

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

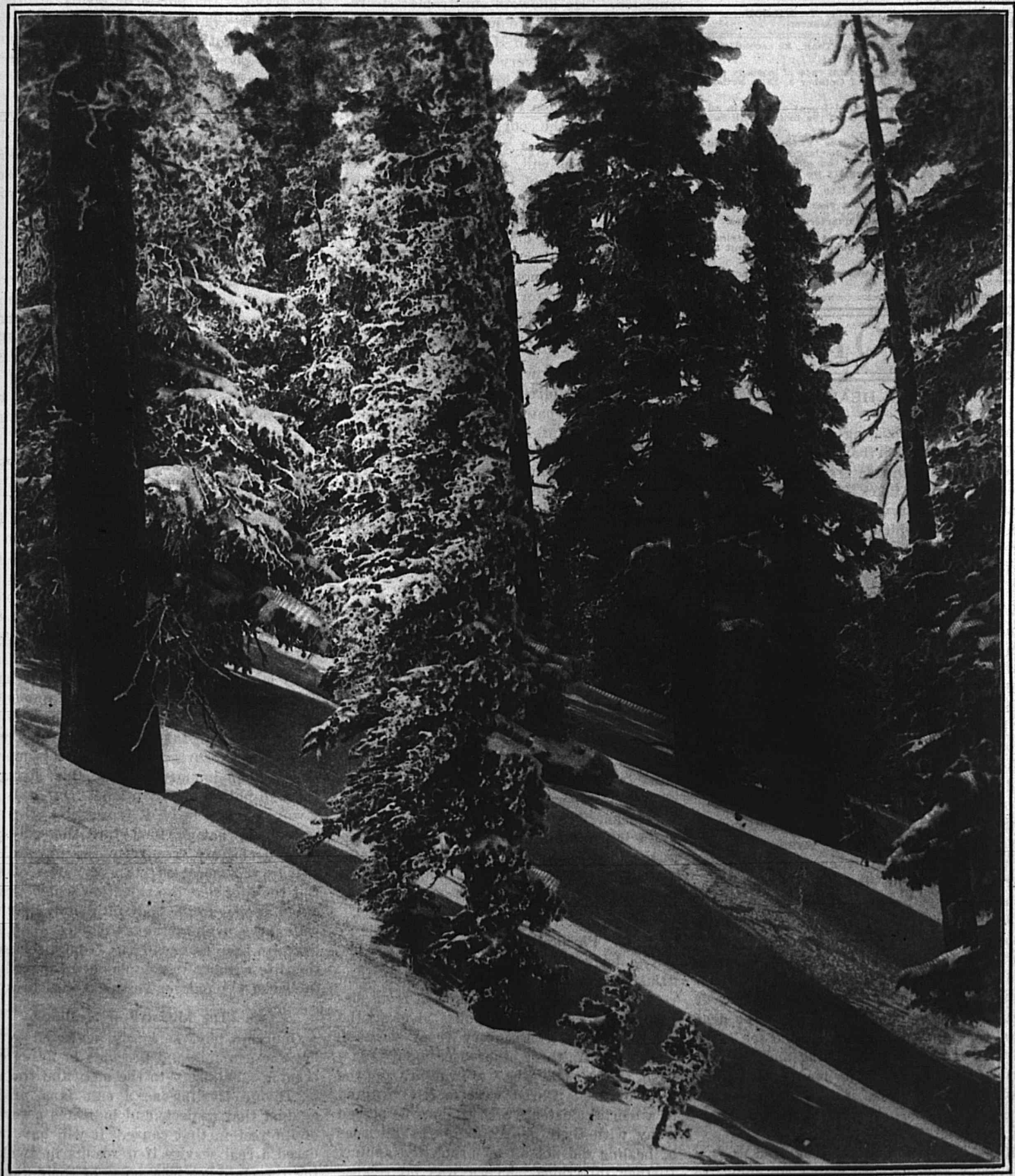
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 43

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, August 14, 1924

Price \$2.00 per Year



A SONG TO A TREE *By Edwin Markham*

Give me the dance of your boughs, O tree,
Whenever the wild wind blows;
And when the wind is gone, give me
Your beautiful repose.

How easily your greatness swings
To meet the changing hours;
I too would mount upon your wings,
And rest upon your powers.

I seek your grace, O mighty tree,
And shall seek, many a day,
Till I more worthily shall be
Your comrade on the way.

Baptist and Reflector

(Continuing the Baptist Builder.)

Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

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

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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.

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

DIVINE HEALING.

In the various existing theories of divine healing there is much that is true, while there is perhaps more that is erroneous. In most cases the doctrine takes the form of a fanaticism which obscures and vitiates the elements of truth which it contains. Concerning the whole matter, it might be well to make several observations:

1. The Unlimited Power of God.

We should never forget that God is the same yesterday, to-day and forever. His arm does not shorten. His character is not changeable. His love does not wane. Everything that He has done, He can and may do again. The day of miracles has not necessarily passed, except among those people whose unbelief makes them impossible.

But God does not have to work miracles of healing always in exactly the same way. He is not shut up to precedents of His own. While our Lord was on earth, He never used the same methods of healing twice. He gave sight to a blind man by anointing his eyes with a mixture of clay and spittle. Who would not say that it is the direct influence of Jesus Christ which is behind the surgeon whose knife to-day cuts away the cataract and gives sight to the blind? so that, while God's methods have changed, miracles continue; and it is more true of the ministry of Jesus now than it ever was, that "the deaf hear, the lame walk, and the blind see." To affirm that miracles of healing must be performed now in the same manner in which Jesus performed them is to limit the power of God, and is dishonoring instead of honoring to Christ.

However, God must be recognized as free to employ any methods which He knows to be wise in each case, whether direct or indirect, whether by medicines or without them. It is far from us to say that He can not cure the sick now just as He did when on earth: although we reiterate that many

cases of healing performed by doctors to-day are assuredly but the miracles of Jesus Christ; and by all concerned, He should be acknowledged as the Great Physician of the body as well as of the soul. He does not have to go out of His way to do that which to us may seem miraculous. He is the maker of our physical nature. He knows when any part of it gets wrong and how it may be remedied. "He knoweth our frame; He remembereth that we are dust." His diagnosis is always correct, and His treatment varies with the needs of every case. His methods are as unlimited as His knowledge and power.

2. Divine Will Supreme.

God's will is the court of last appeal. To Christ there came a sufferer who said to Him: "If thou wilt, thou canst make me whole." The will of Christ was recognized as the factor in healing. Faith does not save anybody or anything. It is merely a condition of the heart of man which enables Jesus to act. And whether He will do so agreeably to our wishes or not depends on what He knows to be best for us, and upon His will to do good only to those who trust in Him. His will, instead of our wishes, should be consulted.

It is a well known fact that God allows many of his children to suffer great physical distress and pain at times and often for a long time. But He is evidently honored more by their patience in afflictions than He could be by their activity in service. His is a kingdom of sufferers. None know Jesus intimately who have not received a ministry of pain. Jesus did not come to save His people from their sufferings but from their sins. He did not shun the cross Himself, nor come down from it in order to prove that He was the Son of God and had the power to deliver Himself from death. Although everyone of His disciples performed miracles of healing on others, there was not one of them, with the possible exception of the Apostle John, who was exempt from intense afflictions or who was allowed even to die a natural death. Although John the Baptist was closer to the Lord than any one else, possibly excepting his most intimate disciples, he was permitted to languish in prison at Machaerus and finally to lose his head at the jaunty request of a voluptuous dancing girl. Health, ease and comfort, both mental and physical, do not always indicate God's pleasure nor the lack of them His displeasure.

3. Physical Health Temporary.

The body is under sentence of death: "Dust thou art, and unto dust shalt thou return." It may enjoy exemption from disease for a while but it must yield to the destroyer at last. Recovery from sickness, whether by faith or otherwise, is only for a time. Even those who were raised from the dead by Jesus Christ were merely restored to a mortal existence and afterwards passed away with their generation. His miracles of healing did not afford protection against further infections. There was no relapse in any case, but there was likewise no immunity given against a later and final collapse. The power of death over the body was not destroyed by the miracles of healing performed by our Lord and His disciples.

What shall we say then? That the grace of Christ in curing the sick was null and void? God forbid. But the "last enemy" which is death (of the body) will be destroyed when the salvation of man through the blood of Christ is completed. The body must die in order to conquer death. Submission comes before victory. "He that loseth his life . . . shall save it." The grave is the portal of bodily health to the believer. There can not be perfect physical conditions this side of it. How gracious God is to give us seasons of health, and how carefully we should observe the laws of our nature whereby a maximum of it may be enjoyed; but let us remember that it would not be merciful in God to leave us too long in this world, and that even of those who have seen length of healthful days, it has been wisely said, "yet is their strength labor and sorrow, for it is soon cut off."

4. Bodily Salvation at Last.

The salvation of Jesus includes the body as well as the soul of the Christian but not both necessarily at the same time. He performed miracles of healing on many sufferers whose souls were never saved through faith in Him as the Son of God. In a few instances the salvation of the soul was accomplished in connection with the healing of the body, but the two things were separate and distinct acts of Jesus.

In regeneration, the soul only is made new. The bodily condition is unchanged except as it is indirectly affected for the better by it. The salvation for which we must wait is the "redemption of the body." If salvation in this life applies to the body to the same degree and in the same way as to the soul of the believer, the translation of the body would take place with the conversion of the soul; that is, the body would become spiritual and hence immortal.

As long as the body is mortal, it is subject to disease. It can not become immortal, or free from disease, until it becomes spiritual. That will take place, with the Christian, at the resurrection, "when this mortal shall put on immortality and this corruptible shall put on incorruption." Our body "is sown a natural body, it is raised a spiritual body." In that glorified state, the redeemed will be entirely free from the physical as well as the moral effects and power of sin. But the fact that the salvation which Christ offers applies to the body ultimately does not warrant a presumptuous reliance upon His grace to keep us or cure us from diseases in this life without the employment of well established hygienic or remedial measures.

5. The Ministry of Healing.

Churches have seriously neglected to follow the example and precepts of Jesus concerning a ministry to the sick, and the rise of Divine Healing as a cult is a protest against that neglect, and indicates a revival of interest in that cause. It will have rendered a real service if it results in awakening the churches to a sense of their duty in the matter. Wherever the Gospel is sent, mercy should go with it. That was the Master's plan.

The Christian hospital is the present main method of carrying on a ministry to the suf-

fering in the name of Jesus Christ. That which is best in medical sciences ought to be dedicated to the service of humanity as Jesus served it, and for the same purposes for which He performed miracles of healing. Tennessee Baptists have taken important, forward steps in this direction. The Baptist Memorial Hospital at Memphis is one of the best institutions of the kind in the South. Arrangements have been perfected whereby the Woman's Hospital at Nashville is to be taken over by our Executive Board. Some of the leading churches of East Tennessee are behind a movement to establish a Baptist hospital in that section of the state. Both at home and abroad, let us follow closely in the foot-steps of our Lord, "who went about doing good," healing as well as teaching the people.

News and Views

Worth M. Tippy, Executive Secretary of the Federal Council of churches, announces that Sunday, August 31, is approved by the Commission on Social Service as "Labor Sunday."

Dr. William James Robinson, a Tennessean by birth, rearing and education, is being blessed in the pastorate of the Lexington Avenue Baptist church, Fort Smith, Arkansas. Dr. W. W. Chancellor will be with him in a series of meetings in September.

Last week, Rev. A. M. Nicholson, pastor of Park Ave., Nashville, conducted a successful meeting at Round Lick Baptist church, Watertown, in which, up to Tuesday, there had been seventeen professions and fifteen additions to the church. This week, he is preaching in meetings at Fellowship church, Concord Association.

At Strand Bible Class of Central Baptist church of Memphis every Sunday the "Birthday Can" is brought to the front and those who have had a birthday during the week put in a penny for each year. Last Sunday the class had 524 present, and the Birthday Offering was about \$11.00. This money is being placed in bank, and will be sent at Christmas, to our Orphanage at Nashville.

Bro. W. A. Masterson, of Fountain City, Tenn., writes: "We closed a ten days' meeting with Boyd's Creek Church, Chilhowee Association on July 30. There was a number of conversions and eleven were baptized and the church much revived and encouraged. We had the assistance of Bro. Ernest Parrott who did part of the preaching to the delight of the folks. We purpose to begin a meeting with Beach Springs Church August 11.

Mrs. Irma Hall, 325 N. Grove Ave., Oak Park, Ill., desires to make the following inquiry: "I am anxious to get in touch with a family by the name of McLin. Mr. McLin (John or J. H., I think), used to be a Baptist minister but is now in business, in fact has been for several years. The last I heard he

was in a small town near Knoxville or Nashville, Tenn. I used to know his daughter, Belle, who married a man by name of Smith, and I would like so much to get in touch with the family again."

Writing in the Fairfield (Texas) Recorder, Bryan Gilpin, a convert in the meetings, says: "On Saturday night before the second Sunday in July our meeting began at Antioch. Rev. Carson Taylor, who has been in Kentucky for five years, but who now lives at Vickery, Texas, was with us to do the preaching. It was indeed a great meeting. As a result of the fifteen days, 20 were added to the church, 17 for baptism, and 35 professions of faith.

Bro. Ben Cox of Memphis reports: "Sunday, August 3, was a great day with us at Central Baptist Church. 1251 in Sunday school; 11 additions to the church; 15 baptized. Our new chorus choir with about 80, members started off auspiciously led by C. L. Montgomery, the president of the Strand Class and our new musical director. A large number could not get into the church Sunday, and it seems that we shall be forced as soon as possible to enlarge our building capacity. The building committee is working earnestly at the matter."

The Forerunner, of Dallas, Texas, an organ of the China Direct Mission, has a new editor in B. O. Harrell who took charge with the issue of August. There is less of bitterness in this paper than in any of the papers representing the so-called Gospel Mission cause which we have seen. We observe that Bro. T. L. Blalyock, senior missionary under the Direct method, reports the several gifts he has received from individuals and churches. While individual credits are desirable for many reasons, it goes without saying that they stand for a pitifully small total.

From Calvary Baptist Church, Beaumont, Texas, pastor Fred Clark writes August 4: "Our revival meeting began here yesterday. Rev. R. J. Brown, General Missionary of the Southwest Texas Baptist Association, is to do the preaching. He has just finished a meeting with the Central Church of Port Arthur, and will be here tonight. Bob Estell will lead our song service. The pastor preached yesterday at both hours. We have every prospect of having a good meeting. There were six additions yesterday, four of them for baptism. Brother Brown is a good preacher, and our people are very happy that he is to lead us in this meeting."

Pastor Alvin Swindell writes from Ballenger, Texas, August 5. "Evangelist John G. Winsett has just closed a good revival meeting of two weeks in the Ballenger church. Winsett is a faithful Bible preacher. He preaches against the popular sins of the day, and exalts the standard of Christian life. He draws big congregations and everybody loves him by the time the meeting closes. His singer, Mr. T. D. Carroll, is a fine soloist, with a rich tenor voice, and is also a splendid song leader. The church and community have experienced a deep spiritual

revival. Some eighty-five took their stand for Christ; about fifty joined the church. There was an unusually large per cent of grown people in the number."

Bro. L. S. Ewton, from Springfield, Tenn., writes, July 25: "I have just been assisting Bro. Roark in a meeting at Spring Creek. This is a great old country church. It is one of the oldest churches in middle Tennessee. Bro. Roark is doing a great work at Spring Creek. I have rarely ever seen a church love its pastor more than this church loves Bro. Roark. It was a new experience for me to stay ten days in a community and not hear a single person criticize the pastor in some way. We had a gracious season of refreshing from on high and nine additions to the church."

