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Is the Bible Verbally Inspired? By S. E. ANDERSON

I. Theories of Inspiration

Is the Bible verbally inspired? The question takes for granted some kind of inspiration. All Christians believe in some degree of inspiration of the sacred Scriptures. Many hold to the intuition theory which teaches that "inspiration is but a higher development of that natural insight into truth which all men possess in some degree." Some hold to the illumination theory which regards inspiration as "merely an intensifying and elevating of the religious perceptions of the Christian." Still others hold to the dynamical theory which regards the thoughts of the Bible as miraculously revealed to man, but the writers were left to choose the words for those thoughts. The verbal theory holds that every word in the original writings of the Bible was given by inspiration of God. This does not necessarily mean mechanical dictation, nor the effacement of the human element in Scripture, but it does mean that God inerrantly guided each writer's use of words in such a way that they were as surely God's words as man's.

II. Occasion of Discussion

Does it matter which theory is true? Is the subject important? Not to the careless and indifferent, probably, but to the true lover of God's Word it is of tremendous significance. Modernism is descending upon us with menacing strength. Destructive criticism flourishes. Floods of skeptical "religious" literature will sweep the uninformed away into infidelity unless he has an anchor both sure and steadfast. Again, we need a standard of truth by which to judge various doctrines. If the Bible is fallible as other books, where is such a standard to be found? "If the foundations be destroyed, what shall the righteous do?" But if "the Word of the Lord is perfect," then we have such a standard. Only a Bible infallible as to its words could be perfect.

III. Examination

Now with verbal inspiration defined, and its importance suggested, let us receive the Word with all readiness of mind, and search the Scriptures, whether these things are so.

1. The **profundity** of inspiration is shown in Genesis 1:1, "In the beginning God created the heaven and the earth." This verse is so majestic in its simple statement, so perfect in its diction, so full of meaning and withal so scientific, that it was and is beyond human phraseology. It is one of many such profound texts. Take this first chapter with its record of the creation and formation of fifteen things, all in scientific order. Could Moses know this order? Could he know which was first, the heavens or the earth? He had two chances there; but with the third item, with six different ways of stating their order, he had only one chance out of six to get it right. With four items, he had only one chance out of twenty-four. And with fifteen, according to the mathematical law of permutation, he had one chance out of 1,307,674,367,900 to get it right! Verbal inspiration was a positive necessity.

2. The **prophecy** in Genesis 3:15 proves verbal inspiration, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is one of many prophecies concerning Christ, all of which were fulfilled literally. Now if they were fulfilled literally and verbally, they must have been inspired verbally as well. Could God trust fallible man to choose the words which

were to bind Christ to literal fulfillment? God forbid?

3. The **principle** of verbal inspiration is declared in 2 Sam. 23:2, "The Spirit of the Lord spake to me, and his word was in my tongue." It does not say that God's thought was in David's mind, but that His word was on his tongue. Too literal? Why? David here was not envious because he had no part in choosing the words. Then why should we try to rob God of His right to safeguard His important revelation by putting it in His own words? The cry, "Too literal," is a common sub-

A GAIN we come with a splendid article on Verbal Inspiration. This is a subject of tremendous importance. This blessed Book of the ages is being attacked at its heart when men deny that God did active work in directing the very minds of the writers so as to produce a work that all ages could comprehend and that could be translated into any language without damage to its beauty or message. Proof on top of proof may be piled up in support of the contention that the Scripture—ALL SCRIPTURE—is "God-breathed." We trust others who have made a long and careful study of the subject will give us articles on it.—EDITOR.



terfuge of critics, born of a desire (or determination) to eliminate the supernatural.

4. The **precision** of verbal inspiration is detailed in Eccles. 12:11, "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." Notice that the words are given from one shepherd (the Lord); that they are fixed and precise as driven nails; and that these wise words are as goads. Compare Heb. 4:12.

5. The **positiveness** of verbal inspiration is demonstrated in Jer. 1:9, 10, "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." The destiny of nations was positively fixed by the words Jeremiah was given to utter. Such tremendous responsibility could not be left to man's choice of words. Therefore, it is not said that God's thoughts were put in Jeremiah's mind, but that His words were put in His mouth.

6. The **preservation** of the words of inspiration is guaranteed in Matt. 5:18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Not only the words, but even their fractional parts were fixed forever! This is verbal inspiration with a vengeance, as the late Dr. R. A. Torrey well said.

7. The **presentation** of the words of inspiration is illustrated in Matt. 10:19, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak,

but the Spirit of your Father which speaketh in you." Now if their thinking couldn't be depended on in a crisis where only the temporal welfare of a few were involved, how could God depend on their thinking where the eternal welfare of millions of Bible readers was involved? The dynamical theory of inspiration makes us all dependent on the thinking of the writers.

8. The **proclamation** of verbal inspiration is stated both positively and negatively in 1 Cor. 2:13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." The "things" here are the thinkings or thoughts of the divine revelation vouchsafed to Paul and other Scripture writers. These thoughts they spoke **not** in words dictated by their own wisdom, **but** in the words taught them by the Holy Spirit. Could anything be plainer? Could verbal inspiration be proclaimed more positively than this? This verse with its context seems to answer every reasonable question concerning the method of inspiration.

9. The **propagation** of Scripture is described in 2 Tim. 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." Since God inspired all Scripture, there is no Scripture (or any fraction) not thus inspired. Put in syllogistic form, as an appeal to logicians, it is like this: Major premise, all Scripture is given by inspiration of God; Minor premises, all Scripture consists of words; conclusion, therefore the words are given by inspiration of God. Notice again that it is the writings and not merely the thinkings that are inspired.

10. The **passivity** of Scripture writers is revealed in 2 Peter 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Here we see that Scripture was not studied out by the will of man, however holy they were, but they were carried along in their speaking and writing by the Holy Spirit. Now any theory except verbal inspiration demands the exercise of the will of man in the transcription of God's revelation into words. But this text makes man passive, the Holy Spirit active, in revelation. Only self-styled scholarship, minimizing supernatural intervention, insists on taking credit for the choice of words of the Holy Scriptures. Compare Dan. 12:8 with 1 Pet. 1:11.

SECTION II

IV. Explanation of Difficulties

Many good people hesitate to accept verbal inspiration because of difficulties real and apparent. Difficulties are to be expected when finite minds grapple with infinite truth. The very fact that our best minds find difficulties in the Bible, parts of which were written by "unlearned and ignorant men," is proof positive that an infinite Mind inspired its words. However, the most common difficulties will be noted.

1. It is objected that the quotations from the Old Testament and from Christ's discourses are not quoted uniformly in the New Testament. But the Holy Spirit, in His office of superintending the writing of the New Testament, had a perfect right to enlarge and supplement His former work in the Old Testament. This He did without contradiction. As for Christ's words being reported variously, consider: (a) He spoke several times on the same subjects, with consequent variations in diction. (b) He spoke in Aramaic, at least part of the (Turn to page 4.)

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Editorial

We were grieved to learn of the serious illness of Mrs. N. B. Fetzer. Many friends will be interested to know that she is improving.

The newspapers tried to make it appear that Jim Cox of Ohio, who is thought once to have run for President, favors repeal of our prohibition amendment; but that wasn't news at all.

Many an ardent lover swears that he will be the slave of the girl if she will marry him, little knowing that already she has foredoomed him to that lowly job—slaving to support her and her indolence.

The church that refused to call a pastor because he used tooth-picks in public surely did "go the ancient Pharisees one better." They would have refused only in case the preacher had used a toothpick on the Sabbath!

We are grieved beyond expression that we had a rumor in last week's paper relative to the cause of Miss Leatherwood's injuries. She was not hit by a drunken driver, but accidentally by one of Toronto's best citizens who did not see her when seeking a parking place.

Massachusetts not wet as some of the infamous press dispatches would have us believe and as the "Literary Disgust" straw vote shows. The legislature of the state has just refused to repeal the state enforcement law passed in 1923. Watch the facts as they are recorded by the voters of the nation.

The Presbyterian Advance tells of a negro who, upon being asked how he voted, replied: "In de 'mawnin' I was 'clined to vote de 'Publican ticket, for dey done give me five dollahs; but in de afternoon de Democrats gin me two dollahs an' Ah voted de straight Democratic ticket, 'cause dey wus de leas' corrupt of de two."

Another Dry Victory has been scored. In Indiana (according to an U. P. dispatch which we happened to discover in a daily paper) Judge Thomas Coulter of the first judicial district won a sweeping victory last week over his "wet" opponent. Judge Thomas is an ardent "dry." But the Literary Digest poll said Indiana is "all wet!"

CAN YOU MATCH IT?

Dr. William Lyon Phelps of Yale told this one during the Northern Baptist Convention just after he had been introduced by a Harvard graduate at whom the president of the convention, a Yale man, had thrown some witticisms:

"The greatest literary victory Harvard ever won over Yale," he said, "came about in this way. Yale was to play the great annual football game with Harvard in the latter's stadium. On the day of the game Yale sent the following telegram to Harvard: 'We hope it will be a great game, and may the best team win.'"

"Imagine the consternation of Yale when a few minutes after their telegram had gone forth, the following reply was delivered, 'May the better team win!'"

LABOR SPEAKS FOR ITSELF (Editorial)

"This organization designed to praise God and help him run the universe is known as the church. The established church has always been on the side of the rich and powerful. Its robed representatives, pretending to be Godlike and favorites of God, having special influence with him, have ever functioned as the moral police agents of the ruling classes. At one time or another they have asked God to bless nearly everything from the slave-driver's lash to the murderous wars. Thus they strive to extend the blessings of God to the infamies of man."

Thus does James P. Thompson, organizer of the I. W. W. of America, pour forth his venom against the churches because he has in mind an institution that came down out of the Dark Ages, rather than the agency of the Son of God for the uplift of mankind. Thus does one of the labor leaders of this land voice for us the thinking of tens of thousands of American citizens. And his words are but a very small part of the collection of ideas published by the McMillan Company of New York under the editorship of Prof. Jerome Davis of Yale University.

In the introduction to the volume Professor Davis summarizes the ideas presented and gives the reasons for his bringing forth the volume. He sees much of the antagonism of laborers throughout the world against organized Christianity. Investigations by various social agencies have resulted in showing that "something is wrong in the field of industrial relations." A dangerous situation exists and he asks, "In such a crucial problem why have not the churches assumed the leadership? May it not be a part of the subtle psychologic influence of property power? . . . Do they to some degree unconsciously exchange the gift of prophecy for yearly budgets and business boards?"

He asserts that "few of us would deny that the churches are noble institutions serving humanity," but he goes on to declare, "Inevitably the efforts of the foremost national religious leaders tends to be polarized around the upper and middle-class groups who are not vitally concerned about the translation of 'social creeds' into the industrial life. Even a Harry Emerson Fosdick who has incalculably aided the religious life of America is so fortunate as to have his seven-million-dollar church erected by a Rockefeller."

It is not an actual fact, says Dr. Davis, that the mass of labor leaders are godless. "This may be true," he concedes, "but it is rather curious that so large a number of them champion Christ and his message. If they are godless, why do their lives reflect so much of service and sacrifice? . . . Is it not true that the ministers have been so engrossed in their task of serving the upper and middle classes that they have failed 'to go about doing good' for organized labor? There must be some deep-seated cause for the attitudes expressed in this volume. Here Labor is speaking for itself, and in the by and large it feels that the church has not understood or helped it to secure justice. The majority believe that the church has a capitalistic bias."

James H. Maurer

This contributor to the volume is head of the Federation of Labor in Pennsylvania. He is 64 years of age, born in the home of a shoemaker, reared in the school of adversity, he early became an active labor union man. So popular is he with his people that he was the nominee in 1928 of the Socialist party for Vice President. His words, therefore, must have some weight with us. Here are a few of his comments:

"If the workers had the same faith in the church that they have in the Bible, there would not be half enough churches in the country to hold them." In reply to the question why the laborers have no faith in the churches, he says, "Because the gospel as expounded in the average church offers no encouragement, no helpful message for the many hardships that the worker and his loved ones must contend with in their struggle to live."

He points out the history of the attempt to have a Federal Child Labor Amendment written into the

Constitution and asks, "Did any one notice any activity on the part of the church to help put the measure over? . . . In Organized Labor's efforts to have human legislation enacted—such as workmen's compensation laws, mothers' pensions, old-age pensions, etc.—may I ask where the church was or what it is had to say on these subjects? When these measures were before the public, again we found a few courageous clergymen who had the courage of their convictions to come forward and do their best. But the big crowd as usual twiddled their thumbs and did nothing."

Of course, we ministers see a side of this thing which Mr. Maurer does not see. He forgets that the churches created the atmosphere in which the supporters of these movements grew up. He forgets that the churches have, for three hundred years in America, been preaching brotherhood and fair dealing and that, however weak their messages may have sounded, they have borne fruit in the creation of a background out of which the champions of the slaves grew and out of which the champions of the slaves of industry also have come.

The fact, however, to which we call attention is that these men, of whom Mr. Maurer is the spokesman, do not know this, hence are hating "the church" and blaming it for the faults of the day. They would with their revolutionary zeal run far ahead of the wheels of progress stretching the harness until it snaps and the whole social fabric be turned loose to go hurtling down hill for a century or more of loss. He is utterly correct in his declaration that the "people never left the church; the churches have left the people," and we as leaders in the affairs of the churches must come to give a new study to the entire problem of relations.

Editor Hardman

Editor Hardman of The Advance, official organ of the Amalgamated Clothing Workers, gives us, first of all, some definitions of Labor. According to President Green of the A. F. of L., "Labor is a descriptive name for the four million working men and women represented in the bona-fide trade union movement." According to the head of the International Workers of the World (I. W. W.), President Green is incorrect and the members of organized labor are but "the left-over of a vanishing stage in our industrial evolution. They represent the aristocracy of skill, which is becoming less decisive as a factor in industry with every day that passes. . . . Labor is a larger concept than Organized Labor. It is the working class who will sooner or later take over industry from bankrupt capitalism and save it for the human race through the industrial workers' organization." The man in the shop does not know what labor is. He sees nothing before him but drudgery until he is old and after that want until the end."

He admits that religion has its place in our living because "man is afraid of reality," and "fear is the material out of which gods in heaven are made. . . . It is upon the demand for standardized recipes for living that the churches of God are erected. . . . Religion may be dynamic. Churches are static. . . . The Carpenter of Nazareth was physically destroyed by his opponents in Judea; He was intellectually crucified by His followers wherever Christianity was established. . . . Religion is the age-old struggle for a growing, ever-expanding life for all men. Labor is itself a religion in this sense—not the dreamy religion of God, by the fighting religion of humanity."

In his words is food for the most serious thought by our ministers and denominational leaders. Many of us do not realize to what extent the teachings of Karl Marx and his successors have gone in undermining the faith of the masses in the Word of God and the spiritual authority of the churches. We have never had our thoughts turned to the staggering fact that the movement to organize and invigorate the working masses of the world has developed into a religion, that even the Russian Bolshevik is deeply and fanatically religious in his hatred of Christianity. We do not know, furthermore, to what extent the blind hatred against the priesthood, fomented in other lands where Catholicism has held sway for centuries, has biased the thinking of laborers everywhere where they have had no chance to know the beneficent atti-

tude of Baptists toward all classes, especially to the poor.

The closing statement of this editor is, "The religion of labor is godless, for it seeks to restore the divinity of man." Think what it would mean to him if he could comprehend the meaning of the simple message of hope preached weekly by the masses of our Baptist pastors to the effect that Jesus creates anew the lost divinity in the souls of men and with it gives the dynamic that enables them to stand before the world and command their rightful places. In other words, if all laborers were true Christians and comprehended the principles of our Baptist polity, there would no longer be any cause for them to think that the churches and preachers exist for the rich. On the other hand, most of the wealthy Baptists, certainly in the South, would gladly join hands with them in the promotion of the greater brotherhood.

I. W. W. Views

We cannot close this brief review of the book without throwing into the faces of our readers the cold-blooded infidelity of the organizer of the I. W. W. in our land, James P. Thompson, who is 57 years of age, and who grew up on the lake front in Chicago when the sailors and longshoremen were being poisoned with the blasting doctrines of syndicalism. He sends the darts right through the heart of our religion and parrots the blasting words of Ingersoll and Voltaire with the venom of an ignorant man who has never sought to know the truth. Just as he learned of the trials of Labor from the cruel and depraved lot of the saloon, red-light accursed longshoremen of four decades ago, so has he learned the lessons he knows about religion from the demagogues who infested Hinkey Dink's quarters of Chicago throughout the period of his early career. There is little to be wondered at in his attitude if one knows from what source he received his early training. **The same source that gave him his deadly hatred of all concepts of God, gave to Chicago the underworld gang that is cursing her fair name today.**

Thompson says of God: "Of course, no God pictured in the imagination of man ever knew any more than the man who made him. Man and his God always agreed on everything. Consider, for instance, the geology of Moses and the astronomy of Joshua—neither God nor the prophets corrected them. No God, or saint, or inspired writer ever knew that the world was round until Columbus showed them. Those who pretend to know all about the 'next world' know very little about this. And the 'next world' which we hear so much about was created in the image of this world. There were no harps in heaven before harps were invented on earth. Today angels must feel out of date without the radio!"

