

the Bible, can I find it so fresh and in such variety as in my Church paper.

5. Because I need help and suggestions that will enable me to do the work God has given me to do in the best manner possible, and the Church paper will give me many suggestions and much help.

6. Because the Church needs such a paper that its work may be presented to the people. A paper cannot accomplish its mission unless it gets into the homes of the members of the church and is read by them. If it is needed in other homes, it must be needed in mine.

7. Because the paper cannot be published without subscribers, I ought not to leave others to support it and make its publication possible, and help in its great work, while I fail to share in this privilege and have no part in the blessing which it brings.

Because of these and other reasons I will at once send \$2.00 to The Presbyterian of the South, Richmond, Va., and have that paper sent me for a year, and I will do all I can to get others to take it also. I will pray God's blessing upon its editors and all others who write for it, that they may be guided in their work, so as to do their work as God wants it done.

MEETINGS OF PRESBYTERIES.

- Synod of Alabama.**
Central Alabama—Bessemer, Ala., April, 1917.
East Alabama.
Mobile—Stockton, April 10, 1917, 7:30 P. M.
North Alabama—Anniston, Ala., First church, April 10, 1917.
Tuscaloosa, Ala.—Greensboro, Ala., April 10, 1917, 7:30 P. M.
- Synod of Appalachia.**
Abingdon—Welch, W. Va., May 1, 1917, 8 P. M.
Asheville—Swannanoa, N. C. Holston.
Knoxville.
- Synod of Arkansas.**
Arkansas—Lonoke, Ark., April 17, 1917, 8 P. M.
Ouchita—Gurdon, Ark., April 10, 1917, 7:30 P. M.
Pine Bluff—Warren, Ark., April 13, 1917, 7:30 P. M.
Washburn—Fayetteville, Ark., April 10, 1917, 7:30 P. M.
- Synod of Florida.**
Florida.
St. Johns—Wauchula, Fla., April 17, 1917.
Suwanee—Micanopy, Fla., April 10, 1917.
- Synod of Georgia.**
Athens—Gainesville, Ga., April 10, 1917, 8 P. M.
Atlanta—Bethany church, April 10, 1917, 7:30 P. M.
Augusta—Lexington, Ga., April 10, 1917, 7:30 P. M.
Cherokee—Cedartown, Ga., April 10, 1917.
Macon—Sylvester, Ga., April 17, 1917, 7:30 P. M.
Savannah—St. Mary's, Ga.
- Synod of Kentucky.**
Ebenezer.
Louisville—Louisville, Ky., Third church, April 17, 1917, 7:30 P. M.
Muhlenburg—Zion.
Paducah—Marion Church, Ky., April 10, 1917, 7:30 P. M.
Transylvania.
West Lexington.
- Synod of Louisiana.**
Louisiana—Baton Rouge, La., April 3, 1917, 7:30 P. M.
New Orleans.
Red River—Frierson, La., Good Hope church.
Central Louisiana—(Colored).
- Synod of Mississippi.**
Central Mississippi—Durant, Miss., April 3, 1917, 7:30 P. M.
East Mississippi—West Point, Miss., April 10, 1917, 7:30 P. M.
Ethel.
Meridian—Laurel, Miss.
Mississippi—Hazelhurst, Miss., April 10, 1917, 7:30 P. M.
North Mississippi—Sardis, Miss., April, 1917, 7:30 P. M.
- Synod of Missouri.**
Lafayette—Higginville, Mo., April 10, 1917.
Missouri—Fulton, Mo., April 10, 1917.
Palmyra—LeBelle, Mo., April 10, 1917.
Potosi—Perryville, Mo., April 10, 1917, 8 P. M.

St. Louis—Troy, Mo., April 17, 1917, 8 P. M.
Upper Missouri—Kansas City, Mo., North East church, April 17, 1917, 8 P. M.

Synod of North Carolina.
Albemarle—Kinston, N. C., April 17, 1917, 8 P. M.
Concord.
Fayetteville—Red Springs, N. C. Kings Mountain—Westminster School, April 10, 1917, 8 P. M.
Mecklenburg—Mint Hill, N. C. Phila. church, April 3, 1917, 11 A. M. Orange.
Wilmington—Faison, N. C., April 10, 1917, 11 A. M.

