

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Volume 96

NASHVILLE, TENN., THURSDAY, MAY 15, 1930

Number 20

Why I Am Not Going to the Southern Baptist Convention

By A. D. MUSE

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1. I am not able. My church is taxed beyond their present development—not ability. I don't want them to take on the load of sending me. In fact, it won't be worth it. I take a number of denominational papers—North and South. I read something about every phase of our work every week. I present some phase of our work to my people every Sunday. Everything that will be said down there has already been said in the denominational press.

I don't yet understand the annuity proposal. I just know the Old Ministers' Relief—sustentation it used to be called—has developed into a Baptist preachers' insurance. Fact, I don't see why they don't let everybody take it just like the Presbyterians do. We got it from the Presbyterians principally. I take all the insurance I am able. I am heavily in debt. So I take a good block of insurance to pay all my debts if I die. Then I take a good block for my wife and children. So I am not interested. The old preacher is not able to get insurance. And he is getting already ten and twelve dollars a month to live on until he is called to mansions in the skies, so is not much interested. Then I have preached foreign missions to my people until I feared they would get tired of it. Have preached it for three months now, and was humiliated over the amount raised. Some papers and the air have been laden with dope about our two foreign secretaries being modernists—one in the message and the other in the method. Just plain, common, every-day Baptists are just as shy of modernism as a plow mule is a stump hole at the end of the row. And you just can't get them close to it. Then just plain, simple, hard-working Baptists who have made a success of their own business by being safe and conservative ask, "Why two secretaries of one board now when we are so loaded?" Baptists are funny; they are a peculiar people, and not all are "zealous of good works" either.

2. I have been going to the conventions for a good many years. We all know just who is going to be on the program. We know who is going to be on the many committees. Some few will be shifted from one committee to another, and some will be on more than one committee. If our brethren would go out yonder and appoint some plain, small-town, half-time and fourth-time country preachers on a lot of committees—they have plenty good judgment or they could not do as well as they do on as little as they have—it would help very greatly. People—even preachers—love to be noticed, and churches love for their pastors to be noticed. It would help.

3. I have not heard a sermon worthy of the great Southern Baptist Convention since Len Broughton preached it at Kansas City—or was it Memphis? We used to have great preachers preach great sermons on great themes. I have Dr. Carroll's sermon preached at Hot Springs in 1908. It is the greatest piece of sermon literature I ever read or heard. Spurgeon, Whitfield, Wesley, Calvin, Knox—Chrysostom never surpassed it or equaled it. As you read it you are held in the majestic sweep of the mighty message of a great heart and a gigantic intellect. You feel that you are drinking at an ever-flowing fountain whose source lies under the eternal hills of His throne. We wept in those days. We wept over a lost world. We wept over the

appeal of the missionaries. We wept through the sermon. People seemed to save up their holy tears all the year to pour out with Dr. Truett in some impassioned appeal. But even dear Dr. Truett can't make us weep now.

4. I am tired of so much fussing. We fuss in the convention. Then the brethren just while along through the corridors and grumble about this and that and the other. And somebody has a side show over yonder and skins everything and everybody. Then we hear debts, debts, debts and debts!

5. I am fed up on conventions. There is the Southern Baptist Convention, the Southwide Sunday School Convention, the Southwide B. Y. P. U. Convention, the Organized Class Convention, the Baptist Students' Union Convention, and the sev-

eral states have the same number, and now the ladies of most states have different meeting place and time. Will Rogers said today that when the judgment comes half the American people will either be gone to a convention or signing out an application blank. If every Baptist would give the money he is going to spend this year going to conventions to the Unified Program while he stayed at home, and our secretaries would save the money they are spending mailing out circular letters every week which nobody reads, we would be out of debt in twelve months. Then if 3,000,000 Southern Baptists would give the price of a picture show a week to the Unified Program we would have \$38,500,000 ahead to start 1931 on. If we would appoint a committee of fifteen to manage for us for three years, only they are not to contract any new debts, they are to reduce all debts as fast as practical not to reduce present activities too much, everybody would be hungry to go to a convention when we go up to Washington in 1933.

Country Churches Again

By A Country Deacon's Wife

During the convention in Nashville, I was house-guest of Mrs. Brown (a fictitious name). On our way home from the meeting one day she stopped at the butcher shop and got a steak for supper. (Country folks have supper at night.) Later, when Mrs. Brown came to our church for the association, she was our guest. Was I expected to rush my husband off sixteen miles to the nearest butcher shop for steak just because she served steak in her home? Would it not be using just plain common sense for me to substitute something from the smoke-house, chicken-house or cellar?

Somebody set a week in March for B. Y. P. U. study course. Maybe a wise and practical arrangement for city B. Y. P. U.'s, but in March our land must be turned and got ready for planting in April and May. Father works in the field all day while the children are in school; and when they come home the five miles from school, they must milk several cows (some of us sell milk), feed, and get in the wood.

If we have to hurry to go to the training school at the church which is five miles away, over roads where we often stick, even in the day time, school lessons are neglected and the boys are too sleepy to get up at the regular 5 o'clock hour next morn-

ing to feed and milk before going to school. In June or July there is just as much farm work and milking to do, but there is much less feeding, no school lessons, the children are home to help all day, there are two or three extra hours of daylight and the roads are comparatively good. Is there more spiritual growth derived from a March study course than July?

A point or two in the B. Y. P. U. standard of excellence is just as inappropriate and incomplete in regard to country church needs as this study course plan. Yet Mrs. Deacon is told "We will never have a great church" if she ventures to suggest a deviation. Mrs. Deacon thinks teen-age boys and girls should not walk or ride up and down a country road after night alone. Yet "she is old-fashioned and times have changed" if she asks that the attendance of parents be made a condition of church socials.

During the protracted meeting Mr. Trustee of the church canned beans in the afternoon. He told Preacher and Mrs. Preacher that if they wanted to can also, they might have as many as they wanted and he would help pick them. Instead they went with the evangelist who was doing the preaching to eat the good dinners and sit in the shade. If the visits had been in homes of the unconverted or unenlisted of the community, he could have seen the call of duty. But those particular afternoons were in homes of church workers and the evangelist could have gone alone. Mr. Trustee thought if the Lord wanted to feed the preacher's family canned goods the following winter He would have to get along without his help.

Once we had no janitor at the church. While my husband was attending to some other duty, I made the fires and the preacher stood out in the sunshine and watched me bring in the wood and waited till I got the fire going before he came in. I have never understood why making church fires was any more Mrs. Deacon's job than Mr. Preacher's. In all humility and reverence I believe that plain, common sense and industry on the part of the minister and his family will do more to revolutionize the country church than all the white-collar attitudes. Preaching and praying are absolutely essential, but Christ found time to make a fire and cook.

OUR NEED

"Our sorest need today is for men—able, well-equipped, fearless—men who believe in their souls that time and eternity belong to the right, men of vision and faith, who can work and suffer and wait, men who will go afield and plow straight across all the crooked rows crooked men have laid off, and plow right on to the white flag at the other end, and do it with the dignity and force of moral conviction."—Dr. J. B. Gambrell.

Baptist and Reflector

(Continuing Baptist Builder, Founded 1834)

Published Weekly by
EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION
O. E. Bryan, Corresponding Secretary and Treasurer

JOHN D. FREEMAN, Editor

BOARD OF MANAGERS

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Entered at Postoffice, Nashville, Tenn., as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized March 4, 1921.

Advertisements—Rates upon request.
Terms of Subscription—\$2.00 a year in advance
Budget Price—\$1.50 payable monthly or quarterly in advance.

Send all remittances to the Baptist and Reflector, 161 Eighth Avenue, N., Nashville, Tenn.

Editorial

If the wind doesn't blow to suit you, trim your sails to suit it.

Absent-mindedness is the "thorn in the flesh" of many a pastor.

"Many a man who would make a first-rate candle is making a grand fizzle as an arc light."—R. L. Davidson, in Word and Way.

"Baptists are as shy of modernism as a plow mule is of a stump hole at the end of the row, and you just can't get them close to it."—A. D. Muse, Claremore, Okla.

A woman finds pride in hearing another woman say: "I'm so glad to meet you. I've heard so much about your husband." But imagine the feelings of a man if the new acquaintance should say: "I'm glad to know you; I've heard so much about your wife."

In this germ-ridden and parasite-infected age of ours one man, Chieck Rafai, an Arab, has lived 155 years, and Li Ching-Yung, a Chinaman, has lived 252 years. Scientists have kept cells taken from an unhatched egg multiplying in an artificial and perfect environment for fifteen years, and they are as hearty and hale today as they were at the beginning. Yet the smart-alecks tell us that Methuselah could not have lived as long as the Bible says he did.

WHERE THEY PRAY

We recently had the privilege of visiting the site of the proposed Cove Creek power dam which is not far from Coal Creek. It is a trip worth making if one loves the wild, rugged mountains and steep, precipitous canyons. Clinch River runs a sinuous course through the Cumberland Mountains and Cove Creek plays hide and seek with it for several miles before finally emerging from between great bluffs to add its water to that of the larger stream. Standing on the bluff overlooking the deep gorge, one has a splendid view of the spot where a dam 240 feet high will create a lake sixty miles long with arms spreading all out through the mountains holding in their octopus-like embrace numerous little islands and promontories, and making a natural paradise.

When we turned away from the spot and started back to the automobile that had brought us to the point of descent, the good brothers, John W. Lindsay of Coal Creek and C. B. Peoples of Longfield, pointed out a spot high up on another hill where one of our beloved pioneer preachers, Jasper Stephens once lived. And Brother Lindsay told us this story:

"An old-fashioned revival was on at Macedonia where preachers took turn about doing the preaching. Brother Stephens and another preacher were doing most of the work, and it had developed into a sort of spiritual contest. Each was good in his place and each did his best to out-preach his brother. Interest was very fine and the feeling tense. The other brother was delivering some masterful sermons and finally it seemed that Brother Stephens would have to give in.

"Then it was that he took the thing to God in prayer. Right up there on that point we found him, or rather heard him, for he was not disturbed, and he was on his face praying for a message that would break up the spirit of contest in the revival and bring conviction and conversion to the lost. And he staid right there until the answer came.

"That day when he preached, a new power was in his heart and before the sermon was ended sinners began to move to the altar, the Christians began to shout and they literally took him out of the pulpit while he was still preaching. Souls were saved inside the house and outside, for the congregation could not all get inside."

"Brother Jasper" still lives out there not far from where the dam will be built, and is giving his last days to the people whom he has led to Christ in other days. Probably no preacher in the state conducts more funerals than does he.

A TIMELY SUGGESTION

"A Better Way"

"We have been studying the reports of our boards and institutions. There are two which are self-supporting—the Sunday School Board and the New Orleans Hospital. In essence, both are business enterprises and both are successful. Like other well-managed business institutions, they make money. The hospital is in the Co-operative Program solely to pay the balance due for its buildings and equipment. In the four years it has been in operation it has made and applied to its capital expenditures more than one hundred thousand dollars. Its receipts from the Co-operative funds of Southern Baptists are about sufficient to pay only the interest on its capital debt, and all reductions are being made by the application of profits.

The Sunday School Board, as is well known, is likewise a well-managed and successful business. Its profits aggregate more than half a million dollars a year. This money is largely spent in denominational work.

We have no criticism for the Sunday School Board, but only commendation. However, we wish to utter a serious word for the consideration of the board and the convention. It is this:

In this time of soul-tearing distress because of the staggering debts on other convention boards and institutions, the profits of the Sunday School Board should be turned over to the Executive Committee to be paid on South-wide debts. We do not undervalue Sunday school conferences South-wide in scope, nor the board's rural work. We believe in summer assemblies and young people's gatherings. Church architecture is important and other activities in which the Sunday School Board is engaged have their place. But the place of all these is relative, and in our thinking they are just now not nearly so important as paying our debts.

We believe the Sunday School Board could do a far better work for the denomination and the cause of Christ in the next five years by using its profits to pay on the debts than by many of its present activities. Moreover, the profits of the Sunday School Board are made almost exclusively from the sales of literature to Baptist churches and individuals. Those profits have come out of the treasuries of our churches and Sunday schools—from collections or contributions. It is not treason, therefore, to suggest that the money thus accumulated by a board of the convention is used to pay the convention debts."—Baptist Message.

The above editorial by Editor Tinnin brings forward a very timely suggestion. The Sunday School Board should be given a different name. It is really the Baptist Publication Society for the South. It has done a fine piece of work for the denomination, and the denomination has by its patronage made it, we may say, the one institution among us which is making money. So long as it uses its large assets to inaugurate new departments and to employ more helpers it can but exercise an increasing influence upon the denominational life. It seems, as Tinnin suggests, that the expenditure of tens of thousands of dollars upon South-wide Sunday school promotional gatherings—larger meetings often than those of the convention itself, while other departments of our work

are almost bankrupt—is wrong. If it should be considered that this phase of our work is being pushed forward by the use of large sums of our denominational assets, out of all proportion to other departments of the work of the convention, certainly action should be taken by the convention at its oncoming session to equalize these claims upon our assets. We are surprised at Editor Tinnin that he should find himself possessed of the courage which enables him to confront the force of numbers and money.—Word and Way.

WORD PICTURES IN THE NEW TESTAMENT

By A. T. Robertson

This is the work for which hundreds of Bible students have waited months in eager anticipation. Now it is off the press of the Sunday School Board, Nashville, and may be had for \$3.50 per volume. It is a two-volume set, more than 800 pages of interesting and commanding information and will be a treasure chest for all who have been fortunate enough to study the Greek New Testament. It is, however, prepared in such a way that those who have no knowledge of Greek can secure great blessings from it.

A few illustrations will show the character of the work. In the account of the temptations of Jesus found in Matthew, the devil says: "It is written." Dr. Robertson points out that the construction in the Greek means, "It stands written and is still in force." "Pinnacle of the temple" is explained as "wing of the temple." "Went about all Galilee" is shown to be literally "was going around in Galilee"; "Great multitudes" is presented in the picture of "crowds and crowds"; "Not one jot nor tittle" is explained as "not the smallest letter, not a particle."

On through chapter after chapter of Matthew, Mark and Luke goes the great Greek scholar, revealing unto us the literal meaning of the Greek text so often never known by the average Bible reader. The volumes are somewhat expensive, but they will prove effective to all who are interested in getting a better grasp of the Scripture. Get these and you will need no "Modern Readers' Translation" of the Book. Place the "Word Pictures" alongside your King James Version and you will have an intellectual treat as you substitute the pictures for the translations.

FLOWERS AND THISTLES

"I can't do without the paper. We have been taking it for many years and our home is not complete without it."—Mrs. D. A. Cole, Goodlettsville.

"I think we have the best editor we have ever had and I've been reading the paper since a child."—Mrs. Ernest Dorris, Greenbrier.

"I am 83 years old and have had the paper for many years. My husband, a minister, never did without it. . . . We enjoy the paper."—Mrs. H. P. C. Hale, Morristown.

"I have been reading the paper for about eight years and could not now do without it. May God bless you in your work."—Miss Rosa Manner, Milan.

Greatly enjoyed the Good Will edition. The paper gets better all the time."—C. P. Jones, Greenville.

Just a word to encourage you, as you are giving us such a good paper. I enjoy especially your good editorials. . . . The paper is a spiritual and ethical aid to me."—Mrs. J. E. Rust, Bells.

"Please find enclosed \$2 for renewal. I hope I will never have to do without the paper, for it is more help and comfort to me than anything else except my Bible. I would deny myself something to eat rather than be without it."—Mrs. Rachel Owens, Livingston.

"There are eight in our family and the Baptist and Reflector is always a welcome visitor to us all. It sure has proved a blessing to our home."—The Brewer Family, Lawrenceburg.

And then this one came:

"Read this week's copy (Progress and Good Will Edition.—Editor) and will say I have no time to turn pages of ads. to read religious news. I did not subscribe to any such nor will I when my time expires of this continues."—Mrs. H. H. E., Chattanooga.

Love, the Christian Imperative

By S. C. Bain

Sermons on Christian love often fail to produce results. Too often they are preached in an "I-love-and-you-don't" spirit, with a view to proving to another that he has defaulted in this virtue; and there is nothing more provocative of genuine hate than a critical, carping holier-than-thou attitude. The real generator of love is another loving heart, and the loving heart does not prove itself by words, by preaching, but conveys its message by attitudes and deeds, and in no other way. Yet we might find it profitable to consider together our Lord's great imperative expressed in the words of our text, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, that ye love one another."

It was the night of the last supper. Jesus had spent much time in personal conference with the Twelve, going over with them the final instructions for the new era that was about to dawn in their lives. He was in these great moments fitting them for the change that was to follow after His crucifixion. Judas had just departed on his deed of betrayal; Jesus had warned that He must depart; and suggestive of the separation soon to break up the three years' fellowship, the Lord's heart seems to go out fondly, anxiously, in what He termed a "new" commandment, that of love.

But was the commandment to love a new one? Previous to this occasion, a lawyer had come to Jesus asking, "Master, which is the great commandment?" And the Lord had answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." We see that love was not new, nor was the command to love a new one; yet this commandment had a new aspect. There were things about it that the other older commandment did not contain. We might consider at least three points that set this new commandment apart from the former one, that were not implied in the older one.

First, this commandment was new in its meaning: "By this shall all men know that ye are my disciples, that ye love one another." Love is here given as the Lord's own objective test by which men should know a follower of His. It was the test of discipleship. By it men should know a good man when they see one. It was a new test of religion.

It is interesting to observe popular tests as to whether men are good men or not. Some of the tests used today are those that were common in the day of Jesus. One was the test of formalism. By the Jew of Jesus' time on earth, a man was deemed religious if he kept the formal laws. The Sabbath day must be observed just right, in the way specified by Moses; and to make sure this was properly done, to the gnat's heel, other more detailed directions had been added and handed down by tradition; and the man who remembered all the minutiae and did absolutely no work on the Sabbath was pretty well on the way toward a reputation for having a genuine case of religion. Other petty details covered the matter of dress, methods of eating, all mounting up in a mass that would require a mental expert and unusual skill to execute. Jesus' singling out love as the real test of religion was something new.

