

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Volume 97

NASHVILLE, TENN., THURSDAY, JUNE 4, 1931.

Number 23

How Lascassas and Christiana Do Things

CONCORD CHURCHES CO-OPERATE IN PROMOTING PRESENT PROGRAMS

SLOWLY but surely the brotherhood is witnessing the fact that our smaller churches, those having half-time and quarter-time preaching, are waking up to their duties in the Kingdom of the Lord and to the opportunities that confront them if only they will learn how to co-operate in the Master's vineyard. From near and far come reports of country churches and village churches that are getting together and organizing pastorates that will command the attention of successful pastors and bring them to live on the fields.

We take pleasure, this week, in presenting two such churches that do their work in Concord Association. These churches have been busy for the past few years and the result is seen in the pictures of their splendid new buildings which provide amply for the needs of the new day and for the somewhat stabilized population that surrounds them. Brother J. T. Barbee is their pastor, and although Christiana Church owns a pastor's home, he lives in Brush Creek community so that he will be accessible to both communities in times of need.

Christiana Baptist Church

Baptists of Christiana as far back as 1870 grew in numbers to where they realized their need of an organization for the promotion of their work, and in 1872 five of them met and banded themselves together for such cause. The charter members of this church were: The Rev. and Mrs. A. J. Brandon, William Brandon, Elizabeth Brandon and Mrs. Mary Ann Doak. Brother Brandon, father of our beloved layman, A. J. Brandon, of Murfreesboro, who is moderator of Concord Association, led in the movement and was the first pastor, serving them for many years.

Other pastors who have served the church were: John A. Carlton, G. A. Ogle, Ben R. Womack, E. S. Miller, John T. Oakley, L. B. Jarman and J. B. Alexander. Some of the principal deacons who have labored with the church were: C. M. Johnson, Pink Miller, Isaac Miller, Charles Powell, B. J. Miller, Sam Thomas, Alfred J. Brandon, John M. Powell, B. F. Jones, G. W. Beasley, Martin Wiggs and J. C. New. Among the Sunday school workers who have meant most to the growth of the church have been: Mesdames A. J. Brandon, Lou Jones, Myra Sims, Elizabeth Grant, L. B. Jarman, Bettie Wiggs Smith, Ben Miller, Lyda Woodfin, Bettie M. Powell, Pearl Oden, Pauline Sims, Emma New Smith and E. X. Miller; Tillman B. Johnson, Alfred J. Brandon, W. S. Miller, Homer Powell, W. H. Sims, C. W. Price, J. C. New, J. M. Powell, Mr. and Mrs. Edgar Finger, W. H. Becton, J. D. S. Sims, Miss Nannie Alford and Fletcher Cox.

Rev. A. J. Brandon donated the lots on which the first building was erected and was a generous contributor to the building fund. Later another house of worship was erected on this lot, and a few years ago it gave place to the modern building, picture of which is shown on this page. One of the things Brother Brandon always promoted during



REV. J. T. BARBEE

his pastorate was the Thanksgiving and Christmas services which were well attended and did much good.

The Building Committee for the new house of worship was composed of Brethren Cecil Davis, R. B. Bragg, Bartley Miller and C. W. Ehrhardt, who was pastor at the time. Brother John "Mitch" Powell was the leading spirit in the promotion of the new building and his generous contributions made possible the completion of it. It is a good and substantial building with Sunday school rooms and a large basement. Brother J. T. Barbee is their pastor and his members believe in him and work with him. A. E. Lowe is superintendent of the Sunday school.

Lascassas Baptist Church

This church had its origin about ten years after the church at Christiana was organized. From the minutes of the church we have the following account of the organization:

"Surrounding Baptists met and after due consideration agreed to erect a church house and for that purpose appointed the following committee to solicit funds: W. A. Jones, chairman; B. F. Phillips, G. W. Burk, J. T. Saunders, C. S. Dillon, George S. Jarman and R. E. Jarman. They began the erection of the first meeting house in the fall of 1882 and after a heroic struggle the same was completed at a cost of about \$1,400.

"On the 25th of February, 1883, the church was constituted. Rev. S. G. Shepard was elected moderator of the council in the absence of Brother J. J. Martin. Brother G. A. Ogle preached the first sermon. Brethren from Bradley's Creek and Republican Grove churches furnished the larger part of the membership. Out of the group who went into the organization only the following remain: R. E. Jarman, J. W. Owen, T. E. Owen, Sister Sudie Burk, C. S. Dillon and Sister Matford Martin. At the June meeting of the church, following the organization, Brother J. M. Robertson, then editor of the Baptist Reflector, preached the dedicatory sermon for the building."

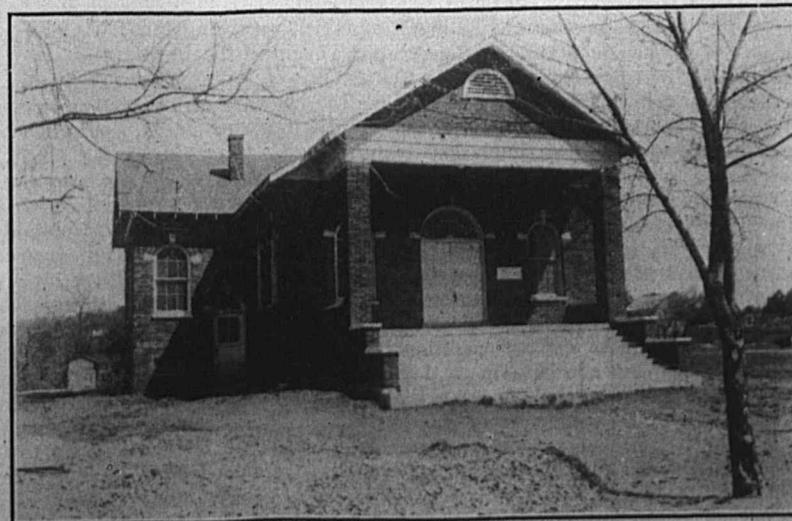
During the time when they worshiped in the old building, the following brethren served as pastor: S. G. Shepard, Feb. 25, 1883-Dec. 24, 1894; Enoch Windes, 1894-1900; E. S. Bryan, 1901-1903; S. G. Shepard, 1903-1904; J. B. Alexander, 1905-1906; W. J. Watson, 1906-1912; W. C. McPherson, 1913-1919; W. G. Mehaffey, 1920-1922; E. L. Atwood, 1922-1923. Brother J. A. Kirtley was called in 1923 and served until about fifteen months ago when they called their present pastor, Brother J. T. Barbee.

In 1922 a committee was appointed to investigate the question of repairing the old building or of planning for the erection of a new one. "After many meetings and conferences, and after asking God's direction in the matter, the church appointed the following committee: R. E. Jarman, chairman; C. W. Baird, R. H. Martin, Z. T. Hisson, J. W.

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LASCASSAS BAPTIST CHURCH



CHRISTIANA BAPTIST CHURCH

Baptist and Reflector

(Continuing Baptist Builder, Founded 1834)

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

JOHN D. FREEMAN, Editor

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

Advertisements—Rates upon request.
Terms of Subscription—\$2.00 a year in advance.
Budget Price—\$1.50 payable monthly or quarterly in advance.
Send all remittance to the Baptist and Reflector, 161 Eighth Avenue, North, Nashville, Tenn.

Editorial

As well expect a colt to break itself to the harness as to expect a boy or girl to grow naturally to be a good, useful citizen.

★ ★

The girls who are to be the mothers of tomorrow will get their ideals of motherhood from their mothers of today.—Methodist Herald.

★ ★

The great American sport has now become crooked politics and investigations. The umpire, the American people, is looking on and eventually will "rush the game."

★ ★

The wise parent knows that youth needs rigid restraint. The fools let their little ones run wild and then suffer throughout their old days because of their folly.

★ ★

Three hundred and fifty years ago First Baptist Church of Charleston, S. C., was constituted with Richard Furman as pastor. It is, therefore, the oldest Baptist Church in the South.

★ ★

A delightful innovation in the matter of news notes for the Baptist press would be something like this: "Last week Pastor Brown of First Church, Jenkinsville, enlisted ten more of his members in the active work of the church."

★ ★

Next week we will give our people a "College Issue" of the paper. This will feature all our schools. If you wish some extra copies to send prospective college students, write us immediately. Let us work to get every Baptist boy and girl in a Baptist college next fall.

★ ★

"On account of the depression, Dr. I. N. Penick of Jackson, Tenn., recently said he would marry one couple for 15 cents or two for 25 cents," states one of our county exchanges. Putting it mighty low, doctor, but something ought to be done to help the young men make a start.

★ ★

If you are thinking of attending the Baptist World Alliance in 1933 and of making a tour of Europe or the Holy Land, write the editor. He and the other editors of the South are planning to save our people a good sum of money on this trip. Don't sign up with any agency. Wait and see!

★ ★

Russia has on an intensive campaign of information exposing the dangers and devastation due to alcoholic drinking. A recent three-colored poster, display all over the nation, showed a mother in rags washing clothes before the back door, one half-starved waif holding her hand, another rushing in terrified, and the father, drunk as a dog, appearing in the gate. How like tens of thousands of American back-yards of saloon days the picture looks!

★ ★

"Undoubtedly the grace and dignity of the Christian pulpit would be considerably increased if the wives of ministers could be induced to take their needles and thread before next Sunday and sew up firmly and tightly the pockets in every pair of ministerial trousers throughout the country."—Watchman-Examiner. Which reminds this editor that the first friendly criticism he ever had from a member of his congregation was to keep his hands out of his pockets.

Significant Changes in Baptist Affairs

We are giving our readers this week some notes concerning changes that were made in our Baptist affairs by the Convention in Birmingham. The editor believes that these changes are all for the best interests of the cause and expects that great good will ultimately come out of them, provided the brotherhood will leave them alone and not seek to make radical changes at the next session. We trust every reader will study these facts carefully and then report them to the churches all over the state.

Decentralization

The recent convention will go down in Baptist history as one in which decentralization was the dominant note. For four years there has been a subdued grumbling on account of the seeming centralization of power in the hands of a small group of brethren. Some have misunderstood the purpose of the Executive Committee, while things thrust upon it by the Convention aggravated the feeling that it was usurping power which the brotherhood did not wish it to have. The Convention changed all this, and in agreement with a widespread demand from the brotherhood, restored the old Cooperative Program Commission under the name of the Promotional Committee.

This committee has been charged with "establishing the goal for the Cooperative Program," with "all negotiations between the Convention and any of the state's conventions or boards," "to determine its own time and place of meetings," and "to provide annually a simultaneous intensive Every-Member Canvass for subscriptions to support Church, State and Southwide causes with the tithe as the minimum." It will, therefore, be seen that all matters pertaining to the enlargement of our denominational cooperative work has been placed in the hands of this committee. It is composed of one member from each co-operating state, the heads of the Southwide boards and institutions, the Woman's Missionary Union and the Baptist Brotherhood, together with eleven pastors and ten laymen selected from the Convention at large, the state representatives to be elected by the respective states and the State Secretaries to serve until such men are elected. With such a representative group on it, the committee can hardly become very "officious" and will serve as a real enlistment agency for the South.

A further objection to the "machinery" as it has been constituted was removed by the action of the Convention in clearing up the matter of designations. Not only was the right of individuals to designate reiterated, but the plan adopted two years ago whereby designations could be counteracted by contributions through the Program was removed. We call special attention to this fact. From now on each agency will receive its pro rata part of program funds regardless of how much designated money it may receive. Under the old plan, when an agency had received its part of the goal set for the program, including designations, it received no more Program funds until all other agencies had received their allocated amount out of the same. Thus another source of criticism has been removed, another ground for belief in centralization taken away.

Basis of Representation

There seems to be much confusion regarding the amendment to the Constitution changing the basis of representation in the Convention—if representation it may rightly be called. The amendment proposed by Editor E. C. Routh and overwhelmingly adopted was simple and plain enough. It provides three things: (1) Every church contributing to the Convention's work is entitled to one messenger who is to be elected by the church and certified directly to the Convention. Dr. Bryan will no longer fill out credential cards as heretofore. (2) Each church contributing \$250 to Southwide causes is entitled to one extra messenger and each church contributing \$500 or more to two additional messengers. (3) No church can have more than three messengers. The idea advanced by some that one church could elect its messenger from another church is erroneous. Every messenger must certify what church he belongs to or else evade the purpose of the amendment.

Concerning this amendment, Editor Routh says: "For several years there has been a growing conviction throughout the South (1) that every mission-

ary Baptist church co-operating with the Southern Baptist Convention should be entitled to representation in the Convention; (2) that messengers to the Convention should be certified by the churches from which they come instead of by the secretaries of the state conventions. This latter principle was embodied in a report to the Southern Baptist Convention which met in Houston in 1926 (page 54 annual of that Convention) . . . That rather elaborate report was discussed and referred to the committee for further consideration with instructions to report to the next Convention. In 1927 at Louisville an amendment which was offered was tabled.

"The amendment proposed by the special committee as first published recommended as messengers individual Baptists who have given \$500 or more, but no church shall have more than three messengers. Our substitute to the amendment in its original form was the same as that adopted by the Convention except the amount was \$500 and the number of messengers seven instead of three. A copy of that proposed substitute was mailed to President McGlothlin before the meeting of the Convention in Birmingham and it was published in one or two Baptist state papers. Later it was changed to \$250 and three messengers to conform to the proposed amendment offered by the special committee, the vital difference between the two being that the amendment offered by the committee provided for other classes of messengers than those from churches. The amendment adopted provides for the same number of messengers from the churches as the amendment proposed by the committee, but does not provide for messengers appointed by other bodies."

Editor Routh further says: "There is no occasion to be greatly disturbed concerning the representation in the next Convention. The number of messengers can be increased without disturbing the vital principle involved . . . But a great host of Southern Baptists will insist on the retention of the article on membership of the two fundamental principles that every co-operating church is entitled to representation in the Convention; and that all messengers to the Convention should be elected and certified to the Convention by the churches."

Concerning this amendment, Editor Pitt of the Religious Herald says he thinks the limit of three from one church is too low . . . "It seems to us that the Convention might have put the upward limit at fifteen instead of three, or at any rate as high as ten," he says.

Editor Routh is correct in the declaration quoted above. Whatever may have been the policies in the past, and from whatever source the ideas which produced the change in the constitution may have come, we must recognize the fact that Baptist churches are not longer going to support any agency that purposely ignores them in its constitutional provisions for membership. And any argument that may be advanced for allowing members in the Southern Convention from states and associations is as applicable to allowing membership from churches.

Some of the brethren, wise men among them, seem to base their objections to amendment upon the grounds that it harks back to Gospel Missions, but even if it does, why should we be concerned? Truth applies to our Baptist polity as well as to doctrine. We have gone to Methodists, and Episcopalians, and Presbyterians for other forms of our Baptist work. For years now the chief argument of the Annuity Board, the Education Board and other agencies of ours has been: "This or that denomination is doing it." Is it possible that truth may be found everywhere else, and only error be found among some other bodies of Baptists?

Hundreds of Tennessee churches, influenced, let us admit for the sake of argument, by Gospel Mission ideas, have revolted against the "money basis of representation." The amendment adopted at Birmingham will bring a new and favorable reaction from such churches toward our Southwide co-operative agency. It will inevitably have a very helpful effort upon hundreds of our churches, and we believe enable us the more readily to enlist them in giving to Convention causes.

Furthermore, the amendment will remove one source of grave danger to the denomination. We could name within a very small limit every church that has more than three messengers to the Southern

Convention, and almost without exception they would be churches whose membership is a group of denominational employes or churches close to the meeting-place of the Convention. One church from Nashville had seventeen messengers at Birmingham and everyone of them, save the pastor, was a denominational employe. Another church from Nashville had about a dozen messengers, all of whom, save the pastor and wife, were such employes. From Birmingham, Atlanta, Richmond, Dallas, Knoxville and from the headquarters of every state mission board, the same was true to some extent.

Shall we then penalize our denominational employes by making it impossible for them to be messengers? Not at all! They can do what they ought to have been doing all the time; namely, join the smaller churches of such centers instead of congregating in one or two big churches where they cannot really do the most far-reaching missionary work. In Nashville, for example, we belong in the main to three churches when there are twenty-five churches we might be scattered among. And when we leave out such churches, we have covered almost the entire group that wish to have large representation.

We agree that the limit of messengers from any church should have been somewhat larger and will be willing to see it made five or even seven instead of three. But the basic principle to govern us in the future must be "Baptists and not dollars!" For, after all, the rich man who makes possible large contributions from any church draws his large income from the host of Baptists who work for him or patronize his business.

The Rousseau Amendment

Editor McConnell of the Baptist Standard characterizes the amendment offered by Dr. G. J. Rousseau of Florida "An Unwise Amendment." This amendment further strengthened the idea of decentralization. It provides that the elective members of the new Promotional Committee are to be appointed to serve three years each with the understanding that none of them can serve a consecutive term. At least one year must intervene before such member can be reappointed. Editor McConnell says, "Baptists proceed on merit, usefulness and liberty; not on compulsion. A compulsory law, or by-law, among Baptists which would force them to displace a faithful, wise, devoted, useful, valuable servant is not only unwise, but it is un-Baptistic in principle. This by-law ought to be changed next year."

We do not like to disagree with one who is as old and wise as he, but the habit or custom of Baptists of continuing in office indefinitely their denominational servants has produced practically everyone of our grave problems. We would go much further than our brother from Florida and declare that Southern Baptists should adopt a "law" that would make it impossible for any secretary or member of any board to hold office longer than six years. Surely we are not conceited enough to think that our denominational work is comparable to the vast national government under which we live, yet that government has functioned well with the four-year term of its president and the unwritten law of no more than two consecutive terms for any man. It is an evidence of a strange lack of faith in the brotherhood that leads one to think that there are only about 200 Southern Baptists who are wise enough to hold the positions on our Southwide boards and agencies. Rotation of membership on all our boards, especially on the local boards, would do a lot to remove the basic causes for much of our financial troubles and thus prevent the recurrence of some tragedies that have come to us during recent years.

