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The Deity of Christ

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(Doctrinal Sermon, Knox County Association, Gravestone, October 16, 1930.)

"Who do men say that the Son of man is? Who say ye that I am?" (Matt. 16:13-15). "What think ye of Christ? whose Son is he?" (Matt. 22:42).

I. What Say We?

Who and what was Jesus of Nazareth? This is an old question, but not an antiquated one; because Jesus is the most colossal and commanding personality in the world's history. How account for Him? The question is important not only from a historical and a theological viewpoint, but is also an intensely personal question that comes to each individual for solution, and upon the right solution of the question depends the soul's salvation.

Men are not agreed in their opinions concerning Jesus, and there always has been a difference of opinion. From the day that Jesus asked the twelve apostles the question near Caesarea Philippi down to the present there have been two opinions concerning Jesus of Nazareth. According to one opinion, Jesus is merely a man. This opinion allows that Jesus is a great man, truly wonderful, saintly in character, and pre-eminent in morality, but only a man. Men in Jesus' day said He was John the Baptist, Elijah, Jeremiah, or one of the prophets. So men today classify Jesus with Socrates, Confucius, Buddha or Mohammed, very great and truly wonderful, but a man. That opinion is, or has been held by the Jews, Arians, Socinians, Unitarians and Modernists. This view is in keeping with the so-called scientific view of Nature which admits no miracle and knows no supernatural person. Ralph Waldo Emerson held this Unitarian opinion and expressed it:

"I am the owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Of the Lord Christ's heart and Shakespeare's strain."

Caesar, Plato, Jesus, and Shakespeare are all on the same level, men of genius and power. This opinion would probably speak of Jesus being divine and inspired, but it would mean in the sense that all men are divine, and poet-like Shakespeare is inspired. So much for the lower or natural view.

According to the higher or supernatural view, Jesus Christ is the supernal man, the Lord from heaven, the only Son of the Eternal God, the Messiah, the unparalleled, unapproachable, unique; unlike any person that has been or ever will be—the God-Man. "Jesus Christ, being the eternal Son of God, became man"; and so was, and continueth to be, God and man, in two distinct natures and one person, forever. Is there not a difficulty about a dual personality?

Someone says: "How could Jesus pray to God and be God?" Mystery in a dual personality like the God-Man! Yes, but there is mystery everywhere. All personality is a mystery. How can body, mind, and soul unite in one personality as each individual is? How can our minds, which are immaterial or spiritual, come in contact with and control our bodies which are material? The wisest philosopher cannot explain a simple relation like that of mind and body. If ye cannot understand the earthly, why question the heavenly?

"Admit God that mystery supreme
That cause uncaused! All other wonders cease,
Nothing is marvelous for Him to do.
Deny Him, all is mystery besides."

Is He Only Man?

Let us examine further the natural view that Jesus is only a man, for if He is only a man, we should be able to understand Him. Let us examine His heredity and environment and see if we can account for Him as a biographer would attempt to account for a great man. A study of Jesus' an-

PASTOR HONORED

The following resolutions were drafted by the General B. Y. P. U. of Lockeland Church, and are published by them out of respect and admiration for their retiring pastor:

Whereas, Our beloved pastor, Rev. J. C. Miles, has seen fit to terminate his pastorate with us; and,



Whereas, For almost ten years he has been the loyal supporter of our B. Y. P. U. and each and all of its objects; and,

Whereas, Brother Miles has not only been a friend to our Union but to each and every boy and girl, young man and young woman of our church, sharing our joys and helping bear our sorrows, always sympathetic and encouraging, never too busy to give aid either spiritual or material when needed; therefore,

Be it resolved: First, that we, the Lockeland Baptist Young People's Union, in council assembled, do hereby deplore the impending loss of our faithful pastor and that we bid him Godspeed wherever the Lord may place him, assuring him of our love and prayers wherever he may go;

2. That we heartily recommend him to any church and people who are desiring a pastor who will lead its young people, teach the Word of God, and live daily the principles set forth from the pulpit;

3. That we regret the loss of Brother Miles' family, knowing that they are leaving vacancies in the work that will be hard to fill.

