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## The Dilemma of the Wets

By ERNEST H. CHERRINGTON, LL.D., Litt.D.

The wets face a dilemma. Two roads are open to them and two only by their own admissions. They may observe the eighteenth amendment honestly without equivocation and evasion just like the bulk of the American people. They usually admit the hopelessness of their very small minority attempting its repeal. They confess that it is there to stay. That it is there to be obeyed, curiously enough, rarely seems to suggest itself to them. The other path is a different one. It is to find some way to detour around the eighteenth amendment. The continuing success of prohibition enforcement and the assurance of the American people that President Herbert Hoover will not disappoint them in their expectation that he will solve the problems and remedy the abuses connected with enforcement have had a very depressing effect upon the illicit liquor traffic. The Jones law with its penalties for those who commercially engage upon liquor lawlessness as a business has thrown another wet blanket over a group that had hard work to keep up their spirits in more senses than one.

The entrants in the recent Hearst \$25,000 prize contest for the best way to detour around the constitution evidence the low ebb of what once hoped to be a wet tidal wave. The plans winning the first three prizes are so impracticable, if not impossible, that they might seem rather arguments on the difficulty of nullifying a part of the constitution. These plans are worth studying as the last word—at the present moment, at least—of the enemies of the eighteenth amendment. They may or may not represent the best thought of that group, but the extravagant sums paid for these plans suggests that whatever thought they contain was valued highly by the donor of the prizes.

The essay which won the first prize makes frank confession of the impossibility of repealing the eighteenth amendment, recognizes the fact that state dispensaries of liquor are unacceptable to the American people, to whom the idea of the state becoming a partner in the sale or distribution of liquor would be repugnant and that the modification of the Volstead Act by merely increasing the percentages of alcohol in permitted beverage liquors would be no solution. Having made these admissions, the author of the plan, Judge Franklin Chase Hoyt of New York City, sets forth his \$25,000 idea which consists in repealing the Volstead Act and substituting a law defining "intoxicating liquors" as "all alcoholic products of distillation." Judge Hoyt assumes that the Supreme Court will acquiesce in this definition as a proper definition of the intent of the eighteenth amendment. Curiously enough, he bases that assumption on the theory that the "ablest court decisions generally recognize and respect the necessity of interpreting the law in accordance with changing social ideas and conditions." Unfortunately, however, for his argument, the changing social ideas and conditions would probably suggest to the court the need of a stricter rather than a more liberal interpretation of the language of the amendment. Human society is becoming more complex. Industry is becoming more highly mechanized. The auto factories are pouring an endless flood of high-speed machines into our streets and highways. Such changes as exist in our social ideas and conditions all demand more rather than less sobriety.

It may be a recognition of this fact that caused

Judge Hoyt to offer an alternative should the Supreme Court condemn his proposed interpretation of the eighteenth amendment. He feels that in such a case another constitutional amendment inserting the word "distilled" before the words "intoxicating liquors" would be "easy to act upon." Since such an amendment to the amendment would ultimately stultify it and would be practically equivalent to its repeal, one is tempted to refer Judge Hoyt to his own presentation of the difficulties in the way of replacing the eighteenth amendment.

Judge Hoyt labors under the mistaken apprehension that distilled spirits have been "responsible for practically all the evils which liquor has inflicted upon the human race, while fermentation is the act of nature, and that to many must mean, in the most reverential sense, the act of God."

If Judge Hoyt turns to the official record of the Internal Revenue Department showing our consumption of intoxicating liquors before prohibition, he may note that our consumption of the fermented liquors was far in excess of our consumption of the distilled liquors which he would anathematize. If he turns also to the study of the Massachusetts Labor Commission in 1892, he might be interested to note that most of the crime, pauperism and insanity in the state of Massachusetts,

## Adaptive Revelation

By W. LEE RECTOR, Ardmore, Okla.

Devotees of inspired revelation fall into three classes—namely: (1) Those who believe the Scriptures to be nothing more than evolution of the human mind; (2) Those who aver them to be a mixture, part human and part divine; and (3) Those who hold them to be plenary and inerrant. Materialists assert the Bible to be but a human and earthly book like all other books of mere human origin. Modernists confess it to be a container of the Word of God. Orthodox Baptists believe it to be the full, the final, and the inerrant Word of God.

Each of these schools of thought, even though individually varying in shades of kindred content, has its own differentiating verbiage by which it expresses and describes its doctrinal content. Accordingly, if the orthodox school reaches out and picks up the differentiating words of either of the other schools and uses the same, such action tends to play the school, thus borrowing, into the hands of the one supplying. The borrower is always more or less at the mercy of the lender.

The significance of verbiage as a carrier of thought is too often overlooked. When two schools make frequent use of the same terms and each in turn assigns different meanings to the same words used, we behold reasons for confusion. For folk to walk understandingly, or to walk unitedly, it thus becomes necessary for them to agree upon definitions before proceeding. Failure of searchers for truth to discriminate adequately between the meanings of words, has caused many to go astray. Surely the devil seldom laughs with more glee than when he induces Baptist people to borrow words from their Lord's enemies, since the use of such terms tends to obscure, to cover up, or to lose truth divine.

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according to the most elaborate inquiry ever made by any state commission, was traceable not to distilled but to fermented liquors. He may not be aware of the fact that the animus of the American people was directed more against beer and the beer saloon and the brewers than it was against spirits and the distillers. One might pass over Judge Hoyt's suggestion that fermentation was the act of God. That phrase in the mouths of lawyers means something far different from its meaning in a church. Tornadoes, earthquakes, floods, droughts and a whole host of disasters, are, in the legal phrase, "acts of God." If Judge Hoyt merely intends to add fermentation to this list of disasters, one may not object to his phrase. Otherwise one may enter a demurrer.

Judge Hoyt suggests that if the federal government does not give the states what he calls "altitude" in regulations of fermented products, "the states in their turn may refuse one by one to support the present illogical scheme of prohibition." Some states not only might, but have done this. The latest state to follow that plan, Wisconsin, according to the official statement of the prohibition commissioner, never had from the beginning given any effective aid to the enforcement of the eighteenth amendment. It was always classed as a wet state. Its repeal of its enforcement code did not in any way change the situation which had existed in the past nine years. It is possible one or two more states may follow that example, an example first set by the state of New York. The probability of any considerable number of states, however, declining to do their duty under the eighteenth amendment is very slight. Not less but more prohibition, and not weaker but stronger enforcement seems to be the desire of the American people.

The misuse of denatured alcohol or methanol (which is wood alcohol) as a beverage was practiced many years before the eighteenth amendment. According to the "Oil, Paint and Drug Reporter," August, 1926, methanol was drunk twenty years ago as much as it is today. Freeze-proof liquid for hydraulic jacks, embalming fluid, horse liniment and hundreds of other poisonous compounds were used as beverages long before the idea of prohibition had ten thousand adherents. Industrial alcohol is no more intended for internal human consumption than were any of these "emergency liquors." Its manufacture is no more contributory to suicide than its the manufacture of rope.

Brigadier General A. C. Dalton's plan would permit the sale of beer of 5 per cent alcohol—whether by weight or by volume is not stated—in original packages containing one pint as a minimum. Before prohibition beer, as commonly used in the United States, contained 4 per cent alcohol by volume, porter 4.5 per cent, and ale 7 per cent. He would permit the sale of wines in minimum quantities of one pint, containing a maximum alcoholic content of 15 per cent. Many wines contained a higher percentage of alcohol than Brigadier General Dalton would permit. Sherry usually contains 19 per cent, Maderia 21 per cent, port 23 per cent. General Dalton's allowance of distilled beverages, whiskeys, brandies, etc., for medicinal use is not supposed to contain more than 35 per cent of alcohol. Usually gin contained 52 per cent, brandy 53 per cent, rum and whiskey 54 per cent each.

General Dalton would have the states hold referenda on the sale of intoxicating beverages within the alcoholic content set by federal law. He is probably unaware of the difficulties in the way of

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# Editorial

Everybody knows that man is fallible, yet few people question the utterances of them in whom they believe.

Don't worry about what you cannot do; rejoice over what you have done. And if you haven't done anything to rejoice over, get out and do it.

Property has its rights, therefore every property holder should be willing to pay for maintaining those rights. Taxes are just if equitably assessed and honestly collected.

The only reward a man ought to expect for doing his duty is a conscience devoid of offense. Yet some people wail every time they do not receive public applause for their deeds.

Transplant a young tree every two years for fifty years, and it will be only a stunted shrub. "A rolling stone gathers no moss." A constantly moving pastor—We leave you fill it in.

Before our people take socialism too seriously as a form of successful government, it will be well for them to examine the \$95,000,000 deficit in our Postal Department. We have socialism there.

Before you listen to the cranks who blame lawlessness on prohibition just read some foreign newspapers. Lawlessness is a world-wide disease, and liquor has nothing to do with it save to make it worse where the poison can be drunk.

There are two ways of getting children to eat the right kind of food. One of them is to force it down their throats; the other to eat it yourself, make much over its goodness, and thus get them to follow out of desire. So is it with young Christians.

"Hell's boiling over" is the way the Nazarene preacher characterized world conditions in a sermon the other night at Treveca College, Nashville. Surely he did not miss it very far. And it is spilling its filth and slime everywhere one turns.

In spite of the propaganda that is filling the papers today pretending to give facts about prohibition enforcement, it is a fact that illicit imports from Canada have been cut more than half and the supply of everything save home brew is slowly being shut off.

Respect for the law and confidence in justice were partially restored by the action of our courts in refusing to grant bail to Walter Liggett. Too long the people have felt that only the poor suffered for their crimes, that the rich could always get out.

Will Durant, the noted writer on philosophy, seems to think that his Catholic bent of mind is a divine gift. Hence he openly declares democracy a failure, sneers at Protestantism, and holds up the pagan ritual of the Catholic Church as the hope of mankind.

Eight out of every ten babies born in Africa die before they are two years old! Can you comprehend the horror of it? If you do you will be more eager to send missionaries to Africa to teach mothers the simplest forms of baby care and thus cut this rate at least in half.

Still they come, those strange religious ideas! Last week we received a copy of a magazine which specializes in trying to prove that the Anglo-Saxons and the Jews are direct lineal descendants from Abraham, therefore destined to rule the world. At any rate, they are ruling the world just now.

Some churches are without pastors; others want to be without; but the successful church is that which realizes there is no perfect pastor, hence

stands solidly behind him who serves them as bishop and seeks to make the church so great that its reputation will lift their pastor into the ranks of so-called "great pastors."

The liquor crowd in our country have perverted everything else, so we give what they may well adopt as their version of a certain Scripture: "There is more rejoicing among the brewers and distillers over one bootlegger who is slain than over all the loyal citizens in America who escape the vile poison which we are backing the criminals in making and dispensing."

Prince Edward Island, in their recent election, gave an overwhelming victory for prohibition and a crushing defeat to the wets who wanted to put the "government dispensary" into operation in the island. Nova Scotia is soon to ballot on the same question. And our "wet inclined" press merely mentioned the dry victory in P. E. I.!

According to an exchange, Mrs. Ed C. Klumbaugh, who was convicted some time ago in Savannah, Ga., for having circulated the alleged spurious oath of the Knights of Columbus, has refused clemency and will carry the case to the Supreme Court of the United States. Here is the first effort, so far as we know, of an American citizen to test the freedom of the press along this line.

"Commenting on the fact that Mr. Coolidge receives \$1.00 per word for all he sends the magazines, Editor L. L. Gwaltney says he himself has written 2,600,000 words in the past ten years. But remember that Mr. Coolidge first made his reputation by keeping silent."—Baptist Record. That's a pretty sharp thrust, but Al Smith has blunted its point now, for he gets \$2.00 per word and nobody ever heard of his being silent.

## WERE THEY PUT?

Editor Cody of the Baptist Courier must have been asleep during the discussion of the Relief and Annuity Board's report at the last convention, for he says: "We sincerely believe that the arguments in favor of the plan (Service and Annuity) were not got before the convention." If he will turn to page 21 in the minutes of the convention he will find that Secretary Watts, L. R. Scarborough and F. M. McConnell ably championed the cause of the proposed Service and Annuity plan. We opposed the plan alone. We leave it to the brotherhood if the head of the department, the president of one of our seminaries, and a man of Dr. McConnell's age and reputation do not constitute a trio who are able to "get arguments before the convention." Dr. Cody goes on to say: "The arguments against the plan did not present the case as it was, and the convention voted on these arguments, not, as we believe, on the real merits of the plan. We repeat, the case as it is or was did not get before the convention."

We remember very distinctly the nature of the arguments we presented; and while we believe Dr. Cody honest in his declaration, we are compelled to assert that he is mistaken. "The case as it was" was presented to the convention. The proposition is very clear. The right of any single agency to go before our churches with an appeal for special designated funds is a violation of the Co-operative Program. If the appeal for the 8 per cent of the pastor's salary would not be a special appeal to a designated object, we do not know facts. Furthermore, as we showed in our argument, such an appeal, if successful in the majority of our churches as now constituted and operating, would secure more money for the Relief and Annuity Board than for all the Co-operative Program besides. We do not ask that our word be taken. We ask that facts be admitted.

A second argument presented by us was: "The plan will not work because it does not provide for the preacher after he leaves the field paying the 8 per cent and goes to one that does not pay." We recall very distinctly that Secretary Watts denied the allegation from the platform. We know what the literature of the board says, and it seems to

make it clear that the only part of the fund paid in during the pastorate of a man with a church, which accrues to his interest is that which he himself pays. If he moves before the policy matures and happens to go to a church that will not pay the 8 per cent, then his 2½ per cent is all the actual credit he gets. The 8 per cent paid by the church goes into the permanent fund of the board. When all other provisions of the plan are met, he gets an additional credit if there is anything left.

The third argument was that the well-paid preachers would profit from the plan. Two things make this absolutely certain: (1) Only the well-paid preacher could lay up much in store. Ten and one-half per cent of the salary of a pastor drawing \$800 per year could not possibly amount to as much as ten and one-half per cent of a salary of \$5,000 per year. (2) The well-paid pastors only are in charge of churches that have been developed to the point where they would be apt to adopt the plan. We have not depended upon sentiment nor upon what ecclesiastical bodies like Methodists and Episcopalians have done. We have gone to the churches to find out! And we have not yet found a quarter-time or half-time church whose leaders expressed any sympathy for the proposed plan.

Our last argument was: We do not believe our preachers could afford to ask their churches to provide this 8 per cent fund. We still believe that it would react to the shame of the Baptist ministry. Perhaps we are wrong, but the idea of a preacher, who draws from \$2,400 to \$6,000 per year, going before a congregation, not more than ten per cent of whom receive as much as he does, and asking them to pay for his life insurance is revolting.

Dr. Cody claims that the other side was not presented. We beg to differ from him. Dr. Watts presented it in an able manner. Dr. Scarborough plead for continuance of the plan and gave the arguments that have been used all along, the only arguments there are for it. Editor McConnell argued for it. It is unfair to that convention to claim that they did not know what they were doing. And it will be unfair to the Relief and Annuity Board if some of its friends seek to bring the displaced plan back for consideration of a later body. If the Relief and Annuity Board does not heed the overwhelming voice of the convention at Memphis and go on now providing relief for needy old preachers and their dependents, it will be untrue to its position as a child of the convention.

Some of the brethren insist that the convention did not know what the Service-Annuity Plan is. We insist that they did not need to know all the details about its workings. Fundamental principles are all that are needed before a people can vote intelligently upon an issue. Our people in Tennessee knew those principles. Furthermore, there is nothing essentially mysterious about the Service-Annuity Plan. If the common people cannot understand it, then their leaders have no right to seek to impose it upon them. Baptists will never contribute willingly to anything about which they cannot know.

The plan as originally proposed is not very complicated. In brief, it is as follows: (1) An annual payment is made to policyholders who reach the age of 65, equal approximately to half their average salary for the years of service, provided they have been in the service 35 years. If they have not served 35 years, adjustments are necessary. Three-fifths of the amount due the pastor is available for his widow in case of his death. (2) The 8 per cent paid in by the churches goes into the general fund of the plan to be distributed on the basis of salary earned by the policyholders, with the provision that those earning relatively small salaries shall have the advantage from this fund, say up to an amount equal to 60 per cent of their average salaries. (3) The widow would receive, in case of the death of her husband, an annuity equal to \$300, provided that \$300 was not more than half her husband's salary the last year of his service. (4) Of the 8 per cent paid in to the credit of pastors by churches, enough is placed in the reserve funds to provide for disability annuities, annuities to widows and children, and the remainder, if there is any, shall be allocated to the credit of the pastors.



We do not feel that it is a fair method of appeal when one seeks to confuse matters by making people think they did not know what they were doing when they voted. Certainly it is unfair to a member of that body for his opponents on the floor to seek to leave the impression that he was speaking out of ignorance rather than through a conviction born of knowledge.

The principal argument for the Service-Annuity Plan seems to be "The Presbyterians are doing it," "The Lutherans are doing it," etc. We grant that they may be doing it, but is there any argument in such a declaration? Shall we sprinkle because they do it? Shall we renounce our democracy because they seem to be making a success of ecclesiasticism or the presbytery? We can readily see how their organizations could write the churches and demand that they remit monthly or quarterly a "small amount to guarantee that your pastor will not suffer when he is old." But how does that affect our denominational life? How does that make it right for our churches to designate 8 per cent of their mission and benevolent funds to the Relief and Annuity Board? And how will that remove the stigma of "commercialism" from the Baptist ministry when they go and demand, in addition to good salaries, the best homes, a month's vacation annually, and the privilege of holding at least two revivals during the year without loss of salary—how can that save them from the cynic and the sceptic in their communities who are ever ready to belittle the preacher before his people?

We assert that the facts about the plan were got before the Convention, that the Convention did know what it was doing, that the Convention spoke its wishes to the Relief and Annuity Board, and once more we remind ourselves that Southern Baptists do not establish their boards and institutions to determine the policies of the body, but to carry out the wishes of the body.