We sincerely believe that the longer the changes made in Birmingham are studied the more they will appeal to the masses of our people. Right now we want every church in Tennessee to begin its plans to have a messenger at St. Petersburg, Fla., next May. Some predict that the representation will be cut in half. Tennessee will not allow her quota to drop below what it has been for the past years.

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Have We a Resident?

The amendment to the Constitution adopted at Birmingham relating to the election of the officers provides that the officers shall be elected not later than the second day of the Convention, but to begin their term of office at the close of the Convention

electing them. Whether it was a fine piece of strategy or an oversight, we failed to elect our officers for this year which will now close at the end of the Convention in St. Petersburg. The Constitution, however, provides for the emergency and either Dr. McGlothlin will serve on until the end of the coming session, or another will be elected to serve until the end, the new president being elected on the second day according to our new constitution.

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Why Not Do It?

The writing of a little "squib" for this page suggested to the editor's mind the idea of enlisting our churches to report the number of their members who may be doing church work, especially in attending the regular church services. How good it would be, if we could hear from the pastors about the number of careless, uninterested, indifferent members who have come forward on Sunday to rededicate their lives to active church work with a pledge to be regular in attendance at the two preaching services and the mid-week prayer service.

There are tens of thousands of members in our churches who are absolutely worthless so far as the church and denominational work go, and worse than worthless in their influence upon the unsaved. Think what a revolution in our church work would come to pass, if the pastors could enlist them! Think of the joy and inspiration that would grip the pastors' hearts, if they could see these people in the pews every preaching service! And think of the influence of these people changed from one of negation to one of positive work! It would bring a revival of its own accord, if a church could enlist everyone of its negligent members in the active life of the body. This is especially true of the large city churches with their one, two, three, even five and six thousand members, not more than half of whom are working at any kind of Christian task, not more than half of whom are ever present at the services of the church.

It can be done. We offer the following practical suggestions:

1. Let the pastor call his deacons (those who are actually on their jobs) together and tell them of the plan proposed and sell it to them.

2. Prepare a card for the use of these people when they come to reconsecrate their lives, including the following points on it: (a) I hereby reconsecrate my life and my talents to the service of my Lord Jesus through this church; (2) I hereby promise that in as far as it is possible, I shall attend the regular services of the church and such departmental meetings as I can; (c) I promise to do such church work as I am qualified to do and will have a talk with my pastor at an early date that we may find where I may best serve; (d) I pledge myself anew to live a consistent Christian life and to strive earnestly to abide by my covenant vows as a member of this church. Other things can be included in the card, but it should be brief and to the point. The matter of financial support of the church may well be included.

3. Announce a special service when the movement will be launched, and before that day arrives make a strenuous effort to get a list of all the inactive members of the church together with all unenlisted Baptists who should be members of the church.

4. Have a great service at which these people will be the honor guests, when recognition of them will be made, and when an earnest appeal for enlistment will be presented.

5. Report the results of the day to the Baptist and Reflector on a postcard sent that Sunday night carrying something like this: "Bethel Church observed enlistment day May 31st and ten members were reclaimed for the Master's work."

6. At least once each month repeat the service, varying the program, and report to the paper, even if only one is reclaimed.

People will respond in a fine way if they know that their church is being put to the test, that any victory will result in proper publicity, and that so much depends upon the unenlisted members. Most of them do not know that they are actually needed, that their churches really care for them, and that they owe an obligation not only to God, but to the brotherhood.

Let us really try, it out. The Baptist and Reflector needs news notes, and the most thrilling news

in the world for a Christian to read is that about victories in the battle for God and righteousness. The success of one church will inspire another church. Every pastor is thus on a level. Only the big city churches that draw members by letter from neighbor churches can report from ten to twenty additions every Sunday, but practically every church in the state can report from one to ten reclamations once a month. Do it, pastor, and you will be surprised at the effect it will have upon your church and upon their attitude toward their pastor.

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The new President of the Republic of France is a total abstainer. He is also a Protestant, which may account for the kind of propaganda that has been spread abroad in our land of recent months concerning the great nation which has startled the world by its wonderful restoration movement since the ravages of the World War. President M. Paul Doumer knows what a curse alcoholism has been to his country.

★ ★

C. OSCAR JOHNSON'S ADDRESS TO CONVENTION

"Me Third" was the significant subject of the devotional address of Dr. C. Oscar Johnson, pastor of the Third Baptist Church of St. Louis, which was his answer to the vital question of where the speaker properly belongs in God's scheme of things.

The first place he assigned unequivocally to God. "No other gods before me." "Seek first the Kingdom of God." If God comes first, then His Kingdom should come first, he argued.

"Here is the tender spot," said the speaker, "in most of our set-up today; we have put our business, our wants, and even our whims first, and have relegated His Kingdom and His business far into the background. Still we go on repeating, 'Thy Kingdom come.' This was the great sin of Israel and of Moses, their leader—getting ahead of God. It may be the great sin of America. God should be first in our home, in our city, in our nation, and in our world.

"Where do others belong?" the speaker asked, and then proceeded to assign to them the second place. "This is the big challenge of our Christianity today," he continued, "and it is the quality that has been so lacking as to call forth wide criticism of our Christless Christianity. It becomes easy to say to a hungry brother, 'Go thou and be clothed and fed.' Too many are saying, 'I and my children are in bed. I cannot come down and help you.' We must pray for others, serve others, love others, live for others; then we can stand before him at last and hear him say, 'I was sick and you visited me, in prison and ye came unto me.'"

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DO THEY?

I have a little handbook of religion known as the New Testament. Its most prominent character is Jesus Christ. He speaks "as one having authority." He says that the wicked "shall go away into eternal punishment, but the righteous into eternal life." Here are some words which fell from the lips of Jesus: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Do these preachers believe that the wicked will be eternally punished in either literal or figurative hell-fire. If crowded into a tight corner, some of them would doubtless repudiate Jesus entirely—not figuratively, either.—Gospel Advocate.

★ ★

How They See It.

The Methodist Herald of Jackson carries a "Questions from the Pew" column. One recent question was asked concerning the use of baptismal robes, "boots and rubber suits," for baptismal purposes, and the answer was: "I am not concerned about the origin of these 'extras' so long as I do not find them in the Scriptures. I cannot think of my Lord or any of his Apostles using such manufactured articles. The fact is they had no need for them as they baptized 'with' water and not into water." And yet the last Methodist church we were in had a "manufactured" silver baptismal fount in a conspicuous place near the pulpit! We cannot refrain from saying: "I cannot think of my Lord or any of his Apostles using such a manufactured article. The fact is they had no need for them as they baptized 'in the Jordan,' 'where there was much water,' and not out of a little silver basin."

A HAPPY RESPONSE

(Message delivered by Walter P. Binns in response to the address of welcome before the recent Convention.)

Our hearts respond to this cordial welcome to Birmingham. The spirit of this growing and progressive city is reflected in the gracious reception you have given us. Now, I think the people of Birmingham would like to know the purpose which brings us to their city and the spirit in which we come.

My first meeting of the Southern Baptist Convention was in Atlanta in 1919 when the Seventy-five Million Campaign was launched. It was an hour of high enthusiasm, of glorious vision. I recall the speeches of Dr. Mullins, Dr. Truett and Dr. Broughton. It seemed to me that the great hosts of Southern Baptists stood upon a mount with Jesus and looked out through his eyes upon the kingdoms and nations of the earth. We heard him say: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Under the inspiration of that vision and that commission we went out from the meeting to take the world for Christ.

Twelve years have passed. Much water has flowed under the bridge. The tumult and the shouting have died. Some banks have failed, some business men have lost money. Denominational contributions have fallen off. Some missionaries have been called home. Some schools have closed their doors. Some heroes of the cross have fallen in battle. The voices of Gambrell, Mullins, Love, Dargan and McDaniel are still. The banner of Christ is yet in our hands. His commission is our marching order. In what spirit shall we come to Birmingham?

I. We have come to declare our faith in the slower, surer processes in the financing of the Kingdom program. Some of us will never forget, and will never cease to be grateful for, the high enthusiasm of the Seventy-five Million Campaign, but these twelve years have taught us that our work is too large to be carried on by anything less than the enlistment of our vast numbers in a steady, systematic support of the whole program of the denomination upon a basis of honest and faithful Christian stewardship.

This method is slow, painful, difficult. It has very little hurrah and waving of banners. But it is the true method, the sure method. Under the leadership of the pastor we must press this method until it reaches the last member of our churches in a real Every-Member Canvass every year in every church. These laymen of the Men's Brotherhood are pointing the way. We will listen attentively as they summon us to a great program of Christian stewardship.

II. We have come to learn anew the art of working together. We are confronted with problems of adjustment. Ours is a great democracy with thousands of churches and millions of members scattered throughout the several states of the South. No central authority can control these churches and individuals. The only power by which we can move together is that of voluntary co-operation for the accomplishment of a common purpose.

We do not need anyone to teach us the doctrine of the freedom of the individual and the autonomy of the local church. We know that lesson. I do not know a single Baptist church in all the territory of this Convention that needs to be told that it is a free, sovereign, autonomous body. These Baptist churches know that they are free and they know perfectly well how to guard their freedom. What they need to learn is the fine art of working together.

"Now this is the Law of the Jungle

As old and as true as the sky:
And the world that shall keep it may prosper,
But the wolf that shall break it must die.

"As the creeper that girdles the tree-trunk
The Law runneth forward and back—
For the strength of the Pack is the Wolf,
And the strength of the Wolf is the Pack."

The churches must learn to relate themselves to other churches and to the several State Conventions and to the Southern Baptist Convention for the ac-

complishment of a great co-operative task. What are the rights of the Southern Baptist Convention in its approach to the churches? What are the rights of State Conventions? What is the proper relation between the Southern Convention and the several State Conventions? These are the great problems of co-operation that demand our attention.

III. One other word. We have come to this convention to demonstrate the courage with which a group of Christians can face a hard task. All over the Southland these pastors have stood in their pulpits this year and called to the business men to be strong and of good courage. Shall we be any less noble in spirit as we face the task of the denomination? No man is going to whine or complain here. We are going to use all the intelligence God has given us, and we are going to manifest a courage and fortitude worthy of Christians.

In such a spirit we respond to your gracious welcome. In such a spirit we come to Birmingham trusting God that this will be a great Convention.

HOW LASCASSAS AND CHRISTIANS DO THINGS

(Continued from page 1.)

Owen, Frank Cason, W. T. Delay, E. T. Martin and R. H. Donnell to 'act according to their wisdom,' and the said committee was instructed to proceed with the full assurance that the church had given its endorsement."

On the 24th day of May, 1924, they began the building and by continuous effort and at an approximate cost of \$15,000 the work was completed. They now have a large and commodious building with ample facilities for all their work for many years to come.

Three interesting things constitute a part of the record of the new house of worship. Some twenty years ago Brother J. T. Saunders (since deceased) gave to the church a piece of property to be used as a pastor's home. At the time the donation was made the property was not listed very high, but the church kept it through the years until by the fine stewardship of Brother Z. T. Herron, it had not only been well preserved but had advanced in value until it was sold for a goodly sum, thus making possible a larger and more attractive church house. The church so seldom had a resident pastor that the sale was deemed wise.

A second thing of interest is the fact that every dollar of the money which the house cost was on hand as the work advanced, and when it was completed every bill was paid and there was a balance of more than \$100 in the treasury.

A third interesting thing was the answer to prayers of some good women. At the time the new building program was launched, a Presbyterian church in Lascassas wanted to sell its building. It was a good one, although not as modern as might have been desired. Negotiations were entered into and the deal for the property was ready to be consummated. But some good women did not want the trade to go through and had been praying earnestly that it would be blocked; so it occurred that after the check had been made out by Brother R. E. Jarman and everything was completed except signing the papers, the trade fell through. Now the entire church is happy that it did.

Brother J. T. Barbee is happy in his work with the church and is loud in his praises of its members. Brother J. T. Owen is the efficient superintendent of the Sunday school.

Each church has half-time preaching and they work together in harmony, with their pastor giving his time to pastoral work instead of having to spend it in making a living for his family as is the case with so many pastors of the smaller churches. If they were to act separately, neither church could command the service of a well-trained pastor and neither church could make the splendid record it is now making. It is to be hoped that hundreds of our rural and village churches will follow their example, combine into regular pastorates, appoint joint pulpits and employ pastors who will live with them; and then pay them enough to live on so that they can give all their time to building up the spiritual life of the community and developing the membership of the churches in the graces of Christian living, Christian giving and happy, co-operative labor in the Lord.

CONCERNING THE AMENDMENT TO THE CONSTITUTION

E. C. Routh

There has been considerable discussion concerning Article III of the Constitution of the Southern Baptist Convention which was amended by the recent Convention to read as follows:

"The Convention shall consist of messengers who are members of Missionary Baptist churches co-operating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention provided no church shall be entitled to more than three messengers."

A brief statement concerning the genesis and significance of the amendment may be of interest.

For several years there has been a growing conviction throughout the South: (1) That every missionary Baptist Church co-operating with the Southern Baptist Convention (which means contributing Baptist churches) should be entitled to representation in the Southern Baptist Convention; and (2) that messengers to the Convention should be certified by the churches from which they come instead of by the secretaries of state conventions. This latter principle was embodied in a report to the Southern Baptist Convention which met in Houston in 1926 (page 54 annual of that Convention): "Messengers shall be appointed to the Convention only by the churches themselves and certified by the churches to the Convention." That rather elaborate report was discussed (page 57) and referred to the committee for further consideration with instructions to report to the next Convention. In 1927 at Louisville an amendment which was offered was tabled.

The amendment proposed by the special committee as first published recommended as messengers individual Baptists who have given \$500 or more, messengers from associations and state conventions, and "messengers appointed by individual churches which have given \$500 or more, but no church shall have more than three messengers."

Our substitute to the amendment in its original draft was the same as that adopted by the Convention except that the amount was \$500 and the number of messengers seven instead of three. A copy of that proposed substitute was mailed to President McLothlin before the meeting of the Birmingham convention and it was published in one or two Baptist state papers. Later it was changed to \$250 and three messengers to conform to the proposed amendment offered by the special committee, the vital difference between the two being that the amendment offered by the committee provided for other classes of messengers than those from churches. The amendment as adopted provides for the same number of messengers from churches as the amendment proposed by the committee, but does not provide for messengers appointed by other bodies.

We repeat that the two vital principles which should be conserved as the basis of representation are: (1) The right of every missionary Baptist church co-operating with the Southern Baptist Convention to be represented in the Convention; and (2) the certification of such messengers by the churches themselves. The number of messengers is secondary. Personally, we would be willing to make the number seven instead of three.

There is no occasion to be greatly disturbed concerning the representation in the next Convention. The number of messengers can be increased without disturbing the vital principles involved. The recently created Promotion Committee announced, the last day of the Convention, that a sub-committee had been appointed to study the question of the Constitution and By-Laws and prepare a report to offer to the next Convention. Churches which would be entitled to more than three messengers on the basis of their gifts may elect five or seven messengers with the reasonable expectation that such messengers will be seated when and if Article III is so amended as to increase the limit from three to seven. The number of messengers, we repeat, is not primary. We do not insist on limiting the number to three. But a great host of Southern Baptists will

(Turn to Page 5)

Jesus Crucified

SUNDAY SCHOOL LESSON, JUNE 7, 1931

By O. W. Taylor

Scripture, Luke 23:33-46. Golden Text, Isa. 53:5

Introduction: Jesus has been arrested, tried, and condemned. Now, on Calvary, He suffers to "obtain eternal redemption for us" (Heb. 9:12).

I. The Disgrace of Humanity Exposed (Verses 33, 34)
"There they crucified Him," the spotless, innocent Son of God!

1. "They." The immediate actors were the four soldiers customarily allotted to a crucifixion. They were but agents. Back of them were Pilate and the Roman government. Back of these were the antagonistic Jews. In fine, "the princes of this world" (1 Cor. 2:8) crucified Jesus. The Greeks, the intellectual rulers of the world, the Romans, the civil and military rulers, and the Jews, the religious rulers, put Him to death. Classified with these, ethically speaking, were all whose nature and life necessitated that death. "Christ died for our sins" (1 Cor. 15:3), and that brings us in. The full antecedent of "they" is universal humanity.

2. "Crucified Him." The death of Jesus did not "show the worth of humanity," but its shame. Is the worth of "a worm" (Job. 25:5-6) the reason for the Cross? Not for our worth, but for God's "great love," Jesus died for us "when we were dead in sins" (Eph. 2: 4-5), with no resident spiritual value at all in us. Humanity's sin put Jesus to the most horrible and excruciating of all deaths, crucifixion. There, being Deity conjoined to humanity, He suffered to infinite capacity, without being "spared" in the least (Rom. 8:32). Humanity's sin put Christ between two thieves and "bruised" and "wounded" and "crucified Him" (Isa. 53: 5, 6). "Jesus took our place," we say. Yes, that was the place we deserved and He took! The Cross exposed the shame of humanity. Yet, in the face of it all, Jesus said: "Father, forgive them, for they know not what they do." What a contrast in attitudes! One can be more forgiving from now on.

II. The Cross the Touchstone of the World (Verses 34-39)

There is a black basaltic rock used to test the purity or impurity of metals by the mark left and called a touchstone. So the reactions of representative humanity long ago revealed their innermost hearts; and the reactions of men today to the Cross reveal their innermost hearts.