Another old test was that of prophecy; the prophet was a religious man. The business of the prophet was not only to foretell, but also to forth-tell. In short, he was the preacher, telling forth the will of God. In order to do this, he must be Spirit-filled. The man of the old days who was filled by the Spirit of God and fitted for prophesying was accounted as a selected, set-apart religious man. But our Lord did not single out spiritual manifestations as an indication or proof by which men were to detect one of His followers. Saul was a man whose religious life is a matter of great question, yet he was once filled with the Spirit. Even Balaam's ass spoke under impulse from the Holy Spirit. The fact that a man is able to preach,

or exerts a spiritual impression, is not the given test by which the world is to know that he is a Christian.

Other tests are sometimes applied. Faultless morality, or near-morality, does not prove that one is a disciple of Jesus. Indeed, many excuse themselves from discipleship to Jesus on the basis of being morally correct. Generosity is not a test of discipleship; some of the greatest philanthropists have given millions without Christian aims to impel them. Knowledge of the Bible is not a proof of discipleship; many a scholar who has studied the Book disclaims discipleship to Jesus. Spiritual qualities are not proofs, even though they may be results, of discipleship to Jesus.

We see, then, that Jesus did not come with intricate, hard, impossible tests to be applied to prove men followers of His. Not moral maturity, not faultless living, simply love, is the test by which the disciples of Jesus are known to the world of men. And that was a new test of religion. In this respect this commandment was a new one. A simple, natural, human test. It was new in the time of Jesus. Is it not a new one today?

II. This commandment is new in its method. Let us compare it with the former one. When Jesus answered the question of the lawyer, stating love to God and to men as the greatest commandment, He made it to include all the other commandments of the law—"On these two commandments hang the law and the prophets." Here Jesus referred to love as the fulfilling of the law. Paul has summed up the matter in a different way in Romans 13, "Owe no man anything but to love one another."

According to the law, men love when the law is fulfilled. Law is the expression of love; it is the condition upon which love freely operates. Let us see how the rule applies as a test of love. No man commits adultery who loves the other; let no one be tempted by another under the guise of love. The man who loves a girl will not, under its impulse, be led to defile her body and character. O, how our young people need to understand this truth! Let none be enticed into sin by one who pretends love. Who has the courage to tell them that the fulfilling of the law is love? Again, one never kills the person whom he loves. Rather than steal from one who is beloved, one gives gifts, and who bears false witness against those they love? Where there is love, there is no such thing as misrepresentation of another's character, there is no slurring or talking down another's reputation. One who loves another will not pass a lie around about him, bearing false witness. Nor will he covet his goods, but rather will prefer that the one loved have all that is his. Surely, then, love is the fulfilling of the law, and if there be any other law, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself.

Now, as we face the above essential elements that make up love; as we look into our hearts, honestly face our deeds, it will dawn upon us every one that we have not been able to attain the status of real lovers. We think we love, but we know that we have not always measured up to the rigorous requirements given above. As Christians are we ever jealous of the other fellow? If so, we are jealous because we covet something he possesses. Love does not covet, love is the fulfilling of the law; hence we have broken the law if we are jealous. Do we wish ill to those whose progress we think is desultory to our own? We have broken God's law of love. Thus the bright dream and hope of love's being realized is clouded, and our best impulses become thwarted by our own human littleness and weakness. We fail, others are caused to stumble and are hurt, and ugly sin has its way. That is the experience of man.

Now, according to the law, keeping the law is the condition of fellowship with God. He alone who keeps the law is deemed worthy to be loved by God. Love demands equality. The very foundation of love is respect for another, for the ones whom we love. We do not, cannot genuinely, love those whom we do not respect. We cannot truly respect those whom we think inferior to ourselves, hence legally and logically we cannot love an inferior. If we are inferior to God, we simply cannot expect legally to claim His love, on the law

basis. Under the law, God says to us, "You keep the law, then you will be worthy of my love." God's own self-respect demands that this be so; love is not real love except it be reciprocated in equal measure, by a person of equal status. God is high and holy; we dwell on a low plane and are faulty. Love on such a basis cannot exist. The law becomes a sting, and the sting is sin. If one could wholly keep God's law, he could boldly claim the love of God on his own merit, and would gain it. But falling short, he is denied the love of God on the legal basis, because he is a sinner. Deprived of fellowship with God, the alienation results in death, which is sin's penalty. Such is the whole tenor and outcome of the law, as expressed in the great commandment to love, the pivot on which is hung the law and the prophets.

But the "new" commandment operates on a different basis. It takes into account an element unknown to the old love commandment. The old law is, that love operates on a basis of merit, that one must merit love. The new commandment is based on grace, which is a method of love operating not on the basis of equality or of one's own merit. Grace is unmerited love, therefore under grace. Jesus Christ fulfilled the law in His own living; He kept it for us; He lived and loved perfectly for us; and for us, He died on the cross, enduring the penalty of our sin. By faith in Him there is imputed to us His righteousness. Thus we are placed on a love basis with God, for now there is through Christ an equality with God; at least God so regards us. In His sight we are "justified," and we are ushered by that faith into the weight, into the tremendous pressure, and the might of God's love to us.

Let us restate the comparison. The Old Testament says to us, "Start keeping all the rules until you attain a place where you are a fit subject of my love, then God can love you." Grace says to us, "Jesus filled the law full and kept it for you; believe this. On the basis of that belief go forth in the confidence, in the might and power of God's love, to live right." In the power of this love we indeed cry, Abba, Father; and we know the touch of the Holy Spirit of God as He sheds the love of God abroad in our hearts. Keeping the law would, by its weight, force the love of God; grace, the unmerited love of God, impels us to a righteousness that approximates the righteousness of the law. In the force of the love of God through grace, in the encouragement of His fellowship, in the power of the stimulus of His Spirit who abides within us, we as Christians are constrained to live lives of love to others. And through the love that is shed abroad in our hearts, because of it, we come into the realization of the new commandment. "Here is love, not that we loved, but that He first loved us, and gave Himself for us." This is the stimulus to Christian activity; not exacting, harsh compulsion; not mere enunciation of ethics. As Christ loved the unworthy, so will we; and our love will not take evil of others into account, nor discriminate on the basis of inequality.

III. Finally, the new commandment is new in its measure, "as I have loved you." This measure is the same as the love of God. The world did not know how much God loved it until Jesus came. The height and depth and breadth and length of God's love as revealed in Jesus was something new. What do we see in Jesus? A man who spent His time helping mankind. He healed the sick. He ministered to burdened souls. He sought out sinners, and those in mental distress, not waiting for them to come to church, nor ally themselves with His cause first, or join His organization. He spent nights in prayer, and days in wearing, trying fellowship with humanity. He wore Himself out physically serving men. It is estimated that His average daily walk was twenty miles. His body became so weary at times that He could sleep in the midst of a violent storm at sea. In the face of the blighting hatred and jealousy of enemies who thirsted for His blood He remained steadfast and immovable in His benevolent motives. Finally, He endured being spit upon, whipped like a cur, the open shame of the Cross and its excruciating pain, and in its midst, forgave those who did the

(Turn to page 6.)

AN OPEN LETTER TO THE BRITISH AMBASSADOR FROM LIVINGSTON T. MAYS

Here is the press report of the new ambassador's position on temperance:

"Washington, May 3.—Sir Ronald Lindsay, newly arrived British ambassador, filed a request with the state department today for importation of a large consignment of rare wines, old whiskies and brandies and vintage champagnes.

"The ambassador desires to establish the nucleus of a rich wine cellar in the new British embassy on Massachusetts Avenue, which he and Lady Lindsay will enter shortly after its completion within a month or two.

"In filing his request, Sir Ronald broke with the example of his predecessor, Sir Esme Howard, who created a sensation in diplomatic circles by spontaneously offering to discontinue the serving of wines and liquors at embassy functions out of deference to the eighteenth amendment."

The British Ambassador, Sir Donald Lindsay, Washington, D. C. Sir: You have asked our State Department for the privilege, under diplomatic immunity, to violate the laws of Congress and the constitution of our country by importing into our country wines and whiskies, so that you may in the British embassy buildings set an example of wine drinking and whiskey drinking before our youth.

The prohibition amendment was adopted in our constitution by a larger majority than any other constitutional provision that has been adopted in this nation. But you use your official position to flout the sentiments of America and to trample on the constitution of the United States. Your noble predecessor, Sir Esme Howard, had more diplomatic courtesy and respect for the mighty nation which sent him to us and for the great nation to which he came. He did not serve wine nor liquor in the embassy and was sober and courteous as becomes a diplomatic representative.

Sir: Will you permit me to say that, although official Washington may not officially so notify you, yet I as an average American am sure I bespeak the feeling of an overwhelming majority of our people when I inform you that you are **persona non grata** to the American people because you have flouted our constitution. Livingston T. Mays.

Will all readers of the Baptist and Reflector please write their sentiment this week to the British Ambassador, Washington, and to the Foreign Secretary of the British Empire, London, England. Postage to London is only two cents.

SIXTY YEARS IN THE MINISTRY

Brother John T. Oakley Tells of His Happy Anniversary

The 30th of March in many respects was the red-letter day of my sixty years in the ministry. On that day I reached my 79th physical birthday and my 60th in the ministry. Having filled my first appointment at Shop Springs, March 30, 1870, the church there opened its doors that I might preach again where I preached my first sermon sixty years previous to the hour. The papers gave the appointment a wide circulation. The day was perfect and people came from Nashville, Murfreesboro, McMinnville, Smithville, Liberty, Carthage, Lafayette, Hartsville, Gallatin, Lebanon, Old Hickory and the regions round about, one of the largest congregations ever assembled at Shop Springs for a preaching service. In addition to the presence of between one and two thousand people letters and telegrams came from all directions in Tennessee and eight other states congratulating me on reaching on the same day my 79th birthday and my 60th birthday in the ministry.

My heart overflowed with gratitude to the God of all grace and toward a vast company of Christian people from within and without the Baptist brotherhood. There sat before me in chairs provided such fellow ministers as Elders J. H. Grime, Paul Grime, P. W. Carney, W. C. McPherson, John H. Gupton, J. D. Moore, W. B. Woodall, J. H. Ramsey, J. C. Stewart, John Barbee and others. The seats from the high school building, together with 200 chairs from Lebanon, failed to furnish accommodation for the vast assembly, there being so many on the outside it looked as if none were with-

in. I touched upon my first impressions to become a Christian, my conversion in an old log schoolhouse, my obedience to my Saviour in baptism, my impressions to preach along with my first talk in public, of my first appointment to make a talk at Shop Springs schoolhouse, March 30, 1870. I told how my parents objected and how I slipped one of my father's horses from father's barn before day and left, passing through the woods where Watertown now stands and reaching the old schoolhouse in due time; how I hitched my horse under a dead tree, and looking back as I entered the schoolhouse decided I had better hitch at another place, which I did, and before reaching the house the tree broke in two and fell where my horse had stood.

As I returned home I met my dear mother out on the road looking for her lost boy. I told her where I had been, got off the stolen old mare and she came and put her arms about me and said: "Dear boy, if you must preach you must go to school."

As I walked on home visions rose before me. I was an ignorant boy and could not write my name. Mother, at the time, was not a Christian. Lofty mountains of difficulties rose before me. The future from a human point of view held but little for me. Standing in the pulpit at Shop Springs sixty years from that day, I thanked God that the embarrassing beginning had resulted in a ministry in which thousands have been led to Christ, nearly three thousand baptized by my own hands, two thousand wedding ceremonies performed and over two and a half thousand funerals conducted. Still I am active in the ministry. Sweetest of all was the privilege of helping mother to a hope which, when dying, she told me she had—the "hope that is an anchor of the soul both sure and steadfast."

I lay all the honor down at the feet of Him who came to preach the gospel to the poor. Yes it was a great day. I just felt like I wanted to say these things for the encouragement of Reflector readers. Another sweet joy along the fifty-six past years has been the companionship of one of God's brightest jewels—that of Mrs. Oakley, who sat with me that day at Shop Springs, perhaps the happiest woman in all the throng while her husband was the happiest man in Tennessee. When the day was over and we recounted the various experiences, the tender handshakes, the sweet words of cheer, letters and telegrams from far and near, a new suit of clothes with other presents and well near one hundred and fifty dollars cash, there was nothing else to do but "Thank God and take courage." Brother J. D. Moore, bless his heart, said: "I never heard anything to equal the sermon and never expect to hear it equaled in the future until Brother Oakley celebrates his one-hundredth birthday and his eightieth in the ministry." May the God of all grace keep us safely to the end and then call us to Himself and our loved ones, is my wish and prayer.

MATRIMONIAL MATTERS

Part I

By A. J. Holt

Any minister of the Gospel, who has been performing marriage ceremonies for fifty or sixty years, has had some illuminating experiences. I suppose I have made about as many bungling jobs of marrying people as the average minister, possibly more. Some one asked me recently how many sermons I had delivered in sixty-two years and I replied: "I suppose I hold the record of having delivered more poor sermons than any living man."

"How many?" persistently inquired my friend.

"I suppose," I replied, "that I have delivered 5,000 sermons that might be rated as poor, some of them very poor."

"Might not that imply," responded my friend, "that at least that many more were good ones?"

"As to that," I replied, "the rating and the record are not in my keeping."

I started out to write, however, concerning matrimonial matters. My first ceremony was performed just sixty years ago, and I was so frightened that I scarcely knew whether I pronounced the

parties husband and wife or man and woman. I was compensated, however, by the fact that they were themselves even more embarrassed, so much so that they failed to notice my embarrassment. That is one relieving feature of weddings; the preacher himself is not the center of attraction and his blunders are rarely ever noticed.

For several years I was the only resident minister in Abbeville, Texas, and did about all the marrying, since at that time it was not popular for any but a minister to perform the marriage ceremony. I attended quite a "swell" wedding at Hornby's Bend where a popular and typical cowboy was married to a charming young lady. The groom was gorgeously arrayed in overalls with big sombrero which he reluctantly laid aside during the ceremony. When it was over, he thrust his hand into his trouser pocket and said brusquely, "What's the damage?" I replied that I hoped no damage whatever had been done. Taking that as my declaration of a fee, he turned on his heel, saying, "Wall, I thought we always had to pay the fiddler." I concluded after that always to assess damages.

Run-away matches are rarely good matches. I have frequently declined to celebrate such. But while I was teaching school at Webberville a man came galloping up to the schoolhouse just as I was dismissing school one day and said, "Quick, Parson! Saddle your horse and come along and marry a run-away couple."

"I do not care to marry such a couple," I answered.

"Say, Parson," he plead, "don't go and disappoint these people. They are of age and have been engaged for two years. The mother of the girl is willing, but the old man is cranky. Get a move on you and come along."

His impetuosity won the day and I went. We forded the Colorado River, struck a lively lode and soon met the prospective bride and groom racing to meet us.

"Quick, Parson!" cried the groom. "The old man is hot on our trail." He handed me the license and I married them as they sat on their horses. I had scarcely finished when the irate father came rushing up. He took in the situation at a glance and said to me:

"Have you married them, Parson?" And when I assured him that I had, he continued, "Has he paid you?" I answered, "Yes." And he turned to the groom, saying, "Well, Bob, you beat me to it, you scamp!" Then to me he said, "Come on, Parson. Let's all go to the house. The old woman is going to give us a booming good supper." No one in the crowd was more uproariously good natured than that erstwhile objecting father.

I had been called upon to marry one young school girl to a substantial farmer. All went "merry as a marriage bell." After I had been back home for an hour, a runner came for me to go back and undo that marriage. The girl refused to go with her new husband, although he had a spanking new buggy and a fine horse. She had locked herself in a room and would see no one. I went and knocked at the door of the room, telling her who I was. She let me in and began to weep.

"What's the matter, Eliza?" I asked.

"I don't love him," she declared vehemently.

"What did you say when you married him an hour ago?"

"Well, I thought of Joe since then and he might not like it." (Joe was another and older sweetheart.)

"Now, see here, Eliza," I said, "this thing has gone too far for retreat."

"Can't you tear up the license?" she begged.

"No, I shall have to return the license, and you are married tight and fast."

"I just won't go home with him," she averred, and no persuasion could prevail. The crest-fallen and disappointed groom went to his good home alone in his fine new buggy.

Now all my readers will be surprised to learn that after six months they "made up" and she went home with him. She actually made him a good wife and they loved happy ever after.

(To be continued.)

Are You Ready?

SUNDAY SCHOOL LESSON, MAY 25

Scriptures

Lesson Text: Matthew 24:1-25:13.
Devotional Reading: Isaiah 55.
References: Mark 13:1-32; Luke 21:5-33;
Jer. 26:18.
Golden Text: Mark 13:33.

Introduction

We have skipped over chapter 23 in Matthew, a passage that is filled with valuable lessons for all who want to know how to live. In it are the lessons against bad citizenship, the warnings against following blind guides, and the pictures of hypocrites cheating other men. We see in those illustrations the evil horde in our country today and should be warned against the wiles of the "wet" forces because they are the prince of all organizations when it comes to robbing men and women of their rights through seductions. Now we turn to study something about the second coming of our blessed Lord and the signs that must precede that marvelous event.

I. Jerusalem to Go (24:1-36)

1. **The Prophecy (1, 2).** Turn to Mark and Luke (references above) and read their statements about what was said. Jesus was going out of the temple area. He went into the courts of the Gentiles and of Israel, but not into the sacred precincts reserved for the priests. The building was imposing and colossal for that day. Some of the stones, according to Josephus, were forty feet long, twenty feet wide and twelve feet thick. This was the great temple erected by Herod the Great. So marvelous was the structure that even the Jewish Talmud says of it, "He that never saw the temple of Herod, never saw a fine building." And Jesus said of that magnificent structure, "There shall not be left one stone upon another, that shall not be thrown down." This prophecy was fulfilled when Titus destroyed the city 70 A.D., doing such a thorough job that the city was leveled to the ground.

2. **The Big Question (3).** "Tell us," asked the disciples when they had a chance in private to ask about the prophecy He had made. "When all these things shall be"—"these things" referring to other prophecies besides the one just made. (Matt. 16:27; Luke 19:11, etc.) "What shall be the sign of thy coming and the end of the world?" Here we have the word "parousia" which is misinterpreted by some to mean "presence." Clearly, as in 2 Cor. 7:6 and 10:10, it means "arrival" with the no less clear connotation of "arrival to stay." Our expression, "second coming," is perfectly in keeping with the idea. "And of the end of the world" was added because the disciples knew that the "parousia" would mark the close of the "ages" of time. "End" here does not mean the destruction or annihilation of the material world, but only the completion and consummation of the present material age.

