

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 89

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 7

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, October 26, 1922

Price \$2.00 per Year



Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine; Proverbs 3:9, 10.

Baptist and Reflector

(Continuing the Baptist Builder)

Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

161 Eighth Ave., N., Nashville, Tenn.

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

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

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

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

Sample copies to any address, free.

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

Budget Price—\$2.00 payable quarterly in advance.

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

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

EDITORIAL

HONOR THE LORD WITH THY SUBSTANCE.

Another harvest season has come. It should be a veritable Feast of Tabernacles. On the average unusually good crops have been produced. Production is the basis of wealth; there is no poverty of any sort where products are plentiful. Prices may rise and fall; the money market may be alternatively active and dull, but the real wealth of a people consists in what has been produced. Notwithstanding all the paroxysms of recent financial re-adjustments and labor troubles, the great outstanding feature of our present economic condition is the crops which are now being stored for the winter's use or else being prepared for the markets. Our people have been greatly blessed this year; and now it becomes us to come humbly, and with due acknowledgments, into the presence of God who has sent the sunshine and the rain, and who owns the earth out of which production has come, that we may render to Him the things that are His.

The Command.

"Honor the Lord with thy substance." That is a plain command; the servant of God can not escape the obligation; if his heart is right with God he does not want to evade it. We can honor the Lord with a profession of our faith, with the surrender of our lives into His keeping, by the exercise of a loving trust in His watch-care and by the yielding of our bodies and spirits as willing subjects of His; but we are also to honor Him with our worldly goods, our possessions, our estates, our products. That is a "substantial" honor; that, after all, is the actual test of our willingness to honor Him at all.

We owe it to God to love Him; but love must have some material expression. How say we love God whom we have not seen, if we hate our brothers (and all people with whom Christ has identified Himself) whom we have seen? How much can we say we love Christ unless we do the things He says?

How say we that the earth is the Lord's if we deny Him a due rental for that part which we occupy? Why say that the Heavenly Father has made provision for us unless we are willing to honor Him in the receipt of the blessings? Did he furnish the soil, the sunshine and the rain? And how much more were they worth than any title which we hold and any labor that we invested? His is the larger share in the work of production; and yet his claim on the proceeds is modest indeed. He wants only enough to keep us constantly reminded of the fact that He is the largest share-holder and that both we and our products are entirely His.

Not only should we honor the Lord with our substance, but "with the first fruits of all our increase." "God who is the first and best, must have the first and best of everything; His right is prior to all others, therefore He must be served first." It is not right to leave God out of our obligations until we have met all others. He is dishonored by such treatment. The fruit of our orchards, the grain from our fields, the products of our dairies, should be decimated in favor of God, the Giver, at the time they are forthcoming. God's part is the first part: His share is not so much an amount, as it is the first, of everything. If we will let Him come first, the question of amount to be apportioned to Him will rightly solve itself.

Let it be borne in mind that this applies to everything produced: "all thine increase." As God has prospered us—as we have increased in goods, we are to render tribute to Him which should consist in His portion of those things in which He has prospered us and in which we have increased. A farmer may not handle much money but may have an abundance of produce; then let him give of that produce; "as the Lord has prospered" him. The dairyman can give of his milk and butter; the poultryman, of his chickens and eggs; unless they are converted into currency, and in that event, a portion of the money received for them. It would not be a difficult matter to render to the Lord His part provided there is a willing mind on the part of the producer.

Let the Lord have the best, or of the best, that we have. He does not want any lame lambs, or old hens, or refuse fodder, or damaged corn. He is not honored by these things. He can not use them. He will refuse them. What would we think of a man who himself sat at a bountifully laden table but fed his aged father from a dry-goods box on the back porch, giving him only what was left over from his own meals. Yet we often provide for ourselves first, and if there is anything left after we have supplied our wants, we let the Lord have it! Perhaps some have not looked at the matter in that light: but such is actually true in many cases.

The Promise.

God will give plenty to the man who honors Him with what he has. He may not give him any great abundance but he will give him a "plenty," that is, enough: he shall not lack for any needful thing. If we honor the Lord with the first fruits of our increase, those fruits will be multiplied to us until our barns are filled and our presses burst with

new wine. We shall abound in the thing wherein we honor the Lord. If, in our spirits, we render to Him what is His we shall prosper in our spiritual life. If we render to Him what is His in our material incomes; He will enlarge our incomes and increase our possessions. In whatever we do for the Lord, in sincerity and unselfishness, He "will go us one better" and outdo us in doing good. "They that do good with what they have will have more to do good with." "If we make our worldly estates serviceable to our religion, we shall find our religion very serviceable to our worldly affairs."

Yet God does not want us to render to Him anything except that which He can keep for us. It is for our sakes that He calls for tribute at our hands. Giving does not impoverish but enriches us, provided it is giving to God. He can and will keep that which we have committed to Him. What we have given to Him we have. But there is a greater riches than a full barn and bursting wine-presses, and that consists in an abundant life and an expanding appreciation of the things that are really worth while. We get the right estimate of values when we give God His part; we fail in all that is necessary to our own self-respect and success if we are disposed to give God only the scraps and fragments. Godliness has the promise of the life that now is and of that which is to come.

The Occasion.

How does all this apply to us now? Over one hundred thousand dollars must be forthcoming during the month of October or we will fall behind last year in total receipts for the State Convention year. This is an insignificant sum compared to the value of the crops which will be harvested this month, and that of other incomes of our Baptist people in Tennessee. Shall we honor the Lord with our substance? Shall we bring the tithe into the storehouse? Who can afford to withhold from Him; who would dare keep back God's part? Let us fill the Lord's treasury with the first fruits of all our increase, and we shall see our barns filled with plenty and our sons and daughters grow up around us with the glow of health in their faces and the light of hope and worthy ambition gleaming in their eyes. Let us prove the Almighty; let us put Him to the test; let us see if what He has said is not so. We will never have a better opportunity to make proof of His promise; both the time and the occasion are favorable.

What a mighty army the Baptists of Tennessee are! How God has richly blessed us! Except in the western section, the recent economic stringency was hardly perceptible. Our natural resources are so varied and abundant that we are well fortified against financial emergencies. Yet if we fail to honor God with it all, it will be as dust under our feet, as a canker in our bins and grainaries, and as chaff in our banks and counting-houses. If we will bring God's part and lay it on the altar now, there will be plenty in the Lord's treasury as well as a plenty still remaining in our barns. Will we do it?

"The educated man who lacks character labors under a heavier handicap than the uneducated man who has integrity."—Theodore P. Shonts.

News and Views

We wish to call attention to the West Tennessee organization in the Re-enforcement Campaign. It is a model, and we congratulate Dr. Watters and his associates.

That is a fine array of books which are offered to our people by the Baptist Sunday School Board, listed elsewhere in this issue.

The Methodist Book Concern has just issued a beautiful hand-book for Sunday school superintendents on the lessons for the next year.

Revival services will begin at Immanuel church, Nashville, Sunday, October 29, with Dr. H. M. Wharton assisting pastor Ryland Knight.

Congratulations to Editor Lipsey. The Centennial number of the (Miss.) *Baptist Record* is a fine piece of work and a valuable marker for the first hundred years of Mississippi Baptist history.

Dr. J. H. Rushbrooke, Baptist Commissioner in Europe, will speak at the First Baptist church, Nashville, Wednesday night, November 1. He is one of the great statesmen of our denomination, and every Baptist in reach of Nashville should hear him.

Following the line of thought given out by the Third Annual Bible Conference, Pastor Ben Cox, Central Church, Memphis, announces that commencing Sunday, October 26, and running through the year, he will preach a series of sermons on "The Victorious Life."

The annual report of Teacher Training in Baptist schools and colleges by the Educational Department of the Sunday School Board, Dr. P. E. Burroughs, secretary, shows an increase of 2,227 awards in 46 institutions in 1915 to 14,736 in 123 institutions in 1922.

We have received programs for the following union meetings too late for insertion last week, and the publication of them this week would be needless since the paper does not get to our readers until after these meetings begin: Giles County meets at Liberty Hill church; Wm. Carey meets at Lexie church; Central at Woodland church; Wilson County at Mt. Juliet.

"The Southern farmer is making hopeful progress in his journey from dependence upon a single money crop, with its one pay-day per year at market time for cotton or tobacco, toward the independence to be obtained by the operation of his farm to yield cash returns throughout the year from the sale of truck crops, cattle, hogs, poultry and dairy products," says Fairfax Harrison, president of the Southern Railway Company.

The Salt Lake City Tribune of October 20 announces the departure from Salt Lake

City, Utah, of two Mormon missionaries, to wit: Jos. E. Geirsten and Herbert Beisinger for work in the South. A big dance was staged as a feature of the farewell exercises given them by the Mormon mother church. We suppose they "got off on the right foot" but they are evidently going in the wrong direction!

Pres. Geo. W. Taft announces: "The second series, 1922, of lectures upon the William Cleaver Wilkinson Foundation will be delivered in the chapel of the Northern Baptist Theological Seminary, 3040 Washington Boulevard, Chicago, Illinois, by Professor Albert Henry Newman, D.D., LL.D., of Mercer University, formerly of McMaster and Baylor, as follows: 'A High Critic of Our Own Time: William Cleaver Wilkinson as a Religious Writer and Sermon-Critic,' Monday, November 6, 11 A.M.; 'A Higher Critic of the Second Century: Marcion of Sinope,' Tuesday, November 7, 3:30 P.M.; 'An Orthodox Heretic of the Fourth Century: Nestorius of Antioch,' Wednesday, November 8, 3:30 P.M.; 'An Anti-Paedobaptist Holy Catholic Apostolic Church: The Paulicans of Armenia,' Thursday, November 9, 3:30 P.M.; 'A Christian Stoic of the Sixteenth Century: John Calvin,' Friday, November 10, 3:30 P.M. The Chicago Baptist Ministers' Conference will be the guests of the Seminary on Monday, November 6, at 11 A.M. All friends of the Seminary, however, are invited to any of all of the lectures. The committee in charge of the lectures announce President L. R. Scarborough, D.D., LL.D., of the Southwestern Theological Seminary, Fort Worth, Texas, as the speaker for 1923."

WHY A SUPPLEMENTAL 75 MILLION CAMPAIGN.

J. T. Watts, D.D.

The reports coming from the District Associations concerning the supplemental campaign are most encouraging. It will be of interest to the Brethren to know just what the Conservation forces in the South hope to accomplish by the concerted movement agreed upon at the meeting of the Campaign Commission in Nashville, June 28. Manifestly it is not the purpose of the various leaders to canvass subscribers for additional pledges. The heroic giving of many thousands of Baptists in Victory Week (1919), based on a five-year program, was done with the definite understanding that no additional pledges would be asked during the five-year period of those who participated in that the greatest campaign in all Baptist history. So far as subscribers are concerned there are just two things contemplated, viz: 1. To furnish information as to the splendid results already accomplished at home and abroad by the men and means pledged at the disposal of the denomination through the 75 Million Campaign, and, 2. To encourage those who are in arrears on their pledges to make the necessary sacrifices to meet their campaign obligations as fully as possible during the next three or four months. But let it be borne in mind that thousands upon thousands of Baptists, indeed, in some sections of the great South-

land, whole churches failed to co-operate with the 75 Million Campaign and for the most part these have made no contributions to the missionary, benevolent and educational work for which the campaign was launched in Atlanta three years ago. It is the hope of the Campaign Commission and the State boards having the responsibility for conserving and promoting the campaign, that between September 1 and December 3 all non-co-operating Baptists may be brought into active participation in this glorious work. Who can be contented to see others support our great kingdom causes and have no part in them? The great word is *Enlistment*, not merely for the sake of the financial help such enlistments will mean, but beyond all monetary considerations for the sake of the unenlisted themselves, who are the losers of countless blessings because of their inactivity and lack of loyalty to Christ's cause.

We must keep before us the fact that the campaign this fall is one of *Evangelism*, as well as *Enlistment*, but at the same time it is not to be a Campaign of *Evangelism* without *Enlistment*. Baptists everywhere are discovering that it is really a spiritual crime to evangelize men and women and then do little or nothing to link them up with the great organized work of the churches. We should not do less evangelism, but we should do more in the work of *Enlistment*.

One of the best ways to enlist new members, and so far as possible inactive "old" members, is to induce them to take and read our denominational organs, the State paper, Home and Foreign Fields, Royal Service. How can we expect church members to be greatly concerned about Zion's prosperity when they know so little of the program? Dr. George W. Truett said recently (in Richmond) that the two agencies which had meant most to his life as a young man were the Religious Herald and the Biblical Recorder. Others could bear a similar testimony. Our B. Y. P. U.'s can do nothing so far reaching in its influence on the lives of their members as to induce every one of them to read our splendid organs. The campaign of 1922 will aim to place the State papers and the missionary monthlies in every home.

Again until the doctrine of Stewardship is preached and taught to our people to the point where they will practice it, we cannot hope to hold them steadily to a great program for world evangelism. Tithing must be practiced as the minimum of giving, then the whole life must be lived in the light of Stewardship. If pastors and other leaders will carry into effect the suggestions as to teaching Stewardship November 26 will find us ready and willing for a great Loyalty Week in which it will be demonstrated that we intend to pay 100 per cent of our Campaign pledge, for whatever may be the conditions under which some subscribers may be laboring, there are enough non-subscribers to more than make up all unavoidable shrinkages and to take us to certain victory.—*Religious Herald*.

"Two per cent of our young men go to college. Ninety per cent of our men of influence and power come from that two per cent."—R. W. Jopling.

