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THE NEED OF RELIGION IN COLLEGES AND IN THE OUTSIDE WORLD IS GREAT

What the colleges need is what all the world needs—religion, say two writers who agree that American institutions of learning, as a class, are pretty well lacking in what should be the main spring of their teaching.

"If the colleges are to retain their importance," says E. S. Martin in Harper's Magazine, "they must be able to impart—spiritual leading to minds *that are fit to receive it. If they* don't they fail in their most vital office, in the use that most of *them were orginally founded to serve. If they fail* in that, they lose their leadership, which will go to *men of faith, as it always does.*" An "Instructor," who writes under this nom de plume in Scribner's Magazine, agrees whole-heartedly with Mr. Martin that the colleges need religion, a fact which, he points out, is only too generally disregarded. Not only is there a manifest lack of interest in the subject of religion on the part of the individual members of the faculty, he states, "but in some of our colleges a single course even, in the history or *literature or philosophy of the Bible, in recent years,* has been omitted." He discounts the idea that instruction in Christian philosophy and ethics should be discarded because it offers a fertile field of controversy, since to carry the argument to its logical conclusion "would afford sufficient reason for omitting instruction in every other field." So holding that American colleges were orginally started as Christian institutions, the writer insists:

"The time has come for them to reaffirm their faith. A definite stand for or against Christianity *must be elected. No negative or neutral position* will suffice. For so surely as any college attempts to occupy middle ground, just as inevitably will positive anti-Christian teaching and ideals creep in. If you doubt this, look around you.

"The great void in the world is the lack of standards: standards in business, in politics, in international relations—in fact, in every walk and vocation of life. No where is this truth more manifest *than in our colleges.* What standards exist in educational theory, in teaching, research, in scholarship, in *advancement of professors, save the most* artificial and superficial? Above all else, where are the standards of lofty moral ideals and leadership to which the colleges throughout their departments once pointed their undergraduates?

"The Young Men's and Young Women's Christian Associations are performing valuable services in our institutions. But if the philosophy and ethics of Christianity are not presented on a basis of intellectual parity with the non-Christian systems of thought with which every student of philosophy is *brought into contact, all the organized and un*organized, paid and volunteer, work of a religious *nature operating on our campuses lacks the solid* foundation which the superstructure calls for."

It is necessary, therefore, holds he, if religion is to become vital in the colleges, the colleges must imprint their official stamp of approval by offering "adequate and attractive courses in the Christian philosophy and ethics," and he assures us that the students themselves will be found anxious for such instruction. He would disarm hostility to a course in the Christian philosophy by declaring that "no one honestly disbelieves in the moral virtues of the Christian teaching." To offer courses in religion, then, "is but an initial step in a program of a *revitalization of religious interest and life in our* colleges. To impart true spiritual leadership, the whole curriculum should be permeated with religious teaching and ideals." Unfortunately, we are told, there is a great dearth of moral and religious influence on the part of the faculty, "evidenced not only in the conduct of their courses, but also in the lack of faculty attendance at chapel and other religious services." Yet, says the writer, "when you ask the students who of the faculty have been of the greatest influence and help, you will discover they are usually the same few teachers who have identified themselves with the religious life of the college." For

"Religion is more than a matter of instruction—it is a part of life and of everyday life—The naturalness, attractiveness and power of Christianity can be seen most clearly in the lives of men. Thus, the religious life of our colleges will become firmly established only when we have numbers of teachers who are, in every sense of the word, men themselves—sympathetic, desirous of helping and guiding their students, understanding and loving youth. *When faculties are crowded with such men intent in* inculcating in those under them the highest ideals, then, and not till then, will we begin to approach a solution of our problem."—Literary Digest.

THE PRAYER MEETING PROGRAM

By Dr. C. C. Brown, in Baptist Courier

I don't mean to tell you how to run a prayer meeting, but how I once did it, and had the testimony of many visitors for many years that the *prayer meeting of the First Church, of Sumter,* S. C., was the best in the State.

Well, let's look into the thing.

You are a preacher. You read—you read constantly. If not, you cannot run a prayer meeting.

In your reading during the week, in some book, paper or magazine, you will surely get hold of some striking story—something connected with a hymn—something of the human interest kind.

As soon as you find your story, if necessary *or wise, you should find a text that is akin to it.* The people like the preachers to have texts.

This good story and the text lie in soak in your mind until the prayer meeting day arrives. You have thought through it and around it, and thus set out to the meeting to deliver a talk twelve minutes in length and not one second longer. Mark this—only twelve minutes in length. Most prayer meetings are talked to death, the other half are prayed to death—all because preachers have a vain and unholy notion that a prayer meeting *should always be an hour in length. This is the* vital mistake made by all at whose feet I have sat. Years ago, I made a covenant with my people that if they would come to prayer meeting they would be turned loose in forty-five minutes. We had a clock in the room, and that clock was my monitor. I never disobeyed it—not once in twenty years, and the people came to believe me at last about the length of the meeting.

The lady at the organ came with six hymns selected—a duet, a solo, a chorus, anything to give variety to the services.

The passage of Scripture was short—say ten or fifteen verses, and so the meeting began.

1. Three hymns, one after another.
2. Prayer by pastor or layman.
3. A fourth hymn.
4. Reading of Scripture.
5. A fifth hymn.
6. A prayer.
7. A ten or twelve minute talk.
8. A prayer.
9. A last hymn.

The last hymn was often omitted if it appeared that the meeting was about to exceed forty five minutes.

The vain notion that anybody can conduct a prayer meeting—that any kind of talk will fill the bill—that it is proper to deliver lectures on such occasions—that the thing can be run without any special care on the part of the leader that no forethought is necessary—no preparation of heart and mind on the preachers part—these are the *things that will kill prayer meetings.*

When once I got my story and my text, the two lay in soak in my mind. Sometimes I wrote down the few ideas that were to be used; but when I went to the meeting, I was as fully prepared as if it were my Sunday service.

I never scolded the people from the pulpit about non-attendance. I never advertised it in any way. The people became the agents, and in the course of a year or two, we found about one-third of our membership at the prayer meeting. On the night *when it rained hardest, it never occured to* me not to attend the meeting. I had about fifty folks who would be on hand in any sort of weather, no matter how vile. On good nights, the others came, and we had a number that was about equal to about one-third of our membership. This was kept up for twenty-five years or more. The young folks were very much influenced by the forty-five minute idea. It enabled them to attend the meeting and left time *for some other* engagement, if they had such.

I never lectured at my prayer meeting. I never delivered a series of talks on the same subject, taking time tonight to explain that I talked about it at the last meeting. The services closed on the minute, I knew what scripture I would use, and hence no time was lost in looking through my Bible to find something to read. To me the whole thing was fixed up like a fire company, and we moved off at full speed from the very jump, nor was there a pause or a killing delay during the service. I called on my brethren to pray, but never asked them to talk.

It was here I broke in my boys. I never called upon a young fellow to pray without preparing him by writing out for him a three-minute prayer. After a month or so, I'd write a second prayer, *and by the end of the year the boy was ready to* answer whenever I called upon him. I called on *a visiting pastor to pray, but rarely ever asked* one to talk. I knew that but few preachers could make a talk ten or twelve *minutes long, and I* did not want my established rule broken up—a forty-five minute service.

How this plan will work for others, I cannot say, but it worked for me. All the prayer meetings I have attended during eight or ten years past have been killed by too much talk. At one place, the leader read a long Scripture, made a long talk of twenty or thirty minutes, and then wound up by calling *upon five brethren to pray,* one after another. All this, with the songs, consumed nearly an hour and a half.

Try my plan, brother, keep on trying it for a year or two, and if you can't find a good story, compose one, and, above all, hang on to the forty-five minute idea. Of course, if you cannot tell a story, my advice will do you no good. Maybe you can learn to tell one. All Jesus' preaching *was in stories.* "Without a parable spake He not unto them."

I have said *nothing about your preparations* in prayer. I take it for granted that you always get your own heart ready for the meeting. If you are a preacher and still do not prepare your heart for the prayer meeting service, it may be best for you to stay at home. You are surely not fit to be the leader.

I beg of you to try my forty-five minutes plan—try it by the clock, and see what will happen in a year or two. You will *find that your people will* become agents and advocates of the service, and the room will gradually grow fuller and fuller. Begin by getting your treasurer to buy a clock for the prayer meeting room.

A brother said to me lately that most of the prayer meetings ought to be abolished. I agreed with him—I still agree with him.

Sumter, S. C.
April, 1921.

The above was the last article written by Dr. Brown just before his last illness.

MRS. C. C. BROWN.

THE CHRISTIAN AND HIS LORD

Where He appointed to meet His disciples, there He would be in due time. Jesus kept His tryst. If He promises to meet us at the mercy seat, or in public worship, or in the ordinances, we may depend upon it that He will be there. We *may* wickedly stay away from the appointed place, but He never does. He says: "Where two or three are met together in my name, there am I;" He says not, "There will I be," but, "I am there already."

Jesus is always first in fellowship: "He goeth before you." His heart is with His people, His delight is in them, He is never slow to meet them. In all fellowship, He goeth before us.

But He reveals Himself to those who come after Him: "There shall ye see Him." *Joyful sight!* We care not to see the greatest of mere men, but to see Him is to be filled with joy and peace. And we shall see Him, for He promises to come to those who believe in Him, and to manifest Himself to them. Rest assured that it will be so, for He does everything according to His word of promise: "As He said unto you." Catch at those last words of our text, and be assured that to the end He will do for you "as He said *unto you.*"—C. H. Spurgeon.

The Lord sustains:—*They that wait upon the* Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary: and they shall walk, and not faint.

—Isaiah 40: 31.

News Notes

....We hope the statement from Dr. Maddry about furnishing the hospital at Winston is sufficiently clear to be understood by all.

....The discussion on capital punishment closes with this issue, much to the gratification of the editor and a very large majority of our readers.

....Please note the following changes in addresses of subscribers: Rev. W. M. Huggins, from Shawboro, N. C., to Parksley, Va.: Rev. F. W. Haynie, to Greenville, S. C.; Rev. W. C. Richardson, from Albemarle to Greensboro.

....Rev. B. L. Gupton, who is now at Wake Forest, asks us to say that there were twenty-one additions to Liberty Church, in the Liberty Association, instead of two, as reported in the issue of last week. We are happy to make the correction.

....Bro. W. L. Griggs promises to send an account of the wonderful meeting which has recently closed with the North Wilkesboro Church, and will tell, also, of a meeting which he held with Island Creek Church. He closes his highly appreciated personal letter with these words: "The Lord is blessing us in a wonderful way here. I have never been more happy than now."

....Two Superintendents' Conferences were held in this State last week—one in Asheville and the other at Raleigh. The attendance was good and the meetings can but result in good. Secretary Middleton was in charge of the meetings, and practically every section of the State was represented at the two places. Dr. I. J. Van Ness and Mr. Arthur Flake attended both meetings and added much to the interest and profit.

....Early W. Byerly was ordained into the full work of the Gospel ministry August 24th, 1922, at the South Side Baptist Church, of Thomasville. The South Side Church asked for the ordination of Brother Byerly. The Presbytery consisted of Rev. John E. Lanier, Chairman; Mr. O. L. Wagstaff, Secretary; Rev. C. E. Crissman, Rev. E. H. Mullis, and Mr. A. F. Hunt.—C. E. Crissman.

....Evangelist L. O. Vermillion and Singer Jesse T. Williams, of the Home Mission Board held a good meeting at Appomattox, Va., which closed September 12th. There have been twenty-six professions and reclamations, with seventeen additions to the church. They go next to Teachy, N. C., for a meeting. They have some open dates after October 15th. Write L. O. Vermillion, Jackson, Tenn., for dates.

....The Baptist Bible Institute opened September 19th. It is important to be present at the opening, yet students should come on though delayed. Provisions for extending generous financial aid to worthy students—preachers, laymen, and women—called of God to prepare for special service, whether at home or abroad. Capacity enlarged for increased attendance. Prospects excellent.—B. H. DeMent, President.

....Rev. C. C. Wheeler, of Benson, aided in our meeting at Eastside, Shelby, which is a new church. There were three additions by baptism and ten by letter at Grover, where we had a two weeks meeting; the preaching was done by Rev. W. C. McPherson, of Nashville, Tenn., and the singing was led by Brother Harry Beckman, of Owensboro, Ky. The same brethren were with us in our meeting at Patterson Station. At Grover there were 32 additions, 21 of these by baptism, while six were baptized at Patterson Station. Our people appreciated very much the services of these brethren. Brother Beckman is a fine singer and leader. Brethren McPherson and Wheeler are both good preachers, safe and sane as evangelists and are splendid helpers to a pastor. The churches are in fine working shape and we are hoping to do better work next year because of the services of these brethren.—W. O. Johnson.

....I feel like I must write a few words about our revival meeting at Ten-Mile Church. The meeting began on September 3d and closed with the baptismal service at St. Paul's last evening. Nineteen were received for baptism, also several restorations. The Church has been greatly revived and strengthened for the service of our blessed Master. Our pastor, Brother J. M. Page, did the preaching and the least we can say for him is that he is one of the best in the State.—E. C. Watson, Lumberton, R. 1, N. C.

....Rev. J. S. Connell, who recently left the Norwood Church to attend the Seminary at Louisville, adds the following to an appreciated letter: "The Old North State adopted us a little more than a decade ago, and we wish to consider ourselves acclimated Tar Heelians; and while we are too modest to come right out and say so, yet would at least make bold to drop a slight hint that we would rejoice at an invitation to come back that way at the proper time. But now we are elated over the opportunity of becoming better equipped for the Master's work."

....Rev. Braxton Craig passed through Raleigh last week on his way to aid Rev. J. W. Nobles in some meetings at Cypress Chapel and Ephesus, in Nash County. Brother Craig has not been well for the past two or three years, but he will not quit preaching. He loves the evangelistic work and is never happier than when seeing souls brought to Christ. He is pastor of Shiloh Church, in Union County, and has recently closed the best meeting in the history of the church. We are always glad to see Brother Craig, for whom we formed a peculiar attachment when we worked together—he as evangelist of the State Board of Missions, and this scribe as secretary of the Board.

....A good meeting closed at New Hope Church, near Raleigh, Sunday last. The preaching was done by Rev. J. L. Jenkins, one of the evangelists of the State Board of Missions. Brother Jenkins has evangelistic gifts to a very marked degree. He is sound in his preaching, presents the old truth in a fresh and interesting way, enforces what he says with appropriate illustrations, and makes a strong and tender appeal to the unsaved to turn to Christ as the only hope for life eternal. He resorts to no tricks and does not use high-pressure methods, but preaches the truth fearlessly and faithfully, and leaves the results with God. The congregations were the largest ever known at a meeting at New Hope, the house not being large enough to admit all who same to one or two of the night services. The closing service can never be forgotten by those who attended. The subject was "The Home: Its Perils and Possibilities." Practically the whole congregation came forward at the close of the sermon to express a desire that Christ might reign in their homes. The music was led by Mr. Clarence Lawrence, of Raleigh. While not a professional evangelistic singer, Brother Lawrence has taken special training, and rendered most valuable service. The congregation expressed its gratitude to Mr. Lawrence by a rising vote.

....This very welcome note came last week: "I am sending you this brief note to tell you and other North Carolina friends and brethren that I have been sitting up regularly nearly a week and that I took a walk up Broad street this morning. I am doing so well that I think I shall soon leave the hospital. Of course I cannot definitely say when I will be home again, but soon I think. My love to all the friends who wrote inquiring after me. My people did everything they could to keep me from responding, so excuse me if I have seemed to be careless in replying. Always affectionately, J. S. Hardaway."

....The Baptist Record: The Pope of Rome has been given an automobile and will use it for the first time in giving an image a joy ride.

....Notice of the meeting of the Tar River Association at Cypress Chapel Baptist Church, Franklin County. Delegates and representatives desiring to come by rail will be met at Spring Hope, N. C., provided notice of arrival is given to Arthur Strickland, or Alton Wilder, both Spring Hope, N. C., R. F. D., or J. W. Nobles, pastor, Middlesex, N. C. Notice must be received by Monday morning, October 2d, what time parties will arrive at Spring Hope. No certainty of being met if notice is received later. I advise all who an to come through the country by cars or other conveyance.—J. W. Nobles, Middlesex, N. C.

....Word comes that our old friend and brother, Dr. J. J. Taylor, has been called to Jasper, Ala. This is one of the best churches in the Southern Baptist Convention, and they have succeeded in capturing one of the best, if not the very best, preacher in the South. It has long been a recognized fact that Dr. Taylor is one of the most scholarly men among us and stands at the top as a preacher.—Florida Baptist Witness.

....The Executive Committee of the Board of Trustees of Wake Forest College met in Raleigh last week and elected Dr. W. R. Cullom as temporary dean of the college. Dr. Cullom is well known and greatly loved by the Baptists throughout the State, and we believe the news of his selection for this most important position will be well received by the brotherhood. Dr. Cullom is a graduate of Wake Forest and has taught Bible in the institution for nearly thirty years. He stands for the spirit and traditions of the college, and commands the respect of faculty and students alike.

....Dr. Gorrell, of the Wake Forest faculty, calls attention to a mistake which we inadvertently made in a news note last week. We said in the news note that "the citizens of Wake Forest are very anxious that the State highway be built on the east side of the Seaboard railway by Wake Forest." Of course we meant to say on the east side of the campus, between the campus and the railway. We sincerely hope the commission can see its way clear to comply with the wishes of the Wake Forest people, and, we may say, the wishes of the three hundred thousand white Baptists of the State, who are interested in Wake Forest and would like to see the highway skirt the beautiful campus. Not through the campus, but around the eastern border of it, is the ideal way for the highway to run.