PASTOR MORGAN BECOMES SEMINARY EVANGELIST.

By L. R. Scarborough.

It gives me pleasure to announce that Rev. A. J. Morgan, Pastor of the First Baptist Church, Breckenridge, Texas, becomes an evangelist of the Southwestern Seminary and begins his work September 1st.

He is a graduate of Simmons College and had some studies in the Southwestern Seminary, has been the successful pastor of a number of strong churches, has done a monumental work as pastor of the church at Breckenridge for now around five years. He has built a great meeting house, baptized hundreds of people, has built a great, constructive, wide-visioned church with a large membership and has saved the Baptist situation in that great oil center. He is a preacher of great spiritual power, a successful evangelist; he loves all the Kingdom work, is a man of consecration, knows the pastor's stimulation, and will do a constructive, evangelistic work.

I commend him without reservation to the brotherhood. He will hold meetings anywhere in the United States. I would not hesitate to recommend him to any church in the land as a constructive, soul-winning preacher of ability and power.

Rev. J. W. Hickerson and Rev. Ray E. York are the other two seminary evangelists. They are doing a great work; and Brother Morgan will be a fine addition to this force. I hope the brethren will keep him busy.

WHAT AN EPWORTH LEAGUE CAN DO.

The Jackson, Tennessee, City Epworth League will raise \$5,000 toward the expenses of a new dormitory for Lambuth College, and the other Epworth Leagues of the Memphis Conference will raise \$25,000. If our B. Y. P. U.'s could see their way to adopt one of our colleges in the same way, the results would be wonderful, for the B. Y. P. U.'s have shown their ability to do marvelous things. The young people of the Memphis B. Y. P. U.'s are asking for a play on: "Why Go to College?" and the effort will be made to have such a play written and ready for presentation sometime in the near future.—Harry Clark.

Christian Education

Harry Clark, Nashville

HOW CUMBERLAND UNIVERSITY IS PUTTING UP A DORMITORY

We have heard of the use of annuities for many purposes, but Cumberland University is applying this policy in a noble way for the erection of a dormitory for women. Their plan is to have 50 people place a thousand dollars each with them on annuities for the erection of a college dormitory. In grateful recognition, the names of all of these will appear on a bronze tablet at the entrance. The college trustees have placed a first mortgage on the dormitory in behalf of those who place their money with the college on annuity. The donors will receive interest at a high rate as long as they live. At their death the interest will cease and the college will receive all the money they place with them on annuity.

As you have read of the tempting and attractive investment value of annuities, you have perhaps contemplated some day placing your money where it will do the Lord's work and where you can see the benefit of it while you are still living and at the same time receive the interest of the money you give.

Why not write at once to your secretary of Christian Education and let him tell you the details and attractive features of an annuity?

WORKING YOUR WAY THROUGH SCHOOL

Many of our young readers are facing the question right now as to whether it is going to be possible for them to go to school this fall or not. They themselves want to have a small spending amount of money and their parents face financial difficulties. That should not deprive any ambitious boy or girl of the opportunity to get an education, because, as I have traveled about this state I have been impressed with the number of young people whom I have found earning their way while attending school. South Pittsburg, Tenn., is remarkable in this respect. In one town that I visited, the town school superintendent told me that he was amazed to find out how many of the students from six years up were making money and that he had totaled the amount made by the students and found it to run a little above \$3,100 a month in a town of less than 4,000 people. Children of six and seven years of age carried dinners to the men working in the mills, older boys and girls worked in stores on Saturdays. In order to give our young readers a suggestion as to how young people may earn their way, I give the following statement collected by Prof. Irving King, in four Iowa High Schools. From the work done by 426 boys and 192 girls, he found that 68 per cent of the boys and 22 per cent of the girls earned money in one way or another outside of the school. The numbers below show how many students out of the total of 426 boys and 192 girls were earning money at each of the following tasks:

Clerking	92
Odd jobs	70
Helping at home	48
Delivering papers	244
Farming	19
Music teacher	16
Vacation work	15
Music and singing	14
Collecting	12
Delivery boy	11
Shop and office	10
Caring furnace	10
Factory, mill, etc.	10
Canvassing	9
Office attendant	9
Chauffeur	8
Photography	8
Artist	6
Poultry	6
Waiter	5
Barber	5
Janitor	5
Usher	4
Picture show	4
Printing	3
Reporting	3
Telephone office	3
Elevator boy	3
Automobile and motorcycle repairs ...	3
Distributing ads	3
In bank	3
Engineering gang	2
Tailor	3
Painter	2
Hunting	2
Fancy work	2
Railroad office	2
Newspaper office	2
Sheet metal	2
Mechanic	2
Baking	2
Y. M. C. A.	2
Salesman	2

KINDS OF WORK MENTIONED BY ONE PUPIL ONLY

Reading gas meters.
 Millinery.
 Staying with neighbors nights.
 Checking.
 Making pennants.
 Selling cream.
 Selling milk.
 Typewriting.
 Fishing.
 Delivering eggs.
 Mowing lawns.
 Pumping church organ.
 Plumbing.
 Garage.
 Window trimming.
 Sewing.
 Dentist's office.
 Selling peanuts.
 Running a boat.
 Soda fountain.
 Electrical work.
 Helping neighbors.
 Automobile sales.
 Substitute teacher.
 Sanatorium.
 Messenger.
 Greenhouse.
 Engineer.
 Artist's model.
 Carpentry.
 Library work.

PARTIES AND SCHOOL DO NOT MIX

Many a mother wonders why her girl seems so frail. As Miss Margaret Slattery says in "The Girl in Her Teens": "So many of our girls are nervous. An eighth grade teacher told me recently that she had fifty girls in her class and that according to their mothers, forty-one of them were very nervous. It seemed to her a large proportion even for girls in their early teens, and she began a quiet study of some of them. One of the very nervous girls who, her mother thought, must be taken out of school for a while, takes both piano and violin lessons, attends dancing school, goes to parties now and then, and rarely retires before ten o'clock. Another very nervous girl takes piano lessons, goes to moving-picture shows once or twice a week, hates milk, can't eat eggs, doesn't care much for fruit, and is extremely fond of candy. In each case investigated there seemed to be much outside of school work which could explain the nervousness."

An investigation made of 1,400 Iowa high school pupils by Professor Irving King, showed that 48 per cent attend from one to two parties a month; 20 per cent more than two parties a month; and that one per cent went to more than two parties a week. Ninety-six of them went to motion picture shows oftener than every other night, and 46 of them went to more than two theater performances each week. Is it any wonder that students' nerves are literally torn all to pieces and their class work deteriorates until they completely fail. When the number of evenings per week spent at home falls below five on the average, the home is not playing the proper part in young people's lives. A recent study of 380 delinquent pupils in the Minneapolis High Schools, showed that 46 per cent confessed that they were out from their home the larger share of the evenings in the week.

It is all right for young people to have parties, because youth naturally calls to youth. It is likewise helpful to young people to go to worthwhile movies, just as it is good for them to read worthwhile books (but, of course the question is how to tell whether the movies are worthwhile). Whether young girls should have company or not until they have finished high school, is a debatable question. Of this, however, there can be no doubt—all social functions for young people who are in school ought to be

Roan Mountain Inn

Roan Mountain, Tennessee

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

Board, \$10 per week

T. L. TRAWICK,
 Roan Mountain, Tennessee

postponed until Friday nights and Saturdays. Our young friends who are going to start back to school shortly, let nothing come in your way of doing your school work successfully! Remember that late hours and social dissipation added to the strain of school work may undermine your nervous condition and impair your health permanently. Of course we want to see you have fun, but it is better to distribute it over the whole of your 70 years than to burn life up in your youth.

CHRIST'S TWO GREAT PRINCIPLES IN GIVING AND GOING.

By L. R. Scarborough.

Christ in the parable of the sower says, "But other fell in good ground and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold." Here Christ puts the premium on one hundred per cent harvest.

Five years ago many thousands of our Southern Baptist churches made pledges through their individual members to Christ's Kingdom cause, and sent in to state headquarters the total amount of their pledges. Since then these churches have been paying on these pledges. Some have paid ten per cent, some twenty-five per cent, some fifty per cent, some seventy-five per cent. A considerable number have paid all they pledged.

I see in a very comprehensive report which Dr. Lloyd T. Wilson of Tennessee, has made of all Campaign receipts that he reports ten churches in East Tennessee Association which have paid all or more than they pledged and nine churches in Knox County Association which have paid all or more than they pledged. In these Knox County churches their pledges ranged from \$235.00 to \$360,500.00. The church that pledged \$360,500.00 paid \$361,425.00 up to April 30, 1924. There are reported in this account in Tennessee 113 churches which pledged \$552,055.36 and have paid \$560,837.59. I judge I could get similar reports of hundred per cent churches from all the states. These churches wherever they are who have paid all their pledges, in Christ's parable would be counted as one hundred per cent churches, as far as the Campaign is concerned. Some of them which have paid their pledges may not have pledged all they ought; but they have kept their pledges and these are the honor roll churches in the South. They have acted upon this great principle set out as a worthy ambition by Christ in bringing forth one hundred-fold from the Gospel sowing. If every church in the South had paid its pledges or the pledges made by its members we would now have in hand, counting what the churches have paid which did not pledge and receipts from special and other sources, more than ninety million dollars. What a glorious achievement, if we had just done it!

One Hundred Per Cent Plus Churches.

Christ speaks in His sermon on the mount of another great principle. He says, "Whoever shall compel thee to go a mile, go with him twain." This is the principle of doing more than is expected, or one hundred per cent plus. There are some fine churches in the South, small and large (all of them

whether small or large are great churches), which have paid in full their Campaign pledges and are going to pay just the same or nearly so until the close of the Campaign. These are the churches that are one hundred per cent plus or second-mile churches. There are a great many members in some of the thirty-fold, sixty-fold and one hundred-fold churches who have paid in full their pledges and are one hundred per cent members and are going to pay just the same amount each week or month. These are second-mile or one hundred per cent plus Baptists. I wish their tribe would increase. I urge Southern Baptists to get on the honor roll by paying in full their pledges and then going the second-mile, paying just the same so that they may be second-mile Christians and one hundred per cent plus churches. This is no mean ambition, but is in the highest sense Christly and worthy.

I rejoice that through the mercy of God I have paid in full the pledge of myself and family to the Campaign and am paying each month just the same as during the Campaign; and I rejoice to belong to a little, great church which will be on hundred per cent plus at the end of the Campaign. They will pay their pledge and more. I do not commend myself nor boast of my church membership; but I rejoice in the blessings of God and the willingness which He has given me and my church thus to come up to what we promised.

I urge Southern Baptists, individuals and churches, to join these nine Knoxville, Tennessee, churches and these ten East Tennessee churches in becoming second-mile or one hundred per cent plus Christians and churches. This spirit and this holy ambition and worthy Christian pride will land us far beyond the 75 million dollar goal and bring on as I believe a new day of Baptist achievement. Let's get ready to do our best and crown Christ King of kings and Lord of

THIS PASTOR HAS FOUND THE SECRET OF SUCCESS FOR THE FUTURE CAMPAIGN.

By J. M. Kester, Educational Secretary.

A successful pastor writing for information about mission literature dealing with our Southern Baptist foreign mission fields comments as follows: "Our church has paid its entire pledge. We do not intend to let it fall behind its 75 Million performance, but to do this we must need educate, educate, educate in missions and particularly foreign missions." As a means of educating his church, this same pastor states, "It is my intention to preach definite sermons on missions and to conduct a church school of missions."

From my observation and study, I would say that the pastor referred to has found the secret of success so far as the future campaign is concerned. There must be information and impression before there can be intelligent expression in service. People will not go beyond their information. They will not do much from mere sentimental and emotional appeals. In fact, most of the church members are tired of appeals. What is most needed is definite preaching and definite teaching on missions. The pulpit is the place

for the first, and the church school of missions is the place for the teaching. When the men, women, and young people in our churches are definitely informed they will give regularly with conviction and liberality.

Many pastors have already realized the value of the Church School of Missions as a practical method of disseminating missionary information and arousing the entire membership—men, women, young people—to their present missionary obligation and opportunity. It is hoped that many others will give the matter earnest consideration and the School of Missions a trial. All surely want the future campaign to succeed. The pastor, whose letter has been quoted, has found the secret of success. Let others profit by his discovery.

We would once more commend the book "Making a Missionary Church," by Stacy R. Warburton, printed by the Judson Press, as the book every pastor needs to help him in carrying out the first and full mission of his church or churches.

The Educational Department of the Foreign Mission Board is at your service to assist you in any possible way in furthering missionary education.

A DESPERATE MORAL SITUATION.

Dr. Norman Richardson of Northwestern University says this nation is facing spiritual illiteracy that is more serious than educational illiteracy, when only 5,350,000 of the 20,500,000 public school children in the United States are enrolled in Sunday schools. He urges the necessity of week-day religious schools in conjunction with the public schools to combat this situation, but our brethren will not agree with him in his statement that these institutions should be non-sectarian. It is easy to see in the signs of the times the serious need of Christian education both in elementary schools and colleges!

The Tennessee State Parent-Teachers' Association in June launched a campaign for state-wide religious education in the public schools. Mrs. Elizabeth Morgan, a teacher in the Knoxville City Schools, fired the State Parent-Teachers' Association with enthusiasm as she told how she was telling Bible stories each morning to her classes instead of reading 10 verses from the Bible as provided in the state law. She found that with the children of the age with whom she dealt, she could thus secure greater interest in the Bible and the mothers of these children have endorsed her plan.—Harry Clark

Rev. H. P. Hoskins, who, since closing a meeting with Grace Church, Baltimore, has been supplying some of our churches, has, with his wife and little daughter, taken up residence in Richmond. Mr. Hoskins went out from Washington, D. C., to his first charge in Pennsylvania. He has had thirteen years in the pastorate. During the last three years he has been a highly successful evangelist with highest endorsement everywhere. He is a seasoned and experienced preacher and is now available for special meetings or special or permanent supply. His address is 709 Law Building, Richmond, Va.

Contributions

PATRICK HENRY'S DEFENSE OF THE BAPTISTS.

Readers who have perused our new mission study book, "Baptist Missions in the South," will remember the titanic and long-continued struggle of our Baptist fathers to bring religious liberty in Virginia and in the nation. God gave to Baptists in those days powerful friends in James Madison, George Washington and Patrick Henry. The story of Henry's defense of the Baptist preachers, who were on trial at Fredericksburg for the high offense of preaching the gospel contrary to the form and wishes of the Established (Episcopal) church, was published in 1849 in "The Baptist Memorial." Not to stir bad feelings toward Episcopalians, but to bring the magnet of historical truth to bear upon any who in the midst of the present propaganda for Union may not forget at what price Baptists purchased the boon of religious liberty for America and for themselves, we reproduce the story of Patrick Henry's thrilling defence:

Go back to the period just prior to the Declaration of Independence. Imagine yourself in the old courthouse at Fredericksburg, Spotsylvania County, Virginia. The king's judges were on the bench, and the king's attorney is present to aid in dealing justice to all offenders. Numerous are the spectators on this occasion, for three ministers are to be tried for no other offense than "preaching the gospel of the Son of God, contrary to the statute in that case provided, and consequently disturbers of the peace."