Thus does he rave out of the emptiness of his own mind. He never read the 119th Psalm and the words of the Nazarene concerning the difference between the thoughts of man and the thoughts of God. To him it never occurred that the very idealism of Labor itself, which makes it look for a Utopia on earth, comes out of the ability of man to realize other beings and places far removed from his range of human experience. He has never studied Job and the scientific facts presented therein relative to the shape of the earth. He, like all infidels, jumps to hasty conclusions because he does not take time to ascertain facts.

But he is a type of the radical labor leader who threatens to undo the finer organization and influence of the truly American labor movement found in the American Federation of Labor under the magnificent leadership of President Green and still blessed by the same sane advice of Samuel Gompers. **If Thompson's idea of life and liberty prevail, Russian Communistic orgies will be perpetrated in this country and demagogues of Thompson's type will occupy the halls of our national capitol from which they will send forth their decrees of death against all the hated aristocracy which includes for him the sane, well-trained "aristocracy of Labor."** On the other hand, if the ideas of William Green and many others as expressed in this volume prevail, there will be a conversion of the churches, a regeneration of many preachers and other social workers and the ordeal of bloody rev-

olution will not stalk over our land while the "Industrial Revolution" now in process is pushed to completion.

This splendid volume from the McMillan Press is worth consideration by every preacher and every employer in the land. God grant that these leaders in our national organization may not go on with dulled ears until they have to be aroused in the end by the blood-curdling shouts of a mob led by such agitators as broke the crown of cold-blooded autocracy in Russia and made slaves of her 160,000,000 population.

OUR SUNDAY CHURCH SERVICE

By Eldridge B. Hatcher

The Sunday church service is the pastor's chief instrument for leading the people into daily secret communion with God. Such daily communion is the source from which must come the spiritual power that is our supreme need today. It is in the Sunday service that the members must develop that love for heart worship that will lead to their daily secret worship. What a high objective for a church service!

But church services today seem not usually to be dominated by such a purpose. Every Sunday our Protestant churches in America call their members together by the millions, and then, as a rule, miss the opportunity by making it a preaching service rather than a worship service. By "preaching service" I mean not merely a service with a sermon in it. A "worship service" may, of course, have a sermon in it. I mean a service with the sermon as the chief event and with the so-called worship items largely formal and subordinate.

Dr. W. R. Cullom in an able article in the Western Recorder, quotes a writer as saying: "Many reasons have been adduced to explain why people do not go to church as much as they once did. Surely the most important reason is that they are not certain that they are going to meet God when they go to church." David in yearning for the temple service said: "When shall I appear before God?" It was to meet God that he went thither.

The Christians of New Testament times did not come together primarily to hear preaching, but to commune with God in prayer and praise and meditation. That was the Spirit's "order of exercises." Peter's sermon on Pentecost seemed not to have been prearranged, but was an outburst to meet a sudden emergency and it was preached chiefly to unbelievers. Much preaching was done to the unsaved in those days, but the Christians came together mainly for worshipful communion with God. Not a mere routine of exercises, but **genuine, heart-communion with the Master.**

What is the usual order of exercises followed in our Protestant churches today? I have visited churches of different denominations in my own state and in other states and I have found with few exceptions, that the services consisted first of some routine exercises called "preliminary"—that is, preparatory to the main event, the sermon. That very word "preliminary" is an indictment. In most of these services the importance of heart communion with God was not made at all prominent.

Dean Sperry has said: "The average minister, beyond picking a scripture lesson and hymn to anticipate his sermon and another hymn to follow the sermon, probably does not give five minutes' thought a week to the rest of the service and has no definite theory as to what is supposed to be happening and what he is theoretically doing in conducting public worship." This is not true of all preachers, but it seemed true of most of those whose services I attended.

People today, since the advent of the radio, are preached to as never before, and over the radio often come sermons from the world's greatest preachers. But the church is the chief and almost only organization that calls people together for worship. As Dean Sperry says: "There remains, therefore, to the church the conduct of public worship as an office which no other institution has claimed as its prerogative and peculiar mission." He also says that the outside world will respect the church more when it calls men to come to worship God rather than to come to hear the preacher. We call our Sunday services "preaching services."

Ah, let no pessimistic fling be taken at preaching! It stands high in the gospel program. Its history has been illustrious and all over our land noble sermons are being preached and never was spirit-filled preaching more needed than today. We should remember, however, that while preaching has helped its thousands, heart-worship has helped its tens of thousands.

I know that the pastor must be an administrator and general superintendent also. His duties are many and varied, and in a church there should be different types of services—business meetings, strictly evangelistic services, and possibly services in which the entertainment element looms large. But of what avail are all such activities if the church does not woo and win the power from above?

Why do not our people come together and wait—wait, obediently, in their assemblies with open hearts before God for receiving the heavenly dynamic? Why hurry forward to the sermon?

Ghandi, India's great leader, said that he almost entered the door of Christianity once, but was repelled by the formality and emptiness of a service in a Protestant church which he one day attended. How little a pastor often dreams of the possible harvest from his service if it is dominated by the consciousness of the divine Presence!

Shall we say that a pastor is "strong in the pulpit" who cannot lead his congregation in a service of genuine heart-worship? I find myself picturing an alert pastor in his study preparing for his next Sunday's service. In imagination he sees before him his congregation with their restless, burdened, curious hearts. He sees that their one need is to find relief and power in God, by opening their hearts to Him right there in the service—not so much while he, the preacher, is talking to them, as while they are praying silently; not so much while he is offering a loud prayer, as while they are praying silently; not while they are singing, unless their singing is a result and expression of a worship already in their hearts.

That pastor, then, faces the question, "How can I first lead that audience into a consciousness of the divine presence and then lead them into communion with Him—in confession, thanksgiving, praise and petition—right there in the service? How can I get them to listen for a divine message as I read some passages from His word; and in all this worship how can their hearts be so opened to Christ that His Spirit will enter and fill them with His power. Is there a greater question facing our American pastors today? On the answer to that question largely hangs the future of American Christianity.

Ah, what a thrilling moment for a pastor is that when he looks out over an audience which he has led into quiet communion! There they sit with hundreds of hearts talking to God—thanking Him, confessing to Him, praising Him, petitioning Him, adoring Him, listening to Him. What a heavenly triumph for that pastor! Is it not in such a service that the Holy Spirit descends in Pentecostal power? An epoch in some lives will there be created even though the pastor preaches not a word. Some will have gotten a taste of worship which they will repeat day by day, and when such daily secret communion becomes a habit among our people, will not the new day have arrived?

A young lady here at college, speaking of a quiet worship service which we had one day in chapel, said that previous to that service, for several days, she had not been able to pray regarding a certain matter, but that on that day, with so many of her schoolmates around her engaged in silent prayer, her heart was opened and she found it easier to pray.

Oh, pastor, there are probably people in your congregation who never pray, or who have stopped praying! Your best place for starting them is in your Sunday service while the others are praying. But if you use the full time in praying aloud, what quiet opportunity do they have? Some Christians have no idea as to how to worship in private, nor in public. That Sunday service is your training ground. When will your young people learn heart-worship if they are not trained in that service?

IS THE BIBLE VERBALLY INSPIRED?

(Continued from page 1.)

time, and His words were recorded in Greek. (c) Neither Gospel record claims to give in its entirety any of Christ's discourses or experiences, so that all must be pieced together. This is especially evident in the records of the last week of His life which included His crucifixion. (d) The Holy Spirit had it under His jurisdiction to formulate the diction of the Scriptures, i. e., since His office was to inspire the record, He had the right to take Christ's words and record them as He saw fit. Only thus could all Scripture be inspired of God. (e) Since Christ's words are so profound, it is desirable to have variant and supplementary reports of them so that we might grasp more of their meaning.

2. It is objected that the same event in Christ's life is reported differently in the Gospels. But no contradictions are found. As one person can have four photographs made of himself, each different from the others, yet each is true, so the Gospels constitute a fourfold portrait of Christ. The Holy Spirit purposely varied the accounts in order to present truths from different angles, and to appeal to several different types of people.

3. It is objected that the manifestly differing literary styles of the various writers is incompatible with verbal inspiration. But God's purpose in choosing a scientific man like Luke to write a book demanding accuracy like Acts was to find one whose style and vocabulary would suit His purpose. Paul, a man with forensic style and large vocabulary, was picked to write the books needing just that. Peter and John, dealing with matters of spiritual perception, had styles and words sufficient for their tasks. See 1 Cor. 12:4-11 for these "diversities of gifts, but the same Spirit." So God used each writer's style and stock of words, inerrantly guiding their choice and arrangement, so that the Bible is both divine and human. Since "the word of the Lord is perfect," the chooser of the words must also be perfect.

4. It is objected that Paul disclaimed inspiration in 1 Cor. 7:6, 12, 25. In verse 6 the "permission" is not from God to Paul, but from Paul to the Corinthian Church. Verse 10 is a quotation from the Lord; verses 12 and 25 are new revelations as binding as verse 10, since the Holy Spirit inspired them all (verse 40).

5. It is objected that the Bible contains unscientific expressions, such as the sun rising, four corners of the earth, etc. But we ought not quibble over these expressions which we all use and understand, while if God had used the circumlocution of scientific terminology, not many could understand.

6. It is objected that the present profusion of manuscripts and versions is fatal to the theory of verbal inspiration. No more so than to any other theory. In fact, if the originals had always been copied verbally, we would have no difficulty now. But the existence of so many versions is prima facie evidence that many copyists and translators held to dynamical instead of to verbal inspiration, hence the confusion.

7. It is objected that the Bible contains contradictory statements, possible under the dynamical theory, but fatal to the verbal view. But that depends. Are these supposed errors in the original copies? Is your interpretation of the passage in question the only correct one? Is the passage really unscientific? Is it unreconcilable, if we knew enough of the circumstances?

8. It is objected, by the law of parsimony, that God wouldn't needlessly inspire records of history and chronology already well known. Luke said he had records. We reply that such a Book as profound, as immortal, as divine, as freighted with destiny, as important for our salvation as the Bible, must need the surest and safest kind of inspiration possible. Paul knew from Peter about the Lord's Supper, yet he had it also by revelation. (1 Cor. 11:23.) Surely the Bible is worth any cost.

9. It is objected that admitted ignorance, such as Paul not knowing how many he had baptized, argues against verbal inspiration. But omniscience isn't required on the part of man, while a perfect record of essential matters is required. An

inerrant record can be had only with an inerrant Overseer.

10. It is argued further that thought is possible without words, as in pictures, music, and facial expressions. Could not the Holy Spirit transmit His revelation in some way without words? Perhaps He could, but where is a verse that indicates He did? Dozens of passages teach verbal inspiration, and hundreds of examples are seen where the "Thus saith the Lord" proves it, but where is a proof-text for dynamical inspiration or even an example of it?

V. Additional Proofs

1. Christ was bound as to His birth, life, and death to the verbal prophecies in the Old Testament. It is equally important for us to regard the Scriptures in the same manner as He did. He quoted these prophecies to substantiate and corroborate His acts. Some doubted even then. So some doubt today who have the Old Testament side by side with the record of His acts in one handy volume.

2. Deut. 18:8, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him." John 17:8, "For I (Christ) have given unto them the words which thou gavest me; and they have received them. . . ." It was obviously more needful for God to put His words into the mouths, and in the writings, of the men who wrote Scripture, than into the mouth of Christ.

3. A perfect product demands a perfect source. Water cannot flow upwards by itself. If the words of the Bible are of human choice, the Bible cannot be the perfect Book it claims to be.

4. When Jesus said, "It is written," He conquered Satan. He didn't say, nor is it ever said, "It is thought, or supposed."

5. Baptists all insist on the verbal inspiration of the word "baptize." Pedobaptists fall back on dynamical inspiration here. To be consistent, we must insist on verbal inspiration everywhere.

6. The exhaustive study of the words of Scripture indicate the true theory, namely, word-inspiration. How brilliantly would the jewel of consistency shine among our meticulous scholars!

7. The many different names of God, Christ, and even of Satan all have distinctive meanings. Each of these names indicates a special officer relative to the circumstances with which it is found.

8. The writings of Peter and John who were "unlearned and ignorant men" are too profound for our very best modern scholars. This fact finds explanation only in verbal inspiration.

9. The well-known weakness of human memory makes verbal inspiration imperative. The New Testament writers wrote years after their recorded events took place. The Holy Spirit, Jesus said, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

10. The Bible is always called the Word of God, and never is called the thought of God.

11. No careful author ever trusts the wording of his book to any one but himself. God is the Author of His Book.

12. The beneficiary of a will insists upon its verbal fulfillment. The Bible is a Will; we are its beneficiaries.

13. The proof-texts for verbal inspiration are as valid as texts like John 3:16, Acts 1:8, etc.

14. Verbal inspiration is the only view which safeguards the Bible from error. All other views allow the human element of error to creep in between God's revelation and man's inscription.

15. How much proof is required?

VI. Application

Is the Bible the infallible Word of God? That is the question of the century. Verbal inspiration says it is. All other views leave large question marks over the pages of the Book.

Let the Bible speak for itself. "Thy word is true from the beginning." "The commandment of the Lord is pure." "The judgments of the Lord are true and righteous altogether." "Thy word is very pure." "For ever, O Lord, thy word is settled in heaven." "To the law and to the testimony: if they speak not according to this word, it is because

there is no light in them." "If any man shall add unto these things. . . And if any man shall take away from the words of the book of this prophecy."

Therefore, trust the Word, implicitly, live the Word faithfully, preach the Word fearlessly. Brighton, Tenn.

"THE GLORIOUS SECURITY OF THE CHILDREN OF GOD"

By Norman Cunningham

Proposition: The true children of God are, according to the Scriptures, eternally safe because:

1. They are born not of corruptible seed, but of incorruptible. (1 Peter 1:23.)

2. His sheep shall never perish. (John 10:28.)

3. Their lives are hid with Christ in God. (Col. 3:3.)

4. They are chosen in Him before the foundation of the world. (Eph. 1:4.)

5. They are already seated in the heavenlies in Christ. (Eph. 1:3, 2:6.)

6. They are sealed by the Spirit until the day of redemption. (Eph. 1:13-14, 4:30.)

7. The Lord knoweth them that are His. (2 Tim. 2:19.)

8. Having begun a good work in you, He will perform it. (Phil. 1:6.)

9. They are already living stones in the spiritual building of God of which Christ Himself is the chief corner stone. (1 Peter 2:5; Eph. 2:20-22.)

10. They are members of the body of Christ, each with a peculiar function—without the least member the body would not be complete. (1 Cor. 12:12-27.)

11. They are kept by the power of God. (1 Peter 1:5.)

12. The inheritance is reserved for them. (1 Peter 1:4.)

13. God's people are a gift to Christ. (John 17:6-7.)

14. Backsliding is a sin, but "the blood of Jesus Christ, God's Son, cleanses us from all sin." (1 John 1:7.) [Present progressive "goes on cleansing!—Editor.]

15. He is able to save to the uttermost. (Hebrews 7:25.)

16. They are already "accepted in the beloved." (Eph. 1:6.)

17. Nothing can separate them from the love of Christ. (Romans 8:38-39.)

18. Because He loves them to the end. (John 13:1.)

19. By one offering He hath perfected forever them that are sanctified. (Hebrews 10:10, 14.)

20. They are never more reckoned in the first man Adam, but have passed through in the second man, Christ. (Romans 5:2-19.)

21. They cannot be unborn. (John 3:6-8.)

22. Christ dwelleth in them. (2 John 2.)

23. He gives His sheep eternal or everlasting life. (John 10:28.)

24. Whom He foreknew, He also predestinates, calls, justifies, and glorifies. (Romans 8:28-30.)

25. In their flesh dwelleth no good thing; they are saved by grace (undeserved favor), not by works. (Eph. 2:8-9.)

26. The gifts and calling of God are without repentance. (Romans 11:29.)

27. Every believer stands before God now and forever forgiven all trespasses. (Col. 1:14, 2:14.) Crucified with Christ. (Rom. 6:6; Gal. 2:20, 6:14.) This ends his standing in fallen Adam. Quickened, raised and seated in heavenly places in Christ Jesus. (Eph. 2:5-6.) Justified from all things. (Acts 13:38-39; Romans 3:24, 5:1.) Made meet to be a partaker of the inheritance of saints in light. (Col. 1:12.)

The point of emphasis is that believers have, not will get, eternal, everlasting, age-abiding life. Faith is the means whereby the regenerate have Christ as a present possession, and in having Him have life in its germ and reality now, and shall have life in its fully developed manifestation hereafter. (Jude 24:25; 1 John 5:10-13.)

Tazewell, Tenn.

Men seldom, or rather never for a length of time and deliberately, rebel against anything that does not deserve rebelling against.—Carlyle.

The Big Chief

SUNDAY SCHOOL LESSON, JULY 20, 1930

By O. W. Taylor

Scriptures: Exodus 1:8-14; 2:1-22; 3:1-14; 11:1-10; Hebrews 11:23-29.

Golden Text: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible." (Heb. 11:27.)