#### Pension Fallacy

Editor P. I. Lipsey has some very plain and practical words to say in the Baptist Record of July 11. In the editorial he shows the fallacy of the argument that, since business corporations provide old-age pensions for their employees, Baptists should provide pensions for their preachers. Such an argument, Editor Lipsey points out, is based upon a fallacious idea since Baptist churches are not run on strict modern business principles.

There is just no more in the argument for us to provide pensions for our preachers than there is for our churches to provide pensions for other workers in them. How can any honest man claim that a preacher who draws a salary of \$150.00 per month as pastor ought to have his church help provide him with an old-age pension when the superintendent of his Junior department is a widow, earning \$12 per week wages and giving her spare time absolutely free to the work of the church? If that church is obligated to provide a pension for that preacher, in the name of the Prince of Peace, what ought it to do for that widow?

Or another example of which the editor knows. Here is a church that pays its pastor \$4,200 and furnishes him with a home, the rental on which would cost him \$900 per year. In his church is a little mother who has slaved in order to give her two children a high school education. Her husband is only an unskilled wage-earner. Their total income has perhaps never been more than \$125 per month, and out of that they have paid their rent, fed and clothed those children and given them a start in the world. And during the past seven years the little mother has given an average of three working days out of each week to the church.

Can that man honestly advocate that the denomination pay him a pension when he is old, without asking it to guarantee the old-age needs of that mother and dozens of families living on half the income he has had? How any preacher of sensitive soul could stand before his congregation and ask it to do such a thing is beyond our ability to see.

And Editor Lipsey points out another grave danger involved. The old custom of giving favors to preachers in lieu of honest wages still persists in

some quarters. The tide has turned, however, and the churches today are rapidly coming to the place where they pay their pastors an income that is at least the equivalent of the average family income of the church. Discounts, poundings, "ham and eggs" are growing less and less popular as mediums of pay for pastors' services. We would be the last man among us to condemn a church for making occasional love gifts to their pastor. No man among them has a more sensitive soul than he, and his heart is bruised if his people do not show their love by special tokens. The "pounding" is a fine method of showing affection, but the minute a pastor allows the pounding to be used as a means of evading financial responsibility by his members, he has lowered himself in their estimation and weakened his hold on the life of the body.

We believe sincerely that Southern Baptists should at the earliest possible opportunity provide institutions wherein all laborers, whether lay or preacher, may be furnished the comforts of life if they happen to be unfortunate enough to reach the closing days of life without sufficient funds from which to have the necessary food and housing to make them comfortable. But we do not believe that such institutions should be provided only for preachers. Every servant of the Lord Jesus is equal to every other in His sight and is as deserving of help. Relief funds should be provided for the aged and needy preachers, certainly! But preachers, last of all, should be willing to stop with provision for such. We should lay our relief plans large enough to meet the day when every state will have in connection with its orphanage, a home for the aged in which preacher and layman may find solace and protection if they have no relatives to give to them and have been unable to lay by in store so as to provide for themselves.

#### LAW AND CRIME

Editor C. L. Snowdon of the Covington (Ga.) News has hit the nail right on the head with respect to prohibition. In a letter to the Christian Index he says:

"As it appears from the esteemed daily press that prohibition is the cause of so much crime and ought to be taken from the constitution and the statutes, why not abolish the Ten Commandments which for several thousand years have been the cause, in the same manner, of innumerable crimes in all nations of the world?"

"Also, in the same manner of reasoning, why not abrogate the laws against the drug traffic? Have not the drug addicts the same right to 'personal liberty' as the alcohol addicts? Let's be consistent?"

This editor of a secular newspaper has the right argument in defense of our prohibition laws. Let us bear in mind that all law infringes upon the "personal liberty" of the criminal class. He, who is right within, has no fear of the law. Governments exist for the well being of the people regardless of their own ideas of what constitutes their well being. The alcohol addict too often realizes that liquor is a curse and would refrain from the use of it if he could. There was a time when we berated the victims of strong drink. Now we should see to it that every criminal who takes advantage of a human weakness in order to fatten his purse is given the justice which moral righteousness demands.

The identical principle which demands the enforcement of the Tenth Commandment against murder holds for the enforcement of the law against the sale of narcotics, against the sale of alcoholic drinks. There is no difference in the sight of God and in the sight of all moral beings whose consciences are not deadened, between the man who shoots down another and the man who poisons another. Alcohol is a deadly poison, and to sell it to some one who is unable to control his depraved appetite is to sell him a poison. There is just as much reason for enforcing the law against the sale of narcotics and liquors as there is for the enforcement of the laws against murder; and we might say that the prohibition laws are about as rigidly enforced as the laws against murder.

We rejoice over a voice like this from the Georgia newspaper. When enough of our newspapers

raise their protest against the terrible traffic in human lives and souls which the liquor interests carry on, the Association Against the Eighteenth Amendment will become about as popular in America as the organization of Bolsheviks or that of the Italian Fascists.

#### A "WISE CRACK"

The Clarksville Leaf-Chronicle has this to say in the issue of July 17th: "A dispatch from Washington says that the prohibition bureau will soon begin to distill liquor to increase the medicinal supply. What a farce it is for the government to be punishing people every day for doing something that its own officers do!"

We cannot believe that the Leaf-Chronicle is a wet paper, but that kind of statement indicates that the editor must either have nodded or else he is falling for the wet propaganda like other secular editors. There's as much logic in his declaration as there would have been had he mentioned the fact that the government is making a new kind of money and had added: "What a farce it is for the government to be punishing people every day for counterfitting (doing something) that its own officers do!"

The medical fraternity has not yet reached the place where they are willing to dispense with intoxicants in certain forms of disease. Alcohol comes under the same ruling as do the opiates. The government places a rigid control over them. If they were produced in this country instead of in foreign lands, every sane American citizen would want the government to produce them, for it would prove disastrous were the masses left free to have them of their own accord. Only a moron would declare it stupid or criminal for the government to punish people for manufacturing opiates and distributing them to the public uncontrolled. Likewise, no sensible person would advocate the unlicensed use of making currency. Why then raise such a cry against the manufacture by the government of distilled spirits necessary to meet the medicinal needs of the land?

#### WHY SHOULDN'T WE?

The issue of July 25th of the Louisiana paper was half the regular size. Occasionally the paper appears in this form for the sake of economy. The Oklahoma paper and one or two others resort to this method of cutting expenses. But why shouldn't they? Secular papers do the same thing every week. The size of their paper depends upon the amount of special news and the amount of advertising. When we have little of either, why shouldn't the denominational papers reduce the size of certain issues and thereby cut down expenses?

#### GIVE US DOCTRINE AND SERMONS

Repeatedly the editor has been asked to publish more doctrinal articles, especially in the form of sermons. Hosts of our readers belong to half-time and quarter-time churches. Others are shut-ins and cannot attend services. They desire more sermons than they receive regularly.

We are glad to announce that, beginning in an early issue, we are going to give our people the finest series of doctrinal messages they have had the privilege of reading in many moons. A beloved Arkansas brother, who knows the New Testament by heart and can repeat from memory every doctrinal passage in the Old Testament, has prepared these messages and passes them on. Now is the time of all times to send in a six months' subscription for your Baptist friend who is weak in the faith. Your paper is going to be chock full of good things for the next six months.

"If a woman kills her husband, she gets a half column on the front page. If she kills somebody else's husband, it's a full column. If a prohibition officer kills a man, a column and a half on the front page. But if a bootlegger kills a prohibition officer, just a stick of type somewhere in the back of the paper."—The Pathfinder. Exactly so. And if there happens to be a preacher connected with the liquor crowd, he gets half the front page for a week.



## ADAPTIVE REVELATION

(From page 1.)

Unfortunately, current literature reveals avowed followers of Christ, both evangelicals and liberals, widely using the same terms, among them being, "Progressive Revelation." While widely prevalent, this term is no doubt quite innocently used. Notwithstanding the prevailing innocency of its use, it nevertheless lends itself quite readily to the abuse of truth. Because of the readiness with which it lends itself to the abuse of truth, we believe it would be wise to discontinue its use. In the place of it, it appears to us, we could wisely substitute the term **adaptive revelation**, since the latter lends itself less readily to the abuse of truth than the former.

Now, we would not be understood as opposing progress. The term "progressive," if used to describe human achievement and organization, has unquestionably a rightful place in our literature. Many tend, however, to wrest it from its legitimate setting and make it describe a process of change foreign to truth. Orthodox Christians have, and do delight in, God's method of revelation. They rejoice in the wisdom of His adaptations. Viewing Him couch His truth in types and shadows and in unvarnished declarations, they revel in the economy of His procedure, and in the fitness of His disclosures. It seems to us that the term "adaptive revelation" fitly defines and aptly describes His method of making known to man His truth.

Some one might say, "What is the use of playing upon mere words?" Why, brethren, they are the carriers of life and death, light and darkness, hope and despair, love and hate, sunshine and shadow. Words! They are eternally significant—**Truth is either lost or preserved in words.**

## Objections to the Term "Progressive Revelation"

The term "progressive revelation" strongly suggests a line of change proceeding from the lower to the higher as from animal to man. The Scriptures do not justify such a suggestion. Truth, any time, anywhere, and in every situation, is heavenly and eternal. There is nothing higher than truth. Accordingly, to assume procedure from the lower to the higher condemns Christ—**He is the Truth.** Being the summation of truth, He would not disclose anything short of Truth. And if Truth, then such a revelation could not be from the lower to the higher. Truth is always and eternally the highest.

The term "progressive revelation" strongly suggests change proceeding from the imperfect to the perfect. The Scriptures do not justify such a suggestion. The first state of man was the highest state he has ever known on earth. When God, looking upon His creations, including man, the crown of His creations, said, "It was good," we witness in them the level of perfection and perceive in the same a complete denial of the suggestion that He proceeds from the lower to the higher. The perfect state of man—and it was perfect before the fall—evidences the perfection of God's nature and reveals the plane upon which He actually moves. Every thought and act of God's has been, is, and shall ever be a perfect thought and act. Any other position is untenable. Every individual ought to accept unhesitatingly the whole of the Scriptures, or reject all of them. Could God respect fence-straddlers, middle-of-the-roaders, or compromisers? If we say we believe the Bible, then let's do not tamper with it so as to make it deceptive to the weak and satisfactory to its enemies. Instead of God abusing truth by couching His thoughts in imperfect terms, He always preserves truth by couching the thoughts in perfect terms.

The term "progressive revelation" strongly suggests change proceeding from the simple to the complex. The Scriptures do not justify such a suggestion. A professor of the writer's once said, "God is in a process of realizing Himself." To illustrate this statement by the use of a simile, he said in essence, "Like an acorn is to the full grown tree, so God in His original state of being is to His full grown self." The Bible does not teach, neither do we believe, that God ever existed in an embryonic state. We believe that He was from the beginning, is today, and shall ever be in the summation of ab-

solute power, understanding, and love. Accordingly, His movements and revelations are not from the simple to the complex, but are eternally and individually on the plane of perfection. In every disclosure of Himself, He reveals eternal, not relative, values. In the light of facts and scientific reasoning, we are justified in concluding that God does not proceed from the simple to the complex.

The term "progressive revelation" strongly suggests change proceeding from the relative to the absolute. The Scriptures do not justify such a suggestion. Were we to grant the relative claims of many modern thinkers, we would have to yield our faith in the inerrancy of the Word, and admit that the earlier Scriptures are not as safe as the later ones. In contrast with this, we believe that the revelations in Genesis are just as dependable as the disclosures in Revelation. We believe that every page of every book in the Bible is equally dependable.

Now if the term "progressive revelation" lends itself thus readily to making unscriptural suggestion, then it seems to us that we could wisely leave off its use and employ an unambiguous one.

## Advantages of Adaptive Revelation

The term "adaptive revelation" means that God reveals whole, not relative, truths to earth's children as they have need. In use, this term would obviously lend itself less readily to the abuse of truth by immature and errant Christians and by enemies of the Bible than would the term "progressive revelation." Instead of assuming change, proceeding from the lower to the higher, from the imperfect to the perfect, from the simple to the complex, or from the relative to the absolute, it sets forth God as an absolute intelligent, loving, and sovereign being, and reveals Him in a role of supplying His truth even as the particular needs and capacities of individuals demand. God understanding man's needs, reveals His whole truth accordingly. God's instruction to innocent Adam and Eve was just as high, just as heavenly, and just as true as His instruction to guilty Peter, James, and John. They, the three sinners standing on Tabor's height, were children of grace. Notwithstanding the grace in which they stood, they needed truth, whole truth, so God said: "This is my beloved Son in whom I am well pleased, hear ye Him." The situation of the latter was markedly different and widely distant from that of the former, yet God met the particular needs of each by the use of Truth, absolute and changeless. That is, He revealed His absolute and changeless truth to these different and widely distant learners as they qualified to receive it, or as they stood in need of it.

Every adaptive response, or revelation, of the Lord is perfect. As touching His nature, God makes no progress. Being absolute, He cannot become more than He is, but as touching His work, He moves forward. **He proceeds in His revelation and redemptive work just as fast as man progresses in truth.** God proceeds—man progresses. The race, spiritually speaking, progresses only as it appropriates God's revelations. The Bible, a compendium of truth divine, was revealed to man as he needed and could receive heavenly light.

In conclusion, you will permit, we are sure, a suggestion which grows out of a deep and abiding conviction. It is this: orthodox people should refuse to use many terms now creeping into Christian current literature. When naturalistic terms are smuggled into religious vocabularies, we should refuse to help the enemies of the Bible popularize their false guesses and their false philosophies by spurning the privilege of using their descriptive and destructive terms. "Progressive revelation" implies an evolutionary scheme of change. **Adaptive revelation** implies an involutionary scheme of change. The one is earthly and errant and the other is heavenly and true. Believing the whole Bible, knowing God to be high and lifted up, and discerning His way to be above man's ways and His thoughts above man's thoughts, we should steadfastly spurn every opportunity of being a party to undermining the truth. The Holy Bible, a compendium of heavenly, full, final, eternal, and unchangeable thought, has been handed down to us

through the holy men of God as the Spirit gave them utterance. Our Bible is an involutionary and not an evolutionary book. Accordingly, its contents are not evolutions from the lower to the higher, but are revelations from the higher to the lower—from God to man.

## THE DILEMMA OF THE WETS

(From page 1.)

such referenda. For instance, Maryland has a provision in its state constitution which forbids the reference of any law or constitutional amendment "licensing, regulating, prohibiting or submitting to local option the manufacture or sale of malt or spirituous liquors." However, such a little thing like constitutional provisions are not very seriously considered by those seeking this detour around the eighteenth amendment.

Besides their admissions that the eighteenth amendment is not likely to be repealed, the three prize winners all suggest that the beverages permitted by their plans shall be sold in sealed packages. They seem to ignore the fact that intoxicating beverages are just as dangerous when sold in sealed packages as when sold in any other way. The evil lies not in the package, but in the contents of the package. A chauffeur who had broken the seal of such a package and consumed the liquor would be just as dangerous to traffic as one who had consumed his beer over a saloon bar. The worker who had carried sealed packages of liquor home and consumed them there would be just as much a handicap in a highly organized factory as though he had got his beer in a pail. The real peril lies not in the manner of sale or the place of sale, but in the character of the intoxicants sold. The point is that there is no safe place for beverage intoxicants in this high-speed civilization, regardless of the label or the character of the bottle.

All three plans presume that the federal congress will be recreant to its plain duty and that it will complaisantly pass legislation to nullify the eighteenth amendment. The small number of foes of prohibition which the wet group have been enabled to elect to congress does not suggest any immediate lack of responsiveness on the part of that body to this suggested oath breaking. The three plans also imply that the Supreme Court will view nullification as proper, although the court has held that the concurrent power clause "does not enable congress or the several states to defeat or thwart the prohibition, but only to enforce it by appropriate means."

Thirty-two thousand dollars was paid for these three plans. Price and value are not always synonymous.

## THE WORDLESS PRAYER

By Frank E. Edwards

(Note.—The author of these lines is "Frank Terry" when on the stage. He was playing recently in Memphis, and while there aided Central Church in their noon-day prayer meetings where he made a big place for himself in their affection. When on the stage he fights booze through his vaudeville skits because he loves the Lord who saved him from liquor slavery.—Editor.)

"And this is the confidence that we have in him, that if ye ask anything according to his will, he heareth us." (1 John 5:14-15.)

Perhaps in your heart you wish to pray  
And feel that you don't know what to say.  
Perhaps you would thank the Lord above  
For your health and strength and His great love.  
Perhaps in your soul you wish to plead  
For something you feel you sorely need.  
Maybe you're ill and enduring pain  
And want Him to give you health again.  
Saddened by guilt, you'd forgiveness ask;  
Or, needing help in some heavy task,  
You sigh at the grief which bears you down.  
You weep at the cross—desire the crown—

Yet you cannot pray;

Then kneel and say:

"Oh, God! Look into my soul and see  
This 'wordless prayer' which I offer Thee.  
And if it be right, O Mighty One,  
Then grant it; if not, 'Thy will be done.'"



# A Great Lion Story

SUNDAY SCHOOL LESSON, AUGUST 11

Subject: "The Courage of Faith."

Lesson Text: Daniel 6.

Devotional Reading: Psalm 91:1-26.

Golden Text: Psalm 34:7.

**Introduction:** We do not know how long it was between the day when Daniel read the handwriting on the wall and the time when he was thrown into the den of lions. A year or more had perhaps elapsed. Daniel had risen higher in the estimation of the new ruler in Babylon. Conditions had changed, especially in the form of government. A new day was on, and the man of God was to play his part in the program. A point of contact can be had for any class by calling attention through some question to the lion tamers in a circus. Few people have not seen them and few have not felt the utter folly of the men and women who risk their lives twice each day for the little money paid them. Daniel risked his life not for money, but because he trusted God.

## I. DANIEL PROMOTED.

The first official act of Darius had been to reorganize the government. A new scheme was inaugurated. One hundred and twenty satraps ruled the 120 provinces into which the kingdom was divided. In each province there was a secretary whose business it was to report regularly to the "president." Because of Daniel's wisdom and fidelity, he readily won the favor of the king who was considering making him the ruler of the entire realm. "An excellent spirit was in him." That terse statement tells the whole story, for success in any sphere of life depends upon the spirit with which we attack our tasks.