Respectfully submitted: Leslie J. Nash, director; David Rutledge, president, Senior Union; Joseph W. Duff, president, J. C. Miles Union; Lillian Grigg, president, Junior Union, Nashville, Tenn.

cestry does not help us in the least to account for Him. His mother, Mary, was just a plain peasant woman. Honored by God above all women, to be sure, but only a good woman whose ancestry for generations had been ordinary folks. Take Mark's account of Jesus' visit to His home town of Nazareth. "He began to teach in the synagogue; and many hearing Him were astonished, saying, Whence hath this man these things? and, what is the wisdom that is given unto this man, and what mean such mighty works wrought by His hands? Is not this the carpenter's son, the son of Mary, and the brother of James, and Simon? and are not His sisters here with us?" (Mark 6:2-3).

The people of Nazareth knew all about Jesus' family. It was not His likeness to them that they noted. It was His total unlikeness to other members of the family that astonished them. Had Jesus been the son of a noted rabbi like Gamaliel they might have understood Him and offered some explanation. The inspired prophet of old had said: "He grew up before Him . . . as a root out of dry ground" (Isaiah 53:2). "A root out of dry ground." That figure suggests unexpectedness, the unnatural and the miraculous. So far as heredity is concerned Jesus is inexplicable. He grew up "as a root out of dry ground."

Furthermore, so far as His environment was concerned, there was nothing in His surroundings to account for Jesus. "Can any good thing come out of Nazareth?" was Nathanael's skeptical question. The modern mind says, "A man is largely made by his moral and intellectual atmosphere—his educational and cultural environment." I would not deny that heredity and environment are forces of tremendous importance and exercise an immeasurable influence upon the life of the individual. Sometimes I feel that we press these doctrines too far and endanger individuality and personal responsibility. Jesus came into a humble peasant home. He did not have an educational advantage like Saul of Tarsus. His education did not extend beyond the village school. He was not sent to Jerusalem to sit at the feet of a teacher like Gamaliel. His wisdom surpassed the wisest and holiest of the prophets. He "spake as never man spake." That wisdom cannot be explained on the ground of his early advantages, for he had none. No wonder the Jews asked in surprise, "Whence hath this Man these things?" "How knoweth this Man letters having never learned?" They thought of His home and years of toil in the workshop and were utterly bewildered. So far as His environment is concerned Jesus grew up "as a root out of dry ground."

We often say that a man is the child of his time. We speak of the Elizabethan age, or Victorian period, of English literature. We say a man like Grant was a product of the Civil War. There is truth in the statement, but it may be pressed to the extreme. The chief glory of the Jew was his religion. How about religious conditions in Jesus' time? From Malachi to John the Baptist—a period of almost four hundred years—the oracles of God were dumb. The religion of the synagogue had degenerated into Pharisaic legalism and hypocrisy. The temple service was in the hands of the Sadducees, who did not even believe in the immortality of the soul. They were materialists and time-serving politicians. The Jewish conception of a Messiah was a temporal ruler who should deliver the Jews from bondage. There was nothing in the moral or religious atmosphere of his time to account for Jesus. So far as His time, race and nationality are concerned Jesus came "as a root out of dry ground."

If Jesus were a mere man, how can we account for the important place He has played in Universal

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Baptist and Reflector

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Editorial

We forget how to pray when we feel self-sufficient.

★ ★

Prayer is as essential to spirituality as breath is to physical existence.

★ ★

It takes no ritual to bring before man the sublimities of the Infinite mind and heart.

★ ★

The surest way to asphyxiate the soul is to close the passage through which the power of prayer enters the inner man.

★ ★

Religion is beauty, and like everything else, when man gets through with trying to beautify it, he has made a mess of it.

★ ★

Of course the American press will make it appear that Pope Pius won the victory in the recent contest with Mussolini.

★ ★

When one seeks to postulate his faith upon any purely rational basis he is far removed from the path that leads to eternal rewards.

★ ★

Straining at a gnat and swallowing a camel: refusing to have a musical instrument in the house of worship and putting on a picture show of what the church is doing!

★ ★

The lad knows that a sphere is round, yet he could not prove it by a geometrical process to save his life. Likewise do men know that there is God without being able to prove it by scientific methods.

★ ★

Millvale, N. J., has passed an ordinance increasing the fines for drunkenness on the streets, in automobiles and around public buildings from \$8.75 to \$200 per offense. Yet the Wets claim New Jersey as one of their strongholds!

★ ★

The radio is as much a musical instrument when it is used by a church choir for broadcasting its program as is a piano. It takes a player to bring music from a piano; it takes the singers to bring music from the radio. Selah!

★ ★

"Exploitation of the ephemeral" is the way the Commencement speaker at Vanderbilt characterized present-day current literature, and he was correct. And the most ephemeral of all that is exploited is the base lusts of the flesh.

