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Little Sermons from Nature's Book By THE EDITOR

NO. 6. DROUGHTS AND DISAPPOINTMENTS

It was a hot summer afternoon. The sun shot his fiery beams across the dry fields of corn and cotton. A thin cloud of dust rose lazily from behind a ploughman as he drove a languid mule up and down the rows of wilted cotton plants and puffs of dust rose from the hoes which were being wielded by two lads in what they felt to be useless labor. Scarcely a breath of air stirred. The trees in the forest, which stretched away from the cleared land, hung their sickening leaves in a way that indicated disaster. Out in the woods somewhere a raincrow lifted his voice in the plaintive cry which the farmers had come to feel indicated no promise of early rain.

"Yonder is a thunder cap!" exclaimed one of the lads eagerly when he had stopped work for a moment and leaned upon the handle of his hoe to rest.

His companion stopped work, stood erect and turned his eyes off towards the southwest where the bright peak of a cloud appeared above the timber line.

"Yes," he replied with a note of despair in his voice, "but it is too far off to do us any good."

They stood watching for some time while the pile of vapor reared its majestic head higher above the tree tops. The great billowy folds boiled up and over. A small peak climbed high for a few minutes and then dropped wearily down upon the mass. Silver and copper sheen, with here and there a touch of the daintiest rose, bedecked the cloud near its top, while down at the base lay a thick, black mass from out which broke occasional faint flashes of lightning.

For nearly two months there had been no general rain. The few showers that had fallen had soon evaporated, and the hot, steaming air which followed them had deepened the forebodings which had grown up in the hearts of the planters of the community. By noon each day the corn blades had begun to twist up. Some of the weaker plants had already turned white at their tops. The cotton had ceased to grow and the beautiful milk-white blossoms of one day, turned to pale pink the second, hardly received the crimson of the third when they fell, carrying the tiny fiber pods with them to the ground. The vegetable gardens had dried up. The cattle had been driven to the river bottoms where they could secure both food and water, and the few hogs on the farms grunted and squealed about the troughs in the barnyards waiting for their short rations of water. Chickens sat long on the fences each day, pluming their dry feathers in the broiling sun and casting, ever and anon, furtive glances at the brazen skies.

A drought was on, and it had struck at a time when it threatened to destroy the crops of the year and bring months of hardships to the farmers and their families. The dreams of the two lads, at work in the field, had been shattered, for their hopes of new clothes and "Christmas money" depended upon the cotton crop which was threatened. A year of anticipation, of planning, of planting, and of work seemed doomed to end in complete disappointment.

"I don't see much use in going on with this work," finally said one of the boys as he dug his hoe vindictively at a weed which evidently had not suffered from the drought; "we won't make anything anyhow."

"Perhaps not," replied his brother, "but we'll

keep the weeds from making seed to bother us next year."

"And next year maybe there will be another drought! Then what?"

There was no answer. The idea conveyed by the question was too terrifying for the lad. On with their work they went. The thunder cap rose higher and higher until at last muttering thunder could be heard from its gloomy breast. The hopes of the boys revived somewhat, but previous disappointments prevented them from showing any enthusiasm. And ere the cloud had come near enough to stir up a cooling breeze, its blackness disappeared, under its dark base crept the tell-tale line of bronze which dissolved into red. The red in turn gave place to a sickly lavender, and the promise of a shower was gone!

How it hurt! How, in those days of dryness, the slightest promise of rain caused the heart to jump! How the dissolution of the cloud in the dry, hot air above the stricken section of country blasted hopes! And how intimately associated with droughts have been disappointments since that day!

But let us turn the picture. Four years went by. Good seasons came and good crops. One of the lads was enabled to leave the farm and go away to boarding school. Like nearly all country boys, he was timid and awkward and self-conscious. He was inexperienced, untrained and uncouth, so said the city. He was, therefore, in need of a rich, warm

social soil where plenty of spiritual showers would accompany the brightness of the intellectual light which he had to face—showers of sympathy and understanding.

He reached the college town; he entered the dormitory; he enrolled in the classes; he found himself in a new world and drove himself to his work with a devotion seldom known among the students. But, within a month, he found that he was beset by a threatening drought. His clothes were too disreputable for him to be attractive to the more fortunate students. When he entered the classrooms he had learned to feel more in his place when seated in the rear. In the dining room he had had to drift wherever a waiter led him. On the campus he stood aloof from the other students who gathered in groups over their games or in friendly laughing banter. At church the ushers did not observe his timid anxiety as he waited for one to show him a seat, and, when the services were ended, nobody shook his hand, nobody asked him home for dinner in the way he had always known in the country, nobody seemed to see him.

The bright lights of the classroom and the study table which at first warmed his soul and invigorated his mind, began to dry up his spirit. The hopes which had sprung high during the first days, when he so clearly saw that he was making far better recitations than most other students were, began to wilt. The brightness of the intellectual day into which he had been thrust grew scorching.

He began to miss the refreshing fellowship of friends and companions; he missed the freedom
(Turn to page 4.)

Baptism Commanded By O. E. BRYAN

The Way of Baptism

The way of baptism is, in its importance, second only to the way of salvation. The act of baptism is the immersion of a believer in water in the name of the Father and of the Son and of the Holy Spirit by one who is duly authorized by the church to administer the ordinance. We will not attempt to go into the definition of the word "baptizo," which is conceded by scholars and critics of practically every denomination and by unbelieving classical pagans to mean immersion. The very design and purpose of baptism, in its teaching relation, is destroyed when immersion is rejected. The ordinance portrays in beautiful symbol the death, burial and resurrection of Christ as the sinner's hope for salvation. It portrays two of the most vital Christian doctrines: First, the vicarious death of Jesus Christ; and, second, His bodily resurrection. Wherever the true form of the ordinance is lost, Christianity begins to lose these great doctrines. Let us contend in love for the way of baptism as honored by our Lord's example. In so doing, we conserve the great vital truths of the gospel.

Scriptures for Every Step in Immersion

In support of immersion as baptism, we wish to introduce the following facts, giving direct Scripture quotations for every step or act required in administering the ordinance:

The first step: **Much water.** "John also was baptizing in Aenon because there was much water there." (John 3:23.) "They were all baptized by him in the river Jordan." (Mark 1:5.)

The second step: **Going into the water.** "And they went down both into the water, both Phillip
(Turn to page 5.)

"Baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.)

Believers' baptism is clearly taught in the commission. The order is, first make disciples, then baptize them. This order is in beautiful accord with the rest of the Scriptures in teaching that regeneration, repentance and faith come before baptism. This is the order that Baptists have followed through the years. Around the doctrine of baptism have waged the ecclesiastical battles of centuries. Regeneration before baptism is the one outstanding doctrine that has marked Baptists as a peculiar people. They must ever be pioneers in teaching this essential truth to every creature.

The question that Philip asked the eunuch showed plainly that it was the custom of the early church to be sure concerning the faith of those who desired to be baptized. (Acts 8:37-38.) The church was authorized in the commission to baptize believers. (Matt. 28:18-19.) Believers should be baptized without hesitation because Christ Himself was baptized, because He commanded believers to be baptized, because the apostles practiced baptism, because it is a picture of the gospel in the death, burial and resurrection of Jesus Christ, because it marks the confession of Jesus Christ as one's personal Saviour, because in this act one declares death to sin by faith in the vicarious death of Jesus Christ, and a spiritual purpose to walk in newness of life. This ordinance is a living drama of the gospel in fixed and permanent form. Jesus, no doubt, knew that language would change and become obsolete, therefore He desired to establish the gospel in perpetual ordinances, baptism and the Lord's Supper. The first Christian duty of every new-born soul is to follow the Lord in baptism.

Editorial

Days are long or short according as we are found idle or busy.

It's lot easier to preach than it is to practice. If you do not believe it, try.

A bright-eyed lassie is the chief attraction in any crowd, provided there is the light of God in her eyes.

Many a threatened storm has proved but the background upon which God can paint his bow of promise.

Some people try to carry their burdens with a smile, but the load is so heavy that the face cannot be lifted to reveal the smile.

Slowly but surely the advocates of "brute ancestry" carry us onward to the hour when we will slump back into pagan practices and attire. The "sun suit" is the most recent and radical step backward.

Every time a woman buys a bargain dress in some department store, she is saving money at the expense of an enslaved wage-earner who worked at "piece wages" to make the garment cost as little as humanly possible.

The Theory of Relativity may be defined thus: Two miles for a boy to walk in order to attend a picnic will seem like a hundred, while a hundred miles for the condemned man to travel to the electric chair may seem like two yards.

Endless ages will not exist for the child of God. Time never hangs heavy on the hands of him who is in the midst of pleasant surroundings and happy friends. Only the unrepentant sinner will ever know what "endless ages" mean.

The meanest preacher in our ranks is he who would seek to usurp the place and work of another preacher by insinuating himself into the affections of that pastor's flock during his illness, during his absence from the field, or during a revival meeting.

Helen Keller has taught the world that there are a lot of things in life vastly worse than physical blindness. There are compensations for every physical loss, but none for any spiritual losses. Learn to know God and to appreciate fine people, and one will never worry over temporal handicaps.

Communists flourish in the midst of labor wars. They are the enemies both of labor and of capital. Therefore, labor wars will cease or else communists will continue to flourish in our land. Capitalists should not forget that communists hate them with a religious hatred that looks forward to the day when Russian terrorism may be perpetrated against them in this fair land.

Let American people now thank the Lord for General Dawes and the patriotic stand he has taken relative to liquor. His decision to abide by the laws of his country and to continue his customary temperance practice is one of the finest pieces of Americanism about which we have read. And we should be more than grateful to the American Ambassador from England, for he has closed his official residence to alcoholic beverages. England is the best friend America can have. The bonds of friendship have been more closely cemented by these two splendid acts.

We have just received a copy of the brief filed by Richard S. West and Noah W. Cooper in their suit to injoin the state officers from paying out the \$25,000,000 appropriated by the state legislature on its (in)famous Sunday session. The brief is a masterpiece of legal argument. Every patriotic Christian ought to have a copy of it and read it carefully. Tennessee breaks the way for Sabbath desecration when she allows the recent immoral

and inexcusable Sunday session of the legislature to go down in history unchallenged.

"Live Dangerously!" is the slogan adopted by the new president of the Northern Baptist Convention. What a mighty challenge it implies! And what danger it portends! If, thereby, he means to launch out upon the kind of experience pictured by Jesus when He said, "I send you forth as sheep among wolves," then it hurls defiance at sinners, challenge at Christian workers, a dare to all indifferent Christians, and announces a new day for Christ's laborers. If, thereby, he means to launch out upon a program of liberalism in spite of the conservative spirit that held sway in Denver, then it portends grave troubles for our Baptist brotherhood of the world. Let us hope and pray that the idea behind the slogan is that of spiritual conquest in the name of the King of kings, loyalty and unswerving devotion to the New Testament ideals of church and kingdom and sacrificial devotion to all the work of the denomination. If that be true, Southern Baptists may adopt the slogan and join our great brotherhood of the North.

Paid to Make Infidels

In Collier's Weekly for June 29th is an article from S. Parkes Cadman on "How to Read the Bible." It is a rehash of the many things sent abroad in our land by this noted apostle of Modernism and carries with it all the arrogant pride and cruelty of this writer who is cock sure all the time that "he speaks with authority and not as the scribes," of which sect he is the unconscious "prime minister."

He begins the article by quoting from a statement made thirty years ago before Methodist Ministers of New York, to wit: "The inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men." Of this he says: "Now, after thirty years, I repeat that the inerrancy and infallibility of the Bible are no longer credible, nor are they necessary in the personal revelation of God's nature and purposes." He characterizes us who believe in the Bible as "bibliolaters," and, with the shrewd cunning of the expert logician that he is, he lays down a number of premises and draws conclusions so plausible that the average reader will be enticed into accepting them

as "infallible." In fact, Dr. Cadman speaks with the same arrogant finality that characterizes the "ex cathedra" utterances of the pope. Nobody else has sense enough to know the Book! Experience for him is nothing if it contradicts his own deductions. He forgets the facts of history and ignores the mass of evidence being piled up today by the archaeologist. In a word, Dr. Cadman's mind has become "fixed" upon the basis of conclusions reached thirty years ago, and he would not, even if he could, change his mind because that would show weakness on his part.

It is another case of the novel proving to be a financial asset. Perhaps no other living American preacher has made more money out of modernistic views than has Dr. Cadman. Certainly no other preacher has gained such a wide notoriety and so profitable a popularity. Collier's does not go into the market for manuscript with an empty purse. Collier's does not seem to go into the market for any kind of manuscripts save destructive kind. It likes to expose the weaknesses of prohibition. It likes to caricature some of the preachers who fight for prohibition. And certainly it has no desire for copy that defends the simple faith of the masses against the modernistic propaganda that can do no more for the people than destroy their faith in the only source of unity and authority the world has today—the Holy Bible.

We agree with him when he says, "If the Holy Scriptures cannot bear the strictest, the most painstaking examination, they are unworthy of the confidence reposed in them." We go further and declare that the Scriptures can bear the strictest and most painstaking examination. But we are unwilling to base our conclusions upon the examination made by such a biased thinker as is Dr. Cadman. We believe sincerely that our attitude toward drinking water, milk, canned foods and such things must be determined by the most critical and painstaking examination. But we are not going to form our attitude from the results deduced by a Christian Scientist who begins his examination by denying the reality of bacteria and microbes! We shall never consent to accept the diagnosis of our physical condition from a dupe of the Hindu philosophy which places all reality in the brain or mind. Before we accept the findings of "experts" we must know from what hypothesis the expert started his examination.

Therefore, when Dr. Cadman seeks to belittle the faith of people in the inerrancy of the Bible and in its infallibility, we grow hostile, for his opening declaration positionizes him. He said thirty years ago that the Bible could not be inerrant and infallible. He declares the same today! Ergo! Our inevitable conclusion is that Dr. Cadman has spent thirty years of his life seeking to disprove the inerrancy and infallibility of the Bible!

Mary Baker Eddy became the victim of her own carnal nature. Her sins separated between her and God. Her sensitive soul could not be content with a life that was lived out of harmony with the revelation of God found in the Bible. Therefore, she found consolation in the writings of ancient Hindu and Greek scholars and out of the abundance of the things which they had said she deduced a system of theology that would satisfy her spiritual longings and leave her free to prosecute her own carnal desires. When she reached the conclusion that reality exists only in the mind, she set to work to form her own "scriptures" and "Science and Health" resulted.

Dr. Cadman found himself, thirty years ago, out of harmony with the tenets of faith held by his own religious kindred. He could not throw aside his faith in the Bible because it had become too much a part of his life. He dared not cast the Bible overboard, for, like the distraught disciples of old, he was confronted by their dilemma, "To whom shall we go; thou hast the words of life." Therefore, he cast about him among the writings of the German critics and their English satellites and found consolation in the belief that the Bible is the book of religion, but we must rob it of its errors and its halo of glory by disproving its supernatural claims.

He went about his task with holy zeal. When he began his work the world was ripe for the job, and the libraries were teeming with books to suit

SUNDAY SCHOOL LESSONS

August 4th! What about it?

Regular weekly expositions of the Sunday school lessons will begin in the Baptist and Reflector July 25th. On that date the exposition of the lesson for August 4th will be published. Thereafter, the paper will carry each week practically a full page study of the uniform lessons with point of contact, exposition, illustrations and application for classes ranging from the intermediates up. We shall make these studies as helpful as possible. Let every pastor make announcement of the same and let every superintendent take immediate steps to get every teacher who uses the Uniform Series, to subscribe. Write us for our special club rate for your teachers.

These lessons will appear one week before the Sunday to be used. This is deemed wise because so many teachers like to prepare on Sunday afternoon, the lesson for the following Sunday morning, and because some of our rural subscribers do not receive their papers until Monday.

Now we have a complete family religious newspaper with every department cared for and every possible feature to make it attractive and appealing. Hurry and send in your lists of subscribers! We need you right now!

his purpose. Lutheran, Episcopalian, Anglican, and even Baptist scholars were sitting up late into the night conning the pages of Welhausen, Schopenhauer, Eucken and their kind. The discoveries of archaeologists were just beginning. The ruins of Egypt, Mesopotamia, Palestine and Rome had not yet yielded their rich harvest of proofs in support of the Book of books and its historical data.

Therefore, when the Bible spoke of the universal deluge, Dr. Cadman found nothing in nature to support the claim. When the Bible spoke of the creation of man, Dr. Cadman could not believe because the scientists were practically unanimous in their belief in evolution. When the Bible spoke of the smitten rock in the wilderness, Dr. Cadman could not accept its record because nature was never known to operate in that way. The serpent which spoke to Eve was a "beautiful myth" to him and Methuselah an apotheosized saint of the long ago.

His mind petrified about these modernistic hypotheses. His soul slowly found satisfaction in their advocacy. What at first was mental research for him soon became spiritual conquest. He failed to see the turning of the tide in science and evidently does not know until this day that many of the leading scientists have cast Darwin into the scrap heap and are declaring, "Man evidently appeared on the earth in such a sudden manner and in a form so like that which he possesses today, that to all intents and purposes, we may declare his appearance to have been the result of special creation." He seems not to have read of the discoveries of unimpeachable evidence in support of the universal flood which came during that cataclysmic change in the position of our globe in the "radio-controlled" magnetic field of the universe. He seems never to have discovered what the Book says about itself, and certainly he has never known what "infallible and inerrant revelation" means. He seems not even to know that, in the realm of religious literature, there is a "Theory of Relativity."

But what does he care? If he had not gone off along the line suggested by his own carnal ambitions, he could never have been the "radio preacher of America"! If he had espoused the cause of supernaturalism in our faith, he would never have been permitted to sell his articles for munificent sums to secular magazines—yea, would never have been allowed to publish them in their columns, even though he had offered them free of charge! He could never have been president of the Federal Council of Churches, that Catholic body that would usurp the place of the College of Cardinals in determining the religious beliefs and policies of the Christian world today! He could never have become the "Father Confessor to the unsettled minds of the thousands of Christian men and women who have been torn from their moorings by such one-sided views of the Bible as are his and set adrift, as he sets himself adrift thirty years ago, to find solace for their immortal souls by new interpretations of the Book of books.

Here is another declaration from this learned man that is worth serious consideration. "They who identify God's changeless truth with their own diversified opinions and announce there is no alternative between acceptance of those opinions and avowed scepticism, are not advancing the interests nor the true theory of religion. Security and peace are not to be procured by forbidding honest and accurate thinking."