Contributions

IN RESPONSE TO PROFESSOR NORTHERN

By O. L. HAILEY

In the BAPTIST AND REFLECTOR of August 10, I had a brief article on "Church or State," in which I discussed the question of the education of our youth, as conducted by the State. My contention was that since, by our civil compact, we have agreed not to teach religion in our state schools, it is a violation of that agreement for the state to teach what is called "Religious Education." And this objection was urged upon the additional reason that when the state schools undertake to teach "Religion" they teach what is distinctly antagonistic to Christianity, namely such assumptions of science as are based on the doctrine of Evolution, and this is in direct opposition to the Word of God. Furthermore, the educators who promote secular education, are insisting that it is the duty of the State to teach religion, because man has a religious nature and no education is scientific or complete that does not deal with that element in man. And proceeding on this assumption, they lay out a scheme of morals, ethics and religion which is based on a simple hypothesis, and which has never been proven nor is capable of demonstration. That hypothesis is based on the doctrine of Evolution. This procedure is a violation of the civil and religious rights of the citizen for the state to incorporate such teaching in its scheme of education.

PROF. NORTHERN REPLIES

To this article, Prof. E. E. Northern, late of Union University, at Jackson, Tenn., but now of Bluefield College, Bluefield, W. Va., makes reply. He is Professor of Greek in the faculty of Bluefield College. With much of my article, he declares himself in accord. But he is not altogether happy, for some reasons which are not quite as clearly indicated as one could wish. And so, he asked me to be more specific, by giving certain definitions, and locating the places where such violations are to be found. He appears to me to be somehow slow of apprehension, or else I was more negligent than was proper, in setting forth my ground of complaint. I did write, possibly, with insufficient caution, considering that some people do not occupy my angle of vision, or else that they are not as well prepared to understand matters that are freely discussed among us. And that discovers one of our disappointments. It is not an infrequent occurrence, that some man who supposes he is "a specialist," insists that only specialists are competent to pass upon certain questions. And then they proceed, with refreshing naivete, to advise the preacher to "Stick to his theology," for preachers are not entitled to be considered when dealing with science, and other specialties. Waiving all that for the present, I shall have to allow that more clarity is really demanded at my hands and properly so.

AN EFFORT TO RESTATE

I have supposed that all loyal American citizens accept the doctrine of "Religious Liberty." And that we are agreed that it would be an invasion of one's civil and religious rights for the state, meaning the civil commonwealth, to undertake to teach in schools that are supported by popular taxation, any religious doctrine or system to which citizens could properly object, under this compact. The people who are called Evangelical Christians, and who constitute the majority of the citizens of the United States, have a right to object, and do object to the teaching of anything in the schools which are supported by the state, which is contrary to the doctrines taught in the Bible. This, as I understand it, is a well defined understanding among us. The Christian portion of the commonwealth has accepted their part of the agreement, and refuse to teach, in the public schools, any particular doctrine which impinges upon the rights of their fellow citizens who hold to a different view from them. But the State has violated that compact, and is doing so every day. By parity of reasoning, those who are estopped from teaching Christianity, out of regard for their neighbors, are also estopped from teaching anti-Christianity upon the same ground. The state, in the schools which are maintained by public taxation, are teaching what is in direct antagonism to the very fundamentals of Christianity, in that they are teaching "Evolution" and the necessary implications of Evolution. If Prof. Northern does not know that, he is altogether too "special." And he can satisfy himself by examining almost any text-book on science which is taught in our schools above the grammar grades, or by interviewing any Professor of Religious Education who teaches in our schools and universities. If he discovers that I am mistaken, I will thank him to name the text-book and the professor. Schools that give our teachers their "Post Graduate" course, and to which the state school management insists that they shall go, are telling them that this is the only truly scientific education. Thus the whole scheme is to be handed down the line of teaching, until our public school system is made evolutionary in its theory of education. To this we most seriously, and righteously, object.

EVOLUTIONARY BASIS

I am for the present delaying a definition of "Evolution," supposing that we can sufficiently understand each other. The Evolutionists claim to believe in a theory of the origin of the universe, including the material and the immaterial, to which I cannot subscribe. They claim that man has come up from some lower order, or orders of beings, and this according to their theory (which has never risen above the dignity of a theory) will apply to the moral, ethical and spiritual natures, on which the doctrine of religion is based.

So far as I am concerned, I object to any sort of Evolution that contradicts the Word of God. From what the Professor has written, I judge that he holds to some theory of Evolution. I will ask that he say whether he does or not. Give us the benefit of your

understanding, Professor. Here is mine, in part. I believe that every ancestor of any animal (the horse, for instance) has been one of that same species. Do you? I believe that every ancestor of man, since God made Adam, has been a man of the *genus homo*. Do you? I believe in the Scripture that says that, "God made man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul." Do you believe that? And I believe that Adam, who was that man, was the first man that ever was, and every other man has had the same moral and spiritual elements in him. Do you? I believe in the "Fall of man" through sin, and that the man who fell, was before he fell, the highest type and order of man, save Jesus Christ, that ever lived, or ever will live in the world. Do you believe this? I believe in the deity and the virgin birth of Jesus Christ, and in the vicarious atonement made for the sin of the world by his death and resurrection. Do you? If we can clear the field along these lines, we shall be able the better to proceed. I await your answer. Meanwhile, I have those definitions for which you ask. But they can come later.

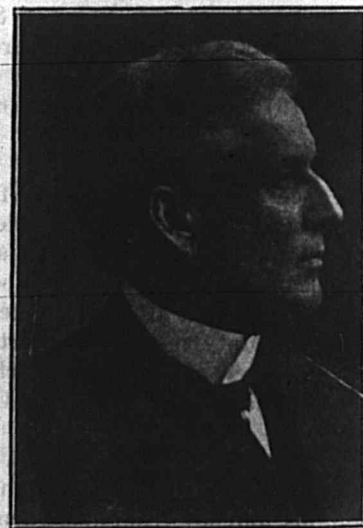
IT CAN AND MUST BE DONE

By William Lunsford, Corresponding Sec.

A NEW ERA

The Baptists of this country have jumped from 5,091,446, since 1906, to 8,115,445, in 1921. Of this number, 3,199,005 are white Baptists and make up the constituency of the Southern Baptist Convention, while 3,116,525 are negro Baptists, thus making a total of 6,305,630 Baptists in the South. This army of figures by no means tells the big part of the story.

Southern white Baptists alone are now growing at the rate of about 500,000 per



year. If this ratio of increase holds, we will soon be gaining at the rate of one million per year. What a wonderful picture of marvelous possibilities!

ANOTHER NEW ERA

These figures show that twenty years ago, a new era dawned in the matter of Southern Baptist growth, with amazing results. Three years ago another era dawned. This had to do with the matter of church benevo-

lence. Southern Baptists have given, in the past two years, \$33,432,747.06. Of this sum, only \$928,146.94, or less than one thirty-third, was given to the cause of ministerial relief. These figures are to May 1, 1922.

These last three years reveal an enormous increase to church benevolence. They have set a new standard. They have become an index to the ability of Southern Baptists to give, when THEY KNOW, and when THEY WILL to give, and surely greater effort was never put forth than in these last years to give our people all the facts in connection with the work they have given their Boards to undertake.

In view of what is well known about the poverty and needs of our old and broken retired ministry, they have not had their just share of the 75 Million Campaign. At the rate we are going, we shall be doing well, if we get a million and a half of the two and a half million allocation for the five years. Certainly there is just as great obligation resting upon all Christians, (Baptists) to support the cause of ministerial relief and pensions, as there is to support any other sacred and holy work. This arises from the fact that the very nature of the minister's calling, and the smallness of this remuneration, makes it impossible for him to lay by for his day of retirement.

PARTIALITY

The enterprise that we are partial to, is generally the one that we have heard most about and have come to know about. Only in recent years has ministerial relief become a part of our denominational program, and the people at large have not been brought to think about it. If, for example, the average Baptist knew the facts about the small annual pensions paid by his denomination, how small the average minister's salary is, the insistent and constant demands upon him, which make old age competence impossible; if he knew that the income earning days of the minister cannot be long, that he cannot be a money saver; if he knew that a system of old age pensions is something to which his denomination stands committed and which is justified by reason, fairness, and common sense; if he knew the tragedy of forced early retirement, the pathos of the situation of hundreds of ministers' widows and orphans, he would be quite interested in this phase of the work of his denomination as he is now in some other part of it.

MONEY

We must have more money. We must have a permanent interest-bearing reserve of one and a half million dollars for our relief work alone, and we must have it just as soon as it can be got together. This would so stabilize our work as to enable us to hold what we have gained in rendering aid to our retired men without taking one single backward step, while taking the time to increase our assets, until we reach our permanent goal. Our objective is ten million, as provided by the Convention at its last session. When our first Campaign apportionment was cut from five million to two and a half million, the Convention ordered that the remaining half be raised at the end of the present five year program, and within the succeeding

two years. When we have completed the task of raising the last two and a half million, we must have set aside and invested, at least one and a half million, for a relief reserve, yielding its annual income of more than \$100,000.00 for our broken down preachers, on the relief side of our work. This can be easily accomplished, if the Convention will arrange the next program so as to give the Relief and Annuity Board the next two and a half million in two years.

A POSSIBILITY

There are today in our Baptist churches, within the bounds of the Convention, 3,199,005 white Baptists. Suppose we set aside 1,199,005 as unable or unwilling to give more than they give at present. That will leave us two million Baptists, to whom the cause of ministers' pensions might make a new appeal, would do so, if they were to think over the facts above enumerated. How wonderful to be able to go to them and point out that if each of them were to make a gift of \$2.00 a year for two years, we would not only, in this way, get the remainder of our first two and a half million, but the whole of the next two and a half million, with a good start made on the second five million. If these two million Baptists were to make a gift of \$2.00 each for five years, this would result in the establishing of our much needed ten million endowment, and one might point out that this sum, which would provide an income of from six to seven hundred thousand dollars a year, is absolutely essential if our denomination is to have a pension system worthy of the name. The pension that we are now giving to our ministers and widows, on an average, scarcely deserves the name of pension. It is only a sum to suffer on, and would \$2.00 a year, for five years, from two million Baptists, be too much to ask? We now eagerly await the hour when our churches will rise up and say, in the most practical manner, "Do for these men, women, and children, what ought to be done, what should have been done long ago, and here are the means with which to do it."

THE FIRST WOMAN SENATOR ON PROTECTION AND PROHIBITION

Mrs. Wm. H. Felton, the first United States woman senator, who for years has been a leader in many good works and words in Georgia, in the course of an interview printed in the *Baltimore Sun* gave emphatic endorsement of a protective tariff and of prohibition. On these questions she said:

"We of the South should hail a protective tariff as a real blessing. We cannot expect our industries to thrive if we allow foreign manufacturers to come into our country with their goods made with labor 10 to 20 times as cheap as we are able to get it and undersell us.

"Our manufacturing in the South is in its infancy. We need to stand by and help. And, unless we can sell our goods cheaper than a man from China or Japan, Germany or France, we cannot hope to see them grow.

"There's our cotton. We are just beginning to see how much more valuable it is going to be to us when we get our own mills to spinning so that we won't have to

ship it way up to New England and then buy it back at 20 times the price we paid for it. What if Japan, with her labor costing practically nothing, could bring manufactured cotton goods into our country and sell on an equal footing with our own mills—how long would our plants survive?

"I'd vote every time for a tariff that protects!"

Mrs. Felton's views on prohibition are straightforward. In a single syllable she quickly answered a question put to her regarding agitation for the moderation of the Volstead act.

"No," she answered quickly.

Mrs. Felton said: "I'd a million times rather cut off my good right arm than see whiskey brought back into our country. Or, for that matter, see that splendid prohibition act modified in any degree.

"If you could have lived when I was young and could have seen the wretchedness it brought to many, many homes right here in my own country, you couldn't ask me if I would like to see it even modified.

"Prohibition! God bless that glorious Congress that made it a law in our land to prevent the use of intoxicants in any way whatever!"—*Manufacturer's Record*.

TO BE A BAPTIST TODAY IS A REAL PRIVILEGE

With a history rich in its contributions to the intellectual, civic and religious life of the nation and of the world, a body of doctrine which they believe is unexcelled by any organization of Christians, and an army of 9,452,650 members, Baptists today constitute one of the great religious forces of the world.

Their theories of religious as well as civil liberty, of the competency of the individual, of the right of the individual to a direct approach to God, and the regeneration of the individual as essential to the regeneration of society, are needed today as never before in the solution of the world's many and complex problems.

BUT HOW CAN THE WORLD GET OUR MESSAGE?

It was to supply the world with this message of both personal and social regeneration and thus bring it to a saving knowledge of God that the 75 MILLION CAMPAIGN was projected three years ago. Since the Campaign was projected, Southern Baptists have invested more than \$35,000,000 in their missionary, educational and benevolent work in the homeland and on every side of the globe, this sum representing a great advance over anything the denomination had ever done for its general causes before. But the work has grown to the point where more funds must be provided, or we must recede from the advanced positions we have taken.

Let's take no backward step anywhere, Fellow Baptists, but support to the limit of our ability the

Let every church in Tennessee see to it that a good remittance comes to the Nashville office before the books close for this Convention Year. Remember the date, October 31, 1922.

EXECUTIVE BOARD TENNESSEE
BAPTIST CONVENTION.

WEST TENNESSEE ORGANIZATION FOR THE REINFORCEMENT CAMPAIGN.

The Conservation committee is as follows:

H. E. Watters, Chairman,
J. T. Warren,
Edward Stubblefield,
F. J. Harrell,
D. A. Ellis.

The following organizations have been perfected in the Associations:

Big Hatchie Association.

Dr. Edward Stubblefield, chairman, Covington, Tenn.

Group Captains:

Mr. E. H. McFadden, Covington, Tenn.
Rev. Wilson Woodcock, Brownsville, Tenn.
Rev. L. O. Leavell, Ripley, Tenn.

Central Association.

Dr. E. K. Cox, chairman, Jackson, Tenn.

Group Captains:

Dr. E. H. Marriner, Humboldt, Tenn.
Rev. Roscoe Meadows, Milan, Tenn.
Rev. H. A. Todd, Trenton, Tenn.
Rev. W. R. Puckett, Dyer, Tenn.

Shelby County Association.

Dr. W. J. Cox, chairman, Memphis, Tenn.

Little Hatchie Association.

Rev. C. S. Jenkins, chairman, Whiteville, Tenn.

Rev. J. W. Cunningham, Grand Junction, Tenn.