....Danville, Va., Sept. 13.—Rev. J. R. Doane, pastor of the South Boston Baptist church and who three months ago developed a heart ailment, died there yesterday. He was a native of Canada and during the war was active in promoting the interest of the Red Cross. He had been engaged in pastoral work in Virginia for many years. The funeral will be at Blackstone, Va., tomorrow.—Greensboro News. Bro. Doane was well known in North Carolina, having been pastor of the First Church, Henderson, for several years. He was State Director of the 75 Million Campaign in Virginia. He was a good man and a useful minister of Jesus Christ.

....The formal opening exercises of Meredith College were held on Friday morning last. The Baptist pastors of the city were present and extended a cordial invitation to the girls to attend the services at their respective churches. Dr. Charles E. Maddry made a very appropriate address, using as his subject the words from James, "For what is your life?" He urged that the great work of men and women is not to make a living, but to make a life. It was a very timely address and was well received. Meredith is full to overflowing, and the reason there are not more present is because there was not room to receive them. Everything points to a most successful session of this great school for our girls.

....We know the many friends of Dr. E. D. Poe and Mrs. Poe will read the following with interest, and will rejoice with the young parents that the life of the child was spared. Dr. Poe writes: "On the 21st day of June my four-year-old boy, William Dunlap Poe, was taken with diphtheria and was desperately ill for several days and afterwards was left prostrated with diphtheritic paralysis. He had to be taken to the hospital for treatment. He was at Tucker Sanatorium in Richmond for more than five weeks. Our folks here at Weldon were good to us and showed their love and sympathy by paying a large part of the hospital bill. William is now recuperating nicely and we are so grateful to the Lord for sparing him to us, and to our people for their great-heartedness."

....The following will be read with interest by the many friends of Dr. John E. White: "A fitting climax to the meeting recently held at the Clayton Baptist Church, was the Sunday evening service of last week. Dr. John E. White, always fine, was at his best in this meeting, and his good preaching and great earnestness, added to that of the pastor, not only bestirred the Christian people to greater consecration, but incited others to join the Christian ranks. As a result the ordinance of baptism was administered to eight, in a most beautiful and solemn way, in the hush of this Sabbath evening. Our pastor, Rev. A. O. Moore, always succeeds in making this service very impressive. In fact, our people know that we have one of the best pastors in the State, and we want to keep him. I failed to state that there are yet others to be baptized."—Member.

....Noting in the Biblical Recorder that our beloved John S. Hardaway, classmate and lifelong friend, was ill at a hospital "somewhere in Richmond," we began a search for him and round him at the Johnson-Willis. The earlier news of his sickness had disturbed us, but when we went into his room and found him discussing with himself a very tempting dinner, and later saw unmistakable evidences of considerable toughness of fiber and resiliency of spirit and temper, we came away greatly encouraged and refreshed. On Friday of this week he hopes to go down to Amelia, which is his native county, to spend a few days in further recuperation before he returns to his work at Thomasville. We have had no opportunity to get any special information about his health, but we feel sure that we are safe in counseling the good people of the Thomasville Church, who have been so gracious and gentle and thoughtful of him, that they must see to it upon his return that he goes very softly, for a while at least. It was said of our Lord that He was holy, harmless and undefiled. This modest, able, faithful minister of the New Testament strikingly and strongly resembles his Master. There isn't a mean bone in his body or a drop of vile blood in his veins or arteries. May blessings descend upon him, abound for him, and abide with him.—Religious Herald.

SHALL SPECIAL GIFTS FOR FURNISHING THE WINSTON HOSPITAL BE COUNTED ON CAMPAIGN PLEDGES?

Charles E. Maddry, Corresponding Secretary

On August the 7th, Mrs. J. J. Roddick, of Winston-Salem, wrote to know if special gifts for the furnishing of the hospital at Winston would be counted on the Campaign. In answer to her inquiry I replied as follows:

"Please say to everybody that amounts given for the furnishing of the Winston Hospital will not be credited on the 75 Million Campaign. Every cent that is given for hospitals in the State will go to the Winston Hospital. Any sums given for furnishings and counted on the Campaign will be deducted from the total amount going to the hospital."

Later in the month, Mrs. W. N. Jones appealed to me for a ruling on the point in question. In reply, I gave the same answer as given above to Mrs. Roddick.

If one who has made a pledge to the Campaign makes a gift for the furnishing of the hospital and demands credit for the same on the pledge, credit will be given, **but the amount so credited will be deducted from the $100,000 the hospital is to receive from the 75 Million Campaign.**

Of course, the gifts of people who are not members of Baptist churches, or by Baptists who have not made a pledge, will be extra and we have nothing to do with them.

CLOSING THE OPPOSITION

J. J. Taylor

Brother Howell has taken quite the larger space in advocacy of killing criminals, and a final word from the opposition may not be amiss. There is no occasion for congratulations to the writer on being courteous; it is the habit of a lifetime, and comes quite natural. Neither do the claims of the disputants concerning their own performances amount to much; those who have taken the trouble to read what has been said will decide on the merits of the arguments. Brother Howell seems satisfied with his part in the matter, and the writer has nothing to regret.

Some Errors Noted

More than once our brother has charged the writer with lacking sympathy with the victims of violence, but in this he errs. All that has been said against killing men applies alike to those who are killed with or without the forms of law. It is merely a question of compounding the iniquity by adding butchery to butchery. If it is bad for a degenerate to take human life, it seems worse for a people claiming to be guided by Christian principles to follow the degenerate example and do more of the same thing.

He errs also in charging the writer with "begging the question." Seemingly he uses the phrase as if it meant making a plea. It is a technical phrase which means the assumption of the thing to be proven, a pit into which our brother frequently falls.

Then, too, he confuses the right of a law to exist with the enforcement of the same. The matter of law enforcement is not the issue under consideration, and the writer has not discussed it. The issue is the right of any man or any set of men to kill their fellowmen. The writer denies that there is any such right. He bases the denial on the sixth commandment of our God: "Thou shalt not kill."

Repudiating the Bible

Like other advocates of human butchery our erring brother appeals to the Bible when he thinks he can make it suit his case, as in Exodus 21:12, but like a so-called higher critic he repudiates passages that do not harmonize with his notions, such as are written in Exodus 21:15, 16, 17, 29, and 22:18, 19, and 20; in Leviticus 20:10, 11, 12, 13, 14, 15, 16, and 24:16, and in Numbers 15:35. Brother Howell passes these passages up as if they had never been written; but he and every other intelligent man knows they were written for the same people that received Exodus 21:12. If any of these passages were written for North Carolina, they all were; and neither our brother nor any other advocate of human butchery can show any consistent way to accept some and reject others. The easiest way out is the way of silence, but the unbiased reader may see in such a course a touch of insincerity.

Destroying the Gospel

Moreover, if the North Carolina law which demands the life of the murderer is the same as the divine law, the man who meets the penalty of the law has certainly met its demands, and for him the blood of Christ avails nothing. He does not need it. Moses describeth the righteousness which is of the law, that the man who doeth those things shall live by them, and there is no place left for the righteousness which is of faith.

Indeed, if the North Carolina Legislature can exempt the official butcher from the operations of the sixth commandment, equally it can exempt any other citizen from the operation of any other commandment. If it cannot, woe be to that butcher when at last he stands before the judgment seat of Christ. It will be a solemn time when men who have hastened their fellow men to hell or have killed their Christian brethren are called to meet the record before the great white throne.

Some Teaching

Our brother seems astonished that every law put on the statute books becomes a new occasion for crime. He ought to know that by definition crime is the transgression of human law, as sin is the transgression of divine law and vice the transgression of natural law, and knowing he ought to keep these distinctions in mand. Certainly he ought to be able to recall the words of the Apostle Paul: "Where there is no law, there is no transgression."

Leaksville, N. C.

THE DISCIPLINE OF COUNTY PRISONERS

State Board of Charities and Public Welfare

"In view . . . of the impolicy of subjecting men, without trial, at the arbitrary will of other men, to a punishment whose effect must be to destroy the self-respect of the victim and harden and imbrute him, it is no wonder that the intelligence and humanity of the age has abolished flogging in all but a few States in this country as any part of prison discipline."—Chief Justice Walter Clark (State vs. Nipper, N. C. Reports, 166—272).

Section 1361, Consolidated Statutes, authorizes the various boards of county commissioners to enact all needful rules and regulations for the successful working of convicts on the public roads. The Supreme Court has decided (State vs. Nipper, 166—272) that, in the absence of such rules, the superintendent of a chain-gang who administers corporal punishment to a prisoner is guilty of assault.

Two weeks ago a letter was addressed to the State Board of Charities and Public Welfare to the chairman of the board of county commissioners in every county maintaining a chain-gang, asking for a copy of the printed rules for management of the prison camps in his county. Two counties have sent typewritten copies of rules enacted by the commissioners. A third county sends a statement dictated by the superintendent of its prison camp. Only one of the typewritten copies of rules submitted gives the date of adoption. Since printed copies were requested and typewritten ones were furnished, it is presumed that printed copies do not exist. It is improbable, therefore, that copies of the rules are furnished to the prisoners of a single county in the State.

The following are taken from one of the lists of rules referred to above:

"1. Profane and vulgar language is prohibited at all times.

"4. No smoking is permitted during working hours.

"12. No food shall be wasted.

"15. No trading between convicts and those having them in charge shall be indulged in."

For the violation of these or any one of the nineteen rules, the following punishments are prescribed:

"For the first violation the convict or prisoner shall be placed in solitary confinement in a dark cell for a space of 48 hours, and shall be furnished during said period bread and water only."

"For a second violation, the convict or prisoner shall be deemed incorrigible and shall be whipped or flogged." . . .

While only two counties seem to have enacted rules and regulations in accordance with law, the practice of flogging is common. A few weeks ago two prisoners were whipped in a county prison camp in a certain county. Citizens living in the community, aroused by the brutality of the beating, threatened to indict the superintendent. An investigation was made. The men's backs were blistered by the flogging. The chairman of the board of commissioners, the county superintendent of roads, the county physician, and another physician decided that the punishment was not excessive. One of the men was beaten for singing a vulgar song while a woman was passing; the other, for being lazy. The song, as repeated by the prisoner to a representative of the State Board of Charities and Public Welfare, is coarse, but such as may be heard in many places outside prison camps. The superintendent in charge is excessively profane and overbearing in directing his men. This county has enacted no rules for the regulation of its prison camp.

As to prisoners in county jails, the Attorney-General rules that the law "does not confer any authority upon the county commissioners to make rules and regulations even for convicts whose punishment is confinement in the county prison; so, of course, much less can they make rules and regulations for the discipline of prisoners untried and imprisoned in the county jail temporarily until trial, on account of their inability to give bond. The sheriff himself has no authority to discipline prisoners of either of the latter classes."

A few days ago a representative of the State Board of Charities and Public Welfare visited a jail. He found a negro girl with a bloody bandage around her head. The jailer admitted having beaten her with a blackjack because she cursed him and his wife. The prisoners in the jail told of other instances of brutal treatment of prisoners by this jailer.

These are not unusual instances. Worse have been reported and are under investigation. On the other hand, there are exceptions that prove brutal methods of discipline unnecessary. Such an exception is the Vance County prison camp, the best kept and perhaps the best disciplined camp in the State. Prisoners are not flogged in Vance.

COMPARATIVE STATEMENT

Home Mission and Church Building Loan Receipts, May 1-Sept. 1, 1921 and 1922

	1921	1922
Alabama	$4,803.44	$4,116.29
Arkansas	4,421.44	.....
District of Columbia	1,512.20	.....
Florida	4,064.01	3,841.54
Georgia	13,582.51	9,557.33
Illinois	1,346.73	1,100.00
Kentucky	17,603.05	9,077.87
Louisiana	3,353.74	2,186.35
Maryland	6,000.00	3,500.00
Mississippi	5,867.44	3,676.85
Missouri	3,447.02	3,084.96
New Mexico	.....	.....
North Carolina	6,601.44	3,281.70
Oklahoma	2,271.66	5,238.48
South Carolina	3,716.98	2,423.64
Tennessee	11,801.15	4,363.10
Texas	387.45	529.00
Virginia	28,920.69	9,126.22
Miscellaneous	866.62	2,424.57
Total	$120,567.57	$67,527.90

THE WOMEN AND STATE MISSION WEEK, OCTOBER 1-7

Charles E. Maddry, Corresponding Secretary

The women of the South have set apart one week, October 1-7, inclusive, as a Week of Prayer for State Missions and the Reinforcement Campaign. The W. M. U. of North Carolina will join their sisters of the other States in the observance of this day. I feel profoundly that this week of prayer by the consecrated women of North Carolina is an earnest and a prophecy of a glorious victory during VICTORY WEEK, November 26-December 3.

I am writing to urge every pastor in North Carolina to join with the Woman's Missionary Union in the proper observance of this week of prayer. The pastors are urged to preach on Sunday, October 1, on the W. M. U. motto text, "God is able," 2 Cor. 8:9. I hope that there will be a generous and glad response to this request on the part of all the pastors. On Wednesday night, October 4, the women are asking that the whole church come together in a joint season of prayer for the Campaign, and that the pastor shall lead the church in a study of Stewardship—stewardship of time, talents, children, and possessions.

If the pastors and churches will join heartily and fully with our women in the observance of this week of prayer, we are already assured of the success of the campaign.

Many friends of President Harding have testified to the deep religious nature which he has manifested since his election. One of his neighbors said recently: "A great change has come over the President like unto the change that comes over a man in the experience of conversion at the altar of God." An intimate friend, a banker, tells of calling upon him immediately after his election to congratulate him. When he arose to leave the President said: "John, we have been friends and neighbors for a long time and I want to say something to you. I am going to my new office to bear responsibilities which no human being can carry in his own strength. I have always believed in the sincerity of your religious life. If you will talk to God about me every day by name and ask Him to give me strength for my great task, I shall be thankful beyond words." Then, laying his hand upon his friend's shoulder, he said: "I have been thinking a lot about these things as I have come to the realization of the tremendous responsibility which rests upon me. It is my conviction that the fundamental trouble with the people of the United States is that they have gotten too far away from God. In a tumultuous age like ours the most important and imperative duty is the reconsecration of humanity to Almighty God."—Exchange.

SOUTHERN BAPTISTS IN FOR A GREAT CAMPAIGN FOR SOULS

By L. R. Scarborough

The 75 Million Campaign has had all along great spiritual objectives. The money side has only been a means to an end. Missions, Education, Benevolence, the enlistment, enlightenment, enlargement, spiritual power, and evangelistic conquests have been the main things of the campaign. Each year we have put mammoth emphasis upon soul-winning. At the recent Southern Baptist Convention, Southern Baptists resolved to, if possible, attain this year the largest objective in soul-winning and enlistment they have ever attained. Three years ago they baptized 118,000, two years ago 172,000, last year more than 250,000. For this coming year the universal prayer is that we may baptize far toward 500,000. To this end it is hoped that all of our forces will be enlisted in a great Southwide movement in the smaller churches this summer for the winning of many, many thousands.

Campaign By Associations

Many of the States already are far along in their plans for a concerted movement in every association for the winning of the lost. It is hoped that such a campaign for souls will be conducted in each of the 967 associations in the South. The associational leaders are to have charge of this campaign. The plan is for a meeting to be held in every church in the association which holds its meeting in the summer. The missionaries, pastors, laymen, and women leaders are to be enlisted in a great co-operative method for reaching these churches. Evangelistic conferences and rallies are to be held in each association, plans projected for the reaching of every church and the enlistment of every Baptist.

Out-Door Meetings

Tents and arbors are to be used, and open out-door meetings where these cannot be secured. It is hoped that in the suburbs of every city, in the school-houses and neglected places in every country-side, will be held vital revival movements, so that the great unshepherded people of the open places may be reached with the Gospel. For five miles around every town and city lies the greatest destitution in the home field. Meetings should be held in these suburbs, under the auspices of the town and country churches.

Some Suggestions

1. We must remember that the basic hope of all our movements lies in our evangelistic spirit and power. Baptists will die if they do not evangelize.

2. We *must remember that this movement should* be born in prayer—persistent, continuous, spiritual importunity. Revivals are prayed down, not worked up.

3. For the best conquest, the leaders should organize classes in soul-winning. Get your deacons, Sunday-school forces, and W. M. U. and B. Y. P. U. forces together in several hours of study of the art of soul-winning, and train them for personal work.

4. There should be in all these revivals some great vital presentation of the fundamental doctrines delivered in the spirit of soul-winning. Our people should be indoctrinated.

5. It will be well in each of these meetings to have a denominational day, in which the whole program of Baptists is set out in the spirit of evangelism.

6. Great stress should be put on the doctrines of stewardship and tithing in this evangelistic campaign.

7. When we are enlisting our people in soul-winning and in the larger denominational program, we should get subscriptions for our Baptist papers. Every revival meeting in the South should send in a large new subscription list for the Baptist paper in that State.

8. Every one baptized should be enlisted in the 75 Million Campaign, and a two-years subscription should be secured from him during the meeting in which he is saved, and the same from each unenlisted Baptist in this movement that comes in touch with the revival.

Baptists have now a great opportunity. The people are willing to hear the Gospel and are easy to be reached. All we need to do is to go after them in the spirit and power of the Gospel. In thirty days I have seen more than 300 professions of faith; 250 of them united with Baptist churches. More than a thousand of them were grown men. My prayer is, that this concerted Southwide evangelistic movement shall result this year in bringing into Baptist churches multiplied thousands of new converts. All Baptists at it, persistently, spiritually, on the New Testament basis, in the power of the Spirit, will win. We can if we will, through God's strength and power. Let's do it.

THE CRUCIAL MOMENT

Eldridge B. Hatcher

About three years ago the Southern Baptist stock in the world's market shot skywards. It was headlined—north, east, south, and west—that Southern Baptists had given—no, not given, but pledged—$93,000,000 for kingdom building; this sum to be paid within five years. Our boards and missionaries—yea, our workers in every realm and corner—sprang to their feet with a shout, and fell to their knees in thanksgiving. Around the world went the news, and church buildings, hospitals, orphanages, colleges, and academies began climbing into form and beauty. Missionaries began crossing seas, and in heathen lands the Baptist banner caught the sunlight in its folds as never before. And then, in Europe—big, bulging, boiling Europe—the Baptist hosts entered and set their banners waving. In Russia the Baptist faith is spreading like a prairie fire, so that the latest figures report—some say one million, and others five million, Baptists *in that plastic* land.

