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The Bible a Verbally Inspired Book

By W. T. ROUSE, Th.D.

(An-Interpretation of 2 Timothy 3:16.)

The true doctrine in the inspiration of the Scriptures is, and will remain to the end of time, a matter of great concern for Christians. The purpose of the study of the Scripture we have under consideration is to arrive at, if possible, the teaching of God concerning this important matter. One should not expect the entire question of the inspiration of the Scriptures to be discussed in a brief paper, but I will endeavor to get to the center of the question in a few brief words.

In arriving at the interpretation of any passage of Scripture, two things at least are helpful. They are a study of the grammar and the translation of the passage involved. Before coming to the interpretation, let us study a moment the grammar and the translation of the Scripture under consideration.

The Grammar

The grammar of any Scripture is of fundamental importance in arriving at its meaning. By grammar I mean a consideration of the words as to their kind (that is, to ascertain whether or not they are nouns, adjectives, pronouns, verbs, adverbs, etc.), their meaning, construction and relation to each other. Many things must be taken into consideration when dealing with the original languages in which the Scriptures were written, such as the position of the words in the sentence, the voice, mood, tense of the verbs, and other matters which are not apparent to the English readers.

In the first clause of 2 Timothy 3:16 we have eight words in the English, namely, "All scripture is given by inspiration of God," while in the Greek which often omits the verb we have only three, namely, "Pasa grapha theopneustos." "Pasa" is a distributive adjective, meaning "each, every, all," and modifies "grapha." The word "grapha" is a common noun and is the subject of the verb (este) understood, which is supplied in translating the clause into English. "Theopneustos" is an adjective and is derived from "theos," meaning God, and "pneo," which means to breathe, to blow, and comes to have a secondary or derived meaning of "to inspire."

As to the position of the words, nothing need be said about it just here while this phrase is under discussion, but when we come to consider the entire sentence, we shall see the importance of the position of words in the Greek.

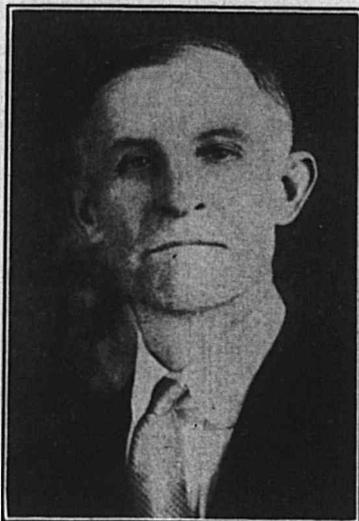
The Translation

It is always well to remember that in any English interpretation, the translation from the original language into the English will have an important bearing. In order to get before my readers every possible help toward an understanding of the meaning of these words of Paul, I venture to give three translations:

(1) King James or Authorized Version, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness," etc.

(2) The Revised Version, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction which is in righteousness," etc.

(3) My own version, "Every scripture is God-inspired (God-breathed) and is profitable for teach-



(In view of the fact that there is so much discussion now going on relative to the inspiration of the Bible, and because some of our reputed scholars have denied the verbal inspiration of the Scriptures, we are glad to give our readers this splendidly wrought paper from the pen of our Texas contributor, Dr. Rouse, and to call special attention to it by re-printing his picture. The study which he introduces may be carried on indefinitely, and the more one learns about the accuracies of speech involved in the use of words in the original texts, the more convinced he becomes that God not only stirred the souls of the authors of the Bible books to write, but that He moved their minds to choose the exact words necessary to convey His divine ideas to the world for all time and for all tongues.—EDITOR.)

ing, for reproof, for correction, for instruction in righteousness," etc.

This last translation I submit, not that I would place my scholarship alongside that of the scholars who translated the King James and the Revised Versions, but mainly to bring out the thought that every Scripture is God-breathed, has the breath of God blown upon it. For the primary meaning of the verb "pneo" is to breathe, to blow. Its secondary or derived meaning is "to inspire."

For the time being let us forget the last translation, and consider the King James and Revised Versions. I have found in my study that, ordinarily, the Revised Version is truer to the original Greek than is the King James; but in this particular case, I find the King James by far the best. I prefer it for the following reasons:

First, Paul desires to inform Timothy of the great value of the Bible truths he had been taught, and in doing so, tells him that every Scripture is God-breathed, is God-inspired. Hence a knowledge of Scripture is necessary, that the man of God may be thoroughly equipped.

Second, the translation of the Greek conjunction "kai" by and, while in some connections it is proper and even necessary, is here harsh and strained.

Third, the conjunction "kai" connects the two co-ordinate expressions, "every scripture is God-inspired," and "is profitable." Paul means to say that every Scripture is God-breathed, and every Scripture is profitable. To translate "kai" by also,

as does the Revised Version, is to do violence to the position of the word in the Greek. So much depends upon the position of words in a sentence in the Greek, that we dare not disregard it. To do so is to disregard what God has spoken.

Having thus considered the grammar and the translation of the passage under consideration, we are now ready to pass to

The Interpretation

The word "grapha" occurs about fifty times in the New Testament and usually refers to the books of the Old Testament as known and accepted by the Jews in the days of the Saviour. It was a technical name and was equivalent to a proper noun. The word is found both in the singular and in the plural. But to be more specific, the word "grapha" has the following meanings:

(1) A writing, a thing written, referring either to the writing itself or the contents of the writing, as in 2 Tim. 3:16. Used in the plural it meant the sacred books of the Old Testament, as in Romans 1:2, "Which He had promised afore by His prophets in the Holy Scriptures."

(2) Used in the singular it meant the Scripture—that is, the Holy Scripture of the Old Testament, as John 10:35, "The scripture cannot be broken." Once, however, in 2 Peter 3:16, it means the canon of the New Testament being collected together as a canon. "Paul has written unto you . . . in his epistles . . . which they wrest . . . as they do other scriptures."

(3) It means a certain portion or section of the Scriptures as Mark 12:10, "And have ye not read this scripture: the stone which the builders have rejected, has become the head of the corner."

As we are endeavoring to arrive at Paul's meaning in this verse, it is well to remember that there is another word in the Greek which is translated "scripture." In 2 Timothy 3:15 Paul says to Timothy, "Thou hast known the Holy Scriptures which are able to make thee wise unto salvation." The Greek word here translated "scriptures" is "gramma," which has the following meanings:

(1) The letters, characters, alphabet, which we use in writing a word, as Gal. 6:11, "Ye see with what big letters I have written unto you."

(2) Any writing, record, note, bill, document, as Luke 16:6, "And he said take thy bill and write," etc.

(3) A letter, an epistle, as Acts 28:21, "And they said unto him, We have neither received letters out of Judea concerning thee."

(4) The sacred writings of the Old Testament, as in 2 Timothy 3:15, John 5:47, "But if ye believe not his writings."

(5) Learning, literature, as Acts 26:24, "Much learning doth make thee mad. "You can easily see that there is a difference in the meaning of the word "gramma" and "grapha." Not every "gramma," but every "grapha" is God-inspired, God-breathed.

What, therefore, did Paul intend to say to Timothy in 2 Timothy 3:16? Just this: All the Old Testament, taken as a whole, is God-inspired; every book of the Old Testament is God-inspired; every word of every passage of the Old Testament is God-inspired. While it is evident from verse 15 (the verse just before the verse under consideration) that Paul did not have his mind on New
(Turn to page 4.)

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Editorial

"No one knows one-seventh billionth of one per cent of anything."—Edison. Which accounts for the fact that many of us think we know so much.

If some preachers were half as much concerned with winning the lost to Christ as they are about trying to unite the denominations, we would the sooner have union.

"If one man is worth nothing, then a million are worth nothing; for nothing raised to the nth degree is nothing still."—H. C. Phillips. Not if a Modern raises it!

Do not forget that the devil of today is not so much concerned with making people doubt the possibility of the new birth as he is with making them doubt the necessity for it.

Prof. William Lyon Phelps of Yale University is a Baptist layman, the son of a Baptist preacher, the late S. D. Phelps, who wrote our great hymn, "Saviour Thy Dying Love."

"Temper in steel may make a knife useful as well as dangerous; and it is so with temper in men."—Canadian Baptist. So! And when there is no temper in either, neither is worth fooling with.

It made one realize how big a country he lives in when he heard the Northern Baptist Convention read the names of committeemen, one from Maine and perhaps the very next from San Diego, Calif. That's a "fur piece."

Isn't it funny that a fellow will be so sure the Lord is about to return that he will not purchase a burial lot, yet he moves heaven and earth to get a big collection out of the revival meeting in which he airs his faith.

Innocent Signs: "Have a cup of coffee and roll downstairs." (A sign once seen on Third Street, Louisville, Ky., at street entrance to basement cafe. "Do not break your bread or roll in your soup." (A decree in a book on etiquette.)

Some Day some enterprising reporter, with sense enough to stand on his own feet, is going to surprise the world by showing it that the deeds of the masses, such as kindly acts, charity, decent living and such have in them the basic elements for splendid news stories. Let us pray much for such a reporter.

The Arkansas Methodist, the Baptist Advance and the Baptist and Commoner, all of Arkansas, "have agreed at last," according to the last named of which Ben M. Bogard is editor. They have agreed that Hon. Tom W. Campbell of Pocahontas, Arkansas, ought to be elected to succeed Joe Robinson to the United States Senate. We agree with them.

There are about 4,500 rural churches in the North and they pay an average salary of \$1,000 per year. In addition they give on an average of

\$200 per year to their Co-operative Program. Wouldn't Southern Baptists go if theirs did the same? And who doubts that they would do it if they had the proper inspiration, that which would bring them to pay their pastors \$1,000 per year?

A New Name was adopted by the laymen of the North at their recent annual session. It is "National Council of Baptist Men." Thus do preachers come to be recognized as members of the body and a long step is taken toward removing the barrier that has separated the ministers from the laymen for generations.

The Colossal Indoor Arena is another of the interesting by-products of the radio. That at Cleveland, Ohio, seats about 12,000 people and can take care of a crowd of 15,000 at one hearing. Yet there is not a pillar nor a post anywhere to obstruct the vision of the far-flung audience. The voice is sent to its distant recesses by loud speakers.

The Jews Are Not Left Out in the evangelistic program of Northern Baptists. The work among the Jews is under the direction of their Home Mission Society and they find the same trouble up there that we have—free lance evangelists go among the churches, misrepresent their claims and take up collections which never go to convert other Jews.

Surely the advocates of Organic Evolution and the consequent philosophy of life have waited long enough to discover the ghastly effects of their teachings upon human society. Only the blind could be ignorant of the terrible drop in moral standards in our land since the beginning of this century when the dogmatic utterances of evolutionists first began to be heard in our schools and colleges.

Negro Men and Women were in the great chorus of 1,000 voices which sang during the Northern Baptist Convention. There were also in it a goodly number of sailors in their white uniforms, a few Italians and some others, as well as a large number of pure Americans. That choir represented the best America has in her motley population holding fellowship in the greatest task of the day—that of promoting the kingdom of Christ.

Inter-Racial Problems are a serious matter with our Baptist brethren of the North. They have a special commission to study them and to co-operate with like bodies from other places. At the recent convention they asked that the program committee for next year be requested to arrange the program around the central theme of "Bettering Inter-Racial Relations in Our Country," and the request was made.

A Keen Introduction was that given by the representative of the Disciples of Christ before the Northern Baptist Convention after that body had overwhelmingly defeated the union proposition with them. He said: "I hope you will not think that I am Banquo's ghost that will not down, or that I think 'Love's Labor's Lost.' The rather do I think 'It is better to have loved and lost than not to have loved at all.' Please just remember that 100 years ago I, too, was a Baptist."

One Interesting Thing about some of our older editorial contemporaries is the manner in which they lecture others of us about our criticisms of things we do not like and in the same issues hurl their anathemas against what they do not like, as for example, the arrangements about paying the New Mexican obligations, the action of the convention last year in cutting out the utterly un-Baptistic proposals of the Relief Board, etc., etc. It just makes all the difference in the world whose foot has the "corn" on it.

Brother R. E. Pettigrew writes from Bluefield, W. Va., to make a correction in his recent article concerning the number of Christians in Brazil. He says: "I have a letter from an elder in the Presbyterian Church and he gives the figures for 1929 in the Independent Presbyterian Church of Brazil, stating their total membership is 12,000 communi-

cants and 13,797 children. A letter from New York City says the membership is 24,000. The two statements are practically agreed with the explanation sent by the brother in Brazil."

Another "Self-Evident" scientific fact which the would-be scientist of the day points to with no thought of questioning the dicta of a dead generation is the level land stretching for vast distances on every side of the Great Lake area (save down the St. Lawrence). These vast level plains, he tells us, were made by the colossal glaciers that once moved across it. Yet it never seems to occur to the foolish "wiseacres" to ask why the glaciers, that made these vast level plains, happened to take a notion to dig out the no less interminable lake area.

More Trouble is announced for the women who smoke cigarettes. Dr. Harold J. Leonard, professor of dentistry in Columbia University, is reported to have declared before the New York Dental Society that "trench mouth" which was practically unknown among women before the World War, is having a rapid spread, and he declared that it has now become a menace to public health. "It is common among women who smoke cigarettes," he is reported to have declared. And do not forget, young men, that "trench mouth" is infectious, hence you kiss the cigarette fiend girl at your own personal risk.

Three Great Boosts have been given prohibition during the past few weeks. First of all, Canada has graciously passed and put into force a law which forbids the issuance of clearance papers to any cargo of liquor consigned to the United States. Secondly, Baptists, Presbyterians and other Christian bodies have served notice on the politicians that they have not been affrighted by the persecution and malicious propaganda of the past year, and still mean to work against and vote against any candidates known to the anti-prohibition in their hearts. Thirdly, overwhelming evidence has been sent forth convicting the Literary Digest poll of utter error on enough counts to convict any criminal in the land.

Commendation that we feel compelled to let "get by" the editor has come from our good friend and former room-mate, O. P. Estes, with whom we spent the Sunday before the convention opened in New Orleans. He says:

"Dear Friends of Tennessee: We have not had more delightful services or helpful messages than were brought us on May 11th by your editor and my friend of many years. He and Mrs. Freeman came to us on Sunday morning and remained over for Monday. With pleasure and profit we had them in our home, reviving interesting incidents of days gone and looking with hope to the years ahead. We congratulate you most heartily on selecting and keeping him to edit your excellent paper.—O. P. Estes, Bogulusa, La."

And we reply by saying that Tennesseans, who know of the splendid work of this man and the honors Louisiana Baptists and the Southern Baptist Convention have placed upon him, are proud to claim him as another of their products.

PRESIDENT MCGLOTHLIN GREET'S NORTHERN BAPTISTS

It was the editor's happy privilege to hear President W. J. McGlothlin of our convention extend greetings to the Northern Baptist Convention during its session in Cleveland, Ohio. He was master of the situation even though the action of that body in voting to hold its session in Southern territory did offer grounds for embarrassment. He captivated every heart and won a hearty round of applause by his brief message.

"The message of your fraternal delegate to our convention," he said in his opening remarks, "was so gracious and hearty that it has taken three of us to repay it." (Drs. Robertson and John Lake had already spoken.) . . . We are glad that the Southern Convention is to have the privilege of taking you in next year, and that by your own vote. . . . As long as we stand together at the cross and at the empty tomb we shall be united in the promotion of the work of the kingdom of our Lord."

Northern Baptists

Somehow the recent convention of Northern Baptists proved an interesting study to the editor. In some ways it was entirely different from what he anticipated, and withal it was a pleasant surprise. There are some things which Southern Baptists could imitate to their great benefit, and there are other things which appeared to be cumbersome and unwieldy to the point of greatly handicapping the work. We wish to give our readers a peep at the great sister body and must, of course, do it through our own eyes.

I. Organization

The organization of the body is very different from that of Southern Baptists. For one thing, they very wisely elect their officers to assume their duties with the close of the session. This places the responsibility where it belongs and removes the unfair shift which compels a newly elected president to have to direct a session which may have been arranged for by one entirely out of harmony with his views as to what ought to be done.

For another thing, Northern Baptist missionary and educational agencies are independent of the convention—are separate bodies, although composed of about the same people. Hence we have the amusing and somewhat farcical spectacle of seven or eight great religious corporations, holding annual meetings, electing officers and approving their records, all in the brief space of an hour's time. We leave all such details to the boards of trustees. We must remember, however, that the Northern missionary and educational societies were established and incorporated years before the convention was chartered.

II. Fairness

When it comes to holding debates on controverted issues, our Northern brethren can surely teach Southern secretaries and others some lessons. They have the correct "slant" on the situation, for once let the opposition to any movement have full opportunity to present its views and it has no recourse when defeated. Beat it down with an avalanche of oratory, and it is in no wise convinced it has lost its fight.

When the time came at Cleveland to discuss the proposed union with Disciples of Christ, the advocates of union who were in the strategic place on the program **did not hold a caucus and name the speakers in the order they were to come and instruct them how they were to maintain the floor.** They had no pre-arranged program that was to be rushed through. They held no pre-date councils wherein their opponent, Dr. Anderson, was ridiculed. They acted as Christian men and denominational statesmen should and will act—they held a caucus with the opposition, divided the time on the program and gave him the last ten minutes of that time! When Southern Baptist leaders come to do that and quit thinking of the mass as unfit to be trusted as a final authority on denominational matters, we shall begin to put to route the skepticism and indifference of our people. When that is done, there will cease to be **diversion of sacred funds** and "putting over" of pet plans.

