

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

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## Report on Religious Publications

(We are giving this report for the benefit of all who may wish some suggestion concerning how to make their associational report on literature. This is one of the best reports heard last year.—Editor.)

Chickamauga Church, Ocoee Association, October 12th-13th  
By S. LOUISE RUSSELL, Chairman

If our denominational papers could talk and show you in living pictures their great message, and thus get into your heart and mind their vital importance to our great denominational cause, you would be so stirred that you would be up and doing for those papers what our editors and leaders have been pleading for many a day. Our indifference and passiveness would scatter to the four winds, and we would truly feel that the "King's business requireth haste." By taking the Baptist and Reflector we are aiding State Missions and fostering the cause of State Missions; by taking the Home and Foreign Fields we are getting a Christian education as well as helping the mission cause. However, as these papers cannot speak for themselves, we beg you to listen and heed our plea in their behalf.

Tennessee Baptists are a great host numbering some 261,406, and about 15,000 of these are in our own Ocoee Association. Let me whisper something to you that we do not want any other association to find out—that out of this 15,000 in Ocoee, only 300 take the Baptist and Reflector, and 200 of these live in Chattanooga and only 100 in the association at large. Are you proud of this record? I am sure you are not. We must do better than this and support our own children of the Baptist cause. If the Baptist and Reflector could talk, I am sure it would say that it feels like an orphan without any home, and it pleads with you to open your heart and pocketbook and take it in.

Recently Oklahoma and Tennessee challenged each other to see which state could secure the most subscribers before the first of the year, and at the last report Oklahoma was ahead. Is Ocoee going to stand for that? No, we ought to get busy and secure at least 5,000 subscribers right in Ocoee—now! You can do it, O Ocoee, if you will.

Yes, I know some of you do not even know what the Baptist and Reflector is like nor what it contains. It is the best denominational state paper in the world, and it is growing better every week, and by your effort and help it will grow still better.

Let us review briefly, for those who do not know, a recent issue. I pick up one at random from my desk. Why, right here on the very first page is a very cooling and refreshing article by our editor who knows how to paint pen pictures. He is talking about the ocean waves, and as you read, even though you may have never seen the ocean, you can picture it as he so beautifully describes the majestic movement of the waves and their daily tasks. Then as he writes on in pictures he weaves a beautiful sermon that you cannot soon forget. Next we find some one has written about "Baptists and When They Are Not Baptists." Ha, you thought when you were once a Baptist you were always a Baptist, so of course you read on to see what this brother has to say, and you become interested in the article and learn something you had not perhaps thought about before. Here we turn to the editorial page, and this is always full of so many good things you do not want to miss a word. You find some thought-provoking items here. Current events in the secular and spiritual world. Now here is something to attract the eye, "Are Baptists Ashamed?" You wonder what about; you read on. We find our churches throughout the state without

an identifying name on them to indicate what church they are. Are you ashamed to tell the world that yours is a Baptist church house? If you are, then build one you are not ashamed of. Name your church that he who runs may read—"This is a Baptist Church."

Many are interested in prohibition, and you will find a very worth-while article here and a peep into the actions of our Governor, making us feel we should uphold him and his Christianity.

Tucked down in a corner we find a report of the status of the Baptist and Reflector, and it looks like Tennessee Baptists were not on the job. This includes Ocoee also—for there was a deficit in August. Let's not let it happen any more, is the plea. Poetry, yes, you will find this scattered throughout the paper for poetry lovers, and they are always choice selections. Here comes a newsy letter from a neighboring state. Then an article regarding our educational task. Here is a soul-stirring article, as David Livingstone's name is mentioned, and you read a thrilling item. Our student conference is brought to our mind. "But what's that?" some of you say. Never heard of it. Well read what the Baptist and Reflector says and become informed.

State Missions has an article that every one should read for the information it contains. Our versatile editor then takes us rambling around the country into unfamiliar parts of our state, and we get acquainted with our brethren here and there.

Some folks seem to be doing some deep thinking in our great world today and some public opinions are given for our edification. Dr. Bryan gives us a report on receipts and disbursements of the Co-operative Program, and these figures talk, believe me! And you, O Ocoee, ought to be familiar with them. The "News Bulletin" comes and in it we

## Dr. O. L. Hailey

An Interview, by C. D. Creasman

I sat one day in the Nashville Pastors' Conference and listened to a tall, erect, keen-eyed man as he carried the conference



O. L. HAILEY

with him in a strong address on a subject that was not naturally central in their interest—namely, a negro school. I say he carried the conference with him. He has a habit of carrying people with him, for he has great qualities of leadership. He happens to be one of the most widely known and highly honored men in the bounds of the Southern Baptist Convention. His influence has reached many places and many phases of denominational life. And he is as

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get, from here and there, facts and items of unusual interest regarding Baptists and world events.

A sermon, yes, for the week, by prominent Baptists. Those of you who cannot get to church every Sunday have no excuse whatever in not hearing a sermon each week, for on Sunday you could have some member of the family read this sermon aloud and all enjoy it together.

Our beloved Brother Hudgins has a page on Sunday school and B. Y. P. U. work. Then the Foreign Board has a report in this issue showing how we stand and what our state has done, or not done, as the case may be. Here are some laymen's notes. You do not find a page for the men in every paper, but here is one. It is interesting, too. Then follows the woman's page, and no paper is complete without its woman's page, you know. Those who are interested in the latest books will find a helpful book review.

Why, even the pastors are allowed a page. We think they might use it to better advantage, but since they are pleased, why worry? Then here are some items about the brethren. We have to keep up with them somehow, so we put what we know about them in our paper.

And last, but not least, you can close your paper with a smile, for here are some "Smiles" and we are all happy. We have read the Baptist and Reflector from cover to cover.

Now, do you not see that you would be a better and stronger Baptist after reading this paper each week? You would not be so narrow and get in such a rut, for you would soon be acquainted with your Baptist neighbors in East, West and Middle Tennessee and throughout our Southland, even throughout the world. Your hearts would be so thrilled, so on fire for information, that each month you would look forward to that wonderful magazine we call our Home and Foreign Fields. This is our Southwide publication. Again we have to hang our head in shame and whisper that out of the 261,406 Baptists in Tennessee, only 744 are subscribers to this denominational paper, and I would be afraid to ask you how many of these are in Ocoee.

Home and Foreign Fields is a paper for everybody. The pastor should not be without it if he is to be the missionary pastor he should be. The women need it, and the laymen need it, for it is full of active interest concerning the church and the kingdom work in the world. Sunday school workers need it, if they are to teach their best for Jesus, for it is a supplement to the quarterly. The young people need it, for it has a B. Y. P. U. department and Dr. Carver gives a missionary message each month. And then there is a corner for the little ones.

The Baptist and Reflector is the official organ of our state and the Home and Foreign Fields is the official organ of the Southern Baptist Convention. By reading these two papers you keep in touch with the work in distant lands as well as at home. They are informing, they are inspiring, and they are indispensable to Baptists.

Two other publications should be mentioned and should be on our hearts. Royal Service, the official organ of the W. M. U., and World Comrades. Every woman ought to have Royal Service and the boys and girls should have World Comrades, for it is full of helpful and interesting articles. These papers will unfold to you their storehouse of treasures, for treasures they do contain, but you can only have them by your own efforts, so do not leave the association until you have subscribed for one or all of these papers.

# Baptist and Reflector

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## Editorial

Affairs in the Roumanian capital remind us that a fellow once wrote a play, entitled "The Comedy of Errors."

"The first thing the new member of a Baptist church is asked to do is 'Be seated'; and yet we pastors wonder why it is so hard to get our folks to do anything but sit!"—Pastor Stigler.

IF things continue for ten years as they have gone on during the past, many a preacher will be hunting a job as Sunday school superintendent or B. Y. P. U. director!

"He did more than [any] other man to help Baptists understand themselves."—Statement under picture of J. R. Graves in the J. R. Graves Hall at Union University. How we need to have a revival of that self-understanding!

The editor-in-chief of the New York Times, Rollo Ogden, is a graduate of Union Theological Seminary and former missionary to Mexico. Mr. Ochs, the owner; Mr. Sulzberger, his son-in-law; and Mr. Louis Wiley, the business manager, are all Jews.

The editor spent the second Sunday in Humboldt and enjoyed fellowship for the first time with the church there. It was an unusual treat to be entertained in the home of Deacon B. F. Jarrell and family, a delightful place indeed and one made sacred through two generations by the "prophet's chamber" and many of God's elect preachers.

"Road Haws" is what we call the automobile driver who persists in seeing how much of the highway he can take without running into telephone poles or the curb on the wrong side. "Road Elefunts" is the proper title for the lumbering busses and trucks that just naturally can't help but take up all the highway. And somehow we never did fear a hog as much as we do an elephant.

Three Billion Gallons of water have flowed from the artesian well near the N., C. and St. L. depot at Jackson, yet the flow is unabated after twenty-four years. And God has "opened fountains of living waters" more inexhaustible than it!

Ham Bone's Philosophy is never truer or more caustic than when he hits the modern soft-handed preacher; as for example, "Dey one thing sho'—dis heah wicked ole worl' ain' gittin' much good outen dese heah fawked-tail coat sarmons."

Do Not Think you have discovered ultimate realities because you have learned the difference between the cosine and a calorie, or conceived some new dogma in the realm of the natural sciences. Remember this: God sent Einstein to show even an Edison "what fools we mortals be."

Prof. W. S. New of Halls, a beloved Baptist layman and a public school teacher for many years, died at his home June 12th. He was born at Woodbury 58 years ago. His service to his state and to the Lord Jesus has been a fine one. Our hearts grieve with those of his friends and loved ones.

The Idea of Perfection is secured from our own spiritual natures, and we have an instinctive longing for it, but may never attain it by human efforts. Contact with the divine through Christ makes it possible of realization in the moral realm and ultimately of enjoyment in the physical realm.

Congratulations are due Prof. A. E. Tibbs of the Baptist Bible Institute who is to be married soon to Miss Annie Nell Wyatt of South Carolina, a graduate of Winthrop College and a graduate student of the University of California. Professor Tibbs is a graduate of Furman and the Southern Seminary and a graduate student of Princeton.

"Turns to Catholicism."—Headline of an A.P. dispatch concerning Seldon P. Delaney of New York, once Presbyterian preacher, then Episcopal rector of a High Church, and now student for the Roman priesthood. Here is a case of evolution by resident forces, the last step being equal to the distance between our modernists and the Unitarians.

Beware of the Haldeman-Julius cheap books! The pamphlets they are advertising are not books in the true sense of the word, but tracts and in the lists advertised are the world's most noted advocates of infidelity, skepticism, free love and other things which this advocate of companionate marriage, who runs the business, seems to want to cram down the throats of the world.

How It Happened we don't know, but some of the secular dailies carried, June 13, an account of Priest Antone Folda of Nebraska who was arrested for bootlegging and moonshining, so it seems. Two hundred and fifty gallons of mash and 31 gallons of liquor were found in the priest's home. He is alleged to have confessed to both crimes. Note: The name and the church both represent "wet" ideas to us—foreign and Romish.

Ben Cox of Central Church, Memphis, is receiving praise from many sources these days on account of the charity work being done through the noonday prayer meeting of the church. Now come the Memphis Labor Advocate and the Arkansas Gazette to join the religious publications in recognition of a great work of love. We rejoice with our beloved brother that he is receiving this recognition before his stay on earth shall have ended.

"Cast in the Sickle, for the grain is ripe," says Missionary J. G. Chastain who writes from the lower Rio Grande Valley in Texas where he is holding some evangelistic meetings with the Mexicans. "They are here by the thousands," he says, "and are more easily reached with the gospel than when in Mexico. Therefore we should press the work among them. The harvest truly is great, but the laborers are few. Pray! Pray and work!" How we need to put trained workers among those Mexicans in Texas!

What's Wrong? Of late months so many manuscripts come to the office with the word "Christian" written with a small letter; "Christianity," likewise, is presented without the capital, and every pronoun used in reference to the Lord Jesus and God is given without the capital. Something is wrong with our spirit of reverence when we knowingly do this. It is difficult for the editor to correct so many manuscripts, and sometimes his own copy gets by with this matter overlooked. We can but wonder, however, if there is a growing irreverence for God and His divine Son, which gives rise to the tendency to omit every evidence of respect and adoration which has come down to us from the past.

J. B. Phillips Has Resigned the care of Highland Park Church of Chattanooga, effective the last week in July, after which time he proposes to do evangelistic work. During his pastorate of nearly nine years he has seen many splendid fruits of his labors and leaves a congregation with a fine building, comfortable pastor's home, a large membership and deep spirituality. Over two-thirds of the present membership have been received during his min-

istry. In his resignation he plead that the church might do two things before August 1st: (1) Pay off the mortgage on their property, amounting to about \$30,000. (2) To pray that God himself may select his successor. We regret to lose him from this splendid field, but rejoice that he will continue to live in Chattanooga.

The Best-Oiled Publicity Machine is what the publicity department of the Christian Science Church is called by Henry Raymond Mussey, managing editor of The Nation, in an article in that magazine, February 5th last. This machine, he shows, is composed of a head publicity man in Boston (home of the "Mother Church"), a publicity man in each state and local publicity agent or agents in each city and large town where they have Christian Science churches. In every instance an individual constitutes the "committee" so there is no divided responsibility. He goes on to show that these agents have "driven out of libraries or caused to be placed on inaccessible shelves, books they do not approve"—all of which proves that they are as shrewd as Rome.

The Liquor Gang would have us abolish our churches and close up our schools, if we were to follow their advice along other lines. They want to destroy prohibition, "the greatest social experiment in the history of man," and all because two Indian girls employed as undercover agents in Nebraska got drunk on whiskey they were sampling. At that rate every church would close because one preacher went wrong with a woman whom he was supposed to guide spiritually, and every school would close because one teacher happened to be so weak that he led a young girl astray. The argument against our Protestant churches and public schools is equal to that against prohibition, and all three of them please Rome and her satellites.

### THOSE PREACHER SCHOOLS

They are good indeed and are laying the foundation for a new day in our training work for ministers. Somehow we are sure most of the churches served by the men attending these schools had unusual treats Sunday when their pastors came fresh from the fellowship and instruction of the classes. We wish 600 of our rural preachers could attend and sincerely hope that many will yet go. Even a week of the work will prove helpful indeed.

The men at Union University have been loud in their praises of the work and are back on the job this week. It was good to be with them and to seek to aid them in their work.

### CAN YOU MATCH IT?

We heard this one the other day. An advocate of infant baptism was in a debate with a Baptist. The arguments were waxing warm and large crowds were attending. The advocate of infant baptism had concluded his arguments for one session by asserting, "We are justified, therefore, in declaring from inferences that there were tiny children in the household of Lydia."

The Baptist arose to reply, and without explanation or hesitation laid down the premise: "First of all, I shall prove that Lydia's husband would not have allowed his wife to have the baby baptized." Then he set out to describe Lydia's freckled-faced, pug-nosed, red-headed, near-sighted husband.

After a few of the descriptive expressions had been hurled at the audience, his opponent cried out: "Say, brother, how do you know what Lydia's husband looked like?"

"By inferences, brother; by inferences!" came the deep, rumbling reply, and the debate ended.

### A CHALLENGE

The editor of the Baptist and Reflector feels keenly the force of the mighty slump that has hit our mission receipts. He believes he could remove some causes that tend to increase this slump, but he is no Mussolini or pope. He is, therefore, unable to "correct the fault in our present program."

He can do some things, however, and is willing to accept the suggestion of the Western Recorder of last week and "try prayer, fasting, and devotion for a chance." He is willing to fast once every week for the next twelve months and give the

price of the meal to the Co-operative Program, not charging it against his tithe or regular pledges.

A conservative estimate places the price of a meal in any home, the average meal, at ten cents per person. That sounds like a very insignificant amount, yet it represents the cost of meals to the average Baptist family, including the farmers who grow their produce at home, but who ought to count it at its market value in setting up their titling accounts. Surely we are not over-estimating it when we place the figure that low.

**Now look at it!** If only 1,000,000 Baptists of our Southland would accept the challenge and lay by once per week the price of a meal, **just ten cents**, we would have enough next June to wipe out every cent of the indebtedness now resting on our missionary agencies, and most of that on our Southwide educational and eleemosynary institutions. **Ten cents per week, the price of one cheap meal, two packages of gum, one cigar, two small pieces of candy, one small plug of tobacco, one-half a package of cigarettes**—ten cents per week from 1,000,000 Baptists over and above their regular contributions, would amount to \$5,200,000 by next June! Is it possible that Southern Baptists will not do it?