Mr. J. R. Webb, Whiteville, Tenn.

Nine special committees have agreed to look after the churches.

South Western District Association.

Rev. O. F. Huckaba, chairman, Huntingdon, Tenn.

Unity Association.

Rev. T. R. Hammond, chairman, Selmer, Tenn.

Mr. Byran Gooch, secretary, Selmer, Tenn.

Group Captains:

Mr. G. G. Butler, Henderson, Tenn.
Rev. Thomas Siler, Union University, Jackson, Tenn.
Rev. D. L. Sturgis, Bolivar, Tenn.

Beech River Association.

Rev. Joe Jennings, chairman, Parsons, Tenn.

Mr. R. M. Brown, secretary, Parsons, Tenn.

Group Captains:

Perry County, Rev. W. L. King, Parsons, Tenn.

Decatur County, south R. R. Rev. J. W. Barnett, Parsons, Tenn.

Decatur County, north R. R. Rev. R. E. Pettigrew, Holladay, Tenn.

Henderson County north R. R. Rev. W. F. Boren, Dardin, Tenn.

Henderson County, south R. R. Rev. R. L. Rogers, Huron, Tenn.

Henderson County, northwest. Rev. F. Ball, Lexington, Tenn.

Western District Association.

Rev. J. H. Buchanon, chairman, Paris, Tenn.

Miss Ellen Willingham, secretary, Paris, Tenn.

Group Captains:

North R. R. Mr. W. T. Wescott, Paris, Tenn., R. F. D.

Northeast, Dr. H. G. Brooks, Elkhorn, Tenn., R. F. D.

Southeast, Rev. D. C. Gray, Paris, Tenn., R. 2.

Weakley County Association.

Rev. T. N. Hale, chairman, Dresden, Tenn.

Miss Very Guggan, secretary, Dresden, Tenn.

Group Captains:

Northwest, Rev. T. G. Shelton, Martin, Tenn. Hall-Moody.

Northeast, Rev. H. D. Hager, Martin, Tenn. Hall-Moody.

Southeast, Rev. L. Hall, McKinzie, Tenn.

Southwest, Rev. L. R. Riley, Trezevant, Tenn.

Friendship Association.

Rev. F. J. Harrell, chairman, Dyersburg, Tenn.

Rev. A. T. Smith, secretary, Dyersburg, Tenn.

Group Captains:

Rev. W. E. Wauford, Halls, Tenn.

Rev. J. T. Barker, Maury City, Tenn.

Rev. H. B. Pike, Dyersburg, Tenn.

Rev. C. E. Hutchinson, Newbern, Tenn.

Beulah Association.

Rev. A. R. McGehee, chairman, Union City, Tenn.

Rev. R. J. Williams, secretary, Ripley, Tenn.

Group Captains:

Rev. W. H. Stigler, Ridgley, Tenn.

Dr. J. E. Skinner, Martin, Tenn.

Rev. Marlin, Union City, Tenn.

ABOUT RATES TO CONVENTION!

The printers inadvertently made me say that it was the "Southwestern" Passenger Association that had granted reduced rates to the convention in Knoxville, when of course it was the Southeastern Passenger Association.

The rate is one and a half fare for the round-trip on the certificate plan provided there are 250.

Let the preachers think of the laymen and the women and use the certificates instead of clergy permits.

FLEETWOOD BALL,
Recording Secretary.

Supply Pastor H. S. Hill reports October 9: "Rev. J. T. Sexton has just closed a successful revival at Bradshaw Baptist church in the Giles County Association. To date we have had eight additions to the church; seven by baptism, one by letter. Seven more are approved for baptism but the day set for baptism was so unfavorable that many thought the baptizing would be postponed. We have about sixty in average attendance at Sunday school and about thirty-five attend the weekly-prayer meeting."

* * *

Brother H. S. Hill writes from Diana, Tenn., October 16: "Bethel church of the Giles County Association met Friday, October 13, and ordained R. J. Haskins and J. C. Holland to the deaconship. The following were asked to sit on the presbytery: Rev. M. J. Taylor, moderator; and delivered the charge; Rev. J. C. Griffin, pastor; Rev. I. B.

Coggins, prayer, and preached the sermon from Luke 2: 11, "What Christ is to Us." Rev. H. S. Hill conducted the examination; Rev. A. C. Hughes and Decon F. B. Taylor."

TEACHER TRAINING

By Mrs. S. S. Hacker, Supt. Teacher Training in Wm. Carey Association

(A paper read before the William Carey Sunday School Convention at Petersburg, Tenn., and unanimously requested for publication.)

The standard Sunday school of today is a highly developed organization. "A thing is said to be organized when each part is so related to every other part and to whole, that there is the least waste and friction, but the greatest possible effectiveness." The modern Sunday school does not consist of unrelated parts brought together, but it is an organization in which every part, from the Cradle Roll to the Home Department, has its place and demands its special attention.

The standard school demands proper housing and adequate equipment; this many of our churches do not have, and the progress of our Sunday schools in the William Carey Association has not been and can not be what it should be. "The constituency of the Sunday school includes the entire church membership and their families together with all others who may be enlisted in the study of the Bible."

"Teaching is one of the finest of the fine arts, and the successful teacher must know not only the subject matter, but the pupil to be taught." This demands a thorough grasp of the best methods of teaching. "The modern Sunday school calls for a large number of workers, who for the most part are volunteers, untrained in the art of teaching." Teaching and learning processes obey as definite laws as chemistry and arithmetic; and we, therefore, must try to master the fundamental principles of teaching and learning.

"The Sunday school of today is a big business enterprise." It deals with the greatest of all things, human life and human character. These are the things for which God is seeking and has ever sought; therefore, the Sunday school must be conducted according to well-defined business principles and according to a definite program.

Now, I think it is well in the very beginning of this new movement, to lay special emphasis on the importance of the training of the teachers. We should count it worthy of our best effort, for the following reasons. (1) Because Christianity is an intelligent religion. It is the religion of a Book in which the will of God is related to His people. The teaching function is grounded in the word of God. Jesus was a great teacher. The disciples were great teachers. Teaching is fundamental in the spread of the gospel, the winning of the lost, the building up of the saved and the bringing in of the Kingdom of God. (2) Because of the splendid history of the modern Sunday school movement. The Sunday school had its beginning in much opposition and indifference. It has achieved marvelous results in the face of overwhelming difficulties. It has justified its existence by its fruits. (3) Because of its place in

the religious life of the world today. No other religious institution commands so large a support, with its 33,000,000 pupils and its 4,000,000 officers and teachers. No other field of religious effort furnishes so great an opportunity for soul-winning and the development of the individual. This is true: (a) Because it reaches the largest number. (b) It reaches the young at the greatest time of plasticity. (c) It enrolls more in its service. (d) It offers the best avenues of expression of Christian social life. (e) Because it seeks to train and develop church members to know the Bible. (f) It is the most fruitful recruiting field of the church, the denomination, and the Kingdom."

I am interested in the work because I know from observation and history that the pastor and church that accomplish the greatest results make the Sunday school the strategic point of attack. The greatest Baptist churches of today are the churches with great schools. The most efficient pastor is the pastor who knows best how to achieve results through the Sunday school. The Christian worker who knows how to teach and loves to teach, will spread the contagion for teaching. He will multiply himself again and again through the teachers whom he has taught.

Teaching is an important part of the great Commission. We must teach; and in order to teach we must first be taught. This is the task with which the church is confronted today. The question used to be how to reach the constituency, but that problem has largely been solved and the question is now: how to hold and teach them? We can not hope to hold and teach them without teachers. The only solution I see is for each church to develop and train its own material. We can never teach our people in the local churches as long as we depend on others to do it for us. They have their own task at home. We have the talent, let's give it a chance by having a teacher training school in each church in the William Carey Association and be no longer content with any thing but the best.

Ardmore, Tenn.

CAMPARISON OF RECEIPTS, THREE STATE CONVENTION YEARS IN TENNESSEE.

Lloyd T. Wilson, Cor. Secy.

Year ending Oct. 31, 1920—\$943,993.51.

Year ending Oct. 31, 1921—\$625,193.50

11 Months to Sept. 30, 1922—\$496,351.03.

Our receipts in Oct. 1920 were \$107,515.67, and in Oct. 1921 they were \$94,175.85. We will need considerably over one hundred thousand dollars for October or we will fall behind last year in total receipts for this Convention year.

RECEIPTS ON THE CAMPAIGN.

Executive Board Tennessee Baptist Convention:

Month	1st Year	2nd Year	3rd Year	4th Year
May	\$12,980.45	\$10,322.62	\$ 6,661.94	\$ 3,439.18
June	9,643.04	15,248.20	11,787.56	7,203.18
July	24,738.84	25,935.92	18,548.86	6,527.84
August	49,180.03	20,182.26	10,367.28	8,829.55
September	18,710.77	25,716.57	16,635.65	13,562.11
Totals	\$115,202.63	\$97,405.57	\$63,996.06	\$39,561.86

LLOYD T. WILSON, Treasurer.

How Tennessee Stands on the 75 Million Campaign at the Close of the Third Year, April 30, 1922

By LLOYD T. WILSON, Corresponding Secretary and Treasurer

STATEMENT FOR WEST TENNESSEE

Association	Amount Subscribed	Total Paid	Percent Paid
1 Beech River	\$ 26,413.88	\$ 9,343.97	36
2 Beulah	106,401.45	43,848.03	41
3 Big Hatchie	161,269.25	69,205.08	43
4 Central	311,923.83	143,547.06	46
5 Friendship	70,143.00	32,825.67	46
6 Harmony	250.00	101.00	40
7 Little Hatchie	47,748.96	19,840.70	41
8 Shelby County	427,747.72	150,812.05	35
9 Southwestern District	3,597.00	2,054.76	57
10 Unity	46,980.40	17,776.99	38
11 Weakley County	28,961.38	11,151.44	39
12 Western District	141,808.00	103,513.17	73
Total	\$1,373,244.87	\$604,019.92	

MIDDLE TENNESSEE

1 Bledsoe	\$ 51,489.91	\$ 24,510.22	48
2 Concord	118,523.05	65,421.13	55
3 Cumberland	106,955.00	51,549.34	48
4 Duck River	101,243.89	43,679.70	43
5 Ebenezer	55,456.33	26,894.76	49
6 Enon	411.00	326.86	80
7 Indian Creek	6,197.75	3,036.50	49
8 Judson	1,397.75	859.67	62
9 Lawrence County	11,286.50	4,859.27	43
10 Nashville	454,584.49	199,956.32	44
11 New Salem	33,348.07	16,660.31	50
12 Riverside	6,598.37	2,810.57	43
13 Robertson County	204,231.50	96,269.73	47
14 Salem	28,923.50	13,222.80	46
15 Sequatchie Valley	19,753.50	8,220.24	42
16 Stewart County	13,087.00	5,560.18	42
17 Stone		377.84	
18 Union	6,353.80	2,511.76	40
19 William Carey	49,669.58	20,822.87	42
20 Wiseman	400.00	152.86	38
21 Wilson County	84,934.60	40,632.86	48
Total	\$1,354,845.59	\$628,335.79	

EAST TENNESSEE

1 Big Emory	\$ 37,733.45	\$ 15,647.78	41
2 Campbell County	17,624.08	7,499.64	43
3 Chilhowee	104,777.56	49,498.47	47
4 Clinton	19,385.00	8,453.42	44
5 Cumberland Gap	12,631.97	5,451.10	43
6 Eastanallee	14,393.25	7,949.88	55
7 East Tennessee	29,562.38	18,286.57	62
8 Grainger County	9,584.00	2,357.40	25
9 Hiwassee	4,887.25	4,365.09	89
10 Holston	141,048.75	68,870.50	49
11 Holston Valley	24,122.20	13,304.28	55
12 Jefferson County	127,153.31	102,303.80	80
13 Knox County	609,163.00	350,080.97	57
14 Mulberry Gap	7,947.22	4,116.55	52
15 Midland	10,217.00	3,664.70	36
16 New River	1,930.00	587.24	30
17 Nolachucky	59,386.05	27,597.98	47
18 Northern	2,566.74	1,598.67	62
19 Ocoee	317,739.34	122,292.14	38
20 Polk County	7,518.35	2,738.17	36
21 Providence	20,567.20	5,315.81	31
22 Sevier	48,601.32	19,067.74	39
23 Stockton Valley		65.69	
24 Sweetwater	91,606.35	42,213.33	46
25 Tennessee Valley	8,906.25	4,173.47	47
26 Walnut Grove		12.10	
27 Watauga	46,475.25	23,494.60	51
28 West Union		5.00	
Total	\$1,775,527.27	\$912,012.09	

Miscellaneous..... 57,848.98

Total collections..... 2,202,216.78

Special gifts designated..... 192,853.25

Grand totals..... \$4,503,617.73 \$2,395,070.03

REMARKS—The above figures reveal a number of interesting facts: 1. Western District, East Tennessee Judson, Hiwassee, Enon, Jefferson, County and Northern are the only Associations that are fully up on their payments. Fifteen Associations are half up on their payments. 3. East Tennessee as a whole is over half up on payments. 4. Out of 1910 churches in the State 1608 have given to the Campaign. 5. Of the 302 non-contributing churches nearly all are located in four Associations, to-wit: West Union, Enon, Wiseman and South Western District. 6. West Union has never contributed to denominational work. The other three Associations have some churches affiliating with the so-called "Gospel Mission" movement, but their gifts are very small. 7. We have collected in three years one-half our pledges. In fact, our per cent of receipts from the campaign is better than that reported by any other State in the Southern Baptist Convention. The present year is our testing time. We must hold our place this year, so it behooves us to press collections and pledges. 8. Ten Associations in West Tennessee are due \$120,000.00 to bring them up to the half way mark on their subscriptions. In Middle Tennessee sixteen Associations are due \$61,000.00 to bring them half way. In East Tennessee sixteen Associations lack \$67,500.00 of reaching the half. If these Associations will raise these amounts by October 31, we can make a fine showing at the State Convention in November.