Introduction: To Abraham God foretold the sojourn and oppression of the Israelites in Egypt and also their deliverance (Gen. 15:13-14); the locating of Jacob and his family in Egypt; the beginning of this sojourn (Gen. 46:1-7). The Israelites "multiplied and waxed exceeding mighty." (Ex. 1:7.) In the days of Joseph one of the Hyksos, or "Shepherd Kings," was on the Egyptian throne and was friendly to the Jews. But in time a revolution brought in another dynasty and finally "there rose up a new king over Egypt, who knew not Joseph" (Ex. 1:8) and cared nothing about Joseph and his people. Fearing lest the Israelites might give aid to an invading foe and break their own subjection to the ruling power, he sought to reduce them by oppressive measures (Ex. 1:9-22). Conditions were not bettered under another king, "and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of their bondage." (Ex. 2:23.) Finally there came the era when God would fulfill His promise of deliverance, and He raised up Moses, "a truly gigantic figure, next to our Lord perhaps the most important personality in the history of religion." (Hastings.)

I. A Divinely Prepared Man (Exodus 2)

1. **Providentially Preserved** (Ex. 2:1-9). He was hid for three months by parents (Heb. 11:23) in defiance of the king's decree of infant destruction. They saw he was "a goodly child" (Ex. 2:2) "a proper child" (Heb. 11:23), and "divinely fair" (Acts 7:20) and were moved "by faith" (Heb. 11:23). Moses was finally cradled on the waters of the Nile, found and claimed by Pharaoh's daughter, and providentially nursed by his own mother until he was taken into the Egyptian royal family. (Ex. 2:3-10.)

2. **Providentially Educated.** At Egyptian expense the lad was trained "in all the learning of the Egyptians, and was mighty in word and deed." (Acts 7:22.) He probably studied at the University of Heliopolis. The adopted son of Pharaoh's daughter stood in line to succeed the reigning king. He was trained in royalty. Tradition says that he led an Egyptian army against the Ethiopians and gained signal victory. Philo and Josephus go into ecstasies over Moses. At least some of this training was valuable to him when consecrated to God; education when rightly used is a great blessing. Yet God by no means confines Himself to educated men. (1 Cor. 1:26-31.) The best education Moses ever received was that received at his mother's knee (Ex. 2:8-9), which lodged such an impress of God that, "when he came to years, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season." (Heb. 11:24-25.)

3. **Peacefully Matured.** Before he ever took up the task, Moses understood he was to deliver Israel from bondage and thought his brethren would understand it. (Acts 7:25.) He became emboldened prematurely to launch the work (Ex. 2:11-14), thus committing the mistake of Jacob and Rebekah who tried to hasten fulfillment of the Divine purpose under fleshly impressions and by self-chosen means. As a result he had to flee to the land of Midian, where he married, settled down, and served as the shepherd of Jethro's sheep in the Midian desert. (Ex. 2:15; 3:1.) The general a shepherd; the prince a peasant; the scholar a pupil; the commander in surrender! For forty years he was in the peacefulness of the wide open spaces and gained life's true perspective and balance, depth of communion with God, majesty of being, and God's program of victory. "Be still and know that I am God."

II. A Divinely Called Leader (Ex. 3:1-14)

1. **A Flaming Bush** (3:1-3). At "the backside of the desert," at Horeb, "the mountain of God," God's greatest revelation is made to His saints in seclusion. A burning bush unconsumed and a voice, "Turn aside and see this great sight," stopped him. An acacia bush of the desert burned without burning! Some take this bush to symbolize the people of Israel in Egypt, in the fire of persecution, yet not consumed. McClaren takes it to symbolize just what is expressed by the verbal revelation accompanying it, "I am that I am." "The fire that did not burn out is the emblem of the divine nature which does not tend to death because it lives, nor to exhaustion because it energizes, nor to emptiness because it bestows, but after all times, is the same; lives by its own energy, and is independent." "Our God is a consuming fire" (Heb. 12:20) to evil, but saints, being adjusted to Him, can "dwell with the everlasting burnings" (Isa. 33:14-17). Moses seemed to hold this view, "The good will of him that dwelt in the bush" (Deut. 33:16). It was a strange shrine for Deity; a ragged, dry, desert bush the house of God! See comforting principle in Isaiah 57:15. It is not ours to see what Moses saw, but nature should speak to us of nature's God:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit around and pluck blackberries."

2. **A Cautioning Voice** (3:4-5). "Put off thy shoes." Nothing of human making is to stand between us and God. In His presence reverence and confession of personal unworthiness must prevail. "Holy ground." The presence of God sanctifies the surrounding area, a truth that should be honored in churches today. (Eph. 2:21.) Great souls are always reverent. "Moses hid his face"; no bustling, breezy, brazen attitude as if God were "a hale fellow well met."

3. **A Heartening Revelation** (3:6-8). The covenant-making, covenant-remembering, covenant-keeping God spoke! "It is time for thee to work, O Lord" (Ps. 119:126), was now to have blessed application. "I have surely seen the affliction of my people." O holy, blessed Eyes that see our troubles! (Isa. 63:9.) "And I am come down to deliver"—the long years "made bitter by hard bondage" were now to be ended.

4. **A Weighty Commission** (3:10-14). "I will send thee unto Pharaoh, that thou mayst bring forth my people . . . out of Egypt." Forty years in Egypt and forty years in Midian, God had been preparing Moses for this hour. Forty years before, depending too much upon self, Moses undertook to begin the deliverance and failed; now, looking at himself, he shrinks back. God meets all Moses' objections with Himself, and under the benediction of the great "I am that I am," sends a human being to carry out the purpose of the Mighty God. Only a divinely called leader can do that.

III. A Divinely Empowered Liberator (Ex. 11:1-10)

1. **A Happy Announcer** (Ex. 4:29-31). Receiving his commission and Aaron's help, Moses returned to Egypt and announced to "all the elders of Israel" the purposed and coming deliverance.

2. **A Successful Contestant** (Chapters 5 to 12). Moses, divinely empowered, changed a walking-stick into a serpent, turned water to blood, filled Egypt with frogs, made lice out of dust, filled the land with flies, made Egyptian dumb brutes sicken and die, covered man and beast with boils, called hail out of heaven, darkened the country with locusts, covered Egypt with darkness, saved Goshen, and pronounced solemn death upon the first-born in every Egyptian home. Magicians who, for a while, imitated him finally admitted, "This is the finger of God." The real meaning of this contest was that it was "against the gods of Egypt."

The Egyptian king and people resorted to the medium of invisible demons, and every judgment ministered by Moses was a blow at some particular Egyptian god or gods. Saints have invisible foes now (Eph. 6:12) who embody themselves in visible agents. Ten times "Pharaoh hardened his heart," and ten times "God hardened Pharaoh's

heart" judicially, by forcing him to an issue against which his heart rebelled. The upshot of it all was the victory of God through Moses and the liberation of Israel from Egypt.

3. **A Redemptive Guide** (12:1-13). "By faith he kept the passover and the sprinkling of blood" (Heb. 11:28) and got the Israelites to do so. Blood then became the symbol of redemption of believers by the blood of Christ. (1 Cor. 5:14; John 5:24.) Moses led Israel by circuitous route out of Egypt to encampment by the Red Sea, lifted his rod over the sea, and the waters "congealed" into two walls, with a passage between, and Israel passed through "dryshod," "which the Egyptians essaying to do were drowned." (Heb. 11:29.) Then the liberator and the liberated sang a song of triumph "on the shores of sweet deliverance." **God redeems by blood and by power.**

IV. A Divinely Instructed Lawgiver

1. **On the March.** Moses led the people to the east bank of the Gulf of Suez and on toward Canaan. Bitter waters at Marah were made sweet; they were refreshed at Elim; water came from the smitten rock in Horeb; victory over the Amalekites was won at Rephidim, etc., and these revealed God's leading through Moses, who gave directions suitable to each stage of the march.

2. **At Sinai** (Ex. 20). After forty days' communion with God on the mount, Moses "went down unto the people and spake unto them" the moral law, or ten commandments, the foundation of all just laws among men. In application, this law gave birth to others. In entirety, "the law came by Moses" in a threefold way: (a) The "commandments," expressing the righteous will of God. (b) The "judgments," governing the social life. (c) The "ordinances," governing the religious life. (Exodus, chapters 21-31.)

3. **At Kadesh Barnea** (Deut. 1:1-2). In the last address Moses ever made, he gave a resume of the "commandments," the "judgments," and the "ordinances," which God gave Israel through him. Then he sang his "swan song" (Deut. 32), gave the tribes his farewell blessing (Deut. 33), went up on Mt. Pisgah where God showed him the Promised Land; then "God's finger touched him, and he slept" the sleep of peace.

"This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

"And had he not high honor?
The hillside for a pall;
To lie in state, while angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
O'er his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave."

—Cecil Frances Alexander.

Questions

1. What were the benefits of Moses' many-sided training?
2. What was the best training he had?
3. Why did Pharaoh oppress the Israelites?
4. What special preparation did Moses get from his sojourn in the land of Midian?
5. What did Moses reject and what did he accept when he became the leader of God's people? (Heb. 11:24-26.)
6. What was God's method, through Moses, to secure the release of His people from Pharaoh?
7. Name some of the outstanding events under Moses' leadership of the people from Egypt to Sinai.
8. What three phases of law did Moses give to Israel?
9. What were the circumstances of Moses' death?
10. What was the underlying secret of his life? (Heb. 11:27.)

HAS YOUR SUBSCRIPTION EXPIRED? RE-NEW TODAY!

THE GREATEST BATTLE EVER FOUGHT (JOHN 12:31)

By G. B. M. Clouser

Life is a journey across the continent of years to find love, rest and home at the end of the way, if we have followed the true Guide. It is an investment of talents, time and influence, with the promise of permanent wealth in the day of final test. Life is a race in which we may hope to win only as we observe the rules; it is also a battle from start to finish. Whether it is the individual, the institution or the nation, there is ever the need of fighting for inalienable rights, and for things regarded as priceless and precious.

When the story of human conflict is finished it will be seen that the most eventful battles of earth have been fought, not on fields of bloody strife, but in solitude, or in the presence of invisible hosts.

The conquest of self is a moral duty and the greatest earthly task. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." To obey the voice of conscience to have the courage of one's convictions—refusing to allow friends, position or wealth to turn one aside from principles intended to mould a noble life—requires a brave, uncompromising conflict with the baser self until the victory is gained and the day is won. Jacob's future battles were all decided and his destiny determined when, separated from family and flock, he stood alone at the ford Jabbock, and the angel of the Lord wrestled with him at Peniel. Here it was that Jacob with all his craftiness and love of gain gave place to "Israel" the prince, because the highest and best of the man had conquered.

Organizations of enduring worth have, through the centuries, bravely fought against prejudice, ignorance and evil. Institutions that have stood as beacon lights amid the debris and darkness of primeval times, influencing permanently the moral and religious world, have struggled heroically for existence until right was might, and error, vanquished and alone, confessed that truth had won.

The myriad hosts of the silent dead, who fell on the field of strife, bear mute but eloquent testimony to the maddening conflict and fearful sacrifice made in defense of those principles from which a nation's life has come. The "Fifteen Decisive Battles of the World" tell the story of human passion, of the hunger for possession, and thirst for vast power. From the plains of Marathon down to the immortal conflict on the slopes of Gettysburg, men have fought for what they believed to be right, and where the conviction of right was deepest there the conflict has always been most desperate.

The most famous field of strife is the plains of Esdraelon, the sacred soil where kings have fought and died in ages now dimly seen through the shadows of time. Here Thosmes III fought a great battle before the Exodus, 119 towns having been conquered. Here Necho, another of the Pharaohs, on his march to Assyria seven centuries before Christ, defeated the Israelites and slew Josiah—Judah's honored king. Here Barak overthrew the hosts of Sisera with his 900 chariots of iron. On these plains Gideon routed and put to flight the countless armies of the Midianites, slaying 120,000 men. And here on this battlefield of the ages, the great battle of Armageddon, the last fierce conflict of earth, will take place.

And what is the meaning of it all? The philosophy of history is simply the ways of God traced in the struggle of nations and in the destinies of men. These have a divine meaning and often answer the purpose of illustration, pointing to a mightier truth than can be read in mere human events.

The two potent forces of good and evil have been, in a sense, co-existent with the human race. The conflict between these sum up the history of the world. The struggle through weary centuries had been long and fierce, but Waterloo had not yet been reached when the Prince of Life was born in Bethlehem. His once congenial associate who occupied the highest position in the heaven's service is now his sworn enemy, who would rather "rule in hell than serve in heaven." But not con-

tent with ruling there, he chose this sphere as a field of adventure, and for four millenniums it had been the scene of his nefarious work. Having full possession of the field, and his forces skillfully organized he was called the "prince of this world." Yet he must have felt and known that there were tremendous issues at stake, and that his position was not secure. He was ever conscious of being a usurper, knowing that he had stolen from heaven a world and ruined it, but it must not be given up without a struggle. (Rev. 12:17.)

The time had come when two mighty princes were to meet and decide not only the destiny of province or empire, but of an entire world. All earth and heaven were interested in the results. Never in human history did such awful possibilities hinge upon a supreme moment or single event. A fine stroke in diplomacy is seen in the effort to secure peaceful terms when the royal Prince was offered the kingdoms of this world for his homage. But he who had been the theme of heaven's praise, and destined to be the object of universal worship, could not accept his terms. Through a traitor the end was hastened, and to all appearances the cause of truth was lost. Heaven's royal Prince is a captive, surrounded by malicious foes and nailed to a tree. Bleeding, groaning, praying, he surrenders to death; but the end is not yet.

Loosed from the armor of clay, he put on "the garments of vengeance," and with the sword of the Spirit he descended into the kingdom of darkness, to the very throne of Satanic rule, and there decided who shall be the rightful heir to the kingdoms of this world. The personal combat is not given, only in type and shadow, but David's sling again did its deadly work on Goliath while the hosts of heaven and earth were waiting in suspense. In that tragic hour the "Seed of the woman" bruised the serpent's head, and snatching the keys of authority from the girdle of the arch-fiend he came forth from that region of death the mightiest conqueror that ever trod this earth. He could say: "I am he that liveth and was dead; and behold I am alive forever more, and have the keys of hell and of death." (Rev. 1:18.)

Far-reaching and enduring have been the results of the mighty conflicts between men. Grand have been the victories gained by those who have been inspired by a great and noble cause; but these are meager in comparison with the brilliant deeds of Him who changed the principles and spirit of an entire world. The glory of human achievement grows dim in the presence of the excellent glory that crowns the one event which towers above the wrecks of time where the greatest empire of earth—that of evil—was conquered and the emancipation of an entire race was begun. It is impossible to estimate the results of Christ's victory over the kingdom of darkness and the organized forces of evil. It affects the whole course of time and the eternal years beyond. It decided the destiny of three worlds; it concerns demons, angels and men; it secured a glorious future to all creation; it is the hope of this world. (Romans 8:21.)

When the nations of earth shall learn war no more, but govern mankind by those wise and humane laws formulated by the Prince of Peace; when the blighting curse is removed from the earth and the last taint of sin is gone; when the law of life "shall forever be the destruction of death and tears no more shall flow; when eternal truth shall scatter the dark clouds of ignorance, superstition and unbelief; and when her beams shall bring healing to the benighted regions of earth, and her torch light up the universe forever—then with universal acclaim the greatest conflict of earth, and by far the most brilliant achievement of the ages, will be ascribed to the glorious Christ, who triumphed over evil at the cross and left an empty tomb as a sign of the redemption of a ruined world.

THINGS THAT REMAIN

By R. K. Maiden

This human world of ours is always in process of change. But these changes are mostly on the surface. Amid all the changes, and after all the changes, some things remain unchanged. In fact, we might very properly think of changeless things in a changing world.

For one thing, the idea of God and the sense of the need of God survive all superficial changes brought about by science, philosophy, sociology and psychology. Philosophy has not invalidated the historic arguments for the existence of God. Nor has it robbed the world of the sense of the need of God. Philosophy and the sciences find it necessary from time to time to reconstruct and reverse themselves. But there are certain great underlying, fundamental, permanent things that change not.

Man

Man remains—that is, the real fundamental man. He changes his mind, his attitude and environment, but the real, essential man himself remains—remains with his old, deep needs, with his conflicts, with his dependencies, with his failures and successes.

Sin

Sin remains with all of its tragedies, rooted too deeply in human nature to be extracted and eliminated by human ingenuity, power and endeavor. Men have sought, and still seek, to discredit sin's existence, minimize its power and eliminate its guilt. Some would persuade us that sin, if in fact there be any such thing as sin, is merely a hang-over from the animalism out of which man has emerged. Others, owing to the existence of sin, have busied themselves in the effort to devise cheap remedies by which to get rid of it and wipe out its guilt. Still others try to dispose of sin and the problem of sin by a philosophy that denies its existence. But all of these efforts to get rid of sin have proved abortive. After all, sin remains. And there is only one remedy—"The blood of Jesus Christ his Son cleanseth from all sin." "If we say we have no sin, we deceive ourselves and the truth is not in us."

God

God remains, Christ remains, sin and the guilt and the sense of sin remain. The blessed gospel of salvation from sin through the Lord Jesus Christ remains. Faith, hope and love, these three, remain. "Then his voice shook the earth, but now the assurance is, once again He will make the heavens as well as earth to quake. That phrase, once again, denotes the removal of what is shaken (as no more than created), to leave only what stands unshaken. Therefore let us render thanks that we get an unshaken realm, and in this way let us worship God acceptably, but with godly fear and awe, for our God is indeed a consuming fire.

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England cannot hold a candle to us in the matter of temperance. This is the substance of a surprising statement made recently by Dr. F. W. Norwood, pastor of the Church of London, upon his arrival in this country for a visit. This statement is not in accord with what some of our wet countrymen would have the good doctor believe, and we doubt not that some of them will make haste to try to change his good opinion of us.—Virginia Orphanage News.