1. **The Crowd at the Cross.** Comparison of the gospel records shows that crowd. The mere sight-seers "stood beholding" in stolid indifference. The covetous played their sordid game, dividing the Savior's outer garments and gambling over His seamless inner robe. The more brutal among the people "mocked" or "railed." Jewish rulers and scribes, who had "religion," but would have no divine Christ crucified for their sins, "reviled Him." Pilate took a fling at the Jews, and, in the inscription he put over Jesus, used the crucifixion for a stroke of policy: "This is Jesus of Nazareth, the King of the Jews." The conscious sinner prayed, and sought and found peace. The centurion was convinced that Jesus "was a righteous man." Some of Christ's followers stood "afar off" and "bewailed Him," but made no further expression of loyalty. John, the intimate disciple, and Mary, the mother of Jesus, "stood by the cross of Jesus," ready to show the last full measure of devotion. The Cross revealed men!

2. **The Crowd Hearing the Gospel.** The conduct of the crowd at the Cross is perpetuated in the world. In the Gospel Jesus is "openly set forth crucified" (Gal. 3:1). One's attitude toward Christ as presented in the Gospel is his attitude toward Jesus personally. Ethically and as imposing responsibility, the Gospel is Calvary re-enacted. The way one acts toward the Gospel is the way he would have acted had he been in the crowd at the Cross. Still, then, in the shadow of the Cross are the mere sight-seers, stolidly indifferent; the covetous, with their sordid course; the mockers, railers, and revilers; those who use the Cross for policy's sake; those who see Jesus as "a good man" merely; those who have their emotions stirred and do nothing further; and

those who stand by the Cross and the Christ to the last ounce of devotion. The Cross is the touchstone of the world!

III. The Theology of Unregenerate Religionists (Matt. 27:41-42)

1. **The Religionists.** All "the princes of this world," the civil, military, intellectual, and religious representatives of humanity, who crucified Christ, had "religion" of a sort and after their kind. But they were not "born again." When this is true of any man, his religion is vain. "Ye must be born again" (John 3:3).

2. **Their Theology:** "Let Christ come down from the cross, and we will believe." The conscious sinner, the only one saved that day, did not say this. Those already saved did not. It is true still. As Pilate in his inscription wrote more than he knew, so the princes of this world expressed more than they thought in their challenge. They did not intend it as a theological proposition, but they exposed the central essence of all systems of "religion" which have no proper place for Christ crucified. "Let Christ come down from the cross, and we will believe." He may be allowed a place on the Cross as a martyr, a tragedian, or an example, but never as "bearing our sins in His own body" (1 Pet. 2:24). But neither penitents nor saved people hold this satanic religion in their hearts. They know better!

IV. Salvation by Grace Demonstrated (Verses 40-43)

1. **A Penitent.** Once both thieves railed on Jesus. The mind of one changed, and he admitted the innocence of Jesus and the justice of his own condemnation. This is central in all genuine conviction and repentance.

2. **A Trusting Penitent.** What word of God in his heart formed the womb of his faith? (Rom. 10:17). That he knew Jesus had "done nothing amiss," evinced considerable acquaintance with Him. He may have heard Jesus preach ere he came within the clutches of the law. If he was a Jew, he had been instructed in Messianic doctrine. And then, gospel essence was enshrined in that inscription over Jesus' head. He came to grasp its significance. In the victim he saw the Lord. Beyond the Cross he saw life, which implied the Resurrection. Beyond this he saw the King coming to reign in His kingdom. Definitely, he committed himself to Christ crucified and risen afterward as the only way of entrance into it all. "Lord, remember me when thou comest in thy kingdom." He rose, in this, to the height of Paul (2 Tim. 1:12).

3. **A Sinner Saved by Grace.** Certainly "Paradise" did not mean hell, nor did it mean a secular area or kingdom. Paradise is somewhere within the area of "the third heaven," and only saved folks go there (2 Cor. 12:2-4; Rev. 2:7; 22:1-4). "Today shalt thou be with me in Paradise," meant that that thief was saved. How was he saved? It was too late for him to undo the past and "turn over a new leaf." His hands and feet being nailed to the cross, he could neither work with his hands nor walk in the path of obedience with his feet. He had no "good character" to hold up. But nothing human had been done to his heart and mouth; and "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). And the salvation he received is the same kind that Paul later preached and urged (Heb. 2:3), and was not contingent upon the day of Pentecost for its initiation. He was saved by grace.

V. Obtaining Eternal Redemption (Verses 44-46)

1. **The Reason for Calvary.** Instrumentally, Jesus was crucified by "wicked hands" (Acts 2:23), but in God's sovereign purpose He "was delivered for our offences" (Rom. 4:25). Thus God "made the wrath of man to praise Him."

2. **The Work on Calvary.** Jesus "bore our sins in His own body on the tree" (1 Pet. 2:24). He was "made to be sin for us" (2 Cor. 5:21). "He was bruised for our iniquities, He was wounded for our transgressions," and in the transaction "the Lord laid on Him the iniquity of us all" (Isaiah 53:5-6). Since "by His stripes we are healed" then by those stripes He met for us the full demerit of our sins. The full demerit of our sins is hell (Rev. 20:15). That darkness that came over the face of the earth from the sixth to the ninth hour had an extra-natural and supernatural origin. It could not have been an eclipse, for this is always on the new moon, and this was at the Passover season, or time

of the full moon. That darkness came from the satanic "hour and power of darkness" (Luke 22:53), reaching its climax on the Cross, where Jesus entered into conflict with "principalities and powers" (Col. 2:14-15), and where their defeat of Him was His victory over them. Since that time, "the keys of hades and of death" have been in Jesus' hands (Rev. 1:18). That darkness was the darkness of hell which came to Jesus on the Cross. Being infinite, He suffered infinitely there. It will take the eternal suffering of finite sinners to reach the equivalence of the infinite agony of the Cross. And when Jesus cried, "It is finished," after He had cried, "My God, my God, why hast thou forsaken me?" it was the announcement of eternal victory over hell for Himself and for you and for me.

3. **The Issue of Calvary:** "Eternal redemption" (Heb. 9:12). That is not eternal redemption which is not carried through to completion. But penitent sinners can come to God as they are through Jesus as He is, and plead the finished work of Jesus, Who "bought them with a price" (1 Cor. 6:20), and "through faith in His blood" (Rom. 3:24-26), be lifted to an estate of "no condemnation" (John 5:24; Rom. 8:1) whose everlasting issue is "no separation" (Rom. 8:35-39). Some day all such shall, in glory, hymn their praise to "the Lamb that was slain," "and hast redeemed them to God by His blood out of every nation and kindred and tongue and people" (Rev. 6:9). Hallelujah!

An English preacher, as he lay dying, said: "This comforts me concerning my ministry, that during these fifty years that I have labored in the sanctuary, I have never labored without blood in the basin." May our individual ministries whether preacher or layman, always have "blood in the basin," even the atoning blood of Jesus. Nothing else leads men into "eternal redemption."

"In peace let me resign my breath
And Thy salvation see;
My sins deserve eternal death:
But Jesus died for me."

QUESTIONS

1. How many people are involved in the guilt of the Crucifixion?
2. How is the Cross the touchstone of the world?
3. How does the responsibility of people when they hear the Gospel compare with the responsibility of those who were present at the Crucifixion?
4. How do unregenerate religionists seek to evade the Cross?
5. What proof do we have that the thief became penitent?
6. How can it be shown that he trusted Christ?
7. Give the proof that he was saved that day.
8. How was he saved? Was he saved like men are now? Give proof.
9. Explain the nature of Christ's agony on the Cross and the meaning of the darkness that came over the earth.
10. What is the issue of Calvary to the believer?

AMENDMENT TO THE CONSTITUTION (Continued from Page 4)

insist on the retention in the article on membership of the two fundamental principles that every co-operating Baptist church is entitled to representation in the Convention, and that all messengers to the Convention should be elected and certified to the Convention by the churches.

If we are not greatly mistaken the change in the basis of representation, putting back on the churches in a larger way, the privilege and responsibility of representation in the Convention will stimulate their interest in the work of the Convention.

Tennessee Central Railway

ANNOUNCES

REDUCED ONE-WAY
COACH FARES

EFFECTIVE JANUARY 15, 1931

REBELLION AGAINST DIVINELY APPOINTED AUTHORITY

By Paul R. Hodge

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" (Jude 11).

The importance of the little epistle of Jude simply cannot be overestimated in our days, and yet it can be appreciated only by those who have eyes to discern the very thing which Jude described.

The subject of his letter is "certain men crept in unawares" (that is, into the Church of God, in among the saints), "who were before of old ordained (Greek, written up, described) to this condemnation, ungodly men," etc. And then follows a long description mingled with warnings, covering verses 4-19, almost the whole epistle. They "defile the flesh, despise dominion, and speak evil of dignities." They are "murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage" (verse 16).

While the warning was intended for all from Jude's day on, we are left in no doubt about it being especially for the days just preceding the Lord's Second Coming. For "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly AMONG THEM (i. e., among the saints) of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (against the Lord). These ungodly ones would be among the saints when the Lord comes. That is, not actually saints themselves, but found within the membership of churches and other bodies of Christendom.

The character of these apostates is made unmistakably clear. They have gone in "the way of Cain," that is the way of self-will in religion, setting up their own way of salvation, worship, conduct, against the way revealed by God. "The error of Balaam," after which these ungodly apostates have run, deserves a special sermon some time. It describes them as seekers after temporal rewards, such as filthy lucre, popularity, etc. "The gainsaying of Core" reaches a climax, for there they "perish." Here they are described as being in rebellion against divinely appointed authority. The word "gainsaying," not being a common word among us, means contradiction, rebellion, opposition to authority, particularly the kind that shows itself in the use of the TONGUE, rather than in the use of some other weapons.

The tongue is a most dangerous weapon itself. And note how prominent the tongue of these apostate rebels is made. They not only "despise dominion," but they "speak evil of dignities," "yet Michael the archangel" dared not to do it. That is to say, these brazen lips are more presumptuous and daring than archangels, for they "speak evil of those things which they know not" (verses 8-10, Jude). They are "murmurers, complainers, . . . and their MOUTH speaketh great swelling words." Moreover their judgment is not only for their ungodly deeds, but for "their hard speeches which ungodly sinners have spoken against him."

The Rebellion of Core (spelled "Korah" in the Old Testament) was a rebellion in TONGUE. Not another weapon was used. The full inspired account of it is found in the sixteenth chapter of Numbers, to which, for the sake of brevity here, the reader is referred. It was a general uprising, led by Korah and others, within the divinely ordained camp of Israel and against the authority of God's appointed leaders. Coming at the time and under the circumstances that it did, threatening to upset the only recognized authority of God in the earth and the very plan of redemption itself, it was the most serious, notable, persistent and dangerous rebellion recorded in God's Word, except the final rebellion under Antichrist. God put it down Himself, not Moses. Moses did not stretch forth a hand to do it. Korah and all the leaders perished. Of the people 14,700 perished by the hand of God in a moment. And then the plague was arrested only by the intervention of God's priest, the very one whose authority had been challenged.

The Scriptures are full of warnings that the last days would be filled with rebellion against all divinely appointed authority, and it is taking place

before our eyes. The seeds of lawlessness, sown already in Paul's day, would finally head up in "the man of sin" (lawlessness), whom the Lord should "consume with the spirit of his mouth," and "destroy with the brightness of his coming" (2 Thess. 2). Parental authority would be set aside by children's "disobedience to parents" (2 Tim. 3:1-5). Naturally this would be extended to all spheres of authority.

Of civil government God says, "Let every soul be subject unto the higher powers," and "the powers that be are ordained of God" (Rom. 13:1). Civil government today is being swamped by lawlessness and anarchy. Democracy has been misconstrued into anarchy, the doctrine which says let every man "do that which is right in his own eyes." Democracy is a priceless privilege in enabling us to do away with autocratic tyrants, but its extreme is now coming before us. The privilege of electing our rulers does not mean the privilege of rebelling against and defying the authority of those who are elected.

In the sphere of the marital relationship the headship of the husband over the wife is as old as Eden, and was ordained of God. It is perpetuated in the New Testament. I have never been a crank on that subject, but the very mention of it today is enough to throw multitudes of women into hysterics, not only the women of the world, but of Christian churches.

I would go a step farther and say that in practically every church in our land and world, there is at least a considerable group of rebellious discontents. Here again democracy has been misconstrued into anarchy. The democracy of the saints is a precious doctrine, but it does not mean, and was never meant to mean, spiritual anarchy. God has never set aside the principle of divine rule and authority in the church through officers whom He has made such by the bestowal of divine gifts. God has set in the church in orderly arrangement "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, GOVERNMENTS, diversities of tongues" (1 Cor. 12:28). "Elders that rule" were to be especially honored (1 Tim. 5:17). Moreover, let everyone who pro-

fesses to be a child of God hear the word of God in Hebrews 13:7,17: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow." "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

It is true that elders are not to "lord it over God's heritage," but the danger is the other extreme today. Equality of privilege and autonomy of the churches UNDER CHRIST are always to be preserved. Churches have a right to choose their officers. But after they are chosen they ought to be "obeyed," except in matters contrary to a good conscience (and be sure it is conscience), and except until such leaders have proven themselves unworthy and subject to the rebuke and discipline of the whole body. God has never anywhere said, either in principle or in so many words, "let every Christian be a law unto himself, and do just as he pleases."

But one final question presses itself upon us. When a "servant of the Lord" finds himself confronted by those who "set themselves up in opposition," what is he to do? Well, not at all what we are tempted to do and feel like doing. We are not to "fight," not to take a sword and cut somebody's head off, either literally or figuratively. God alone can handle it and He will do it, either by giving the rebels repentance or by putting them down with His own high hand. Moses did not put forth a hand against the rebellion of Korah.

Here is our own divine charge: "The servant of the Lord must not strive (Gr. fight); but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves (set themselves up in opposition); if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." This is an extreme test of patience, a trial of our faith. But failure to heed it not only does no good, but in the long run only aggravates the trouble. Moreover the Lord is at hand, and He will dispose of all rebellion. And until He comes, God will keep His testimony alive in the earth. We need have no fear on that score.

BAPTISTS HONOR THEIR PRESIDENT

The following is a copy of the felicitations sent President Hoover by the recent Southern Baptist Convention, sent not as politicians, but as American citizens who honor their President as they should:

"To the President, White House, Washington, D. C.:

"The Southern Baptist Convention, assembled in annual session in the city of Birmingham, Ala., on this 14th day of May, 1931, with a constituency of more than 24,000 separate and independent churches, having in their membership nearly four million faithful and loyal citizens, hereby sends cordial greetings and good wishes to the President of the United States.

"We felicitate the President and the American people upon the President's efforts for law observance and enforcement; for the reduction in naval and land armament, in order that the nations of the world may be relieved of intolerable taxation and international fear may be removed and good will established and thus international peace may be made secure and permanent; for child welfare and other like humanitarian enterprises in which all good citizens are deeply interested.

"We pray that Almighty God, in whom we believe and trust, may give the President a constant sense of His sustaining presence and may vouchsafe to the President wisdom, grace and strength for the performance of his arduous duties and for meeting all of his grave and weighty responsibilities."

RELIGION AND POLYTIX

By Uncle Zeb

(This dialect is from a beloved Kentucky brother and speaks for itself.—Editor.)

Hit's a pet sayin' mongst the polytishoners that yer can't never mix religion and polytix. One thing is sartin, thar haint been much mixin' uv them things recent, but I opine whut polytix in Ameriky needs, whilst I am settin' here, is a big doste uv ole fashion religion, special a whole passel uv them thar Nunited States senators up ter Washington.

Bout all some uv em's been doin' sincest Congress have been in session is ter find fault with everybody ceptin' theirselves. They's awful mad at the President cause a few uv em didn't git ter set in his seat at the White House table, an' cause he won't never tag along atter 'em in the way they's goin'. Some uv 'em whut hollered the most loudest fer Mr. Hoover afore he wuz lected is oratin the most longest agin him now. Hit looks ter we corn-tassel farmers down here on Tick Crick, Kaintucky, that they's gittin' ready ter ride him on a rail, or they mought be tryin' ter make him so mad that he'll git "regusted," as Andy sez, an' won't never run fer President again.

Wall, I'se agin sich doins, not cause I ain't no demycrat, cause I am, ceptin' when I ain't, but cause thar ain't narry bit uv sense an' religion in tryin' ter git even with no feller whut's got a job yer wants, or some udder feller's occupyin' a office you'd lack ter be settin' in. That's whut's the matter with ninety-nine an' a half outen ever hundred polytishoners in this here country uv ouren right now. They's already riz ter more higher places than they's big nough ter fill, an' are mad at the fellers more biggern they air whut has got more higher places.