Patrick Henry, who had heard of the imprisonment of these men, rode sixty miles from his home in Hanover county, to volunteer his services in their defense. As he entered the courtroom the clerk was reading the indictment. He pronounced the crime with emphasis, "for preaching the gospel of the Son of God." The reading of the indictment finished, the prosecuting attorney submitted a few words, all he supposed necessary to convict the prisoners; and all that would have been necessary under ordinary circumstances. The judges were about to pronounce the ordinary verdict of condemnation, when Patrick Henry, who had entered the bar among the lawyers, arose, stretched out his hand and received the paper. The first sentence of the indictment, which was being read as he entered, which had fallen upon his ears, was "for preaching the gospel of the Son of God."

This was the keynote. He commenced: "May it please your worships, I think I heard read, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of this county has framed an indictment for the purpose of arraigning and punishing, by imprisonment, three inoffensive persons before the bar of this court, for a crime of

great magnitude as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly or was it a mistake of my own? Did I hear an expression, as if a crime that these men, whom your worships are about to try for a misdemeanor are charged with what?"—and continuing in a low, solemn tone—"for preaching the gospel of the Son of God?"

Pausing amidst the most profound silence and breathless astonishment of his hearers, he slowly waved the paper three times around his head, then, lifting up his hands and eyes to heaven, with extraordinary and impressive energy he exclaimed, "Great God!"

The exclamation, the action, the burst of feeling from the audience, were all overpowering. Mr. Henry resumed: "May it please your worships: In a day like this, when truth is about to burst her fetters, when mankind is about to be raised to claim their natural and inalienable rights, when the yoke of oppression which has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered—at such a period when liberty—liberty of conscience is about to wake from her slumbering, and inquire into the reason of such charges as I find exhibited here today in this indictment!" Another fearful pause while the speaker alternately cast his sharp piercing eyes on the court and prisoners, and resumed: "If I am not deceived, according to the contents of the paper which I now hold in my hand, these men are accused of preaching the gospel of the Son of God. Great God!"

Another pause, during which he again waved the indictment around his head.

Resuming his speech: "May it please your worships: There are periods in the history of men when corruption and depravity of men so long debased the human character that man sinks under the weight of the oppressor's hand, and becoming the servile, abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in the state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away. From the period when our fathers left the land of their nativity for settlement in these American wilds, for liberty—for civil and righteous liberty—for liberty of conscience, to worship their Creator according to their conceptions of heaven's revealed will; from the moment they placed their feet on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment despotism was crushed; her fetters of darkness were broken, and heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all the sufferings and bloodshed to subjugate the new world, if we, their offspring, must still be oppressed and persecuted. But may it please your worships, let me inquire once more, for what are these men about to be tried? This paper says, 'for preaching the gospel of the Son of God!' Great God! for

preaching the Savior to Adam's fallen race."

After another pause, in tones of thunder he inquired:

"What law have they violated?" Then, for the third time, in slow, dignified manner, he lifted his eyes to heaven and waved the indictment around his head. The court and the audience were wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pale and ghastly and he appeared unconscious that the whole body was agitated with alarm; and the judge in a tremendous voice put an end to the scene, now becoming extremely painful, by the authoritative command:

"Sheriff, discharge these men."

—Selected

THE KING JAMES VERSION.

By William Lyon Phelps in Watchman Examiner.

The best version of the Bible for children to read is the Authorized or King James Version, published in England in 1611. It has the best English prose style that can be found anywhere; and there is a noble rhythm in the sentences that makes an indelible impression. It is not in the least necessary to have the Bible "written down" for children; if children will read the Bible in the Authorized Version they obtain the twofold benefit of knowledge of the Scriptures and acquaintance with the chief masterpiece of English style. If parents will guide their reading in the selection of the more interesting books, and will talk over the Bible characters with their children and frankly answer questions, the Bible can be made the foundation of a good education. There are no doubt some clever abridgments of the Bible and some vernacular translations and paraphrases that help to make difficult passages clear; but why use the second or third best when the best is available? Why not have children, as early as possible, become familiar with the greatest of all translations of the Bible? It is the Authorized Version that is the foundation of modern English literature and modern Anglo-Saxon civilization; it is the Authorized Version which is quoted by men of letters. Even the arrangement in chapters and verses is beneficial, because it gives the reader a natural pause between sentences and an opportunity to remember and to reflect on what he has read. I shall never cease to be grateful for the fact that when I began to read the Bible at the age of five, it was in the incomparable prose of the Authorized Version.

"It ain't the guns nor armament,
Nor the funds that they can pay,
But the close co-operation
That helps to win the day;
It ain't the individual,
Nor the army as a whole,
But the everlasting team work
Of every blomin' soul."

—Rudyard Kipling.

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

RANDOM REMARKS: WISE OR OTHERWISE.

By Sherwin Williams.

Hatred is murder.

Avoid intimacies with malicious characters.

Give the kingdom of God first place in your interests.

Strive to be useful and you will be happy, and enjoy the plaudits of God and men.

Mr. Blubb supports the "movies" with his money and presence, and the missionaries with his prayers.

The Lord commended the widow's gift of two mites, but it takes much more than that to get noticed now.

We have jazz music, razz entertainment, and frizzle headed flapper grandmothers. What next!

The more manish mothers become, the less manly will their sons be, and the less virile our nation. Who has a remedy?

Mr. Blubb prays that his church may become a soul-winning station; but he never attends prayer meeting, has a regular night each week for the movies, attends Sunday picnics, and avoids the Lord's Supper. It is to be hoped his prayer will be answered for another.

Some Sabbath desecrators say their consciences do not hurt them. Whoever imagined that a dead thing could hurt any one?

Many parents are sowing the wind and will reap the whirlwind by neglecting to bring up their children in the way they should go.

When the devil furnishes his silly, giddy, frazzle-headed flappers to teach in our Sunday schools and lead our children to desecrate the Lord's day, and neglect his worship, he gets all he wants. (21).

THE USE OF SEDATIVES IN RELIGION.

Recently a Boston paper gave a front-page position to the story of a Connecticut rector who has proposed to replace the pews in his church with rocking chairs. During the week the rocking chairs will be stored to give opportunity for basketball or ice skating, as the season demands. This is in line with the report from London to the effect that several prominent clergymen, including Dr. Fort Newton of the City Temple, are in favor of allowing men to smoke during church services.

Such extreme cases of the use of material sedatives like rocking chairs and smoking tobacco are of course few and far between in modern worship, but we should not allow them to blind us to the more common instances where the message of the preacher becomes, in its principal effect, a sedative.

Wherever the church has reached success, it has done so not because it has made people comfortable, but rather because it has made them uncomfortable. It is not the business of the preacher to put his congregation asleep but to wake them up.

Because a sermon ought not to be a sedative, it is not necessarily, on the other hand, an irritant. The art of giving a congregation what it ought to hear, rather than what

it wants to hear, is by no means easily acquired. Like giving disagreeable medicine to little children, it requires an unusual amount of patience, tact and resourcefulness. That preacher is a poor student of human nature who attempts to administer disagreeable doses to his congregation Sunday after Sunday, fifty-two times a year, without varying the treatment or occasionally offering some pleasant admixture agreeable to the taste that makes more palatable the truth which, if he is to obey his conscience, he feels he must proclaim for his people's good.

Sermons of this sort are much more difficult to preach than those of the sedative variety. In Old Testament times, just as today, there were plenty of men whose sermons were sedatives. They preached what the people liked to hear. They were strong supporters of the standing order. They won for themselves an unenviable immortality—succeeding generations ever regarding them as "false prophets." On the other hand, those few men who were strangers to the use of sedatives in religion and whose prophecies stirred their hearers to the most violent opposition became the leaders of a new world order in which the religion of the spirit dominated.

No religious message can be a sedative with an adversative in it. "Ye have heard that it was said by men of old time . . . but I say unto you." That "but" is adversative, not simply from the grammarian's point of view, but morally. Sermons that are full of moral adversatives are anything but sedative. Consciences that are dulled by long-standing customs can hardly be aroused by ordinary methods. There are too few exclamation marks in the average Sunday morning discourse. Given reasonably comfortable pews, many a church has no need to resort to the extreme measures referred to above. It is the easiest thing in the world to proclaim pleasantries. Soft, soothing, satisfying sophistries are altogether too common in the modern pulpit.

We are not pleading that the settled ministry should adopt the gear-ripping methods of the itinerant evangelist or professional reformer, who, after a brief period of scathing rebuke and scorching denunciation of social sins, can make an easy get-away on the midnight train. The pastor has to stay with his problem. His methods of arousing the conscience must in the nature of the case be wholly different. But the very fact that he has to deal with individuals outside the pulpit and that his whole situation depends upon establishing the right kind of personal relationships makes it easier for him to hand it to the heathen in Timbuctoo or to the kaiser than to the thick-necked political bosses who are personally responsible for a dozen kinds of social evil in his own city.

Or, to take one other example in quite a different realm, frequently pastors are found who refuse to give their people a kingdom vision and who deliberately stand in the way of any effort which will divert the gifts of their people from the current expenses of the church. The tiny trickle, often intermittent, of money for kingdom purposes is due, in more than one instance, to the failure of the pastor to overcome the opposition of two

or three leaders who "do not believe in foreign missions" and the indifference of a much larger number who do not know anything about, and therefore cannot have any interest in, the larger work of the kingdom. It is very easy to apply sedatives to the missionary conscience of the average congregation and to allow them to go on year after year quite satisfied with the customary contribution which is pitifully meagre compared with their real ability and the world's need.—*The Standard*.

"The presence of God in saving power in the church will put an end to the present plague of infidelity. Men will not doubt His Word when they feel His spirit. It will be the only security for the missionary effort. If God be with His people, they will soon see crowds converted and added to the Church. For a thousand reasons we need that Jehovah should come into the camp, as aforetime He visited and delivered His people from bondage in Egypt."—*Chas. H. Spurgeon*.

WORTH MEMORIZING.

COMMIT THE WAY unto the Lord; trust also in him; and he shall bring it to pass.—Psalm 37: 3, 5.

THE PEACE OF GOD, WHICH PASS-ETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS THROUGH CHRIST JESUS.—Phil. 4: 7.

HEAR, O ISRAEL: THE LORD OUR GOD IS ONE LORD.—Deuteronomy 6: 4.

HE THAT IS SLOW TO ANGER IS BETTER THAN THE MIGHTY; AND HE THAT RULETH HIS OWN SPIRIT THAN HE THAT TAKETH A CITY.—Proverbs 16: 32.

THERE IS NO MAN that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war.—Ecclesiastes 8: 8.

IS NOT THIS THE FAST that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Isaiah 58: 6.

THE GRASS WITHERETH, THE FLOWER FADETH: BUT THE WORD OF OUR GOD SHALL STAND FOREVER.—Isaiah 40: 8.

O LORD, THOU ART MY GOD; I will exalt thee, I will praise thy name; for thou hast done wonderful things. . . . Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.—Isaiah 25: 1, 4.

HE THAT BY USURY and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. A faithful man shall abound in blessings: but he that maketh haste to be rich shall not be innocent.—Proverbs 28: 8, 20.

LETTER FROM LONDON

By Dr. Ray Palmer.

West Ham Central Mission, London.

On Sunday evening, July 13, I had the privilege of preaching at the West Ham Central Mission, Rev. R. Rowntree Clifford, Rev. E. O. Clifford, M. A., Rev. C. H. Hutchinson, Ministers. About 1,000 people were present. Rev. R. Rowntree Clifford is the honored Pastor—he is a fine preacher and possesses remarkable executive ability. The Mission was begun many years ago under his leadership. He, his noble wife, and fine sister are putting their very souls into this work. Their church is located in the very heart of London's poverty stricken district. The work is partly sustained by offerings of the people of the British Empire and many other countries, but mostly by the sacrificial givings of their own laboring people. The work has grown until now they have many departments and all are in a thriving condition. This plant is a practical demonstration of the value of an institutional church, when all the workers are inspired by a great zeal for helping the poor and saving the souls of the needy. They have a Board of five Deacons who stand loyally by the Pastor; these men come from the labouring classes as do their members generally. They have a noble band of women workers who devote their whole time to this glorious service. A magnificent auditorium and other buildings have recently been constructed and dedicated to the service of God. Thousands throng the doors and use the rooms. Souls are continually being saved and homes transformed. The great embodiment of evil is on every hand, while thousands in the neighborhood are in want and despair through prolonged months of unemployment. But the hungry are being fed, the naked clothed, and the sick cared for, and the oil of comfort poured into many broken hearts. The ministry of the sisters is like that of the angels as they go about, like their Lord, doing good. The auditorium is a magnificent architecture. Both exterior and interior are beautiful. But when one enters that sacred place all this is merged in the higher plane; for the very atmosphere is laden with the unseen presence of Him who came to preach the Gospel to the poor, and by the worshipful attitude of the multitude there assembled. The choir and congregational singing was most wonderful and inspiring; I have never heard finer in all my life. Even the singing of the great choir in St. Paul's Cathedral and Westminster Abbey, with all their greatness, did not thrill my soul like the singing by choir and great congregation at Central Mission. As I tried to hold up Jesus Christ as the world's only hope the vast congregation with upturned faces thrilled me by their earnest attention and evident spiritual grasp of the truth. Here they have a Sunday school of 1,500. They have the largest woman's meeting in the world, where on every Monday afternoon, 2,000 women assemble in the service of our Lord. The endless claims of the work among men and boys, tax to the utmost the time and strength of Rev. E. O. Clifford. Miss Clifford's work among the girls has been marvellously blessed, especially in a wonderful Young Women's Bible Class. For 18 years, Mrs. Greggar has visited in the homes of the women in addition to much other work in which she is engaged. She has wrestled and prayed, cheered and comforted the poor everywhere. She has sown good seed with lavish hand and helped to gather in the golden grain. Miss Chapple, Miss Ayers and other sisters, have been equally consecrated and successful in a blessed ministry where the whole social problem seemed to centre in the frail life of an over-burdened mother. The experiences of these Christlike workers among the people of this poverty-stricken district is often most heart-rending. Not long since, one of these Christian women, returned from a work of love and mercy, was so overcome by her experiences of the day that on reaching the street she staggered and then bending her head

against a wall sobbed like her heart would break. With great difficulty she reached the settlement house and sought its homelike shelter and rest. These workers day by day see the poverty and agony of wretched rooms people call "home", they see what battles have to be fought against almost insuperable odds. A branch work is carried on at Silvertown under the faithful supervision of Sister Vera and Sister Freda, where they have an overflowing Sunday school. They are surrounded by a deluge of sin and sorrow. Sister Margaret, wise and loving, takes care of cupboards (alas, too often empty!) and the clothing department, and the distribution of Glaxo and Virol, and the selection of all children for "Child Haven". Sister Rosemund has known service in a foreign field as a trained nurse. She is full of devotion and kindness. Sister Kathleen is called by all, "our dear Centre Sister". Everybody loves her and all go to her for everything pertaining to the welfare of this great institution and this glorious work. Sister May is also spoken of very highly as one who goes on her way quietly serving her Lord and doing wonderful things in company with her girl Guides. With youth and brightness, charm and talent, both Sister Marjorie and Sister Edna render most valuable service. There are many workers here who love little children from the great Scottish mother, Sister Jeanette, at "Child Haven" down to the little girl mother, nursing a baby, in the great children's church just opposite. Many ladies of social prominence who have lovely suburban homes, come regularly to this mission and give days of service in helping the poor and suffering people. During the year, twice in one week, came the message, "I am sorry, but the little one is too ill, to go to Child Haven;" and an hour later has come the message, "Little Jimmy is dead!" Too late for fresh air; too late for warm clothing; too late for good food; too late for tender and loving ministry! That is the world's treatment of our Lord's little ones! The aged, too, are cared for by the workers in this great Mission. Dr. Clifford tells of the sad case, 20 years ago, at the beginning of this work; he found on a bitter cold day a poor sufferer from rheumatism, brought on by the adverse condition under which she had labored. There was no fire in the house. They had not had a bite of food in two days. The poor wife had cleansed the house throughout in cold hard water. Everywhere was spotless. "If there is a God, he does not know or he does not care," said the man as he groaned in agony. Dr. Clifford assured him he would never be cold or hungry again. He and wife had been cared for all these years by the loving ministry of Dr. Clifford and his co-laborers. Now, this poor old afflicted man praises God for his marvelous mercy brought to him through these servants of the Most High. I could write on indefinitely in regard to this good man and his co-laborers and of all the Christlike things they are doing to alleviate human suffering and sorrow. God bless them ever and grant that glorious work like this may be carried on by the Lord's people in every land. Oh, how can many hoard their money, live in such utter selfishness, with the cry of suffering humanity ringing always in their ears? Christ is saying, not only to the wealthy of Great Britain, but to those of great possessions in every land who turn a deaf ear to the great needs of the world, "Woe unto you rich!" He is saying, "It is easier for a camel to go through the eye of a needle than for the rich man to enter into the Kingdom of Heaven." There should be no "slum districts" on the earth. The churches of Christ co-operating with the State should provide for the poor, unfortunate ones. Give them a chance. Christianity has never had a fair trial in the world. If the followers of our Lord, would only apply the principles of the "Golden Rule" to the social conditions of the world, the objections of man to Christianity would fade away and millions sitting now in darkness would come forth into the light of love and peace. The word of God is full of promises, to those, who are merciful and just to the poor.