III. Modernism

We have had many reports relative to the modernistic tendencies among Northern Baptists. Fosdick, Chicago University and a few other notorious examples are held up before us to prove that the whole thing is bad. We need to remember, however, that these do not constitute the whole of Northern Baptists any more than W. L. Poteat and a few of his kind constitute the South. We need, also, to remember that these types came into the North in exactly the same way they are creeping into our midst. We have been winking at alien immersion, open communion, dancing, card-playing, gambling and Sabbath desecration and every one of them is the child of liberalism (erroneously called modernism). And as surely as liberalism in the North begat Fosdick and his kind, so surely will it beget their like in our midst. "First the grain, then the stalk, then the full ear!" The new interpretation of hell; the recent utterances of another big man, to wit: "What is the church? The church! The church! What is the church?" etc., in which he denied the authority of the church

over its members and flatly declared we do not know positively when or where the church started; the denial of the right of our convention to control its agencies—these and other things should warn us of the South to stop throwing stones until after we have moved out of our glass house.

Yes, they have much liberalism up North, if we judge them by the standard of the editor of the Baptist and Reflector: (1) They do not know what "the church" is (we are speaking only of the liberalists). Every speaker from their ranks talked about "The church," "The Baptist church," "The Northern Baptist church," as if there were no doubt about the reality of the things. Seldom did any one refer to "the churches" or "a church." (2) They have practically no opposition against alien immersion, hence scores of their churches have openly espoused open membership and "no baptism if desired." (3) They do not hesitate to disown a church that persists in carrying on where the leaders have surrendered the field to some other denomination. Other things might be mentioned, but these are pretty well known, and they are being vigorously opposed by a growing number of church members.

But what else should we expect when we consider the character of the theological institutions of the North? Rochester twenty-five years ago was extremely liberal. Colgate, Newton, Chicago, and others ceased to be true Baptist schools years ago. Even the new seminary in Philadelphia has at its "orthodox and fundamental" (?) head Dr. DuBlois who, during the recent convention, espoused union with Disciples. We could say it, if we were not afraid of being misunderstood: The thorn in the flesh of Northern liberalists has been the Southern trained preacher. On the other hand, the **Northern trained preacher, as a rule, will prove a seriously aggravating and dangerous thorn in the flesh of our Southern churches.** The seminary at Kansas City, Northern Seminary of Chicago (at least partially so) and the new Western Seminary on the Pacific coast are trying to uphold New Testament principles, but are having as difficult a time as orthodox Baptist colleges in the South are.

It appeared to us that the trend in the recent convention was away from radicalism. "The Theology of Crisis," a new German book, seems to have broken "the evolution complex" from some souls and given them a new vision. There was no studied effort at ridiculing the fundamentalists. Officers of the fundamentalist group were recognized and placed on important committees and boards. Much emphasis was placed on the inspired word of God. There may have been a hidden purpose in it all, but we think not. We wished that some of our would-be liberalists of the South could have heard several of the really big men of the North speak.

IV. Fundamentalism

Northern Baptist fundamentalists are not ashamed of themselves as some Southern fundamentalists are; and they spell their name with a capital "F" in spite of some extremists whom they have. The fundamentalist group (hundreds in number) met preceding the convention and held a session each evening at the close of the general program. They count such men as W. B. Riley (and let not Southern Baptists think this great man has been cast aside by our Northern brethren. He preached their annual Sunday evening sermon this year.) J. Whitcomb Brouger and sons, Dr. Pierce of their Home Board and a host of others in their ranks. They are a mighty factor and must be reckoned with by the modernistic element. **How we wish Southern Baptist fundamentalists would come into the open and organize their strength, not out of the convention, but into the convention!**

V. Union

Right now there seems to be a great deal more concern among Northern Baptists about uniting with us of the South than there is for unity with some other group. Already we have divided our foreign territory so that our work does not overlap. Shall we go further and consolidate our mission agencies, offices, etc.? That question will be answered in the light of developments in the economic, industrial and financial fields. If the present trend of these is toward centralization and

consolidation, the inevitable result will be union, for it was self-evident at Cleveland that the big moneyed laymen are being considered at every turn of the road.

But when union comes along that line, it will be accompanied by a corresponding disintegration along doctrinal lines. Many pastors at Cleveland did not hesitate to declare that, had the union with Disciples carried, their churches would have left the convention the next week. And hundreds of Southern churches are just as determined to remain aloof from entangling alliances. The result will be that a large number of churches North and South will find a new bond of fellowship and leave the liberal wings to carry on alone. This is a consummation devoutly hoped for by many noble souls.

In the meantime there will be much courting among our leaders North and South during the next three years before we go to Washington City, and we sincerely trust that it will be of such a nature that we may hurl the impact of our millions upon the priest-ridden capital of our nation.

HAM MEETING

The editor is glad to learn of the growing interest in the meeting being held in Nashville by Evangelist M. F. Ham. Reports in the daily papers and from various pastors indicate a splendid interest and a growing good. The evangelist has been busy not only in Nashville, but other places, going on Monday of this week to his old home in Scottsville, Ky., where he spoke three times during the day, once at Bethlehem Church where his grandfather, M. F. Ham, was pastor for forty years and where his namesake was ordained thirty years ago.

The editor regrets very much indeed that his work has taken him out of the city practically all the time since the meeting has been in progress. Eight days out for the Southern Convention, a week out for the Northern Convention, two weeks in Jackson teaching in the Preachers' School, and a few other engagements have left him time only to attend some half dozen services. Dr. Ham preached at Edgefield Church last Sunday morning and had an overflowing tabernacle at night.

ANDERSON—BOSE

Our readers will be delightfully surprised to learn that our J. H. Anderson of Knoxville and Mrs. Janie Cree Bose of the Louisville Training School were married Tuesday. We learned of the event just before going to press. Surely the Lord has brought together two of his finest servants, and we extend to them our heartiest congratulations and sincerest good wishes.

THOSE PREACHERS' SCHOOLS!

What good and profitable times we are having in the two schools for rural pastors! One hundred of them enrolled in the two schools the first week, the ratio being about two to one in favor of the school at Carson-Newman. The editor has had the pleasant privilege of studying English grammar with the Union University school, and his conviction concerning such schools has been confirmed. **Southern Baptists can do no better thing during the next ten years than major on such training camps for their rural and small-town pastors.**

Turn to Mr. Hudgins' pages and see what these men have to say about the schools after a week had passed. Make a visit to some rural pastor's home and ask him if he would like a chance to prepare himself for a better ministry. His eager "Yes, indeed" or its equivalent will surprise some, and we have made it possible for his desire to be satisfied through our schools.

Urge your pastor to attend one of these schools for the next two weeks. If he ought to come, see to it that he does come. It is great to have a part with these men and to help those who really need the help to a better day in their ministry.

George W. Card and Pastor Lemuel H. Hatcher are to be in a meeting with North Nashville Church beginning Sunday. Great preparations have been made for the revival and the pastor is expecting splendid results. Their only handicap now, says the pastor, is the lack of a building that is large enough.

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(From page 1.)

Testament Scriptures, yet he did claim the same infallible inspiration for the Scriptures of the New Testament that he did for those of the Old, as in 1 Cor. 2:13, "Which things also we speak, not in words which men's wisdom teacheth." Peter also in 2 Peter 3:16 says that Paul's epistles are Scripture, thus referring to the New Testament Scriptures as they were then collected into a canon. We have, therefore, the same assurance of divine authority for the Scriptures of the New Testament that we have for those of the Old. Hence every Scripture, all Scriptures, whether in the New or the Old Testament, is God-inspired—has the very breath of God blown upon them.

Before passing from my interpretation of this Scripture, I want to call attention to a matter which ought not to be overlooked. It is this: Paul says the writings, not the writers, are God-inspired. There are other Scriptures which plainly teach that the writers were also inspired, as 2 Peter 1:21, "But the holy men of old spake as they were moved by the Holy Spirit." The word here translated "moved" is from the word "phero" which means to bear, to carry, and in the passive means to be borne, to be borne along. When referring to writers of the Scripture it means that they were borne along, that they were moved inwardly to deliver their messages.

Proof That Inspiration Is Verbal

Having seen that both the writings and the writers of the Old and New Testaments are God-inspired, God-breathed, the whole matter resolves itself into this question: Did God, through all the agencies He employed in delivering His messages to the world, give to them His thoughts, or did He give them His words? I maintain that God gave to every agent he employed, the exact words He wanted spoken or written, and for the following reasons:

(1) God sometimes Himself spoke directly: Deut. 4:12, "The Lord spake unto you in the midst of the fire." Matt. 3:17, "And lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased."

(2) God sometimes spoke through men: 2 Sam. 23:1, 2, "The Spirit of the Lord spake to me, and His word was in my tongue." Acts 28:25, "Well spake the Holy Spirit by Esaias the prophet unto our fathers." Jer. 1:9, "And the Lord said unto me, Behold I have put my words in thy mouth." Luke 1:70, "And He spake by the mouth of His prophets." Over and over again, the prophets use the expression, "The word of the Lord came unto me saying," etc.

(3) The language of Scripture sometimes represents men as speaking under the inspiration of God. Mark 12:36, "And David himself said, by the Holy Spirit, the Lord said unto my Lord," etc. In all such expressions the Lord is represented as the speaker or author of Scripture, while the man speaking is the agent of God.

(4) God spoke through a dumb animal: Num. 22:28, "And the Lord opened the mouth of the ass, and she said unto Balaam." 2 Peter 2:16, "But was rebuked for his iniquity, the dumb ass speaking with man's voice, forbade the madness of the prophet." I cannot conceive of the animal thinking God's thoughts. God must have caused her to speak the very words He wanted delivered.

(5) God communicated the impending doom of the impious king of Babylon, Belshazzar, through the fingers of a man's hand and wrote over the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand sent from Him, and this writing was written." According to Dan. 5:25, the words written by the hand were, "Mene, Mene, Tekel, Upharsin." I maintain that the very words that God wanted announced concerning the impending doom of the wicked king, were given in the writing upon the wall.

(6) Balaam was made to prophesy against his will. If one wishes to read the story, let him turn to Numbers, chapters 22 to 24, inclusive. The king of the Moabites, Balak, wanted Balaam to

curse the Israelites; he came with the avowed purpose of doing so; but God caused him to pronounce a blessing upon Israel three successive times. God could not trust Balaam to speak his thoughts; He gave him the exact words He wanted him to speak.

(7) Men sometimes spoke without knowing the full meaning of their words. Daniel is a case in point. Dan. 12:8, "And I heard, but I did not understand." Caiaphas did not understand the significance of the words he used concerning the death of Christ. John 11:50, "This spake he not of himself, but being high priest, he prophesied that Jesus should die for the nation." That is, Caiaphas did not understand the portent of the words he spoke.

(8) God sometimes used wicked men as prophets, as in the case of Caiaphas just referred to. Also Saul, 1 Sam. 10:10, "Behold a company of the prophets met him; and the Spirit of God came upon him, and he prophesied among them." Likewise the wicked messengers whom Saul sent to apprehend David. 1 Sam. 19:20, "And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied."

(9) **The Choice of Words.** Both the Hebrew and the Greek languages are rich in synonyms. Especially is this true of the Greek. One who engages in a word study of the New Testament is convinced not only of the doctrine of verbal inspiration of the Scriptures, but also of the wisdom of God in having the writers and speakers use the very words best calculated to convey the exact shade of meaning God wanted conveyed. Take the word "ekklesia," which Jesus used to designate the church he would establish in the earth. There was not another word in the Greek he could have used which would have so correctly defined the character of membership and the polity of the church. When John the Baptist pointed to our Saviour and said, "Behold the Lamb of God who taketh away the sins of the world," there was not another word he could have employed which would have meant to his hearers just what the word lamb did. We have seen in the study of "gramma" and "grapha" that God is very discriminating in the use of words, when he speaks through his messengers. There are two Greek words translated "love." One, "agapa," denotes moral and religious affection, and is used to express God's love for the world. The other word, "phileis," is used to denote personal attachment. The latter may change, may be broken; but God's love never changes. There is no stronger argument for verbal inspiration than that derived from the use of words in the Bible.

(10) **The Tense of Verbs.** It is well known to all Greek scholars that there are two tenses in the Greek language which denote past action: the imperfect and the first aorist. The imperfect tense denotes action going on at a past time. The first aorist denotes completed action at a past definite time. In brief, the imperfect denotes continued action, while the first aorist denotes completed action. In John 8:58 Jesus says, "Before Abraham was, I am." A close study of the two verbs employed here reveals the fact that Jesus used two different words as well as two different tenses. The word with reference to Abraham, "genesthai," is from the verb "gignomai," is equivalent to "came to be," and denotes origin of existence. The word "eimi," with reference to Jesus, denotes existence in the absolute, without any reference to origin. In other words, Jesus here asserts His eternity of existence. He has always existed, while Abraham had an origin of existence. If space would permit, I could carry the argument further showing the unique and unanswerable argument for verbal inspiration, derived from the tenses of the verbs used in the New Testament, but these references will suffice.

(11) **Silences.** Another very striking argument in favor of verbal inspiration is derived from what the Bible does not say, what it omits. In order to illustrate my point let us take the teaching of the Bible with reference to Mary, the mother of Jesus. It is a significant fact that in all the Gos-

pels and the Acts of the Apostles there is not a word which supports the Roman Catholic teaching on Mariolatry. Nowhere is Mary called the mother of God. A study of the references Jesus made to Mary is interesting. Note the following:

(1) At the marriage feast at Cana of Galilee, when His mother made some suggestions to Him, Jesus answered, "Woman, what have I to do with thee?" (2) Upon a certain occasion the people said to Jesus, "Thy mother and thy brethren are without, desiring to talk to thee." He answered, "Who is my mother?" And waving His hands towards His disciples He said, "Behold my mother." (3) Wishing to commend His mother to John, while on the cross, He said, "Woman, behold thy son; John, behold thy mother." Not in a single instance does He call Mary His mother, but in every case, wherein His relation to her is referred to, He uses the word "woman." To me there is great significance in this fact. After the resurrection of our Saviour, the writer of Acts refers to Mary as the mother of Jesus, but never as the "mother of God."

The significance of what the Bible omits is further emphasized when we recall what it has to say of the childhood of Jesus. A brief account of His birth, the flight into Egypt, the return, the settlement at Nazareth, His visit to the temple at the age of twelve—in fact, in all we read of Him until He enters upon His public ministry—there is no word to support the legends of the Roman Catholic church concerning the senseless miracles alleged to have been performed by our Saviour while yet a child.

(12) **The Last Link in the Chain.** In Matt. 5:18 Jesus says, "Till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In this passage there are three words which deserve careful attention. They are law ("nomos"), jot (iota), and tittle ("keria"). "Nomos" sometimes means the entire Old Testament, as John 7:49. Sometimes it means that part of the Old Testament not included in the prophets, that is, the Pentateuch, "The law and the prophets" (Matt. 5:17). The word "jot" is a translation of the Greek "iota," which is one of the letters of the Greek alphabet and which is in turn a translation of the Hebrew letter "yodh," which is about the size of our comma and greatly resembles it. Tittle means the extremity, apex, point, and was used by the Greek grammarians in the accents and diacritical points. So the Saviour here says that not one letter, even the least letter in the Hebrew or Greek language, shall pass from the law until all of it be fulfilled. Evidently such care about the fulfillment of the law implies solicitude about the giving of the law. Evidently the law here means the Old Testament, in its entirety. Such is its meaning in John 10:34, 12:34, 15:25, and in other instances. In Matt. 5:17 the law and the prophets included all the Old Testament. In verse 18 the law means the entire Old Testament. Jesus is saying to His hearers that not only the requirements of Moses (which some Jews regarded as more sacred than the rest of the Old Testament), but also that which had been taught by the other inspired writers, are to continue in force. In short, no part of the sacred Scriptures then extant was to be set aside. Thus we have verbal inspiration doubly sure.

In conclusion I maintain that in speaking and writing God's messages, all whom He used were left free to use their own individuality of style, for there is a difference in style of Paul and Luke; but each one was caused to write the exact words God would have him to use. There was no mechanical dictation, but God used the individuality and personality of each so that each was not a pen, but a penman. Thus did God use personalities differing widely, but each one spoke as he was moved, borne along by the Holy Spirit. The end of it all is a revelation with not one superfluous word, and at the same time a revelation containing the exact words God wanted spoken and written. Arlington, Texas.

When desperate ills demand a speedy cure,
Distrust is cowardice, and prudence folly.

—Samuel Johnson.

The Reigning Christ

SUNDAY SCHOOL LESSON, JUNE 22

Scriptures

Lesson Text: Matthew 28:1-20.
Devotional Reading: Psalm 116:1-9.
References: Mark 16; John 20:21; Luke 24; 1 Cor. 15:6, 7; Acts 1:6-12.
Golden Text: Matthew 28:19.

Introduction

Upon the reality of the resurrection of the body of Jesus from the grave by virtue of His own divine power, hangs every vital element in our Christian faith. If he did not rise from the grave, we are deceived dupes of a false hope, wretched, primitive children chasing a will-o'-the-wisp through the treacherous swamps of sin only to find that it has led us into the oblivion of Nature's eternal night. How can men study the Bible, claim to love the Bible, and pose as teachers of the Bible, yet thrust the dagger of skepticism through its very heart by explaining away the resurrection story? They can because of sin. "He is risen!" is the glad shout that has gone forth never to be silenced until Christ comes again in the clouds of glory.

I. Breaking Death's Hold (1-10)

1. **The Anxious Women (1)** were first at the grave of Jesus on the morning of the resurrection. The opening expression in Matthew is difficult to translate, for it seems to place the coming of the women at sundown on Saturday and at sunup on Sunday, which of course is impossible. Some writers claim that the habit had already gained grounds among the Jews, that of taking the night following instead of that preceding as part of the day. Others claim that Matthew referred to two separate visits, one Saturday afternoon, the other Sunday morning. It seems best to render it "After the Sabbath as it began," etc.