★ ★

Our Methodist Steward brother-in-law of Little Rock, Ark., is somewhat of a philosopher when he declares, "It is very difficult to keep the right ethical principles uppermost in the mind of a man who has deep wrinkles in his stomach."

★ ★

"The United States will stay dry." These are the words from a noted liquor manufacturer, Luis J. Bacardi, who is in our country on a visit. He is correct, for the Christian forces of America are going to see that it does stay dry.

★ ★

The expenditure of \$720,000 for an image of Jesus atop the 2,200 foot peak of Corcovada Mountain in Brazil is but another example of the inexcusable pagan extravagance of Romanists. The Word and Way well says of it, "All external monuments are the result of the spirit of idolatry, whether big or little."

Frank Howard, in his daily column, declares, "Theology, the queen of the sciences, is yet vulnerable to the shafts of the critic who brings to bear a caustic and a questioning pen." He might have said it is vulnerable, even to its best friends.

★ ★

One of the finest briefs we have ever seen is that which the N., C. & St. L. Railway has presented to the legislature regarding the unfair discrimination being shown the bus and truck companies and against the railways. A copy may be had from the Railway, Nashville, Tenn., and it is worth study.

★ ★

J. P. Bilyeu of Allgood is having a unique pleasure these days. As pastor of Clear Creek Church, Riverside Association, he is preaching where he began his ministry thirty-eight years ago and on his visits there is entertained in the home of a good man and wife who were baptized by him at the close of a revival held there thirty-eight years ago.

★ ★

"Denominationalism is axiomatically and automatically exclusive. The fact that a man is a Baptist excludes him from being a Methodist. A denomination that includes all other denominations would cease to be a denomination. Obviously our brother is a kingdomite, rather than a Baptist."—American Baptist comment on the Convention Sermon.

★ ★

At their recent called State Convention, Louisiana Baptists redrafted their financial budget so as to provide for the very thing the Southern Baptist Convention discarded at Birmingham, namely, the charging against the various objects within the budget of designations. This was done upon the recommendation of their secretary and met with hearty approval—and is as it should be.

★ ★

If the young women of this day could only know how, when they have become old maids, their hearts will long for the petting they now allow every sickly, sentimental young man to lavish upon them, they would have sense enough to practice the graces of their grandmothers, knowing that a kiss held in abeyance is far more powerful in winning a good husband than a hundred turned loose upon any request.

★ ★

Editor Tinnin has a fine word in the Baptist Message of Louisiana, June 11th issue, in regard to the actions of our Baptist agencies with regard to raising money for the Cooperative Program. He says: "No agency or institution is merely a receiving station to receive and disburse the money allocated to it out of Co-operative Program receipts." Surely the agencies and institutions should be busy about raising the funds for the whole program.

★ ★

Governor Doyle E. Carlton of Florida has manifested the same courage as that shown by the Illinois Governor some time ago when he vetoed the Prohibition Repeal bill passed by the legislature. Governor Carlton took his political life in his hands and vetoed a bill which would have legalized parimutuel gambling on races. A few more governors like them will begin to restore the confidence of our people in politicians.

★ ★

Shocked and Grieved.

We have been shocked and grieved by the announcement of the death of Pastor Gabriel McGuire of Tabernacle Church, Atlanta, Ga. Just a few days ago there came a letter from him inviting the editor to visit them. There was no hint of ill health in the letter. This great old church is dear to the editor's heart, for he has served with them in one revival and has had the honor of supplying for them on other occasions. We sympathize with them in their loss.

★ ★

Wise Legislature.

Our legislature has done two things that show a real capacity for judgment and fairness. One of these was to kill the bill which would have taken off the highways the motorcycle police. If there is anything we need on the highways, it is such officers. They should be given every possible power and the full support of every loyal citizen. Two things they need to do more loyally: (1) They need to put on end to the curse of "spooning" drivers. Time after time we have been endangered by the

recklessness of young people who are more concerned about kissing than they are about watching. They are an unmitigated disgrace to civilization and a source of constant danger to other drivers. (2) They need to enforce the load limit on busses and trucks. Unless the laws are enforced, we shall soon have no smooth roads over which to drive. Already in many places the roads have been made like scrubboards by the impacts of the gigantic loads which some carriers haul over them in defiance of our laws and of all genuine fairness. Let the police stay; they are sorely needed.

★ ★

The "Bishop" Visits Nashville.

