problem of advertising. It has been found very difficult to get any agreement among our papers that will result in the pooling of our advertising space. Mr. J. F. Jacobs of Jacobs and Company, Clinton, S. C., was present and spoke at length concerning the needs. He emphasized the

(Continued on page 4.)

Baptist and Reflector

(Continuing the Baptist Builder)

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EDITORIAL

Things to Worry About

If the preacher "tramped on your toes" last Sunday, he may step on both feet the next.

As more and more of America's population leaves the farms to go to the cities, the prices of food supplies must go higher.

To be obedient to God may cost us a few temporal pleasures, but it never fails to result in the greatest possible ultimate good.

He is a fool indeed who would sell his birthright for a mess of pottage. But a bigger fool than he is the person who sells his soul for a little filthy lucre.

"The darkest cloud has a silver lining" provided the sun can break through. And the darkest moments of human lives have a ray of glorious radiance provided the Son of Righteousness can smile through into sorrowing and troubled hearts.

Caleb's life from the standpoint of human judgment must have been a rather hard one, but when he was old and still strong and hardy, few of the crowd that may have advised him to "sow his wild oats" were living to see him enjoy the fruitage of his obedience to God.

If Tennessee Baptists would give God a tithe of the increase in their worldly goods produced by the recent rains, Dr. O. E. Bryan would be able to pay off every cent of our present indebtedness and we could send tens of thousands of dollars to our southwide agencies. If Tennessee Baptists withhold the tithe, God will collect it some other year.

"Hiram Johnson says Europe has united in hating the United States." So runs a headline in Monday morning's Tennessean. So said we in substance in a recent editorial. And even so did other nations unite in hating rich nations of the past. Will America be warned? Will she be a "Big Brother" and a Christian nation and save herself by giving to the poor?

The crazy anti-prohibitionist will now have to hunt for another argument against the Eighteenth Amendment since so many people have died recently in Toronto, Canada, from drinking poisonous liquors. Whether we have licensed saloons and legal intoxicants or not, fools will go on patronizing the low-browed criminals who make and sell the stuff that robs men of life and hope and peace and that sends their souls to hell.

We shall not be able to attend all the associations. We are anxious to have good reports from them all for the paper. If the editor cannot attend, please get a good reporter to send us a write-up in which he gives, not gracious words of praise for the speakers but facts about the work, the reports of the churches, the names and addresses of the officers, etc. We want the files of the Baptist and Reflector to contain Baptist history for news in the making will be history by and by.

"God's jest done sot his foot right down on dis heah ole earth," an old negro woman is reported to have shouted when she saw the damage caused by the great cave-in at Memphis, July 25. And who can say that she was not right? The scoffers will jeer at her quaint remark, but while man goes on piling up his treasures on earth, the hand of God is not idle and He has more ways than one of chastising the human family. We had rather have the old "Mammy's" faith than the pile of wreckage caused by the cave-ins.

Israel conquered Canaan and possessed it, but like most modern churches, she failed to do as God commanded and clean out root and branch, every soul of the Canaanites. We need never expect our churches to be happy, prosperous and continuously successful until we learn to obey God's word in the matter of discipline. It may have seemed hard to Israel to obey God when he commanded her to exterminate the Canaanites, but history has proved how silly she was in not obeying. It seems hard to us to think about enforcing rigid church discipline, but history will one day prove how silly we are for not so doing.

Attorney Dan Moody of Texas has won the nomination for Governor of the state over the famous (?) "Ma" Ferguson. Tens of thousands of the best people in and out of Texas will rejoice. Moody is a fine, big Christian youth, with a "vision splendid," and we predict for Texas a change of government policy under his administration. Let Christians everywhere unite in praying for him that he may be able to "withstand the wiles of the devil" and keep clean and free from political chicanery and corruption. Unless democracy can learn to function without dirty and expensive political campaigns every two years, we shall have to try something else.

IS IT SO?

"Like priest, like people" is a true saying and the reverse is true! "Like people, like priest" for it is an evident fact that when the people grow careless and sinful, the tendency of the ministry is to take the line of least resistance in preaching and living. Eli's sons were not the only preachers whose ministry has been blasted and ruined because they chose to follow the world rather than stand out against the world and seek to bring it back to God's standards. It is no uncommon thing in this day to hear preachers say: "Oh, let the young people have their good times; I don't see anything wrong with the dance; I don't blame the girls for wanting to wear one-piece bathing suits; etc., etc." Back of such declarations can be nothing but a stultified sense of loyalty to truth and devotion to the best interests of the human family.

GOD'S GRACIOUS HANDMAIDEN

A Tribute to Mrs. G. W. Bottom of Arkansas

When we look about us and see the lavish expenditure of the wealth that comes from God's bounty, we are made to violate one of the commandments but somehow we do not feel that God is grieved. We covet with a holy passion the use of the vast sums of money that go into the coffers of the soul-crushing, moral-debasing crowds who use it for the propagation of all kinds of worldly devices and doctrines, the ultimate effect of which will be to destroy faith, throttle spiritual life, and wreck our civilization.

It is therefore a source of deep and abiding joy to find now and then among the ones into whose hands large holdings have come, one who

does not lose the glorious, Christ-given conception of service but who follows in his steps, acting as a good steward of the manifold grace of God. It makes the heart a little lighter to know that a few rich people love the Lord and the little things of life and that there are some whose eyes have not been blinded by the glamour of publicity to the actual needs of the "little ones" of our Lord.

Such a person is Mrs. G. W. Bottom of Texarkana, Arkansas. Before the death of her truly great husband, they twain were one flesh and spirit in their love for the Kingdom of Christ. They gave liberally, yea bountifully, of their substance, not to some richly endowed institution, situated to give them many worldly honors but to struggling Baptist institutions. The office building of the Foreign Mission Board is a monument to their munificence. The Arkansas Orphans' Home represents their love for little children. A great building at Ouachita College bears testimony to their generosity. A magnificent church building in far-off Rio de Janeiro is the result of their zeal. And hundreds of souls in the foreign fields have been won to Christ through missionary effort paid for by their gifts.

And now comes the news that Mrs. Bottom has given to Mountain Home College of Arkansas the price of an industrial home for poor girls. A beautiful building with two and a half acres of ground has been purchased. The residence will be enlarged and will be ready for students in the fall. The girls will be given the use of this furnished home and will do their own house-work, thus making it possible for them to spend an entire year in college for the little sum of \$72.50 which includes all but clothes, books and incidentals. Already, we see smiles of joy upon the faces of poor girls who will now have an opportunity of going to school.

We are happy to be able to count Mrs. Bottom among our friends. She is a woman of rare charm, genuine devotion, supreme loyalty and untiring zeal. She lives in a beautiful home but no one of her hosts of friends from both the poor and the more favored envies her that privilege. She is beloved by hosts of people in her state and is remembered by other hosts both at home and in the foreign lands. We thank God for her and we thank him that he has made it possible for her to hold so much of this world's goods for indeed she is a stewardess in whom there is no guile and who knows well how to give an account of her stewardship.

And in this connection, we will be pardoned for making an observation that has been burning in our heart for months. Many of our Baptist people who have money to spare, are prone to give it to institutions that do not need it and whose ministry is a curse rather than a blessing to our Baptist cause. It would be interesting indeed if we could know how much Baptist money is invested in Vanderbilt University and in other institutions of its kind. Yet we venture the assertion and God's eternal records will prove it true; the money given by Mrs. Bottom for an industrial home for poor girls in a mountain school will bring more eternal good to the human race than any sum ten times as large invested in an institution wherein the Word of God is belittled, the miracles laughed at, and the account of a miraculous creation is made the subject of burlesque.

Let our Baptist people give their money to causes that will bring good to our cause. It is a sorry Baptist who does not believe that the message of our denomination is the best message in the world for the human family. And it is a sorer Baptist, who believing that, gives his money to other objects than his own needy and worthy institutions. Let us keep all our money for the Lord's own causes and following the example of this worthy woman, let us place it where it will bring the greatest possible returns for the good of man and the glory of our Lord Jesus.

If the modern woman in a bathing suit could see herself as God sees her, she would do like Eve and begin taking a course in dress-making.

Mexico and the Catholic Problem

What promises to be the greatest test of strength the Roman Catholic Church has endured in many generations is now going on in Mexico. The government, tired of the age-long struggle against the political machinations of the papacy, has at last asserted itself and has done what other countries in the past have done, seized the property of the papacy which according to reports, is valued at two billions of dollars. And true to her age-old policies, the papacy is scheming not only to get back her holdings in Mexico but to make of the Mexican government such an example as will frighten the other nations from ever following her course.

Last Sunday was a day of prayer among Catholics. From thousands of churches, priests intoned their prayers for the "Holy Father" and against the Mexican government. Millions of devout Catholics sent up their petitions to saints and to Mary beseeching them to implore the Saviour and the Father to intervene on their behalf in Mexico. And while the pope was seeking to arouse the Catholics of the world with a holy frenzy on behalf of the church, he and his cabinet were trying to decide in their own minds, whether meeting together or not, the best policy to pursue in the matter.

The famous weapon of the Middle Ages was the interdict. But the pope is too wise to resort to that in this enlightened age. In case the boycott proves effective in Mexico, he may issue the interdict but even should he do so, he could hardly hope to carry it into effect for he holds power only over Italy, and her relations with our sister Republic are not such as to cause any grave concern in America. His best policy, as we see it, lies in watchful waiting and in sending secret help to the host of priests and nuns who are still in the land. If they can persuade the Mexican people to maintain the boycott long enough, they may gain the victory.

The government seems to be well in control. President Calles has organized his forces for the battle and he is not without support. A great demonstration was made in his behalf last Sunday. So far, the army seems loyal and it is safe to suppose that he is wise enough to have it well manned by faithful and competent officers who are in sympathy with his effort to shackle the power of the papacy in the land. If he can hold things together for a few days or weeks until the boycott plays out and the people grow hungry, he will win the fight.

In the meantime, let America's people be fair. It is but natural for Baptists and Protestants to re-

joice over the effort of the Government to free itself. It is but natural for the Catholics to desire intervention and to urge that our president send troops to quell the ambitious uprising of the government against the "Holy Mother Church." We can but feel sure that President Coolidge is too good a protestant, too wise a ruler, too true a Democrat ever to be lured into any complicating relations with the struggle.

And let us pray that God Almighty will lay bare his arm of power and utterly put to flight the enemies of human freedom and of spiritual worship. The poor, ignorant, superstitious, degraded, oppressed Mexicans are what they are because of the influence of Romanism in their midst. Millions upon millions of dollars of their money have gone into the erection of the great cathedrals and shrines and they have been kept in subjection to the papacy by the power of foreign priests who loved them little and understood them none.

Rome sees her power waning. She is rejoicing in the unexpected rise of power of Mussolini and in the mirage of world-wide conquest which has challenged his ambitious heart and turned his silly head. France has turned her back upon the papacy and while her spiritual condition is bad indeed, it is no worse than it has been for four centuries under Roman domination. Bohemia, Roumania, Czechoslovakia, and other European countries have thrown off the galling yoke of papal domination and their peoples are rejoicing in a new found freedom. Only in America and in England is the papacy gaining in power and every Catholic in these two lands may be depended upon to use the last ounce of his political strength in order to bring pressure to bear against Mexico.

God grant that the Mexican government may win out. Why should we worry about our mission schools and our churches? Did the living Word of God ever fail to spring forth into life when once it was sown? Remove all our missionaries; close all our schools; stop the mouth of every foreign Baptist teacher; and what will happen? The word of our Lord will grow in power and disciples will the more be added unto him. It is not so with Rome. Once her priests are removed and her mystic altars closed from the people and her glory will wane as does the brightness of the summer clouds when the sun is gone. Let every true Baptist send word to his political representative in our national law-making body to see to it that our government keeps out of the Mexican muddle and that Mexico's president has a fair chance in his struggle with the would-be emperor of the world, the pope!

is moderator of Nashville Association and serves on the Administrative Committee of the State Board. He is loved and honored by hosts of friends, and his illness is a cause of distress to his congregation.

TWO UNTIMELY DEATHS

We are deeply grieved over the deaths of the sons of two of our brethren. Elsewhere we give a report of the accidental death of Garland Cooper, son of M. R. Cooper, a former editor of the Baptist and Reflector, now editor of a paper in Georgia. As we go to press we have just learned of the death of Sampey Gayer, son of Rev. T. W. Gayer, our former Laymen's Secretary, now pastor of the church at Pineville, La. These two lads were bright, promising fellows, and their deaths bring deep and abiding sorrow to their parents. The Baptist and Reflector speaks for hosts of Tennessee Baptists when we extend our sincerest sympathy.

TREND ROMeward

A few weeks ago we had something to say about the reported attitude of S. Parks Cadman concerning the use of "helps" in our worship. We give herewith for the consideration of the brotherhood statements from two German scholars, Protestants. Read them carefully. Our idea is that Rome is

now seeking to undermine the strongholds of evangelical Christianity by the use of modern principles of psychology. She practically has captured the "high" clergy of the Church of England. Some of America's clergymen are weakening. Now comes a word from Germany, the hotbed of anti-Christian doctrines of every kind. Our advice is to read, beware, get busy!

The quotations are taken from the Sunday School Times of July 10th. If any one desires the complete article, he will find it in the Department of Survey of Religious Life and Thought by Ernest Gordon. "On the Road to Rome" is the heading of the article.

"Pastor Mehl declares that the Evangelicals must come to a kind of Mary-cult. The confession must be restored. 'When confession sleeps, the church sleeps. When confession awakes, the church awakes,' writes Beyer. An evangelical breviary is planned. Voices are raised for the ever-burning lamp, the mass-bell, and other Roman paraphernalia. The sermon must retire from its place of prominence in the services. Irritated modern men should be provided with darkened church, soothing music, quieting symbolic ritual. There should be a protest against the autocracy of the sermon."

Certainly no one needs a dictionary to interpret these words. Pastor Mehl wants us to worship Mary. Beyer wants the confession restored and the sermon obliterated! Watchman, what of the night?

American people are indeed strange. If one wishes to have an interesting and fascinating study in psychology, he might seek to ascertain why it is that the less clothes women wear, the more clothes the males seek to wear. And while they are about it, they might set forth the fact that the insane craze of the modern young woman and girl to remove the last possible piece of clothing is directly due to the psychological effect of the training they have had during the last fifteen years since mothers first began to send their little "darlings" out in "socks and bare knees" because stockings were so hot!

The Secret Room

G. Frank Burns

In our home all bright and spacious
Is a room off to itself,
Full of magazines and papers,
And with books upon the shelf;
In the center stands a table
Upon which the Bible lies,
Where our own dear, precious father,
Likes to read with eager eyes.

'Tis a den that lies secluded
From all rooms upon the place,
Where our father goes each morning
With a smile upon his face.
Goes in secret to confer with
God of all the earth and sky,
And we've learned to stay our distance
While he talks with "God on high."

We, his children, know the secret
Of his going to that room,
For when father comes a-singing,
With his radiant face abloom,
Well we know that he's been talking
With the Father of all men,
As he does on every morning
In his sacred, secret den.

Now you see why it's called secret,
And is sacred to him, too,
For he has his soul rekindled,
And receives his visions new.
With his Father he converses,
And his heart is filled each day,
As he takes God's helpful counsel
In his walk up life's Great Way.

Lebanon, Tenn.

CHANGE IN TYPE

With this issue of the paper we go to using eight point type throughout. This has been made necessary on account of the great amount of copy which comes to us, much of which we have been compelled to leave on file. The smaller type gives room for a great deal more copy each week and at the same time makes it much easier for the "make-up" man.

REV. A. W. DUNCAN ILL

We found upon our return to the office that Pastor A. W. Duncan of North Edgefield Church, Nashville, was in the Baptist Hospital suffering from an infected lower limb. His condition, although not critical, is severely painful and trying, and we wish to ask the brotherhood to join us in prayer for his recovery.

Brother Duncan is one of God's truest ministers. He is tried and true and as loyal as any among us. He is a man of strong convictions, untarnished reputation, and devoted consecration to the cause of our Master. For more than seven years he has served the church here in Nashville; and if one wants to find a loyal band of Baptist saints, he can find them in North Edgefield. Brother Duncan is a member of the State Board, is chairman of the Nashville Association Board,

WHAT IS PRESBYTERIANISM? SHALL SOUTHERN BAPTIST CONVENTION DIVIDE?

(Continued from page 1.)

