

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

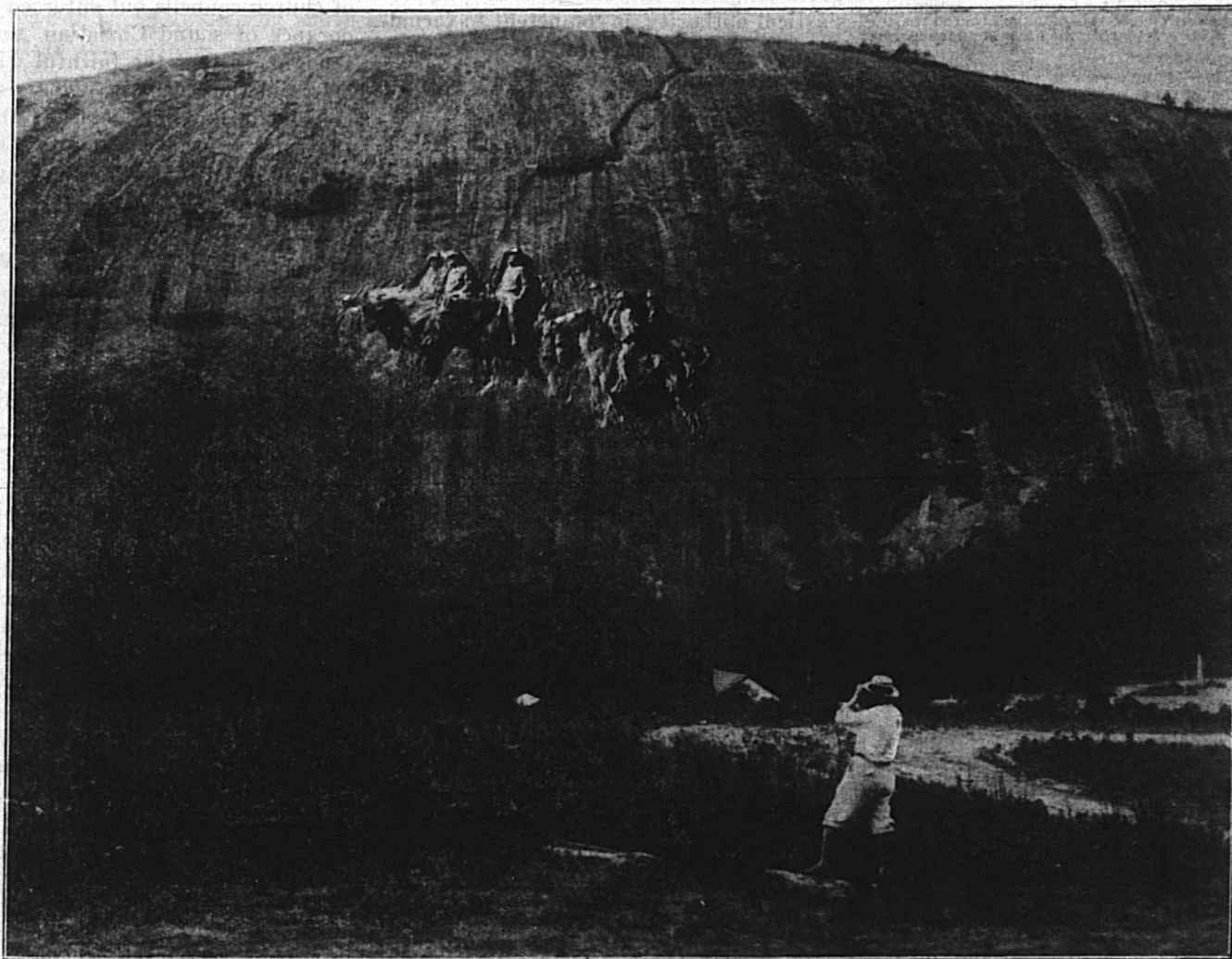
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J. D. MOORE, Editor

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Memorial to the Confederacy being carved on the face of Stone Mountain, near Atlanta, Georgia, by Gutzon Borglum, the sculptor, who says, "I would rather do that piece of work than be President of the United States the rest of my life."

(Reprinted excerpts from an editorial article in Kind Words)

The Panorama will contain seven hundred colossal figures representing the Confederate armies mobilized about their leaders and advancing swiftly into battle. Yonder over the crest on the right come the artillerymen with the horses rearing as they hold back the gun carriages pressing upon them. Ahead of them we see the calvary in full forward motion. Far to the left the columns of infantry are swinging bravely to the battle front. And there in the center on the bulge of the Mountain is that magnificent equestrian group of Confederate chieftains including Jefferson Davis, Robert E. Lee, Stonewall Jackson, and four others of the high command selected by the State historians of

the thirteen Confederate States. In their appropriate divisions (artillery, cavalry, infantry) on the Panorama are sixty-five more individual likenesses of Confederate generals, five from each State chosen by committees named by the several governors. Never has such an array of renowned military leaders been assembled in one stupendous scheme.

In that central group occupying one and a half acres or sixty thousand square feet of cliff surface, of course the outstanding figure is General Lee seated upon his famous war horse Traveler. The hat and head of Lee occupying space thirty feet square and unveiled on his birthday (Jan-

uary 19, 1924), stand out from the background wall four feet while the relief is twenty feet deep from the chest of his horse. It is fifty feet from the tip of Traveler's ears to his nostrils, each of which is seven feet in diameter, while his shin is the size of a barrel. It is nearly two hundred feet from Lee's hat to his horse's hoofs, which means that if the great general of these dimensions should ride into Atlanta he could look over the top of the seventeen-story Candler building as he passed and draw rein alongside the million-dollar Healy skyscraper without concealing either himself or his horse completely from an observer in the street beyond the structure.

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EDITORIAL

CONFESSIONS OF FAITH.

Among a growing number of devout people there is a distinct call for a satisfactory and complete statement of our Christian faith. It has been precipitated perhaps by attacks which, from some quarters, have been made upon it, and by the questions which have been raised in the minds of some concerning its efficacy and present-day adaptation. Before various Baptist bodies such advocates have tried to get a hearing. Other evangelical denominations than our own have well-established and time-honored creeds which, however, under the popular clamor for emphasis on specific points of doctrine, may come up for revision.

Recent Developments.

At the last Southern Baptist Convention there were two different resolutions presented to the body declarative of our generally accepted faith. There was nothing in the resolutions, as far as we know, that was objectionable to any member of the Convention, and yet the body did not feel that it ought to go into the creed-making business by adopting either or both of them; but did appoint a committee to bring to the next Convention at Memphis in May, 1925, such pronouncements as, in its judgment, may be needed to re-affirm our loyalty to the Bible as the only and sufficient rule of faith and practice.

This week we are publishing a Confession of faith adopted lately by the Tabernacle Baptist Church of Chattanooga, and which was approved by the Baptist Ministers' Conference of that city at a recent session. It is supposed that this Confession takes the place of any other declaration of faith which that church may have formerly made or adopted, but not necessarily so. A church can pass as many resolutions of that kind, or any other, as it wishes: since one might

be of value as a supplement or an elaboration of another. The New Hampshire and the Philadelphia Confessions, which have been in general use among American Baptists, are merely convenient statements of Scripture doctrines held by Baptists, although neither contains everything accepted by some Baptists and practiced by some Baptist churches.

Churches Competent.

Churches only have a creed-making power. They cannot delegate such authority to other churches nor divest themselves of it by trying to share it with one another. Whatever responsibility there is in the matter must be borne by the churches themselves separately. Since the Scriptures are not "of private interpretation," the church, as the only ecclesiastical authority, is competent to formulate a statement of faith. It has no right to formulate the faith—but to make a statement of it. We do not think an individual can speak for a church or for a group of churches except as he is approved by them as their spokesman in any matter. It is very clear, also, that no group of Baptists, in any other than in the capacity of a Baptist church, can speak for the churches which they represent or for Baptists generally; or adopt any declaration of principles or resolutions which would be binding on them unless ratified and confirmed by them.

Practical Uses.

For what purposes are creeds or confessions of faith formulated? For the most part, in times past, they were used as evidences of a doctrinal soundness on the part of churches seeking co-operative or fraternal relations with other churches. They are still of value in that respect. They are helpful also as a text of information to the members concerning the fundamentals of their faith. They may be necessary also as a testimony to the truth in a time when a witness to the simple gospel is needed to appear before the bar of a doubtful, current religious opinion.

But it should go without saying that the purpose of a Confession is not to create faith but to express it. "Faith cometh by hearing, and hearing by the Word of God." We do not need man-made explanations to clarify the Word of God so as to make it a sufficient basis of faith. In one's baptism, for example, one confesses Christ, not in order to be saved but because he is saved. There must first be an *experience* before there can be *expression*. There must be a *belief* before there should be a *confession* of faith. Therefore, a declaration of religious principles or teachings should be a visible *evidence*, rather than a necessary *test*, of orthodoxy. We do not understand that any church which adopts a creed would compel its members to subscribe thereto as individuals, or would exact of them complete conformity to its statements upon penalty of exclusion for failing to do so, although it would be competent and would have the right to do this in all except *ex post facto* cases.

Significance.

It is gratifying to note the trend of things doctrinally. It is also at times interesting. The persistence with which statements of faith are made and exploited by adherents to the old faith is anything but a bad sign. We do not always approve of their plans but we

do not find ourselves at any time or in any way out of perfect sympathy with their purposes. We join heartily with all who earnestly and intelligently contend for the faith.

A doctrinal revival is on. God's people are feeling out for an adequate definition of their faith and status. They need it to support their own private Christian life in an age of doubt and adverse criticism. They want a definite basis and note of appeal as they go with the gospel to a world of sinners. They are "modern" enough to find the old Confessions insufficient. They want a new statement of old truths. They do not set forth any new truths or discoveries. The indications are that we are coming to the day when doctrinal tests will be made, not by decrees of church councils but enforced by a preponderance of sound Christian sentiment and thought, so that the faithful will be marked off from the faithless. The rise of Confessions will skim off some of the impurities that now infest the body of Christians and will aid greatly in strengthening the faith of loyal believers.

PRAYER FOR REVIVAL.

There can be no doubt about the worldwide need for a genuine spiritual revival. Many of our best seers think we are on the eaves of such an awakening. It will have to come about through prayer and spiritual preparation for it on the part of God's people. Certain organizations have arisen for the specific purpose of promoting prayer for this cause, most notably the Great Commission Prayer League of Chicago. But the existence of organizations for the promotion of the prayer life of Christian people ought not to be necessary. It is very much like an organized prayer meeting. Prayer should be spontaneous, unstudied and free from external stimulus as far as possible, and not dependent upon appeal or persuasion.

Yet a call to prayer is always in order among Christians. It is never objectionable or untimely. The Bible abounds in commands to pray. The need for it is imperative and universal. Special objects of prayer should be encouraged. Indefiniteness is often an element of weakness in praying. Platitudes and generalities usually indicate the lack of burning desire and a deep sense of need. When the hearts of Christians all over the world are burdened with the weight of souls and of the crying needs of a lost and depraved race, there will be such heart-searching and such a siege of the Throne of God on their part that

"Heaven will come down our souls to greet
And glory crown the mercy seat."

The Kind of Revival Needed.

Of experimental, spiritual religion? Yes. That which will revive the lost art of shouting and which will move mightily upon the emotions of men? Yes, we do not believe in a cold-blooded religion, and unless the emotions are stirred the gospel has not reached the heart. But all these are symptoms and are of value as an index to a condition in which the real revival is to take place. What is that condition? What is the basis upon which the new revival is to be had?

Soul-winning methods follow certain well-

established laws of psychology, or the science of human consciousness and life. Psychological changes take place with nearly every generation of people. Therefore, the methods and bases of revival are variable at different times. But whatever may be the appeal, there must be contact with the emotions either directly or indirectly. There are several approaches to the emotions, such as pleasure, pain, duty, awe, reverence, dread and so on. The easiest access is that of fear perhaps, which is in evidence where preaching magnifies the judgments of God and proclaims the terrible nature and consequences of sin. Warning is the particular feature of such a ministry.

But it is evident that stewardship will be the basis of the spiritual awakening which is to come. It is that which recognizes the Lordship of Jesus in our lives. It is not the sort of revival in which the tightwad deacon shouts all over the meeting house and afterwards shuts up his "bowels of compassion" against his brother in need or the cries of a world in want of the gospel. His religion may be genuine but his revival is shallow, and purely and only emotional. His sort of revival is not going to accomplish that which is needed in the world today.

Stewardship has been regarded as a rather matter-of-fact subject, and a cold proposition of finance. No doubt where it has struck unresponsive hearts, their own temperature was attributed to it! There is not a theme in all the Word of God that is warmer or more susceptible of making direct appeals to the emotional nature of people. It means more than money tribute, although that is included in it. Wherever it is objectionable because of its financial aspects, there is an evident lack of harmony between the soul and Christ and an actual dearth of spirituality.

The Kind of Praying Needed.

To approach the emotions by a call to duty is a harder matter than to reach them through an appeal to fear. Therefore, to have a great revival now will be far more difficult than it used to be. It will be extraordinary. It cannot be brought about by a usual effort or interest. "This kind goeth not out but by prayer and fasting." It requires intense desire, a burning zeal and importunate prayer to accomplish a work of momentous nature and results. As never before, Christian people should fall on their faces before God in humble, persistent entreaty for a spiritual awakening in the hearts of all men everywhere.

Such praying cannot be narrow or provincial. If born of a stewardship consciousness, it will not be. There is no proper sense of stewardship where there is no thought of the outlying world areas where the gospel is not preached and where souls are perishing by the myriads for the want of it. As we look up to God in prayer, the whole world must be in our eyes. We shall not see His face clearly until we can recognize and own Him as God's gift to all the world. The pre-eminence of Jesus in our lives means that He is made prominent in our attitude toward all for whom He gave His life.

It is very evident, therefore, that the note of prayer now should be that of inquiry con-

cerning what we should do. To ask for God's blessings upon us without first trying to find out and to perform our duty to Him is presumptuous reliance on Him. He is ever ready to bless. The only requisite to His blessing is our own fitness and readiness to receive it. He has done everything for us that divine wisdom could devise and divine power could perform. The burden of our praying must be to know and to do His will. His favor and His special blessings wait on what we do and on our willingness to do as He wants and directs. Are we ready?

METHODS OF RAISING MONEY.

By T. W. Gayer.

Wrong methods of church finances hurt the individual giver, hinder the work of the church and cheapen the kingdom of God in the eyes of the world. There is no question but if our churches would adopt the Scriptural plan of finances that their efficiency would increase many-fold.

I. Methods to be avoided.

1. The pew-rental.
2. Church endowments.
3. Office buildings, with rooms to rent.
4. Indirect methods—bazaars, suppers, plays, festivals, etc.
5. Assessments.
6. High-pressure collections.

Paul hoped that the churches would not wait for his coming, so that a high-pressure collection would be necessary. (1 Cor. 16: 2). With our present system it is necessary to take high-pressure collections, but we must adopt a system which will make this unnecessary.

II. The Scriptural Plan—The Budget.

1. What Is the Budget Plan? The budget is the sum total of all the money that a church proposes to raise within a definite period of time.

2. The Budget Illustrated. Suppose that Liberal Church, which has preaching two Sundays a month, has the following needs for the year 1925:

Pastor's Salary	\$1,000
Janitor's Salary	50
Insurance	50
Light, heat, etc.	100
Sunday School Expenses	75
B. Y. P. U. Expenses	50
W. M. U. Expenses	25
Building and repairs	100
Incidentals	100
Pastor's Expenses	100
Revival Meetings	150
Total	\$1,800

This church, then, has a proposed local budget of \$1,800 for one year and will undertake to raise another \$1,800 for denominational causes which includes Foreign Missions, State Missions, Home Missions, Christian Education, Ministerial Relief, Orphans' Home and Baptist hospitals. This latter budget to be divided according to the percentages determined by the Executive Board of the Baptist State Convention. The budget then of Liberal Church for one year is \$3,600. The church will use the duplex envelopes and endeavor to secure a weekly offering from every

member of the church, to both local and denominational budgets.