**Another Death** has come to sadden our hearts. This time it is the beloved and aged saint, A. A. Estes of Whitehouse. He was the father of O. P. Estes, one of the leading and most successful pastors of Louisiana; of the two splendid workers now gone, the late husband of one of our workers at the Orphans Home, Mrs. Estes, than whom there is none better or finer; and the former wife of our splendid pastor, W. B. Woodall. Another son, A. A., Jr., lives in Houston, Texas. His first wife died many years. His second companion lives to grieve over her loss. O. P. Estes was present when his father died, and returned to his work as bishop of First Church, Bogalusa, La., on Wednesday. Our sincerest sympathy goes out to the entire family and their friends.

**"POLITICAL" ECONOMY**

Nashville has recently been treated to a strange mess of politics, and her reputation for the special brand that needs ironing out has been established more firmly in the thinking of all who love a square deal. This time the politicians have run true to form and a helpless employee of the school board has been "shown the door" after she had given thirty years of service to the city schools. So well does the Nashville Tennessean express our convictions about the matter, we quote from an editorial of the issue of Sunday, June 8th, using their heading above this. Because they tell their own story to initiated Baptists we are printing part of the words of the editorial in black face type:

"Under the false cry of 'economy,' the wrecking of the Nashville public school system has begun.

"One of the first steps of the political combination, which holds the Board of Education in its grasp, was the **ruthless dismissal** on Friday night of a number of **veteran and trusted employees**.

"One of those discharged **without a qualm** was a beloved woman, who has spent **more than thirty years** of her life as a teacher. She became a school principal, later a supervisor and **was then promoted to the position of general supervisor** of schools. **This was equivalent to the assistant superintendency.** Her duties were fulfilled capably and conscientiously. . . .

"When faithful teachers like Miss Rowen and others are summarily discharged in order that a political combination may vent its spleen on a former superintendent of schools, it is time for the public to consider well the situation.

"**Allegations made that the dismissals are made necessary by a budget reduction of \$90,000 for next year will not hold water, for the fact remains the school system does not come under the control of the budget provisions of the charter.** (Selah!—Editor.)

"If the Board of Education foresaw a financial shortage, their action in raising teachers' salaries to the extent of \$40,000 will not sound like wise economics. **How many teachers would have welcomed the monthly additional pay if they had known it would be made an excuse for robbing**

**some friends and co-workers of their livelihood?**

"The wave of 'economy' is not destined to continue long. **Its purpose is to weed out the political undesirables.** . . .

"The people own the schools. Not the Mayor, nor the president of the Board of Education.

"What are YOU going to do about it?"

**INTERESTING VISITOR**

The editor had the privilege not long since of a visit with Mrs. J. H. Anderson, wife of a former Mission Secretary of our state. She was guest of Mr. and Mrs. George Everett of Trenton, in whose home the editor was being entertained. It was interesting indeed to hear her tell of the days when our Baptist state work was in its short clothes and when hardships were accepted as a holy part of the divine call to preach.

It was in 1886, I think she said, when she and her husband were faced with the necessity of accepting or rejecting the call to the mission service. "We were living out in North Nashville," she said, "my husband being pastor of Third Church. There were no telephones then save in the stores and in the homes of the wealthy. Hence, when Dr. Anderson was chosen, a druggist had to send his boy to call him to the phone. Big Hatchie Association was meeting in a few days; the Secretary must attend, so there was no time for conference and Mr. Anderson had to rush off without giving due notice to the church, a thing which, I fear, they never fully forgave.

"He went to the association, was given a splendid hearing and took an offering amounting to \$600, or one-fifth of the total debt on State Missions at the time.

"One of the first things he did in his office—which, by the way, was in our home—was to make a record book. Prior to his time the records of receipts and disbursements had been kept in little memorandum books, but Mr. Anderson designed a ledger sheet and had the Brandon Printing Company make a ledger which was accurately kept during my husband's administration.

"There was no office in those days. There was no secretary or bookkeeper. When Mr. Anderson was away, as he was much of the time, I answered his mail. Many an hour I have sat writing with a baby in my left arm and another on the floor near

by or pulling at my knees. This was necessary while he was off for five or six weeks at a time holding meetings in order to collect enough money to pay the expenses of the work.

"There is one page of our history that is little known. In 1883 Mr. Anderson began publishing a four-page paper called 'The Missionary Baptist.' This was sent out from Watertown at first, but the next year J. J. Porter, known as 'The Flying Evangelist,' induced him to move the paper to Nashville where it was published for a while."

Mrs. Anderson remembers very vividly incidents that occurred in Richmond, Va., during the Civil War. She recalls the evacuation by Lee, the coming in of the Federals, and substantiates testimony which I have been gathering for years—namely, the Federal troops, as a rule, did not maltreat the defeated South; that was done by the Carpetbag regime. "I can still see the Yankee guards as they patrolled our streets, and I remember the proclamation of General Grant that our property was not to be molested," she says.

There is a vast storehouse of interesting things housed in the memories of a few aged men and women of this state and others. How this editor would love to have the time and money to hunt them up and set them down in printed form before the doors to those memory archives are closed forever! **Surely some wealthy Tennessee Baptist or Baptists would like to invest a small sum in such an undertaking!**

**HAM'S NEW PLAN**

M. F. Ham, one of our most vigorous evangelists, has just closed a campaign in Nashville which has resulted in the best actual results for our Baptist churches ever attained from such a campaign. He held the evening services in the tabernacle on Russell Street, the building erected some time ago by the Fundamentalist Association which went into bankruptcy and left the tabernacle for other uses. Some 1,000 made professions of conversion or re-consecration, so states the secular papers.

The thing about the meetings that deserves special notice was the extension work done by the evangelistic company. Dr. Ham seemingly knows no such thing as fatigue. He is able to speak from three to six times each day and to travel long distances as well. His new plan of holding union revivals is to have a central place for the evening services and to go to the churches, one by one, for other services. Each evening, save Monday, he held a service with one of our churches. In this meeting a special effort was put forth to enlist for that church those who had been touched at the tabernacle and at the same time to increase the attendance at the tabernacle. Thus a good many more of the converts were enlisted by the churches than have ever come from union revivals of the customary kind.

Dr. Ham worked with and for the Baptist churches of Nashville in these services. Sunday mornings he and his helpers visited several of the churches and put on special programs of enlistment. Personal workers' bands were organized in and from the churches, with the result that there was always some one at the tabernacle who could speak for the church designated by the one making a profession of faith or of re-consecration.

Secretary O. E. Bryan says: "Dr. Ham's method of rim-firing the city with his early evening services is a new idea in general evangelism, and it harmonizes more nearly with the New Testament ideal than any method of the kind of which I know."

The full results of the meeting have not been tabulated. We hope to have them next week. Monday of this week the pastors were guests of the church at Old Hickory and Pastor Roberts, hence we did not receive their report in time for this issue.

The first man in this century who has been able to handle the United States Senate and tell it "where to head in" is Bishop Cannon. We rise, therefore, to nominate him for the next President. Surely we need his kind in the White House.

**HAS YOUR SUBSCRIPTION EXPIRED? RE-NEW TODAY!**

**A FRAUD RETURNS**

We are reliably informed that R. E. (or R. L.) Stanley (Robert E. Lee Stanley) who was advertised as a fraud in the Baptist and Reflector many years ago, is again in Tennessee. He has lately received money and other assistance from a number of prominent Baptist preachers and laymen in West Tennessee. It is not known where he has been operating all these years, nor how many times he has been married, nor how many different denominations he has claimed to belong to.

He was reared at, or near, Adamsville, McNairy County, and comes from a prominent family, is about sixty years old, but could easily pass for fifty, weighs about 190 pounds, has fair or slightly red complexion, red hair slightly gray, small sharp nose, and withal is a good looking man, fairly well dressed. He is a smooth-tongued fellow and is said to be able to preach some splendid sermons. He began a Campbellite preacher about forty years ago. Then he went to the Methodist fold, and later to the Baptists. Reports indicate that he tried still another denomination, but he is now posing as a Baptist.

We trust our people will refuse to be deceived by his tales of woe and by the alleged letters of recommendation which he carries. And we ask the other state papers to reproduce this for the sake of the cause of Christ and the honor of the Gospel ministry. **We further beg our laymen and pastors to stop believing every smooth-tongued deceiver who comes along asking for alms.**

DR. O. L. HAILEY  
(From page 1.)

alert, as energetic, as fresh in mind and as young in spirit as he was fifty years ago. To say that he has always been powerful, and that he is as powerful today at the age of 78 as he ever was, is simply stating a generally known fact.

I have known and watched him for several years, and often I have asked the question, "What is his secret? How can he do so much work and win so much praise?" I determined to find this out and how he kept himself at the very apex of influence in our denominational affairs at an age when the few men who have attained it are for the most part entirely out of the current of denominational activity. I found him very busy, but approachable. He didn't want to talk about himself, but he agreed to answer some questions for me. I have written down his answers because I know they will be helpful to all who will read them, even as they have been helpful to me.

I first asked about his remarkable health. He said: "I was not a very robust boy, yet I was vigorous enough to be among the first taken when we 'chose sides.' I staid on the farm until I was twenty-one, then went away to school. Like other boys, I had to work my way through college, and then I did not stop until I was a full graduate of the Southern Baptist Theological Seminary when I was about thirty-two years old. But the work had been hard, and I found myself broken down physically."

I interrupted him here to say: "I have an idea that you never dissipated." He replied: "No, not in any way. I never used tobacco or whiskey in my life. I never swore an oath or wasted my manhood. But I found myself physically exhausted and decided that I must rebuild my health. I wasn't able financially to take a vacation, so I determined to make the best of a bad situation by studying my tired body and trying to regain my strength. Knowing the value of good digestion, I decided not to eat anything that did not agree with me. I also decided to work till I was tired and then rest. I learned how to rest by complete relaxation. I determined to sleep when I retired. It can be learned. All of these can be learned."

"Then I refused to worry. God was my Father and I was his servant whom he wanted to do good work. He had promised to do all I needed, and was able to do all I needed to have done. I tried to keep on good terms with my conscience. I got my necessary exercise on my church field and in my vegetable garden and in the care of some chickens. I kept as nearly happy as I could, and did not mope."

"Can you tell me in a few words the secret of your unusual success in life?" I asked.

Modestly and half meditatively he said: "Really what have I done except to live the best I could?"

"But," I said, "just to live as you have done is unusual, and the amount of successful work you have done is certainly an outstanding accomplishment."

"Well," he said, "I prepared myself to do several things. I knew how to farm. I learned to teach. While in school I determined not to leave any lesson until I could teach it to some one else. I enjoyed writing, so I edited some of our denominational papers. I made it a rule never to allow any man to pass me without teaching me something. Almost any one knows something which would add materially to our fund of knowledge. 'A good listener is an agreeable conversationalist.' The lawyer, the doctor, the merchant and the preacher paid toll to me as they passed, whether they knew it or not. I married well and happily. When I chose a wife I purposely chose the mother of my children. We have five dutiful and Christian sons, each happily married. God has been good to us. My boys always knew that their father and mother were their companions. They were always welcome to an understanding comradeship. My study door was always open."

Dr. Hailey was ordained to the ministry in May, 1879. His first church was at Hickory Grove, Gibson County, Tenn. It had 75 members and was worshipping in a schoolhouse. It now has about

300 members and a good house of worship. When he left the seminary he was offered four fields in Kentucky, but he accepted the church at Aberdeen, Miss. He went from there to a mission in Knoxville, Tenn. Then he married. He organized what is now Broadway Church with 53 charter members, and soon had 125 in Sunday school. The church now has one of the best plants in the state, worth \$250,000, with a membership of nearly 2,000 and a Sunday school of more than 1,000. In 1893-94 he was secretary of Sunday Schools and Colportage for Tennessee. Then he went to Oxford, Miss., where he was pastor of the Leavell family, an honor which he has always cherished. From there he went to St. Louis as editor of the Baptist Flag. Then he was called to Fort Smith, Ark., where they had a board house and 400 members. He says that one hundred of them were not on the roll when he left four years later. The church now has about the best plant in the state, nearly 2,000 members and a Sunday school about the same size. They give about \$25,000 annually to missions.

Little Rock, Ark., was his next field, and there he was editor of the Arkansas Baptist until called by First Church, Texarkana, to an unfinished house and 300 members. The first year he was there the church gave \$72.50 to missions. Dr. Hailey then spent two years in Commanche and six in Corsicana, Texas. At the latter place the church doubled in membership and in Sunday school attendance, and went from \$300 in gifts to missions to \$3,500. They now give more than \$100,000 to benevolence. He spent a year in Plainview where he had 300 additions to the church, and then became president of Wayland College which prospered, but he went back into the pastorate at Ervay Street, Dallas, from which place he came to his present work as secretary of the American Baptist Theological Seminary, where he has been busy and successful for ten years. In connection with his duties as secretary he served as supply pastor at Eastland Church and witnessed a wonderful growth in that great organization, not only in membership and Sunday school attendance, but in a great plant which is one of the best in the city. He is now giving all his time to the great work of the Seminary, working with as much vigor as a young man. From all appearances he will have a good number of years yet in which to serve his beloved denomination.

Finally I requested him to give me a few suggestions for us younger preachers. Here they are:

"Take care of your body. Keep it clean. Treat it as God's wise endowment with which you are to do his work. Work it regularly and honestly, then give it rest and sleep. Play if you need to, but be master of your games.

"Learn all you can. Keep it ready for use. Be master of your calling, unafraid to meet its highest demands. A coward cannot do his best.

"Do not worry. Worry will undo you, and it never helps. Faith, honest work and a correct philosophy will save you if poor judgment and unworthy ambition do not betray you. A man who is afraid that something that is true may be found out can never be bold in a crisis.

"Shun debt as you would sin. I have been through four financial crises. It is the man in debt who gets ruined.

"Save something, and begin as early as you can. Set a little money to helping you. It gives a sense of rest and comfort. Do not take too much life insurance. More men have lost in this way than in any other perhaps."

"Be true to your highest convictions, and be sure you are living for God."

I left Dr. Hailey's office feeling sure that he had told me the secret of his long life of successful service, and that any preacher or any other person, who would follow his example would also have a good measure of success.

## Questions and Answers

Q. Do you think the chief rulers mentioned in John 12:42 were saved?

A. What says the Scriptures? "They believed." Yes, but they did not confess, for they loved the "praise of men more than the praise of God." The word translated "praise" means the honor and glory which men give rather than the honor and glory that God can give. Now turn to Mark 6:38, Matthew 10:32 and Luke 12:8 and you will find what Jesus said about them who will not confess. Belief that steps short of confession or which involves surrender of heart and will, is the belief of the angels of Satan. Romans 10:10 says: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." In other words, belief paves the way for salvation which is never received until one is ready to turn his back on the world, and that the rulers were not willing to do.

Q. Since Campbellites make so much of "baptized into Christ" in Romans 6:3 and Gal. 3:27, how would you meet their arguments when they say it is "in, on, unto" and so on until you get to baptize, and then it is "into Christ"? I feel sure that baptize into is only a symbol and not literal. But they harp long and loud on "into."

A. Yes, all people who have a specific and single doctrine to support in order to maintain their existence, harp long and loud on the single verses of the Bible that maintain their contention. Here are the facts about the passages cited. It all hangs on the little Greek word "eis" which must be considered if we would know the truth.

Heinrich August Meyer, one of the greatest of the German commentators, and not a Baptist, says: "Baptize in eis never means anything else than to baptize in reference to, in respect to; and the more special definitions of its import are furnished simply by the context." He then cites Matt. 28:19, 1 Cor. 10:2, "Baptized unto Moses," and Gal. 3:27, "Baptized into Christ." In these three passages the same identical expression is rendered "baptized in," "baptized unto" and "baptized into" and in each case means exactly the same, "baptized in reference to." Yet, in spite of this definition which is clear, Meyer turned and sought to prove that baptism is essential to salvation.

Now take Luke 11:32, "The people of Nineveh repented at the preaching of Jonah," and you have the same expression as is found in Acts 2:38, "Baptized for the remission of sins." "At" translates eis in the first case and "for" translates it in the second, yet the connection and grammatical construction are identical in the two passages. If then some one demands that "eis" be translated "in order to" in Acts 2:38, we have a right to demand the same translation of it in Luke 11:32, so would have "the people of Nineveh repented in order to (get) Jonah to preach."

Your contention is correct; the advocates of baptismal regeneration translate "eis" by "in, on and unto" until they get to baptism and then it must be "in order to" because their doctrine of baptismal regeneration demands such a translation.

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# Ho Christus!

SUNDAY SCHOOL LESSON, JUNE 29

## Scriptures

Lesson Text: Review. Matthew 16 to 28.  
Devotional: Isaiah 2:2-4.  
Golden Text: Matthew 16:16.