Oh how long shall helpless mothers and children starve while thousands of people have money to burn? Heaven's blessing on Rev. R. Rowntree Clifford and all who lovingly toil and faithfully pray with him!

In Honor of Dr. John Clifford.

A few evenings ago a great meeting was held in honor of Dr. John Clifford at the Westminster Chapel under the auspices of the National Brotherhood Conference. 3,000 people were present. The two speakers of the evening were Mr. Asquith and Lloyd George. When these distinguished gentlemen entered they received an enthusiastic welcome. Mr. Asquith said that he was present at a previous meeting of the National Brotherhood Conference that rejoiced in the fact that the League of Nations had become a living reality. "On that occasion, it so happened that Dr. John Clifford was the man, who welcomed me." "He was a great man, with a lasting memory." "When it came to real fighting he was worth many battalions." Mr. Asquith then introduced Mr. Lloyd George "as an illustrious fellow fighter, with Dr. Clifford, both in forlorn hopes and victories."

Mr. Lloyd George spoke on "Dr. Clifford, as I knew him." He said, in part: "I knew Dr. Clifford for the better part of 30 years and there is nothing of which I am more proud in life than that I retain the honor of his friendship right to the end. He was known before the whole Protestant world and its frontiers. He was the hope of the oppressed in every land, and he never failed them. He was in the true apostolic succession to the great ecclesiastics of the 12th and 13th centuries and of the covenanting Puritan preachers of the 16th who fought for the liberties of the people of England. Many additions and extensions have been made to the great Charter in the last half-century; there is not one of them in the struggle for which Dr. Clifford did not take a prominent part. He was a man of dauntless courage and indomitable will. When he was discharging, with unsurpassed fidelity, the duties of a Pastor in a Church of young people, he was, at the same time, graduating in the London University and winning a Degree with high honors. There was no more well stocked mind, mounting the platform, than that of John Clifford. He addressed great audiences and aroused them to frenzy by his vehement, passionate declarations against some wrong that roused him to anger. Dr. Clifford was one of the most ruthless fighters and yet one of the most gentle and tender men I have ever met,—as gentle and as tender as a woman. Dr. Clifford's life and message have been a great inspiration to many,—indeed to millions in this age. That inspiration will continue to run. Those who knew him best missed him most."

Unveiling of Painting of Dr. Clifford.

It was my happy privilege to accept an invitation from D. T. R. Glover to a luncheon at the Baptist House a few evenings ago when one hundred persons were present, including pastors, laymen and women. Among the guests were Sir James Marchant, historian, who recently wrote the life of Dr. Clifford. Hon. John Collier, the artist, and Dr. Everett Gill were also present. Dr. Shakespeare has been in very poor health for some time; he was greatly missed in the Councils of his brethren. After the luncheon was served, all repaired to the reception room to witness the unveiling of the painting—a fine piece of work in oil—by Hon. John Collier, of more than local fame as an artist,—many of his paintings are seen in London and elsewhere. The picture of Dr. Clifford is very lifelike and it will be placed in the Royal Art Gallery of London. The Trustees of the Gallery have done a very extraordinary thing in that they accepted the picture almost immediately without going through the usual "red tape" employed in accepting pictures for the Gallery.

Dr. Glover of Cambridge University and the President of the Baptist Union of Great Britain presided. Dr. Glover introduced Dr. Charles Brown who unveiled the painting and made a brief

address. He said in part: "I wish to congratulate the Hon. John Collier on his excellent work and also the Trustees of the National Art Gallery in fact that they so quickly accepted the painting of Dr. Clifford and that they will give it an honored place with the many other immortals in the British Museum. There it will be a constant memorial. Dr. Clifford was one of the noblest citizens our country ever produced. He was beloved, most especially, by us from the beginning of his romantic career; he belonged to the great Baptist Brotherhood. With great chivalry, Dr. Clifford was the defender and the champion of the oppressed. He always stood for Justice and Right. One of the strongest arguments for the immortality of the soul is found in a life like that of Dr. Clifford—such a life cannot cease at death. I believe he is still doing service for us and that his prayers are with us still. Only his living presence could inspire us to the fullest but this painting will be a constant memorial in the great Art Gallery. We bless God for such a character as that of Dr. John Clifford."

Dr. Glover then spoke as follows: "I find myself unable to picture, in my mind, the face of those dearest to me who have gone on before. A painting like this will be a constant reminder; as we look upon it, he will be to us, more and more, our own beloved Dr. Clifford. Especially will this picture be an inspiration to those who never knew him in the flesh."

Dr. Clifford's death came suddenly, at the age of 87. He had just made a wonderful address in the Council Chamber of the Baptist House on "Evangelism",—an address that stirred all who heard him. He sat down—leaned his head backward and his spirit took its flight to the gates of gold. Perhaps no man, in recent years, has left a stronger impress for righteousness upon the Churches and the whole of the British Empire than has Dr. John Clifford.

RECEIPTS OF FOREIGN MISSION BOARD TO AUGUST 1ST

	1924	1923
Alabama	6,451.88	4,746.96
Arkansas	100.00	125.00
Dist. Columbia ..	1,831.80	1,633.70
Florida	3,630.69	2,079.30
Georgia	10,129.10	10,137.60
Illinois	100.00
Kentucky	22,219.19	9,111.00
Louisiana	2,974.89	1,744.18
Maryland	5,099.75	2,180.00
Mississippi	7,761.70	2,279.49
Missouri	10,174.05
New Mexico	200.00
North Carolina ..	7,846.99	7,153.66
Oklahoma	2,321.10	1,951.26
South Carolina ..	1,069.50	4,500.00
Tennessee	10,578.00	4,005.00
Texas	17,761.80	68.75
Virginia	4,754.84	7,232.68
	115,005.28	58,948.57

THIS, LORD, WE ASK

By Frank MacDonald.

The consciousness of sins forgiven,
The practice of the peace of heaven,
The joy that comes from service given—

This, Lord, we ask. Grant it we pray.

The happiness of Scripture stored,
The strength acquired from sin ignored,

The sons of God in blest accord—
This, Lord, we ask. Grant it we pray.

The breaking down of social wrong,
The saving of this world's great throng,

The filling of our lives with song—
This, Lord, we ask. Grant it we pray.

The death of hate, the end of war,
The birth of love that naught can mar,
The reign of peace, both near and far—

This, Lord, we ask. Grant it we pray.

SERMON

THANKING GOD FOR THE UN- CHANGING CHRIST

By Alexander MacLauren, D.D.

"Jesus Christ the same yesterday, and today, and for ever."—Heb 13: 8.

This text may well be taken as our motto in looking forward, as I suppose we are all of us more or less doing, and trying to forecast the dim outlines of coming events. Whatever may happen, let us hold fast by that confidence, "Jesus Christ is the same yesterday, today and for ever."

1. I apply these words, then, as a motto, in two or three different directions, and ask you to consider, first, the unchanging Christ in his relation to our changeable lives.

The one thing of which anticipation may be sure is that nothing continues in one stay. True, "that which is to be hath already been;" true, there is "nothing new under the sun;" but just as in the physical world the infinite variety of creatures and things are all made out of a few very simple elements, so, in our lives, out of a comparatively small number of possible incidents, an immense variety of combinations result, with the effect that, while we may be sure of the broad outlines of our future, we are all in the dark as to its particular events, and only know that ceaseless change will characterize it, and so all forward looking must have a touch of fear in it, and there is only one thing that will enable us to front the else intolerable certainty of uncertainty, and that is, to fall back upon this thought of my text: "Jesus Christ is the same yesterday, and today, and for ever."

The one lesson of our changeable lives ought to be for each of us the existence of that which changes not. By the very law of contrast, and by the need of finding sufficient reason for the changes, we are driven from the contemplation of the fleeting to the vision of the permanent. The waves of this stormy sea of life ought to fling us all high and dry on to the safe shore. Blessed are they who, in a world of passing phenomena, penetrate to the still center of rest, and looking over all the vacillations of the things that can be shaken, can turn to the Christ and say, Thou who movest all things art thyself unmoved; thou who changest all things, thyself changest not. As the moon rises slow and silvery, with its broad shield, out of the fluctuations of the ocean, so the one radiant Figure of the all-sufficient and immutable Lover and Friend of our souls should rise for us out of the billows of life's tossing ocean, and come to us across the seas. Brother! let the fleeting proclaim to you the permanent; let the world with its revolutions lead you up to the thought of him that is the same for ever. For that is the only thought on which a man can build, and, building, be at rest.

The yesterday of my text may either be applied to the generations that have passed, and then the "today" is our little life; or it may be applied to my own yesterday, and then the today is this narrow present. In either application the words of my text are full of hope and of joy. In the former they say to us that no time can waste, nor any drawing from the fountain can diminish the all-sufficiency of that Divine Christ in whom eighteen centuries have trusted and been "lightened, and their faces were not ashamed." The yesterday of his grace to past generations is the prophecy of the future and the law for the present. There is nothing that ever any past epoch has drawn from him, of courage and confidence, of hope and wisdom, of guidance and strength, of love and consolation, of righteousness and purity, of brave hope and patient endurance, which he does not stand by my side ready to give to me too today. "As we have heard so have we seen in the city of the Lord of Hosts." And the old Christ of a thousand years is the Christ of today, ready to help, to succor, and to make us like himself.

In the second reference, narrowing the "yesterdays" to our own experiences, the words are full of consolation and of hope. "Thou hast been my help; leave me not, neither forsake me," is the prayer that ought to be taught us by every remembrance of what Jesus Christ has been to us. The high-water mark of his possible sweetness does not lie in some irrevocable past moment of our lives. We never have to say that we have found a sufficiency in him that we never shall find any more. Remember the time in your experience when Jesus Christ was most tender, most near, most sweet, most mysterious, most soul-sufficing for you, and be sure that he stands beside you ready to renew the ancient blessing and to surpass it in his gift. Man's love sometimes wears, Christ's never; man's basket may be emptied, Christ's is fuller after the distribution than it was before. This fountain can never run dry. Not until seven times, but until seventy times seven; perfection multiplied into perfection, and that again multiplied by perfection once more, is the limit of the inexhaustible mercy of our Lord. And all in which the past has been rich lives in the present.

Remember, too, that this same thought which heartens us to front the inevitable changes, also gives dignity, beauty, poetry, to the small, prosaic present. "Jesus Christ is the same today." We are always tempted to think that this moment is commonplace and insignificant. Yesterday lies conse-

they fumble at that knot in vain. He separates us from all others; blessed be God! he cannot separate us from Christ. "I shall not lose thee though I die;" and thou, thou diest never.

God's changeable Providence comes into all our lives, and parts dear ones, making their places empty that Christ himself may fill the empty places, and, striking away other props, though the tendrils that twine round them bleed with the wrench, in order that the plant may no longer trail along the ground, but twine itself around the cross and climb to the Christ upon the Throne. "In the year that King Uzziah died, I saw the Lord sitting on a throne." The true King was manifested when the earthly, shadowy monarch was swept away. And just as, on the face of some great wooded cliff, when the leaves drop, the solemn strength of the everlasting rock gleams out pure, so, when our dear ones fall away, Jesus Christ is revealed, "the same yesterday, and today, and for ever." "They truly were many, because they were not suffered to continue by reason of death; this Man continueth ever." He lives, and in him all loves and companionships live unchanged.

3. So, further, we apply, in the third place, this thought to the relation between the unchanging Christ and decaying institutions and opinions.

The era in which this Epistle was written was an era of revolution so great we can scarcely imagine its apparent magnitude. It was close upon

beams. But this Jesus dominates the ages, and is as fresh today, in spite of all that men say, as he was eighteen centuries ago. They tell us he is losing his power; they tell us that mists of oblivion are wrapping him round, as he moves slowly to the doom which besets him in common with all the great names of the world. The wish is father to the thought. Christ is not done with yet, nor has the world done with him, nor is he less available for the necessities of this generation, with its perplexities and difficulties, than he was in the past. His sameness is consistent with an infinite unfolding of new preciousness and new powers, as new generations with new questions arise, and the world seeks for fresh guidance. "I write no new commandment unto you;" I preach no new Christ unto you. "Again, a new commandment I write unto you," and every generation will find new impulse, new teaching, new shaping energies, social and individual, ecclesiastical, theological intellectual. In the old Christ who was crucified for our offenses and raised again for our justification, and remains "the same yesterday, and today, and for ever."

4. Lastly, look at these words in their application to the relation between the unchanging Christ and the eternal love of heaven.

The "for ever" of my text is not to be limited to this present life, but it runs on into the remotest future, and summons up before us the grand and boundless prospect of an eternal unfolding and reception of new beauties in the old earthly Christ. For him the change between the "today" of his earthly life and the "for ever" of his ascended glory made no change in the tenderness of his heart, the sweetness of his smile, the nearness of his helping hand. The beloved Apostle, when he saw him next after he was ascended, fell at his feet as dead, because the attributes of his nature had become so glorious. But when the old hand, the same hand that had been pierced with the nails on the cross, though it now held the seven stars, was laid upon him, and the old voice, the same voice that had spoken to him in the upper room and in feebleness from the cross, though it was now as the "sound of many waters," said to him, "Fear not, I am the first and the last; I am he that liveth and was dead and am alive for evermore." John learned that the change from the cross to the throne touched but the circumference of his Master's being, and left the whole center of his love and brotherhood wholly unaffected.

Nor will the change for us, from earth to the closer communion of the heavens, bring us into contact with a changed Christ. It will be but like the experience of a man starting from the outermost verge of the solar system, where that giant planet welters away out in the darkness and the cold, and traveling inward ever nearer and nearer to the central light, the warmth becoming more fervent, the radiance becoming more wondrous, as he draws nearer and nearer to the greatness which he divined when he was far away, and which he knows better when he is close to it. It will be the same Christ, the Mediator, the Revealer, in heaven as on earth, whom we here dimly saw and knew to be the sun of our souls through the clouds and mists of earth. That radiant and eternal sameness will consist with continual variety and an endless streaming forth of new lustres and new powers. But through all the growing proximity and illumination of the heavens it will be the same Jesus that we knew upon earth; still the Friend and the Lover of our souls.—The Watchman-Examiner.