Christian Education

Harry Clark, Secretary, Nashville

OUR MISSION SCHOOLS

Since our missionary societies are always eager to learn about our mountain schools and since it is hard to secure this information, I have collected the following data which will interest our readers. If our churches could only know the sacrificing spirit of the consecrated teachers in these schools, every one of whom is teaching for less than the public schools would be glad to pay, and if the Baptists of Tennessee knew the wonderful spirit of the students in these schools, they would rain down gifts on these institutions. We are grateful to Brother W. D. Hudgins for the way he has so earnestly solicited gifts for equipment, and we thank appreciatively the noble Sunday school classes that have taken upon themselves to provide certain features in the improvement of these schools. *Why not invite one of the principals to come to your church and tell about his or her school? Now since these teachers are working for mere pittance, you will, of course, pay their expenses when they come.*

COSBY ACADEMY, 10 miles south of Newport on a splendid pike. This academy has a swimming hole, running water from a mountain spring (brought through pipes a mile, drinking fountains, electric lights, laboratory, library of 650 books, campus ten acres. Debating clubs, athletic encouraged. Three medals offered annually. Covers grades 5, 6, 7, 8, and high school. Tuition \$1.75 to \$3 a month. Music lessons \$3 a month. Board, room rent, electric lights, water, fuel \$12 a month. For further information write Principal R. L. Marshall, Cosby, Tenn. Fall term began August 21. Spring term opens January 1.

SMOKY MOUNTAIN ACADEMY, Sevierville, R. F. D. 9. About 14 miles from the railroad at Sevierville. Miss Mayme Grimes, principal. High school course planned to meet Carson and Newman entrance requirements. Board \$10 a month. Tuition free in the graded public school for the first five months. High school tuition ranges from \$2.25 a month to \$3 a month. Fall term opens August 14 and runs for 18 weeks. Spring term opens January 2 and runs 14 weeks.

STOCTON VALLEY ACADEMY, Helena Tenn. About 15 miles from the nearest railroad. Miss Osie Allison, principal. School began July 17. Length of term 9 months. Expenses \$12 to \$15 a month. To reach the school, take the O. & W. R. R. to Stocton, nearest railroad point; or go to Crossville and thence by private conveyance to Jamestown or Davidson, which is 18 miles from Helena. Send all packages by parcel post because freight costs too much to haul from the depot.

HARRISON CHILHOWEE INSTITUTE, Sey-

mour, Tenn. About a mile from the railroad. J. E. Barton, principal. Cost of board, tuition, incidentals, per term of 18 weeks, \$72.30. Fall term began August 21. Spring term, January 4. This school has sent out many noted men. The famous physician who conquerer trench fever in this last war, Dr. Bull; the well known capitalist of Knoxville, S. R. Rambo, and our beloved J. H. Sharp, of Harriman, are some of the graduates.

DOYLE ACADEMY, on N. C. & St. L. Ry., at Doyle, White County, near Sparta. River swimming hole for boys, two fine wells, electric lights to be installed in a short time. Library of 720 books, new laboratory, campus of ten acres, one of the finest athletic fields in all the mountain school system; winning athletic teams. Two debating societies. All grades, from the primary through the four year high school, are taught. Tuition \$1.50 to \$3.00 per month. Board \$12 a month. This term began July 31, spring term begins January 1. Principal, J. L. Muskelley.

WATAUGA ACADEMY, Butler, Tenn. Right on the Southern Railroad, in the midst of marvelous scenery. All the teachers are graduates from Baptist colleges. Great care is taken to create the right Christian environment on the campus, in the dormitories, and in the classrooms. Standards are high. There is a river swimming hole for boys, debating societies with two medals offered annually, electric lights, well selected library. Board is furnished at cost. The school teaches the full four year high school course and the last grade of the elementary school. Prof. V. C. Howell, of Wake Forest College, will take the place of the former splendid principal, L. Q. Haynes.

A RIGHTEOUS WAR

United States Judge E. Y. Webb, of North Carolina, in a recent charge to a jury said: "The bootlegger and the blockader are fighting a hopeless cause. The United States has never been whipped in any war yet and it will not be whipped in the battle which has been joined by the enemies of American homes, of American traditions, of American institutions and of American destiny. The only war, I pray God, that this republic will ever be forced to engage in hereafter is the war to drive liquor eternally out of existence in our land."

As to the endowment of a church: A church entirely dependent on endowment is usually not so successful as one dependent on freewill offerings, but a partial endowment is a blessing and aid for a church during times of business depression. Some day our Baptist hosts will see many endowments to our schools and colleges, churches, orphanages, and hospitals. May God speed the day when wealthy Baptists will feel that they owe to God some mention of His causes in their wills.

"The most truly practical education is that which imparts the most numerous and the strongest motives to noble action."—Thos. Davidson.

THE NEGRO AND MISSIONS.

The missionary work of the Methodists traces back to the effort of a Negro lay preacher to convert a tribe of Wyandotte Indians on the upper Sandusky in Ohio. Negroes are now planning great missionary activity in Africa whence they came.—Prof. Harry Clark.

"I once knew a preacher who said that he simply lay flat on his back and dreamed out his sermons. From the lulling, soothing effect of his sermons, I am inclined to think this was true."—McConnell in "The Preacher and the People."

ARE BAPTISTS DOING ENOUGH?

The Moravians have been able to place one missionary in the field for every fifty-eight members at the home base. No other body, Protestant or Roman Catholic, can approach that record.—Prof. Harry Clark.

In the decade from 1901 to 1911, India's population grew 6.4 per cent but the number of Christians grew 34.2 per cent—more than five times as fast as the population. One Hindu in every 86 is today a Christian—Prof. Harry Clark.

Let other nations use armies and navies to secure prestige by overawing savage tribes. We prefer to have America secure prestige by becoming the beloved nation that carries the message of the Cross and that shows its faith by its works through famine relief, hospitals, schools, churches.—Prof. Harry Clark.

MILESTONES

As recurring anniversaries mark our journey through life, so the turning of the year is a time for reviewing the progress of our business experience and, out of the fullness of that experience, building our plans with wisdom and courage that each milestone may show the result of our foresight. This Bank will gladly co-operate with those who, appreciating the value of the experiences of the past years, are planning wisely for the new.



THE AMERICAN NATIONAL BANK
NASHVILLE

"A Greater Bank for Greater Nashville"

SERMON

CHRIST JESUS, THE LORD

By E. W. Winfrey.

Romans, 8: 39—"Christ Jesus our Lord."
Philipp, 3: 8—"Christ Jesus my Lord."

Paul was willing to suffer and to sacrifice in the service of Jesus Christ. He was convinced that Jesus was his Lord. As he ran over the evidence—and he must have done this more than once—his mind was fully persuaded, so that he confidently knew that Christ Jesus had the right to command all of his time and energies.

There was the history of His birth, with all of the miracles and wonders that crowded about it, and His preservation through infancy and childhood. There was the history of His teachings, His life, His works, His Death and Resurrection and Ascension, and of the gift of the Spirit on that Day of the Pentecost. Then, too, there was the history of the preservation of the church during the first few years of its life, together with Paul's own conversion and call to the gospel ministry. And, besides, there were all of his Lord's appearances to him during the years of his ministry—all of the record of His close personal communion and fellowship. And we think on this volume of evidence, and especially when we add thereto the testimony of the achievements of the Christ since the days of Paul, we are satisfied that Paul may be pardoned, aye, even commended and applauded, that he took that stand, and held himself cheerfully willing to do or to dare, to suffer and to sacrifice, for Jesus Christ, his Lord.

It is marvelous that men—some of mature mind and of much information—do not thrust themselves forward into the service of the Lord, even of Jesus, our Savior and King. How do you account for it? It might be argued that some subtle, strong, masterful sin has gripped their minds and hearts—holds them back. That may be true of them. When such men have had opportunity to consider the evidence, many of them are convinced. They would no more deny the Lordship of Jesus than would you or I. Their intentions are good. If somehow they were "put on stand"—made to give their word, as in a court—they would openly bear testimony to the Saviorship and Lordship of Jesus. But why is it that they remain "on the outside," refusing to give themselves to Him openly and in every day life?

Possibly, they are confused. Here are the various denominations—the Baptist, standing on the Bible—which they probably do not understand, and others making much of Prayer Books and Standards and the like, which they probably do not understand, and your secret disciple of Jesus is in doubt as to what road to take. Or, it may be that he looks with pain and confusion on the inconsistent lives of church members, that he does this without proper regard for all of their infirmities and temptations, and that he—disbelieving them—is hurt at the vital centre of his faith in the Christ. And yet, it would appear that his faith

in the Lord should constrain him to throw himself into alliance with Him, in some way or other, however, other men may stumble and fall.

Possibly, business interferes. Given but few years of activity in any form of work, with all of the competition with which we have to contend, with all of the hindrances that confront us, our lives are intensely occupied with cares and burdens and labors. But, "first things should come first." What is our loyalty to our profounder conviction worth if it does not lead us on to put the Lord first in our thought and first in our activities? A profound persuasion, a positive conviction of the Lordship of the Christ, should urge us to stand forth on that side of the line—should urge us to put ourselves with Him for such service as He may demand.

Perhaps the habit of postponement is the explanation. It may be that men sometimes really intend to stand forth as Christians—they simply put off the matter. Engrossed in business, overwhelmed with cares, submerged in pleasures, they suffer this matter to rest, to wait, until some "more convenient season" comes. But now, what is that loyalty worth? Where are the thews and sinews of the manhood of the minds that cherish it? Of what sort of service can it be to others? Loyalty to Him! Loyalty to the great interests of our fellow men! That does not wait. It is armed. It is ready for the conflict. It stands forth in readiness to venture and to fight at any moment. It sounds forth the alarm. It is willing to dare and to do anything.

"We are compassed about with a great cloud of witnesses." Millions have gone on before, and many millions more stand ready to testify to the Lordship of Jesus—to testify to His love and faithfulness and power and watchfulness. Confusion and business and postponement are possible enemies which may hurtle us into oblivion unsaved—they may bring us to everlasting ruin. Now is the accepted time, "now is the day of salvation." Crown your loyal faith with open confession, and let that loyalty constrain your daily living.

INCREASE IN U. S. NATIONAL INCOME FOR THE TEN YEARS, 1909 TO 1919.

Income in the United States, p. 64, Mitchell, King, and others, published by National Bureau of Economic Research.

Increase in Total National Income		
Year	Annual income in billions of dollars	Per cent increase over 1909
1909	28.8	
1909	28.8	0.0
1910	31.4	9.02
1911	31.2	8.33
1912	33.0	11.11
1913	34.4	19.44
1914	33.2	15.27
1915	36.0	25.0
1916	45.4	57.63
1917	53.9	87.15
1918	61.0	111.80
1919	66.0	129.16

This figure for 1919 was calculated on the basis of incomes received, whereas the others were verified by a calculation based on sources of production.

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The author has been superintendent of the Connie Maxwell Orphanage, South Carolina, for almost a generation. Therefore, he is well equipped to speak on such a subject as the title of this book.

Sunday School Board of the

Southern Baptist Convention

Publishers

Nashville, Tenn.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

Attendance, Sunday, October 22.

Nashville, First	1100
Knoxville, Bell Ave.	855
Memphis, First	735
Chattanooga, First	704
Knoxville, Fifth Ave.	616
Memphis, Central	602
Maryville, First	571
Memphis, Bellevue	526
Knoxville, Gillespie Ave.	481
Knoxville, Broadway	473
Cleveland, First	443
Nashville, Edgefield	439
Jackson, West	451
Memphis, Temple	442
Chattanooga, Tabernacle	428
Chattanooga, Avondale	409
Nashville, Third	401
Memphis, La Belle	388
Erwin, First	378
Alcoa, Calvary	377
Nashville, Eastland	376
Humboldt, First	373
Harriman, Trenton St.	365
Nashville, Immanuel	364
Chattanooga, St. Elmo	359
Knoxville, Lonsdale	340
Fountain City, Central	338
Chattanooga, Highland Park	324
Knoxville, Island Home	321
Chattanooga, East	319
Chattanooga, North	308
Nashville, Grandview	307

SUNDAY SCHOOL NOTES

The Sunday school forces are responding beautifully in the work of the Re-enforcement Campaign. It is a joy to see our people so responsive to every call. We are aware that so many outside calls are coming from every quarter that it is next to impossible for a local church or school to put on any kind of a program themselves and we are in full sympathy with them in this matter. This campaign has been launched and we are right now in the middle of it and no loyal Baptist can afford to lay down on the job before it is finished. The promise is not to the one who begins a task nor the one who works at it, but to the one who overcomes. The man who stands by the job until it is done is the one who counts. Let our forces realize that this 75 Million Program is a part of every local church program and should be carried out by every church and every organization within that church.

The program for our Sunday school for this month and next is the denominational program. This program is a unified one and has been clearly set out in the papers in various kinds of charts, tracts and other printed matter. If you are not fully acquainted with the program, drop us a card and we will send you literature that will help you to find your place in the program.

Every pastor in Duck River Association has agreed to put on the study class in Stewardship the first week of next month. This is a fine aim and every association should plan this same program.

A fine class of names were sent in from Brother W. B. Woodall, Orinda,

meriting diplomas in the Normal Manual. These have done splendid work and Brother Woodall is to be congratulated for this fine accomplishment.

The Sunday School Convention for Sequatchie Valley Association meets at South Pittsburg, Friday, Saturday and Sunday, October 27, 28 and 29. A splendid program has been arranged and a good time for everyone is in store. Dr. W. R. Irish is the association superintendent and Mr. Pope Dyer, is the president for the B.Y.P.U.

A Training School has been planned for Friendship church, Culleoka, next week with Mr. Livingston as teacher. We were there on Sunday and had a good time.

To show what a census taking will do for a community I give below a report of the census just taken at Clarksville and some suggestions offered to the workers by the New Pupil superintendent, Mr. D. G. McKnight

SUNDAY SCHOOL BULLETIN OCTOBER 15

We are now entering upon our campaign for enlargement of the Sunday school for the Fall and Winter months. For years it has been the dream of the officers of the Sunday school that our school should reach an enrollment of 750. WE CAN DO IT IF WE WILL. Last fall we added to our enrollment something over 100. WE CAN DO IT AGAIN, IF—we will put our shoulders to the wheel and pull together to make the goal.