But stop, gentle reader! There are two currents. One is the Baptist world missionary movement, just referred to, which was launched by the 93 Million Pledge. But the other current is a silver stream, composed of the pledge payments pouring into the 75 Million treasury. But something seems to be blocking the channel. Up to date, there has been *paid—well, only about $35,000,000 up to May 1st*, with half the time for payment passed, and with $58,000,000 yet to be raised. Today the percentage of delinquency is probably much larger.

But the dark specter on the horizon is the general apathy regarding the 93 Million Pledge. Where is the zeal and heroism that flamed in the Southern Baptist heart three years ago? Why the present complacent references to the slump in our pledge *payments? Has a craven spirit touched our ranks?* Did Southern Baptists fix a standard too high for their loyalty and daring?

These are testing days. Soon the five-year period will have closed its doors, and thereafter coming generations will read the story either of the success or the failure of our much-proclaimed five-year campaign. "Our campaign has already won a sublime victory," you say. True, when regarded from the *point of view of former undertakings, but not when* regarded in the light of the pledge. Within recent months the standard seems to have been lowered by a sort of general admission that the $93,000,000 figure cannot be reached.

Is there a preacher or layman in our Southland who would dare to assert that Southern Baptists could not even now raise the entire $93,000,000 if they would leap to their feet with the same devotion *that fired their souls three years ago? Is there one* who will intimate that that sum would be too large a gift from us for the work of our divine Master?

The one big question of the hour is, "ARE SOUTHERN BAPTISTS A SPASMODIC PEOPLE, EASILY AROUSED TO THE MAKING OF SPECTACULAR PLEDGES AND ENJOYING THE INTOXICATION THEREOF, BUT INCAPABLE OF SUSTAINED PURPOSE AND SACRIFICE?" The fields of Eu*rope, Asia, and Africa are open to Southern Baptists* with an imperious invitation. Our Baptist forefathers in Europe, centuries ago, never faltered. Their banner emerged from the dark ages with the New Testament program written high upon it. But Europe (Catholics and Reformers) arose in fury and slaughtered them, except a few who, with their blood-bespattered banner, escaped to England and thence to America, and committed it to us here to be planted in this soil, and then to be carried back to Europe and the world.

We stand today with this banner in our hands. Yonder is our pledge, still flaming from the $93,000,000 heights, and we are far down the mountainside, at the thirty-five or forty million level. If we are at all worthy of our martyred forefathers, we will scale every inch of that hill and raise every dollar of that sacred pledge. It may be that many who have paid their pledge (or will do so) will have to volunteer to add an extra gift. It may be that our churches will have to keep special committees busy colecting monthly payments from every subscriber and it may be that non-subscribers will have to be stirred by heavenly thunderbolts. Ninty-three million dollars would be a small gift for our people when considered in the light of the liberality of the ancient Jews and the early Christians and the results being accomplished on our mission fields.

In many great battles there comes a crucial moment, with its threat of disaster. Right there is the battle's pivot. Then it is that many a triumph is wrenched from the throat of defeat. Then it is that out from the clouds of discouragement there suddenly bursts the light of a new courage that sets the languid forces ablaze. Then the order for the charge rings along the line and forwards and onwards and upwards sweep the new born hosts.

Yonder are the $93,000,000 heights with their challenge and yonder our divine Lord pointing us to the world's white harvest fields.

PUTTING THE BAPTIST PAPER IN THE CHURCH BUDGET

By C. P. Stealey, Editor Baptist Messenger

First: The denominational paper should be in every Baptist home. The dignified and best way of putting it there is for the local church to adopt it as a part of the church life. "The children of this world are wiser in their generation than the children of light." Lodges and other organizations, recognizing the necessity of keeping their members informed, include the price of their paper in their lodge dues.

Neither individuals nor churches live unto themselves. There must be a sense of obligation and a spirit of co-operation. The paper cultivates both.

Second: How to do it.

The pastor, of course, is the key to the situation. He should have a conference with himself and find out whether or not he is really for it. Then, backed up by a deep conviction of its importance, let him preach it, making references to items in the paper frequently. Tactfully meet any possible objectors, and disarm them before they know it; then bring it before the church, after careful preparation, and have the church vote to include the paper in its budget of expense, *and pay for it through the church* treasurer, either annually in advance, semi-annually, or quarterly. There may be a few objectors, but if they are tactfully handled they will consent to keep quiet until it is tried out.

Third: It is customary to make a special rate of 25 per cent less than the regular subscription price where the church pays through the treasurer, the papers being sent to the individual address of each family.

Fourth: The church should be credited for the unexpired time for all who are already subscribing, and charged with the arrears of all who are behind, and the list balanced up to the time the budget plan begins. A careful record will be kept of the subscribers who move or die, and the remaining months to which the church is entitled will be credited on the church's account. New members will be coming in. Their names should be forwarded at once to the paper and entered for the remainder of the budget year, and the church billed for them at the budget rate.

Fifth: It is better to have the church make a straight-out business proposition of it, without trying to secure special subscriptions from individual members, though that plan is sometimes used, the church paying for those who are not interested enough to subscribe, or are unable to subscribe. However, we believe the better plan is for the church to include the cost of the paper in its estimate of expense for the year, and make it a part of the regular church expense, thus placing the paper on an equality with other denominational interests.

Note: We might give many reasons why everybody should have the paper, but the pastor can do that. We are simply suggesting how to introduce and operate the plan.

PREPARING FOR VICTORY

By Frank E. Burkhalter

When the 75 Million Campaign was launched three years ago, the first step towards victory, after Preparation Month, was the simultaneous canvass throughout the South for subscriptions to all our denominational papers.

Southern Baptists succeeded gloriously in that initial campaign. The subscription lists of the State denominational papers, Home and Foreign Fields, and Royal Service were practically doubled. As a result of this enlarged circulation of our denominational papers, several hundred thousand Baptists were able to keep in touch with the campaign week by week. Having been informed, they were easily enlisted, and the goal was not only reached, but passed during Victory Week. Beyond all question, among the greatest human factors in the winning of that victory were the denominational papers.

We face a similar task today. At least one-half million men and women who have come into our churches since that time are to be reached during Reinforcement Month in November. The plan which we adopted three years ago of putting the denominational papers into the hands of these friends will prove equally effective if followed this year. Let us try it. For the amount of money involved, we have no doubt that it will be the best-paying investment we can make in Kingdom service.

Why Read Baptist Papers?

Why should we strive to place the denominational paper in every Baptist home?

1. For the information in its pages. Christ's men and women, who have kept in touch with Baptist progress all over the world, will the more readily respond to the call of great opportunities.

2. Because of the inspiration of its messages. In the homeland and on the foreign field may be found a host of workers who have been led by the denomi-

national paper to dedicate their lives to Christ's service.

3. For the sake of evangelization. As we read in the denominational paper of the great meetings held *in many communities, we take courage and press on* in the great work entrusted to us. Furthermore, the *denominational paper is itself a messenger* of light and life to the lost. Dr. Mullins tells of one family of six in Alabama led to Christ through the reading of a denominational paper mailed to them by friends in another State.

4. The denominational paper indoctrinates. Men and women who read it regularly are able to give a reason for the faith that is in them, and are not easily swept away by unscriptural and heretical *propaganda*.

5. It summonses the soldiers of Christ to the same task at the same time. Nehemiah kept by his side the man that sounded the trumpet, and said, "In what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God will fight for us."

The Baptist Paper Helps All Causes

6. The denominational paper leads us in the building of our institutions—missionary, educational, and benevolent. All of them depend to a large ex*tent on a denominational paper which*, week by week, keeps its readers informed of the development and needs of such institutions.

7. All departments of our organized work are given due attention. The Sunday-schools, the young people, the elect women, the students in our colleges, are remembered week by week in the denominational paper.

8. The denominational paper provides suitable reading for the home circle. The father and mother, the growing boys and girls find in its pages clean, inspiring stories and human-interest sketches.

9. It counteracts the flood of evil literature. The whole country is being deluged by immoral books, magazines, and papers. The surest way to overcome evil literature is to sow the land down with the right sort of reading.

10. *We are given in the denominational paper* the Christian interpretation of world events.

11. By placing the denominational paper in the homes, we give Christ the first place in reading. If *a home can afford only one paper, that paper* should be the one which honors Christ and seeks to advance His cause.

12. The spread of the good news through the printed page is a divinely given plan. "What thou seest write in a book and send it until the churches." "*Write the vision and make it plain upon the tablets* that he may run that readeth it." Paul did his greatest work not through the sermons which he preached, but through the messages which he wrote and were made available to all the world through the printed pages.

How to Do the Task

How can we increase the circulation of the denominational papers?

1. By individual canvass of the membership of our churches. In Texas last winter the Baptist *young people sent in more than 5,000 new* subscriptions to the State denominational paper. The greater part of this was done by the young people who went two-and-two and saw the members in their homes and places of business.

2. By gifts of individuals. In many churches there are generous men and women who will readily respond to the suggestion that they send the denominational paper to their friends. Some men are using hundreds of dollars every year in this way, and are finding it the best single investment they can make of the Lord's money.

3. By the budget plan. In many churches the denominational paper is placed in every home by making provision for it in the budget of the church. The members receive the denominational paper each week on exactly the same basis as they receive the *Sunday-school literature*.

In the campaign for the denominational paper, as in every other movement that is worth while, the pastor is the key man. Announcements alone will not secure many subscriptions. The pastor who throws himself into the campaign for the denominational paper as vigorously as he gives himself to the campaign for Home and Foreign Missions and State Missions, who organizes his forces, all of them, to that end, will in almost every case succeed. In one community a pastor wrote the editor of the State denominational paper that he made announcements about the paper, but could not get his people interested. The pastor who succeeded him a few months later put the paper into every Baptist home. In many cases the pastors of our strongest churches have testified that the denominational paper in every home is the best assistant pastor they can have.

Let us perform the doing of it.

Thou shalt know ere long
Know how sublime a thing it is
To suffer and be strong.

—Longfellow.

IMPORTANT ACTION OF CAROLINA ASSOCIATION

At the meeting of Carolina Association of Baptist churches, held with Mud Creek Church, August 10, 1922, the following communication was received by the clerk and read to the Association:

Hendersonville, N. C., July 31, 1922.

To the messengers of the Carolina Association, in Convention assembled—Greetings.

Dear Brethren in Christ:

This letter is to officially notify you that of which *many of you are already aware*, namely, that on Sunday the 30th of July, at a duly-called meeting of the Grove Street Baptist Church, of Hendersonville, it was decided by an almost unanimous vote of the members present that said church should from henceforth assume an independent position, unsectarian in spirit and undenominational in form. Under these circumstances therefore we, the official board of this church, send to you this communication and respectfully ask that our church be erased from the roll of your association, and that you communicate this intelligence to any other organization of your denomination concerned.

We desire to assure you that this step is taken after long consideration and prayer, and is the result of definite convictions which we hold. That it is done in all Christian love for our brethren *who may not see or understand fully* our reasons for it. That we shall continue to love and esteem you in the work of our common Lord, and pray that you may be more and more used of Him. Feeling, however, that *the growing and intricate* work of any or all of the larger denominations have in them today much that we cannot conscientiously endorse or support, and believing in the record of the scriptures that apostacy in the outward church will increase more and more as the end of the present age draws nigh, and desiring to stand firmly for the fundamentals of our Christian faith, not only in theory but in practice, we are assuming this attitude we trust in all love and humility.

In gospel bonds.

(Signed) C. S. FULLBRIGHT,
J. A. FLETCHER,
D. S. PACE,
L. A. CHAPIN,
Elders of Grove Street Church.

Hendersonville, N. C.

On motion the letter was refered to a committee consisting of Rev. A. I. Justive, Rev. S. F. Huntley, Rev. J. L. Brookshire and Mr. W. J. Baldwin who in due order brought in the following resolutions:

Your committee appointed to consider the communication from Grove Street Church, recommend to the association the adoption of the following resolutions:

Whereas, the Grove Street Church of which Rev. R. V. *Miller is acting pastor*, which *until recently* was known as the East Hendersonville Baptist *Church and a member of this body*, has been led to withdraw from the brotherhood of Baptist churches and to declare itself out of accord with any and all church organizations in the co-operative work of building up the work of Christ:

And whereas, said church was organized under the authority and by the direction of the First Baptist Church of Hendersonville out of a mission which said First Baptist Church had established and had provided with a house of worship at a considerable cost to itself:

And whereas, it is made to appear from the wording of the new constitution of the Grove Street Church that it is the purpose of those who framed said constitution to so arrange same that if the church should ever desire to reinstate itself with the Baptist denomination, it would forfeit its right to its property in doing so:

Now therefore, be it resolved:

First, that in a spirit of love for the members of Grove Street Church, most of whom have been led to Christ through the aid and influence of a Baptist church, and with the earnest hope that they will soon find themselves inclined to co-operate with us again, and with deep regret that the action of this church makes this step necessary on the part of the Association, in loyalty to God and the great denomination of which it is a part, we do hereby instruct the secretary to remove the name of Grove Street Church from the list of churches of the Carolina Baptist Association.

Second, in view of the aid given by the First Baptist Church of Hendersonville in the founding of the Grove Street Church, as aforesaid, without which the work could not have been established, *and in further consideration of the apparent effort* of those responsible for the new constitution of said church to so fix the obligation upon its members *that even if they desire to do so*, the church could never work in harmony with the Baptist denomination again it is therefore, the sense of the representatives of the churches of the Carolina Baptist Association assembled that the Grove Street Church should consider whether or not in equity and by moral obligation it is bound to refund to the First Baptist Church of Hendersonville the funds which *said First Church* put into the East Hendersonville chapel and which has been used in the construction of the new building now occupied by said Grove Street Church.

Third, and whereas, the organized work of Southern Baptists is based upon subscriptions made to the 75 Million Campaign, and East Hendersonville Church subscribed $3,000.00 for five years, it seems to us that the Grove Street Church is bound in good conscience to pay whatever balance is due on their pledge.

Fourth, that a copy of *these resolutions be entered* on the minutes of the Association and a copy sent to the Grove Street Church, to the Biblical Recorder and to the Hendersonville papers.

(Signed) J. L. BROOKSHIRE,
S. F. HUNTLY,
W. J. BALDWIN,
A. I. JUSTICE.

The above resolution was adopted by unanimous vote of the Association.

E. E. BOMAR.

THE OLD GOSPEL

We do not believe that we can save men's souls by act of Parliament; we do not believe that we can make a man righteous by making him rich; we do not believe that the abolition of the slum *means the abolition of sin; but we do believe that* the Lord Himself lays upon His Church today the tremendous task of social regeneration with all that it implies. We believe as firmly as ever we did in individual religion, in the conscious and full communion of man with his God. We also believe that whenever the Lord saves a man or a boy He means them to begin at once in His name to make a better world. This is the "old Gospel," the gospel which our fathers preached and which is heard, we believe, in our Methodist pulpits today.—Christian Guardian, Toronto.

WHENCE COMES YOUR RELIGION

The difference between false religion and true religion is this, that false religions comes from man, reaching up, hunting God. The only true religion comes down *from God hunting man*. "The glorious Gospel of the blessed God is glorious because it comes *from God*. Modernists and Higher Critics treat the Bible as a record of the progress of mankind's struggle to find God. The search of the perfect, sovereign, all-loving, redeeming God and Saviour for lost men is as glorious and assured of success as the character and omnipotence of God Himself. "Be deceived not, my beloved brethren. Every good gift and every perfect gift is from above, coming down from the Father of lights.—Dr. John Grant Newman.

Men never *fall from a Christian life as a meteor* falls through the sky, with a sudden flash. Men go down as stars go, gradually and quitely. The love of prayer becomes less. The neglect of prayer *is occasional*. The *reading of God's Word* is casual. Nothing is extracted from it. Men read it because it is their duty to read it. It is not food to them. Still less is its fruit luscious to their taste. They backslide, step by step, falling upon lighter sins, as upon a boulder, and then upon more of them; till as last they slip and spiritual death overtakes them. Henry Ward Beecher.

He who stoops to heal the sick, the broken, the dying, exemplifies in that act the highest purposes of the human spirit. He, on the other hand, who suggests that a diagnosis of cancer might well be *followed by an overdose of morphia sets his face* backward on the way of man's journey from darkness to light. It is, in short, only by defying what are called natural laws in the name of spiritual necessities that humanity has raised itself from the plane of the animals and the cynic who sneers at "Christian principles" sneers in reality at all the qualities of his own mind which are not bestial.

The Times.

The Bible is the most democratic book in the world. If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord in the world, as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is *neither a weakling nor a coward; but the man who* in the fullest *sense of the word is a true Christain*, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact, as well as in theory, "doers of the Word and not hearers only."

—Theodore Roosevelt.

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"A THOUSAND MILLION YEARS"

Some months ago there appeared in the "funny section" of one of the papers a cartoon of Tom Sawyer and Huck Finn. Tom wanted to do something which his aunt forbade, and as he went muttering away he said, "I will do it if it takes a thousand million years."

As the writer read those words, there was nothing further on that page that seemed funny, or that had any interest. A train of thought was awakened that was most solemn. Of course, the creator of the cartoon meant the amusing thing about that expression to be that Tom had made a statement which was so greatly exaggerated that it would be ludicrously funny to those who would read it. Who ever heard of any one living a thousand million—which is a billion—years? The thought that filled the mind of the writer with deep solemnity was that the expression was not an exaggeration when applied to the existence of man, for every human being will live somewhere a thousand million years!

How few people in this day live to be a hundred years of age. When a person reaches that advanced age, no matter how obscure that person may be, mention is made of the fact in all the papers, and a picture of the centenarian is usually presented with the account of his longevity.