Nashville is justly proud of Wilson Woodcock, who is now a pastor in Greensboro, N. C. He received most of his early training in our city and began his ministry while here. He has recently made a visit back home, the occasion being the graduation of his son, Wilson W., Jr., from Vanderbilt. While in Nashville Brother Woodcock preached on Sunday evening, June 7, for Lockeland Church. This was the second sermon he ever delivered to that congregation, the first being his very first sermon, preached when he was licensed by Lockeland Church. We rejoice with him and Mrs. Woodcock over the fine work of their son and bid them visit us often and hurry back home to stay.

★ ★

A Great Record.

While attending the recent session of the Executive Board, Brother J. H. Sharp of Sevierville gave us a bit of news that is extremely interesting and which, we believe, sets a record for preachers. June 7th was the thirtieth anniversary of his ordination to preach the Gospel. During the thirty years that he has preached he has never missed a service on account of illness and today weighs exactly the same that he did the day he was graduated from the Seminary. For four and a half years he has been with the church at Sevierville, and preceding that pastorate he gave two strenuous years to the financial campaign of Carson-Newman College followed by a few months with Union University. Few men have lived a more active life in the ministry than he. He is a real pastor and a fine preacher.

★ ★

Some Graduates.

Commencement at Vanderbilt June 10th was an interesting time for some of us in Nashville and elsewhere. W. Ray Bryan, son of Secretary and Mrs. O. E. Bryan, carried off "top honors" by receiving his Ph. D. degree, having done a unique and splendid bit of research work in the School of Medicine. Mrs. W. Henderson Barton, wife of Pastor Barton of Edgefield Church, Nashville, received her B. A. degree. W. W. Woodcock, Jr., son of Pastor and Mrs. Wilson Woodcock of Greensboro, N. C., received his M. A. degree, and Russell L. Holman, son of the editor's older sister, Mrs. L. C. Holman of Little Rock, Ark., received the degree of Doctor of Medicine. Jack Wolf of Morristown also received the Ph. D. He and Ray Bryan are Carson-Newman men. Many other splendid people were in the class.

★ ★

He Didn't See.

A Nashville brother sends a clipping from our columns of a recent issue of our paper. The clipping is an editorial comment on the evils of cigarettes, and he adds, "This is the first time I ever saw anything in the Baptist and Reflector that even gave the slightest hint that tobacco in any form was injurious to the human body."

We are indeed surprised. Repeatedly have we published articles that have denounced the evils of tobacco and especially of cigarettes, and a survey of the editorial pages of the paper for the past six years will show as much comment against the evils of tobacco as against any other evil, except liquor and against license among church members. Our brother has evidently not read the paper very long, or else his memory is bad.

★ ★

Having "An Abroad."

This week the editor has gone with his family to Wilmington, N. C., for a brief visit with the parents of Mrs. Freeman, Dr. and Mrs. A. J. Barton. We are driving through via Asheville, Greensboro and Durham, N. C., and at Durham will have a look at the new plant of our Alma Mater, now Duke University. Mrs. Freeman and the children will spend most of the summer in Wilmington.

While away the editor will give the readers a rest from his editorial efforts. Acting upon repeated requests from a number of readers, "Ma's Ole Man" may send in a contribution, and may reprint from the Western Recorder of ten years ago a sermon. We hope to be back in the office about the fourth of July when preparations for the summer associational period will begin. Any personal matters for the editor should be sent to the following address until July 1st: 1810 Market Street, Wilmington, N. C.

★ ★

Which Critic?

Isn't it strange? If a denominational man, or some pastor, speaks before a convention or assembly and openly criticises the faith which has been dear to so many hearts, he is all right and worthy of all praise. But if a brother comes out frankly and reveals the heresies of his message, he is branded as a critic. And usually the men who place the brand on him refer to the Master of Truth in support of their caustic utterances. Which critic is worse, he who criticises our faith, or he who criticises such a critic?

★ ★

Fine Young People Wed.

Tuesday noon of this week Miss Mary McGill, daughter of Mr. and Mrs. Henry McGill of Nashville, was married to Oliver M. Allbritton, D.D.S., of McMinnville. We congratulate them and we extend to the McMinnville Baptist Church and her pastor our heartiest felicitations upon the fact that they are to have this charming and talented young bride to become one with them. Her father was connected with Baptist affairs in Kentucky for many years before coming to the Sunday School Board in Nashville. Her mother is one of the choicest of God's hand-maidens, and the daughter is worthy of them both. Dr. Allbritton is also a Baptist, the son of a Baptist minister, and is doing a successful practice in dentistry in McMinnville.