We marvel that Dr. Cadman cannot see the caricature presented by these words: "They who identify God's changeless truth with their own diversified opinions." Does he not see that the article in Collier's places him in that class? Does he think to stand on the outside of the class when he so flagrantly "identifies God's changeless truth" with his own materialistic view of the Book and of God's age-old dealings with what he characterizes as "primitive mind"? Does he not see that he places himself in the class mentioned when he asserts dogmatically that they who believe in the inerrancy and infallibility of the Bible are unreasoning men? "Security and peace are not to be procured by forbidding honest and accurate thinking," verily! But Dr. Cadman would forbid both with one fell anath-

ema against all thinkers who do not fall into line with him and deny inerrancy and infallibility!

How can we follow such an intellectual leader without surrendering every God-given right that is precious to a Christian? Would he blind the thinking reader by his insinuations relative to what constitutes inerrancy and infallibility? Because, somewhere, the unlettered man may happen to believe that God moved the hand of the scribe who wrote Isaiah or Genesis, would he slyly beguile the entire thinking world into believing that that is what inerrancy implies? Because, somewhere, there are men who do not yet know that our versions of the Bible are translations of earlier versions and the translations of still earlier versions which in turn were copies of still earlier versions—would he beguile the thinking world into believing that infallibility means the absolute accuracy of every word and sentence in our modern translations?

That seems his evident tactics. Why does he not be a fair "thinker" and let the common folk, they who have never had a chance to delve deep into the "hidden mysteries of God," know that infallibility means the complete trustworthiness and absolute faithfulness of the Scriptures in their records of events and in their presentation of God's moral laws and spiritual claims? When the Book speaks of creation, why does he lay the emphasis upon the "six days" and ridicule the Bible because they are there? Why does he not show what every honest scientist accepts today—namely, that the six days are actual facts—and leave it to his readers to choose whether or not they will render "day" as a twenty-four hour period or as a creative age?

When the Bible speaks of the serpent tempting Eve, why does he ridicule the revelation and denounce every man who believes it to be true? Why does he not admit the possibility of his primitive man's being able to grasp revelations which today are no longer needed by the race and leave it to each thinker to determine whether Satan actually spoke through the mouth of the serpent or merely "beguiled the woman" into partaking of the forbidden fruit? When the Bible tells us that Moses struck the rock and water gushed forth, why does he so dogmatically declare that the account is not inerrant and infallible and brand others who believe it as "unreasoning"? Why does he not rather see in the account an inerrant narrative of an actual event, used of God Almighty for the purpose of laying by in store the infallible picture of the inerrant Christos, the Rock of Ages, from whose side has flowed a life-giving stream for nearly nineteen hundred years?

We leave him to answer. He can answer truthfully only by confessing that his mind, biased thirty years ago by the studies of that day, has petrified around the idea of the German theologians, and that, in this new day of renewed vision and complete knowledge of ancient times, he fails to see how, like a blazing sun, the Bible stands in the firmament of all books, invincible in its teachings, unshaken in its position and incomparable in its revelations of historical truth, scientific hypotheses, moral legislation, spiritual discernment and divine logia!

Yes, it has paid Dr. Cadman well in money, his being such a paragon of knowledge about the Bible, such an invincible judge as to what constitutes inerrancy and infallibility, such a prolific writer for secular magazines, such a glib speaker over the radio! But in the ages to come, Dr. Cadman will be forgotten; his writings will all have gone to make kindling for furnaces or scrap paper for new magazines; his doubts regarding the inerrant and infallible Book will have become ancient relics on the dusty shelves alongside Darwin's "Origin of Species," and Christian scholars—**thirty years from now**—will marvel that he could ever have been considered an infallible thinker by the unthinking masses of American readers. And some statistical expert will be compiling, from the records of American magazines, the figures which will reveal to the world how much Dr. Cadman gained financially by allowing his mind to fossilize about the discarded theological ideas of the German critics of the closing days of the nineteenth century!

An honest man's the noblest work of God.—Pope.

IS IT SO?

Everybody knows where this editor stands on unionism and modernism—right in the center of the back trying to mash the life out of them. We cannot refrain from denying the statement that is being broadcast over the country to the effect that these two enemies of supernaturalism in our religion are responsible for the decline in our mission gifts. We have seen the statement in various places and heard it from various sources and must assert that it is based upon an erroneous view of the field.

Only one proof is needed. Those very sections of our Southland that have the most orthodox Baptists in them are giving proportionately less to missions and benevolences than ever before. It is begging the question to declare that they do not give because of modernism. There are numbers of orthodox agencies through which they might contribute did they want to. The cold, hard truth is, they do not give because they do not want to, and they will never give until their leaders arouse them to do it.

We would be the last man in the world to urge a loyal Baptist to contribute money through channels that are dangerous. Our machinery is not perfect and never will be. We doubt that many Baptist churches can be found in which there is not at least one liberalist who does not believe in "close communion" or in the "final perseverance of the saints." Is the pastor going to advise the other members to withhold their contributions because of the presence of this brother? And more to the point, is the pastor going to accuse this brother of being responsible for the falling off in collections for local needs?

There is only one cause for the falling off in our mission collections, and that needs to be printed in capital letters and hung on the walls of every one of our church houses: **OUR CONTRIBUTIONS FOR MISSIONS ARE FALLING OFF BECAUSE OUR CONTRIBUTIONS FOR LOCAL EXPENSES ARE MOUNTING HIGHER EACH YEAR.** Institutionalism has killed every spiritual agency since God revealed himself to Abraham. It will kill the spiritual power of every one that shall come hereafter or that may now be, if it is unbridled.

When our churches get through with their tremendous building programs, if they ever do, and cease to have to spend so much money for the carrying out of their complicated departmental programs, then we are going to see freedom and generosity in contributions to missions. We need not expect to see it before that time has come, and we only add to the predicament we are now in when we declare that modernism is responsible for our falling off in mission contributions. Unless it be modernistic to want great plants, fine organizations and large paid staffs of church workers, we fail to see how our brethren can make the charge in the face of the fact that the truest Baptist churches, so far as orthodoxy goes, are giving less and less.

SIBLEY BURNETT TO GEORGIA

Tennessee has had no greater loss from the ranks of her young ministers than that caused by the going of Sibley Burnett to Georgia. He has accepted a position with their Young People's Department and takes up his duties the 8th of July. He has been in the Seminary at Louisville for the past two years and has served the church at Dickson during that time. Prior to that, he was pastor at Pulaski and did a fine work there. He is loved and trusted by everybody in Tennessee who knows him. He is popular with young people, is of a happy optimistic disposition, has experience and grace and gumption. We lose him with much regret and congratulate Georgia Baptists heartily.

Extract from the will of J. Pierpont Morgan: "I commit my soul in the hands of my Saviour, full of confidence that, having redeemed it and washed it with His most precious blood, He will present it faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone."

INFORMATION CONCERNING TENNESSEE MOUNTAIN SCHOOLS

By J. W. O'Hara, D.D., Superintendent

There are four schools in Tennessee now in operation—three by trustees and friends and one by the Home Mission Board. The three were operated by the Home Mission Board until its recent meeting.

Cosby Academy was one of the dropped schools. The trustees met and saw nothing to do but close the school. However, its friends refused to allow it to remain closed. Friday, June 28th, the trustees and a number of interested friends met in the First Baptist Church, Newport, and after carefully considering all phases unanimously decided to re-open the institution and begin its classroom work early in August. Committees were appointed to carry the needs of the school to all churches and individuals in the association and adjacent territory. Prof. Lee R. Watson has been chosen principal. Miss Adelia Lowrie, who has been with the school thirteen years, will return. Mrs. Watson will teach music. Miss Mary Douglass Hodges has been asked to return. Other teachers will be provided. An increased enrollment is expected.

Harrison-Chilhowee Institute met the same fate, but the trustees very promptly met, decided to go on with their work, and selected Prof. Roy Anderson as principal. Efforts are being made to secure ten men who will give \$100 per year for five years. Six have been secured already. The pastors' conference of Knoxville has put itself behind the school and a thorough canvass will be made for maintenance and endowment. The prospects were never brighter to liquidate all indebtedness, adequately equip the institution and enlarge it to minister to all southeast Tennessee.

The women of the Knox County W. M. U. designated their week of prayer offering to Smoky Mountain Academy for the session of 1929-1930. Almost enough was raised for maintenance, under the leadership of Mrs. R. L. Harris and the active members of this organization. It can safely be said the school will continue its splendid work. Miss Mayme Grimes, who has been with the school twelve years, continues as principal.

Watauga Academy is the only Tennessee school retained by the Home Mission Board. A canvass is now being made to pay off indebtedness and provide adequate funds for maintenance and equipment. Reasonable success is attending the effort. Prof. C. A. Todd is the consecrated, efficient principal. The enrollment last year was the largest in several years.

All these institutions need your prayers and support. Many individuals like to do extra things. The writer commends all these institutions as worthy. They are training kingdom workers and should be adequately supported. The mountain schools furnished one-seventh of the pupils in Carson and Newman last year. May I not lay upon the hearts of Tennessee Baptists all these power and light-houses in the mountains of East Tennessee. If America is saved, it will be by its native sons and daughters. The most forceful come from the mountains, where is the purest Anglo-Saxon blood.

LITTLE SERMONS FROM NATURE'S BOOK

(From page 1.)

of the home; he missed the showers which came monthly to his soul when he attended the services at the little country church; he missed the refreshing greetings that were called to him across the field by some passing neighbor; he missed the hours of comradeship with the brother whom he had left behind to carry on while he went to college; he missed the thoughtful ministrations of his mother; he missed the heart-to-heart talks with his father; he missed the gentle greetings of the young women among whom he had grown up.

The light of the new day began to hurt. The brightness of the classrooms, the campus, the dormitory and the town began to burn up his inner self. His parched soul wilted. No longer was there strength for the hard tasks at his study table and for the grueling hours at recitation. His fine spirit sickened; his lofty aims began to drop; his holy ambitions began to die; the little "thunder caps" which arose occasionally upon his horizon when

some unusually festive event made temporary room for him proved to be only illusions, and in their wake always came hours of the stifling heat of disappointment which made his soul wince.

The days began to drag wearily on his hands. His recitations became more and more unsatisfactory to his professors who never looked at him save when questioning him and who, therefore, never saw the eager longing for companionship which flashed from his hungry eyes. His desire for comradeship grew at times until he forced himself into the company of his fellows, only to be greeted with silence or cruel jokes. His efforts at pleasantness with the young ladies of his classes met with no better results. Even the janitors looked askance at him, for he had no tips to proffer them in return for their smiles.

The drought had struck his sensitive soul. He waited and longed for some shower that would put new life and hope into it, that would send it mounting upward in its quest for knowledge and broader experience, but it did not come. The blossoms of hope wilted and dropped off, carrying with them the promised harvest of good from his life. At last, humiliated in classroom, snubbed on the campus, ostracized by the social groups, unsought, ungreeted, unappreciated, he slipped, unnoticed and unmourned, from the campus and sought the fields wherein tender plants might die for lack of rain, but people never languish for lack of appreciation and fellowship and encouragement.

One kind friend would have saved that promising lad for the world. A few kind words from his professors would have quickened his scorched soul and made him stay on. An invitation to the home of some good man in the college town would have been like the long night's downpour to the starving plants in the smitten fields. A greeting from, and a half hour with, some gentlewoman of his classes would have put the mettle of a knight errant into his blood and enabled him to endure all.

But such showers of refreshing did not come. The withering light of the new day with its never-broken fierceness robbed his life of the sap which it had carried when transplanted to the new fields. "He failed," his fellows and professors said, but they told not the truth. His life was blasted by the scorching indifference, cold arrogance and cruel ignorance of them whom God made responsible for him.

We cannot control the weather. We cannot bring showers when the plants are wilting and dying in the fields. But we can make every community such that no tender young life need be blasted and ruined for lack of spiritual refreshing. There are so many ways by which we may bring down the showers upon needy lives! A smile, a greeting, a word of encouragement, a friendly visit, a little entertainment, a pat on the back, a written note bearing a word of appreciation and cheer, a genuine welcome to our churches, a sacrifice of pride and selfishness—these and many other things which cost so little will rise upon the horizon of some hope-scorched soul and prove not dry clouds, but great, billowy, rain-makers in whose wake will be revived hopes, renewed zeal, quickened impulses, restored ideals and unconquerable desires. Shall we give them, or shall we go on indifferent while around us spiritual drought drives from hearts and lives of the unfortunate the promise of rich fruitage in years to come? Let us not, by our lack of understanding and our indifference to them, allow hungry-hearted youths to go on without help and thus be guilty of perpetuating the droughts which end in disappointments and often in ruin.

Under every form and character of human life, beneath all needs and all habits, deeper than despair and more native to man than sin itself, lies the power of the heart to turn. It was this and not hope that remained at the bottom of Pandora's box when every other gift had fled. For this is the indispensable secret of hope. It lies in every heart, needing indeed some dream of divine mercy, however far and vague, to rouse it; but when roused, neither ignorance of God, nor pride, nor long obduracy of evil may withstand it.—George Adam Smith.

A MESSAGE TO SOUTHERN BAPTISTS

From J. B. Lawrence, Executive Secretary-Treasurer Elect of the Home Mission Board

I have received so many letters from friends all over the territory of the Southern Baptist Convention expressing gratification over my election and acceptance of the position of Executive Secretary-Treasurer of the Home Mission Board that I find it difficult to answer all of them personally, and so, since all of them are about the same matter, I am availing myself of the facilities of the denominational press to not only answer those who have written, but also to speak a word to the whole brotherhood.

The large number of letters which I have received since accepting the position and the hopeful and encouraging tone of these letters greatly enhearten me. I know that the task is hard. It is with the keenest appreciation of the tremendous responsibility and the deepest sense of the magnitude of the undertaking that I come to this position. I am not unmindful either of my limitations—I know them better than any one else can—but I also know the Source from whence cometh all sufficiency, and I firmly believe that with Him dark days are the same as bright ones, and mountainous difficulties the same as level plains and paved highways.

It would be premature for me to attempt at this time to define policies or to outline methods of operation in Home Mission work. It is in my thought, however, that the board should not pursue a policy of retreat; we will stand our ground and pay our debts. Of course, the immediate thing is the payment of the debts. Here our task is cut out for us. With the payment of the debts, there should be given to our Baptist people, it seems to me, the assurance that no more debts will be contracted. This assurance, so far as I am able, I give. I do not believe in debts on mission boards. Mission boards are the agencies of the churches and should not go beyond the receipts from the churches in launching their programs. If a debt should be brought over from any year, it should be made the first appropriation in the budget for the new year. This is, to me, a fundamental principle in cooperative mission work.

The Home Mission Board is one agency among many agencies which Southern Baptists have for bringing in the kingdom of God. All of these agencies are important, but our allegiance should not be primarily to agencies, activities or interests, but always to the kingdom of God. The kingdom is a unit. Its coming is one consummation. The task of bringing it in is one enterprise. This gives to Baptists a Co-operative Program. Co-operation, as I see it, is the kingdom method—the New Testament program of work. Southern Baptists have launched such a program—a program in which all the kingdom interests and activities and institutions are included. I believe in this Co-operative Program and shall use the full force of my position as Executive Secretary-Treasurer of the Home Mission Board to help make it one hundred per cent effective in our denominational work.

As I see it, the interests of Southern Baptists are one. We will stand together and advance, or separate and fall together. Our denominational life cannot be divided into separate sections and compartments. To attempt this is to vivisection the living appeal of the kingdom. We must move together if we would move forward. I hope to be able to contribute to this unity of denominational effort. To this end I offer here and now my services to any pastor, to any pastors' conference, to any State Mission Secretary to assist in any way I can in helping to put on the Co-operative Program.

Baptists, in my way of thinking, have a distinct and definite mission in the world, and they can fulfill that mission only by working through their own agencies. This makes me a denominationalist. It commits me to a Baptist program. In this connection let me also say that the denomination roots itself in the churches. We must put the local church back in the center of gravity in our denominational life. Here is our big problem. Our supreme task as a denomination is to grow New Testament churches. If we can develop in our Southern Zion strong,

vital, virile, vigorous, functioning New Testament churches, every denominational problem is solved. The evangelization of the world awaits this achievement. In helping to accomplish this task may the Home Mission Board commit itself.

There are those, no doubt, who are interested to know what the new Executive Secretary-Treasurer of the Home Mission Board believes. I am a Baptist. I believe in and stand for the Bible as the inspired Word of God, final, authoritative, complete; in the holy Trinity, God the Father, God the Son, God the Holy Spirit—the same in essence, distinct in persons; in the Genesis story of creation which I think teaches that man was created immediately by God and not by an evolutionary process; in the fall of man by which he lost his original purity and became a sinful creature with no hope of salvation apart from God's provision; in the essential and true and absolute Deity of Christ; in the vicarious atonement; in salvation by grace through faith in a crucified Christ; in the bodily resurrection of Christ and in the bodily resurrection of all men; in the personal return of Christ to the earth; in the autonomy of the local church; in the competency of the individual soul under God; in the complete separation of church and state; in the final separation of the righteous from the wicked; in an ultimate consummation of all things consistent with eternal love. Believing these things, I feel that I have a definite message from God to the world. That message is the gospel of His grace. It shall be, so far as I am able to determine, the purpose of the Home Mission Board to preach this gospel throughout our Southern Zion.

I have no doubt as to the final outcome. With the right outlook on the part of the Home Mission Board and the full support of the Baptists of the South, there can be but one ultimate result. The debts of the board will be paid, and the board will become one of the most useful and necessary agencies we have for bringing in the kingdom of God in our Southland and the world. If God is in this work we are doing—and I believe with all my soul that He is—then it shall be triumphant.

This land of ours must be evangelized. Our people must face the great issues that are now rapidly shaping themselves within the territory of the Southern Baptist Convention. We will need in the future, even as much as we have needed in the past, a great unifying missionary agency through which the whole strength of the denomination can be marshalled for specific missionary work, on every front and through every part of the territory of the convention, where needs exist that would overtax our state mission boards. The Home Mission Board is that agency.

I crave the prayers and co-operation of the brotherhood. The Home Mission Board is but an agency through which the churches of the Southern Baptist Convention are co-operating in reaching with the gospel of Jesus Christ the foreigners and Indians and negroes and frontier sections and mountain regions of our great and growing Southland. I am your servant. Give that helpful co-operation which a missionary agency needs and see if the Home Board will not prove by its fruits that your confidence has not been misplaced.