In the editorial under discussion the Herald restates and re-emphasizes what it has stated and emphasized many times: That in its thinking the attendance in the Southern Baptist Convention is "unrepresentative" because as a practical matter the state in which the Convention meets and nearby states have a larger representation than do the other states, and on this fact the Herald supports its theory that provision ought to be made by which the Convention shall be poiled by states, and goes further and repeats its oft-repeated suggestion that the Convention ought to be divided, and, going further, prophesies that "some day when most of our present generation are gone and forgotten," "a division of the present Convention on territorial lines" will come. So far as I am concerned, I have never shared the feeling of unrest about "unrepresentative attendance" in the Convention. It turns out, of course, that the number of messengers is larger from the state in which the meeting is held and the near-by states than from states more remotely situated. But such is my confidence in the orthodoxy, sanity and integrity of Southern Baptists that I believe that we can confidently trust any large group of them assembled in annual convention to give earnest and wise consideration to any and all questions coming before them and to reach wise and trustworthy conclusions. I would not contend that the Convention has never made mistakes, or that it will not make mistakes, but I do contend that in the main the decisions of the Convention are wise, as also are the decisions of all of our Baptist bodies. I do not believe that the Convention is sectional in its decisions and I think it unfortunate and hurtful to all our work that the suggestion should be made that this or that view will prevail because of the meeting place of the Convention and because of the larger representation from some states than others, and I heartily deplore the repeated suggestion that the Convention ought to be divided.

During its long and worthy history the Convention has held seventy-one annual sessions. It is significant to note that fifty-eight of these have been east of the river and only thirteen west. Two sessions have been held in New Orleans, which, while east of the river, is in a state the most of which lies west. Counting New Orleans west of the river, only fifteen sessions out of seventy-one have been held west of the river, while fifty-six sessions have been held east of the river. The Convention was organized in 1845. It never met west of the river until 1871, when it met in St. Louis. It met west of the river again in 1874 at Jefferson, Texas. It never met again west of the river until 1883, and not again until 1890. Even beginning with 1890, in a period of thirty-five years the Convention has met west of the river only thirteen times, counting New Orleans west of the river. Not in all this time has there been, so far as I know, any complaint from the brethren west of the river. They have gone steadily forward trusting their brethren and supporting the decisions and work of the Convention. I suppose that it is natural that the Herald should feel uneasy about what may happen in the Convention when the meeting is held west of the river. Rivers have always been disturbing factors in civilization. As one brother recently expressed it in Missouri, talking about his own association, "The brethren on 'yan' side of the river are peculiar." I have no such feeling of uneasiness about meetings held east of the river and I assure the Herald that in my judgment its apprehensions are wholly unnecessary when the meetings are held west of the river. The great mass of Baptists west of the river are just good plain sensible Baptists, just like the Baptists in Virginia, the Carolinas, Georgia, Kentucky, Tennessee and the other states east of the river. I stand for the integrity and solidarity of the Convention and deeply deplore every suggestion of sectionalism and of division. I hope that the Herald will allay its fears and I appeal to the Herald and all of our brethren that

we shall "cultivate the things that make for peace," that make for harmony, co-operation and aggressive world-wide missionary policies.

The boards of the Convention, which are its agencies for doing its work, are well distributed throughout the territory of the Convention. Chief among them in the thinking of all our people is the Foreign Mission Board at Richmond, the home of the Herald. Our boards are carrying heavy burdens. What we need is not divisive discussion, but discussion that will rally the support of all our people to all of our agencies. This I am sure the Herald realizes and I am sure that the Herald is deeply interested in all the work, especially in the work of the Foreign Board. The Herald can do much to deepen the interest and enlarge the support of all our people toward the Foreign Mission Board and toward all of our other boards by a sympathetic understanding of all our Baptist forces. Southern Baptists are united in doctrine and spirit as no other like body of Christians in the world. The Mississippi River must not be allowed to cut any figure. Within our own ranks we can well afford to magnify our agreement in doctrine and spirit and on this basis appeal to our people for a more united and more liberal support of all our enterprises the world around.

OKLAHOMA CHALLENGES TENNESSEE FOR CONTEST OF LOYALTY

(Continued from page 1.)

fact that until Southern Baptist editors can bring their circulation together, they cannot command attention from national advertisers. It was found that one of our gravest problems is that of advertising from companies that make patent and proprietary medicines. Some state conventions have authorized the exclusion of such while others have no objections to them. The result is that an agency cannot successfully represent our denominational papers in securing advertising because it is impossible to know what will be accepted and what rejected.

In order to overcome this difficulty and enable the papers to get together, a committee composed of Editors Z. T. Cody, Louie Newton and the writer was appointed to go to Clinton, S. C., and arrange a schedule of such patent and proprietary remedies as will be acceptable by our papers as advertising. This list will then be referred to the various boards and conventions objecting to patent medicine advertising, for approval. With that difficulty out of the way, it is believed that arrangements can be made that will result in the consolidation of the circulation of our papers thus giving us a circulation of 200,000 per week which will be large enough to receive consideration from national advertising agencies.

Mr. Frank Burkhalter was present and helped in working out the plans for the simultaneous campaign for subscriptions. Acting under instructions from the Co-operative Commission and the Southern Baptist Convention, he will have charge of the distribution to the editors, of the general information, posters, tracts, etc., and will in other ways assist. Dr. J. A. Cammack, Secretary of the Education Board, spoke of his work and of the growth of interest in Ridgecrest. Mr. Upchurch, Anti-Saloon League Superintendent of North Carolina, also spoke to us.

We were delightfully entertained in the hotel of the Assembly. We are giving in another issue, an article concerning this wonderful recreational center for Southern Baptists. Surely one need go nowhere else in all the world to see nature in all her wild and rugged grandeur than to Ridgecrest and surrounding country.

Next week we will give our readers full information concerning the campaign for new subscribers. In the meantime, let everyone be organizing. If anyone thinks Oklahoma Baptists are not going to do their very best, he is mistaken. Those westerners go at things with a zeal that is practically unbeatable. Missouri will tackle Kentucky, Arkansas will engage Louisiana. We ought to double our circulation before the convention meets in the Fall. An organization in every association, one in every church and one in every de-

partment of every church will assure victory.

If you will be the commander in chief of your church and organize its forces for the campaign, send us your name and address so we may keep you supplied with literature. Pastor's we are counting on you!

Those attending the Conference were V. I. Masters, Western Recorder, Ky.; Livingston Johnson and Mr. Farmer, Biblical Recorder, N. C.; Z. T. Cody, Baptist Courier, S. C.; L. L. Gwaltney, Alabama Baptist; P. I. Lipsy, Baptist Record, Miss.; C. P. Stealy, Baptist Messenger, Okla.; J. V. Tinnin, Baptist Message, La.; S. M. Brown, Word and Way, Mo.; John D. Freeman, Baptist and Reflector, Tenn.

RAMBLING WITH THE EDITOR

Monday, July 19th, found us in the make-up rooms of the Hermitage Printing Company getting out the first form of the paper. Hot work these days, but pleasant, for the manager and employes of this company, as well as those of the Williams Company who set our type, are always courteous and helpful. The afternoon was spent in the office catching up with a lot of correspondence.

Tuesday morning we "cleared the decks" and hurried to Ovoca for a day with one of the finest crowds of young people in all the earth. It was an inspiration to be with them and to speak to them on "Faith." The grounds were full of their enthusiasm and their noise and cheer. We heard Dr. J. W. Gillon, former state secretary of Tennessee, deliver a wonderful address on "My Duties to My Church" and wished that every young person in the state might hear such messages often. And when we heard several of the young people declare, "I wish our pastor would preach sermons like that to us, for then we would not be so ignorant of Baptist history and doctrines," we wished that every pastor had been there to hear what their people are hungry to hear—namely, old-fashioned doctrinal preaching in which the Baptist note is never absent.

We found a number of brethren at Ovoca and enjoyed fellowship with them for a little while. Our pastor, Dr. W. M. Wood; R. T. Skinner, who was already popular because of his splendid devotional addresses; Powhatan James of Nashville, who is rapidly becoming a favorite in our state; S. K. Kendrick, loved wherever he has ministered; A. L. Crawley and Mrs. Crawley; Brother Laverder of Columbia; Misses Collie and Jacobs, our peerless workers; Secretary Hudgins, the best in all the world; President W. H. Preston of Hall-Moody, who has concluded his work as B. Y. P. U. secretary; Ed Preston of Georgia; "Jerry" Lambdin and Mrs. Lambdin of the Sunday School Board, two choice workers whom we all love; Mr. C. L. Montgomery, our splendid and jolly song leader; Mrs. Mabel Hendrix, whom we have known since she was a small lassie and than whom there is no greater evangelistic musician in all our land. Her medlies of sacred songs, her transcriptions, her pianologues and other features place her at once into a class all by herself. If our pastors want to give their congregations a real musical treat, let them get Mrs. Hendrix to give a program and furnish her with a good piano that is in tune and she will not disappoint them.

Miss Banks has already given a splendid report of the convention, and the encampment will be reported elsewhere. We were compelled to leave Wednesday morning in order to attend three associations in West Tennessee. Pastor Widick would not allow us to spend our money for a hotel bill, so we slept in his home, caught a five o'clock train and returned to the office for the day. A night trip to Jackson, up a second day at four o'clock, and we were ready for a 400-mile trip in our "super-flivver."

Hardeman County Association

Did you ever start out to look your best and get caught in a storm? We did even that, but the storm that caught us was a dust storm, so that by the time we reached Toone, where the association met, we were completely dusted and soiled.

But the people were too good to notice a little thing like that, and immediately we were at home in the beautiful new brick meeting house of the Toone church that was crowded to its utmost capacity with messengers and visitors. We rejoice with the Toone Baptists not only over their new and attractive house of worship, but also over its strategic location—right in the heart of the town. Pastor J. E. Wood is rightfully proud of his people, and they do not love and respect him without cause. Moderator W. M. Robinson was making his opening address when we entered, and it was a good one. He emphasized the principles of our associational polity and urged loyalty upon the messengers.

In the absence of Pastor W. M. Fore of Whiteville, who was to have preached the annual sermon, that honor befell Pastor Earl Brooks of Grand Junction and Salsbury churches, and he brought a splendid message. His subject was, "The Battlement Around the Home," and he used Deut. 28:8 as his text. Brother Brooks is a strapping young man of fine physique and attractive personality. He presented his message with love and yet without fear. Four safeguards were discussed, as follows: Reverence and love for the Bible, respect for the Lord's day, family worship and temperance.

Following the sermon, the association adjourned for lunch, which was spread on the lawn in front of the home of Brother and Sister Anderson, and it was true to Tennessee type—bounteous, wholesome and delightful. During the afternoon the editor had the privilege of presenting the denominational literature, and the reception that was extended him was encouraging. We secured a number of subscriptions and renewals. Dr. O. E. Bryan was present and was given an attentive hearing. Several splendid messages were delivered during the afternoon. The editor was to preach at night, but the Lord graciously sent a much-needed rain, and the service was not held. We spent the night in the home of Mr. and Mrs. Anderson who have lived for many years right in town and who have done much for the cause of our Lord in that community. Brother S. D. Jacobs, who for several years was moderator of his association, was our fellow guest, and we greatly enjoyed him. His big body houses a big heart, and his heart is true to Christ and the New Testament truths. In other words, he is not ashamed of being a Baptist, and that is what we like to find in these days of apostasy.

We were not present the second day, but understand that the association, out of respect for Little Hatchie Association from which Hardeman County came, voted to change the date of their annual meeting in order not to conflict with their sister organization. Miss Mary Northington was with the association the second day and reports a good time. With Pastor Huey at Bolivar, Pastor Fore at Whiteville, Pastor Overton at Adamsville near by, Pastor Siler and others living on the field and backed up by other good non-resident pastors, this association ought to forge rapidly to the front.

The church letters revealed a great need for much work, and yet they show the results of much work. One hundred and thirty-five baptisms were reported by fourteen churches. Six churches reported no baptisms. Sixty-four additions by letter were reported, and the present membership of the churches is given at 2,375. The value of the church property of the association is \$95,450, almost one-half of this being represented by the splendid plant at Bolivar. The total amount given for all missions and benevolences was \$2,025.58, while \$2,945 was spent on buildings and repairs. Total expenditures for local purposes amounted to \$8,915, of which amount \$7,452 went for pastors' salaries. Thirteen churches have Sunday schools, seven have B. Y. P. U.'s, eight have missionary societies, two have Y. W. A.'s, two have G. A.'s, four have Sunbeams, and one has a R. A. It will be seen that it required more than sixteen members of the churches to win one lost soul to Christ during the twelve months. This is not as bad as some states reported last year, but it is far worse

than it should be. Yet the brotherhood of the new association are optimistic, and they have in their midst some splendid resident pastors who are not too busy nor too weak to help care for the rural work. We look for Hardeman County to report a great increase in work at their next annual meeting which is to be held at Silerton.

Little Hatchie Association

We left Toone early Friday morning and drove the seventy-one miles to Rossville in record time, but we drove a part of the way through dust clouds and over roads that were so rough in places we could not keep ahead of our own dust. Rossville was reached a little late, and the meeting, which opened the previous day, was going along. This association has been crippled by the going out of it of some of the churches to organize county units. Only eleven churches reported, and they are all half-time or quarter-time churches with non-resident pastors. There was only one minister present when we arrived, and that was Brother J. O. Deering from Shelby County who was visiting the association. It was rather hard on the laymen to have to undertake to conduct the association for two days without the help of their pastors, but they were going ahead and doing it well.

Layman F. B. Towles of Rossville is moderator, and he managed the program well under the handicaps against which he had to labor. L. W. Begrund of Mt. Moriah Church is assistant moderator; W. W. Murphy is clerk, and he is a good one; and A. B. Teague of Oakland Church is treasurer. Brother Murphy is of Rossville. Brother R. E. Connely of Memphis was present by special invitation the first day and preached the introductory sermon. Brother Deering helped in the deliberations, and some of the laymen took part. The editor was requested to speak at the eleven o'clock hour, and he did so, seeking to represent the Unified Program, to push the paper, and to preach a gospel sermon all within one and a quarter hours.

Miss Northington was with the association on Thursday and did much to arouse interest in the work of women. The usual bountiful dinner was served by the ladies. The Rossville Church has outgrown its quarters and is remodeling the old building. The side walls have been cut out, and the entire building will be veneered with brick. We regretted not to be able to meet the pastors of the association.

The church letters revealed the following facts: Baptisms for the year '24, a high average for the number of church members which was given as 579 for ten churches. Every church reporting has a Sunday school, but other organizations are sadly lacking. There are four B. Y. P. U.'s, five W. M. S.'s, two Sunbeam Bands, and one G. A.; \$3,831.92 was spent for all local purposes; \$364.06 was reported as the total for all missions and benevolences, and the pastors of the association received \$2,472 for their services. Five churches have half-time preaching and six quarter time. We predict that with a group of fine young laymen in charge of the association, something will be done to bring up the reports and to enlist the Baptists of the association in a larger program for the cause of Christ. We were compelled to leave soon after the noon hour in order to attend

McNairy County Association

Two o'clock p.m. found us breasting the dust cloud on our way to Moscow and Highway No. 15. We reached Bolivar and stopped there for a little rest and for a drink. And incidentally we picked up a subscription. Then on to Adamsville, which we reached in time for the evening session. We heard Brother Sims of the Anti-Saloon League deliver a splendid message at the night hour. He spoke of some of the great spiritual needs of the hour and urged the hearers to fit themselves for the battle that is now beginning between the hosts of wickedness in high places and the children of light.

We were entertained in the delightful home of Brother Hailey, a merchant of the town. His hospitality is the kind that one never forgets and that one looks forward to with eagerness. Mrs. Hailey

is an active worker and is leader of a splendid band of Juniors. In their home has come to live Brother Littlefield and his wife and child while he teaches school and prepares himself for the ministry. He is an enthusiastic young man, and his fine spirit of service promises much good to the kingdom.

We do not intend to single out individuals for special tributes in these reports, but we cannot pass by without special mention of the work being done by Pastor Overton at Adamsville. We heard of him on every hand, and his fine work in that community had already been revealed to us in the form of a large list of subscribers to the state paper. If God would only or could only have his way with more men like Brother Overton, our rural problem would be solved within another decade. He is organizing his churches and through them is launching a missionary program that will soon reach to the remotest parts of the great and needy section of the state. And he is not alone in this splendid work, for there is Brother Huey at Bolivar with as fine a band of workers as any man leads, and they are getting the vision of service.

Miss Mary Northington, Dr. Bryan and the editor ran together at Adamsville; but since Dr. Bryan was booked to speak Sunday morning, he graciously left the field open to Miss Mary and me. The discussions Saturday morning were interesting. A good number of pastors were present, and the interest was fine. On account of lack of time we were unable to get acquainted with many of them. Following Miss Mary's address on Woman's Work, the editor delivered his message on Evangelism. The attention was good and the response was encouraging.