3. **Misleading Signs (4-14).** One of the things Jesus knew would occur was the coming of anti-Christ and other deceivers. No doctrine has given rise to so much fanaticism and so many wild rumors as that of the second coming. History is replete with accounts of all kinds of reckless movements, since that which marked the years 990 to 1000 A.D. when the Roman Catholic Church reaped a financial harvest beyond computation by leading the people to think that the millennium was about to come, on down to our own day of Russellite emphasis on "Millions now living shall never die." Jesus foresaw it all and warned us against believing such things.

(a) **False Messiahs** were to characterize the period. How many have we had? Mormonism, Eddyism, Theosophy, Russellism and others have had their "Messiahs." Ghandi is now stirring India in the role of a Redeemer. Southern Baptists have their ambitious disturbers who pose as redeemers.

(b) **Wars, Famines, Earthquakes** were to come. Jesus knew the nature of the universe He had

created. In spite of what sceptical scientists say, we must admit that our Lord could foresee social and political movements, for not even the most rabid critic will declare that the things mentioned in these verses had occurred before Matthew wrote about them. And just as there have been false Messiahs, so have these false messengers deceived people by appealing to their fears during periods of great trial and stress. Read the literature the International Bible School (Ecclesia) or Russellites is putting out and see what capital they make of the last war.

(c) **Other Calamities** shall come, for "these are the beginning of sorrows." How many of the other prophecies have been fulfilled? Here they are: (1) The disciples were delivered up, afflicted and killed. (2) They are still hated for the sake of Christ's name; think of the venom in the heart of Clarence Darrow when, at Dayton, Tenn., he stuck his nose toward the face of William J. Bryan and hissed out his tirade against "Your fool religion!" (3) False prophets shall arise; one hears them on every hand today. (4) Iniquity shall abound; periodically that has been true and it is woefully true in our land today. (4) "The gospel of the kingdom shall be preached in all the world for a witness;" that is rapidly being fulfilled in spite of the fact that only about two centuries ago few even among the Christians thought it possible.

4. **The Great Sign (15-28).** "The abomination of desolation spoken of by Daniel the prophet" (here "through" Daniel and not by Daniel is the correct rendering, another point in proof of verbal inspiration). Daniel 9:26 following contains the prophecy and it refers to the time when Messiah (the anointed one) would be cut off and the prince should come to destroy the city and the temple. This period of sad destruction in Judea would give rise to other false prophets and the declaration that Christ had actually returned to the earth. Paul's second letter to the Thessalonians reveals the ease with which people could be led to accept such prophecies.

5. **Signs in Heaven (29-31).** Here is some scripture that we cannot interpret, so far as the time element is concerned. The direct reference seems to be to a time soon after the destruction of Jerusalem when the sun would be darkened, the moon shall not give her light and the stars shall fall, etc. Joel 2:31, 3:15; Amos 8:9 and other passages refer to the darkening of the sun. "The sign of the Son of Man in heaven evidently refers to the 'coming in the clouds.'" (See also Daniel 7:13.) That these signs, save the last, have all been witnessed in certain parts of the world, we all know, but whether or not the signs to which Jesus referred have come, we do not know. Certainly there has been no general upheaval in heaven with the falling of anything more than meteors.

6. **Meaning of These (32-51).** The parable of the fig tree was given to present the truth that these signs indicate the appearance of the thing portended, but do not tell the exact day nor hour. So sure was Jesus that fanatical sects would arise to tell the day and hour of His return to earth that He specifically declared that not even the angels in heaven know when that shall be. How then the Russellites and others who claim that the millennium has begun, etc.? Our business is to "watch and pray," for if we are faithful until the end, He will make us rulers over much.

II. The Ten Virgins (25:1-13)

Following the prophetic picture of conditions that would precede His return to earth, the Lord Jesus gave the picture of the marriage procession and the virgins who went forth to meet the bridegroom, to show how it would be with the people of this earth. If He had been standing today looking backward over the centuries and down upon the careless and complacent Christians of this hour, He could not have drawn a more vivid picture of their condition.

Weddings in that day and country were often held after night. The groom with his friends went to the house of the bride where the ceremonies made them husband and wife, and afterwards they went on to the home of the groom, or to their

new home as the case might be. On such occasions the friends of the groom gathered to escort the bridal party from the bride's home, and each member of such an escort was compelled by social customs to carry a light. Even until very recent times the law compelled people to carry lights on the streets of Jerusalem when out on dark nights. The people gathered along the way and waited. Some commentators, obsessed with the idea that "the church" is the bride, have the crowds joining Jesus while on His way to get His bride in the future. Such a method of exposition is utterly foreign to the purpose of God in giving the revelation.

The people did not join the groom on his way to the bride's home; they waited along the roadside for the coming of the bridal party and then marched to the groom's home where the big celebration was staged. The number ten has no significance save that it was the number required before certain rites could be observed; as for example the Passover meal, ten men at a wedding to utter the blessing, etc. The lamps were the crude vessels which we can see in antique shops, such as were fed with oil.

"Slumbered and slept" partially translate the Greek; "nodded and were sleeping" better renders it. When the cry went up that the bridegroom cometh, some of the virgins awoke to find their oil gone. One could not march in the procession without the oil. "Our lamps are going out," cried the foolish virgins, a present tense in the Greek. The remainder of the scene is told with graphic force. The foolish virgins tried to borrow oil, but there was only enough for the lamps of the wise; hence if they had divided all ten of them would have been left out before the groom's home had been reached.

The application of the parable is gentle, yet direct. It teaches the same thing as was presented in the preceding chapter. "Watch therefore for ye know not the hour." In other words, the only kind of Christian who is recognized by the Lord Jesus is he who is ready always. The very fact that some church members presume to play in sin because they do not fear that Jesus will return soon is proof that they have not been saved. The wise man is he who fills his lamp with oil and carries an additional source of supply; likewise, the wise Christian is he who finds grace from God and keeps his life supplied through constant watchfulness and prayer. The fact that Jesus caused delay in the coming of the bridegroom is further proof that He never intended that people should have any definite idea as to when He would return.

Things to Think About

Why is chapter 24 in Matthew's gospel such a vital one? Why did Jesus speak about the destruction of the temple? Did any of the disciples live to witness that scene? Was the prophecy concerning the temple fulfilled? What signs did Jesus give concerning the end of the world and of his own coming again? Did He mean to teach that His coming would be in person or only in the Holy Spirit? Name some of the misleading signs of His coming and mention instances wherein they have been given. How did He warn us against the wrong use of these signs? Tell the story of the Ten Virgins. What great lesson was it given to teach? Why did the wise virgins not divide their oil? Can any Christian ever possess enough of God's saving grace to transfer a part of it to a sinner? In other words, will there be salvation for any one who does not prepare his own vessel to receive it?

A DAILY PAPER AND PROHIBITION

The Tulsa Tribune, Tulsa, Okla., recently said in an editorial: "Don't let any one delude themselves: the men and women who have fought the vicious tactics of the liquor forces, that resisted the fairest, most lenient regulation of their trade, are not going to see the eighteenth amendment nor the Volstead Act or its improvements erased from our statute books. Not while there is memory and thick red-blooded men and women to fight." This is as true as the gospel. And it is refreshing to see that not all the big dailies have gone over to booze. First Baptist Advocate.

TALKS TO MINISTERS

By "UNCLE MITCHELL"

No. XII. A Bit Faithful

In our "Talk to Ministers" we have been dealing largely with the defects, peculiarities and shortcomings, but we would not have our people think for one moment that our ministers are not a great and noble set of men. Ministers are human, just like other men. There are some frauds in all vocations. We have many men wearing the title "Reverend" that are not entitled to it, and it is a shame that our daily papers will call attention to where "Reverend So and So" was arrested for bootlegging or some other crime. If they would take time to look into the matter and learn the home and community life of such a "Reverend" they would quit printing them as such. We have not had that class in mind in our "Talks." A "jack-at-all-trades and a good-for-nothing" is a great misfortune for any life. There is a royal path to service, honor, wealth and glory. There is no calling greater than preaching the gospel and shepherding God's flock. The genius of a minister's life consists in ability, motive and will, coupled with energy, zeal and system. When such a genius will hold on, hold fast and hold out in his calling, he will receive a reward here and in the hereafter a crown that fadeth not away.

It may be possible that most of us may not do so much here, but we can be faithful in what we do. It is faithfulness that is rewarded. The minister that faces struggles, hardships, conflicts, poverty and obscurity will by his faithfulness and persistency make his life count in the sphere where he may serve. God puts His stamp of approval upon those who are faithful in the calling to which He has called them. But the road to ultimate success is bedewed with sweat, tears and patience. The sun oftentimes shines on the mountain when it is dark in the valley. We cannot see very far into the future, and really it is best that we cannot, but oftentimes the obstacles that seem large in our pathway will disappear in the face of perseverance. Christ should be our first example in faithfulness and Paul comes next. Paul interpreted his own ministry; and in so doing he broadened the horizon to include all ministers for all ages. Paul's interpretation of his faithfulness in the ministry can be summed up in these four points:

1. **His message.** Paul was saved, a scholar, a gentleman and a preacher. These facts made him a great messenger. He preached nothing but doctrine. Sin, salvation by grace, regeneration, repentance, faith, baptism and the duty of church members was his theme. Our ministers must imitate Paul today, if we would be faithful to Christ and His word.

2. **Paul's joy in preaching.** Sometimes his joy was mixed with sadness, for all were not saved to whom he preached, neither would all do their duty who were saved, but he, however, believed God would be glorified "in them that were saved, and in them that perish." He knew the gospel he preached had a hardening effect, if rejected. But on the other hand, there was a bright side "in them that were saved." There is no joy comparable to that of witnessing the conversion of souls and enlisting and training those souls for Christ.

Church members make all sorts of demands upon pastors, and he has to be pack-horse for the community's burdens and difficulties. We join with Paul and ask, "Who is sufficient for these things?" The stoutest heart may sometimes break under the load, but we must go on preaching and working, "for we are not as many, corrupting the word of God." Paul exposed hypocrites, even if they were in the ministry. Preaching was the joy of his life and faithfulness to God in Christ the ambition of his spirit.

3. **His conflicts.** Paul had his enemies, burdens and hardships. With the crushing weight of all the cares that came upon him his body became worn, tired and mingled with punishments. Bonds and imprisonments awaited him, but he faced them all with the spirit of a brave soldier and a courageous minister. From God's view point, conflicts are designed to bring the best out that is in us. Let us face them and win heroically.

4. **Our triumph.** We are God's captive in his triumphal march and He leads and we are to follow. A sense of the nearness of God in our ministry is the overmastering conviction that we will gloriously triumph. God has laid his hand upon us, commissioned us and by his grace we will triumph both in life and in death. What a joy and triumph for us to think of our spiritual children! Some years ago we had a colored minister come to our door to learn who we were, and in conversation he told us that some years prior he heard us preach in his home church, and under that message he decided to preach the gospel and had been pastor of the colored Baptist church in his town for the past seven years. Here we rejoiced with him, though a colored minister.

We are engaged in the conquest of this world for Christ, and we must ever be ready to say, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." With joy in my heart and tears in my eyes, we are thinking when we shall gloriously triumph and be with Jesus. These two verses should make us ever faithful as God's ministers. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And then the triumph of the faithful minister will be: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give." Then in my mind's eye I can see Paul take his eye off of his throne and look back down through the ages and see you and me, and then he looks back and continues to say, "And not to me only, but unto all them that love his appearing." The faithful minister will never die, but wherever he has published the glad tidings, his life and words will live on in the churches and hearts of individuals, and they will rise up to call him blessed. It will be a glorious triumph when we reach that holy city.

OUT OF THE PAST

By J. Pike Powers

(This is a personal letter from the beloved preacher to his friend, John H. Eager of New York City. We are publishing it by request of Brother Eager and with the permission of Brother Powers.—Editor.)

Knoxville, Tenn., March 21, 1930.

Dear Brother Eager: I hope by this time you have received from Prof. Chas. E. Ferris the information you desire about his department, which he promised to send right away. Upon reading your good letter again I find we have very much in common in our lives and "How You Feel at 80" increases that knowledge. I have been thinking much along the same line since Dr. Masters of the Western Recorder asked me to send him an article on "How I Feel at 89." I am surprised that I have lived so long as I had such a poor start in life, and spent weeks at a water cure in Cleveland, Ohio, to renew my strength.

When I was married at 27 my mother-in-law said to my wife, "Now, Fannie, I will give you one year to keep him; then you will be a widow." She missed her guess, for we lived together 52 years, and I am still able to sit up and walk around the house. My appetite is good and sleep fairly well, about five hours every night.

I spent 20 years in active pastoral work in Kentucky and holding meetings at other points in and without the state. The dear Lord seemed to favor my work and bless it, enabling me to build two churches from the ground up, membership and buildings. Today they are large and strong churches. I did much work in other directions. I spent 28 years preaching here in Knoxville and built from poor barren fields two of the largest churches in this city—splendid memberships and great buildings—one of them having 1,200 in Sunday school in a 100-room building.

I have also tried to support all good causes. For a long time I was trustee of Georgetown College. For twenty years I was president of the Board of Trustees of Carson-Newman College to which I have contributed in cash over \$1,000, although foreign missions has been my special object of

beneficence for many years because I have thought it was neglected by so many. Yet I have never failed to support the church of which I was a member.

My dear wife was a great help to me. She was a splendid teacher and hundreds, through the years, sat at her feet for instruction, whether they could pay tuition fees or not. She was economical and so was I, hence we have been able to educate our seven children and place them in the best society. The dear Lord has been good to us—only good I praise his name today more than ever.

But I have never studied His word like I should have done and am not as familiar with the Old Testament as I should be. I think, however, that I understand the great fundamental doctrines of Divine Truth and reply upon them as I look forward with calmness and humble trust on Him to the end.

I greatly enjoyed your article in the Watchman-Examiner and heartily thank you for it. F. H. Sterne has a fine article also on "Why I Am a Christian." He used to be with our former pastor here and married our stenographer and took her to Africa, but I think she liked this country better. He is a very gifted and promising young man and is succeeding well. I should like to see more of your writing.

With brotherly sympathy and affection, sincerely, J. Pike Powers.

My pen is stiff. Excuse the chirography.

HOME BOARD GREAT AGENCY

A Roman Catholic lad in New Orleans was led to Christ by a worker in Valence Street Baptist Church. That boy was named Herbert Virgin. Thirty-five years have passed. He is now pastor of North Shore Baptist Church in Chicago. During his pastorate he has been able to develop into consecrated service to God, William H. Kraft, who gave last year \$70,000 to missions.

Southern Baptist Home Mission Board sustained Valence Street Church in those days, yet all that the Board ever gave to Valence Street would not equal half that one man, Herbert Virgin, is now collecting for missions.

The writer was pastor in New Orleans in 1914. There were then six Baptist Churches in the city, and the six Sunday school superintendents of those six churches were one and all men who had been won from Catholicism to evangelical faith. One-half of our numerical strength was composed of former Catholics. The writer has been pastor and college president in Havana, Cuba, also. There, 98 per cent of our membership was formerly Roman Catholic. Mexico will tell a similar story. Our Home Board has done a great work.—Livingston T. Mays.

NEW SUBSCRIBERS

John Moore, Mary Lowe Stout, Corbin Woodward, L. F. Wilkerson, C. H. McCollum, J. Walter Gillespie, T. Carlton Wright, A. J. Carter, Miss Earl Jones, Rev. J. H. Hughes, Mrs. John Sailors, Mrs. W. C. Howell, Mrs. J. B. Darden, Mrs. Geo. F. Runion, Mrs. W. B. Disney, Mrs. J. B. Stone, Rev. Matt Stringfield, Mrs. R. C. Cooper, Mrs. Marion C. Guy, Malcolm Todd, Mrs. L. G. Buckner, Mrs. E. E. Stone, Mrs. Ethel Smith, Mrs. John R. Graham, Mrs. C. H. Cagle, Mrs. Carl Long, Mrs. Benson Warren.

LOVE, THE CHRISTIAN IMPERATIVE

(Continued from page 3.)

work. Why? Simply because of a burning, passionate love for men. This was new.

The world had never before seen anything like it. It has not since. It will never again see another than Jesus whose love is so. Yet it is the measure of the new commandment. He gives us grace to keep His commandments. If ye love Me, ye will keep my commandments. Knoxville, Tenn.

If humanity is to be renewed and assimilated to spiritual ideals, there must be diligent teaching, public and private exhortation, faithful witness-bearing to the truth, combined at the same time with those tritulating disciplines by which Providence is ever making the heart ready for the power of the gospel.—Selby.

THE PRIMACY OF FOREIGN MISSIONS

By Leland W. Smith

There is a story that a man once said, "I smoke a good cigar to help me forget the corn on my toe." If Southern Baptists will turn their attention to world-wide missions, their debts and other troubles will ease up.

It is said, "Nero fiddled while Rome burned." It might also be said that millions of heathen in Southern Baptist Foreign Mission territory go to hell every year while Southern Baptists continue to sap the tithes and offerings of the churches to build fine church houses, run schools and colleges and hospitals and orphanages here in the homeland. If the Southern Baptist Convention will give the people a chance at world-wide missions, these home objects will be duly cared for. The re-action will be great.

A pastor in one of Tennessee's important churches was asked the question, "Are you really missionary?" After hesitating a moment, he replied, "I think I can rejoice as much in the salvation of a man in the heart of China as I do in the salvation of a man here at home." Evidently this pastor has the mind and heart of God, "for God so loved the world."

How about Southern Baptists? How much do they love the world outside of their home territory? Last year they gave through the churches for all religious purposes, \$40,409,955.28. Of this amount, there was actually spent on the foreign field \$1,086,203.65, or approximately \$40 at home and \$1 abroad. Southern Baptist love for the world seems to center in the homeland.