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LOTUS EATERS

By Lucille Allen Dinkins

I came across a line the other day that instantly challenged my attention. It read, "The world is held back from progress not so much by the badness of bad men, as by the obstinacy of good men who have stopped growing."

Tennyson said very much that same thing in his "Lotus Eaters." He told about how a party of strong, stalwart sailors stopped on an isle where it "always seemed like afternoon." Here, the atmosphere was ever pleasant. Scenes where tropical flowers and fruits abounded were plentiful. Food was always at hand. In fact, it was a place where a man might let down all effort and go about in mental and physical complacency and just enjoy himself.

They only intended to stop a short while, but the climate was seductive and soothing. A food they used was the native lotus flower. The nature of this plant produced a subtle effect akin to that of the climate on people who used it. They became victims of a peculiar malady resulting in complete mental and physical lethargy. And so these soldiers, who came filled with courage and the spirit of conquest, soon found themselves in a hopeless plight.

The poet tells us that they basked in the delight of the climate and ate of the lotus plant until their senses were dulled. Their eagerness and courage grew weak from the sameness that enveloped them. It was sweet to think of home and loved ones, but to their dull ears the sea and oar held no challenge, but rather sounded weary. At times they asked one another if they would ever return home, but always the response was a lifting of listless eyes to the tedious expanse of sea that stretched before them. Languidly, they would agree, "We will return no more."

Do you get the relationship of the message in the story and that in the quotation? Do you observe about you that the cause of failure to reach the goal of success is largely found in this truth?

We observe the fields of business, religion, and home and know that the dull unprogressiveness, when found, is seldom the direct result of dishonesty. It is far more often the result of some one whose obstinacy in ceasing to grow has robbed the situation of its most necessary asset.

When a business fails to pay dividends, the secret of its bankruptcy is most often neither dishonesty nor incompetence. Somewhere in the line of responsibility there was established a rut into which all progress became fastened. There was created no fresh channels of promise that stimulated growth.

This sinister thing is like an influence that creeps up into the source of activities and makes uninteresting and unfruitful its prey. Church pews stand empty because of the inroads it has made. The subtle stealth of the thing deludes society into accepting a perverted sense of true values. Material aspirations invite their interest ahead of the genuine promises of richer spiritual rewards.

The church and court knit troubled brows attempting to understand the crumbling of the foundations of so many homes. The answer will not readily be found in the fact that people are bad. The human heart is not "modern" even if people do establish a lot of alibis in the name of that term to explain their attempts to adjust themselves to their day and situations. History proclaims that people today, as always, are moved by the age-old spiritual desire to lead consistent lives, directed by wholesome, definite purposes.

Marriage reveals too often more examples of negligence and lack of conscientious development than any other social institution. How many homes are like the lotus land, a place "where all things always seemed the same." O, the crime of monotonous undevelopment and of complacent unresponsiveness in these homes of ours!

Tolstoy has one of his characters announce, "You speak of energy. Energy rests upon love; and come as it will, there is no use forcing it." There you have the whole secret in a nutshell.

If one loves his work; if public-spirited love of people is back of religion; if home is a purpose instead of a place—then there will be no lack of

productivity and progress. There will be evidence of that energy that provides results. There will be a radiant stimulating activity that drives away uninterest and monotony and invites response.

There is a storehouse of truth in the statement, "Energy rests upon love." It bears further analysis, for the psychology of success or failure may be found there. "Whom we love, we serve," states the truth in another way. If we know the sweep of this dynamic which is called love, we will not become victims of any obstinate desire for ease and rest; we will never allow ourselves to become "Lotus Eaters."

Paris, Tenn.

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

Southwide	
Foreign Missions	\$ 3,525.00
Home Missions	1,645.00
Southern Baptist Convention Bonds	58.75
Relief and Annuity	493.50
Education Board	235.00
Southern Baptist Theological Seminary	235.00
Southwestern Baptist Theo. Seminary	357.20
Baptist Bible Institute	258.50
American Baptist Theological Seminary	28.20
New Orleans Hospital	176.25
Training School	37.60
Total	\$ 7,050.00

Statewide	
State Missions	\$ 2,538.00
Orphans' Home	1,128.00
Memorial Hospital	705.00
Carson-Newman College	705.00
Union University	705.00
Tennessee College	705.00
Unadjusted	423.00
Ministerial Education	141.00
Total	\$ 7,050.00

Grand total ----- \$14,100.00

Designated Funds	
Baptist Bible Institute	\$115.00
Men's Brotherhoods	200.00
Ministerial Education	16.72
Southwide Causes	167.19
Union University	382.38
W. M. U. Specials	538.40
White Cross	1.00
Home Missions	50.94
Foreign Missions	98.46
Orphans' Home	860.54
Memorial Hospital	16.72
State Missions	128.60

Executive Board, Tennessee Baptist Convention,
O. E. BRYAN, Executive Secretary.

EARTH OUR HOME

By G. M. Savage

I have been silent now for a long time because it is always a task for me to write a letter or an article for a paper. I do either one of these only when it seems to me to be necessary. This time I want to incorporate in this article some quotations from the thirty-seventh Psalm which shows it to be a revealed fact that the final and eternal home of the children of God will be this earth, but of course refined and purified and made in every respect a beautiful heaven with all those mansions prepared for his people.

This should not be an unfriendly doctrine to God's people. They do not want to leave this earth now, marred and scarred as it is by sin. This earth was made for the abode of good people and God's original purpose shall not be thwarted.

In these quotations both the words **land** and **earth** are translations of the word **earth** in the Hebrew original in the first chapter and first verse of Genesis. For this reason the word **earth** shall be employed in all these places quoted from the thirty-seventh Psalm.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily shalt thou be fed."
(3) Notice the future tense of the verbs.

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." (11) In this quotation also please notice the tense of the verb. It indicates something in the future.

"For such as be blest of Him shall inherit the earth; and they that be cursed of Him shall be cut off." (22.)

"The righteous shall inherit the earth and dwell therein forever." (29.)

"Wait on the Lord, and keep His way, and He shall exalt thee to inherit the earth; when the wicked are cut off, thou shalt see it." (34.)

To all who love to live on the earth this assurance of the earth's being our eternal inheritance should be welcomed with joy. Those who love to own land here and add acre to acre and yet do not fear God should be assured that they will have no place on this earth after the resurrection.

A CHURCH DESCRIBES THE PREACHER IT WANTS

Preachers can usually tell, if asked, what kind of church they want, but congregations are not often so articulate in giving the plans and specifications of the kind of preacher they desire as was the official board of a Disciples church in the South which recently announced a vacancy in its pulpit and invited applications in the following terms:

"Must be educated, not merely schooled, but a man who can fit into the cultural background and share cultural leadership in an old community that keeps abreast of modern thought. Must be in love with the religion of Jesus Christ and his own calling. Must be liberal in his attitude—this pulpit has always been free—and must be honest. The gift of sympathy is imperative. No Ku Kluxer need apply, and no Catholic baiter. Likewise no preacher who substitutes the eighteenth amendment for the Christian religion, or who dabbles in politics, in the pulpit or out. Hurrah men and stunters are also not wanted, nor sensation-mongers. This church, while by no means perfect, has always tried to fill a need in the life of its communicants, and the community, and it wants a shepherd—a spiritual leader and not a politician or a Kiwanis cheer leader. It wants a man who can go where grief is, who can pray by a sick bed, and who can put love and sympathy behind those who falter. It's a big bill, we admit, but preachers were once all this and did all this. The young fellow who can meet these requirements even measurably has a home awaiting him in a community old, kind, tolerant and beautiful, in which good people are in the majority. The salary is not so much—\$2,000 a year and parsonage—but there's heaps of love here. We go a long way, even with money, if the preacher is right."

The specifications are not quite ideal. The warnings against politics and the eighteenth amendment are ominous. They suggest that some influential members may be sensitive about some things that perhaps need attention. Still, the place seems attractive, in comparison with some in which the preacher is expected to impersonate a jazz band and be a sanctified side-show barker.—Christian Century.

HAST THOU WITHIN A CARE SO DEEP?

(Author Unknown)

Hast thou within a care so deep
It chases from thine eyelids sleep?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

Hast thou a friend whose image dear
May prove an idol worshipped here?
Implore the Lord that nought may be
A shadow between heaven and thee.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

—Watchman-Examiner.

THE NEWS BULLETIN

ASHLAND CITY REVIVED

Word has come of the close of a very successful revival at Ashland City which closed on the night of the 29th. C. C. Sledd of Hollow Rock did the preaching and Pastor E. H. Greenwell was with him doing personal work. Eleven made professions of faith and sixteen were added to the church, thirteen of them by baptism. A member writes of the happy results and says: "We feel that the meeting, aside from the additions to the church, will have far-reaching results. It was one of the best revivals the church has had for some time."

MIDDLE TENNESSEE PASTORS ORGANIZE CONFERENCE

At a meeting held July 1st in Murfreesboro the Middle Tennessee Baptist Pastors' Conference was organized with more than fifty pastors present. The day was fine and the brethren came all the way from Waynesboro to far up in the mountains from Cookeville, a distance of nearly 300 miles from the two extremes. A. M. Nicholson of Orinda was elected moderator and L. S. Sedberry of Gallatin clerk-treasurer. It was voted to hold the meetings quarterly following the fifth Sunday meetings and to work to secure an associational organization of pastors to meet monthly.

A good program was rendered with Secretary O. E. Bryan, Mr. W. D. Hudgins, A. F. Mahan and others delivering good messages and a large number of the brethren taking part in the open discussions about the need for such a movement. A committee of three was appointed to draft rules of order for the body and a motion prevailed to hold the meetings in various places throughout Middle Tennessee. The editor enjoyed fellowship with the brethren and Frank Collins, together with President and Mrs. E. L. Atwood of Tennessee College, won every heart by serving a delicious fried chicken dinner in the beautiful dining room of the institution.

HARRISON-CHILHOWEE INSTITUTE

Again I come to you with a statement that concerns our denomination, I think, very much. At least it is giving me some concern, and I would like to give it to our denominational leaders through the Baptist and Reflector for their consideration.

I now have the names of sixteen Baptist preachers who are seeking admittance to Harrison-Chilhowee Institute at the opening of the school term this fall. Some of them are married and have dependents who wish to come. Others are single, but are poor and want to work to pay their way. About one-third of them will be in the grammar grades, and the others range from the ninth to twelfth grades in the high school department.

What must I say to these worthy ministers of God who are anxious to prepare themselves for the greatest of all callings, the ministry? Shall I slam the doors of this institution in their faces along with the large number of other worthy boys and girls and say to them to stay out because we have not the money or work, and the denomination cannot afford to assist them in any way? Or shall the Baptists arise in their might and power and pay the expenses of these ministers? We will make it possible for you to attend school and better prepare yourself for this great calling. I am hoping and praying that the denomination will meet the need and support these who are making a sacrifice to prepare themselves for the greatest work in our denomination. I am of

the opinion that we need a student loan fund to take care of some of these. I hope that there will be a way provided for each and every one of these and others who need to better prepare themselves in the ministry.

I might add that the outlook for the school this fall is very gratifying indeed. Practically all the rooms in the Girls' Hall are reserved now, and more than half of the rooms in the Boys' Hall.

If there are any churches, Sunday school classes, individuals, who would like to have a part in helping worthy ministers and young men and women through school, and are willing to invest money in character-building, I would be glad to hear from you at once, as school will open August 19th, and I would like to know what I am to expect from this source.—Roy Anderson, Principal.

GREGORY CLAN HOLDS REUNION

Four Hundred Assemble for Big Dinner Near Cato in Trousdale

Lafayette, Tenn., June 30.—A reunion of the Gregory family was held Sunday at the home of John W. Gregory, near Cato, Trousdale County. About four hundred persons attended the gathering and a big dinner was spread at the noon hour. The reunion was held for the children, grandchildren and great-grandchildren of Thomas Gregory, who died several years ago. He was the father of fifteen children, of whom only four survive. Fourteen of this number married and became the parents of 132 children and the grandchildren number several hundred. Thomas Gregory married his distant cousin, Sallie Gregory.

This branch of the Gregory family arrived in Smith County from Chatham County, North Carolina, in 1791 and were among the first settlers. The family settled near Pleasant Shade and was soon followed by many other relatives both from Virginia and North Carolina. Among these were Thomas Gregory and his sons, Bray and William, all three of whom were soldiers in the American Revolution. It is probably the most numerous family in Trousdale and Smith Counties. In 1914 a count of the offspring of "Big Tom" and Bettie Gregory, whose daughter, Mrs. Jane Bennett, was then still alive, was made. Mrs. Bennett had thirteen brothers and sisters, all of whom had families. Beginning with the fourteen children of this pioneer couple, there were 142 grandchildren, 565 great-grandchildren, 775 great-great-grandchildren and 100 great-great-great-grandchildren, making Mrs. Bennett the actual aunt of more than fifteen hundred persons. The Sallie Gregory referred to above was a sister of Mrs. Bennett.—Nashville Banner.

BAPTIST BODIES MEET AT OAK GROVE CHURCH

Lafayette, Tenn., June 30.—The fifth Sunday meeting of Enon and Wiseman Baptist Associations came to a close Sunday afternoon after a session of three days with Oak Grove Church, in the east end of the county. The meeting was presided over by the pastor, the Rev. H. C. Oldham of Pleasant Shade. The opening sermon was delivered by the Rev. A. J. Sloan of this place. Baptist ministers present were: Revs. Sloan, Oldham, Bud Beal, James Knight, W. T. Taylor, R. O. Sanders, F. W. Lambert, James Carter, J. E. McDonald, Alfred Cook, Alvin Jones and Calvin Gregory. Ministers of the Christian Church attending were: Elders J. M. Dennis, J. S. Jenkins, Charles Overton, Yokely, Henry Davis, J. J. Clark, E. Christian and Willie Hunter.

A number of doctrinal questions were discussed and much interest in the meeting was manifested by the large congregations attending. Big dinners were spread on the ground both Friday and Saturday.—Nashville Banner.

WIFE OF REV. McPHERSON DIES

While the death of Mrs. W. C. McPherson was not unexpected to those who have made constant inquiry into her gradually declining condition, still when the news came that she was no more, the shock of sadness and sorrow in this community was general.

For many years the bereaved husband, Rev. W. C. McPherson, has been pastor of the Baptist Church at Eagleville where his friends are numbered only by the people who know him, and the companion of his bosom, who has now preceded him to the glorious great beyond, was well and lovingly known, having accompanied her husband on many of his preaching trips here in the years of long ago.

Mrs. McPherson had been in failing health for the past ten years, the past three of which was spent practically as an invalid. A week ago she began to grow critical and sank rapidly until she passed away.

In addition to her husband, she is survived by three daughters, Mrs. Dave Wheeler Woolfolk of Dermott, Ark.; Mrs. Paul Williams of Nashville, and Mrs. Wellesley Landis of Eagleville; two sisters, Mrs. Della Bryant of Phoenix, Arizona, and Mrs. Mattie Fuller of Athens, Ala.; and a brother, J. T. Johnson of St. Petersburg, Fla.

Mrs. McPherson was a member of the Baptist Church and was born and reared near Eagleville. Although she spent most of her married life away from Eagleville, she had lived there for the past seven years.

The remains were laid to rest in Evergreen Cemetery at Murfreesboro Wednesday afternoon at three o'clock, after a short prayer service at the grave. A large number of devoted friends from Woodbury attended the burial.—Macon County News.

ROUTON-BYRD

The marriage of Miss Evelyn Routon, daughter of Mr. and Mrs. H. E. Routon, to Rev. Lennon A. Byrd of Whiteville, Tenn., was celebrated June 25th at 3:30 o'clock at the home of the bride's parents on the Voth Highway with Dr. J. H. Pace of First Baptist Church officiating.

A wealth of Shasta daisies was used to decorate the rooms and the marriage service was read at an improvised altar banked with evergreens and ferns and relieved by baskets filled with Shasta daisies.

The bride was lovely in an afternoon dress of apricot chiffon with accessories to harmonize, and she carried a colonial bouquet of roses.

Immediately after the ceremony the Rev. Mr. and Mrs. Byrd left by automobile on a wedding trip to interesting Texas towns, after which they will go to Hot Springs for several days, thence to Whiteville to make their home.

After graduation from the Beaumont High School Mrs. Byrd attended Union University at Jackson, Tenn., and for the two years just passed she has been an instructor in languages at the Beaumont High School.

Rev. Mr. Byrd is a graduate of Georgetown College, Georgetown, Ky., and later completed a course in theology at the Baptist Theological Seminary at Louisville, Ky. He is pastor of the First Baptist Church in Whiteville.—Beaumont (Texas) Enterprise.

A STRANGER WITHIN NORTHERN GATES

W. W. Hamilton, Baptist Bible Institute, New Orleans, La.

From the Gulf of Mexico to the Great Lakes was quite a journey, but

when it was to attend the Northern Baptist Convention the objective was worth all it cost. This privilege had not been enjoyed for some years, and the visitor was favorably impressed with the large attendance and the fine appearance of the "delegates" and "visitors." All were admitted by badge, which was furnished on payment of a registration fee.

"After 1900 Years" was the general theme, in celebration of the anniversary of Pentecost. The many set addresses discussed missions and churches and schools in the light of nineteen centuries and under the promise of Acts 1:8 with its "witnesses" and "power."