Offerings will be taken at all services—Sunday school, preaching, B.Y.P.U., etc. If one drops an envelope at any service during the day he is counted a contributor at all services for that day. Each organization will have a treasurer to O. K. bills but all bills will be paid by the treasurer of the church.

In order that each organization will know how much money it can spend during the year and that no organization may be tempted to be too extravagant the amount to be expended by each organization is agreed upon at the beginning of the year.

III. Advantages of the Budget Plan.

1. It is Scriptural. The Jews had a budget for the expenses of the worship of the temple. The disciples while Jesus was with them had a budget (John 13: 29). The Jerusalem church had a budget (Acts 2: 44-45; 4: 32-37).

2. Takes care of all the causes.

3. Produces well-rounded givers.

4. Connects giving with worship.

5. It is business-like.

6. Encourages tithing, or some other regular percentage.

NEWS AND VIEWS.

Visitors to the Tennessee Valley Association will please note that it is to meet at Wolfe Creek Church, September 11, instead of 9, as heretofore announced. The railway station is Spring City.

* * *

Too late for publication last week we received the program of the Big Emory Association of Baptists, which is to be held at South Harriman Baptist Church, September 4, 5.

* * *

President B. H. De Ment announces: The Seventh Session of the Baptist Bible Institute, New Orleans, will begin Tuesday, September 16. At the evening hour Dr. J. E. Gwatkin will deliver the opening address. It is important for all students, preachers, laymen and women to be on hand for the first day. If this is impossible, they should come as soon thereafter as practicable.

* * *

Dr. Hight C. Moore, one of the editorial secretaries of the Sunday School Board, has returned from an extended trip through some of the national parks and other scenic territory of the far West, and readers of *Kind Words* have a rare treat in store, as with pen and picture he carries them back over his journey.

* * *

Dr. J. Mansfield Bailey and wife are leaving Nashville Thursday, September 4, for Wuchow, South China, where they are to be associated with Dr. Geo. Leavell as medical missionaries. They sail from Vancouver on the Empress of Australia, of the Canadian Pacific line, September 11. They desire to express to their many friends in the state their hearty appreciation for the kindnesses they have received in making preparations for their journey. May God bless these young people and may they have the backing and support, the prayers and love of all the people at home!

Contributions

RANDOM REMARKS: WISE OR OTHERWISE.

By Sherwin Williams.

Study to be courteous.

Deeds are more convincing than words.

Some men talk wisely and act foolishly.

Better cheer one downcast heart than thrill a dozen jubilant souls.

The sweetest joy is to yield your own pleasure to make another happy.

"Who went about doing good" is a most eloquent sermon each one can preach and not plagiarize.

The test of one's religion is not one's words but one's deeds. Many say and do not.

Do not boast of your good deeds; it is joy enough to do them and let others praise you.

The slanderer's gossip is abroad in the land. Avoid his slime by so living that no one will believe his attacks.

A service needed that you can render is an obligation upon you, and you are the richer and better if you give it.

Deacon Blubb boasts of his regular attendance on the "movies" and his deep concern for souls; but his neighbors note his absence from prayer meeting, the Lord's Supper, and his Lord's Day desecrations.

Some parents teach righteously, live devilishly, demand that their children be circumpect and then wonder why there are no candidates for the ministry in their homes.

How can a missionary society be A-1 when neither its president nor circle leaders give creditably to missions? Some who would be friends with the Nazarene belittle Him by their conduct.

The most eloquent, most appealing and convincing testimony to the saving power of Jesus is the exemplification of His spirit in your character and conduct.—(24)

NEED FOR PREVAILING PRAYER.

By Mrs. H. W. McCall, Chattanooga.

The evangelization of the world depends upon prayer. Deeper than the need for men or missionaries, deeper down at the bottom of our spiritual life, is the need for the forgotten secret of *prevailing world-wide prayer*.

Of the thousands of Christians, how few we know who are "filled with the Spirit," who really *know* the Lord Jesus as a living reality, as *pre-eminent*, as even *prominent* in

their lives! How few of us have made *Him Lord*—but "God hath made that same Jesus, both *Lord* and *Christ*."

O, how we need cleansing, turning to God, from idols to serve the living and true God and to *wait* for His Son from heaven. The church is His vehicle for blessing the world. Intercession is His appointed means. The world is waiting, or rather our Lord is waiting, for the witnessing of the children of God who *know Him*; that He may be glorified in the farthest lands and in our own sinning nation.

THE COMING REVIVAL.

"The Sixth Annual Convention of the World's Christian Fundamentals Association, assembled in Minneapolis, June 13, 1924, desires to give to the world its deepest conviction that if Christ longer tarries we are on the eve of a great spiritual awakening. We feel that we voice the sentiment of millions of devout believers everywhere when we declare that we are at the present moment in the spirit of great expectation. There is 'the sound of a going in the tops of the mulberry trees' and of 'abundance of rain' on the way. We believe the world's greatest revival may be imminent.

"First of all, we desire to re-affirm in the most unequivocal language our abiding and unshaken faith in great periodical revivals as God's usual method of calling a sinning and sorrowing world to righteousness and peace.

"In both the Old and New Testaments we find again and again the record of mighty spiritual awakenings which came down from above. In times of idolatry, distress, confusion, war, and wickedness, the voice of the Prophet in the Old Testament and Apostle in the New, was always present to summon the people back to the God of their fathers. In subsequent history we know that periodical revivals have been God's plan through the generations. In the sixteenth century there was a great spiritual awakening led by the Reformers. In the seventeenth century there was another awakening, known as the Puritan movement. In the eighteenth century, in the days of darkness and deism, there was another great spiritual awakening, led by the Wesleys. In the nineteenth century there was a mighty turning to God in the Oxford and missionary movements, and the revivals in the days of Finney and Moody, characterized by deep conviction of sin and the turning of multitudes to Christ. The twentieth century is far on the way, and we inquire in the language of Isaiah, 'Watchman, what of the night?' And again, 'How long, O Lord, holy and true?'

"In each and every one of these revivals the times were characterized by political chaos, corruption in priestcraft, lawlessness on every hand, broken-down home life, worldliness in the church, grossest immorality in society, and the darkness of skepticism.

"In the second place, in this day of multiplied voices, each proclaiming a new gospel which is not the true Gospel, we feel the necessity of restating and declaring the character of revival that is needed. It is a revival

that comes from above rather than from below; a revival that again, in New Testament fashion, relies absolutely on the Holy Spirit to 'convict men of sin and of righteousness and of judgment,' to quicken the souls that are dead in trespasses and sins, and to make men new creatures in Christ Jesus; a revival that uses heaven-anointed men rather than human-appointed machines; a revival that proclaims the Christ as 'the only name given under heaven whereby we must be saved'; a revival that sets forth His atonement on the cross for our sins, and His resurrection from the grave for our justification; a revival that calls men to repentance for their sins and confession of Christ, the Lord, as their Saviour; and a revival that will quicken the conscience, and will cause and compel men to 'bring forth fruits meet for repentance.'

"The necessity for a revival is self-evident. Men of all classes, creeds, sects and races fully realize there must come a great spiritual awakening or civilization is utterly broken down. As stated by an editor of one of the leading New York dailies, 'There must come a great spiritual awakening or civilization is doomed. The only religion that has ever been known in human history that produces such an awakening is orthodox Christianity.'

"Who is there among us whose heart does not break and bleed over the flood-tide of worldliness that is sweeping through our churches? Iniquity abounds, and only the blindest can deny that we are in perilous times.

"All loyal citizens, as well as all true Christians, regardless of racial, political, or religious differences, are alarmed at the rapid increase of divorce. A noted authority on sociology in one of our leading American universities said recently: 'At the present rate of increase of divorce the next generation will witness the disappearance almost entirely of the sanctity of marriage.'

"That we are in a time of lawlessness and increase in crime none can deny. The only effective cure for dishonesty, for graft, for crime, for lawlessness, is not any particular theory of government, not any particular school of thought or philosophy, but history shows that the only effective cure has come from above by the operation of the Holy Spirit on the consciences of men.

"There is nothing new that we can add to the Scriptural requirements for a revival. In the old days the Word of God said, 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.'

We note that \$8,000,000 has been added to the endowment fund of Carnegie Institute at Pittsburg this summer. We wonder when that rich tide of gold will start flowing into the South.

We notice that Cumberland University, in order to put its school on a real business basis, has issued \$100,000 worth of bonds on a total property valuation of nearly one-half a million dollars. These will bear interest semi-annually at 6 per cent.

September is Baptist Paper Month

How to Rid Ourselves of Ignorance and Helplessness

NOT MORE THAN 1,000,000 of our 3,500,000 white Southern Baptists have any definite share in supporting our general missionary, educational and benevolent enterprises.

WHAT IS THE OCCASION of this lack of co-operation?

IT IS PRIMARILY a lack of information—that type of information which, coming week after week, develops conviction and co-operation.

BY FAR THE MIGHTIEST single agency for supplying this information is our Baptist papers, yet these now go into the homes of only one out of every six of our Southern Baptist families!

How We Can Have Power

AGAIN MANY OF OUR PEOPLE lack in efficiency because they do not keep in as close contact as they should with the great power-house of heaven. No one questions God's power and his ability to impart his power to others. Neither does any true Baptist question the veracity of God's word. But God has promised to give us of his power if we will but ask in faith.

Two Sources of Power

CONFIDENT THAT BOTH the intelligence and spiritual power of Southern Baptists can be greatly increased through the wider circulation of our

denominational papers and a larger reliance upon God for help in our time of greatest opportunity and need, we are counting it a privilege to call upon our pastors, deacons, Sunday School, W. M. U., and B. Y. P. U. forces to throw themselves as fully as possible into the program for the larger circulation of our Baptist papers during September and the observance of September 21-28 as a week of prayer.

Let's Do a Big Thing

IF WE COULD DOUBLE the number of families taking and reading our Baptist papers and then call all our people in humility and faith before the throne of God for the enduement of his Holy Spirit, we could not only finish worthily the 75 Million Campaign and project successfully the Unified Program for 1925, but develop our people in a manner that would greatly hasten the redemption of a lost world. Both of these tasks—doubling the circulation of our papers and enlisting our churches in a week of prayer—need to be done and what needs to be done can be done. "All things are possible to him that believeth!"

SOUTHERN BAPTISTS cannot turn back. They can not stand still. They must go forward and they can go forward only in the proportion that they are informed and endued with the Spirit of God. Let's inform our people and lead them to a throne of grace for enduement.

L. R. SCARBOROUGH
Director 75 Million Campaign

C. E. BURTS
Director Unified Program 1925

September 21-28 is Southwide Week of Prayer

VITAL ELEMENTS OF SUCCESS.

By J. T. Henderson, General Secretary.

The Objective.

All would consider the completion of the present Campaign in a worthy way by December 31, 1924, a glorious achievement; to secure twenty-one millions in the months that remain is a large and yet a feasible undertaking. This amount, however, falls more than seventeen millions below the pledge made by Southern Baptists; to aspire to anything short of the complete fulfilment of a sacred obligation is unworthy of a Christian people. It would place upon Christianity a merited tribute should Christ's followers arise in the spirit of loyalty and sacrifice, and make good the uttermost farthing of the ninety-two millions. Such a glorious result will require both new and enlarged offerings, also concert of prayer and service.

A Mighty Challenge.

The very thought of victory in this wonderful forward movement should inspire every Christian man to sacrificial giving. Success in any worthy endeavor brings joy; but victory in this enterprise, that ministers to the physical, mental and spiritual needs of almost a billion of the human race, should flood our souls with glory. Every great enterprise that we foster should go forward in a mighty way and the angels in heaven would unite in the song of thanksgiving.

The writer would suggest some ways that will contribute to this glorious achievement.

The Ideal Plan.

In the first place, even a bare majority of Southern Baptists bringing the whole tithe into the storehouse, would guarantee victory. Although this policy is in accord with Scripture and good business, it will not be fully realized in this Campaign. It is the part of wisdom, however, constantly to hold up this standard before the people. When we consider the practical benefits that attend this plan, it is strange that all good people do not adopt it. Those who observe his rule receive both material and spiritual blessing—they have more money and more religion, two very valuable assets. Furthermore, it is God's will that the "tithe, which is holy unto the Lord," shall be expended in this world in an effort to make "a new earth wherein dwelleth righteousness;" He would have it all appropriated in making a better world for us to live in. Should not every redeemed soul respond to such benevolence? Again, those that heartily observe it, develop in love and liberality to such an extent, that it is their joy to make frequent thank offerings above the tenth. Those who "abound in this grace" usually start with the tenth.

Sacrificial Gifts.

In the second place, those zealous supporters of this cause who have already redeemed their pledges in full, however generous they may have been, must be willing to practice self-denial for His name's sake. The emergency calls for *real sacrifice*; we must be willing to go the second mile. This is an essential element of success: we should be glad to pay the price. In so doing we are only manifesting in small measure the spirit of Christ.

Brother W. Y. Quisenberry, whose consecration and generosity put many of us to shame, suggests that we appropriate to this fund a month's salary, in addition to our pledge. This is a simple and concrete method of expressing our interest and to many it would be a genuine sacrifice. This writer is glad to respond to this suggestion and would invite the thoughtful and prayerful consideration of laymen all over the South to this suggestion; zealous laymen in all the states are requested to help give publicity to the plan. The office of the Laymen's Missionary Movement would be glad to hear from any who are willing to join this company. The Woman's Missionary Union thinks well of this proposition and will urge a large response to it among the women. Some will not feel able to respond to this call and it may not appeal to others, but many think it has real merit, and a general acceptance of it would tell mightily on the final results. This amount may be paid by the week and not all at once. This plan is Scriptural and brings the proposition within the range of more people. The heart of this plea lies in the spirit of sacrifice, however expressed.

Keeping Faith.

The third factor in a successful issue of the Campaign is the large number of subscribers who have not paid in full. The first company, who have not only redeemed their pledges but are making liberal offerings at a real sacrifice, are in fine position to do some winsome personal work with those in arrears. The latter should be led to realize that if they do not pay their obligations, even at a sacrifice, they prove themselves derelict in a sacred duty, they weaken their sense of moral responsibility, and merit the displeasure of a gracious Father. "Better is it thou shouldest not pledge than that thou shouldest pledge and not pay." It is granted that some have been unfortunate, are anxious to pay, and yet are unable. Such are not to be censured; a real Christian, however, is always loath to claim any exemption. Consecration is resourceful.

Latent Asset.

Another factor in success should be that host of Baptists that were not enlisted when the pledges were made. Help them to realize that they are robbing themselves of a blessing and at the same time neglecting a sacred duty. Only a small percentage of this company can be reached by the preacher and four-minute speaker; they rarely come to church. The religious paper does not reach them, the tract through the mail is seldom read, and the personal letter often fails to win. In connection with every church there should be some tactful solicitors, either from that or other churches, to carry the message of urgency and responsibility in person and lay it upon the heart of every member. These canvassers need to be furnished with fresh information regarding the achievements and needs of every denominational interest. Just here has been the chief weakness in this campaign.

A New Asset.

A fifth factor in achieving victory is the enlistment of a large company of disciples that have come into the churches within the

last five years. Some of them may have been won by the sermon or address, others by personal solicitation, but the same thorough canvass as suggested above, should be made to reach the unenlisted among them. The Associational Organization should be held responsible for this thorough personal canvass in every church. Sermons, inspirational addresses, and four-minute speeches have their place, but if we depend upon them alone we shall fall far below our goal. The chief result of these should be to enlist and inspire a multitude of men and women to go out into the highways and hedges with a persistent and tactful appeal. It is unpardonable to allow two million Baptists to have no share in the blessings and achievements of this world program. This personal canvass affords a fine field for laymen.