The unsaved responsibility (over ten years of age) of Southern Baptists in the homeland has been estimated at 10,000,000. A low estimate of the unsaved responsibility on the various foreign fields is 400,000,000, but actually unlimited. There are many times over more orphans, more sick, more ignorant folk on the foreign field than in the homeland. One wonders if God loves these unfortunate folk as much as He does Southern Baptists. If so, doesn't it make the constantly diminishing 25 per cent of mission funds seem very small indeed. **The Southern Baptist Convention should give the people a chance at world-wide missions.**

Jesus said, "Preach the gospel to every creature." (Mark 16:15.) Yes, every creature! Practically every creature in the homeland has heard the gospel or has had an opportunity to hear it many times over. You will have to go to the foreign field to find the creature that has never heard. **This is the prime business of the Southern Baptist Convention. Give the people a chance to obey the command of their Lord. It will bring a new day and a new spirit in all convention work.**

Knoxville, Tenn.

Editor's Note

Brother Smith has said some important words in this and previous brief statements. We wish, lest there be some readers who will misinterpret his words, to add a note or two.

1. His statement about the amount of money contributed for all objects as compared to that spent on foreign missions is true and it ought to make every one of us hang his head with shame. However, let no one bring up the old tale that the convention spent the \$40 on expenses and sent only \$1 to the foreign field. Every dollar, minus necessary expenses which are always low, contributed for foreign missions went to foreign missions. The trouble is, as Brother Smith has shown, our churches are spending nearly all of the money on themselves.

2. His statement, "The Southern Baptist Convention should give the people a chance at world-wide missions," may mislead some of our people. **The convention has given our people a chance, and they have refused to accept it.** The trouble is not with the chance, but with the churches, as was shown in the figures presented. We believe in foreign missions, but we assert that any program that leaves out a strong home mission and state mission program will kill the goose that lays the foreign mission gold. We must cease to magnify one phase of our program and teach our people to magnify it all. In other words, stand by the Co-operative Program!

MISSIONS IN BRAZIL

By R. E. Pettigrew

I have been trying to learn how many evangelical Christians we have in Brazil. So far I find the following. If I am wrong, I shall gladly be corrected.

Northern Presbyterians began in that country in 1859, have now 54 missionaries, 5 churches and 78 congregations and a total membership of 1,218. One explanation of their having so few members is the fact that the National or Independent Presbyterian Church arose because of a division in their ranks some twenty-five years ago. That denomination now has 177 churches, 24,132 members, or a total for these two denominations of 25,350.

Southern Presbyterians began in 1894, have 50 missionaries and 1,743 members.

Southern Methodists began in 1874, have 100 missionaries, 150 churches, 125 church buildings and 15,737 members.

Southern Baptists began in 1881, have 106 missionaries, 374 churches and 30,864 members.

May I add some figures a Catholic missionary published in a paper called the Echo of the Valleys, being copied by the organ of the Valdenses? He says in time not remote it was the custom to caricature the work of the Protestants in Catholic circles, but now it is well to know the whole truth. He says that in 1825 there were only 175 Protestant missionaries, in 1920 there were 20,500, and today the number has risen to 29,188. Besides 151,736 men native workers and 130,191 women native workers. In 1815 they (Protestants) spent \$8,500. A century later they were spending \$39,000,000.

As to schools, in 1815 they did not have a missionary school. Now they have 46,580 primary schools, 1,500 secondary schools, 295 professional schools, 101 universities, with a scholastic population of 2,400,000 pupils. He does not give the number of Catholic schools, saying that in China the Catholics have only two universities.

Then he begins to compare by countries. He begins with China, giving the Evangelicals 6,636 missionaries and Catholics 2,240. In the schools the Evangelicals are advancing and dominating. In India he gives the Evangelicals 41,000 workers against 16,500 Catholic workers. The Evangelicals have 15,000 schools, while the Catholics have 3,200. In Japan we have 1,274 missionaries against 430 Catholics. The Catholic papers have 2,000 subscribers and ours have 70,000. In Korea, where we began in 1886, there are 542 European pastors, 611 native pastors, 300,000 members, 3,021 church houses, 22 hospitals, and the Catholic Church has nothing.

He says the Catholics give little to missions, being only one-eighth of a franc per member, whereas the Evangelical gives in the same conditions, 30 per member.

He says the money is not the most notable thing; it is the intellectual and spiritual richness and devotion we put into our work. This is the truth! He says we employ an immense force in men, money and work. "They frighten us. If the Protestants continue to grow in these proportions, they will suffocate us in 20 to 30 years."

Now all this I take from The Puritan, the Presbyterian paper published in Brazil. The facts as to our work in Brazil and the other figures given I take from annual publications of the denominations cited.

So you see we need to reinforce our efforts in all places, for our success encourages and the needs of the fields demand it.

WHAT SORT OF AN EXAMPLE ARE YOU?

We have a mighty good preacher at our church. He is not only a thinker and student of the Bible, but is a mighty good citizen as well. Our church no doubt is about as good as the balance. No doubt our membership will measure up about in keeping with the membership of other churches. If these assumptions are correct, then the following, which is a portion of a letter sent out by our preacher to all of the brethren, will have general application:

"If absence makes the heart grow fonder, how some people must love the church!

"Missed from prayer meeting last week—800 members, ten Sunday school teachers and six deacons. A liberal reward is offered for their return next Wednesday night.

"There are 168 hours per week. Can't you spare a couple of them each for the house of God?

"A hearse is a poor vehicle in which to go to church. Better go while you live, in your auto; it will do you more good. Hand a copy of this to your neighbor and cordially invite him to church.

"You say there are hypocrites in the church. Oh, come on; there is room for one more.

"Had you ever stopped to think that you find about what you want in a church. And when you look into a glass you see reflected your own image. Maybe you are the one who is not friendly and neighborly. Try going to church and shaking hands with the other fellow and watch the results.

"Had you ever stopped to think that the fellow who uses all his breath in criticizing others never does anything himself?

"Meet me at church next Sunday,
Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom,
And use up all the standing room,
At church next Sunday.

"Are you a member of the W. M. S., B. Y. P. U., Sunday School, R. A., G. A., Sunbeams, Y. W. A.? If not, this is a cordial invitation to wade in while the water is fine.

"If you have any criticism to offer and are really in earnest, offer it to party deserving it in person. If you simply talk of it to the other fellow, you get nowhere and do no good by your criticism.

"Should things not go to suit you, pray and work to make them ideal. Don't go around grouching and sulking in your tent like Achilles.

"If you don't like everything about the church, have as much sense as Sam Jones' cow: Eat the hay and don't try to chew the briars and sticks.

"A silent prayer in the heart just before the service begins, a smile on the face as the preacher announces his text, the whole tithe at the offering, and what a blessed service we had! God was with us! An uplifting sermon. Beautiful!

"A little gossip just before service begins; a frown on the face as the preacher mounts the platform; a great big vulgar yawn as he announces his text; the Lord cheated out of his tithe at the offering—and 'What a dull service! Bored to death! Sermon wretched! Ugh!'"

We are just wondering if this applies to anybody else besides us. We think we have seen fine results already from the letter, and are persuaded to believe that it is a good thing to pass it along to our readers that they, too, may be brought more keenly to realize the duty of those whose names are on the church roll, who should set the right example and who are looked to for Christian leadership.—Southern Ruralist.

CAN YOU MATCH IT?

In a certain Tennessee Church, the president of the Woman's Missionary Society was making an appeal for the fund with which the Southern W. M. U. is endowing the Chair of Missions at the Bible Institute.

"How much did you say the man is to get who will occupy that chair?" asked an interested listener.

"Three thousand, six hundred dollars per year," was the reply.

"Well, if he is to get that much money, I don't see any reason why he can't pay for his own chair," was the sarcastic rejoinder, and the good woman did not contribute.

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THE NEWS BULLETIN

ATHENS STIRRED

By H. A. Todd

We have just closed a great revival here. Rev. Claude E. Sprague preached and Frank Graziadei did the singing. Both are from Chattanooga. Brother Sprague's wife also helped. She conducted a woman's meeting on Sunday afternoon and the great crowd of women who came to hear her are loud in their praise of the fine things she said to them. I want to heartily commend all these workers to any church and pastor.

Brother Sprague is a tireless worker and fearless in the defense of the things Baptist stand for. He does not pull on little children and drag them from the mourners' bench before they have found the Lord as their Saviour. His instructions are all well within the teaching of the New Testament and according to the traditions of Baptists. Brother Graziadei is also scriptural in his dealings with the backslider and sinner. He is a fine leader for young people and will soon have the whole congregation singing and rejoicing in the song they sing.

The visible results of the meetings up to date are 42 additions to the church and between 80 and 100 professions of faith and renewals, a real revival of the work of grace in the hearts of the Lord's people and a calling back to a quickened sense of religious obligation in the whole city.

A nasty carnival set up at the beginning of the second week of the meeting and was all but put out of commission, and closed by a free-for-all with twenty-five arrests and that many placed in jail. The picture show ran amuck also and did not pay expenses the last week of the revival. These results show that such entertainments are supported very largely by those who have named the name of Jesus. What a shame that the professed followers of Jesus should lend aid and comfort to His enemies.

Athens has been known as the hardest field in Tennessee, and it justly deserved this name. No more refined people live anywhere, yet the responsibilities of the cross never before had taken hold of them except in a minor way.

For more than four years the pastor has "wept between the porch and altar" for people here, and he rejoices in the victory of the cross.

This meeting was not of the "whoopie" type, but the still, mighty working of the Holy Spirit of God in the hearts of the people. No "sob stories" were indulged, nor death-bed scenes related, nor the story "that your mother is in heaven and waiting for you to come and accept Jesus as your Saviour." I heard no shouting, but the streams of tears that washed cheeks were visible in every meeting. It was the "rending of hearts and not garments" that one could see. It was not a "religious drunk," but the in-filling and out-pouring of the Spirit that exhibited to the conscience the goodness of God that led to repentance and salvation.

THE STITELER MEMORIAL

I am reporting to the Southern Baptist Convention at New Orleans the establishment of a permanent memorial to Rev. Jacob Beverly Stiteler. This consists of a gift of five thousand dollars, contributed by his daughter, Mrs. Kate Stiteler McKie of Corsicana, Texas. It is invested as a perpetual fund, to aid Negro Baptist ministers in securing their education.

This honored brother was one of the early professors in Baylor University, serving for a time when the school was located at Independence, Texas. He was deeply interested in the education of the negroes. Mrs.

McKie, his daughter, found it in her heart to establish this permanent memorial to her honored father. The proceeds of the investment will be used for the purpose indicated.

Sister McKie has all the time been deeply interested in the establishment of the American Baptist Theological Seminary. I was her pastor for five years, and she helped in every worthy way. She was the first to make a donation to my work; and it is all very much appreciated. It might suggest to others how they may both help a most important and needy institution, and at the same time establish a permanent memorial for some loved one.—O. L. Hailey, Secretary.

A CALL FOR AID

D. W. Lindsay of Etowah writes that he has been in a splendid revival with Glenmore Garrett at Sunbright, the meeting closing May 1st. There were nine professions of faith and a number of reconsecrations. The church was greatly encouraged, and the members have set out to build up their organization and equipment.

Brother Lindsay says: "This church greatly needs pews. Here is an opportunity for some wealthy church to help out." If some church has discarded pews they do not need, let them write to Brother Garrett, Wartburg, Tenn.

ETOWAH REVIVAL

Pastor A. F. Mahan writes from First Church, Etowah: "We have just closed a gracious revival with Brother Arthur Fox of Morristown doing the preaching. He is at home when it comes to conducting a meeting and is thoroughly safe—one of the hardest workers I ever saw. He preached from three to six times each day. The visible results were 98 additions to the church, most of them for baptism. The pastor baptized 68 on May 4th and there are others to follow. The church was greatly revived and a number of tithers were enlisted. Following the meeting on Monday night, the church gave the pastor and his family a tremendous pounding for which they are profoundly grateful."

We rejoice to hear of this splendid meeting with one of the finest churches in all the land, where one of the best Baptist preachers labors. Brother Mahan has laid a good foundation, and it was easy for our good Brother Fox to build thereupon during the meeting. Both are brethren beloved in our midst.

ELDER FRANK M. WELLS' TESTIMONY

Sent to the Washington Enforcement Committee

(From Baptist and Commoner.)

Mrs. Lenna L. Yoast, Washington, D. C. Dear Madam: The hearing the "drys" are having now, led by you W. C. T. U. women before the House Judiciary Committee, reminds me of my experience in Washington in February, 1900, when I was before the Committee on Military Affairs, urging this committee to remove the canteen (saloon) from the United States Army. I had just returned from the Philippine Islands as chaplain of the First Tennessee Regiment, U. S. Vol. Inf. I had two hours' talk with President McKinley and told him about the bad conditions in the Philippines, caused by whiskey in the army. He sent me to Mr. Root, the Secretary of War, and told me to tell Mr. Root all I had told him. I did so. Then he had me relate my story to the Committee on Military Affairs. I was two hours before this committee and related what I had seen and knew as an army chaplain, to be true. We had a lively time. Mrs. Margaret

Dye Ellis, your predecessor, Mr. and Mrs. W. F. Craft and many others were present. At this hearing the committee voted the canteen (saloon) out of the army, and it has never been restored. Dr. Crafts was president of the Reform Bureau of the World, and one of my best friends.

Since that experience I have preached and lectured on prohibition in every state in the Union except Wisconsin, Florida and New England, working with all classes. I have had ten years' experience with soldiers and ex-soldiers, and I know whiskey is God's worst enemy and the devil's best friend in the army and out of the army. Whiskey makes drunkards and "drunks" are not wanted anywhere. Whiskey makes bootleggers, and bootleggers make "wets" and "wets" make bootleggers. Wets, bootleggers and Reds are now on one side, and prohibitionists and God's people are on the other side. There is no argument in favor of booze.

Since we got prohibition, the country has prospered more than in any ten years of the world's history. We have good roads, cars, airships, radios, good homes, good clothes, good schools and billions of money.

In the last four years I have made two hundred and twenty-six school addresses in Colorado, Wyoming, Nebraska, South and North Dakota, Montana, Idaho, Utah, California, Oregon and Washington, and I have not found any drinking among students. We now have the finest student body the world has ever known. All they need is more home and religious training.

Our trouble is this: "Wets" and Reds do not want to obey the law. Our law-makers should not be law-breakers. Our government is bigger than they. Wets should be made to obey the law and Reds sent where they belong. There are men here in this Home drawing the limit in pensions and compensations, cursing President Hoover, prohibitionists, law enforcement, churches of Jesus Christ, and good women. Such traitors should be put out of the Home, and the pensions of the worthy and deserving veterans increased.

I am a dry Southern Democrat, born and reared in Arkansas. I worked for Hoover's election, prayed for it, and voted for it. All good Americans will support President Hoover, General Mitchell and their law enforcement program. Back to the farm, back to the Bible, back to God and His churches, is the remedy! Many cheers for President Hoover and you good women!—Frank M. Wells, Company 6, Soldiers' Home, Sawtelle, Cal.

BIG OPENING

Word comes from Evangelist T. T. Martin that they are opening the new School of Evangelism at Cooke Springs, Ala., June 1st., with the prospects of fine attendance. For the faculty there have been secured George McReady Price of California who will deliver a series of lectures on Geology and the Bible. Dr. Price is one of the greatest geologists living and has written a text book which, but for the prejudices and dogmatism of materialistic evolutionists, would have been a standard work everywhere. He still believes the Bible. An effort is being made to secure Dr. Arthur Brown, another world-known scientist, for a series of lectures.

The school now owns one of the finest pieces of property in the nation with 1,500 acres of wonderful land and five health-giving springs of water, in addition to a splendid modern hotel and eighteen beautiful cottages. An effort is being made to provide these cottages free to rural pastors who come for the summer courses of lectures. The school is open to all denominations who want to know evangelical truth, and there is no tuition or fee to be paid.

A feature of the institution is the plan now being developed whereby the living parent of half orphans

may send them there and have them provided for at a nominal cost for all living expenses, outside of clothes and special medical care. Other orphans may also be cared for here at small cost. Any children needing expert care will find it here. Mrs. T. T. Martin, a delightful matron, is in charge of the institution as lady principal, and will be helped by Mrs. J. H. Marcum, matron.

Officers of the School

Benjamin D. Hahn, the noted authority on Archaeology, Philology and Theology, formerly of Springfield, Mass., now of Greenville, S. C., president; Evangelist D. P. Montgomery of Leesburg, Fla., first vice president; secretary E. D. Solomon, Louisiana State Mission Board, Shreveport, second vice president; R. K. Maiden, Kansas City, Mo., formerly editor of the Word and Way, dean of faculty; J. W. Mitchell, Jacksonville, Fla., formerly editor of Florida Baptist Witness, executive secretary; Mrs. T. T. Martin, lady superintendent; Mrs. J. H. Marcum, matron; J. H. Marcum, business manager; T. T. Martin, field secretary.

WOODWARD ORDAINED

On request of the First Baptist Church, Memphis, a council consisting of Brethren A. U. Boone, J. E. Skinner and M. D. Jeffries, met Sunday morning, May 4th, in the pastor's study for the examination of Brother Homer B. Woodward, a member of this church and a student in Union University, with a view to his ordination to the gospel ministry. Brother Boone was asked to preside, M. D. Jeffries to act as secretary, Brother Skinner to preach the sermon, and Brother Boone to conduct the examination of the candidate before the congregation. The ordination was being had on the official request of the Enville Church, to which Brother Woodward has been called as pastor.

The examination proved satisfactory and the candidate was commended to the church for ordination. The church directed the presbytery to proceed and the above order of service was carried out. Brother Woodward's mother was asked to appear before the presbytery and to occupy a front seat during the ordination.

The service was concluded with the hand of fellowship for the candidate by the presbytery and then by the deacons of the church and the closing prayer was led by the newly ordained minister.

The church members expressed their joy in sending forth one of their young men into the gospel ministry by pressing forward with full hearts to extend greetings to the young minister and his mother, who stood by his side.—A. U. Boone, Moderator; M. D. Jeffries, Secretary.

Evangelist A. V. Reese of Hendersonville, N. C., began a revival meeting at Stephenville, Fla., April 21st, which continued until May 4th. Some of the results were as follows: Organized a Missionary Baptist Church with fifty members, fifteen of whom came by baptism. Fifty persons pledged tithing. A Sunday school was organized with fifty-five in attendance. Arranged for a pastor for one-fourth time. Mid-week prayer services were arranged for. The Steinhatchee Development Company, of which B. O'Quinn of Perry, Fla., is president, very graciously donated a desirable lot upon which a church will be built later. For the present they will worship in a brush arbor.