Synod of Oklahoma.
Durant—Sulphur Springs, Okla., Central church, April 18, 1917, 8 P. M.
Indian—Beechtree church, Okla., April 10, 1917, 7:30 P. M.
Mangum.

Synod of South Carolina.
Bethel—Great Falls Church, April 17, 1917, 8 P. M.
Charleston—Orangeburg, S. C., April 17, 1917, 8 P. M.
Congaree—Winnsboro, S. C. Enoree—Woodruff, S. C., April 6, 1917, 8 P. M.
Harmony—Union Church, S. C., April 3, 1917, 7:30 P. M.
Pee Dee—Clio, S. C., April 10, 1917, 8 P. M.
Piedmont—Walhalla Church, S. C., April 10, 1917, 8 P. M.
South Carolina—Smyrna, S. C., April 10, 1917, 2 P. M.

Synod of Tennessee.
Columbia—Zion Church, Maury county, Tenn., April 10, 1917, 7:30 P. M.
Memphis—Humboldt, Tenn., April 17, 1917, 8 P. M.
Nashville.

Synod of Texas.
Brazos—El Campo, Tex., April 17, 1917, 8 P. M.
Brownwood—Paint Rock, Tex., April 3, 1917, 8 P. M.
Central Texas—Turnersville, Tex., April 17, 1917, 8 P. M.
Dallas—Ennis, Tex., April 10, 1917, 8 P. M.
Eastern Texas—Nacogdoches, Tex., April 17, 1917, 8 P. M.
El Paso—Big Spring, Tex., April 10, 1917.
Fort Worth—Grandview, Tex., April 18, 1917, 8 P. M.
Paris—Greenville, Tex., April 3, 1917, 7:30 P. M.
Texas Mexican.
Western Texas—San Marcos, Tex., April 10, 1917, 7:30 P. M.

Synod of Virginia.
East Hanover—Amelia, Va., April 23, 1917, 8 P. M.
Lexington—Buena Vista, Va., April 17, 1917, 8 P. M.
Montgomery—Christiansburg, Va., May 1, 1917, 8 P. M.
Norfolk.
Potomac—Washington, D. C., April 17, 1917, 8 P. M.
Roanoke—Rustburg, Va., April 10, 1917, 8 P. M.
West Hanover—Arvon church, April 24, 1917, 8 P. M.
Winchester—Moorefield, W. Va., April 24, 1917, 8 P. M.

Synod of West Virginia.
Greenbrier—White Sulphur church, April 5, 1917, 7:30 P. M.
Kanawha—Charleston, W. Va., First church, April 17, 1917.
Tygart's Valley.

MONTREAT.

We have many inquiries in regard to the home life and conditions at Montreat. For the information of these and others we present briefly a few facts that may prove of interest and profit to them. Montreat is now a Church institution controlled by trustees in behalf of the Southern Presbyterian Church and it is presumed the whole membership is interested in its welfare.

One of the chief designs of the institution is to form a model Christian community under ideal health conditions as well as under the best moral, social and religious influences. The whole scheme is planned and being worked out with special reference to the needs of families in which there are young people and children, and the success with which we are meeting in this direction is most gratifying. One of our ministers expresses the whole matter in a single sentence when he said, "You have solved the problem of the boy and girl at Montreat." We are giving careful atten-

tion both to the positive and the negative sides of the needs of the home life.

Negatively we are excluding from the grounds with vigilant care everything which we consider injurious. In accordance with our laws of sanitation the utmost care is given to the physical cleanliness of the grounds and all contagious diseases are prohibited. Equal care and attention is given to exclude profane and immoral people and to prohibit all demoralizing practices and influences so that even the suggestion of evil is removed.

Positively we are providing the most beneficial, attractive and healthful exercise of all kinds to strengthen the body, the mind and the soul. The most wholesome amusements are provided on the athletic field, tennis courts, boating and swimming in the lakes, bowling, mountain climbs and hikes, camping trips and the various amusements provided by the trained leaders who have charge of the young people. The leaders of the Boys Athletic Club, Camp Fire Girls, the little children and others are most efficient and resourceful in their work in behalf of the young people. The conferences held during the months of July and August and the summer school conducted with special reference to coaching college boys and girls afford the finest advantages and influences in a religious and educational way to be had anywhere. Above all the character of the Montreat people and their high ideals and aspirations for all that is best in Christian life affords the best social and Christian atmosphere for the home life.