CARRIER-PIGEON HEROES

The British Government has placed under the care of a keeper for the rest of their lives all carrier-pigeons which saw active service during the war. There are many, and some of them are heroes. One brought a message one hundred and eight miles that saved the town of Bridlington from bombardment, and though shot through the wing while over the sea it persisted and reached land. The bird's mate was shot down.—Kind Words.

THE SANCTIFIED TASK.

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me find it in my heart to say,
When vagrant wishes beckon me astray:
This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in my own way.
Then shall I see it, not too great nor small
To suit my spirit and to arouse my powers;
Then shall I cheerfully greet the laboring hours,
And cheerfully turn, when the long shadows fall
At eventide to play and love and rest,
Because I know for me my work is best."

Henry Van Dyke

crated in memory; tomorrow, radiant in hope; but today is poverty-stricken and prose. The sky is furthest away from us right over our heads; behind and in front it seems to touch the earth. But if we will only realize that all that sparkling luster and all that more than mortal tenderness of pity and of love with which Jesus Christ has irradiated and sweetened any past is verily here with us amid the common places and insignificant duties of the dusty today, then we need look back to no purple distance, nor forward to any horizon where sky and earth kiss, but feel that here or nowhere, now or never, is Christ the all-sufficient and unchanging Friend. He is faithful. He cannot deny himself.

2. So, secondly, I apply these words in another direction. I ask you to think of the relation between the unchanging Christ and the dying helpers.

That is the connection in which the words occur in my text. The writer has been speaking of the subordinate and delegated leaders and rulers in the church "who have spoken the word of God" and who have passed away, leaving a faith to be followed, and a conversation the end of which is to be considered. And, turning from all these mortal companions, helpers, guides, he bids us think of him who liveth forever, and forever is the Teacher, the Companion, the Home of our hearts, and the Goal of our love. All other ties—sweet, tender, infinitely precious, have been or will be broken for you and me. Some of us have to look back upon their snapping; some of us have to look forward. But there is one bond over which the skeleton fingers of Death have no power, and

the final destruction of the ancient system of Judaism as an external institution. The Temple was tottering to its fall, the nation was ready to be scattered and the writer, speaking to Hebrews, to whom that seemed to be the passing away of the eternal verities of God, bids them lift their eyes above all the chaos and dust of dissolving institutions and behold the true eternal, the everliving Christ. He warns them, in the verse that follows my text, not to be carried about with divers and strange doctrines, but to keep fast to the unchanging Jesus. And so these words may well come to us with lessons of encouragement, and with teaching of duty and steadfastness, in an epoch of much unrest and change—social, theological, ecclesiastical—such as that in which our lot is cast. Man's systems are the shadows on the hillside. Christ is the everlasting solemn mountain itself. Much in the popular conception and representation of Christianity is in the act of passing. Let it go: Jesus Christ is the same yesterday, and today, and for ever. We need not fear change within the limits of his church or of his world. For change there means progress, and the more the human creations and embodiments of Christian truth crumble and disintegrate, the more distinctly does the solemn, single, unique figure of Christ the Same rise before us. There is nothing in the world's history to compare with the phenomena which is presented by the unworn freshness of Jesus Christ after all these centuries. All other men, however burning and shining their light, flicker and die out into extinction. And but for a season can the world rejoice in any of their

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

Some requests have come in for diplomas when only one week has been given to the study of the entire Manual. This is against the regulations and should not be done. Twenty hours of class work are required on Sunday School Manual and ten hours on all other books in both Sunday school and B.Y.P.U. courses. Let all local teachers observe this regulation.

One week of the big Clinic is done and everybody pleased with results. Nearly 100 are here taking the work. Beginning Aug. 17, Training schools will be put on in a dozen or more of the other churches with a view to encouraging their organizations and equipment.

The First Baptist Sunday school, Knoxville, grew in attendance more than 300 in one week as a result of the clinic being conducted there last week.

The rural workers all report splendid results from last week. Twenty training schools were conducted in the state last week. More than 300 awards turned in from the one week's work.

Sibley Burnett, writes from Ethridge: "Although I had a hard time this week I believe some good was done. Brother Huckaba wants a worker in Lawrence county for several weeks if he can get one. It is surely needed here. I believe the people are waking up!"

SAMPLE LETTERS FROM RURAL WORKERS

By Swan Hawerth, Jr., Fountain City

Had a fine school this week. The people were very much interested but they are backward and it was hard to get them to tell what they knew. Last night we had about 150 present. I didn't have as many to take the examination this week as I have been having, but several are going to take the test and send me the answers. The lights were bad and some of the people could not see to write. I succeeded in grading their Sunday school. They already have Baptist literature. I also organized a B.Y.P.U.. We didn't get to have a training class in the B.Y.P.U. work all week, but I met with them the last two afternoons and we discussed the B.Y.P.U. work. They seem very interested and I believe they will have a good union.

Two people from Buffalo came over and took the work this week. They both passed the work making the grade of one hundred. I wish you would please send them certificates on the first and third parts of the first division. They are Miss Trula Finley, Rutledge, Tenn., and Mrs. L. E. Cate, Rutledge, Tenn.

They had 138 in Sunday school at Buffalo last Sunday, and 1,102 chapters in the Bible read. They are doing some fine work. Their attendance increased 58 in two weeks after the training school.

By W. R. Hamilton, Jr., Knoxville

I completed the work at Big Springs Friday and came over to Compromise where I was going to hold a school in the daytime, being at Beech Grove for night work. I received word from Brother Chiles who came across the mountain Friday night for me that my mother had a stroke of paralysis. He brought me back in time to get the morning bus Saturday. But upon my arrival at home I learned that mother passed into the home of eternal happiness at midnight Friday night.

Of course the loss is the greatest one I have experienced and I can hardly adjust myself to a work where I have no mother, but I am trusting Him who can give grace sufficient for every trial he sends us. I don't know yet whether I will do any more work this summer or not. I hate not have at least one school across the mountain in Mulberry Gap. I will know more about this later.

Dr. P. E. Burroughs writes August 4

"I am bringing to your attention a little matter which you will know quite well how to handle. Miss Willie Jean Stewart has come to Nashville as editor of the Elementary Quarterlies in the uniform system. She expresses a desire, in order to be able to handle at first hand her constituency, that she may be permitted to do some field work in country churches. She would like to get away from the railroad towns and villages into the real country. She is, of course, a forceful and gifted woman and it has occurred to me that you might find some use for her along this line."

Note: This is a real opportunity for some good country church to have an expert worker for a training school.

FROM A SECTION WHERE ANTI-MISSION SPIRIT PREDOMINATES

By Frank Smith

"Busy is our motto up here. I went to Oneida Sunday night, after attending the Sunday school at Pleasant Grove, thinking I would have time to work out my reports and let you have a little idea that we were still at work. Just walked from the depot to the middle of town, a car was there, waiting, wanting me to go back to Winfield. As you know we have a new B.Y.P.U. there. I went with them. We got there in time for the program opening, and a good program it was. Arrived in Oneida the next morning, just in time to get the train out to Norma where I am working this week. There is no danger of my running out of work. I have more calls than will be possible to fill this summer.

I simply can't write you the results of our work. It is beyond words. How thankful I am you told me to Go! that morning. I am hurrying to get this off.

H. D. Weaver Writes from Sevier Co.

"We closed the school at Millican Grove last Friday night. I taught 'Winning to Christ' and Miss Ramsay taught 'Stewardship.' Miss Ramsay volunteered her services to help me during the week. She is debating the question of a life's vocation. She wants to teach. I thought that she could get a smattering idea of the work by teaching last week. She likes the work, and has asked if she could do it all next summer. A large attendance."

The Rev. J. E. Balding, writes: "Received the free literature you sent and have the Sunday school going in good shape. The church is reviving rapidly. Had 12 conversions in meeting last week and 9 joined the church. I organized a new school at Salem church and ask that you send literature for that also."

Douglas Hudgins writes from Butler: "Encampment small this year but having good work. Prospects fine for Johnson City next week."

Floyd Odom, writes from S. W. district association: "The work here is hard but very interesting. No end of work to be done. Good school this week in spite of handicaps."

Carl McGinis, Providence association. Clarence Hammond, Midland and W. E. Warden Maury Co., all report good schools this week.

NOTICE

Some one lost a small note book at Ovoca. Same can be had by writing the office at Tullahoma, Tenn.

We hope to reach as many associations as possible after the Knoxville clinic is over. We hope to have some things to say about our work that will interest all of the churches.

The Baptist Encampment at Ovoca was not largely attended, but one of the best meetings the state has ever had. It was voted to make this a permanent meeting place and everybody went home to boost the encampment for 1925. Begin planning now for this great meeting of our Baptist Young People.

BYPU NOTES

A SUMMARY OF THE ANNUAL B.Y.P.U. REPORT MADE AT THE OVOKA CONVENTION

During the year just past the B.Y.P.U. work has had a steady, quiet growth. We have now 550 senior unions, 100 Intermediate unions and 125 Juniors. A total of 775 as compared with 225 five years ago.

The Associational Conventions are becoming more and more important factors.

Last year's Convention met at Memphis with a large representation from all over the state. This year's convention and encampment were both held at Ovoca with a limited delegation from each union.

During the year four regional B.Y.P.U. conventions were held. One at Cleveland, Rev. C. F. Clark, pastor host; at Morristown, Dr. J. Harvey Deere, pastor host; at Springfield, Dr. L. S. Ewton, pastor host; and at Humboldt, Dr. E. H. Marriner, pastor host. Through these meetings more than 3,000 young people were touched.

150 weeks of volunteer help were pledged by our college young people.

Our young people have taken an active part in all our denominational projects: Pay Up Day last October; the Baptist and Reflector campaign; our Christmas Mountain School program and in loyally fostering Christian education.

Miss Roxie Jacobs became our new Junior and Intermediate B.Y.P.U. state worker on June 1, and already a new impetus has been given to the work. Our Baptist future depends largely upon her work among our 50,000 Baptist young people under 17.

Our aims for the coming year are 365 new unions (one for each day in the year).

10 new associational unions.

2,500 new tithers.

10,000 new Bible readers.

100 A-1 unions.

Active Participation in the completion of the 75 Million Campaign and in launching of the 1925 program of Southern Baptists, securing annual gifts, regularly paid by every B.Y.P.U. member.

Every union stressing evangelism and training for personal soul winning.

Every B.Y.P.U. to have a study course this year and participating in

a continuous effort to increase the circulation of the Baptist and Reflector.

We recommend—

1. Associational Conventions for the B.Y.P.U. in every association.

2. The election of a B.Y.P.U. director for each church—with graded B.Y.P.U.'s.

3. That each union organize and foster a new union during the year.

4. That our pastors continue to enthrone and encourage their young people in having the study classes—the pastor to teach the class where possible.

We are deeply grateful for the loyal cooperation of the past year. We go forward with high hopes for an even greater future success for our common work for the Master.

JUST A SAMPLE OF HOW OUR VOLUNTEERS WORK

Miss Mary Parker of Tennessee College and Mr. George Simmons of Carson-Newman went back to their B.Y.P.U. at St. Elmo, put new life into it and are now about to conduct a week's training school. Miss Mary Parker is to teach the "Senior B.Y.P.U. Manual" and Mr. Simmons "Parliamentary Law." Both of these splendid young people volunteered a week's service and like many others from college are making it count in their own home church.

THE ANNUAL B.Y.P.U. RALLY AT MILTON

The district associational B.Y.P.U. Convention for the Lascassas district of the Concord Association was held at the Milton Baptist church last Saturday. About 200 representatives from the 5 churches included in the district were present. President Edward Owen of Lascassas was in charge.

The speakers on the program included President E. L. Atwood of Tennessee College, Prof. Kirtley of the same school, Rev. R. T. Skinner of Watertown, Miss Roxie Jacobs, of Nashville and your state secretary, Mrs. Mike Brown led the devotions. This was followed by reports from the State B.Y.P.U. Convention and the encampment. Holly Grove presented a demonstration program while the Milton B.Y.P.U. put on the play, "Farmer Brown's Conversion" in a realistic manner. The parts representing Farmer Brown and Matilda were especially well taken. It was a very worthwhile program. "The Three Visitors" put on by the Bradley Creek church, was great. Those present enjoyed the program immensely from start to finish.

CONVENTION ECHOES

"His Will—Mine" has been sounded out in every union represented at Ovoca. Some wonderful reports were brought back to the home folks.

Dr. John L. Hill, as usual, was su-



The Seventh Brigade of General Feng's Chinese Army (4,000 men) ready to receive Pocket Testaments from the American Bible Society in the Tungchow Camp

perb. Our Tennessee young people are 100 per cent for him.

Dr. Wm. Russell Owen has promised to be one of our convention speakers in Knoxville next June. We've been trying to get him for 3 years. Glad we've secured him, aren't you!

Those splendid B.Y.P.U. officers—the wonderful loyal and faithful group that's been so helpful in the work during the year past, our president, Judge Clifford Davis, with no superior anywhere as a presiding officer, and the vice-presidents in the three regions of the state: Miss Hattie Potts, Mr. Alvin L. Fehrman, Mr. W. D. Baxter, in every campaign and every convention they were absolutely dependable. Our treasurer, Douglas Hudgins, who efficiently and economically had charge of the Convention finances, our secretary, Miss Janey Bilderback who has never been known to fall at any task assigned. Our chorister, Mr. Harry Walters and our reporter, Mr. R. B. Bayrton. The young people of Tennessee and their state secretary owe a debt of gratitude to these volunteer helpers that we can never fully repay.

We regret that our vice-president W. D. Baxter could not be with us.

Did you see that fine bunch of new officers in last week's issue of the Baptist and Reflector? Get a copy and look the mover. They are great!

MIZPAH

The Lord watch between me and thee, when we are absent one from another.—Gen. 31:49.

"Go thou thy way, and I go mine—
Apart, yet not afar;

Only a thin veil hangs between
The pathway where we are,
And God keeps watch 'tween thee and me—

This is my prayer.
He looks thy way, He looketh mine,
And keeps us near.

I know not where thy road may lie,
Or which way mine may be,
If mine shall lead through parching sands,

And thine beside the sea;
Yet God keeps watch 'tween thee and me,
So never fear;
He holds thy hand, He claspeth mine,
And keeps us near.

Should wealth and fame, perchance be thine
And my lot lowly be;
Or you be sad and sorrowful,
And glory be for me;
Yet God keeps watch 'tween thee and me,
Both are His care.
One arm 'round thee and one 'round me,
Will keep us near.

I sigh sometimes to see thy face,
But since this cannot be,
I'll leave thee to the care of Him
Who cares for thee and me.
'I'll keep thee both beneath my wings';
This comfort's dear;
One wing o'er thee and one o'er me;
So we are near.

And though our paths be separate,
And thy way is not mine,
Yet, coming to the mercy seat,
My soul will meet with thine,
And 'God keep watch 'tween thee and me,'
'I'll whisper there.
He blesseth thee, He blesseth me,
And we are near."

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THE EFFECT OF THE GOSPEL

By Dr. J. L. Ames

The effect of the Gospel is "unto salvation." Many accept the word salvation, if you let them take all the salvation out of it, and leave only probation or reformation. Salvation must result in reformation, but reformation does not save the soul. Only regeneration can do that. If Adam was on probation, the devil got him the first pass he made at him. Although his surroundings were much better than ours. Sinners are not on probation, for the Bible says, "He that believeth not is condemned already." Jesus did not come to save us from condemnation, but to rescue us out of condemnation. The saint is not on probation, for the Book says: "He that believeth on him is not condemned, and shall not come into condemnation," etc.