Sermons, speeches, telephone calls, and personal letters will not avail; the magnetism of consecrated personality is the solution.

Unusual Gifts.

The sixth factor to which attention is called is the business men who have been especially prospered and are able to contribute in a large way. There should be a considerable number who will feel impressed to announce such gifts as will inspire new hope of victory and provoke many to larger giving. A successful business man of consecration, who has set a worthy example by his own special offering, could render a very valuable service by personal touch with this class of men. The urgency of this crisis should be laid on their hearts by one who has their full confidence.

Importunate Prayer.

The last and crowning agency is importunate prayer. Baptists all over the South with one accord should engage in a daily petition that the Holy Spirit, who is omnipresent and has access to every heart, the poor and the rich alike, shall mightily impress all our people with the urgency of this situation. "His eyes are upon the righteous and his ears open to their cry."

THE RESURRECTION OF JESUS.

One of the chief points of difference between Modernists and Evangelicals is as to the resurrection of our Lord. There is a difference as to the fact and also a difference as to its importance.

The Fact.

If we should look only at the face of the confession made concerning the resurrection there would be thought to be no difference whatever over this point, for it is now fashionable for all Modernists to confess, "I believe in the resurrection of Christ." What more can the most orthodox evangelical say? In confessing his faith those are the very words he must use. They are the very words all Christians have used since that first Easter morning. But what is happening today is that Modernists are putting a meaning in those words that was never before put there. They mean by the resurrection only that Christ gave evidence, after his crucifixion, that his life persisted on after death. That, they say, was the resurrection. This they call "the Easter Message," and they distin-

guish between the Easter Message and the Easter Fact. The Easter Fact they reject, namely, they reject that Christ's crucified body arose from the dead and from the tomb of Joseph. The only thing significant, they tell us, is the Message, or, that Jesus lived on after His burial. Hence all that the Modernist means by "I believe in the resurrection of Christ" is "I believe that Christ still lives."

This is not what Evangelicals believe by that confession. To them the Easter Message was and is the Easter Fact. They believe that the crucified body of Jesus arose from the dead to a glorious and immortal life, and that the incontestable evidence of this great fact was the message that raised the almost dead church of Christ to an everlasting and victorious life. What is more, the meaning which Evangelicals attach to this confession is the exact meaning that all Christian centuries have attached to it. The meaning which Modernists have clamped upon the confession is new and is intended to hide the unbelief and denial of the Easter Fact. It is only a matter of time when the conscience of men will turn from it as nothing less than a deception.

But one might think that the Modernist view can find support in the Scriptures, for those who hold it quote those passages which indicate that the Risen Christ could appear or disappear at will to His disciples, and that closed doors and walls of rooms could not prevent His entrance or His exit from a place. This, they tell us, indicates that His risen body was not the physical body that was crucified. But such an explanation is purely gratuitous, and presupposes that we know more than is possible to us. The mysterious appearances and disappearances of the Risen Christ could be explained by the miraculous powers inherent in His body, or by the fact that His risen body could have become a partaker of His glorified life. But these are matters that are above our knowledge.

What we know is that it was His crucified body that was raised from the dead. The very first testimony that we have in the New Testament on the subject is as to the *emptied* tomb of Joseph. The grave clothes and the napkin were there, but before the apostles and holy women knew that Jesus had arisen they found the grave emptied of the body of Jesus that had been laid there. *What became of that body if it did not arise from the dead?* It is also a fact that those who saw the Risen Christ not only saw him with their eyes but laid their hands on His body, saw Him eat, and heard Him say that "a spirit hath not *flesh and bones* as ye see me have." This is all too absolutely simple and direct for one to imagine that this testimony could mean nothing more than that Christ's spiritual life persisted on after death. Such an idea would not have meant resurrection to the apostles, and it has never meant resurrection to any except some of our own day who seek to hold to a Christianity that is without miracles.

The Importance of the Fact.

In religion a fact that is not important ceases to be a fact, if we may so say. One of the reasons why the Modernist interpreta-

tion of the resurrection does not shock our people more is to be found in this, that many have come to think of the persisting life after death as the only thing important. What is the body? they say, in some contempt, and the question means that the spirit is all and the body is nothing. When, therefore, the Modernists confesses that he believes that after the crucifixion Jesus gave His disciples evidence that He still lived, many think that such a confession contains all that is essential to a true belief as to the resurrection. What matters it, they say, if he cannot accept the belief in a physical resurrection?

But the Bible never, never looks on the body as a mere garment of the soul to be laid aside when worn out. The great doctrine of the general resurrection at last is proof of this. We may not, in our present knowledge, be able to appreciate the importance of the body to human completeness after death, and therefore we may be unable to realize the importance of the resurrection; but we can see that the Bible, and especially Christ, laid emphasis on this importance; and it behooves us to try to think as Christ thought and not to fall into thoughts that spring chiefly from our own ignorance.

What is more, the Bible teaches that the resurrection of Christ was an *essential part* of His redeeming work. This is constantly overlooked even by Bible students. In modern times our minds have been taken up with the sacrificial *death* of Christ as being the whole of His redemptive work. We have not thought of His resurrection as a very part of this work; and for this reason we have not thought of faith in the resurrection as essential to man's salvation. In the New Testament the resurrection, following the sacrificial death of the Lamb of God, was the completion of redemption, and faith in the resurrection is a veritable part of saving faith. It is surely time that this part of our gospel was being emphasized.

Let us turn to the Scriptures: Romans 4: 24, 25: "If we believe on him that raised up Jesus our Lord from the dead, who was delivered up for our offenses *and was raised again for our justification.*" But, one will say, while this might imply that the resurrection was a part of Christ's redeeming work it does not teach that one must believe in the resurrection to receive the redemption. Before accepting this view it would be well to read the verse again. To refer to faith in the Father as "if we believe on him that raised up Jesus our Lord from the dead" was intended to point to faith in the resurrection. But this is made certain in the great fifteenth chapter of First Corinthians. Read the whole passage 15: 1-19. In that passage is this verse: "And if Christ hath not been raised, then is our preaching, and your faith is also vain;" and this: "And if Christ hath not been raised your faith is vain: ye are yet in your sins." The expression "Ye are yet in your sins" ought to hold our close attention. It simply means that if Christ was not raised from the dead, that redeeming work which released men from the condemnation for sins was not a reality and men were yet under that condemnation. In other words, apart from the resurrection of Christ His redeeming work was not and

could not have been a finished or a real work.

All of this could mean nothing less than that the importance of the resurrection and the importance of belief in the resurrection are on a par with the importance of the atonement of Christ and of faith in that atonement.—*Baptist Courier.*

NEWS AND VIEWS.

Brother T. W. Kendrick is assisting Pastor W. M. Kuykendall at Smyrna in an eight days' meeting.

* * *

Brother N. D. Jackson is in a series of meetings at Elkhorn City, Ky., after having conducted a very successful revival at Eunice, Ala., August 10 to 24.

* * *

From Mercedes, Texas, Brother Julius R. Hickerson writes August 22: "Last Friday week I moved on the field. This is a beautiful town of five thousand in the heart of the Rio Grande Valley. They have just built a \$40,000 church building, and have bought a pastor's home since I have been here. There are Baptists here from all parts of the United States, and they need enlisting. The most southern point in the United States is only a few miles from here. This valley is getting to be a great winter resort."

* * *

Rev. R. J. Bowman reports: "On August 2 Brother R. D. Carrier of the Sunday School Teachers Training Department came to Riddletown Church and conducted a successful teachers' training class in the first division of the Normal Manual and B.Y.P.U. work. Thirteen received certificates from Sunday-school Department and thirteen B.Y.P.U. diplomas were awarded. Our Sunday school will use the graded lessons."

* * *

From the First Baptist Church of Florence, Ala., Pastor R. L. Motley writes, August 26: "All goes well with me here. We have large congregations and frequent additions, and everything to encourage the pastor. In fact, I have the most enjoyable pastorate of my life. I am paid a handsome salary; with expenses paid to Conventions and a full month's vacation annually. This year, the church handed me a check for \$100 to assist in paying expenses of vacation trips. My wife and I spent most of the time at Red Boiling Springs, Tenn., where we had a profitable and delightful stay."

* * *

President E. Y. Mullins announces: "The next regular session of the Southern Baptist Theological Seminary will begin at 10 A.M. on Tuesday, September 23, 1924. The opening exercises will be held in the chapel of Norton Hall. The first meal will be served in New York Hall on the evening of Monday, September 22. Students should be present if possible a day or two in advance, in order to be ready for the opening. Married students who bring their families should come several days in advance in order to have time to select a suitable location for housekeeping. Prof. J. McKee Adams will be specially in charge of the matter of assisting married students to secure suitable quarters in the city."

Christian Education

Harry Clark, Nashville

VACATION BIBLE SCHOOL.

Well, the vacation is now over; and you have been reading about vacation Bible schools which have been so wonderfully successful in various towns and cities. If your community was so unfortunate as not to have had one, make your plans to have a vacation Bible school next summer. Even in the rural districts, these are desirable for the smaller children who are as yet unable to help on the farm. The thirty minutes each week, which is the average time we devote to teaching our lessons in our Sunday school, is not sufficient time for instruction in the Bible. Our Baptist Sunday School Board hopes, next summer, to enlist thousands of Sunday schools in a twenty-day summer school of three hours each morning. Start making your plans now to co-operate.

300 MILES OF PUBLIC SCHOOL TEACHERS.

If the 600,000 public school teachers of the United States stood three feet apart they would form a line that would reach from one end of Tennessee to the other. If you were to arrange these teachers in a line three feet apart according to age, you would have to travel fifty miles and pass by a hundred thousand of them before you would find a teacher more than nineteen years of age. If you were to arrange them in a line according to preparation, you would have to travel fifteen miles and pass by 30,000 of them before you would find a teacher with more than an eighth grade education. You would have to go 165 miles and pass 330,000 before you would find one teacher trained to an accepted minimum standard of a high school course and two years of college training. You would have to go seventy-five miles and pass by 150,000 of them before you found a teacher who had taught over one year, if you arranged them by length of experience.

To the graduates of our colleges we would call attention to the fact that there are a number of scholarships at the University of Cincinnati paying \$600.00 a year, open to college graduates who wish to do graduate study at the University. They will be required to do half-time teaching.

Last year, Walter Bolin, of Clinton, Ky., entered Union University at the age of sixteen. He made a fine record. A boy of sixteen is safe in one of our denominational colleges, where religious influences will be thrown around him.

FIVE MILLION DOLLAR UNIVERSITY PLANNED.

After eight months' study by a special committee of prominent citizens appointed by the Chamber of Commerce, Kansas City, plans to raise five million dollars of endowment by subscriptions to provide for a large university on a campus of ninety acres.

In South Carolina, the lower House of Representatives made an especial appropriation providing for the payment of tuition for students in college whether they went to denominational or state institutions. This was in the form of providing a scholarship for each student and allowing him to use it where he pleased. The State Senate turned the bill down.

THE SPREAD OF THE WEEK-DAY BIBLE SCHOOL.

Andover, New York, recently organized a week-day church school system. One hundred per cent of the enrollment of the public schools enrolled in the week-day church schools.

At the request of the churches in Lowville, New York, the Board of Education set aside one study period each Thursday afternoon for the children of the first seven grades to be taught religion at the churches of their parents' choice. Children were permitted to leave school for these week-day Bible schools only on the written request of their parents. Those whose parents did not enter into this plan, were required to remain in school and do extra work.

Salina, Kansas, has recently installed a week-day church school system and 2,100 children enrolled within a few weeks. The attendance was 90 per cent of the enrollment.

STUDENT BOOTLEGGED HIS WAY THROUGH COLLEGE.

In the city of Washington, at a medical school, a student confessed that he sold liquor to pay his college expenses. He claimed that he was not only paying all of his own expenses, but laying up money, by selling whiskey to college students. A dozen other students were also bootlegging their way was arrested when his house was raided through college, according to the evidence secured by the police. The young bootlegger break up a noisy party of college students and young women in extreme evening clothes. The girls tried to destroy a quantity of rye whiskey. This is sound evidence for the crying need of Christian colleges throughout America!

SOME REMARKABLE YOUTHS.

Young people, are you satisfied with what you are accomplishing? There is more power in the average young person than he realizes. Some of the greatest work in the world has been done by boys under twenty-one years of age. Napoleon was a lieutenant at fifteen, and by study made himself the master that he was of the science of war. He was but twenty-four when he astonished the world at the siege of Toulon. Lafayette sailed to the help of the American colonies at nineteen. Byron published his first volume at seventeen; Bryant wrote "Thanatopsis" at eighteen. Pascal discovered geometry for himself at twelve, and at sixteen wrote a treatise on conic sections. Savonarola passed his later youth in meditation upon the evils of his day; at twenty-two decided the work of his life. At seventeen Leibniz wrote a thesis containing the germ of his philosophy,

and at twenty was ready for a doctorate of laws. Descartes doubted all knowledge save mathematics while yet a stripling, and at twenty-three passed through the crisis which determined his whole future life and philosophy. At nineteen Schelling was writing upon the philosophy of Kant and Fichte, at twenty-two published his first great book, and at twenty-three was himself professor of philosophy at Jena. Michael Angelo was at work in the palace of the Medici at sixteen. Peter Cooper vowed at eighteen that he would some day build a Cooper Institute. At the same age Spurgeon began his remarkable work as a preacher.

GROW OR DIE.

In 1901 the capital of the American Telegraph and Telephone Company was \$98,000,000. Ten years later it was \$380,000,000; ten years later \$760,000,000 and now over a billion dollars. Unless this corporation had expanded at a terrific speed, other telegraph and telephone companies would have entered the field in competition and it would have fallen to the rear. The same thing is true of a college. It is absolutely essential that a college grow if it is to live. If it once stands still, it will speedily be outclassed.

Ford says that it costs \$890 a year at Yale University to educate a young man. The student pays only a part of this amount and the rest is paid from the college endowment.

President Payne announced from the platform at Peabody College in 1920-21 that the tuition and fees received from the students not only did not pay for the teachers' salaries, but lacked \$20,000 of paying for the janitors' salaries and incidentals and that the entire salaries of the teachers had to be paid from endowment funds. Colleges must have endowment and rapidly increasing endowment or they will go out of existence.

In the eleventh month of his 92nd year one of the oldest graduates of Yale University, G. W. Baldwin, sent from Europe his annual check to the Yale Alumni Fund. It had to travel nearly 3,500 miles. It is such devotion as this that has made Yale University such a great institution. We hope that a similar generosity may inspire the graduates of our Baptist Colleges.

CHRISTIAN EDUCATION.

Eleven states have laws definitely prohibiting discrimination between men and women teachers in the matter of salary, and some other states have by administrative action recognized the principle of "equal pay for equal work," according to information recently compiled by the United States Board of Education. Those states which have passed prohibitory laws are California, Colorado, Maryland, Montana, Nevada, New York (for New York City), Oregon, Texas, Utah, Washington, and Wyoming.—U. S. Bureau of Education.

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

LETTER FROM NELSON BRYAN, M.D.

Hwangnsten, China.

Dear mother and sister:

It has been some time since I wrote you. I have my hands about full now and don't have much time to write. Dr. and Mrs. Ayers have gone to America and as the doctor expects to go to Nashville, I have given him your address asking him to write you so you may be able to see him there. He is a great old man and I hope may yet do much good in the work. I am afraid it is going to be rather hard for us to make ends meet this year in our hospital work. We are getting from the board less than half what we have to pay out for help each month, but we are charging a small fee for treatment in the dispensary to those who are able to pay, 2-12 cents in Chinese money 1-4 cents in your money, and in this way we hope to be able to get along. We never turn a patient away because he is not able to pay and never one comes to us who does not hear the gospel preached if he is able to hear.