## II. POLITICAL JEALOUSY AT WORK. (4-15.)

The sudden rise of Daniel to favor with the king aroused the resentment of the rulers. That was but natural, for they did not like the foreigner any more than we in America like him. Consequently these men sought some charge to lay against Daniel. They could not find it in his manner of life, his administration of official affairs, or in his loyalty to his king. He was absolutely faithful and free from error. These men finally reached the conclusion that they could find no "occasion against him except we find it concerning the law of his God."

**1. The Trap Set. (6-9.)** The jealous rulers then went before the king with a cunning scheme because it appealed to the vanity of the ruler. Secular history reveals the extent to which ancient rulers would go in satisfying their vanity. The demand of the pope today for abject obedience on the part of his subjects and for adoration by his princes and people is the only remaining remnant of the ancient emperor-worship that held sway for thousands of years. Notice the falsehood in their declaration, "All the presidents, rulers and satraps." Schemers against good men never tell the whole truth. The king did not think; vain people very seldom do think of the ultimate consequences of their acts. So he signed the decree that any one asking a petition of any god save the king should be cast into the den of lions. One of the favorite methods of capital punishment in that day was to cast the condemned man into a den of lions that were kept for that purpose.

**2. The Steadfast Worshipper. (10-11.)** News was not long in traveling. Swift couriers took the decree throughout the empire. Daniel heard of it, but was unmoved in his allegiance to his God. The prayer room of Daniel was evidently one of the upper rooms, somewhat similar to the top room of a modern "airplane" bungalow. When the windows or lattices were opened, one from the outside could easily see what went on within. Daniel went as usual to his place of prayer. "Praying toward Jerusalem" was a custom that seems to have arisen during the Babylonian captivity. The Mohammedans adopted the custom centuries later; but when the Jews refused to accept Mohammed as a

prophet, his followers turned to Mecca as their "prayer city." Three times a day did the prophet pray. He might have let his cowardice betray him into giving up his prayers for that month; but if he had, he would have lost the power that would have been needed, for his enemies would have set another trap for him. Spurgeon calls Daniel the real "Coeur de Lion" because he had the heart of a lion in the midst of temptations.

**3. The Trap Sprung. (12-15.)** Of course Daniel's enemies saw him at his devotions, for that was a part of their scheme. They went immediately to the king to report. When they asked him if he had not made the decree, he replied, "The thing is true according to the law of the Medes and Persians." This famous statute has become the by-word of many lands. There was an idea that to revoke a law or to remit a penalty under it would destroy the authority of all law and debase the ruler in the sight of his people. The king did not dare do anything that might be considered a violation of the principle. He was sore vexed, however, not at Daniel, but at the rulers who had caught him in the trap.

## III. DANIEL DELIVERED. (16-23.)

This part of the lesson needs special stress. It presents the certainty of our faith when it is placed in the word of our God. We, in America, have no heathen gods to concern us, but we have allowed various intellectual and social "gods" to take the place of Jehovah. Men are offering all kinds of human creations to take the place of our old-time faith. Let us beware of accepting any substitute for the God of the Bible, for He alone can help in times of trouble.

**1. The Troubled King. (16-18.)** Did the king believe what he said when he declared that Daniel's God would deliver him? Whether he actually believed or not, his message must have heartened Daniel as the stone was placed in its position over the opening to the den of lions. The king was true to his office and sealed the door with his official signet, but went to his room where he spent the night in fasting and prayer. His conscience convicted him of sin because of his weakness in granting hurriedly the request of enemies of Daniel.

**2. The Shout of Faith. (19-22.)** There is no more thrilling incident in all the annals of the followers of Jehovah God than that which occurred after Daniel's night in the den of lions. Early the next morning the troubled king was at the place with anxious heart and a half faith in his declaration of the evening before. Like most of us who really love the Lord, he could not have an unquestioning faith. "Lord I believe, help thou mine unbelief," would have been his prayer had he voiced it at that time.

"Is thy God able to deliver thee?" was the cry from his eager lips. And from the depths of the gloomy dungeon came the triumphant reply, "O king, live forever!" All the soul of Daniel was in it. Let teachers turn their imaginations loose on this point and every Bible student ponder it until the picture grips his soul! "My God hath sent his angel." "The messengers of Jehovah encamp round about them that fear him to deliver them!" God said it through the pen of his inspired writer. Daniel proved it by his experience. And along with the shout of deliverance came the cry of innocence. "Innocency was found in me before him and also before thee, O king, have I done no hurt." When the conscience is unfettered by sin, the heart is free to sing its glad song of praise before God.

**3. The Miracle of Faith. (23.)** The happy king commanded that Daniel be brought out of the den of lions, and when he appeared before his ruler, "no manner of hurt was found on him because he had trusted in God." There are scoffers in the world who laugh at the account. Some of them would deny it in toto; others would explain it by declaring that wild beasts will never harm a person who is absolutely devoid of fear. But let them explain how Daniel could have been devoid of fear on that occasion without taking into consideration his faith in God! Daniel was saved because he trusted in Jehovah, and all the infidels and critics and modernists in the world cannot remove the miracle of faith in the incident!

## IV. PUNISHMENT AND REWARD. (24-28.)

**1. The Wages of Sin. (24.)** The wicked satraps, presidents, their wives and their children were cast into the den of lions and destroyed. We are not to wonder at the account, for it is in perfect accord with records found in profane history of the period. And it is but the working out of the inviolable law of God, "The soul that sinneth, it shall surely die." It was a terrible punishment. God's Book simply records what occurred and gives it as a warning to wicked men everywhere to beware.

**2. The Gift of God. (25-28.)** "The gift of God is eternal life." Daniel lives today and will live forever in the records of man. Not only was he exalted in the nation, but his God was made the deity of the land. When Patrick, that ancient son of a Baptist deacon in Britain, stood before the Druid priests with his fire, built against their laws, he was a "Coeur de Lion" of the type of Daniel. He had his courage because of his faith. Daniel reigned and prospered in the reign of the two mighty monarchs, Darius the Mede and Cyrus the Persian. God's gift to him was honor and glory and power and ability to exalt his Lord.

**Application:** A score of wonderful lessons may be deduced from this study. Let teachers work up a list. We suggest: (1) Faith in God and loyalty to His divine laws brings ability for any secular task. Men of the world today lose their best hope when they forsake worship because of business or professional reasons. (2) Steadfast Christians will always be victims of evil men. True preachers, who cry out against our modern social sins and foibles, must inevitably suffer, but they are unworthy their calling if they have less courage than Daniel had. Every Christian must make up his mind either to suffer for Christ or to suffer because of his disloyalty to Him. (3) Prayer is power. Therefore if we would be strong in the midst of temptations, we must not forget to pray regularly. (4) We never evade danger by proving ourselves disloyal to Christ in the moment of one temptation. The devil will never let up. Therefore fight him by never yielding a point of honor. (5) To yield in a moment of vanity will inevitably bring us hours of suffering. Darius was like many Christians of today in that he had rather be flattered than to think. (6) Conscience makes cowards of us all even as it made Darius afraid and caused him to spend a night in terrible soul agony. It is far better to do right than to suffer over a wrong. (7) Be sure your sins will find you out. The wicked enemies of Daniel thought they had a snare-proof trap, but it reacted to their ruin. No wrong can ever be righted, and he who would ensnare an innocent man will himself be ensnared some day. (8) Political jealousy and scheming have ruined many an honest officer, and they are the curse of our own national life.

## FRANK COLLINS' FATHER

We give this belated word of sympathy to our good brother, Frank Collins, and other members of his family. Their father, James A. Collins of New Market, passed to his reward on June 16th at the ripe age of 78 years. He was converted when a lad and united with a Baptist church. For many years he served Northside Church as a deacon and in other ways labored for the promotion of the kingdom of his Master. He leaves behind to bless the world six splendid sons and two worthy daughters. Frank Collins is one of the field workers under our State Educational Department and is known and loved throughout the state.

The Baptist Standard, Dallas, Texas, has a department entitled, "Questions Answered." In a late issue Editor McConnell undertakes to explain 1 Peter 3:18-22 and to answer the question, "Shall we know each other in heaven?" Well, if Editor McConnell can give a lucid and satisfactory explanation of Christ's preaching to the spirits in prison and a convincing answer to the question, "Shall we know each other in heaven?" any other questions that may come to him will be easy.—Word and Way.



## ALASKA BOUND!

Mrs. R. L. Harris Writes of Interesting Tour

My Dear Miss Mary: Perhaps since the June quarterly meetings are over and the association meetings are not yet in full swing you would like to hear about my trip thus far. It is the first time I have even tried to think about all I have seen. As soon as we land we write a bunch of cards and off we go. Every minute I wish all my friends were with me, and I find myself continually saying, "If God made all this beauty and grandeur for earth, what must heaven be?" Truly it would bankrupt the English language to try to even partially convey the marvels of what we have seen thus far.

We left home the third of July on our best L. & N. train, arriving in Chicago the morning of the fourth. Mama was very much concerned over my being in that wicked city and also traveling on the "Glorious Fourth." We had two hours in Chicago, so walked up to Michigan Boulevard and back. You would have thought it was early Sunday morning in Knoxville. The streets were deserted!

We left Chicago about ten on the "Denver Crack Flyer," the finest train I had ever been on. The conductor was a Kentuckian and was so kind. A long, tiresome run from ten o'clock one morning until one forty-five next day, through prairie country. The train often stopped for five or ten minutes, and we all enjoyed a walk up and down the platform. Many from the East were going all the way through to the West coast, so we were soon friendly. As soon as we were adjusted in our hotel in Denver we arranged for a city sight-seeing trip. The one thing that caused delight and amazement is everybody is so anxious that you see everything of interest. Bell hops, hall girls, waitresses, taxi men—all want to help you. The world is not as selfish as some would make you believe. Denver is so beautiful, surrounded by snow-capped peaks. Our first stop was at the capitol, made of Colorado gray granite, finished with Colorado white marble. On the west side is a copper plate saying you are one mile above sea level or four times as high as the Woolworth building in New York. The dome of the capitol building is covered with Colorado gold leaf. Parks are beautiful and numerous. One is impressed with the fact that all houses in Denver are stone or brick. At the Union Station one is impressed with a wonderful iron grill arch which has "Welcome" in electric lights across the top, and as you leave the inside reads, "Mizpah."

The next morning we took an automobile trip of one hundred and sixty-five miles, leaving at 8:30 and returning at 7. First we went to Lookout Mountain Park where "Buffalo Bill" is buried. It is a lovely museum with so many of his precious possessions. From this point you have a wonderful view of the surrounding country. From there we went to Idaho Radium Springs, Georgetown and Silver Plume Mines, one of the largest silver mines in Colorado. We went back into the mine a long distance and saw how they mine the silver. I have a small box of ore specimens. From there we drove to the top of Mt. Evens, over a new road recently opened (lacks five miles now of being finished to the top), at which point one will be over five hundred feet higher than Pike's Peak. We were above the timber line. So much snow! We decided to make a snow ball, but it was too much like ice cream salt, large crystals that would not stick together. If you have a National Geographic with an account of this section read it. Up here where there are no trees I was thrilled with the lovely flowers growing among the rocks and snow. I pressed many; wish I could show them to you.

We had heard all kinds of wild rumors about how your nose, eyes, ears, finger tips would bleed when you reached that altitude. Don't ever believe it. There were hundreds up there, cars from all over the country, and the only inconvenience was every time you took a breath you felt as if you were taking ether, your breath getting shorter and shorter. We came down by Troutdale, in Bear Creek Canyon, the most ideal spot I ever saw.

The next morning we left at 10:10 for Colorado

Springs and went at once to the Garden of the Gods, Minitou and up Pike's Peak by cog. Now if you want a real thrill (in the language of our modern flapper), here's where you get it! Some of the road is a twenty-five per cent grade. We had been wishing for a snowstorm on Pike's Peak. We had not been there long when it begun to grow dark. It was only about three in the afternoon. When we arrived the sun shone over the magnificent view. Truly it looked as if you could see "the kingdoms of the world" with ranges of snow-capped mountains hedging them in. Darker it grew and colder. (We had on our winter coats.) Soon the snow began to fall in all its fury, and we could not see our way to the auto in which we were to return. We crawled under the blankets, for it almost cut your face it was so furious. We came down to half-way house before we drove out of it. When we returned to Colorado Springs all was "sunshiny," and warm.

The next morning we left for Salt Lake on another elegant train. We were on all that day and night until nine the next morning. Two diners, a lounge, observation car, all sleepers. We entered the Royal Gorge at Canyon City about noon. Rock walls of varied colors rise almost to the sky, with a swift river boiling and seething beside the railroad track. We rode until dark through this canyon, but only now and then do the walls rise to such majestic heights. At Tennessee Pass (how we thrilled over the name!) we were 10,240 feet above sea level, or, as the guide said, "You are now on top of the world." We mailed our cards there, to have the top of the world stamp. Here we were on the Continental Divide, the second time we had crossed it, the other being at Mt. Evens. How we did hate to see night come on and shut out all the grandeur! We saw the new moon. It was at the right angle, so we were assured of a fine journey. We did see the famous Glenwood Springs and Shoeshone power plant before dark.

We reached Salt Lake City about nine o'clock a.m., and took a sight-seeing bus at once in order that we might see Salt Lake City and hear the grand organ recital at noon. As usual, everybody was happy and trying to show us a grand time. I really think Salt Lake City has a prettier setting than Denver if it could be possible. The capital here is built of Utah granite and finished in Georgia white marble, the prettiest thing I ever saw. Salt Lake is most interesting, with its pioneer days vividly pictured everywhere. Utah Hotel is magnificent. The University of Utah is here, also an elegant Catholic convent with riding school and golf course.

Mormons are all titheers, and I noted their wonderful business enterprises with a great degree of interest, and thought if Baptists would only learn how to tithe what a great power we could be! We heard the grand organ concert, had our lunch and left at once by bus for the great Salt Lake—"America's Dead Sea." It is seventy miles long and forty miles wide. There are seven large islands in the lake, and the remarkable fact is on each island there are several fresh water springs. On one island are two hundred buffalo, the largest herd known. On this island the "Covered Wagon" picture of the buffalo was made. There are salt mines on each side of the lake. There were hundreds in "Saltair Beach" bobbing around like corks, as you cannot sink. We returned to Salt Lake City and enjoyed the business section and received our first letters from home. The Beehive is Utah's emblem. Everything connected with the Mormons is a desert, an Egyptian word, meaning "a hive." There is the "Desert Bank," etc., etc.

We left that night on the "Yellowstone Special," another lovely train, all sleepers, observation, barber shop, compartments, etc. Everybody on this entire train (about six hundred when we left West Yellowstone by busses) was going to Yellowstone. Many had come all the way from Chicago with us. West Yellowstone is most picturesque with its log station, dining hall and out-buildings. We were a jolly bunch. We left at 9:30 and reached "Old Faithful" by noon, in time for a wonderful lunch, which we were quite ready to enjoy. On the way out we had stopped at many places and enjoyed a

rest from the bus. You cannot imagine how lovely our party looked. There were 27 bus loads with us. All yellow busses have tops down and carry a driver, who is a college boy, and eleven passengers. They load and unload in the most systematic way. At Old Faithful Inn we saw Old Faithful geyser who plays every sixty-five minutes (160 to 170 feet) in all its grandeur and glory. We visited the Paint Pats, Morning-Glory Pool, and hundreds of others, all appropriately and artistically named. After dinner we went to see them feed the bears, brown and black, and to hear a lecture from a ranger naturalist who spoke on "Bears and Their Habits." If I only had time to tell you, it would be most interesting reading. The next morning another ranger called at 8:15 and we went for a walk four miles. He explained all the beautiful wild flowers and gave their names, pointed out the birds and all the trees, and then the geology of the geysers and the marvelous coloring of the pools. God's hand is in everything. Continually I praise Him for all the beauties and wonders of the earth and His goodness in permitting me to share in all this. Bless the Lord, O my soul!

All packed, and at 1:45 the 27 cars come in line. We were loaded in, bag and baggage, and ready for the trip to Yellowstone Lake where we were to spend the night. Again we crossed the Continental Divide for the third time. We stopped to see many geysers and boiling mud pots. We reached Yellowstone Lake just at dusk. It is one of the largest in the world at an elevation of 7,730 feet above sea level. Its shore line is one hundred miles long and its area 139 square miles. The snow-capped Absaroka Mountains rise to altitudes of ten to eleven thousand feet from its eastern shore. The hotel, like Old Faithful, is magnificent. It is colonial, painted yellow. Bears come to the front porch to be fed. Here again a naturalist ranger gives an interesting talk after dinner. At 8:15 the next morning he leaves from the hotel with a party to visit the fish hatchery, explaining flowers, birds, trees and rocks as he goes along. I marvel as I listen. How few people really know or are interested in God's great out of doors!

Again we pack and are off this time before lunch for the Grand Canyon of the Yellowstone. We stop at Mud Volcano, Dragon Mouth's Spring; then to the Upper Fall, a perpendicular drop of 109 feet, with walls towering on both sides with red, green, yellow, brown, etc., and Yellowstone river like a green ribbon, with a peccot edge of white, at the very bottom of the canyon. A scene never to be forgotten! Fox movietone were here taking the falls with their roar, and cowboys and cowgirls in full regalia. No doubt it will make a magnificent picture. Then we drove around to the Grand Canyon Lodge, the third of the marvelous hotels in Yellowstone. It is an entirely different type. After a splendid lunch we are in our rooms looking out over the canyon and hearing the mighty roar of the falls.

Now this is the skeleton of what we have seen thus far. By noon tomorrow we leave for the Mammoth Hot Springs.

Already I am dumb with wonder, admiration and praise. By the time we see Yosemite, the intermediate points, Alaska and the Canadian Rockies I fear "your president" will be dazed. I am thinking of you daily and praying that our work may go forward in a great way, that ye may truly honor God who has so abundantly showered us with blessings, the greatest of which is Jesus our blessed Saviour.