Hit pears ter smart folks lack I an' some yuthers that the day uv God-fearin' statesmen an' shiv-

Campaign News

Apportionment by Associations

Association	Quota	No. Sent	In
1. Beech River	30	30	3
2. Beulah	50	50	17
3. Big Emory	60	60	47
4. Big Hatchie	50	50	50
5. Bledsoe	40	40	47
6. Campbell County	25	25	1
7. Carroll County	40	40	9
8. Chilhowee	100	100	13
9. Clinton	35	35	4
10. Concord	60	60	26
11. Crockett	25	25	4
12. Cumberland	60	60	14
13. Cumberland Gap	20	20	2
14. Duck River	100	100	46
15. Dyer	50	50	25
16. East Tennessee	30	30	1
17. Enon	5	5	1
18. Fayette County	10	10	1
19. Gibson	100	100	47
20. Giles	25	25	5
21. Grainger	25	25	1
22. Hardeeman	20	20	46
23. Hiwassee	5	5	7
24. Holston	150	150	42
25. Holston Valley	25	25	1
26. Indian Creek	10	10	2
27. Jefferson County	60	60	2
28. Judson	5	5	1
29. Knox County	350	350	51
30. Lawrence County	30	30	1
31. Madison County	150	150	3
32. Maury County	35	35	6
33. McMinn County	100	100	16
34. McNairy County	10	10	12
35. Midland	5	5	1
36. Mulberry Gap	10	10	205
37. Nashville	300	300	3
38. New River	10	10	9
39. New Salem	35	35	9
40. Nolachucky	100	100	9
41. Northern	5	5	8
42. Ocoee	325	325	200
43. Polk County	25	25	2
44. Providence	30	30	40
45. Riverside	20	20	5
46. Robertson County	60	60	37
47. Salem	60	60	23
48. Sevier	35	35	23
49. Shelby County	350	350	58
50. Southwestern District	5	5	1
51. Stewart County	5	5	1
52. Stockton's Valley	5	5	7
53. Stone	20	20	5
54. Sweetwater	50	50	4
55. Sequatchie Valley	25	25	28
56. Tennessee Valley	15	15	6
57. Union	5	5	3
58. Unity	3	3	1
59. Walnut Grove	2	2	14
60. Watauga	50	50	8
61. Weakley County	25	25	2
62. Western District	35	35	5
63. West Union	2	2	34
64. William Carey	40	40	3
65. Wilson County	50	50	27
66. Wiseman	3	3	27
67. Out of State			
Total	3600	3600	1297

If the record above is not correct up to May 25, please let us know. Be sure to mark on every subscription sent in the name of your association so we can keep the record straight. Let the good work go right on!

Remember, the campaign has not stopped. Do these things for us:

1. Elect some one who will really and truly be interested and let him or her be the standing committee of the church to look after the paper.
2. Send us his or her name at the earliest possible date.
3. Let the pastor support this worker all the year and he will become a vital asset to the church, the paper and the entire denomination. No one can wield a greater influence for good than a consecrated librarian who will work all the year at one job—that of securing subscriptions to the paper.

Senator Morris Sheppard of Texas in reply to a letter from Dr. J. M. Rowland, editor of the Richmond Christian Advocate, said: "There is as much chance for the repeal of the Eighteenth Amendment and the Volstead Act as there is for a humming bird to fly to the planet Mars with the Washington monument tied to its tail."—*Watchman-Examiner*.

BRAVE BAPTISTS

A Washington dispatch of Monday, May 18, tells us that Robert S. Montgomery, descendant of prominent Boston and New York families, was told the preceding Sunday night by the manager of a dance hall that there were no available tables. He then left, returned later and, after an argument with him, shot the manager to death. Running out of the building, he met a policeman whom he immediately slew, and then ran into the street, where he shot himself through the head. In his clothing was found a partly filled liquor bottle. Pity he didn't have the good sense to kill himself before he shot anyone else.

But the stage is horribly set for tragedy: a dance on Sunday night, thus desecrating the Sabbath which God has decreed shall be a day of rest and sacred to Him. No doubt liquor was being sold in the dance hall, another violation of law, flouting the Constitution and defying the laws of the land. Pistols, club life, father and mother divorced, father prominent New York club man, and any club man in New York who does not openly, brazenly, and flagrantly scoff at the eighteenth amendment is a rare bird: perhaps not one in New York could be found.

The clubs of Washington, New York and other large cities have for years and years openly violated the laws in regard to liquor selling, prostitution, and other forms of crime and vice. The members think it clever to flout the laws of this country. They have been sowing the wind: they are now reaping the whirlwind. God is not mocked.

That was a noble and patriotic stand the Baptists recently took in their Southern Baptist Convention in which they declared for the eighteenth amendment and its enforcement, going a step further and solemnly pledging themselves to step across the border-line of politics and vote against any man who drinks, or favors the modification or the violation of the eighteenth amendment. It takes courage to do that; and the Baptists of the South are just the people to brave any danger that may threaten. The church is the institution to cry out against this evil—this unmixed evil—and the man who says the church should stay out of politics is the very first one to magnify and laud any misguided preacher who pronounces phillippics against the temperance movement. Your paper has always stood loyally, manfully and forcefully against the evils of drink and against those who favor the evil, or those who, in office, disgrace the public record of this country by becoming besotted with liquor.—*Observer*.

Dr. Robertson Reads a New Book—

Dr. A. T. Robertson, professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, has written regarding "The Things Not Seen," recently written by Dr. R. T. Vann of North Carolina. Of this volume Dr. Robertson says: "It is a rare book, full of the noblest truths put in the most attractive way. Dr. Vann has a way of his own. He scintillates with gleams of light and is loyal all the time to Christ."

Senator Bailey Votes

Josiah William Bailey, representing North Carolina in the United States Senate, Washington, D. C., takes delight in casting his vote in behalf of the same book. He says: "I consider his sermons priceless. So far as I know no nobler human being has appeared in my life than R. T. Vann. The impression of his first sermon will go with me to the end."

Cherished by Brewer

From Charles E. Brewer, president Meredith College, Raleigh, N. C., comes further word about his intensely interesting volume. He writes us: "I shall always cherish the book and be grateful to author and publisher. A most interesting series of sermons to prove a source of inspiration and help to all." Listed at only \$1.50, this new volume may be ordered from Mr. Keith C. Von Hagan, Manager, Baptist Book Store, 161 Eighth Ave., North., Nashville, Tenn.



That the wealth of the United States today is four times as great as the total wealth of the entire world was in 1775 A. D.?

That in the United States there are 60,000,000 people who hold life insurance policies, the total maturity value of which is \$110,000,000,000?

That there are 27,000,000 automobiles in the United States, 20,000,000 telephones, 13,000,000 radios and 60,000,000 electric devices for doing some part of human labor?

THE NEWS BULLETIN

Hiding Real Cause of Spanish Revolution Gets Secular Press in Jam

Contradiction in Its Interpretations Show the Usual Predicament of Those Who Dodge the Truth—Fifty Thousand Priests and Nuns Reported in Flight and More Than Sixty Million of Church Property Damaged.

The daily press hiding the papal issue in the Spanish revolt is up against developments it cannot explain. Out of the surging emotions of the Spanish people leaped the pent-up resentment of generations as May 10th and 11th, Roman Catholic churches, convents and Jesuit institutions at a vastly greater sum were burned to the ground and fifty thousand priests and nuns, according to reports, perhaps exaggerated, fled to more tranquil scenes.

More than a score of buildings were burned in half a dozen cities and towns. It was perhaps the most violent demonstration of anti-Catholicism ever staged, however, with so little actual mob violence to priests, nuns and monks. These fled, but were allowed to escape by the mobs almost as though nothing unusual was happening. The pope in retaliation orders claims filed against the new regime for indemnity.

The daily press in this country having dodged the real issue from the first took a wild fling and laid the riots to Communists. But when the Republican officials of Spain prepared charges against King Alfonso and a publisher for instigating a counter-revolutionary plot they gracefully backed down.

This, however, was an explanation that does not explain, for Alfonso is not the kind of King whose plot would turn to the destruction of the property of his greatest helpers and long-time aids.

There would seem to be the speculative possibility that he had turned upon the church because the priests had weakened in the face of the Republican victory and sacrificed him to save the church, but intrigue and bad faith and plotting and schemes run too deep throughout the whole proceedings.

But the rise of Republican sentiment was first of all Anti-Rome. As a matter of changing the form of government the first essential was removal of the King.

The next would be separation of church and state. But the people were not concerned for the removal of the King so much as for the unhorsing of the church though of course he was very emblematic of the church's rule and sway.

The Real Cause

The real causes of the uprising were no doubt chiefly two, namely:

"The people were expressing their resentment against the thing they conceived to be their chief oppressor.

"Second, they felt the elections had not served sufficient notice on either the temporary heads of the government or the church dignitaries to serve the purpose intended by the vote which had ousted the king, and demanded a changed order of things."

We make this last assertion on the basis of the fact that Cardinal Primate Segura, who since the riots has fled the country, had caused to be read in all the churches a pastoral letter urging all Catholics to "vote for parliamentary candidates who would defend the interests of the church."

This parliament would, of course, be voting on the separation of church and state and his pastoral letter was an open threat to the wishes of the people who had made the resignation of the King virtually mandatory.

And it is only in the sense that Alfonso and this Cardinal Primate were plotting together that his indictment would seem to have any connection with the church burning. And this Cardinal, like the King, landed in Paris as he flew from the people's wrath. The whole incident however just serves to emphasize anew that those who know the church best, by long oppression, react most violently toward her when they break her bonds.

Arthur Brisbane, who should know better, goes off on a wild tangent May 15th assuming the burning is a counter Republican plot. On either end of such a dilemma would be the King and his following, and Communists on the bottom screen. What strange bed fellows!

What the press and other sources are withholding from the public is the extent to which this Spanish overturning is an upsetting of priestcraft and popery from stem to stern. No doubt President Zamora is more temperate than the masses. Being a former royalist, and no doubt a good Roman Catholic by birth, his late audiences with the primate and priests may have had some little influence on the people in their determination to be understood.

If the press should undertake to picture the Roman Catholic tyranny and oppression and the extent to which the Spanish rebellion is an earnest fight against popery it would have to publish things that would bring down upon it the wrath of twenty million Catholics in America.

And your daily press dare not do it. It is in the position of the little boy that stories about his doings. He just has to keep on telling more to back up the first one.

When the daily press reveals the truth, it will tell you the trouble in Spain was too much pope.

And now just a little object lesson from Spain in how things are done under concordats which make Romanism the religion of the state; we quote the current May issue of The Churchman's Magazine, London (page 116):

"The Cardinal of Barcelona wrote the King because forsooth a new Evangelical Church was about to be opened in that city. The King replied on May 22, 1905:

"I have read with profound sympathy the letter which your Excellency forwarded to me concerning the attempt to open the new Protestant Chapel in the Catholic city of Barcelona. As a Catholic King, a submissive son of, and believer in, the only true Church, I am deeply pained by this new attack upon the faith of our fathers, and the State religion whose destinies are at present confided to me by Divine Providence. I have no hesitation in assuring you, Senor Cardinal, that I shall do all that is possible, within my functions as a Constitutional Sovereign, so that my Government may stop the proposals laid before me."

"All will remember the manner in which King Alfonso with his Queen humiliated themselves in December, 1923, at the feet of the Pope in the Vatican. Both the Sovereigns fell on their knees and kissed the foot and ring of the Pope in a ceremonial scene in the presence of the Sacred College of Cardinals. King Alfonso then read an address in which, after petting the Pope as a champion against Prot-

estantism, he made this solemn promise:

"That if you should one day proclaim a crusade against the enemies of our holy religion, Spain and her King, faithful in all things to your commands, will not forget the post of honor which their glorious traditions assign to them for the triumph and the glory of the cross."

Here you have the picture of the perfectly operated Roman Catholic state.

This is what Rome means to accomplish in the campaign "to make America Catholic."

And all she asks of us is tolerance enough to get the job complete.

(Editor's Note: This news story is taken from The Monitor, Aurora, Mo., May 23. We give it because so few of our readers avail themselves of such a needed publication. This article is worth saving, for it lets one see how utterly enslaved by Rome is our secular press, and how news is hidden when Rome is attacked. On May 23 Spain formally declared for absolute religious freedom.)

COMMENCEMENT EXERCISES AT UNION UNIVERSITY

Commencement exercises at Union University, Jackson, Tenn., were held May 24 and 25 with the Rev. Dr. Robert J. Bateman, pastor of the First Baptist Church of Memphis, delivering the baccalaureate sermon. The 1931 senior class at Union is composed of more than eighty students. Approximately one-half of this number received their degrees at the May convocation while the others will be conferred in August.

The annual sermon to the J. R. Graves Society of Religious Inquiry, composed of the ministerial students on the campus, was delivered by the Rev. Dr. J. W. Porter. Dr. Porter is the donor of the Porter award which is given each year to the preacher student who delivers the best oration on a given subject.

Monday morning the board of trus-

tees met and transacted the usual routine of business. The exercises on Monday afternoon consisted of the Fashion Show which is presented each year by the Home Economics Department. More than 125 dresses were presented by some seventy-five girls.

The graduating exercises were held on Monday night at the First Baptist Church. The degrees were conferred and medals presented to the outstanding students. Four members of the class contested for the Strickland medal which is given each year to the best orator of the class.—John J. Hurt, Jr.

PROGRESS OF THE SERVICE ANNUITY PLAN

The writer was appointed managing director of the Service Annuity Department of the Relief and Annuity Board on September 1, 1930. About October 1 we began to secure the agreements of pastors to participate in the plan. We now have the agreements of more than 850 pastors. These agreements in most cases are conditioned upon the participation of the churches that these pastors serve. The number of pastors whose agreements we have is nearly three times the number required to put the plan into operation and far exceeds the number we had expected to secure within this time.

But the plan cannot be operated without the co-operation of the churches also. So about February 1, 1931, we began to make our main endeavor the enlistment of the churches. Most of the churches make their budgets in the fall and winter, therefore we are securing now the signed agreements of deacons and finance committee members in the churches churches the inclusion of the Service Annuity Plan in their next budgets. We are very happy that almost without exception the laymen when approached are making such agreements. We now have such agreements from

(Turn to page 16.)



HAVE A COUPLE OF CHOCOLATE BARS ON THE BLACK FLAG COMPANY

You pay less for Black Flag Liquid. It saves you money enough to buy something else you want—often enough to buy a couple of chocolate bars, for instance. Black Flag Liquid is the quickest, surest insect-killer on the market. Rids your home of flies and mosquitoes. A pleasant-smelling vapor. Harmless to humans and pets. Money-back guarantee. Buy a can to-day. © 1931, B. F. CO.

BLACK FLAG LIQUID KILLS FLIES AND MOSQUITOES—DEAD!



BAPTISTS STICK TOGETHER



SANDERS TRANSFER AND STORAGE CO.
129 Eighth Ave., N. Nashville, Tenn.

THE YOUNG SOUTH

The Happy Page for Boys and Girls.

Send all contributions to "The Young South," 161 Eighth Ave., N., Nashville, Tenn. Letters to be published must not contain more than 200 words.

This week we have three states besides our own represented in the Young South. That is fine indeed. We welcome Willmetta Bowman of North Carolina, the "Tarheel State;" Eckel Fuller of Virginia, the Old Dominion; and Mary Lou Winstead of Missouri, the "Show-Me" state. They have sent us some more questions to puzzle over. Who will be the first to send us a correct list of answers?

Our page is picking up. How about those new subscribers, boys and girls? Remember, if you send us just three new ones for one year each, we will send you that thrilling story book, a great big book all for your own. You can get the subscriptions from the parents of your Sunday School friends. Tell them about our paper and this page. Get the children to beg for the paper and their parents will give you the subscriptions and you get the book.

ANOTHER "TARHEEL" JOINS

Dear Young South: We have been taking the Baptist and Reflector quite a while, and I especially enjoy the "Young South." It is interesting to answer the questions asked by boys and girls.

I am eleven years of age and in the eighth grade. I go to church every Sunday. I read the Bible daily. I am sending some questions which I wish to be answered in the "Young South."

1. How was the Garden of Eden refreshed before man was placed there to attend it?
2. What is the meaning of the name Cain?
3. Where was Abram born?
4. What sorrowful event happened at Bethel?—Willmetta Bowman, Bakersville, N. C.

A MISSOURI GIRL COMES

Dear Young South: I am a preacher's girl and we take three religious papers. They are Texas, Tennessee and Oklahoma. I am twelve years old and hate to miss church as I am a member. I am sending some Bible questions that I wish you to publish:

1. Who was Jesus?
 2. What writer told of "The valley of shadow of death?"
 3. Who succeeded Moses as a leader of Israel?
 4. What five books of the Bible have only one chapter each?
 5. When hanging on the cross, what did Christ do for his mother?
 6. What is the world's most famous poem?
 7. What did Solomon choose when the Lord offered him what he wanted?
 8. What woman was paid for nursing her own baby?
 9. Who asked, "Am I my brother's keeper?"
 10. How did Stephen imitate Christ in his death?—Mary Lou Winstead, Disloge, Mo.
- (We are glad to have this new member from Missouri. What other state will join?—Uncle John.)

Dear Young South: This is the second time I have written to the Young South page. I enjoy reading it very much. It becomes more interesting to me when I see so many letters from the boys and girls. We ask questions in our Sunday School every Sunday and I enjoy answering them very much. I am a member of the Eagleville Baptist Church. Brother McPherson is our pastor. I am sending a few questions which I wish to be published on the Young South page:

1. What two chapters in the Bible are alike?
2. In what book is the name "God" not mentioned?

3. What four things does the Bible contain by which we may pattern our lives?

4. Who closed the door of the Ark after the entrance of Noah and his family?—Marietta Holton, Eagleville, Tenn.

A VIRGINIA BOY JOINS

Dear Young South: I am a boy twelve years old and ready for the eighth grade. I am a member of the Cedar Grove Baptist Church. I enjoy reading the Baptist and Reflector. I am always anxious to read the Young South page. I love to read the letters of other boys and girls. I am sending a poem, "Somebody's Mother," which I wish to be published.—Eckel Fuller, Speers Ferry, Va.

(We are happy to have this new member and welcome him to our family. We are also glad to have the poem and trust every reader will memorize it.—Uncle John.)

Dear Young South: I am a little girl nine years old and in the fifth grade. I love to go to Sunday School and church and go every Sunday I can. Our pastor is Rev. L. A. Hurst. I sure do enjoy the Young South page. I run for the Baptist and Reflector as soon as it comes and turn to the Young South

SOMEBODY'S MOTHER

(Author Unknown)

The woman was old and ragged and gray
And bent with the chill of the winter's day.
The street was wet with the recent snow,
And the woman's feet was aged and slow.