Mark says it was very early on the first day of the week; Luke says it was at early dawn; John says, "While it was yet dark." We must remember, however, that the various writers were presenting facts as they had them from those who were first at the grave. Mark's expression can mean, "With the first rays of light," and John's can mean, "Before the darkness had left the groves of the garden." There are dozens of ways to harmonize the seeming discrepancies in the accounts, so why should we allow some sneering skeptic to trouble us on account of them?

The same difficulty arises in the account of the women who came to the tomb. Naturally the four gospels do not have the same list, since there was no common preparation of them. "Mary Magdalene and the other Mary"—that is, Mary the mother of James and Joses (Matt. 27:56). Mark adds Salome (16:1). Luke adds Joanna (24:10) and indicates that there were others. It was customary in that day for large numbers of people, especially women, to continue together during the period of mourning, so it is probable that there were twenty or more friends of the mother of Jesus, of his brothers and sisters, who waited the coming of the day after the Sabbaths in order that they might visit the grave.

2. **The Resurrection (2-4)** came with cataclysmic force. Matthew only tells of the great event. The earth shook with mighty force; a messenger of God descended from heaven, rolled the stone away from the door, stood at salute (we may readily imagine) while the King of kings passed through, then sat down upon the stone to wait the coming of the broken-hearted mother of the Lord. The angel's face bore the marks of gigantic and supernatural power and his raiment shone with the brilliance of eternity. "And for fear of him the Roman soldiers who guarded the tomb, fell prostrate, made senseless by such close contact with the "Royal guard of Jehovah."

3. **He Is Not Here (5-8)** was the message the women heard when they approached the tomb. Mary Magdalene was not with the women now. She approached near enough only to see the empty tomb, then turned away to find the Master in the garden. Jesus' mother and the others went on to

hear the words of the messenger, "I know that ye seek Jesus which was crucified. He is not here, for He is risen as he said." Luke 24:6 contains the declaration of Jesus concerning the great event. "Come see the place." John (20:1-8) gives us a picture of the inside of that tomb, for John himself had seen it on that morning. And he emphatically and specifically points out that the burial wrappings, even down to the napkin, were lying just where they had been about the body of Jesus, thus giving the eye-witness' own testimony to the fact that the body had not been taken away. It would have been physically impossible to re-arrange those burial clothes to lie prone just where they had been bound about the body. Jesus had to pass out of them without moving them for it to be so.

4. **Jesus Is Seen (9-10)** by some of the disciples after He appeared to Mary and the others as they were hastening to go tell the disciples. "All hail" means just that and is translated from the Greek shout of greeting. "They came and held him," literally seized him in a continuing grasp. Dr. Broadus explains the fact that the people here seized Him and that Jesus refused to let Mary touch Him (John 20:17) thus: "The most probable explanation is that Mary supposed this was only the Master's spirit, as the disciples did the same evening (Luke 24:37), and was proposing to test the reality of the bodily resurrection, which experiment Jesus rebuked."

II. Issuing Final Orders (16-20)

1. **The Strange Appointment (16)** was kept in Galilee. Surely no more unusual engagement was ever kept by men than that which took the disciples to a tryst with one just fresh from the grave and in a distant mountain spot. "The eleven disciples"—Judas had paid the penalty for his greed and hardness of heart and was no more. The time was not yet ripe for the choice of a successor for the place. "Into a mountain where Jesus had appointed them." This refers to the place where they had been set forth as special workers in the kingdom. No doubt Jesus had told them to go back to the place, for Matthew says it was the mountain.

2. **Jesus Came (17)**, and when they saw Him they did two things: some fell down and worshipped Him, while others stood off and doubted that it was He. Worship had ceased to be that of a subject for the earthly king and was now the adoration of a believer for God. "But some doubted." It is not clear whether this statement refers to the eleven or not. After all that had occurred, it is difficult for us to believe that any one of them still doubted, yet they were human and we must try to think how we would have reacted in their places. It is more probable that Matthew refers to some of the 500, although that is not certain.

3. **Marching Orders (18-20)** were given on this occasion. The commission was repeated, but Matthew does not tell us of things that happened after the visit to the mountain upon whose sides He preached the great introductory sermon of his ministry. Notice the divisions of the commission:

(a) Source of authority (18) is in Jesus himself. "All power" here, not "dunamos" or physical power, but "exousia" of authority. And not all there is of it, but "every form of authority," including temporal, physical, political, social, moral and spiritual. Jesus Christ has every bit of and every kind of authority necessary, so why should His followers worry? "In heaven and on earth" only emphasize the former "all." This power is His, hence He has a right to command.

(b) Action (19) is needed in the kingdom of Christ. "Go and teach." Teach does not translate the Greek word which can be rendered only by "make disciples out of." Advance into the whole world and make disciples among all the nations. Here no national or racial or social lines are recognized or taken into consideration, for God knows no such lines; they are purely man-made inventions. How were they to make disciples? Matthew here tells us nothing in answer to that question, for the simple reason that Jesus had already preached that on other occasions. Repentance and faith are the only two conditions of discipleship mentioned in Matthew.

(c) Baptizing was to be a part of the work of the disciples. Go came first, make disciples was second, and baptism was third. Matthew did not fix the order; it was fixed by the Son of God, commanded by Him and left without the possibility of its being changed. Whatever does not follow that order is not Christian. The ordinance was and is to be administered in the name of the triune God, "into" properly rendering the Greek word "eis."

(d) Teaching them was the final task. Here the word is really "teach" and not make disciples, as above. After they have been made disciples and baptized into the likeness of the burial and resurrection of Jesus they are ready to be instructed in the principles of the kingdom. We have reversed the order and now teach them the "all things" in the hope that they may become converted. The teaching was to include all that had been commanded to the teachers. Whatever Jesus had ordered them to do was to be conveyed to other disciples to be carried on to others.

(e) Assurance of help was given to them. "I am with you," "I will continue to be with you." He is an abiding presence. Every day and hour He is right with us in the person of His Spirit. "All the days even until the end of the age" or to the end of the present dispensation.

Things to Think About

Why is the resurrection story of such vital importance? Why do so-called Christians deny the account? Who were first at the grave? When did Jesus rise from the grave? Why are there various accounts of the time? Likewise, of the women who went to the tomb? Why should these matters not bother us? Tell why you accept the account of the resurrection as a historical fact. If you doubt it, name one actual reason aside from the puny claim of the materialist that it is a physical impossibility.

"HAVE FAITH IN GOD"

By MRS. SAM EDWARDS

We should lay hold of faith. What profit is it to gain a firm hold on this life, if we hold it but blindly without any light on the meaning of our present condition or the character of our future life?

Faith is not the direct gift of God, but the personal act of the creature. Grace enables us to exercise faith, and the salvation which follows that is the gift of God. It is by the grace of God that we are saved through the exercise of our own faith.

Faith is a fundamental factor in all achievements of the Christian life. Faith lays hold of all the promises of God.

The most important thing for a sincere Christian to learn is that human knowledge is as nothing unless we combine with it the fervent love and unquestioning faith of a little child.

Faith is a mark of strength and not of weakness; to be able to recognize our own limitations is the beginning of all wisdom.

Faith in God and His word will help to make God more inspiration to our lives. Faith sees the invisible, hears the inaudible, touches the intangible. Faith is the hand that reaches up to God to receive His many blessings. If we have great faith, we have great results; if we have little faith, we have little results.

Sometimes along the pathway of life the weary soul may dip down so deep into sorrow and testings that it cries out, "What's the use?" But to the one who trusts God implicitly, the answer comes back, "God knows," and this answer is sufficient for him who truly trusts God, "for no good thing will He deny to those who truly love Him."

If we walk with God, we know that, whatever comes, He will guide us through, and our night of fear will be forgotten in His great and wonderful love.

Yes, "Faith is the substance of things hoped for, the evidence of things not seen." Faith opens the gate of Pearl and lets us in.

Cookeville, Tenn.

The word "dust" (Hebrew *aphar*) does not mean the unclean dust of the street which is tramped under foot, nor does it mean a clod or solid mass, "but the finest part of the material of the earth."—Keil, Commentary on the Pentateuch.

THE EFFECT OF THE FREEMAN AMENDMENTS ON THE SERVICE ANNUITY PLAN

By Thomas J. Watts, Executive Secretary

Quite a number of statements appearing here and there in the press concerning the effect of the two amendments offered by Dr. Freeman, editor of the Baptist and Reflector, on the actual working of the Service Annuity Plan of the Relief and Annuity Board seem to make it needful that I make a statement as to the meaning of these amendments.

The two amendments are as follows:

"Provided that no annuitant shall ever receive more than \$1,200 per year from this fund save as such is provided exclusively out of his own 2½ per cent payments and the 3½ per cent paid by the church (or agency), until a minimum of at least \$500 per year has been provided for all policyholders under the contract."

"Provided that no disability benefit larger than \$600 per year shall be paid to any policyholder under the contract save as provided out of his own 2½ per cent payments and the 3½ per cent payments by his church (or agency), until every policyholder has received at least \$360 per year disability benefits under the plan."

I will say in the first place the first amendment as given above does not limit annuities under this plan to \$1,200 per year as some seem to think. It does provide that no annuities shall be more than \$1,200 that have not been earned by the minister's own 2½ per cent payments and that part of the church's payments which is to be applied to the minister's age annuity—namely, 3½ per cent of his salary—until the Board can establish a minimum annuity of \$500 for all members. The amendment has to do with the matter of supplemental benefits from the Contingent Fund only. It does not prevent a man who having participated for a sufficient length of time to have an earned annuity exceeding \$1,200, from receiving the larger annuity. For illustration, a man begins to participate in this plan at age 30 and he and his church participate until he is 65. If his average salary over that period amounts to, say \$3,600, then he would be entitled to receive an annuity at age 65 of approximately 50 per cent of his average salary or \$1,800. The Freeman amendment does not affect this man's annuity at all. (In other words, the 2½ per cent paid by the policyholder and the 3½ per cent paid by the church will create the \$1,800 annuity in 35 years.—Editor.) Nor does it prevent men who participate for less than 35 years from receiving more than \$1,200 if more than that amount stands to their credit. Even without the amendment the Board would probably never have drawn upon this Contingent Fund to build any member's annuity up beyond \$1,200. However, the amendment makes this matter definite and is doubtless an advantage to the plan.

Now, what is the effect of the second amendment?

It is that no disability benefit larger than \$600 shall be paid to a certificate holder that is not earned by the member's 2½ per cent payments and that part of the church's payments applying to the minister's age annuity—namely, 3½ per cent of his salary—until the Board can establish a minimum of \$360 per year for all disability beneficiaries. It is the hope of the Board that by the time it can pay disability benefits above \$600 to any certificate holder it will also be able to establish this minimum disability benefit of \$360.

Both amendments are in thorough harmony with the purposes of the Board. It has always been the Board's purpose to look carefully after the matter of equitable treatment of the smaller salaried ministers and of those whose years of service are largely behind them, and it has been its intention all the while to utilize the Contingent Fund primarily for the benefit of these two classes of ministers. The amendments do not affect the widows' benefits in any way.

Do we any of us realize, as all of us ought to do, the infinite number, and the transcendent greatness, of our transgressions against the Father.—MacClaren.

RECEIPTS AND DISBURSEMENTS FOR MAY, 1930—CO-OPERATIVE PROGRAM

Southwide	
Foreign Missions	\$ 2,775.00
Home Missions	1,295.00
Southern Baptist Convention bonds for New Mexico	46.25
Relief and Annuity Board	388.50
Education Board	185.00
Southern Baptist Theological Seminary	185.00
Southwestern Baptist Theolog. Seminary	281.20
Baptist Bible Institute	203.50
American Baptist Theological Seminary	22.50
New Orleans Hospital	138.75
W. M. U. Training School	29.60
Total	\$ 5,550.06
Statewide	
State Missions	\$ 1,998.00
Orphans' Home	888.00
Memorial Hospital	555.00
Carson and Newman College	555.00
Union University	555.00
Tennessee College	555.00
Unadjusted	333.00
Ministerial Education	111.00
Total	\$ 5,550.00
Grand total	\$11,100.00
Designated Funds	
Union University	\$ 1,111.20
Carson and Newman College	25.00
Relief and Annuity Board	5.20
Orphans' Home	171.25
Home Missions	1,104.34
Foreign Missions	378.85
State Missions	677.67
W. M. U. Specials	145.00
Foreign Relief	11.45
Executive Board, Tennessee Baptist Convention,	
O. E. BRYAN, Executive Secretary.	

THE PRIMACY OF FOREIGN MISSIONS

By Leland W. Smith

Meaning of missions. The primary thought in missions is "preaching the gospel to the person who has never heard it." This is what Jesus meant when he said, "Preach the Gospel to every creature"; it is what God must have meant when persecution came upon the church at Jerusalem and "they that were scattered abroad went everywhere preaching the Word"; it is what William Carey meant by saying, "I will go down, but remember you must hold the ropes"; it is what Luther Rice meant by going up and down this land of ours preaching the gospel of missions. It is the one thing that brought into being the old Triennial Baptist Convention and it was the prime and chief object in the formation of the Southern Baptist Convention. Southern Baptists will neglect Foreign Mission at their peril!

Preach Foreign Missions as a First Duty to Jesus

A pastor recently said to a group of Baptist ministers, "Brethren, we must go deeper." A religious editor in a private letter said, "Our primary need is that of deep spiritual questing after God." Jesus said, "Why call ye me Lord, Lord, and do not the things which I say?" "Ye are my friends, if ye do what I command you." The one thing that lies heaviest on the heart of Jesus is the preaching of His gospel in the dark places of earth. Foreign Missions is the pathway to a deeper, richer, fuller, personal experience with God. He will not be hard to find by a people endeavoring to make him known in benighted and destitute lands. Churches on fire for foreign missions are spiritual churches. Southern Baptists will neglect Foreign Missions at their peril.

Preach Foreign Missions to Deepen Spiritual Life

"There is that scattereth and yet increaseth, there is that withholdeth more than is meet, but it tendeth to poverty." The bushel of wheat retained indefinitely in the garner will soon be taken by the weevil and will otherwise deteriorate, but scattered in the field will fill the garner with new grain. What is true on the farm is also true in the churches. The gospel seed sown in the uttermost parts of the earth will make its largest yield in the home church. The church on fire for Foreign

Missions is the evangelistic church at home, peace and harmony will prevail and the membership will grow in numbers and in the grace and knowledge of God. Southern Baptist churches will neglect Foreign Missions at their peril.

Preach Foreign Missions to Build the Home Church

As a unifying force Foreign Missions has no equal among the agencies of the Southern Baptist Convention. At heart Southern Baptists are missionaries. They believe that the gospel is for the whole world. They can unite on a world-wide program. They are more or less divided on some of the home enterprises. Some doubt the wisdom of this agency or that, but all believe that the Great Commission sends us unto the uttermost part of the earth. The Foreign Mission Appeal reaches the heart and stirs the giving impulse. A new emphasis on Foreign Missions will create a new spirit in all Southern Baptist work. Preach and teach Foreign Missions, give to and pray for Foreign Missions and the people will rally to all the home enterprises. The re-action will be great. It is the finest sort of preparation for the paying off of home debts. Southern Baptists will neglect Foreign Missions at their peril.

Preach Foreign Missions as a Basis of Unity

Knoxville, Tenn.

BROTHER STRINGFIELD NOT DEFROCKED

(We recently published a communication from one of our churches relative to action taken against Matt Stringfield. We give, out of a sense of fairness, his reply.—Editor.)

In your issue of May 29, 1930, page 8, you published what purports to be a statement signed by Rev. Geo. Herrell, moderator, and John Bryant, clerk, in which it is stated: "Matt Stringfield, a Missionary Baptist preacher, who was cut off from Clinton Association with his church on the charge of heresy, has been deposed from the ministry by Piney Grove Church, and his ordination rescinded and his credentials cancelled."

This statement is not true and has done me a great injustice. In the first place, I was not cut off from the Clinton Association with my church. The Clinton Association at its session on September 26, 1929, as shown by the minutes, on page 7, had a report on Queries and Requests which made some very vague statements about the Fraterville and the Briceville Baptist Churches, and which was adopted.

But on the next day the following action was taken by the association, as is shown by page 13 of the minutes: "Motion by W. J. Grubb that we nonconcur in the resolution in regard to churches at Fraterville and Briceville carried." This clearly shows that neither I nor my church was cut off from the Clinton Association.

Several years ago I was ordained to the ministry by the Piney Grove Church, and about four years ago I was given a letter from said church, showing that I was in good standing, and later joined the Beaumont Baptist Church at Knoxville. Some time thereafter I joined the Blowing Springs Baptist Church, near Clinton, Tenn., and on March 6, 1929, I again joined the Beaumont Baptist Church. I am now a member of that church in good standing, as is shown by a letter from Rev. D. A. Webb and Howard E. Rogers, pastor and clerk, which letter I herein send you.

Since I was not a member of the Piney Grove Church at the time it is claimed my credentials were cancelled, the Piney Grove Church had no jurisdiction of me, and could not legally cancel my credentials. And further, if the Piney Grove Church did attempt to do such a thing, I had no notice whatever of the meeting, or of the charges against me, if any, and had no opportunity to be present and defend my Christian character.

So I insist that any action taken by the Piney Grove Church, whereby it attempted to cancel my credentials, is null, void and of no effect. I am a duly ordained minister of a Missionary Baptist Church, and a member of the Beaumont Baptist Church in good standing. I feel that a great injustice has been done me.—(Rev.) Matt Stringfield, Heiskell, Tenn., June 2, 1930.

A law is only a way of working, not a power that works.—Keyser.

What Shall the Foreign Mission Board Do?

Some months ago we said to the denomination that if our income was not increased, we should be compelled to take drastic steps towards reducing our work abroad. That work cannot be cared for as it is at present laid out on the amount we are now receiving.