Written from Grand Canyon, July 12, 1929.

A student at a rural school sends to the Conway (Ark.) News the following account of what he terms "A Spell of Sickness," and it certainly was "some spell": "It was simply awful. I never had such a tough time in all my life. First, I got angina pectoris, followed by arterio-sclerosis. I was just through with these when I got tuberculosis, double pneumonia, and phthisis. Then they gave hypodermic, and appendicitis was followed by a tonsilectomy. I really don't know how I pulled through it. It was the hardest spelling test I'd ever had."—Conway (Ark.) News.



### PRAYER MEETING HOUR IN A CITY BAPTIST CHURCH

By Sam P. White

When I came to the pastorate of the Deaderick Avenue Baptist Church of Knoxville I brought some things with me from my old pastorate at Shelbyville. I left some things behind. One of the things brought into the new pastorate was my experience with the prayer meeting hour. In my former pastorates the prayer meeting had never assumed the proportions and interest that I felt were possible. The plans used had varied with the conditions I found on the fields. But at Shelbyville I had had a success in a measure with the plan of Bible book reading and exposition that I felt could be made effective in a larger church. I had been greatly encouraged by some remarks that had been made by some of those who had attended for a season upon the prayer meeting hour. Knowing that if these meetings had helped men and women and had provided an interest in the Bible as the Book of the church, there must be something worth while in the study together of the books of the New Testament especially.

The plan I use is the reading of a book through before the group gathered for the hour of prayer. This is done usually one chapter at each meeting though a paragraph or sometimes more than a chapter is used. But the same book is read through before another is begun. Here we began with the book of Hebrews, then Romans and First Corinthians, etc. We use about forty minutes for the reading and exposition each night. The remainder of the hour is taken in song and prayer service. We try to stay within the hour, beginning on time, and if we get through a few minutes before the hour is up we dismiss. A great deal of interest is lost when we hold on after we have finished. Great fellowship meetings follow the prayer hour.

I have no argument for the method we use except that our Wednesday evening services are the most spiritual and enthusiastic of all the services we have at Deaderick Avenue. The Sunday morning hour with its special music and its set sermon and its offering and all that go with a Sunday morning service of larger crowds has never given the impetus to the church life that the Wednesday evening hour has.

Now the attendance upon the Wednesday evening services has never been great in numbers, but it has been consistently good. About 100 attend the prayer meeting. This is only about one-eighth of the church membership. But those who attend are interested and prayerful and songful. They listen with such interest as to give encouragement to the minister. He conducts this service always if he is in town.

Though we do not have the numbers that some other churches have on Wednesday evening, we do have meetings that are a great inspiration to our forces. We know of no better prayer services in the city. We have never had as good anywhere else. We would not have what we have if it were not for our experiences with the other fine churches which we have pastored.

The Deaderick Avenue Baptist Church has had many years of varied experiences. Sometimes it has been on the mountain top of enthusiasm, and sometimes it has been almost to the foot of the mountain, and sometimes it has been bumped by the rolling stones kicked loose by other travelers up the slopes, but with a fine group of faithful servants gathering on each Wednesday evening for prayer the faith of the old church is kept alive and the heart of the faithful is made stronger.

Many letters are received from over the city by those who request prayer for themselves. We have been made to rejoice in the conversion of some who have never been to the prayer services, but have been carried to a throne of grace. One fine woman, leaving the services one night, said that it was a great consolation to know that we were praying for her and her family. So the prayer meeting has its power and its place and its ministry in our community, and we are not expecting too much of it when we expect it to be the instrument through which a larger day and a sweeter fellowship will come to Deaderick Avenue Baptist Church.

### NEW CHURCH AT SAVANNAH

Missionary E. Floyd Olive has concluded a revival meeting in Savannah which has resulted in a genuine blessing to the town and to the cause of New Testament Christianity. On the 30th of June a church was constituted with fourteen charter members. Mahon Wood, son of the late Rev. R. J. Wood, was elected clerk of the church. His father was one of the most gifted, sainted and faithful pastors who ever labored in Indian Creek Association. R. L. Elledge, the only deacon in the list, was elected to fill the office in the new body, and other deacons will be added later. He is a brother-in-law of the former Sunday School Secretary, Emmett Moore, of Alabama. The church is, of course, without a house, but the Presbyterians, U. S. A., have proffered the use of their building for two Sundays in each month. It is probable that the church will accept this generous offer for the time being.

♦ ♦ ♦

### DR. JOHN B. LAWRENCE ACCEPTS HOME BOARD SECRETARYSHIP, JULY 15

By Louie D. Newton, Editor Christian Index

Southern Baptists will rejoice to learn that Dr. John Benjamin Lawrence, for the past three years Secretary of Missions in Missouri, has accepted the leadership of the Home Mission Board. He has already landed in Atlanta and began his work as Executive Secretary about July 15th.

At the annual meeting of the board, held in Atlanta, May 29-30, Dr. Lawrence was the unanimous choice of the board. When asked by long distance telephone if he would give consideration to this proposal, he replied that he could not see then how he could leave his present work—that he was very happy; but if the brethren felt impressed of the Lord to elect him, he would at least take the matter under prayerful consideration, provided no announcement was made until his answer was ready. The matter was treated in strict confidence. Dr. Lawrence came to Atlanta for a conference with a sub-committee of the board. He studied the work of the board in the light of all the facts. He went away to Missouri to wait on the Lord. And to our great delight, he notified us June 11th that he would accept.

Dr. Lawrence comes to the Home Mission Board in the very prime of life. He is fifty-four years of age and is in excellent health. He was born in Florence, Miss., July 10, 1875. He graduated from Mississippi College in 1899 and took his Master's degree from the same institution in 1902. He has been honored with the degrees of Doctor of Divinity and Doctor of Laws. He was ordained to the ministry in 1900 and has served the following churches: Greenwood, Miss.; Humboldt, Tenn.; First Church, New Orleans; First Church, Shawnee, Okla. He served for some time as editor of the Baptist Chronicle, and has proved himself a leader as Secretary of Missions in Mississippi, president of Oklahoma Baptist University, and Secretary of Missions in Missouri. He has written the following books: "Power for Service," "The Biology of the Cross," "Church Organization and Methods," "A Manual of State Missions," and "Outlines of Bible Study." He is a Democrat, a Mason, a Shriner, a Knights of Pythias, and Odd Fellow. He is married, his wife being Miss Helen Alford of Goshen, Miss., before their marriage. They have four daughters—Miriam, Catherine, Elizabeth and Helen.

Dr. Lawrence succeeds a noble line of leaders in the secretaryship of the Home Mission Board. Russell Holman was secretary from 1845 to 1851 and again from 1855 to 1862. I. T. Tichenor was secretary from 1862 to 1899. F. C. McConnell was secretary from 1901 to 1902. B. D. Gray was secretary from 1903 to 1928, and he is now Executive Secretary emeritus. There have been several ad interim secretaries, as for example, Dr. Arch C. Cree from September, 1928, to June, 1929, and now Dr. Barton from June 1st to July 15th.

The scope of home missions is larger today than ever before, despite the fact that so-called frontier conditions have largely given way to the onward

tramp of American civilization. Whilst we have less and less of the original type of home mission work, we have more and more of a home mission responsibility in dealing with the rapidly changing order which the second quarter of the twentieth century is witnessing. The problem of the foreigner within our midst—the Mexican, the Italian, the central Europeans, and the problem of the Negro, the Indian, and the French-speaking colonies in Louisiana—these are great enough problems; but look at the great city problem that emerges today, almost a new problem for the South, and the industrial problem and the shifting rural problem and the general problem of materialism—a problem so vast and far reaching as to challenge the united thought of Southern Baptists. What a task is home missions in 1929!

### HAPPY MARRIAGES QUITE SIMPLE; PASTOR FORMULATES TEN RULES

Work Out Feasible Plan for Marital Success and Stick to It, Alabamian Advises

Birmingham, June 19.—(A. P.)—The severest critics of marriage as an institution are those too indifferent to work out a feasible plan for marital success and adhere to it.

This is the opinion of Dr. J. E. Dillard, Baptist pastor and widely known writer-lecturer.

"By their own actions critics undermine the foundations of happy married life, and when their homes come tumbling down they blame marriage," Dr. Dillard says. "The number of divorces in proportion to marriages would be materially lowered if the woman would put as much time into homemaking and effort to make her husband happy as she does in trying to find reasons for divorce."

Dr. Dillard listed ten commandments for housewives, which he said would make marriage successful, if observed. They are:

"Thou shalt determine to make thy marriage a success and be willing to pay the price thereof. Study, plan, work, pray, give and forgive if thou wouldst make success of thy marriage.

"Thou shalt learn to work in 'double harness' Study thy husband, his likes and dislikes; stress thy duties rather than thy rights.

"Thou shalt keep thyself attractive in person and manner. Look thy best, be thy sweetest and never nag. Never say cutting things about folks, especially his folks, and most especially his mother.

"Thou shalt watch the little things. Keep the house clean; cook his favorite dishes; see that buttons are sewed on and the mending done.

"Thou shalt sympathize with thy husband in his trials and help him in his business. Put thyself in his place; don't expect luxuries and comforts ye cannot afford. Be economical, but not stingy.

"Thou shalt make thy home so attractive that thy husband will not want to go to his club or the smoker for a little peace and comfort.

"Thou shalt never compromise thy convictions of right and duty, but be careful not to mistake thy selfishness and stubbornness for convictions.

"Thou shalt not pity thyself nor talk of thy ailments unduly, nor let others persuade you that you are having a hard time. Your success will be worth all it costs and more.

"Thou shalt be a Christian every day at home as well as at church and in society, and when thou hast made a mistake, back up and try again."—Chattanooga News.

### MENCKEN'S FUSS

Mr. Mencken's quarrel with the South is that so many people belong to and attend churches down this way. His quarrel with the churches is that he holds them to blame for prohibition. If Mr. Mencken showed some relenting toward Southern writers recently, it was because he had hopes that the South would embrace Al Smith's view on prohibition, or, if it did not exactly embrace them, at least back up Mr. Smith and put him in a place where he could help make those views effective. The chances are that Mr. Mencken's views as to the state of literature in the South have become more pessimistic than ever since election.—Nashville Tennessean.



## THE NEWS BULLETIN

### AGED TENNESSEE PREACHER DIES IN TEXAS

On the night of July 21st Brother L. B. McNatt died in El Paso, Texas, at the age of 71 years. For half a century he preached in Middle and West Tennessee and was beloved in the state by a host of friends. He was born in Moore County, near Shelbyville. He served the churches at Fayetteville, Tullahoma, Wartrace, Bellbuckle, Clarksville, Shelbyville, Erin, Jackson, Newbern, and other places and held numerous revival meetings. A little more than two years ago his health became impaired and he went to El Paso in quest of a cure. Only three months ago, however, did he have to give up his active work. He is survived by three sons, J. B. and E. E. of Nashville and Charles of Dallas, Texas, and by three daughters, Mrs. Ruby Bowling of Antioch and Misses Daisy and Lucile of El Paso. Our sympathy goes out to them in their bereavement. He was indeed an "Israelite in whom there was no guile" and a true soldier of the cross.

### HUNTLAND REVIVAL

Pastor R. A. Johns of Winchester closed a revival with the Huntland Church on the night of July 24th. The meeting began July 15th. Johnnie Damron of Elora led the singing. There were about 25 professions of faith, but we did not learn the number of additions to the church. Raymond Kennedy is pastor of the church.

### BIG EMORY PASTORS' CONFERENCE ORGANIZED

On July 15th thirteen ministers of Big Emory Association met at Trenton Street Church, Harriman, and organized the "Big Emory Ministers' Conference." Officers elected were: Moderator, David Burris; clerk-treasurer, Geo. M. Trout; program committee, W. R. James, E. L. Brown, and C. R. Walls. Pastor N. U. Underwood of Rockwood spoke to them at eleven o'clock on "For If the Trumpet Give an Uncertain Sound." Lncleon was served at the home of J. B. Tallant, pastor of Trenton Street Church. Other ministers present were D. H. Taylor, W. G. Keyt, J. L. Owens, W. E. Whalen, J. M. Chambers and L. D. Marsh.

### METHODISTS HIT WICKERSHAM

In a letter given out to the press July 23rd the Board of Temperance of the Methodist Church, South, made its attitude very clear toward the recent published suggestion of Chairman Wickersham of President Hoover's committee to study lawlessness and make recommendations relative to its cure. They pointed out the fact that the committee has not had time to investigate the matter far enough for any member to issue a statement. They emphasized the further fact that the eighteenth amendment is a part of the national constitution, hence must be enforced by the federal government. They called attention to the fact that 46 of the 48 states ratified the amendment which contains these words: "Congress and the several states shall have concurrent power to enforce this article by appropriate legislation."

The suggestion made by Mr. Wickersham that the national and state laws be modified "so as to become reasonably enforceable" came in for a severe denunciation at the hands of the board. They declared the statement to be premature, since "it is too early in the investigation ordered to be made by the Crime Commission for the chairman to express such a sweeping judgment, which might be modified or changed entirely as the investigation proceeds, and

as it might become evident that the causes which at present operate to prevent efficient enforcement might be removed."

### BROTHER BROWN WORKING

Pastor L. E. Brown of Longview Heights Church, Memphis, is working for the promotion of the kingdom of the Master and for the strengthening of the members of his church. With enthusiasm he tackled the job of having a better informed membership, and as a result his committee on Baptist and Reflector is sending in a good list of names. He himself is now with Shiloh Church in a revival meeting which will continue two weeks. He was elected treasurer of Shelby County Association at their recent session. Every pastor like him swells the mailing list of our paper and adds strength to the cause of our Lord through the dissemination of kingdom news.

### GREAT REVIVAL AT DUNLAP

According to Pastor W. W. Crouch, the greatest revival meeting that was ever held in Sequatchie Valley closed at Dunlap the night of the 21st of July. Claude E. Sprague of Chattanooga did the preaching, and he is characterized as "a yoke fellow in the Lord's work." Frank Graziadei of Chattanooga led the singing. He is an Italian and has a splendid baritone voice, in addition to a great faith in the gospel. About 70 people made professions of faith. Fifty-two were baptized into the fellowship of the church, two were received by letter, and one by restoration. All those baptized were splendid young men and women. Others are awaiting baptism. This is a fine report. Brother Sprague is a true gospel preacher and knows how to build up the church which he serves. Brother Graziadei is a choice singer and personal worker.

### GREAT SUNDAY SCHOOL CONFERENCE

The conference held in Joelton on July 21st was a great inspiration. It is estimated that 1,500 people attended. Six hundred and twenty of these registered. H. L. Brantley, under whose supervision the conference was held, reports some interesting facts relative to the meeting. Six hundred and twenty registered in classes and a large number of others failed to sign the registers. Of these, 115 were adults, 125 young people, 131 intermediates, 136 juniors, 66 primaries and 21 cradle roll. The offering for the day amounted to \$18.10. Some one counted the automobiles parked on the grounds and there were 200, with an estimated value of \$100,000. Twenty-eight churches were represented, with First Church, Nashville, holding the high point, 76. Judson came second with 70 present, and Eastland third with 69. Such a rally is of great value and helps the rural church to realize the opportunities before it in the matter of enlisting and training the people who live nearby. Brother Brantley is a tireless worker, a Sunday school enthusiast, and one of the best superintendents in the state. He is working at the head of the Lockeland Bible school in Nashville.

### POLK COUNTY LAYMEN STAGE PROGRAM

Mine City Church at Ducktown will be hostess to the laymen of Polk County Brotherhood on August 4th when an interesting program will be rendered. M. C. Weaver, group director, will be in charge of the program and will preside. E. L. Stephenson will conduct the devotional service. Chas. E. Taylor will speak on "Our Investment"; Sid Howell, on "Our Opportunities"; Rev. Carl Loudermilk, on "Our Forces"; N. C.

Higdon, on "Our Money." Following these ten-minute messages short talks will be made by other laymen and ministers. At 3:30 "Vitalizing Our Unified Program" will be the subject, and the meeting will close with a special message from Pastor Org Foster on "Inventory: What Has This Meeting Meant to My Church?"

### HAM MEETING IN JACKSON

The great Baptist union meeting being conducted in Jackson by Evangelist M. F. Ham is stirring the city to its limits. Great crowds that overtax the large auditorium are attending. Messages that make sin heinous and magnify the justice and mercy of God are being presented. Up until the night of the 21st no invitation was given, but the Word was being planted for a rich harvest. A crowd estimated at 5,000 was present that night to hear him when he spoke on "Sowing and Reaping." All the Baptist churches of the city are co-operating in the meeting. Dr. Ham is working overtime in visiting these bodies and holding special services with their organizations. Alexander Bain is pianist for the evangelist and Earl S. Rodgers is chorister. We rejoice over this great meeting, the kind that will build up our churches and enable pastors to harvest the results of the evangelistic efforts. The meeting will continue at least another week.

### OCOCA ENCAMPMENT OPENS

The encampment at Ovoca opened on the 23rd with an attendance of about 100 the first day. On account of the fact that the Presbyterians could not vacate the grounds until Tuesday morning, it was necessary to postpone the opening program until afternoon. Mr. W. D. Hudgins with his wife and two splendid sons were on the job. W. D., Jr., was chorister and musical director for the assembly. Brooks was "official porter" by his own generosity. The field force of the Educational Department were present. Misses Jacobs and Collie, Frank Wood, Frank Collins, Jesse Daniels and others, including Swan Haworth and Miss Louise Landress, George Andrews, Sunday School Secretary of Georgia, and W. S. Wiley of Oklahoma were honored guests, speaking each day throughout the week. Pastor J. L. Dance of Knoxville was camp pastor. Pastor Reeves of Second Church, Jackson, was a daily speaker. Miss "Dick" McConnell of the Sunday School Board conducted conferences for college students. Miss Mary Northington directed the work of the W. M. U. conferences.