The visitor admired the strength and beauty of the well-prepared and carefully administered program. He felt the force of decisions reached by committees which were usually accepted by the convention, and was surprised in matters of supreme interest that debate was confined to a small number of selected representatives. It seemed strange, when so many Baptist trustees were to be dropped by Chicago University and when union with the Disciples was being considered, that there should be so little open discussion. The speeches delivered were strong and frank. The decision against union was probably four to one.

Dignity and courtesy characterized the speakers and the speeches, and the voting was hearty and pronounced in vital matters. Every reference to prohibition received applause, and all missionaries were joyously received and constantly honored. The dedication service, when the many outgoing missionaries had spoken, was most impressive. Two of those under appointment had been trained at the Baptist Bible Institute in New Orleans, Miss Hallie Lee Stoudenmire whose work is in India, and Rev. James Stewart, International College, Cuba.

Voiced modernistic beliefs and expressions were not as much in evidence as was expected, but there seemed to be an all too general pessimism as to church life and young people and denominational schools, though this was accompanied by a prayerful and outspoken confidence in final and full triumph.

It was refreshing to witness the sustained interest as the five days' full program continued, and to see the fine attendance up to the very last session. The banquet with possibly 3,600 present to hear Mrs. Mabel Willebrandt was great. The exhibits were attractive and helpful, especially as to missionary activities. The sermon was preached in the convention hall Sunday morning. Conferences and prayer meetings and luncheons were held daily, and the Louisville Seminary had a most gratifying attendance at the annual banquet.

It seemed to the writer that one could not attend such a convention without the desire to think more clearly, the determination to preach the Word rather than just to talk about it, the longing to live more like our Saviour, and the readiness to sacrifice and suffer for him in these testing times.

(Turn to page 16.)

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TWO GIRLS FROM LEWISBURG

We are two girls, nine and eleven years of age. Both of us enjoy reading the Young South page of stories and letters very much.

We go to Sunday school, preaching and B. Y. P. U. every Sunday. Brother C. D. Creasman is our pastor. We have just finished a study course held by Mrs. Creasman. We had a great time. There was an average of eighteen every time—Martha and Mary Briggs Lambert.

THE GRASSHOPPER

Here I am, Jumper the Grasshopper. All day long I frolic in the meadow. July and August are my favorite months. I love hot weather when the mercury goes up to ninety degrees or over. I am a day singer, and you may hear my "gip-gip-zee-e-e" on any one of the long sunny days in midsummer. You may not consider my song very musical, but I believe you would miss me if I did not do my share of the meadow singing during the summer months. Perhaps some of you boys and girls have never heard me sing. This is because you are not tuned to the music of nature, or that your attention has never been turned towards my family.

I wonder if you would recognize me if you should see me? If you met me in your meadow, my coat would be a grass green. If you met me near rocks and sand, I would be gray or brown. By the roadside my color is a dull green or brownish red. My color is always adapted to my surroundings. This is called protective coloration. It is one way that Mother Nature gives me to protect myself from my enemies.

We grasshoppers have many enemies. Every living thing has to struggle to live. We are preyed upon by larger creatures, as a means of their livelihood, and also to keep our species down. Our enemies are birds, fowls, snakes, toads, turtles and skunks. Wasps often sting us and carry us to their nest as food for their young. Our species must be checked by these larger creatures or the earth would be overrun with grasshoppers.

In Yellowstone Park there is a glacier called Grasshopper Glacier. Myriads of grasshoppers are imbedded in the ice. This ice giant stretches for a mile or more. It lies in a great circle, or amphitheater, on the north flank of Mt. Wise and Iceberg Peak, at an altitude of about 10,000 feet. Sometimes in the world's history there were members of my family that were not checked by larger creatures, as this great mass of ice shows.

In Hebrew history one reads of a plague of locusts that came over the land in order to discipline an Egyptian Pharaoh. "They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."

Such an occurrence now would make my family dreadful pests, as indeed we sometimes are. Farmers often have to spend money and time to exterminate us when we are not checked by the larger creatures. Sometimes the United States government has to take a hand in our extermination. One of my family, called the Rocky Mountain locust, is very destructive and causes great damage from increased numbers.

Do you know my relatives? They are the locust, the cricket, and the katydid. We are all musical. The common locust, or harvest fly, sings on the hottest days of midsummer. Crickets and katydids sing in the early evening. It is always the males of my family that give the music to the world. The females do not sing.

I have four wings. When I jump, I use the upper wings. They are strong and leathery, and they protect the delicate ones underneath. These under wings act as a sounding-board when I rub the wing covers on the sharp edges of my hind legs. I am the member of my family that "fiddles." I really think that I am very wonderfully made. Considering that I am such a tiny creature, I feel that I am one of the marvels of nature.

Even my mouth parts are quite wonderful. I can both bite and chew, for I have two pairs of jaws. At the end of my throat is my gizzard which is fitted out with teeth for grinding my food.

I am named "The Jumper" because I can perform that feat to perfection. I possess long and slender legs, and one set has great power. The thighs of my hinder legs are large and adapted to leaping. Just watch me some day, and you will marvel at my performance.

My mate lays her eggs in midsummer in holes in fields or on roadsides. About thirty are laid at one time, more than 100 being deposited during the season. They are covered with a kind of glue or varnish that hardens and keeps the eggs dry until they hatch out in the spring.

Our children look like us, except that they have no wings. They change their clothes about four or five times before reaching maturity.

Now I have told you my life history and I hope you will be interested to go afield and study me at close range. I will leap for you or "fiddle" as you walk along the country road, or go across the fields on hot sunny days in late autumn. I shall be on the lookout for you, so be sure to visit me in some of my haunts.

THE THEFT OF TIME

"Can't you wait?" Katherine asked tearfully and frantically.

"Oh, not for a minute!" Jeanette responded regretfully. "Father is going to pick us up at the corner in ten minutes and I will have just time to get there. Sorry you can't come."

"When the door closed the girl who was left behind burst suddenly into tears. A trip to Wayside Woods and a mid-winter lunch there, with steak grilled over the coals in the Longworth cabin—it was a treat she had longed for.

"It isn't fair," she thought. "Other days I have everything done up early, and just this one time—" She gazed around the disordered kitchen with the dishes piled high in the sink, and, feeling a need of fierce physical activity, jumped to her feet and attacked them with soap and hot water and dish mop.

"Another case of closing the barn door after the horse has fled," she said with a wry smile. "It just isn't fair."

When Mrs. Patterson returned from her work in a department store that evening she found the house shining like a newly tubbed infant and a delightful supper upon the table, but a daughter whose face was swollen with tears and distorted with self-pity.

"Why, what is the trouble?" she cried, dropping her hat and gloves

upon the table and crossing the room swiftly to take her daughter into her arms. "Tell mother what is wrong."

Katherine sobbed out her disappointment upon her breast.

"But, why hadn't you finished the work dear? It was nearly eleven then, you say. You should have had everything done and the stew in the fireless cooker. I have always told you to go and enjoy yourself, and if we have one good, substantial hot dish for the evening meal we can do nicely with even bread and butter and tea."

Katherine wiped her eyes. "I—I hadn't done a thing," she said. "I hadn't even gone to the market for the vegetables. You see, there was an interesting book I was reading that I just couldn't put down, and even if the house had been clean I hadn't combed my hair nor changed my dress, and they couldn't wait."

Mrs. Patterson looked very grave. "I've wanted to talk with you for a long time about this business of stealing time," she said, "but I hated to bring up the subject. Suppose we talk it over now."

"Stealing time?" Katherine lifted her head. "That has such an ugly sound."

"I know it has, and I am afraid it has an ugly nature. There is a girl in my department that is stealing the company's time, and I am afraid she is going to lose her position. She goes to the dressing room and lingers there for long periods, and hides in a corner behind frocks whenever she can. She is stealing time."

"You think I am like that?" Katherine said. "I—"

"You are stealing time from yourself," her mother said gently. "Time and energy and other things. This morning when you were fresh and should have been energetic and the dishes and work were easier to do, you stole time for reading. You stole a chance for a rare pleasure, because of your pilfering of time—stole it and threw it away. I hope that does not sound too harsh, but it is a thing that young people do so often, and sometimes with such disastrous results. I have done it myself—I suppose we all have. I used to steal time when I should have been practicing my music, and later the chance both to study and practice was removed from my life. When it returned again, my fragile talent that might have developed into something worth while was gone."

Katherine nodded. "I can see a lot of ways I have been stealing time," she said. "Why, I steal your time, too, mother. I did it one day last week by oversleeping and letting you get your own breakfast. I stole Jeanette's time when we went to the concert by keeping her waiting fifteen minutes because I missed my car. I stole the grocer's time by making a mistake in the order yesterday and having him take things back. Mother, I'm really a dreadful thief. I'm glad you called my attention to the fact. After this—well, after this you will see."

And after that—well, after that—Mrs. Patterson did see. Katherine became so scrupulous about her time that no one could ever have accused her of stealing a single golden moment again.—Faye N. Merriman, in Religious Telescope.

Many church people have three hands—a left hand, a right hand and a little behind hand.—Exchange.

THE LOOM OF LIFE

By Mrs. Sam Edwards

The loom of life is weaving; It is weaving your life and mine. Be sure to put in the right colors, Be sure to make it sublime.

Let the piece that is woven be perfect, Let the colors harmoniously blend; Take the pattern each day to the Father, That all may be right in the end.



Open Confession

A builder who was speaking in church for the first time said: "I am unaccustomed to public speaking. My proper place is on the scaffold." —Methodist Protestant Recorder.

Pepping Up Longfellow

The shades of night were falling fast, The guy stepped on it and rushed past.

A crash—he died without a sound. They opened up his head and found —excelsior! —Exchange.

Iddings: "I hear that Scribbler's latest poem is called 'Ode to a Fair Lady.'"

Kiddings: "Huh! He is far more competent to write verses entitled 'Owed to a Landlady.'" —Pathfinder.

Ghost Writer: "Well, finally I've achieved the ultimate in success as a writer."

Friend: "And just what is that?" Ghost Writer: "I've got another ghost writer to do my ghost writing for me." —Pathfinder.

Old Mrs. Flint: "And what should a polite little boy say to the lady who has given him a penny for carrying her parcels?"

Little Boy: "I'm too polite to tell you, ma'am."

Five-Year-Old Teddy: "Are you the trained nurse mamma sent for?"

Nurse: "Yes, dear, I am the trained nurse."

Teddy: "All right. Let's see you do some of your tricks." —Sunday School Companion.

Old Lady: "Son, can you direct me to the People's Savings Bank?"

Boy: "Yessum, for a quarter."

Old Lady: "Isn't that mighty high pay, my boy?"

Boy: "No, ma'am; not for a bank director." —Exchange.

It was a large public gathering. On the platform some one called out: "Is Mr. Smith in the audience. I am informed that his house is afire." Forty gentlemen leaped to their feet.

"It is the house of Mr. John Smith," added the informant.

"Thank heaven!" exclaimed one man, resuming his seat.—Pathfinder.

Hero by Proxy

Two little boys came into the dentist's office. One said to the dentist, "I want a tooth took out, and I don't want no gas because I'm in a hurry."

Dentist: "That's a brave little boy. Which tooth is it?"

Little Boy: "Show him your tooth, Albert." —Texas Ranger.

A pompous man missed his silk handkerchief and accused an Irishman of stealing it. After some confusion the man found the handkerchief in his pocket and apologized for having accused the Irishman.

"Never mind at all," said the latter. "Ye thought I was a thafe, and I thought you was a gentleman, and we are both mistaken."

Doctrine of Infallibility

"I heard this week," writes Mr. Compton Mackenzie in "Vox," "of a small boy who was protesting to his parents that he would never be a Roman Catholic. He was asked why, and he replied that he did not believe the Pope was God.

"But Roman Catholics do not believe that."

The child paused for a moment. "Well, they believe he's inflammable, anyway." —New York Christian Advocate.

EDUCATIONAL DEPARTMENT

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

FIELD WORKERS

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

SUNDAY SCHOOL ATTENDANCE, JUNE 29, 1930

Chattanooga, First	1011
Knoxville, Bell Avenue	828
Knoxville, Broadway	755
Nashville, Grace	601
West Jackson	536
Etawah, First	524
Elizabethton	501
Knoxville, Euclid Avenue	494
Chattanooga, Highland Park	471
Nashville, Eastland	464
Fountain City, Central	451
Union City	385
Chattanooga, Northside	384
Nashville, N. Edgefield	375
Chattanooga, Avondale	370
Chattanooga, Calvary	365
Chattanooga, Chamberlain Ave.	344
Nashville, Edgefield	344
Paris	336
Humboldt	320
Nashville, Grandview	307
Chattanooga, Red Bank	300

SUNDAY SCHOOL NOTES

We give below the result of our month of training:

Associations.	Dips.	Seals.	T't'l.
Cumberland	1	11	12
Duck River	0	12	12
Gibson Co.	0	4	4
Holston	4	34	38
Holston Valley	0	5	5
Knox Co.	1	2	3
Lawrence Co.	0	2	2
Madison Co.	0	12	12
McMinn Co.	0	2	2
Nashville	29	49	78
Nolachucky	0	11	11
Ocoee	1	4	5
Salem	0	1	1
Shelby Co.	4	139	143
Watauga	0	5	5
Weakley Co.	2	6	8
Wilson Co.	2	18	20
Total	44	317	361

B.Y.P.U. Study Course Awards

Beulah	12	21	33
Duck River	0	26	26
Dyer Co.	1	8	9
Gibson Co.	0	24	24
Grainger Co.	0	12	12
Holston	19	37	56
Knox Co.	25	2	27
Madison	0	2	2
McMinn Co.	20	27	47
Nashville	27	29	56
New River	18	1	19
Nolachucky	0	37	37
Ocoee	14	48	62
Robertson Co.	9	6	15
Sequatchie Valley	2	0	2
Shelby Co.	50	11	61
Stone	10	0	10
Tennessee Valley	12	0	12
Watauga	23	0	23
Weakley Co.	0	26	26
Wilson Co.	5	7	12
Total	247	324	571

Sunday School Administration, only one seal, that in Watauga Association.

Church Administration, Ocoee, one diploma and three seals.

This makes a grand total of 292 diplomas and 645 seals, making total of all awards delivered during June, 1930. This is the smallest month since midwinter. Let's put this up big this month and make up for lost time.

Tennessee has up to now in the Intermediate Department a total of 81 departments with 618 classes, and of this number three standard departments and 56 standard classes. Only one state ahead of us and that

is Texas, and you know Texas is as big as all out of doors.

We have in the Young People and Adult Departments a total of 784 classes registered with an enrollment of 23,611. Of this number, we have 10 standard young people's classes and four adults.

Mr. C. N. Warren of Midland Association writes asking for a training school right away. We are planning for some one to go there at once and help to get Midland organized for a larger program.

Mr. George Watson of Madisonville sends a copy of his program for the group meetings, and we are glad to commend same and wish for them every success in their organization.

Swan Haworth writes from Coal Creek: "We have started out in fine fashion here at Coal Creek. I am teaching the Intermediate B. Y. P. U. Manual in the afternoon and 'Growing a Church' at night. Dorothy was supposed to have ordered the books last week, but they were not here, and so I wired you about them yesterday. We had a good class yesterday afternoon and an extra large class last night with interest running high. Lindsay is a fine fellow. He is very much elated over the Preachers' School at Carson-Newman. I believe those schools have meant more to our preachers than we can ever know. Yesterday morning I attended the Pastors' Conference of this association. We had a good meeting."

We extend sympathy to Dr. and Mrs. J. T. Warren of Carson-Newman College in the loss of Mrs. Warren's brother-in-law, Mr. Smith of Rockwood. These two fine friends of ours have lost a number of their loved ones lately and we grieve with them.

We are sad to note the death of Mr. C. T. Jarrell of Humboldt who has for a number of years been acting superintendent of the Humboldt Baptist Sunday school and a friend to all our work. We shall miss him greatly and grieve with his loved ones in the loss of this great and good man, a friend to everything that was right.

Plans are being laid for a great enlargement campaign in the Covington Baptist Church, beginning August 13th or thereabouts. One of the biggest and best programs that we have seen has been outlined by the pastor and deacons and we are pleased that they asked us to have a part in getting things going there in the near future. A census will be taken and definite plans laid for a great enlargement program.

NEW RECORD SUPPLIES

New record supplies for the Home and Extension Department are now ready. There is a book for the superintendent which contains all of the records of the department according to the standard of excellence. The secretary's record book contains all of the necessary report forms for the department; the visitor's record book is a complete record for one district. All of these are based on one year's records. The prices are 40, 25 and 15 cents for the above named. Other supplies are enrollment cards, membership certificates and family worship cards.

These are each 50 cents per 100. The individual report envelopes remain the same, 40 cents per 100, and the report of canvass 75 cents per 100. These may be ordered from the Baptist Sunday School Board. The use of them will unify and harmonize all of the records of the department.

THE TEACHER ROSE

Sometimes class presidents allow the opening of the class session to infringe upon the teacher's time, not realizing that to guard his time is a part of the president's task. One teacher whose president persisted in doing this calmly rose and stood until the reports, etc., were finished. After a few times the president remembered and planned to give the teacher full time.

ARE YOU SATISFIED?