We are sorry to have to point out that our receipts for the year closing April 30th, fell \$206,000 below the amount we received last year. This fact adds distressing emphasis to what we have said before. We cannot maintain our present work on what Southern Baptists are providing for it.

In faithfulness to the work abroad and to the denomination which fosters it, we now call attention to the fact that we shall deal with the matter of appropriations at the meeting of our Board to be held next October. At that time we shall base our actions upon the best interpretations we can make of the manifestation of interest shown by Southern Baptists towards our Board's work abroad. If Southern Baptists wish their foreign mission activities maintained as now projected, they must demonstrate this in a tangible way before October 1st.

This is far from being a threat; it is a most

heart-breaking appeal in behalf of our distressed foreign mission work. We know that further serious reductions in appropriations cannot be made without bringing injury. We beg Southern Baptists to prevent this. We know also that Southern Baptists love their foreign mission cause, and we tell them now of its peril in the hope that they will save it. Indeed, they ought to hold it intact, and even set it on its way to wider endeavor. In October the Board must act. With the fear of God in our hearts let us all remember this. What shall the Foreign Mission Board do? Only Southern Baptists can answer that question.

L. Howard Jenkins,
W. Thorburn Clark,
Solon B. Cousins,
Hill Montague,
Joshua Levering,
H. M. Fugate,
J. M. Kester,

Administrative Committee.

R. E. Gaines, President;
T. B. Ray, Executive Secretary;
W. Eugene Sallee, Home Secretary.

IS THAT "NOTE" A SYMPTOM?

By M. G. White, Bahia, Brazil

The several state Baptist papers from the homeland, those of the last week in March, brought that full-page ad of the Executive Committee of the Southern Baptist Convention entitled, "Make April a Great Month for Missions." All the points of that statement were exceedingly well chosen with, perhaps, the exception of the "Note" at the end. When I read it I said in the depths of my being: "Why could that note not have been left out or at least another note put in its place?" Seems to me it would have been so much better to have said, "Nearly three-fourths of our Co-operative Program is for missionary work at home and abroad and the remainder is given to our educational and benevolent work. Let us major on missions and help the other causes, too," instead of saying, "All the causes included in the Co-operative Program are either wholly missionary or have a missionary element in them. Help them all."

Do the educational and benevolent causes no longer have an appeal to the hearts of Southern Baptists? Must the claim be made that these causes are essentially missionary in order to gain support for them? Have they no great appeal of their own?

I believe that milking cows, chopping wood and hauling soiled clothes to the laundry in a wheelbarrow at Connie Maxwell Orphanage, studying in Furman University and having an operation at the Baptist Hospital of South Carolina all contributed their several parts to making me a better missionary than I would otherwise have been—but, these experiences were **not missionary** experiences nor were those who ministered to me in maintenance, restoring of health and in training, doing missionary work. They were doing benevolent and educational work and, consciously or unconsciously, they were preparing me for the task of a missionary. **Their work was just as noble, just as worthy and just as necessary, in the providence of God, as the work I am trying to do, but it was other than missionary work.** The work in those institutions represents the efforts of a Christian people to prepare and conserve human bodies and train minds and hearts capable of hearing and heeding God's call to do missionary work.

In our benevolent work we care for the sick and afflicted and the bereaved. Eleven per cent of the Southwide funds goes there.

In our educational work we strike to prepare ourselves—our sons and daughters—to live and to serve each other, and above all to serve Christ. Sixteen and one-half per cent of our gifts to Southwide causes goes there.

In our missionary work we strive to go forth to a great world task—some sending and some going—to give a saving knowledge of Jesus Christ our Lord to everybody everywhere.

Those doing benevolent work do some missionary work, too, giving the message of Christ to those whom they benefit.

Teachers and students in educational work do some missionary work on the side—certainly they do—but the student who tries to do too much missionary work will neglect his school work and fail in his examinations.

Is the "Note" published a symptom of a dulled conscience on the part of our people? Can the call of the heathen in their blind struggle for the light be no longer heard out beyond the solving of the classroom problems? Oh, beloved, do not rob our student manhood and womanhood of the inspiration of a call out beyond to sacrificial service in active missionary work when they are better prepared.

EXTRACTS FROM THE "WAHRHEITSZEUGE" (Translation from Organ of the German Baptists) Furnished by J. H. Rushbrooke

More and more the eyes of all Christians of the world turn to Russia, where at present a tempest is raging not only against Christianity, but against every form of religion. Organized atheism means with any available weapon to exterminate religion, to "enlighten" the people so that they turn away from God of their own accord and to change all church property into clubs, hospitals, schools, etc. The "enlightenment" and the extermination of religion are powerfully seconded by appropriate legislation which establishes a special law for the ministers, makes religious education extremely difficult, sets up impossible conditions for the holding of property by religious communities, abolishes Sunday and the church festivals, and much more. Very often the method is such as to make it possible to shelter behind formal legislation that persecutes nobody, whilst the practice and the activity of the "lower executive organs" is in fact persecution.

An elaborate system of espionage does its worst

BRAIN BARBS

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."
(Acts 1:8.)

If we can't go as witnesses, we can send a witness.

If we can't send a witness, we can help to send a witness.

If we can't help to send a witness, we can wish we could help to send a witness.

And if we wish we could help to send a witness, first thing we know we'll be helping to send a witness.

in order to suppress any opinion which might seem in opposition to the "ruling" point of view. Further, the holding of any such opinion is designated as political opposition against Soviet Russia which has arisen from the hate of every other land against the U. S. S. R. Thus the political line is traced along which it is possible ruthlessly to break down all opposition. In this fashion it is also made extremely difficult for Christians of all lands to act effectively for their brethren. In addition, it may be the case that ancient sins of a hardened and worldly church are coming up for judgment. We recall in all these events the times of Jesus and the apostles. Were not they, too, represented as political criminals, and prosecuted and condemned in the name of political-religious law? The world has not changed in this respect.

"The Five-Year Plan" plays an important part in Russia nowadays. Within five years collective farming is to be carried into effect everywhere. Private property is to be changed into common property and the right to dispose of it will be taken from the individual owner. It is easy to see what importance this plan has for far-reaching Russia. But of this we will not now speak. We are interested much more in the fact that the President of the Congress of the Atheists (Polidavov) wishes also to set up a "five-year plan against religion." Collectivization of itself makes proceedings against religion easier, but the campaign must be fought through systematically and step by step. The campaign against Easter is this year to begin as early as the middle of March. The government is being urged by the action of the atheists to claim the Moscow Synagogue as a clubhouse for them. The Leningrad Synagogue is already a "workers' home."

Wireless, the theater, sport, literature, music—in short, all technical methods as well as intellectual forces are used in the savage fight of the "new culture" against all religion. A new world without God is the final aim.

Until a short time ago the opinion was prevalent in many Christian circles outside Russia that there must be caution in judgment and expression about Russia and the misery of the Christians there. Lack of caution could (it was supposed) easily worsen the position. This opinion seems now to have vanished. Even the most cautious recognize now what is at stake, and that there must be clear and distinct utterance. It is true that there should be no admixture of politics. We have to leave the economic and political shaping of vast Russia to the land itself; but we must raise our voices regarding the suffering of the Christians, and do everything that can in any way help. Withal we believe in the power of God, in his leading and in his victory which will issue from these years of suffering.

Our Sincerest Sympathy goes to Deacon Jack W. Gates of Union Avenue Church, Memphis, and to other members of that splendid family who lost their mother on the 4th of this month. Mrs. Georgia Boyce Gates had spent most of her 85 years in Jackson, Tenn., from which place she went to receive a rich reward from our Father in heaven. She was a member of the Methodist Church and had done much to merit her big place in the esteem of its members. Her husband, John W. Gates who died twenty years ago, was once Mayor of Jackson and an outstanding man in civic and political affairs. We do not know all the children as we do our brother in Memphis, but for him alone we would thank God for his mother whose sacred influence and hallowed memory will ever be a safe anchor in his life and in the lives of all others who know the faith that was her peace and joy during her last years.

Tennessee Central Railway



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THE NEWS BULLETIN

PASTOR I. N. STROTHER IS PROMOTED

By P. E. Burroughs

When the wires carried afield the tidings that Pastor Strother of Memphis, Tenn., had gone from us, there was general regret and sincere sorrow. Nashville and Memphis, especially, had been blessed by his ministry and all Tennessee had felt the impact of his simple godly life.

The writer had for many years enjoyed a close friendship with this princely preacher. Some years ago in the Park Avenue Church, Nashville, we were permitted to work with him in a quiet revival effort and the bonds formed then grew stronger and the affection grew warmer as the years passed.

Pastor Strother was above all a great Christian. He loved Jesus, he loved the church of Jesus, he loved humanity. He was a gentleman, possessing all the high instincts and the fine culture which is expressed in the word. The last time I ever had touch with him he evidenced this fine gentleness in yielding a certain claim to a brother minister who was passing through the shadows.

Pastor Strother believed with a clear, unwavering faith. He believed the essential facts and accepted without reserve the central verities of our common Christianity. He was too sincere in his faith and too sure of his convictions to be either dogmatic or pugnacious. Some things were settled with him. Christ is all he claimed to be; the Bible is the inspired revelation of God. In these deep and holy things he rested his own heart and on these he based his pastoral messages and ministry.

Pastor Strother renewed his youth and continued his usefulness even after he had passed his threescore and ten years. His last years, though marked by some of the signs of advancing years, were blessed and fruitful. His deepest wish was gratified in that he was permitted to continue his ministry to the very last and literally died in the harness. His life must offer suggestion and inspiration for all workers who feel the weight of years and who know the trials and depression which must come with their weight.

Our beloved brother is now with his Lord. The tired worker rests from his long labors. The eager questioner now finds all of his questions answered. The faithful servant is enjoying the just reward of long and loving service.

A PAIR OF SHOES

By Ben Cox

Some time ago a dear little woman from another state wrapped a 25-cent piece in a \$50 bill and dropped it in the offering box of the noon prayer meeting. A lady who was with her that day tells me that when she left the prayer meeting she went to select a pair of shoes. When she found the shoes to suit her, she paid a small amount on them, requesting them to be held until after she could get more money.

Don't forget this was after she had dropped the \$50.25 in the noon prayer meeting box.

It is such a spirit as this that has enabled us to serve three-quarters of a million meals and spend several thousand dollars otherwise in helping people in trouble, without asking a single person in the world for a cent except the Lord.

MEET NEWBERN'S NEW PASTOR

By R. P. Mahon

I want to introduce to the Baptists of West Tennessee especially the Rev. Mark Ferges who has just gone to become the pastor of the Baptist Church at Newbern. Brother Ferges and his good wife came to the Baptist Bible Institute from Johnston,

Ill., some four years ago. Both are graduates of the Institute, Brother Ferges taking his Th.M. a few days ago, also the degree of Master of Christian Missions. He is one of the finest men we have ever had at the Institute, both as a student and as an all-round man and goes to his work as a pastor well equipped. He carries with him the respect and love of both students and faculty. He is a fine preacher and a good pastor and a good "scout."

His wife also is a fine worker and was very active in all kinds of church work while a student here at B. B. I. She has the qualities and qualifications of a model preacher's wife and the church at Newbern is to be congratulated on having this fine couple in the pastor's home to be their fellow workers. May the rich blessings of heaven rest upon them and upon the fine church which they go to serve.

WILL THE MOSLEMS OF INDIA REMAIN LOYAL?

Dr. Samuel M. Zwemer, the author of a new book, "Across the World of Islam," is an authority, in this country, on the subject of present-day Mohammedanism. In a recent interview he said: "India is the largest and most important Moslem country in the world. Nearly seventy millions of its vast population constitute a 'minority,' of great power in the world of Islam. Indian Moslems exert a world-wide influence through their Diaspora and their press." The daily press tells of the unrest on the frontier, but the reader of Chapters 1, 2 and 16 in Dr. Zwemer's book will have the key to interpret the actual situation. Dr. Julius Richter of the University of Berlin writes: "There is hardly any one, even among the Orientalists, with such a comprehensive and intimate knowledge of present-day Islam as Dr. Zwemer."

PRESENT STATUS OF MOUNTAIN SCHOOLS

By J. W. O'Hara, Superintendent

The Home Mission Board at its recent meeting continued support of seven schools as follows: Eldridge Academy, Eldridge, Ala.; Sylva Collegiate Institute, Sylva, N. C.; Fruitland Institute, Hendersonville, N. C.; Watauga Academy, Butler, Tenn.; Barbourville Baptist Institute, Barbourville, Ky.; Hazard Institute, Hazard, Ky.; and Magoffin Institute, Salyersville, Ky. They remain in advisory relationship to the ten other schools of the system, allowing the superintendent to assist in the securing of teachers, counsel in the operation of the schools, and render such help otherwise as may be in the power and time of the superintendent.

The appropriation for the schools is very small, due to the fact that the Board had very little money to appropriate after fixed charges and indebtedness were taken off. This will necessitate the schools making local appeal for support, and appeal elsewhere to those specially interested in this phase of work. The superintendent will be glad to correspond with interested individuals about the special needs of particular schools and the system in general. Communications may be addressed to J. W. O'Hara, Asheville, N. C.

During the year surveys will be made seeking to ascertain the real needs of the mountains, looking toward an enlargement of the work. The mountain schools furnish a splendid missionary contact at present. It is the purpose to use this as a starting point looking toward missionary education, evangelism, enlistment, and training a mountain ministry. We can do little more than hold at present, but contacts can be

made and foundations laid for an advance when the Board gets in better financial condition.

There are approximately seven million people in the mountains and the valleys between. Possibly three million are unsaved. The churches in the rural sections of the mountains are not more than ten per cent enlisted. The ministry is greatly handicapped in lack of preparation. The field will be carefully studied during the year with a view of solving some of these problems. Holy Rollerism, Adventism, Modernism, Unionism and other hostile forces must not be allowed to take away our heritage in the mountains. The virile leadership furnished in the past, that which will come in the future, the possibilities of this virile race of purest American blood, and the worth of the millions of unsaved souls of the Highlands call for a larger investment of men and money on the part of Southern Baptists. The investment promises the largest returns in missionary results and a trained leadership.

PENNSYLVANIA PRIMARY VOTE DISCOUNTS LITERARY DIGEST POLL

Twenty Million Referendum Shows 83 per Cent Not Dissatisfied with Prohibition

The liquor forces of the country have shot their bolt and the biggest bomb directed at national prohibition, after a six months' campaign, proves to be the merest "dud" without even a squeak of thought-arresting import for the attacks upon the eighteenth amendment. An analysis

of the "20,000,000 poll" in connection with the emphatic results of the hotly contested primary in Pennsylvania, May 20th, reveals a situation of startling significance, says the Economic Research Service of the American Business Men's Prohibition Foundation, 7 South Dearborn Street, Chicago, Ill. The facts are:

"The Literary Digest, planning its most ambitious advertising and subscription campaign, chose, for reasons best known to itself, to spring its 20,000,000 straw ballot inquiry in the very hour in which the greatest flood of liquor propaganda had reached the crest of its tidal wave, just as the thirty days of solid anti-prohibition attacks before the congressional hearing at Washington were concluding. On their testimony personally given to representatives of the American Business Men's Prohibition Foundation by executives in its western headquarters, the mailing of ballots began with a rush shortly after February 20th at the rate of a million a day before the program of strong dry rebuttal testimony could be given any adequate hearing in the public press.

"The poll was advertised by the wet papers as certain to show a 'nation-wide revolt' against the eighteenth amendment. And the result is a most amazing wet debacle. Instead of arousing a great popular protest against prohibition, the actual figures show that out of the 20,000,000 voters included in the poll, 16,579,634 refused to be stampeded by all the extravagant hysteria of the wets before and since the ballots were sent out.

(Turn to page 16.)



Graceful Home Decoration

True home-makers are taking their cue from foremost interior decorators, and are adding amazingly to the beauty of their bedrooms through the use of colorful, lustrous bedspreads. Art-Text Jacquard bedspreads are particularly appropriate. They provide the intriguing spots of sparkling color so thoroughly in accord with the modern decorative mode. Their warmth of color, artistry of design and faultless craftsmanship place Art-Text spreads beyond the demands of even the most exacting critic. They are woven of finest lustrous rayon on a sturdy cotton warp to give strength and durability.

Due to our location in the heart of the textile producing Piedmont section, we have been able to make most favorable contracts with manufacturers who produce 3,000 fine bedspreads a day. Such a connection enables us to offer you luxurious Art-Text bedspreads by mail, postpaid, for \$3.25 in either the double bed size (81x105) or the single bed size (72x105). You save more than a third of the usual retail price.

Art-Text Jacquard bedspreads are offered in five popular colors: Blue, Rose, Green, Helio and Gold. The designs have been created at great expense by leading designers, skilled in the art of modern home decoration.

You run no risk whatever. Art-Text spreads are sent you strictly on approval. If you are not delighted, send them back to us and your money will be instantly refunded. In ordering send check, money order or cash—\$3.25 for either the double or single bed size, postpaid. If you prefer, you need send no money at all. Pay the postman when the spreads arrive.

Illustrated booklet and samples sent upon request.

HOME ART-TEX CO.

Box A-1

West Union, S. C.

THE YOUNG SOUTH

The Happy Page for Boys and Girls

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

BUTTERFLIES

O, butterflies! You wondrous things,
With tints of opal on your wings;
I wonder from what mystic realm
You pointed your aerial helm,
And sailed to earthly woodland bow-
ers,
Where ports of call are buds and
flowers.
Perhaps when Nature smiles in spring
To us you will a message bring.
Pray, when you sleep, where do you
lie
To dream you are a butterfly?
—Wm. Thompson, in Exchange.