BAPTISM COMMANDED

(From page 1.)

and the eunuch and he baptized him." (Acts 8:38.)

The third step: **Formula for the ordinance.** "Baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.)

The fourth step: **Buried by baptism.** "Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory in the Father, even so, we also should walk in newness of life." (Rom. 6:4.) "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God." (Col. 2:12.)

The fifth step: **Coming up out of the water.** "And Jesus when he was baptized, went up straightway out of the water." (Matt. 3:16.)

As we have already stated, these Scriptures give examples for every step or act required in baptism.

Relation of Christ to Baptism

The first public utterances of Christ were in regard to baptism. The first public act of Christ was baptism. The great commission of Christ includes a reference to and a command concerning baptism. The first personal revelation of the triune God to man was on the occasion of the baptism of Jesus Christ. The only duty that we are commanded to observe in the name of the Father and of the Son and of the Holy Spirit is baptism. The call of our Lord to repent also carries the command to be baptized. While we do not claim that baptism is essential to salvation, but, on the other hand, affirm that it is not, we do claim that it is essential to obedience, to the answer of a good conscience to God, and to the conservation of the most vital truths of the gospel, the vicarious death and the bodily resurrection of Jesus Christ. Let us conserve, at any cost, these plain truths pictured in this teaching ordinance. One cannot follow the steps of Jesus in His earthly ministry for a single hour without going down into the liquid grave and coming up out of it.

Baptism Marks a New Life

One of the chief lessons taught in the ordinance of baptism is the individual's declaration to the world that he is a believer in and a follower of Jesus Christ, that he is dead to sin. He proclaims in this act that he has accepted Jesus as personal Saviour, and from henceforth means to live a Christian life. Baptism is the answer of a good conscience to God and not the putting away of the filth of the flesh. Regeneration, repentance and faith wrought by the Holy Spirit have already left within the believer a good conscience toward God. His sins have been remitted, and now he declares by baptism this great spiritual fact to others in this voluntary ordinance. In this act, one says in substance: "I am a new creature in Christ; I am dead to sin; my sins have been washed away by the blood of Jesus Christ. I have been born again. I have a new heart, a new mind, a new will, a new purpose, a new spirit, a new aim, a new hope. I am following Christ in baptism, and you may from henceforth expect me to live a Christian life." The most imperative need of our people today is that they live in accord with the profession made in the ordinance of baptism.

The Conquering Name

The triune God placed public approval on baptism. Fresh from the liquid grave, our Lord stood dripping with the waters of the Jordan, "and the Spirit like a dove descended upon him" (Mark 1:10), while the Father spoke out of heaven, "This is my beloved Son in whom I am well pleased" (Mark 1:11). This scene on the banks of the Jordan is in accord with Christ's teaching in the commission concerning baptism, "Into the name of the Father and of the Son, and of the Holy Spirit." (Matt. 28:19.) These three persons are one God, hence back of Christ and His program is concentrated in one essence the entire godhead.

The Father and the Spirit endorsed the Son on the banks of the Jordan, and they continue to endorse Him every time scriptural baptism is administered in the apostolic order. God still speaks through His Word. The scriptural ceremony for baptism carries with it the divine approval of all the persons in the trinity, as they show infinite concern in the program of Jesus Christ, which is the Father's eternal plan for the redemption of mankind. The three persons in the trinity are mutually concerned in the Great Commission, the only divine plan for the evangelization of the world. It is plain in the Scriptures that Christ has the entire authority and power of the godhead behind the commission. The trinity is mutually concerned in extending the name of the only begotten, crucified, buried and risen Son of God to earth's remotest bounds. All that is truly God has approved Jesus Christ and His program. "Hear ye him."

Through the gospel, the blessed name of Jesus, the Christ, is the all conquering name. "Wherefore, God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and

that every tongue should confess that Jesus Christ is Lord to the glory of the Father." (Phil. 2:9-11.)

"I know of lands that are sunk in shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name,
That can set those lands on fire.
Its sound is a brand, its letters flame,
I know a Name, a Name, a Name
That will set those lands on fire."

GOOD WORDS FROM OUR READERS

"I thank the good Lord that I am now able to subscribe for the paper. I think it is the best of all the religious papers. I know its real value."—John A. Porter, Rhea, Tennessee.

"I assure you no over, but rather under-sight, on my part, no want of appreciation but rather of wherewithal, has kept me from subscribing heretofore. Please direct the value of the enclosed to my address."—S. W. Tindell, Johnson City.

Grover W. Sprawn of Carson-Newman writes to explain that he is reading the paper every week in the college library but, being a hard-pressed student, has not subscribed individually. We are glad to hear from him and to have his words of praise. We do not expect our preacher-students to subscribe when pressed by the financial needs of college life.

"I greatly feel the need of having the paper come to me and to keep me abreast of our denominational work. I only wish we could get every Baptist pastor, deacon and member of the churches to subscribe for it. . . . We are glad to cooperate with you in any way we can be of service to you."—H. D. Mayer. (A pastor who was already getting the paper.)

"I received your letter of the 22nd of May and am writing to say that the joke is on you this time. I am pastor at Ridgely now and am receiving the paper regularly. . . . I would feel incompetent to fill the pastorate without the paper each week."—P. L. Ramsey.

"I have always appreciated our paper and especially so since I have been deprived of the association of my many friends back in dear old Tennessee. I want to commend you for giving us the best religious paper in the South. It gets better and better with every issue and may God bless and prosper you for every effort you are putting forth for the advancement of His cause."—R. H. Martin, Venice, California.

"I consider the issue of the 13th of June the best copy of a religious weekly I have ever read."—W. R. Hill, Lenoir City.

"Will you please send me a few sample copies of the issue of the 13th of June? I think it one of the finest you have ever printed. . . . It is well worth the price of the paper for a year."—E. A. Hedden, Hermitage.

"Wish I had time this morning to tell you how I do enjoy your editorials and strong defense of our old doctrinal principles. May the blessings of God be on you in your great and arduous work."—J. W. Bailey, Decatur, Texas.

CAN YOU MATCH IT?

"The way for all Christians to be one, as the New Testament teaches them to be, is to cease their connection with human denominations and discard all human creeds and take the New Testament as their guide."—F. B. Srygley, Gospel Advocate, February 4, 1927.

"I have known all the time that when people who have no creed but the Bible leave it; they will go farther after the world than those who have a human creed. When my brethren throw down the Bible, they have nothing to stop them in their mad career."—F. B. Srygley, Gospel Advocate, September 2, 1926.

As Mr. Srygley confesses his "creedless brethren" go farther from the Bible than those who have a creed, I suggest he might do well to formulate a creed and check his brethren who are "throwing down the Bible" and running pell-mell and helter-skelter in "their mad career." Can you match it? Selah.—J. T. Oakley.

It does not need that a poem should be long. Every word was once a poem.—Emerson.

HEAD INFORMED, HEART WARMED

By J. T. Henderson

There now seems to be substantial agreement among Southern Baptists as to policies, and it only remains to secure general and intensive activity in promoting the plans adopted. The need is two-fold—spirituality and intelligence. The religious impulse needs to be quickened and our knowledge of the progress and demands of the kingdom strengthened. The man who has a righteous impulse and the intelligence to direct it wisely may be counted on for loyal and effective service.

These two needs may be supplied jointly; as one becomes informed regarding the triumphs of the gospel, he finds the religious impulse growing stronger; likewise, as his spiritual fervor increases, he is the more anxious to become informed about matters religious.

There is more hope of success when the effort to promote two ends is orderly and intensive. There are several agencies that may be employed in perfect harmony, and each can be made to re-enforce all the others. Prominent among these are sermons, addresses, leaflets, the religious press, and study classes; the spiritual element should permeate all of them.

Program

If Southern Baptists, numbering almost four millions, could agree on a plan, running through the entire year, that would give promise of harmonious and simultaneous action, wonderful results could be achieved. The following program is only suggestive and subject to revision:

January—Hospitals.
February—Stewardship.
March—Home Missions.
April—Foreign Missions.
May—Doctrine.
June—Relief and Annuity Board.
July—Christian Education.
August—Providing for the Budget.
September—State Missions.
October—Stewardship.
November—Orphanages.
December—Evangelism.

As 1929 is Stewardship Year, this vital subject should receive more or less attention throughout the year.

To illustrate: By this plan all the states would be considering State Missions during September. Most of the state conventions meet in October and November; this study and prayer would be a fine preparation for the fall round-up and the annual gathering. During the month this cause would have the right of way in the denominational press, the state headquarters would distribute literature, fresh and informing, the pastor would stress this cause in his preaching, all the organizations in the church would co-operate, and by the end of September the people in general should know more than ever before about State Missions. This would mean a deeper interest and larger support.

A similar plan is suggested for each of the twelve causes. It insures definite information regarding every enterprise. An address on the Co-operative Program is too general to guarantee specific information; besides, it is impossible to give adequate treatment to all within the limits of a single address or sermon.

During Foreign Mission month large use could be made of the missionaries at home. In the religious press the reader's attention would not be divided, but concentrated for the month. Concert of action would add interest. By thorough organization in the association, let this campaign to promote intelligence and spirituality be carried into every church.

BIBLE JOTTINGS

By E. B. Hatcher

Yes, the Bible is a miracle worker, and the days of supernatural signs and wonders have not passed away. The dead are being raised today as well as in the days of Christ—the dead “in trespasses and in sin”—and the bands of this death are vastly more difficult to break than the bands of physical death. It is the Bible that is sounding the resurrection note, and under its power souls are born again, character is transformed, hearts melted and lives made noble.

During the war the English were busy in mission work in Persia. A lady doctor of the mission board, while reading and talking in a body of woods to some women who had gathered before her, observed a man who seemed keenly interested in what was going on; and when the little group had departed, he approached the woman and said, “Is that the book the English soldiers read? I want to know about the book that teaches the English how to treat their prisoners of war.”

Afterwards the man followed Christian baptism.

The Bible is at home with millionaires and kings as well as with the poor and needy. In fact, no class, nor nation, nor individual can lay superior claim to the book over any others. Kings and emperors have usually seemed too busy and too independent to spend much of their time within the precincts of the Scriptures. But whenever a monarch has turned to the Book, or even given it half a chance, it has responded to his approach. We are familiar with the story of Queen Victoria pointing to the Bible, in a conversation with an Oriental monarch, as the source of England's strength and glory.

Even emperors, in the midst of their wealth and splendor, are often in need of comfort and cheer. In 1812, when Emperor Alexander of Russia was preparing for a journey, the Countess Tolstoi wished him a happy voyage and handed to him a paper. Taking it from his pocket that night in his room, he found that it was the ninety-first psalm, beginning, “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” As he read it his burdened heart became quiet and relieved. “O that these words were for me!” he said.

But the clouds grew dark and heavy over Alexander. The great Napoleon was approaching with his army. Moscow was threatened and Alexander was in the city in his office, and as he was moving some books a Bible fell and was thrown open as it fell, and as the emperor picked it up he saw there on the page that same ninety-first psalm. He felt that God was speaking to him, and he cried: “Here am I; speak to thy servant.” The psalm went to his heart, and it is said that from that date to his death he carried this psalm about his person, learned it by heart and evening and morning recited it at his devotions. After his death his valet-de-chambre stated that the emperor always had a certain paper in his pocket, which he prohibited them from touching, otherwise than to remove it from one coat to another. It was put into his coffin along with him. He was like another famous king who said, “Thy word have I hid in my heart.”

Our magazines carry many articles attacking the inspiration of the Bible. Little battering rams are striking the book from every direction—in fact, have been doing so throughout the centuries. But how majestically it stands, with each of its books, from Genesis to Revelation, still in its place unhurt and unscarred.

Dr. Griffiths Thomas told of a missionary in China who closed his talk on the Bible by declaring that “When the battle is over and all the smoke of fighting is cleared away, if the books of the Bible could speak they would say to us what Paul said to the jailer: ‘Do thyself no harm, for we are all here.’”

The world is in a state of unrest. The nations are dreading war and yet getting ready for it. Almost every European government is on a foundation that trembles. How is it with America? Material prosperity waves its banner over our land, but dark, swift currents are swirling about our institutions. Like the tree with the birds singing in its top branches, but with the ravaging waters beating into its roots and undermining it, is America, happy and prosperous, but attacked by undercurrents threatening its very life.

When Lloyd George was Prime Minister of England he was waiting one day for Mr. DeValera, who was coming to press Ireland's claims. Mr. George was perplexed as to how meet the onslaughts of his visitor, and the story goes that at five minutes before the appointed time “he cried, ‘I've got it.’ He told one of his secretaries to fetch

him a Welsh Bible, a volume of Welsh poetry, a volume of Welsh music and a volume of Welsh sermons. He said, ‘Put them on the table,’ and it was so. When Mr. DeValera came he sat at one side of the table and Mr. Lloyd George at the other. The Premier heard what the visitor had to say about an independent army, an independent navy, and so on, and then he said, ‘You see these books?’ Mr. DeValera examined them. ‘Now,’ said the Premier, ‘these things, and not the things you are talking about, are the foundation of a nation's greatness.’”

To this might be added that the best that was in the three other books were drawn from the fourth book, the Bible, the only book which he needed. By putting its crown upon this book, America will thereby win for itself its brightest crown.

WHY THE CATHOLICS PERSECUTED THE WALDENSES

By William James Robinson, A.M., D.D.

The recent agreement between Mussolini and the pope adds interest to the already significant Catholic issue in this country. The present rebellion, March 6, 1929, in Mexico to “free the church” and the fiery appeals “to support the cause of the Church,” are no doubt largely due to hopes aroused by this agreement.

Evangelicals do not find it a serious handicap to obey the laws of Mexico, but the Catholic hierarchy is in open rebellion against them. The priests refuse to register as the law requires, saying that to do so recognizes the authority of the government over them and they cannot do that. The pope claims for himself and all Catholic priests exemption from the authority of the civil government. He has won this in his agreement with Mussolini and hopes to regain it in Mexico.

The Roman Catholic Church holds it as a God-given prerogative not only to be exempt from the jurisdiction of each and every state, but that she was established to rule over all states, and that all rules must obey her—do her bidding. This she holds as a prerogative given her by Jesus Christ himself. Her incessant effort is to re-establish this prerogative where she has lost it and to establish it where she has never been able to exercise it. This is a matter of the gravest concern to the United States. Most of our citizens are asleep to the seriousness of this issue, and many honestly think there is no such issue. Immunity from the oppression, tyranny and blight of Romanism lies in accurate information concerning its history, doctrines and designs.

“Semper idem” (always the same) is her historic boast. “The Church is One, Holy, Catholic, and Apostolic. Preaching the same creed everywhere and at all times; teaching holiness and truth, she is, of course, essentially unerring in her doctrine; for what is one, holy or unchangeable must be infallibly true.” (“The Faith of Our Fathers,” page 65.) This Holy Church desires, then, to repeat her history where she has been restrained and to duplicate it where she has never had the power to do as she wished. What she would do under given conditions is forecast by what she has done under similar circumstances.

What would this “One, Holy, Catholic and Apostolic Church” do for our religious liberty if she could do as she wishes to do? This question is answered fully by learning what she has done under similar circumstances in the past. Her dealings with the Waldenses answers this question concretely. Their fundamental doctrines were essentially the same as Protestants, and particularly Baptists, hold today. The following quotation states the case authentically:

“They did not receive their doctrines from the Reformers, as is commonly believed, because as early as 1517, the same year Martin Luther nailed his ninety-five theses on the doors of the church at Whittenberg, the archbishop of Turin made these charges against the Waldenses:

“1. They receive the Scriptures as the only rule of faith.

“2. They reject doctrines introduced by popes and priests.

"3. They deny man needs the intercession of saints.

"4. They reject the doctrine of purgatory and masses for the dead.

"5. They deny priests have power to forgive sins.

"6. They oppose the confessional.

"7. They protest against the worship of the virgin and saints.

"8. They reject the use of holy water.

"9. They condemn indulgences.

"10. They ascribe the doctrine of purgatory to the covetousness of priests.

"11. They abhor the sign of the cross and the worship of images.

"12. They deny that wicked men can be representatives of Christ.

"13. They disown the authority of the pope.

"14. They believe that private prayers is as acceptable to God as prayers offered in churches."

(Italy's Contribution to the Reformation. Presbyterian Committee of Publication, Richmond, Va. 50 cents and \$1.)

Study these charges one by one very carefully, remembering who made them, and ask wherein do Methodists, Presbyterians, Disciples, Baptists, and other non-Catholics dissent from them? All the bodies I have named, and multitudes of others who love the Lord, hold these doctrines in toto and as fundamentals in their faith. Since Rome never changes, her attitude toward the Waldenses is her attitude toward all who hold these doctrines today. When we have discovered that attitude, we know how she feels; and when we find what she did to the Waldenses (she had control of the civil government then and could enforce her decrees), we know what she would do now if she could put her desires into practice.

It is entirely possible that no people ever suffered such harsh persecutions as the Waldenses suffered at the hands of the Roman Catholics. Every conceivable indignity was heaped upon them irrespective of age or sex. Many endured tortures that were so horrible and fiendish as to be next to unbearable. They were confronted by one of two alternatives—become Catholics or die. Few accepted the first alternative. The Catholic Church had no other wish than their complete extermination. This desire she put into effect as thoroughly as possible and has never apologized for it.

Since Rome never changes, she desires the extermination of all who hold these doctrines today, and would use the same means to destroy them if she could. It is a fact, but not generally known, that the office of the Holy Inquisition is still fully maintained as one of the departments of the Catholic Church at the Vatican. If Rome does not desire to use the Inquisition again, why does she maintain it? Surely she does not retain it as a curiosity or as an ornament! The fact is she uses this "holy office" today as effectually as possible.

No, no! the Inquisition is not a mere matter of history, a chapter of the dark ages and only to be remembered to show how we have progressed, but it is an essential department in the organization of the Catholic Church now, and functioning as vigorously as civil laws will permit, and leaves nothing undone to override civil laws wherever possible.

The vital question for Protestants and Baptists to ask is not, "What is Rome's attitude toward us?" but it is this, "What shall be our attitude toward Rome?" This is the religious and political question of the hour. Believe it or not! Rome is composed of both Church and State. With her these are inseparable, and unless vitally united neither is ever at its best. According to her conception, they are two powers that by divine decree must be a unit. The State may not be separated from the Church "because it may not withdraw from the supreme rule of Christ" is Rome's doctrine.