She stood at the crossing and waited long
Alone, uncared for, amid the throng
Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of "school let out,"
Came the boys like a flock of sheep,
Hailing the snow piled white and deep.

Passed the woman so old and gray,
Hastened the children on their way,
Nor offered a helping hand to her,
So meek, so timid, afraid to stir,
Lest the carriage wheels or the horses' feet
Should crowd her down in the slippery street.

At last came one of the merry troop,
The gayest laddie of all the group;
He paused beside her and whispered low,
"I'll help you across if you wish to go."

Her aged hand on his strong young arm
She placed, and so, without hurt or harm,
He guided her trembling feet along,
Proud that his own were firm and strong.

Then back again to his friends he went,
His young heart happy and well content,
"She's somebody's mother, boys, you know,
For all she's aged and poor and slow;

"And I hope some fellow will lend a hand
To help my mother, you understand,
If ever she's poor and old and gray,
When her own dear boy is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer she said
Was, "God, be kind to the noble boy
Who is somebody's son and pride and joy."

page the first thing. We go to the Idlewild Baptist Church. My Sunday School teacher is Mrs. Anna Mae Holland. She is fine.—Berna Bea Kelly, Athens, Tenn.

A VISIT TO AN INDIAN WEDDING

By Florence Rowland

Several weeks ago we heard that there was to be a wedding in a nearby village so we all went, taking our munshi (teacher) with us. (Now there is no harm in skipping class providing the teacher skips, too, is there?) In spite of all the Indians in America who say that there is no child marriage, the fact that there is still remains. This wedding was that of a boy sixteen and a girl twelve. The parents had been long in preparation and the festival lasted five days. (Think of taking five days in which to get married!) On the day we went the young bridegroom was to be formally introduced to his wife. He was taken from his home and placed in a beautiful palanquin in which he was carried to the home of his bride. He then stood without the door, waiting for the auspicious moment for entering, and he certainly wasn't the happiest looking boy I have seen. A woman came out and with a pan of ghee (clarified butter) she completely encircled him again and again, thus breaking the charm of any evil spirit. Then his future mother-in-law came out and washed his feet. (You remember that Indians wear no shoes, thus the ceremony was easily performed.) A coconut was then broken at the entrance and that was the final evil destroyer, and the boy entered. May I just add the symbol of marriage in Indian is not the finger-ring but a round piece of gold like a charm tied around the neck.

We had been seated near-by (oc-

cupping the only chairs available) and had been given the guests' gifts—a plantain (small banana), a flower garland, some betel nut (chewed like tobacco), and had been thoroughly sprinkled (I almost said drenched) with rose-water. During all this the musicians were playing music and adding to the noise already there. And to think these children were about to be married or betrothed, as it is called! The betrothal ceremony is the binding ceremony and the marriage is consummated when maturity is reached. I know of a two-and-a-half-month baby girl betrothed to a three-year-old baby boy, and of a girl of three to a boy of seven, and of a girl of nine to a boy of twenty, and countless similar ones.

As bad as child marriage is, child widowhood is worse. Should that baby boy of three years die, his betrothed wife of two and a half months would become a widow. Hindu widows are not allowed to remarry and the life of a widow in India is worse than death. It is believed that her husband died because of some sin which she had committed in one of her former incarnations. All her jewels are taken from her, her head is shaved, she is given one garment and allowed one meal a day, and that a meager one. She performs all the menial tasks in the household of her husband. One need be thankful for any progress which India makes and especially for this marriage bill which will prevent some of this misery.—Young People.



HARD BOILED

A bobbed hair waitress very much out of sorts sailed haughtily to the table at which sat a gouchy customer. She slammed the cutlery, snatched a napkin from the pile and tossed it in front of him, then striking a furious pose snapped, "What 'ch want?"

"A couple of eggs," growled the customer.

"How 'ju want 'em?"

"Just like you are."

"Hello, hello, is this you, Mac?"

"Aye."

"Is this MacGregor I'm talking to?"

"Aye; spe'kin."

"Well, Mac, it's like this: I want to borrow fifty dollars—"

"All right. I'll tell him as soon as he comes in."

"Could I see General Blank?"

"I'm sorry, but General Blank is ill today."

"What made him ill?"

"Oh, things in general."

A DIFFERENCE

"Meenister," said Donald sadly, "Ah think ye've deceived me. Did ye no' say that if ah got married ah'd be at the end of ma troubles?"

"Ay," replied the minister, "I did, but I didna say which end, Donald."

SPEEDY

Teacher: "Tell me five of the most important races of man."

Small Boy: "The hundred yards, the two hundred yards, the quarter, the mile, and the hurdles."

WORTH A DIME

Conductor: "Change for Marietta! Change for Marietta!"

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

DOUBLE CHECK, BUT NO CHECK

Son in college was applying pressure for more money from home.

"I cannot understand why you call yourself a kind father," he wrote his dad, "when you haven't sent me a check for three weeks. What kind of kindness do you call that?"

"That's unremitting kindness," wrote the father in his next letter.—Capper's Weekly.



Sunday School Administration

W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

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

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

**SUNDAY SCHOOL ATTENDANCE
MAY 24, 1931**

Memphis, Bellevue	1,401
Chattanooga, First	1,321
Nashville, First	1,263
Knoxville, Bell Avenue	952
Memphis, Temple	924
Chattanooga, Brainerd	787
Maryville, First	710
Knoxville, Fifth Avenue	699
West Jackson	696
Memphis, La Belle	692
Chattanooga, Rossville Tabernacle	598
Johnson City, Central	587
Nashville, Belmont Heights	577
Chattanooga, Avondale	569
Nashville, Judson Memorial	547
Morristown	492
Chattanooga, Calvary	490
Nashville, Eastland	463
Nashville, Edgefield	463
Nashville, Park Avenue	458
Cleveland	439
Fountain City, Central	430
Chattanooga, St. Elmo	426
Chattanooga, Tabernacle	425
Chattanooga, Northside	415
South Knoxville	410
Memphis, Seventh Street	392
Newport	387
Knoxville, Lincoln Park	359
Chattanooga, Redbank	355
Paris	355
Humboldt	351
Trenton	338
Chattanooga, Chamberlain Ave.	315
Memphis, Highland Heights	306
Chattanooga, Clifton Hills	306
Chattanooga, Oak Grove	305
Chattanooga, Central	304
Chattanooga, East Lake	303

SUNDAY SCHOOL NOTES

TRAINING SCHOOL AT TULLA-HOMA

It has been our joy and privilege to spend the past week working in the office during the day and teaching in the training school in our own church at night. Three classes were taught as follows: "Winning to Christ," by O. L. Rives, pastor; First Division Sunday School Manual, Miss Zella Mae Collic; Second Division Sunday School Manual by the writer. There were more than fifty enrolled in all the classes with an average attendance of 43. No class had less than a dozen. At 8:20 each evening C. E. Wright of Winchester brought us a short but very impressive message on the general topic of evangelism. His topics up to Thursday night were: "The Divine Christ," Monday night; "The Divine Religion," Tuesday night; "Divine Book," Wednesday night, and "The Divine Task," Thursday night. Interest was good all the week through and it is hoped the foundation laid for a great revival to begin on the Sunday following. A. M. Nicholson of Orinda is to be the preacher throughout the revival. A complete census was taken and Miss Collic did a fine piece of work in collecting this information and getting it in shape for the use of the pastor and church in the days to follow.

Douglas Hudgins conducted a training school at Goodlettsville Church last week, co-operating with the pastor, Young Floyd Huckaba. A census was taken and a fine class in "Building a Standard Sunday School" was taught during the evening periods.

THE SUNDAY SCHOOL CONVENTION AND ENCAMPMENT AT OVOCA, JULY 26 TO AUG. 1

We call especial attention to the encampment coming on immediately following the B. Y. P. U. encampment

and convention which meets at Ovoca. We are planning a great program of study classes, Bible study, conferences and special addresses. It is hoped that many of our superintendents and teachers as well as hosts of others may attend this meeting and get great good from the study and fellowship. Some suggestions of information might be helpful to those desiring to attend.

The encampment is to be a separate meeting from the B. Y. P. U. week and will have a separate contract with the management. This will make it possible for those who come for one of the meetings only to get the special rate.

Time: July 26 "noon" to August 1 "noon."

Place: Ovoca (near Tullahoma). Rates: \$1.50 per day for those who stay throughout the entire program; \$2.00 per day for less time; 50 cents for single meals.

Railroad Rates: Special summer rates will be on throughout the season with a one and one-third rate to and from Tullahoma. We are asking a special rate for these two separate meetings which will be announced in leaflet within the next few days.

Transportation: For those coming on the trains free transportation will be furnished from the station to the place of meeting (three miles) by cars furnished by loyal and visiting Baptists. Frank Collins will be in charge during one of the meetings and the local B. Y. P. U. the other week. All trains will be met where people are expected.

Program: The program is the best that can be gotten together. Study classes, conferences, Bible study under great teachers, inspirational addresses, recreation, fun, fellowship, worship, sleep.

Rooms: For parties coming together cottages may be secured and parties kept together provided enough people come in the party to fill the cottage. The cottages hold from 12 to 20 people. Write for reservation.

RURAL CAMPAIGN

We are putting on a very limited number of summer workers this season, but want to make their work count for as much as possible. With this in view we are placing a worker over from two to four associations with a view to organizing, grouping and training the local leadership in both the local church and the association. In several associations plans have been laid to conduct a series of officers training camps where the superintendents and officers as well as the teachers and others who want to come may be taught the real work of Sunday School administration with definite attention to the duties of the officers who must after all do the work. If your association desires a campaign like this write us at once so we may plan for it.

EVANGELISTIC CAMPAIGN IN CUMBERLAND

In Cumberland Association we are co-operating with the Associational Committee in putting on an evangelistic campaign all over the association. Twelve meetings will be held by groups with volunteer preachers doing the work. One group will begin the first week in July, one the second and one the third. These will be followed with our Sunday School workers who will help to take a census and follow up the work done in the revival. This bids to be a great program. We would like to try out one association in each end of the state like this.

**EDUCATIONAL PROGRAM
JUNE 26**

The Convention voted last fall to give privilege to all the colleges to put on special campaigns in the three sections of the state in the interest of the schools in the three sections during the month of June closing with a special program on the 28th. In East Tennessee the program is being pressed in the interest of the mountain schools. In Middle Tennessee in the interest of Tennessee College and in West Tennessee in the interest of Union University. This department has been asked to back this program and we are glad to do so. We want to co-operate with every educational agency of our state and Southland if we know how to be of service. Programs have been prepared for these special efforts and in Middle Tennessee we are aiding in the program for the full day, giving a short program at the Sunday School hour, suggesting a special sermon on Christian education at the regular hour, followed with an offering. Then at the B. Y. P. U. we are suggesting that the young people put on the little play, "When All the Family Agree," written by Miss Kelly Hicks of Shelbyville, and prepared for this special occasion. This can be had by writing Dr. E. L. Atwood or this office and may be used in all sections of the state. The story applies to all Christian colleges alike.

Following is the suggested program for the entire day of June 28:

ALL DAY PROGRAM

On Christian Education in the Interest of Tennessee College for Women, June 28, 1931

1. Special Educational Program for the Sunday School Hour.
2. Special Sermon by the Pastor or Some Volunteer Speaker at 11:00 O'Clock.
3. Special Offering to Go to Tennessee College.
4. Special Program at the B. Y. P. U. Hour With a Short "Pageant."
5. Recognition of Returned College Students.
6. Special Sermon on Christian Education.
7. Final Round-Up of the Tennessee College Love Gift.

Note

Occasion—Twenty-fifth Anniversary of the College.
Aim—\$25,000 Love Gift.
Plan—Every Church participating.
Purpose—To make possible an education for girls under religious influences.
Similar program is being prepared for East and West Tennessee.

B. Y. P. U. NOTES

June is B. Y. P. U. month and we have before us a wonderful opportunity for state-wide service. Let us all get together for a mighty program of enlistment and education during June. First the Regional Conventions are all on and the group meetings and General Convention in the various associations to be held. Much extension work should be done by every association.

We print below the programs for June:

SCHEDULE OF ACTIVITIES FOR SECOND AND THIRD QUARTERS

Second Quarter—April, May, June
"Tests of Christian Living," "Tests Through Our Gifts," "Tests Through Decision," "Tests Through Social Contact," group meetings discussing the theme, "Some Tests of Christian Living."

Third Quarter—July, August, September

"Expressions of Christian Living," expression by "Helpings Others," expression "By Winning the Lost," expression "By Training Others," group meetings with central topic, "Others."

Program for June

- General Theme, "Tests of Christian Living"
2 P.M. Sunday
Group Leader Presiding
2:00—Devotions "Experiences," in sentence talks. Prayer.
2:15—Reports from all churches in writing using blank forms (2

- minute talks by representatives from each church).
2:35—General topic, "Tests of Living," 6 minute talks.
1. Tests Through Dedication.
2. Tests Through Private Devotions.
3. Tests Through Social Contact.
4. Tests Through Church Attendance.
5. Tests Through Giving.
3:05—Special music, visiting union.
3:15—Address, "Testing by Fruit Bearing," special speaker.
3:45—Ovoca, Where, When, Why, Who Are Going From This Group, From Any Union?
4:00—Adjourned to meet ?

Program for June

- General Theme "Enlistment"
2:00 P.M. Sunday
Group Leader Presiding
2:00—Devotions "Favorite Scriptures and Special Prayers."
2:15—Conditions in My Church (2 minute talks). "From Every Church in Group."
2:30—Report of the Group Leader in Writing With Comments.
2:40—General Topic, "Enlistment." (5 minute talks).
1. "How We Enlist Our Members in the Study Course."
2. "Enlisting Our Members in Tithing."
3. "Preparing Social Program."
4. "Extension Work."
5. "Enlisting Our Young People for the State Convention and Encampment."
3:10—Reading or Special Music, May-be both.
3:20—"Enlarging My Personal Influence."
3:30—Address, "Making My Life Count for Most" (decision).
4:00—Ovoca, Ovoca, Ovoca, Where, When and Why.
Adjournment.

SUGGESTED PROGRAM FOR ASSOCIATIONAL B. Y. P. U. CONVENTION JUNE, 1931

- 10:00—Devotions, "Stewardship of Self."
10:30—Reports From All the Unions With Brief Suggestions.
11:00—General Topic (8 minute talks) Programs.
1. "Our Schedule of Activities."
2. "Our Goal for 1931."
3. "A Worthy Program for Our Association."
4. "A Worth While Program for a Local Church."
5. "The Standard as Program for a Local Union."
11:45—Address, "Training for the Right Kind of Living."
12:15—Adjournment for Lunch.

Afternoon

- 1:30—Devotions, "Stewardship of Service."
1:50—Special Music.
2:00—General Topic, "Meetings" (10 minute talks).
1. "The Weekly Meeting, How Prepare for, How Make Interesting."
2. "The Business Meeting, Its Importance and When and How."
3. "The Social Meeting, What, Who and How."
2:30—Special Music.
2:40—Address, "Training for Efficient Service."
3:00—Demonstration Program (character to be decided by leader).
Adjournment.
(If Night Service)
7:30—Devotions, "Stewardship of Substance."
8:00—Address, "A Challenge to Our Young People to Set Standards for the Future."

GOOD SCHOOL AT UNION CITY

Jesse Daniel writes from Union City: "Things going well here. Good school, fine interest. I also had a great week at Halls last week.

We give below the full program of the East Tennessee Regional B. Y. P. U. Convention meeting at Brownsville. This is the last of the Regional

Conventions and we trust that everybody will come who can and enjoy this splendid program on the 16th of June.

PROGRAM REGIONAL B. Y. P. U. CONVENTION
No. 4

Meeting With First Baptist Church, Brownsville, June 16, 1931
Schedule

- Morning Session**
Vice-President Andrew Caldwell presiding.
Pianist, Miss Mary Lee Hurt, Jackson.
Song leader, E. A. Patterson, Memphis.
10:00—Devotions, "Stewardship of My Talent," Homer G. Lindsay.
10:20—Reports by Associations and Churches.
10:40—General Discussion—Ten Minute Talks.
1. "The Aim of the B. Y. P. U.," A. L. Bowman, Parsons.
2. "The Program of the B. Y. P. U.," Joe Hilliard, Trenton.
11:00—Special Music.
11:05—Address, "Training in the Essentials of Christian Living," W. L. Smith, Memphis.
11:20—Pointed talks, "Test of Christian Living."
1. "Place of the Social in Training," Mrs. Mary Miller Freeman, Paris.
2. "Place of Giving in Training," John Woodson Keathly, Brownsville.
11:40—Address, "Training for the Testing Time," W. D. Hudgins.
12:10—Adjournment.
Lunch with Good Fellowship.
Afternoon Session
1:30—Devotions, "Stewardship of My Calling," Homer G. Lindsay.
1:50—General Topic, "Expressions in Christian Living."
1. "Helping Others," Robert Marshall, McKenzie.
2. "Winning Others," Janey Bilderback, Memphis.
2:10—Address, "Training for Effective Service," Mrs. A. L. Crawley, Humboldt.
2:40—Music.
2:50—Topic, "Results in Christian Living."
1. "Efficiency, What It Is," Roxie Jacobs.
2. "Loyalty to the Church and Denomination," Glen Ramsey.
3:20—Address, "The Test of Our Training," Jesse Daniel.
3:40—Summing Up and Adjournment.
- Evening Session**
7:30—Devotions, "Stewardship of My Time and Influence," Homer G. Lindsay.
7:45—Play.