## Introduction

We come now to review the quarter's lessons concerning Jesus, the Saviour, the Light of the World. For six months we have gone with Matthew as he has shown us the story of the birth and ministry of the "Key Man of All Ages." We should have filled our minds and hearts with the great lessons and be ready now to go on with His prepared men to watch the first developments of the institution which we now know as Christianity. Our review of twelve studies must necessarily be brief.

**I. The Rule of the Cross.** (Matt. 16:13-17:27.) The quarter's lessons opened with the Pharisees in consternation and Peter boldly declaring, "Thou art the Christ, the Son of the Living God." Peter's construction of the person of Christ was pronounced by Jesus as the "rock" of eternal truth upon which his assembly of saints would everywhere stand. The fundamental law of His kingdom was then formulated, "Whosoever would come after me, let him deny himself, take up his cross and follow." Six days later He was transfigured before three chosen witnesses who were permitted to see the triune assembly, the Law, the Prophets, the Messiah. The immature faith of His disciples was manifested when He left the Mount of Transfiguration and found at its foot the demoniac child and heard the pitiful plea of his father, "I brought him to thy disciples and they could not cure him."

**II. The Kingdom Nature.** (18:1-14; 19:1-15.) The human pride and ambition of the disciples was a constant source of trouble to the Master. More than once He sought to make them realize how futile is worldly ambition, but ever and anon the old vanity of the flesh flared up and brought division in their ranks. A little child was presented as a type of true trustfulness and genuine humility. A very drastic lesson followed in which Jesus declared it were better to go through life halt or maimed than to suffer in hell because of sin. The lesson on church discipline was given, and little children were made the recipients of his divine blessing.

**III. Forgiveness.** (18:15-35.) One of the great lessons Jesus would have us learn is that of charity which results in forgiveness. We learned that there is to be no limit to the number of times we forgive a suppliant, and we also found that the authority "to bind" (forbid permission to, or to prescribe) and "to loose or permit has been placed in the hands of the churches or assemblies. Every church has a right to prescribe rules that govern the conduct of its members. It has that authority by divine bestowal. The unfaithful steward who was forgiven his debt but who would not forgive his fellow, was used as an illustration to present the lesson on the imperative need for us to have a forgiving spirit.

**IV. Cost of Sonship.** (19:1-29.) Some time after the events of the previous lesson Jesus was accosted by the Pharisees with a question concerning divorce. The plain word of the Master makes it self-evident that all divorced parties who marry other parties are guilty of adultery, save such as have been set free by the adulterous life of a partner guilty of fornication. Since Jesus did not include such in His declaration, there seems little doubt that He meant to say they are free to marry another without sin. The fact that Moses had permitted adulterous marriages does, in no wise, excuse us if we sin. We also have in this lesson the account of the man who wanted to know "what good thing" one must do to inherit eternal life. Jesus clearly showed him, and us through him, that there is in every one of us a weak spot that will cause our overthrow, hence that we must be born from above in order to have the victorious life. The difficulty confronting the rich who would

be Christians was clearly pointed out by the Master and the reward of the faithful was promised.

**V. Kingdom Growth.** (20:1-28.) This lesson began with the assurance that the length of service does not count with Christ, but the character of service. The parable of the laborers who went at different hours into the vineyard reveals the right of God to call whom He will and when He will. Surely we must admit the justice of "elective grace" when we once consider the source of everything that tends to draw men to Christ! Jesus then foretold His death and replied to the mother of James and John when she requested that they occupy the first places in the kingdom.

**VI. The King.** (20:29-21:46.) The triumphal entry of Jesus into Jerusalem has inspired many great sermons and musical compositions. One must indeed free his imagination if he would appreciate the scene and what it indicates. The unriden colt was the symbol of royalty. The palms were emblems of victory. The shouting of the people was the spontaneous tribute of untrammelled souls to His divine majesty. The frenzied Pharisees, afraid to lay hands on Him, testified to His supernatural nature. He demonstrated his power by withering the fig tree and by putting to silence the chief priests and elders who tried to entrap Him by asking for His authority. His most pointed and blasting denunciation of his enemies came when He told the story of the wicked husbandman who killed their lord's son, a parable clearly showing that He knew what the Pharisees had purposed in their hearts.

**VII. In the Temple.** (22:1-23:39.) Our Lord did not leave His followers ignorant of the basic facts connected with his reign. The parable of the king's marriage feast, we have learned, was given to emphasize the fact that the Jews would reject the invitation and that God would invite the elect from among the Gentiles to come instead. The parable of the man without a wedding garment shows how utterly impossible it is to attain the blessings of heaven without having the righteousness of God with us. The effort to entrap Jesus into expressing some word capable of being construed as treason failed and the basic principle of separation of church and state was laid down. Errors concerning the resurrection were set straight, and the scathing denunciation of the Pharisees and scribes was uttered by our Master. This lesson closed with the bitter wail over Jerusalem that would not repent.

**VIII. The Kingdom Is Described.** (24:1-25:13.) The destruction of Jerusalem was foretold by Jesus, and He immediately turned to warn the disciples against false Christs and other pretenders. The famous discourse relative to His second coming was presented and the watchword of the early churches proclaimed, "Watch and pray." The great lesson of the ten virgins was given, the principal teaching of which is preparedness, since "we know not the day nor the hour when the Son of man cometh."

**IX. Faithfulness.** (25:14-46.) This lesson presented the contrast between faithfulness and slothfulness. The parable of the talents is the basis of the study. Therein is shown the fundamental truth that Christ honors us not on the basis of our returns to His kingdom, but according as we use what He has committed to our hands. The five and the two-talent men were faithful; the one-talent man was a laggard who would not have done more had he had ten talents. The terrible picture of the judgment was also presented in this lesson when those who are pretenders will be cast into outer darkness where there is weeping and gnashing of teeth.

**X. The Shadow of the Cross** (26:1-75) looms high as we reach this section of the gospel. Jesus is in the Holy City for the last Passover. The Pharisees, priests and others conspire to destroy Him. At the home of Simon of Bethany, Mary anoints Him aforesaid for His burial. The covetous disciples are rebuked, Judas makes his bargain with the priests and the Master's holy nature recoils in Gethsemane before the terrible realities of the cross. Then He is betrayed by Judas, taken before Caiaphas, denied by Peter, and prophesies the day when He would sit on the right hand of

God, a statement which gave His enemies the basis for their verdict of "blasphemy."

**XI. The Cross** (27:1-66) is finally reached in the "Via Dolorosa." Early Jesus was taken to the Roman governor, Pilate, where, after a protracted farce, He was surrendered to the hate of the Jews. Judas, failing to satisfy his guilty soul by returning his money, hanged himself. Barabbas was released and the Lord of Glory was nailed to the cross. God turned away His face from the horrible deicide and Christ tasted death for all, was buried in Joseph's tomb and sealed behind the authority of the relatively mightiest and most relentless nation the world has known.

**XII. Risen and Regnant** (28) was the slain Lamb after three days and nights had passed. Early on the first day of the week we find the gentle women on hand ready to anoint the body of their loved one. Their Messiah? Not yet, for they thought death had ended it all. When they discovered the empty tomb, happy surprise seized them, and soon the news of the resurrection was traveling fast. That glad message, thank God, is still the sweetest this world can ever know. "O Christos," said Peter in his great confession, and that regal title has since been translated into more than one thousand tongues.

## SHALL THE CHURCH BE FINANCED THROUGH THE SUNDAY SCHOOL?

By Oscar L. Rives

Some time ago the above question was discussed in the columns of the Baptist and Reflector. Since then no further word has been offered. This suggests one of two things, either of which is alarming—a state of indifference or of fear. Either we are unaware of the possibilities of such a procedure, or we are afraid to have our say lest we offend some of the so-called "higher ups." **Away with our boasted Baptist democracy if the most insignificant constituent does not wish to, and is not permitted to, have a voice!**

Striving for conciseness as much as is possible, let us ask: Shall we bring our tithes and offerings during the Sunday school service or during the preaching service? To answer this correctly, we must keep in mind the fundamental difference between the nature and purpose of these two services. We will agree, if you wish, that the Sunday school is the church engaged in teaching, although we do not agree with all that is involved in such a statement. We will further agree that the preaching service is the church engaged in worship. Taking these two statements, we thus epitomize the respective difference of purpose between these two services.

We may now ask: Is the act of bringing our tithes and offerings one of teaching or one of worship? The answer in the light of the Scriptures is, of course, obvious. The reader may make his own comment on the performance of any good act out of its setting, and he can easily see that such a procedure makes for confusion, aside from its being without Biblical basis. (But some may not see the correct answer to the above question. Giving is an act of adoration. Teaching should impel giving and that should be done at the worship period.—Editor.)

Let us further suggest what is axiomatic: Whoever holds the purse-strings ultimately exercises control. This is true in all human relationships. **Whether intentional or not, with our church finances being carried on through the Sunday school we shall finally have the church governed by the Sunday school.** Again, this would make for confusion, to say nothing of its lack of scriptural authority. (And its blight on the dignity, honor and glory of the body of Christ when the hand says, "I control all!"—Editor.)

This brief word is given with conviction, but without any desire to be dogmatic or to present a finality. Much more could be said. This is intended to provoke thought on so vital a question. It is offered in a spirit of love and of tolerance. It sincerely aims at construction instead of destruction.

Tullahoma, Tenn.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

## The Home Board Meeting

(The following report of the Home Board was prepared and sent out by Secretary J. B. Lawrence.—Editor.)

At the annual meeting of the Home Mission Board, May 28th, the budget for the year's work was fixed as per the instruction of the convention on the basis of the cash receipts of the year just closed. The cash receipts were \$407,357.58 Co-operative Program and \$32,397.18 supplemental receipts, making a total of \$439,754.76.

This budget was apportioned as follows:

Independent and Direct Missions.....	\$ 55,000.00
Cuba .....	50,000.00
Mountain Missions and Schools.....	8,000.00
El Baso Sanatorium .....	5,000.00
Mission Study and Publicity .....	5,000.00
Jewish Work .....	4,000.00
W. M. U. Field Worker .....	2,500.00
Panama and Canal Zone .....	1,200.00
Expenses Southwide W. M. U. ....	15,000.00
Expenses Baptist Brotherhood of South S. B. C. expense .....	2,280.00
Administration salaries, executive and office .....	12,000.00
Rent .....	3,420.00
Traveling expense .....	1,500.00
Employees' bond and audit .....	1,500.00
Postage, express, etc. ....	1,200.00
Taxes .....	1,000.00
Office supplies .....	500.00
Repairs on property .....	500.00
Telephone and telegraph .....	200.00
Printing .....	400.00
Extra help, office .....	300.00
Incidentals .....	150.00
For bonded indebtedness, interest and principal .....	92,200.00
Notes payable, interest and principal ..	157,800.00
Attorney's fee .....	600.00
Insurance .....	10,107.75
Expense, Annual Board Meeting.....	1,000.00
<b>Total .....</b>	<b>\$434,357.75</b>

The Boarding, acting under the instruction of the convention, passed the following resolution:

"Since the Southern Baptist Convention has instructed the Mission Boards of the convention to adopt the calendar year for their current work instead of the Southern Baptist Convention year, we recommend that the above budgets be made operative only for the eight months remaining of this year, taking two-thirds of the budgets given above as the operating budgets of the departments, and that in December next the budgets for the calendar year 1931 be fixed at which time such adjustments as may be necessary to come within our receipts can be made."

The following superintendents and workers were elected: J. B. Lawrence, Executive Secretary-Treasurer; J. W. Beagle, Superintendent Independent and Direct Missions; M. N. McCall, Superintendent Cuban Missions; J. W. O'Hara, Superintendent of Mountain Missions and Schools; H. F. Vermillion, Superintendent El Paso Sanatorium; Jacob Gartenhaus, Missionary to the Jews; Mrs. Una Roberts Lawrence, Mission Study Editor; Miss Emma Leachman, Field Worker; Rev. Alfred Carpenter, Pastor Balboa Heights Baptist Church, Canal Zone; Rev. S. Witt, Superintendent of Canal Zone Work; Geo. F. Austin, Field Representative of the Church Building Loan Department; Geo. F. Whitman, Attorney for the Board.

There was not a low note sounded in that meeting. The members of the Board recognized the limitations under which they labored, but no one for a moment thought of retreating from the field. Reductions in the work had to be made. Obligations had to be met. Debts had to be paid. The Board recognizing these facts, faced the task heroically, giving to each item of the work careful consideration. Its purpose was to spend the money available for mission work in the wisest and best way.

A serious effort was made to reduce operating expenses. In order to do this a large part of the work that has been done heretofore by superintendents of departments was turned over to the Executive Secretary. He is now doing the work that was formerly done by four people. He is Executive Secretary, and Treasurer, and Superintendent of the Church Building Department, and manager of the Carnes properties. These positions

formerly cost the Board in salaries \$17,400. The combination made recently included the Superintendent of the Church Building Loan Department which carried a salary of \$4,500 a year, and the manager of the Carnes properties for which the Board was paying \$2,400 when the present Executive Secretary assumed his duties. The Treasurer formerly received a salary of \$4,500 per year. The work will be very much heavier for the Secretary, but financial conditions demand every economy possible.

The committee which recommended the change transferring the superintendency of the Church Building Loan Department to the Executive Secretary presented the following resolution in reference to the work of Dr. Barton, who has formerly been the superintendent of this department:

"The committee wishes to express its appreciation of Dr. A. J. Barton and his long and faithful service as an officer of the Home Mission Board, and assure him of our love, gratitude, best wishes and prayers. We regret that the present condition of our work suggests the wisdom of discontinuing the present office of Superintendent of Church Building Loan Department."

The Board faces the new year with hope and courage. We would have our Baptist people know that our purpose is to get out of debt and stay out of debt. At the same time we will do all the mission work possible with the money available. To our churches we would say that our mission work will be advanced and the budget enlarged as our receipts increase, but under no consideration can the Board accumulate an additional debt. The more money the Board receives, the more mission work it will do.

### MATRIMONIAL MATTERS

By A. J. Holt.

A most unique marriage was the first one I celebrated among the Seminole Indians just five years ago. It may have been the very first civil marriage ever celebrated among those people. At any rate, a sturdy old deacon in John Jenkins Church decided that his daughter should be married by the new "Hskimeckka," as I was called. It was to be a church wedding and it looked like the whole tribe tried to crowd into that house. I had not learned to speak Seminole and my interpreter was the big man of the occasion. When all was ready the bridegroom had not showed up. A deputation of young braves went out to hunt him and soon returned leading him in, much as a sheriff leads a prisoner to the bar.

My interpreter had some difficulty in getting him to stand beside his bride and to induce him to take off his hat. But the gravest difficulty was in getting him to take his bride by the hand. She was a demure, quiet Indian maiden and readily did all that was required of her. The ceremony was duly interpreted to them, and when it came to the groom's place to say "Yes" or "I do," he sulked. The bride had sweetly said "Ho" which was "Yes," but the sullen bridegroom would not say one word. It threatened to be a dead failure until at last I told the interpreter to tell him he should not have the girl at all unless he answered. Then he sulkily said "Ho." As soon, however, as I had pronounced them man and wife, he rushed out of the house as if pursued by hounds. The bride, arrayed in a bright calico dress, and red bandanna, quietly went back to her home with her mother. In due time, however, the groom showed up and all was well.

When I was missionary to the Indians the territory was not organized and no license was issued. I married people when they came without license. I performed such a service once at the Wichita Agency, between two white people, an employee of the agency and a daughter of another employee. I have, from the very first marriage, kept a careful record of every ceremony. Fifty years after my first ceremony the man wrote me about as follows:

"Forty-five years ago you married T. A. Bailey and Mary Crolosheck at the Wichita Agency. My grandchildren and children are anxious for some legal evidence that their grandmother and I were married. I am possessed of quite a property now

and some legal complications have arisen. If you can give me a legal paper that I may record the same, I would appreciate it." I consulted my record and then filled out a beautiful marriage certificate inserting the names of the witnesses, then had it acknowledged before a notary public and sent it to him. Two years later I had a letter from one of his grandchildren telling me of his death and that my certificate of his marriage had been filed on the records of the county court, thereby removing all embarrassing complications. So much for the necessity of preserving a careful record of all marriages.

In Kissimmee, Florida, where I was pastor, we had an excellent but peculiar County Judge. He would not allow any one to marry in that county who did not obtain the license from him. Once a couple came down from Orlando with a license from Orange County. The judge was obdurate and I cut the matter short by going with them to the county line and marrying them there. On another occasion a bridegroom had come from Ft. Meyer with a license to marry a Kissimmee girl. The judge would not allow it, so the bridegroom had to get another license.