Teacher, are you satisfied with your teaching? Are you satisfied with the results of your teaching? If you would improve the quality of your teaching, be more sure of getting desired results from it, plan to attend the young people's and adult Bible class teachers' week, July 27-August 3 at Ridgecrest, N. C. A practical program based largely on demonstration will help every teacher who attends. Take your vacation at Ridgecrest. Railroad rates are a fare and one-third. (If you buy your ticket and leave before midnight, July 20th, it is one fare plus \$1.00.) The only additional expenses are a registration fee of \$1 and hotel rate of \$2 per day, including meals. The entire afternoon will be given to recreational features for which our Southern Baptist Assembly is superbly equipped. Dr. John R. Sampey is evening speaker; Dr. G. S. Dobbins and Dr. John Caylor are the demonstration teachers.

INTERMEDIATE CALENDAR FOR RIDGECREST, N. C.

July 27-August 3—Intermediate teachers' week. For all intermediate teachers.

Demonstrations: Uniform Lessons, Miss Clyde White, writer of the Uniform Lessons.

Graded Lessons, Mr. Frank Burkhalter, experienced intermediate worker.

Open conferences: Miss White and Mr. Burkhalter.

August 4-6—Approved state intermediate workers' conference. This is for intermediate approved state workers only.

August 7-17—Intermediate leaders' week. For all departmental officers. Practical demonstrations, open conferences, intermediate exchange, short addresses on evangelism, missions, and Christian development; one each day.

Hotel accommodations, \$2 per day and up. Write to Mr. R. F. Staples, Ridgecrest, N. C., for reservations.

July 27-August 17—Auspices of Baptist Sunday School Board, I. J. Van Ness, secretary. Directed by Miss Mary Virginia Lee and Miss Mary Alice Biby.

U. W. Malcolm writes from Holston Valley Association: "We have just closed a fine school at New Hope. Taught the second division of the Sunday School Manual, with 75 enrolled and about 150 average attendance. I see many results from the school that I taught last year at this place. They have recently organized a Senior B. Y. P. U. We had a three hours' conference. They are doing splendid work."

We are glad to note that First Church, Elizabethton, is in a great revival, led by their new pastor, Rev. C. L. Bowden, with 38 conversions to date and a large number interested and unusual crowds attending.

WORTHY AIM FOR ASSOCIATIONAL WORKER

Miss Dorothy Davidson's ambition for her territory during the summer:

"I go to my territory next week. You mentioned no definite goal for the work this summer, so I am submitting the one I have set for the work in these associations: Clinton, with a functioning Sunday school associational organization; Campbell, with at least a Sunday school associational organization organized. To get acquainted with Midland Association, find some leaders upon whom to depend and to get into as many of the churches as possible with Sunday school training schools.

"Of course I will do all I can toward B. Y. P. U. organization and strengthening, but my idea is to make Sunday school work first, for it seems that it is easier to get the B. Y. P. U. work in than it is to get into the Sunday schools and help them in any way. If such a 'dream' is not in harmony with what you would prefer me to do, or rather do my best to do this summer, I would be glad to accept and follow your suggestions."

B. Y. P. U. NOTES

We are glad to note the interest being maintained in all the associations during this extreme weather. Our young people never falter, no matter what the weather happens to be nor what obstacles they may happen to meet on the way. Blessings on our Tennessee Baptist young people.

MISS ROXIE'S MOTHER VERY ILL

We call our young people to prayer for Mrs. Jacobs, mother of our beloved Roxie. She is undergoing a serious operation this week and Miss Roxie will be kept away from the Reelfoot Lake Encampment on account of this serious sickness of her mother. I am sure that all will join us in prayer for her speedy recovery and for Roxie and the others as they pass through this terrible ordeal. May God keep them all very close to His side during these dark days.

The Reelfoot camp is on this week, but we have not had an opportunity to get any definite information up to this time as we are just beginning today. Will report later the results.

Let all our young people in Holston and Watauga Associations give their attention now to the Watauga Encampment which meets next week.

OCOEE ASSOCIATIONAL MEETING

Mr. Christenbury asked me to write you about our Ocoee associational meeting which was held June 29th at Silverdale. We had fairly good attendance. There were twenty-one churches represented. The association-wide training school was discussed and more volunteers were secured to do the teaching. We are having an executive meeting Thursday night, July 3rd, to complete our plans for intensive work so the two weeks in August will be a wonderful success.

The following program was given at Silverdale:

Special music by Woodland Park quartet. Talk, "Walking with God," by Weyman Wilson, Chamberlain Avenue. "The Friendly B. Y. P. U. Member," by Bertha Dykes, Oak Grove. "My Crowd and Me," by Geneva Darwin, Redbank. Music by Woodland Park quartet.—Madge Sweet.

Rev. Elvin L. Burnett of Nashville writes concerning a class taught by him at Baker's Grove Church. A splendid list of awards were turned in and much interest aroused by this splendid class: "I am enclosing report of training school held with Baker's Grove Church, concord Association, June 9-13. The book studied was 'The People Called Baptists.' We had good attendance, 33 being the largest number and 22 the lowest. You will note from the names on the report that all those who turned in ex-

amination papers are young ladies, with the exception of Mrs. Wright, who was the only married person to turn in a paper. I do not know what was the trouble with the men and boys, but very few come during the school and none took the examination so far as I know."

A SPLENDID PAPER BY A YOUNG GIRL

This shows what B. Y. P. U. training means to a girl or boy in an ordinary church:

When we think of enlisting through the social program, we should not think only of parties and gypsy teas, but of our actions at each Sunday evening's meeting. We will consider our social program from these two points—the weekly meetings and recreational gatherings.

The membership committee has a twofold task: (1) Winning new members and (2) bringing back the absentees. In winning new members let us note four points: (1) Know the possibilities. In order to do intelligent work, get a complete list of the possible new members. (2) To say, "I wish everybody would bring a new member next time," is a pious wish, but it will never bring the new members. Communicate with each prospective member, either personally, by telephone, or by post office. (3) Utilize the printed matter of the union, such as invitation cards, programs, bulletins, and the other literature. It is an easy matter to give a neat program to a friend and add, "I wish you would come out and enjoy it with us." (4) Receive new members with appropriate recognition. Make them feel welcome and at home. Promptly supply all necessary literature and as soon as possible put them on duty. Do not let new members die from lack of work, while a few are overworked.

How to bring back absentees. Each group is, of course, responsible for its absentees. No week should go by without a personal visit or communication with each one. The secret of success in this line is the personal visit. Other plans may succeed once, but they grow old. The personal visit and sympathetic word is always appreciated. Scolding the absent ones or finding fault with them should never be practiced. Nothing will more surely defeat the very purpose of the work. Their work is to express an interest in them and bring them a message of appreciation, saying, "We miss you."

Each member of a B. Y. P. U. should consider it his privilege and pleasure to invite new members, create a friendly social atmosphere in his union, and take a personal interest in each absent member.

Next, let us think of the social gatherings. Young people will have social pleasures and they really need recreation. Recreation means to create anew; it also includes amusement and means refreshment after toil. If our recreation relieves the strain of long-continued labor and restores us to our best working condition, then it is a good thing; but if it has the contrary effect of wearying and weakening, it is a bad thing. If amusements so completely dispel our thoughts as to leave us empty headed, or if recreation leaves us in a mood disinclined and in condition unfitted to resume our sterling duties, then our amusements and recreations belie their definitions. If our diversion, whatever it may be, dispenses or scatters utterly our inclination or capability to go back to work, it is not recreation, but dissipation—the waste of elements and forces that make for strength of will and efficiency of body and mind. Consider the man who banquets until three in the morning, sleeps at the table until carried elsewhere, and appears at his office late the next afternoon, barely in time to scold his stenographer and lock his desk for the day—has he been "re-created?"

The test, therefore, of any so-called recreation is the condition that

it creates and the effect that it leaves in its wake. If it so fascinates us that we are tempted to neglect business for pleasure, it is no longer recreation. Our B. Y. P. U. socials do not have this effect, we all know. The test does not restrict; it simply helps one to choose the real pleasures of life rather than the passing fancies. Churches have the happy privilege of giving their young people all the enjoyment that is worth having and of discarding the dissipation to make a happy use of real recreation.

B. Y. P. U.'s may use any kind of social gathering that would prove beneficial such as parties, teas, lyceums, banquets, or hay-rides. If the entertainment is to be a party, do not allow it to become stiff and formal; provide some simple game of puzzles, questions or conundrums; change the friends about frequently; let each have a chat with as many as possible. In some way be sure to get all members to attend the socials and always invite all prospective new members. Sometimes it may be necessary to provide a means of conveyance for some, but a committee could be appointed to see to this.

Aside from the happiness and improvement that may come to the members of the B. Y. P. U. from well-planned socials, there are two great ends to be accomplished: (1) Building up the attendance and (2) counteracting worldly attractions. Counteract worldly attractions by offering something better. Let it be understood that you offer something vastly better than dances, card parties, etc.

Let us all strive to make our B. Y. P. U.'s a place where young people are enlisted in a deeper, more spiritual life in the church through our social activities. Let us strive to make them see and know the difference between real happiness and mere pleasure.—Louise Oakley, Beech River Association.

LAYMEN'S NOTES

We are making one more appeal to our good laymen to help us finance the Preachers' Schools without cost to our boards. We need twenty more scholarships to clear the deck. That means that if we had \$400 more we could pay out without additional expense to the board and thereby show our deep appreciation of our country ministers who enjoyed and benefited so much from the schools just closed.

We are asking our men to get ready for August, which is layman's month, and help us to put on the men's program in all the church groups and to assist in the revival meetings all over the state during the summer months.

Union Association is planning a revival campaign. Meetings will be held in all the churches during this month, and we have volunteer help enough to put it over without a paid worker. Thanks to the good Baptist preachers of Middle Tennessee.

We believe that the Middle Tennessee Pastors' Conference is a great step in the right direction, and we have a dream that one day we will have all our forces so organized in every association from the pastor to the local church officers so we may be able to put on any kind of program without any extra machinery to be installed. We long to see each division of the state so organized. First, a pastors' conference in each association meeting each month where the ministers may come together and pray and plan for their work. This organization to promote the program for that month as outlined in our association organization. Then once each quarter let the ministers from over the section come together for a day of prayer and counsel when we may report the work of all departments and plan for the next quarter's program. We believe

that this will be better than meeting each month in the central meeting.

DR. SKINNER'S OUTLINES

So many have asked for the complete outlines of the series of studies led by Dr. J. E. Skinner before the Preachers' School at Jackson we have decided to run them on the mimeograph and can furnish a copy to any one who may desire same. It is the judgment of the preachers who sat in his class that this should be written into a book for study by all our churches. If this proves to be the thing to be done, I am sure that Dr. Skinner will be glad to prepare it in manuscript for publication and that it will be printed later on.

Dr. J. E. Skinner writes concerning the Preachers' School:

"I have never witnessed such manifestation of divine power in Bible study in all my experience as we had in the closing lessons of this course, and with it such hungering and thirsting after God's righteousness and His power to win the lost. 'Heaven came down our souls to greet and

glory crowned the mercy seat,' during the last hour of study together. God bless our dear preachers and fill them with His Almighty power for His work!

"One of the finest things at all happened by His providence during their stay here—namely, an old-time revival at the Royal Street Church, which they attended every night, almost in a body, which served somewhat as a 'demonstration school,' i. e., the thing that was being taught them twice a day was demonstrated to them every night in the meeting.

"Thanking you for the privilege of co-operation in this wonderful work of God, and with prayer for an old-time revival among all our people, and with every good wish, I beg to remain."

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HERE is always room, particularly in these stressful times, for the profitable relaxation that rises from a stream of genial, singless humor. While the author claims no other qualification as a writer of a book of this sort than the fact that his father was an Irishman and his mother a woman, the reader will observe that he has lost no opportunity to improve upon his inheritance. Dr. Gates lives on the sunny side of life and knows how to blend the humorous in such a fashion as to give serious emphasis to things that count. The volume is rich in human interest, wholesome fun and sound philosophy; be good enough to yourself to read it.

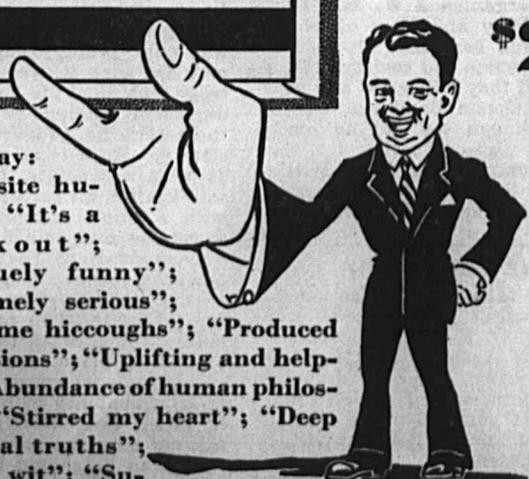
Sunday School Board, Southern Baptist Convention

Some say:
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WOMAN'S MISSIONARY UNION

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 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.

HIS PA

Some fellers' pas seem awful old,
 An' talk like they was going to scold,
 An' their hair's all gone, an' they
 never grin
 Or holler an' shout when they come
 in.
 They don't get out in the street an'
 play
 The way mine does at the close of
 day.
 It's just as funny as it can be,
 But my pa doesn't seem old to me.

He doesn't look old, an' he throws
 a ball,
 Just like a boy, with the curves an'
 all,
 An' he knows the kids by their first
 names, too,
 An' says they're just like the boys
 he knew.
 Some of the fellers are scared plumb
 stiff
 When their fathers are near 'em an'
 act as if
 They wuz doing wrong if they made
 a noise,
 But my pa seems to be one of the
 boys.

It's funny, but somehow I never can
 think of my pa as a grown-up man.
 He doesn't frown an' he doesn't scold,
 An' he doesn't act though he wuz
 old.
 He talks of the things I want to
 know,
 Just like one of our gang, an' so,
 Whenever we're out, it seems that he
 is more like a pal than a pa to me.
 —Edgar A. Guest.

A VISIT TO SPARTA

Pastor Delaney of Sparta invited your secretary to the Union Association fifth Sunday meeting, also to visit his church in Sparta. Gladly did we accept both invitations.

We were given the best hour on the program which we deeply appreciated, for we have no superintendent in that association and no work reported. Most kindly were we received and we hope soon to have a superintendent named.

Sunday night we spoke in the new church at Sparta. What a time this little group has had, but they are determined to win.

The church is on the tithing basis now, so they must succeed financially. In August Dr. M. F. Ham will hold a meeting for them, and they are expecting a great blessing.

At eight o'clock on Monday morning these interested women came to church to organize a W. M. S. and to study "Why and How of W. M. U." Can you beat that for earnestness? Of course the society was organized and they will grow and prosper. A Sunbeam Band was already at work, though we had no record of it.

This is one of our State Mission churches. Surely we are investing well in this field. They need our help.

THE ORPHANAGE

Did you take your collection for the Orphanage? If so, send it at once to Dr. O. E. Bryan, Treasurer, 161 Eighth Avenue, N., Nashville. Give your name, name of organization, of church and of association.

Of course you will place a record of this amount on your report to your superintendent.

If you failed to have Orphans' Home day, it is not too late. Send for playlet, brick cards and envelopes and get busy. We must rebuild that boys' dormitory. Hurry!

IN ALABAMA

What a joy it was to go back to Alabama for the encampment at

Mentone. This assembly is held on Lookout Mountain, an ideal spot. Usually the weather is very cool, but as it was the week of the 20th, no one was cold even in the mountains, though the nights were delightful.

The Sunday school and the W. M. U. had the program together. Our Miss Bucy had charge of the program and the Sunday school secretary was business manager.

Dr. Eugene Sallee of the Foreign Mission Board preached on Sunday. Dr. F. A. Agar, the church efficiency secretary of the Northern Baptist Convention, spoke twice daily. Dr. Harry Clark, Dr. John L. Hill and Mr. Jacob Gartenhaus, our missionary to the Jews, spoke every day. No one attended the program because it was required, but it was so very fine no one wanted to miss a thing.

It was the joy of your secretary to have the W. M. S. conferences. Of course working with Miss Bucy again was a privilege. She is greatly beloved in Alabama.

There were a number of boys and girls present and there were classes planned for Sunbeams, G. A.'s, R. A.'s and Y. W. A.'s. What a great time they had together under the direction of Miss Hagood, the efficient W. M. U. young people's leader. It was a treat to see many friends with whom we worked before coming to Tennessee. It was good to have been there.

OUR JULY PROGRAM

"Leading Many to Righteousness" is the subject for July. After you have an experience meeting have different members tell the stories of the conversion of Adoniram Judson, Dr. Truett and Miss Lottie Moon. These are taken from World Comrades:

Adoniram Judson Sees the Light

What G. A. girl has not read or heard the story of beautiful Ann of Ava who linked her life at the marriage altar with that of the adventurous and consecrated young missionary, Adoniram Judson? Did you ever hear of his conversion? It happened like this:

Adoniram was sent early to college. In a class above him was a young man of the name of "E." He was brilliant, witty and popular, but a determined deist. Between him and Adoniram there sprang up a close intimacy which resulted in the latter gradually renouncing all his early beliefs and becoming as great a skeptic as his friend. His father was a minister and Adoniram was only twenty years old and you may be sure it was a terrible distress that filled his home circle when during a holiday he announced to them that he had renounced Christianity. More than a match for his father's arguments, he steeled himself against all softer influences and with a mind made up to see the world, he first joined a company of players at New York and then set out on a journey alone.