★ ★

Beloved Kentucky Worker Dead.

The news came last week with shocking suddenness. W. M. Stallings is dead. One of the finest servants the Lord ever had and one of the truest preachers who ever lived has gone to his reward. He has served for a long time and never proved disloyal to the Master, to a church, to a brother and friend or to the Word of God. He was fearless in his advocacy of right and unswerving in his defense of our supernatural religion. We knew him years ago while a student in the Seminary at Louisville. Later we were fellow-laborer with him while in a Kentucky pastorate. Since then we have watched his course as superintendent of the Kentucky Baptist Children's Home. We shall miss him and the cause of Christ has suffered grave hurt, if human judgment is to be followed. He was buried from Walnut Street Church, Louisville, June 11th. One son, John, is a Kentucky pastor and another, James, is in business in Chicago. Our sympathies go to the bereaved loved ones.

★ ★

AN UNGENEROUS THRUST

Editor Pitt of the Religious Herald has a fine sense of humor, but sometimes it is ungracious and ungenerous. In the issue of June 11th he has "A Little Chat With the Editors," in which he quotes some of them and makes brief comments. It is all very interesting, but one statement is unlike this gracious gentleman of most occasions.

In it he quotes Claude W. Duke of Florida thus: "The Convention sermon was a masterpiece. . . . It was Biblical, it was thought-provoking, it was modern. It reminded me of Jesus preaching to the churchmen of His day." (Florida Baptist Witness.)

Then he adds the following comment: "Duke is a competent judge of preaching, and yet Dr. Freeman of the Baptist and Reflector claims to have found no end of heresies scattered through that sermon. Of course one is quite apt to find what he is looking for and apparently some of the Tennessee brethren had put Dr. Freeman on the track."

Dr. Pitt is too old and revered for us to answer his words as they deserve to be answered. If Dr. Duke found no heresies in the Convention sermon, he did not know a heresy. If his judgment of what constitutes a Biblical sermon suits Dr. Pitt, we can only say that the Virginia editor has drifted far from the faith of the Virginia fathers. Perhaps the words are uselessly said, but we wish Editor Pitt to know

that Tennessee Baptists allow their editor to write what he feels should be written. No single Tennessee brother sought to "put his editor on the track," although many were open in their criticism of the sermon. The editor wrote the review because it was deserved and because he serves real Baptists. If anyone found ought else in the first part of that sermon but heresy, he most surely had to hunt for it with a deep desire to find it. Furthermore, one does not have to be a modernist in order to be able to think for himself!

★ ★

Our Governor.

He is still Governor of Tennessee, Henry Horton is. He is Governor in spite of what was perhaps one of the most powerful and best-planned attacks ever launched against a state executive. If the effort at impeachment failed under the conditions and in the face of the times that produced it, we are bound to believe that it was untimely. What lies behind the impeachment movement and what lies under cover of the failure of the Caldwell banking concerns, we cannot know. We have felt sure, however, that if Governor Horton was in any wise guilty of maladministration of office, it was due to his inability to cope with the politicians and not to any evil intent on his part. At any rate, he is now vindicated by the legislature. The impeachment effort failed. He is our Governor still and we owe it to him as Christians to pray for him and his work. For him and his good family we have only the finest of esteem, and we sincerely trust that the days ahead are going to be freer from the harassing movements of political bosses.

Dr. Sallee Dead!

Southern Baptists were shocked Tuesday morning when they picked up the daily papers and learned of the sudden death of Secretary Eugene Sallee of the Foreign Mission Board. Death reached him in Raleigh, N. C., where he had gone on a speaking engagement. At the time of going to press we had not learned the cause, but presume it must have been apoplexy or heart failure.

Dr. Sallee was a native of Kentucky, the son of the rural section. He was graduated from the Seminary in Louisville some thirty years ago and soon thereafter went as a missionary to China, where he served for twenty-five years. While in China he met and later married a sister of Mrs. George W. Truett and they spent many fruitful years in the work in China. A little more than a year ago he was recalled to be made Home Secretary of the Foreign Mission Board and since going to that position had often been in Tennessee.



He will be remembered by our people as a quiet, dignified, big-hearted, gracious man who loved the Lord, had a passion for the heathen countries and an especial love for China. His stories of his experiences in the mission fields will remain with us and inspire us to carry on in the work. His sudden death will bring us once more face to face with the colossal problem of reorganizing our foreign mission work upon a basis fitted to the present financial situation among Southern Baptists.