Suppose all human beings lived in this world a hundred years, how very short would that time be compared to a billion years! And yet, when an immortal soul in the great beyond lives a billion years his existence will have just begun!

"Eternity" is a word so immense and overwhelmingly solemn that we do not like to think about it. In fact, we do not talk or think about it much in this practical age. Occasionally we think of eternal bliss, but eternal punishment is regarded by many as too horrible to contemplate. This writer confesses that he has never enjoyed preaching on the punishment of the wicked, and yet that doctrine, distasteful as it is, is clearly taught in the Word of God. The way in which we shall spend the "thousand million years," which is but the beginning of eternal existence, depends on how we shall use the opportunity offered here.

In the first place, as individuals, the matter of chief concern with us should be to prepare, during the time God spares us here, for the "thousand million years" that lie ahead of us. It is a fearful thing to postpone this important matter; for, while eternal existence is sure, life here is very uncertain. "Today" is the time which God urges His creatures to use in preparation, and today is the only time we can claim as our own.

In the next place, those who have been wise in making preparation should be impressed with the fact that this life is the only time they will have to work for the salvation of others, or to do anything that will last through the eternal ages. "Life is the time to serve the Lord." While the work of the Christian is to be done on earth, it ought always to be done with an eye to eternity. It is part of the Christian's work to minister to the bodily needs of men, but his chief ministry is to men's spiritual natures. And yet many writers, among them some preachers, seem to think that the chief mission of Christianity is to better social conditions and make a little New Jerusalem down here on this earth. We cannot have a heaven on earth until the inhabitants of earth become citizens of heaven, and the only way to come into the kingdom of heaven is to be born into it. "Except a man be born again" (or from above) "he cannot see the kingdom of God."

Yes, we must all live many times longer than "a thousand million years," and where we shall spend that incomprehensibly long period will depend on the use we make of the short time given us here. In view of this solemn fact, we should give ourselves with holy abandon to the great things of life.

THE UNIVERSITY AGAIN

Our Georgia brethren seem to be working on the assumption that the Convention will, at its next session, authorize the founding of a great Baptist university for the South, and that Mercer is the one institution in the South which is fitted for the beginning of such an institution.

A memorial was presented by the trustees of Mercer, with the endorsement of the Georgia Convention, offering Mercer to the Convention on certain terms stipulated. As we understand it, the Georgia Convention, by having a majority of the trustees, would retain control of the school, thus making it, as Dr. Pitt, of the Religious Herald, says, a State school, on a par with Furman, University of Richmond, and Wake Forest, so far as its relation to the State is concerned, but receiving financial support from the other States of the South. This, Dr. Pitt holds, would be manifestly unfair, as Southern Baptists should not be expected to support a school whose control is in the hands of one State. In this we think the distinguished editor of the Herald is exactly right. It would certainly create an anomalous situation to have one Southern college which is doing the work done by others, and, therefore, in a certain sense, a competitor of the others, receiving aid from the States which must themselves support their own institutions.

But, leaving Mercer out of the question altogether, Southern Baptists are not ready to found and support a great university if one were needed, which we very much doubt. Baptists of the South have very few colleges, to say nothing of universities. According to our information, there are not more than a half-dozen institutions in the South which have reached the standard required before they can be recognized as colleges. We must bring up the standard of the institutions we already have before we shall be ready for a Southern Baptist university. The schools we have are suffering from lack of better equipment and adequate endowment. Until these State institutions are better provided for, it is premature for us to talk about founding and supporting a great university. Take North Carolina as an example. Dr. Brewer was forced to turn away scores of girls who were anxious to enter Meredith this fall. In order to receive the number that can be accommodated, girls have submitted to being uncomfortably crowded until better arrangements can be made. To erect buildings on the new site for Meredith is going to cost a large sum, but larger quarters must be provided for the girls who want to attend this excellent institution. We have no idea North Carolina Baptists would be willing to give Georgia Baptists the luxury of a university when our own schools are in such pressing need.

We are saying this now, and expect to revert to the matter from time to time, because our people ought to be informed before the next meeting of the Southern Baptist Convention. We have learned that it is easy to "put across" any matter at the Convention about which there has not been discussion previous to the meeting. Some brother could make a speech urging the importance of having a great Baptist university, speak of the greatness of our denomination and our vast wealth, say Southern Baptists can do whatever they want to do, and pronounce those who may oppose the movement "reactionaries, who are lacking in faith," and sweep the convention away on a wave of enthusiasm. All who attend the meetings of the Convention regularly have seen this done, over and over.

Our supreme task now is to raise the money we have pledged, and not begin to plan for other great enterprises to be supported by funds raised in the next campaign. The New Orleans hospital is a striking example of the danger of plunging ahead with no prospect of meeting the financial requirements.

FROM SIGNIFICANT SOURCES

That Christianity should occupy such a prominent place today in many secular papers and magazines is significant. It shows that the world recognizes the need of the religion of our Lord.

That much of the discussion in magazines, especially, is academic, and the advice given the churches quite gratuitous, must be admitted by all who have read many of the articles on the subject in current literature. Most of the magazines deplore the "failure of the church," meaning by "church" Christianity as a whole, and give advice, quite freely, to those who have charge of the work of the churches as to how these dead (?) institutions can be revived and made serviceable in this age in which we live. Life is too short for one to waste it in reading such articles. If he reads one of that character, the others will be much like it.

Occasionally, however, one finds an article in a secular paper or magazine, in which "the church," or Christianity, is discussed quite sanely and helpfully. Men who write such articles as those to which we are here alluding do not begin with the statement that "The church has failed and must be modernized to meet present-day conditions." On the contrary, these writers appreciate the great work being done by the churches, and insist that they be given better support.

In a recent issue of the New York Times there was an editorial which paid a worthy tribute to Christianity. The editorial closed with this paragrapr:

"Nothing is so much needed today in the rehabilitation of the broken world as a faith that still holds toward a higher, diviner goal than mere social and economic and political adjustment—than things that are purely physical and temporal."

The Manufacturers Record is a stalwart defender of the faith. The editor believes in the churches. He is a consistent member of a Baptist church in Baltimore, and a regular attendant upon its services. During the war, and ever since, Mr. Richard H. Edmunds, the able editor of the Manufacturers Record, insisted that no permanent peace could come to the world unless conditions of peace should be founded upon the principles of Christianity.

There has come to this desk recently a book entitled "New Tasks for Old Churches," by Mr. Roger W. Babson, the great statistician. When we saw the title we expected to find the book filled with the stereotyped matter about the failure of the churches and the absolute necessity of introducing revolutionary methods of doing church work. It was gratifying to see that the author has the highest respect for the churches, and appreciates the work they have done—a work which could not have been done by any other agency. He does make some suggestions as to new lines of work, but even here he insists that the main work of the church is to propagate the Gospel of Christ. Here are a few paragraphs from the chapter headed "Problems of Industrial Community." In speaking of the misunderstandings between labor and capital, Mr. Babson says:

"All groups need the same religion, and much of it. Any group, or individual, not actuated by the same kind of spirit that actuated Jesus is dangerous."

"The work of the churches in these industrial communities is to change the rules of the game to conform to the teachings of Jesus. . . . This can be accomplished through intensive prayer and Bible study. The Bible still is the great source of knowledge on problems of human relationship. The Bible today offers the only sound material for the solution of the problems of our industrial communities."

A very interesting chapter in this intensely interesting book is on "Making Communities Prosperous."

The author makes the statement that all prosperity is based on faith, and that without it there can be no *lasting prosperity*. "Integrity, *self-control*, and faith—these three," says Mr. Babson, "have made civilization," and these are products of Christianity. He then gives a few concrete examples. He says: "Economic history teaches that movable type was known and used in a small way in China two thousand *years ago, but the printing industry* never started until a small group of people in Germany wanted to spread the Bible throughout Europe. They adopted movable type to set up that Book. It was the desire of a group of earnest Christians to distribuate the Bible over Europe that started the *great printing industry*. . . . *The school and college may be a haven for study*, but the church is the rallying point for action. When one studies an industry, whether it is weaving, chemistry, or horticulture, he will find that it started in a monastery." Near the close of the chapter from which we are quoting, the author says: "The real strength of a country is not measured by armies and navies. *A schoolhouse at the cross-roads is more potent* ultimately than a dreadnaught at sea. One church on a hill is worth a score of regiments. All mankind will some day realize that there is more power and glory in 'Lead, Kindly Light,' than in all the fighting anthems in the world."

We did not mean to make this editorial so long, but when we began to quote from Mr. Babson's excellent book there was so much rich matter that we could not forbear giving more of it than we had intended to do.

Just this closing word: While many preachers are playing the Jehoakin and are trying to cut the Bible to pieces with the penknives of criticism, and are denying the Lord, whom they profess to love and follow, such men as Edmunds and Babson are standing by the great fundamentals and are urging the preachers to go back to the preaching of "Christ and Him crucified" as the only hope for a wrecked and ruined world.

THE SPIRIT OF ROME

We have just received the following letter which explains itself:

Editor, "The Biblical Recorder,"
Raleigh, N. C.

Sir:

In the issue of the "Biblical Recorder" dated *September 13th, you have written* an editorial captioned "Rank Romanism." The editorial is based entirely on misinformation. Your informant either does not understand spoken English, or he deliberately misinterpreted the words and the actions of the American Legion when it rose in silent tribute to Lieutenant, the Rev. Belvin W. Maynard. The words "prayer for the soul" were not uttered on the floor of the Convention.

Let me go farther and say that Legionaires are beginning to resent these insinuations against its intelligence and patriotism. There seems to be a body of men in the country who take malicious pleasure in misrepresenting the Legion. These are usually people who spent the stormy years of 1917-18 in affluent comfort in their homes. Unless the editorial staff of the "Biblical Recorder" wishes to have its corporate name added to this infamous catalogue, a retraction of the editorial above referred to must be made at once, and an apology offered.

Very truly yours,
ANTHONY ROBERTS PARSHLEY,
Chaplain,
Department of North Coralina
American Legion.

The editorial to which exception is taken was based upon a statement contained in a report of the Convention of the North Carolina Division of the American Legion, which was held in Greensboro some days before the editorial was written. The report appeared in one of the daily papers, and contained the words which we quoted in the editorial. *As the report had stood* without correction for several days before the Recorder editorial was written, we were justified in calling editorial attention to it.

We are making this statement in justice to the members of the American Legion, for whom we have the greatest respect and admiration. We know many of the men who went to Flanders *Field from North Carolina*, and we are sure that there are not many, if, indeed, there is one, of *them, who has the spirit of Rome* evinced by the *Chaplain of the North Carolina Department* of the Legion, in the letter which we are publisihng. While we are giving the above as an explanation, and are doing it with pleasure, we have no apology to offer for the editorial. The writer of the report is the one to apologize and withdraw, *if he misrepresented* the Convention in his report. Not even the fear of being anathematized and excommunicated by this modern North Carolina pope will lead us to apologize for something for which we are not responsible. Perhaps, the Chaplain can scare his parishioners with the threat of anathemas, but it will not work with a Baptist preacher.

CURRENT TOPICS

Kipling's Break.—A Mrs. Sheriden, an authoress of note, who was in England some days ago, interviewed Rudyard Kipling and reported the interview for the New York World. Whether she was sent as a representative of the World we do not know. Kipling, according to Mrs. Sheridon, was severe in his criticism of America for its part in the war. He said we were late in coming in, and intimated that we did not do so very much after getting in. He said that America stopped the war too soon, that the Allies should have gone on to Berlin, and would have done so had it not been for the influence of America. He said, further, that America made money out of the war, as she lent a vast amount to the Allies at eight per cent interest.

The reported criticism has called forth vigorous comment both here and in England. France, also, is stirred. French and English officials say the statements of Kipling are not true. An English army officer said that Pershing wanted to go *on to Berlin, but Foch proposed* the armistice. He said also, that the Americans reached France just in time to save the cause.

Senator Borah scored Kipling severely in a speech in the senate. He said an Englishman ought to be the last man to criticise other nations about the war, as England was the greatest gainer financially. Its most formidable industrial rival had been badly crippled while England had gained 2,000,000 miles of territory, in which territory there were 40,000,000 inhabitants.

The English and French papers criticise Kipling severely for his strictures on America. The London Times says Mr. Kipling is a good poet, but as a politician he is not taken seriously in England.

Mr. Hubert Bayard Swope, executive editor of *the New York World tells of an interview he had* with Mr. Kipling during the war, in which interview Kipling was severe in his criticism of America, and his wife more so, though she is an American woman.

Strike Practically Settled.—The railroad heads and the shopmen have reached an agreement which, we trust, will soon bring the strike to a *satisfactory conclusion. The conference, at which* there were officials of several of the most important roads in the country, met last week in Baltimore, in the office of Mr. S. Davies Warfield, President of the Seaboard Railroad, and agreed to allow each road and its employees to make separate settlements. This will greatly simplify *matters*.

Mr. Jewell, chairman of the Railroad Shopmen's organization, gives Mr. Warfield much credit for the termination of this unfortunate condition of affairs. He said if Mr. Warfield's suggestions had been adopted at first the strike would not have lasted more than a week.

The terms, as we gather from the accounts in the papers, are that each road and its employees may compose their differences by retaining those who worked during the strike, and taking back *within thirty days the old employees in the same* positions they held before the strike went into effect. Just how this is to be done we cannot tell, but suppose the roads will need a larger force than they had before the strike began, and, further there will likely be a weeding out of the incompetents, which will make room for others.

The Seaboard and Southern have agreed to the proposed terms, but the Coast Line and Norfolk-Southern have not done so. The officials of the latter have not said they will not agree, but they have the matter under advisement. The Coast Line, however, refuses to accede to the proposed plan of settlement. The officials of that road say they gave the former employees ten days in which to come back, but as they refused to come they opened their shop to any mechanics who were *willing to work and they claim that they have* 92 per cent of their normal force, and anticipate no difficulty in having the full force necessary in a short time. The Coast Line is the only important road in the State which did not discontinue any of its trains during the strike.

The World's Running Sore.—The Turks have again broken out in their unspeakable atrocities against the Christians. They are using the war with the Greeks as a pretext. The other day they burned the city of Smyrna, leaving death and desolation behind. Many Christians were put to death. The number of slain, most of whom were Christians, is said to have reached 120,000.

That such atrocities are permitted anywhere on the face of the green earth is a sad comentary upon the nations of the world. It was said during the war that whatever else might happen one thing was certain, and that was that the Turks would be put out of business. So far from that they seem to be about the only nation that is allowed to do as they please.

France appears to be more responsible than any other nation for the terrible situation that exists in Asia Minor. When a conference of nations was called to consider Turkish atrocities, France agreed to go into the conference, to which America was invited. To the surprise of all and to the consternation of France, America accepted the invitation to join in an effort to put a stop to the murder of innocent Christians. France began at once to hedge, and finally succeeded in having the matter referred to the Red Cross, an organization which has no power to force the acceptance of its decisions.

France knew that America would stand for some agreement "with teeth" and she did not want to offend Turkey, because it would be against her financial interests to do so.

England and the United States should get together and say to this nation of cut-throats, "you must stop your murdering or we will blot you from the face of the earth." We sent our men to France to protect the French from the cruelty of the Germans, but the Germans never saw the day when they could compare with the Turks for cruelty. How long will the civilized nations permit the continuance of the world's running sore?

Some Truth in Kipling's Statement.—While Pershing may have wanted to go on to Berlin, Mr. Wilson did not, and this was to his credit, as he did not want to see lives needlessly sacrificed. He knew the Germans were whipped and were ready to sign such peace terms as the Allies might dictate. He knew, also, that the German military officers knew they were whipped, and what was the use in pressing on to Berlin, which would have cost the Allies as well as the Germans millions of men? One of the saddest things about the war is the report of young men who were killed just before the armistice went into effect.

America's part in the war is fixed in history, and no American-hater on the other side of the ocean can destroy the history. After all is said this was a European family quarrel into which we were drawn. The writer believes we should have gone in, as the good of humanity was involved, but it ill becomes a citizen of England to cast aspersions on America when the entrance of *our troops saved the day*. We are of the opinion that it would have been better if we had gone in earlier, but the country was not ready for it, and President Wilson knew it would be a fatal mistake to rush into the war without the approval of public opinion.

We are very glad to believe, and to be assured by the English press, that Mr. Kipling voices the sentiment of a very small group of his countrymen. Most of the English appreciate the part America took in the war. France is also deeply appreciative, and the old French "Tiger" threatens to come over here and pay his respects to Kipling and his ilk.

Death is a great adventure, but none need go unconvinced that there is an issue to it. The man of faith may face it as Columbus faced his first voyage from the shores of Spain. What lies across the sea he cannot tell; his special expectations all may be mistaken; but his insight into the clear meaning of present facts may persuade him beyond doubt that the sea has another shore.—H. E. Fosdick.

Pure religion:—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1: 27.

MAKE OCTOBER MEMORIAL—A MONTH OF STUDY AND SERVICE. THIS CAN BE DONE BY OUR SUNDAY SCHOOLS AND B.Y.P.U'S.

SUNDAY SCHOOL

E. L. MIDDLETON, Secretary.

MAKE OCTOBER MEMORABLE

We can never forget some dates in Baptist aairs in 1919. These dates will prove to be milestones in Baptist history. We want to write some more Baptist history next month. The rerults of those great days in 1919 are evident every day now. Since then, we have added over 450 to the membership of our Baptist Sunday-schools. We set out to add 1,500,000 by the end of 1924. We can do this if we will.

Last week we showed how to begin this task on September 24 and the week following. This religious census, carefully tabulated and followed up, will mean more to your Sunday-school than anything else you can do, considering the work you must do. This gives you a fine start towards a larger and better Sunday-school, but you can never be all you ought to be until you can have your workers trained.

Of course, all ought to study the Normal Manual and get a diploma; but if you have not done this, fall in line with theh "Training Week" and three weeks of service, any way.