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THE YOUNG SOUTH

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

"IF"

If all the lads and lassies should remember for a day
To do their errands and their tasks as surely as their play,
Should hang their hats and jackets up and put away their toys,
Should remember that the garden is the place to make a noise,
Why, what a pleasant world for mothers this would be!
How very many happy faces we should see!
For children don't remember, as everybody knows;
But, if children should—why—just suppose!

If all the children's mothers turned forgetful in a day;
If, instead of taking care of toys, they threw them all away;
Forgot to bake the cookies and forgot the tales to tell,
Forgot to kiss the aching bumps and make the bruises well—
Why, what a dreary world for children this would be!
How many melancholy little folk we'd see!
For mothers all remember, as everybody knows;
But if mothers shouldn't—why—just suppose!

—Western Advocate.

SOME CHARACTERISTICS OF THE AMERICAN INDIAN

In reading Roosevelt's great work, "The Winning of the West," one will find some very interesting facts about the American Indian. We have space for only a brief mention of a few characteristics, but a thorough study of the American Indian will repay any one. A very remarkable race indeed were the aborigines of our country.

Masters of Woodcraft

As masters in woodcraft they were never equaled by the most expert hunters and trappers among the whites. Roosevelt says: "The dense forest was to the Indians a home in which they had lived from childhood and where they were as much at ease as a farmer in his acres. To their eyes, trained for generations to more than a wild beast's watchfulness, the wilderness was an open book; nothing at rest or in motion escaped them. They had begun to trap game as soon as they could walk. A scrape on a tree trunk, a bruised leaf, and a faint indentation of the soil which the eye of no white man could see all told them a tale as plainly as if it had been shouted in their ears. With mocasined feet they trod among brittle twigs, dried leaves, and dead branches as silently as the cougar, and they equaled the great wood cat in stealth and far surpassed it in cunning and ferocity. They could no more get lost in the trackless wilderness than a civilized man could get lost on a highway."

The Indian Warrior

Because of their superior skill in woodcraft, in forest warfare, unless the odds were greatly against them, the Indians always defeated their white enemies; but in the open the whites were usually victorious. Roosevelt says: "They were trained to the use of arms from their youth up, and war and hunting were their two chief occupations, the business as well as the pleasure of their lives. They were not as skillful as the white hunters with the rifle—though more so than the average regular soldier—nor could they equal the frontiersman in feats of physical prowess, such as boxing and wrestling; but their superior endurance and the ease with which they stood

fatigue and exposure made amends for this. A white man could outrun them for eight or ten miles, but on a long journey they could tire out any man and any beast except a wolf. . . . They are often spoken of as undisciplined, but in reality their discipline in the battle itself was very high. They attacked, retreated, rallied, or repelled a charge at the signal of command."

Many Indians were marvelously skillful archers. An eye-witness says: "I have seen a North American Indian fire an arrow into a target and split the first with a second arrow at twenty paces, and I have seen a Central American Indian bring down a running deer at over fifty yards."

The Inevitable Conflict

Tragic and pathetic is the history of border warfare waged between the Indians fighting for their homes and hunting grounds and the frontiersmen and their families fighting for lands to cultivate and settle. Both sides were often guilty of deeds of infamy. While Roosevelt makes out a good case for the white man who would redeem the land from waste and cultivate it, he acknowledges that the Indian was often grievously wronged. It was in resentment of wrongs, real or imaginary, that the savages perpetrated unspeakable cruelties upon their white enemies, treating with fiendish cruelty and torture helpless women and children.

In a recent book on the American Indian by A. Hyatt Verrill there is a chapter on "Misconceptions and Mistaken Ideas" concerning the Indian. This author, who seems to have made an exhaustive study of the Indian of North, South and Central America, somewhat defends the red man against the charge of cruelty. He says: "Another prevalent but false idea is that all Indians are cruel and treacherous. Broadly speaking, I should not say that Indians are cruel. They may, though this is by no means a universal custom, torture their captive enemies, but this from the Indian standpoint is not cruel, but more or less of an honor. It gives the captive an opportunity to prove his bravery, and many an Indian would feel grossly insulted and much peeved if he knew he would not be tortured if made a prisoner by his enemies."

Verrill further says: "We usually associate Indians with war whoops and scalps. But many an Indian tribe never heard or uttered a war whoop and would not know what it meant, while countless thousands of Indians never took a scalp and never had any desire to do so. With few exceptions, scalping was confined to the North American tribes."

The massacre of the Moravian Indians is a blot upon the fair name of our country. But the way in which they met their death is an impressive witness of the power of the gospel to save even the lowest savage. They took the teachings of their missionaries literally and refused to offer resistance, allowing themselves to be massacred. When they were told their doom they "merely requested a short delay in which to prepare themselves for death. They asked one another's pardon for whatever wrongs they might have done, knelt down and prayed, kissed one another farewell, and began to sing hymns of hope and of praise to the Most High."

The Indian Orator

Some gifted orators have been found among Indian tribes. Logan

was perhaps the greatest of them, and his short oration is a classic: "I appeal to any white man to say if ever he entered Logan's cabin hungry and he gave him no meat; if ever he came cold and naked and he clothed him not. During the course of the last long and bloody war Logan remained idle in his camp, an advocate for peace. Such was my love for the whites that my countrymen pointed as I passed and said, 'Logan is the friend of the white man.' I had even thought to have lived with you but for the injuries of one man. Colonel Cresap the last spring in cold blood and unprovoked murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance. For my country I rejoice at the beams of peace, but do not harbor a thought that mine is the joy of fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

Logan had been wronged, grievously wronged, but he was in error in blaming Cresap. The infamous deed was that of another leader of the whites.

The Integrity of the Indians

As to honesty and integrity, Verrill says: "I have known an Indian to travel over 500 miles through forests, across plains, along rapid-filled rivers merely to return five dollars to a man who had advanced the money to purchase a hammock which later on the Indian could not obtain. In Chile a banker told me that he would always loan an Indian any amount that he desired and would not demand a written promise nor examine the Indian's flocks or crops before giving him the cash, and yet he had never lost a cent. . . . I have always trusted the Indians among whom I have traveled and lived, and never yet has one broken a promise, failed in his word, tried to betray me, or in any manner been treacherous, although I have been among hostiles who, God knows, have suffered enough through the treachery of white men to have been forgiven if they paid a member of the white race in kind."

Speaking of the Mapuches of Chile and the Argentine, Verrill says, "They are noted for their honesty and morality. In temperament they are good-natured, light-hearted, hospitable, and possess a keen sense of humor."

Sad Plight of Andean Indians

Sad beyond words is the plight of some Indian tribes of South America. "But wherever he may be," says Verrill, "the Andean Indian's plight is pitiable. He is exploited and cheated at every turn. If employed in the mines or elsewhere, he is paid a mere pittance and is cursed, kicked, and treated like a beast. He has no rights and can scarcely call his soul his own. Any passing stranger who wishes food or shelter may help himself to the Indian's stock and, turning the Indian and his family outdoors, may take possession of his home. His women are violated, his goods stolen, and his hard-earned money fished by merchants, politicians, prospectors, soldiers, priests, and every Tom, Dick and Harry."

Indians and the Word War

When we think of how the Indian responded to the call of his country during the World War we should honor him as our fellow countryman. Verrill says: "When the World War broke out and America issued her call to arms, hundreds of Indians answered the summons. From scores of tribes they came—Sioux and Black-foot, Delawares and Iroquois, Apaches and Mohaves, Cherokees and Seminoles, age-long enemies and traditional friends, sons of tribes which had fought tooth and nail against the blue-clad troopers of frontier days, descendants of famed warriors who had helped the pioneers to vic-

tory in many a bloody war. Forgetting all enemies, forgetting tribal feuds and ancient wrongs, they joined hands under the Stars and Stripes and fought as valiantly for their adopted country in the trenches and on the battle fields of France as their ancestors on the plains and in the forests of their native lands."—H. H. Smith, in Christian Advocate.



Teacher: "Give me a sentence using the word 'tariff.'"

Boy: "My pants are so thin they'll tariff I bend over."—Exchange.

A: "Why are your socks on wrong side out?"

B: "My feet got hot so I turned the hose on them."—Exchange.

"It's a funny thing about human nature," said Jones, as he walked home with his next-door neighbor.

"What's funny about it?"

"Why, if you tell a man there are 270,169,325,481 stars, he'll believe you; but if a sign says 'Fresh Paint,' he won't believe it without a personal investigation."

"Why do they say 'as smart as a steel trap?'" asked the talkative boarder. "I never could see anything particularly intellectual about a steel trap."

"A steel trap is smart," explained an elderly person, in his sweetest voice, "because it knows just exactly the right time to shut up."

Silence reigned.—Charity and Children.

A tenderfoot and a Second-Class Scout were walking along a street on the outskirts of a city. They passed a large building with the words, "Smith Manufacturing Company" across the top. The tenderfoot took a good look at it and, turning to the Second-Classer, said, "Well, I never knew before where all the Smiths came from."—Boys' Life.

An art dealer had two beautiful reproductions of the painting, "The Approaching Storm." One of the pictures he placed in the show window, but it did not sell. At length, in order to draw attention to the picture, he put a card on it, on which he printed the words: "The Approaching Storm," especially suitable for a wedding present."

Tommie: "Grandma, if I was invited out to dinner some place, should I eat pie with a fork?"

Grandma: "Yes, indeed, Tommie."

Tommie: "You haven't got a pie around the house that I could practice on, have you, grandma?"—Exchange.

The following conversation was recently overheard between two brothers, aged four and six years:

"Harry, tell me what is the difference between a bicycle and a tricycle?"

Harry (with patronizing air): "Why, Ray, don't you know that? If a man takes the thing home to see how he likes it, it is a tricycle; but if he buys it outright, it is a bicycle."

No Sale

A rather fidgety lady entered a store one day and, in trying to make a final choice of goods, permitted the salesman to pull down nearly everything on the shelves, even to the last packet of pins.

To add to the young man's trials she finally blurted out: "You don't seem to have any gumption at all, young man."

"No, ma'am," meekly replied the salesman, "but we'll be pleased to order it for you if you wish."—Locomotive Engineer's Journal.

EDUCATIONAL DEPARTMENT

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

FIELD WORKERS

Jesse Daniel, West Tennessee. Miss Zella Mai Collier, Elementary Worker.
 Frank Collins, Middle Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.
 Frank Wood, East Tennessee.

SUNDAY SCHOOL ATTENDANCE, MAY 4, 1930

Nashville, First	1576
Knoxville, Bell Avenue	1414
Memphis, Bellevue	1376
Knoxville, First	1263
Chattanooga, First	1173
Memphis, First	965
Knoxville, Broadway	900
Nashville, Grace	842
Etowah	643
Nashville, Belmont Heights	639
Memphis, LaBelle	570
Nashville, Judson	570
Memphis, Central	554
West Jackson	538
Chattanooga, Highland Park	529
Nashville, Park Avenue	507
Nashville, Eastland	484
Cleveland, First	460
Chattanooga, Tabernacle	441
Memphis, Boulevard	440
Chattanooga, Calvary	437
Knoxville, Lincoln Park	428
Chattanooga, Northside	428
Memphis, Speedway Terrace	418
Murfreesboro, First	418
Chattanooga, Avondale	417
Memphis, Prescott Memorial	413
Chattanooga, Ridgedale	400
Nashville, Grandview	387
Paris	376
Chattanooga, Chamberlain Ave.	374
Memphis, Trinity	371
East Chattanooga	360
Newport	358
Alcoa, Calvary	349
Nashville, Edgefield	346
Memphis, Highland Heights	341
Chattanooga, Central	335
Memphis, Seventh	324
Humboldt	324
Union City	303

B.Y.P.U. Study Course Awards

Big Hatchie	18	32	50
Bledsoe	1	0	1
Campbell Co.	27	0	27
Chilhowee	19	0	19
Concord	26	18	44
Duck River	12	4	16
East Tennessee	0	37	37
Gibson Co.	27	0	27
Hardeman Co.	0	9	9
Holston	0	12	12
Knox Co.	32	41	73
Nashville	56	110	166
New Salem	2	0	2
Nolachucky	16	27	43
Ocoee	55	71	126
Providence	10	0	10
Riverside	0	5	5
Robertson Co.	2	0	2
Sevier Co.	8	0	8
Shelby Co.	191	456	647
Sweetwater	0	5	5
Watauga	33	0	33
William Carey	0	6	6
Total	537	859	1396

Total of all awards: Diplomas, 725; seals, 1,448. Total, 2,173.

INTERMEDIATE CONFERENCES

We call especial attention to the Intermediate and Sunday School Conference to be held by Miss Biby and Miss Landress mentioned in the "Notes" elsewhere. We hope that these conferences may be well attended and that great good may come from same.

SIGNAL FLASHES

Our Sunday school reached another high-water mark last Sunday with 319 in attendance. That was a gain of 18 over the previous Sunday's record.

The average attendance of the Sunday school for the month of April was 309, the first time in the history of the Sunday school the attendance for any month has passed the 300 mark. The enrollment for April was 408. The different departments and classes are working to keep up interest and attendance. If you are a Baptist and not in Sunday school, you owe it to yourself and your church to come and help in this important work.—"Our Signals," Union City.

We are always glad to get a word from Dr. H. C. Sanders of Selmer, Tenn. He has been in the hospital for months with a serious hurt from an automobile accident. He is one of our leading laymen in West Tennessee and is doing a lot of good work among his people in McNairy County.

We call attention to the great sorrow which has recently come to our good friend and fellow worker, Herman Matthews of Jamestown. Last week his father was shot from ambush and the very next day Herman's wife died. This double tragedy is enough to break the poor boy's heart and we ask the prayers of all our friends for him and his during these days of darkness and disappointment.

Once more we wish to call your attention to the Intermediate Sunday School Conferences to be held at Chattanooga, May 26-27; Jackson, May 28; Memphis, May 29-30. The meetings will be held at the First Baptist Churches and will begin at 7:30 each evening. Miss Mary Alice Biby, associate secretary of the Intermediate Department of the Baptist Sunday School Board, will be

present and will discuss methods and plans for better intermediate Sunday school work. All pastors, general Sunday school superintendents, teachers, officers and parents of the intermediates of these associations are urged to attend these meetings and receive the information and inspiration which Miss Biby will bring.

YOUNG PEOPLE'S-ADULT BIBLE CLASS TEACHERS' WEEK

This meeting will be held at Ridgecrest, N. C., July 27-August 3.

Ridgecrest is eighteen miles east of Asheville, N. C., in the Blue Ridge Mountain section, "The Land of the Sky." It is located near Montreat, Blue Ridge, Lake Junaluska and Hendersonville (for Kanuga Lake). The altitude is approximately 2,600 feet above sea level.

It is the Southern Baptist Assembly, owned by Southern Baptists, and its program is at present under the direction of the Baptist Sunday School Board.

Ridgecrest Assembly station is on the Southern Railroad. Your tickets can be purchased and your baggage checked to that destination.

Hotel

The hotel accommodation at Ridgecrest is of the very best. The hotel is well equipped and offers splendid dining room service with well-prepared meals. Dormitories are also provided. The cost is very reasonable. Rates from \$2.00 to \$2.50 per day. Registration fee of \$1 is the only additional expense.

Camping

If you desire to camp, there are many desirable camp sites and cottages which may be rented for camping. Come and camp.

Who Should Come

This is a week especially prepared for teachers of young people's and adult Bible classes. Therefore, all of those who teach a class of one of these groups are urged to come. However, all earnest Christian workers who are interested in and concerned about having better teaching for young people and adults in our Sunday schools are invited and will be welcome.

Program

The program as indicated in detail on this folder is so designed as to provide the study and work in the morning and evening, leaving the afternoon open for recreation. The very best speakers and teachers have been secured. Note the detailed program.

Sports of All Kinds

Recreation and sports of all kinds are available at Ridgecrest. Some of the things provided for are hiking, swimming, golf, canoeing, horseback riding, tennis, croquet and horseshoe pitching. Shuffle board courts are now being provided. Come prepared for these sports and make it a real vacation.

What to Bring

It will not be necessary to bring any equipment if you stay in the hotel or dormitories except for your own personal comfort and pleasure. If you desire to camp, it will be necessary for you to provide your own camping equipment.

Reduced Railroad Rates

Reduced summer rates on all railroads are available at any time. The validating form of tickets are used, requiring validation at the grounds. The rate is one-way fare plus sixty per cent of a one-way fare.

Good Roads

Ridgecrest is on one of the best highways in the United States. The state of North Carolina has one of the most superb systems of roads of any Southern state. Come in your car and enjoy it after you get there. There are many wonderful side trips to be taken.

NORTH EDGEFIELD TRAINING SCHOOL

We have just closed one of the most interesting and enthusiastic classes that it has been our privilege to conduct during all these 22 years

of service in the state. We taught the First Division of the Sunday School Manual to a class of above 50, and every night seemed to be the best. The people came and listened attentively and responded to every suggestion. It has been a long time since we have found a more responsive bunch and the finest young people to be found anywhere. The larger number were young people and all took the work seriously and about twenty-five examinations were taken. We pray that in the near future the church may have a new Sunday school plant to care for all its needs. They can easily have 1,000 people in the Sunday school if they only had a plant to care for them.

B. Y. P. U. NOTES

SUGGESTED CHANGES

In the Constitution of the Tennessee State B. Y. P. U. Convention

Article I

Name: The name of this organization shall be the State Convention of the Senior Baptist Young People's Union of Tennessee.

To be changed to:

The name of this organization shall be the State Convention of the B. Y. P. U. and B. A. U. Unions of Tennessee.

Article III

Membership: Any Senior Baptist Young People's Union of the State of Tennessee shall be entitled to membership in this organization upon compliance with the Constitution and By-Laws.

To be changed to read:

Any Junior, Intermediate, Senior and B. A. U. Union of the State of Tennessee shall be entitled to membership in this organization upon compliance with the Constitution and By-Laws.

Article IV

Officers: The officers of the State Convention shall be: President, four vice presidents, who shall be elected one from each of the four divisions of the State, recording secretary, treasurer, chorister, pianist, and reporter. A personal secretary may be appointed by the president to serve during his respective term of office without compensation.