We are constrained to believe that the greatest weakness in our denominational machinery is caused by the utter lack of information. We are conducting training schools for religious workers, and these are good and must go on, but they will not reach the mass of older people upon whom we must depend during the next fifteen years for our finances. Our people are not stingy as some like to charge. They are not indifferent as others charge. They simply do not know! Only one out of every ten in Tennessee reads a denominational paper; only about one out of every two goes to Sunday school (we are speaking about our church members); thousand of them have preaching only once a month; scores of our preachers, so their members report, never preach on missions. What, then, can we expect when it comes to giving? Our one great need in Tennessee is to launch a statewide campaign of information.

Pastor Overton preached the annual sermon, using "Faith" as his subject. He thrilled his hearers with his final appeal for an abiding, a militant, a daring and a sacrificial or dying faith. Brother A. L. Bishop of Adamsville was elected director of laymen's work. Dr. Sanders, a member of the State Mission Board, is moderator, and he is a good one. He does not hurry nor engage in much speaking, but he gets things done. We regret that in the hurry we lost the list of officers, hence do not remember who the others were. We hope to give them later. We had a third bountiful dinner at Adamsville and spent the noon hour talking with the crowds. Dr. Hurt of Jackson is giving some of his time to attending the associations, and he was a visitor at Hardeman County and McNairy County gatherings, to both of which bodies he spoke.

The church letters of McNairy County reveal the interesting fact that there is not a half-time church in the association. All the churches have quarter-time preaching. Adamsville pays the highest salary, which is \$350. The lowest salary reported is \$60 per year. Only six baptisms were reported, but this was due to two facts: Some of the churches did not report, and the reports were only for ten months. Heretofore McNairy has been a part of Unity Association and met in the early fall. Hence, with the new meeting time the reports covered only ten months, during which time no protracted meetings were held.

The present membership of the association as reported is 1,062. The church property of the association is valued at \$11,400, there being only one church that has a pastor's home; \$2,543 went for local expenses, of which amount \$2,020 was for pastors' salaries; \$641 was given for missions. Nine of the fifteen churches reporting have Sunday schools, five have B. Y. P. U.'s, four have missionary societies. About fifty copies of the Baptist and Reflector go into the homes of the association, and a plan was formed to push the state paper further.

We had to leave Adamsville soon after noon and return to Nashville where we supplied for Pastor Powell of First Church. We had three gracious services—one with the Knickerbocker class and two at the church. At night God gave us the preacher's reward when a fine young woman sur-

rendered her life to Christ, and an elderly woman removed the barrier that had kept her from being happy and came after several years as a church member to unite with her Lord's church and be baptized by it.

Monday we were busy in the office until noon, when we left for Ovoca to meet the Board of Managers and to get some one else elected president, but the only other "plank" in the organization was Mrs. Crawley, and we decided that we did not constitute a quorum. However, we had the joy of hearing Dr. J. M. Carroll in one of his splendid lectures and of conducting the devotional service Tuesday morning.

Tuesday noon we are spinning on the way to Chattanooga on our way to Ridgecrest, N. C., to attend the summer conference of the Baptist Press Association. We will tell about it next week.

CHURCH MAKES WONDERFUL PROGRESS

By J. C. Shipe, Missionary Pastor

Arlington Baptist Sunday School celebrated its first anniversary Sunday, July 4, 1926. One year ago the building was erected in a day, and on Sunday following the school was organized with 68 present. There were present at its first anniversary 175. The school is well organized with the graded system and carries out the departmental idea in so far as we are able with the present equipment. It has a teaching force of twelve to fifteen consecrated men and women. The present enrollment is 210. Brother P. A. Walker is the efficient superintendent, having succeeded Brother F. Kimsey, the first superintendent, who has recently moved from our community. The Arlington Baptist Church was organized Sunday, July 26, 1925, with 60 charter members. It now has a membership of 145. Arlington church is located on North Broadway, near Whittle Springs, in a growing section of greater Knoxville. The prospects for a strong church within a few years are very promising.

SEMINARY HOME-COMING AT LOUISVILLE PRECEDING CONVENTION

By Chas. F. Leek, Th.M.

The 1927 Commencement exercises of the Southern Baptist Theological Seminary, coming as they do on the eve of the Southern Baptist Convention, will resolve themselves into a general home-coming jubilee for the thousands of alumni of the Louisville institution. Finals in the Seminary closing exercises, which come on Tuesday night before the Convention's opening on Wednesday morning will, in addition to the awarding of degrees, include a prayer service for the Convention and home-coming exercises.

Tuesday, May 3, in the Commencement program will be Alumni Day with a part of the exercises at The Beeches. The time of this feature in the plan will permit alumni of the Seminary from distant places to arrive in time after filling their Sunday appointments.

Arrangements are being made to hold the Tuesday night finals in the Convention Hall. This will permit early arrivals for the Convention to participate in the Seminary exercises.

While the meeting of the Convention in Louisville presents opportunity to the large number of Seminary alumni to get back "home" to inspect The Beeches it also satisfies the desires of the Convention constituency in general to see their Seminary's new home. The Beeches has already become a Baptist mecca. Tourists have gone out of their courses this summer in order to see the Seminary's new home.

The meeting of the Convention in Louisville next May, immediately following the Seminary session affords every 1926-27 matriculate of the Seminary opportunity to attend the Convention with little additional expense. Students will make provisions for accommodations to attend the Convention at one and the same time on September 21st when the Seminary session begins.

SEVEN MISTAKES

"There are seven mistakes of life that many of us make," said a famous writer, and then he gave the following list:

"The delusion that individual advancement is made by crushing others down.

"The tendency to worry about things that cannot be changed or corrected.

"Insisting that a thing is impossible because we ourselves cannot accomplish it.

"Refusing to set aside trivial preferences in order that important things may be accomplished.

"Neglecting development and refinement of the mind by not acquiring the habit of reading.

"Attempting to compel other persons to believe and live as we do.

"The failure to establish the habit of saving money."—Southern Bulletin.

The Four-fold Picture of Christ as Presented in the Four Gospels

By CLAIRE ELISE PETERS

KING—SERVANT—MAN—GOD

ARTICLE V

LUKE, THE "MAN" GOSPEL (Concluded)

Who wrote it?
When was it written?
Why was it written?
What does it contain?
What does it teach?

What Does It Contain?

Luke reveals to us a sympathizing Christ. One who is "touched" with the feeling of our infirmities, having been "in all points tempted like as we are, yet without sin." (Heb. 4:15). It is a significant fact how often, in this Gospel, where Jesus heals anyone, He is represented as "touching them." This "golden thread of personality" runs throughout the entire history of the Christ as it is recorded by Luke—"JESUS TOUCHED THEM." See Luke 7:14, 8:54, 18:5, 22:51, etc. Thus does He demonstrate the fact that He came to save the world by "touching" it. Someone reminds us that "His was a touch of sympathy in the Incarnation; a touch of love in the Atonement; a touch of healing in Redemption. He touched the troubled soul at the most tender point of his sorrow. He touched the sick at the most sensitive point of their pain. He touched the sinner at the most serious point of his sin. The Incarnation was God's HEART TOUCH. The epitome of Christianity is Christ, and Christ is God, and God is love, and love is sympathy, and sympathy is a touch. Here is the secret of successful service.

If the Church of God, alive to its privileges, would go up to possess this world of opportunity, it must follow the Christ-method. Our church machinery is all right, with its suppers, its societies, its various activities, but if we are to save the world, we must touch it. All of our effort will be powerless if there be no Christ-touch, for we cannot save the world at long-range. No man was ever saved from drowning by some one standing on the bank and crying 'I command you, by apostolic authority, come out of the water!' The same writer reminds us that "the touch may not always be physical, and that there are other touches in life such as the spoken word, the letter sent, the token given, all of which may be as powerful in their way as the touch of the hand, but in all these the idea is the same—that of personal effort for the salvation of others. Recall the days of your own conversion. It was a touch that decided you. Some one laid a hand upon your shoulder. Some one threw an arm of love about you and drew you. Some one dropped a word of such tender solicitude that its very gentleness, like the still small voice, burned the truth into your soul and caused the tear to start from your eyes. Was it not so? All these were 'heart touches.' Some one touched us. O, this is the way to serve! The fruit of the Spirit is love! O, the incomparable, incomputable, indisputable power of the human touch!"

The following story is told of a celebrated jeweler who had purchased an unusually rare collection of precious gems. He invited all of his friends to inspect the jewels. As he was exhibiting them,

one of his visitors exclaimed, pointing to an unattractive-looking pebble, "Why, what is that doing in there? It must have been put there by mistake." Without replying, the owner unlocked the case and removed the stone, which he held behind his back. When his friends had completed their inspection he said, "Now I will show you the rarest stone in the collection," and drawing forth his hand he showed, lying in the palm, what appeared to be a living coal of fire. "That," said he, "is the unsightly pebble which I removed a moment ago. It is called a sensitive opal. Under ordinary circumstances, it is dull and unattractive, but when held in the hand for any time, by warmth of the human hand it takes fire and burns with the splendor of the sunset." If cold stone is thus responsive to the touch of life, what of the human heart? All about us there are men, women, and little children whose lives are very beautiful. No spiritual radiance or gleams of indwelling light reveals the glory veiled within, but touch them with the warm pressure of a loving hand, as Jesus did, and mark the change! The spiritual beauty of these awakening souls, like the "sensitive opal" will "gleam with the splendor of the sunset," so quickly will they respond to the hand-touch, behind which there throbs the beating of a loving heart. "Jesus touched them."

Note the closing words of the three Gospels we have studied thus far. Matthew ends with the authority of the "King," Mark, with the "Servant's" work taken up right where He left it by His disciples, the "Lord working with them, and confirming the word with signs following," while Luke ends with the "Man, Christ Jesus," glorified, as, blessing them, he was "parted from them, and carried up into heaven." (Luke 24:51).

What Does It Teach?

(1) That in Christ we have the Ideal Life, the Perfect Pattern, the Sympathetic Friend, the "Heart-side of God."

"Speak to Him, then, for He hears,
And Spirit with spirit may meet;
Closer is He than breathing,
And nearer than hands or feet."

(2) That if we would save the world, we must follow the Christ-method, and TOUCH it.

"It is not the thing you say, so much as it is the thing you do,

To lighten the burden, touch the heart, performing the service true.

The simple word is forgotten soon; the flowers you send will die,

But the touch of kindness lives right on and will meet you there on high.

It is not enough that we speak the word to the lost for whom Christ died;

Like Christ, we must touch them, lift them up, and carry them to His side."

"Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." (Matt. 8:1-2.)

OUR MORE THAN MEANINGFUL YOUTH

By Frank H. Leayell, Executive Secretary of the Inter-Board Commission, Memphis, Tenn.

They spent a week together. It was a Student Retreat. It was at Ridgecrest amid the beauty and the breezes of the mountains. In the group there were some three score. They were students and student secretaries, the majority of the former. All kinds of schools were represented. Visitors were neither excluded nor invited. A few were welcomed. Most of the states of the South were represented.

The meeting was experimentation. It was not advertised. Rather a selected number of schools were asked to send representatives, their best, for a week of intensive scrutiny; for an inventory; for a summary of what we have so far done with a program of student religious work which, by agreement, was to be, for the first five years, experimental.

It was a secluded meeting; a retreat, of a highly selected group. It was true to our promise, and governing principle, that the students shall be taken into confidence, shall be advised with, shall be given a voice, and a vote, in all that is projected.

It was sponsored by the Inter-Board Commission on Student Religious Activity of the Southern Baptist Convention.

The Program

It was a programless program. Which is to say, no program was announced. A draft of objectives was scheduled for the week, but that draft was not disclosed. The students were made to feel that they were responsible for bringing to the surface their problems. The Secretaries present soon saw that it was a rare chance for them. But it was predominantly student initiative. We sat each morning from nine to one in a circle. The spirit was one of freedom. Yet there was a tenseness which gave a seriousness synonymous with worthwhileness. At certain times silence was significant, as well as perplexing. The way out was not just clear. While only a few minutes later it would be necessary to remind the loquacious youths that we could progress more speedily if only one would talk at a time. It was grippingly fascinating.

Problems were asked for. They were legion. These leaders in religion on the campuses presented them with no hesitation. Hear them: Indifference, insincerity, compromise, profanity both boys and girls, open immorality, free and doubtful conversation, enlistment, co-operation among organizations, petting parties, joy rides, extension, time budget, cheating, leisure and recreation, church attendance, indifference and opposition by faculty; finances, Sabbath desecration, pastor's attitude, sufficiently challenging tasks, etc., etc., ad infinitum, and a few more!

The entire mornings were given to discussion. No problem was focused upon but that some suggestions were found for attacking if not solving it. The broad background of suggestion for meeting all these problems was the plan of work promoted by the Inter-Board Commission—the Baptist Student Union. In it has been concentrated the best wisdom available for the promotion of our work. It works alike in all kinds of schools. This group reviewed their experiences with and in this plan of work and voted unanimously that it is sufficiently flexible to fit every campus and furthermore that it is entirely adequate to meet the needs of our student objectives. This was gratifying.

The fearlessness with which problems, of a complex or delicate nature, were presented, attacked, probed and "solved" was typical of youth's dauntless intolerance. It was emphatically refreshing. It speaks well for the future. See some of these problems,—co-operation with other organizations both Baptist and inter-denominational; the usefulness of the student in his local church after leaving college; hasty marriages and divorce; Sunday studying; an instance of a pastor's hostility to the work; church affiliation of students; freedom and familiarity between sexes; the quality of preaching at college centers; drinking and gambling; in-

stances of seeming tardiness on the part of denominational forces in placing student secretaries; the inability of the denomination to send out missionaries. Such questions were seized upon without demurring. Responsibility was assumed for every problem. Suggestions if not solutions were forthcoming.

Some Extra Features

A few subjects had been assigned to members for written papers. These were prepared and read by Mr. Arthur Stovall, State Student Secretary for Virginia; Mr. Frank Cheavens, student at Baylor University; Miss Sallie Paine Morgan, Secretary at Blue Mountain College; Miss Mary Frances Johnson, Secretary at Mississippi State College for Women; Miss Madeline McCann, Secretary at Mississippi Woman's College, and Mr. John Caylor, State Student Secretary for Texas.

Inspirational Speakers

At the close of the morning sessions from Wednesday through Friday, Dr. Carter Helm Jones lifted the group to seldom attained heights of spiritual inspiration. For two evenings Dr. W. J. McGlothlin brought messages on the subject, "Meeting Compromises on the Campus" and "The Sermon on the Mount from the College Chapel Steps." Dr. W. W. Hamilton was before the group two evenings using the assigned subjects "The Holy Plus of Student Life," and "Pillars of Power, Past and Present."

The Sermon on the Mount was specialized upon as a cure for campus problems. Each morning the entire Sermon was read. The last day it was recited by a student who had memorized it as a part of the B.S.U. work last spring. Before parting the entire group pledged to memorize it and to write to each of the others on August first as to progress.

Hikes on the mountains, athletics and social affairs occupied the afternoons. One evening an imitation, or "take-off," of the morning sessions with student mimicry of the personnel of the group afforded amusement surpassing any minstrelsy.

Quite a family spirit developed so it was suggested that before bedtime we gather and have old time family prayers. The writer was asked to act as "father" of the family. Scripture reading and prayer on their knees reminded the older ones of days ago, and introduced some of the younger ones to that old sacred custom of which their ears had heard but their eyes had never seen.

The students expressed fittingly their appreciation to the leaders and to their denomination for the privilege of such a meeting. It was impressive.

Which Being Interpreted Means—

Such a meeting carries marked significance. It is meaningful that some three score or more of students care. It is meaningful that they would take their vacation days, some paying their own expenses, for a concentrated study of advancing the Kingdom of God on their campuses. It is meaningful that they have such ability to grapple so well with the Kingdom problems. It is meaningful that they have faith. It is meaningful that they respond so immediately and enthusiastically to the call of the denomination. It is meaningful to the denomination that they are dependable. Let critics of modern youth, where there be such, see also this element of our complex and disturbing modern young people. It is more than meaningful.

Next—

The All-Southern Baptist Student Conference at Birmingham—October 28-31, 1926—is our next big event. Parents, home churches and friends of youth can do worse than send students to this great gathering.

A CALL FROM A VETERAN

So striking are these words from one of our missionaries that we pass them on. They are taken from an editorial in the Biblical Recorder of North Carolina:

"The last lecture was given by Brother John Lowe at noon on Friday. We have never heard a more stirring appeal for Foreign Missions. He spoke of conditions both in this country and China.