Our Seventh Objective

Is to unite the home and Sunday-school in having better homes and Sunday-schools. We give from the program material in the hands of your superintendent some practical suggestions;

(1) *Promotion, re rganization, and readjustment*, to advance pupils who should go to a higher grade, to secure more teachers and officers, to change workers who seem to be in the wrong place.

(2) *A great Rally Day and State Mission Day program*, the last Sunday in September, put on in connection with promotion exercises, to which every effort will be made to secure the attendance of parents and friends not in the Sunday-school. Material for this program is furnished free.

(3) *A visit into the home of each pupil by the teacher* during the first week in October, that teachers and parents may confer together for the best interests of the younger pupils, and that teachers and older pupils may become better acquainted. Nothing counts for quite so much as a visit from the teacher in the pupil's home to bring the two more vitally together.

(4) *"Study Course Week"* held in every Baptist church in the South the first week in October (or as soon thereafter as local conditions make possible), to be attended by teachers and officers of the Sunday-school, and all parents and older members of the entire church, made especially appealing and attractive for senior and adult organized classes.

The meetings may well be held each evening from Monday to Friday, inclusive, with schedule somewhat as follows:

6:00 to 7:00—class period.
7:00 to 7:30—lunch.
7:30 to 8:00—class period.
8:30 to 9:00—conference and address.

These hours will suit in cities and towns. For country and village churches select such hours as will be best. If you cannot meet every day, plan less frequent meetings, and let the season of study go longer.

The four departmental books named below lead to Seal V on a Normal Diploma:

"Primary Plans and Programs," by Miss Annie L. Williams.

"Our Juniors — How to Teach and Train Them," by Mrs. Maud Baldwin.

"The Intermediate Department," by Dr. L. P. Leavell.

"Building the Bible Class" (a study of young people and adult organized Sunday-school classes), by Strickland-McGlothlin.

For a "Parents Class," conducted by the pastor, we suggest one or more of the booklets in the American Home Series (published by the Abingdon Press, New York, 15 cents and 20 cents each; order from Baptist Sunday School Board, Nashville, Tenn.). Some of the titles are:

"The Nation's Challenge to the Home."

"How One Real Mother Lives With Her Children."

"Parenthood and Heredity."

"The First Year in a Baby's Life."

"The Religious Nurture of a Little Child."

"Sunday in the Home."

"A Year of Good Sundays."

"Building for Womanhood."

"Worship in the Home."

The last named of the series is by our own talented Mrs. Ella Broadus Robertson, and is exceedingly rich and suggestive in stimulating to the setting up of the family altar under the new conditions of living in the average American home.

BETHLEHEM AND ELIZABETH

Both Bethlehem and Elizabeth, of the Kings Mountain Association, had successful meetings this summer. The Bethlehem meeting began August 6th and ran for one week. Bro. J. P. Bennett, of Cramerton, did the preaching. Brother Bennett greatly impressed our people by his humility and earnestness. He stayed close to the Bible and seemed clothed with power from above. There were thirty-seven additions to the church—eighteen came by baptism and seventeen by letter.

The Elizabeth meeting began on August 13th and continued for one week. Bro. W. K. Collins, of Cliffside, did the preaching. Every sermon was a powerful plea for God. Brother Collins boldly attacked the present-day evils. He patiently and kindly pointed sinners to the Lamb of God. Elizabeth greatly appreciated Brother Collins and the splendid work which he did during the meeting. There were thirty-one additions—twenty-one by baptism and ten by letter.

These churches have received new life from these few days of revival. With a continued membership of about seven hundred we can and ought to do much for the Master.

W. G. CAMP.

GOOD MEETING

Some one has said the Recorder is getting better. It's truly so. It's so inspiring and uplifting — next to the Bible, and should be in every Christian home. Through it we learn of the blessings others are receiving, and I want to tell you of the blessing dear old Jerusalem Church has just received.

August 27th, Rev. C. S. Cashville, who was pastor here thirty years ago, came to help our pastor, Rev. H. T. Penry, till Wednesday. It is needless to say one word about his preaching. We all know he's like the disciples of old—filled with wisdom and love from above.

Thursday night the pastor gave us a sweet message, which seemed to carry us right to the throne of God.

Friday night he brought us a message — just such as only Penry can bring. At the close we had a Pentecostal shower. Heaven came down our souls to greet, and souls were saved. The church was greatly revived, and Sunday eleven followed Christ in baptism.

A MEMBER.

When we look for poison we find it everywhere.

B. Y. P. U.

Perry Morgan, Secretary

Elma Leigh Farabow

"Ups": For the past three months our Baptist friends in the mountains have hustled about considerably in the resurrection of sleeping B. Y. P. U.'s and in the organization of new ones.

Following a week of study in methods, the Chestnut Grove Church, in Buncombe County, organized an Intermediate Union, the officers being: Leader, Mrs. Joe Riddle; President, Lula Hensley; and Secretary, Avie Hensley.

* * *

Turkey Creek Church On the Map

One of the oldest churches in western North Carolina lined up with the B. Y. P. U. program when they heartily cooperated in organizing an Intermediate Union, August 25. The officers for the union are: Leader, Miss Essie Martin; President, Claude Martin; and Secretary, Annie Wilson.

* * *

Union Union

Buncombe County furnished another fruitful field for a training course at Union Church. Although the members are widely scattered, the attendance for the entire week of training hovered around the 100 mark. On the night of August 31 an Intermediate Union was organized, with these officers: Leader, Miss Deffie Roberts; President, Murhl Roberts; and Secretary, Glada Austin.

* * *

The Boone Unions Reorganized

The week of September 3-8 was a landmark in the history of the Boone Baptist Church, for during that time the young people came out in great numbers to the Sunday-school B. Y. P. U. Study Course. There is no more brilliant, enthusiastic bunch of young folks in our State than the Boone Juniors and Intermediates. Late to class? No! Lazy? No! Hard to interest and instruct? Indeed, no!

The fine Juniors have as their officers: Leader, Miss Johnsie Austin; Secretary, Hazel Gragg. For the Intermediates these will serve as officers: Leader, Mr. Jones Cottrell; President, Erie Greer; and Secretary, Louise McBride.

* * *

"Downs": Can you beat this? One week during the summer Cloyce Tew, a Raleigh Tabernacle Intermediate, organized a Senior B. Y. P. U. at Mount Vernon Church. In addition, he remained with the young people and conducted two classes in B. Y. P. U. methods. Eight diplomas and eight seals were awarded as a result of the training. If you keep up with such an Intermediate, you'll have to watch your step!

* * *

Raleigh City Union Meets

From beginning to end, the meeting of the Raleigh City Union on September 12th was a glowing success. The efficient president, Mr. James Britt, allows no grass to grow under his feet in B. Y. P. U. work. After preliminaries were dispensed with, the following carried out the excellent program in real B. Y. P. U. style: James Morgan, Miss Katheryn Ray, Miss Josephine Hudgins, Willard Anderson, Bill Cummings, Cloyce Tew, Mildred and Mozelle Goodwin.

Eighty-six members were present with the Pullen Memorial Church. Dr. Bruner fairly glowed with pride over the success of the young folks. The unanimous vote of the body was to pull off an equally good program with the Southside Church next month.

* * *

Raleigh, N. C., Sept. 20, 1922.

Dear B. Y. P. U.'s:

State Mission Day and Rally Day will be next Sunday. We hope you are ready for it, and that you will have a great day in your Sunday-schools. As you read this, there are yet three days for you to work. "What can we do during those three days?" I hear you say. Well, first of all, you can pray every day for the cause of State Missions, and then you can work, using the telephone and the mails to invite people to attend the service. You can use your automobile, if you have one, and if not, you can use just plain old "shoe leather" in extending personal invitations to others to be at Sunday-school, enjoy the State Mission program, and make a liberal offering to the cause. Get your neighbor and your neighbor's neighbor out to Sunday-school next Sunday. Use your powers, influence, energy and tact to get them all out, and make the day a sure-enough Rally Day.

Yours for Sunday-schools and State Missions,

PERRY MORGAN.

* * *

DID YOU GET YOURS

From the B. Y. P. U. office there was sent last week a quarterly report blank for use in making report for the third quarter, to every B. Y. P. U. of which we have record in the State. If you did not get one, it is proof that your union has not been reported to us. A post card will get you one. Send in your reports promptly at the close of the quarter, September 30th; otherwise your union will not get proper recognition on our Roll of Honor in the B. Y. P. U. quarterly. An efficient secretary means a prompt secretary—prompt in record keeping, prompt in sending in reports, etc.

SOUTHERN WILL QUOTE BRITISH FREIGHT RATES

Exporters and importers who have had difficulty in getting information in regard to freight rates in the British Isles can now get quotations of such rates through the Southern Railway System, according to an announcement made by Foreign Freight Traffic Manager R. L. McKellar, of Louisville.

Quotations of rail rates between British ports and interior points and of through ocean and rail rates between Hampton Roads ports and New Orleans and interior British points will be made promptly through an arrangement which the Southern has made with the International Merchantile Marine Lines which operate regular and frequent service from Hampton Roads ports to London, Liverpool, Manchester, Bristol, Antwerp and Hamberg and from New Orleans to Liverpool.

The British railway companies do not publish and distribute freight traffics as is done in the United States and American shippers have frequently experienced great difficulty in securing information is regard to their freight rates. To meet this situation, the Southern has arranged to secure this information for shippers.

Rely on Cuticura To Clear Away Skin Troubles

Soap to cleanse, Ointment to soothe, Talcum to powder. 25c. Samples of Cuticura, Dept. V, Malden, Mass.

CLOTHING

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THE IMMIGRATION PROBLEM NEXT DOOR

The immigration problem that has been before us for uncertain solution for so long is being shared by our next door neighbors, although it is not receiving the same regard that we bestow upon it. To us it is a real problem, to be worked out to solution, while to them it is no more than an "example" on the slate, to be "done" perhaps at *some future time, but at present occasioning* but little real concern.

In natural resources rich in abundance, in climate salubrious, in vegetation luxurious, South America, in all of her republics, stands face to face with a most magnificent future, commercially. To further that future, to magnify its magnificence, it invites, both directly and indirectly, the Old World's people, and the invitation has had a ready and generous response, both from European and Asiatic countries.

We have to admit that we are not very well acquainted with the population next door. We look upon it as a mixture of Spanish, Portuguese, and Indian blood, contrived together (with a hyphen) to make up something which is denominated Latin-American, and including in the distinction the people of Central America, Mexico, Panama, and the West Indies. But that is not all there is to the population. No reliable statistics are at hand, but we are accustomed to say, speaking broadly, that the entire count is 80,000,000. Of this number, scarcely more than one-fourth is white. The number of Indians is unknown, but we reckon five-eighths as Indian and mestizo (mixed bloods). Then there are the negroes and the mixed whites and negroes, numbering not far from as many as half the number of the whites. This enumeration brings the figures up to the eighty millions, and leaves little room for including the immigrants, unless, as some statisticians are wont to say, that those from Europe are reckoned among the whites, and those from Asia "as a mere fraction." But there are no "mere fractions" in the figures. The Chinese, Japanese, and East Indians together make up a million. The Italians count above two and one-half millions. The Germans and Scandinavians together are not to be accounted for at less than one million. And these are all on enumeration made before the war, with one exception, that of the Italians. Their count has had to do with the war; the Italian Bureau of Emigration, in rounding up its reservists living abroad, having stated that in Brazil are 1,500,000; in Argentina, 1,000,000; in Uruguay, 100,000, and so on, aggregating upwards of a million more than the 1,779,059 in the United States.

It is the particular mention of the Italian immigrants that shows the "problem" on the slate, inasmuch as in recent years the Italians have made up the "problem" in this country. And there are the other immigrants. It is not to be doubted that they obtain that *which they emigrate to obtain*—material benefit, "the money there is in it." The Neapolitan promoters openly state that the working classes can "do" better in South America than in the United States; and this may not be disputed. And the mestizoes are as resentful toward the new-comers as are our working people. The immigrants are up against that resentment and the environment.

That environment is as unlike that in this country as anything can be. We can do for the immigrants a great deal, and a great deal more than we are doing. They come into an atmosphere which is calculated for their advantage. Those who return to their native lands (and this especially refers to the Italians) not only take money, but if we do our duty—they carry the Gospel, and wear our neckties, and have slices of our "Americanism." But they who are in South America are in the midst of a Romanism that is not the more or less enlightened Romanism of the United States and Europe, but a pagan Romanism, superstitious, corrupt, and much at fault for the irreligion, immorality, illiteracy, and distempered political condition of the republics. As for Protestant environment, it is only necessary to say that the entire strength is less than 260,000 in 1,982 churches, where the total missionary force, men and women, is but 2,010. Argentina, having received nearly four million immigrants in the last half-century, has only seventy-five churches. Brazil has 400 and a population of 25,000,000. Bolivia has eighty-seven Protestants in its 2,000,000 population. Chile has seventy-three Protestant churches, Uruguay ten, Colombia three. There are fifteen missionary societies at work in Argentina, thirteen in Brazil, nine in Chile, four in Colombia, five in Venezuela, and so on. Something is being done to reach the South American people, and the Latin-American Congress has inspired greater effort. But, whatever may be done by Christian statesmanship—and it is for Christian statesmanship to accomplish—we must not overlook the need of the immigrants. When the war is over, their number will be augmented. By that time, we promise to be doing more missionary work there. In doing this, we must not for a moment lose sight of the immigrants, and of the fact that they will have to be reckoned with. If this stimulates to enlarged interest in our own immigrants, so much the better. The problem has been on the slate long enough.

W. H. MORSE, M.D.

PASSENGERS ARE SAFE ON SOUTHERN'S TRAINS

Fairfax Harrison, president of the Southern Railway system, said today:

Since the management of the Southern resumed the operation of its property on March 1, 1920, at the end of federal control, it has had the comfort of being able to record, month by month, that no passenger has lost his life by accident while on one of its trains. What this means by way of forethought throughout the organization responsible for the passengers' safe conduct will appear in the fact that during those thirty months, ended August 31, 1922, the Southern's trains carried passengers equivalent in number to nearly half the population of the United States, and carried them under varying conditions, providential and human, including stress of weather and stress of strike.

On the other hand, during the same period, there had been a steadily growing toll of fatal accidents at road crossings, resulting in loss of life to passengers in automobiles. It is, therefore, apparent that the drivers of automobiles have not been as successful in protecting their passengers as the railroad has been. It cannot be questioned that the social duty of precaution rests as much upon one as upon the other.

The following comparative statement of three periods of two years each is drawn from the Southern's records to illustrate what has been said:

	Railroad Passengers Killed on Trains	Automobile Passengers Killed on Road Crossings
1912-1913	7	7
1913-1914	8	19
1921-1922	0	58

Deliverance amid trials—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43: 2.

Finding the right way—Seek ye the Lord while he may be found, call ye upon Him while He is near: let the wicked forsake his way, and the righteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.—Isaiah 55: 6, 7.

Conditions of Forgiveness—Put on, therefore, . . . bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.—Colossians 3:12, 13.

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INFORMATION BULLETIN.

NIAGARA FALLS, N. Y.—Tickets at Special Excursion Fares on Sale June 21, 29, July 5, 13, 19, 27, August 2, 10, 16, 24, 30. Limited eighteen days. ROUND TRIP FARE FROM RALEIGH $26.70.

ATLANTIC CITY, N. J.—Tickets at Special Excursion Fares on Sale June 28, July 6, 12, 18, 26, August 1, 9, 15, 23, 29. Limited eighteen days. ROUND TRIP FARE FROM RALEIGH $16.85.

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W. M. Union

Edited by Miss Mary Warren, Cor. Sec., Raleigh, N. C.

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CAMPAIGN WEEK OF PRAYER, OCTOBER 1-7, 1922

Our Baptist hosts of the Southland will meet the first week in October to pray for the 75 Million Campaign and State Missions. May this be a very precious week, and all who participate be greatly blessed and the Father glorified.

Every Baptist pastor in the South is asked to preach, Sunday, October 1st, from our watchword for this year, "God is able."

Wednesday should be a day long remembered, when in the early hour "when morning gilds the skies" in the Old North State we shall meet our Master and with our hearts to heavenly melodies offer prayer and praise to the Heavenly Father. Let those who cannot assemble in the churches or open air in a body rise and pray in their homes at the same hour.

And again at night the pastors are urged to use as their theme for prayer services "Stewardship in Relation to 75 Million Campaign."

State Missions.—All of the young people and members of churches are urged to give one week to earnest prayer for our Mission work. The results cannot be estimated if our people would give this week to study and prayer for this great work. May we not give one hour and fifteen minutes each day for this special object—fifteen minutes for the early morning watch, and one hour out of twenty-four for study and prayer for our great work. Try it and see what results will be in your own life.

THE EARLY MORNING WATCH

President, Leader, and Counselor, see that each member has a list of the Prayer Calendar for the week.

Sunday, October 1—Southwide—Secretaries, Missionaries, College, and Seminary Faculties and Students.

Monday, October 2—Dr. L. R. Scarborough, General Director, and Mr. Frank E. Burkhalter, Publicity Director. 2 Chron. 1:10; Psalms 29:11.

Tuesday, October 3—State Secretaries and Directors; State and Publicity Directors, Organizers, and W. M. U. Organizers. Neh. 2:16.

Wednesday, October 4—Pastor and all local workers. 2 Chron. 29:11.

Thursday, October 5—For all people. Hag. 2:4.

Friday, October 6—All objects of Campaign. Hab. 3:2. That we may be loyal in our Campaign gifts.

Saturday, October 7—For establishment of a family altar in every home. Gen. 12:1-9.

Sunday, October 8—Calling out the called. Isa. 6:1-12.

A SUGGESTED PROGRAM

Sunday Morning, October 1

Sermon, 2 Cor. 9:8, by pastor.

Poem, Pray—Give—Go.