Mrs. Freeman led the W. M. U. conferences the first two days and the editor the pastors' conferences. Dr. J. J. Hurt of Jackson was the first evening preacher and delivered a splendid message on "Andrew the Individual Soul Winner." We were unable to remain longer than Wednesday noon, but the program had started off well.

(Turn to page 16.)

## Vacation Headquarters

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"They were spoiling our home..."

I COULDN'T seem to rid my home of flies and mosquitoes. They were a terrible pest, and bothered my husband terribly. I tried everything. Finally I got Black Flag Liquid. I sprayed it around, and it worked beautifully. It killed every fly and mosquito quickly. My husband was so pleased!

MRS. J. J. L.

**BLACK FLAG 35¢** *a half pint*  
**LIQUID** why pay more

Black Flag also comes in Powder form. Equally deadly. 15c, and up.



# 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.

## THE TWENTY-THIRD PSALM IN INDIAN SIGN LANGUAGE

The Great Father above a Shepherd Chief is, I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me, and He draws me, to where the grass is green and the water is not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometimes it may be very soon, it may be longer, it may be a long, long time. He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between those mountains that the Shepherd Chief will meet me, though this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true; I lie not. These roads that are "away ahead" will stay with me through life, and afterward I will go to live in the "Big Teepee" and sit down with the Shepherd Chief forever.—Mar-Pa-Kau-Kuoka.

## MUSICAL HEART'S-EASE

(A Recipe to Satisfy Every Heart.)

Begin with a soft, sweet Melody in Smiles on the Harp of Life.

Glide on into the clear, strong Music of Praise, Prayer and Thanks.

Then enter several Passages of the quick Staccato of Energy and Work. Bring into play quite frequently a few Echoes of Laughter.

Slip in as many Grace Notes of Gentle Deeds as possible.

Bring into action many Phrases of the Sweet Personal Quality of Kindness and Sympathetic Understanding. Let the Chords of Faith and Hope and Joy each have their place.

Touch often and softly the Strings of the Harmony of Peace.

Let there be a constant Minor Strain of Love in every Phrase and Part.

Give all the Fineness of Tone, Melodious Voice and Gracious Expression in your power throughout.

And last, though far from least, let there be as much Pause for Musical Meditation as seems best.

If this Recipe is daily practiced, you will become a Heart's-ease to all whom you may meet.—Catherine Henri Appgar.

## CHRYSOSTOM AND JEREMIAH

Chrysostom had incurred the displeasure of the emperor, Arcadius, by too great frankness in reproving him for his sins. The emperor, unable to devise a form of punishment which seemed adequate to express his indignation, took counsel with his courtiers.

"Exile him!" cried one. "What good will that do?" asked the emperor. "He looks upon the whole world as his fatherland."

"Confiscate his property," suggested a second. "Whom will that harm?" asked the emperor. "Not Chrysostom, but only the poor to whom he gives all that he has."

"Cast him into prison," proposed a third. "What would be the use?" retorted Arcadius. "He would glory in his chains."

"Well, then kill him, kill him!" cried all the courtiers at once. "How would that help?" asked the emperor.

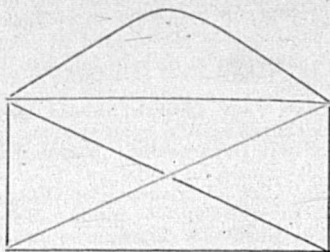
or. "It would simply open the gates of heaven to him. Think of something else."

"We must try to make him sin," murmured one courtier, thoughtfully. "Chrysostom is afraid of nothing but sin."

Jeremiah was like Chrysostom in the courage of his convictions, in fearing nothing that king or princes could do to him, in being afraid only of sin.—Tarbell.

## TRY THIS ONE

Take pencil and paper and make figure like the following without removing the pencil from the paper or tracing the same line more than once. It is easily done. Time yourself and see how rapidly your brain works.



## PRIZE OFFERED

Our boys and girls want to do something helpful to others. We will publish on this page the best jokes, conundrums, puzzles and stunts which our young people send in and give the name and address of the one who sends them. Here's your chance to do good and win the prize of being head of the column some week. Try it now.

## A STRANGE HYPOCRIT

Most people know how bees live and what wonderful workers they are. Here is a true story taken from the "lips" of bees for the benefit of men and women, boys and girls.

Out in the back yard of a farmer were several colonies of bees. Each colony had several thousand workers in it, a number of drones who would not work, and a large, stately queen. The queen had a way of making a humming sound when she was among her workmen; and when they heard that sound, they knew all was well and just carried on happily.

But one day they were busy and a strange creature entered the hive. On any other occasion the "police-men" of the hive would have attacked the stranger and stung her to death. It seems hard to believe that they could have been deceived, but they were, for this stranger has learned to make a humming sound exactly like that made by the queen bee. So the "Death Mask Moth" entered the hive, sang her song, deceived the soldier bees, and laid her eggs about in the honeycomb.

In a few days the little larvae of the moth began to move about. They bored into the honeycomb and attacked the eggs of the bees, destroying the life of the little ones and eating up the food that had been stored for them. Consternation prevailed among the worker bees, but it was too late for them to save the day. When the farmer came out to open the hive and get his honey, he found only musty, empty cells covered all over with the webs spun by the little worms which had fattened on the honey, spun themselves cocoons and gone to sleep to wake up as other moths.

"Death Mask Moth" is the name given this little flying creature that in some strange way has learned to

fool the bees. And it is exactly like Satan who has learned to assume the voice and character of the Christian. He enters our homes in fine clothes, deceives our fathers and mothers, sows the seed of immorality, falsehood and vice in the minds of their boys and girls and slips out to leave them there to ripen into cruel habits that destroy all the sweetness and fruitage of their lives so that when the Master comes to gather up his own he will find nothing but ugly, empty, sin-cloaked souls which he will gather up and throw into the flames of hell.

Let us all beware of every kind of hypocrit and be on our guard always lest some "death-mask" creature enter our lives and destroy the works we should be preparing for our King when he comes.—J. D. F.

## THE MAKING OF "BEN HUR"

Col. Robert G. Ingersoll, the agnostic, was riding along in a train. Gen. Lew Wallace happened to be passing the compartment of Ingersoll, was invited to come in and sit for a chat. General Wallace answered, "All right, Colonel, what shall we chat about?"

"Lots of things," answered Ingersoll. "Is there a future life? I don't know; do you? Was Christ the Son of God? I don't know; do you?"

Ingersoll paused and looked keenly at General Wallace. The General was embarrassed by the abruptness of the questions. He replied: "Really, Ingersoll, I have never given much thought or study to the questions you propound. I had a Christian training, and I have always accepted them tacitly."

"Indeed," answered Colonel Ingersoll. "Why, man, you surprise me! They are vital issues. I have studied the subject thoroughly. Every man ought to. Now, take my advice and look into the matter. You will find that you will agree with me."

General Wallace says: "I went from this interview embarrassed and mortified. I had not felt competent to discuss such an important matter with such a learned thinker. I made up my mind that I would never place myself in such an embarrassing position again. I plunged into study, reading every authority available. After years of study, instead of agreeing with the great agnostic, I wrote Ben Hur. It is my reply to him."—Canadian Baptist.

## JOB THE SCIENTIST

The science of the heavenly bodies has been an arena for many battles in the supposed conflict of the Bible with science. There is no contradiction between science and the Bible. The difficulty is in the mind of the objector. The Bible is plain in every scientific fact that it touches. A beautiful illustration is found in the book of Job (9:7-10. 38:31-33). The geologic beauties of the earth are given great prominence in the book of Job. He says: "Or speak to the earth and it shall teach thee; and the fowls of the air and they shall tell thee." (12:8, 28:9-11.)

## The Clouds

It is marvelous when we think how that bubbles of cool air gather around them mists of moisture and billions of these gather together in the form of a cloud which holds millions of tons of water in reserve, to be showered upon the earth and bless mankind. "He buildeth up the waters in his thick clouds and the cloud is not rent under them." (26:8.) Lord Kelvin said that there never was a rain without lightning. Job said: "When he made a decree for the rain and a way for the lightning of thunder." (28:26.) A flash from the positive and negative poles bursts the air bubbles of moisture and separates the compactness of the clouds and causes copious showers of rain to enrich the earth in fruitful season.

## The Sea

The sea covers three-fourths of the earth, while the land covers only one-fourth of the surface. Why does not

the sea overwhelm the earth's surface? God arranged it so that there would never be a conflict. The proportion of water and land makes the atmosphere comfortable for man to breathe. Were it less or more either way, life would be a painful burden. God knows this and told us about it through Job: "Or who shut up the sea with doors when it broke forth, as if it had issued out of the womb? When I made the cloud the garment thereof and thick darkness a swaddling band for it. And broke it up for my decreed place and set bars and doors. And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." (38:8-11.)—A. Reilly Copeland, in American Baptist.



"I take aspirin to clear my head."  
"Oh, I see, a sort of vacuum cleaner."—Drexlerd.

"What is the board of education, dad?"

"Well, my boy, when I went to school it was just an oak paddle!"

When Lindbergh sends his shirts to the laundry, they steal them for souvenirs. Of course, we're not so popular; they only take parts of ours.

## Foreign Lady Asks for Powder

Clerk: "Will you have Mennen's?"  
Lady: "No, I will have vimmen's."  
Clerk: "Will you have it scented?"  
Lady: "No, I will take it mit me."

It is easy enough to be pleasant

When your automobile is in trim,  
But the man that's worth while  
Is the one who can smile

When he has to ride home on the rim.

Green: "At table I always try to follow the motto, 'Eat and leave off hungry.'"

Gourmand: "Humph! To my mind that is about as sensible as to wash and leave off dirty."

## O Sailor of the Sea!

(Pat was applying for a job on board a ship.)

Captain: "Have you ever been to sea before, Pat?"

Pat: "Do you think I came over from Oireland in a cab?"

## The Same Difference

"Well, how do you like married life?"

"Well, there is no difference. I used to wait up half the night for Arthur to go, and now I wait up half the night for him to come home."

Jim: "Do you believe in a here-after?"

Joe: "Sure I do."

Jim: "Do you remember the five dollars I loaned you?"

Joe: "I do."

Jim: "Well, that's what I'm here after."

## Fine Economy

Mr. Worsted: "I have a very economical wife. Yesterday she made a necktie for me out of one of her old dresses."

Mr. Yarn: "Well, I have a very up-to-date one. Yesterday mine made herself a skirt out of an old necktie of mine."

## Capital and Rolling Stock

It was a fashionable wedding. The bridegroom had no visible means of support save his father, who was rich.

When he came to the stage of the service where he had to repeat, "With all my worldly goods I thee endow," his father said, in a whisper that could be heard all over the church: "Heavens! There goes his bicycle!"



# EDUCATIONAL DEPARTMENT

Sunday School Administration	<b>W. D. HUDGINS, Superintendent</b> Headquarters, Tullahoma, Tenn.	Laymen's Activities B. Y. P. U. Work
---------------------------------	------------------------------------------------------------------------	-----------------------------------------

## FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE,  
JULY 21, 1929

Nashville, First	1324
Chattanooga, First	1063
Knoxville, Bell Avenue	832
Nashville, Grace	511
Memphis, Union Avenue	501
Etowah, First	497
Chattanooga, Highland Heights	483
Memphis, LaBelle	482
Nashville, Belmont Heights	461
Erwin, First	440
Chattanooga, Tabernacle	427
Chattanooga, Avondale	425
Nashville, Eastland	418
Elizabethton	418
Nashville, Park Avenue	397
South Knoxville	365
Cleveland, First	365
Chattanooga, Northside	346
Kingsport	342
East Chattanooga	336
Humboldt	323
Memphis, Trinity	321
Chattanooga, Central	308
Chattanooga, Ridgedale	307

## SUNDAY SCHOOL NOTES

Good news comes from every field where our rural workers are at work. Will try to report next week.

We turn our attention now to the rural work and will stay in the country the remainder of the good roads season. If your church wants a training school, drop us a line telling us the date that will suit you best.

We have been asked to assume the following goal for the organized class department for this year—two standard departments and eight standard classes. We already have three of the classes reported this month, and we hope to go beyond this goal. Let every class register with us and strive to reach the standard and thus put on a worth-while program.

Swan Haworth and Rooke go to Grainger County this week for a training school at Rutledge and to get ready for Grainger next week when we are to put on twenty schools in that number of churches. Never have we had such co-operation in any country association as we are having in Grainger County. Next Saturday week we will close this work with a rally meeting at Rutledge where we will have a big time and reports from all the schools.

## TENNESSEE ENCAMPMENT

The Tennessee Encampment has just closed at Ovoca with a record of the finest spirit of any held so far. While we had no funds to put on this program, we had one of the best at all with our own paid help and volunteer help of some of our best pastors and others who freely gave their time to this program. The first hour each day was taken up with B. Y. P. U. conferences and study classes. These were led by a different worker each day, speaking on a certain and definite line of work and followed with open discussion of problems related. These were well attended and greatly helpful. The second hour was filled with study work in the Sunday school classes. Dr. C. W. Pope led a large group in "The Bible and How Study It." The writer had a class of about 30 interested teachers in a study of the process of teaching, while W. S. Wiley taught

a class in "The Pupil Life." These classes were all enthusiastic and well attended.

Following these study classes we had the "Pastors' Conference," W. M. U. and B. S. U. work, led by pastors and by Misses Northington and McConnell. J. D. Freeman, A. M. Nicholson, and W. C. Greasman each brought great messages to the preachers present on subjects related to the work of the preacher. Miss Northington was aided in the W. M. U. class by Mrs. J. D. Freeman and others, while Miss McConnell gave special instruction to a group of college students on the work of the B. S. U. At eleven each morning Mr. George Andrews of Georgia brought a thirty-minute message on Sunday School Administration, taking the view that the church is the unit and should be organized by departments to carry on all the work of the commission. It was very informing and helpful to all who attended. The last hour in the morning we had a message from the pastors. W. P. Reeves of Jackson brought two of these messages. W. M. Wood of Murfreesboro, A. T. Allen of Chattanooga, Douglas Hudgins of Knoxville and R. Kelly White of Nashville were the speakers.

The afternoons were given over to games and swimming. The young people all entered into this recreation with zeal and zest. All had a good time. On Saturday afternoon a grand circus was staged with a barrel of fun.

The evenings were taken up with an hour of song led by Douglas Hudgins, with his wife at the piano, and then a great lecture or address by some of our best men over the state. Such men as J. J. Hurt of Jackson, Arthur Fox of Morristown, Byron Smith of Knoxville, W. F. Powell, O. E. Bryan and Kelly White of Nashville. The evening devotions were led by Pastor J. L. Dance and the sunrise service by W. S. Wiley of Muskogee, Okla. Altogether this has been the best encampment we have ever had. Not so many people, but the finest spirit at all. We are planning next year to put on two weeks—one for the B. Y. P. U. in connection with their convention and a week for Sunday school work. This will give us a better showing at all points and will bring double the number to the encampment.

## STOCKTON VALLEY ENCAMPMENT

This encampment will be held at Helena on August 4-9, with Frank Collins general director. The daily schedule follows:

8:30—Sunday school classes: (1) Elementary Work, Miss Zella Mae Collie; (2) Teachers That Teach, George Simmons; (3) Winning to Christ, Frank Evans.

9:15—Bible hour, Frank Collins.

9:45—Study classes as before.

10:30—B. Y. P. U. study classes: (1) Senior Administration, Brooks Hudgins; (2) Trail Makers, Miss Collie.

11:30—Sermon, George Simmons and Frank Collins.

Afternoon—Recreation and study. Evening—Devotions on the campus and good fellowship in the homes.

Let every worker in Stockton Valley and Riverside Association come to this meeting. It will be beneficial to all and cost you nothing except your upkeep. If you can come from home each day it will cost you nothing.

ing. No books required, but all invited to study. Bring your mind and heart and let us develop both while together in this camp.

## YOUNG PEOPLE AND ADULTS

**With or Without?** In the suspension files at the Sunday School Board there are several applications for standards held up on account of "no blackboard." On one application was found these words, "We hardly have time for the teaching of the lesson, let alone using a blackboard." Another class states, "Getting a blackboard would only be expense for nothing, as we do not have time to use it." A whole chapter is devoted to teaching through the eye in "Teachers That Teach," by Amos R. Wells. We quote a few representative sentences: "The wise teacher will be skilled in the art of insinuating truth along with some visible processes. The teacher has stopped talking! The teacher has appealed to a new sense! To the extent of that new sense the teaching is at once reinforced." Not long ago this statement appeared somewhere in print: "We remember one-eighth of what we hear, five-eighths of what we see, and seven-eighths of what we do." This is worth thought! The reason for requiring a blackboard in standard equipment is to help improve the teaching.

**What Your Church Should Have.** Your church should have a Home and Extension Department. If you have one, it should be registered with the Sunday School Young People-Adult Department, Baptist Sunday School Board, Nashville. Those who are interested in this department will find some helpful material on the home and extension department page in the Sunday School Young People and Adults. There is also a new series on the work of this department in the magazine. Dr. Joseph T. Watts has compiled this helpful series, beginning in the August number.

**Next Month.** A special number of "Sunday School Young People and Adults" will be out on August 15th. This is of interest to all conceivable groups, as it is a special college number. Some of the special articles are "Who's Who, or Who's Not?" by Harry Clark; "Choosing a College?" by President S. P. Brooks; "Are You Going to College?" by President F. P. Gaines; and various articles and symposiums on the "Sunday School's Appeal to the College Student," "Advantages of a Baptist College," "Pastoring College Students," and "College Regrets." This is a number that every youth and adult in the South ought to read.

## LAYMEN'S NOTES

## ACTIVITIES FOR THE COMING MONTHS

## Third Quarter—Missions

August: Local and group meetings with topics grouped around soul-winning and missions.

September: Winning souls in the local church community, helping in revivals and holding same where otherwise they would not be held.

**Fourth Quarter—Loyalty to Church**  
October: Building the local services; enlisting the unenlisted for the church; rounding up gifts to state causes and getting ready for state convention.