A MODERN KNIGHT

There he hung from a limb of the tall elm, a very young robin who had somehow become entangled with a piece of string. Around him fluttered his mother, frantic with fear. Now and then she swooped to the ground and came back with a juicy worm which she fed to the prisoner, in effort, presumably, to keep up his bird spirits. From my point of vantage, at the foot of the tree, I could not see whether the little, feathered captive was overcome with terror or was bearing up well in his precarious position.

Around me was gathered a regiment of youngsters, armed with brooms and mops, in short, with everything that could be used to dislodge a small bird from an impromptu noose of string. They had secured a stool and took turns mounting it and poking at the robin. I tried my hand with a broom, but was unsuccessful in my attempt.

Unknown to us all, however, aid was approaching in the guise of a Standard Oil truck. With a creaking of brakes, it drew up to the curb and its young driver dismounted, a can of oil in each hand.

"What's the matter? Cat up a tree?" Then, looking up, "A robin, eh? And trying to commit suicide. Well, we'll have to fix this." Setting down his cans, he stepped upon the stool, then hoisted himself to a crotch of the tree. From there, he climbed the trunk and crawled out on the limb where the robin still dangled. Reaching down, he untangled the string and placed the trembling bird on the limb. The rescue accomplished, he made his way to the ground.

For a moment he stopped to watch the mother bird caress and comfort her offspring. Then, picking up his cans, he went on his way, whistling a cheery air as he disappeared into a near-by house.—Our Dumb Animals.

HIGHWAYS AND HEDGES

The chickens were browning nicely in the oven; the maple ice cream was on the back porch, covered with an old piece of carpet; the table was set with mother's best china and silver. Muriel surveyed it with a real thrill.

"How lovely everything looked," she thought. "I am glad I polished the silver yesterday. I wonder what I shall have for a centerpiece. Oh, I know—the pink geranium; it has three blooms on it."

Out in the kitchen grandmother was surveying the chickens. Mother had gone on a visit to an old school friend. Cousin Sally, from Dexter, was coming today with her three children for a day's visit. Grandmother and she had been so happy planning that dinner. Cousin Sally was always such a joy, and with her husband and three children they would have a fine time.

Just then the telephone rang. "You go, dear," said grandmother.

And Muriel hurried away and took down the receiver.

"Muriel," said a voice.

"Yes," returned Muriel.

"This is Cousin Sally, dear, and we won't be able to come over after all. We have had a change of plans, and it will be impossible to visit you at this time. Love to you all. I will write. Good-bye."

"Good-bye," replied Muriel. Overwhelmed with disappointment, she hung up the receiver. Cousin Sally was not coming. She thought of the maple ice cream on the back porch, the chickens browning in the oven, the salad so refreshing, the rolls, jelly, everything.

She looked at the pretty table, as she went on into the kitchen.

Grandmother dropped a spoon. It rattled into the pan.

"Grandmother," she said breathlessly, "Cousin Sally isn't coming."

"Isn't coming?" she repeated.

Muriel shook her head.

"She said they had changed their plans; but, O, grandmother, isn't it a shame? That lovely dinner—and now everything is spoiled."

Grandmother was silent a moment. Then a smile overspread the sweet, wrinkled face. Muriel saw it.

"Grandmother," she cried, reproachfully, "how can you smile when I am so disappointed?"

Grandmother laid a hand on Muriel's shoulder.

"I am thinking a way out, dear," she answered gently. "You remember that verse in the Bible which reads, 'Go out into the highways and hedges and compel them to come in, that my house may be filled?'"

Muriel sighed impatiently.

"That might be true in those days," she answered, "but it cannot be of any help to us today. It's a real trial, not having Cousin Sally. The chickens are done, the potatoes are mashed, the salad is waiting and the ice cream is frozen, and here we are alone in this big house!"

A tear rolled down her cheek; then another.

Grandmother for a moment did not reply.

"You can apply the verse I have just quoted right here in this neighborhood today," she went on slowly.

"You heard a missionary speak Sunday in our church. Well, he is here on Walnut Street, with his wife and three children. They are to stay for a while. They rented three rooms in Mrs. Adkins' house, and they are doing light housekeeping, or will when they get settled. Why would it not be nice to invite them to our dinner? We were expecting Cousin Sally, her husband and three children, and here are the exact number we planned for right at hand."

For a second Muriel stared at grandmother, with her snow white hair. Then her face cleared.

"It will be just the thing," she cried gaily, "and I will go right now and invite them."

* * * * *

In Mrs. Adkins' three rooms the missionary and his wife were busy putting things to rights. All at once the wife glanced at the clock.

"Almost dinner time," she said, "and I am as tired as can be. Where are the children?"

"Out in the yard playing," returned the missionary. "It would be nice to sit down to a warm dinner, wouldn't it?" he replied.

The missionary's wife smiled a little wearily.

"You are hungry, too. Well, dear, just help me straighten the rugs and put up the book shelves, and then

I will see what can be done about lunch."

The very next moment a bright-faced, golden-haired girl stood in the doorway.

"I am Muriel Hastings," she began, "and over at our house grandmother and I have been preparing a dinner for Cousin Sally, her husband and three children. They live at Dexter. But something has happened to their plans and they have just telephoned that they cannot come. The chickens are done, the table set and I have even made maple ice cream. Everything is ready, and grandmother and I want you to come over and help us eat the dinner we have prepared for Cousin Sally and her family. Will you? We would be glad to have you."

The missionary looked across at his tired wife.

"We were just beginning to realize that we are hungry," he began. "We have been so busy this morning that we forgot all about dinner. What do you think, Olive?"

His wife smiled.

"I think it would be lovely," she said happily.

She turned to Muriel with a smile.

"We will be very glad and grateful to accept your kind invitation," she said gently.

In a few minutes they were all trooping in, and in just another minute dinner was on the table, and the places that had been set for Cousin Sally and her family were occupied.

How delicately brown was the chicken! How flaky the hot rolls! How splendid the dressing and the gravy and the jelly! And how they did enjoy the maple ice cream!

The missionary's wife looked at Muriel and said softly: "This dinner is so lovely and so needed, it almost seems like an answered prayer. It reminds me, too, of a verse in the Bible. Your guests did not come, but we did. Does it not say, 'Go out into the highways and hedges and compel them to come in? We did not need to be compelled; we wanted to come.'"

Muriel smiled.

"Everything turns out all right, if we only trust God, doesn't it?" she answered with a full heart. "I was so discouraged when Cousin Sally said that she could not come, but see how beautifully things have come about. May the children have another dish of ice cream?"

The missionary's wife nodded, but somehow there were tears in her eyes. Such a wonderful dinner, and just when they needed it most! And they had made friends. It was not going to be lonely in this strange new place. They had found Muriel and grandmother!

The children busily eating their second dish of ice cream were as happy as could be. As the missionary's wife watched them she was saying in her heart, "Go into the highways and hedges and compel them to come in, that my house may be filled."

How good God was!

Muriel glanced across at her and smiled.

"Highways and hedges," she murmured softly, "and then to find you."

—Susan Hubbard Martin, in Watchman-Examiner.

JENNY'S BIRD HOUSE

By Lois Jones (Age 10)

Jenny was a very weak little girl, for she was sick almost all the time. One day while she was sick she thought of the little bird house next door. Just then her mother came and said that she must take her afternoon nap, so she turned over, closed her eyes, and was soon fast asleep.

As she slept she dreamed that she went to see Mrs. M. E. Wren. When she knocked at the bird house, a cheerful little voice said, "Come right on upstairs." So up the stairs little Jenny ran and into the room where Mrs. Wren sat taking care of her five little birds. But when the little girl came in, she rose and told

her to follow her and she would show her the house. As they were in the parlor Mrs. Wren said, "I am going to have a party tomorrow and would like very much for you to come." To this Jenny replied that she would like very much to come and would do so if possible. . . . And just then she awoke to see her mother bringing her lunch to her and to tell her all about her wonderful dream.

Next day when she was ready to take her nap she said, "Mother, I hope that I go to the ball today." But mother only laughed and told her to sleep tight. And it seemed only a second until she was walking up to the house ready for the party. Just as she came to the door Mr. Red Wren came up and offered her his wing. Then Mrs. Wren came in and told every one to stop talking as the opera singer, Mrs. J. S. Canary, was going to sing. She had a good voice and everything was very still.

As Jenny told Mrs. Wren "good-bye" she woke to recount to her mother all that had happened. And when she was well she would sit for hours feeding the birds and talking to them. And all her friends who heard her dream called her "Jenny Wren."



Conductor: "Change for Marietta! Change for Marietta!"
Passenger: "Don't know who the girl is, but I'll chip in a dime."—Methodist Protestant.

The celebrated soprano was in the middle of her solo, when little Johnny said to his mother, referring to the conductor of the orchestra: "Why does the man hit the woman with the stick?"

"He is not hitting her," replied the mother. "Keep quiet."

"Well, then," said Johnny, "what is she hollering fer?"

Johnny on the Spot

Minister: "Who giveth this woman?"

Bride's Father: "I do. And now, folks, I wish to remind you that today's program is coming to you through the courtesy of Walter Q. Blubblah, father of the lovely bride and president of the Blubblah Bushing and Winch Corporation, manufacturers of the 'Little Wonder Winches' and 'Milady Dainty Bushings,' at all hardware shops of the better sort."—Life.

Bill Wakeman and Harry Berberich were swapping lies about their radios at the Philadelphia meeting last month. Bill asked: "What kind of a set have you, Harry?"

"I have a little two tube affair," replied Harry. "It's a pretty good one, though."

"Can you tune out these little stations with it?" persisted Bill.

"Well," said Harry, "I was listening to a quartet the other night, and I didn't like their tenor, so I just tuned him out and listened to the three of them."

The English Language Is Queer

How is this for an example? If I have one poor pear, then I have half a pair. If I have a pair of pears, I have two pears. If I add a pear to a pair of pears, I have three pears, which is only one and a half pairs. If I add a pair of pears to a pair of pears, I have two pairs which are four pears even, if I pear all of the pears. If one pear plus one pear makes two pears and one pair of pears plus one pair of pears is both two pairs and four pears, then two pairs are twice as much as two pears.—W. R. T., in Baptist Courier.

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.
Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

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

SUNDAY SCHOOL ATTENDANCE,
JUNE 1, 1930

Nashville, First	1498
Chattanooga First	1059
Knoxville, Broadway	802
Nashville, Grace	697
Etowah, First	537
Nashville, Park Avenue	528
Nashville, Eastland	513
Chattanooga, Highland Park	505
Nashville, Lockeland	432
Chattanooga, Avondale	431
Elizabethton	425
Chattanooga, Calvary	414
Nashville, Edgefield	408
Cleveland, First	384
St. Elmo	368
Chattanooga, Chamberlain Ave.	357
Chattanooga, Northside	346
Humboldt	344
Union City	329
East Chattanooga	328
Paris	315
Chattanooga, Redbank	311
Nashville, North Edgefield	309
Chattanooga, Central	303

SUNDAY SCHOOL NOTES

We are giving the major emphasis this week to our preacher schools now on at Carson-Newman College and Union University. Nothing we have ever done means more to our denomination than this school for our country preachers. Our denomination has long owed to these men some special attention and help. It is these men out in the country districts who labor year in and year out with but meager salaries, who are keeping our denomination intact and helping to lay the foundation for a mighty faith of a great people. These preachers, these men who are in line with all our work and are loyal and faithful to our Co-operative Program, but have little to give save themselves, these men who make up the backbone of the associational boards and look after the interests of our work every month in the year, they are the ones who are attending these schools and taking interest in the work.

It was our joy as well as privilege the past week to attend both of these schools and talk with the men who are there, and I know that this school will mean untold good to our work and workers everywhere. I only wish that we had three times as many in attendance as we have. About 100 are in both schools, but there will be many others enter this week and next. We are opening the proposition to any who will attend as much as one week. Many are coming for three weeks who could not come for the four. Many others will attend two weeks, while others only one week. We urge every one who can to get all of this splendid training that is possible. We also urge that our preachers in towns and city churches visit these schools and hold fellowship with these men and encourage them. Please take this seriously and lend your efforts. We are printing below a series of statements from the men themselves who attended last week, and we ask that all read what they say about the school and what it means to them.

Many of our best preachers are going with their fellow preachers and carrying them to and from the school each week in order to save them the expense and at the same time to encourage them. Dr. A. F. Mahan of Etowah is there all the time and is not only teaching himself two weeks

in the school, but is carrying a car load to and from each week, and his church is giving \$100 to pay the expenses of others from their association. This association (McMinn) leads all others with 14 preachers present.

What Preachers in Attendance Think About the Preachers' Schools

Rev. W. C. Summar says: "Baptist preachers of Tennessee who are not attending the Preachers' School at Carson-Newman College are missing so many things that would be food for their souls. I have never seen so great a spirit manifested. The instructors are men of God. Thank God for making it possible for His servants to come to this school."

Rev. Gyles D. Barrett says: "Thank God and the men who made it possible for the opportunity I am now enjoying of attending the Preachers' School at Carson-Newman. The inspiration I am getting from the teachers and association of the brethren cannot be expressed in words."

Rev. D. C. Watson says: "In regard to expressing myself about the Preachers' School at Jefferson City, it is too much for me to undertake. I never experienced anything greater in that like. I want to thank the people at Wetmore and East Athens Churches for making it possible for me to attend, and I don't want to forget to thank Brother Mahan and Brother Hudgins for arranging this school for us preachers."

Rev. M. H. Brock says: "I have had the privilege of attending some of the leading Bible conferences in different states, but I have never attended any to compare with our Preachers' School at Jefferson City. I want to thank Brother Hudgins for the interest he has shown in us preachers and our association, McMinn County."

Rev. John A. Porter says: "I thought I knew the value of a Preachers' School at Jefferson City, but I never dreamed of the inspiration that is coming to us through these good teachers. We greatly appreciate what Brother Hudgins has done in getting the school on foot."

Rev. C. E. Tatum says: "I am glad to say that I have come to this school. It is different from what I thought it would be, and I feel that it has done me a power of good. I always thought well-educated men were not spiritual, but I know they are now."

Rev. Glenmore Garrett, Sr., says: "I am profoundly grateful for the Preachers' School. Its fellowship is delightful, and with its able, consecrated instructors and leaders it will be of untold value to the country preacher and his church. I trust it will become a permanent institution."

Rev. Roger Franklin West says: "I wish to say I am very glad of the privilege of attending the Preachers' School at Carson-Newman College because I feel the real need of it. I am also glad to be with the ministers who are attending the school because I can learn many things from their association. I feel also very grateful to the teachers who are so earnestly trying to teach us God's eternal truths. I now ask the prayers of my Christian friends and brothers."

Rev. J. L. Owens says: "In regard to the Preachers' School at Carson-Newman I cannot express my thoughts. In my opinion it is the finest thing that has ever been done

for preachers, as we need more cooperation with each other. Surely the Lord is in this work. I wish all of our preachers would attend."

Rev. J. P. Massengill says: "Our open door for the Lord is here. Come up to Carson-Newman and let us reason and pray together, for this is a fine school. It is a great inspiration to enjoy the fellowship of this fine body of preachers of East Tennessee and to enjoy the fine teachings of the various speakers. I feel that the school is a great success."

Rev. F. A. Webb says: "I consider this a golden opportunity for us country preachers. I wish all our preachers could get what we are getting. I hope this will be an annual event and the preachers will catch the spirit."

Rev. W. T. Jones says: "This month of training is going to mean more to us preachers than anything we have ever had to come our way. Words cannot express our feeling of gratitude."

Rev. C. N. Warren says: "I want to express a word of praise for the school that is now going on at Carson-Newman College for country preachers. I feel that every one that is not attending are making a mistake and are missing something that would do them all good."

Rev. L. C. Chiles says: "The Preachers' School that is being held at Carson-Newman College is even beyond our expectation, it is so informing and inspiring. It is wonderful for us country preachers to come in contact with, and sit at the feet of, these great college and seminary teachers. We thank God for it all."

Rev. J. C. Jones says: "I am enjoying the Preachers' School at Carson-Newman. I think it is the best thing that has ever been done for the rural preachers and churches and sincerely hope the good work will be continued."

Rev. J. R. Land says: "It would not be easy for me to express my appreciation and estimation of the value of this school for preachers. I believe it is one of the best moves and most pleasing to the Lord of anything that has been done by our state since I can remember."

Rev. R. L. Porter says: "The Preachers' School at Carson-Newman College is going in a great way. I am greatly pleased with the work. It will mean much to the churches of Tennessee."

Rev. Paul Culpepper says: "In regard to the Preachers' School at Jefferson City, it is the finest thing that I have ever attended, and I want to thank Brother Mahan and his church for making it possible for me to come. We ought to have a school like this every year."

Rev. Samuel Melton says: "I consider it a golden opportunity for the ordinary preacher to obtain the information our churches need. This school is a rich lump of gold to us preachers, and I hope we may have it every year."

Rev. J. O. Jones says: "The Preachers' School is destined to be a great factor in the promotion of intelligent Bible study and the breaking down of the wall between city and country churches and the backbone of the Co-operative Program."

"The Preachers' School at Union University for this first week has meant so much to me as a young preacher that I do not have words to express my mind concerning the work. According to my way of seeing, it is the greatest move that the Baptists have ever made in the aid and development of the country ministry."—J. B. Holland.

"The inspiration and information received from the Preachers' School this week is inexpressibly helpful to the busy pastor. The fellowship is superb."—W. M. Couch.

"This school for preachers has been an inspiration to me, and I believe there is more in the future."—Grady Craddock.

"The Preachers' School so far is far better than I expected it to be.

A fellowship beyond expression is had in this school."—John W. Klose.

"I believe the Preachers' School is the greatest movement ever started among our Baptist people."—I. D. Baker.

"I thank God for the movement that has been extended to the country preachers in this school."—Lester Gilbert.