I was performing a marriage ceremony in Webberville, Texas, and on reading the license I recognized the name of the bride as one whom I had formerly married to another man. I paused in the ceremony and asked her if I had not married her before and she admitted that I had. It was an embarrassing moment, but I had to ask her what had become of her first husband and she answered, "He died two years ago," so I proceeded.

At Miami, while I was supplying for Dr. White some years ago, I was aroused at midnight to perform a ceremony. On reading the license I saw that a Mr. Johnson was to marry a Mrs. Johnson. I remarked on the novelty of the fact and the groom said, "This is a remarriage. We were married ten years ago and separated. Then we came to the conclusion that we could not live without each other so are now to be married for good. Ten years later I baptized them both."

In Lavinia, Texas, I was called upon to perform the ceremony for twin young ladies, daughters of a Baptist preacher. They looked so much alike that their own father could not tell them apart. They dressed precisely alike on the occasion of their marriage. The young men whom they were marrying could not distinguish between them. For my sake it was agreed that one of them would wear a white rose and the other a yellow rose. I admonished them to be careful not to exchange roses or else a calamity would occur. Later in life one of them became ill and lost so much flesh that she was easily distinguished from her sister.

The most elaborate wedding I ever celebrated was in the First Baptist Church of Miami, Florida. The decorations alone cost about a thousand dollars. The best man sent to New York for dress suits for the occasion. Yet the preacher did not receive a cent for his part in the affair!

I have performed the ceremony for many preachers. To my way of thinking it is a deeply serious event and by all means should be performed by a minister of religion rather than by a civil officer, although of course either or both satisfies the end of the law. It seems to be that a religious ceremony is more likely to be religiously observed and so sacred as to be lasting.

Arcadia, Fla.

### SLIPS THAT SLIP

The other day a widely read Baptist paper of the United States appeared with a grotesque heading—a few letters had fallen and the result was funny, for everybody except the author.

A leading paper of the United States, not a Baptist paper, crossed two pages recently—a strange mix.

A Toronto daily paper in the holiday rush put a bunch of radio advertisements along with the dog and cat advertisements. Now was that nice?

And the Canadian Baptist in the Christmas jam slipped an "In Memoriam" line over an ordination. Of course every one knows that an ordination is not the end of all things; it's just the beginning.

But things will happen, and there will be slips that pass in the night.—Canadian Baptist.

## TALKS TO MINISTERS

Suggestions from a Listener

Some years ago, after hearing a sermon in which the thought was good, but which was delivered with so many unnecessary gesticulations, apologies, and "by your leaves" that the thought was largely obscured, I set about making some suggestions from the viewpoint of a listener as to some of the things that are detriments to effective delivery. Since that time some other suggestions have presented themselves as I listened to various speakers.

I am handing you herewith these suggestions, believing that if you should see fit to publish them they would reach many of those most capable of profiting by them. I would by no means suggest that we try to standardize our preachers or other speakers, but certainly it is well to eliminate, so far as possible, mannerisms which detract from the effective presentation of a talk.

1. **Have something to say**, and say it. Words do not convey definite ideas unless there are definite ideas behind the words.

2. **Do not apologize** for what you say. If you think it correct and appropriate, say it; otherwise do not. An exception is allowable in case of reference to a personal experience. Avoid "by your leave," "if you please," and "as brief as possible." These expressions indicate that you yourself are somewhat dubious as to the necessity or propriety of the remarks you are about to make.

3. **Do not "shimmy" or shift** about too much on the platform. This indicates nervousness, though you may not be nervous, and a nervous speaker transmits nervousness to the listener. Force yourself to appear self-possessed.

4. **Be careful** of making broad and general statements. A direct and pointed statement is much more effective than a generalization. Do not say much about "philosophy of life" and "spirit of the age." They are good terms in their places, but most of the average audience are better acquainted with the facts of experience than with philosophy under that name.

5. **Avoid "tears in the voice"** unless they are ready to spring from the eyes. If you feel deeply, it is proper to let the audience share the feeling, but mere words do not arouse deep feeling ordinarily.

6. **Be sincere.** Nothing else can take the place of sincerity.

7. **Do not "hem" and "ah,"** nor put your hands to your face, neck or head unless absolutely necessary. Maybe it was all right in the old days for a speaker to stroke his beard, but never since the days of Adam was it good form to pick at one's face or nose while speaking.

8. **Try to have your thought complete** before you start to utter it. It leaves an impression of weakness to halt when half way through a sentence to decide how to end it. Likewise it is very bad to tack on little after thoughts to the end of a sentence. Some speakers have this habit to their great disadvantage. Train the mind to emphasize the main idea. This may often be done by subordinate clauses, but the adding of extra material weakens the whole sentence. It is much better to use a new sentence if the previous thought started up a train of new ideas which you think worth presenting. Be careful not to think more of the word you are about to use than of the thought you wish to express. If one makes a habit of reading good literature and is thoroughly saturated with the subject on which he is speaking, he will have little difficulty in "putting across" his idea. I knew a man who always talked in high-sounding, bookish terms. He used the words correctly and to those sufficiently well educated he conveyed his meaning, but the local people called him an educated fool. Poor fellow did later have to be taken to the asylum.

By all means keep on good terms with the dictionary. If you know you are to use a new or unusual word in your talk, look it up before you use it. We have heard some ludicrous errors made by persons intending to impress the audience by the use of an unfamiliar word.

9. **Do not be afraid** to quote Scriptures. It is, of course, inappropriate to quote Scripture to il-

lustrate some frivolous or comical point, but the preacher who fails to make frequent reference to Scripture passages has failed to utilize his most powerful force. Study the Scriptures so as to be able to quote readily and correctly. Nothing is so inapt as an incorrect quotation.

10. **Simplicity** is the jewel so rarely discovered by the average speaker. Your language may be correct so far as grammar, etymology, syntax and rhetoric are concerned and yet convey no definite idea to the hearer. In the average audience many, perhaps the majority, have only a common school education. Why try to convey thoughts to them in the language of a university professor? The greatest preachers and teachers of this age use the common, everyday, human English, minus the slang and errors of ordinary conversation.

11. **Last, but not least** in importance, **do not use I, I, me, my,** "I say to you," "let me tell you," "listen to me." A good friend of my boyhood days, a minister of some ability, ruined his prospects and failed on more than one occasion to secure desirable pastorates because of this failing. On one occasion I counted the number of times he used "I, me, my" in a sermon. Outside the times when the quotations used contained these words, he used them about ninety times. The effect on the listener was that the preacher was setting himself up as the authority and using the Bible as a proof of his assertions.

Respectfully submitted, not by a critic, but by a sympathetic  
HEARER.

### A GREATER THAN SHAKESPEARE IS HERE

By Livingston T. Mays

Christ said to the Jews: "A greater than Solomon is here." If He should speak today to English-speaking people, who look on Shakespeare as the greatest genius of all ages, He would probably say: "A greater than Shakespeare is here."

If Shakespeare had the greatest of human minds, if in him humanity reached its climax, and Christ transcendently surpasses him in everything, this is another of the evidences that Christ is far above the greatest human—is God.

Matthew Arnold said of Shakespeare: "His praise is this: he can be praised by none." Yet a thousand volumes have been written in the effort to praise him. Ben Johnson, his great contemporary, wrote:

"Nature herself was proud of his designs  
And joyed to wear the dressing of his lines."

Richard LeGailliene affirms of him, who is called the "High Priest of Human Nature": "He is our supreme authority on human nature." We do not think of Dante or of Homer in that way. Other poets may be inaccessible mountain peaks, or even star-mantled mountain ranges; Shakespeare alone is a continent.

"All pains the immortal spirit must endure,  
All weakness which impairs, all griefs that bow,  
Find their sole speech in that victorious brow."

Indeed he seemed to stoop to touch the loftiest thought and to gather into a golden sheaf all human genius and talents. This greatest of human beings, when compared with Christ, fades as does the morning star before the rising sun, for Christ outshines him as:

1. **A Poet:** What expression of Shakespeare is equal in poetic quality to Christ's "Consider the lilies," or to His "Prodigal Son?"

2. **As a Word Painter:** Never a superfluous adjective nor word fell from the Saviour's lips. With what clearness does He picture the hen and her chickens, or the sower? With how few words does He give us a glimpse of eternity when He lets us see angels carrying Lazarus to Paradise, and shows Dives pleading for a drop of water? Shakespeare could not say so much in a thousand words.

3. **As a Student of Human Nature:** Jesus "knew what was in man." Shakespeare, like all secular writers except Tolstoi, failed to take into account the transformation of human nature through regeneration. He followed the ordinary canon of literary correctness in making his characters always act like themselves, and made the common error of making his heroes and heroines mostly uniformly perfect. Christ knew too much of men to commit such errors. He said to the most correct of unregenerate men, "You must be born

again." He took Peter, who cursed and denied, and made him act very unlike his former self and deliver the greatest sermon ever preached by mortal man. He made the Magdalene as white as angels' wings.

4. **As a Moralist:** There is discussion as to whether the reading of Shakespeare might mar the morals of inexperienced youth. The reading of Christ's words produces the highest type of ethical achievement.

5. **In His Aim:** Shakespeare's aim was to entertain and to make money. Christ's aim was to lift the human race to God.

6. **In His Character:** Shakespeare married in December. His first child was born the following May. His inspiration was Mary Fitton, a brunette mistress. A prophet said of Christ, "The moon hath no brightness and the stars are not pure in His sight," so wonderful is the radiance of his white soul.

Shakespeare may say, "All's well that ends well." But Jesus brings us into the realm where "all things work together for good to them that love the Lord." The most dramatic scenes in "The Tempest" are insignificant by the side of Christ's "Peace be still," as He calmed the raging Sea of Galilee. The "Taming of the Shrew" is nothing when compared to the transformation of Mary Magdalene. Lady Macbeth trying to wash murder stains from hands in Araby's perfumes is an object of pity to those who have known that "fountain filled with blood drawn from Immanuel's veins."

Shakespeare's genius reaches its highest climax in Banquo's ghost. Jesus gives the Holy Ghost, the comforter to guide us into all truth. Shakespeare, from his large fortune, left the wife of his youth only his "second best bed" (cruel jest). Christ left the redeemed white garments, houses not made with hands, golden joys, angel songs, harps everlasting, the light that never fades, the life that never ends, the love that never grows cold.

Shakespeare's body lies in the grave at Stratford; Christ arose from the grave and stands by the throne of God in His spiritualized yet real and recognized body while he rules the universe. Surely among those born of women there has not arisen an equal of Jesus of Nazareth.

Dickson, Tenn.

### THE CRONE

(Anonymous.)

#### Being a Re-version of Proverbs 27:15

Like a dropping through a leaky roof  
Of a rainy day;  
Or the aching of a faulty tooth  
With neural-gi-a;  
Is an angry woman, quiver-full  
Of loquacious darts,  
Dipped in fetor from a liver full,  
Or from other parts!  
How the rapid firing shots resound  
In the husband's ear!  
While he, to the regions underground,  
Reads his titles clear!  
How she holds him in her vocal grasp,  
By a tongue-lash bound!  
How he wriggles as she plies the rasp  
With a scraping sound!  
He must either hie him to his clubs  
Or maintain his grounds  
And sweat while the irate woman rubs  
Salt into his wounds!  
Every time he starts to talk or stir,  
Seeking ease and rest,  
He calls out the swarming stings of her  
From their hornet-nest!  
And from unseen quarters an attack  
Takes him by surprise,  
As when lightnings flash and thunders crack  
In the cloudless skies!  
All in vain are his attempts to flee  
What she has to say;  
For when he tries to dodge the strokes, he  
Jumps right in their way!  
Though his house-top may leak on a man,  
He must have a roof;  
Better that one suffer from her than  
Not to seek his booth.

## THE NEWS BULLETIN

### AN APPEAL TO THE HEROIC

By J. W. Shepard, Rio de Janeiro

When the front lines are thin and thinning; when the load is heavy and getting heavier; when the cause is in dire need of re-enforcements which do not come—then is the time for the hero to appear. When mission boards are without means to send out the called; when the horizon is contracted and there is no vision; when material comforts take precedence over spiritual progress; when church houses are more to be desired than souls, the spiritual house of the kingdom—then is the time when there is need of heroism. When doors on the field are wide open; when multitudes come together on the street corners wherever the hymn is raised and the voice of the preacher is heard; when the tide of popularity for the gospel is rising in the foreign field—then is the time for youth like the dew of the morning to rise to meet the day of His power.

What if there be no cloud on the horizon to indicate the refreshing season ahead? What if there are debts and only debts in sight, and the call of secretaries of missions falls on ears which seem dull of hearing? Has not God put into your heart, O young servant of His, to face the direct difficulties and do the impossible? Will you wait for a new day of large contributions and liberal contributions, a day of full coffers and great popular enthusiasm, to volunteer? That day may not come in your life time. "The times seem out of joint?" Perhaps you were born to set them right. There were no mission boards ready for Carey. The great enthusiasm of that life will live on for centuries yet to inspire those who follow in his train. Mission boards were created in the atmosphere of that life. These times call for a new departure, a large initiative, a new inspiration born above and expressed through the heroic lives of His servants at home and abroad.

Rise up, O excellent young servant of God! Meet and challenge of the heroic in this hour! Win for yourself a place among the great leaders in the redemption of the world by doing the great things which will bring a new day in world evangelization!

### FIFTH SUNDAY MEETING AT BAPTIST HOME

The fifth Sunday meeting of Southwestern District Association will meet in the Baptist Old Ministers' and Orphans' Home near Camden the last of this month. On Friday evening the organization will be perfected, after which the introductory sermon will be preached by Brother Ed Cooper. Saturday the program will include the following items: "The Fall of Man, from What?," by A. J. McLemore and T. L. Glisson; "Are We Saved at the Point of Faith without Baptism?," by M. A. Miles. Afternoon: "Security of the Believer," by T. M. Boyd and J. I. Davis; "The General Commission," by H. D. Hagar and W. A. Butler. Night: "Rum and Romanism," by John R. Clark.

Sunday's services will begin with a devotional at 9:30, followed by "Importance of Sunday School," by W. C. Woolridge; "General Conference" and "Present Condition of Unrest in the Church and Its Remedy," by A. U. Nunnery. Afternoon: "Origin, Needs and Possibilities of the Old Ministers' and Orphans Home," by J. Robert Paschal; "The Second Coming of Christ," by J. N. Joyner and L. R. Watson. General discussion; adjournment and handshake. The public is invited by both the Home and the churches of the community to attend. Dinner will be

served on the grounds both Saturday and Sunday.

### McKENZIE BAPTISTS VOTE NEW BUILDINGS

The church at McKenzie, at a well-attended church conference on the night of June 4th, unanimously voted to build a modern educational plant and reconstruct the present auditorium into an up-to-date place of worship. The Sunday school plant will be so arranged that a larger auditorium can be erected at some future time if necessary. The present plans and program mean for McKenzie a beautiful and valuable church house.

This vote also carried with it the building of a new pastorium. The old pastor's home, which has been used recently for classrooms, will be torn down and a modern brick home built of the same kind of brick used in the church house.

The acre of land, owned by the church is located in the heart of the city, facing No. 22 Highway, and when these buildings are completed they will add much to the beauty of McKenzie and give increased prestige to the Baptist cause.

Since last September more than one hundred have been added to the church membership, Sunday school and B. Y. P. U., congregations and offerings have more than doubled, and all departments have made wonderful advancement. "Our people are well united and there is a spirit of love and fellowship among us," says Pastor James H. Oakley. "We face the building program with faith in each other and in God. Pray for us that we may continue to do His will and be used for His glory."

### TUBERCULOSIS HOSPITAL RATES REDUCED

H. F. Vermillion, Supt.

In order to make available to our Baptist people and their families the fine facilities and service of their Sanatorium in El Paso, Texas, the rates have been considerably reduced, so that the rates range from \$17.50 per week in wards of several beds to \$35 per week in suites of two rooms with private bath. These rates are much lower than offered in unendowed private sanatoria and include the services of our employed physicians who are specialists in their line.

Let our people everywhere take advantage of the unusual opportunity for expert treatment thus offered. A letter addressed to the Baptist Sanatorium will bring full information.

### LONSDALE REVIVAL

On June 1st the Lonsdale Baptist Church of Knoxville closed a splendid revival meeting of two weeks. For several weeks before we had conversions and additions to the church every Sunday. The evangelistic spirit was already manifest. We received during the meeting 24 for baptism, 6 by letter and 1 by relationship.

Brother Clarence W. Mayo of this city did the preaching. We found in Brother Mayo an exception to the rule that a prophet is not without honor save in his own country. He grew up from childhood in the Lonsdale Baptist Church. He was converted and joined the church at the age of nine and has been a member until last fall when he went to Mars Hill College and joined the church there. All the people of this community love, trust, honor and hear him gladly. Splendid crowds attended all the services and good interest was manifest throughout the meeting. Brother Mayo is a young man of sterling character and high aspirations. His messages are clear and effective. He is possessed of fine evangelistic gifts. We cordially recommend him to the brotherhood.