The Baptist and Reflector extends, on behalf of Tennessee Baptists, sincerest sympathy to his bereaved wife, to his niece, Mrs. Powhatan W. James of Nashville, the Truettts and all other loved ones. And they bow their heads in silent submission to the will of the Lord who does all things well, even when in His divine providence, He allows one seemingly so much needed by us to be taken away by the hand of death.

Changes in Office

We wish to call the attention of our readers to some changes that have been inaugurated in the Baptist and Reflector office. For some time our business has been handled in the office of the Executive Board. With the first of June it has been returned to us. Changes made in the business of the Executive Board have combined the work of the Receiving Bookkeeper and Office Secretary, thus eliminating some \$1,500 overhead expense per year. Miss Beatrice Moore, who has been with the Baptist and Reflector for some four years, was employed to take this position with the Executive Board.

Miss Elizabeth Preston, a Nashville girl, who recently completed her college work at Carson-Newman College, is now Office Secretary of the Baptist and Reflector. Henceforth she will receive your money for subscriptions, keep the accounts of the paper and aid in the publication of the same. She is well trained for the task and comes to us with the experience received as helper in the English Department of her Alma Mater, as well as that received during several years as teacher in the Nashville public schools.

For some two years now the editor has been his own stenographer. He has written nearly all our letters and practically every piece of copy published in our columns save that which has had another's name attached to it and that which goes in the departmental pages, W. M. U. and Education. With the increase in circulation, the need for more effort at securing advertising, and the imperative need for a little less strenuous program, it became necessary to have stenographic help, so we have employed a Peabody student, Miss Mabel Henry, of Little Rock, Ark., a graduate of Central Baptist College of Conway, Ark., as such. She will give to the task only such time as we may have need of her services. She was private secretary to Pres. J. S. Rogers during her two years in this Junior College.

Some Things to Remember

1. We will no longer send out receipts for subscriptions. When you send in your money on a new subscription, the coming of the first issue of the paper will be your receipt. If you send in a renewal, the change of date on the label pasted on your paper will be your receipt. Be sure and see that the date on the label is correct, and if not write us immediately. This change will save about thirty dollars per month of State Mission money.

2. Send all remittances to Baptist and Reflector. Please do not make out checks to John D. Freeman, to the Sunday School Board, to Dr. O. E. Bryan or anyone else—make them to Baptist and Reflector.

3. Be sure to send all money by check or money order. It is always dangerous to send it in cash. We can always trace an error if you have your canceled check or money order receipt. We are lost if you have neither. Remember, Nobody can cash a check or money order made to Baptist and Reflector; it must be deposited in the bank. Anybody on earth can take cash out of an envelope and use it.

4. Every new subscription helps to keep down the deficit on our paper. So far this year we have held down the deficit to about half what it was for the same period a year ago. Keep on sending us subscriptions. Let every pastor and other worker aid in making the paper what it may be with proper help.

5. We have no way on earth of knowing that your paper is not going to you unless you write us. If at any time it stops coming before expiration date, simply drop us a post card giving name, post office, and ask, "What is wrong? My paper has stopped?"

6. If you hear somebody fussing because we have stopped his or her paper, or because a subscription has been paid and the paper does not come, send us his or her name and address. People subscribe, their names get misplaced or lost in the mailing list, and we never can know unless a friend writes us. Such people usually accuse us of stealing their money when as a rule it is properly credited on our books and we think they are receiving the paper.

7. We give a free subscription to anyone who will send us five new subscriptions for one year each. It is easy to get these if you will try. And if you wish, you have the right to divide the premium among the six of you, thus making each subscrip-

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The Deity of Jesus Christ

(Continued from page 1.)

History? As Fairbairn has said: "It is not Jesus of Nazareth who has so powerfully entered into history; it is the deified Christ who has been believed, loved, and obeyed as the Saviour of the world." We count time from His birth. All history is incomprehensible without Him. How could Jesus, if He were only a Galilean peasant, born of lowly origin, one who spent most of His life as a laborer and died on a cross as a crucified criminal, have founded, without an army, fleet, wealth or support, a Kingdom that would survive when imperial Rome and the other political kingdoms of His day were only a memory?

Napoleon Bonaparte as an exile on St. Helena paid this tribute to the Deity of Jesus Christ: "I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. . . . Alexander, Caesar, Charlemagne and I myself founded great empires, but upon what did we rest the creation of our genius? Upon sheer force. Jesus alone founded His empire upon love, and at this hour millions of men will die for Him. I think I understand something of human nature, and I tell you, all of these were men, and I am a man; none else is like Him; Jesus was more than a man."