November: Local and group programs based on "A Higher Standard of Church Membership," assisting weak churches to a larger program.

December: Study courses on "Meaning of Church Membership" and "Church Administration." The organizing and budgeting the churches for the new year.

W. C. Smedley, Chattanooga, writes: "We had a fine meeting yesterday and last night at First Church. We had 25 churches represented, and I appointed, or had elected, group leaders for the different groups in our association. We elected leaders

for the Sunday school work and for the men's work. I would like for you to send me enough programs for six groups, so that we can get to work. I wish you could have been at our meeting. There was a fine spirit of co-operation, and I feel that the work in Ocoee Association is in fine shape."

## SUGGESTED PROGRAMS

## Suggestion No. 1

Sunday afternoon, group director presiding.

2:30—Devotions, led by president of the local brotherhood.

2:45—Reports from churches. Two minute talks.

3:00—General topic, "Lengthening the Cords." (Isa. 54.2.) Ten-minute talks: (1) Enlarged Vision; (2) Enlarged Faith; (3) Greater Knowledge of the Fields; (4) Enlarged Service; (5) Enlarged Gifts.

4:00—Special music.

4:10—Address, "Strengthening the Stakes."

4:30—Adjournment.

## Suggestion No. 2

Group leader presiding.

2:30—Song and praise, Scripture quotations.

2:45—Why We Came, by presiding officer.

2:55—Special music.

3:00—General topic, "Building the Church through Existing Agencies." Fifteen-minute talks: (1) Through the Teaching Service; (2) Through Training the Members; (3) Through Fellowship; (4) Through Personal Service.

4:00—Music.

4:10—Address, "Growing Through Giving."

4:30—Adjournment.

## Suggestion No. 3

Sunday afternoon, director presiding.

2:15—Devotions by local layman.

2:30—Recognition of laymen from all churches represented.

2:45—Stewardship of Our Investments.

3:00—Stewardship of Our Oppor-

## HEALING HUMANITY'S ..HURT..

### A TRUE HOSPITAL STORY

This hospital gave 585 persons service during May. Our free work cost us \$3,395.44. We paid \$4,076.92 on interest and capital debt, mostly from earnings.

We received \$690.29 from Co-operative denominational funds. Those figures should interest every Southern Baptist. Every cent we get from the churches is applied on our debt for buildings, and we add to it from our earnings. We take care of all free work besides. We do not run an operating deficit.

But we often wonder why Southern Baptists do not take more interest in healing the body, as a distinct Christian ministry. The Priest and the Levite passed by the suffering man. The Samaritan helped him.

To which class do you belong?

*Livingston*  
Supt.

**SOUTHERN  
BAPTIST HOSPITAL  
NEW ORLEANS**



tunities.

- 3:15—Stewardship of Our Forces.
- 3:30—Stewardship of Our Money.
- 3:45—Address, "Vitalizing Our Unified Program."
- 4:15—Adjournment.

**Suggestion No. 4**

Sunday afternoon, group director presiding.

2:15—My favorite Scripture quotations. Keynote, "Conquest."

2:30—General topic, "Extension Work." Ten-minute talks: (1) Evangelizing the Community; (2) Helping the Small Churches Nearby; (3) Group Meetings and Their Possibilities; (4) The Associational Unit and Its Program; (5) Discovering and Developing Possibilities.

3:20—Male quartet.

3:30—Address, "Making the Brotherhood Effective."

3:50—Pep talks from the floor, one minute each.

4:00—Old-time song and go home.

For other programs, watch the Baptist and Reflector or write to the Educational Department, Tullahoma, Tenn.

## NEW BOOKS REVIEWED

**Illustrated Stories.** By William M. Curry, D.D. Fleming H. Revell Co. Price, \$1.50.

This volume is made up of eighty-eight well-told and helpful stories, covering two pages each, interpreting the ordinary events of life in terms of the spiritual. The subjects are gathered from a great variety of sources, but in each one will be found a wholesome and practical lesson. The stories are usable, and best of all will help the reader to find great spiritual truths in his own daily experiences. It is a book for preachers, teachers, and platform speakers, but will be enjoyed by all Christian readers.—J. R. J.

**Immanuel Hymnal.** The Macmillan Company. Price, \$1.75.

In this volume the publishers have attempted to "bring together the best in the evangelical hymnody of the English-speaking peoples." An effort is made to "glorify the person and work of the Redeemer of mankind" in song. We find a great many hymn tunes which have not appeared heretofore in American hymnals. Nothing frivolous or "jazzy" is found in the book. The music is of the older type. The volume is made up of 578 hymns, Contents, Index of Tunes, Index of Subjects, and Index of First Lines. Those wishing a new hymnal of this type will do well to give this an examination.—J. R. J.

**The Necessity of Prayer.** By Edward M. Bounds, D.D. Fleming H. Revell Co. Price \$1.25.

Those who are acquainted with Dr. Bounds' previous volumes on prayer can anticipate something of what this one is, or at least the style and convincing power with which he writes. The author believes in the place and power of prayer not only in the relation of man to God, but of man to man. The book is well characterized in the following words: "A work every Christian will treasure, for it will clarify his problems, sustain his courage, strengthen his faith, and lift his spirit into the immediate presence of God." The message of this book is greatly needed today by minister and layman and ought to find a place in every pastor's library.—J. R. J.

**The Master Purpose of Jesus.** By John D. Rhoades. The Judson Press, Philadelphia. May, 1929. Price, \$1.50.

This is one of the most interesting and informing books the reviewer has read recently. The author knows how to think and also how to write

well. He is a lawyer of Toledo, Ohio. He finds time to attend church and denominational affairs. Considering his variety of religious activities, one wonders how he finds time to attend to law business. He is on boards and committees on missions at home and abroad. This book could not be written by one who has not been a close student of Bible, history and missions.

The book has six most interesting chapters: The Masterhood of Jesus, The Master Objective of Jesus, The Master Teaching of Jesus, The Master Work of Jesus, The Master Order of Jesus, The Master Law of Life. It has ten valuable pages of "Reference Books," five pages of "Topics for Further Study," and seven pages of "Topical Index." Every Sunday school teacher and preacher and others should read and reread this splendid book.—W. R. H.

**The Bright Thread.** By Cornelia Geer LeBoutillier. Doubleday, Doran & Co., New York, 1929. Price, \$2.50.

This is a wonderful story by a young woman born and reared in New York City and daughter of a city pastor. It is a wonderful story for those who need to value the things of the spirit above the pleasures of the flesh. The right kind of admiration and love are rewarded in a fitting way in the story. It is a splendid book for young men and women of college ages. High ideals are lived out in Michael Locke and Diana Warren in the busy developing affairs of these young people. The advice given Michael by the splendid wife of the parish preacher is applicable to any person, young or old: "You will find fineness everywhere, Michael, and everywhere you will find coarseness. . . . You will find it in your own heart and have to fight it there." There are thirteen chapters and each one interesting. The book is well written and mechanically very attractive.—W. R. H.

**The Miracle Power of Prayer.** By Delilah Ann Nesperling. Published by Richard G. Badger Co., Boston, Mass. 114 pages.

The title suggests the content of the volume. Chapter 1 deals with prayer and places stress on secret prayer. The second chapter deals with them who are entitled to receive an answer to prayer. "The way of salvation," according to the author, is to become as a little child "willing to be led into paths of righteousness and peace." Chapter III gives "Three Magic Words" by which the law is fulfilled, "Faith, Hope and Love," and each may be found or restored through prayer. In Chapter IV the author gives "My First Answer to Prayer." Having read a little book on prayer, she spent the night in the hayloft in prayer while her family was distressed on her account. A mortgage was due and the next morning a neighbor came in and offered to lend them the money needed. The next chapter tells of a case of typhoid fever that was healed in answer to prayer. The doctor had pronounced it typhoid. She prayed all night, and the next morning the child was well. In the next chapter she tells of overcoming the need for an operation through prayer. A babe was healed of spasms, a five-dollar bill was recovered in answer to prayer, appendicitis, malarial fever and other ailments were healed. One chapter deals with the healing of a sick cat by prayer.

There is much of truth in the volume. The author did not turn aside from the physicians entirely, but leaves the implication that one does not need a physician. Prayer is magnified, as it should always be, but some of the incidents of healing are so flagrantly overdrawn that one does not feel caught by the arguments of the author. Much Scripture is given in support of the contentions made. That there is miracle power in prayer all will agree who believe the Bible, but that God will do some of the things the author ascribes to Him, many will doubt.

### A BETTER WAY TO DO IT

There appeared in a recent issue of the Florida Baptist Witness the following item from Dr. W. D. Nowlin. Because of the subject treated and the information given, we pass it on with the one additional word, The gospel, preached by exposition as well as through practical application, is the only card that will ever draw people to our churches regularly. Shows and sensationalism will draw crowds, but not crowds of church members. Get Spurgeon's sermons, Moody's sermons, Talmadge's sermons, Jonathan Edwards', Calvin's and others who have shaped the religious life of the world and you will find that they specialized in expository preaching of the plain gospel. Dr. Nowlin is right. Try it and see!

"Mr. Editor: I find the following in your paper of last week. It seems to be going the round of the papers, with at least tacit endorsement:

"Pastor Fills Up Front Seats of His Church.—When the Rev. Allen L. Eddy, pastor of the Congregational Church at Decatur, Ill., delivers a sermon, he likes to have his listeners well down in front, as who would not? Few, however, will take as radical means to a desired end as does Pastor Eddy. For some time members of his flock avoided the front pews, sitting in the rear of the church. After watching the procedure for several Sundays, Eddy procured a large rope and roped off the back pews. The idea helped matters along a great deal, the minister says.—Christian Evangelist.

"Some years ago I heard a pastor congratulating himself on a stunt he pulled off along the same line. He said he could not get his people to come down to the front; they would sit in the back of the church. He could not get them down to the front. One night when he took his text he left the pulpit and walked to the back of the church and there preached his sermon. He said the next service they were down in front. But these devices are but sad confessions on the part of these preachers that they had no congregations. No such tricks should ever be necessary, and no such tricks are necessary where the gospel is preached in its purity, pathos and power. The gospel of salvation and comfort has not lost its power, however. Some preachers may have lost the gospel."

### The Better Way to Do It

Instead of trying to keep people out of your back pews so preach the gospel as to draw crowds that will send people gladly to the front pews. This writer has never found it necessary, during a ministry of nearly forty years, to use tricks to fill the front pews; the gospel will do it. It never fails. Try it, brethren. It is better to "rope" them in than to "rope" them out.—William D. Nowlin, Arcadia, Fla.

It is good for us to fear God, and to turn away from evil because it is forbidden. But when we love God, we look at evil with new eyes and hate it heartily ourselves.—Exchange.

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## WOMAN'S MISSIONARY UNION

President ..... Mrs. R. L. Harris, 112 Gibbs Road, Knoxville.  
 Treasurer ..... Mrs. J. T. Altman, 1544 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.

### PURPOSE

We know the paths wherein our feet  
 should press;  
 Across our hearts are written Thy  
 decrees;  
 Yet now, O Lord, be merciful to bless  
 With more than these.

Grant us the will to fashion as we  
 feel,  
 Grant us the strength to labor as  
 we know,  
 Grant us the purpose, ribb'd and edg-  
 ed with steel,  
 To strike the blow.

Knowledge we ask not—knowledge  
 thou hast lent;  
 But, Lord, the will—there lies our  
 bitter need;  
 Give us to build above the deep in-  
 tent—  
 The deed, the deed.

—John Drinkwater.

### STOCKTON VALLEY ACADEMY

Some weeks ago an invitation was received from Miss Ruth Richards to come to Stockton Valley Academy for Sunday, July 21st. She said in her letter: "You will have to come on horseback from Jamestown if it is raining. There are no roads through to Helena."

On Saturday morning early Mrs. Ginn, our office secretary, and Miss Cora Moore, a former teacher at Stockton Valley, started out with your secretary in a Ford from Nashville and reached Jamestown in five and a half hours. We began to inquire about the way to Helena, and on every hand we were told, "You can go horseback or walk the seven miles." Finally we decided to try it, when Mr. Matthews, the principal of the school and pastor of the church, agreed to drive our Ford. We made it, but it took us two hours and a half to go seven miles. Much of the way we walked. We pushed the car out of mud holes and we jumped over rocks, but we got there.

If ever a community needed our Baptist school, it is there. What a shame upon us that it has been turned over to the state!

The property belongs to the Home Mission Board, and all the teachers are loyal, self-sacrificing Baptists. Now that the state is in control, they are planning to close it next year and send all pupils to Alvin York School at Jamestown.

How we longed to have some of our Baptists who have money with us on Sunday. The church (which meets in the schoolhouse) was packed and in the doors the people were standing. How did they get there? Walked many, many miles, and some rode horses and mules. There is not even a buggy in that country. We saw one wagon.

The young people had a part on the program, both in the morning and afternoon, and did their part beautifully. We were told the children in the pageant walked four and five miles to come to the practice.

Dinner was served on the school lawn and was greatly enjoyed.

During the morning hours your secretary taught the adult class with all the strangers who would not go to any class. Mrs. Ginn had the children and taught them in another room.

After the pageant we told of our travels in the Holy Land by request. Brother Sam Edwards of Cookeville was expected and was to have preached, but he was delayed reaching there, as he could not, with love or money, get any one to bring him to Helena from Jamestown. He walked most of the way and arrived

when we were singing the last song at noon. He preached a splendid gospel sermon in the afternoon.

The success of the program was due to the untiring work of Miss Ruth Richards who has taught in the school and who is spending the summer there. Mrs. Eliza Carroll, in charge of the dormitory, assisted her in all of her efforts.

The teachers are Carson-Newman graduates, yet they are working there on meager salaries, living in dormitories without screens and so far away that seldom do they have contact with any one but the people of their community. Why? Because they love the Lord and believe there are "diamonds in the rough" in those mountains who are really "diamonds sure enough." Bright, attractive, alert, splendid are the young people. Surely these teachers are making a good investment of their lives.

The church is doing splendid work under Brother Matthews. They have a flourishing Sunday school, B. Y. P. U., W. M. S., Y. W. A., G. A., and Sunbeams. Pray for these leaders and give your money to keep other schools from closing.

### DO NOT FORGET

West Tennessee G. A. house party, Union University, August 7-10. Send 25 cents registration fee to Mrs. Dallas Wohlath, 1890 Vinton, Memphis. Board \$3.

### Y. W. A. RETREAT

West Tennessee Y. W. A.'s, Union University, August 10, 11. Board, \$1.50. Send 25 cents registration fee today to Mrs. Wohlath. A worthwhile program will be given.

### WM. CAREY HOUSE PARTY

The inimitable superintendent of William Carey, Mrs. R. P. Smith, invited the W. M. U. leaders of her association to spend two days in her home in a mission study institute. About forty responded, and what a great time we had! The "Why and How of W. M. U." and "Larger Stewardship" were taught the women, and Miss Kellie Hix taught the leaders of the young people the manuals.

We organized a society for demonstration purposes and had a missionary program given and a model business meeting.

The women brought many good things to eat, and we all had a happy, profitable time together. Why not try this plan in your association?

### CHILHOWEE ASSOCIATIONAL G. A. CAMP

The Chilhowee Associational G. A. Camp was held at Wildwood Springs, July 8-11, under the direction of Mrs. Winston Henry, superintendent of Chilhowee Association, and Mrs. S. R. Settle, camp mother. Twenty-three girls were present, representing seven of the eight active organizations in the association.

Morning watch was held every morning before breakfast by the different leaders present. Later in the morning a study class in "Trailmakers in Other Lands" was taught by Mrs. Virgil L. Adams. All the girls will receive seals for this book, as the required amount of work was completed at the camp. Mrs. Henry led in the conference period. The afternoons were devoted to recreations such as swimming, tennis, etc.

Vesper services were very impressive, with Miss Margaret Davis, Mrs. Henry and Mrs. Adams leading. Rev. J. Griffin Chapman, a returned missionary from Japan, was present one

evening and gave an interesting talk on the customs of that country. The last night was given over to stunts, and Miss Sarah Moore of Maryville gave the beautiful story of the life of Ann Haseltine Judson.

This is the first G. A. camp to be held in this association and was a success in every respect.—Mrs. Virgil Adams, East Tennessee W. M. U. Young People's Leader.

### PERSONAL SERVICE

Personal service is developing into a larger and more useful channel of activity each year. The past year has seen the most forward recent step in its existence—the method of reporting.

Several years back we asked your leniency and patience with the Personal Service Committee, stating we knew we would need them. As we grew mistakes would occur and changes would necessarily have to be made. And so it has proved. But the very changes themselves are the outgrowth of advancement.

The vision of personal service as first conceived was wonderful, and it was carried on in a splendid manner surely; but in the free way it first adopted it was difficult to get a grasp or to tabulate. And so organized, directed work came into existence. Then it seemed as if more stress was being placed on the actual doing of a worthy deed than the purpose for which it was being done—the service to some one. So it seemed best to stress people and organizations doing the deeds. Thus at the 1928 annual meeting it was voted that we no longer report the number of things done, but the fact that the women and young people are doing them. The very title, "Personal Service," indicates action between persons. Heretofore we have been thinking more of the deed rendered than the one being served by it or of the one performing it. By the new ruling personal service is dealing with individuals rather than things and has certainly been lifted to a higher plane than it has yet achieved.

We are accustomed to thinking that the person who is the recipient of a kindness is the only one who is benefitted, but "who giveth himself with his alms feeds three, himself, his hungering neighbor and Me," is but another way of expressing the mind of the Master when He said: "Whosoever shall give a cup of cold water in the name of a disciple, . . . he shall in no wise lose his reward."

The many activities are carried on in the various channels in which our women are accustomed to put their efforts. A change in the method of reporting would necessarily tend to decrease the report, but it must be remembered that societies and not deeds are being counted.