The recent Sunday school census shows we are reaching just about half the people that should be lined up with us in the Sunday school. We have an enrollment of 613, and a list of prospects of 515. Can we not secure 137 new pupils from this list of 515? WE CAN. We have the material to build even a larger Sunday school than 750 enrollment. Scan the following table for the quota your department is expected to raise, by Sunday, November 26:

	Enroll	Pros-	Nov.
	ment	pects	Goal
Cradle Roll	25	65	
Beginners	22	40	35
Primary	45	10	50
Juniors	101	24	112
Intermediates	101	15	110
Seniors	85	48	105
Adults	252	333	338
	613	515	750

October 29 is the first step on this campaign. We should reach half our goal by that date—then November 26. The Sunday before Thanksgiving—we must make our rally day. Let's include in our thanksgivings on Thanksgiving Day our thankfulness for the opportunity of laboring in the Kingdom of God and the wonderful opportunities that lie before us in our Sunday school work.

FREE!

FOR INTERMEDIATE SUPERINTENDENTS AND TEACHERS

The Baptist Sunday School Board has for you, Class Standards of Excel-

lence, Departmental Standards of Excellence, packages of literature containing, The Intermediate Department and its Work, The Intermediate Class and its Work, Suggested Activities for Classes of Intermediate Pupils, The Six Point Record System, Post Card Designs, etc. We also have the Intermediate Counselor, a quarterly periodical dealing with departmental opening programs, class activities and teacher's helps.

If you have not received these, write to the Intermediate Department of the Baptist Sunday School Board, Nashville, Tenn.

ORLINDA CHURCH BULLETIN OCTOBER 15

We want all our people here for the Roll Call next Sunday morning. We may not call the roll again for years.

During the three years preceding the 75 Million Campaign, Southern Baptists gave for all purposes, \$46,614.971.94. During the first three years of the Campaign, Southern Baptists gave to all causes, \$90,095,463.36. In other words they almost doubled their contributions. During these same three years they have baptized 538,126, or more than one half million souls. Who says the Campaign has failed? Let us pay our pledges.

Last Sunday was a rainy day. Our Sunday school attendance fell below two hundred for the first time in weeks. It was 169. But we had some fine records.

Our Honor Roll

Cradle Roll, 5 present....all one hundred per cent.
Intermediate Dep't, 87 present..all one hundred per cent.
Senior Dep't, 11 present all one hundred per cent.
32— B & R October 26
Home Builders, 23 presentall one hundred per cent.

Other Good Records

Junior Dep't., 25 present.... 23 one hundred per cent.
Men's Bible Class, 25 present....24 one hundred per cent.
Fidelis Bible Class 18 present....16 one hundred per cent.

FROM OAKLAND, TENN.

For a good many years our Sunday school and church dropped completely out; however, about three years ago, we organized and started out with ten to fifteen in Sunday school and a few for church services, but the Lord has wonderfully blessed us. We are steadily growing in church members and in Sunday school. Yesterday we had thirty-seven in Sunday school and are pulling to have fifty next Sunday and I am re-organizing classes and am trying to be able to use graded literature by January 1, 1923.

ARE YOU ONE OF THE 200?

The BYPU's of Tennessee are now engaged in a campaign for more efficient Unions. All should be striving toward the A-1 Standard every Sunday from now until the first of January. Will your Union be one of this number?

WHY BE A-1?

Not just for the honor of it—although it is an honor to be a Standard Union.

Not just for the glory of making a great record for our State. Although we are going to accomplish great things this year.

Not just to please your State leaders, although they will be delighted with the showing made by the loyal young people of Tennessee.

But—

In reaching this goal we will accomplish many things—

1.—The spiritual tone will be uplifted by the increased number of Bible Readers.—Sacrificial Givers will be secured who will lay not only their money but their lives on the altar for Service.

2.—A spirit of Fellowship will be aroused by the working together in another definite task. The feeling of comradeship will be developed through the cherishing of common

3. The denominational note already so truly sounded will be strengthened as each individual and as each Union studies concerning the work of Southern Baptists.

ATTENDANCE 75 PER CENT

Keep your attendance up to this mark. Keep aiming for 100 per cent each night. Have group contests on this. Try to have four A-1 groups.

Don't carry a "mixed-up" roll. Do your best to get folks back but if every effort fails or if they've left the city, put them on the inactive list and have an active list of bona fide members. Follow up every absentee—Make every effort to get them to return.

BIBLE READING —75 PER CENT

This should be one hundred per cent. When we join the B. Y. P. U. it is to do all that the B.Y.P.U. stands for. Daily Bible reading is one of the greatest influences in the life of the B.Y.P.U. as well as in the lives of B.Y.P.U. members.

STUDY COURSE—50 PER CENT

At least one-half of the membership of the B.Y.P.U. must have taken one of the B.Y.P.U. study books during the year. These books can be studied at home and the list of questions secured from the B.Y.P.U. Department, Tullahoma. It is preferable that a teacher be chosen and the class meet together from three to five times during the week for study and examination. Some are devoting twenty minutes each Sunday night to the study of a book. Some of the books that can be taken are—

For Seniors:

Senior Manual,
Training in Christian Service,
Training in Bible Study,
Training in Church Membership,
Training in Stewardship,
Training in the Baptist Spirit,
Pilgrim's Progress (adapted),
Sunday School Manual—1st and 2nd Divisions.

For Intermediate—

The Intermediate Manual,
And any of the above books.

For Juniors—

The Junior Manual,
Studying for Service.

The passing grade on all books is 70 per cent.

These books may be obtained from the Baptist Sunday School Board or the B.Y.P.U. Department at Tullahoma.

OUR NEW POSTERS

A new poster has gone out from the

office this week to be placed in every B.Y.P.U. of the State. It contains this message:

WE WILL BE ONE
OF THE
200 A-1 UNIONS
BY JANUARY 1

Please see that this poster is tacked up at once in your BYPU room or in some other conspicuous place.

MISS LOUISE FOREMAN

The following article concerning Miss Louise Foreman was taken from our new college publication, "The Baptist Student." Our college young people will be glad to welcome Miss Foreman into this larger field of service. We hope Miss Foreman may find it possible to visit our Tennessee colleges soon.



It is with both pleasure and assurance that we announce that Miss Louise Foreman, of Houston, Texas, as a Traveling Secretary of the Inter-Board Commission. Her responsibility will be primarily that of visiting the schools of the South in the interest of the student religious life.

Miss Foreman is not an experiment in student work. She comes after a rich and successful experience. During the years of her B.A. and M.A. work at Baylor University she was a leader in the student religious activities. She has had, in the course of those years, insight into both denominational and inter-denominational student activities. For a season she served as local student religious secretary, or Religious Director, in one of our larger schools. For two years she has been associated with Dr. J. P. Boone in the Student Department of the General Board of Texas.

We commend Miss Foreman heartily to the College constituency of Southern Baptists. Her headquarters will be Memphis, Tennessee, and her address the same as the Inter-Board Commission, 644 Bank of Commerce Building. Those colleges, especially the girls schools, that desire the services of Miss Foreman may write directly to her. She will go by invitation. Her traveling expenses will be paid, so that no obligation, save entertainment, falls upon the local school which she visits. Miss Foreman will be happy to serve those schools that may need her help in organizing or unifying, in simplifying or magnifying their religious activities and organizations. Also she will be able to render valuable assistance in evangelistic campaigns among students or in affording inspiration or other assistance

on conference and convention programs.

MIDDLE TENNESSEE RE-ENFORCEMENT CAMPAIGN NOTES

By W. D. Hudgins

Duck River Association had its first Executive Board meeting last Friday and organized for the Campaign. This association voted at its regular session to so organize the executive Board that it will function all the year around. Seven men were elected as an executive committee and to be associated with them the pastors of all the churches and a representative elected by each church in the association. The churches of the associations have been grouped and leaders elected over each group. The Sunday school forces have a superintendent, the B.Y.P.U. a president and the same in regard to the W. M. U. and the Laymen's organization. All these associational leaders will cooperate with this General Board in putting on every program of the denomination.

This Board was organized Friday by electing Rev. F. M. Jackson chairman, and W. D. Smotherman, secretary. The groups were agreed upon and leaders elected. Mr. L. E. Womack, of Tullahoma, was elected president of the Laymen's League for the association and plans have been laid to put on every item of the Re-enforcement Program. The first week in November the pastors have all agreed to teach a class in Stewardship in all their churches. This is to be followed with a full week of speech-making in all the churches. It is being planned to hold an all-day meeting in every church in every group in the entire association. The local pastors will exchange and outside speakers will be brought in. The last week an every-member canvass will be taken in all the churches for pledges and payment of pledges already made.

Lawrence Co. Association has been organized and the full program is to be put on. Prof. Joe Sims, of Lawrenceburg, is the organizer and the churches have been grouped and plans laid for the putting on the study class and the campaign of speech making over the association. We need speakers for this campaign work.

Wilson County has just been organized and the complete list of organizers, group leaders, etc., have been sent in by Mr. E. W. Weatherly the associational organizer.

Concord Association seems to be leading the list under the leadership of Rev. S. P. DeVault. Nothing will be left undone under his efficient leadership in Concord.

We are not troubled about Cumberland Association since Brother George Fort and Dr. Reeves are to be responsible for these two associations.

Judson is to be organized Thursday of this week. The writer expects to meet with the Board.

Dr. Gayer reports Robertson county in fine trim and this association will go over in great fashion with Harry McNeel and W. W. McClanahan at the helm and such men as Rev. L. S. Ewton, R. A. Johns, W. B. Woodall, Tom Roark and many others, both preachers and laymen, helping at every turn.

Sequatchie Valley is going and thoroughly organized and being led by Rev. T. P. Stanfield. A convention of the Sunday school and B.Y.P.U. forces will be held at South Pittsburg this week when the campaign will have the right of way.

William Carey will complete its organization at Lexie, Saturday of this week, where they are to have a fifth Sunday meeting with much Campaign talking space.

Other associations are falling in line and soon all will be on the road

to organization, and prospects bid fair to sweep the entire section with a church-to-church campaign and an every-member canvass in every church.

Salem, New Salem, Bledsoe, and others have their committees elected and are at work on their organizations. Hurry up everybody, and let's put the matter over on scheduled time.

Pray, Pray, Pray, Pray, Pray, Pray for the campaign. Nothing will result unless we pray much for the campaign.

YOU OWE IT TO YOUR CHILDREN - TO YOUR FAMILY TO SEE THAT THEY GET THE MOST NUTRITIOUS WHOLE-SOME BAKINGS.

Don't take the chance of sacrificing quality, economy and food value by using self-rising flour mixtures. They are only substitutes for good plain flour and good baking powder.

The best baking results are obtained from good baking powder and plain flour. The results are far better than from self-rising flour.

There is no substitute for good baking powder and plain flour.

Economy does not necessarily mean cheapness of price, nor does it mean the easiest way. In these times the greatest care should be used in determining between true economy and the sham of mere cheapness because there are so many preparations and substitutes in the way of leavening agents on the market.

For best results use—
Calumet Baking Powder
and a good plain flour.

WOMAN'S MISSIONARY UNION

Miss Margaret Buchanan, Corresponding Secretary
Headquarters: 161 Eighth Ave., N. Nashville, Tenn.

MIDDLE TENNESSEE SUPERINTENDENTS

Vice-President's Call

Knowing full well State Convention is near
Now, a word on Reports, Superintendents, please hear,
O, will you remember to send them to me
Christmas time will not do—but November, you see.
Very early next month let them be coming on,
If you would get credit for the work you have done.
"Look to your laurels"—and be not dismayed,
Look to the "Pledges"—paid and unpaid—
Everything ready for Knoxville.

Middle Tennessee Women—All
Come on, O women and join the glad throng.
"Onward and upward" be the theme of our song.
Nothing should daunt us, with Him as our friend,
Voicing the messages He bids us to send.
Every one meeting her pledge with a will,
No faltering step in our ranks—no "stand-still."
Turning our eyes to our banner, blood-stained—
In the battle we are until victory is gained
On then, to Knoxville, with faith shining bright,
Nothing to fear—we are "Children of Light."

Mrs. A. F. Burnley.

A CALL TO THE TENNESSEE BAPTIST CONVENTION

The Baptist State Convention and W. M. U. Convention will be held in Knoxville, beginning Monday evening, November 13 to Friday November 17. The Baptist people of Knoxville are preparing to entertain all delegates and visitors attending the Convention. Entertainment to be on the Harvard plan. All who expect to attend these Conventions are urged to send their names as early as possible to J. M. Leek, 325 Church Ave., or Mrs. J. B. Ransdell, 2309 Linden Ave.

OUR FINANCES

Miss Mallory writes: "We must work as never before for the success of the 75 Million Campaign. The recent quarterly report of Mrs. Lowndes, the W. M. U. treasurer, showed that as a Union we are giving only one-fifth as much as our pledges promised we would give to the Campaign. New tithe, new pledges, full credit for all our members pay in, and a prayerful, tactful effort to get all previous pledges paid up to date will do much toward changing this distressing condition and will help to make November 26—December 3 a genuine "Loyal Week."

Is it not worth it? Will we not do it?

The quarterly letter of the treasurer, Mrs. J. T. Altman, has been mailed

to society treasurers, and leaders of Junior organizations, and we urge you to get your quarterly reports in on time.

See that your pledges are in, then REPORT!

Remember that our State Union does not receive credit for anything that is not reported to the State Treasurer—M. B.

TWO QUARTERLY MEETINGS

Nashville Associational Union met with Green Hill Church, October 12 with a good attendance as to numbers but a number of societies were not represented at all. The hospitality of the Green Hill Society was gracious, a bountiful dinner spread in the church yard was enjoyed by all.

Miss McCollough presented the Good Will Center work, the center of interest for Nashville Association Union just now.