One night he stopped at a country inn. Lighting him to his room, the landlord mentioned that he had been obliged to place him next door to a young man who was exceedingly ill, in all probability dying, but he hoped it would not disturb him. Judson assured him that beyond pity for the poor man he should have no feeling whatever. However, the night proved a restless one. Sounds came from the sick chamber; sometimes the groans of the sufferer were so loud the young traveler could not sleep.

"So close at hand with but a thin partition between us," he kept thinking, "there is a soul about to pass into eternity; and is he prepared?"

And then he thought, "What would 'E', so clear-headed and intellectual, think of my boyish weakness?" Then he tried to sleep, but still the picture of the dying man rose in his imagination. He was a young man like himself and the young student could not help wondering: "If I were in his place, what would be my thoughts under such circumstances?"

The morning dawned and in the daylight he forgot his fears. When he came downstairs he inquired of his host how his fellow lodger had passed the night.

"He is dead?" was the answer.
 "Dead?"

"Yes, he is gone, poor fellow; the doctors feared he would not last through the night."

"Do you know who he was?"

"O, yes, he was a young man from Providence College, a brilliant fellow. His name I believe was 'E.'"

Judson was stunned. Hours passed before he left the room of death, but when he did resume his journey the words, "Dead, lost, lost," were continually ringing in his ears. There was no need for argument. He knew God had spoken and all his unbelief and love of sinful pleasure died away. The religion of his father's Bible he knew to be true, and he turned his horse's head homeward. As he rode toward Plymouth, he renounced all his plans for a life of enjoyment and began that path which led him to Burma and through the death prison at Ava after a life of great service to God.—James Hamilton in Webb's Evangelistic Illustrations.

The Light Comes to Dr. Truett

Dr. George Truett in telling his own conversion says he was in the darkness a long time trying to understand how to be saved. He was a young lad and earnestly longing to know Jesus, but he thought he had to have some great show of feeling, some remorse and regret and sorrow for sin before he could be sure he was saved. So he prayed often. "Lord, deepen my feelings. Make my eyes fountains of tears." But he learned that was not the way to come to Jesus. Years later when he was turning into young manhood he found Jesus. Sitting one night in a meeting he prayed, "Lord Jesus, it is all dark as can be. I do not see through it. I cannot understand it. I am making no progress. I am getting nowhere. I am drifting with the current. Dark or bright, live or die, come what may, I surrender right now to Christ." And right there he was saved and his wonderfully useful life was given to the ministry.

Miss Lottie Moon Surrenders to Christ

Miss Lottie Moon, that great pioneer Baptist woman missionary to China, was not converted until she was in college. She was a lovable and brilliant girl with mischievous blue eyes and black hair, the daughter of a splendid old Virginia family. In school she was the leader of all the fun and constantly getting into trouble with her pranks. She read everything she could find about religion and knew all the doctrines of the various denominations, but she was the despair of all her pastors and those who tried to lead her to Christ.

Finally one day a revival began in the school. She would not attend, but laughingly declared she could better improve her mind by reading out under the trees. The other girls arose early for sunrise prayer meetings, and at this time they covenanted together to pray for Lottie. Every morning they met and asked God to save her. Then all night they prayed and next morning they were surprised to see her walk into the midst of the meeting. Some of the girls feared she meant mischief, but soon they were quieted, for she walked humbly to the front and said she had come to surrender to Jesus and to confess him before the whole school. It was a glorious day when Lottie Moon found the Light, for later she carried it to many in heathen China.

NEW BOOKS REVIEWED

The Christ of Every Road. By E. Stanley Jones. Published by the Abingdon Press, 150 Fifth Avenue, New York. \$1.50.

This volume has come forth under stress, according to the author, who says he had purposed, after the publication of "Christ at the Round Table" not to publish another book for several years. Many of the ideas incorporated into this new volume came to him while he was making a tour of South America. The idea that dominates the discussions of the volume is contained in the very first sentence in the book, "The world-ground is being prepared, I am persuaded, for a spiritual awakening on a very extensive scale." He then points out the change in the attitude of real scientists, the trend of the world toward experience which is sapping mysticism, the growing undertone of spiritual craving which can be found everywhere one seeks for it.

Four alternatives face the East, he declares; they may renew their old religions; they may try secular civilization such as Turkey is doing; they may turn to Bolshevism; or they may accept Christianity. The weakness of our work today is found in the fact that the church is behind closed doors, afraid to try for another Pentecost. We are to overcome this fear and seek once more for the experience of Pentecost when Christ comes into the hearts of men. These are some of the multitudinous ideas contained in this interesting book from a fascinating writer.

The Theogy of Crisis. By H. Emil Brunner. Published by Charles Scribner's Sons, New York. \$1.75.

"An orthodox theology adjusted to the facts of modern science without accepting the relativism of modern liberalism," states a cover word and that sums up the nature of the book. It contains a series of lectures delivered by the noted German theologian before the Reformed Church Seminary at Lancaster, Pa. It is an interesting study coming from the source of most of our rationalistic teachings. The author accepts the dogma of organic evolution as an unquestioned fact up to the point where man became a "homo sapiens" or rational being. From that point on he turns fundamentalist and presents some unanswerable arguments for the position of orthodox Christianity. The references to the Barthian School of German Theology seen today in current religious literature will be understood after one has made a study of this volume. The author declares: "The trend of present-day German theology points clearly to a 'theology of the word of God' and this tendency is not at all limited to the so-called Barthian School."

He declares with force and truth: "The science which is taught in most of our leading theological schools under the name of Christian theology ought rather to be called the science of religion. For the subject matter is not the word of God, the revelation of Christ, but something totally different—religion and perhaps revelation, in general." One catches a note from the philosophers of the second half of the eighteenth century in such expressions as this: "An age which has lost its faith in an absolute has lost everything. It must perish; it has no vitality left to pass the crisis; its end can only be—the end." Fundamentalism is branded as "the petrification of Christianity," and Modernism and all doctrines of immanence "are its dissolution."

The volume is one of profound thought upon a striking subject of ever-growing interest to all who want to keep abreast of the times. One needs to study it with the full

knowledge that the author is expressing ideas as "orthodoxically hide-bound" for the mind of the modernistic scholar as are the ideas of any so-called fundamentalist in theology. Surely the people who have swallowed the dogma of organic evolution with all its implications will find themselves wondering at their own folly before they have finished studying this volume.—The Editor.

Speaking in Public. By Arthur Stevens Phelps. Published by Richard R. Smith, Inc., New York. \$2.

This book is intended primarily for ministers, but is so comprehensive that all public speakers will profit from the use of it. In it such subjects are treated as "The Speaker Himself," "The Material Setting," "Audiences and Their Ways," "The Voice," "The 'Holy Tone'," "Manner and Mannerisms," "Platform Magnetism," "Diction," "Subjects and Their Treatment," "Illustrations," "Gesticulation and Dramatic Action" and a group of "Questions." Surely every public speaker has an ambition to improve his "style" and to present his messages with the greatest possible force. This volume comes from one who spent many years teaching would-be orators of the pulpit and he knows whereof he speaks. The chapters on "Mannerisms," "Diction" and "The 'Holy Tone'" are worth the price of the volume which contains more than 200 pages of fine material.

Illustrations from Art. By William E. Biederwolf. Published by Richard R. Smith, Inc., New York. \$1.50.

This book contains a splendid collection of illustrations taken from the world's most famous works of Art, usually giving some actual incident connected with each title chosen. For example, we have heard various versions of the incident when Queen Victoria violated the customs of the English Court during coronations. Few of these are authentic, yet no more thrilling illustration is known. This volume presents the historical incident in a splendid way, telling how, when Handel's Messiah was being sung during the coronation and the choir was swinging into the climax of the Hallelujah chorus, the queen rose contrary to instructions and bowed her head. Or the story of the great artist Michelangelo who completed a masterpiece while dreaming.

A careful study of these illustrations, along with frequent use of a good encyclopaedia for the purpose of learning the historical background, will enable many a preacher greatly to enrich his stock of illustrations and enter a sphere of experience where most of his people will never have a chance to go without his leadership.

Stewardship of Sorrow. By Douglas Scarborough McDaniel. Published by the Baptist Sunday School Board, Nashville, Tenn. 75 cents.

This splendid little volume is from the pen of the wife of our beloved George W. McDaniel. It contains some helpful and beautiful thoughts on the subject of sorrow and how to make it fruitful of good. The chapters are brief but rich in thought and the heart of the noble woman author throbs through each paragraph. One cannot read the book without a sense of appreciation even for trials and sorrows. No better gift could be presented to them who grieve much over their losses.

Labor Speaks for Itself. A symposium of opinions from labor leaders on the question of the relation between organized labor and the "Church." Edited by Jerome Davis, Yale University. Published by the McMillan Company, New York. \$2.00.

We wonder how many of our preachers really know what the average laborer is thinking of our churches. We wonder how many of them who know are vitally concerned. This

volume compiled by Professor Davis from the leaders of organized labor in this country is one that will open the eyes of the sleepest churchman and make him sit up. So important is it for us to know the book that we are presenting some editorial comment on it. Surely we want to be the best possible mediators between capital and labor, hence we will want to know how the latter see our churches and what they think about the preachers of this day. Professor Davis has rendered a splendid service in securing from such men as Jas. H. Maurer, president of the Pennsylvania Federation of Labor; Andrew Furseth, president of the International Seaman's Union of America; J. B. S. Hardman, editor of The Advance, official publication of the Amalgamated Clothing Workers; James P. Thompson, National Organizer of the I. W. W.; A. Philip Ran-

dolph (Negro), General Organizer of the Brotherhood of Sleeping Car Porters; James P. Noonan, president of the National Brotherhood of Electrical Workers; William Green, president of the American Federation of Labor; Hon. Arthur Henderson, M. P., secretary of the British Labor Party and Home Secretary of the first Labor Government in the British Empire; Vladimir Lenin and Leon Trotsky of the Russian Communists; Karl Menicke of Germany and a number of other world leaders among laborers.

Some of these men denounce the church with radical venom, while others see in it their best friend. Some would abolish the churches and their influence as the one sure method of freeing labor. With all too much unanimity these men voice the protest of the laborers of the world against the tendency of the churches

to favor the "hands that hold the purse strings." Every preacher and teacher should have this book in order that his eyes may be opened to what is going on under cover.

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AMONG THE BRETHREN

By FLEETWOOD BALL

Buell H. Kazee has entered upon his duties as pastor at Morehead, Ky. under most favorable and promising auspices.

M. L. Lennon of Hardinsburg, Ky., is sojourning in Jacksonville, Fla., for several weeks. He is a native of Tennessee and ought to be used.

M. P. Hunt of Louisville, Ky., preached the dedication sermon last Sunday of the church at Inez, Ky., J. M. Bell, pastor.

J. H. Turner of Alamo is doing the preaching in a revival in the Second church, Lexington, with a very hopeful outlook.

J. B. Dalrymple of Murray, Ky., closed a meeting Thursday at Decaturville, Tenn., J. S. Bell, pastor, resulting in two baptisms.

H. J. Aycock has resigned as pastor of West End Church, Athens, Ga., to accept a call to West Merritts Avenue Church, Atlanta, Ga.

The church at Silverton, Texas, is fortunate in securing as pastor W. M. Lawrence of Lubbock, Texas, who is already on the field.

The First Church, Guthrie, Okla., is fortunate in securing as pastor H. H. Boston of Sulphur, Okla., who began his labors July 6th.

After having preached the gospel for approximately fifty years, S. F. Baucom died Tuesday, June 24th, at his home in Abilene, Texas.

J. C. Skaggs resigns as pastor in Sherman, Texas, to accept a call to the church at Republic, Mo., where a great field awaits him.

W. E. Rockett of Nash, Okla., has been called to and accepted the care of the church in Sallisaw, Okla., and they are happy.

Nogales Avenue Church, Tulsa, Okla., loses by resignation its good pastor, Grover Cleveland, who has held successful meetings in Tennessee.

The call of the First Church, Lake Charles, La., as pastor has been accepted by R. L. Baker of Chattanooga, Tenn. He has been pastor of Ridgedale Church.

B. B. McKinney has resigned from the faculty of the School of Sacred Music in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, effective January 1st.

Although recently re-elected superintendent of the Southern Baptist Tubercular Sanatorium, El Paso, Texas, H. F. Vermillion has resigned, effective August 1st.

Miss Charlotte Burnett of Oklahoma City, Okla., has been elected corresponding secretary of the W. M. U. of New Mexico and has accepted.

Dexter G. Whittinghill and wife of Rome, Italy, missionaries, are at home on a furlough, the second in 25 years. They are at Madisonville, Ky., but will return to Italy next September.

A meeting will be held in Calvary Church, Durant, Okla., beginning July 20th, in which E. G. Butler of Chandler, Arizona, will do the preaching. He is a native Tennessean.

Beginning next Sunday, July 6th, a revival will be held at Trenton, C. O. Simpson, pastor, in which Arthur Fox of Morristown will do the preaching and G. W. Card of Nashville will lead the music.

E. H. Marriner of First Church, Hattiesburg, Miss., was drowned on July 4th while in swimming in Leaf River, four miles from McClain, Miss. He was at one time the popular pastor at Humboldt, Tenn.

C. C. Morris of First Church, Ada, Okla., has been engaged to assist in a revival in First Church, Middlesboro, Ky., S. E. Tull, pastor, beginning October 12th. They are former students of Union University, Jackson.

L. J. Bristow, superintendent of the Southern Baptist Hospital in New Orleans, La., has been requested by

the Home Mission Board to take supervision of the Hospital for Tubercular Patients in El Paso, Texas, and attempt its reorganization.

M. C. Vick of Bardstown Road church, Louisville, Ky., is assisting the venerable J. H. Burnett in a revival at Dripping Springs church near Olmstead, Ky. It is Brother Vick's fourth meeting with that church.

Chas. S. Gardner, for 22 years professor in Homiletics and Christian Sociology in the Southern Baptist Theological Seminary, Louisville, Ky., has retired with the title of Professor Emeritus and will make his home in Richmond, Va.

M. P. ("Mighty Pretty") Hunt of Eighteenth Street church, Louisville, Ky., was 70 years old July 1st and his church fittingly celebrated

the event. The current issue of the Western Recorder carries his picture and a complimentary editorial notice.

Chas. T. Jarrell, aged 59, deacon, former Sunday school superintendent and valued member of the church at Humboldt, died Thursday, July 3rd, from a stroke of apoplexy. He was a trustee of the Baptist Memorial Hospital, Memphis, and of Union University, Jackson, and a brother beloved. We tender sympathy to the bereaved.

A memorial service in honor of the late I. N. Strother, former pastor of the Seventh Street church, Memphis, was held in that church, Sunday at 3 p. m. Memorials were read in behalf of the various organizations in the church and addresses delivered by A. U. Boone of the First church, H. P. Hurt of Union Avenue church, and W. C. Barham, a Methodist.

Teacher: "Parse the sentence, 'Tom married Jane.'"

Boy: "Tom's a noun, because he's the name of something; married's a conjunction, because it joins Tom to Jane; and Jane's a verb, because she governs the noun."

Eunice: "I'll never speak to you again as long as I live!"

Horace: "You can't mean it, honey; you can't!"

Eunice: "I do, positively!"

Horace: "Oh, it's too good to be true!"—Pathfinder.

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1930

(All postoffices in Tennessee unless otherwise stated.)

July			
Date.	Association.	Church Where Held.	Location.
15.	Shelby County	LaBelle Place Church	Memphis.
22.	Big Hatchie	Harmony	Near Brownsville.
24.	Beulah	Alamo	5 miles east of Kenton.
24.	Fayette County	Liberty	Near Somerville.
25.	McNairy County	West Shiloh	3 miles east Stantonville.
30.	Concord	Holly Grove	Walter Hill.

August			
Date.	Association.	Church Where Held.	Location.
5.	Robertson County	Bethlehem	Greenbrier.
8.	Sequatchie Valley	Sequatchie	Sequatchie.
8.	Union	Laurel Creek	5 miles east Rock Island.
12.	Holston	First Church	Erwin.
13.	Chilhowee	Mt. Olive	Knoxville—3.
13.	Nolachucky	First Church	Morristown.
14.	Jefferson County	Talbott	Talbott.
19.	Grainger County	Washburn	Washburn.
20.	Cumberland Gap	Greer's Chapel	Claiborne County.
26.	Bledsoe	Friendship	Willard.
26.	East Tennessee	Forest Hill	Parrottsville.

September			
Date.	Association.	Church Where Held.	Location.
2.	Mulberry Gap	Spruce Pine	Mooreburg.
3.	Providence	Old Midway	Martel.
4.	Big Emory	Piney	2 miles north Oakdale.
5.	Hardeman County	Rocky Springs	Middleton.
5.	Riverside	New Hope	Helena.
5.	Tennessee Valley	Yellow Creek	Rhea Springs.
5.	Unity	Friendship	6 miles north Henderson.
9.	Gibson County	Chapel Hill	1 mi. w. of West Station.
10.	Crockett County	Cross Roads	Bells.
10.	Dyer County	Emmaus	Newbern—2.
11.	Madison County	North Jackson	Jackson—4.
13.	Lawrence County	Leoma	Leoma.
13.	Stockton Valley	New Hope	Helena.
17.	Midland	Bethel	Anderson County.
17.	Salem	Burt	Cannon County.
18.	McMinn County	Good Hope	8 mi. southwest Decatur.
19.	William Carey	Concord	Fayetteville.
24.	Clinton	Andersonville	Andersonville.
24.	Wilson County	Hurricane	Norene.
24.	Wiseman	Haysville	8 miles north LaFayette.
25.	Holston Valley	Speedwell	Near Otis between Persia and Bulls Gap.