He showed that we are not safe so long as the heathen world is without Christianity. Lloyd George was right when he said, "It will be Christ or Chaos." The doctrine that might makes right must give way to the opposite that right makes might, or civilization is doomed. The whole world is in peril and we are part of the world. There is alarming indifference in the home land. To find men and women now who have a passion for souls is the exception rather than the rule. Of the thirty million children in this country twenty-seven million are not in Sunday school. Many young people are enjoying pleasures which are sensual and arouse evil passions.

In China there is spiritual hunger. What are our pastors doing to relieve it? We are giving more to causes at home and are falling off in our contributions to missions. Turn off the lights in your church next Sunday night and light one tallow candle, that will illustrate the difference between the light in this country and China. When an S. O. S. was sent out from the Titanic years ago, the California responded and saved scores of lives. The Carpathian heard the call but the captain did not respond. When he reached Liverpool he was arrested and imprisoned as a criminal. What will pastors who do not respond to the distressing call of a lost world answer at the bar of God? One little church which Brother Lowe visited some time ago is using \$250 on its work at home and sending \$1,800 to missions. All the members are tithers.

We were gratified to see how deeply interested all were who attended the school. We predict that there is going to be better preaching in many of our churches because of this fine school, and we believe all departments of our work will feel its influence."

Brother Lowe also said, "While the returned missionaries feature Foreign Missions they want it clearly understood that they are, to a man, profoundly interested in the great missionary enterprise at home as well as abroad. They feel that the nine million dollar objective of Southern Baptists for 1927 is worthy of our people and of God, and are committed unreservedly to the Co-operative Program which is as inclusive in outlook and effort as the Great Commission of our Lord."

NASHVILLE GIRL AT MOODY

By Irma Burns

Miss Alberta Carroll, formerly of Nashville, was one of my dear friends in Florida, and having visited her here at the Moody Bible Institute on several occasions, and knowing of her busy life and the little time she has to write letters, I feel sure that her friends in Tennessee will be glad to hear of her progress in the work.

Miss Carroll took up the work as educational director for the Gibson Memorial Baptist church at Delray, Fla., in July, 1925. She did splendid service at that place and in that work until she left that field to enter the Moody Bible Institute, April, 1926. While in Delray Miss Carroll served as organist, director of the young people's work and social activities. She was organist for the state Baptist assembly at DeLand, Fla., and at the Florida East Coast Assembly at Delray.

Miss Carroll's musical talent has placed her in the front rank as a leader of activities at Moody. She was chosen to play for the radio broadcasting after having been here only a few days, and is accompanist for many meetings and for the leading singers and violinists.

She has twice accompanied groups from the Institute, giving Sunday programs for the prisoners at the state prison at Joliet, and on one occasion spoke at the women prisoners' meeting.

She is taking a select course at the Institute, which will be helpful to her in the work she hopes to take up upon its completion in August, that of accompanist and children's worker for an evangelistic party.

Chicago, July 5, 1926.

"Verily I say unto you, Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." (Matt. 18:3.)

THE NEWS BULLETIN

DR. TRUETT PRAISED

In a recent issue of the Baptist Times and Freeman, published in London, the remarkable ministry of Dr. George W. Truett is commented on and praised. Says this article: "It is a pity that he could not be liberated for a year's tour throughout England." We do not need any foreign paper to inform us of the greatness of this man of God.

REVIVAL AT MINDEN, LA.

According to the Baptist Message, Dr. B. V. Ferguson, pastor of the First Church of Fort Smith, Ark., has just closed a two weeks' revival at Minden, La., which resulted in 107 additions to the church, the majority of whom came for baptism. A unique feature of the meeting was the early hour of the morning services, being at 8 o'clock, and from the first morning there were from 250 to 700 people in attendance in these services. The business houses cooperated by closing during the services. Dr. Ferguson preached in such a way that he gripped the hearts of the people from the very first service. Mr. A. D. Nelson of Southwestern led the music.

ACCEPTS POSITION AS ASSISTANT PASTOR AND DIRECTOR OF MUSIC

Mr. A. D. Nelson of Southwestern Theological Seminary has accepted the position as assistant pastor and director of music at the First Church, Minden, La. He will take up his duties August 15th. The church is looking forward to the fellowship with him.

A BLUE SEALER AT EIGHTEEN

"Hints and Helps" published by the Educational Department of the Sunday School Board tells of Allen Walters, a young man from East-annole, Georgia, who asks for the Blue Seal at eighteen years of age. This young man has not discovered what God's plan for his life is, but he is preparing himself for that place, whatever, and wherever it may be.

PASTOR RESIGNS BECAUSE OF FAILING HEALTH

Because of failing health, Dr. W. K. Penrod has resigned as pastor of the church at Gonzales, Texas, after fifteen years' service. He was elected pastor emeritus at a salary of \$1,000 a year for the rest of his life. He is one of the most faithful old men in the kingdom.

ELECTED PRESIDENT OF STATE BYPU FOR COMING YEAR

Mr. Gerald Webb of Memphis, Tenn., was unanimously elected president of the State BYPU convention for the year 1927. Mr. Webb is one of our choicest young men, capable of carrying on this work in a most effective way. He has an efficient corps of officers to work with him, and we feel sure that this year will be the greatest in the history of the State BYPU.

TO PRESERVE BIRTHPLACE OF FAMOUS MISSIONARY

According to the Western Recorder, a movement is on to preserve the birthplace of David Livingstone at Blantyre, Scotland. It is planned to buy the old building and the land adjoining it. Then the building will be thoroughly repaired and the land laid out in gardens.

YOUNG PEOPLE PLAN TO BUILD HOME FOR NEW PRESIDENT

At the meeting of the State BYPU convention at Ovoca the young people of Tennessee voted unanimously

to present as a gift to Hall-Moody Junior College, in honor of President Wm. H. Preston, a \$5,000 president's home. This gift will show to some extent the love and admiration which the young people of this state have for their retiring State BYPU Secretary. Plans were presented to the convention, and a committee was appointed to work out the details.

BAPTISTS NEED TO KNOW WHAT THEY BELIEVE

Dr. H. W. Virgin, an alumnus of Mississippi College, now pastor in Chicago, tells of a member of his church for thirteen years, and a Sunday school teacher for five years, who did not know that Baptists did not sprinkle babies. How ignorant some of our people are about doctrines!

SOME STATISTICS OF SOUTHERN BAPTISTS

Statistics show that Southern Baptists now have 19,908 ordained ministers, 26,467 churches, and 3,649,330 members. This does not include the colored Baptists who have their own organizations.—Watchman-Examiner.

DR. SCARBOROUGH VISITS CANADA

The Canadian Baptist gives an account of the visit of Dr. Scarborough of Southwestern Theological Seminary, Fort Worth, Texas, and his party. Mrs. Scarborough, Professor and Mrs. W. B. Moore, and Prof. E. L. Garnett, who recently held a meeting in the church at Vancouver, B. C., adding: "Dr. Scarborough is truly a great man of God. He is simple in the truest and highest sense of that word. His faith in the Word, wisdom, power and grace of God is abounding. We live in the hope of having him and his party with us again in the future. Many here will bless the day of their visitation."

A GOOD EXAMPLE TO FOLLOW

It is said that Baptists of Sweden send out one foreign missionary to every 600 of their membership. If Southern Baptists had anything like this devotion for the cause of Christ, our missionaries would not be so heart-broken and our mission fields so depleted.

JEWISH MERCHANT BECOMES BAPTIST PASTOR

Mr. Barney Roth, a successful Jewish merchant of Eastman, Ga., was converted during a recent service of the church of which Rev. H. L. Driscoll is pastor. Soon afterwards, he was ordained to preach the gospel and is now pastor of the church at Manchester, Ga. We rejoice with him over his discovery of the Messiah and we shall expect great results from his ministry.

JACKSON GOES TO RUSSELLVILLE

Rev. C. B. Jackson, for some time pastor of the church at Ghent, Ky., has accepted the call of First Church, Russellville, Ky., and began his work last Sunday. He goes to one of the best pastorates in the state and in his place there, will have access to the hearts and lives of the Bethel College boys. We trust that he will prove true to his calling in the place where so many hearts and their spiritual interests are at stake. Dr. W. W. Landrum was the last pastor of this great church.

TULU CHURCH HAS SPLENDID REVIVAL

Pastor J. E. Bolding of Tulu Church in McNairy County Association is rejoicing over the results of a splendid revival just closed in which there were 21 professions, 2 addi-

tions by letter and 15 for baptism. Rev. C. E. Azbill of Jackson did the preaching and the music was cared for by local talent. Brother Bolding is enthusiastic over the outlook for the church.

DR. W. L. WALKER DEAD

Beloved Kentucky Pastor Dies Suddenly

The Western Recorder brings to us the news of the sudden death of Dr. W. L. Walker, for several years pastor of First Church, Danville, Ky., and recently of Elyria, Ohio. He was in Charlotte, N. C., at the time of his death. We were yoke-fellows in Kentucky during five happy years and he led the church of which the editor was pastor in a revival meeting that brought great good to the community. His charming wife and lovely children will greatly miss him.

CENTRAL CHURCH OF FOUNTAIN CITY CELEBRATES ANNIVERSARY OF PASTOR

The Central Church of Fountain City, Tenn., celebrated the first anniversary of the coming of Pastor Leland W. Smith. Mr. Smith writes that during the year there have been 101 additions to the church, without a special revival meeting. There has been 16.9 per cent increase in Sunday school, and 390 seals and diplomas have been awarded the members. Surely the Lord is blessing the work of this faithful servant and the members of his church.

ACCEPTS PASTORATE IN VIRGINIA

Mr. W. B. Miller, formerly missionary to Cuba, and last year Associate Dean of Carson-Newman College, writes that he has accepted the pastorate at Alta Vista, Va. Brother Miller had planned to devote the entire year to research work on his Doctor's degree, but receiving such an urgent call to the church at Alta Vista where he and his good wife have been known for years, and feeling it was God's will, he is now back in the pastorate, facing a hard task of rebuilding the church there.

GARLAND COOPER DEAD

We are sorry to learn of the death of Garland Cooper, son of M. R. Cooper, at one time Editor of the Baptist and Reflector, and now Editor of Marion County Patriot (Georgia). Garland was injured when the car in which he was riding with four other boys skidded off the road and crashed into a fence, throwing the boys from the car. He was taken to the Baptist Hospital where he died Wednesday, July 28th. Garland attended Carson-Newman and Jonesboro Colleges, graduating from Jonesboro. He was planning to enter Vanderbilt in the fall. Our hearts go out to Mr. and Mrs. Cooper at this time, and we pray that God's blessings will be upon them in this time of sorrow.

THE VALUE OF THE RELIGIOUS PAPER

Missionaries have found it exceedingly difficult to reach people in Mohammedan countries with the Gospel message. In Egypt a mission agency set up a printing press and began to print their message. Now it has developed that many thousands who are prejudiced against hearing a missionary, or who are afraid of public opinion will read the Gospel message and heed it. This is another argument for the value of the religious paper. We do not know of a Christian denomination in America that is not three-fourths asleep on the subject. We think we need to keep before the people all the while this fact. Perhaps after a while the truth will seep in.—Western Recorder.

DR. PENTUFF RESIGNS

Dr. J. R. Pentuff, pastor of the church at Concord, N. C., has resigned his pastorate to take effect sometime this year. Dr. Pentuff has gained a reputation as an educator, and also as an author, having written several books, one of which is now ready for the press. He is a full graduate of the Southern Baptist Theological Seminary, and has held successful pastorates in Missouri and Texas.

(Continued on page 16.)

SAVE

YOUR PREACHER—From nerve-racking care concerning his future.

YOUR DENOMINATION—From inability to succor those whose distress call is daily heard.

YOURSELF—From responsibility for the suffering of aged and disabled veterans.

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THE SERMON FOR THE WEEK

LIFTING UP LIBERTY'S BANNERS

By Samuel Judson Porter

(Preached in First Baptist Church,
Washington, D. C., July 4, 1926)

"In the name of our God we will set up our banners: the Lord fulfill all thy petitions." (Ps. 20:5.)

Thus does patriotism express itself in a proposal and in a prayer. The proposal is nothing short of a "high resolve"—"in the name of our God we will set up our banners." Banners mean tribal standards, emblems of the national life. Here is patriotism, grounded in religious consciousness, asserting itself. With a similar love of country motivated by reverence and a sense of God's guidance and goodness we "lift up our banners," we raise our flag, on this one hundred and fiftieth anniversary of our nation's birthday. The growth of this nation within the period of its life, from 1776 to 1926, has been without parallel in the history of the human race. The guiding hand of the Almighty has been manifest. He has safeguarded our journeyings and He has prospered our enterprises. But today as we lift up the flag and watch its colorful folds unfurl in the sweet breezes of freedom that blow across our land, we may well remind ourselves that the patriotism that is now needed beyond all else does not end with the roll of the drum or the call of the bugle or the salute of the flag. It does not pass with the chanting of martial airs. It is deeper and broader, richer in content and more intelligent in principle than any momentary and evanescent feeling. It inculcates definitely the obligations of higher citizenship.

Rufus Choate voiced the sentiment of every honest citizen when he said: "We join ourselves to no party that does not carry the flag, and keep step to the music of the Union." What a fine phrase: "Music of the Union!" We recall that music is difficult to compose and to play, but it is a triumph when rightly done. Is not our constitution the music which we must play and with which we keep step? The American constitution is the culmination of the fundamental laws of the English-speaking world. The framers of that wonderful document were men of such historic perspective as to be able to look through all the history of law. They had before their mental eye the processes of law-making, all the way from the Teutonic and Greek and Roman and English up to the creation of a constitution as the fundamental law of this new republic. The result was the bringing forth of that instrument pronounced by one of the greatest statesmen of the modern world, and not an American, to be "the most wonderful work ever struck off at one time by the brain and purpose of man." This mighty instrument has stood the test for nearly a century and a half. It has been through periods of stress and trial, through years of prosperity and times of adversity, through wars and then more wars. And when the days of tribulation have been upon us, when the waves of tumult and threatened disaster have tossed the ship of state, we have found it weathering the storm.

True, it has been necessary from time to time to amend it to meet the needs of an advancing people and the necessary changing conditions so that all the amendments attest the fact that, while the original spirit of

the document has been maintained, the enlarged experience of the growing republic has found expression in the amendments.

"We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope."

On September 17, 1789, the fate of the constitution hung in the balance. Its contents had been agreed upon. Its phrasing had received the final polishing by the committee on style. It had been engrossed on parchment. It lay on the table of the convention hall. One detail only remained to be completed before it could be submitted to the Continental Congress and by it to the individual states. It remained to be signed by the men who had labored and brought it forth. And those men hung back, refusing to sign it. It was a bundle of compromises. It did not entirely meet the satisfaction of any one of them. Then came that famous address by the venerable Benjamin Franklin as he earnestly counseled them to each put his signature to the document and give it a trial. Following his lead, they signed the paper. Since the birth of Christ has there been another event of such far-reaching importance as transpired on that day? Save a few lines of the original constitution that have been set aside by amendments, there is not a word but has a weight in the world today second only to the words of the Holy Bible. Suppose that by some process the constitution should be obliterated overnight, the government of the United States would cease to exist. The President would become immediately a private citizen. The Congress and the Supreme Court would be dissolved. All the intricate machinery of our national government would vanish like a morning mist-wraith before the rising sun. There would no longer be a United States of America. There would be forty-eight independent but very incomplete states, not one with a department for foreign negotiations or for dealing with each other. In a word, there would be chaos unheard of.

Far-fetched and impossible as this picture of dissolution actually is, yet it serves to a point a moral. Thirty years ago the constitution was held in the deepest reverence by the people of this country. Today it is the butt of innumerable attacks, some insidious, some open, some deliberately aimed at its destruction, some honestly aimed at its improvement. Ridicule, logic, every weapon of tongue and pen is brought to bear upon it, and during the last thirty years it has been slowly crumbling away. It is no stronger than the reverence with which it is held in the hearts of Americans. No more dangerous attack on the constitutional form of government in the United States could well be devised than the proposal for a "referendum" on that part of the American constitution embodied in the Eighteenth Amendment.

Originally, the constitution was composed of a preamble and seven articles, and in that form it was ratified by a convention of the thirteen original states on September 7, 1787. Even in the adoption of the constitution there was that same lack of unanimity which is now noted in regard to the Eighteenth Amendment, only three states voting unanimously for adoption.

Did the people of Rhode Island, whose general sentiment may be indicated in the legislative vote of 34 to 32, arise in rebellion and demand

that the vote of the majority be overruled? Did the people of New York, 30 to 27, demand a "referendum" in either the state or the nation? Did the people of New Hampshire or Virginia refuse to abide by the principle of majority rule? Was Massachusetts heard to clamor for "personal liberty" for its citizens to enjoy all the benefits and protection of the constitution and coincidentally to defy it and decline to accept their responsibilities under its provisions? Not that history records.