Salvation is "from hell," "from all sin," "this present evil world," and "from wrath to come." Whosoever that believeth shall not perish, but have everlasting life. (Jno. 3: 15, 16.) Whosoever includes all believers. Whosoever drinketh of the water that I shall give him, shall never thirst. (Jno. 4: 14.) He that believeth on Jesus hath everlasting life and shall not come into condemnation (John. 5: 24). If a Christian is not condemned, has eternal life, and shall not be condemned, it is impossible for him to be lost. All that come to Jesus will in no wise be cast out (Jno. 6: 37). He that eateth of this bread (from heaven) shall live forever (Jno. 6: 58). Jesus gives unto them eternal life and they shall never perish (Jno. 10: 28). We are born into the kingdom (Jno. 3: 3). Then, if we are born into the kingdom, and there is only one way into the kingdom, as all agree, then to be lost we will have to be born out

of the kingdom or be reborn out of the kingdom. So, you see, it is impossible to "fall from grace" and be lost. But some say we are "baptized into the kingdom." Alright, suppose we are, and there is only one way into the kingdom, then we will have to be baptized out of the kingdom or be re-baptized out of the kingdom and in this case a man cannot "fall from grace" by himself, but would have to have some preacher to help him by baptizing him again. A man has two sons born to him, one is an obedient son and the other son is disobedient, but remember, one is just as much a son as the other, both by birth. Salvation is the gift of God (Eph. 2: 8). Believers are kept by the power of God (1 Pet. 1: 5). So then, if God saves and keeps us saved, it is impossible to "fall from grace" and be lost unless the devil is stronger than God. David did not lose his salvation, but the joy of his salvation (Ps. 51: 12). Peter did not lose his salvation. His courage failed, but his love and faith did not fail for Christ prayed that his faith fail not. If Peter's faith failed, then Christ's prayer was of no avail. Shame on some of God's people! The angels did not fall from grace for they were never saved by grace. Judas was never a son of God by faith in Christ. He followed Christ because he carried the bag of money. Christ knew from the beginning that Judas was a thief, a devil and a would-be traitor (Jno. 6: 64, 70, 71). Why was Judas chosen an Apostle? That the Scripture might be fulfilled (Jno. 17: 12). If the devil could get one of God's saints he would; if he could get several he would; if he could get all he would do it. Then if he did not get all it would not be because he could not, but would not; then those he spared, would be saved, not by the grace of God, but by the disgrace of the devil.

The saints' lives are hid with Christ in God. (Col. 3: 3.) We are in Christ and Christ in God. Now, if Satan gets one of God's saints he must bind Christ and cast him out of the Father and then seize and bind the Father. Therefore, Satan would be mightier than God. But again, some say that a believer can separate himself from God. Let's see. If he can separate or unsave himself he can also save himself and he needs no Christ.

Man can neither save nor unsave himself. Most people who believe in the possibility of a believer being lost, believe in salvation by works or by part works and part grace. Salvation is by grace and not works (Eph. 2: 8, 9). If grace saves us it will also keep us saved or it is no grace. The effect of the Gospel is a perfect, full, free, final and forever salvation. Those who believe in falling use Heb. 6: 4-6 as a sugar-stick. This does not teach the possibility of falling from grace, but the reverse. It means if it were possible to fall, no one could repent and come back to God.

DEACONS ORDAINED AT CONCORD CHURCH

By Miss Nina Davidson, Shepherd, Tenn.

A number of people assembled at the Concord Baptist church, eight miles east of Chattanooga, Sunday July 27, to attend the ordination services presented by the presbytery.

A very fitting and touching program was rendered. Only those present can fully appreciate the value and sacredness of this service. Still it must be obvious to persons of any reflection that the duties bestowed upon these men require power and a heart of uncommon devotedness to the kingdom of Christ.

Rev. C. W. Pope of Macon, Ga., and pastor of the church, preached the ordination sermon. The men ordained to diaconate were: J. H. Garrett, J. J. Harris, D. B. Vance, J. T. Davidson and Ed Brown. The charge was delivered by Rev. Palmer and the candidates were examined by Rev. I. W. Smith. The music was very effective and a number of splendid selections were rendered.

REV. A. P. MOORE RESIGNS AT LAWRENCEBURG

Rev. A. P. Moore, pastor of the First Baptist church of Lawrenceburg tendered his resignation as pastor, on last Sunday evening, to take effect immediately.

Brother Moore came to Lawrenceburg six years ago this coming August and has been pastor of the local church since coming and the Baptist church at Summertown for a part of the time. The church here has grown from a membership of 138, when he took charge, to an enrollment of 320 at this time. Other branches of the church work have grown accordingly, the Sunday school, B.Y.P.U.'s, W.M.U. and all other auxiliaries of the church.

He has proven himself a pastor of ability, dependable upon any and all occasions. He is one of the most able preachers Lawrenceburg has ever had. His discourses have been of a high standard although couched in language that any one could comprehend. He is a man of much ability, but very modest and unassuming. Those who know him best, love him best and appreciate his real worth.

In the nearly six years that he has been here the citizens of the town outside his church, have learned to know him as a man of high integrity and unimpeachable character.

He has made no definite plans for the immediate future, so he said Sunday night, although he had several places offered him, as pastor and other church work, but felt that he would take a work where he could find a greater opportunity for doing good.

The people of the town, regardless of church affiliations, regret the going away of Rev. and Mrs. Moore and their accomplished daughter, Miss Louise, but wish them mighty well wherever they decide to locate.—Lawrenceburg News.

WOMAN'S MISSIONARY UNION OFFICERS

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TO THE W.M.U. OF THE SOUTH

A Message from the General Director of the 1925 Program

The 75 Million Campaign which we complete by December, 1924, will not be an end of cooperative effort by Southern Baptists. Our Kingdom work must go on, the great enterprises—foreign missions, home and state, our benevolent and educational institutions—must be maintained without loss. The Southern Baptist Convention, anticipating this at its meeting in Kansas City, appointed a commission to provide for a program which would succeed the 75 Million Campaign. At the recent Convention in Atlanta it was recommended that from November 20th to December 7th pledges be taken for one year covering all benevolent objects of our denomination. This in a word is the plan of the future program. The consideration of the subject marked a high hour of the Atlanta Convention. The adoption of the report of the commission was a marvelous demonstration of unity. Representatives of the W.M.U. rendered valuable service in making plans for the new program.

Two-Fold Task Confronts Us

During the remaining months of this year Southern Baptists will be engaged in a two-fold effort—completing the 75 Million Campaign and making preparation for the program of 1925. To be sure, the best preparation for the future program, will be to finish the present task successfully. This we must do and will do. It is also true, however, that the results of the 75 Million Campaign must be conserved in and by the future program.

A Program of Progress

The 75 Million Campaign to date is the greatest achievement of Southern Baptists. We have raised larger sums of money than ever before. In the future program we must also raise large sums of money. Certainly we will not set for ourselves lower standards of giving. A greater number of our people have been enlisted than ever before. Fully 60 per cent, however, remain untouched in any vital way by the Kingdom appeal. The task of the new program will continue to be one of enlistment.

Unified Support Is Sought

Our people have maintained during these five years a commendable loyalty to a unified program. Certainly we will not be less loyal to the new program. It is in every way worthy of our united support. It undertakes to provide with reasonable adequacy for every Kingdom enterprise. It is suggested that those who will make designations, but all are urged to support the whole program of the denomination. During the five years of the Campaign we have, as never before, dignified the local church by bringing to its common treasury the largest sums of money ever given by our people to benevolent causes. We have trusted the churches and their agencies to administer our gifts. We will continue to dignify this greatest instrumentality of the kingdom in this way and thus honor our Lord by honoring His churches.

We will continue to emphasize stewardship and tithing and through the acceptance of these principles by our people, stabilize the financial systems of the churches.

No Conflict Is Necessary

There need be no complication in conducting the double program. Our churches have had five years of training and experience in team work. The same associational and church organizations will carry on the two lines

of effort. After finishing the work of the 75 Million Campaign by December, the churches everywhere having accepted the apportionments for the year will either in congregation assembled or through canvassing committees secure pledges for another year. Dr. Scarborough and I will work together with perfect mutual understanding and in fullest co-operation.

There's No Time to Rest

Some may suggest that since the five-year period has been a strenuous one, it is now time to rest. We should remember that the greatest reward for work done is the ability to do more work and the assignment of larger tasks. Constancy is one of the chiefest of Christian virtues. "Be not weary in well-doing." "Ye are my disciples indeed if ye continue in my word." No successful business man allows a serious lapse in his business effort. The farmer as he harvests one crop is getting ready for another. A good housewife in preparing today's meal is also making provision for the next. Surely in this high day of Baptist opportunity there will be no letting down, no flagging of interest, and no cessation of effort.

Entering upon my duties as General Director of the 1925 Program of Southern Baptists, I would send greetings to the W.M.U. of the South and the pledge of your support to the new work heartens me as I go to the task. You have not only given liberally and sacrificially, but you have been one of our greatest informing agencies. You bring to the new program a glorious record of intelligent, consecrated and successful service. We will go forward in humble reliance upon our Heavenly Father. We will be workers together with Him.

Sincerely,

C. E. Burts,
General Director 1925 Program.

QUARTERLY MEETING OF KNOX COUNTY W.M.U.

The quarterly meeting of the Knox Co. W.M.U., was held July 31st with the Euclid Ave. church. The superintendent, Mrs. R. L. Harris, called the meeting to order. This being the day for the Junior organizations to have charge of the program, the meeting was turned over to Mrs. W. P. Lawson, who put forth every effort to make the day worthy of note. The meeting opened with singing, "Have Thine Own Way." Gillespie Ave. had charge of the morning devotion. The 66 Psalm was read by one of the Sunbeams, and Mrs. Privette offered prayer. An instrumental duet "Open the Door for the Children" was played by two Sunbeams. Then all the Sunbeams from Gillespie Ave. sang "Send the Light."

The welcome was given by one of the Euclid Ave. children, little Elizabeth Armstead—response by G.A. of the first church.

Song "God's Flower Garden" by Mary Johnson, one of the Inskip Sunbeams. Reading "Is it Nothing to You?" Willie May Watts. Mrs. J. W. Marshall led in an earnest prayer for China.

Playlet "Harvest Day" given by the Deaderick Ave. organizations made a lasting impression on the audience.

Bell Ave. Sunbeams gave a playlet, following which Miss Hazel Dance made an appeal to mothers to give their daughters to Christ. A prayer that mothers might be willing to do this was led by Mrs. J. C. Shipe. Smithwood Sunbeams sang "Song for the Sunbeams."

A piano solo "Bringing in the Sheaves" and a vocal duet "A Wonderful dream" were given by the Grassy Creek G.A.

A playlet "World Comrades" by Central Fountain City organizations showed the importance of having "World Comrades" in the home and for junior workers.

Euclid Ave. G.A. gave a playlet "South America" closing with a prayer for South America.

Mrs. Harris had charge of the business session. Mrs. W. H. Stone read personal service reports from 23 organizations. Mrs. Atchley closed the morning session with prayer. Afternoon session opened with the song "I Must Tell Jesus." After quoting "Let your light so shine that men may see your good work," Mrs. W. L. Stooksberry led in prayer.

Broadway G.A.'s gave a reading and a piano solo. Fifth Ave. G.A.'s sang "When Baptists All Learn How to Tithe," also gave a reading on Africa.

Banners were awarded to Bell Ave. W.M.S., First church Y.W.A., and Central Fountain City junior organizations.

The next quarterly meeting will be held with Fifth Ave. church the fourth Thursday in October. Mrs. W. L. Stooksberry will have charge of the program. The Standard of Excellence for the Circles will be discussed and it is hoped will give much information.

Mrs. Harris spoke of opening the alabaster boxes in September when we have the week of prayer for State Missions, refilling and opening again in January.

Mrs. H. D. Blanc spoke of the needs of R.A. work and what the neglect is causing. One of Gillespie Ave. Sunbeams sang "Jesus Loves the Children."

A rising vote of thanks was given the Euclid Ave. church for their hospitality. Mrs. Lawson dismissed the meeting with prayer.

Mrs. Chas. A. Child, Secretary.

QUARTERLY MEETING OF MADISON W.M.U.

The third quarterly meeting of the Woman's Missionary Union of Madison Association was held with the Pleasant Plains church, Thursday, July 24. The program was given by the Young People's Organizations and Miss Laura Grady, Young People's Leader for the Association and also for West Tennessee, was in charge.

The following splendid program was rendered:

Song, "O Zion Haste"; Devotional, Harrison Hurt and Harmon Rogers. Royal Ambassador boys from First church; Prayer, Miss Katherine Rogers; Song, "The King's Business"; Welcome, Miss Gertrude Blanton; Response, Miss Gladys Guy. New plans for the convention year were presented by Miss Grady. Vocal solo, Miss Velma Jones; The Ovoca Encampment, Miss Lillian Dennison; a Missionary Pageant, Five Young Ladies from Second church.

Miss Jessie Dye, State Young People's leader, was present, and gave a wonderful address on "How to Foster Our Young People's Organizations."

The afternoon devotional was conducted by six G.A. girls from First church; prayer, Mrs. L. G. Frey; song by all the Sunbeams present; reading, Miss Willie Emma Jones; playlet, "Swapping Jobs," Misses Lucile Davis, Katherine and Willie May Rogers.

The business session, conducted by the superintendent, Mrs. C. M. Thompson, was full of interest. There are eleven Woman's Missionary Societies in the Association; six were represented and seven Young People's Societies, all making splendid reports of the work done during the past quarter. The following churches were represented: Jackson, First, Second and West, Poplar Heights, Madison and Pleasant Plains and four visitors from

Unity Association. The total attendance aggregated 125.

Mrs. Thompson presented the plans of the State Executive Board, of which she is a member, for the new year, bringing out many things that will contribute to the development of W.M.U. work in Tennessee.

A bountiful dinner was served on the church lawn at noon, and a pleasant social hour was enjoyed. Dr. L. R. Hogan, pastor of Pleasant Plains church, was present and gave cordial greetings to the visiting delegates.

The next quarterly meeting will be held in October with Madison church in the Madison Hall community.

W.M.U. OF BIG HATCHIE AT BRIGHTON, JULY 15

The devotional was led by Mrs. R. J. Williams, and a most cordial welcome was given the visitors by Miss Cora Lee Lyles. Two splendid talks were made by Mrs. Carey Anderson on "Why Organized Personal Service" and by Mrs. Z. T. Scott on "Mission Study: A Key." Miss Julian Walker favored us with a beautiful solo, "Others."

Plans for the new year were discussed by the superintendent, Mrs. T. L. Martin, of Stanton.

The afternoon program was conducted by the young people. The meeting was presided over by Miss Mary McHargue. Six Juniors from Henning conducted the devotional. Miss Pauline Peeler of Stanton told very impressively of her work with the Sunbeams. "The Hindered Christ" was given by a Brighton Sunbeam. A beautiful solo "Nothing Between" was sung by Mrs. Walker.

Miss Mary McHargue made a splendid talk on "How Foster Our Young People's Work." Demonstration by Brighton Y.W.A.

Big Hatchie W.M.U. is divided into three circles, with nine churches in each circle. Last year a pennant was offered for the circle making the best record during the year in (1) circle meetings; (2) new organizations; (3) reports sent to circle leaders (4) so

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cieties represented at quarterly meetings; (5) study classes. A report was kept each quarter by the leaders and these reports submitted to a committee. It was found that circle No. 1 with Mrs. M. L. Davis as leader was ahead in three points, thereby winning the pennant.