We have put in water works and last week I put in a new bath tub in the hospital. The white cross people back at home are sending us dressings and absorbent cotton and all these things help us to do more efficient work. I hope that being able to do better work is going to make more people come to us. We get many cases of the milder form but are not doing as much work with the seriously sick as we would like. Still we have had a number of cases who it seemed could not live and by the help of the Lord we have sent them away cured. The Lord is wonderfully blessing us in our work and we humbly thank Him for it and trust Him to send us more of those who need our help as the days go by. Last year was our biggest year's work and we hope this year will go beyond that. We are trusting the Lord that we may do the work as it should be done and that we have the funds to do it with. Many of our converts are those who have been in our hospitals and we feel that the Lord has sent them there to learn of Him. We have a native preacher who preaches seven times a day in the different wards. He is blind, but sees with a spiritual eye.

We are greatly concerned about the people in the bounds of the Southern Baptist Convention and their giving. We are praying daily that these people may give of their means and that the means may be used in the proper way to carry on the Lord's work wherever our people are working. We believe there is plenty of money in the South that belongs to the Lord, plenty that the people can give without great sacrifice, plenty that the people are wasting, that rightly given would finish out the 75 Million Campaign by the end of the year, and bring them a greater blessing. We people are out here trying our best to do the work that needs to be done here, and other missionaries are in their respective fields doing the same thing. It is up to the people at home to do their part or we fail. There is more help needed and more equipment needed to do the best work; but we have no means except that the folks at home give us and the little we can obtain through the work. We have no living except the folks at home give it to us. Would our people back there have fallen down on the job of giving money and men when our boys were in France in need? No! by all odds no! Our people of the South are the same people who helped out with that big business. They stood behind the lines and furnished the means needed to us who were overseas. Some of us were fortunate enough to return, and some fortunate enough to re-cross the seas to battle for our Lord. We are again on the firing lines and we are just as dependent on the people behind the lines as we were in France. Are our people going to fall down on the job in God's war? The answer is what you make it dear home folks, and we believe it will be the same as it was in the other. We are praying for all of you who

have a part in the work and we believe it will succeed.

(A part of Mrs. Bryan's letter): "I went with one of the teachers into some of the Chinese homes the other day. The mother at the first place where we went had the children call others and we had a good number."

"We sang 'Jesus Loves Me,' and taught them a verse of scripture, pertaining to being saved, and the teacher talked to them on the subject. Another mother found we were there and invited us to her home. It was much poorer even than the first."

"She had a crowd of girls, around twenty on the 'kong' and we crawled up with them. We again sang songs. Some of them had picked up the songs from the school children. I glanced down the line and standing by the edge of the kong was a child with such an old, pinched face, her clothes were slick with grease and dirt and looked as if they had not been changed all winter. Her hair was untidy and she had big crescent earring in her ears. I just wondered how much love and care she had ever known but she was lustily singing 'Jesus Loves Me.' I suppose she had picked it up from the more fortunate ones who go to school. I just wondered if she would ever know Jesus, she and the hundreds of other children right in her village. Oh, for power to make these people understand and bring them to Jesus."

"That is what we ought to make the end of all our thoughts and deeds. God help us realize our wonderful privileges and responsibilities. As we came home that afternoon we had a wonderful view of our homes and the valley where we live. As far as the eye could see in every direction the fields were filled with mounds, as of hay in an abundant yield, mounds, not of hay, but of the dead of this densely populated country."

"I said to my companion, 'In all this vast area covered with graves not one will rise to call Him Saviour on the resurrection morn.' People at home do not realize the darkness of heathen lands. If they did we would have plenty of money and workers to carry on the work."

"Just how Mrs. Hartwell came to get Nelson to see about burying part of a little child she found in her yard that a dog had brought in. You may think such things as that are not true, or if true, it is something of the old days, but it is true even now. These people truly need a Saviour and may we decrease and give Him a chance to manifest Himself to them. May our wants and desires be blotted out and His will be perfected in us."

"Oh, may our lives not be spent here in vain. A person whose life is not given up to God, His work and His will be missing the best part of life. We want you to pray that we may completely surrender our all, our thoughts, our deeds, our everything to Him to do as He sees best."

P.S. Some time ago we had a number of persons, eight I believe, approved for baptism. Among them was a poor, pitiful, hard-worked, old, feeble-minded woman. She seemed happy in her conversion. As I looked at her I thanked God for a Saviour who could save to the uttermost, even the poor and weak-minded, as well as the strong and we know that in heaven all minds will be made strong, all poor will be rich, and all sorrowful will be made happy in His love."

Pray for us that we may be able to do efficiently the work that God has given us to do.

PREACHING IN TENT EVANGEL NEW YORK

By Millard A. Jenkins

During my many experiences in preaching at Tent Evangel, New York, I have never seen the spiritual tides run so high as we are having this week. From the first service, which was Sunday afternoon, it was manifest that the Lord was in that place. I have never had greater liberty and joy in preaching nor seen the power of the Holy Spirit more manifest. Sunday night was a pentecost. Fifty souls,

men, women, young people, gave themselves to the Lord Jesus Christ. Dr. McPherson said he had never seen anything like it at Tent Evangel in all his experience there. I said, "The dear friends back home have been praying."

There were a few of the modernists out last night who got greatly indignant over my sermon on "The Next World War" because I did not construct and save the world with a League of Nations. I told them I hardly felt like undertaking to do what Woodrow Wilson failed to accomplish, and preferred to stand on the platform of Lloyd George: "It is now Christ or Chaos." These modernists have no use for the Christ of the Bible, nor for those who preach Him. Sunday morning I heard from one of their pulpits a most blasphemous sermon. The preacher boldly proclaimed evolution as the saving gospel for the world. If any would wink at evolution as a thing inoffensive and without danger, if they will come up here they will see the devilish thing with its mask off.

Dr. McPherson is easily one of the great men of the north. The modernists hate him, and well they may, for he is cleaving them hip and thigh. But by the pastors and churches who love the truth, he is loved, honored and supported. For nearly a quarter of a century he has given his life to this great evangelistic movement, and is more in favor with the people than ever before. New York is a modern Babylon, and McPherson is God's Daniel. Not only is his life counting here, but through his great books he is preaching around the world.

The crowning event of tonight's service was the conversion of a young man, Albrecht Sauermann by name, who lingered to tell me he had planned to commit suicide tonight at Brooklyn Bridge, but was boosted into the Tent, and had found Jesus. O, I shall never forget his hand clasp, his tears, his lighted countenance. It repaid me for the long trip up here a thousand times over. My heart is singing so that I cannot sleep tonight.

"Down in the human heart crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a longing heart, awakened by kindness,
Chords that are broken will vibrate once more."

The greatest business in this world is getting souls saved. God help us in our great church to dedicate ourselves to this holy task anew. May His blessings be on Charlie, as he preaches to you, and on you as you hear him these weeks we are apart!—Bulletin, First Baptist Church, Abilene, Texas.

ARTICLES OF FAITH ADOPTED BY THE TABERNACLE BAPTIST CHURCH OF CHATTANOOGA

Believing that the time has come when every Baptist church, Association and Convention, should declare itself upon the fundamental doctrines of the church as taught in the Word of God, we, the members of the Baptist Tabernacle of Chattanooga, Tenn., in conference, offer this resolution for adoption by the Ocoee Association now in session, with the request that such a Declaration of Faith be printed annually in our Association Minutes.

Resolved 1—We believe in the inspiration of the Word of God (2 Tim. 3: 16, 17), written by men divinely inspired (2 Pet. 1: 20, 21), in essence and in fact the Word of God (Heb. 4: 12), the supreme standard by which all human conduct, creeds, and opinions should be tried (1 Cor. 2: 12, 13).

Resolved 2—We believe in the one true and living God (Deut. 6: 4), that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit, equal in every divine perfection (Gen. 1: 26), and that in the Deity of Christ Jesus (Isa. 9: 6; Jno. 1: 1; Rev. 1: 8; Phil. 2: 6), in whom dwelleth all the fullness of the Godhead (Col. 2: 9; Jno. 17: 5), we have the great Head of the

church (Eph. 5: 23), Who should have the supreme place in the lives of its members (Eph. 5: 27).

Resolved 3—We believe that salvation is wholly of the free grace of God (Eph. 2: 8-9), through the sacrificial offering of Christ Jesus on Calvary (Jno. 10: 18), who bore the full penalty of our sins as our substitute (1 Pet. 3: 18), thus making atonement for the sins of the world (Heb. 4: 26; Jno. 1: 29), and that in true repentance (Acts 17: 30) and the exercise of faith in the finished work of our crucified Redeemer (Acts 16: 31), we have regeneration—a new spiritual birth—made a new creation in Christ Jesus (Jno. 3: 3, 36).

Resolved 4—We believe in the virgin birth of our Lord (Gen. 3: 15; Luke 1: 35; Gal. 4: 4), His vicarious death on the cross (1 Pet. 2: 24), His bodily resurrection from the dead (2 Pet. 2: 8; Luke 24: 39), His ascension to the right hand of the Father in glory (Acts 1: 9, 10), when, in the fullness of time He will come again (Acts 1: 11), to receive unto Himself His own for an everlasting kingdom (1 Thes. 4: 16, 17).

Resolved 5—We believe in the Personality (Jno. 16: 7, 8, 13, 14), and ministry of the Holy Spirit for conviction and conversion of sinner (Jno. 16: 8), and His ever abiding presence with and in His people (Jno. 14: 17), to be their inspiration and power to faith and good works and guide into all truth (Gal. 5: 22, 23).

Resolved 6—We believe that Christian baptism is the immersion in water (Matt. 3: 16, 17), of a believer of the gospel (Mark 16: 15, 16), into the name of the Father and Son and Holy Spirit (Matt. 28: 19, 20), to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Saviour, with its effect in our death to sin and resurrection to a new life (Rom. 6: 4-6), and that the Christian baptism and the Lord's Supper are the two ordinances of the New Testament church, the latter showing the sacred use of bread and wine the love of Christ (Luke 22: 19, 20), and should always be preceded by a solemn self-examination (1 Cor. 11: 23, 24).

Resolved 7—We believe that at the end of this age when Christ shall come with glory (Mark 13: 26), when His people—the quick and the dead—shall be caught up to meet their Lord and shall ever be with Him (1 Thes. 4: 15-18), and that later at the great White Throne judgment of the wicked, those who have not been saved through Him (Acts 4: 12), will find the everlasting judgment (Matt. 25: 41), of sin upon them (Psa. 9: 17), and will have no share in the everlasting life, which is God's free gift through His Son (Rom. 6: 23).

Unanimously passed by church in conference, this 17th day of August, 1924.

T. W. Callaway, Moderator.
Keith J. Harris, Clerk.

Approval of this Declaration of Faith was given by a unanimous vote of the Baptist Minister's Conference, Chattanooga, Aug. 25, 1924.

FROM ATHENS

By W. M. Bragg

Bro. Cough of Georgia, preached Sunday morning and evening to a crowded house; 10 by letter and 39 by baptism. One of the best meetings ever held in Athens came to its close last Sunday night. Evangelist Suford Jenkins did the preaching and Chas. Butler led the singing. The meeting was a success from the beginning. The preaching was with the old time power and the songs led by Bro. Butler were the old time songs with their old time power and effect. I would that every community in our old state could have Siford Jenkins and Bro. Chas. Butler in one campaign. These brothers are both Baptist and safe, and sound absolutely. It would be a great blessing for any town or community to have these brothers. They reach a class of people that no church touches. I am unable to express my appreciation for such fearless Godly servants.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tulahoma

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

BYPU NOTES

A CURRENT EVENT MEETING

Have a "Current Event Meeting" once each month in connection with the regular program. Have each member give a current event taken from some article that has been read in the Baptist and Reflector or the Home and Foreign Fields during the month.

SOMETHING DIFFERENT

One Intermediate B. Y. P. U. has the four groups named Matthew, Mark, Luke and John, and each member of the group reads the book in the Bible for which his group is named. This reading is in addition to the regular B. Y. P. U. Daily Bible Readings.

NOTES

"The purpose of all B. Y. P. U. work is to make one's self useful in his own church and to make his church a power for God in the community."—Dr. J. M. Frost.

These are days when Christians ought to be busy and useful.

B. Y. P. U. NEWS NOTES

Miss Elizabeth Smith, 871 Louisiana St., Memphis, Tenn. sends in a list of ten names of those who are to receive awards in the State B. Y. P. U. Manual. Miss Smith is one of the many volunteers who have rendered B.Y.P.U. service in our local churches.

A WORTH WHILE WEEK IN WILSON COUNTY

Under the efficient management of the Associational President, Prof. E. H. Davis, of Shop Springs, a church to church campaign in Wilson County closed last Friday night with an associational rally and social at Lebanon. At Round Lick church on Sunday a service on practical work was held in the afternoon and at night an address was brought by Rev. Sibley Burnett and your State Secretary, followed by a consecration service in which twelve dedicated their lives in service. Monday afternoon and night was spent at Lebanon where a splendid crowd was present to greet the speakers. On Tuesday afternoon and night Mr. N. B. Fetzer of Nashville and Mr. Burnett spoke at Watertown. A splendid service was recorded here. On Wednesday afternoon and night a service held at the Statesville church resulted in one conversion, two joining the church and twenty-five dedicating their lives. This was one of the finest meetings of the trip. On Thursday afternoon and night, Shop Springs was the host of the entire association and at the close of this service there was a splendid response to the consecration appeal. On Friday night Lebanon invited the whole association to be guests at an associational rally and social. A large number was present and each union took part in the presentation of a unique stunt. A five night Chautauqua was presented for the interest and profit of those present.

PERSONAL EVANGELISM

By Dr. E. O. Sellers.

Dr. Sellers has in this study given us the finest kind of a discussion of the most important thing in Christian Service, the Winning of Souls. Every chapter gives the fundamentals of Bible principles on Soul Winning and rich experiences from the author's life and the experiences of others. No iron clad rules are set forth for the task, but most helpful suggestions are

given. It is a rare book setting forth the value of personal soul winning and God's plan for man.

W. H. Preston.

HONOR TO WHOM HONOR IS DUE

Prof. E. H. Davis of Shop Springs put on the B.Y.P.U. Church to Church Campaign in a great way in Wilson County. He had splendid co-operation. A Junior B.Y.P.U. was organized at Statesville. Mrs. Lester is the leader.

Volunteer J. L. Robertson writes from Martin: "I hope to organize some unions in my church this fall."

Volunteer Miss Margaret Bailey of Martin leaves for Carson-Newman the 7th of September. She has always been a faithful worker.

Volunteer Miss Mary Bible of Jefferson City, writes: "I taught in a 4 weeks Daily Vacation Bible School at my home church. I was Superintendent of the Beginners Department, with 19 enrolled. Have enjoyed the work I did very much."

Volunteer Miss Una Slomp writing from Butler, says: "I conducted a B.Y.P.U. Training Class last week at the Elk Church. We had an average attendance of twenty-five. We organized a B.Y.P.U. Mr. Frank Miller, president and Arlie Gryder, corresponding secretary, Butler, R. F. D. 1 enjoyed it very much."

Volunteer O. H. Richardson writing from Rienzi, Miss., says: "After my meetings are over I shall be glad to teach some S. S. courses if I can find places where they want them." Here is a splendid worker for some church training school.

Volunteer Miss Helen Cosby of East Lake organized a growing Junior Union in that church during the summer.

"AMERICAN BANKERS SAY WORLD'S ECONOMIC RECOVERY DEPENDENT UPON MORAL AND SPIRITUAL REGENERATION"

To Wholesale Grocers of the United States:

1. USING THE ABOVE WORDS as the caption of an editorial in their issue of October 18th, the Manufacturers' Record discusses the DECLARATION OF PRINCIPLES recently adopted by the American Bankers' Association at their convention in Atlantic City.

2. THIS IS AN HOUR IN THE history of American business when men in all lines of trade are recognized more and more that what we call business is more a matter of heart than of head. The American Association has for years insisted and I believe will continue through its future existence to insist that any business to be successful must be founded and operated upon a principle rather than upon a policy.