The specified method for amendment of the constitution provides for orderly procedure; the proposition for a "referendum" is mobocracy, pure and simple—that mobocracy which has caused the downfall of some of the greatest nations in their time in all history.

The greatest danger to this great nation is the danger of mobocracy. From even before the days of Mark Anthony the mob has been swayed by the demagogue, and from the earliest days of Biblical history the demagogue has been the greatest enemy of the very people whom he sways, whether from a soap box on a street corner or from some great forum. In their appeal to the mob against the United States constitution the leaders of the "referendum" movement prove themselves dangerous demagogues of the same type as those who in times past caused the collapse of other great nations.

Instead of all this "referendum" talk, there should be a new patriotic resolve to uphold the constitution in its entirety—a new lifting up of the banner of liberty. The old document never needed upholding and defending more than it does at the present time. In his recent speech on the Eighteenth Amendment Senator Borah said: "The complaint is made that this amendment cannot be enforced. How do we know it cannot be enforced? It has never had a fair trial." That carries a ringing challenge. What the nation needs now is that there shall be a crusade of law obedience evolved out of a new patriotic conscience. Let this crusade be advanced by private citizens and those in public office. Let all who occupy positions of trust have a new regard for their oath of office, point out the path of national safety and lead the way. Let all who carry the constitution in their hearts require of those in office the last full measure of devotion and then back up their demands with personal obedience to the laws.

Those who break the laws, and those who make light of law-breaking, are undermining the foundations of government. The fact that disrespect for the law is an evil of long standing makes it all the more serious. Unless there comes an awakening of loyalty and good citizenship, the breaking point of anarchy may be near.

I saw a statement some time ago that the real trouble with prohibition enforcement is that the general public takes the position of one in a grandstand watching the progress of a game—whenever the prohibition officer makes a good play he is applauded; likewise, whenever a bootlegger makes a good play—pulls a clever stunt—he is applauded. The public fails to realize that the stake involved in the game, if game it may be called, is no less than the life and perpetuity of the nation.

If ever there was a time in the history of America when law and

order needed to be maintained, it is now. Last year, we are told, there were more than 11,000 murders committed in America—fourteen times as many as were committed in Great Britain, eleven times as many as were committed in Japan. That condition should challenge the thought of every man and woman in America. In this country we have just such laws and just such law enforcement as the majority of people insist upon having. If laws are not enforced, it is because the majority of the people are indifferent or too much engrossed in their own affairs. And when I speak of law enforcement I am not referring any more to the Eighteenth Amendment than I am to laws generally. The fact of the matter is, there has been, during the last several years, a letting down of the morale of the American people.

America is today the richest nation on earth. Our national wealth, insofar as it can be computed, has been estimated at \$350,000,000,000, a sum so vast that the human mind cannot comprehend it. We are not only the richest nation, but at the present time we are the bankers of the world. The money center has been shifted from London to New York. But this great prosperity will be a menace to us unless we shall be able to consecrate it and make it a means to enrich and ennoble our spiritual life. What shall all our fabulous wealth do for us if we put God out of our thoughts? In the sixth chapter of Isaiah we have a vision of God. In the fifth chapter we have a vision of sin. The prosperity of the nation had made to corrupt. Six times the word "woe" wails like a dirge coming out of the bosom of that awful fifth chapter. The people had become, first, material, joining house to house and laying field to field; second, sensual, wine and music and impurity were in their feasts; third, infidel, making a mock of God; fourth, perverted, calling good evil and evil good; fifth, puffed up, wise in their own conceit; and sixth, self-destructive, wasting their vigor in the service of sin.

"Ill fares the land, to hastening ills
a prey,
Where wealth accumulates and men
decay."

These same sins, and in the same order, too, have destroyed every nation that has perished since time began.

Possibly one of the most alarming tendencies of the times is seen in the corrupting use of money in political bartering. Decent citizens who cherish even a conservative idealistic outlook on our American democracy are gravely disturbed over some of the revelations of political prostitution through use of money. The moral breakdown of citizenship which was seen in the recent senatorial contest in the Keystone State makes one raise the question, "Is democracy a failure?" A thoughtful Hindu, after reading Bryce's "Modern Democracies," put it down and remarked to a friend, "After all, democracy is only an ideal, and that ideal will never be realized until the kingdom of God comes on earth as it is in heaven." True it is that we must go deeper than democracy. We must keep seeking the kingdom of God, striving to make its idealism operative through all the areas of life. It must be "in the name of God" that we set up our banners.

(Continued next week.)

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B. Y. P. U. WORKERS
Miss Roxie Jacobs, Junior and
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SUNDAY SCHOOL NOTES

The Tennessee Encampment closed with a fine record. This was one of the best Encampments the state has ever put on in its history. The program was shot to pieces by some not showing up who promised to come but we had a supply of men who were ready and equal to every occasion. Dr. J. W. Storer and Dr. J. M. Carroll filled in beautifully where others failed and did it so well that those who heard them never missed a thing. The finest feeling all the way through, and the fellowship developed and the spirit of the encampment was the highest sort. Mr. Martin, the manager of the Ovoca grounds, said that this was the best behaved bunch of young people that had ever come to the Assembly since he has been managing it. This I am glad to pass on to our young people for they deserve this compliment. We had no trouble at all in discipline. Of course, some few came for a good time and never entered into the spirit of the meeting but these did not remain very long. Some few whose expenses were paid by their churches never attended the sessions at all and the convention and Encampment would be better off had they not come, but this was an exception and not the rule. Not a half dozen gave any trouble whatever. We predict that next year we will have even a greater number and a better time than this for those who were here this year went home with a desire to help build the Encampment for next year.

The Rural Workers all report good work the last week. This summer is promising to be a very helpful season among our country churches.

Concerning Books for Local Training Schools and Classes

Churches wanting training schools or classes should make the engagement far enough ahead of time to have books and everything ready before the worker gets on the ground.

Our workers cannot carry books with them and we cannot afford to be responsible for them from the office. We, therefore, request that the church order and be responsible for all books to be used in local classes. These should be ordered several days ahead of time.

Books will be taken back provided they are not handled in the class. So many have been turned back broken and soiled that we positively refuse to accept books that have been distributed for use in class work. Please take special notice of this requirement.

Books that have not been used in anyway will be accepted and full credit given provided the church prepays the return charges.

All books purchased from the office at Tullahoma should be returned there.

Books that are to be returned should be sent back immediately as they can be used in another school and not kept on hand.

No charge for any training school except the price of the book used and we urge that every class member buy the book and put it in their library after the work is over.

No school nor class should be asked for until a canvass is made of the church and the number to take the book determined. In this way it may be known about how many books needed.

Concerning the Examinations

We urge the observance of all rules concerning examinations, for we desire to hold high the standard of all class work.

All tests shall be written. No award allowed for oral tests except in case of blind people or those who cannot write.

No person is allowed to take more than one book in the same week.

Any person attending a training school is expected to attend just one class and to attend this class every session. In no cases will one person be allowed to attend more than one class and take tests on both books.

Ten full periods must be given to any book and for the S. S. Manual twenty full hours is required.

Regulations, stated on page 76 of the Sunday School Manual, must be complied with in all examinations. No one is allowed to drill on certain questions for examination and then give these questions for the test.

The questions for drill must cover the whole book, and tests must be taken from the full set and not a condensed law. One question on each chapter is required.

In no case is it allowed that a pupil may read over a certain part of the book and receive award without written test. The questions must cover all parts of the book.

No teacher has a right to teach certain chapters of the books and give his test on just these chapters. The test must cover the whole book or it is not a test on the book, no matter how little is covered in the class work.

We insist upon holding up this standard of our work will be brought into disrepute. It is unfair to other workers to bid for numbers. Play the game fairly or not at all.

A-1 Schools to Date

Alexandria; Central, Fountain City; Good Springs, Giles County; Scott's Hill, Giles County; Second, Jackson; Gillespie Avenue, Knoxville; First, Kingsport; First, Lebanon; Minor Hill, Giles County; Belmont Heights, Nashville; Judson Memorial, Nashville; Third, Nashville; Orinda; Riddleton; South Pittsburg, First—making a total of fifteen for the state up to date. We had seven last year. We want fifty for the year. Who will qualify next?

Maynard Ewton writes from Lebanon: "Four weeks of real hard work. The people are waking up to their possibilities and taking hold of the work in a great way. The last week was spent in a general campaign over the county, speaking in the interest of the Sunday school and the BYPU work and enlisting the churches. I am at Cedar Creek today beginning a school here. My work so far has been a real joy."

Reorganization of Our Forces

We are reorganizing our department of work from the office out. We are installing new filing systems and mailing lists in every department and will keep every available information along every line of our work. The records will be kept by associations hereafter, so we may be able to give this out at any time by sections or associations. The field force will be reorganized and each section of the state under a leader. Mr. Milton will have West Tennessee; Livingston, East Tennessee; and a new man will be put in Middle Tennessee. These three men will have the respective sections under their control and leadership and will be allowed to organize and carry on the work there according to their

own ideas and plans so long as they conform to the general policies of the department. Miss Collie and Miss Jacobs will lead in their respective lines of work, and we will assist them in every way possible by furnishing office help and equipment. As soon as we secure our BYPU secretary we will have a complete corps of workers, and we are planning to take the state for the cause of our Master. Next summer our entire force will be placed in sections over the state and will be required to work for three solid months in country churches altogether. We mean to give the country churches a chance.

Clinton, Tenn., July 27.—Dear Mr. Hudgins: I have not been giving any news items along with my reports so far in the work, so I am going to make a complete general summary of the work so far done. I am getting along fine in the work, and it is meeting with very fine spirit and interest everywhere. Every church of any life at all wants a school, and some want one in each department.

I have just completed a fine school in the Sunday school manual at Jacksboro. I had a class of twenty, which included the pastor, superintendent, and all the teachers. I have never met with such support and co-operation as there. I have had larger classes and possibly better schools, but no better support could have been given.

My first school was with Black Oak, in the Clinton Association. I had around seventy-five in attendance, out of which about twenty awards were made. The pastor and the whole church was right behind the work in a great way.

I held two very successful and largely attended schools at Coal Creek, Tenn. Pleasant Hill came in for a splendid school in the Sunday school manual, attended by nearly all the teachers and officers with a class of forty.

I am at present in a school at Marlow, teaching the Sunday school manual. Last night was my first night there, and it was rainy, but we had twenty-five young people and two teachers. I was there once before for a BYPU class on account of a cancellation at another place.

There is excellent interest and a fine enthusiasm displayed everywhere so far. I go to New Salem next week, then to Andersonville and Robertsville for Sunday school work. There is a decided preference being shown for the Sunday school work.—R. R. Denny.

New Pageant for Children's Week

The elementary department of the Baptist Sunday School Board offers a new pageant for children's week, called "Mother's Song." It contains a great message based on home influences that unconsciously carry over into children's lives.

The writer of this pageant is Miss Emma Edmonds of Tupelo, Miss. She is assistant principal of the Tupelo high school and head of the English department. Her skill in pageantry writing is well known. In addition to several class day pageants for high schools, she has written one called "Lee County in History" and another on "The Development of Education in Mississippi."

If your church did not observe children's week last year and wishes to do so this fall, Envelope No. 2, with full directions for children's week and pageant of last year called "The Voice of the Future," will be needed. Envelope No. 1 has the same contents, with the substitution of the new pageant, "Mother's Song." All are free to churches desiring to observe children's week, on October 17-24. Keep the slogan in mind, "The race moves forward on the feet of little children."

B. Y. P. U. NOTES

We are also reorganizing the Sunday school and BYPU page and will try to have it all ready for next week. We are asking that all the workers over the state send in the notes to the Tullahoma office, and we will have them gone over and separated and then mailed to Miss Ruth Banks of the Reflector who will edit everything for us. Let everybody who has anything interesting for the page send it in before Saturday each week for the week following. We want to get the notes all in by the first mail Monday.

No Let Up

There will be no let up in the BYPU work of our state, but every available force will be set to work to make it go even better than ever. The board is on a hunt for a man to take Mr. Preston's place and will secure one as soon as possible. Do not get impatient, for this is a very important place to fill, and but few can do it. We want the best in the land and must have them if possible.

Let every association send in the names and addresses of their associational officers, so we may get in touch with them and keep in touch with them constantly.

Write us for helps on all lines of BYPU work.

The bills accruing at Ovoca convention will all be gotten together and a statement made by the treasurer through the paper in a few weeks.

CHURCH ARCHITECT

WELLINGTON J. H. WALLACE
A Christian gentleman who knows how to plan and erect church buildings. A Baptist, therefore understands the needs of Baptist churches. Ready to consult or to plan.
167 8th Ave., N. Nashville, Tenn.

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Get Rid of These Ugly Spots
Safely and Surely and Have
a Beautiful Complexion With

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MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

PUBLIC OPINION

DR. McDANIEL RIGHT

"President Geo. W. McDaniel has been on the warpath of late because of the governmental sanction and approval of a "Field Mass" recently held at Ft. Sill. His article appearing in all the Baptist papers of the South is timely and appropriate. Imagine the howl of disapproval that would rend the skies if the U. S. government should officially announce and approve and invite attendance to a baptismal service of some Baptist church. Personally, we would be just as much opposed to governmental recognition of one as the other. Both would violate the spirit of our constitution."—Paris, First Church Bulletin.

FAMOUS SCIENTISTS WHO BELIEVE

We are receiving letters of inquiry frequently to name some great scientists who believe the Bible account of the origin of things instead of atheistic evolution. In 1865 right in the first great sweep of Darwinism 617 scientists, members of the British Association, signed a paper declaring their belief in the truth of the Scriptures about it. Today, Sir Robert Anderson, Dr. George Frederick Wright, Sir William Dawson, Professor Everett of Harvard, Ex-President Leavitt of Lehigh, Henri Bergson; and Professors Agassiz, Dana, Quenstedt, Ampere, Guyot are a few of the very greatest names in this roll. Professor Agassiz in the height of the Darwinian craze said: "I am compelled to say that the theory is a scientific mistake, untrue to its facts, unscientific in methods and mischievous in its tendency." And yet Dr. Fosdick has the brazenness to say that "now the last objection to evolution has disappeared." He can hardly be supposed to be ignorant of the real situation himself, but does he take his admirers to be wholly ignorant and fools?—The Methodist.

PUBLIC READING OF THE SCRIPTURES

During my school days I saw a distinguished minister stand before his congregation, an open Bible in hand, and say: "We have now come to the most important part of our service." Then he read the Scriptures with such modulation of voice, emphasis upon key words, and naturalness of manner, that an impression was made upon me which I can never forget.

No one is thoroughly competent to write an article on the topic I have chosen, and yet discussion of it must not go by default. Confessing heartily that my only competence is that I see something of the importance of the subject, I venture to call attention to certain ministerial failings which are all too manifest every Sunday morning.

1. Failure to understand the Scripture passage before reading it publicly. If, as the minister years ago declared, the reading of what God says is the most important part of the service, then he who reads from God ought to know in advance of his audience just exactly what God wants to say through him. I know a man who uses extensive notes in his preaching, in order that proper emphasis may be given vital expressions. He underscores and doubly underscores important words in his sentences. But when he reads what God has to say to the same congregation all words are stressed, or not stressed, about equally, and there is no life in the message, except such as the Holy Spirit gives under the necessity of tremendous handicap.

2. A sort of feeling that it has to be done. Implied in this is the notion that the waiting anthem or the undelivered sermon is the feature of the service, but that reading of the Scriptures is fixed by custom or it is a restful break in the musical program. Whoever reads the Scriptures because reading is customary is not competent to read the Scriptures at all. The fact is that some of our best preachers sometimes omit scriptural reading altogether, except in the development of their ser-

mon themes. If there is to be any compulsion about the reading of a Scripture lesson, then by all means such compulsion should come from above rather than from the laws of custom which have been established by men. Which, being interpreted, means that when the compulsion comes from above men will get the impetus along with the compulsion to prepare to do that which God says should be done.

3. Another fallacy is that hurry and loudness in reading are equivalent to impressiveness. I have in mind one of the most useful preachers in the South who starts his Scripture lesson like a cannon ball train leaving one terminal right on the dot, and saving every minute possible, in order to make the other terminal just exactly on time. I sometimes wish that it might be considered lawful everywhere for preachers to hear a great actor like David Warfield. He knows how to keep silent a full half minute, right in the middle of a sentence, in order that the next half dozen words may be pronounced with such emphasis that they will never be forgotten. Far better is it to read with understanding and emphasis the first ten verses of the twentieth chapter of John, as a lesson on the Resurrection, than all of the fifty-eight verses of 1 Corinthians 15 with a mad rush to finish.