PRAY—GIVE—GO

Three things the Master hath to do,
And we who serve Him here below,
And long to see His Kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together, and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But, young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Annie Johnson Flint, S. S. Times.

Monday Afternoon, October 2

Teach us to pray. Luke 11:1-13.

Hymn, "What a Friend We Have in Jesus."

It was Christ's joy in prayer which led to this request from the disciples. How richly he answered them.

(a) The Model Prayer. Repeat verses 2-4.

(b) The Parable of Persistency. Verses 5-8.

(c) The Exhortation. Verses 9-13.

Prayer, that the Father may teach us to pray.

Hymn, "I Am Thine, O Lord; I Have Heard Thy Voice."

What other principles of prayer did He give?

Sincerity. Matt. 6:6-15.

Humility. Luke 18:13-14.

Faith. Matt. 21:21-22.

Trace these in the Model Prayer. Matt. 6:14-15.

Prayer: For a greater sincerity, faith, and deep humility.

Hymn, "More Like Jesus Would I Be."

Prayer: That Christ may be honored in the home.

Stress the 9 o'clock prayer hour; the morning watch. Use the Prayer Calendar.

Tuesday Afternoon, October 3

"Who will go?" Book of Ruth; Naomi, her witness and reward. Isaiah; called to preach—Isa. 6:1-2. Vision, verses 1-5; Preparation, 6-7; Mission, 8; Burden, 9-12.

Hymn, "O Zion, Haste."

Hymn (sing softly), "Where He Leads Me I Will Follow."

Prayer: That parents may dedicate their children to the Lord's service.

Prayer: For the "called out" in our assemblies and churches; for those in our schools and colleges, seminary and training school who are preparing for the ministry and missionary service.

Wednesday, Sunrise Prayer Service for Whole Church

Topic for prayer: See Prayer Calendar.

Hymns suggested:

"When Morning Gilds the Skies."

"Awake, My Soul, in Joyful Lays."

"The Morning Light is Breaking."

Midweek Prayer Meeting, led by Pastor

"Stewardship in Relation to 75 Million Campaign and State Missions."

Hymn, "Sweet Hour of Prayer."

Stewardship of Prayer:

(a) Family Altar. Gen. 12:1-9.

(b) A Responsibility. 1 Peter 4:7-18.

(c) Intercessory Prayer. 1 Samuel 12:23; Gen. 18:22-23.

Prayer: Lord, teach us to pray.

Stewardship of Personality. 1 Peter 4:10.

Pray that we may serve; that we may be soul-winners.

STEWARDSHIP OF CHILDREN

"When the Lord required that Abram
offer up his only son
On the mountain of surrender, he replied, 'Thy will be done.'
To the mountain of surrender pressed the man with holy fear,
Though it seemed his hopes would perish, God's command he would revere.

"On the mountain of surrender stood the man; his head was bowed;
Faith and reason strove in conflict. Could destruction be allowed?
On the mountain of surrender Abraham in faith obeyed,
But the heart of God was tender, and the father's hand was stayed.

"For his spirit was well pleasing unto God, so loving, wise;
And he found an added blessing in the will to sacrifice.
Still we find upon the mountain other hearts on bended knee,
But the mount of full surrender is the mount of victory!"

Stewardship of our possessions. Luke 19:12-13; Gen. 14:22.

To the Presidents of Societies:

If your society has not observed State Mission Day, will you not do your best to observe this day during this Campaign Week of Prayer? We earnestly urge that every society shall share the blessings that will be theirs which come through prayer, labor, and sacrifice to bring a lost world to Christ.

Many societies have already observed the Week of Prayer for State Missions. We hope you have. Again we are urging that you call your society to earnest prayer for our Campaign. If you cannot observe the date suggested, will you not use it when it will be most convenient for you?

OUR MISSIONARIES ON BOARD

Many of you will read with great interest the following letters, written by our missionaries on board the "President Jackson," en route to China:

My dear Friends of the Tabernacle W. M. U.:

We are on this great big ship, with our faces toward China, but our hearts are still with you. We can never tell you how much we appreciate all the kind things you did to make our stay among you a very happy one, and it brings fresh courage to feel as we do, that your prayers follow us to the other side of the world.

We had such a sweet letter from Wade, waiting for us on the boat, and it brought comfort to our hearts. I know your prayers will follow him, too, and He who watches over the sparrows will surely watch over him, too. And it helps so much to know "He cares." He knows the heartaches, and just how to comfort, for He has comforted us.

This is a big ship, and they say we are heavily enough ladened that we should sail fairly steady, so we are hoping we won't get very seasick.

I can hardly wait till tomorrow to begin to open the messages from the different bands, but Carrie said they must not be opened till the proper date, so I have not taken off the wrapping from the box yet, lest I break the rules. I must get this off at Victoria, so must say good-bye for a while.

With a heart full of love and good wishes for you all, I am

Your fellow-worker,
MRS. WADE BOSTICK.

Dear Mary Warren:

Your telegram was received just after coming on board this morning. We North Carolina missionaries appreciate your thoughts of us as we leave our native land. Most of all, we are grateful for your prayers. We realize something of what prayer means in our lives.

There were twenty-seven who stepped on board the President Jackson this morning with the hope and joy of carrying the message of His Love to Japan and China. Seven of these are returning to China. They are: Mr. and Mrs. Stephens, Mr. and Mrs. Wade Bostick, Misses Florence Lide, Mary Nell Syne, and Hannah Fair Sallee. They have been wonderful to us "baby" missionaries telling us just what to do about baggage where to go for this, etc.

Everyone has been so lovely about helping with preparations for the journey. The ladies of my home town gave a wonderful shower. I called it a "down-pour." Then at our W. M. U. Associational meeting at Warsaw on Friday before leaving Saturday the W. M. U. gave forth with a "cloud-burst." I just do not know how to express my appreciation of so many kindnesses. I'm so greatful, too, to the women of our State for the scholarship during the two years at our W. M. U. Training School.

It is beginning to get cold on here. We have all been writing so steadily since getting on that we have not taken time to put on heavier coats. We can mail letters at Victoria, which we reach in a short time, and then no more until we get to Japan.

I'm grateful for the God-given task, though I feel my weakness. I know that in the Lord is power. Will you not pray that I may abide in the Lord and He in me, that souls may see the Light. Often shall I remember you at the Throne of Grace.

Love,
Katie Murray.

SHOWER TO MISS ELLA PIERCE

At the home of Mrs. J. P. Perry, the Woman's Missionary Union of Hertford Baptist Church gave a beautiful miscellaneous shower to Miss Ella Pierce, the W. M. U. Training School Summer Field Worker for the West Chowan and Chowan Associations.

On Monday afternoon, September 4, from 3 to 6 o'clock, the Woman's Missionary Society of Hertford Baptist Church held its regular meeting on the back veranda in the home of Mrs. J. P. Perry. Indeed, this was a most ideal spot, because it was sitting just here that this great number of women looking over a beautiful terraced lawn could behold the calm expanse of that great body of water, the Perquimans River. It was good to be at this place as it was such a beautiful reminder of the glorious meetings that the Master held by the water's edge. Immediately after the arrival of the good women, Mrs. Perry, the president of this organization, called the society to order. After a most impressive devotional exercise everybody was ready for the reading of the splendid program. Every feature of the program was indeed unusually interesting because it was relating to the great subject, "State Missions." Mrs. Perry and her program committee disclosed their ability in arranging just the kind of program that is necessary for making a meeting of the Woman's Missionary Society accomplish its purpose, the giving out of educational and inspirational value. For there couldn't have been one present participating in the collective singing, listening to the heart-felt special singing and the inspiring talks made without having a deeper desire for the giving of her best in life resources, love and service for the extension of God's Kingdom.

And the exercises of the evening were further continued by a bright-eyed Royal Ambassador, just at the close of the program, bringing in to Miss Pierce, as a complete surprise, a telegram announcing the coming of the good ships, "Faith," "Hope," "Love," and "Works," laden with a cargo of good things. Such a perfect surprise was it that the little lady was not able to interpret its significance until she beheld five sparkling "Sunbeams" bringing in the ribbon-trimmed ships and the beautiful basket. So heavily laden were the ships that their safe arrival was made possible only by the coming to their rescue of a unique basket-shaped skiff, which relieved them of part of their load. Truly this was a lovely picture—five small sweetly clad children bringing behind them the beautiful hand-constructed ships and basket as heavily loaded as they could be with splendid gifts. Then it was an experience of true joy to every one present as all sat in that peaceful stillness in which God reigns supremely, beholding the overjoyed recipient as she was receiving these many, many tokens of affection and love. This scene lasted until every package was

untied and its contents beheld. Never was more wisdom used in the giving of a shower; for all things needful to a student in missionary training in the Woman's Missionary Union Training School, Louisville, Ky., was there.

Just now, delightful cream and cake were served, after which a few words of appreciation were expressed by her, whose entire being had been made too full for expression. Gratitude for such Christ-like deeds as these can't be framed in words—it lies too deep. A few minutes more, and these dear women who had brought such happiness in a training-school girl's life were bidding farewell to their most kind and hospitable hostess, Mrs. Perry. Such is always the mark of her godly life.

At the end of that perfect day every member of the Woman's Missionary Union, from the tiny Sunbeam to the oldest member of the Woman's Missionary Society of Hertford Baptist Church, felt the blessed spirit of Christ as He said, "It is more blessed to give than to receive." Acts 20:35.

REPORTER.

THE OLD PREACHER

Of what use in this world is the old minister, either to himself or to the world? He has worn himself out serving the churches, his youth has passed, his former useful days have assuredly departed. During his popularity he was so busy giving time and helpfulness to others that he laid up little for a rainy day, consequently when he came to time of need he found his time of laying up earthly treasures had flown, his former ties were broken, and he faced poverty with little but a remembrance of how he had tried to do his Master's work, believing, as his days would come, so would his needs be supplied. He has found the world is hard and cold as to looking after the wants of the person who has failed to take care of his own private interests.

The government takes care of its old soldiers; the railroads take care of their old employees and put them upon a list where they will be remembered. But where will the old minister look for aid? There is little in life to cheer him. He must live amid many discomforts and often feel alone and in the way of the world. He has often quoted the promises of God to others, but, alas! they need now to be applied to his own condition here. He lives by faith, but sometimes his faith is sorely tried. He needs to exercise all the faith he can command, and then he will ask himself, "Who is sufficient for these things?" I have always thought, if a person is willing to work, he can find something to do, but it requires a great stretch of faith to continue always in that belief. Still, let us not grow too much discouraged. Let me say with God's servant of old, "Though He slay me, yet will I put my trust in Him. All the days of my appointed time will I wait until my change comes."

GEORGE J. DOWELL.

MEMORIALS TO MAYNARD

Wake Forest, N. C., Sept. 13.—Wake Forest College, the alma mater of Belvin W. Maynard, famous "Flying Parson," who was killed recently at Rutland, Vt., will fittingly commemorate his life as a student at Wake Forest by two memorials—one a bronze tablet in the college chapel, the other a living memorial in the form of an endowed scholarship, to be known as the Belvin W. Maynard scholarship, to be awarded to worthy young men handicapped as he was by poverty, who desire a college education.

Both of these movements, originating among friends and admirers of the brilliant young aviator-preacher, have received the official endorsement of the Wake Forest College faculty, and a committee from that body, consisting of Prof. Hubert A. Jones, Dr. J. W. Nowell, and Dr. Charles P. Weaver, has been appointed to receive funds for this purpose.

While no effort will be made to carry on a drive, it is expected that Mr. Maynard's friends and admirers will gladly contribute to this worthy enterprise. Those who knew the "Flying Parson" most intimately will recognize in this memorial a fitting tribute to his own big-hearted and unselfish personality, whose most characteristic quality was his desire to serve others.

Contributions may be sent to Prof. Hubert Jones, chairman of the Maynard Memorial Fund Committee, Wake Forest, N. C. All contributions, however small, will be welcomed and promptly acknowledged by Professor Jones. Members of the faculty have given the fund a substantial beginning, and students and other friends of Mr. Maynard have expressed their desire to contribute to the memorial.

MACEDONIA BAPTIST CHURCH

One of the greatest revivals held for a number of years at Macedonia Baptist Church came to a close Sunday, September 10th.

Rev. J. H. Haynes, of Mount Airy, came to assist Pastor Crissman on the first Sunday, and did the preaching through Friday night. From the first service through to the close of the series Evangelist Haynes held the undivided attention of splendid congregations as he delivered soul-stirring messages of gospel truth, declaring the whole counsel of God so simply that even a child might understand.

As a result of this series of meetings about fifty professed faith in Christ, seventy-three united with the local church by baptism and two by letter, a number went to other churches, and Macedonia as a whole has been conscious of the presence of the Holy Spirit in her midst during the past week.

Lifting our hearts and voices in grateful praise and thanksgiving unto the "Giver of every good and perfect gift" for so graciously blessing us, we are moving forward with a great determination to do more for the Master's cause in the future than ever before.

Brother Haynes greatly endeared himself to the people during his short stay with us, and we are looking forward with great anticipation to his coming again. May the Lord bless him in his work in other fields.

M. E. STALEY.

Liberty, N. C., Aug. 11, 1922.

FROM BROTHER McCRACKEN

On Sunday, August 13th, I began a meeting at the Iotla Church, in the Macon Association. For sixteen days I preached twice a day. The attendance was good. Many times the seating capacity of the house was insufficient for the congregations.

We had an old-time revival. Many were converted out in the woods and on the mountain sides. I never preached with greater ease in my life. This was due, I think, very largely, to the fact that I had been in the Mountain Assembly at Mars Hill for ten days. A man just preaches almost automatically after being under such men as Sampey, Wiley, O'Kelly, Whitner, and others. We studied Agars' book, "Dead or Alive," at our morning services, until we completed it. We were led to the conclusion that we were alive. This was a great meeting, as was attested by the things done. There were sixteen additions by letter and sixteen by baptism. These were all grown-up folks. There was a Roman Catholic lady at the baptizing who for the first time saw a baptismal service. When I led eleven big men into the beautiful Iotla, she said, "Those are the biggest men I ever saw."

Our people are planning to go to half time. We hope to finish our new concrete-block building soon, and then we will more fully organize our forces for service. The man is fortunate who serves these people.

R. P. McCRACKEN, Pastor.

Baltimore, Sept. 11, 1922.

To the Baptists of North Carolina:

There are doubtless many of your young men and women proposing to attend one or more of the great schools of this city, such as the Johns Hopkins University and Medical School, University of Maryland School of Law and Medicine, Goucher College, Peabody Conservatory of Music, or others, this winter. To all such the University Baptist Church, Charles and Thirty-fifth streets, extends a cordial welcome to all its services and privileges. Dr. A. C. Dixon, the pastor, is a tower of strength and a most influential leader among young people.

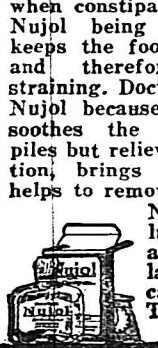
The Publicity Committee of the Church would be glad to be placed in communicatinp with such students as well as with any contemplating a permanent or temporary stay in the city, and will greatly appreciate the sending to it by the parents or friends the names and addresses of all such, and, if students, the institution they will attend.

The Committee desires to make them feel at home, both in the church and city.

PUBLICITY COMMITTEE,
University Baptist Church,
Joshua Levering, Chairman,
706 Keyser Building.

Piles

are usually due to straining when constipated. Nujol being a lubricant keeps the food waste soft and therefore prevents straining. Doctors prescribe Nujol because it not only soothes the suffering of piles but relieves the irritation, brings comfort and helps to remove them.



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PRESTON S. VANN

FROM TYNER

Dear Brother Johnson:

I am going to give you a brief account of our meeting at Rocky Hock.

On Sunday night, August 27, Bro. A. E. Petroff, "The Bulgarian Caruso," a great singer and preacher, began the meeting. We had one service Sunday night, one Monday afternoon, and, beginning Tuesday, we had two day services, with lunch on the ground. Brother Petroff preached until Wednesday, to the great delight of our people. He is truly a great preacher.

On Wednesday morning Bro. T. T. Martin came to us, and from then until through Sunday he preached as only T. T. Martin can preach. We had overflowing congregations every service he held, and many could not be seated. Brother Martin's old friends from Edenton, where he has held two meetings in former years, came in great numbers to hear him.

The revivals, that we are used to, do not last. They do not really revive. But in this meeting the church was revived, and it is my candid opinion that hundreds of our church members committed themselves to Christ—really trusted Him for the first time.

Brother Martin strongly commended the Biblical Recorder and took several subscriptions, telling the subscribers that if they think the paper not worth the money he will pay the subscription price himself. He commended Dr. Poteat for his honesty and many great elements, and actually told the people to send their sons to Wake Forest. Said he: "Do not let the teaching of one man destroy a great Christian school, for there are enough loyal professors there to counteract his teaching." I doubt this.

I feel that Rocky Hock can never be the same again, and that untold good was accomplished.

Brother Martin is with us at Warwick Swamp this week, and is beginning to stir our people. The week following, he will be with me, the Lord willing, at Center Hill; and as this letter is already too long, I may give you an account of these meetings later.

W. F. CALE.

APPRECIATION OF PASTOR TEMPLEMAN

Dear Brother Johnson:

Below is a clipping from the Columbia State of September 5th. I have been pastor in the same association with Brother Templeman for more than five years and know his worth and work as a pastor better probably than any one else. He has been pastor of one of the strongest churches in the State and has done a work second to no pastor in our midst. Under his leadership the First Church of Laurens has had a remarkable growth in numbers, marked spiritual development, and her benevolence budget has come to be second to but few churches in the State. Under his wise and enthusiastic leadership his church subscribed $105,000 to the campaign and is making a fine record in meeting its annual obligations. I was in Laurens this week and I heard nothing but words of praise for Brother Templeman and genuine regret on every hand that he is to leave the town and the State. The First Church of Elizabeth City may count herself fortunate in securing so capable a preacher, so faithful and sympathetic a pastor and such an enthusiastic leader. He has in Mrs. Templeton as fine an assistant pastor as any minister could ask for. She is a graduate of Richmond College and was before marriage State treasurer of the W. M. U. of Virginia. If we must lose a fine team of workers from South Carolina I rejoice that my native State is to win them.