3. THE CLOSING PARAGRAPHS of the DECLARATION referred to are as follows:

"In the midst of the many puzzling economic problems which the world faces today, largely resulting from the political differences and ambitions of rival nations, the conclusion is inevitably forced on the impartial observer that the primary need of the world is moral and spiritual regeneration as the essential basis for economic recovery.

"Until the nations of the world are willing to liquidate their hates, they can make slight progress toward liquidating their debts.

"Until the dominating forces of greed and selfishness are mitigated by a higher regard for the rights of others, until a larger degree of international good-will supplants racial animosities, until a higher regard for moral obligations and human welfare characterize the practices of men, the many economic problems incident to the operation of these evil forces will await solution.

"While the purposes which dominate the councils of the nations are political, rather than economic, are selfish rather than fraternal, are following the forces of expediency and opportunism rather than the ends of justice and righteousness, there can be little hope for improvement in the existing order.

"Until ideals of human welfare, of a just distribution of earth's bounties and a righteous observance of the common good are more firmly implanted in the minds of men, we must expect the constant conflict and its expression in political, social and economic disorder.

"To the ends of a better understanding, not only of the purposes of business, but of life, that a better order may be established among men, the bankers of America dedicate themselves in united effort to attain and maintain those ideals of civilization upon which alone human society can soundly rest."

4. WHEN THE BANKERS OF AMERICA gave expression to these sentiments, they wrote history in American business life and they declared themselves in no unmistakable sense on the absolute necessity of morals and heart in the conduct of America's business. You men who read this may well get fixed thoroughly in your minds that the above DECLARATION was not preached by some minister from a pulpit, but is rather a promulgation by American business men, recognized as leaders in thought and action throughout the nation.

5. THE EDITOR OF THE MANUFACTURERS' RECORD is responsible for these words:

"America needs a spiritual awakening. America needs a revival nationwide and the world needs it worldwide, a revival of a genuine unadulterated character making religion, the religion of Christ.

"There can be no safety for business, for peace, for world harmony except it be founded on a spiritual regeneration of mankind.

"That such a statement has been sent forth by the Bankers' Association will strengthen every moral force of this and every other country."

6. THE AMERICAN WHOLESALE GROCERS' ASSOCIATION with eagerness and satisfaction seeks to lend a hand in spreading this gospel. I especially commend the subject matter of this bulletin to those wholesale grocers, who because of their disregard for both the ethics and economics of merchandising are ringing discredit, demoralization and destruction to a great institution.

7. THERE ARE MEN IN OUR RANKS who decline to recognize the inalienable rights of men in their same line of business making a fair, honest living out of that business and they are expressing their opposition to that plan of merchandising through indiscriminate, unreasonable and destructive price cutting. Such men refuse to believe they owe a duty not only to themselves but to society and in their conduct they challenge the truth of the principles espoused by the American Bankers Association, quoted herewith.

8. WE POINT EVERY WHOLESALE GROCER to the paragraphs quoted above and submit that they may with great profit have them reproduced and placed in the hands of every man and woman connected with their enterprises.

9. WE AGREE WITH EDMONDS of the Manufacturers' Record in his statement:

"Brave, strong, true words. They challenge the business man's attention for they are addressed to business men."

Respectfully submitted,
AMERICAN WHOLESALE GROCERS' ASSOCIATION
J. H. McLaurin, President.

CONTINUING THE ANCESTRAL PARTNERSHIP

One hundred and forty-seven years ago it was Dawes & Coolidge, a grocery firm in Worcester, Massachusetts. Today it is "Coolidge & Dawes."

partners in heading the Republican ticket.

We learn from "The Progressive Grocer" that President Calvin Coolidge, who seeks re-election, and Grocer John Coolidge, who was a member of that old-time Worcester firm, both descended from John Coolidge, of Watertown, Massachusetts, who arrived in America in 1630.

As for Brig-Gen. Charles Gates Dawes, nominee for the vice-presidency, he is descended, directly from William Dawes, Jr., who was one of the Worcester grocery partners.

This William Dawes, Jr., the brigadier-general's grocer-ancestor, was no less a personage than the rider who aroused the patriots of Lexington and Concord on the night of April 18, 1775. But he was cruelly done out of his publicity by Henry Wadsworth Longfellow, the poet, who gave Paul Revere all the credit.

"What makes you so sure that man is going to propose to Gladys?" asked Gladys' mother.

"I have told him the same story five times," replied Gladys' father, "and he laughs at it every time."

This is said to be the original version:

Pat and Mike were washing windows. They had a board through a window on the second story of an office building. Pat on the outside dropped his chamois.

"Wait a minute," says Mike, "O'll get it for you."

He jumped from his end of the plank, thereby letting Pat fall the two stories. When he reached the ground Mike looked at Pat in disgust and said: "Phwat was your hurry?"

Pat did not reply, and Mike said, "Pat are ye dead?"

"I am not," said Pat.

Mike replied, "I dunno; ye're such a liar no one can believe you."

Pat replied, "I must be dead; for ye'd never dare to call me a liar if I was alive."

A Service for RALLY DAY RALLY TIME

A new exercise of Songs and Recitations (16 pages) for Rally Day.

Music that is charming in melodies, not at all difficult where four parts are used, with strongly marked rhythm in unison passages, all happily wedded to words that will inspire and encourage, are the strong features of this service. The theme of Rallying for Service is well sustained throughout and we are confident that its use will be productive of satisfactory results. Send for sample copy.


\$6.00 a hundred
80 cents a dozen

\$3.25 for fifty
Single copy, 7 cents

We also have a complete stock of all Rally Day necessities:

Invitation Cards Offering Envelopes
Promotion Certificates
Novelties and Souvenirs

Send to our nearest branch for Illustrated Price-List of Rally Day supplies

 The American Baptist Publication Society
1701-1703 Chestnut Street
Philadelphia

16 Ashburton Place, Boston 1107 McGee St., Kansas City
125 N. Wabash Ave., Chicago 439 Burke Building, Seattle
313 W. Third St., Los Angeles 223 Church St., Toronto
Order from Our Nearest House

Don't Burn Old Envelopes!

—they May Be Worth a FORTUNE

I PAY CASH for OLD Envelopes Bearing Postage Stamps Used Between 1845 and 1870.

When attics or store rooms are cleaned out the usual rule is to burn all old papers or correspondence.

Don't do it! Those small bits of paper—old postage stamps—may be worth a fortune. Of course, not all old stamps are extremely valuable, but nearly all of them on the original envelopes are saleable to a collector who collects stamps in this way. Nearly everyone has a few of "grandfather's letters" stored away in some old trunk in the attic, and many banks, business houses and court houses have hundreds or thousands of such old letters.

I do not ask you to part with the old family letters. It is not the **letters** I want, but the **envelopes**. Take out the contents and send me the envelopes, being careful not to tear or crease them. If a large bunch, protect them by using cardboard on top and bottom. Do not write on the face of envelopes. It is not necessary to put on dates, as the value of the stamp is determined by the variety or issue rather than the exact year the envelope was mailed.

What I Want. I want to buy envelopes used from 1845 to 1870. Am especially interested in the stamps of the United States or the Confederate States, but also collect foreign stamps of early issues when on the envelopes. Letters mailed later than 1870 are not wanted.

I Do NOT Buy loose stamps or stamp collections. To interest me the stamp must be on the envelope. Revenue stamps as used on deeds, mortgages, etc., I do not want, as I collect only postage stamps. I am not interested in buying relics of any description, books, old newspapers, coins, Confederate money or bonds. These things may be of value but I am not posted on such things and can give no advice as to what they are worth. I do know the value of the stamps I am looking for and am willing to pay liberally for those I can use.

Who I Am. I am advertising manager and part owner of the Brooks Appliance Company, the largest firm in the world manufacturing and selling appliances for hernia. If references are desired before sending me envelopes you may refer to the advertising manager of this paper or the First National Bank of Marshall, Mich. I am a private collector of postage stamps—not a dealer.

I have no price-lists or catalogs as I have nothing to sell. I want no money from you, but am willing to **pay** you good money for something which is worth nothing except to a collector. Postage stamp collecting is not my business. It is my hobby or diversion from regular business.

My Proposition is that I ask you to send me all old envelopes you can find. On receipt of them I will examine carefully and report to you their value. You are not obliged to part with or sell them to me if my offer does not meet with your approval. It is impossible for me to say what I can pay from a description of stamps as certain stamps are very hard to describe properly and furthermore their condition and sometimes postmarks largely affects the value. If your envelopes are not purchased I guarantee to return them

carefully wrapped by registered, first-class or parcel post mail, according to how they were sent to me. If the quantity is large and costs over 20c for postage or express I will remit the cost of sending whether or not the envelopes are purchased. If you have reason to think the shipment valuable it is of course advisable to send it by registered mail. If the package is very large or heavy send by express insured, charges collect.

During the past four years I have paid thousands of dollars to people who in many cases needed the money badly and had no idea of the value of those pieces of paper which had lain for years in old family trunks. All stamps even though old are not of great value, but it's at least worth the small effort to see what they will bring.

Many Ladies' Aid Societies of churches are now raising money in a far easier way than suppers, socials or rummage sales. The chairman appoints a certain day when all the ladies are to bring to the church all old envelopes used before or during the Civil War. When collected these are packed carefully and sent to me. I pay all express charges and remit to the society the value after they are carefully examined. It is surprising to see the large value of some of these shipments. The main

point, however, is that there is very little work involved in getting together such a shipment and absolutely no expense. Church officers who may require further references concerning me may write to the ministers of any of the following churches in Marshall, Mich. Baptist, Methodist, Presbyterian, Episcopal, Lutheran.

If you have no old family letters please hand this to some friend, preferably one whose ancestors were of prominence in your locality. Many elderly people have kept hundreds of such letters and might be willing to sell the envelopes, keeping the inside letters. Make your search now, before my address is lost or forgotten.

Harold C. Brooks,
Box 212, Marshall, Michigan.



MR. H. C. BROOKS OF MARSHALL, MICH.

Mr. Brooks is a private collector of U. S. and Confederate Stamps. He is not in the Stamp Business but collects stamps only for his own pleasure. This publication has known Mr. Brooks for a number of years and recommends that you read this page and act at once upon his suggestions.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. W. J. Cox, President, 115 N. Evergreen, Memphis.
 Mrs. J. T. Altman, Treas., 1584 McGavock St., Nashville.
 Mrs. H. E. Mullins, Recording Sec., Peachtree St., Nashville.
 Miss Mary Northington, Corresponding Sec., and Editor
 161 8th Avenue North, Nashville

DIVISIONAL VICE-PRESIDENTS

Mrs. R. S. C. Berry,.....Morristown
 Mrs. W. G. Mahaffey,.....Murfreesboro
 Mrs. M. G. Bailey, 1217 Overton Park Avenue,.....Memphis
 Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent

VOLUNTEERS IN THE SERVICE OF THE KING

History of Tennessee W.M.U., by Miss Margaret Buchanan, price thirty-five cents. Order from Tennessee W.M.U., 161 Eighth Ave. N., Nashville, Tenn.

WEEK OF PRAYER

If you desire victory for the 75 Million Campaign, you will plan for the week of prayer Sept. 21-28, if possible. "Prayer changes things." Surely, we need now to change our people from their indifferent attitude to one of real interest in the Master's work.

Send to W.M.U., 161 8th Ave. N., Nashville, for the program. Enlist the entire church in this week of prayer. Talk to your pastor about it and help him plan a great program. Pray down a blessing.

FOUR ASSOCIATIONS

Holston, Nolachucky, East Tennessee and Cumberland Gap associations have been attended recently by your secretary. In each one ample time was given the W.M.U. work and a most cordial reception was given to your representative.

In each of these associations the Union has a splendid superintendent and quarterly meetings have been held except in East Tennessee.

In Cumberland Gap our work is new, but after your secretary spoke on Christian Education, because no one else would speak, a brother moved "that the order of business be suspended so that sister could tell us why she is here."

The sister was glad to tell her business and was received most cordially. An afternoon meeting was held in a neighboring church for the women and we hope some real good was done.

There were fully two thousand people at New Tazewell that day though only a few hundred could be seated. We have three good societies in this association.

Mrs. F. M. McNeese has for several years been the efficient superintendent of Holston. She reports that the full amount of pledges made to the Campaign will be paid.

The next quarterly meeting will be held in Kingsport, October 14. This scribe is planning to be there.

Mrs. J. B. Carter is the beloved superintendent of Nolachucky. She has been very ill so was not allowed to attend the meeting. She has wrought a good work in Nolachucky and we trust she will soon be able to resume active work.

Miss Nannie Murray is the capable superintendent of East Tennessee Association. There are now only three W.M.S. organizations in the association, but plans are being made for the extension of the work.

Mrs. J. C. Carr is the superintendent of Cumberland Gap. She says she can do nothing but boost, but that means much. She is having her quarterly meetings and we believe she will be able to launch out into the country churches soon. Your secretary is plan-

ning to be in the next quarterly meeting at Tazewell.

The associations are wonderful opportunities for sowing W.M.U. propaganda. Do your best in your annual meeting for the Union.

BETWEEN ASSOCIATIONS

It is always a joy to visit the churches between general meetings. There are now so many associational gatherings that there is not much time left for other work.

While in Holston Association we did have the privilege of speaking at Erwin. At each place we were given an attentive hearing.

We met with the W.M.S. in each church and in Erwin we also had the rare privilege of visiting the R.A. This is the finest lot of boys we have seen. They are thoroughly interested in all work. There were over twenty present. Speaking of questions, they win the prize. It was a joy to answer the intelligent questions they asked. We are always happy when the W.M.S. is alive and wide awake, but we are happier still when they are leading the boys into paths of joyous service.

When they gave this yell we got out of the way:

Sizz! Boom! Bay!
 Cleecka-lacka-lay!

Open your eyes,
 Get out of the way,
 The R.A.'s are coming,
 Hooray, R.A.!

Enroute to East Tennessee association we met with Newport First, W.M.S. and organized a W.M.S. at Newport Second. We are confident that this work will flourish as Newport First has one of our best societies and they will foster the one at the Second church.

Cosby Academy

While in East Tennessee association we visited Cosby Academy, one of our Home Board Mountain Schools. It is located in a beautiful valley surrounded by mountains and is about fifteen miles from Newport. The school occupies three splendid buildings, the best we have seen in our mountain school. They need furniture, especially dressers. Who ever heard of a girl's room without a mirror? The first ones to reach Cosby get the dressers. Now all who come must do without unless you send them help.

They are not now receiving any magazines. Could not your society subscribe for one? Have it sent to Cosby Academy, Cosby, Tenn.

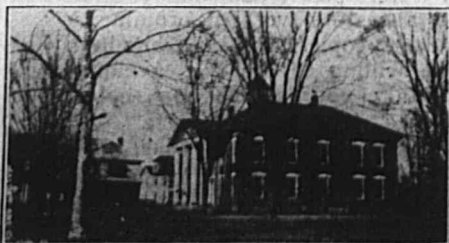
Newport W.M.S. cares for the dining room and kitchen. All pupils bring their own bed linen.

We have two training school girls teaching there, Misses Adella Lowrie and Eva Turner. What a joy it is to find our graduates in all of our schools! They are rendering true service in leading these young people to Christ and into paths of usefulness.

REMOVE FAR FROM ME vanity and lies: give me neither poverty nor riches: feed me with food convenient for me.—Proverbs 30: 8.

WATAUGA ACADEMY

In last week's paper an account of the needs of Watauga was given. We are sorry this cut was delayed, but are glad for you to look upon the beautiful administration building.



REPORTING SOCIETIES

Societies Reporting gifts to Mrs. J. T. Altman, for the Quarter Ending July 30, 1924

Beech River Association—Lexington W.M.S.

Beulah—Martin, First, W.M.S.; Ridgeley, W.M.S.; Rutherford, W.M.S.; Union Ridge Y.W.A.; Walnut Grove W.M.S.