Let every one see to it that at each of these programs during June "special announcements be made concerning the State Convention and Encampment which meets at Ovoca July 21 to 26."

L. S. Knisley writes from Fountain City: "We are planning a full week of training next week. We will have two classes for juniors, one for intermediates and two for seniors and adults. Dr. Sam P. White of Deaderick Avenue and Mr. and Mrs. Sam Knisley of Grace Church will help us."

Fine suggestion from Dr. Cunningham, Greenville.
Dear Brother Hudgins:

Thought it might be of interest to you that for the past twenty Sundays we have had an average attendance in our B. Y. P. U. of 92, with an average efficiency of 73 per cent. We hope to improve this, but for a church membership of 350 I think that does pretty well. Print this in the Baptist and Reflector and see if any other church with the same membership can beat it. Let us hear from you.

OCCASIONAL LOAF
"Your office is as hot as an oven," said a client to his lawyer.
"So it ought to be. I make my bread here."—The Reflector.

LIQUOR JOBS

Nothing has raised so great a storm of protest among the wets in recent months as the Woman's Christian Temperance Union denial of their absurd claim that two million men would be employed in case of a repeal of prohibition.

Just prior to prohibition the liquor business endeavored to scare the country by proving that 498,000 men in the liquor business and allied trades would lose their jobs. How can a business that had only 498,000 jobs to lose when it stopped, offer two million jobs in case of a resumption of the business, particularly under the reduced program promised by the wet formula, "Of course we do not want the old-fashioned saloon back again?"

Just prior to prohibition the census reported 62,920 men employed in the strictly manufacturing end of the liquor business. This was one per cent of the wage earners employed in all industries. Furthermore, there

were few men and lower wages in the liquor industry, in comparison with money invested, than in any other business.

For example, for each million dollars invested the liquor business required only 77 men. In every other leading industry from four to seven and a half times as many men were required; and the amount of raw materials used by liquor was insignificant in contrast to other industries.

When the saloons closed, a great stream of money flowed from the liquor industry, with its few employes and small use of raw materials, to legitimate industries using tremendous supplies and employing many times the people in liquor manufacture. This phenomenon expanded the basic industries. Money in the form of increased wages went into more wage earners' pockets; and the economic change occurred which definitely raised American living standards, gave us more and better homes, and

kept our bulk of savings at a high point throughout a world-wide depression in which the United States maintained itself at a much better level than any other country, particularly those countries with a large drink bill.

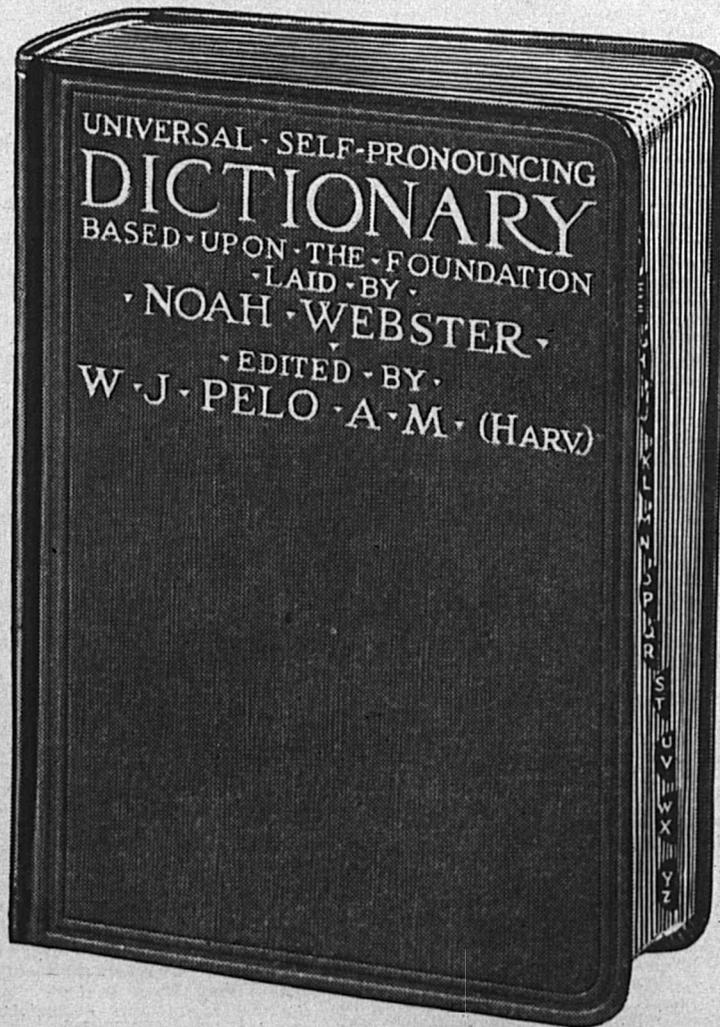
The probability is that an immediate repeal of prohibition in the course of a year would turn the course of American purchasing power from homes, home making, home building, automobile buying, radio buying, clothing, food and education, so that there would be a business panic of severity and extent in contrast to which the present economic depression would be a minor experience.—Christian Advocate.

TIMES CHANGE

As a rule, young men don't marry a girl on \$25 a week, as they used to. It seems that the girl must be earning at least twice that much before they will even look at her.—Grinnel Malteaser.

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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.

Young People's Department

Miss Ruth Walden, Secretary

"I will follow the upward road today.
 I will keep my face to the light.
 I will think high thoughts as I go
 my way.
 I will do what I know is right.
 I will look for the flowers by the side
 of the road.
 I will laugh and live and be strong.
 I will try to lighten another's load
 This day as I fare along."
 —Selected.

JUNE IS "YOUNG PEOPLE'S MONTH"

The program topic for June is "Youth and Christ's Program." W. M. S., why not now plan something extra for your Y. W. A., G. A., R. A., or Sunbeam Band—an outdoor meeting, with a little picnic added; a mother and daughter banquet, or father and son banquet, or the like? If you have none of these organizations or lack any of them, plan to organize. Give your young people a chance in this splendid missionary training. Youth has a place in Christ's program of world redemption.

Then June is Ridgecrest time (June 16 through 26th). Why not send a representative from your Y. W. A.? Tennessee hopes to have fifty happy girls as her delegation this year. Your Y. W. A. should be in the group which says "It's Ridgecrest for me!" (Write the W. M. U. Headquarters, 161 Eighth Avenue, North, Nashville, for information.)

Also June is the time to be actually planning to attend your Divisional G. A. or Y. W. A. house party. You have not forgotten, have you? The dates are: Middle Tennessee at Tennessee College, July 13-15, for G. A.'s; Y. W. A.'s, September 5-7. In East Tennessee at Carson-Newman College, July 21-23 for G. A.'s, and July 24-26 for Y. W. A.'s. In West Tennessee at Union University, August 4-6 for G. A.'s and August 7-9 for Y. W. A.'s. The young people's secretary is already planning the programs for these, and is hoping that each G. A. and Y. W. A. will be represented. Miss Lolita Hannah of Japan promises to be in the Tennessee College and Carson-Newman ones, and Mrs. W. Q. Maer of Chile in the Union University ones. Other splendid speakers and leaders will be there. Come and join us in the fun, inspiration and study! Three dollars will cover registration and board for the three days.

Intermediate G. A. members are especially urged to attend. Junior G. A. members are invited provided the counselor or some older person from the W. M. S. will come with them. There will be classes, conferences, etc., for each group. Counselors are especially invited. Also girls between the ages of 9 and 17 years who are in churches where there are no G. A.'s. The same is true of the Y. W. A. girls.

Then June is Orphans' Home month. The playlet has been sent to each organization, and we hope a large contribution and many Octagon coupons will be coming in.



Tennessee College, Murfreesboro, where our Middle Tennessee house-parties will be held.

SUGGESTED PROGRAM NO. 1 FOR YOUNG PEOPLE'S RALLY

Young People's Leader, Presiding
 Song period: "Joy to the World," "I Love to Tell the Story," "The King's Business."
 Devotional: "The Call of Youth."
 1 Samuel 3:1-11 (with remarks).
 Roll call of all young people's organizations.



Some of the children at our Tennessee Baptist Orphans' Home.

"Our Literature." (Have an enthusiastic Y. W. A. member speak five minutes on "The Window"; a leader of a junior organization on "World Comrades." Take subscriptions.)

Playlet: "Snap Shots of the House Parties."

Sunbeam hymn (by all Sunbeams present).

Address: "Youth Gifts." By a pastor or the superintendent or one interested in young people.

Lunch.

Devotional: "Our Choice." Joshua 24:14-18 (with remarks).

Hymn: "We've a Story to Tell."

Recognition of all leaders of young people's organizations. (If there is room on the platform, have these seated on it at opening of afternoon session.)

Business session. Associational superintendent in charge.

Adjournment.

PROGRAM NO. 2 (TOURNAMENT) Associational W. M. U. Young People's Rally, Young People's Leader Presiding

Hymn.
 Devotional. (Same as suggested in Program 1.)

Y. W. A.

1. Talk (five minutes): "History and Meaning of W. M. U. Emblem or Pin," found on page 8, "Why and How of the W. M. U."

2. Series of posters illustrating five Y. W. A. pearl ideals. Prayer, Bible Study, Mission Study, Personal Service and Gifts.

G. A.

1. Talk (five minutes): "What the G. A. House Party Has Meant to Me." Or, give impersonation of one of the characters in "The Traveling Story Hour."

2. Scrapbook on a foreign country, or song by each Girls' Auxiliary in foreign language (give one stanza and chorus). You will find a number of these in recent copies of "World Comrades."

R. A.

1. Quiz on material as given on the two R. A. programs in May issue of "World Comrades." (Each R. A. Chapter is urged to study these before Rally, and one is chosen to represent the Chapter in the contest. Have sort of a "spelling match." Associational leaders makes out questions for rally.)

2. Poster: Outline map of Tennessee showing location of Headquarters, of State Mission Board, W. M. U., Educational Department, Baptist institutions, etc.

Lunch.

Sunbeams

1. Each band sing a children's song.
 2. Representatives of each band or entire band in unison give names of main state W. M. U. officers. (See Handbook, sent free from 161 Eighth

(1) That W. M. U. members be alert in urging loyal women in all communities to qualify as voters.

8. To strengthen the action of the Union in requesting the continuance of "Home and Foreign Fields," we pledge ourselves to an intensive effort to secure new subscribers for the magazine.

9. That we request editors of W. M. U. page in state denominational papers to give publicity to these resolutions at the earliest date possible.

10. That the W. M. U. approve and heartily co-operate in the proposed program for a simultaneous Every-Member Canvass in every church as proposed by Dr. Dodd in presenting to our Union the request of a representative group of Southern Baptist men.

11. In recognition of an especially gifted and efficient service to our Union and in appreciation of the rare financial genius of our beloved treasurer of W. M. U., Mrs. W. C. Lowndes, we would here and now record our gratitude for her thirty-six years of incomparable service and congratulate ourselves upon the skill and foresight with which she has safeguarded our finances without injury to the development of our work.

Respectfully submitted,
 MRS. G. R. MARTIN,
 MRS. HANS BUSCH,
 MRS. F. W. ARMSTRONG,
 Chairman.

EXCERPTS FROM LETTER FROM MISS NEIL YOUNG

Abeokuta, Africa

I want to tell you about a W. M. U. trip I have just made. Miss Anderson went with me, as it was school holidays. We sailed the day after Christmas on a German boat. All our loads got on the boat, but our boy and two girls were left behind. It nearly killed us, for it was to be a very hard, trying trip, and there we were without a cook or a soul to do one thing for us. It was a miserable and unhappy trip to Port Harcourt, which took two days and nights. We were met at Port Harcourt by the pastor, who is also superintendent of a big district, having more than forty churches. We got in his canoe about 4 o'clock, and we reached Bugama, our destination, after 12 o'clock at night. As we had no boys and girls, we had to set up camp with pastor's assistance in the home of the paramount chief. The women who happened to be awakened by our arrival came into the room and had a song and prayer. We finally got to bed about 2 o'clock. The pastor said we were to sleep until nine the next morning, and we were quite willing to carry out his instructions; but when it was still black dark we heard weird, queer singing outside, and all at once a throng of women burst into our room unannounced. They sang and prayed, and then each one came around and peeped at us in our camp beds. It was just too funny for anything.

We were in and out of the homes of the people, constantly talking to them, asking questions and learning much. Even the women who could not hear nor speak a word of English would talk with us, and one would really wonder at how much we could make each other understand by our signs and motions. It was a very precious time indeed and we got mighty close to the Lord sometimes. Among the other things we tried to accomplish, we brought back three girls for our school and a young man for the college. A new day is dawning there, and they are pleading for a missionary, and words simply cannot express how greatly they need one. Think of one poor native pastor in charge of all that district, getting around to each church about once a year! What are we going to do? How we must grieve our dear Lord! Surely those who took Him and nailed Him to the cross and thrust a sword into His flesh could not have caused Him any greater pain than we are causing Him today with our unfaithfulness.

On New Year's Eve we all gathered at the church at 10 o'clock, and they had songs and prayers and talks or sermons until the New Year dawned.

Avenue, North, Nashville.)

Judges' report.

Business session. Superintendent in charge.

Note: Hymns and addresses and devotionals may be same as in Program 1.

REPORT OF SPECIAL COMMITTEE ON RESOLUTIONS

1. That the Union enter into an effort to secure new tithers who will promise to tithe for at least four months.

2. That in every church the women and young people who are now tithing form a Tithers' Fellowship League; that this League through prayer, personal testimony and scriptural teaching make a persistent and patient canvass of the other members in the W. M. S., Y. W. A., G. A., R. A. and older Sunbeams, with the expectation that God will bless their prayers and efforts in enlisting new tithers.

3. That in connection with the Y. W. A. 25th Anniversary worthy goals be set for new organizations, new members and gifts after consideration by a committee of Y. W. A. members at the Ridgecrest Camp.

4. That during this year we especially set ourselves to intense activity in teaching the underlying principles of prohibition by every means and through every channel possible.

5. Knowing that it is the boast of the wets that in 1932 there will be several million young people voting who know only that side of the question supported by the wets, we recommend:

(1) That we shall during 1931-32 teach temperance and obedience to the Prohibition Law in every organization we can reach, that our young people may know that no substitute for the Eighteenth Amendment has yet been proposed that would not bring back the saloon in some form. To this end we recommend that the Youth Roll Call of W. C. T. U. shall be promoted in every state, preferably by each personal service chairman during period October 1-15, 1931.

6. Knowing that resolutions of voters do have effect, let every Baptist woman during this significant year take every opportunity to register her stand by resolution and vote as the only effective protest recognized by our lawmakers.

7. In view of the evident urge in the hearts of our women to safeguard national prohibition, and in response to many suggestions the following additional resolution is offered:

Then we were dismissed to go home. At 9 o'clock New Year's day we met again for a big service. After a sermon and lastly the offering, which is brought forward by each one and laid on the table, the whole service took not less than four hours. Some most amusing things happened during that time.

It had been seven years since I had been in that district, so I found many changes and improvements. We were there at the most interesting time of the year. All the people had come for the New Year, and the women turned out well at the meetings in spite of all the festivities that were going on all the time.

Now there is so much to tell I don't know where to begin. First of all, the Calabar women (the tribe living in that particular place) are the bosses. The men do not dictate to them. It is true that they do not educate their women, but they must realize that if they should do so, the women would soon run them away, or make things quite interesting for them. When in that district seven years ago, I was with Mr. and Mrs. Duval and we visited about forty churches, doing sometimes as many as eight a day. These women are beautiful. They do not have the marked faces or the filled teeth of the Yoruba women. They dress in the very best they can get. The men have to provide all the fine clothes, beads and jewelry for them. The chief is the head of the house which may consist of twenty to fifty families, and the houses of each family are called quarters.

I must tell you about a Sunday though. We were up at five in the morning to prepare for a baptismal service about six. We first met at the church for a prayer and then everybody, dressed in solid white, marched to the river where the baptism took place. After it was all over we marched back to the church for prayer and then went home. It really was a great sight, for everybody was there, and this great mass of people, all in white, standing on the river banks, with the fresh green background, and thirty-four candidates also in white marching out into the water made a picture I cannot soon forget. That night the Lord's Supper was observed which service also made an impression on me. The church was filled far beyond its capacity and again everybody must wear white. It was a quiet service, but it took several hours and two and one-half gallons of wine to complete it.

We had to leave our delightful new Calabar friends in Bugama and go on to another place among the Ibo tribe. We left Bugama by 5:30 a.m. in a canoe and we reached Amafa after six hours then (it should not have been over three hours, but small boys were paddling) and a good two hours walk over land. Some parts we had to ride on men's backs and at one place we came to the tide was out and there was only a boggy marsh. We were not allowed to walk across, of course, and we wondered how we were to get across. Finally we saw some men rush and bring a small canoe and we thought they were going to take us in this canoe on their shoulders to the other side. It amused us very, very much. Small stools were placed in the canoe for the two of us to sit on. After being snugly arranged, we waited breathlessly for them to hoist the canoe, and all at once we were doing a perfect toboggan slide across that slimy river bed. It was such a surprise that we nearly killed ourselves laughing. I do wish you could have seen us, for it was a sight fit for the movies. We had so much fun on the entire trip. Our people were feeling very sorry for us being out on this hard trip without our native children to help us, and there we were having the time of our spry lives. However, we were mighty happy when our girls and boy arrived a week later.