4. In the reading of God's Word a manufactured tone must not be substituted for a reverential spirit. If there be an understanding of the message and a spirit of reverence, the manner of reading will take care of itself. The wise God, who chooses to make all of us with different personalities, ought to be allowed to speak His Holy message through each one of us with the imprint of those different personalities upon it. It is a mutilation of the Scriptures to read the piteous confession of David in the fifty-first Psalm in the same tone of voice that would be employed in reading Elijah's sarcastic ridicule of the priests of Baal in 1 Kings 19. The men who marched across the pages of Holy Writ were flesh and blood creatures like ourselves, subject to like passions and responsive to the wooing of the same Spirit. Some are set before us as examples and some as warnings. It is the business of those of us who read their life story and who preach, to make their characters stand out from the printed pages.

5. If, in conclusion, one who is anxious to learn himself, may offer words of counsel, they might be grouped under the following suggestions: (1) Find out actually what the Scriptures mean before trying to tell others by means of reading; (2) give God a chance to use your own personality in reading, rather than seek to imitate somebody else. If a narrative is tender and slow, let one's reading be likewise, and if the narrative be rapid and impassioned, reproduce that movement faithfully; (3)

do not hesitate to use gestures, if they really reinforce the Scripture story; and (4) which, after all, embodies the other three—be perfectly natural, even as those whose doings you proclaim by reading, were natural.—John Jeter Hurt, in Baptist Standard.

ONLY IN SILENT PRAYER By Percy Priest

Our mortal minds may never know,
All God's infinite power.
We see the tiny seedling grow
And yield a fragrant flower.
The mighty planets whirl in space,
The meteor dashes by,
At such a rapid burning pace,
A flash across the sky.
The sulphurous fumes of volcanoes
From earth's huge caldron' boil,
Whilst man looks on and thinks he knows
What's happening 'neath the soil.
Although we theorize each hour,
And knowledge daily grows,
We come at last to know a power
From which all power flows.
The more we learn the more we feel
That back of this universe,
Whose magnitude each day reveals,
Great suns held in their course,
There is the power of mighty mind,
Whose guiding watchful care,
Whose infinite grace and love divine,
Is found in quiet prayer.
For the soul that daily yearns to know,
Whence all life came and why,
That soul in solitude must go,
And learn from God on high.
Then hazy mists of doubt and fear,
Will vanish as the dark,
When morning's golden sun appears,
And starts the singing lark.
The soul that seeks that power above
Will sing a melody,
Enriched by rhythmic strains of love,
In life's great symphony.
And though our minds in darkness grope,
In daily search for truth,
In silent prayer we find a hope,
The strong bright hope of youth.
Nashville, Tenn.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. 11:39.)

"When wealth is lost, nothing is lost;
When health is lost, something is lost;
When character is lost, all is lost."

—Motto in Schoolroom.



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 Corresponding Secretary Miss Mary Northington, Nashville
 Y. W. A. and G. A. Leader Miss Cornelia Rollow, Nashville
 R. A. Leader Rev. Henry J. Huey, Bolivar
 Sunbeam Leader Mrs. Hattie Baker, Box 187, Peabody, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

GOD, LET ME GIVE

God, let me be a giver and not one
 Who only takes, and takes increas-
 ingly.

God, let me give, so that not just
 my own
 But other's lives as well may richer
 be.

Let me give out whatever I may
 hold,
 Of what material things life may be
 heaping.

Let me give raiment, shelter, food or
 gold
 If these are through Thy bounty in
 my keeping.

But greater than such fleeting treas-
 ures may

I give my faith and hope and cheer-
 fulness,

Belief and dreams and joy and
 laughter gay

Some lonely soul to bless.

—Mary Carolyn Davies.

SUGGESTED LEAFLETS

Supplement to program for Au-
 gust—Cuba and the Canal Zone.

"Coals of Fire," three cents.
 "She's All the World to Me," five
 cents.

"Social Life in Cuba," two cents.
 "The Chosen Book," two cents.

"Our Work in Cuba," free for
 postage.

"Our Work in Panama," free for
 postage.

Order these leaflets in plenty of
 time for your program for August,
 from 1111 Age-Herald Building, Bir-
 mingham, Ala.

YEAR BOOKS

One copy each of the new Year
 Book and the reports and addresses
 of our W. M. U. meeting in Houston
 has been sent to all state officers,
 presidents of W. M. S. and counsel-
 ors of young people's organizations.
 If for any reason yours failed to
 reach you, write us, and we will
 send them promptly. We will also
 furnish free a copy for each circle
 leader. If additional copies of the
 Year Book are wanted, we will fur-
 nish them for 10 cents per copy.

ATTENTION, R. A. AND SUN- BEAM LEADERS

Please note the change in address
 of your state leaders and send all
 communications to new addresses.

Rev. H. J. Huey is now the pastor
 of the First Baptist Church, Bolivar,
 and Mrs. Hattie Baker is taking some
 advanced work at Peabody College
 this winter. Address Mrs. Baker at
 Peabody College, Nashville, Box 187.

THEY NEVER CAME BACK

This is the time for our annual
 associational meetings, and it is dis-
 tressing that the crowd never comes
 back for the second day. The first
 day is given to the reading of let-
 ters, organizing and hearing the an-
 nual sermon.

All the reports must come the sec-
 ond day. "Where is Brother So and
 So? He is chairman of the commit-
 tee on _____. He was here yester-
 day, but did not come back to-
 day." This is the usual cry on the
 second day.

Two all-day meetings in succe-
 sion are tiresome. Nobody knows
 this better than the writer, but she
 and the other workers are having
 four and five all-day meetings each
 week. Surely once a year our peo-
 ple could stay two days at this most
 important meeting—your own dis-
 trict association.

PLACING THE RESPONSIBILITY

"What is that meeting out there
 in the country this week?"

"It is your associational meet-
 ing."

"Your mean the men's meeting?"

"No, indeed; that is your meeting."

"We have had our W. M. U. quar-
 terly meeting."

"Yes, but you must realize that
 you are auxiliary to the association
 and you are shirking your responsi-
 bility by attending only W. M. U.
 meetings."

"What good could I do there? I
 am not on the program."

"If you are really missionary, you
 would go to this meeting and seek
 to enlist the host of country women
 you never see anywhere else. You
 can tell them of your society en-
 thusiastically and make them want
 to organize. You can take subscrip-
 tions, you can distribute literature.
 Free copies of Royal Service, Home
 and Foreign Fields and Baptist and
 Reflector will be sent to you upon
 request. You can stay in church and
 listen to the reports and discussions.
 Many poor speeches are made be-
 cause of inattentive listeners."

"Who makes the report on W.
 M. U.?"

"Usually your superintendent is
 chairman of this committee. If you
 would tell, in a few words, what the
 W. M. U. has meant to you, it would
 be fine."

"I never realized before my re-
 sponsibility. I am going both days.
 You can count on me."

A NEW MISSION STUDY BOOK

"Young Islam on Trek" is the de-
 lightful new foreign mission book.
 It tells of the great changes taking
 place in the Mohammedan world and
 challenges us to take these people
 for Christ, as they are drifting from
 the Moslem religion into infidelity.

A large part of the book tells of
 Moslems in Egypt, Palestine and
 Turkey. Your state secretary is find-
 ing great joy in teaching it, as she
 has visited many of the countries de-
 scribed.

It is very fine for Y. W. A.'s and
 men and women. The price is sixty
 cents, paper, and one dollar, cloth.
 Order from the Foreign Mission
 Board, Richmond, Va.

READING THE BIBLE

"When my soul can drink her fill
 at God's Word, I forget all."—Wil-
 liam Carey.

Many of us are starving to death
 because we refuse the bread from
 heaven. How often do you read
 your Bible? Do you get joy from
 reading it? No wonder we are such
 poor makeshifts when we refuse to
 be nourished daily from His Word.

Dr. Sampey says a fine way to
 read the Bible is to begin by read-
 ing two chapters daily in Genesis,
 two in Job and one in Matthew. He
 says every Christian needs to read a
 chapter from the New Testament
 daily; and if one is reading straight
 through, one goes for months with-
 out reading the words of Jesus.

From experience in reading the
 Bible this way, I heartily commend
 it. Now I am reading in Numbers,
 Psalms and Phillipians.

Try these five chapters daily for
 a month, and then you will continue,
 and you will read the entire Bible
 in less than nine months. Use three
 book-marks. If you would like to
 buy three W. M. U. book-marks with
 an explanation from Dr. Sampey,
 you can get them for ten cents each

Thirty Per Cent Discount



To Baptist Churches ON PRINTED-TO-ORDER ENVELOPES DURING AUGUST

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from the Georgia W. M. U., 320
 Palmer Building, Atlanta, Ga.

SEPTEMBER QUARTERLY MEET- ING, 1926

Subject, "Study of Year Book."
 10:00 a.m.—Repeat the W. M. U.
 watchword, "Laborers Together with
 God." (1 Cor. 3:9.)

Watchword for year, "Seek ye
 first the kingdom of God." (Matt.
 6:33.)

Hymn, "Jesus Shall Reign."
 Devotional service (Romans 12).
 Plea for consecration and organiza-
 tion.

Welcome.
 Introduction of Year Book by su-
 perintendent. (A copy has been
 sent to each president and counsel-
 or of young people's organizations.
 Free copies will be given to circle
 leaders. Additional copies may be
 secured for ten cents from W. M. U.
 headquarters, 161 Eighth Avenue,
 N., Nashville, Tenn.)

Drill on names of president, cor-
 responding secretary and young peo-
 ple's leaders of the Southern W. M.
 U. (Page 4 in Year Book.)

Drill on names of president, cor-
 responding secretary, Y. W. A., G.
 A., R. A., and S. B. B. leaders of
 Tennessee. (Page 9 in Year Book.)

10:30—Helpful suggestions from

Plan of Work. (Year Book, page
 24, and in Baptist and Reflector.)

10:50—Mission study courses.
 (Year Book, page 26.)

Song, "Pay the Tithe."

11:00—Southern Baptist Co-oper-
 ative Program. (Year Book, page
 38.)

11:20—Alabaster offerings for
 State Missions. (Year Book, page
 31.)

11:30—Address, "Tithe as a Mini-
 mum from Every Member," by a
 pastor.

Appointment of committees. Of-
 fering.

Song, "When Baptists All Learn
 How to Tithe."

Lunch

1:00 p.m.—Executive Board meet-
 ing.

1:15—Devotional service. (Isaiah
 6:1-8.)

Business. Annual reports from
 each officer. Society reports, Elec-
 tion of officers.

2:00—Plans for enlistment day,
 promotion exercises and Margaret
 Fund party in October.

Announcement of State conven-
 tion in Memphis on November 15-17.

Playlet, "Personal Service." (Bap-
 tist and Reflector, June 24. Addi-
 tional copies furnished by W. M. U.
 headquarters.)

Southern Baptist Theological Seminary Louisville, Ky. E. Y. Mullins, Pres.

Tuition free, financial assistance if needed, session opens Sept. 21, famous faculty of sound
 Christian thinkers, evangelical and missionary message for whole world, twelve distinct
 schools, in midst of numerous student-served churches, at center of nation's population.

COMPLETELY NEW SUBURBAN HOME

W. M. U. REPRESENTATIVES AT OVOCA

Happy days were spent at Ovoca at our State Assembly days of sweet fellowship with friends from all parts of our loved Tennessee. Fortunate were we to have Miss Wilma G. Bucy, who teaches W. M. U. Methods in our Louisville Training School and who has been doing splendid field work for us in Tennessee for two months, to be with us at Ovoca teaching "Gospel Triumphs in Argentina and Chile." She made South America more real, the needs more vital, making us realize our responsibility to answer the Macedonian call, to "come over and help" our next door neighbors. Miss Hannah Reynolds, Young People's Secretary of Alabama, was with us as the Southern W. M. U. representative and she was a joy and blessing to all of us. Her class in Method Study was most helpful, each one who had the privilege of being in her class, received W. M. U. zeal and inspiration, and a desire to go back to our church and make our W. M. U. organizations more vital, because of our renewed enthusiasm and the realization of the need of the full-graded W. M. U. in every church in Tennessee and the Southland. Begin planning now to be with us next year at our Assembly at Ovoca for days of fellowship and inspiration with our great "Tennessee Baptist Family."

When he enlisted in the Confederate army he was nineteen years old. This reminds me that the great majority of the soldiers on both sides of that terrible war were young men.

After the war he taught school for twenty-five years. Being a Latin and English scholar, familiar with the best English and American classics, an ardent and eloquent advocate of higher education, his engagements before all kinds of educational meetings made him widely known throughout a large section of middle Tennessee.

He was a member of a Baptist church for over fifty years. He was a deacon in the Winchester church for many years. He had read all kinds of religious books from Milton and Bunyan to Mary Baker Eddy.

He wore the compass and the square, having been raised to the sublime degree of a Master Mason by the Farris Creek Lodge in 1884.

As an ardent prohibitionist, he

lifted his voice effectively on that issue and with the aid of Mrs. Selena Holman and R. A. Reese, he led in the organization of the "Ladies Friend Temperance Lodge," at Mulberry in 1878. This was the first Temperance Lodge in the state so far as I know.

Enlisting in the 17th Tennessee Infantry at Winchester he soldiered throughout the war and surrendered with Lee at Appomattox Court House. His Colonel at the surrender was Albert S. Marks, later Governor of the state.

During the last few years of his life his mind lost its poise and grew worse toward the end, due to great suffering. He died at the Confederate Home where he had lived for some years. It was a touching scene to look upon his aged comrades march by the casket and look upon the quiet form of their comrade.

Number 433. Soon the last number will have been inscribed. Thus

this worthy Home, dedicated to these noble men will have served its original purpose and will likely be devoted to the soldiers of later wars. But no truer men nor better soldiers will ever occupy it.

Let us cherish the hope that as the ranks are thinning here they are thickening yonder beyond the smiling and the weeping, beyond the waking and the sleeping beyond the starry skies.

John H. Moore,
Pastor Edgefield Baptist Church.

MISSIONARY RETURNS

Miss Edna Teal, a native of Georgia, recently returned to America from her missionary work in Yangchow Hospital, Yangchow, China, under our Foreign Mission Board. She will visit her brothers in Dallas, Texas, and then go to Carrollton, Ga., to be with Mrs. B. J. Teal.

OBITUARIES
Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

B. F. TEMPLETON

God in His wisdom has seen fit to remove from our midst B. F. Templeton, a member of Bethel Baptist Church. He is survived by his wife, five sons, two daughters, two brothers, and a large number of relatives and friends. He was so good and patient during his sickness of seven weeks, trying all the time to comfort and cheer his wife, admonishing his children how to live, and trying to win lost souls to Christ. He remarked that it would be glorious to be where sickness, sorrow, pain nor death ever come. He prayed for his children, grandchildren, neighbors and friends. He was perfectly resigned to go if that was God's will, but he did all he could to get well for the sake of his loved ones.

One Who Knew and Loved Him.