Our church has had many problems and difficulties. Most, if not all, of them have been overcome and we believe a new day has dawned for us. During the present pastorate approximately two thousand dollars has been paid on our inherited indebtedness. We are erecting, to the rear of the church, a new Sunday school annex which will provide ample room for a large graded and standardized school. Work on this building is about half done. The annex has departmental arrangement for Beginners, Primaries, Juniors, Intermediates and Seniors. There are in all thirty-three rooms. We are building on "the pay-as-you-go" plan. We do not owe a penny on the structure. We face the future with courage.—H. L. Thornton, Pastor.

### CALLED TO CULLEOKA

E. W. Stone of Nashville has accepted the call of the church at Culleoka and has assumed his duties. He will continue to live in Nashville for some time, giving only one Sunday per month to the church. He reports a very enthusiastic reception by the body and says: "The church intends, as soon as arrangements can be made, to go back to half time, they having had half-time work until recent months." This is a good field and they have called a good worker.

### NEW HOPE TRAINING SCHOOL

By Effa King, Piney Flats, Tenn.

We closed our training school on the evening of May 31st. Our pastor, the Rev. M. E. Hall, was in charge of it. We are just starting out in our Sunday school work, so studied the section of the manual that deals with organization and teaching. We had an average attendance of 28 and six of these took the examination.

Our pastor made a canvas of the field during the week and the census taken not only shows that we have greater possibilities than we dreamed of, but also increased our attendance on the following Sunday from 20 to 57. We certainly are grateful unto God for giving us a real pastor.

### T. H. CARDEN COMING

"There are several reasons why I want your paper. First, I was born and raised at Pulaski and born again in Texas and surrendered to preach there. I followed my good friend A. H. Huff here and am trying to build on the good foundation which he laid. I have had about 160 additions here since coming sixteen months ago. I am planning to be in Pulaski on the fourth and fifth Sundays in August and would be delighted to supply for some one in the state who is planning to be away on those Sundays."—T. H. Carden, Henryetta, Okla.

### DOERUN, GEORGIA

We closed a meeting of ten days with this church June 4th. By request of the church, I did the preaching and Brother C. A. Lanier, Cuthbert, Ga., had charge of the singing. Brother Lanier is a great leader of sacred song and a fine soloist. This was our seventh meeting together. There was fine co-operation on the part of the church and town. The church is beautifully co-operating with the pastor in his work. There were 29 additions, 16 for baptism, 14 baptized the last night of the meeting. Thirty-four have united with the church since I came here as pastor, February 15th. 18 by baptism.—A. N. Morris, Pastor.

### NORTH SHORE CHURCH, CHICAGO

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.

We maintain our quartet of artists and always arrange for outstanding ministers to supply, when our pastor is not in his pulpit. The services are held at 11 a. m. and 6: p. m.

Our church extends an invitation to all friends throughout the states and Canada, who shall pass through Chicago, and shall be in the city on the Sabbath, to worship with us.

If you are in "the loop," take the "Howard Express," on the elevated railway, and get off at Berwyn-Edgewater Beach Station, walking two and one-half blocks west.

### NEWBERN'S PASTOR HAPPY

We give the following words from the new bishop of the church at Newbern, Mark Ferges, and gladly present him to our brotherhood:

"Thank you for your kind letter of welcome to the state of Tennessee. I certainly believe you when you say I have come to one of the finest places in the land. If all of the folks in Tennessee are as cordial as the Baptist and Reflector and as hospitable as the good people of Newbern it will be a great pleasure to live among them and to serve the Master with them.

"After the long, tiresome journey from New Orleans we arrived here last Friday evening. We were hungry and dusty and, I fear, not in the best of spirits. But my, what a welcome! The parsonage has been newly papered and painted throughout and the sight of its gleaming cleanliness and the consciousness of its home-like atmosphere at once made Mrs. Ferges forget her fatigue and cry out in joy. Then, too, we found the kitchen fully supplied with groceries and the shelves filled with home-canned fruits. These things probably appealed as much to my inner man as the decorations did to our aesthetic senses. Four years as seminary students entirely dependent upon our own resources have made us doubly appreciative of friends and their outward expression of inward loyalty to us and devotion to Christ.

"Our only service last Sunday was held in the evening. A joint memorial program was observed at the Cumberland Presbyterian Church in the morning. Our evening service was well attended and a spirit of reverence and consecration was felt to be present. We spoke on the Apocalyptic message to the church at Smyrna: 'Be thou faithful unto death, and I will give thee a crown of life'."

### FROM "ALABAMA"

I want to thank you for the wonderful paper you are putting out. Although I am living in Alabama, Tennessee is the state of my birth. I don't feel as if I could get along without the Baptist and Reflector. I want to tell you a few things about our church here. I came to West Huntsville church four years ago when it was half time with 75 in Sunday school. Now we are full time with 298 in Sunday school and a complete B. Y. P. U. organization with about 125 enrolled. At least 95 per cent of our B. Y. P. U. and Sunday school attendants remain for preaching services. We have just closed a very successful revival. W. A. West of Jackson, Tenn., did the preaching. There were 34 additions to the church, 24 by baptism. Brother West is a strong preacher, and we certainly enjoyed his sermons. He believes in preaching the doctrines.—J. Vernon Rich, Pastor.

### TUBERCULOSIS

Needs prompt, adequate and skilled treatment. For such treatment we offer greatly reduced and very moderate rates. Address H. F. Vermillion, Superintendent.

### BAPTIST SANATORIUM El Paso, Texas



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.50 at Drugists.  
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# THE YOUNG SOUTH

The Happy Page for Boys and Girls

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

## THE HOUSE INSIDE

I have a house inside of me;  
A house that people never see:  
It has a door through which none  
pass  
And windows, but they're not of  
glass.

"Where do you live?" ask folks I  
meet,  
And then I say "on such a street";  
But still I know what's really me,  
Lives in a house folks never see.

Sometimes I like to go inside,  
And hide and hide, and hide and  
hide;  
And "doctor up" my wounded pride  
When I've been "treated rough" out-  
side.

And sometimes when I've been to  
blame  
I go indoors and blush for shame;  
And get my mind in better frame,  
And get my tongue and temper tame.

I meet my Heavenly Father there;  
For He stoops down to hear my  
prayer,  
To smoothe my brow and cure my  
care,  
And make me brave to do and dare.

Then, after I have been made strong,  
And have things right, that were all  
wrong,  
I come outside, where I belong,  
To sing a new and happy song.

Then I can hear the people say,  
"You're bright and bonnie, good and  
gay,"

And it's because I feel that way;  
But they don't know the price I pay.

You have a house inside of you,  
Where you may fight your battles,  
too,  
And God will tell you what to do  
And make your heart both kind and  
true.

## SHE HEARS BY TOUCHING; SHE SEES BY SMELLING!

### A True Story

It sounds so like a paradox that you may find it hard to believe the story of Willetta Huggins, and yet she is a real girl, and one of the happiest in the world. It is all so amazing that it sounds like a fairy tale; for who ever heard of a girl, totally blind, who could recognize her friends when they enter the room, tell the color of the clothes they wear, name the flowers in a bouquet and tell all their colors? Or who ever heard of a girl, totally deaf, who could enjoy music and receive a message over the telephone? Blind and deaf, she is one of the happiest seventeen-year-old girls, loving fun, running out of doors, threading her way easily through a grove of trees without touching any, making her own dresses on a sewing machine, and doing all sorts of other seemingly impossible things.

She sees by the sense of smell and hears by the sense of touch! Scientists think her story is so unusual that perhaps nobody else will ever have the same experiences, and yet there are such possibilities for other blind and deaf persons in her experiences that it is fascinating to know how and why and when it all happened to her.

Once she had ordinary sight and hearing, but her sight was becoming so poor that one day she was taken to a state school for the blind in Wisconsin, where it was discovered that her hearing was also becoming poorer. Four years later she became totally blind and totally deaf. She was one of the most unhappy, de-

pressed girls you can imagine, the picture of despair! Not a friend could rouse her or cheer her, and you would suppose life held nothing whatever for her.

Yet one day her face was glowing with strange interest and excitement. She had begun to hear again! By placing her fingers on the throat of a companion she began to understand what was being said to her. It was thrilling. She found that by putting her hand on the top of the head or on the chest of the person speaking, or on a piano, or the disc of a telephone receiver, she could hear. You can see what a new world this opened to her!

Then she began to see again; but not with her eyes. The sense of smell began to serve her instead! Little by little she learned to recognize friends entering the room, discern colors, artificial or natural, "sense" the nearness of trees, so she could avoid them as she walked or ran outdoors. She "sees" astonishingly, so that she has been transformed into a healthy, active, interested girl with a radiant outlook on life.

It has changed her entirely! When she could see and hear, she seemed to promise little as a person. And in the five years while she was growing steadily deafer and blinder she was inclined to be gloomy and sullen. Her teachers found her hopeless, and her disposition was such that working with her was unpleasant as well as disappointing.

But from the moment she began to "understand" by resting her fingers on throat or chest or head of the person speaking she became so entirely changed that she was considered the brightest pupil ever trained in that school.

The beautiful part of this true story is that other people are going to learn much from her case. The one thing everybody in the world needs to be happy and to develop is to have free, open and unhampered communication with others. We had supposed that hearing and seeing were the only ways of communicating. But if touching and smelling can be substituted, what a wonderful thing it will be to teach ourselves to use all our senses to the full!

A few months ago we had a story by "Peggy" about this very thing: How she and Bill sat in my library and jotted down their sensations of touch—the feel of velvet, of carpets under the feet, of wood and so forth; and what they could smell—flowers, the odor of books, which you do not always recognize until you sit very still and notice it deliberately. Sometimes when I have to wait a long time among rather stupid surroundings, I try to distinguish sounds: what am I hearing? It is lots of fun! Then, what am I seeing? Such long lists, even in rather bare and empty places. What am I smelling? What am I touching?

Once a friend of mine was walking on Sixth Avenue in New York City with the conductor of an orchestra; the elevated trains were roaring along overhead, trucks and automobiles and wagons were rumbling past, horns were tooting, whistles, bells, and voices were in the air everywhere, a regular hub-bub.

Suddenly the musician said, "Miss Austen, I hear a cricket chirping!" "Oh, but how can you?" she laughed. "Surely not in all this uproar? Why, I can hardly hear you!"

But he said, "Wait a minute," and went scooting in and out of little shops, and finally came out of one, his face beaming.

"Come with me!" he begged, and led her back into a bakery, where by the oven was his cricket!

Because his ears were attuned to catch the least error on the part of violins, flutes, horns, drums and so forth, he could distinguish even that little chirp in the midst of heavy city traffic.

Sometimes it is well for us to train ourselves to become "noticers"; we may never need it for the reasons Willetta and the conductor of the orchestra needed it, but it does make our lives fuller and richer the more noticing we grow!

"The spring blew trumpets of color  
Her green sang in my brain.  
I heard a blind man go 'Tap! Tap!'  
with his cane.

I pitied him in his blindness;  
But can I boast I see?  
Perhaps there walks beside me  
A snirit who dities me,  
As I go blindly tapping  
The five-sense cane of the mind  
Amid such unguessed glories  
That I am worse than blind."

—Margaret T. Applegarth, in The Baptist.

## THE BEST SCHOLAR

Kips was a new dog, and not yet acquainted with the ways of the household. Every morning after breakfast he went for a little run in the big field of the house, and when he came home again the children were nowhere to be found; not until four o'clock would he see them again. One morning, however, he came back early from his run and found them just setting off for wherever it was they went.

"Aha!" said he to himself. "I shall keep my eyes on them and follow along, too. Then I shall find out."

They went down the road to a large building with rows of windows a mile away. It was the schoolhouse, and as soon as the children entered the door, Kips rushed in behind them and found Ted.

"See, here I am!" he wig-wagged with eager tail. "It's perfectly easy. I just kept back out of sight and smelled my way along until I found you. Please don't make me go home again: it's so lonesome when you're gone."

"He may stay," said Miss Jennings, the teacher. "I'm sure he'll be good. We'll let him have the mat outside the classroom door. Take him out and tell him to lie down on it, Ted."

All the morning Kips lay quietly, except for once, when Ted was called on to read, and at the sound of his master's voice inside the little dog outside barked, which amused everybody very much. When Ted stopped, he stopped, too. Recess came and Kips joined in the children's games, having earned a playtime through good behaviour. At noon he shared their lunch, and joyfully he raced home with them after dismissal.

Kips always went to school after that. No amount of coaxing could keep him home, and as the children loved to have him, he was allowed to go. Then one night a great snow-storm came. The children looked out of the window next morning, shook their heads and decided that nobody would go to school that day; they couldn't get through the drifts. Why, the kitchen door was snowed over clear to the top, and father had to shovel other huge piles away from the windows before the light could come in.

Kips looked at the children after breakfast, and as they seemed rather slow about getting ready, he thought he might as well start off first. He sometimes did this and nobody noticed his going at the time.

The snow was piled so high that it covered the fences and lay in a succession of smooth, white waves that completely covered the beaten track of the road. The teacher had to be driven by Mr. Elkins, at whose house she boarded, and their sled was the first on the road. They started early because they knew it

would take a long time to break through. Some time after 9 o'clock they reached the schoolhouse. The teacher got out at the door and stepped inside. There was Kips waiting for her on his mat. He had arrived just behind the furnace man and had slipped in and lain down as usual.

He thumped his tail on the mat and rose politely. "I'm so glad to see you," he wagged. "I was just beginning to think something must be wrong. Sometimes there are two Saturdays in one week."

Miss Jennings shook her head. "No, Kips, it isn't holiday," she said. "It's an honest and true school day, but I am very much afraid there aren't going to be any scholars. Come inside where it's warm and keep me company."

She brushed off her coat, hung it on a hook, and took off her overshoes. In a short time they were perfectly at home. While she was busy at the blackboard or among her books and papers, Kips lay comfortably snoozing on the rug, nose on his outstretched paws, now and then opening his eyes and turning his head to watch her movements.

Then at ten o'clock three children came!

"Late! It's awful! But it took such a long time to come. Nearly an hour. We just swam through some of the biggest drifts," they laughed, shaking off the snow that had thickly powdered them from head to foot. "But when we found Kips had come, we simply had to try to come, too. You can't let yourself be beaten by a dog."

"Better late than never, I'm sure," smiled Miss Jennings, looking into their fresh, rosy-red faces. "You did well to come at all a morning like this, and I'm proud of you."

Then somebody looked out of the window and saw two more coming up the road.

"Good!" praised Miss Jennings. "You're plucky children, all of you. Five will make quite a school. And then we have Kips. He's the best scholar I have, for snowstorm or sunshine, he always gets here just the same, and exactly on time. He has never been absent or tardy yet, so I think he deserves a prize, and he's going to have it."

She went to the drawer of her big desk and took a large, luscious chocolate from a box. It was dropped, plump, into the little dog's waiting mouth, and Kips' conclusion as he lay down on his mat was that school was getting nicer every day.—Girls' World.



Soso: "Has your son's college education proved of any real value?"

Bobo: "Yes, indeed; it's entirely cured his mother of bragging about him."

He: "I know a good joke, but it's slightly off color."

She: "Oh, that's all right; I'm color blind."

The trouble with the advice to "Give until it hurts" is, thinks J. W. Hayes, that the collector wants to be the judge.

John: "Was your grandfather in comfortable circumstances when he died?"

Mary: "No, I guess not; he was under a freight train."

Sydney surprised his teacher as he was about to go home.

"What have I learned today, teacher?" he asked.

"What a curious question?" the teacher replied. "Why do you ask?"

"Well," said Sydney, "they'll want to know at home."—Tit-Bits.

# 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 Mal Collier, Elementary Worker.  
Miss Roxie Jacobs, Junior and Intermediate Leader.

**SUNDAY SCHOOL NOTES**

**OVOCA ENCAMPMENT**

This week the last Sunday School Convention was held. We have not had a report of the same, but will give results next week. This makes four regional Sunday school conventions held in the state with fine results. We are looking now to the big convention and encampment at Ovoca, July 27-August 2. Let every worker get ready to spend this week at Ovoca and enjoy the good fellowship as well as the good things in store for those who attend. The program is as follows:

**Daily Schedule**

- 8:30—Study classes and conferences.
- (1) Elementary, Miss Willie Jean Stewart and Miss Collier.
- (2) Intermediate, Miss Ella Louise Landress.
- (3) Young People and Adults, Jesse Daniel.
- (4) Secrets of Sunday School Teaching, Frank Collins.
- (5) Honoring the Deaconship, W. D. Hudgins.