Big Emory—Oakdale, First, W.M.S. South Harriman, W.M.S., Y.W.A. and G.A.; Trenton St., W.M.S.; Walnut Hill, W.M.S.

Big Hatchie—Brownsville, W.M.S. and S.B.B.; Covington, W.M.S.; Garland, W.M.S.; Harmony, W.M.S.; Henning, W.M.S.; Liberty, W.M.S.; Ripley, W.M.S.; Stanton, W.M.S., Y.W.A., R.A. and G.A.; Woodlawn, W.M.S.

Campbell Co.—Caryville, W.M.S. Y.W.A.; Jacksboro, W.M.S.; Murrayville, W.M.S.

Bledsoe—Friendship, W.M.S.; Gallatin, W.M.S., No. 2 W.M.S., Y.W.A., G.A. and S.B.B.; Hartsville, W.M.S.; Mt. Zion, W.M.S.; Portland, W.M.S.; Y.W.A. and G.A.

Chilhowie—First, Alcoa, W.M.S., G.A. and S.B.B.; Calvary, W.M.S.; Island Home, W.M.S., Y.W.A., G.A., R.A. and S.B.B.; Kagleys Chapel, W.M.S.; Maryville, First, W.M.S., Y.W.A.; Mt. Olive, W.M.S.; Pleasant Grove, W.M.S.; Piney Level, W.M.S.; First Chilhowie, Seymour, W.M.S.

Clinton—Clinto, S.B.B.; Coal Creek, Y.W.A.; Longfield, W.M.S.

Concord—Eagleview, W.M.S., G.A.; Murfreesboro, First, W.M.S.; Una, W.M.S.

Cumberland—Clarksville, W.M.S., Y.W.A.; Cumberland City, W.M.S.; Erin, W.M.S.; Little Hope, W.M.S. S.B.B.; Little West Fork, W.M.S.

Duck River—Bell Buckle, W.M.S.; Cornersville, W.M.S.; Cowan, W.M.S. and S.B.B.; Elbethel, W.M.S., G.A.; Smyrna, W.M.S.; Lewisburg, First, W.M.S., Y.W.A., G.A. and R.A.; Fe-Minville, W.M.S.; Shelbyville, W.M.S., Y.W.A., R.A. and S.B.B.; Tracy City, W.M.S.; Tullahoma, W.M.S.; Union Ridge, W.M.S.; Wartrace, W.M.S.; Winchester, W.M.S.

Eastanalle—New Friendship, W.M.S.

East Tennessee—Newport, First, W.M.S., G.A., and S.B.B.

Friendship—Alamo, W.M.S. and Sunbeams; Barkers Chapel, W.M.S.; Dyersburg, W.M.S.; Friendship, W.M.S.; Gates, G.A.; Mt. Vernon, W.M.S.; Newbern, W.M.S.

Gibson—Atwood, W.M.S.; Bradford, W.M.S.; Gibson, W.M.S., S.B.B.; Humboldt, W.M.S.; Laneview, W.M.S.; Milan, W.M.S.; Poplar Grove, W.M.S.; Salem W.M.S.; Trenton, W.M.S.

Hardeman Co.—Bolivar, W.M.S.

Hiwassee—Fellowship, W.M.S.; Ten Mile, W.M.S., G.A.

Holston—Bluff City, W.M.S.; Blountville, W.M.S.; Erwin, W.M.S., G.A.; Fall Branch, W.M.S.; Greenville, First, W.M.S., Y.W.A.; Johnson City Central, Y.W.A.; Johnson City Second, W.M.S.; Jonesboro, W.M.S.; Kingsport, W.M.S., R.A.; Limestone, W.M.S. Snow's Chapel, W.M.S.

Holston Valley—Providence, W.M.S.; Rogersville, W.M.S. and S.B.B.

Jefferson Co.—Buffalo Grove, W.M.S.; Dandridge, W.M.S.; Flat Gap, W.M.S. French Broad, W.M.S., G.A.; Jefferson City, First, G.A.; New Market, W.M.S.; Talbot, W.M.S.; White Pine, S.B.B.

Lawrence Co.—Lawrenceburg, W.M.S.

Knox Co.—Camp, W.M.S.; Bearden, W.M.S.; Bell Ave., S.B.B., G.A.; Broadway, W.M.S., Y.W.A. and Sunbeams; Central, Fountain City, W.M.S., G.A.; Corryton, S.B.B.; Deaderick Ave.

W.M.S. and Sunbeams; East Fifth, W.M.S.; Elclid Ave, W.M.S.; Knoxville, First, W.M.S., Central, Fountain City, Y.W.A. and S.B.B.; Fountain City, First, W.M.S., Y.W.A., G.A., R.A. and Sunbeams; Gillespie Ave. W.M.S.; Grassy Creek, W.M.S., Y.W.A., G.A., R.A. and Sunbeams; Immanuel, W.M.S.; Inskip, W.M.S.; Lincoln Park, W.M.S.; Lonsdale, W.M.S.; Y.W.A. and S.B.B.; Mt. View, W.M.S.; Oakwood, W.M.S.; Powell Station, W.M.S.; Smithwood, W.M.S., Y.W.A.; South Knoxville, W.M.S.; Washington Pike, W.M.S.

Little Hatchie—Grand Junction, W.M.S.; Maple Springs, W.M.S.; Mercer, W.M.S.; S.B.B.; Oakland, W.M.S.; Rossville, W.M.S.; Somerville, W.M.S.; Whitwell, W.M.S., G.A. and Y.W.A.

Madison—Clover Creek, W.M.S.; Jackson, First, W.M.S., S.B.B.; Jackson Second, W.M.S., Y.W.A. and S.B.B.; West Jackson, W.M.S.; Madison, W.M.S.; Mercer, S.B.B.; Pleasant Plains, W.M.S.; Pinson, W.M.S.

Maury Co.—Holtland, W.M.S.; Knob Creek, W.M.S.; Lawrence Grove, W.M.S.; Mt. Pleasant, W.M.S.; New Hope, W.M.S.; Theta, W.M.S.

McMinn Co.—Athens, W.M.S.; Calhoun, W.M.S.; Englewood, W.M.S.; Etowah, First, W.M.S., Y.W.A.; Goodfield, W.M.S.; Niota, W.M.S.

McNairy Co.—Adamsville, W.M.S.; Selmer, W.M.S.

Nashville—Antioch, W.M.S., G.A. and S.B.B.; Belmont Heights, W.M.S., Y.W.A.; Calvary, W.M.S.; Eastland, W.M.S., Y.W.A. and Sunbeams; Edgefield, W.M.S.; First, W.M.S.; 17th Ave. Mission, G.A. and Sunbeams; Grace, W.M.S.; Grandview, W.M.S. and Y.W.A.; Green Hill, W.M.S.; Immanuel, W.M.S., Y.W.A. G.A. and S.B.B.; Ingelwood, W.M.S.; Lockland, W.M.S.; North Edgefield, W.M.S.; Park Ave., W.M.S.; Seventh, W.M.S.; Third, W.M.S., Y.W.A., G.A. and R.A.

New Salem—Carthage, W.M.S.; Buena Vista, W.M.S.; Hickman, W.M.S. New River—Onelda, W.M.S.

Nolachucky—Brown Springs, W.M.S.; Bulls Gap, W.M.S., S.B.B., G.A. and R.A.; Concord, W.M.S.; Cedar Creek, W.M.S.; Fairview, W.M.S., S.B.B.; Morristown, W.M.S., Y.W.A. and S.B.B.; Rocky Point, W.M.S.; Russellville, W.M.S., Y.W.A., and Sunbeams; Warrensburg, W.M.S., S.B.B.; Whitesburg, W.M.S.; Witts, W.M.S.

Ocoee—Alton Park, W.M.S.; Birchwood, W.M.S.; Chattanooga, Central, W.M.S., Y.W.A., G.A., R.A. and Sunbeams; Cleveland, First, Y.W.A. and Sunbeams; Concord, W.M.S.; Daisy, W.M.S.; East Dale, W.M.S.; East Chattanooga, W.M.S.; Cleveland, W.M.S., G.A.; East Lake, W.M.S.; Chattanooga, First, W.M.S., G.A., R.A. and Sunbeams; Highland Park, W.M.S., Y.W.A., G.A., R.A. and Sunbeams; Hixon, W.M.S.; North Chattanooga, W.M.S.; Ooltewah, W.M.S.; Red Bank, W.M.S.; St. Elmo, W.M.S., Sunbeams; Tabernacle, W.M.S., Y.W.A., G.A., R.A. and Sunbeams; Tyner, W.M.S. and Sunbeams.

Polk Co.—Mine City, W.M.S. and S.B.B.; Tabernacle, W.M.S.

Riverside—Livingston, W.M.S.

Robertson Co.—Greenbrier, W.M.S.; Bethel, W.M.S.; Greenbrier, S.B.B.; Hopewell, W.M.S.; Lebanon, W.M.S.; Mt. Carmel, W.M.S.; Orinda, W.M.S., Y.W.A.; Oak Grove, W.M.S.; Red River, W.M.S.; Pleasant Hill, W.M.S.; Springfield, W.M.S.; Winn's Chapel, W.M.S.

Salem—Auburn, W.M.S.; Dowelltown, W.M.S.; Prosperity, W.M.S.; Salem, W.M.S., G.A. and Sunbeams; Smithville, W.M.S. and S.B.B.; Pikeville, W.M.S.

Squatchie Valley—Whitwell, W.M.S.

Sevier—Alder Branch, W.M.S., S.B.B.; Henderson's Chapel, W.M.S.; Sevierville, W.M.S. and Sunbeam Band.

Shelby Co.—Bellview, Y.W.A.; Boulevard, W.M.S.; Calvary, W.M.S.; Central, W.M.S.; Cordova, W.M.S.; Eads, W.M.S., Sunbeam Band; First, W.M.S. and Y.W.A.; Forest Hill, W.M.S.; Highland Heights, W.M.S.; La Belle W.M.S., Y.W.A.; McLemore, W.M.S. and Sunbeams; Meren Ave., W.M.S.; Millington, W.M.S.; New South Memphis, W.M.S.; Prescott Memorial, W.M.S.; Seventh St., W.M.S.; Speedway, W.M.S.; Temple, W.M.S., Y.W.A.;

Union Ave., Y.W.A. and S.B.B.; Whitehaven, W.M.S.

S. W. District—Camden, W.M.S.; G.A. and S.B.B.; Chalk Level, W.M.S.; Huntington, W.M.S.

Stone—Cookville, W.M.S.; Sweetwater—Madisonville, W.M.S.; G.A.; Philadelphia, W.M.S.

Tennessee Valley—Dayton, First, W.M.S.; Graysville, W.M.S.; Grandview, W.M.S.

Watauga—Butler, W.M.S.; Elizabethton, W.M.S.; Mountain City, W.M.S.; S.B.B.

Weakley Co.—Dresden, W.M.S.; McKenzie, W.M.S.

Western District — Big Sandy, W.M.S.; High Hill, Puryear, W.M.S.; Paris, W.M.S.; Y.W.A. and Sunbeams. William Carey—Ardmore, W.M.S.; Fayetteville, W.M.S.

Wilson Co. — Lebanon, W.M.S.; Y.W.A.; G.A. and R.A.; Mt. Juliet, W.M.S.; Y.W.A.; Round Lick, Watertown, W.M.S.; Shop Springs, W.M.S.; Watertown, First, W.M.S.

DOYLE INSTITUTE OPENS FALL QUARTER

By J. L. McAlley

September 1 will be an epochal day for Doyle Institute as this date will be the opening day for this school in what is perhaps the largest educational program which the people of this community have ever undertaken.

Almost a miracle has been performed in the amount of work which has been done on the buildings and campus. Since July 5th, every room in the administration building has been painted, ceiling, walls and woodwork, the dining room, kitchen and hall in the Girls' Home have been worked over, the Boys' Home has been put into good condition, a concrete walk 8 feet wide and 385 feet long has been built from the administration building to the street and a 4-foot walk to the Girls' Home. All this work has been done at the cost of less than \$150 for labor. The people of Doyle deserve great praise for their earnest labors. Men and women, boys and girls have had a part in the work.

It is believed that no other school can offer a more consecrated and stronger prepared faculty than Doyle Institute has for this year. Rev. J. L. McAlley, Rev. P. B. Baldrige, Mrs. Linnie Jones, Miss Lillian Watters, Miss Mattie Lee Dodson, Miss Alice Farmer and Miss Minnie Moyers constitute the faculty. All the high school teachers are college graduates with much teaching experience, and the other teachers have all had work leading to college degrees.

Doyle Institute is very much in need of funds for equipment. We are deeply grateful to Temple Baptist church for \$50 to furnish a room in the Girls' Home. We hope others will follow this fine example.

Good, serviceable books are gladly received, but old school books and out-of-date magazines cannot be used. A large box of old magazines was shipped to us upon which we paid freight, but we can not use them. Our boys and girls are up to date. We desire very much to have copies of the current magazines and papers to come to our library tables, and we shall appreciate a subscription for the year to Literary Digest, Nashville Banner or Tennessean, Saturday Evening Post, Scientific American and other good papers.

It is the earnest hope of the local constituency as well as of our denominational leaders that Doyle Institute will develop within the next few years into a first-class Baptist preparatory school. That is our goal, and we shall give our most earnest attention to the character of work done in the class room. The work this year will be second to none in dignity or in quality. We are glad to send a catalog to anyone who desires to go to a splendid school for real work.

The Girls' Home is in charge of a splendid motherly woman whose desire is to make it a real home. Mrs. L. M. Moore and her two charming daughters will make the Girls' Home a pleasant place to dwell. Mrs. Annie Dudley, who has moved to Doyle from

Perry county will make the Boys' Home just as pleasant for them, so we are very grateful for our corps of workers.

THE SEVENTY-FIVE MILLION CAMPAIGN: WHY AND WHY NOT?

By A. L. Bates

To the brethren of the good old state of Tennessee: Have just read the full statement of Dr. Lloyd T. Wilson, our state secretary, on the 75 Million Campaign.

Then I have read from God's book: Psalm 78: 9: When and where the children of Ephraim returned back in the day of battle, though they were armed and had their bows, they were cowards and afraid of the task, brought shame on the name of Ephraim. Not a parent today would like to name a son for him.

But if you look over the statement sent out by the State Board where churches have pledged and payed nothing; some paying a small part, and as a poor preacher said, "I think that the pastor should have paid more than some of the churches have paid." This, I say, loving pastors, we are leaders in the fight. Shall we in five years look back over the past history and find where this church turned in the day of battle?

No, that is not what Baptists are made of. We are saved by grace for service. Now is the time to render the service in this great fight. Brethren, have you forgot how the world laughed when we launched this campaign. They said we won't pay it because we can't. Brethren, three million and more of us in the South, with millions of dollars; we are able to go up and do the task. Pray over the battle. Then let the Lord lead you, and on November the first, victory will be ours.

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.

Williams: Mrs. Cora (Green) Williams is no more in this life. She was born April 5, 1878, died February 29, 1924. Hence was 45 years, 10 months and 24 days old. She made a profession when about 18 years old and joined Salem Baptist church and held membership there until 1921 when she and her husband united with Fall Creek church by letter where she remained a faithful member till her death. Although she was a sufferer for several years prior to her death she seemed to look on the bright side of life. Her husband, A. J. Williams, two children, Fred and Callie Mae, one sister, Mrs. Lee Robertson of Walter Hill, and one brother, Earl Green of near Norene survive her. A chair is vacant, a mother is gone, a companion has been called home. The most that we can say to this companion and children is to admonish you to be ready when the call comes to you, to go where she is. We believe she will be waiting to welcome you to that eternal home in the skies.—Norman Williams, chairman; Mrs. Susie Lehw, Mrs. Cora Thompson.