"I think this Preachers' School at Union University is worth more to the country pastor than anything the denomination can do for them. The fellowship and association together during these days draw us all together as nothing else will."—A. L. Outland.

"I believe from the depth of my soul that the Preachers' School is the greatest thing to help the country preacher that the denomination has ever put on."—Lloyd M. Mayer.

"I feel that it is a great blessing to me as a country pastor to come to this school, and I believe that it will be more help to my churches. I thank you brethren for putting it on."—E. M. Mills.

"The Preachers' School at Union University is great. It has meant much to me even for the first week."—O. C. Markham.

"The best spirit and fellowship I have ever enjoyed. We are all as one big family studying and praying together."—Denny A. Stubblefield.

"This has been the most profitable week I have spent since my school days. Would not miss it for anything."—W. L. Smith, Yale Baptist Church.

"These schools will do more than anything to revive the spiritual conditions of our people."—Mayvin O. Wayland, Centerville.

"I believe the Preachers' Schools now under way are the greatest move that the denomination has made for many a year."—John Jones Smith, East Chester Church.

"After attending the Preachers' School at Union University for one week I am convinced that this is the greatest forward movement Tennessee Baptists have ever made."—L. E. Brown.

"These courses are the finest that I have ever had. I thank God for men who have their hearts open to the Lord's cause. This is the greatest thing the denomination has ever done for us preachers."—Roy Crider, Milan.

"The school has been a wonderful help. I am better prepared for my work by having attended even this one week."—J. W. Camp.

"I wish to express my appreciation for the Preachers' School. It has meant great things to me."—C. R. Walls, Oliver Springs.

"The Preachers' School at Carson-Newman is great. I hope you may put it on every summer."—George M. Trout.

"This school has meant already to my association more than it has cost the denomination. I have fourteen preachers from my association, and they are all interested. What will this mean to our association when they get back into their churches?"—A. F. Mahan, Etowah.

"Words will not express my gratitude for this fine school. It is my firm conviction that the Preachers' School was born in heaven, and that its birth is the dawning of a new day for preachers and all Baptists of Tennessee."—F. T. Carroll.

"I have recently entered the ministry and know nothing of the conferences and laymen's meetings, but I cannot imagine anything that could be of more help to either an experienced or an inexperienced preacher than this Preachers' School. Forgetting both the knowledge we may obtain and the wonderful fellowship we have, the inspiration alone is worth all the cost."—Chas. S. Runyan.

"My conviction is that this month of training will mean more to the country pastor than anything that has come our way in years. So I wish to thank God who put it into the hearts of our great men of our State Board to make it possible for

us to have this privilege."—F. R. Sherrill.

"I want to thank you and the State Mission Board for the Preachers' School at Union University. The past week has meant much to me. I am sure the remaining three weeks will enable me to get a better hold upon God by having a clearer insight into the Bible. I would say to all of the preachers in the State: 'Come thou with us and we will do thee good.'"—J. H. Turner, Alamo.

"I appreciate very much the opportunity of attending the Preachers' School, as I have lately enlisted in the work, and feel that it will be a wonderful help to me."—Marvin Stinson.

"I look upon the Preachers' School as a privilege that has been brought about by prayer, and I am very grateful for the opportunity of attending. I sincerely hope that it is just the beginning of a continued effort in giving the underprivileged that which is so badly needed and appreciated by us all."—J. J. Jenkins, Robertson County.

"This school is meaning to me in

an educational way just what an ice-cold watermelon means to a hungry negro in a physical way. It is surely the oasis in the preacher's desert. Thanks to all concerned for the privilege."—Joe M. Strother, Robertson County.

"I wish to say in regard to the Preachers' School at Carson-Newman that any pastor or layman that fails to get a part or all of this school is missing a great opportunity, as we have some of the greatest teachers of our country."—T. J. Latham, Birchwood.

"Thanks for your good letter. I believe the school at Carson-Newman to be the greatest step forward we have made in some time. Sorry I did not get to see you when you were over there, but after carrying a load of Big Emory preachers to Jefferson City I had to return to Oakdale Monday on account of a funeral. However, I was with them the last two days of the week and enjoyed it very much. If the Lord wills I shall be there the remainder of the school. May the Lord's most gracious blessing be upon you in your work."—David Burris, Oakdale.

Gov. W. J. Hollway of Oklahoma City, Okla., a member of the class of 1910, recently delivered the bac-

calaureate address to the students of Ouachita College, Arkadelphia, Ark. (Turn to page 14.)

AMONG THE BRETHREN

By FLEETWOOD BALL

J. G. Holder has resigned as pastor at Beaver, Okla., and accepted a call to the First Church, Shattuck, Okla.

West End Church, Birmingham, Ala., is fortunate in securing as pastor, H. C. Bass of Dothan, Ala., formerly a pastor in Texas.

J. E. Hampton of Warrensburg, Mo., formerly pastor at Murfreesboro, Tenn., has accepted a call to the First Church, Miami, Okla.

J. H. Cozad resigns as pastor at Mexico, Texas, to accept the First Church, McKinney, Texas, effective Sunday, June 8th.

Louis Entzminger of Hot Springs, Ark., lately supplied the pulpit of the First Church, Lake Charles, La., the church being pastorless.

Sunday a revival was begun at Summitt, Miss., in which the pastor, L. Bracey Campbell, is being assisted by Geo. P. White of Hazlehurst, Miss.

The First Church, Vicksburg, Miss., secures as pastor W. H. Morgan of Hartsville, S. C. Mississippi is his native state.

B. V. Ferguson of First Church, Fort Smith, Ark., will do the preaching in a revival at Wynne, Ark., beginning June 15th.

M. L. Voyles has resigned as pastor at Harrison, Ark., and moved to Little Rock, Ark., to re-enter evangelistic work.

E. P. Baker of LaBelle Place Church, Memphis, is to do the preaching in a revival at Baldwin, Miss., A. M. Overton, pastor, beginning August 24th.

The church at Holly Springs, Miss., is enjoying a revival in which the pastor, R. A. Morris, is being assisted by George Ragland of Lexington, Ky.

Jewell Church, St. Louis, Mo., is fortunate in securing as pastor F. C. Luedeeke, who comes from the Seminary in Louisville. He is a native of St. Louis.

Robert G. Lee of Memphis is doing the preaching in a revival in the First Church, Paragould, Ark., R. L. Hurst, pastor. Gale Holcomb of Oxford, Miss., leads the music.

Frank B. Fagerburg of the First Church, Springfield, Mass., has been called to the care of First Church, Los Angeles, Cal., and has accepted, effective September 1st.

The First Church, Richmond, Va., celebrates this year the 115th anniversary of its organization. It has had in that time only thirteen pas-

tors, C. W. Daniel being the present brilliant incumbent.

A revival is in progress in the First Church, Fulton, Ky., C. H. Warren, pastor, which began last Sunday. Chesterfield Turner of First Church, Frankfort, Ky., is doing the preaching.

The church at McKenzie, J. H. Oakley, pastor, voted unanimously Wednesday night to build a new church and a new pastor's home. Work will begin as soon as the architect can draw the plans.

Roger L. Clark of First Church, Quitman, Ga., formerly pastor at Humboldt, Tenn., has accepted the care of Central Church, Martin, Tenn., succeeding T. E. Baber, resigned.

There were 64 additions in a recent revival at Mountain View, Okla., H. C. Lamb, pastor, in which H. W. Stigler of Frederick, Okla., did the preaching. The music was led by J. L. Blankenship and wife.

Furman University, Greenville, S. C., recently conferred the following honorary degrees: LL.D., on Francis Pendleton Gaines; D.D., on J. D. Crain of Columbia and William G. Moore of Sumpter, S. C.

The First Church, El Dorado, Ark., J. H. Buchanan, pastor, on Sunday, June 1st, raised over \$15,000 in cash and pledges for the debt-paying campaign. The pastor visited a country church in the afternoon and secured \$574.

The First Church, Dyersburg, F. J. Harrell, pastor, will conduct a revival beginning June 15th and continuing two weeks. J. G. Hughes of Union City will do the preaching and Carlyle Brooks of Atlanta, Ga., will lead the music.

When H. A. Smoot of Marion, Ill., preached the dedication sermon of the First Church, Roswell, N. M., Julian Atwood, pastor, the amount of \$7,000 was raised. Brother Smoot went 1,205 miles to perform that service.

S. L. Stealey of Oklahoma City, Okla., has been elected tutor in Systematic Theology in the Southern Baptist Theological Seminary, Louisville, Ky., owing to the absence of Prof. H. W. Tribble, who is spending a year in Europe for study.

Baylor University, Waco, Texas, recently conferred honorary degrees as follows: LL.D., on O. L. Bohammer, Indianapolis, Ind.; Arthur M. Hyde and Joseph F. Rock; Doctor of Literature on James Q. Dealey; D.D., on F. B. Thorn, F. M. McConnell and William R. White.

Will You Help Answer the Question



RAISED BY
THE FOREIGN MISSION BOARD
ON PAGE 7 OF THIS ISSUE

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 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

W. M. U. Young People's Dept.

Miss Ruth Walden, State Leader

A BOY'S WISH

I wish that I had been the boy
 Whose lunch the Master used,
 To feed that throng, five thousand
 strong,
 I would not have refused,
 But gladly let Him have it all,
 Nor any part held back,
 When Andrew said he wished my
 bread
 And fish, there'd be no lack.

The Master seemed to be so glad
 Some helper He had found.
 And then, you know, just row on row
 They sat them on the ground.
 A pause, and then with thankful-
 ness,

The Master's voice arose,
 He blessed His God who understood,
 Whose mercy overflows.

He broke the bread and gave it out,
 The miracle began;
 The fishes too, though they were few,
 Just spread from man to man.
 A wondrous thing, ne'er seen before;
 When He broke, it multiplied,
 Nor stayed until they had their fill,
 And all were satisfied.

I wish that I—but then you know
 I'll give this heart of mine;
 My hands and feet will run to meet
 The Master's call divine.
 I'll give my body and my tongue,
 I'll tell the story, too,
 How Jesus came and bore the shame
 To live and die for you.

Perhaps the Master so can use
 What little lunch I have,
 That many a soul will reach the goal
 Across death's dark cold wave.
 Should Jesus take my little store,
 How happy I would be,
 I'd sing His praise through endless
 days,
 Because He could use me.
 —Selected.

This week we are featuring the
 Order of Royal Ambassadors. This
 is the W. M. U. organization for boys
 from 9 years to 17 years. The ob-
 ject of the organization is to study
 God's Word for a better knowledge
 of Him, of His principles, precepts

and plans; to study the lives and
 works of great missionary heroes
 who, as His ambassadors, have re-
 presented Him in other lands, in other
 times and now; to endeavor by con-
 duct and contributions to make
 Christ known to the world that many
 may know and be reconciled to Him.

The R. A. work in Tennessee is
 progressing in a finer way than it
 has ever before. There are some-
 thing like 200 chapters in the State.
 We hope many of these will get busy
 this summer and organize chapters
 in neighboring churches.

ATTENTION, CHIEF COUNSELOR!

Has your chapter had a mission
 study class this year? If not, dur-
 ing the summer is a splendid time
 to get the boys together to have out-
 door meetings and study some inter-
 esting book. The boys will enjoy a
 picnic, games, etc., in connection
 with the class. "Campfires in the
 Congo," by Mrs. J. M. Stringer, price
 50 cents, is a splendid book of sto-
 ries of African boys and girls who
 have come under the influence of
 Christianity. This is especially adap-
 table to junior chapters. Or they
 will like "Brave Adventurers," by
 Katherine S. Cronk, price also 50
 cents. "Livingston the Pathfinder,"
 by Basil Mathews, price 75 cents, is
 still a popular book for the interme-
 diates. (Order from Baptist Foreign
 Mission Board, Richmond, Va.)

CHARTER YOUR R. A. CHAPTER

Some chapters are having their
 chapters chartered by the state lead-
 er. When they do so they receive
 a large certificate from the state of-
 fice. This is a lovely certificate with
 place for name of church and chap-
 ter, also space for picture of charter
 members. Any R. A. chapter would
 be proud to frame it and hang it in
 their meeting room or in the church.
 Price of certificate, 25 cents. The
 chapter should be named before be-
 ing chartered. Following are sug-
 gested missionaries for naming the
 chapters. Each chapter may select
 its own name either from the list of
 missionaries or in honor of a mis-
 sionary who is a member of or sup-
 ported by the local church:

David Livingston—"Africa's Path-
 finder and Emancipator."

Robert Moffatt—"Pioneer to Af-
 rica."

Robert Morrison—"Protestant Pio-
 neer to China."

John T. Anderson—"Greatheart of
 the South."

T. W. Ayers—"Builder of the First
 Southern Baptist Hospital in China."

W. B. Bagby—"One of Our First
 Missionaries to South America."

George Green—"Doctor in Africa."
 George Leavell—"Doctor in China."

(See list in back of "Home and
 Foreign Fields.")

KNIGHTLY DEEDS FOR ROYAL AMBASSADORS

It is the duty of the Embassy of
 Knightly Deeds to plan a definite pro-
 gram for each month and bring the
 boys to the realization that soul-win-
 ning is the motive of all knightly
 deeds. He should report at the regu-
 lar meetings, also at business meet-
 ings of the W. M. S. Here are some
 suggestions. What to do:

Organize a clean-up crusade.
 Help keep church and grounds
 neat.

Distribute Bibles and good litera-
 ture.

Messenger service to absent Sun-
 day school pupils.

Share games, books, and recreation
 with younger boys.

Glad service in home.
 Make toys for church nursery.

Baskets of fruit to sick and shut-
 ins.

Do something special for the ne-
 groes in community during June.

Note: Unique ways of keeping
 record of Knightly Deeds: (1) Amb-
 assador wears knot in the tie until
 Knightly Deed is done, or wears pin
 on inside until Knightly Deed is done.

ROYAL AMBASSADORS AND ORPHANS' HOME DAY

A few weeks ago programs and
 other material was sent to each W.
 M. U. organization in Tennessee for
 the observance of Orphans' Home
 day in June. The junior organiza-
 tions are rallying to the cause in a
 splendid way. One of the chapters
 in Nashville has already begun work-
 ing with the cards of bricks, and
 several of the ambassadors have sold
 more than forty bricks. They are
 realizing their personal responsibility
 in helping to build the boys' home,
 and they are working at it with a
 will. We trust other chapters over
 the state are just as enthusiastic.
 "Buy a brick" is the slogan. (Write
 to State Headquarters, 161 Eighth
 Avenue, N., Nashville, for as many
 envelopes and cards as you need.)

HOW TO PRESENT DEGREE WORK

(From Alabama W. M. U.)

Ask boys if they want to take a
 trip. Tell them it is five miles to
 Pageville and all who want to go
 may bring their bicycle (picture) to
 next meeting. Cut pictures of mo-
 torcycle or bicycle from magazines
 and have thumb tacks to use on poster
 prepared by counselor. Direc-
 tions for making poster: On left side
 of poster—about 24 by 36 inches draw
 a sign-board announcing the trip.
 Cut pictures of boys from magazines
 and place them around so that they
 will look like they were signing up
 for the trip. At right of poster
 sketch roofs of houses, towers, and
 wall around Pageville and along
 winding road place five mile boards.
 On the first is written Commission
 and Declaration. Boys must memo-
 rize this before they are allowed to
 start. The second board has Matthew
 28:19, 20; third, John 3:16 and
 12:3; fourth, Exodus 20:1-11; and
 the fifth, Exodus 20:11-17. Each boy
 moves his bicycle as fast as he mem-
 orizes these passages. At the next
 meeting when the boys are ready to
 begin the trip get them to talk about
 our ambassadors to other countries.

1. What kind of men are chosen?
 (a) Wise men. Must know laws
 of his own country and one to which
 he goes.

(b) Capable men. Able to take
 care of the interests of our country.

(c) Honest men. His character
 and conduct represent the character
 and conduct of his country and peo-
 ple.

(d) Studious men. Must keep up
 with the events of the day.

2. How are they appointed?
 Commissioned by President, with
 power of the United States govern-
 ment back of them.

3. Purpose of their going?
 To establish peace and good will
 among nations. But "we are ambas-
 sadors for Christ," a much greater
 honor than to be an ambassador for
 the United States at the court of
 England or any other court.

4. What kind of boys are wanted
 for R. A.? If they become good am-
 bassadors for Christ, the same qual-
 ities will be required as above.

5. How does he receive his com-
 mission?
 6. What are his marching orders?
 (Matt. 28:19, 20.)

7. What is his message? (John
 3:16.)

8. His rules of conduct? (Exodus
 20:1-17.)

(If the above plan is worked out
 in presenting the first degree, the
 boys have learned more than just
 the Scripture references. They are
 ready for the rank of page if they
 can go all the way without making
 a mistake. A blue felt arm band is
 given as emblem of rank of page.
 See R. A. Manual, pages 11 and 12.)

Rank of Squire

(See Manual for Requirements.)

A poster showing road leaving
 Pageville with several automobiles
 going toward Squiretown which is
 seven miles away. Ask each boy to
 bring the auto he wants to make the
 trip in—cut from magazines, of
 course. Have some extra ones for
 those who forget.

First Mile: Every ambassador
 ought to know his superior officers.
 Draw an outline map of the eigh-
 teen states in Southern Baptist con-
 vention. Cut from Baptist literature
 pictures of secretaries of all our
 boards and paste them where boards
 are located with their addresses, also
 W. M. U. officers. (See R. A. Man-
 ual, page 29.)

Second Mile: First psalm. The
 Old Testament picture of a good
 man. Use blackboard to contrast the
 two men pictured in first psalm.

Righteous:	Ungodly:
What he doesn't do.	What he shall not do.
What he does do.	What he shall do.
His reward.	Shall perish.