The reports of societies were very good. The "Re-enforcement Campaign" was presented. The devotional periods were helpful.

In the business session the Superintendent and secretary treasurer were re-elected. A new plan was decided upon. The Association will be divided into four districts with a district leader. The plan as used by Shelby Co. is thought to be the one to suit Nashville Association. The superintendent will be sent to the State Convention.

Tuesday, the 17th, the Concord Association met with Fellowship church. Here, too, the attendance was good, but a number of societies were not represented. Circle No. 2 of the Murfreesboro Society, carried away the pennant for attendance, there being five present. This is a large association covering a wide territory. Those from Eagleville had to drive forty miles to reach the meeting. Mrs. Atwood made a splendid talk on "Why the Millions are Needed."

Mission study was presented; the Sunbeams, directed by their leader, Mrs. Carter, gave a splendid demonstration. Mrs. W. H. Vaughn, of Calvary church, Nashville, was an honored guest, and gave in her own way, an illuminating talk on "Our Women's Missionary Union," touching on our fundamentals and ideals. Mrs. DeVault following with a round-table on "How Can We Make Our W. M. U. More Efficient?"

Brother DeVault announced the plans for the "Re-enforcement Campaign," in Concord Association.

The women voted to send the superintendent, Mrs. Mahaffey, to the State Convention. Concord has established a circulating library of Mission Study books. Six sets of books are being used, furnished by different societies these passing from one society to another, exchanging as they are finished. This is a forward step for Mission Study.

Mrs. Flowers, of Smyrna, kindly took Mrs. Vaughn and me to the church in her car. This is her old home church.—M. B.

Special Offer—3 Months for 50c

Let's make it 5.000.

Obituaries

King: God in his providence has seen fit to take from the Bearden Baptist church a faithful member (Arlie King). He was a member of the W. H. Preston group of the Mary Dowell B.Y.P.U. and a Sunday-school worker.

As the day was dying in the west
And angel came from glory.
And called a member,
Home to rest.

But some time when life is over.
And our work on earth is done
We will go to dwell with him,
In the great beyond.

Bearden Intermediate B.Y.P.U.

Scales: Whereas, in the providence and purpose of God, our beloved Mrs. C. H. Scales, has been taken from us.

Be it resolved: 1. That we, the Woman's Missionary Union of the Friendship Baptist church, bow in humble submission to the Lord's will and weep not as those who have no hope;

2. That in Mrs. Scales going our church, Sunday school and W. M. U. have lost a most faithful and loved member;

3. That we extend loving sympathy to the bereaved family and pray God to bless and comfort them;

4. That a copy of these resolutions be sent the Baptist and Reflector, "Tri-County News," a copy to be sent the family and one placed on our minutes.

Mrs. Lucy York,
Mrs. Walter Potts,
Mrs. J. E. Privett,
Committee

THE WORK IN THE BEECH RIVER ASSOCIATION

By R. L. Rogers

Please allow me space in your columns to express my views about our work in Beech River Association. We have been having two missionaries employed for full time, but I think the better plan would be for each of the eight or ten of those little weak churches to have the privilege of calling its own pastor and not have to take the one chosen by the Board, in order to get help. We have in our Association some very weak little churches that I think could pay part of their pastor's salary and the State Board supplement with a small amount to each church and do lots more work for the amount of money spent than to do as we have been doing.

Note by the editor—The suggestion which Brother Rogers makes has been anticipated by the State Board, which has decided to discontinue the employment of district missionaries at an early date. There may be some time involved in making the change, but such is the present policy of the Board. In behalf of the Board, we wish to say that the authority of the churches is fully recognized by the Board and it is the Board's desire to help the churches to help themselves. Only where the Board is compelled to take the initiative by failure on the part of a field to select a proper man, is appointment made direct, in this employment of missionary pastors.

There seems to be greater need for missionary pastors than for general missionaries, although we think that in some districts a full time general worker should be kept on the field. Let the churches which must look to the Board for help make application to the Executive Committee of their association so that their petitions can be in regular form before the State Board at its next session early next year.

HUMBOLDT REVIVAL

By E. H. Marriner, Pastor

The Humboldt church closed a meeting October 15. From its beginning it induced a study of God's word and a spirit of prayer. Nightly reports showed that 8,567 chapters of the Bible were read during the fifteen days. The nightly prayer meetings, thirty minutes before preach, were revelations of wrong living and pledged themselves anew to the Lord and the church. There were sixteen who definitely dedicated themselves to Christian work. We rejoiced greatly over the conversion of a number of men heretofore unreachable. Moreover, the church has been strengthened spiritually, having been knit together more closely in prayer, faith and effort.

of the needs, the interest, and the concern of men, women and young people.

Brother Sam L. Raborn did the preaching with the power of prayer and faith, while his son, Rufus S. Raborn, led the music and singing. They presented the gospel in word and song.

There were sixty-five additions, forty-five by baptism. Six others were converted but have not joined as yet. Three young men made open confessions.

CHURCH ORGANIZED AT CEDAR GROVE

By Jackson S. Haywood

On September 10, 1922, Rev. J. A. Blankenship, of Albany, Ala., commenced a meeting at Cedar Grove on Natchez Trace Road in Williams County, Tenn. There is a Union church here but no organization of any kind at this place. This meeting continued for one week, day and night; the writer preaching nearly every day and Brother Blankenship preaching the balance of the time. We had a glorious meeting with seven or eight professions of faith in Christ.

Many Christians shouted praises to God aloud in this meeting, for which we are glad.

The writer had been preaching at this place once a month for about five months. Brother Blankenship had held two meetings at a school house within three of four miles of Cedar Grove and had several professions. There were also a few Baptists in the community. So we organized a Baptist church with the Baptists of the community. With the number that went into the organization and those that came in by experience and baptism were eighteen, with some more to come in by experience and baptism. I will continue to be with them and preach for them for a while. Brethren, pray for us and this little church.

Brother Blankenship is an able preacher and a fine man to work with. I have been taking the Baptist and Reflector something near thirty years and I wish our Baptist people every where would take it.

Book Reviews

By Prof. Harry Clark.

Is the Bible the Inerrant Word of God and Was the Body of Jesus Raised from the Dead?—\$1.50 net, by R. A. Torrey, 185 pages, George H. Doran Co.

A vigorous refutation of the modernist views of the religious liberals. In the first six chapters he demonstrates the inerrancy of the Bible. He discusses the difficulties of the Bible but affirms forcefully that all of these will gradually dissolve before careful and prayerful study. The last two chapters attack those who argue that Christ did not rise in a bodily resurrection. The great work done by Dr. Torrey in his evangelistic tours and the world will make all of our preachers want to read this book. Dr. Torrey feels strongly that something must be done of a definite, decided, and effective character to stem the tide of unbelief in the inerrancy of the Bible, because in his visits to our foreign missions, he found that some of the missionaries of some of the denominations were being contaminated with heresies.

The New Ten Commandments.—\$1.50 net, by Louis Albert Banks, Fleming H. Revell Co., 186 pages.

This contains fifteen strong and stimulating sermons, for the first one of which the book is named. I especially commend the sermon, "The Jazz Spirit in Modern Life." The book is full of interesting illustrations and sparkles with poems.

Every Day Lessons in Religion.—\$1.25 postage extra, by Clara Belle Baker, Teachers Manual.—The Abingdon Press, 190 pages plus a six-page list of books that will help the teacher of religion.

This is another of the splendid Religious Education Texts issued by the Abingdon Press for Week Day Bible Schools. Written for eight-year-old children, taking stories of the Bible and coupling them with songs, stories, expression work, and prayers.

The Value of the Sunday School.—\$1.00 net, compiled by William E. Atkinson, Fleming H. Revell Co., 124 pages.

This alert Sunday-school superintendent secured statements from some of the greatest men in America as to what the Sunday school had been worth to them. This book would be of value for quotations to be placed on your bulletin board, printed in your church calendar, or read to your Sunday school at the opening exercises. Recommended to those who have talks to give to Sunday-school conventions.

Unused Powers.—\$1.25 net, by the famous Russell H. Conwell, who has given the great lecture "Acres of Diamonds" in every great city of America. Fleming H. Revell Co., 160 pages.

A book for every young man to read, crowded full of fresh illustrations from Dr. Conwell's extensive travels and experience.

The Master Key.—\$1.35 net, by Fred-eric C. Spurr, vice-president of the

National Free Council of England, Fleming H. Revell Co., 189 pages.

A very thoughtful and helpful discussion of the message of Christ for the present troubled Europe. To those who are disturbed in faith, he brings a message of optimism and shows that Christ is the only hope of the world.

The Christian Faith and Human Relations.—\$1.25 net, the Stephen Greene Lectures at Newton Theological Institution, The Judson Press, 166 pages.

The family is discussed by Wm. Bitting, of the Second Baptist Church at St. Louis; Community Life by Dean Shaller Mathews, of the University of Chicago; the State by President Wm. Douglas Mackenzie, of Hartford Theological Seminary; Industry by Roger Babson; International Relations by Prof. E. C. Moore. Every one of these discussions of the relations of human problems to Christ's teaching is excellent.

The Ideals of France.—\$2.00 net, by Charles Cestre, who lectures at the Sorbonne, Paris, on American Literature. The Abingdon Press, 325 pages.

These were the lectures given on the Bennett Foundation at Wesleyan University. The author gives a pleasing interpretation of France's ideals, progress, temperament, chivalry, and attitude toward peace. Will appeal to the scholarly reader. It is well and pleasingly written, but the author assumes a good deal of knowledge on the part of the reader.

Sunday School Management.—\$1.00 net, by Chas. W. Brewbaker, Fleming H. Revell Co., 119 pages.

Both practical and readable. It deals with organization, programs, records, finance, music, relation to the church, community, and the Bible. At the end of each chapter and stimulating questions. Hence this lends itself to study-group use, as well as to private reading.

Jesus as Judged by His Enemies.—By James H. Snowden, \$1.75 net. The Abingdon Press, 246 pages.

Anything written by Snowden is worth reading, and this book is especially readable and valuable. The author shows that Jesus' enemies got some glimpses of Him that even His own disciples failed to catch, and the author takes the three score sayings of His enemies scattered through the gospels and shows what a tribute even these enemies had to make.

Constructive Evangelism.—By Ingram E. Bill, price not given, the Judson Press, 111 pages plus 11 pages of a list of other books on evangelism.

These ten chapters are an elaboration of the lectures given at the University of Chicago. The author gives practical suggestions as to advertising the meetings, the best music, organizing your personal workers, etc. The book is valuable. Given at the University of Chicago, it naturally inclines toward the Social Gospel.

Studies in Philosophy and Theology.—By former students of Borden Parker Bowne, the Abingdon Press.

These essays vary a great deal in their character from the popular and readable to the difficult. The more

scholarly of our pastor would enjoy reading this book, but it has so much German philosophy and uses so many Latin and Greek quotations that it would interest only a limited audience.

The Little Child and His Crayon.—The Abingdon Press, 63 pages.

A study to show how children develop from their first crude drawings.

This book aims to show Sunday-school teachers and parents how they may interpret these little folks' first efforts with their pencils.

History of the William Taylor Self-supporting Missions in South America.—\$2, The Methodist Book Concern.

This book tells of the work of this great missionary, Dr. Taylor, in this great type of missionary effort which he started in 1877. The Missionary Society aided this far that it paid the traveling expenses of the missionaries from America, provided the buildings, repaired and insured them, but it did not send any salaries to the missionaries. Only the most energetic missionaries survived in this struggle to secure self-support from the South Americans through teaching and preaching. Others had to resign. The advantages and the decided disadvantages of the plan are weighed. It is the most interesting book on missions that I have read lately.

Apology and Polemic in the New Testament.—\$3.50, the Macmillan Company, 411 pages, by Rev. Andrew D. Heffern.

A very scholarly treatise which will appeal to the minister who has taken seminary training. The author throws

a new and interesting light on the New Testament in showing that large parts of the New Testament were written to equip the new converts to reply to the bitter opponents of Christianity at that day. You can get from this book an entirely new angle of viewpoint on the Bible.

Snowden's Sunday School Lessons, for 1923.—Price \$1.25, by James H. Snowden, 390 pages.

Last year's volume was the first one of this series which is similar to the Tarbell and Peloubet volume of Sunday-school lessons. This is entirely unlike the other two treatments, and I not only recommend that you buy it for next year, but I also recommend that our preachers buy it NOW for its helpful suggestions on sermons for THIS YEAR. Dr. Snowden's outline for each lesson would suggest admirable homiletic treatment for a sermon. I wish that all of our Sunday-school teachers could get acquainted with this volume.

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5:42 P. M.	Ar.	ROANOKE	Lv.	10:55 A. M.
7:12 P. M.	Ar.	LYNCHBURG	Lv.	9:10 A. M.
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PASTORS' CONFERENCES

NASHVILLE

Edgefield: W. M. Wood, pastor; "The Stable Christian" and "Christian Baptism." 28 received for baptism, 26 baptized, 29 by letter, 1 profession, 439 in SS, 60 in BYPU, 20 in Int. BYPU, 28 in Jr. BYPU. Our meeting closed Friday night. It was a great meeting in every respect.

Grandview: Den Q. Smith, pastor; "A Revival of Religion" and "How to Win Souls." 5 by letter, 307 in SS, 34 in BYPU, 30 in Jr. BYPU. Pastor returned from Graham, Ky., where he assisted Rev. J. T. Ratcliff in a ten days meeting. Bro. Ratcliff is a great yoke-fellow. Next Sunday we begin a revival with Bro. W. C. McPherson assisting.

Third: C. D. Creasman, pastor; "The Real Christ" and "Near to Christ But Lost." 1 for baptism, 3 by letter, 1 profession, 401 in SS, 42 in BYPU, 29 in Int., 27 in Jr. Dr. Martin A. Wood is holding a great meeting.

Judson Memorial: Clarence F. Clark, pastor; "What Shall I Render?" and "A Call to Reason." 296 in SS, 56 in BYPU, 22 in Int., 20 in Jr.