To be changed to read:

The officers of the State Convention shall be: President, four vice presidents, who shall be elected one from each of the four divisions of the State, as outlined in the Appendix to this Constitution; Recording secretary, treasurer, chorister, pianist, reporter, four Junior and Intermediate Leaders, to be elected from each section of the State. A personal secretary may be appointed by the president to serve during his respective term of office without compensation.

Article V

Duties of Officers: To read same as at present, with the following additions:

Section 8. It shall be the duty of the pianist to assist the chorister in making arrangements for special music for the State Convention, and to co-operate with the local Program Committee and to play at the Convention.

Section 9. It shall be the duty of the four Junior and Intermediate Leaders to promote the Junior and Intermediate work in their sections during the Convention year, and to co-operate with the State Leader at all times.

BY-LAWS

Article I.—Representation

Section 1. Each Union in the State of Tennessee is entitled to send two voting messengers to the Annual Convention and as many others as will come, same to be known as representatives. Only delegates will be permitted to vote on matters requiring a vote, and all representatives will be entitled to the privilege of the floor in every instance, except when requiring a vote, when voting shall be done in the manner described in Article 2 of these By-Laws.

SUNDAY SCHOOL NOTES

ANOTHER BIG MONTH IN STUDY WORK

Teacher Training			
Associations.	Dips.	Seals.	T't'l.
Beulah	0	5	5
Big Emory	15	20	35
Big Hatchie	0	17	17
Bledsoe	1	22	23
Chilhowee	2	41	43
Clinton	0	14	14
Concord	8	17	25
Duck River	4	0	4
East Tennessee	9	24	33
Gibson Co.	0	8	8
Holston	0	5	5
Knox Co.	2	48	50
Lawrence Co.	0	3	3
Madison Co.	0	1	1
Maury Co.	0	1	1
McMinn Co.	0	1	1
Nashville	11	83	94
Nolachucky	0	1	1
Ocoee	38	75	113
Robertson Co.	1	9	9
Salem	9	1	10
Sevier Co.	0	26	26
Shelby Co.	8	105	113
Watauga	0	48	48
Western District	5	6	11
Wilson Co.	0	9	9
Total	113	586	699

Church Administration			
	Dips.	Seals.	T't'l.
Holston	0	3	3
Shelby Co.	9	0	9
Total	12	0	12

Sunday School Administration			
	Dips.	Seals.	T't'l.
Campbell Co.	3	0	3
Chilhowee	14	0	14
Knox Co.	1	3	4
Ocoee	19	0	19
Total	37	3	40

Stewardship			
	Dips.	Seals.	T't'l.
Sevier Co.	26	0	26

FINE REPORT FROM ROBERTSON COUNTY

I am enclosing a brief report of the Robertson County B. Y. P. U. Convention which met with the Greenbrier Baptist Church, May 3rd. This was our first meeting, and considering the number of B. Y. P. U.'s we have in the county we think we had a fine beginning. The following B. Y. P. U.'s and churches were represented: Bethlehem, Bethel, Cedar Hill, Greenbrier, Orlinda, Springfield Second, Springfield Chapel. Around two hundred were present during the day at the meetings.

Beginning at 10, devotionals were led by Miss Gladys Strain of Orlinda; the purpose of the meeting by V. Floyd Starke of Greenbrier; special music by Springfield First Church; morning address by Rev. A. M. Nicholson of Orlinda, discussing "The Relation of the B. Y. P. U. to the Baptist Church." Just before adjourning for lunch the nominating committee was appointed with representatives from different churches acting, including State Worker B. Frank Collins. This committee met at 1 o'clock.

Promptly at 1:30 the afternoon session began with the devotional by Rev. W. R. Goodman, pastor of Cedar Hill; special music by Mrs. Floyd Starke; address by B. Frank Collins on "Vision for Service"; play, "Growing Through Giving," by Greenbrier.

At the business meeting the nominating committee reported: President, Rev. V. Floyd Starke; vice president, Miss Dorothy McNeely; secretary, Mrs. Harry Starke; chorister, Willie James Sadler; pianist, Ruby Briggs. Group Leaders: No. 1, Glen Corbin, Cedar Hill; No. 2, John Gibbs Humphreys, Springfield; No. 3, Glen McElroy, Greenbrier; No. 4, Miss Gladys Strain, Orlinda.

The meeting adjourned until the president calls for another meeting in the near future. That night a social was held in the high school gymnasium under the direction of the president and his assistants.

Monday night we started a training school in the Greenbrier Baptist Church, B. Frank Collins teaching the Sunday School Manual and the pastor teaching Senior B. Y. P. U. Administration. Fine classes in both courses, and we are delighted with the interest being shown.—V. Floyd Starke.

We are reporting the largest number of B. Y. P. U. awards for some time. We have sent out during the two months of March and April more than 3000 B. Y. P. U. awards alone. If we can keep up this high average, we will send out as many B. Y. P. U. awards as we have been sending out total awards.

We print this week the change to be introduced in the coming convention, on the constitution of the State B. Y. P. U. Convention. These must be printed in the Reflector before they can be acted upon by the convention. We call especial attention of all our workers and ask that they read carefully these suggested changes before they make up their minds about them.

JEFFERSON COUNTY B. Y. P. U. ORGANIZATION

U. W. Malcolm, President

Isn't it strange how we will dream and dream and yet be unmindful of the distance between dreams and reality?

We have been dreaming of a B. Y. P. U. associational organization for some years, and now we feel that our dreams are coming true. Back in March, Miss Jacobs and Mr. Wood came to us and gave us light on how we could make our dreams real.

An organization is like a machine. A machine may be perfect in its making, but until the gas has been set on fire by the spark plug, it is useless and has done no work. But at the moment the explosion of gas takes place, the machine begins to

sing with power. Organization may be perfect in plans, but until the key word has been found and has unlocked the dreams, it is useless. We have found the key—"Work."

In April we had a group meeting in every district with a good program and fine interest.

We had the group meetings in April because we failed to turn the key in March. We are now planning our program for the month of June.

Out of our organization grew a county-wide B. Y. P. U. training school and five new B. Y. P. U.'s and before summer has passed we hope to have a B. Y. P. U. in every church in our association.

We wish to say a word about our training school which closed April 25th. Out of twenty-two churches seventeen had a school. Average attendance was 450 with 220 awards given. We wish to thank those who used their cars in carrying the teachers to the church where they taught. Dr. J. T. Warren Mr. Roy Meyers, Rev. C. W. Pope, Rev. Grover Spion, Professor Ives and R. H. Lambright. We are indeed truly thankful to all who taught and feel they have received a blessing from it.

Church and Teachers

White Pine: Dr. Warren, Seniors; Mabel Stroup, Intermediates; Elizabeth Caudill, Juniors.

French Broad: Oscar Nelson.

Mills Spring: Frances Lancaster.

Northside: Arlie Clabo.

Buffalo Grove: Clyde White.

Talbot: Rev. C. W. Pope.

Beaver Creek: Prof. J. D. Ives.

New Market: U. W. Malcolm.

Nance's Grove: F. M. Dowell, Jr.

Seniors: Ruth Haig, Juniors.

Pleasant Grove: Carl J. Giers.

Dumplin: Rev. Grover Spion, Elizabeth Preston.

Piedmont: Roy Meyers.

Rocky Valley: K. C. Sheets.

Flat Gap: M. F. Line.

Flat Ojd

PROGRESS AT GREENEVILLE

"Last Sunday we went over to Baileyton where my own young people put on the play, 'Farmer Brown's Conversion to Stewardship.' The young people put the play on well and the Baileyton people turned out in large numbers and greatly enjoyed the service. Young people from several churches were present. Plans were worked out for several training schools for the past week. We paved the way for Swan Haworth there, and he had a fine week. Frank Wood and others were at Johnson City. Good reports from all the centers have come in. Here at our church we had three classes taught by our own local people—Dr. H. G. Cunningham, Mr. Roy West and Mrs. H. F. Yost. Large numbers came each night and the school was a great success.

"The Holston B. Y. P. U. convention met with us this afternoon at 1:30. A well-arranged program was carried out. Talks were made by Frank Wood, Rev. Roscoe Smith and reports from every district were made. There were 315 fine young people present. That man who said, 'The young people have all gone to the bad and most of them are drinking,' is all wrong. Some of the finest young people in this city and all over this section love the Lord and are as clean as ever lived. I thank God for them and for what they will mean to the cause of Christ in the coming days. You will never know how much your department has meant and does mean to the denominational work now and how it will tell in the days to come. I just thank God for you and your fine workers."—Chas. P. Jones.

"Just closed a wonderful ten days' revival with Rev. E. W. Roach and the First Baptist Church at Jonesboro. Several conversions and additions. The church was greatly revived and the quickening influence of the meeting was felt in the whole town. The church there is in splendid condition and under the leader-

ship of Brother Roach things will happen. He has some fine people who are behind him strong.

Two hundred and sixty-four were present in my Sunday school today. The largest in the history of the church. There were 71 men in my Bible class. Our B. Y. P. U.'s are going fine with about 75 each Sunday."

Quoting from a letter from Frank Wood concerning the work in Holston: "I had a great time last week in Johnson City. We had seven churches represented in our school in that district of the association. Eight classes were taught, with an average attendance of 109 and an enrollment of nearly 150. We have, I believe, 95 awards to date and several others will come in later. It was just simply an inspiration to me to work with that excellent group of young people in Johnson City. The average attendance from Central Church was 83, and they had just had a study course in one of their unions a few weeks ago. I had similar reports from the other fields."

LAYMEN'S NOTES

We are having some response to our May program among the men, but not as many associations are putting on the group meetings as should, and we still urge all the men to get busy and see that these meetings are held. Much good comes from these afternoon meetings among the men.

We are having a number of other states write us for our plans of work among our men in Tennessee.

We are getting ready for a big men's meeting at Ovoca on July 27. Let all our men get their plans laid and be ready to come to this great meeting.

We are appealing this week to all the laymen over the state asking that they subscribe to the Scholarship Fund for the preachers who attend the Preacher Schools at Carson and Newman and Union University during June. More than 100 preachers have signed up to go, and we want 100 scholarships to care for these men and their needs during this school. Each man is allowed a scholarship of \$20, and any man who can and will pay for one let us know at once, for we are anxious to have 150 cared for.

PROGRAMS FOR PREACHER SCHOOLS

Following are the programs of the two Preacher Schools to be held in June:

Carson-Newman College, June 2-27

Full month's course in practical English, taught by Dr. J. T. Warren, Jefferson City.

Full course in Bible, taught by Dr. E. A. Cate, Jefferson City.

Two weeks' course in "Old Testament Prophets," by Dr. Kyle M. Yates, Louisville.

Two weeks' course, "Life of Christ," by Dr. A. T. Robertson, Louisville.

Two weeks' course, "Doctrines," by Dr. I. N. Penick, Jackson.

Two weeks' course, "Practical Hints on Preaching," Dr. A. F. Mahan, Etowah.

Two weeks' course, "Sermon Building," by Dr. C. W. Pope, Jefferson City.

Two weeks' course, "Missions," by Dr. O. L. Rives, Tullahoma.

Two weeks' course, "Evangelism," by Dr. Edgar Allen, Kingsport.

Some of these will recite two hours each day, but will be full courses as indicated. This offers a splendid condensed seminary course all in one month. Every preacher in the state should attend.

Union University School

Four weeks' course, "Practical English," taught by Dr. J. D. Freeman, Nashville.

Four weeks' course, "Bible," Dr. C. B. Williams, Jackson, "History and Bible Books."

Two weeks' course, "Old Testament Prophets," Dr. A. E. Tibbs, New Orleans.

Two weeks' course, "Life of Christ," Dr. Tibbs.

Two weeks' course, "Sermon Building," Dr. Jeff D. Day, Seminary Hill, Texas.

Two weeks' course, "Practical Hints on Preaching," Dr. Ray.

Two weeks' course, "Missions," Dr. John Jeter Hurt, Jackson.

Two weeks' course, "Evangelism," Dr. A. U. Boone, Memphis.

A full hour each day given to addresses and conferences on practical problems.

Each Friday night at both places there will be a great sermon or address by one of our outstanding denominational men on some phase of our denominational work. People from all over the section will be invited to this general meeting.

Let every preacher, whether country, village, town or city, come and enjoy this feast of good things prepared for our ministers. If you have not signed up to attend this school, do so at once and let us have your name.

Our laymen are sponsoring this program, and we are anxious that enough scholarships be furnished for every preacher who wants to come—\$20 to the man.

Church and Sunday School Furniture

Send for Special Catalogue
The Southern Desk Company,
Hickory, N. C.

A SAFE PLACE FOR YOUR BOY
During July and August

Camp Sapphire, Brevard, N. C., located near entrance Pisgah National Forest, Pioneer Camp of the Carolinas. Christian but non-sectarian. Has operated 17 years under same management. Illustrated booklet free on request. Address W. McK. Fetzer, Camp Sapphire, Brevard, N. C.

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Why suffer longer?



These ailments as well as most upsets in health are generally attributed to improper functioning of the eliminating organs.

Thousands have testified to the wonderful results brought about by

HERB EXTRACT
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It is a remarkable combination of Herbs scientifically combined after many years of study and research, and is said to be the most effective laxative system cleanser and health restorer on the market.

Ask any one who has used it—then obtain your bottle. Results are guaranteed.

Get it at your druggist's.

WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer ----- Miss Mary Northington, Nashville
 Young People's Leader ----- Miss Ruth Walden, Nashville
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

PROHIBITION IS OUR LAW (Tune, "Yankee Doodle.")

Prohibition now has come,
 We think it's here to stay, sir;
 That's what the boys and girls believe,
 It is the only way, sir.

Chorus:
 Prohibition is our law,
 Ever, ever, ever!
 License for the land we love,
 Never, never, never!

Prohibition is the law,
 The liquor dealers fight, sir;
 That's the reason it should stay,
 It's just exactly right, sir.

Alcohol is bad for us,
 It's very bad for you, sir;
 Uncle Sam has driven it out,
 And we must help him, too, sir.

In this glorious fight for God,
 For purity and right, sir;
 We must lend a helping hand,
 And work with all our might, sir.

MISS ROBBIE JACKSON

Miss Robbie Jackson was the only senior Tennessee had this year in our W. M. U. Training School in Louisville. We received word in January that she was not well and had gone to her home in Bells.

We heard from friends in Bells from time to time that she was improving rapidly. We were indeed shocked to have the notice of her death. She developed tonsillitis and the poison affected her entire system. She lingered but a few days and was buried in Bells, the home of her loved ones.

The following message was received by Mrs. Stewart, our trustee, from Bells:

"We want to express to the women of our state and to you our very deep appreciation for the scholarship for our girl, Robbie Jackson. Her life was an inspiration to our young people and we feel that her going will be a call to them and to others to a fuller consecrated life of service. May God richly bless you as you continue the work of the Master."—Woman's Missionary Society, Bells Baptist Church.

"GOSPEL AMONG THE RED MEN"

Reviewed by Mrs. Wm. McMurray

"Caesar, keep those dogs still," called Mrs. Robertson to the little black boy out in the stockade.

"Ah kaint, missus; dey smells In-juns."

That was my introduction to one of the first blood-curdling stories of an Indian massacre that I ever read. I was nine, and from that day my interest in the Red Men has been keen.

There is no blood-curdling tale in "Gospel Among the Red Men." There is no sensationalism, no extravaganzas, but with quiet restraint the author gives us the history of our work among the Indians. Such a history, of a necessity, has its pathos, its indignations, its local color, its adventures, but all are subservient to the main—the story of the gospel among these peoples. Against a background of fundamental religious beliefs that are rather general, of differentiating tribal customs, ceremonies, dialects and governments, Mrs. Hamilton places the missionary. We follow him with anticipation, with alarm, with a sense of utter helplessness, and then with a joy that is boundless because we see again that the gospel is the power of God unto salvation.

It is an illustrious group of natives who have witnessed for Christ among their own people, and who

have made for themselves a name familiar to many people. Their stories are graphically told. The educational processes, from the early days among the Indians to our present independent and correlated work, are outlined and commented on briefly.

In conclusion the writer flings down a challenge to us to break the Bread of Life to a nation who "has offered so few obstacles to the propagation of the gospel." The Indian is not a race of "vanishing Americans!"

The author has handled in a sober and sane way a subject that has infinite possibilities of a one-sided and biased presentation.

Spring is the time when cobwebs are swept from our brains as well as from our houses, if the usual quarters report in mission study is reliable. This being true, let us select a book for immediate study. I have chosen the one just reviewed, "Gospel Among the Red Men."

This is not a book to be literally galloped through in a one-day class, but it is a book that will require patience in a thorough examination. Some circles do not meet every week, but why not give this book a chance in the once-a-week study plan? In the intervening period those of you who live in towns and cities can visit the libraries and accumulate outside material on the various tribes.

Your own periodicals may be an aid provided you file your back numbers. The Home Mission Board will furnish you, gratis, Indian picture sheets and a small map of our Southern Baptist territory. Have the map enlarged, indicating by red lines, if you like, where the Indians live. Omit the placing of other groups, foreigners, negroes, etc., as they might tend to confuse in this specific study. Use the tract, "Home Missions," published by the Home Mission Board, the annual report of the Home Mission Board, Mrs. Lawrence's "Look Upon the Fields," "Candy Kid," and the first chapter in "Pioneer Women." Look up the article by the same author about George Wilson in February 21st issue of the Baptist and Reflector, the story of John Frost in "Red Men on the Big Horn," by Coe Hayne, will prove valuable aid.

Let the teacher beware lest her enthusiasm for the Indians, her tendency to moralize and speculate lead her away from the object in view—to give the class some conception of what the Indian is like, what the gospel has done for him in his native environment, and what our responsibility is and will be in view of the fact that in the future the Indian is going to make himself felt in our national life.

WATAUGA ACADEMY

Our school is very near its close for this year. From so many different churches you have helped us this year. We have a good many pieces of the silverware we wanted for our home economics classes, but not all yet. Will you not gather up some more Octagon coupons during the summer months and be ready to send them in to us when we start again in the fall. Perhaps you would still call it summer time, for we start school by the third week in August. We are hoping to get an electric iron and some other things for our home economics department in the early fall.

Then I wonder if you will not send us boxes of clothing again in the fall. There will be several girls in school in the fall who will find it very hard to manage to get the clothes they need. If I can have

more boxes similar to those I have received the last few months you and I can help them to look well dressed with the outlay of very little money.