"What shall be our attitude toward the Roman Catholic Church?" This question is hard to answer so as to receive a cordial approval because many excellent Christians do not really understand her. But that does not affect the true answer any more than ignorance destroys the deadliness of a live wire. Her attitude toward us is our extermination by whatever means—fair or foul—that are neces-

sary. We will not, we cannot, assume that attitude toward her. Our Lord forbids it.

We must allow Catholics to enjoy every right, privilege and immunity we claim for ourselves. They ask for much more, claiming this excess of privileges as God-given. To this claim we can pay no heed. Let them worship God in any manner their consciences dictate, so long as they do not infringe on the rights of others; but Church and State must be two distinctly separate institutions. To this Rome never has and never will agree. She is fundamentally and unalterably opposed to civil and religious liberty, freedom of the press and speech, our public school system, our marriage customs and other blood-bought privileges we have inherited from our forefathers. As she gains we lose this glorious heritage that has made ours "the land of the free and the home of the brave." But we will never yield this heritage to her despotism.

In the spirit of Christ we should do everything in our power to enlighten Catholics, and at the same time use all honorable means to prevent their unjust, unfair, unrighteous, and imperialistic encroachments. We must maintain our God-given liberties or die, but surrender them never!

BELOVED EDITOR RESIGNS

Editor R. K. Maiden of the Word and Way has resigned after thirty-three years of active service with that publication. His associate, S. M. Brown, will continue the work, and J. E. Brown, his son, will be his associate. Dr. Maiden has been a fearless defender of the gospel truth for all his ministry. He was a trenchant writer, a keen seer, and a man of wonderful patience and gentleness. We see him leave his chair with deep regret, but rejoice that such fine men are to carry on the work after him.

BUTLER ENCAMPMENT

The encampment at Butler closed July 12th after a week of fine work and good fellowship. Owing to a false report relative to infantile paralysis, the attendance was cut in half. Johnson City and Erwin were frightened into staying at home, and their groups constituted about half the expected attendance. However, a goodly crowd was present, and practically every one of them remained for the last session. Misses Roxie Jacobs, Zella May Collins and Victoria Logan, Messrs. Frank Wood, Swan Haworth, and B. M. Canup were state workers present. R. N. Owen of Elizabethton was camp pastor. Pastor Jones of Greeneville was inspirational speaker for the morning hour and the editor for the evening hour. Miss Loretta Stout, the efficient general worker, and Professor Todd of Watauga Academy had all things in readiness. The fare was good, the fellowship fine, and an unusually large percentage of the people took the examinations.

The organization for next year was set up, and work will begin at once looking toward making the coming encampment the best ever held. Miss Loretta Stout was elected president; Luther B. Jones, vice president; and Professor Todd, secretary-treasurer. Boosters from every center of the territory were appointed, and a committee was authorized to arrange sufficient housing facilities to care for all who might wish to attend next year. This is the only one of our encampments to which Juniors are invited to come. Several were present, and they showed a fine spirit of co-operation and good behaviour.

BIRTHS OF THE WEEK

(Note: We are giving here all the new members who have come into our family since last list was published. Our family must grow, and we are as proud of every addition to it as can be. Help us grow by bringing new members into our list. Every new subscriber is a "Birth" and adds to the size of our family which can never be large enough.—Editor.)

Mrs. Ed Cone Nashville
E. P. Bassett Jefferson City
J. N. Acuff Knoxville
J. T. Upchurch Knoxville
H. Kitts Knoxville
J. M. Elmore Knoxville
J. M. Rutledge Knoxville

E. R. Keller Knoxville
E. F. Cox Knoxville
Mrs. James C. Bowman Dyersburg
Tom V. White Dyersburg
George Lambert Dyersburg
L. W. Dunlap Dyersburg
Miss Emma Harwood Dyersburg
W. R. Parton Soddy
Mrs. Minnie Rose Soddy
Mrs. Susan E. Jones Soddy
J. W. Levi Soddy
L. A. Bolling Benton
H. H. Cox Knoxville
C. V. Duggan Knoxville
Mrs. Seth Bryant Chattanooga
Miss Lela Deshea Chattanooga
Mrs. R. C. Duncan Chattanooga
D. L. Hasford Chattanooga
Mrs. Ella Ingle Chattanooga
Mrs. Grace Norris Chattanooga
Miss Easter Oxford Chattanooga
Mrs. M. Weathers Chattanooga
Mrs. Arthur Wooten Chattanooga
Mrs. Alice Henry Shepherd
J. J. Pinkston Tyner
Reuben Smith Brighton
Miss Rose Kemmer Chattanooga
G. M. Tuck Chattanooga
Mrs. S. J. McWilliams Dunlap
Mrs. J. M. Jones Jackson
Mrs. Marvin McKinzie Jackson
Mrs. Alex McLeary Jackson
Mrs. George Michie Jackson
Mrs. H. H. Replogle Jackson
Mrs. J. R. Tatum Jackson
Mrs. Joe Weir Jackson
Mrs. Q. D. Williamson Jackson
Mrs. I. G. Wood Jackson
Mrs. Thelma Allen Memphis
W. J. Davidson Memphis
Aubrey M. Haley Memphis
R. S. Hawkins Memphis
Garland Waggner Memphis
Evelyn Cavender Nashville
Mrs. Martha J. Haley Red Bank
Rev. F. T. Carroll Springfield
Mrs. Mary Parkingson Athens
Mrs. Henry Rose Brighton
Mrs. Dora Daugherty Neva
Miss Lucile Baker Hampton
Mrs. Eva Arnold Hampton
Mrs. S. J. Carden Hampton
Mrs. R. W. Davis Shelbyville
E. P. Bridges Nashville
Miss Minnietta Williamson Nashville
Mrs. Oakley Jackson Nashville
J. F. Morphis Nashville
E. D. Foutch Nashville
Miss Louise Bates Nashville
Paul Washer Nashville
M. C. Rutledge Nashville
C. A. Nicks Nashville
Mrs. W. B. Gray Jonesboro
Mrs. C. C. Carter Nashville
Mrs. M. S. Brooks Nashville
G. P. Davis Halls
W. J. Daws Halls
J. E. Peery Halls
Mrs. B. G. Nunn Halls
Fred R. Hurt Halls

THEIR ELDER BROTHER

By Frank E. Edwards

"For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2:11.) Each in a different way, serving Him day by day, He loves to hear them pray, one for the other; Their joys and hopes the same, no earthly wealth or fame, Praising the sacred name of "their elder brother."

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
—Longfellow.

THE NEWS BULLETIN

FIRST CHURCH, ELIZABETHTON

By Richard H. Owen

The First Baptist Church of Elizabethton had the privilege of hearing Dr. J. T. Henderson, secretary of the Baptist Brotherhood of the South, on Sunday, June 30th. The occasion of his visit was the making of the every-member canvass by the church under the direction of Mr. Ben F. Siler, chairman of the board of deacons.

Recently the deacons of this church studied Dr. Henderson's book, "Office of Deacon," with great profit under the leadership of the pastor, and have divided the town into fifteen districts with a deacon responsible for each district. They are seeking to enlist every member in the activities of the church and to bring in new members. In April a local brotherhood was organized, and members of this brotherhood met with the deacons on Saturday night for instruction and prayer, preparatory to the canvass on the following day.

Despite many obstacles in the way, and the financial depression which has hung like a pall over the town since the strike four months ago in the silk mills, the first day's result in the every-member canvass was most gratifying. This was really assured by the splendidly loyal spirit of the canvassers and the evidence on their part of a larger interest in missions. Dr. Henderson's presence and able messages greatly encouraged us all. Three-fourths of the budget was pledged on Sunday, and the canvassers continued their work through the week.

We have been worshipping in our new building two months and have already witnessed many additions to the membership. The Sunday school attendance has grown most encouragingly. A great new building of course necessitated an enlarged budget, but we have tried to enlarge it on both sides, increasing our budget for the Co-operative Program by 25 per cent over what we did last year. We hope to grow 'in this grace also' until we give as much to missions and benevolences as we spend at home.

"THE DIMENSIONS OF LOVE"

By E. P. Alldredge

Here is a volume of sermons, such as comes into one's hands seldom in a life time. In language aflame with the passion of the prophet and aglow with crystalline and classic English, Dr. L. E. Barton, the author, expounds and illumines the great redemptive achievement of the Son of God in eight sermons which are certain to give him higher standing and wider influence among his brother ministers of the Word of all denominations.

The title of the volume, as is usual in such cases, is taken from the theme of the first sermon, but the whole volume is climaxed and summarized in the closing sermon, "The Christ—His Challenge and Achievement." The sermons are brief, pointed, heart-moving and masterful. There is not a dull sentence in the little volume. The Gorman Press of Boston, the publishers, moreover, have done themselves, along with the author and the readers, the honor to present the sermons in the best taste and most exquisite finish of the printer's art.

FIDELIS CLASS, BLUFF CITY

The Fidelis Class of the Chinquapin Grove Baptist Sunday School, near Bluff City, one of the most active and wide-awake Sunday school classes in this section, has been reorganized for the year with the following officers: President, Clara Richards; first vice president, Gladys Millhorn; second vice president, Myrtle Hicks; third vice president,

Velma Riley; secretary, Thelma Richards; treasurer, Edelle Hicks; reporter, Gladys Hicks; teacher, Miss Adelia Lowrie.

"HEALING HUMANITY'S HURT"

By Louis J. Bristow, Superintendent

The value of the Baptist and Reflector as a denominational appeal agency is shown by the following letter which has been received by the Southern Baptist Hospital, New Orleans, from a brother who lives in Washington, D. C.:

"A few days ago I read a little story, in my last issue of the Baptist and Reflector, concerning the fine work you are trying to do with the homeless waifs of that city and vicinity. Herewith is my check as a mite to the funds, and may God abundantly bless the good work."

Now, that is a fine letter and exhibits a fine spirit. Our work is appreciated by those who know of it, and the little stories we publish are intended to inform. They tell of only a few cases, but they represent many. We try to do the part of the Good Samaritan towards the sick and sufferings, and we do it in the name of the Southern Baptists and the Healer of Men.

A BRIGHT YOUNG WOMAN

Mrs. Anna Lansdell Walker, wife of Frank T. Walker, professor of English Literature at Carson and Newman College, and eldest daughter of Dr. R. A. Lansdell, former president of Blue College, and now with the University of Richmond, graduated with the A. B. degree last week at Carson-Newman College, with highest honors in the college, and in the graduating class of sixty-one students. Mrs. Walker was graduated Magna cum Laude, being one of five students receiving the predicate out of a class of sixty-one. Magna cum Laude is the highest predicate given by Carson-Newman College. Mrs. Walker also received the Hudgins Scholarship medal for the highest grades in the senior class and in the student body for 1927-28. In receiving this medal she won over 450 students for class grades for the year. She had the distinction of having made "A" on every study since she entered college two years ago. She graduated also from Bluefield College in 1925.

In addition to these honors, Mrs. Walker was voted the prettiest girl in the senior class and a full page is dedicated to her in the annual this year. She was class prophet at the class-day exercises. She was student assistant in the English Department this year, and paid all her college expenses, besides carrying a heavy course.



MRS. ANNA L. WALKER

She has been elected teacher in the city school system of Jefferson City for next year, and will begin her master of arts degree work at Columbia University this summer, where she will study in the same classes with her husband who is pursuing work on the Ph.D. in English Literature.

This young lady is only twenty-one years old and is the wife of a minister, her father, her grandfather, her great-grandfather and great-great-grandfather having been ministers of the gospel. She goes to Columbia University now for her Master's degree.—Religious Herald.

NEWS FROM CHINA

By Mary L. King

One wonders what is happening over this land today. Mostly nothing, I suspect, for the propagandists have limited powers, and this year the government is afraid of every gathering, especially those of students. On Sunday, long before daylight, the official funeral train, conveying the remains of Dr. Sun from Peking to Nanking, to the million-dollar tomb prepared for them, will be moving toward Tientsin. With the situation so threatening, and some of his own generals quarreling, the President decided that he could not go to Peking as planned. I have seen two notices in the papers that it is certain no fighting will be started before the funeral, and Feng has repeatedly said that he had no intention to fight at all. It looks as though he is entirely at the mercy of his enemies, but his admirers expect him to get out of any trap he falls into. Openly he is being widely denounced; because Nanking is doing so, but to many he is a wise and wonderful man, far-seeing, with the good of the country at heart more than any other. The Nationalists have made the most of their phenomenal successes and believe they can bluff through, but no one-man power will succeed here now.

Reports in the papers, which reach us in six days from Shanghai, since they must come farther overland, so far have such conflicting reports I do not know what to cut out and send you. Fear of censor makes the news unsatisfactory, too. The damage done by Feng to the Rys was at first exaggerated, if we can believe what is now printed, and it seems quite conservative. He could not protect his army with less. In one of his recent wires to Nanking, Feng told Chiang that if he would get out of office Feng would go also. It does seem too bad that Feng's plea for simplicity and economy in government expenses, in the face of the calamity all over the country, could not have been heeded. Feng's constant protests and his studied disregard of pomp and display were such rebukes to the Nanking officials that they could not tolerate one who made them so uncomfortable. For the people would constantly draw comparisons. Well, you will know any real news several days before we do, and by the time it filters in this far it has passed into history. Just now the most we hear are denunciations of one party of the other. It is the national weakness to trust to brave appearances and trade on such. Feng has pointed out that force might have been needed to unify the country, but continual force will not keep it so. Foreign credit has been exhausted, along with foreign faith and patience. The big funds borrowed for road construction have been used up in killing each other and making bandits out of the trained soldiers!

Here we are very peaceful. Troops came after the railroad was cut. Some passed through; others were recalled, it appears, for they went back the way they came. The people are busy harvesting their wheat. Those who have no land glean what they can from the fields, following the reapers. I had an invitation to go out and see them at work, but it is terribly hot, and one is satisfied with the minimum amount of exercise.

Appricots are ripe and are very refreshing. We are longing for rain, the ground is so dry. Had it fallen a week ago it would have helped the wheat.

The sick people on this place are better, but far from well. The old gate woman is almost helpless. She has no hope of getting well, and the heart weakness makes her tired of the struggle. The crippled girl waits on her better now and is developing a more helpful spirit toward life in general. Since she had cholera last summer, she has grown a lot in every way. It seems to have helped her. She has been sewing for me lately, and as a reward I gave her cloth for a white jacket she wanted. She came in this afternoon to ask me to cut her hair again and to thin it out, it is so thick and hot. Mr. Sun was in such a serious condition a week ago that I sent my helper out fifty li for his mother (her mother-in-law). They came back the same day, as the call was urgent, the one wheelbarrow making the hundred li (33 miles) in one day. He has steadily grown better since. In his delirium he kept worrying as to why his mother did not come. The hearty cooperation of our little force is a source of great satisfaction and cheer to me. Special Providence brought them together, and we try to keep in mind that the Lord is our Head.

A FUNNY WEDDING

Pastor F. G. Lavender of the First Church, Columbia, has a young lady in his home by the name of Eva Gentry. She is a Junior and a live one at that. Brother Lavender has two other girls—Martha, a splendid young lady who is just home from college, and Sarah, a junior in high school next year. These girls were talking, as girls sometimes will do, about weddings. A certain little man by the name of White lives in the town, and in the midst of the conversation Eva Gentry spoke up and said: "Well, don't you think a 'Lavender-White' wedding would be rather pretty?"

She certainly knows that certain colors go well together; and if the White could be half as pretty and attractive as the Lavender in this case, it would indeed be a beautiful occasion.

ONE ON DAD

Over at Columbia the last day of June the special program for the Baptist and Reflector was being presented. At the close of the splendid acrostic prepared by our Mr. Hudgins the superintendent asked all who would subscribe for the paper to hold up their hands. Kenneth Witherspoon, an Intermediate boy, decided that he wanted the paper, so raised his hand. A good man was sitting by the editor, and he said: "He'll pay for it, too."

"That's fine," we replied.

Kenneth knew that he could not be a well-informed Christian worker and a good B. Y. P. Uper unless he had his newspaper, so out of his own earnings decided to subscribe.

But his father was present, and when the meetings was over gave us a check for the paper. Kenneth "put one over" on his dad; but we imagine when he goes to pay his subscription, he will find that his dad has already "put one over" on him. We need 5,000 B. Y. P. Upers like Kenneth.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT

WOMEN, Here Is Unusual

opportunity to earn money in pleasant, convenient way and perhaps help some friend or acquaintance who may have artificial teeth and plates. All dentists urge daily cleaning of these plates and false teeth, but a special paste and brush are necessary. Our preparations were originated by dentists specializing in prophylactic teeth and gum dentistry. Write today for generous FREE Trial Packages of TOOTH PASTE and Artificial Plate Cleaner, also Tooth Brush bargains, all selling at wonderful economy prices. Some women may wish to represent us. DEPYRO LABORATORIES, 27 Free St., Portland, Maine.

THE YOUNG SOUTH

The Happy Page for Boys and Girls

Send all contributions to "The Young South," 1806 Ashwood Ave., Nashville, Tenn.
Letters to be published must not contain more than 200 words.

IF I WERE A GIRL

If I were a girl, a true-hearted girl,
Just budding to fair womanhood,
There's many a thing that I would
not do,

And numberless more that I would.
I never would frown, with my mouth
drawn down,

For the creases will come there to
stay;
But sing like the lark, should the day
be dark—

Keep a glow in my heart, anyway!

If I were a girl, a bright, winsome
girl,

Just leaving my childhood behind,
I would be so neat from my head to
my feet,

That never a fault could one find.
So helpful to mother, so gentle to
brother,

I'd have things so cheery and sweet
That the streets and their glare could
never compare

With the charms of a home so re-
plete.

If I were a girl, a fond, loving girl,
With father o'erburdened with
care,

I would walk at his side, with sweet,
tender pride,
With ever a kiss and a prayer.

Not a secret I'd keep that could lead
to deceit,

Not a thought I should blush to
share;

Not a friend my parents would dis-
approve—

I would trust such a girl anywhere.
—Linnie Hawley Drake.

"I'm very deaf," she explained,
turning to Hazel and displaying a
small telephone which lay on her lap.
"I know Marjorie's telling an amus-
ing story, but I can't hear a word
of it. I can't hear any of the table
talk. I feel," and her lip quivered a
little, "rather lonely sometimes."

Hazel smiled at her and took up
the little telephone.

"I'd love to talk to you," she mur-
mured into it.

"But, my dear, it's a great deal
of trouble, even with the instru-
ment," the little lady protested.

"It won't seem a trouble to me,"
Hazel assured her. "You see, you re-
mind me of my deaf little Granny."