According to the report, 216 societies are enlisted in work among the 26 Goodwill Centers. In answer to a question, "What is the most telling work done in your Goodwill Center?" most of the replies were: Mothers' clubs, Daily Vacation Bible Schools, Sunday schools, Bible classes and work among the juniors. A total enrollment of 9,237 was reported from nine Goodwill Centers. Thirty-five conversions were reported from three of them. Such statistics as these give evidence that Goodwill Center work is quite worth while, even if it is expensive, as has been asserted.

During the past year 417 societies were engaged in mission Sunday schools; 128 did Americanization work; 414 helped in Daily Vacation Bible Schools; 255 interested themselves in work for negroes; 2,494 held religious services; 5,979 were engaged in making visits in interest of Sunday school and church. When we consider that the above figures give number of societies and that they represent several thousand women and young people we can but rejoice at the growth in this department. Still there is room for greater development.

There were 30,415 organizations in 1928. Of these, 7,566 societies were reported as enlisted in directed personal service, although 8,794 reported personal service of some kind, though not directed. Of this number, 5,315 were Women's Missionary Societies. In all, about one-fourth of the total number of W. M. U. organizations are fostering personal service. While we are truly grateful for this report, we sincerely trust the number will be greatly augmented this year.

As a result of the efforts of those 8,794 societies, 6,854 conversions were reported for 1928. This but gives a vision of the evangelistic opportunity offered our women if they would only grasp it.

Surely those who are giving themselves to this service of the Master, have learned the meaning of the words, "It is more blessed to give than to receive," and are living the life so beautifully expressed in the following lines:

"Let no chance by me be lost  
 To kindness show at any cost.  
 I shall not pass this way again;  
 Then let me now relieve some pain,  
 Remove some barrier from the road  
 Or lighten some one's heavy load;  
 A helping hand to this one lend,  
 Then turn some other to befriend."  
 Mrs. Peyton Eubank, Chairman.

### TRAINING INSTITUTE

The training institute of the Woman's Missionary Union for organized mission study was held July 16-17 at the home of Mrs. Alma Smith at Bluegrass Farm, near Fayetteville. There were five churches of the William Carey Association represented—namely, Concord, Cash Point, New Grove, Mulberry and Fayetteville, with thirty-six persons present.

The Bluegrass Valley Missionary Society was organized, officers elected and committees appointed who were required not only to learn and fully understand what their duties were, but to assume these duties at once and to demonstrate what should be done. The president presided. The first vice president as chairman of the enlistment committee did good work in the increase of attendance. The second vice president gave us a splendid program. The third vice president was busy in assisting with the young people's work. The treasurer was ready to perform her part. The corresponding secretary distributed and collected for study books. The recording secretary wrote the minutes and prepared publications for local papers and for the Baptist and Reflector. A committee was appointed to put up a poster showing the location of Concord Baptist Church. About fifty dollars was subscribed to help defray the expenses of one of our most deserving young ladies who is planning to go to the W. M. U. Training School.

At noon each day the lunches were spread on the lawn and every one enjoyed the social hour, so that all received bodily food as well as spiritual food, and felt that the time was pleasantly and profitably spent.

The study of "Why and How of Woman's Missionary Union," also of "Larger Stewardship" was conducted by Miss Mary Northington of Nashville.

Miss Hicks of Shelbyville had charge of the young people's class. The study was very instructive and helpful to each one attending, and all were made to understand and realize the significance and responsibility of true Christian stewardship.

A rising vote of thanks was extended to Mrs. Smith for the use of her home and for the many ways in which she helped in making the meeting a success; also to Miss Northington and Miss Hicks for the valuable help received.

It was an incentive to greater work and higher aims and to become more faithful stewards in the service of our Lord and Master.

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## Obituaries

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### MRS. T. L. RHODES

Susan Sims was born May 8, 1847. She was married to T. L. Rhodes on February 16, 1883. To this union was born four children. Sister Rhodes was converted in early life, but did not unite with any church until 1905, when she joined Bradley's Creek Baptist Church and was baptized with her twin daughters. She was an invalid during the last years of her life and entered the gates of death on January 6, 1929. The son and eldest daughter died before their mother. She is survived by her husband and two daughters. May our God comfort them.

Committee: Bettie Mathes, Mrs. John Leeman, Mrs. Dallas Craddock.

### MRS. LUCY CARTER

Lucerne Mathes was born August 16, 1857. She was converted when a young girl and joined Bradley's Creek Baptist Church, where she continued a member until she was married to J. A. Carter. She then became a member of Fellowship Baptist Church where she remained until the death of her husband in 1903.

After twenty years of happy married life and active church work at Fellowship, she returned to the old home and old church at Bradley's Creek. On January 28, 1929, she joined the loved ones "over there." She is survived by three aged brothers and other kin.

Committee: Bettie Mathes, Mrs. John Leeman, Mrs. Dallas Craddock.

### RESOLUTIONS

Whereas it has pleased the Lord to call unto himself one of our number, Sister Edna Brown Ashworth, wife of Brother Arthur Ashworth, who fell asleep at her home near Norene at 6 o'clock Friday morning, July 2, 1929, after two weeks of serious illness following several years of failing health.

She was born April 12, 1880, and was married to Arthur Ashworth on November 11, 1916. In early life she gave her heart to Christ and united with Leeville Baptist Church. Later she transferred her membership to Fall Creek Baptist Church where she remained a faithful member as long as her health would permit; and

Whereas, she leaves, besides her husband, one brother and a host of friends to mourn her departure; therefore

Be it resolved, That Fall Creek Church extend to these sorrowing ones their deepest sympathy in this hour of sadness and commend to them her Saviour whose grace is sufficient to bear you up through the shadows and to give you strength to carry on until you, too, shall hear the call to eternal rest.

Be it further resolved, That a copy of these resolutions be spread upon the minutes of this church and a copy be sent to the Baptist and Reflector for publication.

Committee: M. H. Thompson, Bettie Leeman, Lilly Weatherly.

This July 7, 1929.

### MRS. IDA MAE ABERCROMBIE

On the afternoon of July 17, 1929, the death angel entered the home of Mrs. R. M. Liner and claimed as his own her daughter, Mrs. Ida Mae Abercrombie. She was a member of Parker's Gap Baptist Church. She is survived by one daughter, Doris La Rue; two sons, Hubert of Chattanooga and Glenn of Buffalo, N. Y.; her mother, Mrs. R. M. Liner; three brothers, A. M., R. H. and G. H. Liner, also of Chattanooga; two sisters, Mrs. M. S. Goins of Apison and Mrs. J. D. McAmis of Chattanooga;

and two grandsons, Theron and Jack Abercrombie. Besides her relatives she leaves a host of friends to mourn her.—Allie Langston.

### R. B. MILLER

R. B. Miller, aged 81 years, died May 26, 1929. He was married to Miss Mary Woodson when a young man. To them were born seven children. The wife and mother has been dead several years. Six children and a number of grandchildren survive them. Brother Miller had been a member of Bradley's Creek Baptist Church for about forty years. He lived a quiet, peaceful life and was a good husband and father. May the bereaved ones look unto Jesus for comfort, for He is the resurrection and the life.

Committee: Bettie Mathes, Mrs. John Leeman, Mrs. Dallas Craddock.

### A HOSPITAL GIFT

By Louis J. Bristow, Superintendent

Recently a legacy of \$37,000 was left to Touro Infirmary of New Orleans by a business man who died. Touro is a Jewish hospital, and the man had seen the service to humanity rendered by it. He helped it while he lived, and at his death left the legacy, which will aid in the good work as time goes on.

Touro Infirmary is a first-class hospital and has an honorable history of service and achievement. The Southern Baptist Hospital is an institution of the same class, and I look forward to the day when it will receive gifts and legacies to enable it to carry on the work of research to prevent disease and in its mission of ministry to the sick and injured.

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## Baptist and Reflector

(Continuing the Baptist Builder)

Published by the  
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## AMONG THE BRETHREN

By FLEETWOOD BALL

C. E. Wilbanks, formerly pastor at McAlester, Okla., has accepted a call to the First Church, Mangum, Okla.

The church at Nevada, Mo., is pastorless since the resignation of G. W. Duncan to go to a church in Kansas City, Mo.

Ira C. Cole, pastor at Newbern, began a series of revival services Sunday at Providence Church, near Friendship.

The First Church, Tulsa, Okla., has employed as regular supply J. H. Hubbard, well and favorably known in Tennessee, until a pastor is called.

G. G. Joyner of Parsons is this week doing the preaching in a revival at the Hopewell Church, near Parsons, of which R. E. Pettigrew is pastor.

C. B. Williams of Jackson, the pastor, inaugurated a revival Sunday at Friendship, in which he will have the assistance of D. L. Sturgis of Trenton.

J. W. Armspringer resigns at Devol, Okla., to accept a call to Englewood Heights, Church, Fort Worth, Texas, where a field of great promise awaits him.

J. N. Varnell of Bolivar is in the midst of a meeting this week at Par-ran's Chapel Church, near that place, and the writer finds joy in doing the preaching.

F. C. McConnell of Murfreesboro is to supply the pulpit of the First Church, Lynchburg, Va., on August 25th. His lamented father was once pastor of that church.

E. J. Morgan of Chicago, Ill., who has been a student in the Moody Bible Institute, has accepted a call to the church at Nowata, Okla., effective September 1st.

James Leavell, son of J. B. Leavell, pastor of the First Church, Houston, Texas, preached his first sermon July 7th and has been called as pastor at Sugarland, Texas.

C. C. Sledd of Hollow Rock will be assisted in a two weeks' meeting at Prospect Church, near Hollow Rock, by G. G. Joyner of Parsons, beginning Sunday, August 11th.

The pulpit of the First Church, Oklahoma City, Okla., was filled by B. V. Ferguson of Fort Smith, Ark., on Sunday, July 21st. He is now in a meeting at Ashdown, Ark.

J. D. Gray has resigned his pastorate at Somerville to accept the care of the church at Vickery, Texas. In June he was a first-honor graduate of Union University, Jackson.

G. W. Argabrite has resigned as pastor of Westwood Bethel Church, Cincinnati, Ohio, and has not indicated his plans for the future. He was pastor in Kentucky for twenty-five years.

Courts Redford of Kansas City, Mo., will serve as acting general secretary of the Executive Board of Missouri in the place of Dr. J. B. Lawrence, who went to the Home Mission Board.

Evangelist T. T. Martin of Blue Mountain, Miss., is to hold a revival at Pocahontas, Tenn., beginning Sunday, August 5th. On account of a cancellation, he has an open date September 2-15.

J. W. Mayfield of the First Church, McComb, Miss., is doing the preaching in a revival at Booneville, Miss., J. O. Thompson, pastor. The music

will be under direction of E. L. Wol-slagle of Biltmore, N. C.

J. Ernest Outlaw of the Second Church, Sapulpa, Okla., has resigned after serving the church eleven and one-half years, effective next Sunday. He is a native of Tennessee and ought to come back home.

J. H. Oakley, who recently resigned as pastor of Prescott Memorial Church, Memphis, preached with great acceptance for the church at McKenzie last Sunday. He had preached for the First Church, Earle, Ark., on Sunday, July 21st.

The revival at Dresden, T. N. Hale, pastor, came to a sudden close Wednesday night, July 24th, after D. L. Sturgis of Trenton, who was doing the preaching, suffered an attack of appendicitis, which prevented his carrying on the rest of the week.

Despite a number of hindrances, the recent revival at Celina, Texas, in which the pastor, W. J. Epting, was assisted by C. C. Morris of Ada, Okla., resulted in 35 professions and 27 additions. Prof. W. J. Work of Abilene, Texas, led the music.

The Baptist Pastors' Conference of Oklahoma City, Okla., has invited every Baptist pastor within fifty miles of Oklahoma City to become guests of the conference on Monday, September 2nd. The program will be in the interest of the Baptist work in Oklahoma.

Immanuel Church, Oklahoma City, R. M. Inlow, pastor, is happy in the reflex influence from the example of the pastor and wife in giving \$800 to support Pastor Zung, a native Chinese missionary in Chingkiang. A church debt has been overpaid by \$200.

After filling his pulpit in the First Church, Memphis, at both hours last Sunday, A. U. Boone left for a month's vacation in the mountains of Virginia, going to Roanoke, where he will help his son, Will Cook Boone, dedicate his new church. He will spend the first week of his trip there.

The list of summer revival work for C. L. Bowden of Humboldt is as follows: Gibson, July 28-August 3; Mt. Ararat, with C. B. Pillow, August 4-10; Gadsden, August 11-17; Mt. Lebanon, August 18-28; Brighton, August 29-September 6. He has just aided J. B. Parker of Ripley, Miss., where there were 12 additions.

L. R. Riley of Paducah, Ky., has just closed a revival in his Lone Oak Church, doing the preaching. There were 19 additions, 17 by baptism. Two were from the Methodists and two from the Presbyterians. L. E. Martin of Hopkinsville, Ky., led the singing. Since Brother Riley went to that pastorate in March, the church has had 45 additions.

By THE EDITOR

Miss Georgia Barnette has resigned as W. M. U. secretary of Louisiana. She will leave that position in December.

B. G. Lowrey, of Blue Mountain, Miss., has been appointed Federal Court Clerk for the district of northern Mississippi.

Up to July 21st Louisiana Baptists had contributed \$6,326 to the emergency appeal of the Bible Institute of New Orleans.

J. W. Mount of Simsboro, La., has accepted the call of the church at Henning and will soon be back in his native state of Tennessee. Welcome, yoke fellow!

Jefferson County Association meets August 14th and not the 18th, as heretofore announced. Let all workers take notice.

Warrenton Church of Georgia celebrated its 100th anniversary on July 11th. G. L. Brooks is now the bishop of that body.

A. F. Watkins, formerly president of Millsaps College, Mississippi, an aged and beloved Methodist minister, died in New Orleans the 26th of July.

Arrangements are already under way for the meeting of the National Baptist Convention which will be held in Kansas City September 4-9.

Lawrence County B. Y. P. U. holds its annual convention with Park Grove Church on August 27th. The editor has been invited to deliver the inspirational address.

Fifty members were added to the church at Converse, La., during the revival which was conducted by E. E. Huntsbury of Texas. A. P. Durham is bishop of the flock.

The Word and Way reports that Editor P. I. Lipsey of Mississippi sailed July 21st for London to visit his son who is located there as one of the Associated Press correspondents.

Prohibition enforcement has cost us \$141,000,000 and the government has collected \$460,000,000 in fines and forfeitures. Does that look like prohibition is going to bankrupt the government?

Lee C. Shepherd, of Richmond, Va., has accepted the call of First Church, Richmond, to become assistant to Pastor Charles W. Daniel. For the past four years he has been in Richmond College.

Evangelist H. L. Wilburn closes a revival next Sunday with the church at Whiteville where L. A. Byrd is bishop. The editor had the pleasure of attending the devotional services one evening last week.

The Alabama Baptist reports that Richard P. Bond, son of Albert R. Bond, received his Ph.D. degree from Harvard University recently. He will teach English in the University of North Carolina next year.

A. U. Boone of Memphis is with W. E. Lee and Peach Creek Church, Panola, Miss., in a meeting which began the third Sunday in July. Brother Lee was recently in a serious railroad wreck but escaped entirely unhurt.

B. F. Tubbs of Laran, La., celebrated his 82nd birthday on July 14. Fifty-three years of his life have been spent in the gospel ministry.

J. D. Gray of Union University has accepted the call of the church at Vickory, Texas.

Catholics brag about their growth in America, when the facts are that during the decade 1916-1926 the growth of non-Catholic bodies in the United States was 100 per cent greater than Catholics, so states the Florida Baptist Witness.

According to a press dispatch of the 24th, W. D. Upshaw of Atlanta has gone to work for a New York tabloid newspaper. His first assignment was to question pedestrians as to whether they wanted Jimmy Walker for their next mayor.

The Baptist Messenger of Oklahoma joins the Biblical Recorder in decrying the change of the post-graduate degree of the Southern Seminary. Editor Routh says: "The degrees of a theological seminary should be theological rather than general in title."

Subscriptions are continuing to come in from the special day in June. Many churches have their committees at work. Do not stop, but keep the good work going. Every church

should have a standing committee on Baptist and Reflector whose business it is to solicit subscriptions.

A church has been constituted at Bowlegs, Okla., during a recent revival held by Missionary G. W. Davis. There were 12 charter members. Five united with the church by letter and 13 by baptism. C. M. Brister was called as pastor. Their Sunday school now has 75 enrolled.

Pastor D. W. Lindsay of the North Etowah Church reports that their revival begins the third Sunday in August, with his son, Homer G. Lindsay, doing the preaching. Brother Lindsay, Jr., has been in Southwestern Seminary during the past year. He was formerly pastor at Goodlettsville.



R. K. MORGAN, Principal  
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Every church would be helped by sending two or three young men or young women. Register early. Blue Ridge is the vacation place supreme for the whole family.

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## PASTORS' CONFERENCES

### KNOXVILLE PASTORS

McCalla Avenue: A. N. Hollis. Comfort through the Power and Promises; The Rich Man and Lazarus. SS 257, BYPU 108.

Andersonville: J. F. Wolfenbarger. Difference between World and Christian Wisdom; Improved Talents. SS 90, BYPU 30.

Immanuel: A. R. Pedigo. The Grace of God; The Right Conduct of a Christian. SS 252.

Oakwood: J. W. Wood. The Boys Who Would Not Burn; The Story of Redemption. SS 187.

Lincoln Park: H. F. Templeton. Being Alone with God; The Hills of Help. SS 272, BYPU 58, for baptism 1, by letter 3.

South Knoxville: J. K. Haynes. The Life-Giving Stream; David's Conception of God. SS 365.

Ball Camp: G. X. Hinton. He Knew Not God Had Left Him; Building. SS 88.

Chilhowee: First: W. F. Hall. God's Inventory; Prepare to Meet Thy God. SS 90, BYPU 100.

Glenwood: L. C. Chiles. The Five Loaves and Two Fishes; Thoughts about Heaven. Glenmore Garrett, Sr. SS 87, BYPU 54.

Lonsdale: H. L. Thornton. Our Kadesh-Barnea; A Good Man, Barnabas. SS 287, BYPU 54.