EDWARD LONG.

A NEW CHANCE FOR EVERY CRIPPLED BOY OR GIRL

Rotary Clubs all over North America, numbering 85,000 live-wire business men, are engaged in a nation wide campaign to give every crippled boy and girl in this country a new chance.

Little folks with twisted backs and crooked limbs are to be treated by experts and educated so they can take care of themselves.

It is estimated that over 300,000 crippled children will be aided in this way without cost to the child.

A scientific study is to be made of infantile paralysis, with the hope of discovering the cause of that disease, and steps will be taken to obtain hospital treatment for cripples in infancy when it is compartively easy to effect permanent cures.

In order to carry forward this work the Rotarians have formed The International Society for Crippled Children, headed by Edgar F. Allen, president, Elyria, O.; J. M. Bateman, secretary, Cleveland, O.; Frank L. Seely, Waverly, N. Y.; H. E. Van de Walker, Ypsilanti, Mich.; and E. R. Kelsey, Toledo, O.; Paul P. Harris, of Chicago, founder of the Rotary movement, is chairman of the board. Arrangements are being made to open permanent international headquarters in either Chicago or New York.—Publicity Committee.

Tried and Proved—As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him.—2 Sam. 22: 27.

Withhold not Good — Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.—Proverbs 3: 27.

Refuge, Strength, Help—God is our refuge and strength, a very present help in trouble.—Psalm 46: 1.

Source of True Help—My help cometh from the Lord, which made heaven and earth.—Psalm 121: 2.

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"Coming through the Rye"

FROM out its soul of perfect mechanism and in a voice of unsurpassed tonal harmony the Weaver lends new melody to the old songs.

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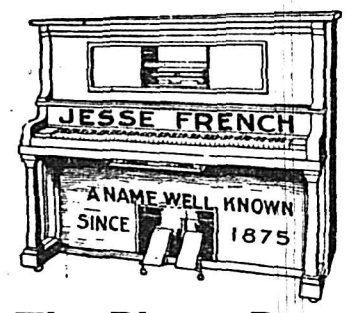

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Cloth, $1.25 net

Obituaries

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

BLANTON.—On the 9th day of July God in His infinite wisdom saw fit to call to his eternal home the spirit of our beloved friend and brother, Deacon J. B. Blanton.

Brother Blanton was eighty-four years of age. He became a Christian in early life, and all through the years lived so close to his Savior that he was strong enough to overcome the temptations and obstacles of life. He has been an inspiration to all who knew him. He gave to his church full measure of his means, his time in attendance, eager attention to the sermons, in prayer and all that pertained to the life of the church. He was a constant reader of the Recorder, having been a subscriber for fifty years.

His life was a triumphant expression of the power, purity and sweetness of the Gospel.

He was an example in the church and community which will be an influence immortal in the minds of all who knew him. He is survived by his aged companion, two sons, and two daughters. The congeniality and devotion existing between this aged couple was one of the sweetest and most beautiful examples of life.

To those left behind we extend our most heartfelt sympathy. May God bless and comfort them.

A Brother Deacon,
W. C. BOSTIC.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father, the Supreme Architect of the universe, to take from us our beloved friend and brother, George Maynard Currin, to dwell with Him in that spiritual building; that home not made with hands eternal in the heavens, we wish to pay tribute to him and bow in humble submission to the will of Him who doeth all things well.

Maynard was born December 20th, 1904, a son of Mr. and Mrs. A. B. Currin, professed faith in Christ at the age of nine years under the preaching of Rev. Fred N. Day. All who knew him loved him. On Saturday night July 31st, about 11:00 o'clock the angels came and bore his spirit away to that better land. On Monday following his body was taken to the Angier Baptist Church where Brother B. M. Shacklette, his pastor, assisted by Brother S. A. Edgerton, delivered a message of warning to the many friends present, after which the body was taken to the cemetery nearby to mingle with the dust from whence it came.

The hearse was followed by five girls dressed in white carrying many beautiful flowers as a token of the many friends. These girls were his classmates in B. Y. P. U. and Sunday-school. The pall bearers were also composed of six young men, his classmates, who will always remember the smiles and hand shakes of Maynard.

His Sunday-school superintendent visited him while at the hospital and said to him: "Maynard, if called, how do you feel about your condition?" and he smiling said: "That does not bother me. It is already fixed." Therefore be it resolved:

That in the death of Maynard, this town and community has lost one of its best and beloved boys. Though the parting be for a little while his memory shall linger with us.

That we extend to the beloved family our heartfelt sympathy in the loss of so good a son and brother and invoke from them Divine comfort and consolation.

That a copy of these resolutions be spread upon the minutes of the Angier Baptist church records and B. Y. P. U. of which he was so fond, a copy be sent to the Biblical Recorder and a copy be presented to the family.

J. A. HOCKADAY,
W. M. MORGAN,
A. L. OVERBY,
Committee.

RESOLUTIONS OF RESPECT

On July 19th, 1922, Brother Geo. H. Starnes departed this life at his home on Haywood Road, West Asheville, N. C.

Brother Starnes was a charter member of the Calvary Baptist Church where he remained a consistent member till the day of his death. He was also a member of the Board of Deacons at the time of his death.

Therefore in behalf of the Board of Deacons of the Calvary Baptist Church we wish to express our love and appreciation of our departed brother. Therefore be it resolved:

1st. That we bow in humble submission to this dispensation of Providence, for we know that God in his great wisdom makes no mistakes.

2d. That we sympathize deeply with the bereaved family and pray God's richest blessings to rest upon each of them.

3d. That a copy of these resolutions be spread upon the minutes of the Board of Deacons, a copy be sent to the bereaved family and a copy to the Biblical Recorder for publication.

M. W. HAMRICK,
J. B. GRICE,
Committee.

MEMORIAL TO DEACON JOHN A. DURHAM

Being moved by a profound feeling of sorrow and sense of loss, which comes to us by reason of the home-going of our fellow deacon and beloved brother, John A. Durham, we the deacons of St. John's Baptist Church, both for ourselves and for the church we serve, hereby express and record the sentiments of tender affection, of grateful appreciation and of sacred respect in which we hold the memory of our departed friend.

We desire, first, to record our submission to the will of God in His providence; and our gratitude for the nobility and beauty of the Christian life our brother lived in the presence of all men. In his home he was a wise and gentle husband and father and a gracious host; in business he was the embodiment of honesty and integrity; as a citizen he stood for righteousness and for the uplift of his community; in his church his interest was deep and his great services were rendered in a humble and devoted spirit; and in the Master's kingdom his vision was broad and his benefactions were liberal without ostentation. For many years a deacon, brother Durham served our church in that capacity with the true modesty of sincere piety. God gave him success in his business, and he honored God by giving of his substance to the support of many benevolent causes. Conspicuous among the objects of his beneficence are the First Baptist Church, the West Oaks Baptist Church, St. John's Baptist Church, and other churches in Charlotte; the Y. M. C. A. and the Y. W. C. A., and our Baptist Orphans' Home at Thomasville. But so modest was our brother, so averse to publicity or display, that many of the things he did, especially in helping needy persons, will perhaps never be known until God reveals them as recorded in His Book of Golden Deeds. All that our brother did was in keeping with his character as a humble and trusting servant of Jesus Christ, in which he did justly, and loved mercy, and walked humbly with his God.

We desire, further, to convey to the family of Brother Durham our deep sympathy, for we mourn with them. And the assurance that with them we look forward, in well founded hope, to the time in God's providence when we shall join our departed friend in the presence of our Lord, never more to be separated. "So shall we ever be with the Lord," and we "comfort one another with these words."

And we agree that this memorial shall be preserved in the permanent records of our church and of our Board of Deacons; that a copy be presented to the family of Brother Durham; and that other copies be published in the Biblical Recorder, and in Charity and Children.

By order of the Deacons of St. John's Baptist Church.

JOSEPH A. GAINES, Pastor.
DAVID L. PROBERT,
Committee.

September 4th, 1922.

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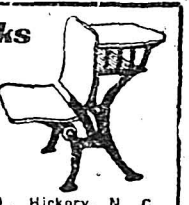
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Great things—Fear the Lord, and serve him in truth: for consider how great things he hath done for you.—1 Samuel 12: 24.

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Acknowledgments

75 Million

Total this week	$ 10,509.27
Previously reported	326,541.85
Total this year	$337,051.12

State Missions

Total this week	$ 1,475.66
Previously reported	21,395.22
Total this year	$ 22,870.88

Foreign Missions

Total this week	$ 68,50
Previously reported	17,222.98
Total this year	$ 17,291.48

Home Missions

Total this week	$ 68.05
Previously reported	15,221.67
Total this year	$ 15,289.72

Education

Total this week	$ 457.56
Previously reported	8,448.62
Total this year	$ 8,906.18

Ministerial Relief

Total this week	$ 10.00
Previously reported	1,827.02
Total this year	$ 1,837.02

Missions (Undesignated)

Total this week	$ 258.40
Previously reported	16,684.18
Total this year	$ 16,942.58

Church Building

Total this week	$ 5.00
Previously reported	1,654.97
Total this year	$ 1,659.97

Bible Fund

Total this week	$ 1.00
Previously reported	82.26
Total this year	$ 83.26

Margaret Fund

Total this week	$ 69.08
Previously reported	231.54
Total this year	$ 300.62
Total this week	$ 12,922.52
Previously reported	410,936.27
Total this year	$423,858.79

WALTERS DURHAM, Treas.
Baptist State Convention.
September 20th, 1922.

STATE FAIR

Raleigh, N. C., Aug 30, 1922.—The effort to make the sixty-first annual North Carolina State Fair on October 16-20 representative of the entire State of North Carolina is receiving the personal attention of Mrs. Edith Vanderbilt, president of the fair.

No pains are being spared to make the representation apply to attendance as well as to exhibits that will be on display. Aside from the exhibits, the horse racing and other amusements at the fair, the annual football game between the University of North Carolina and the North Carolina State College in itself draws thousands of visitors to Raleigh during Fair Week, most of whom stay over for two or three days in order to properly take in the fair.

So, what is of most concern to fair officials is not getting the crowds here but making them feel at home after they come. Profiting by her experience of last year, Mrs. Vanderbilt has personally interested herself in the beautification of the buildings and grounds and improvement of sanitary conditions.

The management is also endeavoring to make visitors feel more at home by incorporating as far as possible the features that have made community fairs successful in so many places. The main attraction about a fair to some people is that it affords an opportunity to meet acquaintances and exchange experiences. Every attention will be paid to that type of person. The grounds and buildings have been made more commodious, more entrances have been provided and the comfort of visitors is being emphasized in all arrangements, which include greatly improved eating places.

Special attention is being paid to the attractions that accompany the fair. In addition to a large list of free attractions by trained experts, there will be a number of features in which visitors themselves can participate. The horse show and dog show are two innovations while community singing and singing of folk songs will also be featured. A unique competition has already been arranged by the Raleigh Evening Times, the newspaper having offered a prize for the most freckled boy in North Carolina. The management is desirous of arranging other contests of a similar nature.—From State Fair Office.

....After a very fruitful pastorate of several years, Rev. K. D. Stukenbrok has resigned the care of the First Baptist Church, Spencer, resignation to take effect December 1. Any church in need of an active pastor and excellent Gospel preacher will do well to correspond with Brother Stukenbrok. Mrs. Stukenbrok is a very capable woman and is a great help to her consecrated husband. We hope these good people can be kept in North Carolina.

Dr. H. E. Goetz Sanitarium, Mental and Nervous Diseases. Select cases of Morphinism and Alcoholism treated by new and successful methods. Write for information. All correspondence confidential. P. O. Box 487, Knoxville, Tenn. Established 10 years.

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Will Open for Business October 10th Completely Remodeled

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The addresses in this colume were delivered at a series of noon-day meetings in Nashville, early in 1922. They reveal Gipsy Smith's genius in an extraordinary way, especially to those acquainted with the circumstances of their origin. Each day the evangelist was teamed with a local pastor, who spoke first for ten minutes on a theme of his own selection. Gipsy Smith then followed and without any opportunity for previous preparation delivered an address which invariably fitted closely and logically into the theme of the first speaker. "With a mental grasp swift, accurate, and original; with a command of simple words full of color and action; with a delivery free from all tricks and affectation; and with an eloquence sweeping from tears to smiles, mastering the mind, fusing the passions, capturing the will, Gipsy Smith in these impromptu addresses reached the height of pulpit power."—From the Foreword by Dr. Vance.

RABBONI: A Study of Jesus Christ, the Teacher. By Canon Anthony C. Deane. 12mo. Net, $2.00

"This is a gracious and wise book, showing how to go to school to the Master Teacher. I do not remember to have seen a better study of Jesus the Teacher, alike in atmosphere and suggestion."—Rev. Joseph Fort Newton, D.D.

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A series of portraits of outstanding New Testament leaders, both men and women. Every detail is seized upon that will lend color to the picture. The author's scholarship is constantly reflected in new and original interpretations. The result is a fresh study which grips the mind and heart.

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THROUGH THE HEART OF THE SOUTH

FROM MARSHVILLE

Dear Brother Johnson:

There are several things that I think should be reported from this church, as they are trying to do some real work these days. The first thing they undertook after my arrival, some three and one-half months ago, was to build a most excellent pastorium of eight rooms. The building is a brick bungalow. Bro. Smith Medlin drew the plan, and we find it to be quite convenient in every respect. Truly it is good to have a brother like this in your congregation.

On Wednesday after the fourth Sunday in July we began our series of meetings, and continued for some twelve days. From the very first service we rejoiced in seeing the unconverted come, accepting the Christ as their Saviour. There were thirty-one baptisms and three who came by letter, this being the greatest number to unite with this church in a long time, if ever before, at the close of a series of meetings.

As we moved into the house, rather before we got back from a brief visit to see my father, the men and women got busy and cleared the whole way, even to all the trash from the pard. The men busied themselves on the yard and the ladies made ready the inside. They both took part in the special burden that was placed on the pantry shelves.

In August I aided Bro. A. Marsh in a series of meetings; also I was with Bro. J. C. Meggs in a series. At both places there were good ingatherings.

Yours fraternally,

R. E. POWELL.

PAID ON SUBSCRIPTIONS TO EPHESUS CHURCH

September 8th, lawn party, $24.65; B. Y. P. U., $50.00; cash, (Miss Keith), $3.00. Collections: Mr. O. P. Hay, $25.00; William Boylan, $25.00; G. M. Jones, $50.00; Ham Holt, $100.00; cash (Miss Keith), $2.10; Henry Nowell, $25.00; Mrs. R. L. Jones, $10.00; Mrs. Mary Franklin's class, by Miss Vara Cooper, $12.00; B. Strebb, $50.00; Mrs. Mollie B. Wyatt, $25.00.

CHAPLAIN HENRY C. BLANCHARD

(The following letter was sent to the Adjutant-General of the Army, and will be read with pleasure by many of our people. Chaplain Blanchard is a Baptist, a graduate of Wake Forest and our Seminary at Louisville. — Editor Recorder.)

Key West, Fla., Sept. 5, 1922.

To the Adjutant-General of the Army,
War Department,
Washington, D. C.

Sir:—Upon its own initiative, the Ministerial Alliance of this city hereby takes the liberty of presenting to you the following information relative to the work of the Rev. Henry N. Blanchard, post chaplain, U. S. Army, Key West:

Chaplain Blanchard arrived at this post about a year ago, and proceeded to organize for broad and efficient work.

In spite of handicaps and general lack of equipment, the work accomplished has been wonderful. A fine spirit and good morale has been created among the men in the service; a marked increase in church attendance, especially on the part of the soldiers, has been noted throughout the city; the frequenting of questionable places of amusement has been discouraged and materially lessened; a general uplift of the men toward a cleaner and higher life is everywhere evident.

But another most excellent feature of Chaplain Blanchard's work has been the open-air vesper services held each Sabbath on the grounds of the U. S. Army barracks. These services have attracted large congregations of civilians, soldiers, sailors, and people in general from the various churches of the city.

We have learned with much regret that Chaplain Blanchard is to leave the Key West post. But we shall be the more profoundly sorry if such an efficient and able chaplain of our army should be removed altogether from the services in this day of radical reductions, when the work of the real chaplain is so badly needed.

We shall be greatly obliged if you will see that this copy is filed with Chaplain Blanchard's efficiency report.

By the Ministerial Alliance, in regular session.

M. C. LUNSFORD, President.
S. A. WILSON, Secretary.

AT A BARGAIN

Chapel Hill, N. C., Aug. 18, 1922.

I became pastor of the West Hillsboro Baptist Church about one year ago. I soon became interested in what is generally known as the "Barracks." This building was completed two years before the Civil War, and flourished as a military school. It is a three-story building, 40x230x50 feet; the walls are 2½ feet at base and 18 inches at top, built of extra-large handmade brick, and I have not noticed one cracked or crumpled. It seems, they might be as hard as cement blocks now. It is estimated there are 1,500,000 bricks in the building. The walls are plumb. It all is an everlasting testimony to splendid, honest workmanship. I believe it will stand as long as time shall last. There are two auditoriums and forty-four large rooms, with fireplace in each room. Each room is an outside room, with a 10-foot porch at the entrance, assuring comfort and health for each occupant. A three-story porch on the north side, the full length of the building. The elevation is good. Occoneechee Mountain and Eno River lie just in front. The Southern railroad can be seen for about a mile as it winds to and around the property. Fine, never-failing freestone water, with 20 acres of land, 4 acres in original timber for a beautiful park. No more beautiful, healthful nor convenient situation in the Piedmont hills of our State. Raleigh 40 miles east; Greensboro 40 miles west; Durham 15 miles east; Burlington 20 miles west; Southern railroad and two national highways, east and west, north and south.