The righteous man's guide. Psalm
 119:105.

Third Mile: Psalm 119:105 and
 Isaiah 53:4-6. The ambassador's
 road map. Psalm 119:105. Old Tes-
 tament picture of the ambassador-in-
 chief. Isaiah 53:4-6.

Fourth Mile: Matthew 5:1-12.
 New Testament picture of a good
 ambassador.

Fifth Mile: Matthew 22:35-40.
 The supreme test of ambassadorship
 or the key by which he is admitted
 into the temple.

Sixth Mile: The four parables in
 Luke 15 and 16.

Seventh Mile: Tell life story of
 three missionaries. (For material
 use "The King's Own," by Lawrence,
 or "Trail Makers in Other Lands,"
 by Lambdin.)

Rank of Knight

Here we switch from the ambas-
 sador theme to the Knights of the
 Round Table. This change will sus-
 tain the interest of the boys, for they
 love the King Arthur stories.

Poster to use: Sketch the east
 coast of America and west coast of
 Europe with Atlantic Ocean between.
 This trip is made by steamer. Have
 picture of one cut from magazine
 for each boy. Indicate the route
 by dotted line. Mark it off into ten
 equal parts, starting from Richmond,
 Va., to New York to get an ocean
 liner, thence to the "Knight's Castle
 by the Sea" in England.

Before starting on this tour get
 the boys to talk about the knights of
 old, where they lived, what they did,
 who was their king and why did they

ROYAL AMBASSADORS AT ORPHANAGE

These Boys Are Sleeping in the
 Basement Because the Fire De-
 stroyed the Dormitory Last Fall.



CHEEK DORMITORY AT ORPHANAGE

This Was the Home That Was
 Burned. Let Us "Arise and Build"
 With Our Offering on June 30th.

love him so. "The Knights of the Silver Shield" is a good story to introduce this work with.

Why were the knights so willing to serve?

1. Why should we serve willingly? Psalm 67 tells why. This memorized puts the would-be knight in New York with passport and everything ready to set sail.

2. Talk about the knight's armor. The Christian knight must know how to use his armor. Learn Eph. 6:10-18. These pieces can be made from cardboard and covered with silver paper. Let the boy put each piece on as he recites these verses.

3. The knight's rules of conduct. Eccles. 12:1; Ps. 119:16.

4. The knight's command. Isaiah 55:6-9.

5. How we are to become followers of the King. Hebrews 7:25 and Romans 10:9-10.

6. The knight's warning. Matthew 6:19-33.

7. The knight's source of supplies. Matthew 7:7-14.

8. The knight's creed. (Order tract, "A Brief Catechism on Baptist Beliefs," by Dr. Van Ness of Sunday School Board, 161 Eighth Avenue, N., Nashville, Tenn.)

9. Know ten missionaries, give their work.

10. Every knight should know his territory and the strength of his forces, the size and working program of Southern Baptist Convention. (See chart of Denominational Organizations. For additional information concerning the Southern Baptist Convention, see S. B. C. minutes. Extra copies of the chart can be secured from the State W. M. U. office at two cents per copy or 15 cents per dozen.)

(When a boy can pass examination on these things and meet the requirements to satisfaction of the chapter, he is given the crown to add to the arm band.)

Additional Suggestions for Degree Work

Every boy when he enters the Intermediate R. A. should have already attained the rank of Squire. If he has not, let some older boy coach him in the required work and see that he passes the tests of "Page" and "Squire" as soon as possible.

The work for the Intermediate R. A. should be made hard. Here are two requirements that could be added to those listed in the R. A. Manual for attaining the rank of Knight: (1) Read some missionary book designated by the chief counselor, and tell about it before a Sunday school class or meeting of the Royal Ambassadors. (2) Train some other boy to become a "Page."

"The King's Business." The R. A. hymn should be memorized. This could be an additional requirement in attaining the rank of "Squire."

Allow no boy to wear an R. A. pin until he has first passed the Page test. Then on the night that he completes the test successfully present him with a pin as a gift from the W. M. U. of the church, explaining to him the meaning of the colors and the emblems and also cautioning him that the pin will be required of him if he should fail to live up to R. A. ideals.

A boy should not be initiated into the Royal Ambassador Chapter until he has first passed the Page test. This makes membership in the R. A. of more importance.

No Junior boy should rank as an Ambassador. This rank is exclusive for Intermediates.

ORGANIZATION OF THE ORDER OF ROYAL AMBASSADORS

"A boy, sir, is the beginning of a man," was the wise answer given by a youth to the question, "What is a boy?" Here is a question for you, "How is your man being begun?"—your own boy, the boy who belongs to the junior or intermediate Sunday school and B. Y. P. U., the boy who joined your church a few months ago, the boy who lives in your community, but has no Christian influ-

ence—how is the man, that boy will be, being begun? Jesus began by learning God's Word, by loving God's world, by living for God's will, by devoting Himself to God's work. Don't you want everybody to follow in His footsteps? If you will organize a Royal Ambassador Chapter, they will learn more of the Bible; it is the R. A. Guide Book; they will come to know God's world through eyes opened wide by the challenge of missions; they will seek God's will as knight-errants praying for His orders for the day; they will put the kingdom first all through their lives.

Missions is a powerful transformer of a boy; it touches his love of daring adventure, it thrills him with loyalty and faith, it calls him by the challenge of example and task for him. Missions is presented to boys through a Royal Ambassador Chapter which gives them a Baptist club for boys, with motto and song and cheers, with initiation, with degree work, with passport, with camps and hikes and all the things boys love plus the striving to be "an ambassador for Christ."

You may think of the boys of your church as problems. They become powers and prides when they have the impact of missions, the biggest business in the world, to keep them straight in their thinking about God, pure in their living for God, honest in their giving to God, zealous in their working with God.

Find a chief counselor—a man if possible, a woman if no man is available, a young couple interested in boys is nearly ideal. Invite the boys to meet. Invite a neighboring chapter over to explain R. A. and give a sample program. Remember that "foster" to W. M. S. means feed, furnish, finance. The Manual will give you more information; organize an R. A. and let your boys be made into Christian men of kingdom influence.

SUPPLIES FOR ROYAL AMBASSADORS

World Comrades, a monthly missionary magazine containing pro-

grams, stories, letters from other chapters, book reviews. Price \$1 a year from World Comrades, 1111 Comer Bldg., Birmingham, Ala.

Royal Service, the official organ of the Woman's Missionary Union, a monthly magazine with a special department of suggestions and practical methods for R. A. counselors. Price 50 cents a year from Royal Service, 1111 Comer Bldg., Birmingham, Ala.

Home and Foreign Fields, the convention's monthly magazine, containing missionary stories. Price \$1 a year from Baptist Sunday School Board, Nashville, Tenn.

Interesting story leaflets and pageants of life in different mission fields listed each month in Royal Service. Price from 2 cents to 15 cents each from address below.

Royal Ambassador hymn, "The King's Business," words with music. Price 2 cents single copies or 10 cents a dozen from address below.

Royal Ambassador pennant, dark blue felt with yellow lettering; size, 15 by 36 inches. Price \$1.50. Order from address below.

Royal Ambassador arm band, royal blue felt for page. Price 25 cents. Additional emblems for degree of Squire, Knight and Ambassador, 10 cents each. Order from address below.

R. A. pin. Price 25 cents. Standard of Excellence chart, wall size. Price 25 cents. Stars for marking, 10 cents. Address W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

Mission Study Books—a limitless supply of thrilling stories at prices from 40 cents to \$2.50 from Baptist Foreign Mission Board, Richmond, Va.

R. A. Manual. One copy free to each chapter; others ordered at 10 cents each from state headquarters.

Mission Study Awards. See Manual and write state leader for information.

R. A. Baseball Score free with directions.

Order from 161 Eighth Avenue, N., Nashville, Tenn.

FOR YOUR Y.W.A.—IS IT RIDGECREST FOR YOU?

Just two more weeks before Ridgecrest Y. W. A. camp. The registrations from Tennessee Y. W. A.'s are coming in slowly, reports Miss Pearle Bourne from the Birmingham headquarters. Pack your grip and let's go to Ridgecrest! We Tennesseans want to run North Carolina a close score. Send registration fee of \$2 to Miss Pearle Bourne, 1111 Comer Bldg., Birmingham, Ala. Girls, you will not regret at all spending ten days in this delightful camp. With Mrs. W. J. Cox, Miss Margie Shumate, China; Miss Pauline White, Brazil; Dr. W. O. Carver from the Seminary in Louisville; Dr. Austin Crouch; Miss Emma Leachman and others on the program, you will not want to miss a service. Rowing, hiking, horseback riding, swimming, tennis and good eats lures one to Ridgecrest! (Round-trip tickets will be sold at one-way fare plus a dollar when bought on June 13, 14, 16 or 22. Room and board, per day \$2.)

DIVISIONAL HOUSE PARTIES

East Tennessee: Carson-Newman College, July 29-31 for G. A.'s; August 1-3 for Y. W. A.'s.

West Tennessee: Union University, August 19-21 for G. A.'s; August 22-24 for Y. W. A.'s.

Middle Tennessee: Tennessee College, August 27-29 for G. A.'s; August 30-September 1 for Y. W. A.'s.

TENNESSEE VALLEY W. M. U.

A quarterly meeting will be held in the Baptist Church of Graysville, five miles south of Dayton on the main highway, on Saturday, June 14. The speakers will be: Rev. Carl Howell, Dayton; Miss Mary Northington, Nashville; Miss Agnes Tilford, Chattanooga; Mr. Roy Anderson, Chilhowee Institute; Mrs. Belle Barnes, Graysville; Mrs. Versa Adams, Sale Creek. May the Lord give us a great day.—Mrs. C. R. Trotter, W. M. U. Superintendent.

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BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave. N.

NASHVILLE, TENN.

AMONG THE BRETHREN
(From page 11.)

L. D. Summers of Hot Springs, Ark., is doing the preaching in a revival at Festus, Mo., A. J. Johnson, pastor. Singer W. J. Morris of Little Rock, Ark., is directing the music.

The First Church, Winona, Miss., V. E. Boston, pastor, is experiencing a gracious revival in which Harry L. Martin of Lexington, Miss., is doing the preaching. Stanley Armstrong and wife have charge of the music.

W. M. Bostick of the First Church, Clarksdale, Miss., is doing the preaching in a revival with First Church, Corinth, Miss., T. W. Young, pastor. Carlye Brooks of Atlanta, Ga., leads the music.

By THE EDITOR

Bellevue Church, Memphis, has broken ground for their new educational plant.

One hundred and twelve Bibles come from the presses of the New York Bible House each hour.

C. L. Bowden of Elizabethton has been aiding Pastor Fleetwood Ball and First Church, Lexington, in a revival meeting.

James Allen Smith, formerly of Bell Avenue, Knoxville, sails the 15th with his family for a tour of Europe and the Holy Land.

The June meeting of the Executive Board was held last Tuesday in Nashville. A report of its actions will be given later.

The German Baptist Theological Seminary celebrated its fiftieth anniversary June 1-3. The school has a present enrollment of 59 students.

Canterbury Cathedral, the oldest Christian organization in England, is this spring celebrating its 800th anniversary.

First Church, Dallas, Texas, has a membership of 6,000, which represents a growth of 5,250 since Dr. Truett became pastor thirty years ago.

A royal welcome awaited Brother and Mrs. Mark Ferges when they arrived in Newbern to take up their new work with the First Church there. The people are rejoiced to have the new pastor on the field.

We acknowledge announcement of the commencement services at Dodd College, Shreveport, La., which were held June 9th with John H. Buchanan of Eldorado, Ark., and Mrs. W. J. Cox of Memphis as speakers.

We have several volunteer preachers for meetings in destitute fields, but so far no such church has written us for an evangelist. Is it possible our churches are so dead they won't even accept a gracious gift?

Brother C. T. Cates, 2209 Cushman Street, Chattanooga, joins our volunteer band. Rural churches near Chattanooga or elsewhere may have his services for one meeting without worry over the collection.

E. W. Stone, 310 South Seventh Street, Nashville, has joined our volunteer band and will go to at least one pastorless rural church for a revival meeting without any sort of financial reward.

Pastor A. W. Duncan of Dunlap says their meeting is to begin July 13th. Frank Grazeidai of Chattanooga will have charge of the music. "Things are shaping up, under the leadership of the Holy Spirit, for a great meeting," he says.

There were twenty-nine additions to the church at Doerun, Ga., in a

Grateful for Relief

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meeting which closed on June 4th. By request of the church, the pastor, Rev. A. N. Norris, did the preaching; Brother C. A. Lanier of Cuthbert, Ga., had charge of the music.

Brother L. B. Cox sends greetings to the brotherhood as he begins his work with the Eudora Church.

At its recent commencement Mercer University conferred the degree of D.D. on Kyle M. Yates of the Louisville Seminary, and LL.D. on E. P. Gaines of Wake Forest.

The LaFollette paper of recent date carried a brief of a good sermon from Pastor Douglas Hudgins on the subject, "Why Should I Go to Church?" It was a good message and the paper presented it in an attractive manner.

A new foreign mission study book just off the press appeals to us at first glance because the author is Dr. T. W. Ayers, known and loved for his long service as medical missionary in China. The title of his book is "Healing and Missions."

Mrs. J. H. Anderson, widow of a former secretary of our Baptist State Mission Board, has been visiting friends in our state. She is on her way to Atlanta, Ga., where a daughter lives. The editor enjoyed a long visit with her last Friday.

Dr. O. L. Hailey says: "The June issue of Home and Foreign Fields is the best issue that has ever been published dealing with the negro question. Most timely and thoughtful articles are contributed by our negro brethren and are well worth anybody's reading."

Pastor Lloyd T. Householder of Cleveland writes: "We begin our third annual Vacation Bible School June 1st with splendid enrollment. During May the pastor preached three commencement sermons at Englewood, Ooltewah and Bradley High of Cleveland, respectively."

The North Shore Baptist Church of Chicago, located on Berwyn Avenue at Lakewood, keeps "open house" during the summer season for the thousands of tourists who make Chicago a stopping place, and invite all out-of-town friends who are in the city on Sunday to worship with them.

Pastor T. H. Carden of Henryetta, Okla., writes that he will be visiting in Pulaski the last of August and would be glad to supply some pulpit in the state on the fourth and fifth Sundays in the month. There have been 160 additions to the church at Henryetta during the sixteen months of his pastorate.

A call has been issued to the Baptist pastors of Middle Tennessee to meet in Murfreesboro, at the First Baptist Church, on July 1st, for the purpose of organizing a Middle Tennessee Baptist Pastors' Conference. This is a fine movement. Let all pastors watch for further announcements.

Secretary E. D. Solomon of Louisiana and Singer Stanley Armstrong of Memphis have just concluded a meeting at Emmanuel Church, New Orleans. Stanley Armstrong is now singing in a meeting at First Church, Winona, Miss. Dr. Harry L. Martin is preaching. Dr. V. E. Boston is the beloved pastor.

Pastor W. C. Creasman of Shelbyville preached two commencement sermons on a recent Sunday in his town. At the morning hour he preached the sermon for Tate School and in the afternoon the sermon for the high school. He has recently concluded a series of doctrinal sermons presented during a week's special services in his church. The house was well filled each night, and three fine boys were converted and united with the church. The congregation asked that another such series be given in the future.

Orlinda Sunday School is putting on a demonstration program next Sunday at 2:30 o'clock. It is the regular monthly meeting of one group of their associational Sunday

school union of which V. W. Webb is superintendent. Robertson County is working hard to improve her Sunday schools with Pastor A. M. Nicholson of Orlinda leading in the promotional work.

When Brother and Mrs. O. P. Maddox returned to their work in Brazil, they took with them the money with which to purchase a car to be used on their field. This was a gift from friends in Robertson County, where Mrs. Maddox was born and reared. Brother Maddox' last sermon in this country before leaving was preached in the First Church, Springfield, when in a tender farewell service friends and loved ones bid them "Godspeed" as they turned their faces to South America once more.

Buying Monuments

When buying monuments the important factors are to secure the very best material and workmanship. From a material standpoint you can make no mistake if you require your dealer to use Winnsboro Granite. It should be of even texture and straight grain, free from defects, such as stains, white or black streaks, white or black splotches of size, or weaves (variation in the mixture of light and dark crystals) in the grain.

You can yourself test the stone by having a bucket of water thrown over it. Defects which are not apparent when the stone is dry stand out prominently when it is wet. It is important to know, however, that the stone is not some stone similar to Winnsboro Granite, but the real Winnsboro Granite, which means first grade product of the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C.

This granite costs more and is strictly graded. You can afford to pay your dealer something more for a monument built of such stone, if you are interested in having a monument which will last, remain beautiful through centuries, and afford high legibility of inscription. The quarry will issue through your dealer a guarantee that the stone which he uses for your purchase of a monument is Winnsboro Granite, which means the very first grade of perfect stone sold by Winnsboro Granite Corporation. Do not accept second-grade stock unless you are willing to have the monument carry certain irregularities known to the trade as defects. Since the cost of the stone in the finest Winnsboro Granite monument is only about 20 per cent of the total cost of the erected monument, you can afford to pay the higher price for a real Winnsboro Granite monument, and have the assurance that there is nothing better to be had for permanence, beauty and legibility of inscription.