We are hearing of several boys and girls who want to come next year who will have to earn part of their way or have help in some way to find the necessary funds. They are eager for an education. If any class or circle wants to invest a scholarship, I think we could help you place it where it would bring dividends of real satisfaction. Again I want to thank you in behalf of these boys and girls for the help you have given us the last months.—Anna J. Merryman.

CLEVELAND MISSION STUDY

For twelve years Miss Emma Hampton was mission study director of Cleveland Woman's Missionary Society.

In resigning she made a remarkable report. She has awarded 1,166 seals and 152 official seals. She has even kept a record of the books read and found 1,215 mission study books have been used by the society.

Because of ill health Miss Hampton has resigned. We trust she will soon be much better and able to teach again her beloved mission study.

SINCE THE CONVENTION

As we leave for the meeting of the Southern Baptist Convention we are taking stock of our work since our W. M. U. meeting in Dyersburg, March 25-27.

In our office we have revised the Handbook, placing in it the Calendar of Activities adopted at the state meeting, topics from May, 1930 to May, 1931, a longer list of mission study books with prices and made other minor changes. This can be secured free by writing W. M. U., 161 Eighth Avenue, N., Nashville.

The Guide Book for Associational Officers has been prepared and is ready for distribution.

The minutes of the forty-second annual convention have been broadcast over the state. We were happy to be able to mail it to the presidents in less than a month after the meeting.

Plans have been made for Orphans' Home day as voted by the convention. June was designated as Orphanage month. Do your best to put on the playlet sent each president and leader and get a worthy offering to furnish the new boys' building, taking the place of the one destroyed by fire a year ago.

Immediately following the state convention your secretary went to the Giles County fifth Sunday meeting in Minor Hill. After speaking Saturday night, teaching a class of women Sunday morning, we had a chance to reorganize the Associational Union in the afternoon. Mrs. C. E. Patch of Pulaski was elected superintendent. We are counting on full co-operation this year from Giles County.

The next week we spent in East Tennessee attending quarterly meetings in Sevier, Providence, Sweetwater, McMinn and Polk County. Everywhere we found the work encouraging. The superintendents are putting the Master's work first in their lives, so they must go forward.

The next week we were in Middle Tennessee attending the quarterly sessions in Maury County, William Carey, Stone, also the Nashville Y. W. A. meetings.

Thanks to that N., C. & St. L. pass, we spent one day in West Tennessee, with the Southwestern District meeting in Camden.

Cumberland was the last association to hold its quarterly meeting. We are glad of an excuse to go home, so we were in this meeting with a sister as superintendent and a precious mother in the audience.

An invitation from a pastor takes precedent over all others, so we have responded to several appeals from them in April. We were asked to speak at prayer meeting at the new

North Nashville Church and we expected to meet a handful, but instead we were greeted by a packed church. A splendid pageant was given by the young people.

Another pastor, Brother Landrum, invited us to organize a society in his church at Whitsett Chapel. To find a country preacher teaching "Why and How of W. M. U.," holding story hours for children, leading his Sunday school and B. Y. P. U. to be standard was our joyous surprise. Of course we organized, and we will soon have other groups at work. How much can be done by a preacher on the field even in a little country church!

Three study classes have been taught since the convention. "The Why and How of W. M. U." was the book used at Una and Donelson. Una W. M. S. was reorganized and Donelson voted to use the group plan in their society.

During the first week in May we have taught the negro women who came from many states for the annual training school. Their enthusiastic response to our teaching of methods has been an inspiration. They need our help. Their literature is very limited. They have a "zeal for God, but it is not according to knowledge."

The Fireside School where we did the teaching belongs to the Northern Baptist women, and it is supported by them.

June is the month we are studying about the negroes. Start now investigating conditions in your community so your program may be helpful and interesting.

A meeting of the Executive Board of the Nashville W. M. U. gave us an opportunity to present our plan of work to these consecrated leaders in our capital city.

The next meeting is in New Orleans. We are sorry but we failed to get our party to go to Cuba, so that trip is indefinitely postponed. Meet me in New Orleans.

FINE REVIVAL

By H. Evan McKinley

The McKinley Trio has just closed April 27th one of the most unusual revivals we ever had a part in, at a mining town, Benham, Ky., near Lynch. It has a population of 3,000 people and had not had a revival in years. There were 102 boys and girls who told me they were never in a revival before. The invitation wasn't given until Sunday starting the second week, and during that last week there were 249 decisions for the Lord. One man was saved in his bed at two o'clock in the morning. In a special service for high school students there were 59 saved.

We are now with Pastor A. A. Stulck of the First Baptist Church, Highland Park, Louisville, Ky. This is our second meeting here within eleven months. He has been pastor here eight years and is holding his seventh revival and doing the preaching each time himself.

May 12th we begin in Cumberland, Ky., two miles from where we closed our last meeting at Benham.

THIRTY TENNESSEANS AT LOUISVILLE SEMINARY

By Chas. F. Leek

This, the seventy-first session of the Southern Baptist Theological Seminary, Louisville, Ky., and the first session of the administration of President John R. Sampey, opened September 17th with the largest opening day enrollment in the history of the school and closed with commencement exercises, May 4-6, with 112 young preachers applying for various degrees. The entire session has been as happy as its beginning and its end indicate.

Thirty Tennessee men were enrolled during the session. Carson-Newman was represented by nineteen, Union University by four.

Tennessee was also represented among those applying for degrees by seven. The applicants for degrees from Tennessee were: For the Th.G., L. C. Peoples, Jefferson City; for

the Th.B., W. W. Evans, Jr., Chattanooga; for the Th.M., F. H. Chunn, Springfield; D. S. Hayworth, Jr., Knoxville; L. S. Knisley, Knoxville; R. W. Rogers, Knoxville, and C. E. Wright, Mt. Juliet.

Other students enrolled during the session from Tennessee were: P. M. Baisch, Springfield; H. W. Brown, Cosby; R. H. Dean, Springfield; J. H. Drake, Knoxville; E. B. Eddington, Knoxville; G. C. Fisher, Nashville; S. C. Grigsby, Knoxville; W. R. Hamilton, Knoxville; J. R. Hodges, Boyd's Creek; C. A. Howell, Dayton; J. C. Jones, Orlinda; Samuel Jones, Humboldt; Wallace B. Jones, Humboldt; J. E. Lingerfelt, Athens; C. D. Martin, Seymour; W. J. Norton, Boyd's Creek; W. M. Parry, Fountain City; J. J. PreVol, Knoxville; W. N. Roberts, Chattanooga; L. S. Sedbury, Gallatin; J. W. T. Siler, Silerton; B. L. Wood, Newport; and W. C. Younce, New Market.

The year's enrollment of licensed or ordained ministers reached a total of 417 for the session. For the last nine months the average annual enrollment of bona-fide ministerial students has been 422. This year's registration represented 37 states, the District of Columbia, and seven other lands. Seventy-one per cent of this year's students had standard college degrees and a number of others had sufficient to bring the percentage up to 85 per cent had some college training. While the large portion of the students were college graduates, and while our ministerial students are being urged to fully prepare themselves for the largest usefulness possible, the Seminary continues to welcome men without college training. Students of the Seminary for the twelve months ending May 1st led nearly three thousand souls to Christ besides securing other kingdom results in their practical work program.

COMMENCEMENT SOUTHWESTERN SEMINARY

The Johnson-Cleverdon-Jester Trio Speakers When Eighty Graduate, May 20-23

By L. A. Myers, Publicity Dept.

"Greater Seminary" is the composite of the four federated schools at "Southwestern." Each is separate and still intricately a part of the whole. The curriculum of each is basically built upon Bible subjects, and yet in the main each has its individual emphasis. Graduating classes are separate, but fundamentally a part of the Seminary. Degrees are offered for Doctor's work in Theology and Religious Education; for Master's work in Theology, Missionary Training, and Religious Education; and Bachelor's work in Theology, Sacred Music, Religious Education, and Missionary Training. Diplomas are awarded in all four schools. All classes are open to men and women, and every phase of work is indiscriminately infilled with evangelism and missions.

Eighty men and women are in line for graduation in May. Theology leads with 33 men; Education is second with 31 men and women; Sacred Music is third with 13 men and women; and Missionary Training presents three women. The grand total of seniors is 80 with 46 men and 34 women, an increase of four over the graduating class of the previous session. Foreign service is calling 10 out of the 80, and the total reveals 50 with families and 30 who are single.

Commencement exercises, May 20-23, will draw three popular Southern speakers: Dr. Chas. Johnson, president of Ouachita College; Dr. L. G. Cleverdon, formerly of B. B. I. and now pastor at Alexandria, La.; and Mrs. T. C. Jester, active W. M. U. leader, Houston, Texas. Commencement occasions a most helpful survey of the past session and a most helpful outlook for the future.

GOOD NEWS FROM AFAR

"A few days ago I was entering the hospital by the side entrance,

when an elderly gentleman came hurrying across the yard asking for Mr. Lu, our head nurse. That afternoon Mr. Lu came over to say that this gentleman, an acquaintance of his, had just come into possession of a thousand dollars, which he dared not keep in his home. He asked that we take it and keep it for him, use it if we wished. Dr. Gaston replied that we never thought it safe to keep much money in the house, but if the gentleman wished to take Shanghai checks for the money the members of our station could probably take the whole amount and pay it out in a short time. The merchant readily agreed to this, brought in his money and counted it out on the dining table, and took his checks well satisfied. Resting a while after this task gave me an opportunity to hand him a gospel of Matthew and some tracts, which he received with pleasure, and he said he would read them at home. He spoke warmly of an American doctor he had known in Manchuria, who 'always transacted business correctly.' As he left I heard him say more to himself than to us, 'It's always safe to keep near the Jesus people.' We are following him with prayer, as I am sure you will be glad to do, and shall probably have further acquaintance with him. His trust was not so much in us, whom he had never seen before, as in that other American whom he had known to be fair, and in the Jesus gospel which makes people 'safe.'

"I must also tell you a little story of the street which touched me deeply. I was passing along a city street going to visit a Chinese friend who was sick. I gave out tracts to several—at a doorway to a large boy in a group of smaller boys next to a soldier who was meeting me. He motioned that back behind me some one was calling my attention. I looked back, and thinking the smaller boys, too, were wanting the tracts, I waved to them that I would give them some when I returned. After a leisurely call I came back. Seeing one lone little boy standing in that doorway, took out my tracts to give him. What was my surprise to find him presenting something to me in his two hands, most polite fashion. It was my black wool mitten that I had dropped, and the child had waited there all that time to return it to me! I felt like hugging him for being so faithful, but that would have embarrassed him, so I thanked him many times, and gave him an extra card. The little fellow's act was characteristic of his people. Do you wonder that we love them!

"Some of us are praying very earnestly for a revival in the church here. The church life is going on in a proper and rather stereotyped fashion, but we long to see more zeal in witnessing, more earnestness in soul-winning. We feel that the beginning of answer has come in the voluntary getting together of the domestic helpers on Sunday afternoons, for a worship hour together. Also several young men, from the city, led by the boy evangelist I mentioned before, have confessed Christ and been baptized. One of them takes us back to the first Revolution in 1911. Then for the first time the hospital flew the Red Cross flag of China, which has stood us in good stead many times since. The president of the society was one of the most prominent men in the city, with whom we became well acquainted. Though an old man, he had a baby son, the apple of his eye. The child had some minor ear trouble and was brought often to the hospital for treatment. Later on the old gentleman died, and we lost sight of the family. What a surprise, recently, to find in a young man who called on important business for the city official, one of the young men who had been baptized the previous Sunday, and also the baby we had treated eighteen years before! After business we spoke of the things of the soul, and I was glad to find him outspoken in his happiness in Christ Jesus. The business call closed with prayer by Dr. Gaston who had come

in, and on leaving the young man seemed glad to take tracts and leaflets to give to the men associated with him in business.

"These things go to make up our day, our month, our year. Our part always in weakness, the Lord's part unfailing and effectual."—Mrs. J. M. Gaston, Laichowfu, China.

OLD HISTORIC MUDDY CREEK BAPTIST CHURCH REVIVED

Many years ago near the mouth of Muddy Creek, Sullivan County, the early settlers erected a Baptist meeting house and established one of the first churches west of the Alleghany Mountains. For many years this church was the only meeting house in that section of the country and served as a mecca for God's people. Here the people gathered at the church to hear such great pioneer preachers as Jonathan Mulky, Tidence Love, and William Keen. Muddy Creek was the largest and most thriving church in upper East Tennessee for a long time. But as time went on and other churches sprang up the church work began to lag. And, too, the exodus to town and city so depopulated the community that the few remaining members lost interest and ceased to have worship at the church. However, the property remained in the hands of Baptists and the Holston Baptist Association appointed Mr. Charles Phillips and Mr. E. E. Hall of Blountville as trustees to insure the upkeep of the property.

Some few weeks ago Dr. Sproles, senior deacon of Bluff City Baptist Church, suggested to the Executive Board of the Holston Baptist Association that they put forth efforts to revive Muddy Creek. The Executive Board thought well of the suggestion and appointed a committee composed of Rev. B. M. Canup, chairman; Dr. W. S. Sproles, and Mr. Charles Phillips to look into the matter and report to the next meeting of the board. The committee reported that it might be possible to

revive the church. The board then appointed Rev. B. M. Canup to go into the community and do what he could toward reviving the work, and if he couldn't go to secure some one. Rev. Jack Moore of Johnson City was secured to go and hold a revival. His messages that were filled with the gospel of Jesus Christ stirred the people of the community, causing many to turn to Jesus as their Saviour. Some twenty joined the church which with the ten members that still survive bring the membership to thirty.

On Sunday, May 4th, Rev. B. M. Canup baptized nine into the revived church. The baptizing took place in Holston River near the mouth of old Muddy Creek. This is an old baptizing place, many having been baptized here before the Civil War. After the baptismal service the people gathered at the church and proceeded to reorganize themselves into a Baptist Church. B. M. Canup was elected moderator pro-tem. Two deacons, Brother Hicks and Brother Phillips, were chosen and ordained. The following ordained ministers and deacons formed the presbytery for the ordination service: Rev. M. E. Hall, sermon to the deacons; Rev. S. O. Pinkerton, sermon to the church; Dr. W. S. Sproles, ordination prayer; Rev. B. M. Canup, Rev. McIntosh, Brother E. E. Hall and Brother Charley Phillips. After the ordination service the church elected Rev. Jack Moore of Johnson City as pastor and Mr. C. Phillips, clerk.

An old work begun with enthusiasm bids well for another thriving church. The members are all on fire with the love of God and resolved to go on. Let us all join them with our prayers and boost this brave and vigorous people.

On Sunday, May 11th, 2:30 p.m., the pastor will preach and organize a Sunday school. This will also be a regular business meeting.—B. M. Canup.

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AMONG THE BRETHREN

By FLEETWOOD BALL

W. F. Carlton of Jackson preached the commencement sermon of the high school at Beech Bluff, May 4th.

Thomas C. Allen, associate professor of Bible in Ouachita College, Arkadelphia, Ark., has resigned to re-enter the pastorate.

C. F. Hinds has resigned at Amory, Miss., and accepted the church at Tunica, Miss., effective July 1st, when he succeeds Frank Q. Crockett.

The trustees of Fork Union Academy near Richmond, Va., have elected J. J. Wicker of that city president of their institution.

The commencement sermon of the city schools of Lexington was preached last Sunday night by W. P. Reeves of the Second Church, Jackson.

W. C. Binford of Taft, Texas, accepts a call to the care of the First Church, Beeville, Texas, and will begin work June 1st.

Beginning June 5th, M. E. Dodd of the First Church, Shreveport, La., will do the preaching in a revival at Homer, La.

Joseph P. Grant, a member of Druid Hills Church, Atlanta, Ga., Sunday school teacher and B. Y. P. U. worker, was ordained to the gospel ministry April 27th.

The twenty-fifth anniversary of the pastorate of L. G. Gates with the First Church, Laurel, Miss., will be celebrated on May 18th with a big home-coming day.

In a revival at Gordon Street Church, Atlanta, Ga., W. H. Faust, pastor, in which J. M. Haymore of Decatur, Ga., did the preaching there were 41 additions Sunday, May 4th.

Walter B. Knight of Vancouver, B. C., has entered upon his duties as pastor of Miller Memorial Church, Orlando, Fla., where he was formerly pastor.

Tabernacle Church, Macon, Ga., lost a good man May 1st when R. T. Russell left that field to accept a call to the First Church, Leesburg, Fla.

On Sunday, April 27th, there were 14 additions to the First Church, Arkadelphia, Ark., H. L. Winburn, pastor, though no special revival is going on.

Calvary Church, Fort Smith, Ark., is happy over the acceptance of that pastorate by P. J. Crowder, who recently graduated from Ouachita College.

At Henning, J. W. Mount, pastor, a revival will be held, beginning August 3rd, in which J. D. Carroll of Franklinton, La., will do the preaching.

The Baptist of Chicago, Ill., hitherto an organ of the Northern Baptist Convention, repudiates denominational control, having been purchased by private individuals.

Evangelist T. C. Crume of Jellico and Singer I. C. Petree will hold a revival in West Jackson Church, Jackson, R. E. Guy, pastor, beginning June 1st and continuing two weeks.

The brotherhood of the entire South condole with the family and church of Lincoln McConnell of the First Church, Jacksonville, Fla., who dropped dead of heart failure Tuesday, May 6th.

John Jeter Hurt of First Church, Jackson, delivered the commencement sermon of the high school at Union City last Sunday morning. His

own pulpit was filled by J. E. Skinner of Jackson.

In the recent revival at Woodlawn Park Church, Chattanooga, A. M. Stansel, pastor, in which the preaching was done by G. W. Cox of Atlanta, Ga., there were 104 conversions and 69 additions by baptism.

The current issue of the Baptist Message, Shreveport, La., is known as "Southern Baptist Convention Number" and is profusely illustrated and packed with pertinent reading matter.

Mark Ferges of New Orleans, La., has resigned as pastor of Kenner Church, that city, to accept a call to Newbern, Tenn., effective June 1st. We cordially welcome him to Tennessee.

C. S. Moulder, professor of History and Field Secretary of Clarke Memorial College, Newton, Miss., becomes connected with Mississippi College, Clinton, Miss., since the first-named institution goes out of business.