JOHN TURNER SAUNDERS

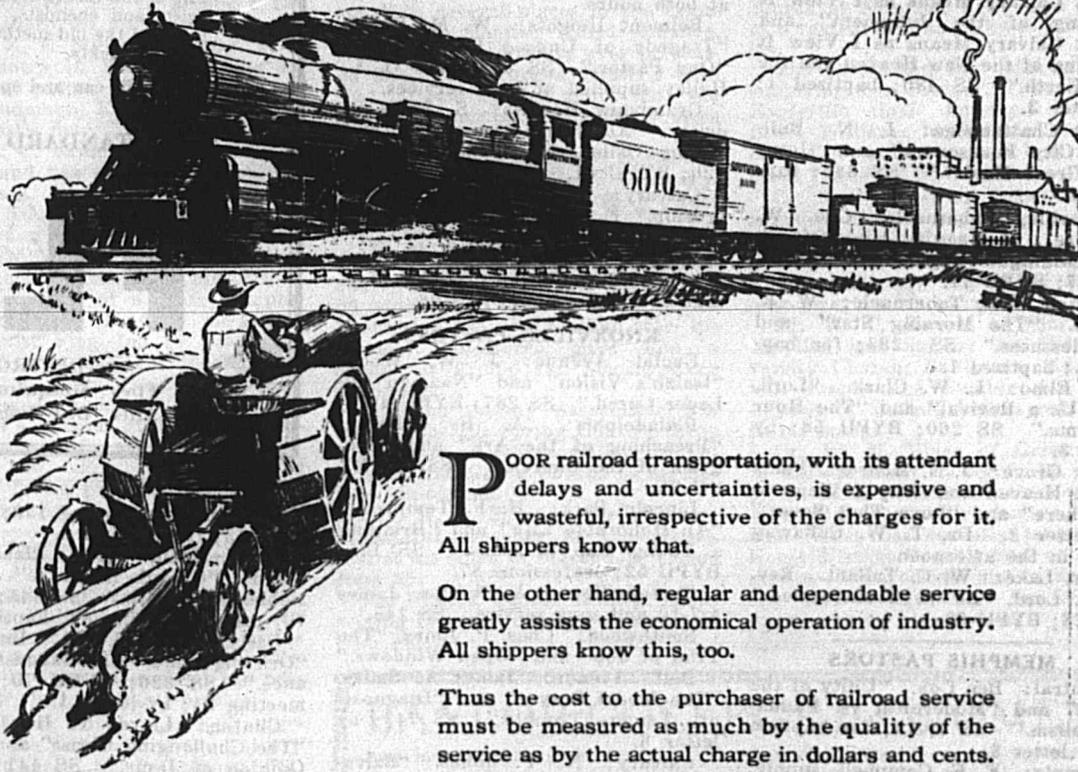
No. 433
J. T. Saunders
Born 1842
Died 1926

As the Chaplain was reading the last words beside the flower-covered grave of an old Confederate soldier in the beautiful Cemetery of the Tennessee Confederate Veterans' Home, my eye rested on the temporary slab at the head of the grave. Looking around I observed that marble slabs of uniform size with a number on one side, name and years of birth and death on the other mark the last resting place of all the old soldiers who have lived and died in this Home. Such a slab will soon replace the temporary one over the grave of John Turner Saunders.

My presence at the funeral was occasioned by the fact that the family of one of his sons, Dr. Geo. M. Saunders of Nashville, are members of my church; and a finer family I have never known. Then, too, I was well acquainted with the deceased when I was a young man, having been in school with his daughters at the Winchester Normal.

Born at Talladega, Alabama, March 18, 1842, he moved with his father's family to Tennessee, when he was seven years old and lived in Tennessee until his death July 17.

Good railroad transportation is cheap



POOOR railroad transportation, with its attendant delays and uncertainties, is expensive and wasteful, irrespective of the charges for it. All shippers know that.

On the other hand, regular and dependable service greatly assists the economical operation of industry. All shippers know this, too.

Thus the cost to the purchaser of railroad service must be measured as much by the quality of the service as by the actual charge in dollars and cents.

But even the actual dollar and cent calculation of railroad charges shows how cheap service on the Southern Railway System is in relation to other things. The cost of almost everything has increased about 70 per cent in the last decade, but the average freight charges on the Southern have increased only 35 per cent.

In relation to the cost of other things, transportation on the Southern is cheap. And when measured by the quality of service rendered, it is one of the cheapest things that can be bought today.

"There are three things which make a nation great and powerful—a fertile soil, busy workshops and easy conveyance for man and goods from place to place."—LORD BACON

SOUTHERN RAILWAY SYSTEM
The Southern serves the South

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE, AUGUST 1, 1926

| | |
|----------------------------|-------|
| Memphis, Central | 1,074 |
| Memphis, Temple | 923 |
| Chattanooga, First | 841 |
| Memphis, First | 841 |
| Knoxville, Belle Avenue | 743 |
| Memphis, Bellevue | 614 |
| Nashville, First | 516 |
| Allen Fort Class | 930 |
| Chattanooga, Highland Park | 480 |
| Memphis, Union Avenue | 478 |
| East Chattanooga | 386 |
| Nashville, Edgefield | 350 |
| Elizabethton, First | 345 |
| Nashville, Belmont Heights | 345 |
| Fountain City, Central | 332 |
| Paris, First | 326 |
| Memphis, La Belle | 312 |
| Jackson, First | 428 |

CHATTANOOGA PASTORS

First: John W. Inzer. Dr. John A. Davidson, pastor of First Church, Columbus, Ga., "Should Mr. Smith Go to Church?" and "Value of the Soul." SS 853; by letter 1.

Highland Park: J. B. Phillips. "What Calvary Means as I View It Thinking of the Judgment" and "What Calvary Means as I View It Thinking of the New Heaven and the New Earth." SS 480; baptized 1; by letter 3.

East Chattanooga: J. N. Bull. "The City Foursquare" and "Jesus the Great Healer." SS 386; baptized 1.

Rossville, Tabernacle: Geo. W. McClure. "I Magnify Mine Office" and "Midnight Judgment in Egypt." SS 287; BYPU 71.

Clifton Hills, Tabernacle: W. R. Hamic. "The Morning Star" and "Helplessness." SS 285; for baptism 1; baptized 1.

St. Elmo: L. W. Clark. "Lord, Send Us a Revival" and "The Hour Is Come." SS 260; BYPU 58; by letter 3.

Oak Grove: J. N. Monroe. "Facts About Heaven and Why I Want to Go There" and "Love That Saves." By letter 2. Dr. T. W. Callaway spoke in the afternoon.

East Lake: W. C. Tallant. Rev. W. S. Lord, "Be Ye Transformed." SS 178; BYPU 62.

MEMPHIS PASTORS

Central: Ben Cox. "Unity of the Spirit" and "Modernism vs. Fundamentalism." SS 1,074; for baptism 1; by letter 3.

Temple: E. F. Campbell, supply. "How a Preacher Enters Town" and "Looking Ahead." SS 923; for baptism 2; by letter 11.

First: F. O. Criminger, supply. "To Whom Shall We Go?" and "Looking to Jesus." SS 841; BYPU 82.

Bellevue: Dr. W. M. Bostick. "A Message of Cheer" and "I Am Debtor." SS 615; BYPU 62; for baptism 1.

Union Avenue: H. P. Hurt. "The Model Prayer." SS 478.
LaBelle: D. A. Ellis. SS 312; for baptism 2; baptized 1; by letter 2.

Highland Heights: E. F. Curle. SS 247; BYPU 106; by letter 4.
McLemore Avenue: Robert E. Connelly. "The Three Robes of Joseph" and "Building Scaffolds." SS 235; BYPU 75; prayer meeting 55.

Seventh Street: I. N. Strother. "The Watchman's Vision" and "The Abandoned Soul." SS 214; BYPU 15.
Boulevard: J. H. Wright. "The Church Covenant." Brother Owens preached at night. Pastor preached at night at Big Creek. SS 210; baptized 1.

Speedway Terrace: J. Norris Palmer. "Our Church Covenant" and

"Saving Faith." SS 189; by letter 1.
Yale: L. E. Brown. "Hearing with Heed" and "The Last Night in Sodom." SS 155; BYPU 68; by letter 2.

New South Memphis: W. L. Norris. "Last-Night Messages of Jesus" and "Mountaintop Messages of Worship." SS 150; BYPU 55; professions 20.

Central Avenue: J. P. Horton. "The Thousand Years of Christ on Earth" and "Prayer." SS 110; BYPU 35.

Greenland Heights: C. H. Reeb. "A Restricted Lord's Supper Considered" and "Is the Roman Catholic Church a Christian Institution?" SS 67; for baptism 1.

Italian Mission: Joseph Papia. "The Transfiguration." SS 44; prayer meeting 12.

NASHVILLE PASTORS

Edgefield: J. H. Moore. "Christ's New Commandment" and "Community Service." SS 358; by letter 4.

Third: Rufus Beckett. "Transfiguration of Christ" and "Rejoicing in Salvation." S. C. Reid supplied at both hours.

Belmont Heights: W. M. Wood. "Tragedy of Unused Power" and "Our Pastor." SS 345. Dr. O. L. Hailey supplied at both services.

Grandview Heights: S. W. Kendrick. "Abraham's Covenant" and "Many Called, Few Chosen." SS 220; BYPU 61.

Calvary: W. H. Vaughan. "Stewardship," F. E. Burkhalter; "Knowing God." BYPU 54.

Radnor: H. F. Burns. "Saved Through Christ" and "Paul's Message to the Gentiles." SS 98.

KNOXVILLE PASTORS

Euclid Avenue: J. W. Wood. "Isaiah's Vision" and "Naaman the Leper Cured." SS 287; BYPU 40.
Philadelphia: A. B. Johnson. "Preaching of the Ark" and "Program of the Church." SS 81; BYPU 37.

Lincoln Park: H. F. Templeton. "An Honorable Life" and "Bringing a Young Man to Jesus." SS 175; BYPU 52; professions 87.

Russellville: J. A. Phillips. James 4:7-10 and song service. SS 145.

Smithwood: Chas. P. Jones. "The Trial of Job" and "Open Windows." Bell Avenue: James A. Smith. "The Model Prayer" and "Diagnosis of Tongue Trouble." SS 743; by letter 3.

Calvary: N. F. Jones. "Salvation and Rewards" and "The Dynamics of Pentecost." SS 97; BYPU 20; prayer meeting 100; professions 114; for baptism 10; baptized 53; by letter 12; by statement 1.

McAlla Avenue: A. N. Hollis. "The Saint's Possession of Eternal Life." SS 259; BYPU 65.

Immanuel: A. R. Pedigo. "The Pre-eminence of Christ" and "Whither Goest Thou?" SS 296; baptized 28; by letter 1.

Beaumont Avenue: D. A. Webb. "The Double Keeping Power of Jesus" and "The Indwelling Christ." SS 138; prayer meeting 55.

Central, Fountain City: Leland W. Smith. "But Such as I Have Give I Thee." W. L. Gentry. "An Unshakable Kingdom." W. Douglas Hudgins. SS 332; BYPU 120.

Inskip: W. D. Hutton. "Prayer Life of Jesus" and "Love." SS 98; BYPU 55; prayer meeting 36; SS collection \$30.73.

OTHER PASTORS

Athens: Eli Wright. "Making Progress" and "What the Believer Knows."

Pleasant Hill: H. D. Lindsay. "Faithful to the End." D. W. Lindsay. "The Rich Man and Lazarus."



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Kills All Household Insects

Flit spray also destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills all the insects—and does it quickly.

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DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches



"The yellow can with the black band"

SS 150; prayer meeting 150; professions 13; for baptism 5.

Elizabethton, First: Richard N. Owen. "Growth in Grace" and "A Nobleman's Faith." SS 345; BYPU 79; prayer meeting 83; baptized 6.

Paris, First: J. H. Buchanan. "Drifting" and "The Saddest Utterance." SS 326; BYPU 70; prayer meeting 91; by letter 1.

Clinton: Lloyd T. Householder. "The Challenging Christ" and "Your Opinion of Jesus." SS 141; BYPU 54; prayer meeting 50; by letter 1.

Sevierville: Albert S. Hale. "Opportunity and Character"; "Love to God and Others." F. H. Chunn. SS 217; BYPU 38; prayer meeting 86.

Rockwood, First: John A. Davis. "Faith Tested and Crowned" and "Visit of the Dayspring." SS 260; BYPU 78; prayer meeting 70.

Decherd, First: A. L. Bates. "The Prayer of Submission."

MAXWELL HAMILTON

A host of friends over the state will sympathize with Brother John D. Hamilton and family of Church Hill in the loss of his son, Maxwell, by sudden death on July 5th. The

father was long moderator of our association and is a trustee of Carson-Newman College. The young man was graduated there in 1922. He was strong in body, handsome in appearance, decided in his convictions and energetic in anything he undertook. He was a member of McPheter's Bend Baptist Church. The last thing his father saw him do was to write a check of one hundred dollars for Christian Education. —J. R. Chiles, Rogersville, Tenn.

"WHY THEY DID NOT JOIN THE METHODISTS"

Brother Editor: There were so many calls for copies of this tract that I have had the fourth edition printed. It is old enough to have a very interesting history. I have had reported to me not less than 2,500 people who were baptized because they read it. It is a true story and has to do with Baptists. It was a family affair. The cost of printing has risen so much that I have to ask fifteen cents for a single copy, postpaid. But I will still send for one dollar per dozen.—O. L. Hailey, 161 Eighth Ave., Nashville, Tenn.

HARRISON-CHILHOWEE INSTITUTE SEYMOUR, TENN.

A four-year accredited boarding school for boys and girls, just fifteen miles east of Knoxville, Tenn., in the healthy region of THE GREAT SMOKY MOUNTAINS. Only students of high character are accepted. A beautiful campus and comfortable buildings. A thorough college preparatory school in an atmosphere of Christian ideals and unquestionable moral standards. Opening day of fall term August 23rd. Cost reasonable. Catalogue on request.

JOHN H. CATES, Principal, Seymour, Tenn.

AMONG THE BRETHREN

By FLEETWOOD BALL

Dr. P. C. Walker of the First church, Hopkinsville, Ky., will spend the month of August on a vacation on Arkansas lakes. Drs. C. M. Thompson of Louisville, Ky., J. M. Shelburne of Danville, Va., and E. J. Garrett of Conway, Ark., will supply in his absence.

Rev. M. G. Barlow of the First church, Edmond, Okla., has resigned that pastorate, effective Sept. 1st. He has no disposition to leave Oklahoma.

Rev. C. C. Norris, of Ada, Okla., has been elected to a position as evangelist on the staff of the Home Mission Board. His friends in Tennessee will await with interest his decision. He is eminently gifted for the work.

Rev. G. W. Blankenship has resigned as pastor of Eastern Heights church, Memphis, Tenn., effective at once. Rev. Roswell Davis supplied the pulpit on a recent Sunday.

Rev. T. E. Rice, pastor of the church at Capleville, Tenn., is being assisted this week in a revival by Rev. J. Norris Palmer of Speedway Terrace church, Memphis, Tenn. C. F. Crist is in charge of the music.

The church at Winnfield, La., has called Rev. Elmer Ridgeway of the First church, Duncan, Okla., and there is some probability that he will accept.

Dr. Jerome O. Williams of Bessemer, Ala., accepts a call to the care of the Fourth Avenue church, Louisville, Ky. A wonderful opportunity awaits him there.

Dr. O. P. Eaches of Haddonfield, N. J., aged 85, sent by the Religious Herald recently tendered greetings to the editor, Dr. R. H. Pitt, aged 73. It will not be long until they will be crowned with perpetual youth.

Dr. D. A. Ellis of La Belle Place church, Memphis, Tenn., has just closed a successful meeting with Rev. A. M. Nix and the church at Guin, Ala. We understand many were added by baptism.

Dr. E. H. Marriner of Leland, Miss., lately assisted Rev. W. C. Stewart in a meeting at Houston, Miss., resulting in 29 additions. Dr. C. Black of Oxford, Miss., led the music.

Much sympathy will be entertained by the friends throughout Tennessee for Mrs. Lizzie Ball, wife of Rev. Martin Ball of Paris, Tenn., because of the practically complete loss of her eyesight. She is bearing the affliction with remarkable resignation and patience. Some glad day her vision will be fully restored.

Dr. A. V. Rowe, aged 74, of Winona, Miss., former corresponding secretary of missions in Mississippi, died recently at the home of his daughter in Texas. His remains were returned to Winona for burial. He was a mighty kingdom builder.

Rev. V. E. Boston of the First church, Winona, Miss., is to assist Rev. A. F. Crittenden in a revival at Indianola, Miss., during September. The Mississippi Male Quartette will have charge of the music.

Rev. Lewis W. Ferrell of Jackson, Tenn., pastor at Oakland, Tenn., and student in Union university, lately held a revival with Rev. James B. Parker at Mt. Horeb church near Collins, Miss., resulting in eight additions, six by baptism. They are now in similar work in Collins, Miss.

Evangelist W. W. Kyzar and Singer Joe Canzoneri lately held a tent meeting near Booneville, Miss., resulting in 32 professions and 32 additions. Jacinto church, three miles from the location of the tent, Rev. C. J. Olander of Booneville arranged for the meeting.

The First church, Berea, Ky., has secured as pastor Rev. C. H. Cosby of Richwood, Ohio. Tennesseans know full well the treasure that Kentuckians have captured.

Sam C. Jones, John H. Wadley and Will S. Hall were ordained deacons in the First church, Lexington, Tenn., Sunday night, July 25. Rev. C. L. Bowden of Humboldt, Tenn., preached the sermon. Joe P. Smith will be ordained later.

Rev. Horace Lee Janes of Hobart, Okla., preached last week most acceptably in a revival at Decaturville, Tenn., where Rev. John T. Bradfield, of Darden, Tenn., is pastor. The services were effective of great good.

Dr. J. R. Pentuff of Concord, N. C., has resigned that pastorate to take effect "sometime this year." Rather indefinite! He has held important pastorates in Missouri and Texas.