These will run two periods with changes in the classrooms.

10:00—Rest.  
10:15—Bible hour, Dr. Kyle M. Yates.

11:15—Lesson Material, Miss Willie Jean Stewart.  
11:45—Stewardship Series.  
12:15—Rest and lunch.  
Afternoon—Recreation and play, led by Mr. Tom Maston.

**Evening**

7:30—Song and praise, led by W. H. Preston.  
8:15—Special features.  
8:30—Evening address with real worship.  
9:15—Play on the lake, family worship and sleep.

Sunday Afternoon: Special program for young people and adults, with an address by Dr. Harry Clark, president of Judson College.

Stewardship Series: Monday, "Stewardship of Self," Clarence Hammonds; Tuesday, "Stewardship of Morals," H. T. Whaley; Wednesday, "Stewardship of Truth," Sam Edwards; Thursday, "Stewardship of Our Institution," A. A. McClanahan.

Evening Lectures: Sunday, O. E. Bryan; Monday, J. B. Tallant; Tuesday and Wednesday, William Russell Owen; Thursday and Friday, John L. Hill.

Special features, led by Dr. John D. Freeman.

**REELFOOT LAKE ENCAMPMENT**

We are also featuring this week our encampment at Reelfoot Lake, July 7-11, and print the outline without giving names, for same have not yet been committed.

**Daily Schedule**

Dr. W. M. Wood, camp pastor.  
8:30—Devotions, "Song and Praise."  
9:00—B. Y. P. U. study classes:  
(1) Training in Church Membership, Jesse Daniel.  
(2) Trail Makers.  
(3) Junior and Intermediate Leaders, Roxie Jacobs.  
(4) Intermediate Manual, Mrs. Bess Cockroft.  
9:50—Bible drill, "Biography," Dr. J. J. Hurt.  
10:35—Sunday school study classes:

- (1) Building a Standard Sunday School, Jesse Daniel.
- (2) Pupil Life.
- (3) Honoring the Deaconship, W. D. Hudgins.

11:40—Inspirational address, special speakers.  
Afternoon—Recreation and fishing, Jesse Daniel, leader.

7:30—Song and praise.  
8:15—Sermon, "Worship." Special speakers.

Daily devotions, 8:30 a.m.  
Monday, L. B. Golden; Tuesday, J. H. Oakley; Wednesday, Preston Ramsey; Friday, T. N. Hale.  
Inspirational address, daily, 11:40 a.m.

Monday and Tuesday, J. D. Freeman; Wednesday, N. M. Stigler; Thursday, O. O. Greene; Friday, H. J. Huey.

Evening lectures, daily, 8:15 p.m.  
Monday, O. E. Bryan; Tuesday, R. N. Owen; Wednesday and Thursday, D. A. Ellis; Friday, W. M. Wood.

**INTERMEDIATE PROGRAM CONTEST**

The Intermediate Counselor of the Intermediate Department, Baptist Sunday School Board, carried in the October-December issue an article launching a program contest. The response has been gratifying. More than a thousand programs were sent in. Due to the large number of programs the decision has been delayed. The judges announce the following:  
Fifty dollars for the best set of fifty-two original programs, Miss Sula Baggott, R. 3, Anna, Ill.  
Ten dollars for the best single original program, Mrs. D. C. McCall, Jackson, Miss.

Five dollars for each of three other original department programs, Mrs. Maude Abner, 2302 W. Oak Street, Louisville, Ky.; Miss Ruth Spinks, 933 Edgewood Avenue, N. E., Atlanta, Ga.; Mrs. George E. Smith, Kershaw, S. C.

We appreciate the fine response and splendid co-operation of each one sending programs.—Intermediate Department, Baptist Sunday School Board.

**B. Y. P. U. NOTES**

The last regional convention was held at Murfreesboro last Saturday with more than 300 in attendance. The program was well rendered and every one seemed to enjoy the fellowship and feast of good things given us by those on the program. Our reporter will give us a full write-up of this convention as soon as convenient. This makes a total for all four conventions of a little more than 1,400 in attendance. Now the slogan is Ovoca. Six hundred for the State Convention is the aim. The motto for the general meeting is "Because He Is Mine."

**PROGRAM, CONVENTION AND ENCAMPMENT**

**Tuesday, July 22—Evening**  
Keynote: "Because He Is Mine."  
7:30—Opening worship of song and devotion.  
8:15—President's address, special announcements.  
8:40—Address, Dr. R. G. Lee.  
9:20—Family play and worship on the lake, Mr. Maston and Dr. White.  
**Wednesday, July 23—Morning**  
8:30—Classes.  
9:30—Business sessions, special features.

10:00—Bible drill.  
10:30—Rest.  
10:45—Classes.  
11:30—Daily devotions, W. P. Reeves, Jackson.

**Afternoon Session**

Recreational program, Tom Maston.

**Evening Session**

7:30—Song and praise, led by Fred Scholfield.  
8:15—"Developing the Devotional Life," Mrs. R. L. Sanders.  
8:30—"Living Testimony," Johnnie Ackew.  
8:40—Address, Dr. R. G. Lee.  
9:20—play and worship on the lake, Mr. Maston and Dr. White.

**Thursday, July 24—Morning**

8:30—Classes.  
9:30—Report of state work, business session.  
10:00—Bible drill.  
10:30—Rest.  
10:45—Classes.  
11:30—Devotional, Dr. Reeves.

**Afternoon Session**

Recreation and good fellowship.

**Evening Session**

7:30—Song and praise, Mr. Scholfield.  
8:15—"Training for Service," F. H. Leavell.  
8:30—"Personal Testimony," Glenn Woodlee.  
8:40—Address, Dr. R. G. Lee.  
9:30—Play and worship on the lake, Mr. Maston and Dr. White.

**Friday, July 25—Morning**

8:30—Classes.  
9:30—Recognition of state officers, election of officers and general business.  
10:00—Bible drill.  
10:30—Rest.  
10:45—Classes.  
11:30—Devotional, Dr. Reeves.

**Afternoon Session**

Recreation and good fellowship.

**Evening Session**

7:30—Song and praise, Mr. Scholfield.  
8:00—"Training in Social Life," Tom Maston.  
8:15—"Living Product," Grace Miller or Alfred Leigh Gillespie.  
8:20—Address, "Squaring Modern Social Life with Abiding Christian Principles," Powhatan W. James.  
9:00—"Season of Fun," S. P. Devault.  
9:40—Worship on the lake, Dr. White.

**Saturday, July 26—Morning**

8:30—Classes.  
9:30—Recognition of associational officers and sectional conferences.  
10:15—Bible drill.  
10:45—Rest.  
11:00—Classes.  
11:45—Devotional, Dr. Reeves.

**Afternoon Session**

Recreation.

**Evening Session**

7:30—Musical program, awarding of banners and special features.  
8:30—Address, Dr. Harry Clark.  
9:15—Play and worship on the lake, Mr. Maston and Dr. White.

**Sunday, July 27—Morning**

7:00—Morning worship on the lake.  
9:30—Sunday school, Jesse Daniel, superintendent.  
Four classes for young men: Class No. 1, Harry Clark; No. 2, F. H. Leavell; No. 3, Tom Maston; No. 4, S. T. Reagan.  
Four classes for young women: Class No. 1, Mrs. R. L. Sanders; No. 2, Miss Willie Jean Stewart; No. 3, Miss Ella Louise Landress; No. 4, Mrs. Dunn.  
10:30—Address, Dr. Harry Clark.  
11:00—Regular service, Dr. Kyle M. Yates.

The wicked have no stability, for they do not remain in consistency with themselves; they continue friends only for a short time, rejoicing in each other's wickedness.—Exchange.

**LAYMEN'S NOTES**

The summer is on us now and the need for extension work among our rural churches is stressing. Let our men organize to help in all lines of our work during the summer.

We hope that our men will aid us in putting the Baptist and Reflector in all the churches and homes during this season. Nothing will help all phases of the program more than to get our people to reading their papers.

We are still asking that our churches and laymen help us in the Preachers' School scholarships. We have more than 100 preachers attending these two schools and need 30 more scholarships before we can care for all their needs. It is worth the attention of our men to give to this worthy cause, and we beg of you that you take this matter seriously and help us put it over. We must have 200 next year in the schools.

Some things our men can do during this summer and fall:

1. Visit the regular associations and see that the men's work is well represented and discussed.
2. Visit weak churches and aid them in financing their programs and helping to call pastors and group churches.
3. Organize Sunday schools and brotherhoods where there are none and stay by these until local leaders are discovered and trained for the work.
4. Hold regular services in churches without pastors.
5. Help in all the evangelistic campaigns being put on in the churches and associations.

**HAVE YOU EVER NOTICED?**

When the other fellow acts that way, he is "ugly"; when you do, it's "nerves."

When the other fellow is set in his way, he's "obstinate"; when you are, it is just "firmness."

When the other fellow doesn't like your friend, he's "prejudiced"; when you don't like his, you are simply showing you are a good judge of human nature.

When the other fellow tries to treat some one especially well, he's "toadying"; when you try the same game, you are using "tact."

When the other fellow takes time to do things, he is "dead slow"; when you do it, you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift"; when you do, you are "generous."

When the other fellow picks flaws in things, he's "cranky"; when you do, you are "discriminating."

When the other fellow is mild in his manners, he is a "mush of concession"; when you are, it is being "gracious."—Selected.

**THREE GATES OF GOLD**

If you are tempted to reveal  
A tale some one has told  
About another, make it pass,  
Before you speak, three gates of gold:  
Three narrow gates—first, "Is it true?"  
Then, "Is it needful?" In your mind  
Give truthful answers, and the next  
Is last and narrowest: "Is it kind?"  
And if to reach your lips at last  
It passes through these gateways three,  
Then you may tell, without fear  
What the result of speech may be.  
—Author Unknown.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

# NEW BOOKS REVIEWED

**Evolution and Christianity.** By Jessie Wiseman Gibbs. Published by the author, 319 S. Lauderdale St., Memphis, Tennessee.

This is an interesting study in the field of science and religion as they struggle for the mastery in the thinking of men. It is a splendid presentation of the dogmatism of naturalists as it meets the teachings of the Bible. Aply does the author take up the dogmas of Huxley, Spencer, Darwin and their Satellites of more recent times and show how they fall down under the light of "pure reason." She seems to present the idea of "evolutionary development" in the "church" until all the world is back like it was when it was created, and fails to draw the distinctions between "democracy" which she vigorously opposes, and the rank license of governmental agencies under democratic forms of expression. She holds firmly to the supernatural and accepts Jesus Christ as the Creative Word of God and the vicarious Saviour of the world. She strikes at public school education with the force and vigor of Roman Catholicism, but praises Harry Rimmer, George McReady Price and others for their good works. The volume is interesting and informing for those who have had the basic preparation for understanding the scientific theories presented.

**Will India Become Christian?** By J. W. R. Netram. Published by Richard R. Smith, Inc., New York City. \$1.50.

The question is one of the world's most catchy ones. The author has chosen it as a title and answers it "in a clear, ringing affirmative." "India," he says, "cannot escape the inescapable Christ. Christ meets her at every turn." He answers the questions: "Is it worth while sending men and money to India with its hoary systems of religion and philosophy?" "If India can produce men like Ghandi and Tagore, what need is there of giving Christianity to that great country?"

The missionary work in India dates from the early years of the eighteenth century, or is now more than 200 years old. Great sums of money have been spent during that period. Out of the work done have come very few professing Christians, if we compare their number with the hundreds of millions who have lived and died during the period, or even the number of Christians today with the total of more than 300,000,000

people. But the fundamental principles of the Christian religion have been planted in the hearts and lives of the population and they are now beginning to show themselves as fertile seed.

It will prove an interesting and helpful source of information if this book, written from the viewpoint of one who knows the situation and not to support any specific missionary undertaking, is studied.

**The Layman Measures the Minister.** By Frank H. Leavell. Published by the Sunday School Board, Nashville. \$1.00.

This volume contains the 1929 Tharp lectures delivered before the Bible Institute of New Orleans by the head of the Student work of Southern Baptists. The title is suggestive of what the book contains and proves that it will be well worth the consideration of every pastor. The author declares, "In the preparation of the discussions a conscientious effort has been maintained to keep the thinking pitched to the high plane of principles. . . Personalities have not been allowed to influence the thought, save as a personality is typical of the class." With sympathy for the minister and out of an experience that partly parallels the minister's, the author has given a real, worth-while discussion of a vital subject. We recommend it not only to the preachers but to the great mass of our laymen who need to know more about the preachers and the fundamental principles which govern the lives of such.

**The Art of Jesus as a Teacher.** By Charles Francis McKoy. The Judson Press. Price \$1.50.

This volume is presented in the form of a thesis which was written by the author in his study for the degree of Doctor of Philosophy. This is evidence of its thoroughness and scholarship. Jesus has been taken as the Master Teacher and no Bible teacher in home, church, or school can afford to fail to understand his methods. As nearly as possible we are to teach as He taught. Every Sunday school teacher, pastor, and Bible instructor will do well to read closely this volume which covers in its twenty chapters almost every phase of Jesus' work as a Teacher. It will enable one to do his work a little better and more intelligently. It would be a fine volume for the post-graduate teacher-training course. —J. R. J.

**The Fine Art of Motherhood.** By Ella Broadus Robertson. Fleming H. Revell Co. Price \$1.50.

This is the first book of its kind the reviewer has seen from the press in many moons. The present generation is under many obligations to

the author for this very excellent volume coming out of experience, observation and much study. Mrs. Robertson has given much of the book to large and appreciative audiences, both North and South. It is a book every woman rearing a family will do well to read. Girls will appreciate it and get ideas that will go with them through life. The book is made up of eight chapters, including such as "Types of Wives," "Types of Mothers," "Keeping Hold of Our Children," "Friends and Foes." An analysis of the first chapter runs like this: The foundation of the home is love; the walls are work; the roof is religion; the windows are knowledge; the doors friendship. The furniture is habits, such as industry, thrift, punctuality, self-control, courtesy, kindness and courage. She does not fail to mention prayer. Mothers would do well to see that this

book is put into the hands of their daughters.—J. R. J.

## CHURCH ARCHITECT

**WELLINGTON J. H. WALLACE**  
A Christian gentleman who knows how to plan and erect church buildings. A Baptist, therefore understands the needs of Baptist churches. Ready to consult or to plan.  
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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

1226 Athletic Club Building  
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Thomas J. Watts, Executive Secretary

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**WOMAN'S MISSIONARY UNION**

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

**GOOD WOMEN**

Good women are God's sentinels; in the darkest of earth's night They hold with stout hearts, silently, life's outpost's toward the light. And at God Almighty's roll call, 'mong the hosts that answer "Here" The voices of good women sound strong and sweet and clear.

Good women are brave soldiers; in the thickest of the fight They stand with stout hearts, patiently embattled for the right. And though no blare of trumpet or roll of drum is heard, Good women the world over are an army of the Lord.

Good women save the nation, though they bear not the sword nor gun, Their panoply is righteousness; their will with God's is one, Each in her single person revealing God on earth, Knowing that so, and only so, is any life of worth.

Dost talk of women's weakness? I tell you that this hour The weight of this world's future depends upon their power; And down the track of ages as Time's flood-tides are told, The level of their height is marked by the place that women hold. —Exchange.

**JUNE ACTIVITIES**

At our W. M. U. convention we voted to center our interest on certain activities each month.

June is personal service month. If you have not made out the list of unsaved and given the names out to your members, do it at your June meeting. The aim of all personal service is soul winning.

You are studying in June "How to Help the Negro?" Why not really help them? "The road from inspiration to action is too often grown up in weeds." Ask your cook or washwoman about her church and see how you can help her people.

Orphans' Home day comes in June. It is suggested that we have a family reunion the last Sunday or Monday in June. Give the playlet on the Orphanage; have some songs and talks on our Home and take an offering.

Dr. Stewart is counting on us to help furnish the money to rebuild the dormitory burned last fall. We must not fail him.

A counselor for an R. A. in Nashville said his boys were using the brick cards and already had \$21 for the Orphanage.

Letters from sections where we have no organizations bring the news that they, too, are interested and are going to have Orphans' Home day.

**ASSOCIATIONAL STANDARD OF EXCELLENCE**

We have had printed a very large associational standard of excellence. The price is 50 cents each. Order from W. M. U., 161 Eighth Avenue, North, Nashville.

One reason so few associations have failed to meet the standard is that they have had no record to check quarterly.

Send today for a standard and use it regularly.

**THANKS FROM CHINA**

My Dear Miss Northington: Will you please accept for the Tennessee W. M. U. my thanks for the "Good Housekeeping" which I am again receiving with so much pleasure. I am sorry and ashamed that I have been so long in writing. I thought Dr. Bryan was going to get out some

hospital reports and I would wait and enclose some in my letter, but so far the reports haven't been published.