Phillips: After an illness of several months the death angel came on the evening of June 11, 1924, at 10:30 p.m. and tenderly bore away the peaceful spirit of our dearly beloved sister, Mrs. Ada (Cason) Phillips. She was born Aug. 14, 1858, age 65 years, 9 months, 27 days. Was married to D. B. Phillips, December 7, 1882. She professed faith in Christ in early girlhood and joined the Salem Baptist church, later moved her membership to Fall Creek Baptist church and remained there till death came. She leaves a husband and six children, four boys and two girls, and seventeen grand-children and a host of friends to be made sad by her departure. Sister Phillips was loved by all who knew her. We can't possibly tell all the good traits which stood out so plainly in her life, for

she was always kind and pleasant, having a kind word for all. The family circle is broken but the tie that binds to the other world is stronger. Funeral services were conducted the following day at Fall Creek Baptist church by her pastor, Bro. J. H. Ramsey to a crowded house after which the remains were laid to rest in Fairview Cemetery under a beautiful mound of flowers to await the resurrection morn.—Norman Williams, Mrs. Susie Lehw, Mrs. Cora Thompson, committee.

Bates: In memory of little William Franklin Bates. On July 23rd, just after the sun had gone down behind the deep blue horizon, the spirit of our little precious baby boy, William Franklin Bates, took its flight back to God who gave it. He was only 4 years and 5 months old, the light and joy of the home, the idol of his dear father and mother and little sister Lois' heart. All was done that loving hearts and hands could do for him, but God called him up higher. Brother N. M. Stigler preached the funeral and he was tenderly laid to rest at dear old Spring Hill under a bank of lovely flowers. Oh, may we see God's hand in it all, and may we look up and say, "Thy will be done."

"In dreamless sleep our darling lies
Twas hard to give him up.
Closed are his beaming eyes;
Oh, bitter, bitter is the cup!

"Franklin has filled his mission,
Let it be great or small,
For the Father called him
And he answered to the call.

"Now the family chain is broken,
One golden link is gone,
And though it was so tiny,
It was such a brilliant one.

"Oh, Father, we know you love us,
Be with us in this dark hour.
But you crushed so many fond hopes
When you took our little flower."

God help us to live so that we may meet him in the great beyond, is the prayer of his own grandmother.—Mrs. M. F. Gray.

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PASTORS' CONFERENCES

S. S. ATTENDANCE AUG. 31

Memphis, Central	975
Knoxville, First	891
Chattanooga, First	794
Memphis, First	634
Memphis, Bellevue	626
Morristown, First	480
Chattanooga, Highland Park	424
Elizabethton, First	411
Chattanooga, Clifton Hill Tab.	405
Erwin, First	389
Knoxville, Island Home	353
Cleveland, First	349
Nashville, Judson Memorial	330
Chattanooga, Avondale	329
La Follette, First	327
Rockwood, First	315
Alcoa, Calvary	312
Nashville, Immanuel	304
Chattanooga, East	302

NASHVILLE

Judson Memorial: R. E. Grimsley, pastor. "Reading," and "Christ's Compassion for Sinners." 330 in SS, 4 by letter, 66 in mid-week prayermeeting.

Park Ave.: A. M. Nicholson, pastor. A. P. Moore, supply. "The Power of the Holy Spirit," and "Not Ashamed of the Gospel." 214 in SS. Good attendance at BYPU's. Splendid services and good interest.

Central: W. C. Golden, supply. "Sacrifice for Service," and "The Power of Christ's Look."

Inglewood: H. M. Eastes, pastor. "Knowing Christ" (two conversions), and "When Shall These Things Be?" 48 in SS, 32 in BYPU, 2 for baptism.

North Edgefield: A. W. Duncan, pastor. "Sound Doctrine," and "Christ's Message to John the Baptist." 243 in SS, 42 in BYPU, 2 by letter.

Grace: T. L. Roberts, pastor. "Policies, Practices and Principles of the Church," and "The Why Not's of Christianity." 263 in SS, 35 in BYPU, 2 by letter, 1 profession, 1 by baptism. Edgefield: W. M. Wood, pastor. "The Gospel That Saves," and "Evolution and Its Effects." 257 in SS, 45 in Sr. and 25 in Int. BYPU's, 1 by letter.

Seventh: Edgar W. Barnett, pastor. "China's Call for the Gospel," and "A Sinner's Sins: What Becomes of Them?" 159 in SS, 21 in BYPU, 18 in Jr. BYPU.

Centennial: L. P. Royer, pastor. "The Merciful and Forgiving God, Becomes the Sympathetic Father." Psalms 103: 10-12, and "The Truth a Terror to Evil Workers." Dan. 5: 5, 6, 30. All services well attended.

CHATTANOOGA

Highland Park: J. B. Phillips, pastor; "God's Way of Figuring" and "The Calls of God." Baptized 2; SS 424. One joined the church.

Avondale: T. G. Davis, pastor; "God's Call and Man's Excuses" and C. E. Sprague on "The Church and the Greatest Institution on Earth." By letter 2; SS 329; BYPU's good.

N. Chatta: Wm. S. Keese, pastor; "The Church and Labor" and "What is Man?" SS 200; BYPU 61.

Hicks Chapel: R. A. Bollinger on Matt. 22.

Bell Ave.: G. W. Cox, pastor; "The Secret of a Happy Life" and "A King's Folly and What It Cost." By letter 4; for baptism 1; by statement 1; SS 95; BYPU 38.

Parkers Gap: A. Robertson on "High Ideals" and "All Things to All Men." E. Chatta: J. N. Bull, pastor; "Jesus Before Pilate" and Samuel Evans on "The Plan of Salvation." By letter 2; for baptism 2; baptized 2; SS 302; BYPU two.

East Lake: W. C. Tallant, pastor; Royal Callaway morning, and evening pastor on Conditions of Perfect Peace. SS 185; BYPU 45; Outlook good.

Red Bank: J. A. Maples, pastor; Gid Higginbotham on "God's Call to His Service" and "What Will You Do With Jesus?" SS 231; BYPU 45. Great mass meeting at 3 p.m. Four saved. First: Jno. W. Inzer, pastor; "The

Rich Young Ruler" and "They Discovered Jesus." By letter 2; baptized 1; SS 794.

Oak Grove Tab.: J. N. Monroe, pastor; 1 Cor. 3: 21-23 and 2 Sam. 12: 7. SS 142; BYPU good.

Clifton Hills Tab.: W. R. Hamic, pastor; "The Mission of the Church." By letter 9; for baptism 11; baptized 7; SS 405. First service in the new Tabernacle building.

KNOXVILLE

Island Home: Pastor preached both hours. SS 353; good hot day. First: Pastor preached at both hours. By letter 3; for baptism 2; SS 891.

MEMPHIS

Eudora: H. T. Whaley, pastor; H. S. Hughes spoke both hours. SS 53; 1 conversion.

Boulevard: J. H. Wright, pastor; preached at both hours. Profession 1; for baptism 1; baptized 3; SS 198; 3 BYPU's. Many sick in congregation.

Calvary: Pastor spoke both hours. SS 160. Good attendance and fine interest in all the BYPU's. Miss Hollis of the Central church spoke to our BYPU's on the "Big Little Things," and made a fine impression with the practical lessons drawn from her address.

Greenland Heights: Chas. Lovejoy, pastor; spoke at morning hour, Dr. R. W. Hooker spoke at night. SS 38; good BYPU's.

Eastern Heights: T. W. Blankenship spoke at both hours. Fine services. By letter 7; for baptism 1; SS 68; BYPU's good. Church called Bro. Blankenship to the pastorate half-time, and he accepted to begin work October 1.

First: Bro. Richard N. Owen of Milan, preached at both hours. for baptism 1; by letter 2; SS 634. Pastor Boone has returned. Will preach next Sunday.

Joseph Papia, Italian Missionary: Times preached 2; present in SS 23-tracts distributed 21; families prayed with 7; visits made 44.

Rowan Memorial: A. H. Smith, pastor; SS 131; 2 fine BYPU's.

Riverside Park: A. H. Smith, pastor; SS 62; three conversions.

Bellevue: SS 626; by letter 3; a.m. pastor preached; p.m. sacred concert.

Hollywood, Pastor Burke spoke both hours. SS 125; 2 BYPU's.

Seventh St. I. N. Strother, pastor; preached. SS 216; good BYPU.

Prescott Memorial: Jas. H. Oakley, pastor; preached both hours. Nine by letter. SS 245; BYPU 97. Fine congregations and good services. Annual Bible Institute, October 19-26.

Central: Ben Cox, pastor; preached at both hours. for baptism 6; by letter 5; baptized 4; SS 975.

Central Ave.: Pastor Horton in a meeting in Mississippi. M. D. Jeffries supplied at the evening hour. SS 60.

MISCELLANEOUS

La Follette, First: Preaching by pastor; "Let Us Go On" and "Measuring Day." SS 327; BYPU 95. Fine interest good crowds.

Cleveland, First: C. F. Clark, pastor; "Gospel of Labor" and "One of Christ's Saddest Sayings." By letter 2; SS 349.

Monterey, First: W. M. Griffith, pastor; "God's Search for a Man" and "Bartering the Soul for the Husks of Sin." Good Jr. BYPU at 2:30 p.m. and Sr. at 6:45 p.m. SS 212. Just closed a fine meeting with the Thorn Hill church, about 2 1/2 miles northwest of Monterey, with 17 professions of faith and 17 additions to the church. Fourteen were baptized last Sunday afternoon at 2:30 and one more approved for baptism and 2 by letter and others yet to follow.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "Who Owns the Wool?" and "Find Success Where You Failed."

SS 312. By letter 1. We had a splendid fifth-Sunday meeting at Kagesly chapel.

Rockwood, First: L. W. Clark pastor; Rev. Jenkins on "The Church" and "The Great Salvation." SS 315; BYPU 111. Twenty-five conversions.

Lebanon (Cleveland): A. T. Hayes, pastor; "Jesus the Door" and "Sin Against the Holy Spirit." By letter 3; baptized 16; SS 116. Meeting going great interest manifested.

Dry Gap, Ga.: J. O. Dantzer, pastor; Evangelist R. D. Cecil assisted in an 8 day's meeting, resulting in 17 additions to church.

Elizabethton, First: J. H. Ponder, pastor; no preaching services account John Brown meeting. SS 411.

Book Reviews

By J. R. Johnson

Brotherhood in the Old Testament, by A. S. Peake, M.A., D.D. George H. Doran Company. Pages 172. \$1.50.

Prof. Peake is teacher of Biblical Exegesis in the University of Manchester, and is known internationally as a man with a message. Brotherhood in the Old Testament, published in 1923, is now in its second edition. It is of great value to Bible readers and teachers, social workers and law-making bodies who would have a broader and clearer understanding of the divine principles governing the social relations of men. It is very suggestive to pastors in preparing sermons on modern social problems. Read it!

The Competent Church, by Frederick A. Agar. Fleming H. Revell Company. \$1.00.

The author says in his Introduction, "Is the purpose of this volume to present a study of the elements that are needed to produce a competent church... a church that is qualified to do the work required of it." In the seventeen chapters of the volume he accomplishes his purpose in an effective and striking way. It would be well for every earnest minded member of the church to read this book, and especially the church officers. It is also adapted for class study. It ought to be in every pastor's study.

The Supernatural Jesus, by George W. McDaniel, D.D. George H. Doran Company. \$1.75. Pages 206.

Among the many books on the religious and theological questions of today none will prove more satisfying to the conservative than this volume; neither will any be more difficult for the radical to refute. The author approaches his task with an understanding mind, a fair and generous spirit and handles his subjects with sound reasoning and convincing logic. Dr. McDaniel's purpose is "To discuss the evidence in the hope of leading inquiring minds to truth, unsettled minds to certainty, and believing minds to a fuller appreciation of the supernatural Jesus." This is a great book for our high school and college boys and girls.

Psychology and Preaching, by Charles S. Gardner, D.D. The MacMillan Company. Pages 389.

Psychology is considered one of the most helpful, as well as interesting, of present day studies for teachers. In fact no teacher is considered prepared for his profession who is not acquainted with the principles of psychology. Here is an effort to do for the preacher what has been done for the teacher. While it is pioneering in this particular field, Dr. Gardner has done his work with the hand of a master. Ministers who have long finished their college and seminary courses will do themselves a great favor by studying closely this volume. It will prove helpful to public speakers and teachers.

The Depths of the Universe, by George Ellery Hale. Charles Scribner's Sons. \$1.50.

The minister's text book states "the heavens declare the glory of God; and

the firmament sheweth his handiwork." To read "The Depths of the Universe," along with "The New Heavens," published by the same author in 1922, will be to have a deeper understanding and appreciation of the truthfulness of the Bible teaching. Every preacher should read these books. They are as a tonic to the mind, and food to the soul; more gripping than a novel and a storehouse of knowledge easily explored even by those not versed in astronomy.

Sermons for the Times. Edited by Rev. Peter Walker. Fleming H. Revell Company. \$1.50. Pages 208.

For his "going to preaching," the pastor must depend mostly upon reading the sermons of others. It is better than listening over the radio, one can meditate and ask questions. This volume furnishes you the opportunity of having one of the best sermons of thirteen of America's prominent and effective preachers now in active service. Mr. Masson says in the introduction, "This book is a messenger of Peace, Good will and love. It is the next best thing to going to church."

Realities and Shams, by Principle L. P. Jacks, D.D., Litt.D. George H. Doran Company. \$1.50. Pages 214.

This is a volume of well written essays on present day subjects closely thought out by the principal of Manchester College, Oxford. The book is packed full of good thinking and will no doubt clear the mind of the reader in many of his own views. Many of the essays will be especially interesting to the general public and are well worth the price of the book. Some of them are: Realities and Shams, Political Obsession, The Degradation of Policy, On Minding One's Own Business, The Power of the People and Compulsory Education.

Worship in Drama, by Charles Arthur Boyd. The Judson Press, Philadelphia. \$1.60, net.

The religious drama comes out of the long centuries past and is being tried out with fine interest and good effect in many churches today. For those interested in this form of worship, I believe we have here one of the best books yet published. It is made up of two divisions: one gives the Why and How of religious drama and the other gives the What in nine completely worked out dramas ready for use. Five are Biblical; two missionary, and two for special days. The value of the book is greatly augmented by a chapter on sources of material.

The End of the Way, by David DeForest Burrell. Fleming H. Revell Company.

This is a delightful little brochure of thirty-two pages of meditation on "The End of the Way." It is so vividly drawn; its characters so outstanding as to make the reader see every incident as though it were before his eyes. It is a message of comfort.

RESOLUTIONS IN APPRECIATION OF REV. J. H. DeLANEY

Whereas, we, the undersigned, all being members of the Baptist church of Woodbury, Tenn., feeling it our Christian duty, and duty we so much owe our pastor as most worthy Christian leader, hereby resolve ourselves into committee to offer the following resolution.

Whereas, about the first of the year 1923, we unanimously called as our pastor and leader, Rev. J. Henry Delaney of Nashville, Tenn. And whereas he accepted the call and has wonderfully filled the place as such Christian leader since. And whereas, we within the time of leadership have one of the greatest revival meetings in our church life. And in fact the greatest Sunday schools, B.Y.P.U., and in fact were on the road to wonderful success as a church, in every respect under his leadership.

And whereas, our said pastor has seen proper to resign as our pastor and leader, we the undersigned hereby seek opportunity to express to him our deep regret of his resignation, and pray that the work may follow

him, and remain in our hearts that we may go on faithfully to the end.

And whereas, as he leaves this field we pray God's richest blessings upon him, fully trusting in him to this end, and may he, wherever he goes, remember and keep in mind his many friends, and pray that God will bless and lead us in our Christian efforts.

And whereas, we the undersigned, having so much faith in the said J. Henry Delaney as a most wonderful pastor and preacher again express our deep regret as he resigns as our leader hereby submit the foregoing; praying that God will bless him, and that the wheel of providence will turn to his favor in every undertaking, as he is always overflowing with the richest blessings of God, and in the spirit of Christ is always ready to lend a helping hand.