The history of the Christian religion is that of a living, growing dynamic force whose transforming power is witnessed in every age. It was Jean Paul Richter who said of Jesus that He was "purest among the mighty, and mightiest among the pure, who with his pierced hands has raised up empires from their foundations, and turned the stream of history from its old channels, and still continues to rule and guide the ages. We kneel before Him and worship, 'My Lord and My God.'"

II. What Says Jesus?

I shall proceed to examine the claims of Jesus. The radical critics praise Jesus and say He is "an extraordinarily good man" or "a marvelously good man." Now if Jesus is good, then He is truthful; and if He is truthful, He is what He claimed to be; and if Jesus is not what He claimed to be, He is an imposter and a deceiver. As Augustine put it long ago: "Si Christus non deus non bonus." If Christ is not God, He is not good. No mere man could be what Jesus professed to be.

1. **Jesus claimed pre-existence for Himself.** "Before Abraham was I am," "I came down from heaven." "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father hath declared him" (John 8:38; 6:58; 1:18). "Glorify thou me with the glory which I had with thee before the world was" (John 17:5). With one exception, Jesus never spoke of Himself as being BORN. In speaking to Pilate He said: "To this end was I born." He adapted Himself to the level of the Roman governor's intelligence. Elsewhere He always uses "came" or a similar word to portray His pre-existence before the Incarnation.

Among His friends Jesus always acted as a king and demanded absolute obedience of His followers. His commands are imperatives. "Come to me!" "Follow me!" "Go ye therefore!" There is no relation of life, however deep or tender, that must not be sacrificed to His claim if occasion demands. "If you love father or mother or wife or child more than me, you are not worthy of me." Here is a relation comparable only to the right of death which snatches us from loved ones, duty and interest. He claimed obedience unto death. "Whosoever shall lose his life for my sake shall find it." "You are my friends if you do whatsoever I command you." No man could make such claims upon our allegiance. Jesus assumes the right that belongs to God because He is Lord of lords and King of kings.

2. **Jesus placed himself above Scriptures which were idolized by the Jews.** In the Sermon on the Mount He said: "It is written, but I say . . ." "Ye have heard, . . . but I say unto you." No wonder the people were astonished at His teachings, for He taught as "one having authority and not as their scribes." He placed Himself above the temple, the sacred institution of the Jews. "But I say unto you, One greater than the temple is here" (Matt. 12:6). When accused of violating the Sabbath, He

replied: "The Son of Man is Lord of the Sabbath." Solomon was regarded as the wisest Hebrew that ever lived. In comparison Jesus said of Himself: "A greater than Solomon is here." He claimed infallibility. "Heaven and earth shall pass away, but my words shall never pass away." He claimed omnipotence. "All power is given unto me in heaven and on earth." He claimed omnipresence. "Lo, I am with you always even unto the end of the world." He asserted an exclusive and peculiar knowledge of God. "All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him" Matthew 11:27.

3. **The sinlessness of Jesus proves His deity.** All other Bible characters confess themselves sinners. From Moses to Paul they all confess their sins. "My sin is ever before me and against thee only have I sinned" is the penitential cry of David. "Woe is me," exclaims Isaiah. "O wretched man that I am," said the Apostle Paul who called himself "the chief of sinners." "If we say we have no sin we deceive ourselves, and the truth is not in us," is the testimony of the beloved John. Jesus never betrays any consciousness of sin. He claimed to be sinless. "Which one of you convicteth me of sin" was the challenge to the religious leaders. He taught His disciples to pray: "Father, forgive us our debts, as we forgive us our debtors." He never offered that prayer himself. He always takes the position of one who is separate from sinners.

Other men felt and acknowledged the sinlessness of Jesus. Peter cried, "Depart from me, for I am a sinful man, O Lord." Pilate described him as "a just man" in whom no fault or cause of death had been found. His wife expressed a similar opinion. Judas Iscariot smitten with torments of remorse exclaimed, "I have betrayed innocent blood." The penitent robber on the cross confessed that he receives "the due reward" for his deed, "but this man hath done nothing amiss." The Roman centurion who watched by the cross said, "Truly this was the Son of God." Even the demons cried out saying, "What have we to do with thee, thou Son of God?" Satan himself found no sin in Jesus. "The prince of this world cometh: and hath nothing in me." The Master of the sinful found him without sin.