Hazel never knew exactly how the
rest of the dinner passed off. She
tried to use the same spoons and
forks which Aunt Peace selected, but
she was so busy enjoying the inter-
esting conversation of the assembled
Wintons and trying to pass a part
of it on to her small neighbor, that
she did not have time to worry much
over them.

There was a hard moment a little
later in the library when Marjorie
asked her to sing for the family. She
knew her voice was clear and sweet,
but it was untrained, and she feared
the simple songs which pleased her
Maine friends might not appeal to a
city audience. For a second she hes-
itated.

"But Marjorie really wants you to
sing," she told herself. "She wouldn't
ask you if she didn't. Do it for her
sake."

And, without further protest, she
went to the piano.

When the little program of sweet
old ballads, gay college songs, and
grand old hymns was over, Mr. Win-
ton came to Hazel's side.

"I've not heard some of those
things for thirty years, my dear," he
said. "They've made me feel young
again. You'll sing for me often while
you're here, I hope."

"I knew Daddy would love your
music," Marjorie exclaimed.

The happy days, filled with con-
certs, shopping tours and impressive
church services, sped by and Hazel's
fortnight was over far too soon. As
she stood looking about the pink and
silver room for the last time Mar-
jorie came in, dressed to accompany
her to the station.

"I've had a glorious two weeks,
dear," Hazel declared happily.

"And so have I," Marjorie assert-
ed, throwing her arms about her
friend, "and so have all the Wintons.
I knew they'd all love you, but hon-
estly, Hazel, I wasn't quite prepared
to hear Aunt Peace say what she did
just now."

"I hope it wasn't anything very
bad," Hazel remarked, dimpling.

"She said," Marjorie smiled, "Ha-
zel Ward is the best bred girl who
ever visited in this house."

"Oh!" breathed Hazel, wide-eyed.

"I thought so myself," Marjorie
went on, "but Aunt Peace is very
fussy. I never can satisfy her, how-
ever hard I try, and I was surprised
to hear her praise any one like that.
'How,' I asked her, 'do you suppose
Hazel manages to be so charming?'
'She has a loving heart,' Aunt Peace
said softly. Oh, Hazel, darling! That's
the secret. I understand now."

As the Boston express bore Hazel
swiftly away from New York the
verse from Corinthians rang con-
stantly in her ears:

"Love doth not behave itself un-
seemly," she repeated. "Of course it
doesn't. Drummond is right. It can't."
—Girls' Weekly.



"Dem Dinkelspiel twins—Ikey unt
Moe—look just alike, don't they?"
"Yes, especially Moe."—The Path-
finder.

An exchange says a wagon maker
who had been dumb for years picked
up a hub and spoke. Yes, and a blind
carpenter on the same day reached
out for a plane and saw; a deaf
sheep ranchman went out with his
dog and herd; a noseless fisherman
caught a barrel of herring and smelt;
a forty-ton elephant inserted his
trunk into a grate and flue.—Gran-
ite Service.

Good Reason

Since I bought a car I don't have
to walk to the bank to make my de-
posits."

"You drive there, eh?"
"No, I don't make any."

How True

Pat: "That was a fine sentiment
Casey got off at the banquet last
night."

Mike: "What was it?"
Pat: "He said that the sweetest
mimories in loife are the ricollections
of things forgotten."

Sleep Is Sweet

The foreman of a gang of railway
men had more than his share of Irish
wit. One day he was walking along
his section of the line when he found
one of his laborers fast asleep in the
shade of a tree. Eyeing the man with
a smile, he said: "Slape on, ye idle
spalpeen, slape on. So long as ye
slape ye've got a job, but when ye
wake up ye're out of wurrk!"

Wrong Climate

A tourist, going through the north-
west, suffered a slight accident to
his car. Unable to find his monkey-
wrench, he went to a farm house and

inquired of the Swede owner, "Have
you a monkey-wrench here?"

"Naw," replied the Swede. "My
brother bane got a cattle ranch over
there; my cousin got a sheep ranch
down there, but it too cold for a
monkey ranch."

Correspondence a Pleasure

Mr. Baker received a thin letter
from home. The boys at the cottage
were surprised to see him take out
a blank sheet of paper and gaze in-
tently at it. Being curious, they ask-
ed what it meant. "Well, you see,
it's like this: me and the wife ain't
speaking."

Big Game

Rastus: "Here am a telegram from
the master in Africa stating he am
sending us some lion's tails."

Circus Owner's Wife: "Lion's tails,
Rastus! What are you talking
about?"

Rastus: "Well, read it yo'self. It
says plain: 'Jes' captured two lions;
sending details by mail.'"

Too Much Agreement

"The great men are all dead," she
said with evident regret.

"But the beautiful women are
not," he replied, looking earnestly at
her.

"Of course," she added, after a
moment's reflection, "I always except
present company."

"So do I," he said.

JES' MY DOG

By Bertha Lyon McKinney

He hasn't any pedigree,
He isn't much on looks
You'd never find a dog like him
In any story books;
He's jes' my dog.

In color he's as yaller
As the onryest yaller cur,
But when I think of his devotion
It fills my eyes with blur;
He's jes' my dog.

He wouldn't bring a dollar
If I wish'd ter hev him sold,
But every single yaller hair
To me is purest gold;
He's jes' my dog.

—Our Dumb Animals.

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B. Y. P. U. Work

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Jesse Daniel, West Tennessee.
Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

Miss Zella Mai Collie, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE,
JULY 7, 1929

Nashville, First	1424
Memphis, Bellevue	1002
Chattanooga, First	947
Memphis, First	766
Johnson City, Central	744
Memphis, Temple	431
Memphis, Central	600
Nashville, Grace	496
Chattanooga, Highland Park	480
Erwin	454
Chattanooga, Tabernacle	436
Knoxville, Euclid	429
Nashville, Belmont Heights	429
Fountain City, Central	428
Chattanooga, Ridgedale	365
Chattanooga, Calvary	361
Cleveland, First	361
Nashville, Eastland	355
South Knoxville	352
East Chattanooga	347
Humboldt	332
Chattanooga, Northside	324
Memphis, Trinity	318
St. Elmo	318
Knoxville, Lonsdale	312
Murfreesboro	303
Knoxville, Lincoln Park	303

SUNDAY SCHOOL NOTES

ENCAMPMENT PROGRAM

Every Day Except Wednesday and
Sunday—July 23 to 31

Morning Session

6:30. On the lake in the early morning. Devotions led by Dr. W. S. Riley, Oklahoma.
7:00. Breakfast.
8:30. B. Y. P. U. conferences. Frank Collins, director.
9:30. Sunday school classes, Frank Wood, director.
10:30. W. M. U. classes and pastors' conference.
11:30. Pastor's message.
12:10. Adjournment.

Afternoon

Rest, recreation, and good fellowship.

Evening Session

7:30. Praise program, music committee.
8:30. Evening lecture, by special speakers.
9:15. Stunts by the lake.
10:00. Family worship, pastor J. L. Dance.

Conferences and Study Classes

B. Y. P. U., Frank Collins, Director.
Tuesday afternoon, "Organization and Enlistment," Miss Roxie Jacobs.
Wednesday morning, "Committee Work," Frank Wood.
Thursday morning, "Planning Publicity through Posters," Miss Von Hagen.
Friday morning, "Planning and Executing Programs," Louise Landress.
Saturday morning, "Spiritual Development," Frank Collins.
Sunday evening, "General Organization," Swan Haworth, director.
Monday morning, "Extension Work," Jesse Daniel.
Tuesday morning, "Inventory," W. D. Hudgins.

Sunday School Classes

Except Tuesday and Sunday, every day alike. Frank Wood, Director.
1. Administration, Mr. G. W. Andrews, Georgia.
2. Teaching, W. D. Hudgins.
3. Pupil Study, Miss Zella Mae Collie.
B. S. U., Miss McConnell.
5. Bible Study, C. W. Pope, Jefferson City.

W. M. U. Classes, Miss Mary Northington, director.

Pastors' Conference

Pastor Dance in General Charge.
Tuesday afternoon, J. D. Freeman, Nashville, "Pastors and Education."
Wednesday morning, J. C. Miles, Nashville, "Training Problems."
Thursday morning, A. M. Nicholson, Orlinda, "Associational Programs."
Friday morning, T. G. Davis, Maryville, "Associational Pastors' Conferences."
Saturday morning, J. B. Tallant, Harriman, "Country Preacher Problems."
Monday morning, A. F. Mahan, Etowah, "Evangelism."

Pastors' Messages

Wednesday, J. D. Freeman, Nashville, "Baptist Hour Striking Twelve."
Thursday, F. J. Harrell, Dyersburg, "The Gospel Need Today."
Friday, W. P. Reeves, Jackson, "The Church's Program."
Saturday, A. T. Allen, Chattanooga, "The Lily Work of Life."
Monday, A. H. Huff, McMinnville, "The Value of the Church and Our Debt to Her."
Tuesday, J. A. Davison, Clarksville, "Overcoming the World."

Evening Lectures

Tuesday, J. J. Hurt, Jackson, "Salvation and Service."
Wednesday, J. W. Inzer, Chattanooga, "Gates of Pearl."
Thursday, W. F. Powell, "Selected."
Friday, Byron Smith, Knoxville, "Youth's Energies Energized."
Saturday, Arthur Fox, Morristown, "The Face of Christ."
Monday, J. Kelly White, Nashville, "Wanted—A Man."

Sunday Program, July 28th

9:30. Sunday school, W. J. Bloomer, Nashville, superintendent.
10:30. "Using the Man Power," W. A. Harrell, Nashville.
11:00. Sermon, J. L. Dance, Knoxville.

Afternoon

2:00. Sectional Conferences Sunday School:
(1) Elementary, Miss Collie and helpers.
(2) Intermediates, Miss Landress and associates.
(3) Young People and Adults, W. A. Harrell and others.
3:00. General session "Address," I. J. VanNess.

Evening

7:00. Evening services:
General B. Y. P. U. Organization, Swan Haworth, director.
Blending with Worship.
Sermon, "The Great Commission," O. E. Bryan, Nashville.

Place of Meeting

"Back to Ovoca!" Who said so? Everybody. This is the watchword from now until July 23rd. After spending last year on the mountains with Jesus, we are turning our steps back to Ovoca where we are to spend another week in study, worship, conference and good fellowship. Ovoca is only three miles from Tullahoma, on a good, new hard-surfaced road, and easily accessible either by rail or automobile. Ovoca is known all over the state as an attractive place to spend an outing and combine this with improvement. We have at Ovoca large, spacious grounds with plenty of house room for all that will come and a most beautiful lake and waterfall. The most beautiful in the country anywhere.

The grounds are provided with cottages for those who prefer not to stay in the central hotel, and a large auditorium for the meeting with classroom plenty for all work that will be required.

Leading from the lake and waterfall is a rustic hilly ravine leading down to the open space. Near by is a large cave for those who care to hike and crawl. Games of all kinds, fishing and swimming for all.

Expenses

The expenses are a minimum at Ovoca. Those who remain the entire time, the cost will be \$10.50 for the seven days, with an additional registration fee which goes to the payment of the program. No charge for games and bathing except for the fishing, rowing and bowling.

Railroad Rates

There is a summer rate to Tullahoma all the summer long and tickets can be bought from any station in the South to Tullahoma on this special rate. There will also be a special rate to the Chattanooga convention with stopover privileges at Tullahoma on return. This will be just a fraction more than the regular rate to the convention on certificate plan.

The Program

The program is the best that could be gotten together without some expense. We had no funds except the registration fee, but the men over the state responded in a beautiful way, and so we have one of the best programs ever offered and that for a minimum of expense. Look over the outlines inclosed and see if this is not true. The plan of the program is different but resultful.

Activities

There will be something to interest all who come except those who come just for a frolic. We have no place for any one who will not enter into the spirit of the meeting and obey the regulations of the assembly. Study for the studios, fun for the frivolous (I mean everybody), inspiration, good fellowship, education, recreation, edification, dedication and consecration — all beneficial to all who come.

Who? and What?

Who should come? Everybody! So say we all of us. What shall you bring? Something to wear; a little money for expenses; a happy disposition; a heart to feel and a mind to learn; your voice, if you sing; your instrument, if you play; your bathing suit, if you swim; your tennis racket, if you are a sport and want to enter the tournament; your old shoes, if you hike; your appetite—if you eat; your conscience, if you sleep; your friend, if you have one; and be sure to leave your grouches at home. No critics allowed, no grouches wanted, and no indifferent expected. All will be required to study, worship and sleep and play if you will. Smile at breakfast, dinner and supper, and grin the remainder of the time.

Special Program for Sunday

Sunday will have a special program with emphasis upon young people's and adult work, led by Mr. W. H. Harrell. Conferences in other grades also. On the beginning day the program will begin in the afternoon, but nothing on any other afternoon.

Regulations

No mixed bathing, no leaving the grounds without chaperone.

DEMONSTRATION SUNDAY SCHOOL

We note the progress of the Lockeland Baptist Sunday school under the leadership of Mr. H. L. Brantley. We quote from his bulletin this week the account of the demonstration school to be held at Joelton July 21st:

"Let every officer and teacher plan to attend this school, which is to be held at Joelton Sunday afternoon, July 21st at 3 o'clock. The Sunday morning program will be demonstrated in each department. You cannot afford to miss it. The

department superintendents for the afternoon will be: Miss Elizabeth White, Cradle Roll; Mrs. T. Cody Bell, Beginners; Mrs. H. R. Manby, Primary; Miss Maggie Edmondston and Mrs. Homer L. Grice, Junior; Mrs. G. H. Briggs and Miss Laura Cleveland, Intermediates; Mr. W. A. Harrell and Miss Verda Von Hagan, Young People; Mr. Burton Stoddard and Mr. Bloomer, Adult; Miss Emma Noland, general secretary.

"Our Young Peoples Department was 100 per cent at the preaching service last Sunday. Thanks to our young people for their splendid example.

"Our Cradle Roll Department reported 46 visits made last week. This explains the reason why this department has gone from an enrollment of 22 ninety days ago to 93 today. They go after them.

"There were 170 Bibles in Sunday school last Sunday."

The goal for registered classes for this year from April 30, 1929, to April 30, 1930, is 2,000. Thus far we have 168 as a starter. If the unusual record of the First Baptist Church, Wichita Falls, Texas, with 16 new registered classes in one day, were duplicated many times, the reaching of the goal would be assured. Write today to Mr. William P. Phillips, 161 Eighth Avenue, N., Nashville, Tenn., or your State Sunday School Secretary, for registration blank if your class is not registered with the Sunday School Board. Find out the six reasons why your class should register.

"Is Your Circle Complete?" This is the title of one of the new promotional pamphlets from the Sunday School Young People's-Adult Department. They are free. Ask us for one.

The Sunday School Young People's and Adult Department of the Baptist Sunday School Board is launching a campaign for standard classes and departments, registered classes and home extension departments, and increased circulation of the department magazine, "Sunday School Young People and Adults."

B. Y. P. U. NOTES

STATE B. Y. P. U. CONVENTION
JULY 19-21

In bringing this annual report to the convention we are aware of the fact this convention was born in the minds of some of the Chattanooga young people, led by Mr. Fred M. Dearing and others who were active in the work at that time. The first session was held in this building in 1926, and the first president elected was Mr. Jerry Lambdin—who is now at the head of our Southwide B. Y. P. U. work in connection with the Sunday School Board. At that time we had less than 250 Unions in the state and no associational nor state organizations. No field men nor any one to lead definitely in the work.

Work has grown from that time until today we have four workers in the field giving half time and one giving all time to the B. Y. P. U. promotion. During the last year, on account of the financial condition of the board, we have not employed a regular man to promote the work over the field, but have three men, one in each section of the state, giving half time to this work. The entire force, except Miss Collie, the elementary worker, giving as much as half their attention to the promotion of the young people's work.

We have followed the annual calendar throughout the year and have tried to emphasize every phase of the work on all the field. We have had the unstinted support of the churches over the state and the co-operation of the finest bunch of young people that live in any state.

Early in the season conferences were held in a number of the associations with the leaders of the B. Y. P. U. organization and definite plans set forth to measure up to every re-

quirement in the associational program. Miss Jacobs and the three field men met with these workers and planned a definite program with a view to securing at least five standard associations in each division of the state. Possibly the most effective work that has been done at all has been done as a result of this work. We hope next year to reach two or three times as many associations with these practical and helpful programs.

The regional conventions were held at Johnson City, Chattanooga, Clarksville and Jackson. The total enrollment of the four amounted to around 850 or a little more than an average of 200 to each meeting. These were very helpful and sent many of the young people home to plan more definitely for his or her local work.

Training schools have been held in almost all the associations, as the tabulated record of awards will show, and never has the response been more beautiful. We submit for your consideration the following table of statistics showing what has been accomplished since our last meeting at Monteagle:

Number of associational organizations functioning, 41 (others have a semblance of organization); number of general organizations (local) reported, 83; number of Adult Unions, 66; number of Senior Unions, 607; number of Intermediate Unions, 271; number of Junior Unions, 288; total local Unions, 1,232.

Number of standard organizations: Associational, 3; general, 6; Adult Unions, 2; Senior Unions, 31; Intermediate Unions, 20; Junior Unions, 32. Total standard Unions, 85.

Number of diplomas issued during the year, 3,753; other awards, 4,870. Total awards, 8,623. Gain over last year, 1,162, in spite of two months of flu with nothing much done.

We quote from Mr. Lambdin's letter concerning the Southwide conference and the sword drill contest: "The sword drill contests are proving to be exceedingly interesting and worth while. They are also helping to advertise the conference in Memphis. Please make it clear to your state winner that his Bible must not be marked at any passage. It would be well also to tell him that in the unfinished quotation drills the book and the chapter will not be called, but only a part of the verse. I am mentioning this because there seems to have been a misunderstanding of it in one or two states."

GIBSON COUNTY MEETING

We had an interesting program at the Gibson County B. Y. P. U. Association last Sunday afternoon at Laneview. Brother Sturgis was to have had the main part of the program, but as he was sick in the hospital we had to do without him. Instead, lots of them who went to Chattanooga last year made talks on what a good time they had and some who were in Jackson at that meeting about a month ago talked on the good they got out of that.

It was also the time to elect new officers, and the following were elected: President, Carl House, Humboldt; vice president, Mrs. P. O. Meadows, Bradford; secretary-treasurer, Ruth Hays, Trenton; chorister, W. T. Mann, Milan; pianist, Sara Nell Derryberry, Kenton.