There were 22 additions, 19 by baptism as a result of a recent meeting at Fernandina, Fla., T. J. Herring, pastor, in which T. W. Callaway of Waycross, Ga., did the preaching and Lloyd L. King of Apopka, Fla., led the singing.

Perry Webb, who lately resigned as pastor of the First Church, Blytheville, Ark., in order to accept a call to the First Church, Pine Bluff, Ark., has been given a warm reception at the latter place. There were 16 additions the first Sunday.

A gift of \$400,000 was recently made to Baylor University, Waco, Texas, by John G. Hardin and wife of Burkburnett, Texas. It is for endowment and brings that fund of the school up to more than \$1,000,000.

J. W. Michaels, aged 77, missionary of the Home Mission Board to the deaf, is anxious before he dies to have each state board to allow one minister to his people for each of the states in the Southern field. On May 1st he completed his 24th year with the Board.

The death on Saturday, April 26th, of Mrs. Robert J. Willingham, aged 73, widow of the late beloved Dr. R. J. Willingham, brought sadness to the hearts of hundreds of Tennesseans, her husband having been pastor in Chattanooga and Memphis. She died in Coral Gables, Fla., at the home of a daughter, Mrs. Ralph Ferrell.

By THE EDITOR

There were 15 professions of faith in the meeting at the Soul Winners' Mission when Pastor Norris of New South Memphis Church did the preaching.

H. M. Lintz, former pastor at Greeneville, recently closed a good meeting at Hammond, Ind., where he reports 80 professions, 30 restorations, and five volunteers for special service.

Mount Olive Church of Knox County is in the midst of a good Daily Vacation Bible School with an enrollment of 75. Pastor Steve Grigsby is enthusiastic over the work.

On the 20th of April 63 Indians of the Chilocco Indian School professed faith in Christ and were baptized the first Sunday in May. Yet some of our people do not want to maintain the schools for Indians!

We were glad to have a word from Pastor J. L. Trent of Calvary

Church, Kingsport. He is moving on the field soon, the new church has called him for full time, and they start off their work with a rush—226 in Sunday school and 52 in the unions the first Sunday in May.

A note from John W. Lowe of China came last week just after we had gone to press. He states that the outlook for Baptist mission work in China is bright indeed. "It is time to put the Baptist car in high," he says. "We can never reach the goal running in low gear." A word

from him about our work in China will be given in an early issue.

At the West Tennessee Pastors' Conference, held in Jackson, May 5th, S. E. Anderson of Brighton delivered an address on "The Verbal Inspiration of the Bible" which was greatly enjoyed. So impressive was it that the conference asked it to be printed in our columns. Already we have a magnificent article on the subject, and we are glad to learn of this new one. Both will be forthcoming soon after the convention.

PASTORS' CONFERENCES

MEMPHIS PASTORS

Prescott Memorial: F. W. Roth. Regeneration of a Scholar; The Golden Age. SS 413.

Central: Ben Cox. Three Crosses. SS-554, by letter 2.

Trinity: C. E. Myrick. I Am His for Service and Sacrifice; What Is the World Coming To? SS 371, BY PU 156, for baptism 5, by letter 3, profession 1.

Whitehaven: W. R. Poindexter. Pressing Toward the Mark for the Prize; So Great Salvation. SS 132, BYPU 44, by letter 2.

New South: W. L. Norris. The More Excellent Way; Valley of Dry Bones. SS 197, BYPU 89, for baptism 2, professions 2.

First: A. U. Boone. Ordination of H. B. Woodward, Dr. J. E. Skinner preaching ordination sermon. Footsteps of Jesus. SS 965, for baptism 1.

LaBelle: E. P. Baker. C. E. Lancaster of Coleman, Texas, in revival. SS 570, BYPU 222, for baptism 7, by letter 1, by statement 1, professions 33.

Bellevue: Robt. G. Lee. Solving Sin's Problems; Faithful Sayings. SS 1376, BYPU 246, baptized 1, by letter 4, profession 1.

National Avenue: F. H. Stamps. God's Use of Imperfect Men; What Then Shall I do with Jesus, Rev. J. R. Burk. SS 113, for baptism 2, by letter 1.

Eastern Heights: W. M. Couch. H. L. Fowinkle preached at morning hour. SS 116.

Calvary: J. G. Lott. Book of Romans; The Call of the New Dawn. SS 295, BYPU 50, by letter 3.

Highland Heights: E. F. Curle. Helping Others; What Wait I For? SS 341, BYPU 105.

Rowan Memorial: J. W. Joyner. The Man with Two Talents; The Last Night. SS 147, BYPU 30.

Seventh Street: I. N. Strother. Religious Zeal; Highway Evangelism. SS 324, BYPU 57, by letter 2.

Central Ave.: E. A. Austry. Making Whoopee; The Power of Love. SS 244, BYPU 98, for baptism 1, by letter 1.

Capleville: J. R. Burk. How Readest Thou? SS 51.

Boulevard: J. H. Wright. Brother Hughes preached on Sin; Righteousness. SS 440, for baptism 18, BYPU 95, professions 20.

Merton Ave.: S. J. Poag. Romans 14:7; John 10:9. SS 238, BYPU 92, by letter 3, profession 1.

Speedway Terrace: Wm. McMurray. Missions; Refusing to Hear. SS 418, for baptism 1.

Longview Heights: L. E. Brown. J. E. Daugherty spoke at morning hour. SS 47.

Yale: W. L. Smith. The Second Coming of Christ; Shall We Know Each Other There? SS 150, BYPU 66.

CHATTANOOGA PASTORS

First: J. H. Hughes. Jesus Only; Crimson Hands. SS 1173, BYPU 83.

Clifton Hills: A. G. Frost. Here Am I; Jesus. SS 290, BYPU 99.

Cleveland, Big Springs: Samuel Melton. When I See the Blood I Will Pass Over You; Stand Still and See the Salvation of the Lord. SS 191, BYPU 70.

Calvary: W. T. McMahan. Faith; A Wayward Son. SS 437, BYPU 141, for baptism 1.

East Chattanooga: J. N. Bull. The Lost Christ by His Mother; The Great Day of His Wrath. SS 360, for baptism 1.

Woodland Park: A. M. Stansel. Old Paths; God's Call to Service. SS 250, BYPU 40.

Oak Grove: Geo. E. Simmons. Rev. E. C. Harris; S. R. Strawberry. SS 241, BYPU 65.

Northside: R. W. Selman. Lifting Your Eyes Upon the Field; Lifting Up a Serpent. SS 428, BYPU 72, by letter 1, for baptism 1.

Central: A. T. Allen. The Glory of Age; The City of Refuge. SS 335, BYPU 70.

Chamberlain Ave.: A. A. McClanahan, Jr. Faithful Stephen; Behold the Lamb of God. SS 374, BYPU 105, for baptism 1.

Oakwood: E. G. Epperson. The Bible the Word of God; Christ All and in All to Us. SS 145, by letter 2.

Alton Park: T. J. Smith. The Lord His God Is with Him; The Spirit of a King Is Among Them. SS 186, baptized 6.

Ridgedale: R. L. Baker. U. S. Thomas. Where Is Your Faith? Settlement Day. SS 400.

Concord: W. C. Tallant. The Appeal of Gethsemane; How to Please God. SS 120, BYPU 40.

Redbank: W. M. Griffitt. The Passing Shadows; The Inevitable in Human Experience. SS 295, by letter 2.

Tabernacle: J. P. McGraw. The Heart Desire of Jesus; Stoning Jesus. SS 441.

Edgewood: S. J. Lawrence. A Day of Parting; Samuel's Call. SS 130, BYPU 40, by letter 5.

Lupton City: G. T. King. Isaiah's Vision of God; Sin of Backsliding. SS 100, BYPU 36.

Eastdale: J. D. Bethune. Evading Responsibility; Special Boys' Service. SS 197, BYPU 40.

Rossville Tabernacle: Geo. W. McClure. George Simmons. SS 290, by letter 15, for baptism 23.

Avondale: D. B. Barnes. Am I My Brother's Keeper? Bringing the Little We Have to Jesus. SS 417, by letter 3, baptized 2.

Cleveland, First: Lloyd T. Householder. God's Ability to Help His People; Divine Love and Its Influence. SS 460, BYPU 91.

Highland Park: J. B. Phillips. The Memorial Supper; Will Man Live Again? SS 529, additions 6.

NASHVILLE PASTORS

Seventh: Edgar W. Barnett. Jesus Is Coming, John D. Freeman; The Signs of His Coming. SS 290, for baptism 14, baptized 14, by letter 1, by statement 2, by restoration 1, professions 19.

Belmont Heights: R. Kelly White. Ten Years; The Problem of Unemployment. SS 639, BYPU 116, by letter 2.

Judson: R. E. Grimsley. The Light of the World; Hunger and Thirst. SS 570, for baptism 1, by letter 1.

Grandview: Jos. R. Kyzar. A Lost Life and a Saved Soul; Standing Before the Open Gates. SS 387, BYPU 84.

Eastland: J. Carl McCoy. Go Forward; The Christian Sabbath. SS 484, baptized 2, by letter 2.

Antioch: A. P. Moore. A Good Mother; God's Kingdom. SS 89, BYPU 39, by letter 3.

Inglewood: W. Rufus Beckett. Three Excuses; The Whole Armor. SS 154, BYPU 39.

North Edgefield: O. F. Huckaba. Observed the Lord's Supper; Mr. Frank H. Leavell spoke on The Majesty of Youth. SS 346, BYPU 75, by letter 3.

Park Ave.: E. Floyd Olive. What My Church Means to Me; The Unsearchable Riches of Christ. SS 507, BYPU 150, for baptism 1.

Old Hickory: J. W. Roberts. The Joy of Salvation; Fundamental Faith. SS 193, BYPU 60, by letter 1.

Grace: L. S. Ewton. The Resurrection of Jesus; Prepare to Meet Thy God. SS 842, for baptism 1, by letter 1, by profession 1.

Calvary: W. H. Vaughan. The Fullness of God in Jesus; The Lord's Supper. SS 221, BYPU 44, by letter 1.

Third Church: Bunyan Smith. The Sermon on the Dollar; The Overflow of Spiritual Life. SS 292, BYPU 80.

North End: L. H. Hatcher. Guidance; What I Would Do If I Were the Devil. SS 207, BYPU 30, profession 2.

Centennial: T. C. Singleton. The Mercies of God; Faith's Crowning Peak. SS 161, BYPU 70, by letter 2.

Immanuel: P. W. James. God's Reputation; Mighty to Save.

OTHER PASTORS

Murfreesboro, First: F. C. McConnell. Perpetual Warfare; Where Is Your Faith? SS 418, BYPU 100, for baptism 1, by letter 2.

Greenbrier: V. Floyd Stark. Being a Christian; The Beginning and the End. SS 160, BYPU 78.

West Jackson: R. E. Guy. Contending for the Faith; O. L. Hailey. Interpretation of the Parable of the Tares Combating the Teaching in Current Literature. SS 538.

Knoxville, Lincoln Park: H. F. Templeton. God's Trials of His People; Some Modern Dangers to the Soul. SS 428, BYPU 83.

Knoxville, Bell Ave.: J. Harvey Deere. Rev. Will Norton preached; Away Down in Arkansas. SS 1414, for baptism 1.

Etowah, First: A. F. Mahan. Precious Promises; Baptism. SS 643, BYPU 155, baptized 68.

Rockwood, First: N. V. Underwood. The Sufficient Grace of God; The Great Purpose in the Life of Jesus. SS 222, BYPU 71, baptized 2.

Mine City: Org Foster. The Cross Before the Crown; Strive to Enter at the Straight Gate. SS 237, BYPU 60, by letter 2.

Alcoa, Calvary: S. W. Rutledge. The Lord's Supper; The Blindness of Prejudice. SS 249, BYPU 82, for baptism 1, baptized 2, by letter 2.

North Etowah: D. W. Lindsay. Our Heavenly Body; Christ the Only Way. SS 152, BYPU 39, by letter 1.

Kingsport, Calvary: J. L. Trent. The Strength of Unity; The Far-Sighted Vision. SS 226, BYPU 52, by letter 2.

Taylor's Chapel: Eli Wright. Liberty; Bible Christians. SS 88.

NEW BOOKS REVIEWED

Waste-Basket Surgery. By Dr. Gordon S. Seagrave. Judson Press, Philadelphia, Pa. \$1.50.

This recent book from the facile pen of one of the young medical missionaries of our Northern Convention is an unusually interesting book. It is a story of medical missionary work in Burmah along the Chinese border. It is at once very informing and inspiring. It is a book one does not want to put down. It shows how modern missionary work

is winning its way against great difficulties, and such as are unknown here at home. The story often amuses, but always grips and convinces. It is a very readable book.—W. R. H.

His Peace. By Norman Harrison. Published by the Bible Institute Colportage Association, 826 N. La Salle Street, Chicago. 25 cents.

It is an attractive and well-bound booklet with a little price, but it contains a lot of inspiration for the fellow who is "down in the dumps." It is based upon the text, "My peace I give unto you," and shows how one may live without worrying.

The Gospel Among the Red Men. By Robert Hamilton. Published by the Baptist Sunday School Board. 50 cents, paper.

This is a history of Baptist work, especially Southern Baptists, among the Indians in our part of the country. One is impressed with the fact that there are many tribes of them, scattered about in many places. Through the years a multitude of noble men and women have given themselves to this difficult work. Names and places of service are given as well as the visible and apparent results of their labors. There is a record of "many a sorrow, many a tear." But the results have been glorious. Souls have been saved, churches established, associations organized, schools founded and carried on. One tribe when Christianized has helped carry the gospel to other tribes. Fine native workers have arisen. As an example, take Joseph Island, who was converted in Alabama, went with his people to Oklahoma and was baptized there. When Missionary Sydney Dyer retired from work with the Creek nation so bitter was the opposition that he asked the board to send out only "a man who was willing to die for Christ's sake." They sent Joseph Island. The powerful McIntosh family was soon converted. Schools were asked for, church membership increased in six years from 150 to seven churches and 550 members, and after his death it grew still faster. This book has about it the atmosphere of the heroic and the "apostolic."—J. R. C.

Missions Our Mission. By M. E. Dodd. Published by the Baptist Sunday School Board, Nashville. 60 cents.

Much concrete information in readable detail about the work of Southern Baptists is given in this book. The Sunday School Board has done well to publish it. We have 19 orphanages caring for 4,552 children and a property valuation of nearly five million dollars. Ministers' Aid funds are caring for 1,338 old and disabled ministers and wives of ministers. We have 99 academies and colleges and three theological seminaries and two schools for training women workers. These have a total endowment of \$15,000,000 and nearly 50,000 students. We have 26 hospitals which treat annually 85,000 patients. We have State, Home and Foreign Mission Boards with all of their various departments reaching from our doors to the ends of the earth. We have thousands of pastors preaching from our pulpits and the teaching services of the churches. The co-operative program purposes to give adequate and relatively fair support to all these various objects. To look upon the fields and instrumentalities arranged and ready is enough to make all of our people count it a privilege to bring in tithes and offerings every week. "Jesus went about, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness."—J. R. C.

Seeking the Beautiful in God's World. By Amy Clowes. Published by Richard R. Smith, Inc., New York. (1930.)

"Seeking the Beautiful in God's World," by Amy Clowes, is a course

in religion for the third grade, and is recommended for use in the Sunday, week-day or vacation church school. Miss Clowes is a teacher of ability, and this volume is the fruit of years of teaching and studying methods of teaching children. The book is divided into three main sections: (1) Stories, Poems and Songs and Music; (2) The Lessons; and (3) Directions for Games. There are thirty-nine lessons on the eight subjects discussed by the author. The subjects include: The Tithes, Seeking the Christmas Spirit, Seeking the Beautiful in Jesus Life and Helping God Make Our Homes Happy. The book is very valuable for children's leaders and teachers in the Sunday school who have the very difficult task of telling the children good stories week by week, and these leaders and teachers should find this volume of 208 pages an excellent addition to their libraries.—C. E. P.

Remember Jesus Christ and other sermons by John Snape, Pastor of Temple Baptist Church, Los Angeles. Published by Richard R. Smith, Inc., New York. \$1.50.

This is a collection of sermons from the virile pastor of the great temple in New York City. The titles of the sermons are, "Remember Jesus Christ," "Authority of Religion," "The Social Teachings of Jesus," "Intimations of Immortality," "Ezekiel's Vision of Home," "Babson's Six Reasons Why Business Men Do Not Go to Church," "The Mothers of Men," "Our Flag," "Incomparable Importance of the Teacher's Work," and "If I Were a Jew." These are strong presentations of great and fundamental truths. The sermon on "Authority in Religion" is worth the price of the book.

Answers to Every-Day Questions. By S. Parkes Cadman. Published by the Abingdon Press, 150 Fifth Avenue, New York City. \$3.

This volume contains a collection of the questions that have come to Dr. Cadman in his radio talks. These are classified under the following topics: Personal Problems; Domestic Relations; Religion and the Church; Philosophy, Theology and Science; Education and Literature; Biblical Difficulties; The Future Life; Americana; Miscellaneous Subjects. There is an extensive index, also explanations concerning the origin of the book. Those who have been hearing Dr. Cadman over the radio will know what to expect in this large volume containing choice selections from the questions and answers that have gone out over the air.

GO TO PRAYER!
F. W. Boreham tells us how a crowded gathering of distinguished scientists had been listening to the masterly exposition of Michael Faraday. "For an hour he had held his brilliant audience enthralled as he demonstrated the nature and proper-

ties of the magnet. And he had brought his lecture to a close with an experiment so novel, so bewildering and so triumphant that, for some time after he resumed his seat the house rocked with enthusiastic applause. And then the Prince of Wales—afterward King Edward the Seventh—rose to propose a motion of congratulation. The resolution, having been duly seconded, was carried with renewed thunders of applause. But the uproar was succeeded by a strange silence. The assembly waited for Faraday's reply. But the lecturer had vanished. What had become of him? The hour at which Faraday had concluded his lecture was the hour for the mid-week prayer meeting. That meeting he never neglected. And under cover of the cheering and applause he had slipped out of the crowded hall and hurried off to the little meeting house where a few had met to renew their fellowship with God. All the subtleties and all the simplicities met in Faraday's soul."—Watchman-Examiner.

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