October			
Date.	Association.	Church Where Held.	Location.
26.	Beech River	Hopewell	Parsons.
26.	Indian Creek	New Harmony	

November			
Date.	Association.	Church Where Held.	Location.
1.	Maury County	Rock Springs	Columbia—R.
1.	New Salem	Plunkett's Creek	Bet. Carthage and Rome.
1.	Duck River	Shelbyville	Shelbyville.
3.	Giles County	Thompson's Chapel	Pulaski—4.
3.	Stone	Pilot Knob	Clifty.
4.	Judson	Gum Springs	Cunningham.
4.	Northern	Big Springs	Loyston.
6.	Cumberland	Blooming Grove	Woodlawn.
7.	Weakley County	New Salem	16 miles north Dresden.
9.	Sweetwater	First Church	Sweetwater.
9.	Western District	High Hill	Purveyer.
10.	Southwestern Dist.	New Prospect	10 miles north Parsons.
14.	Ocoee	Candies Creek	Charleston—R.
15.	Knox County	(Place to be selected by Association Board.)	
15.	New River	Shiloh	Ocoee.
15.	Polk County	Bethlehem	Model.
15.	Stewart County	Grantsboro	Grantsboro.
22.	Campbell County	Huntingdon	Huntingdon.
22.	Carroll County	Ashland City	Ashland City.
23.	Nashville	Mill Branch	Scott County.

We have not received minutes of the following associations: Enon, Hiwassee, Sevier, Walnut Grove, Watauga.

PLEASE! We are anxious to have a perfect list of associations before the meetings begin. Will you not please examine this list and then write immediately making every correction you see is needed? If the meeting place is not given correctly, write us. If the date is wrong, write us. If your association opens at night, write us so we can know, else the state workers may come and spend a day waiting, thereby missing some other meeting.

Please also send to the editor a letter telling him just how to get from the highway out to the rural churches where the associations meet. Our road maps show only the towns and do not name the churches or show where they are. Last year we lost many precious hours and drove hundreds of miles hunting for churches, because we did not know where to start for at the beginning. All state workers will appreciate this information.



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PASTORS' CONFERENCES

MEMPHIS PASTORS

FISHERVILLE, O. A. Utley. SS 56. He Said Tomorrow and Come.—COVINGTON, Homer G. Lindsay. SS 200, BYPU 75. Success in Church Enterprise; Prepare to Meet Thy God.—CENTRAL, Ben Cox. SS 600, 3 baptisms.—FIRST, A. U. Boone. SS 730. Service Here and Hereafter; Christian Athletics.—ROWAN, J. W. Joyner. SS 116, BYPU 26, 2 baptisms.—LONGVIEW HEIGHTS, L. E. Brown. He That Winneth Souls Is Wise; The Mission of the Church. Wm. McMurray is helping in a revival.—CENTRAL AVE., E. A. Utry. SS 214, BYPU 100, 1 addition by letter. Strength from the Lord; Readiness.—CALVARY, J. G. Lott. SS 250, BYPU 50, by letter 2, by baptism 1. Saving a Life; Turning Back to God.—MERTON AVE., S. P. Poag. SS 236, BYPU 101, 1 for baptism.—HOLLYWOOD, A. C. Weaver. SS 219, baptized 7, by letter 12. Hell; Heaven.—EUDORA, L. B. Cobb. SS 85. Look and Live; The Popularity of Christ.—LABELLE, E. P. Baker. SS 502, BYPU 215. The Church, the Members; The Church, Its Message. Two additions, 1 by letter, 1 for baptism.—TEMPLE, J. R. Black. SS 705, 8 additions.—MCLEAN, D. A. Ellis. SS 125, 2 for baptism, 9 baptized.—SPEEDWAY TERRACE, Wm. McMurray. SS 348, 4 additions.—EASTERN HEIGHTS, W. M. Couch. SS 139, BYPU 49, 1 for baptism.—UNION AVE., H. P. Hurt. SS 607, BYPU 253, 3 baptized.—BOULEVARD, J. H. Wright. SS 145, BYPU. John 6:37; Five Steps in Repentance.—NEW SOUTH MEMPHIS, W. L. Norris. SS 157, BYPU 56. Sevenfold Glory of Jesus; Cities of Refuge.

CHATTANOOGA PASTORS

Highland Park, J. B. Phillips. Dr. John D. Freeman of Nashville preached at both hours. SS 471, baptized 6, united with church 5. Concord, W. C. Tallant. Rendering to God; Jesus at Jacob's Well. SS 115, BYPU 45, by letter 2. St. Elmo, L. W. Clark. Floyd H. Chunn. Responsibility of Citizenship, George McClure; Ownership and Service.

Redbank, W. M. Griffitt. The Now of Salvation; A Devil's Request—Let Us Alone. SS 300, BYPU 62, baptized 1.

Northside, R. W. Selman. Fellowship; The Origin of Man. SS 348.

Avondale, D. B. Bowers. God's Refuge; The World-Wide Invitation. SS 370.

Cleveland, Big Springs. Samuel Melton. The Beauties of a Beautiful Church; The Pastors' Duty. SS 213, BYPU 66.

Lupton City, G. T. King. God's Refutation of a Lie; What Doest Thou Here? SS 134, BYPU 21.

Woodland Park, A. M. Stansel. Judging Others, C. H. Lane. SS 239, BYPU 40.

Rossville Tabernacle; Geo. W. McClure. Paul's Shipwreck, A. M. Stansel; Memory. SS 252.

Eastdale, J. D. Bethune. Stumblingblocks; Follow Me. SS 166, BYPU 31.

Calvary, W. T. McMahan. A Faithful Servant; Coming to Christ. SS 365, BYPU 116.

Chamberlain Ave.: A. A. McClanahan, Jr. What the Bible Teaches About Money; What Can the Backslider Do to Please God? SS 344, BYPU 97.

Brainerd, Claude E. Sprague. A Wise Choice; Religion in the Home. SS 174, BYPU 45, by letter 3, for baptism 2, baptized 2.

Clifton Hills, A. G. Frost. Praise Ye the Lord; No Man Cared for My Soul. SS 271, BYPU 107.

Central, A. T. Allen. Coming by Night; Entering the Straight Gate. Ooltewah, First, R. R. Denny. The Measuring Line of God; Testimony of Simeon and Anna.

Oak Grove, Geo. E. Simmons. Dwelling with God; The Great Deliverer. SS 245, for baptism 1, baptized 1.

First, J. H. Hughes. His Love. SS 1011, by letter 1, baptized 1.

KNOXVILLE PASTORS

Broadway, Dr. Byron Smith. Corinth, the Worldly Church; The Young Man Who Changed History. SS 755. Beaumont Ave., D. A. Webb. Repentance on the Inside; The Straight Way and the Narrow Man. SS 105.

Washington Pike, R. E. George. Our Church Covenant; Repentance. SS 162, BYPU 53.

Inskip, A. C. Hutson. Servants and Master; Meeting Emergencies. SS 105.

Euclid Ave.: W. A. Carroll. Some Things We Cannot Do Alone. SS 494, for baptism 1, by letter 5.

Mt. Olive, Stephen C. Grigsby. Unfinished Task of Southern Baptists; The Downcast Soul. SS 221, BYPU 72.

Gillespie Ave.: J. K. Smith. Christ Must Reign; Ecclesiastical Surgery Needed. SS 215.

Lonsdale, H. L. Thornton. The Cross and the Throne; The Crisis of a Soul. SS 60, by letter 1.

Calvary, Alcoa: S. W. Rutledge. Why Trouble Comes; The Natural-Born Fool. SS 236, BYPU 90, profession 1.

Immanuel, A. R. Pedigo. Look on Us; Isaiah 55:1-7. SS 237.

McCalla Ave.: A. N. Hollis. Encouragement to the Uttermost; Morning and Night. SS 231.

Central, Fountain City, Leland W. Smith. Gideon; address by Dr. Scruggs, missionary to China. SS 451, by letter 7.

Bell Ave., J. Harvey Deere. Dr. Edward T. Snuggs of China; Niagara Falls, God and You. SS 828, for baptism 1, baptized 1, by letter 5.

NASHVILLE PASTORS

Centennial, T. C. Singleton. Bearing the Marks of the Lord Jesus; The New Commandments. SS 128, BYPU 45.

Edgefield, W. H. Barton. The Uplifting Ministry of the Christian Religion; Christian Perseverance. SS 344.

Old Hickory, J. W. Roberts. Masonic Service; God-Touched Men. SS 125, BYPU 40.

Grace, L. S. Ewton. Four Steps to a Happy and Victorious Life; W. M. Bragg preached at night. SS 601, baptized 1.

North End, L. H. Hatcher. A Haven of Rest; Where Is Your Faith? SS 102, BYPU 30, for baptism 1, by letter 3.

Grandview, Joseph R. Kyzar. Christ's Crosses; The Ministry of Suffering. SS 307, BYPU 69, for baptism 1, by letter 1.

Eastland, J. Carl McCoy. A Divine Requirement; The Test of a Life. SS 464, by letter 3.

North Edgefield, O. F. Huckaba. Seeking the Lord; God's Call to America; So Great Salvation. Dr. W. F. Powell preached at all services. SS 375, BYPU 100, for baptism 10, baptized 9, professions 25.

Third, Bunyan Smith. Spiritual Investments of Great Values; Justified by Blood.

Immanuel, P. W. James. Handicaps; A Good Witness. For baptism 1, baptized 2.

Inglewood, W. Rufus Beckett. Religious Literature; Subdued for Service. SS 147, BYPU 30.

Tabernacle, L. P. Royer. The Capstone of God's Creation; God's Re-creation. SS 117.

OTHER PASTORS

Etowah, First, A. F. Mahan. After Death—What, Where? Program by W. M. S. for Orphanage. SS 524, BYPU 116.

Monterey, First, Fred E. Evans. Peter's Precious Passages; David's Supreme Desire. SS 210.

Rockwood, First, N. V. Underwood. God Is Our Refuge; Jesus Christ and Him Crucified. SS 200, BYPU 46.

Mine City, Org Foster. Personal Soul Winning; Salvation. SS 210, BYPU 53.

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NEWS BULLETIN

(From page 8.)

MATIAS GARCIA—MEXICAN EVANGELIST

By Una Roberts Lawrence

Mexico is a land of swiftly changing fortunes, where a man may one day be a high official, the next a hunted refugee. Out of this land there comes a story of the rise to power, downfall and rise again of a man who at last won that security which no man may take from him.

Matias Garcia was born in the city of Zacateas on February 24, 1872, of highly educated, cultured, wealthy parents. His early training was in the hands of his mother, a devout Catholic, who brought him up after the strict tenets of that faith. His father, however, was a free-thinker, having become alienated from the Catholic faith many years before and, knowing nothing of any other type of religion save the Catholic, became an unbeliever, thinking all religions as full of sham and corruption as he had found the Roman Church.

Young Matias was sent to the best school of his day, and there his mind, awakened to independent thought by listening to his father and his free-thinking friends, refused to accept the dogmas of the church. He began to read widely in science and philosophy, especially those books that scoffed at all religion. Soon he, too, had reached conclusions that excluded all religious beliefs, and he was an avowed unbeliever. In all his reading, however, he was conscious of a longing which none of his researches had satisfied. The faith of an unbeliever brings no peace to the heart.

While yet a youth he entered politics, becoming secretary to the governor of Chihuahua. As the years passed he rose in political fortune until under President Carranza he was consul of Mexico in El Paso at a munificent salary. At the beginning of 1914 he became the Director of Education for the state of Chihuahua, a position of high honor and influence. Through the years, though, there had always been a longing in his heart which he had vainly sought to satisfy by reading philosophy and speculation. Failing there, he had tried to drown it by excesses of indulgence in worldly pleasure. Both had been in vain.

Then came a turn of the wheel of political fortune that sent him fleeing for his life into the United States. His family was in El Paso, but events had moved so swiftly that he sought refuge in San Antonio. There he was stranded, without money, his cause a hopeless one in his own land. He was unable to follow his profession of teaching because he knew very little English.

The crisis came one Sunday morning in December, 1915. He had about decided to venture back into his own country to see if he could align himself with some political party and better his fortunes, though such a course was well-nigh suicide. He had no heart for the venture. Despair had seized upon him. Ambition seemed a fickle guide, power a futile achievement and money not the way to happiness.

As he walked the streets, he chanced to pass by a church on which was the inscription, "Iglesia Metodista." It was the Methodist Mission in San Antonio, and they were singing inside. There was an impulse that moved him to go in. Then all his old rebellion against religion rose up to prevent and he passed on.

Just two or three blocks away he had to pass another church, much older and poorer looking than the first. Here, too, they were singing, and the words floated out to him so clearly that he could not but hear them:

"Sing them over again, to me, wonderful words of life."

He paused and listened. On the song went, and he half turned away when he caught these words:

"Christ the blessed one gives to all, wonderful words of life; Sinner, list to the loving call, wonderful words of life."

Something stayed his feet. Such an appeal had never before gone home to his heart. Could there be anything real to this religion? On the song went:

"Sweetly echoes the Gospel call, wonderful words of life; Offers pardon and peace to all, wonderful words of life."

He entered the church and sat down. The pastor of our Baptist mission in San Antonio at that time was Rev. Felix Buldain, now professor of Spanish at Baylor University. He came to speak to the stranger and, charmed by the courtesy and culture of this minister, Garcia came back that night and every Sunday for both services.

On the last Sunday of that year, 1915, the pastor chose for his text John 11:28, "The Master is come and calleth for thee." He interpreted the Master as the Great Teacher and spoke eloquently. To one listener, the cultured Mexican teacher, Matias Garcia, his message struck home. Let him tell in his own words what happened:

"Never had I heard so wonderful a message. He pictured so vividly the human teacher, myself, with many imperfections, weaknesses, errors and sins. Then he pictured the Divine Teacher, giving a magnificent description of His perfectness, and at each interval of his sermon he would pause to say, 'The Master is come and calleth for thee.' I could hear a voice inside my heart that spoke, 'Calls you, calls you,' and oh, glorious moment, before he had finished his sermon I lifted my hand and confessed the name of Jesus as my Saviour."

It was a call that Matias Garcia has answered with his whole life. Today he is pastor of Immanuel Church, San Antonio, as a missionary of the Home Mission Board. Under his leadership this church has grown from a small mission to a well-organized center of evangelization among the 85,000 Mexican people of that city. His talented wife is a helper in all the work, being especially gifted in ability to lead young people and has been for many years an outstanding leader in W. M. U. work among the Mexican churches. Brother Garcia is greatly beloved among Mexican Baptists who call him the "Grand Old Man."

A year or two ago his friend of old days in Mexico, President Calles, sent for him to come and be Director of Education in Mexico. Because the call still rang in his heart he sent back answer in the words of Nehemiah: "I am doing a great work and cannot come down." For the words have never ceased to ring in his heart: "The Master is come and calleth for thee," and all his life has been an answer to the call.

NOMINATION OF DWIGHT MORROW

The nomination of another wet from New Jersey is about as exciting as the election of another dry in Maine. Nationally it is even less significant. As goes Maine so goes the nation, while on prohibition as goes New Jersey so goes New York. With reference to prohibition Mr. Morrow will be merely another wet from New Jersey if he is elected. He is no more wet than former Senator Edge whose place he would take. The phenomenal interest in the nomination of one wet to replace another is probably on the theory that Mr. Morrow may become the national wet leader to restore the liquor traffic. If so, it is a vain wet hope because Mr. Morrow has no plan to solve the liquor problem. The shift in governmental responsibility suggested by him would only increase the difficulties in connection with suppressing the evils of intoxicating liquor. Furthermore, repeal for which Mr. Morrow declared is not a present possibility, while enforcement which he favored will be acted

upon during the next senatorial term. Mr. Morrow's nomination is as much a tribute to his personal popularity and distinguished public service in other fields as an endorsement of the wet program. Undoubtedly many who voted for Mr. Morrow favored prohibition, but saw no danger of dry law repeal through the election of just another wet from New Jersey. The joy of the wets over escaping defeat in one of their chief strongholds dramatically emphasizes the weakness of their showing in every other primary election this year. So far not one dry vote in the House has been lost and nominations for the Senate represent a net gain of one dry vote, even though New Jersey again sends a wet to the Senate. In Maine, Minnesota, Florida and

other states an almost negligible showing was made by the wringing wet candidates. In earlier primaries at least the present dry strength in Congress was assured from Illinois, Indiana, South Dakota, Oregon, Pennsylvania, Iowa and North Carolina.

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- 19—Christ is Ready to Welcome
- 24—God Will Take Care of You
- 26—Where We'll Never Grow Old
- 28—Homeland of the Soul
- 32—Pray, Pray, Pray
- 33—The Lord Raised Me
- 36—Keep Your Heart-Bells Ringing
- 38—"Whosoever" Meaneth Me!
- 62—Christ Arose
- 63—My Mother's Bible
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