The county is divided into five groups, and the leaders for these groups are: Rutherford, No. 1, Jesse Overton; Trenton, No. 2, Louise Chester; Humboldt, No. 3, Sara Nelson; Milan, No. 4, Pauline Cunningham; Bradford, No. 5, W. G. Bevil; Junior group leader, Miss Manema Keathley, Kenton; Intermediate leader, Mrs. D. D. Murphy, Bradford.—Ruth Hays, Trenton.

Letter from Dr. L. C. Harris of Lawrenceburg concerning their B. Y. P. U. meeting recently held: "I do not imagine any one will be there from this section. They had a dandy quarterly meeting Sunday with 125

B. Y. P. U. members present and around 400 in all present. They are planning a good meeting for the last Tuesday in August at Park Grove. Hope you can arrange to be with us."

Rev. S. M. McCarter of Jefferson City writes for a large number of tracts to be distributed to his membership. This is a fine example to set, for there is no more effective way to distribute truth than by the use of tracts.

We are getting ready for a great campaign among our laymen following the summer rural work. Our men can help in this rural Sunday school work mightily if they will get in line with the local rural worker and help him to keep busy.

August is laymen's month for the quarter, and we trust that all our laymen will help to put on the group meetings during that month and aid in the extension work now going on throughout all the associations.

TENNESSEE ENCAMPMENT AT OVOCA

We are featuring this week the convention program and the announcements concerning the Tennessee Encampment at Ovoca.

These two important meetings will begin next Friday, by the time you see these lines, with the State Convention program at Chattanooga and will continue at Ovoca the week following with the encampment program. If you have not gotten your plans ready for the big events, be sure to get ready at once and meet us at Ovoca on Monday night or Tuesday should you not come to Chattanooga. We are looking for a thousand of our young people at Chattanooga next Friday.

Following is the program in full:

State Officers

President, Sam Harris, Chattanooga.

Secretary, Miss Louise Chester, Trenton.

Treasurer, Wallace Lane, Knoxville.

Reporter, Mrs. L. S. Sedberry, Galatin.

Chorister, W. A. Blalock, Memphis.

Pianist, Alton Wheeler, Nashville.

Regional Officers

No. 1, Vice President, Oscar King, Kingsport. Leader, Lottie Bird, Johnson City.

No. 2, Vice President, Frank McKinney, Etowah. Leader, Miss Ida Gilliland, Chattanooga.

No. 3, Vice President, Raymond Kennedy, Nashville. Leader, Nan Northington, Clarksville.

No. 4, Vice President, Jesse Overton, Rutherford. Leader, Mrs. Mark Harris, Martin.

Local Committees

General Committee, Miss Alice Buchanan, chairman, 2009 Ivy Street, Chattanooga.

Registration, Miss Frances Massey, chairman, Dallas Road, North Chattanooga.

Homes, Ben Hood, chairman, 1808 Newton Street, Chattanooga.

Field Force

Frank Wood, East Tennessee.

Frank Collins, Middle Tennessee.

Jesse Daniel, West Tennessee.

Roxie Jacobs, State Junior and Intermediate Leader.

Headquarters, Tullahoma.

Friday, July 19—Morning

Getting settled and registering for convention and assignment.

Afternoon

1:00. President Sam Harris, Chattanooga, presiding.

Song service, led by Chorister W. A. Blalock, Memphis.

Devotions, "In His Service," Geo. Simmons, Chattanooga.

Local Program

1:30. President's Message, Sam Harris, Chattanooga.

1:40. Special music, selected.

2:00. Appointment of committees and recognitions.

2:20. General topic, "The Standard as a Program." Twenty-minute talks: (1) "The Organization," Frank Wood, Jefferson City.

(2) "Meetings," Jesse Daniel, Jackson.

(3) "Educational Work," B. Frank Collins, Murfreesboro.

3:20. Music.

3:25. Address, "The Church Program a Challenge for Young People," Byron DeJarnett, Kentucky.

4:00. Adjournment. In the hands of the local committees.

Evening Session

7:30. President presiding.

"Praising Him When the Shadows Come," Mr. Blalock.

"In His Service, Winning the Lost," W. C. Creasman, Shelbyville.

8:00. Words from Chattanooga.

Mayor Bass for the city.

J. W. Inzer for the churches.

Miss Alice Buchanan for the young people.

8:30. Echoes from the Fields.

Region No. 1, Oscar King, Kingsport.

Region No. 2, Frank McKinney, Etowah.

Region No. 3, Raymond Kennedy, Nashville.

Region No. 4, Jesse Overton, Rutherford.

8:40. Address, "Our Day," Dr. Robert G. Lee, Memphis.

9:30. Social program. In the hands of the Chattanooga young people.

Saturday, July 20th

8:45 A.M.

Meeting of committees and viewing the exhibits.

9:15

President Harris presiding.

"Praise Him with Song," Mr. Blalock.

"In His Service on the Mission Fields," Miss Pearl Smullen, Lenoir City.

9:30. Conferences.

(1) Associational Work, Jesse Daniel, Jackson.

(2) General Organization, Byron DeJarnett.

(3) Senior Administration, Frank Wood, Jefferson City.

(4) Junior and Intermediate Leaders, Miss Roxie Jacobs.

(5) Intermediates, Miss Hattie Bell McCracken, Nashville.

(6) Juniors.

10:30. General session, special music.

Short business session.

10:45. "Source of Leadership," Frank H. Leavell, Nashville.

11:15. "The Glory of Grit," Dr. R. G. Lee, Memphis.

Afternoon

1:15. Devotions with Praise, Mr. Blalock.

"In His Service, Through My Church Program," W. I. Daniels of Rutledge.

1:45. Sword drill contest, Miss Jacobs in charge.

2:15. Special music.

2:20. Business session; annual report, election of officers, and awarding of banners.

3:00. "Jesus of Nazareth," Dr. R. G. Lee, Memphis.

3:45. Seeing Chattanooga in the hands of the young people.

Evening—7:30

President presiding.

"In His Service Out in My Association," Andrew Caldwell, Memphis.

8:00. "The Young People's Department and the B. Y. P. U.," W. A. Harrell, Nashville.

8:25. "Claiming His for Him," J. E. Lambdin, Nashville.

8:50. "Gleaning in the Home Fields," Douglas Hudgins, Knoxville.

Sunday, July 21—Morning

9:30. Attending the Sunday schools of the city.

11:00. Worshipping with the Chattanooga Baptists.

Afternoon—2:00

Junior and Intermediate session, Miss Roxie Jacobs in charge.

"In His Service, Loyal to My Vision," Mrs. J. E. Lambdin, Nashville.

2:30. Pageant, "A Mid-Summer Day's Dream." Written by Mrs. C. D. Creasman of Lewisburg and directed by Mrs. J. W. Inzer and Ella Louise Landress, Chattanooga.

Evening—6:00

On the Mountain Top.

Singing His Praises on the Mountain, new chorister.

In memory of Mr. L. P. Leavell.

Introducing Mr. J. E. Lambdin, our new Secretary.

6:20 "Finding Our Way to the Valley," Dr. J. L. Hill, Nashville.

8:00. Song service, First Church choir. Dr. J. W. Inzer in charge.

Address, "Investing a Life," Dr. John L. Hill, Nashville.

Final adjournment.

MUSIC AT OVOCA TO BE IMPORTANT ITEM

By Douglas Hudgins

One of the important, and we trust enjoyable, features of the encampment this year at Ovoca will be the music. One hour has been given to "Worship in Music" each evening. As chairman of the committee for the arrangements of this period of the program, we want to make this last moment appeal to remind our people of this phase of the work. Bring your instruments for the orchestra and come prepared to do special vocal work if you can. A large chorus choir will be organized, and we trust the music this year will be most enjoyable.

Pastors, B. Y. P. U. presidents, and directors and Sunday school superintendents will do a great service by making announcement of this to their respective groups, reminding them to bring their musical instruments and any special numbers they can use.

MINISTERS AND LAYMEN

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Write for catalogue "F" to Pres. Howard E. Rondthaler, Winston-Salem, N. C.

JUNE 15th

MOTORISTS

To SEPT. 1st

As You Motor North, South, East or West

Plan to stop over at RIDGECREST, N. C.

Southern Baptist Summer Assembly Grounds

On State Highway Number 10, twelve miles east of Asheville

For Hotel and Garage Accommodations

Only 18 miles from Mt. Mitchell, highest east of Rockies; near Chimney Rock, Sunset Mountain and multiplied spots of intense interest to tourists

For information about Ridgecrest, write A. F. STAPLES, Ridgecrest, N. C.

WOMAN'S MISSIONARY UNION

President Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Treasurer Mrs. J. T. Altman, 1534 McGavock St., Nashville
 Corresponding Secretary Miss Mary Northington, Nashville
 Young People's Leader Miss Victoria Logan, Nashville
 W. M. S. Field Worker Miss Wilma Bucy, Nashville
 Young People's Field Worker Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

"I TRUST MY GUIDE"

"God holds the key of all unknown,
 And I am glad.
 If other hands should hold the key,
 Or if He trusted it to me,
 I might be sad.

"The very dimness of my sight
 Makes me secure;
 For groping in my misty way,
 I feel His hand; I hear Him say,
 'My help is sure.'

"I cannot read His future plan,
 But this I know;
 I have the smiling of His face,
 And all the refuge of His grace,
 While here below.

"Enough! This covers all my want,
 And so I rest;
 For what I cannot see He sees,
 And in His care I sure shall be
 Forever blest."

BIBLE CONDITIONS OF ANSWERED PRAYER

'According to God's will. (1 John 5:14.)
 In Christ's name. (John 14:14.)
 Believing. (Matt. 21:22.)
 From a pure heart. (Ps. 66:18.)
 Importunity. (Luke 11:8.)
 Humility. (2 Chron. 7:14.)
 With a forgiving spirit. (Matt. 6:15.)
 Accompanied by work. (Neb. 4:9.)
 Unselfish. (James 4:3.)
 Earnest. (Jer. 29:13.)

—Campbell.

BE NOT AFRAID TO PRAY

Be not afraid to pray; to pray is right.
 Pray, if thou canst, with hope; but ever pray.
 Though hope be weak or sick with long delay;
 Pray in the darkness if there be no light.
 Whate'er is good to wish, ask that of Heaven,
 Though it be what thou canst not hope to see.
 Pray to be perfect, though material leaven
 Forbid the spirit so on earth to be;
 But if for any wish thou darest not pray,
 Then pray to God to take that wish away. —Hartley Coleridge.

SOME QUESTIONS ANSWERED ON PERSONAL SERVICE

What do we report in personal service?
 The number of persons doing the work and not the number of deeds.
 Do we not report the number of visits made?

No; the number of women doing the visiting.

Can we secure the individual personal service pads?

No; they are no longer needed and are out of print.

What is the use of making any report if we are not going to tell what we did?

Because your society, association, state and Southern unions have been asked to make reports of the various activities in order to stimulate others to good works. Your circle or society chairman should assign definite tasks and then reports should be made on this assignment. The circle or society chairman reports to the associational chairman the number of women visiting sick, new members, absentees, the number caring for church, sewing for poor or sick, the number visiting hospitals, teaching in Daily Vacation Bible Schools, Goodwill Centers, etc. The associational chairman reports to the state chairman the number of societies engaged in each activity.

Who is the state chairman? Mrs. P. H. Sweet, 2215 Ringgold Road, Chattanooga.

OVOCA

Do you need a vacation? Why not take it at Ovoca? It will be a joy not to know of what the next meal will consist. No dishes to wash for a week will be a change.

Come to Ovoca July 23-30 and learn how to carry on in a bigger and better way at home.

Each day there will be an hour for W. M. U. work. On Tuesday, the 23rd, Mrs. John D. Freeman will have the conference on stewardship. Wednesday Mrs. P. D. Sweet will have the personal service hour. Thursday Mrs. Wm. McMurray will tell us how to have better mission study classes, and Friday Miss Cornelia Rollow will conduct the conference for our young people's leaders.

Load up your cars and start to Ovoca Tuesday morning, July 23rd. There will be no morning session Tuesday, but the program will be given in the afternoon that one day. Meet me in Ovoca!

A BAR PIN FOUND

Mrs. R. L. Sanders, 60 Belleair Drive, Memphis, Tenn., writes me that during our annual meeting in May a bar pin was turned in to the W. M. U. information chairman. Thus far no owner has appeared or written to claim the pin, so Mrs. Sanders and I are wondering if you would care to advertise its loss in your state paper. The owner may claim it by writing to Mrs. Sanders. —Kathleen Mallory.

AT RIDGECREST WITH THE Y. W. A.'s

The sixth annual Y. W. A. camp met at Ridgcrest, N. C., June 18-27. Miss Juliette Mather, young people's secretary of the W. M. U. of the Southern Baptist Convention, was camp director. From all over the Southland representatives to the number of two hundred and fifty came together on the mountain top for study, inspiration and fellowship. The keynote of the camp was "Adventuring with Christ Along the World's Wide Highway."

In attendance at camp, North Carolina led with forty-seven young women present; Tennessee came second with thirty-seven representatives. Several foreign countries—Argentina, Brazil, China, Japan, Armenia, Africa and Italy—were represented.

Each day at camp was filled with inspiration for every camper. The girls from Tennessee met for a half-hour devotional before breakfast. Dr. W. E. Denham of the Baptist Bible Institute at New Orleans gave each morning a Bible study based on Romans 8. His theme was "Adventuring with the Spirit." The daily conference hours on all phases of Y. W. A. work were most helpful. The members of camp "adventured around the world" in the four mission study classes taught by Miss Doris Knight of China; Miss Minnie Landrum of Brazil; Miss Carrie E. Littlejohn of the W. M. U. Training School, Louisville, Ky.; and Miss Emma Leachman, field worker of the Home Mission Board. Mrs. W. J. Cox, president of the W. M. U. of the Southern Baptist Convention, in her usual impressive and inspirational manner, led the Y. W. A. girls in her twilight talks, "Adventuring with Christ Along the World's Wide Highway."

One of the most interesting and inspirational meetings during camp

was "World Vespers" on Sunday afternoon, when the representatives of the foreign countries told of the work in their respective countries. Those who took part were: Dorothy Logan, Argentina; Ashen Kaikian and Elsie Kapikian, Armenia; Frances Taviola, who is a product of the Home Mission Board work at Tampa, Fla., having become interested in the mission work through a scrapbook sent by a Y. W. A.; Emma and Herman Ray, Japan; Virginia Green, Africa; and Nancy McDaniel, China.

Fun and recreation received a large share of the attention of the campers each afternoon when parties took the trips to Mt. Mitchell, Chimney Rock, and other places of interest, and swimming, horseback riding, and various kinds of outdoor sports were in order, and each evening when the various states gave stunts.

The last morning of camp when the Tennessee girls met for morning watch they were asked to give their impression of Ridgcrest. Some of the most characteristic "impressions" were:

"One thing that has meant so much to me was given in the lecture by Miss Leachman, that the reason we don't make Jesus known is because we don't know him ourselves. When there is a new baby in the home the family does not wait for some one to ask about the baby. When I came to Ridgcrest, I thought I knew Him and lived close to Him, but have realized that I didn't know Him as I should, for we do talk about what we really know. It has made me think how little we talk about Jesus, and I have resolved to know more each day about my Saviour and to make Him known to others."

"Ridgcrest this year has brought to my mind, 'And in the evening he left the multitude and went up into the mountains to pray.' If it was necessary for Him to go apart to pray, how much more do we need to get away from the everyday cares of life and pray and draw closer to Him! I am sorry for those at home who have not had the opportunity of coming to Ridgcrest. This is my third year, and it seems this year has meant just three times as much as the first year meant. Personally, I just couldn't do without these two weeks at Ridgcrest each year."

"This is my first year at Ridgcrest, although I have heard about it for years and years, and now that I am here I just can't say what Ridgcrest has meant to me, but I am going to try to live it and show others what it has meant."

"To be here at Ridgcrest, after dreaming of it for years, has been simply wonderful to me; and I do hope that I can return next year for the camp."

"It is so easy to get lost in the world, and it is so good to slip away up here."—Frances Hunt, Nashville.

Tennessee Representatives at Ridgcrest

Lenoir City, Mrs. Virgil L. Adams. From Knoxville: Mrs. Robt. Beeler, Mrs. Roy Shipley, Mrs. R. L. Harris, Miss Ella Jean Phillips, Miss Josephine Jenkins, Miss Lillie Mae Hylton, Miss Vetriche Moffett, Miss Ruby Moffett, Miss Wilma Atchley, Miss Ester Blans, Miss Lucile Francis, Miss Jane Heist, Miss Velvia Ammons, Mrs. Felix R. Griffin.

From Nashville: Miss Cornelia Rollow, Miss Victoria Logan, Miss Jane Henderson, Miss Clara Lusty, Miss Ethel Lusty, Miss Sarah Powell, Miss Edna Mae Gay, Miss Carmine Summers, Miss Margaret Gower, Miss Frances Hunt.

Jackson (Union University), Miss Lottie Mae Pack.

From Morristown: Miss Sarah Fox, Miss Billy Manley.

From Memphis: Miss Alice Pepper, Miss Lucy Kate Farr, Mrs. W. J. Cox, W. J. Cox.

Bolivar, Miss Pauline Lax. From Chattanooga: Miss Ruby Denny, Miss Mildred Sivley, Miss Helene Jackson.

Harriman, Miss Ruth Weaver.

SOME DECISIONS OF W. M. U. AT ANNUAL MEETING, MEMPHIS

1. Retain for remaining months of 1929 the hymn, "The Kingdom Is Coming."

2. Have as watchword for these same months, "Holding forth the word of life." (Phil. 2:16.)

3. Use present W. M. U. Year Book until January.

4. Have Plan of Work and Year Book run with calendar year.

5. Make enlistment a recognized part of personal service.

6. Omit "reading circles" from mission study clause of all W. M. U. Standards of Excellence.

7. Publish, beginning with September issue, a monthly magazine for Y. W. A.'s in churches, hospitals and colleges, the name to be "The Window" and the price to be \$1 a year from "The Window," 1111 Comer Building, Birmingham, Ala.

8. Have an associate W. M. U. young people's secretary. The one chosen is Miss Pearle Bourne, now with the Kentucky Union. In September she will join Miss Mather at the Birmingham headquarters.

9. Set \$225,000 as the goal for the 1929 Lottie Moon Christmas offering of the December week of prayer for foreign missions, the dates for the week being December 2-6, inclusive.

10. Have the 1929 Lottie Moon Christmas offering specifically designated for:

(1) Salaries of the forty missionaries who were returned to their fields by the 1927 offering.