The hearty hospitality of the people and the inviting shade added much to success of the day.

Mrs. M. L. Davis, Secretary protem.

ASSOCIATIONAL MEETINGS 1924

AUGUST

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

SEPTEMBER

- 2—Mulberry Gap, Friendship church, Hawkins Co.
- 4—Big Emory, South Harriman church.
- 5—Unity, Hornsby church.
- 9—Enon, Dixon Creek church.
- 10—Gibson County, Humboldt.
- 10—Maury County, Columbia First church.
- 11—Watauga, Dungan's Chapel, Carter.
- 13—Stockton Valley, Beech Bottom Church, Clinton Co., Ky.
- 17—Madison County, Pleasant Plains.
- 17—Salem, Prosperity church, Wilson Co.
- 18—Midland, Pleasant Hill, Knox Co.
- 18—McMinn County, Salem.
- 19—William Carey, Petersburg church.
- 23—Ocoee, Providence church.
- 24—Clinton, Oliver Springs.
- 24—Friendship, Macedonia church.
- 24—Wilson County, Smiths Fork church.
- 25—Hiawasse, Concord church, Meigs Co.
- 25—Holston Valley, McPheeters Bend church.
- 26—Beech River, Mt. Gilead church, 12 miles northwest of Lexington.
- 30—Northern, Little Barren church.

OCTOBER

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

MISSISSIPPI RIVER PEARLS

Many valuable pearls are gathered every year from the Mississippi River. Some of the smaller and less expensive bits, known as slugs, find a ready market in India, where Hindu women use them in embroidering gowns, in making necklaces and other valuable articles.

SUNDAY SCHOOL BOARD ADVANCE MOVEMENTS

By I. J. Van Ness, Corresponding Secretary.

Rev. Homer L. Grice, pastor at Washington, Ga., will join the Sunday School Board forces on September 1st, to have charge of a new department—the Daily Vacation Bible School Department. He will be recalled as the brother who spoke so effectively on this subject at the Atlanta Convention. For some three years he has carried on this character of work in his church at Washington, and he will bring to us the leadership of experience and enthusiasm. The Board has put itself back of this movement and, adapting it to our ways, intends to urge it as a helpful adjunct to the Sunday school in country, town and city. We count ourselves fortunate in securing so capable a leader.

Mrs. Aurora Shumate, of Birmingham, Ala., who has been doing field work as an Elementary Worker, will also come to us to be connected with the Elementary Department and associate with Miss Forbes, her special work being the Cradle Roll and Beginners' Departments, and the Mother's Class. This is a somewhat new departure, but a very essential one.

Miss Willie Jean Stewart, also of Birmingham, and well known in Alabama as a Sunday School Worker, and an efficient public school teacher, joins the staff of our Editorial Department to have oversight of our quarterlies for the Junior and Primary grades.

The Board at its annual meeting not only authorized the above additions, but also separated the direction on Intermediate work from the Organized Class Department, and put Miss Mary Virginia Lee in charge of a distinct department. Miss Lee needs no introduction but merely to be commended in her new responsibility. The Intermediate Department is the point of present greatest need, and is of the utmost importance.

Mr. Bryan Robinson, who has been associated with the Department of Sunday School Administration, leaves us on August 1st, to return to Texas. He has been an efficient and valued worker.

IT IS ALL OF CHRIST

By Geo. S. Jarman, Rutledge, Miss.

Personally I desire to thank you for the position you took in your short article "Be Good or Born Again," which appeared in the Reflector July 17, last. Christ is the only one, only agent, that brings personal and social righteousness to people. The vast majority of the human race need to know these things: First, that their good deeds or so-called righteousness, are not a sweet-smelling odor unto God; that there is nothing in them (good works) to commend them (people) unto God, but they are as filthy rags in his sight so far as salvation is concerned. Is. 64: 6, Gal. 3: 21. Second, that no one can produce or do righteousness before he is saved. 1 John 2: 29. Third, that Jesus came to save sinners, and is the only power to save. 1 Tim. 1: 15. He is God's only appointed to save. Matt. 1: 21b. He alone has the power to save. Luke 5: 24; Acts 4: 12. Fourth, that they need to exercise faith in Christ and get this righteousness. Rom. 4: 5-6; 9: 30-32.

If people want personal and social righteousness, they must not expect to secure it in our churches, but in Christ, our righteousness. 1 Cor. 1: 30. Our churches are but to cooperate with the Holy Spirit to teach people the way of Righteousness. If we want personal and social righteousness, let us boldly proclaim the new birth, for separate and apart from it there is no righteousness in the truest sense. After men have experienced the birth from above, let us teach them to produce righteousness—that others may have the same experience and glorify God. Matt. 5: 16.

SO LITTLE AND SO MUCH

In that I have so greatly failed thee,
Lord,
Have grace!
And in thy outer courts deny me not
A place!
So little of fair work for thee have I
To show;
So much of what I might have done,
I did not do.
Yet thou hast seen in me at times the
will
For good,
Although so oft I did not do all that
I would.
Thou knowest me through and
through, and yet thou canst,
Forgive.
Only in hope of thy redeeming grace
I live.

—John Oxenham.

OBITUARIES

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

Culvahouse: James Bogges, son of Mr. and Mrs. E. W. Culvahouse was born December 26, 1910 and died May 12, 1924. J. B.'s going has left a vacancy, which can never be filled. His thoughtfulness and consideration of others won for him a large place in the hearts of all who knew him. Especially did children and old people find in him an ever ready and true friend. The extra large crowd which attended his funeral and the many beautiful floral offerings was a mani-

festation of the love every one had for him. He had been a member of Tennille Baptist church for two and a half years, and such devotion to the church is rarely seen in one so young. His interest in kingdom work was a joy to his pastor and Sunday school teachers and his parents were of the opinion that in a few years he would have been called into some definite missionary service. Though we cannot understand why such a promising life should be cut off, we know "God doeth all things well," and from J. B.'s short Christian life there surely will be an influence for good which will continue as long as time shall last. Therefore, be it resolved, first that every member of Tennille church and Sunday school extend their sincere sympathy to the bereaved parents and second that a copy of these resolutions be sent to the family, a copy furnished Baptist and Reflector and a copy spread on church record.—Mrs. T. D. Wilkey, Mrs. O. C. Ewing, committee.

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PASTORS' CONFERENCES

S. S. ATTENDANCE, AUGUST 10

Memphis, Central	938
Chattanooga, First	736
Memphis, First	613
Jackson, West	569
Memphis, Temple	536
Knoxville, Broadway	522
Chattanooga, Tabernacle	443
Chattanooga, Highland Park	418
Chattanooga, Avondale	382
Nashville, Eastland	377
Nashville, Judson Memorial	330
Fountain City, Central	328
Memphis, La Belle Place	328
Chattanooga, East	318
Alcoa, Calvary	305
Nashville, Immanuel	301

MEMPHIS

Eudora: Pastor Whaley spoke both hours. SS 53. Very helpful week. Inspiring messages by John W. McCall and H. S. Hughes.

Fisherville: W. L. Smith, pastor; Pro. L. P. Royer of Nashville is with us in meeting. Good crowds. Meeting continues. SS 42.

First: Dr. J. B. De Garmo supplied at both hours. SS 613.

Speedway Terrace: Pulpit supplied by M. D. Jeffries at 11 a.m. No evening service. SS 83.

New South Memphis: Pastor Norris absent to conduct a funeral in another city. M. D. Jeffries supplied at the evening hour. SS 114. Good unions.

Boulevard: J. H. Wright, pastor; "Church Covenant" and "God Standing in the Congregations of the Mighty—Judging Among the Gods." By letter 1; baptized 2; good SS and BYPU's. Pastor assisted Bro. M. R. Fletcher at Dothan, Ala., in a good meeting, 20 additions. Bro. Fletcher has done a fine work there. He is highly esteemed.

Temple: J. C. McCoy, pastor; out in meeting. SS held inspirational service at the morning hour. By letter 2; BYPU put on demonstration program at evening hour. SS 536; 7 BYPU's.

Eastern Heights: J. W. Leigh, pastor; spoke at both hours. SS 67; BYPU 70. Field open after October 1, as pastor's work will close at that time.

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

McLemore Ave.: Pastor Furr preached at both hours. SS 258.

Joseph Papia, Italian Missionary; times preached 2; present in SS 18; families prayed with 8; tracts distributed 25; visits made 47.

Central Ave.: J. P. Horton, pastor; spoke both hours. Good congregation. SS 70; BYPU good.

Calvary: Pastor spoke both hours to fairly good audiences. SS 153; BYPU's good.

La Belle Place: D. A. Ellis, pastor; spoke at both hours. By letter 1; SS 328.

Mt. Moriah: Rev. Jenkins, pastor; Bro. Jas. H. Oakley preached at both hours. 14 baptized.

Prescott Memorial: Jas. H. Oakley, pastor; Supt. Clarence Leavell, of Central church spoke at 11 a.m. The four unions conducted service at 5 p.m. SS 244; good unions. Pastor in revival at Mt. Moriah near Whiteville.

Central: Pastor Cox preached. By letter 1; for baptism 2; baptized 1; SS 938.

Lucy: Revival continues. Pastor Burk doing preaching. Additions since last report: 12 for baptism; 10 by letter. SS 75. Splendid audiences.

NASHVILLE

Calvary: W. H. Vaughan, pastor; "Spiritual Power" and "Rejoice Evermore." SS 195; BYPU 22; Jr. 18.

New Bethel: H. F. Burns, pastor; "The Temptation of Christ and What It Means" and "The Smoke of Their

Torment Ascendeth Forever and Ever." Baptized 2 into Goodlettsville church. Just closed a ten day's meeting at Goodlettsville. Brother L. S. Ewton of Springfield did the preaching. Two joined by letter and two baptized. Brother Ewton did us faithful work. We had a good meeting.

Grandview: Don Q. Smith, pastor; "Love Contrasted, Defined and Exalted" and "The House not Made with Hands." By letter 1; SS 276. Work holding up well. Good interest in every department.

Shelby Ave.: Geo. L. Stewart, pastor; S. C. Reid, supply; "Revivals" and "Salvation." SS 106; BYPU 15.

Judson Memorial: R. E. Grimsley, pastor; "Good cheer" and "Angels." For baptism 1; by letter 2; SS 330.

Eastland: S. W. Kendrick, supply; "The Resurrection from the Dead" and "I Am not Ashamed of the Gospel."

SS 377; good attendance in three BYPU's.

Grace: Tom L. Roberts, pastor; "Love and Service" and "Little Sins of Good People." SS 271; Int. BYPU 38.

Belmont Heights: John D. Freeman, pastor; "The Serving Servant" and "Stephen the Steadfast." SS 285; Int. BYPU 20; Jr. 18. Cash offering last Sunday \$1,800, \$1,500 of which was for the building fund. Walls for ground floor finished.

Whitsitt Chapel: Eli Wright, pastor; "The Obedient Church Will Prosper" and "The Way." SS 40; BYPU 20.

North Edgefield: A. W. Duncan, pastor; "The Indwelling Spirit" and "God's Hand Revealed in the Hour of Revelry." Profession 1; for baptism 1; SS 288; BYPU's 52.

Gallatin: E. P. Aldredge, pastor; "Causing the Saviour to Rejoice." SS 121. No services at night.

Central: W. C. Golden, supply; "The Dimensions of Divine Love" and "Christ's Supreme Contrasts." Usual SS and BYPU. One of our members, Miss Mable Andrews, left for her work in China Wednesday evening.

Immanuel: Morning, Dr. Richard Hall of Judson College, Marion, Ala., preached "A Two-Fold Purpose." No evening service. SS 301; BYPU 15.

KNOXVILLE

Broadway: B. A. Bowers, pastor. "Put on Thy Strength O Zion," and "The Happiest Man in the World." 522 in SS, 10 in BYPU.

CHATTANOOGA

First: John W. Inzer, pastor "The Great Parable of the Most Tragic Loss and the Most Glorious Gain," and "What Should Be Our Attitude About Turning Members Out of Church?" 736 in SS, 4 by letter.

Avondale: T. G. Davis, pastor. "Worship," and "The Harvest is Passed." 382 in SS.

Oak Grove: A. Robertson on "Why Preaching?" and "A Round Plug in a Square Hole." 136 in SS, BYPU good.

Tabernacle: T. W. Callaway, pastor.



A Group of Knoxville Baptist Pastors: With some changes since the picture was made.

Pastor preached. 443 in SS, 4 by letter, 2 for baptism.

North Chattanooga: W. S. Keese, pastor. J. C. Jackson on "Serving God," and "The New Birth." 235 in SS, good BYPU.

Clifton Hills Tabernacle: W. R. Hamic, pastor. "Christ Hath Need of a House," and "Christ's Death." 283 in SS, 4 by letter, 4 for baptism, 9 baptized.

Birchwood: J. N. Monroe, pastor. A. Fox, D.D., on "Religion in the Home," and "The Devil—a Real personality." 170 in SS, 3 by letter, 1 for baptism, 1 baptized. BYPU good. Pastor ends his work at Birchwood last of August.

Chickamauga, Ga.: Geo. W. McClure, pastor. "Gid" Higginbotham preached. Meeting starts off well.

East Lake: W. C. Tallant, pastor. "This Hath Touched Thy Lips," and "The Touch of God." 35 in BYPU.

Highland Park: J. B. Phillips, pastor. "Man's Greatest Mistake," and "Christ Dealing With a Weakling." 418 in SS, 7 joined the church.

East Chattanooga: J. N. Bull, pastor. "A Christian," and "Gideon's Army." 318 in SS, 2 BYPU's.

Bell Avenue: G. W. Cox, pastor. "Giving," and "The Church: Its Spiritual End." 111 in SS, 1 by letter, 2 for baptism.

Ridgedale: W. E. Davis, pastor. "The Danger of Forgetting God," and "A Bad Bargain." 140 in SS, 2 by letter, good BYPU, good services.

MISCELLANEOUS

Central of Ftn. City: J. C. Shipe, pastor; "Happy Memories" and Bro. A. C. Hutson on "Principles of Jesus." SS 328; BYPU 106. We worship in our new building next Sunday.

Big Spring (Cleveland): A. T. Hayes, pastor; Sat. night on "Diligent

Workmen" Sunday morning "While Musing the Fire Burned" and "God's Love to World in Sin." By letter 9; SS 131; for baptism 1; BYPU 50. Great interest manifested. After service at night a man came to my home for prayer. Was happily restored to service for Jesus.

New Friendship: T. R. Waggener, pastor; "A Sinner Brought to Christ" and "A Prayer for a Revival." SS 68; Protracted meeting begun. T. G. Davis of Chattanooga doing the preaching.

Rockwood, First: L. W. Clark, pastor; "What God Is Saying to Us in the Flowers" and "The Hope of Glory." SS 126; by letter 2; BYPU's 118. Preached at Caney Ford at 2:30.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "Hands Full of Honey" and "Three Days in Whale College." SS 305; BYPU's 82. Eight baptized in our pool from the East Maryville Baptist church. House crowded. A great day.

Centerville, First: Alvin L. Bates, pastor; Rev. Burnett filled the pulpit. He and Miss Mildred Hicks are teaching a course in SS and BYPU. Pastor in a meeting with Rev. R. M. Hastings at Union church near Centerville. I was in a meeting with Rev. G. Joyner near Jackson, Liberty Grove, we had 21 professions and 16 additions, 15 by baptism. This was my boyhood church, was baptized there 26 years ago. It was a happy time. My mother attended the meeting.

West Jackson: R. E. Guy, pastor; Bro. Will Howse spoke in morning. Pastor at night. SS 569; BYPU and prayer meeting well attended.