Central: Felix W. Muse, pastor; "The Recipe for a Revival" and "The Signs of the Times." 150 in SS, 80 in BYPU. Evangelist M. G. Leaman is doing the preaching in what seems to be the beginning of a great revival. Brother Charles Yelton is conducting the music in fine fashion. Two large audiences and very fine day. Pray for Central's meeting.

Grace: J. A. Carmack, pastor; "Why God Does Not Hear Us" and "The End of the World." 3 by letter, 238 in SS, good BYPU. Large audiences.

Park Ave.: A. M. Nicholson, pastor; "The Life of Prayer in a World of Sin" and "When the Spirit of Prayer Goes Out of the Life." 1 for baptism, 1 by letter, 1 profession, 227 in SS, 26 in BYPU No. 1, 17 in No. 2, 31 in Int.

Immanuel: Ryland Knight, pastor; "Gold Chains" and "The Grace of Our Lord Jesus." 364 in SS. Dr. H. M. Wharton, of Baltimore, begins a meeting here next Sunday.

Seventh: Edgar W. Barnett, pastor; "Redemption" and "Last Days of John the Baptist." 249 in SS, 41 in BYPU, 44 in Sunbeams.

Lockeland: J. C. Miles, pastor; "The Church and the Community" and "The Church and the One Man." 1 baptized, 230 in SS, good BYPU.

Calvary: W. H. Vaughn, pastor; "Looking to Jesus" and "Ye Must Be Born Again." 95 in SS, 25 in BYPU.

Eastland: O. L. Halley, pastor; "Building the Body" and "Unsubdued Territory." 376 in SS, 1 by letter. All organizations working nicely, trying to round up the 75 or over contributions. Still "over the top" on Baptist and Reflector.

Belmont Heights: Geo. L. Hale, pastor; "Paul's Protest Against Worldliness in the Church" and "Pay the Price or Pay the Penalty." 5 by letter. Fine audiences. Good meeting.

Union Hill: H. F. Burns, pastor; Bro. Noah Fetzer delivered a fine ad-

dress on "Stewardship" and "Caleb's Possession."

North Edgefield: A. W. Duncan, pastor; "Unity of Believers" and "The First Judgment." 1 addition, 210 in SS, 67 in BYPU's.

Portland: A. H. Huff, pastor; "What Think Ye of Christ" and "The Sin-Bearer of the World." 157 in SS. New Church to be built in near future. Bro. Huff's work is going fine.

Centennial: L. P. Royer, pastor; "A Servant Well Filled" and "Weighed and Found Wanting." Deacon ordained in morning with very impressive service. In SS, 130; BYPU's good Splendid interest.

KNOXVILLE

Bell Avenue: J. Allen Smith, pastor. "Degrees in Heaven," and "Divine Forgiveness." In SS 855, baptized, 2; by letter, 5.

Euclid Avenue: J. W. Wood, pastor. "The Modeled Prayer," and "How To Pray." 292 in SS, 76 in BYPU. Received 4 by baptism. We have employed one of our young ladies as missionary.

Fountain City: Neill Acuff, pastor. "Consecration," and "Misconception of Pilate." 186 in SS; 85 in BYPU.

Smithwood: Chas. P. Jones, pastor. Preaching both morning and evening by Dr. M. E. Miller on "Coming to Jesus," and "The Wonderful Christ." Good meeting in progress, several professions and additions.

Fifth Avenue: J. L. Dance, pastor. "Stewardship," and "Making Disciples." 616 in SS.

Lonsdale: W. A. Atchley, pastor. "The True Worship of God" and "The Benefits of the True Worship of God." In SS, 340; BYPU, 171; by letter, 2; by baptism, 3.

Central of Fountain City: J. C. Shipe, pastor. Preaching both services by W. C. McPherson, "Salvation" and "The Three Crosses." In SS, 338; BYPU, 90; 11 additions to date. Meeting continues with much interest.

Inskip: W. M. Thomas, pastor. "A True Israelite" and "Growing and Prevailing." In SS, 109; baptized, 2; by letter, 2; BYPU, 30.

Immanuel: A. B. Pedigo, pastor. Matt. 7: 21-23 and "The Success of the First Church." In SS, 203; BYPU, 61.

Grassy Creek: R. E. Rule, pastor. "Knowing Christ." Revival begins fifth Sunday, pastor assisted by Rev. Grimsley.

Oakwood: R. E. Grimsley, pastor. "Old-fashioned Church" and "The Unchangeable Christ." In SS, 247; BYPU, 93; 11 Bibles in SS.

Gillespie Ave.: J. K. Smith, pastor. Rally Day for SS. Night, "The Supreme Sacrifice." In SS, 481; BYPU, 102.

Calvary: Stephen C. Grigsby, pastor. 1 Sam. 7: 12; night, W. H. Brummett, of Kentucky, "Sirs, We Would See Jesus." In the morning we celebrated the first anniversary of our new church. In SS, 146.

Washington Pike: J. A. Lockhart, pastor. "Temptation" and "Sufferings of Jesus." In SS, 110; BYPU, 59. We had a fine day.

CHATTANOOGA

Pine Hill: D. Quinn, pastor. "Church Loyalty" and "Some Characteristics of the Devil." In SS, 70.

Tabernacle: T. W. Callaway, pastor; "Tithing." In evening by "Sunshine Hawkes" on "Fast Young Man." In SS, 428.

North Chattanooga: W. S. Keese, pastor; "Launching Out" and "Three Scripture Methods of Giving." In SS, 308; by letter, 1. Every member canvass very gratifying. Looking toward revival under Dr. Young.

Woodland Park: J. N. Poe, pastor; Preaching morning and evening by pastor; evening theme, "Soul Winning." In SS, 125.

Ridgedale: W. E. Davis, pastor; Rally Day Program in morning; evening theme, "If I Would Help Make the World Better." In SS, 183.

East Chattanooga: J. N. Bull, pastor; "The Word" and "Your Father Knoweth." In SS, 319; baptized, 1; by letter, 1.

Oak Grove Tabernacle: W. E. Talant, pastor. "None of Us Liveth to Himself" and "Give An Account of Thy Stewardship." In SS, 120. Splendid interest in BYPU work.

Avondale: W. R. Hamic, pastor; "Worship That Pleases God" and "Poverty of Soul." In SS, 409; by letter, 2.

Highland Park: J. B. Phillips, pastor; "God Dealing with a Backslider" and "God Using a Backslider." In SS, 324; by letter, 1.

Red Bank: J. A. Maples, pastor; "Saved by the Blood" and "The Call of the Hills." In SS, 267. Observed the Lord's Supper.

St. Elmo: U. S. Thomas, pastor; "Prayer That is Needed in a Revival." Preaching in evening by Dr. A. T. Robertson on James 1 Chapter. In SS, 359. A splendid day.

First: Jno. W. Inzer, pastor; "What 'Re' Do You Need in a Revival?" and "Truth In Advertising." In SS, 704; baptized, 2; by letter, 3. Bible conference on with Drs. Mullins and Robertson at First Church under auspices all Baptist churches.

MEMPHIS

Charleston: Pastor preached in morning on "Marriage." At Keeling in afternoon then on to Bartlett and married a couple. In SS, 123. Good day all round; work is progressing fine.

Rowan Memorial: A. H. Smith, pastor. In SS, 123; three good BYPU's. Merton Ave.: C. M. O'Neal, pastor. "Salvation by Grace Through Faith" and "The Baptists the Church of Christ." In SS, 184; three excellent BYPU's. 6 by letter, 3 baptized.

Temple: J. Carl McCoy, pastor. "Compelling the Lost to Be Saved" and "Christ the Sin Bearer." In SS, 442; 1 by letter.

Greenland Heights: In SS, 44. Congregation good at morning hour; somewhat off at night on account of lights. Pastor spoke at both hours.

First: Pastor Boone preached. Splendid congregations. 6 by letter; 1 baptized. In SS, 725; 5 Unions well attended.

North Evergreen: Preaching by S. M. Ellis, Church in conference asked S. M. Ellis to become the pastor, with purpose to enlarge meeting house.

Seventh Street: I. N. Strother, pas-

tor. "The Unspeakable Gift." Prayer for the oppressed. In SS, 200; BYPU's well attended.

Pastor James H. Oakley preached on Missions" and "Walking With God." Good offering to the 75-Million Campaign and also on building fund. Unusually large congregations. 1 conversion and 2 additions; 4 baptized. In SS, 188; 3 good BYPU's; interest good in all departments.

Central Ave.: Pastor W. L. Smith preached both hours. In SS, 116.

Joseph Papia Italian Missionary: Visits, 38; in SS, 23; prayer meetings 1; sermon, 1; tracts distributed, 36; families prayed with, 9.

Baptist Hospital: Pastor Jeffries supplied at Grand Junction. Pastor Cunningham in meeting in Missouri.

Speedway Terrace: J. O. Hill, pastor. Good attendance. In SS, 118. Brick veneering work on church is making good progress.

Bellevue: Pastor Bostick preached to good congregations. 1 addition. In SS, 526.

Calvary: Pastor preached on "The 75 Million Campaign" and "What Think Ye of Christ?" In SS, 173. Good interest in BYPU's. We are planning a training school for November 6-11.

McLemore Ave.: Pastor Furr preached at both hours. In SS, 204; 1 by letter.

Boulevard: J. H. Wright, pastor. "Be Not Weary in Well Doing" and "What Sort of a Christian Am I?" 2 by letter; 1 by relation. In SS, 197; 3 BYPU's.

La Belle Place: Pastor D. A. Ellis spoke at both hours. Fine congregations. In SS, 388.

MISCELLANEOUS

Crossville: W. C. Creasman, pastor; "God's Weak Ones" and "A Funny Fool." 10 baptized. A good day. vival next Sunday, and we ask the brethren to pray for us.

Maryville, First: J. R. Johnson, pastor; Dr. Roper preached at both services. In SS, 571; for baptism, 8.

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By SAMUEL ZANE BATTEN, D. D.

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\$1.60 net

Mine City: D. A. Webb, pastor; Luke 13: 13 and Luke 18: 42. In SS, 165. We are repairing our church at a cost of one thousand dollars. It will put our building in good shape.

Lawrenceburg: A. P. Moore, pastor; "What is Necessary in Order to be Saved" and "Tastes and Preferences of Christ." Large crowd at SS and BYPU. 5th Sunday Meeting next Saturday and Sunday.

Trenton: H. A. Todd, pastor; 226 in SS 1st Baptist; 46 in SS Mill district Mission, A. H. Metts, Supt.; 2 good sermons: "Cooperation" and "Does It Pay." Good attendance. Good meeting at Senior BYPU and our Juniors. SS and BYPU Convention held at Fruitland Baptist Church, 2 p.m. All eight churches present and a good program rendered. Fine spiritual meeting.

Trenton St., Harriman: Pastor J. H. Sharpe preached at both hours. 4 additions; In SS, 365. Meeting will continue this week.

Athens, First: J. Herschel Ponder, pastor; "The Gift of Self" and "The Saving Work of Jesus Christ." In SS, 231; for baptism, 7. Meeting continues. Good interest.

THE EDGEFIELD REVIVAL

By W. M. Wood

The Edgefield Baptist church of this city has just closed a glorious revival in which many were saved and the spiritual life of many others greatly awakened.

Dr. S. E. Tull, pastor of the First Baptist church, of Jackson, Tenn., did the preaching twice a day for twelve days. Dr. Tull is a Christian gentleman worthy of all praise and a minister of remarkable gifts. His messages were clear, forcible and scriptural. My people were delighted with Dr. Tull both as a minister and as a congenial Christian brother. He speaks the truth in love with a power that is convincing. His sermons met with my unqualified endorsement.

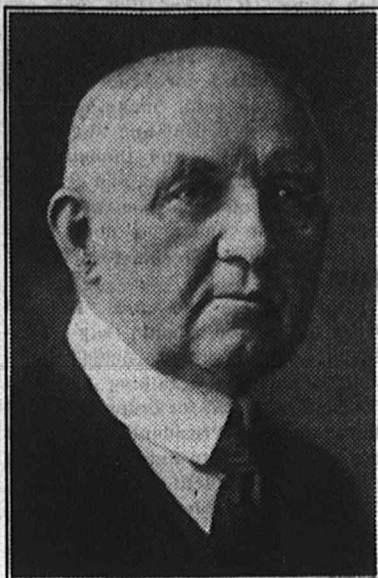
Edgefield church was never in a better spiritual condition than now if the testimony of the saints who have lived here longest is to be believed.

Mr. W. J. Work, who is employed by the First Baptist church at Jackson, Tenn., as choir director, led our singing. Mr. Work has few equals and no superiors in his work. He is a splendid director. His solos are soul-stirring. He is a Christian brother. Any church is blessed who may secure the services of this talented young man.

Dr. Tull and Mr. Work make most acceptable helpers in a revival. I was never better pleased with two men. The church that is not delighted with the ministry of S. E. Tull and the singing of W. J. Work must be very much backslidden in heart and unorthodox in life. We thank God for their coming to Edgefield. There were fifty-eight additions to the church.

BOOK OF PRAYERS
Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Service Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c. Horace Sife, publisher, stamps taken. Agents Wanted. GEO. W. ROBLE, Union Building, Chicago, Ill.

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AMONG THE BRETHREN

Fleetwood Hall, Lexington

Evangelist John Hazlewood, of La Grange, Mo., conducted tent meetings at Laoky, Mo., and at Edenburg, Mo. Both were good meetings. He is now in a meeting with Rev. M. E. Powley at Wheeling, Mo.

Dr. A. J. Holt, beloved in Tennessee, was called for life by the First church, Arcadia, Fla., five years ago. He is still vigorously in that service though seventy-five years old. At present he is moderator of his district association and president of the State B.Y.P.U. which meets annually at De Land, Fla. During the five years of his service at Arcadia, he has never had a vacation, and had not lost a Sunday from his pulpit from sickness until recently kept at home one Sunday on account of the Dengue fever. He was in his pulpit the succeeding Sunday. He has been preaching the gospel for fifty-four years, and began attending the Southern Baptist Convention forty-nine years ago, and has missed only one session in forty years.