Island Home: W. E. Wauford. Salvation by Grace; Paul at Athens. BYPU 66, by letter 3.

Beaumont Avenue: D. A. Webb. Preaching in the Home; Things the Christian Must Repress. SS 118, BYPU 38.

Bell Avenue: J. Harvey Deere. The Light of the World; Seeking Christ, by W. J. Norton. SS 832, BYPU 120.

### CHATTANOOGA PASTORS

First: John W. Inzer. Gates of Pearl, Dr. John L. Hill; Investing a Life. SS 1063, by letter 3.

Chamberlain Avenue: A. A. McClanahan, Jr. God's Goodness; What Shall I Do with Jesus? SS 2774, BYPU 72.

Clifton Hills: A. G. Frost. A Complete Salvation; Sincerity in Religion. SS 253, BYPU 78.

Lupton City: G. T. King. The City of God; Prepare to Meet God. SS 110, BYPU 20, by letter 3, for baptism 2, conversion-1.

Central: A. T. Allen. The Contrary Wind. SS 308.

Northside: R. W. Selman. Answered Prayers; Backsliding. SS 346, by letter 2.

Avondale: D. B. Bowers. Quit Ye Like Men; Naaman the Leper. SS 425, conversions-2.

Brainerd: Claude E. Sprague. Prayer; The Healing of the Demoniac. SS 105.

Calvary: W. T. McMahan. Psalm 51, Brother King. SS 297, BYPU 84, for baptism 2.

Antioch: W. D. Arms. W. F. Fitzgerald. Our Homes; Stewardship.

East Chattanooga: J. N. Bull. Signs of the Second Coming of Jesus; Sober Thinking. SS 336.

Oak Grove: Geo. E. Simmons. Landrum R. Bolling, Jr. Follow Me; A Conference with God. SS 280.

Oakwood: R. R. Denny. Office Work of the Holy Spirit; Jesus Heals the Paralytic.

Red Bank: W. M. Griffith. At the Temple at the Hour of Prayer; The Cross and the Crown. SS 243, by letter 1, for baptism 1, baptized 1.

Ridgedale: R. L. Baker. J. H. Christenberry. Training a Teacher; song service by F. K. Chapman and choir. SS 307.

Edgewood: Sam W. Lord. All Things Ready; Church Covenant. SS 138, BYPU 23, baptized 7.

Highland Park: J. B. Phillips. The Love of God the Son; Things That

Make Me Know, etc. SS 483, additions 3.

Cleveland, Big Springs: Samuel Melton. The Right Use of Our Pearls; The Depth of My Sincerity. SS 161, BYPU 20.

Tabernacle: J. P. McGraw. Home Life of Jesus; Moab's Mighty Maiden. SS 427, baptized 1.

Eastdale: J. D. Bethune. J. E. Hamric. The Last Words of Jesus; The Soul's Fire Escape. SS 174, BYPU 38.

### MEMPHIS PASTORS

LaBelle: E. P. Baker. Losing Contact with Jesus; What Belshazzar Learned at the Feast. SS 482, BYPU 189.

Seventh Street: I. N. Strother. Ebenezer and Hebrews 12:1, 2; W. E. McKinney. Witnessing for Christ. SS 241, BYPU 26.

Trinity: C. E. Myrick. The Soon Coming of Our Lord; Recognizing the Voice of God. SS 321, BYPU 115, for baptism 1.

Hollywood: J. R. Burk. Victory through Faith in God; Never Alone. SS 200, BYPU 78.

Eastern Heights: W. M. Couch. The Christian's Hope; The Christian's Assurance. SS 125, BYPU 55.

Italian, First: Joseph Pupia. The Missionary Spirit. SS 42.

Central Avenue: E. A. Autry. The Royal Army; The Road to Happiness. SS 162, BYPU 57, by letter 1.

Collierville: J. P. Horton. A Revival; The Unanswered Prayer. SS 60, BYPU 30.

### NASHVILLE PASTORS

Park Avenue: E. Floyd Olive. Is Religion Profitable? The Invitations of the Gospel. SS 397, for baptism 1.

Seventh: Edgar W. Barnett. Jeroboam's Blunders; Leading Others Into Sin. SS 171, BYPU 52.

Tabernacle: L. P. Royer. Solomon the Wise Man; The Hard Way of Transgressors. SS 150, BYPU 21.

Belmont Heights: K. Kelly White. Life's Steering Wheel; Crossing the Lines. SS 461, BYPU 75, by letter 3.

Eastland: J. Carl McCoy. Giants and Grasshoppers; Facts and Fancies. SS 418.

Centennial: T. C. Singleton. Love That Never Changes; Sin. SS 128, BYPU 45.

Grace: L. S. Ewton. Seeking a Permanent Home; Jesus and the Nobleman. SS 511.

North Edgefield: O. F. Huckaba. On the Border Line of the World; Climbing to the Heights. SS 230, BYPU 50.

Immanuel: P. W. James. Sustaining Motives; Comrades in Crusades. Baptized 1.

### OTHER PASTORS

South Harriman: Geo. M. Trout. What About Your Heavenly Record? How to Be Saved. SS 212, BYPU 41.

Lenoir City, First: W. R. Hill. Good Angels; If I Were a Wife. SS 215.

Cleveland, First: Lloyd T. Householder. Listening to God; Our Best for Jesus. SS 365, BYPU 72, by letter 1.

Mine City: Org Foster. The Kingdom of Heaven; Love the Fulfilling of the Law. SS 230, BYPU 39, by letter 2.

North Etowah: D. W. Lindsay. The Binding of Satan; The Loosing of Satan. SS 148, BYPU 35.

Etowah, First: A. F. Mahan. The Pilgrim; Light of the World. SS 497, BYPU 114.

Erwin, First: John A. Davis, associate. Moses; Prepare to Meet God. SS 440, BYPU 117.

### THE TEMPORAL POWER OF THE POPE

By T. N. Shannon

History is being made in Rome. The recent treaty between the government of Italy and the Roman Church has restored to the pope the temporal power, and so, after a voluntary imprisonment of fifty-nine years, the gates that have been closed so long are open and the "prisoner of the Vatican" is at liberty. Congratulatory messages were received by the pope from the "faithful" everywhere, and there is rejoicing among both "priests" and laity.

Since the world war, the Roman Church has made remarkable progress, not only in the United States, but throughout the world. The religious orders have been especially active, parishes have been multiplied, and there has been an unprecedented demand for new schools, convents, and churches. All this is in striking contrast with poor, distracted Protestantism, weakened by the lies of modernism, abandoning churches by the thousand, closing up foreign mission stations, and resorting to all sorts of expedients to save the situation.

The papacy will continue to prosper. Many students of prophecy believe that the Inquisition will be revived, and that the persecution of "heretics" by imprisonment, torture and the stake may follow. But only for a season. Friction has already developed between the Quirinal and the Vatican, and when the coming Antichrist shall take control Babylon's day will be over. (Rev. 17:16.)

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## A CHANGED EVANGELISTIC PROGRAM

After nine years of evangelistic work I have come to the inescapable conviction that UNION MEETINGS do not offer an opportunity for conserving the results of one's labors. I am, therefore, enlisting in a definite work for the upbuilding of our whole denominational program and in the preaching of the full Gospel as held only by my people, the Baptists.

I am now open for engagements to hold revivals with individual churches and to conduct city-wide or county-wide meetings in co-operation with our churches and their pastors. Am cutting out the heavy parties and will come alone or will furnish singer, or singer and pianist, if desired.

WADE HOUSE, Evangelist, Murfreesboro, Tenn.

A. T. Howell has resigned his work in Union, S. C., and is available for supply work or revival meetings.

—B & R—

Wallace Bassett of Dallas, Texas, is with the church at Mt. Olive, Miss., in a revival meeting. Pastor A. S. Johnson is leading the singing.

—B & R—

J. R. Burke of Hollywood Church, Memphis, was a visitor in Nashville Monday. He was on his way to Rover where he is assisting C. M. Pickler in a revival meeting.

—B & R—

Pastor C. M. Dutton is conducting a revival meeting with his church at Midway. He has been with the body only a little more than a month. He is also moderator of Providence Association.

—B & R—

Floyd W. Huckaba, son of O. F. Huckaba of Nashville, is supplying for the Richland Church, Nashville, during two months of the summer. The work is growing and the young people especially are being enlisted.

—B & R—

The editor had a good day Sunday with Highland Heights Church, Memphis. He supplied for Pastor Curl at both hours and enjoyed the hospitality of Layman T. C. Fleet and family. Five new members were added to our family and others will follow.

—B & R—

M. E. Dodd of Shreveport is in a meeting at Crystal Springs, Miss. He and his daughter, Martha, flew from Shreveport to Jackson, Miss., in an airplane. Miss Dodd has the distinction of having made the longest flight over the Delta Air Line ever made by a woman passenger.

—B & R—

Even the preachers who claim that they cannot sin go astray. Rufus Davidson of Columbus, Ga., Church of God minister, has been convicted of wife and child desertion, according to a press dispatch of the 27th, and either must pay them six dollars per week or go out with a chain gang.

—B & R—

Another noted pioneer preacher has passed to his reward. Brother N. C. Denson of Arkansas who died July 21st at the age of 88. For the past thirty years he had made his home in Warren, Ark. His special work was to go to destitute places, preach the gospel and organize churches.

—B & R—

Word of appreciation for the Sunday school lesson expositions are already coming to us. We thank the writers. Let every superintendent and pastor urge teachers in the departments using the uniform lessons to subscribe. Write us for the club rate for these teachers and put the paper in your Sunday school literature budget.

—B & R—

A newspaper man of Borger, Texas, was fined last week for uttering slanderous charges against the city. He claimed that beer was to be had almost anywhere, but when compelled to prove it, couldn't find twenty bottles in the city. His charge is like most of the other booze charges—inflated or false. He had to buy the police new uniforms.

—B & R—

Pastor F. G. Lavender of First Church, Columbia, is having plenty to do these days. On the evening of the 21st he baptized four candidates in their beautiful baptistry which was recently dedicated. The Sunday before he baptized two and others were baptized the 28th. These come as the result of personal evangelism and the preaching of the pastor.

—B & R—

Pastor A. Hope Owen of Clinton, Okla., is resting for a month in Texas after three years of hard work. During his stay in Clinton the church has completed a splendid building, contributed more than \$40,000 for all purposes, had 226 additions, and the Sunday school has trebled in attendance. The editor had the pleasure of preaching for them last fall while visiting his brother, E. H. Freeman and family, who are members of this body.



## NEWS BULLETIN

(From page 8.)

## FLORIDA NOTES

By A. J. Holt

The Florida Baptist Assembly has just closed its annual session at DeLand. It holds forth in the historic Stetson University. There was an enrollment this year of between six and seven hundred, the cream of Florida Baptist young people. The East Coast Assembly and the West Coast Assembly have both closed their sessions successfully. The average enrollment in each was 200.

The DeLand assembly had the misfortune to lose all its money in the failure of the bank in which deposits were made. We lost about \$5,400 and had to make this up by special collections. It was gratifying to see how the people made good the unjust deficit. At the close of the meetings 21 young men volunteered for the gospel ministry, 32 for foreign mission work, and 30 for home missions.

Dr. W. W. Willian is the director for all the assemblies. Dr. A. M. Bennett was president. It is the most generally attended of all Florida denominational meetings.

Dr. L. D. King has resigned the First Church at Sanford. Dr. E. L. Anderson has resigned at Punta Gorda. Dr. Lincoln McConnell goes from St. Petersburg to First Church, Jacksonville. J. L. Hampton has accepted the call from the church at Nocatee. M. Branch resigns from Southside Church, Lakeland. First Church, Lakeland, has not called a successor to Porter M. Bailes.

The writer will supply for Lake Wales during August and Pensacola during September.

Rev. J. Dean Adcock of First Church, Orlando, has been invited to deliver the baccalaureate sermon for the summer commencement at Union University on August 15th. The board of trustees has voted to confer on him the honorary degree of D.D.

## SPLENDID SERMON

Have you read that great sermon of J. Clyde Turner in the July issue of the Review and Expositor? "The Church of God" is the subject, Acts 20:28-30 the text, and from the "You will bear in mind that Paul was talking about a local church, the church at Ephesus," and he called it the "Church of God," to "When the fires of the Holy Spirit fall upon that church, it becomes a conquering power before which the strongholds of sin fall," it is a truly great proclamation. We have asked for permission to reproduce it in our columns.

## CONGRATULATIONS

Are in order for Pastor J. L. Tillery of Doyle. On the 4th of July he was married to Miss Rosalie Hodges of Byington, Tenn. She was a member of the Ball Camp Church, Knox County, one of the leaders in the Knox County B. Y. P. U. work, and a splendidly equipped young woman. Brother Tillery is doing a good work at Doyle and in the surrounding community. We extend to them heartiest good wishes.

## SOUTHERN RAILWAY AGAIN OFFERS CORN PRIZE

Corn growers in Tennessee and all other states served by the Southern Railway System will have the opportunity of competing for the "Corn Trophy" which the railway offers for the best ten ears of corn grown in these states. To qualify for this contest, the grower must have exhibited his ten ears of corn in his state or district fair where first prize must be won. The prize-winning exhibits may then be sent properly packed and marked to the office of Mr. Turner, Southern Railway, Atlanta, Ga., where they will be properly listed and competent judges will pass on them. In 1925 Willie Pat Boland, a corn-club boy of South Carolina, won

the cup; in 1926 it was won by J. A. Patterson of North Carolina; in 1927 by Dan W. Bickley, a corn-club boy of South Carolina; and in 1928 by Chas. N. Long of Georgia. Mr. Turner says: "The award of this trophy, being made by a selection from the best corn exhibited in each state, is equivalent to a certification that the winner has grown the best corn in the South that year." Let some Tennessean win the trophy this year.

## ANNUAL B. Y. P. U. CONVENTION

By W. D. Hudgins

Perfect harmony and accord, a unanimity of purpose, and a program that was not crowded to death, and therefore offering opportunity to those on the schedule to put across a real message, and a final determination to go down from the mountain into the valley of service in the year that lies out ahead marked the fourteenth annual B. Y. P. U. Convention which met in a three-days' session in Chattanooga last Friday, Saturday and Sunday. Dr. R. G. Lee, pastor of Bellevue Baptist Church, Memphis, was the main speaker Friday and Saturday and J. E. Lambdin and W. A. Harrell on Saturday evening, and Dr. John L. Hill on Sunday afternoon in the closing service on top of Lookout Mountain.

George Baird of Memphis, president of the Memphis City Union for some time, and now president of the Shelby County Association B. Y. P. U., was elected president for the ensuing year. The following regional vice presidents were named: Division I, R. J. McBride, Erwin; Division II, Robert Hudson, Chattanooga; Division III, John Horton, Chapel Hill; Division IV, Tom Simpkins, Memphis. Junior and Intermediate leaders elected were: Miss Anna Mullins, Morristown; Mrs. W. J. Watts, Etowah; Miss Gerriell Frazier; Miss Jacqueline Senter, Jackson. Other general officers elected were: Secretary, Edna Earl Rosenheim, Memphis; treasurer, Alice Buchanan, Chattanooga; reporter, M. E. Hall, Kingsport; chorister, Virgil Clinton, Nashville; pianist, Kathellen Sullivan, Jackson.

One of the outstanding things in all the convention was the excellence of the presiding officer. President Harris is one of the best presiding officers we have ever seen for a young man. He has ease, poise, tact, grace, and judgment, coupled with the determination to be impartial in his recognition and decisions. After receiving the gavel from the retiring president, Mr. Baird ran the affairs of the convention without a bobble, and the meeting came to a close with no discord, and everything in perfect harmony. Much of the credit of the convention this year should go to the work of Mr. Harris and the other officers.

Chattanooga's part in the reception and entertainment of the visitors is to be complimented. Seriously handicapped by the illness of Joe Howren, chairman for the transportation and entertainment committee, the Chattanooga folk went right to work and filled the bill with all expediency. Mr. Frank Cheek of the First Church should be given credit for much of the attention shown the visitors while in Chattanooga, for he was always ready to do anything possible for the guests.

The Friday afternoon session of the convention was not largely attended, but by the evening service the building was nearly filled. Dr. Lee and others on the program made Friday night a real night of benefit. Dr. Lee's message on "Our Day" was a fitting climax to the day's session. A social program followed the adjournment of the session with the local unions in charge. After a fine conference period Dr. Lee spoke Saturday morning on "The Glory of Grit." Mr. F. H. Leavell, scheduled to speak at the same session, was not present and the topic was omitted. The afternoon session, marked by the business session and election of

officers, was distinctive because of the sword drill contest of the Intermediates, in charge of Miss Jacobs, and Dr. Lee's last address, "Jesus of Nazareth."

A sight-seeing trip followed the afternoon program. Saturday night's program was well attended, and although a little extended was enjoyable. Mr. Harrell and Mr. Lambdin of the Sunday School Board made addresses and were followed by Douglas Hudgins of Knoxville. Sunday morning was spent in worship with the Chattanooga churches. "A Midsummer Day's Dream," a pageant by Mrs. C. D. Creasman, marked the afternoon session and was among the outstanding things of the convention.

The climax of the convention was reached in the sunset session of the convention on top of Lookout Mountain Sunday evening. Dr. J. L. Hill of the Sunday School Board gave a very inspirational message on "Finding the Way Into the Valley." The evening was spent in worship at the First Baptist Church, Dr. Hill speaking again on "Investing a Life." Mr. and Mrs. J. Frank Cheek with the First Church choir gave a special musical program preceding Dr. Hill's address.

Let us hope that during the coming year the work of the State B. Y. P. U. Convention will be greatly enlarged and that it may have first place in the hearts of the general officers. The next meeting will be June 15, 1930, at Ovoca in conjunction with the encampment, according to a vote to accept the report of the time and place committee that made the recommendation.

Put a mirror in the sunlight, and it shines. It cannot help shining. Turn your soul to God, and it will shine. It cannot help it, for it must reflect His glory.—Young People.

## MISSION WINDOW



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