We were glad to reach our stopping place at Amafa. We stayed in a three-room mission house, built by the women. It is a very nice comfortable place. The grounds were lovely and so clean. We practically lived in the compound under the trees. We wanted to sleep out there, but the

pastor would not allow us to do so, as there are leopards about in the brush, and, strange to say, after we heard that we seemed to have had no further desire to sleep outdoors. We were the first white ladies to visit that particular district and we were a great curiosity. We had an audience of some hundred, more or less, to watch us cook and eat our food. The pastor would not let them come inside. We organized several W. M. U. societies in that district and had some very interesting meetings with the women in all the churches. We found one girl in school and wondered why she was there, as they seemed so opposed to educating their girls. We learned that this girl, because of some superstition, was doomed to die, but the native Christians protected her and her mother and sent her to school.

Our school at Abeokota is solely in need of another worker to take the place of two who have recently left us. Will you not let us hope to soon have a boat bearing a missionary to relieve the two who are now working there and doing the work of four or five missionaries?

NOT MINE BUT THINE.

By Effie A. Merrill

Aunt Mary settled down comfortably in her rocker and announced, with the air of decision that was her wont: "I cannot see why people do not give their tithes. It is everybody's duty; the Bible says so."

Her niece, Marian, had the slightly different ideas of the younger generation and she objected. "I do not quite see the duty of 'giving a tithe,' Auntie, though I do see the privilege of stewardship. Isn't that the higher viewpoint?"

"Privilege, indeed! It is duty, plain and simple, but I could never see any privilege in it. I religiously give my tithe, because I ought to, but," and she looked as nearly wistful as her determined old face could look, "I don't really enjoy it. And I honestly believe you do it joyfully, Miriam."

"Indeed I do, Auntie," Marian replied. "I thoroughly enjoy being one of the Lord's stewards, but I never really enjoyed being a tither."

"A steward! There's that word again. Stewardship means time and personality, doesn't it? I've never quite understood that, though I've heard a lot about it. What do you mean by it, anyhow? Help your auntie out of her puzzle about it, won't you?"

Aunt Mary did really want to know, so Marian dropped her crocheting and gave her entire attention to making a clear statement of her understanding of the matter. And this is what she said:

"Yes, Auntie, stewardship does include all those things, but I've never gone into it deeply enough to decide just where I stand on the stewardship of time and personality. It's easier to sing 'Take my hands' and all the rest of it than it is to decide on the infinite giving of one's self, or to know just what that giving means, and the singing stage is as far as I have gone yet, except as to money. But Calkin's 'A Man and His Money' set me to thinking seriously as to the stewardship of money and brought me to a definite decision.

"You know how I began tithing. Father had always tithed, and when I began earning money he urged me to tithe my salary. But to take five dollars out of the fifty in every month's envelope seemed to me quite impossible. So I put up all the old arguments about tithing being a requirement of the Jewish dispensation while we are under the Christian, and the others that are so often used. And I ended, as many other people do, with 'I'm sure I give all I can afford and it must be about a tenth.' Oh, you know all that line of reasoning. I've heard you dispose of it often.

"Father didn't press the matter, but he did ask me to decide how much I thought I could afford to give to the different church benevolences and make out a list and abide by it. I did that (I remember how very generous I felt as I set down five dollars for the Womans' Foreign Missionary

Society) and so I started on systematic giving. But the list did not make nearly the tithe of my salary.

"Then father died—and you know how after people die we remember all the things they had wanted us to do and we had refused. That tithing business troubled me until I decided that, whether it was my duty or not, whether I could afford it or not, I would tithe because my father had wanted me to. And then I began to 'give a tithe,' as I used to say.

"I never pretended that it was easy to take out that five dollars every month—and of course more as my salary increased—but I did it and I found that I could live on the other forty-five. That was long before the days of wartime prices, you know. And I enjoyed having the extra money to give, but I still called it 'giving.'

"After several years I read the book I spoke of. 'A Man and His Money;' and as I read and as I thought it over afterward (for I could not put it out of my mind) I gradually absorbed—there's really no other word to express it—the idea that not only all that I am but all that I have belongs to God and is only mine through His bounty. And then the question of tithing was easy. Surely at least a tenth of it all should be spent specifically for His work, used only as I am sure He would approve.

"So now I tithe, but I do not give the tithe. I hold it as the Lord's steward and I gladly pay back to Him that which is His. I give, too, as an expression of my gratitude to Him, but the giving is outside the tithe.

"There! That is quite a sermon, Aunt Mary, but it takes it all to give you my meaning." Marian sank back in her chair, for in her eagerness she had leaned far forward, and picked up her neglected work.

The absorbed face opposite her softened and Aunt Mary said: "I'd like to read that book, but I don't really need to, for you have made it clear. I had never thought much about the stewardship of money, but I can see your point and I shall try to remember it. My tongue has talked of 'giving my tithe' for so many years that it will probably keep right on from force of habit, but my heart will remember the 'privilege of paying back to the Lord that which is His.' And now, Marian" (this with an entire change of tone, for Aunt Mary had been as near to what she called sentimentality as she ever could bear to go, and it was time to change the subject), "let's go out in the garden. I have some new flowers to show you, and perhaps we can find enough ripe strawberries for tea."

THE SPIRITUAL NOMAD

The spiritual nomad is one who moves from place to place without any definite church attachment. He worships here this week, and there a few Sundays later, but has no local connection or responsibility. He does not serve as a church officer, teach a Sunday school class, lead a meeting, or make a church pledge. He visits the Lord in the sanctuary occasionally, and tips him by dropping in a small coin. Neither hot nor cold, he deceives himself, perhaps, but not the faithful Christian who rejoices in his partnership with God in kingdom building. The spiritual nomad should mend his ways, come into the fellowship of the church, and, with joy, hear much fruit.—Exchange.

THE POWER OF A STEADY PULL

"There are some church members who crack the single-tree pulling and then strain the holding-back strap or kick the dashboard to splinters. There is that steady church member

who pulls every time there is a load, and pushes the collar till the arrival is made. When the hour of need is on, you can shut your eyes and know what he is doing. You can be sure of what some people will do, though you may be a thousand miles away, but you cannot be sure of other people even though you have your eyes on them."—W. R. White.

FRITZ KREISLER, THE FAMOUS VIOLINIST, ON CHRISTIAN STEWARDSHIP

I was born with music in my system. I knew musical scores instinctively before I knew my A B C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today truly is a crime against society.

I never look upon the money I earn as my own. It is public money. It is only a fund intrusted to my care for proper disbursement.

I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread, some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music we have not built a home for ourselves. Between it and us stand all the homeless in the world.

NOT A FOUL

McNutt: "I met that impossible Billswiggle today."

His Wife: "Yes, and I suppose you argued with him until you were black in the face."

McNutt: "No, just around one eye."

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AMONG THE BRETHREN

By FLEETWOOD BALL

Hon. E. W. Stephens of Columbia, Mo., former president of the Southern Baptist Convention, died in his home on Friday, May 22, at the advanced age of 82.

E. L. Sterne and Miss Edith Garner of Little Rock, Ark., were married Sunday afternoon at 4 o'clock in Lexington in the home of the writer who officiated. Blessings on them!

Robt. H. Tandy has resigned as pastor of Weaver Memorial Church, Louisville, Ky., to accept a call to the church at Hodgenville, Ky. He has served twelve years in Louisville.

Sunday the baccalaureate sermon of Georgetown College, Georgetown, Ky., was preached by John L. Hill of Nashville, who received from that school the degree of doctor of literature.

E. B. Abbington of Jackson, a recent graduate of Union University, has accepted the position of principal of the high school at Sardis. He is a successful pastor. His native home is Many, La.

Dan S. Brinkley of Rogers, Ark., a native son of the old Volunteer State, will spend a month or longer in Tennessee this summer and is available to hold revivals. He baptized three Sunday night.

A great revival is under way in the church at Trenton, Tenn., C. O. Simpson, pastor. E. C. Stevens of Louisville, Ky., is doing the preaching and W. Plunkett Martin of Lafayette, Ala., leading the music.

Ponce De Leon Church, Atlanta, Ga., L. R. Christie, pastor, is being assisted in a revival by J. R. Sampey, president of the Southern Baptist Theological Seminary, Louisville, Ky. W. C. Jones is leading the music.

The commodious steel open-air tabernacle constructed by the First Church, Ada, Okla., C. C. Morris, pastor, was dedicated last Sunday and a revival will be held in it beginning June 21, the pastor preaching.

J. W. Inzer of the First Church, Montgomery, Ala., and wife visited last week his old pastorate, the First Church, Chattanooga, and were house guests of Mrs. Harold Smartt. They were shown many social courtesies.

W. D. Barker, former assistant superintendent of the Southern Baptist Hospital, New Orleans, La., has entered upon his duties as superintendent of the Georgia Baptist Hospital, Atlanta, succeeding J. B. Franklin, resigned.

The Goodlettsville Church, of which Floyd W. Huckaba of Nashville is pastor, has just closed a Sunday School Training School. W. D. Hudgins, Jr., taught "Building a Standard Sunday School." The results were very gratifying.

The sympathy of the brotherhood is extended to W. A. West, pastor at Bemis, Tenn., over the death of his mother, Mrs. Martha N. West, aged 88, who made her home with him. She died Thursday, May 28, at noon. She was a good woman.

Raymond L. Weir and Mrs. Lena Rhodes Wallace of Lexington were married Saturday afternoon at 7:30 o'clock and Herbert Green of Paragould, Ark., and Miss Exie Johnson of Lexington Saturday night at 9 o'clock, the writer officiating.

Union Academy Church near McKenzie will have a home coming day program Sunday, June 7. Following the Sunday School hour, a sermon will be preached at 11 o'clock by Bernard Scates of Jackson and another at 2:30 p.m. by J. H. Oakley of McKenzie.

Connie M. Pickler of Wartrace delivered the commencement sermon and Leland S. Sedberry of Gallatin the class address in Huntingdon to the joint commencement exercises of the eighth grade graduates of the schools of Carroll county. Both are worthy sons of that county.

The commencement program of Tennessee College, Murfreesboro, included a baccalaureate sermon last Sunday at 11 a. m. by J. B. Lawrence of Atlanta, Ga., who also preached the missionary sermon at night. The commencement address Tuesday night was by Carter Helm Jones of Murfreesboro.

A joint ordination of four deacons each from Bear Creek, Bible Hill and Parsons Churches occurred at Parsons last Sunday night. G. G. Joyner is pastor of all of the churches. A. U. Nunnery preached the sermon, Joe Jennings examined the candidates, R. E. Pettigrew delivered the charge and Gray Evans offered the prayer.

John L. Hill, book editor of the Sunday School Board of Nashville, sailed from New York City Wednesday, June 3, for Europe, where he will attend the Rotary International Assembly in Semering, Austria, June 15-21, and the Rotary International annual convention in Vienna immediately following the assembly.

J. S. Bell of Life preached the introductory sermon of the fifth Sunday meeting of Beech River Association at Sardis Friday night and Joe Jennings of Parsons the missionary sermon Sunday. The following preachers were present: J. S. Bell, E. S. Garner, E. W. Garner, E. B. Abbington, Gray Evans, G. G. Joyner, Joe Jennings, G. W. McBride, L. A. Lawler, R. L. Rogers, R. E. Pettigrew and the writer. It was decided not to have a fifth Sunday meeting in August owing to revival engagements by the pastors.

BY THE EDITOR

The Gibson County Sunday School Association met at the First Church, Trenton, last Sunday.

O. W. Yates is reported to have resigned as head of Bethel College, Russellville, Ky. His plans are not known.

Tabernacle Church, Chattanooga, is to be in a revival meeting from June 7 to 21 with David Livingston of Ridgedale Church doing the preaching.

Lynn Claybrook of Bolivar will assist Pastor W. B. Perry of the Gates Church in a two weeks' meeting beginning the fourth Sunday in August.

J. G. Hughes of Union City writes that he is in Wickcliffe, Ky., assisting Pastor Earl Gooch in a ten days' meeting which started off most encouragingly.

President John W. Gaines of Bethel College, Hopkinsville, Ky., has declined the call from Georgetown College which recently elected him as its president.

There were eighty-three additions to Northside Church, Mobile, Ala., in a revival recently held with Lloyd L. King of Florida doing the preaching. R. M. Hunter is the pastor.

Dr. F. Howard Taylor, son of the noted Hudson Taylor of the China Inland Mission, is in Louisville, Ky., where he is filling some speaking engagements during this week.

Prof. and Mrs. H. W. Tribble of the Louisville Seminary were guests the 29th of March of Baptist churches in Coleraine, Ireland, where he preached and Mrs. Tribble led the music.

Special services were held last Sunday at the Dixon Creek Church, Dixon

Springs, when Calvin Gregory, a former pastor, gave a history of that church which was organized March 8, 1800.

On the first of June J. S. Dill concluded his work with Central Church, Greenville, S. C., which he has served for some months as supply pastor. Pastor Pittman assumed his duties at that time.

H. Evan McKinley writes that he and his family began a meeting with Pastor Robert Edge and the church at Abbeville, Ala., on the 24th. The pastor baptized several candidates the first night.

Haynie J. Beasley, pastor of the First Church, Stephenson, Ala., has accepted a call to the pastorate of the First Church, Lenoir City. He will begin his duties there the second Sunday in June.

George A. Carver, son of Dr. and Mrs. W. O. Carver, of the Louisville Seminary, is to sail from New York July 30 for Shanghai, China, where he is to be professor of English in the Shanghai Baptist College.

Missionary Mansfield Bailey and family are now on the Pacific Ocean. They sailed from Seattle on the 30th of May for their field in Kweilin, Kwangsi, China. The prayers of Tennessee Baptists go with them.

News has been received of a call extended by Broadway Church of Fort Worth, Texas, to State Secretary W. R. White to become the successor of the late Forrest Smith. Somehow the churches won't let Texas secretaries alone.

Pastor J. Pendleton Scruggs of Christfield, Md., writes that they have recently had the services of Ray Palmer of Washington, D. C., in a revival meeting. "Our church needed just what this man of God brought us," he writes.

Mr. Paul D. Camp, late of Franklin, Va., left in his will \$10,000 to the Baptists of South Carolina to be divided between the support of retired and superannuated ministers and to the education of Baptist young men and women.

The Sunday School workers of the Carroll County Baptist Association gathered together at the Huntingdon Baptist Church last Sunday for the purpose of a Sunday School rally and workers' conference. W. D. Hudgins and Jesse Daniels were the speakers.

There were fifty-five additions to Parkland Church, Louisville, Ky., as a result of a week's revival led by Arthur Fox of Morristown the first week in May. We have not yet learned whether or not Brother Fox will accept the call extended him by this church.

In the absence of Pastor H. G. Lindsay from First Church, Covington, while he was attending the Southern Baptist Convention, Mr. E. H. McFadden filled his pulpit at the morning hour. Brother Lindsay says: "He is a gifted layman and is much appreciated by his pastor and church."

With nine additions, seven of which were by baptism, last Sunday marked the close of the "Father and Son" revival at the Edgefield Church of Nashville, in which W. H. Barton, pastor, has been assisted by his father, A. J. Barton, of Wilmington, N. C. John Carter of Nashville has been leading the singing.

Following Sunday morning's service, May 24, Dr. M. E. Dodd, Shreveport, "took off" by airplane to where he preached the baccalaureate sermon for the New Ouchita Parish High School. After the service Dr. Dodd "flew" back to Shreveport to preach the baccalaureate sermon for the Shreveport High School for the eighteenth consecutive year.

Ryland Knight, a former pastor of First Church, Clarksville, conducted prayer meeting there on the night of the 27th of May. He was on his way to Atlanta, Ga., where he has as-

sumed his duties as pastor of the Second Church. Mrs. Knight (nee Miss Bess Acree) was with him. She was a former worker in the church. They were guests of Mr. and Mrs. F. N. Smith during their visit.

The building of the New Salem Baptist Church near Elmwood was considerably damaged some days ago by an explosion of dynamite. It is thought by some that the dynamite which must have been suspended from a limb of a tree, was very likely placed there to disturb the worship. The members are planning to repair the building and have it ready for the regular services again soon.

THE BOGEY-MAN

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Perfect love casteth out fear."—II Timothy 1:7; I John 4:18.

You have heard the story of the Bogey-Man, that mysterious sprite which is never seen, yet goes about doing all sorts of mischief. And you thought he was not real? Did you not? But he is, and his name is Fear.

He is a powerful foe too. He frightens men into defeat. He hurls them into the maelstrom of unhappiness and despair. He flays them into abject slavery. He is present everywhere. He walks into our homes, he stalks into our schools, he presses himself into our business. He is no respecter of persons either. Men, women and children, rich and poor, king and peasant, alike, at times come under his influence. Year after year men succumb to his spell, while he laughs at his achievements. Day after day he changes the glow of success into the gloom of failure. And men stand by.

How long will humanity permit this Bogey-Man to reign?

As long as you and I let him. He can be conquered, but the conquest is won only by individual struggle.

John Watson, the eminent psychologist, after many years of experimenting, says that men are born with just two original, intuitive fears—the fear which follows a loud sound, and the fear that comes with a sudden withdrawal of support. All other fears are learned.

If the many fears that beset men on every hand are learned, then why do men learn them?

Sometimes it is due to the unconscious influence of others. Such as an over-anxious parent, or a thoughtless teacher. Sometimes it is due to a word of ridicule, or an act of disapproval. Sometimes it is due to our own choice. But, whatever may be the contributing cause, here and now, believe it is a sin to fear.

Be a man then. Look facts squarely in the face. Why should you fear? You have no reason to do so. Therefore, resolve to fill your life with "perfect love" which "casteth out fear," and "if ever fearful, to do the thing, where I the issue doubted."

O God, how foolish it is for me to fear when I have Thy promise that Thou wilt never forsake nor leave those that put their trust in Thee. How wrong it is to fear when Thou hast assured men that they have been created with the power to do, and minds that are able to comprehend, and to think, and to plan. O forgive my useless anxiety, my unbecoming fears, my sinful doubts. And so direct and control my life that every faculty of mine will be a channel through which Thy will may have full sway. Implant in me that God-given confidence which gives Thy children mastery over all things. In Jesus' name. Amen.—F. W. Archibald Bosch in Christian Observer.