Evangelist T. C. Crume, at last account, was having a remarkable meeting with Rev. Sam P. Martin, and the saints at Kingsport, Tenn. There had been 150 conversions the first week.

Rev. I. E. Miller resigns as pastor at Dowell, Ill., to accept a call to Jonesboro, Ill.

Rev. M. E. Miller, well and favorably known in Tennessee, has resigned as pastor of Immanuel Temple, Henderson, Ky., to re-enter the evangelistic field. He lately assisted Rev. W. C. Skinner at Trezevant, Tenn., and has other Tennessee engagements.

Rev. Thos. F. Moore, aged 75, for 50 years a Baptist minister, newspaper publisher and author, died at his home in Fulton, Ky., last Friday from the effect of a stroke of paralysis sustained Monday. He edited the Baptist Flag for 17 years and at death was business manager of the Fulton Daily Leader. He formerly lived in Martin, Tenn., and had held a number of Tennessee pastorates. A wife and four children survive him. Rev. J. R. Clark of Martin, Tenn., preached the funeral at Fulton, Ky.

By THE EDITOR

On Sunday afternoon, August 1st, Brethren Holland, Taylor and Arnold were ordained as deacons in the Radnor Baptist Church, Nashville. Rev. E. L. Burnett assisted the pastor, H. F. Burns, in this service.

Rev. Louis Entzminger has entered upon the pastorate of the Calvary Baptist Church, St. Petersburg, Fla. Since his coming the church has doubled its membership.

Pastor Lincoln McConnell reports that as a result of the recent meeting conducted by Evangelist Ham in Oklahoma City he has received something over 250 additions to the First Baptist Church.

Dr. F. C. McConnell, pastor of Druid Hills Baptist Church, Atlanta, will preach each morning at the eleven o'clock hour, and Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, will preach in the evening at 8 o'clock in a meeting to be held at Franklin, N. C., August 6-15.

Pastor O. B. Newsom of West Side Baptist Church, Louisville, Ky., has recently closed a gracious revival, which also marked the opening of the new church building. There were twenty additions to the church. The pastor did his own preaching.

Evangelist R. G. Baucom of San Antonio, Texas, is assisting in a meeting at the First Baptist Church, East Las Vegas, New Mexico.

Pastor L. O. Vermillion of the Immanuel Baptist Church, El Paso, Texas, had a special meeting Wed-

nesday evening, July 28, in honor of the new members of the church. There have been 148 additions to the church since he began his work last October.

Dr. S. M. Brown of the Word and Way recently closed a meeting with Rev. C. Stubblefield of Miami, Okla. There were 35 conversions and several additions.

Evangelist T. C. Crume has closed a meeting at Sylacauga, Ala., in which there were 75 additions to the church, 64 of them being for baptism. A. H. Reid is pastor.

As we go to press Robertson County Association is in session at Bethel Church, near Greenbrier. The editor and Dr. Bryan attended the first day's session.

Miss Margaret Piper has returned to the office after a two weeks' vacation, during which she attended the BYPU convention at Ovoca and later rested at her home in Nashville.

Dr. George W. Gardner, one of the most prominent Baptists of South Carolina, died at his home in Greenville on July 23rd. He was a graduate of Furman University and of the Southern Seminary.

Former Governor Pat M. Neff of Texas recently supplied the pulpit for Pastor C. V. Cook of Gaffney, S. C. Texas will soon have another governor who can do things like that.

Dr. E. Y. Mullins is sailing in a few days for Europe where he will speak in several places in the interest of the Baptist World Alliance. No greater opportunity ever presented itself to European Baptists than that of hearing this man tell the story of America's triumphs through Baptist ideals.

Pastor John A. Davis of Rockwood is spending his vacation in Kentucky. During his absence Rev. S. J. Parks will supply for him.

Dr. L. R. Scarborough has just closed a gracious revival with the church at Merkel, Texas. There were 50 additions to the church and as an expression of appreciation for his services, the church gave him a check for \$1,000 for Southwestern Seminary.

Jefferson County Association will meet with Mill Spring Church, three miles north of Jefferson City, instead of with Oak Grove Church as heretofore announced.

Rev. W. L. Skinner, for 57 years a faithful preacher of the gospel, died at his home in Clarendon, Texas, June 25.

The Florida Baptist Witness is expecting to run a 64 page edition this

week. Congratulations Brother Editor and also sympathy for that means much work.

The Baptist Standard reports that the co-operative revival held in Houston, Texas, by the Baptist churches, was a great success. The meeting followed the Southern Baptist Convention and was held in the Frank Norris tent. Such "union meetings" are good for all our causes and for the fellowship of Baptist churches.

Ex-Governor Jim Ferguson of Texas has accused Pres. Brooks of Baylor of statements concerning evolution which Dr. Brooks emphatically denies. And Jim Ferguson is where all "good political demagogues" ought to go, to overwhelming defeat and repudiation.

Rev. C. D. Stevens of Louisville, Ky., is engaged in a revival at Willisburg, Ky., where our friend, Brother E. M. Gash, is pastor. The editor was pastor of this church for nearly two years, serving it in the afternoons.

We learn from the Baptist Advance that Dr. H. L. Winburn of Arkadelphia, Ark., has recently been called to Bells to the bedside of a sister who was seriously ill.

Editor W. P. Throgmorton of Illinois was unable to attend the recent Editors' Conference on account of ill health.

There were 50 additions to the church at Norphat, Ark., as a result of a revival conducted by P. B. Langley.

The editor had the pleasure of supplying for Pastor McPherson at Eagleville last Sunday. Brother Scott Williams, moderator of Concord Association, was our host and a royal fellow he is.

Dr. J. F. Vines of Roanoke, Va., supplied alst Sunday for Calvary Church, Kansas City, with a view to a call. Pastor Harris has resigned to take effect in September and is now away on his vacation.

Dr. W. C. Reeves of Clarksville supplied last Sunday for the University Church, Baltimore, Md. He will supply one Sunday for First Church of Buffalo before returning to his home.

Dr. W. M. Vines of Greenwood, S. C., will assist Pastor L. W. Clark of St. Elmo Church, Chattanooga, in a revival beginning August 22nd. Dr. Vines has recently joined the Home Mission Board's staff of evangelists. We welcome him to Tennessee and congratulate our brother upon securing his services.

BAYLOR COLLEGE for WOMEN

had last session girls from six foreign countries, from twenty-three states, and from about two hundred counties in Texas. It is the largest Denominational College for Women in America. It is a liberal education to live for a session in such a student body. Dr. Eby of the University of Texas says that "life is caught rather than taught." The college has a great faculty in both Literary and Fine Arts. Entrance requirements same as in University of Texas. Beautiful and picturesque campus with the very best modern dormitories. Large Loan Funds for worthy girls of limited means. Fall term opens September 27th. Prospective students are urged to reserve rooms promptly. For a catalog or additional information wire or write J. C. Hardy, A.M., LL.D., President, Belton, Texas.

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NEWS BULLETIN

(Continued from page 8.)

NEW PASTOR AT OAKDALE

Rev. David Burriss assumed his duties as pastor at Oakdale Baptist Church on July 4th. Brother Burriss came to Oakdale from Broadhead, Ky., where he was pastor. He comes from a family of fighting Baptists of Virginia. Brother Burriss has taken hold of things at Oakdale in a great way, and the work has gone forward, even during the short time that he has been there.

SUCCESSFUL REVIVAL CLOSES

Dr. J. O. Williams of Bessemer, Ala., and Singer Charles O. Miller, who is making headquarters at Blackville, S. C., until September 1, recently closed a good meeting with Pastor T. W. Talkington of the First Church, Ozark, Ala. There were thirty additions to the church. The adult and junior choirs were an attractive feature of the meeting.

TABERNACLE CHURCH, CHATTANOOGA, HAS UNUSUAL PROGRAM

Rev. W. Evans Burnett and a party of five from Rescue Home for Erring Girls at Lake Charles, La., entertained a large audience at the Baptist Tabernacle, Chattanooga, Sunday, with song, instrumental music, and touching incidents relating to the rescue of scores of young women who have gone through their home. Each member of the party played some kind of an instrument. From Chattanooga, Mr. Burnett and his party go to Macon, Ga., to visit the Tabernacle Rescue Home for Erring Girls, which was organized in that city some fifteen years ago by Mr. T. W. Callaway, present pastor of Tabernacle Baptist Church, Chattanooga.

DR. JEROME O. WILLIAMS ACCEPTS CALL TO LOUISVILLE

Dr. Jerome O. Williams, of Bessemer, Ala., has accepted the call to the pastorate of the Fourth Avenue Church, Louisville, according to the Western Recorder. Dr. Williams has done a great work at Bessemer, and has also found time to assist in revival meetings all over the Southland.

UNUSUAL RECORD IN SUNDAY SCHOOL ATTENDANCE

"Hints and Helps" tells us about E. F. Lewis of the Tabernacle Baptist Sunday school, of Raleigh, N. C., who has attended Sunday school twenty-one years without a single Sunday's interruption. He is custodian of the State library, where his record is said to be equally as good as that in Sunday school.

TO ASSIST IN MEETING

Rev. A. F. Mahan, pastor of the First Baptist Church of Etowah, Tenn., will assist Pastor T. J. Espy and the Hebron Church, Concord, Ga., in a meeting. Many plans have been worked out for the success of this meeting and a series of cottage prayer meetings have been held in the interest of the meeting.

PROMINENT PASTOR CHAPLAIN

According to the Baptist Courier, Dr. John E. White, pastor of the First Baptist church of Anderson, S. C., and president of Anderson College, will be Chaplain at Lake Chautauqua, N. Y., for the week beginning July 25. It is the custom of this great religious summer resort, to invite the foremost ministers of the world to occupy from time to time, the position that Dr. White is offered.

Rev. S. L. Bunch with the help of two other men, has completed a very attractive church house for the church of which he is pastor. This energetic worker labors with the congregation in Alco, La.

More than 300 young people were enrolled at the BYPU Convention this week. A full report will be given next week.

GREAT REVIVAL IN KNOXVILLE

Knoxville, July 31.—"We have just closed a three weeks' meeting in Immanuel Church" states pastor A. R. Pedigo. Brother Claude E. Sprague did the preaching and Singer Sam Rutledge had charge of the music. Both were at their best. There were 53 additions to the church.

Brother Pedigo will soon have completed eleven years of service with this church. During his ministry, there have been 339 additions to the church by baptism, 305 of whom have been baptized by the pastor and 34 await baptism. 273 have been added by letter, a total of 578 additions. Brother Pedigo encourages the editor by saying: "I want to thank you for the type of paper you are getting out. I enjoy reading it and get much help from it."

Brother Rutledge is now in a meeting with Pastor George of Glenwood church and goes from there to Loudon the middle of the month.

STATE FAIR SUNDAY SCHOOL EXHIBIT

Plans are being made to have an extensive Sunday School Exhibit in the Woman's Building at the State Fair September 20-25. Ample space for all exhibits has been secured. The exhibit will include all denominations. The best General School Exhibit, including all departments, will be awarded \$20.00; the best departmental exhibit, including Cradle Roll, Beginners, Primary, Junior Intermediate and Senior departments, will be awarded \$6.00 each. It will be possible for a Sunday school to receive \$50.00 in prizes.

Rev. Cullen T. Carter, Superintendent of Sunday School Work of the Tennessee Conference M. E. Church, South, is Chairman of this department. Those who are interested should communicate with him at once at 810 Broadway, Nashville, Tennessee.

INTERESTING WORD FROM BUNYAN SMITH

Jewell, Ga., July 27.—"In response to the stories which I have arranged for children's services during my revivals, I receive some interesting letters," says Rev. Bunyan Smith. "I give these stories and in return get some very rich responses in the form of letters." Brother Smith has just closed a gracious revival at Newville, Ga., in which there were 17 additions to the church and 18 professions of faith. We give a sample letter from one of the many children helped by his messages.

Dear Brother Smith:

I enjoyed your lecture and story and best of all is that they were so good that I repented from sins and became a child of God. I am giving you \$1.00 because your lectures and stories were so good."—Catherine Matshall.

A. M. NICHOLSON GOES TO ORLINDA

While we have been away from the office, many things have been happening. Pastor A. M. Nicholson of Park Ave. Church has resigned to become pastor of the church at Orinda and will begin his work soon. Thus does Nashville lose one of her most virile, loyal and successful pastors while Orinda gains a leader who is worthy the great rural church.

EDITOR ROUTH MARRIES

We congratulate Editor Routh of the Texas Baptist Standard upon his recent marriage to Miss Alice Routh of Houston, Texas. The newly weds went to Clouderoft, New Mexico on their honeymoon where we are sure they "lived among the clouds both literally and figuratively." Mrs. Routh was for several months a member of the church of which we were pastor. She is one of God's choicest gentlewomen, a well-trained worker and an enthusiastic Baptist. She will be an able assistant to Editor Routh in every way. Our hearts in Tennessee extend their congratulations and sincerest felicitations.

DR. DEMENT AT GEORGETOWN ASSEMBLY

An interesting letter has come from Pres. B. H. DeMent of the Bible Institute concerning the Assembly held at Georgetown College, Ky., during the first of July. He delivered each day an address on "John's Portrait of Jesus." He speaks of the pleasant visit with friends and of the work done by Dr. J. E. Hampton of Bowling Green, Dr. George Leavell of China, Dr. C. W. Elsey of Shelbyville, Ky., Rev. Martin Adams of Cynthiana, Dr. M. B. Adams, Pres. of Georgetown College, Pastor Eberhart of First church, Georgetown and others. He reports the attendance as larger than last year, the entertainment superb and the Christian spirit inspiring.

We are sorry to have to report that Dr. DeMent has been quite ill at Ridgecrest, N. C., where he has been working in the Summer School for preachers.

L. P. ROYER READY FOR PASTORATE

Word comes from Rev. L. P. Royer, formerly pastor of Centennial Church, Nashville, that he has found it impossible to return to the seminary in the fall, hence is now open for pastoral work and would like to return to Tennessee. Brother Royer has nearly completed his work for the Bachelor's degree from the Southern Seminary. He holds the degree of Th.G. from that institution and has done much successful work as pastor and evangelist. His address is Anchorage, Ky., R. F. D. 17.

UNION UNIVERSITY CLOSES SUCCESSFUL YEAR

President Watters Reports Glorious Results

Jackson, Tenn., July 31.—"Our Summer School this year has been decidedly the greatest we have ever had" stated President Watters today in a statement given out for the Baptist and Reflector. "The attendance has gone well above the 800 mark and the income has more than paid the expenses without counting receipts from the State Board. The auditor's report just received, shows that the school paid all expenses during the past twelve months and had a balance of \$1,322.73. This has been done in spite of the fact that we received only \$13,896.20 from the Unified Budget. The report further shows that the property has made a substantial increase in value."

In speaking of the future, Dr. Watters said, "We have a very fine outlook for next year." We rejoice in the growth of this great school of ours. We rejoice more in the policy of rigid economy which the school has inaugurated. We trust our readers will turn back to the report published in last week's paper and read it carefully. Surely the president and the board of trustees are doing their part to hold down expenses. Now let Tennessee Baptists rally to the support of the institution.

"Never strike a man when he is down, as you don't know how big he will be when he gets up."

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SMILES

SELECTED

A New York City schoolboy was asked to write an essay on the metropolis. His teacher was surprised to read the statement, "The people of New York are very stupid."

"Why, Johnny," she asked, "where did you get that idea?"

"It says in my geography," Johnny replied, "that the population is very dense."

"Father, freight is goods that are sent by water or land, isn't it?"

"That's right, son."

"Well, then, why is it that the freight that goes by ship is called a cargo, and when it goes by car it is called a shipment?"

And then Johnny wondered why father put on his hat and sauntered outside to get the air.

Lawyer (to Casey, who is filing suit: "Have you tried to settle the case out of court?"

Casey: "Sure not. 'Tis damages I want for bein' run over—not revenge!"

What strange liberties our story writers take with their characters' eyes. Here are a few examples:

"Her eyes roamed carelessly around the room."

"With her eyes she riveted him to the spot."

"He tore his eyes from her face and they fell on the letter at her feet."

"He drank her in with drowning eyes."

"Their eyes met for a long breathless moment and swam together."

"Marjory would often take her eyes from the deck and cast them far out to sea."

"He tore his eyes away from hers, causing intense pain to both." We would think it would.—Boston Transcript.

"Johnny, what do you mean by coming to school like that? Your hair is disgraceful."

"No comb, Miss."

"Can't you use your father's comb?"

"No hair, Miss."

Judge: "It seems to me I have seen you before."

Prisoner: "You have, your honor. It was I was taught your daughter to play the piano."

Judge: "Thirty years."

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