Close by this building is the residence, a 12-room brick mansion, its companion in construction, in a beautiful oak grove, in fine condition. Both buildings have a good standing-seam tin roof, large basement and out-buildings. Must be seen to be appreciated.

Now to the point of all the above written. This residence was advertised for sale at auction on the 30th of April last. Having a fifth Sunday meeting the next day at the West Hillsboro Baptist Church, I was at the sale. I had no money or backing, but it was heavy on my heart that this property should be used for the glory of God. I had the assurance that He was leading. I bid the residence off at $2,600—one-fifth to be cash. Our people the next day in a cash collection took care of this first payment. The other building can be had at the same sort of bargain. Dr. Hurt's article of August 9th encouraged me to write this. Will the brethren and sisters pray, become interested, and investigate this property and location? Get off the train at Hillsboro. Bro. Elliott C. King is living in the home at the "Barracks." Local people will further help locate a good institution here. It is practically a gift.

H. G. DORSETT.

CHADWICK BAPTIST CHURCH, CHARLOTTE, N. C.

Rev. C. F. Whitlock, of Monett, Mo., assisted me in a meeting of twelve days, in which there were added to the church twenty-eight members—twenty-one by baptism and seven by letter and watch-care.

The church was greatly revived and the unsaved awakened, and at the close of the meeting many were seeking the way of salvation.

Any church desiring a meeting would do well to secure the services of Brother Whitlock. If any church desires a pastor, I think he could be induced to remain in North Carolina. He can be reached by addressing him at Wilmington, N. C.

It was a pleasure to me to assist Pastor C. H. Myers in a meeting at Mount Harmony the first of August, in which there were thirty added to the church.

Brother Myers has resigned his work and is going to attend the Seminary at Louisville, Ky. A. H. PORTER.

HEALTH RULES

Baltimore, Md., Sept. 4, 1922.

Thinking the enclosed health precautions might be helpful to some wayfaring brother, I send the list for publication. Please return the list to me, after it has served your uses. Kindly remember to return it.

RICHARD J. BIGGS

Baltimore, Md.

Keep Well

1. Ventilate every room you occupy.
2. Wear loose, porous clothing suited to season, weather, and occupation.
3. If you are an indoor worker, be sure to get recreation outdoors.
4. Sleep in fresh air always; in the open if you can.
5. Hold a handkerchief before your mouth and nose when you cough or sneeze, and insist that others do so, too.
6. Always wash your hands before eating.
7. Do not overeat. This applies especially to meats and eggs.
8. Eat some hard and some bulky foods; some fruits.
9. Eat slowly; chew thoroughly.
10. Drink sufficient water daily.
11. Evacuate thoroughly, regularly.
12. Stand, sit, and walk erect.
13. Do not allow poisons and infections to enter the body.
14. Keep the teeth, gums, and tongue clean.
15. Work, play, rest, and sleep in moderation.
16. Keep serene. Worry is the foe of health. Cultivate the companionship of your fellow-man.
17. Avoid self-drugging. Beware the plausible humbug of the patent medicine faker.
18. Have your doctor examine you carefully once a year. Also consult your dentist at regular intervals.

For other instructive Health Leaflets write to the

UNITED STATES
PUBLIC HEALTH SERVICE,
Washington, D. C.

Poster Series No. 8.

IN PLEASANT PLACES

There is much in Brother Conrad's article on "Courtesy" to cause the people to think. Brother Conrad has done much in many ways to advance the interest of our churches. He has stood four-square on the Baptist faith and has never been moved. Over thirty years I have watched his career—have found him "the man to tie to" on the basal principles of truth. But Brother Conrad takes life too seriously. The old preachers, like all old people, don't get the courtesy due them, and many of the young preachers, are cultured snobs, who care little for the old preachers and are worse than many young folks. It has been the same through the ages, and will wax worse so long as so many fool parents obey their children. Since Cain struck Abel, even to this day, men have been "striking" their brothers as well as the old preachers. Yet, after all, it's the viewpoint upon which we stand. The brethren may rage, but the God in the heavens laughs at them in derision. Why worry over the world's neglect and the snubs of others, veterans of the cross? Sometimes the clouds lower and hide Him, and we cry, "Why, why?" There are no "whys" for the man who believes and serves and suffers in the faith, for God is his Keeper and Caretaker.

In the world the "tribulum" passes through each life, but "Be of good cheer." What a joy to have life! Through the forty-two years of my ministry, though twenty-seven of it was racked with bitterest pain, yet I've gone on "two sticks" and stood and preached; I've sat down for nine months and preached each Sunday, but the great Physician has driven the "gout" away, and I'm no longer pain-stricken. How could I have gone these years without the imparting of His power? Through these years the Elder Brother has never left me. The Father, who owns the cattle on a thousand hills, has fed me by night and by day. He cares. Why should I care, even if men criticize and snub me for telling the truth? And why should you care, Brother Conrad, or any of the old preachers, because in the mad rush for big salaries and popularity men have made their ministry a profession to please the world? The soft notes of the cornet are clear and sweet and essential to make music, but the bass horn is just as needful.

Through my years of service, averaging fifty Sundays a year in my own pulpit, my Master has been by my side, sending the light of love and joy through all the years. Yes, I've had the "blues," and have groaned and grunted, but the voices in my heart and "the touch of His hand on mine" have made me happy. Then through these years, friends, I have never seen, and those with whom I had the sweetest friendship have been so thoughtful and kind. The young people have been my "pals" and remembered me in youth, and as they have grown into men and women I have had great joy in their success. Sometimes I've been alone much, yet "never alone." Yes, I've made a few enemies, but I love them and leave them to God, who made them. Yes, God was with my father seventy-one years, and with my mother ninety-three years. He has walked with me through my life of sixty-five years, and now He has revived my strength and made me able to preach the old Gospel and the great principles of truth as set forth in many fraternities and societies. While I'm not strong enough to take the pastorate, He gives me strength to speak as vigorously as ever. Why care for discourtesy, criticism and curses of men, when you can walk and talk with God and think His great thoughts after Him?

Passing along the streets of a certain city some weeks ago, I passed a group of friends, among whom was a Baptist deacon. With a "patent" smile he asked me, "Did you see that woman with the knee-breeches?" I answered, with a glad smile, "No, sir! I've trained my eyes to look up, and not down to a dirty pavement"; leaving the others grinning at the "dirty deacon."

Old soldiers of the cross, we are not old, but getting younger every day—not to a "second childhood," but to a larger and fuller manhood, which looks beyond the "sunset" to the golden morning of the glory land, which has no sunset. Veterans of His own church, look up, lift up, love up, live up, and cheer up, for the crown of righteousness is waiting "up yonder" for His faithful servants. God is in the heavens, and all is well for those who love and serve Him. Not "over the hills to the poorhouse," but above the mountains of earth, to rest and serve and sing with the redeemed about the great white throne. "Worthy is the Lamb that was slain." God is in the heavens; Christ is by your side. Why cares and troubles? Ye believe in God, old soldiers of the cross. He is with us, and all is light, love, and life. "Be of good cheer." C. A. G. T.

About Throwing Stones—Master, this woman was taken in adultery. Moses commanded us that such should be stoned: but what sayest thou? . . . He said unto them, He that is without sin among you, let him first cast a stone at her.—John 8:4, 5, 7.

Home Circle

THE DORIS CAKE

"I guess," said Dorothy miserably, "I just don't belong with the Wide-Awakes. I always thought I did until this afternoon."

Mother stopped darning stockings, and dad looked up from his paper. They had wondered at the supper-table what was wrong with Dorothy. Dad shook his head in vigorous disagreement with his daughter's statement.

"Seems to me," he said, "you're generally pretty wide awake. Don't believe you ever have your eyes shut when there's any chance of seeing something to be done, whether it's work or fun."

"But I can't do anything special," she answered, airing her trouble at last, "and all the other girls can." She looked as though she would like to cry over it as she slipped a stack of saucers into the dishpan.

"What kind of specials are they up to now?" grandmother, who had insisted on drying the dishes, asked in her own funny way.

"Fancy-work specials, mostly," Dorothy said soberly. "It's for the county fair, you know. But there, I don't suppose you do know, either, so I'd better tell you."

So Dorothy told them about the hurry-up meeting that the president of the Wide-Awakes had called for that afternoon. Their class had promised to pay twenty-five dollars toward repairing the church, and so far they hadn't done a thing toward earning it. Then Agatha Wells had thought of a scheme by which they might start their fund.

The County Fair Association always offered money premiums for the best exhibits of all kinds of needlework. Why shouldn't they enter some work? It stood a chance of winning a premium. The other girls were enthusiastic over the plan.

"They're all planning to take something," finished Dorothy. "They were so busy talking about their fancy-work that I guess no one noticed that I didn't say anything. Of course I voted to do it, but I do wish I could help."

"What are the girls planning to enter?" asked mother sympathetically. She was groping about in her mind for some way in which Dorothy might help.

"Beatrice is going to take that luncheon set that she embroidered for her married sister. She just finished it yesterday. Belle does wonderful tatting—even makes her own designs sometimes—and she's going to enter two or three pieces. Sue Elkins will take her new knitted sweater, and—oh, I can't tell you all the things. I'm glad we'll have so many pieces, for surely something or other ought to please the judges."

Grandmother wiped the last dish, and then, because she was thinking hard, wiped it all over again. An idea had popped into her head, and she was wondering——

"Must it all be fancy-work?" she asked now." "Couldn't it be something to eat—bread, or cake, or jellies? They have these on exhibit, too, don't they?"

Dorothy laughed. "Course they do," she answered, "but there was nothing said this afternoon about anything but fancy-work. I suppose nobody thought of eatables. And, anyway, none of the girls would want to take cooked things."

"I don't see why not," grandmother averred. "They're far more useful than fancy-work, to my mind. Why don't you?"

Dorothy looked doubtful.

Callers came just then, and she was left alone in the kitchen. The idea of taking something to eat did not appeal to her. She wanted to make something showy, something that would look well beside the work of the other girls. She knew she couldn't, for her fingers had always been clumsy at any kind of needlework. But to be the only one in all the class not to do anything! She didn't like to think of that, either. And she could cook. For a long time she thought about it.

The next morning Dorothy was her old sensible self again.

"I've decided," she announced to her family at the breakfast-table, "that the Wide-Awakes couldn't possibly get along without some exhibit that is the work of my hands, so I'll act on grandmother's suggestion. What I'll cook I haven't decided yet. It will have to be something that will look and taste so good that the judges can't possibly decide against it."

"Pies," suggested Mr. Jasper.

"Marmalade," was mother's idea.

"A cake—a big frosted cake," grandmother added.

"Maybe all three," she said. "I'll take three or four days to think about it, for the fair isn't till next week."

"In the end, it was only two. The marmalade was prepared first, for it would be all the better for standing a day or two. Then the young cook collected all the cook-books in the house, and studied them in search of a cake recipe that would be the best ever.

She looked through her mother's new book first. There were ten pages of recipes, and it seemed as though, among so many, there should have been one or two that would appeal to a cook of even the most fastidious tastes. But Dorothy finally closed the book with a little sigh, and picked up another one. Another book was gone through in the same way. Then, just as she picked up the third one, grandmother had an inspiration.

"Wait a minute," she said; "I believe I can help you out."

She climbed to her room and rummaged for considerably longer than a minute in her bureau drawers. Finally she came down, bearing in triumph a small yellowed book, which she handed to Dorothy.

"Why didn't I think of this before?" she demanded. "It's the first recipe you come to, and I reckon you won't be sorry if you try it."

Dorothy turned to the first page, and began to read the queer old-fashioned writing. In two minutes she knew she need read no farther, for she had found the very recipe she wanted. Two pages were covered with painstaking directions for making what the writer had called the Doris cake. Dorothy read them carefully.

"Sounds good," she observed, still reading. "But what a strange name for a cake, and how funny that every little thing should be written down. I don't see how a person could fail if they followed all these directions. Why they even tell what size of pan to use. 'This size,' they say, 'is most convenient, for the batter fills it properly.'"

Grandmother laughed. "I'll tell you about that cake when you have it mixed and in the oven," she promised, as she left the room.

Dorothy collected her materials, then found a pan that was exactly right, and greased and floured it according to directions. Then came the work of creaming the butter and sugar, beating the eggs, preparing and adding the other ingredients, and beating, beating till the batter was a foamy, creamy mass, and the arms of the young cook were tired.

"It looks just right," she thought, as she tested the heat of the oven. Carefully she placed the batter inside and closed the door.

"Grandmother!" she called, "please come and keep your promise now. That cake, according to directions, won't need me for exactly fifteen minutes. Somebody'll have to talk to me or I'll fret myself to pieces while I'm waiting for the first peep."

An hour and a half later the young cook, so excited that her hands were not quite steady, was putting the finishing touches to her cake. She could well feel proud of it, for it would have done credit to anyone. Dorothy turned it slowly round and round, looking for flaws.

"On the outside you're a beauty, and no mistake," she said whimsically. "Now Doris, you just go ahead and look your best inside, too, and taste so good that the judges can't help deciding in your favor. Remember, you're doing it for the Wide-Awakes. Oh, I hope you'll win the five dollars for us!"

Early the next morning, for the entries must all be made before nine o'clock, Dorothy carried her cake and her glasses of marmalade into the exhibit rooms of the fair-grounds, which were just outside Lewisburg, her home town. She found a number of the Wide-Awakes there before her, and after entering her eatables and seeing them placed in one of the glass display cases, she walked about the room with them, examining and commenting on the various junior displays from other parts of the county.

"I thought my knitted sweater was pretty," Sue said, in a discouraged tone, "but there's one that's far prettier, yes, and better done too," she added honestly. "That one will surely get the premium."

"My crocheted yokes looked all right at home, didn't they, girls?" Julia Deckard wanted to know. "But some way, here, among all these other crocheted articles, they don't look a bit better than the other things. I'd hate to be the judge to pick out the best and prettiest of them all."

The four girls wandered out through the big building and about the spacious fair grounds. There was so much of interest to be seen, and so many people to talk to that the time passed more quickly than they realized.

The judges were to give their reports on the junior exhibits at three o'clock. Long before that time the spaces around the judges' stand were packed with the folks who were most interested in the decisions about to be rendered. Well up toward the front of the crowd stood a bunch of Wide-Awake girls, anxiously waiting.

Three o'clock came, and the voice of the judge boomed out over the crowd. One entry after another was disposed of. One of Julia's yokes took second premium. Madge's applique apron took first for that class of work.

"Good beginning," whispered Sue.

Then came the bread and biscuits, and lastly, the cakes. Dorothy almost held her breath now. The girls had laughed, some of them, when she told them she was going to enter a cake. The girls' fancy-work had brought the class only four dollars in premiums. Suppose, after all, the judges hadn't liked Doris? Then the girls would laugh some more, and there would be so little toward starting the fund. But what was that he was saying? "First premium, five dollars, to go to Miss Dorothy Jasper, of Lewisburg, for her Doris cake!"

Confusion and excited congratulations followed. Dorothy felt somebody touch her elbow, and turned to look into the face of a little eager-eyed old lady.

"I beg your pardon," a soft voice said, "but did he call that a Doris cake? I thought so, but I can't always trust my hearing."

Dorothy nodded pleasantly. "That's what it was called in grandmother's cook-book," she answered. "I thought it mas such a strange name until she told me how it came to be called that."

"Wasn't it," the little lady wanted to know, "named after two girls, Dorothy and Isabelle—just the first few letters of each name?"

Dorothy nodded again, wondering how this stranger could possibly know about the story that grandmother had told her the day before.

"Well," went on the soft voice happily, "I guess I'm the Isabelle that cake was named for."

Dorothy was beginning to understand.

"And my grandmother is the Dorothy," she responded eagerly. It was like a story. "She found the recipe for me in an old yellowed book and told me how she and her friend Isabelle Howard, when they were girls, had taken a plain cake recipe and added other things to it, and experimented over and over till they had this cake just to their liking. And she said they took it to fairs and bazaars, and all sorts of celebrations, and it always won the prize. They were awfully proud of the praises and prizes the Doris cake received, and would never give the recipe to anyone. And then, she said, her friend got married and moved West, and they had lost track of each other."

"My daughter lives here in town," was the explanation, "and I've come east for a visit. I wonder," a funny twinkling light coming into her eyes, "do you s'pose your grandmother would be glad to see her old friend Isabelle Cheney, that was a Howard?"

Dorothy laughed. "I guess maybe she will!" she answered, her own eyes twinkling with fun." "Isn't it strange," she added, "that it was your Doris cake that brought you together again after all these years?"

As they turned to leave the fair-ground, the old lady's arm within hers, Dorothy was thinking happily, "Doris did two good turns today. I believe, after all, I'm glad my specialty isn't fancy-work."—The Girls' World.

Spice Box

"Why," asked a Missouri paper, "does Missouri stand at the head in raising mules?"

"Because," said another paper, that's the only safe place to stand."

* * *

Daughter—The preacher just phoned and said he was coming to call this afternoon.

Mother—Gracious! We must make a good impression. Give the baby the hymn book to play with.

* * *

A boy with a large mouth walked into a music shop to buy a mouth-organ. He was shown every make of mouth-organ in the shop, but still was not satisfied.

"Look here," said the assistant, "just try your mouth along this piano!"

—American Boy.

* * *

Wife — "The Hiltons invited us to dine with them over the telephone."

Hub—"I never dined over the telephone before. What do we eat—currents?"—Ex.

* * *

Tom—"Do you intend to go abroad on your wedding trip when you get married?"

Dick—"I do if I marry the right girl."

* * *

One of the attractions at the county fair was a fortune teller's tent. A woman had taken her son inside and the seeress bent over the crystal ball.

"Madame," she murmured, in deep, mysterious tones, "your son will be a noted man if he lives long enough."

"How wonderful!" breathed the lady. "What will he be noted for?"

"For his old age."—American Legion Weekly.