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PASTORS' CONFERENCES

NASHVILLE

Eastland, J. Carl McCoy. Who Is Responsible? Eastland's Program. SS 463, BYPU 180.
 Seventh, Edgar W. Barnett. Coming to Jesus; Excuses. SS 226, BYPU 69, for baptism 2.
 Edgefield, W. Henderson Barton. Saying the Amen; From Prison to Palace, or the Young Man of Destiny. SS 463, professions 36, for baptism 23, baptized 5, by letter 1, by statement 1.
 Third, Bunyan Smith. Footsteps of God's Mercy; Report of the Convention. SS 282.
 Tabernacle, Clifton Bridges. Go Forward; Salvation and Rewards. SS 90, BYPU 25.
 Park Avenue, E. Floyd Olive. Faithfulness; Essentials in Soul Winning. SS 458.
 Grandview, Jos. R. Kyzar. False Disciples; A Radio Christian. SS 287.
 Inglewood, W. Rufus Beckett. Prayer; Procrastination. SS 192, BYPU 45.
 Old Hickory, J. W. Roberts. Stewardship and Tithing; Religion in the Home. SS 167, BYPU 70.
 Belmont Heights, R. Kelly White. The Dawning; Obedience. SS 577, BYPU 161, by letter 4.
 Centennial, T. C. Singleton. Straight Is the Way; Sin, Righteousness and Judgment. SS 166, BYPU 81, PM 82, profession 1, for baptism 1, by statement 4.
 Judson Memorial, H. B. Cross. Is Jesus the Son of God; The Price of Salvation. SS 547, by letter 1.

MEMPHIS

Longview Heights, W. V. Walker. The New Testament; Paul's Message to Corinthians. SS 64, BYPU 24, for baptism 2.
 Eudora, L. B. Cobb. Every Man in His Place; Lord Save Me, I Perish. SS 94, PM 35.
 Capleville, J. R. Burk. Seventh Commandment. SS 53, BYPU 40.
 Seventh Street, L. B. Golden. Visions—Means of Preservation; Two Going Out. SS 392, BYPU 98, by letter 3, baptized 3.
 Raleigh, C. B. Pillow. A Changeless Christ in a Changeless World; What Are You Worth? SS 78, BYPU 30.
 Rossville, J. P. Horton. In Memory of Me; The Two Brides. SS 49.
 Oakland, M. A. Younger. Jesus Only. SS 35.
 Central Avenue, E. A. Autry. When the Devil Takes You for a Ride; Poison and Its Antidote. SS 281, BYPU 132, profession 2, for baptism 2.
 Whitehaven, W. R. Poindexter. The Ground of Judgment; The Faith of Moses. SS 102, BYPU 40.
 LaBelle, E. P. Baker. Revival Possibilities; The Issues of the Judgment. SS 692, BYPU 275, for baptism 4, by letter 3.
 Temple, W. Q. Maer. Heralds of the Passion; Christ's Chief Attraction. SS 924, BYPU 224, PM 192.
 Bellevue, Robert G. Lee. Loyalty to Church; Chasing Fleas. SS 1,401, BYPU 225, additions 13, baptized 3, PM 300.
 Brunswick, L. E. Brown. The Golden Rule; Christ's Encouragements. SS 38, BYPU 28.
 Yale, W. L. Smith. Sunday School Work; Second Coming of Christ. SS 145, BYPU 55.
 Berclair, A. B. Jones. Is the World Growing Better; The Return of Jesus for His Own. SS 72, BYPU 43, PM 55, by letter 1.

KNOXVILLE

Island Home, Charles E. Waneford. At the Potter's House; Reaching Troas. BYPU 25.
 First Chilhowie, Wm. F. Hall. The Anchorage of Hope; Convention Echoes. SS 100, BYPU 51, by letter 2, renewal 1.
 Washington Pike, R. E. George. The Fruit of the Spirit; They Sung a New Song. SS 130, BYPU 40.

Fountain City, First, J. W. Broome. The Power of an Ideal; The Limitations of a Dwarf. SS 283, BYPU 84, by letter 3.
 Whittle Springs, W. M. Parry. Ye Are Brethren; The Blood Shall Never Lose Its Power. SS 60, BYPU 22, PM 25, profession 2.
 Lincoln Park, H. F. Templeton. Signs of Discipleship; A Wrong Standard of Measure. SS 359, BYPU 78, by letter 1.
 Beaumont Avenue, D. A. Webb. The First Stage of Israel; Go Forward Is the Command. SS 110.
 South Knoxville, J. K. Haynes. The Baptist Program; A Glorious Vocation. SS 410, BYPU 78, baptized 1.
 Pleasant Grove, T. G. Davis. A Forward Look; The Sinner's Helpless Condition. SS 98.
 Deaderick Avenue, Sam P. White. The River of God; The Color Scheme of the Kingdom. SS 257, BYPU 50.
 Immanuel, A. R. Pedigo. D. P. Montgomery preaching. SS 267, for baptism 20, by letter 1.
 Beech Grove, A. B. Johnson. Staying in Background; Report of Convention. SS 169, BYPU 33.
 Calvary, Alcoa, S. W. Rutledge. The Seventh Commandment; The Eighth Commandment. SS 243, BYPU 94.
 Bell Avenue, W. B. Harvey. Person and Work of the Holy Spirit; Signs of Times or Is the Coming Christ Imminent? SS 952, for baptism 2, by letter 2.
 Inskip, A. C. Hutson. Salvation by Grace; Some Objectives in Life.
 Lonsdale, H. L. Thornton. The Church That Christ Built; The Rejected Christ.
 First, Alcoa, T. T. Lewis. Take This Child Away and Nurse It for Me. SS 291, BYPU 22, by letter 3.
 Beaver Dam, D. W. Lindsay. Jacob's Vow. SS 46, BYPU 20.
 Central, Fountain City, Leland W. Smith. The Life That Counts. SS 430, by letter 2.

CHATTANOOGA

First, J. H. Hughes. Charlie Taylor preaching. SS 1,321, by letter 10, for baptism 15, baptized 37.
 Avondale, D. B. Bowers. A Lad Here; The Master Is Come and Callet for Thee. SS 569, baptized 1.
 Rossville Tabernacle, Geo. W. McClure. God's Keeping Power; Keeping Our Vow With God. SS 598, by letter 4, baptized 15.
 Cleveland, Big Spring, Samuel Melton. The Challenge of a Great Task; Examine Paul as a Minister. SS 172, BYPU 89.
 Brainerd, R. E. Grimsby. The Lord's Supper; The Slighted Guest. SS 787, BYPU 64.
 St. Elmo, L. W. Clark. What Will Becoming a Christian Do for a Man? One Thing Thou Lackest. SS 426, BYPU 110, by letter 1.
 First, Rossville, J. E. O. Quinn. The Christian's Acid Test; The Prodigal Son. SS 275, BYPU 60.
 Cleveland, First, Lloyd T. Householder. The Secret of the Christian's Power; The Humiliations and Exaltation of Jesus. SS 439, BYPU 93, for baptism 2, baptized 2.
 Chamberlain Avenue, A. A. McClanahan, Jr. The Power of His Resurrection; Be Ye Also Ready. SS 315, BYPU 103.
 Ooltewah, R. R. Denny. Christian Education; Gideon and His 300.
 Redbank, W. M. Griffitt. The Infirmities and Perplexities of the Heirs of Salvation; The Wells of Salvation. SS 355.
 Flintstone, L. L. Hurley. Is the Christian Religion Changing? Is Religion Changing? SS 103, BYPU 51.
 Central, A. T. Allen. Peacemakers; The Ephesian Church. SS 304, BYPU 75.
 Oak Grove, Geo. E. Simmons. Investing With God; The Triumph of the Cross. SS 305, BYPU 70.
 Calvary, W. T. McMahan. A Bank That Never Fails; A Man of Sorrows. SS 490, BYPU 134, by letter 3, for baptism 3.

Woodland Park, Riley Erwin. Our Judgment Record; The Unpardonable Sin. SS 261, by letter 1, for baptism 25.
 Tabernacle, W. F. Hinesley. How Far Is It to Heaven? Blockades. SS 425, BYPU 90, for baptism 2.
 Northside, R. W. Selman. The Sin of Prayerlessness; Wilt Thou Be Made Whole? SS 415, BYPU 65.
 Oakwood, J. A. Maples. Flies in the Ointment; The Guest Without a Wedding Garment. SS 101.
 Clifton Hills, A. G. Frost. A Walk and Talk With Jesus; The Everlasting Salvation. SS 306, BYPU 105.

OTHER PASTORS

Calvary, Kingsport, J. L. Trent. First Things First. SS 230, BYPU 79, baptized 19, for baptism 4.

First, Covington, Homer G. Lindsay. Another Milestone for Southern Baptist; Our Father's House. SS 290.
 First, Rockwood, N. V. Underwood. The Marks of Jesus; What Shall a Man Gain? SS 207, BYPU 34.

HIGH-HAT

"Yes, but has this dog a pedigree?" "Pedigree, lady? Why, if this dog could talk, 'e wouldn't speak to either of us!"

FRATERNAL

Mrs. Bigbrow: "I admire your husband so much. He has such a logical mind."
 Mrs. Tungtwist: "Yes, he's terrible logical. He's got a different lodge for every night in the week."—Ex.

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Our sick children must have the HOSPITAL. We have the roof on, the doors and windows are in. However, we had to stop work on this building for lack of funds. Gather the coupons as rapidly as possible and send in what you have the first of each month, and on the receipt of the first million coupons \$5,000.00 will be paid us so work can be resumed. Let's make the monthly number sent in no less than 500,000.

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BAPTIST HOSTS OF TENNESSEE!

Yours for the Orphans,

W. J. STEWART, Superintendent.

NEWS BULLETIN

(From page 8.)

laymen in almost 150 churches and final action has been taken for the pastors of more than thirty churches.

We confidently expect that by the end of 1931 more than the required number of churches will have adopted the plan and that its operation will have begun.—H. F. Vermillion.

PAUL HODGE IN AVONDALE CHATTANOOGA

Brother Paul Hodge of South Pittsburg needs no introduction to our Baptist and Reflector readers. But just this line to tell you what a wonderful success the two weeks' teaching service in Avondale was. He taught that mysterious but most interesting book of the Bible, Revelation. And for the two weeks the average attendance was 250 each night.

I do not believe, in the history of Avondale Baptist Church, we ever had so much of the good old Book brought to us in a two weeks' meeting. I could never even begin to tell you of the many wonderful blessings that were ours throughout the entire two weeks. May God give him strength to go on and bring the wonderful blessings to the world who so needs the Bible today.—W. A. Nichols, Clerk.

GADSDEN CHURCH GROWING

The Lord continues to bless our work at Twelfth Street, Gadsden, Ala. In fact, we seem to be on the verge of a great revival. May 3 four were baptized and on May 24 five others. These have come in our regular services. Recently we held an enlargement campaign in which 150 of our people studied "The True Functions of the Sunday School." A religious census was taken and it was ascertained that Twelfth Street Church has a prospective Sunday School of around 2,200. Our attendance is running over the 400 mark. Beginning June 1 and continuing for two weeks our Daily Vacation Bible School will be held. Miss Anne Moore, who is a student in the Southwestern Training School at Fort Worth and a member of our church, will be the general directress. Our church, composed of a membership of 900, occupies a strategic place in the religious life of Gadsden. We are somewhat handicapped by lack of equipment, but there is a great spirit among our people and I am sure that in due time the matter of equipment will cease to be a problem. Greetings to my fellow workers in Tennessee.—P. B. Baldrige.

BUSINESS DEPRESSION AND SALE OF BIBLES

It has often been said that in times of depression, sales of the Bible increase. Whether or not figures prove this assertion, an interesting report just released by the New York office of Wm. Collins Sons & Company gives evidence that the Book of Books still maintains its position as the world's best seller.

This publishing house has recently received an order for one hundred thousand copies of a beautifully bound Bible from Selfridge, the great London department store. Previous to this the same store ordered ten thousand copies which were all sold within six weeks. It is believed that the resulting order for one hundred thousand copies is the largest single order ever placed. To quote the store managers: "There is only one Book in the world of which any business firm would dare to order one hundred thousand copies."

COPY OF RESOLUTION ADOPTED BY KNOXVILLE MINISTERS' CONFERENCE

The President of the United States, Hon. Herbert Hoover, The White House, Washington, D. C.

Dear Sir:
The Advisory Employment Committee of this city believes that there can be no permanent relief of the unemployment situation until there are fundamental changes in industry due to

SUCH LOVE SO RARE

A MEMORIAL TO A WIFE

By D. E. Hancy

Well do I remember your sweet smiling face,
And equally well the time and the place
When you spoke the words so kind and so true
That bound me closer and closer to you.

That beautiful face, it faded one day,
But the impress it made will last for aye.
And now, though your form lies beneath the earth,
The memory of it is of boundless worth.

I long so much for your kind, gentle face,
But more and more for your life of sweet grace.
Just to hear once again your adorable voice
Would make my sad heart lift itself and rejoice.

Your wonderful, matchless love was free.
But, alas! it has all been taken from me.
Yes, taken by Him who doth always know best,
And planted in heaven at His Father's request.

And though sore bereft of your love so rare,
I shall not give up with a sigh of despair;
But shall press on and up towards Canaan's fair shore,
Until life here on earth is for me no more.

Yes, I shall strive to do the best I may
To meet you again some beautiful day.
And then we shall rest in the land that's so bright,
Where all is happiness and where there's no night.

So good-bye, my Dear Love, for that brief, drear space
Till we shall both see His beautiful face.
Then shall we know e'en as we have been known,
And shall serve with pure love before His white throne.

labor-displacing machinery and other causes. Therefore, we most respectfully urge that you call a conference of the industrial leaders and representatives of labor with a view of formulating plans that will deal more effectively and in a practical way with the unhappy situation that exists throughout the nation.

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

MARTIN

R. H. Martin of Lascassas departed this life on March 13, 1931. His death occurred in Venice, Cal., where he had gone about two years before to regain his health. He was born June 12, 1857. His early life was spent in Wilson county, where his father, a physician, enjoyed an extensive practice. He made a profession of faith in Christ and united with Salem Baptist Church at the age of 16. Soon afterwards his father moved to Lascassas in Rutherford county, and Brother Martin went into the organization of the Lascassas Baptist Church. This was in 1883.

Two years later he was made superintendent of the Sunday School and served in that capacity continuously for forty-four years. He loved his church and in his quiet, unassuming way gave his life to its interests. He was married to Miss Maggie Langley and to them were born seven children, the mother dying when they were yet small. Five children, three sons and two daughters, survive their father. In his later life he married Miss Ida Bryant, who, with faithful care, ministered to him during his last days.

A useful life is finished, and a faithful servant of God has gone to his reward.

C. W. BAIRD,
Committee.

MCNEILL

Whereas death has again entered our ranks and called from our midst, on April 16, 1931, our beloved sister,

Mrs. Alice McNeill, to take her place in the church triumphant. Her departure is keenly felt by all who knew her. Sister McNeill was a devoted and consecrated Christian and highly esteemed member of the Mitchellville Baptist Church. While the vacancy thus created can never be filled, her memory shall stimulate us to ever increasingly consecrated Christian lives.

Be It Resolved, That a copy of this resolution of respect to Sister McNeill be sent to the bereaved family, a copy be spread on the minutes of the church, and a copy be sent to the state papers.

Respectfully submitted,
G. L. YOUMAN, Pastor.
L. T. STRINGER.
PAUL YOKLEY.
A. K. MORGAN.
MRS. ROBBIE WORLEY.

Adopted in regular business session of the Mitchellville Baptist Church on April 26, 1931.



Great Days of the Last Week. By B. H. Bruner. Published by Richard R. Smith, Inc., New York. \$1.00.
This new book, composed of seven short chapters, will provoke much thought concerning the last days of our Lord upon earth. Chapter I, "Toward Jerusalem," is fine. "In a most real sense the whole life of Jesus was going up to Jerusalem," says the author. This quotation shows the realness with which this book speaks of Jesus. Chapter III on "Loneliness and Betrayal" should be read with caution by Baptists. The author strikes hard for the position of Open Communion as against the ordinances that were committed to the churches. Chapter VI faithfully declares the resurrection of Jesus, and that the history of the world has been changed by that certain fact. Chapter VII uses the church without distinguishing between it and the kingdom. He shows up the enemies of the church in graphic sentences of the last chapter. The book strikes a high note of victory for the cause of Christ.

flies carry typhoid

kill them quick!

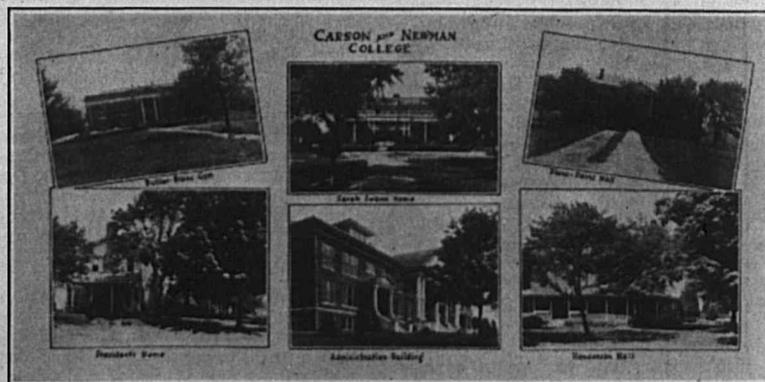
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James T. Warren, President

Jefferson City, Tennessee