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PASTORS' CONFERENCES

MEMPHIS PASTORS' CONFERENCE Reports for Sunday, June 1, 1930

Church.	Pastor.	Additions—			
		In S. S.	B.Y.P.U.	By Bap.	By Let.
Ardmore—	W. C. Solomon	---	---	2	---
Capleville—	J. R. Burke	55	40	---	---
Calvary—	J. G. Lott	270	45	2	---
Central Avenue—	A. E. Autry	219	---	4	---
Egypt—	C. L. Owen	46	---	---	---
First—	A. U. Boone	972	115	1	1
LaBelle—	E. P. Baker	510	225	---	2
Merton Avenue—	S. P. Poag	278	100	---	---
New South Memphis—	W. L. Norris	196	78	---	---
National Avenue—	F. H. Stamps	78	34	10	1
Rowan Memorial—	J. W. Joyner	142	30	11	4
Speedway—	William McMurray	358	---	---	---
Temple—	J. R. Black	812	151	1	3
Trinity—	C. E. Myrick	382	150	2	4
Union Avenue—	H. P. Hurt	732	315	14	10

Notes: The day was unusually good for many of our churches. The totals reported by the sixteen pastors are: Sunday school, 5,050; B. Y. P. U., 1,283; additions by baptism 47, by letter 25; total, 72.

CHATTANOOGA PASTORS

First: J. H. Hughes. The Garden of Life; His Everlasting Arms. SS 1059, for baptism 1, baptized 2.

Northside: R. W. Selman. The Church Christ Founded; Swimming to Christ. SS 346, BYPU 54, by letter 1.

Rossville Tabernacle: Geo. W. McClure. Saved by Grace; Come, Follow Me. SS 282.

East Lake: L. A. Brown. Pure Religion; Why People Leave Jesus. By letter 1, baptized 2.

Redbank: W. M. Griffith. The Poverty of Jesus and the Christian's Riches; Redeeming the Time. SS 311, by letter 2, for baptism 3, baptized 5.

Oak Grove: Geo. E. Simmons. No More Sea; Christ at the Door. SS 200, by letter 4, baptized 1.

Ooltewah, First: R. R. Denny. Steadfastness. BYPU 30.

Eastdale: J. D. Bethune. Lecture by J. B. Phillips, M.D., Cradle Roll program; The Precious Name of Jesus. SS 178, BYPU 41, by letter 3, for baptism 1.

St. Elmo: L. W. Clark. Jesus in the Shadow of the Cross; God's Plan of Salvation. SS 368, BYPU 76, baptized 6.

East Chattanooga: J. N. Bull. The Trials and Victories of Daniel; The God of Love. SS 328, by letter 1.

Summerfield: A. A. Pruett. Endurance; Three Crosses. SS 150, BYPU 47, baptized 27.

Chamberlain Ave.: A. A. McClanahan, Jr. God's Grace; Are There Two Plans of Salvation? SS 357, BYPU 84, by letter 1.

Highland Park: J. B. Phillips. Our Building Debt Drive; The White Throne Judgment. SS 505, baptized 2, additions 5.

Edgewood: S. J. Lawrence. Evidences of Salvation; The One-Talented Man. SS 110, BYPU 34, for baptism 2.

Concord: W. C. Tallant. The Christian Rewards; The Church Boneyard.

Avondale: D. B. Bowers. I Sought Him Whom My Soul Loveth; The People and Jesus. SS 431, for baptism 1.

Brainerd: Claude E. Sprague. The Meaning of Church Membership; The New Birth Imperative. SS 157, BYPU 50, by letter 2.

Signal Hills: J. D. London. Rev. Landon Peoples. Obedience. SS 98, BYPU 53, by letter 1, for baptism 10.

Alton Park: T. J. Smith. Slew a Lion; Wist Not That the Lord Had Departed. SS 197.

Central: A. T. Allen. Giving What We Have; A Wrong Standard of Moses. SS 303, by letter 3.

Oakwood: E. G. Epperson. Going Home. SS 132.

Birchwood: J. N. Monroe. Looking at the Things Unseen, J. B. Tallant; How to Be Filled with God. SS 135.

Lupton City: G. T. King. The Compassion of Jesus; Volunteers for Jesus. SS 121, BYPU 30.

Calvary: W. T. McMahan. One Thing All Must Do; Joy Unspeakable. SS 414, BYPU 104, for baptism 1, baptized 2.

Clifton Hills: A. G. Frost. B. B. Marshall. Moral Lepers. SS 284, BYPU 104, by letter 6, for baptism 16, baptized 16.

NASHVILLE PASTORS

North End: L. H. Hatcher. The Broken Hammer. SS 112, BYPU 33.

Antioch: A. P. Moore. Christ and Children; Soul Winning. SS 105, BYPU 49, for baptism 1, by letter 1.

Seventh: Edgar W. Barnett. Dr. Tillett preached commencement sermon for Tennessee School for the Blind; God's Call. BYPU 48, by profession 7.

Eastland: J. Carl McCoy. Evangelist Ham preached, The Refiner's Fire. SS 518, for baptism 4, by letter 5, by profession 8.

Edgefield: Henderson Barton. A Candlestick in Danger; Profit or Loss. SS 408, for baptism 2, reconsecration 1.

North Edgefield: O. F. Huckaba. The Blood Line; The Unbeliever Condemned Already. SS 308, for baptism 6.

Old Hickory: J. W. Roberts. Self-Denial; The Victorious Life. SS 156, BYPU 50, baptized 2, by letter 5.

Park Ave.: E. Floyd Olive. Winning to Christ; The Transforming Power of Christ. SS 528, for baptism 5.

Grandview: Jos. R. Kyzar. No Other Name; Baptism and the Lord's Supper.

Grace: L. S. Ewton. The Return of Jesus to Earth Again; Receiving Jesus. SS 697, for baptism 7, baptized 8, by letter 2.

Lockeland: J. C. Miles. This Is the House of God; A Successful Church. SS 432, BYPU 89, for baptism 5, by letter 1, professions 5.

Centennial: T. C. Singleton. The Destiny of the Soul; The Value of the Soul. SS 168, BYPU 70, for baptism 3, baptized 2, professions 3.

OTHER PASTORS

Etowah, First: Dr. A. F. Mahan. Immorality of the Soul; Tarry Till the Comforter Shall Come. SS 537, BYPU 133.

Harriman, South: Geo. M. Trout. Lord, Teach Us to Pray; The Cure for the World. SS 183.

Cleveland, First: Lloyd T. Householder. We Would See Jesus; Sin. SS 284, BYPU 65.

Mine City: Org Foster. Love; Side Doors to Heaven. SS 216.

Knoxville, Broadway: Dr. Byron Smith. Ephesus, the Effective Church; The Young Man Who Was a Favorite Son. SS 802.

Rockwood, First: N. V. Underwood. The Unknown Christian Soldier; Be Sure Your Sin Will Find You Out. SS 223, BYPU 69.

CHURCH ARCHITECT

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What the Recent Convention Adoption of the Relief and Annuity Board's Recommendations Means:

I.

The Relief Department will be re-enforced and enabled to do more for the comfort of our old and disabled ministers and for the widows and orphans of deceased ministers.

After the close of the present calendar year all receipts from the churches will be used in paying relief benefits. No part of these contributions will go to the Annuity Departments. Gifts designated to relief will also be faithfully used as they have always been for the relief of our veterans and the net interest earnings on invested relief funds will likewise be so used. Special gifts for relief will be gratefully received and promptly distributed, or if so designated will be added to the invested fund.

Remember: That the Relief Department will not benefit by the above-mentioned change until December 31, 1930.

II.

Our Annuity Department, which has been operated for the past twelve years, will be closed to new members September 30, 1930. But will continue to pay the full benefits promised to certificate holders. No member need become fearful that the benefits which have been paid or which are expected from this source will become less certain. Members of this department will continue to pay their dues as heretofore. They will be privileged to transfer to the new department of service annuity when that department begins to operate if they elect to do so. They can continue their membership in the present Annuity Department and also participate in the Service Annuity Department if they choose to do so.

III.

The Service Annuity Department will enable churches individually to join with their ministers in building up for themselves and for their dependents a monthly income and do this while the ministers are in active service. There will be no medical examination. Thus in a dependable and economical way proper provision will be made for ministers and their families against the time of need. Prevention is better than cure. This plan does not mean that the Relief and Annuity Board will do less for preachers who come to old age or disability unprovided for. The Board will do more for such preachers year by year. The Service Annuity will bring about a condition in which fewer preachers will come to old age or disability without a support. Thus our ministry will be strengthened, our churches will be blessed and the kingdom advanced. Let our people throughout the bounds of the Convention write for full information concerning the Service Annuity. Many churches and ministers are ready to cooperate and ere long their number will be legion.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

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NEWS BULLETIN

(From page 8.)

"Only 9 per cent of the total vote, exactly 1,943,052, subscribed themselves for repeal of the eighteenth amendment. The remainder, 71-5 per cent, or exactly 1,399,314 refused to vote for the repeal of the amendment, but expressed themselves as favorable to a modified interpretation of its provisions.

"That is all? There is a most self-evident reason for it:

"On Tuesday, November 6, 1928, exactly 36,879,414 voters went to the polls, 21,392,190 of whom registered their preference for Herbert Hoover on a strong law enforcement platform, a greater vote by 5,500,000 than was ever cast for any President of the United States in the history of America.

"It would seem that the great majority of voters, who in 1928 registered a new high poll of endorsement for a staunch presidential champion of law enforcement of national prohibition, felt that the Literary Digest ballot was unwarranted by any general need or demand of the country at large.

"And the latest important registration of popular judgment of the ballot box, Tuesday, May 20th, in the great state of Pennsylvania more than confirms this judgment.

"In the Keystone State, with the wet and dry issue uppermost and dominant in the public mind, the two anti-prohibition candidates in the Republican primary, one for Governor and one for Senator, were both openly and ardently backed by the money and propaganda of the National Association Against the Prohibition Amendment.

"These anti-prohibition candidates standing on an out and out 'repeal' platform, polled respectively just 20 and 23½ per cent of the vote actually cast. The opposing candidates, running on 'bone dry' and 'mild dry' platforms received the rest, 80 per cent, in the case of the Governor, and 76½ per cent in the case of the United States Senatorial vote. But the Literary Digest poll gave the Pennsylvania percentages as 46 per cent 'wet,' 26 per cent 'moist,' and 28 per cent 'dry.'

"It is manifest that the great mass of American citizens consider the eighteenth amendment a permanent part of the Federal Constitution, and any private or sporadic attempt to cast discredit upon it is a venture deserving nothing less than complete indifference and silent contempt."

ST. ELMO REVIVAL, CHATTANOOGA

St. Elmo Baptist Church has just experienced one of the greatest revivals in its history. We had a two weeks' prayer meeting before the revival began. Evangelist Wade H. House of Murfreesboro, Tenn., and Mr. G. B. Vick of Fort Worth, Texas, were with us. The first week of the meeting was held in our church house, but the crowds became so large we had to get a big tent. The largest crowds that have ever attended any religious services in St. Elmo came to this revival. We had from 1,500 to 2,000 people in that tent many evenings.

Evangelist House did the preaching in a most effective way. He reached in this meeting more men and women past middle age than any meeting I have ever been in. Men who have lived in St. Elmo all their lives whose families were members of our church were converted and united with the church. We had 63 additions to our church and they were all adults but four.

Brother House's messages were extremely hard on sin and were very earnestly delivered. He believes in prayer and personal work. He gets results and that is what we need. He gets them right, too.

The results were gratifying to our entire section. Some of the converts united with other churches. Many from other churches were reconse-

crated. The music was in charge of Brother Vick, an honorable son of a Baptist pastor. They make a fine team. They believe in the old-time Gospel way.—L. W. Clark, Pastor.

BIG NEW PLACE

For ten years the citizens of Mars Hill village, along with President Moore of the college, have been asking me to return to the old home school and help to build it into the institution it ought and must be. But I have side-tracked the issue until I can do so no longer. On June 4th we are leaving Bluefield to take up the new work.

Mars Hill is eighteen miles from Asheville in the beautiful "Land of the Sky." The college had enrolled last year 581 students. There are 18 buildings used for college purposes and seven cottages for teachers. But the endowment is only \$70,000. I am going there in the capacity of vice president and will give a large part of my time in the immediate future to work on the endowment.

It is the ambition of all connected with the institution to make it a school where any worthy, ambitious boy or girl can go even though his means are limited. Through the years the college has stood for the old gospel and it is our purpose to maintain that status in the years to come. It is our desire to strengthen rather than destroy the faith of the boys and girls who come to us. We do the type of work that meets the approval of the editor of the Baptist and Reflector.—Oscar E. Sams.

WON'T STAY KISSED!

The bland and mendacious Literary Digest regales us with the information that it is "a disinterested friend to both parties" (the wets and dries). It reminds one of the fellow who prayed first to God and then to the devil, "because," so he said, "I don't know into which one's hands I am going to fall, so thought it best to be friendly with both." But there is a deep suspicion abroad that the cause of right, justice, honor and truth is not very highly appreciative of such friendship.

Wonder if it would not be well for the Digest to take another poll in Pennsylvania? The Digest poll is like the fellow said about kissing her if she would "stay kissed." The trouble with the Digest poll is it will not stay polled. It might be expedient also for this same publication to take another poll of the preachers of the District of Columbia, since it reported 42 pastors voted for enforcement, 38 for modification, 234 for repeal, a total of 314. As a matter of fact, there are not three hundred pastors in the District of Columbia, counting white and colored, Jews and Catholics. Out of a total of 198 Protestant ministers, only 109 received ballots from the Digest. Of this number, 87 marked ballots and returned them voting for enforcement. The Digest staged an enormous and spectacular wet propaganda, but has been thoroughly exposed and discredited. It would not be a surprise if a good many people should decide that they can get along without a publication that resorts to such methods.—L. E. Barton.

BIBLE INSTITUTE CONTINUES EMERGENCY APPEAL

By W. W. Hamilton, President

We are anxious that the brotherhood should be made acquainted promptly with the action of the Southern Baptist Convention in reference to the needs of the Baptist Bible Institute.

The convention at its meeting in 1929 authorized the Baptist Bible Institute to go afield for funds to meet accumulated installments on its indebtedness which had been carried at the banks and payments which were to become due during the last convention year. These amounts which constituted the Emergency Ap-

peal aggregated \$148,153.50. The response to the appeal during the year enabled the Institute to pay a little more than half of this amount.

It was the hope of the trustees of the Institute after securing all the money possible through the Emergency Appeal to refinance the indebtedness of the Institute, making the annual payments smaller, and thereby ease the financial stress of the school for the present.

After thorough investigation of the attitude of the banks and trust companies in reference to such loans it was found to be practically impossible to refinance the indebtedness of the Institute unless the convention would guarantee the indebtedness and assume the payment of the bonds by resolution similar to the action taken by the convention in 1929 on behalf of the indebtedness of New Mexico.

When these facts were brought to the attention of the full board of trustees at its pre-convention meeting on May 13, 1930, it was decided to ask the Executive Committee of the Southern Baptist Convention to recommend to the convention that the Baptist Bible Institute be allowed to continue its Emergency Appeal for another year for the following reasons, which were presented to the Executive Committee:

(1) Because the only alternative would be to refinance and to ask the convention to adopt some such course as was taken last year in connection with Montezuma College, and thus guarantee the indebtedness of the Baptist Bible Institute.

(2) Because the Institute and the denomination should reap the results of the efforts put forth this past year and should realize on the great place which the Baptist Bible Institute has in the hearts of our people.

(3) Because in view of the financial stringency of the past year the really wonderful success of the appeal encourages us to believe that in another year we could meet the rest of the amount included in the Emergency Appeal and also cover the indebtedness for the coming year.

The Executive Committee granted the request of the Institute and carried the recommendation to the convention that the Emergency Appeal be continued. However, the request of the Institute had previously been granted in the adoption of the report of the trustees of the Institute and it was not necessary for the convention to take action on the recommendation of the Executive Committee.

These facts are stated so that Southern Baptists may realize the absolute necessity for looking upon the appeal of the Institute during the present convention year as simply a continuation of an effort to meet the emergency payments that must be satisfied at the banks between now and the next meeting of the convention. These amounts are as follows:

Semi-annual interest due August 1, 1930	-----\$	9,151.75
Payment on bonds due February 1, 1931	-----	25,000.00
Second mortgage note due February 1, 1931	-----	73,900.00
Interest on indebtedness due February 2, 1931	-----	9,151.75

Total -----\$117,203.50

As soon as plans can be formulated, announcement will be made about the method of approach to individuals and churches in an effort to raise the above amounts during the convention year. Suffice it to say at present that Southern Baptists now know the worth and work of the Baptist Bible Institute and need not wait for a personal solicitation, but should remember that money must be in hand to meet these payments as they fall due if the Institute is to continue to function as a great missionary force in this needy mission field and meet the opportunities which were never more challenging.

BRITISH BAPTIST LEADERSHIP

By Dr. J. H. Rushbrooke

The New President: Mr. Arthur Newton has been installed as president of the Baptist Union of Great Britain and Ireland at the annual assembly in Liverpool. No one has more richly earned the highest recognition in the gift of the denomination. Mr. Newton is about seventy years of age, but in full vigor; and his long experience and manifold labors in church and Sunday school and in the London Baptist Association have been crowned by remarkable success as the chief commissioner—i. e., business organizer—in connection with the appeal for the Superannuation Fund. Over half a century of capable voluntary service justifies his call to the chair; and I see in it one more sign of the warm appreciation in which Baptists hold not only Mr. Newton, who is himself worthy of all honor, but the type he represents—the loyal, hard-working, non-ministerial church member, without whom no ministry could be effective, and no church could maintain its existence.

The New Vice President of the British Union elected at Liverpool (and who will become president next year) is the Rev. Carey Bonner. Mr. Carey Bonner is a Baptist minister, most of whose life has been given to interdenominational Sunday school work, though he has been always very ready to assist the Baptist Union or the World Alliance. In connection with musical questions, in which, as in all matters affecting young people's work, he is an acknowledged expert, he has rendered very considerable service. His presidential year will be marked probably by special emphasis upon the Sunday school and young people's work.

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