Monerey, First: W. M. Griffith, pastor; "Good Cheer" and "Too Late." Good Jr. and Sr. BYPU's. In prayer meeting last Tuesday evening 106. SS 221. Good day and fine congregations. Preached at Woodcliff at 2:00 p.m., to a splendid congregation.

The revival held by Rev. F. J. Waldrop of Idlewild, Tenn., last week at Antioch church near Medina, Tenn., resulted in 15 conversions and 17 additions to the church, 16 by baptism. It was the writer's pleasure to do the preaching for five days. Bro. Waldrop, an honor graduate of Union University, has notified the church of his intended resignation in order to enter the Southern Baptist Theological Seminary at Louisville.

Rev. W. M. Bostick of Bellevue church, Memphis, Tenn., lately assisted Rev. J. W. Joyner of Memphis, Tenn., in a revival at Germantown resulting in a number of conversions and additions. The people greatly enjoyed Bro. Bostick's preaching.

Rev. J. Floyd Rogers of Henning, Tenn., preached last week in a revival at Judson church near Chesterfield, Tenn., assisting the pastor, Rev. W. F. Boren of Darden, Tenn. There were many conversions and 17 additions. Record-breaking crowds attended the services.

Rev. J. W. Joyner of Memphis, Tenn., lately assisted Rev. A. Lambert in a revival at Moscow, Tenn. There was a marked revival among the Christians but neither conversion nor additions.

At the Central church, Memphis, Tenn., of which Dr. Ben Cox is pastor and his son-in-law, Clarence S. Leavell, superintendent of the Sunday school, on Sunday, Aug. 3, there were 1,251 in Sunday school and 11 received into the church making 250 for 1924. Sixteen were baptized.

The 1924-25 volume of "Who's Who in America" includes the name of Dr. William Dudley Nowlin of Arcadia, Fla., a son of Tennessee. He is mentioned because of his religious and educational prominence. Also for his prominence in writing books of national prominence and wide circulation. His friends are congratulating him for receiving such favorable mention.

Dr. W. M. Vines of the First church, Greenwood, S. C., while on his vacation in this month, will spend some days in his boyhood home in Tennessee. He has engagements to preach in the First church, Norfolk, Va., Calvary church, Washington, D. C., and Central church, Greenville, S. C.

Drs. C. P. Stealey of the Baptist Messenger and R. H. Pitt of the Religious Herald are wondering where the Home Mission Board spent last year \$11,559.60 on publicity, \$203.14 on advertising and \$6,980.30 for books. Careful, Si!

G. W. Morris of Atlanta, Ga., was licensed to preach recently by Tabernacle church, that city. He is in the railway service as baggage master between Atlanta and Birmingham, on the Seaboard Airline Railway, but preaches every Sunday.

Rev. Mark Harris of Fort Worth, Texas, a Tennessee exile, lately preached in a revival at Wilmer, Texas, resulting in 28 additions, 20 by baptism.

Miss Maxine Garner of Lexington, Tenn., a graduate in Expression, has been elected to a position in the school of expression of Baylor College for Women, Belton, Texas, of which Dr. J. C. Hardy is president. She is a capable young woman.

The church at Allens, Tenn., enjoyed a successful revival last week in which the pastor, Rev. Wilson Woodcock of Brownsville, Tenn., was assisted by Rev. J. C. Dearing of Covington, Tenn., a student in Union University who has been in the ministry a year. Rumor has it that Bro. Woodcock will resign as pastor of Allens church, recommending that Bro. Dearing be called.



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AMONG THE BRETHREN

Fleetwood Hall, Lexington

Dr. Len G. Broughton of the First church, Jacksonville, Fla., is preaching during August for Madison Ave. church, New York City.

Rev. Martin Ball of Paris, Tenn., while visiting relatives in Mississippi, supplied Sunday, August 3 at Ecu and Sunday, August 10, at Houka. We are confident it was mutually pleasurable.

The Second church, Sapulpa, Okla., of which Rev. J. E. Outlaw a Tennessee exile, is pastor is to have a revival beginning October 12. It will be the writer's joy to assist in the work.

Rev. W. O. Young has resigned at Shellman, Ga., effective August 15, to go to the church at Batesburg, S. C., as pastor. He is a man of unusual ability.

It is a grief to his hosts of friends to learn that Dr. W. L. Pickard of Central church, Chattanooga, Tenn., was the victim of a painful automobile accident while en route to Macon, Ga., where he was to supply the pulpit of the First church during August. We sincerely hope his recovery will be speedy and complete.

Harmony church, south of Brownsville, Tenn., is in the midst of a revival this week in which the pastor, Rev. Wilson Woodcock, is being assisted by Rev. L. O. Leavell of Ripley, Tenn. They are congenial and energetic yoke fellows. Bro. Leavell is chairman of the Executive Board of Big Hatchie Association.

Rev. Connie Lee Hargrove of Mayfield, Ky., was assisted by Rev. E. L. Crawford of Jackson, Tenn., in a successful revival last week at Oak Grove church, near Milan, Tenn., resulting in 14 professions and 10 additions to the church. Having graduated recently at Union University, Jackson, Bro. Hargrove plans to enter the Southern Baptist Theological Seminary in Louisville the next term.

Rev. James W. Joyner of Bemis, Tenn., is assisted this week in a revival at Union Hill church near Reagan, Tenn., by Rev. Milburn Mills of Spring Creek, Tenn. A successful engagement is confidently expected.

In the revival last week at Luray, Tenn., in which the pastor, Rev. C. E. Azbill of Lexington, Tenn., was assisted by Rev. G. M. Workman of Geary, Okla., there were 20 conversions and a general revival of the church, though only two were received for baptism. Brother Workman is preaching this week in a revival at Rock Hill church near Warrens Bluff, Tenn.

Dr. Curtis Lee Laws, editor of the Watchman-Examiner of New York City sails August 28, for a year's tour of the Orient. Drs. Homer Brookings and Frank Goodchild will edit the paper in his absence. The great publication has an extensive circulation in the South.

Rev. E. J. Blanton has resigned as pastor at Billings, Okla., and Rev. L. C. Burkitt has succeeded him in that pastorate. The latter seems to be happy in the work.

Dr. M. E. Dodd of the First church, Shreveport, La., is doing the preaching in a great revival with the First church, Fulton, Ky., of which he was formerly pastor. He is aiding the present pastor, Rev. Charles H. Warren. It is a great time for the Fulton saints.

Dr. J. J. Muir, who has been pastor of the Temple church, Washington, D. C., for 34 years, retires from that pastorate and also resigns as chaplain of the United States Senate.

Rev. J. W. Joyner of Memphis, Tenn., did the preaching last week at Ebenezer church near Williston, Tenn., with gracious results. He is filling a similar engagement this week at Goldust, Tenn.

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Home Circle

TRANSFIGURED CLOUDS

By A. L. Crawley.

I saw a raging storm-cloud rise one day,
Which hid the sun and darkened all my way.
It came at noon and raged an hour or more
And then moved onward tow'rd the western shore.

And I moved on until I reached my home
And saw from there a change in heaven's dome,
For that same cloud which loomed so dark at one
Was bathed in glory at the set of sun.

So shall the clouds of every child of God,
Which seemed so dark above the way he trod,
Be seen transfigured from the home above,
Bathed in the light of God's eternal love.

A MANY SIDED PROBLEM

By Wm. A. Johnson, Editor Motion Picture News.

There's an unmistakable selflessness in the opposition of women's organizations everywhere to the film founded upon the lurid sex novel.

There's an unmistakable seriousness, too, in the stand taken by Will H. Hays upon the same all-important question.

We have no right or call to speak for Mr. Hays in the matter; but we do feel that many others will be as satisfied as we are to know that with his feet squarely on the ground he is saying without the slightest equivocation: this sort of picture cannot be made.

The problem is a many-sided one.

It is an attractive commercial proposition to film the "sexy" book or play, attractive because of the huge and uncertain gamble in picture production. We wish the women of the country—the leaders in particular—understood better just how hazardous and baffling the business problems of production are.

We wish in particular that these very women would conscientiously and vigorously support the wholesome pictures they clamor for, and themselves stop paying money into the theatre box-office to see pictures they so strenuously denounce. We earnestly hope that there is less hypocrisy among women over pictures than with men over the Volstead Act.

But many sided as the problem is, the one fact stands out; the motion picture has too great a responsibility to itself and to humanity to have it offend the tenets of the home.

The problem of the motion picture is not the problem of the book or play; nor is it the problem of the big city.

The motion picture theatre is a neighborhood theatre; it serves its community while its community is at home. It is an adjunct to, a part of the home. It impresses daily millions of people among whom the youth of the land is a majority part. It has

nothing to do with the irresponsibility of Broadway. On the contrary, it has everything to do with the responsibility of the home.

We have stated this large fact before; but it is so basic a truth that it cannot be overstated, nor can it safely be ignored.

The problem, it seems to us, is equally up to the women of the country.

In our humble opinion, the vote is not of more consequence to them than is the motion picture.

It has been proven that where the women of a community interest themselves in the wholesome photoplay that the exhibitor will book and make money on such pictures. This is the one sure way to cause the production of such pictures.

And we believe that if the exhibitor will put this problem to the women of his community in this plain and practical manner that he will do a boundless good to himself, his community and his industry.

CHINESE SOLDIERS EAGER FOR THE BIBLE.

By Carleton Lacy, Secretary China Agency, American Bible Society.

At 2:30 o'clock on Easter Monday afternoon, six of us sat down to lunch with Brigadier-General Chang Tze-chiang in his headquarters at Tungchow. It was a simple meal; yet our host passed up two courses with the quiet apology that he was a vegetarian. "The first chapter of Daniel made me so," he explained.

The meal over we pushed back our chairs and gathered around the little General in an eager group. He had promised to tell the story of his conversion, and that of the battle of Chengchow, for which he had been decorated by the President of China. Mr. Davis (George T. B. Davis, Secretary of the Pocket Testament League) was ready with his pencil and pad. He intended to get every word of that priceless interview, and three of us were there to interpret. For us who could understand the General's eloquent and dramatic narrative, the next two hours were filled with inspiration and delight. For Davis, I think, it was a trial of patience. He remarked afterwards that his interpreters acted as though they were hypnotized. We were. It was quite impossible to interrupt that thrilling recital of events which had made of this honest, unknown soldier a national hero, whose life and testimony were radiant with the indwelling presence of Jesus Christ.

Again and again, as he told his story, General Chang jumped from his chair and seized his Bible to read some loved passage that had really taken hold and shaped his life. He read from the Psalms, from Jeremiah, from Daniel, from Proverbs, from Samuel. The story of David and Goliath was linked up with the words of Proverbs,

"There is no wisdom nor understanding

Nor counsel against Jehovah.

The horse is prepared against the day of battle;

But victory is of Jehovah."

And the whole message was personally applied in his effort to restore order in the ravaged province of Shensi. The heroic declaration of the Hebrews in Babylon had become the motto of the warrior in the face of overwhelming forces.—"Our God

whom we serve is able to deliver us—but if not,—we will not serve thy gods," and had steeled his allegiance in constant loyalty to the Lord. "Thy God, whom thou servest continually, he will deliver thee," had become his shield and buckler in war and in peace.

After we had been photographed together and were sitting informally about the General's desk, I asked him to let me see his Bible. He had referred to Ezekiel 3: 10 and 17, and I turned to read the words which had placed on a Chinese soldier the conviction that he must preach the gospel. The whole page was heavily lined with various ink and pencil marks, but this verse stood out,—
"When I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovah." Then I understood how on the preceding Good Friday this commander of the camp had preached in Jefferson Academy what was termed "one of the greatest sermons our students have ever heard."

With the Bible in my hands I could not resist running over its pages; there was scarcely one unmarked. It was the Bible of a very diligent student. It proved the truth of his assertion, "I spend about a third of my day in Bible study, and am always finding new truth and new blessing." Perhaps that explained the events of the morning. For several days there had been special religious services in the camp. The Secretary of the pocket Testament League had been urging the soldiers to a more diligent, persistent study of the Scriptures. At noon in that memorable Easter Monday four thousand men in uniform marched past the tables and received from the hands of their colonels each a pocket Testament. Then with the open book held high over-head they solemnly swore to read a portion every day and seek to bring its message into the life of another man. Most of them will keep that pledge, for before them is their brigade commander, General Chang Tze-chiang, a worthy example and inspiration to earnest Bible study and consecrated, manly living.

JAPAN'S COMMERCIAL HISTORY

By Mrs. G. P. T. Knudson in Adventure Magazine.

For the last quarter-century or so the commercial and manufacturing history of Japan has closely followed that of the entire world. Japan has had her trusts, her labor unions, her strikes, her millionaire manufacturers, in common with the rest of the world. Her chief handicap in her big factories has been lack of skilled labor. But the government is now encouraging supplementary education of mechanics and has established factory laws to protect such workers.

Statistics show that in 1920 Japan had \$165,500,000 authorized capital in 2,447 manufacturing companies. Textile factories headed the list with the major part of this capital; then came breweries, chemicals and electrical products. She then began to feel the effects of the world-wide business depression, from which she had not recovered when two of her most important commercial cities—Yokohama and Tokio—were so completely destroyed by earthquake and resultant fire in 1923. Yokohama was the principal

shipping port for all foreign exporting and importing; and in Tokio district nearly one-quarter of the country's manufacturing was done. The disaster naturally demoralized her manufacturing and shipping for a few weeks; but Kobe temporarily took over the work of Yokohama as a port, extra credit was extended to Japan's merchants and manufacturers by the leading commercial forces of the world, and building materials and machinery were rushed to her; so that she is making a phenomenal recovery from this disaster.

Amongst her leading manufactures are cotton goods, silk fabrics, industrial chemicals, porcelain and pottery, electrical supplies, lacquerware, paper, fancy goods, celluloid, fertilizers, glass, shell, buttons, steel, machinery, rubber, dyestuffs, matting, toys, brushes.



"Pop," inquired little Clarence Lilywhite, "what am a millennium?"

"Sho," said the parent. "Doan' you know what a millennium am chile? It's jes about de same as a centennial, on'y it's got mo' legs."

"Hello! Where are you walking in such a hurry?"

"Fellow just stole my car and went down this way."

"But surely you don't expect to overtake him on foot?"

"Rather! He forgot to take the repair kit with him. I know that car."

A Wall Street man, keen on having proficient clerks in his employment, had each applicant submit to a written examination on business. At one examination the question was: "Who formed the first company?"

A certain bright applicant answered it by writing: "Noah successfully floated the first company while the rest of the world was in liquidation." He passed.

Margaret is only seven years old, but sometimes quite naughty. On one occasion her mother, hoping to be particularly impressive, said,

"Don't you know that if you keep on doing so many naughty things your children will be naughty, too?"

Margaret dimpled, and cried triumphantly,

"Oh mother, now you've given yourself away!"

"Between emotionalism and formalism in religion," remarked a Washington divine, "there is, of course, a golden mean, and almost every preacher thinks he has found it. So probably thought a white minister who preached to a colored congregation in North Carolina; but after the sermon he invited an old colored deacon to offer prayer.

"O Lord," prayed the deacon, 'give dis pore brother de eye of de eagle, dat he spy out sin afar off. Glue his hands to de gospel plow. Tie his tongue to de line of truth. Nail his ear to de gospel pole. Bow his head 'way down between his knees, O Lord, an' fix his knees 'way down in some lonesome, dark and narrer alley, where prayer is much wanted to be made. 'Noint him with kerosene ile of salvashun an' sot him on fire.'"