And whereas, We as such committee hereby beg leave to file this or copy of same with the church clerk, and have him send same to the Baptist and

Reflector for publication, this July 13, 1924.—Signed by each member of committee, Mr. and Mrs. T. H. McMillin, Mr. and Mrs. Keel Bragg, Mrs. G. H. McBrown and others.

It was the dear old lady's first ride in a taxi and she watched with growing alarm the driver continually putting his hand outside the car as a signal to the following traffic. At last she became angry.

"Young man," she said, "you look after that car of yours, and watch where you are going. I'll tell you when it starts raining."

Better After Than Before

"But, darling, don't you want to marry a man who is economical?"

"I suppose so; but it's awful being engaged to one."

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. L. R. Riley of Trezevant, Tenn., has just closed one of the greatest meetings of his life at Trace Creek church, near Mayfield, Ky., with Rev. B. G. Arterbury, resulting in 45 professions and 45 additions, 41 by baptism. One girl surrendered her life to the work of a missionary.

Rev. D. C. Gray of Whitlock, Tenn., just closed a meeting with Jones Chapel church, near Paris, Tenn., resulting in 26 additions. A similar engagement at the same church last year resulted in 35 additions by baptism. The church and pastor are happy.

Rev. J. E. McPeake of Porum, Okla., a Tennessee exile, is rejoicing in a great meeting in his church, resulting in 40 additions, 30 by baptism, 10 by letter and restoration. Association Missionary De Witt Sankey did the preaching. Rev. V. D. Lewis of Haskell, Okla., led the singing and devotional service. The latter has accepted the care of the church at Haskell.

Rev. C. R. Shirar of Frankston, Texas, has recently closed a great meeting with that church, doing the preaching, while Rev. Gat Crossland of Seminary Hill, Texas, led the singing. There were over 40 conversions and 37 additions. Bro. Shirar is a graduate of Union University, Jackson, Tenn., and received the Th.M. degree from the Southwestern Baptist Theological Seminary, Fort Worth, Texas, in May. He has been called to the First church, Breckenridge, Texas, and will move on the field October 1st.

Rev. A. L. Bates of Centerville, Tenn., began a meeting of ten days Sunday with Rev. N. B. Williams at Mt. Lebanon church. He has just closed a successful revival at Defeated church near Centerville.

Rev. B. T. Huey of Martin, Tenn., lately closed a meeting at Palmersville, Tenn., in which he was assisted by Rev. J. E. Skinner of Martin, Tenn., resulting in one profession and one addition. Later in a ten days meeting at Bethpage church he was assisted by his son, Rev. H. J. Huey of Newbern, Tenn., resulting in 34 professions and 26 additions. The son was unanimously invited by the Bethpage church to return for a similar engagement next year.

The church at McKenzie, Tenn., where Rev. W. C. Skinner is pastor, has just closed a revival of ten days in which Rev. H. W. Ellis of Immanuel church, Paducah, Ky., did the preaching and James B. Cambron of Nashville, Tenn., led the singing. There were nine additions by baptism and one by letter. The McKenzie saints deeply appreciated the earnest and efficient service rendered on the part of both preacher and singer.

From Vol. 1, No. 1, of the Calvary Banner, a four-page weekly published by the Calvary church, Memphis, Tenn., of which Rev. W. F. Dorris is pastor, we glean the news that he is engaged in a meeting of ten days with Walnut Grove church near Bolivar, Tenn.

Dr. R. E. Guy of West Jackson church, Jackson, Tenn., lately assisted Rev. T. T. Harris in a revival at Mt. Olive church near Baldwin, Miss., which at last account had resulted in 22 additions by baptism, with the interest growing at every service. Bro. Harris is doing a great work at Mt. Olive and is happy in the responsibility of that splendid field.

Rev. Martin Ball of Paris, Tenn., while spending a vacation in Mississippi, held a revival at Spring Hill church near Pontotoc, Miss., resulting in 24 additions by baptism. He stood the work well and enjoyed it very much.

Rev. T. F. Lowry of Parsons, Tenn., reports a fine revival in which he was assisted by Dr. A. E. Prince of the First church, Marion, Ill., resulting in 43 professions and 41 additions. It was an old-time, powerful, Holy Spirit revival.

Rev. Joe Jennings of Parsons, Tenn., was lately assisted in a revival at Bear Creek church near that place, resulting in 13 conversions and 8 additions to the church. The preaching was done by Revs. A. H. Moore of New Orleans, La., and J. T. Bradfield of Darden, Tenn.

Dr. J. J. Hurt of the First church, Jackson, Tenn., is preaching to great throngs in the revival at Bolivar, Tenn., where Rev. D. L. Sturgis is the aggressive pastor. Great good is being accomplished.

A tent with a seating capacity of 1,200 is required to accommodate the crowds attending a revival at Ripley, Tenn., in which Dr. J. B. Leavell of the First church, Houston, Texas, is assisting the pastor, his brother, Rev. L. O. Leavell. Great and gracious results are confidently expected.

A joint baptismal service was held last Saturday at Hare's Pond near Lexington, Tenn., in which 8 were baptized into the fellowship of Mazie's chapel church, 7 into Bible Grove church and 3 into Oak Grove church. The pastor of the churches, Rev. Richard L. Rogers of Huron, Tenn., officiated. There was a total of 21 additions to all the churches.

Rev. W. L. Culbertson has resigned at Commerce, Ga., to accept a call to the Cascade Avenue church, Atlanta, Ga., a practically new church.

The revival held last week at Ridge Grove church, five miles northwest of Lexington, Tenn., resulted in 11 additions, 9 by baptism. The writer, as pastor, did the preaching. All received were adults. At one service the rejoicing among the Christians was so universal that the pastor had no opportunity to preach.

Rev. A. U. Nunnery of Parsons, Tenn., administered a joint baptizing for the Mt. Pisgah and Wildersville churches Saturday, August 16th, 15 into Mt. Pisgah and 6 into Wildersville. There was a total of 29 additions to the two churches. Thank the Lord!

Rev. K. K. Toby, a Japanese Baptist preacher, and a recent graduate of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, preached in the First church, Jackson, Tenn., at both hours last Sunday in the absence of the pastor, Dr. J. J. Hurt.

Dr. J. H. Pace of the First church, Waxahachie, Texas, has accepted the care of the First church, Beaumont, Texas, made vacant by the resignation of Rev. A. E. Booth some months ago.

Dr. F. M. McConnell, president of Burleson College, Greenville, Texas, has been called to the pastorate of the First church, Bonham, Texas, and it is thought he will accept. However, he will not take charge until after the opening of the school, September 15th.

Rev. C. E. Azbill of Lexington, Tenn., is preaching this week in a revival at Central Grove church near Chesterfield, Tenn.

Rev. H. A. Bickers, formerly of Tennessee, who graduates next year from the Seminary at Fort Worth, Texas, lately held a revival at Lebanon church near Cleburne, Texas, resulting in 16 additions, 12 by baptism.

Evangelist C. P. Roney and daughter, Miss Mozelle, of Shreveport, La., lately held a successful revival at Georgetown, La., resulting in 50 additions. A man of 86 was saved. Twenty joined the church the last night of the meeting.

Rev. L. H. Coker of Lexington, Okla., was lately assisted in a revival by Rev. J. E. Smith of Wirt, Okla., resulting in 91 baptisms. The pastor and church are unspeakably happy.

Rev. P. Q. Cason has resigned as pastor of the church at Norman Park, Ga., to accept a call to Calvary church, Appalachicola, Fla. He has been a pastor in Florida before and was once pastor at Tullahoma, Tenn.

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Home Circle

ALONE WITH GOD

Alone with God! day's chafing cares
Have crowded onward unawares;
The soul is left to breathe her prayers.

Alone with God! no human eye
Is here, with eager look to pry
Into the meaning of each sigh.

Alone with God! He only knows
If sorrow's ocean overflows
The silent spring from whence it rose.

Alone with God! He mercy lends,—
Life's fainting hope, life's meagre
ends,
Life's dwarfing pain, He comprehends.

Alone with God! He feeleth well
The soul's pent life that will o'er-
swell,—
The life-long want no words may tell.

Alone with God! still nearer bend,
O tender Father! condescend
In this my need to be my friend.

Alone with God! safe in Thine arms
Oh, shield me from life's wild alarms.
Oh, save me from life's fearful harms.

Alone with God! my Father, bless
With Thy celestial promises
The soul that needs thy tenderness.
—Sunshine in the Soul.

A CALL TO CHRISTIAN WOMEN

By Mrs. Henry W. Peabody, Beverly, Mass.

We pray "Lead us not into temptation, but deliver us from evil."

Are we prepared to vote consistently with that prayer and to influence others to vote? The test is before us. The remedy for present wrong conditions in America is in our hands. Christian women hold the balance of power today. Church members form the majority of the voters and women make up the majority of church members.

The campaign of the Woman's National Committee for Law Enforcement has begun. It is educational through its text book, "Save America," which every Christian woman should have in order to know the facts and present them effectively to groups of women she can reach. It will change public opinion and influence those who have been misled by the enormous propaganda of the liquor men.

This is a campaign of personal influence in the family, church and community. It is a campaign to elect only men in the nation and state who will enforce law. It is a campaign to keep the present laws until the Eighteenth Amendment has had a fair chance. It is a campaign for righteousness against all the powers of evil. Will church women dare to shirk their duty and responsibility. "Bad men are elected by good women who stay at home from the polls." The time is short. Have you registered? There are dangerous elements at work. Let us be at the primaries. Let us go to the polls and let us not go alone to secure "Allegiance to the Constitution Observance of Law." To do this we must present this cause and the literature at our fall meetings throughout the country.

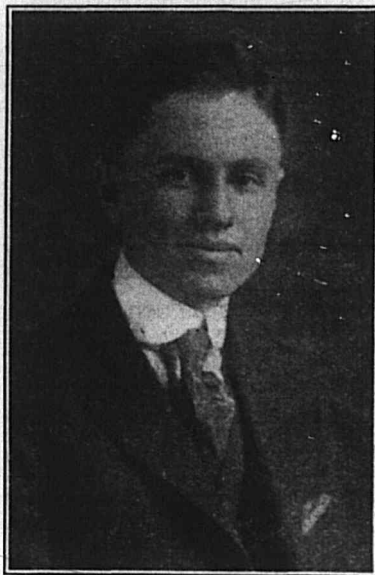
COTTON AS A MISSIONARY

By Frank E. Burkhalter in Kind Words

Did you know that American cotton has a missionary value in converting heathen to the Christian religion?

Or had it occurred to you that it was possible to win a hearing for the gospel message, as American Christians understand it, through the growing of improved grades of wheat, barley and rye?

And would you believe it practicable to employ an American dairy cow or a good American Wyandotte hen to carry an evangelistic message to Chinese boys and girls when straight sermons might fall upon deaf ears?



Gordon Middleton, Agricultural Missionary, Kaifeng, China.

Well, the truth of all these propositions is being demonstrated by Gordon K. Middleton, a young North Carolinian, in actual tests at Kaifeng Baptist College, Kaifeng, China, where he has been stationed for the past three years as the first agricultural missionary sent out by Southern Baptists. Born and reared on a North Carolina farm, and having received special training in the State Agricultural College at Raleigh and Cornell University, Mr. Middleton taught in the State College at Raleigh for a brief period before going to China to invest his agricultural knowledge in the character and lives of the boys of Honan Province particularly, and Interior China in general.

Included in the equipment with which he is seeking to carry out his mission are a small farm that is being intensively cultivated in a few commercial crops, as well as employed as an experiment station; a few Jersey and Holstein cows contributed by some of the best herds in America, and a small flock of American poultry, likewise from some of the best flocks in this country.

After one year's trial in this experiment in behalf of missions Mr. Middleton found that the American cotton produced from two to four times as much staple, under the same treatment, as did the native variety, while the foreign wheat yielded from two to three times as much grain as did the native varieties, all types being given the same care and attention.

One of the most interesting developments in this connection is that it was

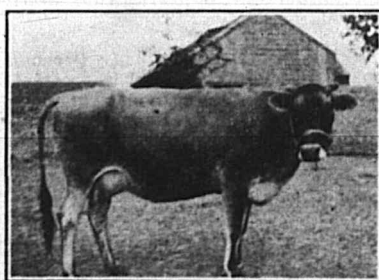
discovered that spring grain can be planted to advantage.



Holstein Member of Mission Field.

This makes it possible to get at least one crop harvested before the planting in the fall, which has been the main dependence of China for food heretofore, and much of the famine distress in that country in the past has been due to the fact that all too frequently the prevalence of either floods or drouths has made it impossible to plant grain in the fall season, thus throwing the people out of a grain harvest for the entire year. It is the belief of the missionaries that when they can convince the native farmers that they are working in their behalf and are able to advance their economic interests, the farmers will, in turn, become more interested in the spiritual message which the missionaries have to present. And when it is realized that about ninety per cent of the Chinese people are either farmers or depend upon farming, the meaning of this new work is opening a way for the reception of the gospel message assumes a broad significance.

Twelve kinds of foreign wheat, eight of barley and one of rye are now being tried out on the college farm with encouraging prospects; the American chickens are doing well and produce a type of egg far superior to the Chinese product; and while the natives of Honan are slow to adopt milk as an article of food the missionaries believe they will ultimately become users of wholesome milk, and when they do they will reap large benefits therefrom.



From a Herd at Commerce, Ga.

Lady Valois, the prize member of the Jersey herd of the college, has given over fifty pounds of milk in a single day, and nearly 1,500 pounds of milk and seventy-three pounds of butter in a month. Eminent Conried Estelle is another Jersey from a Georgia herd, while Belle Farm Dorothy is a handsome Holstein member of the herd. The college dairy furnishes employment to nine young men who are able to make their full expenses thus. These students give considerable time to Bible study in addition to working in the dairy and pursuing their college courses.

Dr. Jacob Gould Schuerman, former president of Cornell University, and present ambassador to China, in company with General Feng, the great Christian general of China, recently visited the college, and after inspect-

ing the institution gave their cordial approval to its work, including its agricultural and animal husbandry department.

It will be a matter of interest to young people of the South to know that in the vastness of our foreign mission task in seeking to evangelize 900,000,000 people living in seventeen countries on all sides of the globe, there is an opening not only for preachers, but teachers, doctors, nurses, expert farmers, editors, publishers, and practically every other line of work that can be consecrated to the glory of God.

SMILES SELECTED

Mother (reprovingly)—"When I was young, girls never thought of doing the things they do today."

Daughter (off-handedly)—"Well, I suppose that's why they didn't do them."

Mike—"This is a great country, Pat."

Pat—"And how's that?"

Mike—"Shure, th' sign in the post-office sez yez can buy a foive-dollar money order for three cents."

Once a city man out of work had "hired out" to a farmer. At four o'clock in the morning the newly employed hired man was called to breakfast. A few minutes later the old farmer was astonished to see the man walking off down the road.

"Say! Come back and eat breakfast 'fore you go to work!" he yelled after him.

"I ain't goin' to work," the man called back. "I'm going to find a place where I can stay all night."

Ragging the General Methodist Conference

The Chattanooga News runs a daily column, "The News in Rag-time, by Billy Possum." This is the way he reduced the recent Southern General Conference to rags:

Local

Methodists who here assemble
Make the wicked shake and tremble,
Oratory fills the air,
Chickens flee from everywhere;
If you have one you must kill it,
Fry it nicely in a skillet,
Nothing can good friends divide
When a chicken's brown and fried.
But while discord they are flouting,
Can't we have a little shouting?
They must not have proper diet
Or they wouldn't be so quiet.

A negro company was stationed at Camp Lee, Va., for training during the late war. One afternoon announcement was made that the next morning the company would be trained in attacking a fortification. After the troops were dismissed a private approached the corporal in charge of his squad and said:

"Corporal, what is a fortification, anyhow?"

In a tone of utter contempt the corporal replied:

"Don't you know no 'rithmetic a tall? Anybody ought to know dat two twentifications makes a fortification."