Rev. J. E. McPeake, of Warrens Bluff, Tenn., has agreed to teach the Rock Hill school in his vicinity. He is available for pastoral work and should be kept busy.

The Western District Association will hold a Fifth Sunday meeting at India near Paris, Tenn. Rev. J. E. Powers will preach the introductory sermon on Friday night, October 27, and Rev. Earl Gooch the missionary sermon Sunday morning at 11 o'clock. Others on the program are Revs. H. F. Robins, M. E. Woolridge, J. H. Buchanan and W. M. Gamlin.

The Young Men's Bible Class of the First church, Paris, Tenn. Rev. J. H. Buchanan, teacher, gave a banquet last Friday night which was a most enjoyable affair. The guests numbered 150, including the members of the class, their wives and the members of the Philathea class of the church.

Dr. A. C. Dixon has returned from his travels abroad and resumed his

It is a matter of pride on the part of Baptists that they are becoming well represented in the public life of the country. Some of the leaders in both the major political parties are prominent as Baptists. Mr. Austin Peay, Democratic candidate for Governor, is a member of the First Baptist church of Clarksville, as we have before stated. Ex-Senator Newell Sanders, Republican candidate for U. S. Senate, is an active member and deacon of the First Baptist church of Chattanooga, Tenn. He is the son and grandson of Baptist preachers, his grandsire having been "Uncle Reuben Coffey," well known in Caldwell County, N. C., for his sterling piety and pioneer religious work. Mr. Sanders is a member of the Southern Baptist Convention's Commission on Social Service and was one of the outstanding leaders in the Prohibition movement in the State. He is giving \$5,000 in the 75 Million Campaign.

duties as pastor of University church, Baltimore, Md., last Sunday.

Rev. M. F. Drury, of Ranger, Texas, recently baptized a Campbellite preacher who was formerly pastor of the First Campbellite church of Ranger and at one time general evangelist under the Campbellite State Board in Texas.

Dr. J. S. Compere, of the Baptist Advance expressed the conviction that "there is nothing that will not be undertaken by some women except to become the father of a family." Some have long ago demonstrated that they are the bosses of the families.

The People's Baptist church, of Little Rock, Ark., with Rev. J. O. Johnston as pastor, was organized January 10, 1922, with 211 members. The church now has 436 members. There have been from six to fourteen additions every time the pastor has preached. A revival began Sunday, October 15, with the pastor doing the preaching.

Evangelist R. L. Estes lately assisted Rev. W. C. Wood in a revival at Ohio Street church, Pine Bluff, Ark., resulting in 85 conversions and 70 additions to the church, 50 by baptism. It was a remarkable meeting.

Rev. L. D. Summers, of Jonesboro, Ark., a Tennessee product, was recently elected moderator of Mt. Zion Association, at Harrisburg, Ark. During the year there had been 338 baptisms. It is said of Brother Summers that as financial secretary of Jonesboro College he has accomplished the impossible.

Rev. J. L. Barrett has resigned as pastor at Clarksville, Ark., to accept a call to the church at Rogers, Ark., where there is almost boundless opportunity for service.

Beginning Sunday, October 29, the West Jackson church, Rev. R. E. Guy, pastor, will begin a revival in which he will be assisted by Dr. J. W. Lee, of Batesville, Miss., who is one of the greatest preachers in Mississippi.

Rev. W. L. King, of Parsons, Tenn., has been called to the care of Standing Rock church, Perry County, and has accepted. He formerly was pastor there.

Tom's Creek church near Denson's Landing, Perry County, Tenn., has called Rev. John W. Barnett, of Parsons, Tenn., and he has accepted. His forebears came from that church and community.

Marked Tree, Ark., is the location to which Rev. Harold Ward, of Memphis, Tenn., has gone, having accepted the care of the First church, that place. His father was a missionary to Africa and was buried at sea.

Rev. O. A. Greenleaf has resigned at Searcy, Ark., to become pastor at Tuckerman, Ark., and they count him a valuable man in that section.

Rev. Olus Hamilton, of Mt. Sterling, Ky., formerly pastor at Newbern, Tenn., lately assisted Rev. Charles T. Beal in a meeting with Two Lick church, which resulted happily.

Rev. W. C. Sale, of Owenton, Ky., who formerly labored in Tennessee, lately held a revival at Providence church near Boonesboro, Ky., which is said to be the oldest Baptist church west of the Allegheny mountains. It is certainly the oldest Baptist church in Kentucky, being organized about 1780. There were twelve additions in the meeting, seven by baptism.

Rev. W. C. Boone, of Owensboro, Ky., son of the beloved Dr. A. U. Boone, of Memphis, Tenn., lately held a revival with Rev. F. W. Eberhardt, of the First church, Georgetown, Ky., resulting in 51 additions. He is pronounced "an outstanding preacher."

Rev. W. M. Nevin, of Central church, Winchester, Ky., will do his own preaching in a revival beginning next Sunday. Singer E. L. Wolslagel of Asheville, N. C., will have charge of the music.

Dr. A. E. Booth, of the First church, Beaumont, Texas, has just closed his third year in that pastorate. People to the number of nineteen joined on the anniversary day and the church numbers now 2,300 members. J. Earl Mead was recently called as Sunday School Director and assistant pastor at a salary of \$3,600.

HOTEL TULANE

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"HOLD THE TRAIN"

"Madam, we miss the train at B—"
 "But can't you make it sir?" she gasped.
 "Impossible; it leaves at three, And we are now due a quarter past."
 "Is there no way? Oh, tell me then, Are you a Christian?" "I am not."
 "And are there none among the men Who run the train?" "No—I forgot—I think the fellow over here Oiling the engine claims to be."
 She threw upon the engineer A fair face, white with agony, "Are you a Christian?" "Yes, I am."
 "Then, O sir, won't you pray with me,
 All along the way, that God will stay,
 That God will hold the train at B?"
 "Twill do no good; it's due at three, And—" "Yes, but God can hold the train;
 My dying child is calling me,
 And I must see her face again;
 Oh, won't you pray?" "I will," a nod
 Emphatic as he takes his place.
 When Christains grasp the arm of God
 They grasp the power that rules the road.
 Out from the station swept the train
 On time, swept past wood and lea;
 The engineer with cheeks aflame,
 Prayed: "O Lord, hold the train at B—"
 Then flung the throttles wide, and like
 Some giant monster of the plain
 With panting sides and mighty stride
 Past hill and valley swept the train.
 A half minute—two are gained;
 Along those burnished lines of steel
 His glances leap, each nerve is strained,
 And still he prays with fervent zeal.
 Heart, hand and brain with one accord
 Work while his prayer ascends to Heaven:
 "Just hold the train eight minutes,
 Lord,
 And I'll make up the other seven."
 With rush and roar through meadow lands,
 Past cottage home and green hill sides,
 The panting thing obeys his hands.
 And speeds along with giant strides.
 They say an "accident" delayed
 The train a little while; but He
 Who listened while His children prayed,
 In answer held the train at B—
 —Mrs. M. A. Link, in Word and Way.

"NOTHING TO DO BUT HOUSEWORK"

Department of Agriculture Shows Strain in Housework

The Department of Agriculture exhibited October 9 to 14 a model kitchen, with what is literally life-saving equipment and its arrangement, for use in the Better Homes Campaign.

The foremost women specialists in the American Medical Association agree that about eighty per cent of the women who die of women's diseases are the unnecessary victims of strain of housework. It has been proven in the laboratory set up by scientists in the Department of Agriculture that sixty-five per cent of the energy of housekeepers is wasted by the use of improper equipment and wrong ar-

range of houses, especially in the kitchen.

In all the model houses used demonstration week in the Better Home Campaign, kitchens were properly arranged, and workers illustrated to the public the value in health, of efficiency and intelligence in the kitchen.

President Harding has said "There are twenty millions of housekeepers in America. For them, the home is their industrial center as well as their place of abode, and it is felt that altogether too little attention has been paid to lightening the labors and bettering the working conditions of these women."

A double drain-board costing less than two dollars will cut dish-washing half in two. A sink the right height for the house worker saves strength. A jitney wagon which can be wheeled around the kitchen with necessary equipment and food saves many hours of labor in a week.

Removing the sill between the dining-room and kitchen so that a tea-cart may easily be run between the rooms cuts down the work of serving meals. Two shelves over the kitchen sink, one shelf for the kitchen stove, a rack within three steps of the stove, a high stool for use at the kitchen table, a piece of zinc on the top of the kitchen table—simple things like these save miles of walking and many hours of time for the busy housewife

Story For Children

G. T. D. G. C.

By William James Robinson.

The mothers of six little girls lived in the same block and belonged to the same study club. Their children heard so much about the fine programs and dainty refreshments that they wanted a club, too. So they met regularly in each other's homes and played dolls. Their mothers were such good friends that it made it easy for the little girls to love each other and be happy together.

"I think we should do more than play dolls every time we meet," said Jessie.

"So do I," replied Betty.

"But what can we do?" asked Alice.

"I know!" cried Eunice. "We can organize a club and do something nice. We can have officers, and a program and refreshments like our mothers have."

"Oh, that is fine! Let us do it now," exclaimed Virginia.

Each one of them was eager to organize the club immediately. They had heard their mothers talk about clubs so much that they believed they knew how to plan one. They became so elated with the idea that they all talked at the same time, and each one about a different thing. Their words sounded like the chatter of blackbirds.

Eunice went to the library table and wrapped on it with a pencil and called out, firmly, "Order! order! order!" till all the children became quiet.

"Girls, if we are going to organize we must have officers."

"And a name!" interrupted one of them.

"Yes," she said, "and we must have a—a—a constitution."

Again they all talked at once. Jessie wanted to call it "The Girls' Sextet," because there were six of them. Alice and Caroline wanted a flower for the

club name. It looked like each one had a different idea.

"Rap! rap! rap!" rang out the pencil as Eunice called for order. "Don't talk, girls," she said, "make motions."

Alice had seen deaf and dumb people make motions and thought that was what Eunice wanted, and declared she knew no motions to make.

"Will some one who does know make a motion? We must organize," said Eunice.

Virginia arose and said, "Madame President—" "You should say 'Miss President,'" interrupted Alice. They all laughed and began talking gleefully, but Eunice rapped for order and ruled that "Madame President" was right and told Virginia to finish her motion.

"Madame President, I nominate Caroline for our president," said Virginia, and sat down.

"I nominate Eunice, because she is already president," said Alice.

"Oh, no, Alice, do not do that!" exclaimed Eunice. "Some one might think I called you to order just to get the office."

Then all the little girls voted for Caroline for president. They quickly elected Virginia secretary and would not hear Eunice's protests against being elected treasurer. A motion then prevailed that the officers be a committee to write a constitution.

"What shall we name our club?" asked the president.

"Madame President," said Jessie, "I want us to call it 'The Jolly Girls' Sextet,'" and sat down.

"I want to call it 'The Pansy Club,' and then we can have note paper with pansies on it," said Alice.

"Girls, you are out of order," said the president. "We must have a motion."

Virginia arose and said: "Madame President, I move that we call our club the Good Turn Daily Girls' Club, and that we tell nobody its real name—just say it is the G. T. D. G. C."

"That beats all the flowers in the wide, wide world!" cried Alice. "I second the motion."

"Lots better than the The Jolly Girls' Sextet," said Jessie.

Every one was pleased with the name and voted heartily for it.

When the president declared the motion carried she added: "Remember, our real name is a secret, and we will tell others we are the G. T. D. G. C."

One of the girls wanted Virginia to tell them more about what they were to do—tell what deeds are to be called good turns.

"Madame President," said Virginia rising, "my brother Fred is a scout and he has to do a good turn daily. A good turn is a deed that is not one of our regular duties—one we are not expected to do. Mother says, 'Bear ye one another's burdens' is a good motto and that it means doing for others what they can not do for themselves." Then she added, "I move that we have that for our motto."

The motion was carried and each little girl began wondering what she would do.

The president then said, "It is time for us to go home. We will meet again next Saturday. It is my time to have you. The committee will have a constitution ready. Each one must then tell what good turns she has done." Then they adjourned.

These little girls were never so happy.

When they met again they quickly

adopted the constitution the committee had prepared.

Then the president asked for reports on good turns. Eunice had carried flowers to a sick woman; Betty had given fudge to some poor children; Virginia had given a dress she had outgrown to a little girl; Alice and Jessie had sent two story books to an orphan's home, but the president made no report.

"Madame President, what have you done?" asked Alice.

"Girls," said Caroline, rising, "you know I was anxious for a new pair of skates and papa gave me the money for them. Last Sunday, Mary, our washerwoman's little girl, was not in Sunday school, neither was she in public school for three days. I went to see why she was missing and found that she had no shoes. Now she has shoes and I have no skates."

"That was a golden deed!" cried Eunice.

"Beats us all," said Alice.

"Indeed it does," chorused all the girls.

"Madame President, I move that we have as our club song, 'Somebody Did a Golden Deed,' said Alice, "and that we do a golden deed each week." The girls did not wait for the president to put the question, but cried out in chorus, "Yes," and clapped their hands. Then they sang:

"Somebody did a golden deed,
 Proving himself a friend in need;
 Somebody sang a cheerful song,
 Bright'ning the whole day long—
 Was that somebody you?
 Was that somebody you?"

They were so happy they forgot the motion to adjourn. As they went home they kept humming their club song.

Don't you want to be a G. T. D. G. C.?



HOW ABOUT THIS

Do ships have eyes when they go to sea?
 Are there springs in the ocean's bed?
 Does a Jolly Jack Tar ooze from a tree?

Can a river raise its head?

Are French fishes crazed when found in Seine?

Can an old hen sing her lay?

Can you bring relief to a window pane?

Can you mend the break of day?

What kind of vegetable is a policeman's beat?

Is a newspaper white when it's read?

Is a baker poor when he's kneading bread?

Is an undertaker's business dead?

Would a lumber yard make a good hotel?

Because of the boards that are there?

Would you paint a rabbit on a bald man's head?

Just to give him a little hare?