We had a very good year last year. It was a very trying year. There were two battles fought here and others near here; also, the country people were greatly disturbed by soldiers and bandits and sought our protection by the thousands. As conditions were so unsettled our people could not do country work, so they eagerly seized the opportunity these refugees presented. The second battle here filled every nook and corner of the hospital, even halls and bathrooms, and the surplus was cared for by putting them on quilts under a big matting shed which was hastily erected in the yard. At this time our 70-bed hospital had over 200. The small staff could not care for so many, but native Christians and missionaries were good to help meet the emergency in ministering to their souls as well as their bodies.

All told, last year there were 895 in-patients; of these, there were about 95 who made definite decisions for Christ. Just recently in one of our out-stations one of those baptized first heard the gospel and believed in the hospital.

People everywhere about us seem so willing to hear, and we wish we might go forward instead of backward, as the Board fears. We hear some stations may be closed because of lack of funds. Christianity has made very little impression on China, and there are vast areas yet untouched.

How we would like to go on! but our people at home say no! We feel rather like soldiers sent to battle without guns when such discouraging news as we have recently had comes. If there is anything I can say or do to help our people at home see a lost world, please tell me. I haven't the gift of writing, but I do long to see our people grasp their opportunities.—(Mrs. N. A.) Frances A. Bryan, Hwanghsien, China.

**FAMOUS MISSIONARY QUOTATIONS**

I tell you, fellow Christians, your love has a broken wing if it cannot fly across the ocean.—Maltbie Babcock.

It is manly to love one's country. It is Godlike to love the world.—J. W. Conklin.

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.—Jacob Chamberlain.

We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me.—Maltbie Babcock.

Some can go, most can give, all can pray.—Anonymous.

Look to your marching orders. How do they read?—Duke of Wellington to a young curate who spoke disparagingly of foreign missions.

It is my deep conviction, and I say it again, that if the church of Christ were what she ought to be, twenty years would not pass away until the story of the Cross would be uttered in the ears of every living man.—Simeon H. Calhoun.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

We are playing at missions.—Alexander Duff.

The greatest hindrance to the evangelization of the world are those within the church.—John R. Mott.

There is money enough in the hands of church members to sow

every acre of the earth with the seed of truth.—Josiah Strong.

The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite.—Francis E. Clark.

Nine-tenths with God are worth far more than ten-tenths without God.—President J. W. Bashford.

I am tired of hearing people talk about raising money; it is time for us to give it.—John Willis Baer.

Give until you feel it, and then give until you don't feel it.—Mary Lyon.

Let us advance upon our knees.—Joseph Hardy Neesima.

Whoever prays most helps most.—William Goodell.

Every element in the missionary problem depends for its solution upon prayer.—Robert E. Speer.

Prayer and pains through faith in Jesus Christ will do anything.—John Eliot.

The medical missionary is a missionary and a half.—Robert Moffatt.

While God gives me strength, failure shall not daunt me.—Allen Gardiner.

Let me fail in trying to do something rather than to sit still and do nothing.—Cyrus Hamlin.

The word "discouragement" is not found in the dictionary of the kingdom of heaven.—Melinda Rankin.

**OUR STEWARDSHIP OF PERSONALITY**

Personality? What is this? Why are you different from your dearest friend? Why is she different from another friend? We say her personality is charming, or the reverse; this one is magnetic, that prosaic, but what is it? Analyze it. I cannot. In my own close home circle it makes one child totally different from another, and with all my power I would keep it so. It is something God-given, holy, inviolable. It is the most powerful force in the world. It is of this tremendous thing God gives us stewardship. What of our occupancy, our responsibility, our accountability?

We are responsible for every power, every attainment with which we are entrusted: our health, our strength of mind, our youth, our maturity, our opportunities, our sympathies, our social, educational and religious privileges, our power to love, to think, to plan, our ability to speak, to write, to sing, our power to appropriate the good and to shun the evil, our far-sightedness, genius of management, keenness of judgment, aptness to read character, quick perceptions of right and wrong, our gift of leadership, ability to organize, power to execute. All this and more makes "personality," and through this we are to fulfill the petition: Thy kingdom come, Thy will be done "on earth."

Honest stewardship is to recognize that all power to do, to be, to acquire, to possess is God-given and any success comes only as we use the faculties and power entrusted to us. Whether the increase be great or small, there must be increase or we will be held responsible as dishonest and unprofitable servants, for our abilities are most mis-used when not used, but "laid away" out of the

barter and trade of life. Ah, this laying away of "personality"! Surely the apostle James would be justified in changing the "gold and silver" in his criticism and thundering at us: "Your 'personality' is rusted, and the rust shall be a testimony against you." Is it with rusted gifts we are going to face the Master? Do we wish to say of the gift of song, "Lord, behold here is thy gift all rusted, for I never used it for thee." Of our talent for social ease and gracious manner, "Lord, here is thy pound, covered with rust but carefully kept, laid by in a napkin. I never used it in thy church nor in the Sunday school nor in the missionary meetings." Or of the power to execute, to lead, "Here, Lord, is thy pound. It was too much trouble to use it for thee; it is eaten with rust, for I laid it away; lo, thou hast it back again!"

Of the power to speak or write, "Lord, here is thy pound. I was afraid, so I hid thy talent in the earth; lo, it is cankered with rust!" Or, "Here, Lord, is my college education; it was a delightful experience for me, but I never put it to usury for thee. I could have used it in the Sunday school, in the social settlement, in the mission study class, but I did not and it rusted beyond recognition; now I give it back to thee." Or of the appreciation of beauty, "Lord, behold I return thy talent; I robbed thee and used it to make my home beautiful and my person lovely. I disdained to make thy church beautiful for thee. It is a rusted talent I return." What shall the Master answer? Out of your own mouths I judge you unprofitable servants; the rust is a testimony against you.

Oh, women and young people in the work of the church of Christ, how many of us have consecrated our personality? What do we mean when we sing, "Here, Lord, I give myself away?" How few of us are able to ask the Lord for a blessing on the individual missionaries, on some particular work or separate stations? On how many can the leaders depend even to sing the best-known hymns? How many can be depended on to be present. Of all the diversity of individual gifts, surely this one has been given to all, to be present when the work of the Lord requires our presence. Let us put our personality to usury, to trade and trade and trade again. Keep the interest growing, multiply the principle, earn the "Well done." To the stewardship of our personality we must be faithful.—Mary Mc-Millan Kingery.

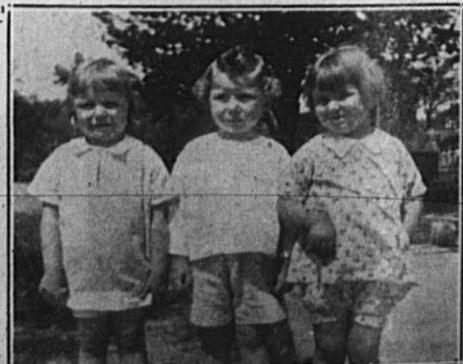
**SEEING NEW ORLEANS AS A MISSION FIELD**

Through the years we have studied about New Orleans as a mission field. We had read of what the Home Mission Board had meant to that Catholic city, but not until this visit did we really see the result of our investment.

Mrs. Una Roberts Lawrence went with twelve of us in a bus to see the mission work of the city. What a joy it was to have her to tell us what Baptists were doing there.

Our first stop was Baptist Rescue Mission, property owned by the Home Mission Board, and is now in

Three of the Forty Babies at the Orphanage



charge of Rev. J. W. Newbrough. A large number of men sleep there each night. Because of the financial depression the calls for help have been unusually large. Waste paper is baled and sold and the proceeds used to help pay the expenses of the missions. Many thousands have been converted through this agency. The Calvary Baptist Church occupies this building.

We were glad to have a drive under beautiful palm trees, live oaks and magnolia trees, but it was sad to think of the great distances between churches.

Only two of our Baptist churches had buildings that could be compared with our Nashville churches. For a city of a half million people, with wonderful cathedrals, they seemed so inadequate. We saw black and white people flock into the Catholic churches, kiss the toe of Peter, say their prayers and pass out. So many seemed to be hungry for something, but are truly getting nothing! Every dollar we can give to Home Missions for the work in New Orleans will be well spent.

The Goodwill Center, owned by the Home Mission Board, supported by faith, was to us most interesting. Miss Sims is in charge of this work. Mrs. Lawrence told us of a recent experience of Miss Sims. The roof was leaking, but there was no money for a new one. Miss Sims got estimates of costs and the lowest bid was \$167.50. The afternoon paper predicted rain. At the evening service all present were asked to pray for \$167.50. This mission is located in the "Dark Belt," surrounded by criminals and outcasts, but the leader of the "gang" had been won by Miss Sims. Each night they prayed definitely for help. Next morning, after praying for \$167.50, Miss Sims received a letter from New York with a check for \$167.50. The donor said she had read of this work, and as she had made money on a deal she wanted to send her tithe to Miss Sims, and it was the exact amount for which they had prayed.

How wonderful that God is allowing you and me to support our work in New Orleans through our Home Mission Board consecrated missionaries! More than ever I believe in Home Missions!

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

**SUTTON**

James Sutton, 86 years of age, well-known figure throughout Campbell County, died at the county home a few weeks ago. He was known as "Uncle Jim." Death came as a shock to his hundreds of friends. He is survived by two sons, John and W. M. Sutton of Nashville. Funeral services were conducted Sunday at 2 p.m. from Cumberland View Baptist Church. Rev. Grissum, pastor of the church of which he was a member, officiated, assisted by Rev. L. L. Mowell and Rev. W. M. Thomas, pastor of the Jacksboro Baptist Church.—Miss N. M. Cox.

**MARGARET E. HECKER**

Death entered into our Woman's Missionary Society on April 20, 1930, and called home our beloved sister, Margaret E. Hecker; therefore be it

Resolved by the Woman's Missionary Society, That we tender our heartfelt sympathy to her beloved son and family as they stand in the shadow of this great bereavement. She will be missed in our circle, for she was always ready to do her part. Be it further

Resolved, That a copy of these resolutions be placed on the minutes of the society, a copy sent to the family and a copy to the Baptist and Reflector.

Respectfully submitted: Mrs. M. G. Booth, Mrs. W. M. Shannon, Mrs. W. B. Duggins.

**TAYLOR**

On the evening of May 19, 1930, God in His infinite wisdom came into our midst and called home one of our faithful members, Mrs. Riley Taylor.

In her going the T. E. L. class of the Milan Baptist Church sustains a great loss, but our loss is her eternal gain. Mrs. Taylor was a devoted Christian and loved her church and Sunday school.

As a class we bow in humble submission to the Lord's will. We extend our sympathy to the bereaved husband and children. We know her going has left a vacancy in the home and filled their hearts with sadness, but we ask them to look forward to a happy reunion when God shall call them to "Come up higher," for our citizenship is in heaven.

Committee: Mrs. Charlie Yancey, Mrs. Joe Chapman, Mrs. J. J. Fuqua.

**WINS FEDERAL HONOR**

Fork Union Military Academy, one of the Virginia Baptist Schools, has recently been designated an "honor school" by the War Department at Washington, D. C. There are very few academies that win this distinction and it means much for the future of the school. The lamented Dr. William E. Hatcher founded this school thirty-three years ago, and it has had a splendid history. The new president, Dr. J. J. Wicker, will be pleased to send a catalog to any one who has a boy interested in a first-class military school of high standing. Address Dr. J. J. Wicker, Fork Union, Va.

**WORD FROM TEXAS**

Pastor Elmer Ridgeway of San Angelo, Texas, sends us a word about his work and its growth. He is beginning his fourth year with First Church of that city in which there are four other Baptist churches

(white). During the three years of his ministry there have been 1,300 additions to the church. There have been only eight Sundays in the time when no one joined the church. They have built an educational plant and pastor's home at a cost of nearly \$170,000.

**HOLSTON PREACHERS ORGANIZE**

**Associational Conference Formed**

A ministers' conference of the Holston Baptist Association was organized June 2nd at Jonesboro. E. W. Roach, pastor of the church of Jonesboro, was chosen chairman; H. F. Wright, pastor of the Ninth Street Church of Erwin, was elected vice chairman; E. H. Brandon of Johnson City, secretary; and C. J. Jones, pastor of the First Church, Greeneville, assistant secretary.

Among those taking part in the organization were E. W. Roach; his brother, B. P. Roach, a former missionary to China; J. C. Sherwood, pastor of the Unicoi and Flag Pond Churches; A. J. Watkins of Talbott, pastor of the Double Springs, Fordtown, and Harmony Churches; J. M. Good, pastor of the Asbury Memorial Church, Johnson City; E. M. Cox, pastor of the Unaka Avenue Church, Johnson City; S. W. Tindell, pastor of the Sinking Creek Church, Johnson City; C. P. Jones; S. C. Pinkerton, pastor of the Bluff City Church; Thos. A. Williams, associational colporteur, Kingsport; H. F. Wright; Roscoe C. Smith, pastor of the First Church, Erwin; and R. W. King and E. H. Brandon of Johnson City.

The purpose of this organization, as stated by its chairman, is to create a closer fellowship among the ministers of the association, and to be of mutual assistance in solving the various problems faced by the associational workers from time to time. The next meeting will be held at the Central Church at Johnson City, in connection with the Executive Board meeting, on Tuesday, July 1st, following regular fifth Sun-

day meeting with the Ninth Street Church at Erwin on June 27-29.

**University of Richmond**

F. W. BOATWRIGHT, President

The University includes—

1. Richmond College (for men)  
W. L. PRINCE, Dean

2. Westhampton College (for women)  
MAY L. KELLER, Dean

3. The Law School  
JAS. H. BARNETT, JR., Secretary

Session opens September 16. Early reservations desirable. For catalogue and full information address dean or secretary. P. O. University of Richmond, Virginia.

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BAPTIST SUNDAY SCHOOL BOARD

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## AMONG THE BRETHREN

By FLEETWOOD BALL

The church at Sperry, Okla., is pastorless, Frank W. Galyon having resigned and moved to Collinsville, Okla.

—BRR—

H. H. Henry has accepted the care of the church at Asher, Okla., resigning at Gowen and Stuart, Okla., to do so.

—BRR—

Beacon Hill Church, San Antonio, Texas, has called R. E. Day of Bryan, Texas, as pastor, succeeding W. H. Joyner, resigned.

—BRR—

Lloyd Sparkman of Stephens, Ark., has resigned that pastorate to accept a call to Smackover, Ark., and is already on the new field.

—BRR—

J. Alfred Garrett relinquishes the pastorate at Drumright, Okla., effective June 22, after having served successfully for some time.

—BRR—

M. R. Regan has resigned as pastor of the Baptist Temple, Louisville, Ky., to pursue his post-graduate studies in the Seminary of that city.

—BRR—

South Royal Street Church, Jackson, began a revival Sunday in which the pastor, G. B. Smalley, is being assisted by J. E. Skinner of Jackson.

—BRR—

Lacy Adkins of Lafollette has lately done the preaching in a revival in Loyall Church near Wofford, Ky., T. C. Vaughn, pastor, resulting in 27 additions.

—BRR—

The First Church, Pickens, S. C., J. C. Owen, pastor, is to have a revival beginning July 20th, in which J. C. Masee of Boston, Mass., will do the preaching.

—BRR—

Robert Edward Crump, Ph.D., has been made acting president of Oklahoma Baptist University, Shawnee, Okla. He has taught in Oklahoma for eleven years.

—BRR—

F. S. Porter has resigned the care of the Trinity Church, Oklahoma City, Okla., to accept the call of the First Church, Columbus, Ga., effective September 7th.

—BRR—

For thirty years A. T. Jamison has been superintendent of the Connie Maxwell Orphanage in Greenwood, S. C. The trustees are getting ready to celebrate this event.

—BRR—

After four years of service as president of Oklahoma Baptist University, Shawnee, Okla., Warren W. Phelan retires from that office. He has not disclosed his plans.

—BRR—

The First Church, Columbia, Miss., H. W. Ellis, pastor, will hold a revival August 12 to 31 in which the preaching will be done by C. C. Morris of the First Church, Ada, Okla.

—BRR—

D. P. Montgomery has resigned his pastorate at Leesburg, Fla., and is open to engagements for evangelistic work. He did this kind of work for many years. He is now at Wiliston, S. C.

—BRR—

Tom L. Roberts, who for some months has been supply pastor of the West Side Church, Eldorado, Ark., has accepted a call to Farmerville, La. He was at one time pastor in Nashville.

—BRR—

Confusion seems to exist in some minds about the name R. E. Pettigrew. Our brother by that name is pastor at Parsons. The returned missionary by the name lives in Bluefield, W. Va.