(2) Passage to the fields and salaries for one year of sixty missionaries now on furlough.

(3) \$100,000 on Foreign Board's debt.

(4) Native work as supplemented by Foreign Mission Board.—Kathleen Mallory, in Home and Foreign Fields.

WORK TO DO!

"Somewhere the world has a place for you
 That is all your own;
 Somewhere is work that your hands can do,
 And yours alone.
 Whether afar over land and sea,
 Or close at your door may the duty be,
 It calls for your service full and free—
 Take your place!" —Clipped.

DYER COUNTY UNION

Mrs. S. A. Jarrell of Dyersburg, young people's leader for the Woman's Missionary Union of the Dyer County Association, was in charge of the program for the quarterly meeting of the association in Trimble Baptist Church on June 27th.

Mrs. Mose T. Jones of Dyersburg presided over the meeting and led the opening prayer. "Gifts Given" was the subject of the morning devotional service, led by Miss Mildred Corum of the Dyersburg young women's auxiliary.

Miss Inez Jackson of the Trimble Sunbeams welcomed the visitors, and Mrs. Aubert Atkins of Newbern responded. Mrs. Hensley Cook, secretary of the Dyersburg W. M. U., explained the standard of excellence and displayed a chart used by her society. Miss Evelyn Jarrell sang a solo, accompanied by Miss Eloise Harrell, both of Dyersburg.

Mrs. Orrin Hunt gave a resume of the work of the Southern Baptist Convention. John Swanner of Union University, Jackson, gave a violin solo, accompanied on the piano by Mrs. Swanner.

"Putting on the Whole Armor of God" was the subject of a sermon by Dr. J. G. Hughes, pastor of the First Church of Union City. Rev. Ira C. Cole, pastor of the church of Newbern, led in prayer.

After luncheon served by Trimble members of the association, Miss Logan, young people's leader for the state, gave a talk on the accomplishments of the Tennessee Missionary

Union in young people's work during the year.

Trimble Sunbeams gave a playlet and Miss Althea Chambers a piano solo. Misses Ruth Gibbons, Laura Bell Lax and Katherine Cartwright gave a play, and Miss Avery of Halls sang, accompanied by Miss Ruth Nunn. Miss Mary Lee Tull gave a reading, "Life."

The invitation of Lenox to entertain the association at the next quarterly meeting was accepted.—Mrs. Mose T. Jones.

FAYETTE COUNTY W. M. U.

The W. M. U. quarterly meeting was held in Rossville Baptist Church June 27th. The weather was ideal, and our superintendent, Mrs. G. W. Locke and our own Mrs. Roberts of Whiteville were in their places. Mrs. Roberts presided, while Mrs. Locke filled the absent secretary's place.

The program for this quarter being for our young people, the devotion was led by one of Somerville's Y. W. A.'s. We are doubly proud of our Fayette County children. Those taking part made us feel the great importance and need of more leaders and bigger enlistments. Truly "the harvest is white and the laborers few."

After the noon hour, with good eats, the meeting was opened with song and devotionals by a G. A. and R. A. from Somerville. The program rendered by Somerville's W. M. S. family and Rossville's Y. W. A., G. A. and Sunbeams was much enjoyed. Mrs. F. B. Fowler and Professor McCorkle also took part. Mr. McCorkle's subject was "Christian Education."

The business session was held by Mrs. Locke, and a collection was taken for which Miss Jeffers will share.

A motion for adjournment made us say "Good-bye" to a well-spent day, though we were disappointed over the absent faces we so long to see.—Mrs. A. E. Farley.

NEW PERSONAL SERVICE LEAFLETS

A new leaflet by Mrs. Una Roberts Lawrence on "Personal Service Directed and Individual" and a pageant, "Service Awakening" may be secured from the W. M. U. office, 161 Eighth Avenue, North, Nashville, on request.

Study the leaflet and have the pageant given in your society. Both will help you in your personal service work.

PRAY FOR ME

By W. Eugene Sallee

There is a striking contrast between the first and the eleventh verses of the ninth chapter of the Acts. Let us put them side by side. "But Saul, yet breathing threatening and slaughter against the disciples of the Lord"—"Go and inquire for one named Saul: for behold, he prayeth." in the first verse Saul is "breathing threatening and slaughter" and in the second he is "breathing a prayer." What made the change? Saul had met the Lord and talked with Him face to face and the whole course of his life was changed.

Paul started his Christian life in the right way. He started it praying. The first words he spoke after he saw the risen Christ were a prayer. "Who art thou, Lord?" "What shall I do, Lord?" The sign by which Ananias was to recognize him was, "Behold, he prayeth."

As the apostle started his Christian life so he continued to the end. One cannot read his letters nor study his life without being deeply impressed by the vital place which prayer occupied in his ministry. Paul was no recluse living apart from the world of men and affairs a life of meditation. Neither was he a man depending upon his own energy and eloquence for the accomplishment of spiritual results. In his unique ministry the prayer of faith and the labor of love were twin sisters. Every

sermon, every letter, every deed, every thought of others was vitalized by unceasing prayer.

Two or three years before he visited Rome he could write, "God is my witness how unceasingly I make mention of you in my prayers." Speaking of his Jewish brethren he could say, "My heart's desire and supplication to God is for them, that they may be saved." Writing from his Roman prison to the church at Ephesus three or four years after he left Ephesus he could say, "I cease not to give thanks for you making mention of you in my prayers." And again, "I bow my knees unto the Father that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man."

To the Philippians he wrote, "And this I pray, that your love may abound yet more and more." And to the Colossians, "We do not cease to pray and make request for you." To the Thessalonians he wrote, "We give thanks to God always for you all, making mention of you in our prayers." These are a few of many windows through which we can get a glimpse of Paul's prayer life. Often these statements are followed by the words of the prayers which he prayed.

Not only did Paul himself pray, but he links up with him in this ministry of intercession for individuals and all the churches Silvanus, Timothy, Titus, Epaphras and other co-workers. Paul and his companions were not only fellow workers and fellow soldiers in the ministry of preaching the gospel of Christ, but they were equally fellow workers in the ministry of intercessory prayer. Tireless as were his efforts, boundless as was his energy, widespread as were his missionary travels, matchless as was his persuasive eloquence, fervent as was his spirit, still there is no adequate explanation of the marvelous result of the ministry of Paul and his companions if we fail to recognize the fact that through the prayer of faith the boundless energy of infinite grace wrought with them in their ministry of redemption. As Benjamin Franklin "tore the lightning from the sky" and pointed the way whereby its mighty power might be made to minister to the wants of men, even so Paul and his companions availed themselves of spiritual forces far more dynamic than lightning for the redemption of men.

And once more we find him writing "to all that are in Rome, beloved of God, called to be saints," a church which he had not yet visited but among whom he no doubt had personal friends, some of whom had been converted under his ministry in Corinth or Ephesus, "Now I beseech you, brethren, by our Lord Jesus, and by the love of the Spirit, that ye strive together with me in your prayers to God for me." Could the apostle have appealed for prayer in more forceful language?

I wonder what part of the success of the apostle Paul's ministry may be credited to the "bountiful supply of the Spirit of Jesus Christ" in response to the prevailing prayers of those who rallied around him? The answer cannot be figured out mathematically, but just as Finney and Moody and every other man who has helped to lift the world a little nearer to God have attributed a large part of the success of their ministry to the power of prayer, even so the great apostle, by the earnestness and constancy with which he plead for support in prayer, manifested his faith in the necessity of prayer and its efficacy.

Paul's daring ministry, his imperial plans, his magnificent success, his sufferings, his sacrifices, his imprisonment and above all his triumphant faith in the ultimate victory of Jesus Christ—"For He must reign, till He hath put all his enemies under His feet"—inspired faith and called forth a mighty volume of unceasing prayer.

My thoughts go back twenty-five or thirty years, and I remember as a student with what earnestness I used to pray for the missionaries I knew and for those I had never seen. Christ's program for world redemption was to me the most challenging thing that had ever come into my life. How I longed by prayer and by personal service to help Him! I wonder if my life has any power to inspire the friends of Christ to pray? I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which His Spirit inspires, to help me by wrestling in prayer to God on my behalf.

Kaifeng, Honan, China.

Obituaries

Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

WILL A. GREGG

Will A. Gregg, aged 63 years, died July 5th after six months' illness, during which he was confined to his room most all the time.

He became a member of Big Spring Church June 27, 1926, by baptism, being a devoted Christian since, though unable to attend services regularly on account of ill health, but was always interested in the church. He expressed his appreciation for the visits of Pastor Melton during his illness and always enjoyed his coming.

He is survived by his widow who was faithful to him until his death, also some brothers and sisters. All who knew him feel they have lost a friend.—A Friend.

WENDLING

On March 26, 1929, death removed from our midst Mrs. Mamie Wendling, widow of the late George W. Wendling of Coal Creek. Since the death of her husband in 1921, Mrs. Wendling had made her home with Mrs. Charles W. Kinsel, Knoxville, Tenn. In her home church in Coal Creek she was active in the Lord's work, being president of the Missionary Society for a number of years. After coming to Knoxville she united with the Broadway Baptist Church and the Woman's Missionary Society; and while on account of physical disability she was unable to take an active part in the work of the church, she ever had upon her heart all of its interests and loyally and generously supported all of its activities. By her quiet and unassuming life she endeared herself to all with whom she came in contact.

Mrs. Wendling was a perfect example of a steward of the Lord, giving first herself to His service, as

well as her means to the spreading of the gospel. In her will she bequeathed \$1,000 to the W. M. U. Training School at Louisville, Ky., \$1,000 to our State Orphanage at Franklin in memory of her husband, \$500 to the Baby Home of Knoxville.

Therefore be it resolved, That in her going the relatives have lost a kind and considerate kinswoman, the church and Missionary Society a loyal and devout member, and the community a true friend and kind neighbor. Whereas we, members of the Missionary Society, deeply sympathize with the relatives in her going.

Be it resolved, That we keep ever before us as an example her beautiful and unselfish life, endeavoring to emulate her Christian character so that we, too, may share in the heavenly glories that are now hers.

Resolved, That a page in the minute book of the Woman's Missionary Society be dedicated to her memory, a copy spread on the minutes of the church book, one be sent to the family, and another to the Baptist and Reflector for publication.

Committee: Mrs. D. F. Chastain, Mrs. C. W. Henderson, Mrs. G. E. Meredith.



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Morgan School, Petersburg, Tenn.

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AMONG THE BRETHREN

By FLEETWOOD BALL

The First Church, Little Rock, Ark., refused to accept the resignation of its pastor Dr. L. M. Sipes, and he decided to remain.

Rev. Adriel J. Moncrief, Jr., son of Rev. A. J. Moncrief of Decatur, Ga., accepts the care of Oakland City Church, Atlanta, Ga.

Cherokee Heights Church, Macon, Ga., loses its pastor, Rev. Charles M. Brewer, who has resigned, but his plans have not been disclosed.

The Home Mission Board, Atlanta, Ga., has done the wise thing in the re-election of Dr. J. W. O'Hara as superintendent of mountain schools. He is a mighty kingdom builder.

Dr. A. J. Holt of Arcadia, Fla., is to supply the pulpit of Dreamy Street Church Orlando, Fla., during July. Rev. T. E. Waldrup is the pastor.

Rev. Hugh S. Wallace of Orlando, Fla., has accepted the care of Miller Memorial Church, that city, which has been combined with Tabernacle Church, that city.

Rev. Harvey Whaley of Portland, with his family, recently visited Charleston, S. C., his old home, going by automobile.

Rev. E. F. Adams has resigned his pastorate in Louisville, Ky., to accept a call to Immanuel Church, Paducah, Ky., which means that he is going home.

The church at Huttig, Ark., has procured as pastor Rev. M. E. Cole of Midlothian, Texas, and he has recently held a great meeting there resulting in 62 additions.

Rev. D. E. Steeley has resigned as pastor at Clarksville, Ark., to accept a call to Almyra, Ark., effective September 1st. He had formerly been pastor at the latter place.

The First Church, Searcy, Ark., will be pastorless after September 1st when the resignation of M. J. Schultz becomes effective.

Dr. Otto Whittington of Little Rock, Ark., will do the preaching in a revival beginning next Sunday at Forrest City, Ark., Rev. E. Rawlings, pastor.

In the recent revival at Benton, Ark., in which Rev. Porter M. Bailes of Tyler, Texas, did the preaching, there were 41 additions. The pastor, Rev. J. G. Cothran, is happy.

A notable meeting was that in Istrouma Church, Baton Rouge, La.,

in which the pastor, Rev. M. B. Buckley, was assisted by Dr. W. H. Knight. There were 115 additions, 73 for baptism.

Rev. J. N. Edmondson has resigned as pastor at Moore Haven, Fla., and is to sojourn with his family in Illinois during July and August. He will return to Florida in the fall.

Rev. R. A. Morris of Holly Springs, N. C., was lately assisted in a revival by Rev. D. A. Ellis of Memphis, resulting in 20 additions. C. O. Miller of Charlotte, N. C., had charge of the music.

Rev. J. P. Gilliam of Carlton, Texas, a Tennessee exile, is in his seventy-fifth year, has been a pastor fifty years, and is now pastor of three strong country churches.

Dr. Len G. Broughton accepts the call to the Baptist Tabernacle, Atlanta, Ga., effective August 1st. He returns to a church which he organized and of which he was pastor for many eventful years.

Rev. J. S. Murrow of Atoka, Okla., one of our veteran missionaries to the Indians, lately celebrated his ninety-fourth birthday and received a beautiful congratulatory letter from President Herbert Hoover.

The Second Church, Amarillo, Texas, loses its pastor, Rev. W. C. Garrett, who resigns to enter the field of general evangelism. His first meeting is to be at Turkey, Texas, Rev. I. W. Fulgham, pastor.

Rev. E. Boston of Winona, Miss., is doing the preaching in a revival at Winfield, Ala., where Rev. A. M. Nix of Guin, Ala., is pastor. Curtis T. Williams of New Orleans, La., is leading the singing.

Dr. P. I. Lipsey, Sr., editor of the Baptist Record of Jackson, Miss., is to spend a month on a trip to London, England, and return. He will be accompanied home by the wife and baby of P. I. Lipsey, Jr.

Rev. C. R. Shirar, educated in Tennessee, is beginning his work in a glorious way with the First Church, Temple, Texas. Since he became pastor four months ago, there have been 96 additions.

A tract of seventeen pages, entitled "Roman Catholicism," is at hand through the kindness of its author, Rev. J. H. Grime of Lebanon, Tenn. It is an able exposition of the sophistries of that system of religious faith. Send the author 10 cents and get a copy.

Mrs. G. S. Jenkins of Forest, Miss., has just had an operation in the Baptist Memorial Hospital, Memphis, and is well on the road to recovery. Her husband, Rev. G. S. Jenkins, is with her. They formerly lived at Whiteville, Tenn., where they were deservedly popular.

Rev. F. J. Chastain of Coldwater, Miss., has accepted the care of Dallasburg Church, Wheatley, Ark., which he will serve in connection with his duties as a student in the Southern Baptist Theological Seminary at Louisville. He resigned also the church at Como, Miss.

Rev. A. M. Nix of Guin, Ala., has lately held a revival at that place in which the preaching was done by Evangelist W. W. Kyzar of Philadelphia, Miss., resulting in 47 additions, 6 by letter, 41 by baptism. The people brought enough money as a free-will offering to pay the preacher and singer and to pay a note of \$1,030 due on the church.

By THE EDITOR

Pastor Bunyan Smith of Carthage is doing the preaching in their revival which began July 7th.

Pastor F. F. Brown of Knoxville has been engaged for several days in a revival at Pennington Gap, Va.

T. K. Jones of Auburntown, who has been attending Union University, was ordained July 14th. W. C. McPherson had charge of the service.

Edgewood Church, Chattanooga, has just closed a revival in which there were forty-nine additions to the church. Sam W. Lord is pastor.

Central Church, Chattanooga, has suffered a great loss in the death of Deacon W. S. Stone. He was 81 years old and still active in the Lord's work.

John D. Rockefeller, Jr., has recently made a gift of \$400,000 to the Northern Baptist Convention for Missions.

H. J. Beasley, who graduated from Carson-Newman College in June, has been called as pastor to the church at Stevenson, Ala.

The First Church, Dalton, Ga., has just closed a revival meeting. There were forty-four additions. The pastor, A. B. Couch, did the preaching and Carlyle Brooks led the music.

J. B. Phillips, pastor of Highland Park, Chattanooga, is preaching eight special summer night sermons on great doctrines of the Bible.

Ed Butler of Arizona is engaged with Pastor C. B. Pillow of Huntingdon in a revival which began the 14th. The Baptists of the town are deeply interested in the work.

R. A. Hume, for forty-two years a missionary in India, died recently at Brookline, Mass. He was a son of American missionaries, and three of his children are missionaries.

North Edgefield Church, Nashville, is going after a budget list through the individual effort plan. Pastor Huckaba brought in 35 new names the first of the week and many others are to follow.

Evangelist Wade House began a tent meeting in Murfreesboro Sunday night. It is his second engagement in the city, and the meeting opened with a great throng of people.

J. W. Mount of Tangipohoa, La., has accepted the call of the church at Henning, Tenn., and will assume his duties August 1st. He is rejoicing over the opportunity to return to his native heath.

Pastor H. J. Huey and family of Milan left Monday for a vacation trip through Oklahoma and Texas. Mrs. Huey was a student in the Seminary at Fort Worth, Texas, prior to her marriage.

Miss Jacobs and Mr. Lipford have been in a training school with the church at Rockwood. A general B. Y. P. U. department was organized. The young people of this church organized a B. Y. P. U. at the Dry Hill Church.

The Sunday school group meeting at Mt. Zion Church at Ducktown Station had a fine meeting last week. Superintendent T. W. Davis is interested in the work and is making it worth while in that group.

Dr. C. D. Johnson of Baylor University has been elected president of Ouachita College, Arkansas. It is thought that he will assume charge some time this week. He is a former professor in the institution and is well known in the state.

B. V. Ferguson of First Church, Fort Smith, Ark., is assisting Pastor H. V. Ward in a meeting at Ashdown, Ark., the church to which the editor's mother belongs. Two weeks of prayer and other special preparation preceded the meeting.

A personal word from Prof. Kyle M. Yates brings a correction of the recent report that he had received the degree of Ph.D. from the University of Scotland. "This is an error, and I am very anxious to have the statement corrected," he states.