It is not surprising that those who know Montreat best are enthusiastic over the work it is accomplishing for our people and that many of our best and most eminent ministers and laymen are seeking homes within the grounds. As a sample of those building or buying homes during the last year we give the following names: Dr. W. W. Moore, Union Theological Seminary, Richmond, Va.; Dr. J. Wilbur Chapman, Jamaica, N. Y.; Dr. Homer McMillan, Atlanta, Ga.; Dr. C. M. Richards, Davidson, N. C.; Mr. Walter Ray, of Florida; Mr. A. T. McCallum, Red Springs, N. C.; Mr. John B. Pinner, Suffolk, Va., and several others of prominence and distinction might be added to this list.

Nature has done all possible to make the large and spacious grounds beautiful and healthful and the association has provided Montreat with all modern conveniences and comforts, though in the heart and wilds of nature the homes are equipped at moderate cost with water, sewerage, electric lights and telephones. The post office and stores are conveniently located and provisions of all kinds are quite accessible and comparatively cheap.

The above mentioned facts explain the rapid development of Montreat and give promise of even more rapid growth in the future as the truth about the conditions here become more widely known.

R. C. Anderson,
President.

THE 1917 BILLY SUNDAY.

Has Billy Sunday undergone serious changes? Naturally every man changes as time goes on. Development is a credit to a man. But—has Billy Sunday suffered changes which are a discredit to him? Is the 1917 Billy Sunday a deterioration?

Our columns have for at least a year avoided mention of this preacher's work. There was nothing new to say, and repetition of the old things did not seem profitable. His campaign in Boston and his coming campaign in New York have given rise to some new points. It would seem that some

of his old friends are becoming distrustful, and that some who were not his friends are growing warmer toward him.

Not long ago the Churchman, Episcopalian, devoted four and one-half of the sixteen pages of an issue to Billy Sunday. There appears to be a change of heart among Episcopalians toward Mr. Sunday. The Churchman says:

"In view of the campaign which is to begin in New York next April, we have solicited from a number of the clergy of the city some expression of their views as to what the attitude of the Church ought to be toward the work of Billy Sunday. A number of our prominent clergy and laity have already identified themselves with it. Others have yet to determine for themselves whether they will ignore it or co-operate with it.

"The Episcopal Church has been sharply divided in its judgment of the value of Billy Sunday's achievements and of the validity of his methods. It is perhaps safe to say that, in the past at least, the majority of our people have seen little of good in him. For the most part the Church, both clergy and laity, has held itself aloof with only here and there some outstanding leader openly enthusiastic in his support. But there has been an obvious change of sentiment. While we fully expect that a great many of our readers will cordially approve Mr. Smith's severe arraignment of the revivalist and will endorse the statements of the New York clergy who feel that the Church should keep clear of his campaign, we shall be greatly surprised if there is not a strong element that will take exception to their views. The close scrutiny which Sunday's methods have received, and the tests to which the results of his campaigns have been subjected in recent years, have served to change the attitude of our people in a striking degree. Most of them, we believe, are prepared to recognize that, however objectionable his methods, however questionable the permanent value of his achievements, much good has been done. Many of our most responsible leaders have been at some pains to maintain at least a strict neutrality in the campaigns which he has conducted in various large cities, while others have given him their hearty support and co-operation and have afterwards borne enthusiastic testimony as to the results attained. It is significant also that out of the twelve statements we print, chosen at random from among the rectors of the larger New York parishes, six may be regarded as favoring and six opposed to the revivalist."

The estimate of the Churchman itself is interesting.

"We are devoting considerable space this week to Billy Sunday. For good or ill, he has come to be an important factor among the religious influences of our time. We do not believe that the Church can afford lightly to ignore him. It is not a question of the repugnance of his methods. It is a question as to whether his work be of God or not. And the burden of proof would seem to be on those who take the negative."

"Billy Sunday is a unique institution. If judgment may be based upon his well-established achievements, it is not fair to apply to him the standards of taste or expression which would be applied to the clergy of the Church. He stands in a class by himself. His methods are not designed to fit the ordinary requirements of the usual congregations of a parish church. Those who are most opposed to him must admit that he draws vast throngs of people, and that some of them are influenced for good. One may question his motives, one may be disgusted with his irreverent vulgarities and wholly disagree with his the-