—BRR—

W. B. Veach has recently concluded a revival at High Splint, Ky., resulting in 125 professions and 110 additions, 80 by baptism. It was a great victory for the gospel in the Kentucky mountains.

T. B. Ray, executive secretary of the Foreign Mission Board, Richmond, Va., accompanied by his wife, sailed Friday for Rio de Janeiro, Brazil, to attend the Latin-American Convention, June 22-29.

—BRR—

In Lonsdale Church, Knoxville, H. L. Thornton, pastor, a revival has just been held in which Clarence W. Mayo, who grew up in the church, did the preaching. There were 31 additions, 24 for baptism.

—BRR—

Clarksville churches have resumed their union night services and as soon as the weather will permit these will be held outdoors. John A. Davison, pastor of the First Baptist Church, preached the first sermon of the series.

—BRR—

The revival in the West Jackson Church, Jackson, R. E. Guy, pastor, has resulted in 52 additions, 48 by baptism with more to follow. Evangelist T. C. Crume of Jellico and Singer I. E. Petre have been conducting the services.

—BRR—

Dr. A. J. Barton, one of the most faithful and true of our preachers, is at home in Nashville for some time and will be available for supply work and revival meetings until about the last of August. His address is 1804 Ashwood Avenue, Nashville, Tenn.

—BRR—

One of the greatest revivals ever held in Sherman, Texas, has just closed in East Church. C. E. Matthews of Fort Worth, Texas, did the preaching and B. B. McKinney had charge of the music. There were 219 additions to the churches, 194 to East Church.

—BRR—

Deacon H. N. Tharp of Humboldt, one of the Lord's truest servants, who died June 12th of paralysis, was buried at Humboldt Friday with services by C. L. Bowden of Elizabethton, W. M. Wood of Martin and Roger L. Clark of Martin, all former pastors.

—BRR—

Fifteen united with the church at Lexington as a result of a revival of twelve days in which Chesley L. Bowden of Elizabethton did virile, spiritual preaching and Floyd Montgomery of St. Louis, Mo., adeptly led the singing. The church was wonderfully revived.

—BRR—

Through the kindness of P. L. Ramsey of Ridgely, secretary, folders have been received announcing the Reelfoot Baptist Encampment at Bluebank on Reelfoot Lake, July 7-11th. Classes, lectures, sermons and programs of worship will be held.

—BRR—

First Church, Corinth, Miss., reports the close of a gracious meeting on the 15th with W. M. Bostick of Clarksdale doing the preaching and Carlyle Brooks leading the singing. Forty-six made professions of faith and were added to the church, most of them by baptism.

—BRR—

A fifth Sunday meeting of Beech River Association will be held with Piney Creek Church, near Lexington, June 27 to 29. R. E. Pettigrew of Parsons will preach the introductory sermon Friday night and Joe Jennings of Parsons the missionary sermon Sunday. Conveyance will be furnished visitors at Lexington.

—BRR—

H. A. Smoot has resigned the care of the First Church, Marion, Ill., effective July 15th, when he will move to St. Louis, Mo., to re-enter the evangelistic field. He has had 18 years' experience as a pastor-evangelist and six years' experience as a general denominational evangelist. He was formerly pastor at Humboldt.

—BRR—

H. Evan McKinley closed a series of meetings with Pastor J. R. Black and Temple Church of Memphis Sun-

day evening. The services were held in a large tent. The editor had the pleasure of slipping in on them for a few minutes Sunday evening. They were then raising \$5,000 to be applied to pressing notes of their debt. Brother McKinley is now in Memorial Hospital where he underwent a sinus operation Monday.

—BRR—

Pastor C. M. Dutton of Lenoir City adds his word of praise for the

Preachers' Schools. "Undoubtedly you have got hold of the right key to help the country churches," he says. The instructors are the best I have ever had and the fellowship is inspiring. I can't understand why more of the country preachers do not avail themselves of this opportunity. I hope they will become an annual affair and you can count on me for all there is in me for such a program."

## PASTORS' CONFERENCES

### SUNDAY SCHOOL ATTENDANCE, JUNE 8, 1930

Chattanooga, First	1059
Knoxville, Broadway	1010
Knoxville, Bell Avenue	900
Nashville, Grace	665
West Jackson	628
Etowah, First	553
Nashville, Belmont Heights	526
Nashville, Judson	525
Chattanooga, Highland Park	515
Fountain City, Central	483
Nashville, Eastland	477
Nashville, Park Avenue	474
Chattanooga, Calvary	440
Chattanooga, Avondale	432
Cleveland, First	397
Elizabethton	394
Chattanooga, Chamberlain Ave.	383
Chattanooga, Northside	374
Humboldt	373
Nashville, Edgefield	369
Nashville, Lockeland	362
Knoxville, Immanuel	357
Union City	350
Nashville, Grandview	344
Paris	343
St. Elmo	339
Chattanooga, Redbank	324
Clifton Hills	322
Knoxville, Lincoln Park	320

### MEMPHIS PASTORS

Merton Ave.: S. P. Poag. E. P. Baker. SS 218, BYPU 109, additions 3.

National Ave.: F. H. Stamps. The Power of the Holy Spirit; Confession of Sin. SS 79, BYPU 42.

LaBelle: E. P. Baker. SS 520, BYPU 218.

Bellevue: Robert G. Lee. SS 1181, additions 5.

Trinity: C. E. Myrick. Church Officers; World Upside Down. SS 362, BYPU 163.

Calvary: J. G. Lott. In the Secret Place; Believe and Be Baptized. SS 300, BYPU 75, additions 6.

Union Ave.: H. P. Hurt. SS 724, BYPU 307, additions 3.

Germantown: J. P. Horton. The Power of the Gospel; The Gospel of Freedom. SS 40, BYPU 20.

Rowan Memorial: SS 109, BYPU 29, additions 5.

Eudora: L. B. Cobb. SS 98, BYPU 14.

Big Creek: Rev. Owen. Blotting Out Handwriting; Mine Eyes Have Seen Thy Salvation. SS 54, BYPU 30.

Whitehaven: E. R. Poindexter. Enoch Walked with God; Christ All and in All. SS 113, BYPU 40, additions 2.

Hollywood: Arnold Weaver. Stolen Hearts; Obedience. SS 192.

First: A. U. Boone. Wisdom and Its Results; The Christian Wardrobe. SS 918, BYPU 113, additions 2.

Brunswick: J. R. Burk. Calling and Seeking; Victory Through Faith. SS 41.

Raleigh: E. J. Hill. The Sufferings of Christ; God's Laid-Up Goodness. SS 75, BYPU 40.

Central Ave.: E. A. Autry. Broadcasting; The Last Five Minutes. SS 228, BYPU 104, additions 5.

Boulevard: J. H. Wright. What Have You Done with Your Talent? What Will You Do with Your Talent? Baptized 1, SS 390, BYPU 60.

### KNOXVILLE PASTORS

Broadway: Dr. Byron Smith, Colosse, the Heretical Church. SS 1010.

Bell Ave.: J. Harvey Deere. Do You Know How to Wait? Crossing the Desert. SS 900.

Beaver Dam: J. F. Wolfenbarger. Bearing Much Fruit; Persecution. SS 79, BYPU 23, by letter 2.

Beech Grove: A. B. Johnson. Paul; Children's Program. SS 79, BYPU 38, by letter 1.

Immanuel: A. R. Pedigo. Children's Day; The Church with the Right Spirit. SS 357, by letter 3.

Beaumont Ave.: D. A. Webb. The Power of God's Word; The Divine Presence of God with Us. SS 149, BYPU 19.

Washington Pike: R. E. George. Earnest Service; Personal Touch. SS 153, BYPU 58.

New Tazewell: J. C. Davis. Witnessing for Jesus. SS 123.

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Lincoln Park: H. F. Templeton. He That Overcometh Shall Be Rewarded; Shall the Judge of All the Earth Do Right? SS 320, BYPU 89, by letter 1.

Central, Fountain City: Leland W. Smith. Soul Winning; Jesus on Trial. SS 483, BYPU 52.

Inskip: A. C. Hutson. The Goodness of God; Abraham's Prayer for Ishmael. SS 110.

Lonsdale: H. L. Thornton. Bought with a Price; The Church Covenant. SS 280, BYPU 50, for baptism 4, baptized 10, by letter 2.

Pleasant Grove: T. G. Davis. Training Church Members, Prof. Roy Anderson; Deliverance from Evil. SS 95, BYPU 50.

**CHATTANOOGA PASTORS**

Highland Park: J. B. Phillips. What Is Death? Sowing and Reaping. SS 515, baptized 4, addition 1.

Clifton Hills: A. G. Frost. Peter and John at the Beautiful Gate; Thy Kingdom Come. SS 322, BYPU 108.

Cleveland, First: Lloyd T. Householder. The Right Standard of Conduct; Repentance. SS 397, BYPU 81.

Alton Park: T. J. Smith. My Presence Will Go with You, S. N. Hamric; Let Your Light Shine. SS 216, by letter 216.

Concord: W. C. Tallant. Looking Unto Jesus; Taking Away the Stones.

Rossville Tabernacle: Geo. W. McClure. The Grace of Giving; Sin. SS 280.

Redbank: W. M. Griffith. Heaven; Hell, W. A. Carroll. SS 324, by letter 4, for baptism 12.

Central: A. T. Allen. Putting God First; Loosening the Cables of Life.

First: J. H. Hughes. Mountain Peaks at Pentecost; His Words of Weight. SS 1059, by letter 3, for baptism 2, aptized 5.

Avondale: D. B. Bowers. Pentecost; The Friendship of Jesus. SS 432, for baptism 1.

Calvary: W. T. McMahan. Fathers and Their Children, Rev. King; Volunteers for Jesus. SS 440.

Birchwood: J. N. Monroe. A Successful Prayer Meeting; Young People Training. SS 122, BYPU 56.

Lupton City: G. T. King. T. J. York, Talents; Marks of Sin, W. T. McMahan. SS 140, BYPU 40, by letter 1, for baptism 22.

Oak Grove: Geo. E. Simmons. Unpossessed Lands; The Victorious Christ. SS 246, for baptism 1, baptized 1.

Northside: R. W. Selman. The Advent of the Holy Spirit; Tongues of Fire. SS 374.

St. Elmo: L. W. Clark. A Prayer That Counts, L. C. Peoples; Be Still and Know That I Am God. SS 339, BYPU 78.

Chamberlain Ave.: A. A. McClanahan, Jr. Loyalty to the Church; The Power of Pentecost. SS 383, BYPU 99.

Athens: H. A. Todd. The Pattern Church; The New Name. SS 230, BYPU 75.

Signal Hills: J. D. London. Grow in Grace; Because I Am His. SS 97, BYPU 58, for baptism 1, baptized 8.

Eastdale: J. D. Bethune. Murmurs; Looking Heavenward. SS 194, BYPU 31.

Edgewood: S. J. Lawrence. Intercessory Prayer; Gideon. SS 115, BYPU 40.

Brainerd: Claude E. Sprague. The Spirit-Filled Life; Pentecost and a Revival, Boyd Hargraves. SS 147, BYPU 50, baptized 8.

**NASHVILLE PASTORS**

Belmont Heights: R. Kelly White. The Omniscient God; Jesus and Zacheus. SS 526, BYPU 103.

Judson: R. E. Grimsley. Pillars in the Church; The Cure for Troubles. SS 525, by letter 2.

Seventh: Edgar W. Barnett. Unseen Blessings. SS 260, for baptism 5, by letter 1.

Lockeland: J. C. Miles. Dr. M. F. Ham, Moses My Servant. SS 362, BYPU 86, for baptism 6, baptized 15, professions 6.

Edgefield: Henderson Barton. Dr. M. F. Ham, Shade Dwellers; The World's Greatest Building. SS 369, for baptism 6.

North End: L. H. Hatcher. The Broken Home; The Desert. SS 103, BYPU 19.

Inglewood: W. Rufus Beckett. How to Live the Christian Life; The Gospel in Tears. SS 164, for baptism 2, professions 2.

Grace: L. S. Ewton. Christ Reigning Here Some Day; Facts, Faith, Feeling. SS 665, for baptism 5, baptized 5, professions 10.

Una: A. P. Moore. The Heavenly Race; Repentance. SS 70, BYPU 31.

Park Ave.: E. Floyd Olive. A Challenge and a Promise from Christ; Lifting Up Christ. SS 474, for baptism 2, baptized 10, by letter 1.

Old Hickory: J. W. Roberts. A Never-Failing Love; The One Thing Lacking. SS 141, BYPU 50, by letter 3.

Centennial: T. C. Singleton. The Gold and Silver Vessel, Dr. M. F. Ham. SS 162, BYPU 60, for baptism 5, professions 10.

Grandview: Jos. R. Kyzar. A Worthy Tribute; Betraying the Lord. SS 344 BYPU 84, profession 1.

Eastland: J. Carl McCoy. Spiritual Life; God's Free Offer. SS 477, for baptism 1, baptized 4.

Immanuel: Powhatan W. James. Pentecost; Why Is a Prohibitionist?

**OTHER PASTORS**

North Etowah: D. W. Lindsay. The Ascension of Christ; The Last Battle. SS 160, BYPU 35.

Monterey, First: Fred T. Evans. A Worthy Church Program; The Bread of Life. Profession 1, SS 184, BYPU 36.

Etowah, First: A. F. Mahan. The Second Coming of Christ; I Have Sinned. SS 553, BYPU 134.

Rockwood, First: N. V. Underwood. Mourning Because of Sin; The Temptation to Compromise. SS 216, BYPU 48.

Chilhowee: W. F. Hall. The Spirit of the Anti-Christ; What Is It; In the Shadow of the Cross. SS 93.

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out of the temple single-handed! This den of thieves in no way intimidated Him.—Selmer H. Berg, in the Changeless Christ.

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# "Catch the Leaders" Month

**[ Superintendents, Deacons, Pastors,  
Presidents, Teachers must be enlisted  
and informed or we go on failing. ]**

## Read This Special Offer for June:

The BAPTIST AND REFLECTOR is as sure of its mission as any other department of our denominational life can be. It knows that it is the cheapest possible medium of getting information to the Baptist people of Tennessee. If Secretary Bryan, Miss Northington, Mr. Hudgins and the heads of other departments of our work in the State were to undertake to send out multigraphed letters, one per week, to the people reached by us, it would cost exactly four times what it does to send the BAPTIST AND REFLECTOR and the Southwide agencies would not be counted. *We know our place in the denominational fold.*

## AND WE KNOW WE ARE NOT FILLING IT BECAUSE OF OUR SIZE

We are, therefore, trying out another plan to get to the Baptist homes where we will do the most good. *FOR THE MONTH OF JUNE ONLY* we are going to send the paper to every church officer, department officer, pastor, teacher in the Sunday school, leader of B. Y. P. U., etc., **AT THE BUDGET RATE OF \$1.50** for the entire year.

**PROVIDED THE MONEY FOR ALL SUBSCRIPTIONS COMES THROUGH THE CHURCH TREASURER** or through one individual who secures the list and mails it to us with check for the full amount for the year. And we will allow any other member of any church sending in the list, to have the paper at the same price.

## HERE'S THE WAY TO FIGURE OUT YOUR LIST

Hazel Green Church ..... Quiet, Tenn.      Pastor, Rev. James M. Smiling ..... Quiet, Tenn.

### DEACONS

James Smart ..... Quiet, Tenn.      Robert Lake ..... Hobab, Tenn.  
William Pay, Route 4 ..... Quiet, Tenn.      Owen Grumble ..... Darter, Tenn.  
Lacy Overcum, 145 Nabod Avenue ..... Quiet, Tenn.

### PRESIDENTS

Mrs. James Smart (W. M. S.) ..... Quiet, Tenn.      Dick Doolittle (Men's Bible Class) ..... Darter, Tenn.  
John Pluck (Sr. B. Y. P. U.) ..... Hobab, Tenn.      Mrs. Owen Grumble (Dorcas Class) ..... Darter, Tenn.

### TEACHERS

(Give list of teachers and their addresses as in the above illustration.)

Then count the number of names in the list, not counting but one where two live in the same home, as in the case of Mr. and Mrs. Grumble in the illustration above. Then let your church or the Sunday school send us check to cover the cost of the list for the year at the rate of \$1.50 each. If the subscription is paid by the church or Sunday school out of its own treasury, then you can send us one-third of the amount, or fifty cents per subscription, every four months in advance.

## Don't Tarry! Put Information in Your Leaders' Hands!

For any further information about the matter, write the office and we will be glad to explain. This offer holds for every church regardless of how few officers and teachers you may have.

**GET BUSY! MAKE OUT YOUR LIST NOW! SEND IT IN BEFORE JUNE 28.**

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