Pastor A. R. McGehee of Arlington, Ky., was married on July 8th to Miss Ruby A. Mayer. "Mac" was a classmate of the editor in the Seminary. He is one of the finest and most loyal of our pastors. We extend heartiest congratulations.

Pastor A. C. Sherwood of Erwin is slowly recovering from his illness which put him on the shelf last December. John A. Davis, former pastor at Rockwood, is supplying the church until September 1st, and is doing a good work.

The New Zealand Baptists have only seven thousand members, yet we read that they are engaged in a campaign to raise \$35,000 to add to the fund which now amounts to \$90,000 for the care of dependent ministers.

The Southern Baptist Sanatorium and Army Works property have been exempted from taxation by the dis-

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strict court at El Paso. This will relieve the Southern Baptist Convention of accumulated taxes and penalties amounting to about \$30,000.

The First Baptist and First Christian Churches of Duluth, Minn., have merged and the pastor of the Christian church will remain as pastor of the combine. The Baptist house will be used for worship, and the other house will be converted into a community house. Well!

Secretary J. B. Rounds of Oklahoma preached the dedicatory sermon for Hudson Avenue Church, Oklahoma City, last Sunday. C. P. Stealey, former editor of the Baptist Messenger, is pastor of this church which has been here only since April 7th last. Fifty members have been added to it during that time.

W. H. Major observed the fifteenth anniversary of his pastorate with Capitol Avenue Church, Atlanta, on July 7th. During his ministry there \$220,418 has been contributed by the church to all purposes, practically half of which has gone for missions. More than 2,000 members have been added to the church, 885 by baptism.

First Church, Nashville, placed the Baptist and Reflector in their pro-

gram on the 14th inst. Committees were appointed with Dr. G. C. Savage as general chairman. Fifteen new members were added to our family the next day because of his fine work, and others will continue to come. Pastor W. F. Powell preached a great sermon on "Christian Literature."

Last week, under eighteen feet of limestone rock, several great teeth were taken from a rock quarry near Carthage. The discovery brought to the location several scientists of note. Some of the teeth were sent to the Smithsonian Institute, Washington, D. C., for classification. Now the question arises: How, when, and by what were they left where they were found?

Sunday morning, June 30th, at the First Baptist Church, Arcadia, Fla., after Pastor W. D. Nowlin had preached on "The Christian Hope," there were 35 persons received on profession of faith, and at the prayer meeting Wednesday night following there were two others received for baptism and thirty-six baptized that night. At the same service the church licensed a young man to preach. These things indicate that the First Baptist Church of Arcadia, Fla., is a live church.

Tabernacle: L. P. Royer. The Mission of the Modern Masses; Follies of the Wise. SS 157, BYPU 17.

Belmont Heights: R. Kelly White. The Cup; The Voice of the Vacant Pew. SS 429, BYPU 88, by letter 1.

Grace: L. S. Ewton. This Do in Remembrance of Me; Christ and Nicodemus. SS 496, BYPU 70.

Eastland: J. Carl McCoy. Another Beautiful Picture; None Other Name. SS 355, baptized 2.

Centennial: T. C. Singleton. Dwelling in God's House; The Call of the Evening Bells. SS 128, BYPU 46.

KNOXVILLE PASTORS

Euclid Avenue: W. A. Carroll. Song Service; Meeting God. SS 429, for baptism 1, by letter 4.

Lonsdale: H. L. Thornton. Causes of Backsliding; Evils of Backsliding. SS 312, BYPU 48.

South Knoxville: J. K. Haynes. Consecration and Spiritual Power; A Psalm of Meditation. SS 352, by letter 3.



The Diamond Shield. By Dr. Samuel Judson Porter, pastor of the First Baptist Church, Washington, D. C.

This is the latest book from the pen of this gifted author. Not since Drummond's "Greatest Thing in the World" have we had such a surpassing study of the thirteenth chapter of First Corinthians. The book is a literary gem, is profoundly devotional, and thoroughly thought-provoking. It is a book sure to be widely read by both ministers and laymen. A thorough study of the inexhaustible subject of Christian love would be incomplete without this book on one's table. It is published by the Sunday School Board and may be had at your Baptist Book Store. Price \$1.75.—W. A. J.

The Coming Revival of Religion. By Alyn King Foster, Student Secretary, Northern Baptist Convention. Published by the Judson Press, Philadelphia, Pa. Price \$1.50 net.

This well-written book of six chapters, by the brilliant and versatile student secretary, who has visited colleges in every state in the union, has many virtues. One is, it is a readable book. The author writes for intellectuals, and so must be read with caution by the average reader. If he is not himself a modernist, he is nearly so. For instance, "one becomes religious by living it." "In the course of doing that (adopting his motives and his principles and living by them) one will naturally come upon all the experience of religion he needs." The author thinks the churches have aided a bad world condition by discussing theological tenets. He is evidently not in love with theological truths.

He is not clear on conversion. "Christian faith is following Christ, and in the actual following step by step the totality of Christian experience will emerge." "I see no way of coming at a vital religious experience except by paying, at least, the price one must pay to know Brown-ing."

Seems to be trying to satisfy intellectuals with a crumb of truth. Some might get some intellectual exercise out of reading this book, but mighty little to encourage faith in a religion shot through with the miraculous.—W. R. H.

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PASTORS' CONFERENCES

MEMPHIS PASTORS

Whitehaven: F. W. Roth. The True Revival. SS 85.

Bellevue: Robert G. Lee. Three Powers of Prayer; The Anger of Christ. SS 1,002, BYPU 143, additions 2.

Boulevard: J. W. Wright. Personal Word; The Lord's Supper. SS 300, BYPU 70.

Longview Heights: L. E. Brown. The Lord's Supper; Knowing the Book. SS 60.

First: A. U. Boone. The Lord's Supper; The Christian Witness. SS 766, BYPU 125, by letter 1.

Raleigh: E. J. Hill. Brother Acuff preached. SS 87, BYPU 35, for baptism 6, by letter 2.

Hollywood: J. R. Burk. The Conduct of a Good Man in Time of Trial; Matthew 12:41. SS 201, BYPU 100.

Italian, First: Joseph Papia. What Is Jesus to You? SS 42.

Merton Avenue: S. P. Poag. The Lord's Supper; Profit and Loss. SS 218, BYPU 103, professions 2, by baptism 2, baptized 1.

National Avenue: F. H. Stamps. That We May Be Able to Comprehend, etc.; These Things Have I Written, etc. SS 61, BYPU 35.

Yale: W. L. Smith. Brother Cowan preached; Weighed and Wanting. SS 112, for baptism 1, by letter 3.

Seventh Street: I. N. Strother. The Lord's Supper; Dr. R. E. Holder preached at night. BYPU 44, by letter 2.

Rowan Memorial: J. W. Joyner. The Compassion of Jesus; Earning the All-Important Question.

Calvary: J. G. Lott. Best Proof of Love. SS 200, BYPU 40.

Trinity: C. E. Myrick. A True Friend; The Happy Man. SS 318, BYPU 110.

Temple: The Lord's Supper; Influence of Talking Movies. SS 731, BYPU 134, by letter 1, professions 2.

Collierville: J. P. Horton. The Spirit-Filled Life; Paul's Admonition to Timothy. SS 50, BYPU 35.

CHATTANOOGA PASTORS

Calvary: John W. Inzer, D.D. A Speckled Bird of Prey; The Place to Get a Blessing. SS 361, by letter 3, for baptism 3, baptized 7.

First: John W. Inzer. Love One Another; Love to God. SS 947, by letter 2.

Tabernacle: J. P. McGraw. Consecration; Prepare to Meet God. SS 436.

Chamberlain Avenue: A. A. McClanahan, Jr. Jesus First; Life's Burdens. SS 263, BYPU 64.

Oakwood: R. R. Denny. Heaven; Conference. SS 121, BYPU 30.

East Chattanooga: J. N. Bull. God Protects Those That Serve Him; God's Plan for Success. SS 347.

Red Bank: W. M. Griffith. Office Work of the Holy Spirit; The Everlasting Love of God. SS 282, BYPU 56.

Eastdale: J. D. Bethune. How to Pray; Effectual Prayer. SS 174, BYPU 38.

Edgewood: Sam W. Lord. Temptation, Frank Newton. SS 125, by letter 14, for baptism 8.

Ocoee: N. W. Ellis. The Harvest Is Ripe, Brother Christenberry; Lost Opportunities, pastor. SS 84, BYPU 40.

Central: A. T. Allen. The Greater Christ; The Best Choice. By letter 2, baptized 8.

Cleveland, Big Springs: Samuel Melton. Daniel's Vision of the Christian; Draw Nigh Unto Me and I Will Draw Nigh to You. SS 179, BYPU 50.

Highland Park: J. B. Phillips. The Lord's Supper; Things That Make Me Know, etc. SS 480, additions 3.

Clifton Hills: A. G. Frost. J. W. McClanahan. I Am That I Am; Whom Art Thou Like? SS 261, BYPU 69.

Northside: R. W. Selman. Regeneration; Is the Punishment of the Wicked Eternal? SS 324, by letter 1.

Oak Grove: Geo. E. Simmons. Our Church Covenant; The Citizenship of Hell. SS 186, BYPU 70, for baptism 1, baptized 3.

Birchwood: J. N. Monroe. Israel's Deliverance; God's All-Scrutinizing Eye. SS 95, BYPU 65.

Ridgedale: R. L. Baker. Loyalty; Mexico and Its Needs, Dr. J. G. Chastain. SS 365.

Rossville Tabernacle: Geo. W. McClure. The Upper Room; Trust in the Lord. SS 232.

St. Elmo: L. W. Clark. Past Experiences and Future Aspirations; Sowing and Reaping. SS 318, BYPU 68, by letter 1, for baptism 2, baptized 6.

NASHVILLE PASTORS

North Edgefield: O. F. Huckaba. Sure Victory of the Divine Handwork; Our Opposition. SS 240, BYPU 62.

Third: W. Rufus Beckett. Sublime Heights; The Voyage of Life. SS 275, BYPU 58.

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NO PURGATORY

Testimony of a Dying Catholic Girl

"Mother," said a dying girl, "it is hard to die and leave this life."

"Yes, my dear, and I would gladly give my life for yours, but you have seen the priest, and you have confessed and received absolution, and you need not fear."

"Tis true," said the dying girl, "I confessed all the sins I could think of, and the priest gave me absolution. But with all that, I shall soon be in purgatory, and you know, dear mother, that you are so very, very poor that you cannot have masses said for my soul."

The unhappy mother felt the truth of her words and said: "Yes, my dear child, I am very poor, but I'll work day and night and earn money to get your soul out of purgatory. Do you think your poor mother could rest until she knew you were delivered from purgatorial pains?"

"Dear mother, I so often think of my cousin Catherine. She was so happy before she died, and she never confessed to a priest nor received absolution, and she did not believe in purgatory, yet believed she was going straight to heaven."

"Catherine was a heretic, my child. She was not of the true Church. It is better for you to be troubled than to die in error like her."

"I often think of the beautiful words she said when she was dying; they were like this, mother: 'When I walk through the valley of the shadow of death I will fear no evil, for Thou art with me. Thy rod and Thy staff, they comfort me.' Tell me, mother dear, what did she mean? I have no rod or staff, and, Oh, I have nothing that comforts me, and I can only think of the flames that await me in purgatory."

"My dear child, don't think about it. Disease is weakening your spirit. Leave all that to the priest. Try and rest, and don't think of your Cousin Catherine any more."

"I will try for your sake, dear mother, not to think about it, but I can't help thinking how much better it would be if we could go straight to heaven when we die, and not go to purgatory at all."

"People like us do not go straight to heaven. We must follow the way the priest has taught us."

"But, dear mother, that way is so difficult, and it frightens me to think that suppose I was there and they could not get me out?"

"Hush, my child, for if the priest heard all you say he surely would ask for so many masses that I could never get money enough to have them all said. But here comes your brother; he will tell you while I go to my work."

The brother had come some distance to see the dear sister he so much loved. He perceived there no hope, and sitting beside her he said:

"Dear sister, what were mother and you saying about Cousin Catherine?"

"Dear brother, I was saying how glad I would be if I were as happy as she was. She had not confessed to the priest or received absolution. She said it was not necessary, and that she had no fear."

"Dear sister, it was because she loved God and believed on the Lord Jesus Christ. She had no reason to fear. Jesus Himself spoke to her soul and comforted her by the assurance of His love and forgiveness of her sins. What need had she of a priest to assure her of all this?"

"What, brother! Are you also a heretic?"

"Dear sister, do not alarm yourself. I do not deny the truth. I have read the Word of God for myself, and I found it so full of love for poor sinners that it has become more precious to me than all the world."

"Have you then a Bible? How did you procure it? Did you ask the priest for it? Does he know that you have it?"

"No, no! I assure you, I did not ask him for it. I met a Bible reader, and I thought I would like a Bible for myself, and I asked for one, and

the good man gave it to me, and I read it and saw how sinners could be saved. I have found pardon and am happy."

"Oh, my brother! why did you not come sooner to tell me this? But tell me, brother, quick, is there anything in the Bible about purgatory?"

"I have searched from beginning to end of the Book, and I could not find one single word about purgatory; the priest knows it is not there, and that is the reason he will not let us read it. I assure you, dear sister, there is but one thing that will make you as happy as Catherine."

"What is it, my dear brother? I would give all the world to be sure that my sins are forgiven."

"That is it," said the brother, as he drew from his pocket the Bible which had been the means of bringing salvation to his soul; and he read John 3:16: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." And again he read 1 Tim. 1:15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." And 2:5: "For there is one God and one mediator between God and men, the man Christ Jesus." He also read: "But he was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. The blood of Jesus Christ cleanseth us from all sin."

"Those are beautiful words," said the dying girl, "but how can I know they are for me, dear brother?"

"My dearest, you do not believe I would deceive you?"

"Oh, no, dear brother, you were always kind to me."

"Then will you not have confidence in Jesus, who died for you? Listen to what He says to all who, like you, are burdened with their sins and need pardon: Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.) "Him that cometh unto me I will in no wise cast out." (John 6:37.) Could you think for one moment, dear sister, that Jesus would have suffered half the chastisement and leave us to suffer the other half? That is the teaching of the priest, but not the Word of God. Death to those who believe in Jesus has no terror. Oh, my dear sister, look to Jesus, the Lamb of God, that taketh away the sin of the world. When you leave this world you will go straight to Him."

The brother ceased speaking. But blessed and happy were the moments spent with the dying sister, who but a few moments before was the victim of ignorance and superstition. But blessed be God, the Holy Spirit penetrated into the soul of the dying girl and helped her to see by faith Christ the Lamb of God that died to save her.

"Oh, dearest brother, now I understand it all! I, too, am happy; Jesus has forgiven me my sins and given me peace and joy. Glory to His Name!" And in that blessed assurance, after a few days of suffering, she left this world to be forever with the Lord in heaven.

Dear reader: "God so loved the world that He gave His only begotten Son, that whosoever would believe on Him should not perish, but have everlasting life."

"Ye are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." (1 Peter 1:18.)

(This story may be had in tract form at 50 cents per hundred by writing the Protestant Book House, 3339 Harrison Ave., Detroit, Mich.)

ARE YOU A DRIFTER?

A drifter is a row boat or sailing boat floating along without intelligent control or guidance, impelled by the current that carries it, until some stronger current catches it and causes it to change its course. The drifter is altogether at the mercy of chance winds and waves.

The drifter is a man who moves along the lines of least resistance. He is a creature of impulse. He lacks personal initiative. He lacks the power of a dominant purpose. He is never a leader or designer. He follows the crowd. His life is moulded by family, friends, associates. Life for him is not a battle, but a sort of hazy dream, sometimes a yellow fog.

Even men of genius may be drifters. When Coleridge died a friend said of him: "Poor Sam has gone. His life was rather a muddle. He leaves behind him a thousand brilliant pieces of work—not one of them completed." We knew a man about thirty years of age. He was a minister in charge of a church. He had the degree of doctor of medicine. He had been graduated from a law school. Life insurance had tempted him. He was intending to enter the real estate business. We have not heard of him for many years. He may be a captain in the airplane service by this time, or announcer at a radio station—he had a fine voice.

Across the ages comes the challenging cry of the heroic soul, "This one thing I do!" The words carry no arousing message to the incorrigible drifter. It may be that he is always doing one thing, or one small group of things, but he does not do them well; he does not triumph in his doing. He may not be a Jack of all Trades, like the drifters of whom we have just spoken, but he certainly is "master of none." Many drifters are of that type. They live just as their fathers lived. They are cheerful children of circumstances. Most clerks continue to be clerks. They never summon their dormant energies, enlarge the habitation of their souls, and rise to broader planes of living. They slide along.

Those who drift usually drift down stream—not up. Adolescence is the time to check this tendency; otherwise it will harden into a life habit. Too many of our youth today have the "what matters it?" way of living. They are not valiant and determined. They are strangers to self-discipline. Their character disintegrates. They sink from the higher to the lower levels of life.

The saunterer is never a struggler or a victor. The word is suggestive. It is a combination of the words "a la sainte terre." The saunterers were easygoing tramps who begged their way through Europe under the pretense that they were pilgrims to the Holy Land. They became in time a menace, vicious and unclean. The world has many idle saunterers who never use their God-given powers in a full-bodied or full-hearted way.

The church has its saunterers, too. The religious drifter is not much

good for anything. He drifts into church and out again. He does certain things that are arranged for him and performs a nominal service on committees to which he has been appointed. He has no conception of the privilege and duty of living a conquering Christian life. He is often a victim of cross-currents, which carry him altogether away from the sphere of Christian activities.

God wants strong men, not water-soaked timber. He wants tug boats rather than loose-jointed log rafts. The tug boat knows where it is going, and goes there with vigor and dispatch. The rank and file of church members may not be large enough in brain and heart and will to be ocean liners, but they can be mighty useful as tug boats.—Watchman-Examiner.

HEALING HUMANITY'S ..HURT.. A TRUE HOSPITAL STORY

She was 71 years old and was hurt in an automobile accident. She was brought to this hospital on Sunday afternoon, and died from her injuries a few days later. After the funeral her husband came to the office and asked Miss Jordan if she would give him the Bible a student nurse read from to his wife. Miss Jordan referred the man to the Superintendent. Inquiry elicited the information that the family belonged to a certain religious body, but had no Bible in the home. While this old woman was in the hospital a student nurse read to her from the New Testament. The husband said: "It brought peace to her soul, and she died trusting Jesus; and I want the book that I might find in it what she did. I have never read the Bible." A new copy was given to him, and my prayer is that he, too, will find Jesus.

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