4. **Jesus never put Himself in the class with men.** He said, "I am from above, ye are from below." You are of this world, I am not of this world." He prayed for His disciples, but NOT WITH THEM. There is always a line between them delicate but firm. He taught the disciples in the model prayer to say, "Our Father," but He never used the pronoun "OUR" in addressing God. After the resurrection He said to Mary, "Go tell my brethren that I ascend to my Father and your Father and to my God and your God." Why did He not say I ascend to our Father? Because He is in a class apart from men. As the Deified Christ, the God-Man, He sustains a different relation to God from that sustained by any other person in history.

5. **Jesus permitted men to worship and adore him as God.** If He were only a man that would have been blasphemy and idolatry. It is a sin for people to bow and worship the Pope of Rome or any other man. When Simon Peter confessed, "Thou art the Christ the Son of the Living God," did Jesus reprove him? No, He accepted the title with joy and exclaimed, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Take the instance of the man born blind whom Jesus healed as recorded in the ninth chapter of John's Gospel. After the Jews had cast him out of the synagogue, Jesus met him and asked, "Dost thou believe on the Son of God?" "Who is He, Lord, that I may believe on him?" "And Jesus said unto him, He it is that speaketh to thee. And he said Lord I believe and he worshipped Him." Again as Jesus came to the disciples by night walking on the water as their frail bark was tempest tossed on an angry sea, He stilled the storm and the wind ceased. The disciples who were in the boat "worshipped him saying of a truth, 'Thou art the Son of God.'" In that appearance after the resurrection to the disciples including Thomas, Jesus invited the skeptical Thomas to "reach hither thy finger, and see my hands, and reach hither thy hands, and put it into

my side and be not faithless, but believing, and Thomas said unto him, "MY LORD AND MY GOD." The dying Stephen, the Christian martyr, saw Jesus standing on the right hand of God. "And they stoned Stephen, calling upon the Lord and saying, 'Lord Jesus, receive my spirit.'" Acts 7:59.

7. **Jesus claimed supremacy in both words.** He declared in plainest language that He will preside as Universal Judge at the last great day. Matthew gives a description of the King on the throne. (Matt. 25:31-46.)

III. What About the Miracles?

Two essential miracles that are connected with the person of Christ are the Virgin Birth and the Resurrection. The three stand inseparably together; partition is impossible. A supernatural person cannot be the result of natural processes. Therefore whatever tends to prove the miraculous person of Christ makes the supernatural birth and resurrection more credible. Obviously the belief in these miracles confirms the idea of the miraculous person. The announcement of the angel to the Virgin Mary declared: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God." (Luke 1:35.)

There is the miraculous utterance of the Voice of God at the baptism of Jesus, "Thou art my beloved Son in whom I am well pleased" (Mark 1:11 and Luke 3:22). Immediately after the baptism of Jesus he was led by the Spirit into the wilderness. After the fast of forty days came the temptation of Satan. "If thou art the Son of God." The first assault of the devil was against the Deity of Jesus Christ. He has continued the attack ever since. The Voice of God testified again from heaven to Peter, James and John. "This is my beloved Son in whom I am well pleased; hear ye Him."

Finally, the last and greatest proof of the Deity of Jesus is the miracle of the resurrection. It was the risen Christ "who showed himself alive by many infallible proofs" that made Christianity. The resurrection is an incontrovertible fact. If Christ be not risen our hope is vain. The apostles were witnesses of the resurrection. Without it they would have had no message. The Apostle Paul declared Jesus "to be the Son of God with power by the resurrection from the dead." A world dead in sin needs more than an example. An example would have been no benefit to Lazareth in a tomb. Thanks be to God for His unspeakable gift. May every tongue confess that "Jesus Christ is the Lord to the glory of God."

GETTING A GOOD START

By J. T. Henderson

All interested Baptists in the South await with deep concern the action of the Promotion Committee which meets July 7. It is hoped that this Committee may be Divinely guided in formulating plans and that all our people may co-operate most heartily in making these plans effective in the churches. A Co-operative Program implies co-operation, and now is the time to put it to the test.

The Baptist Pastors' Conference of Knoxville devoted their first two meetings following the Southern Baptist Convention to a consideration of ways and means to make the proposed Every-Member Canvass a success in all the churches of the Knox County Association. While they would not anticipate the action of the Promotion Committee, they felt safe in taking steps immediately to promote concert of prayer and the dissemination of information.

In harmony with this idea, the Conference decided to conduct a school for the pastors of the Association during the third week in June. This school will be held in the forenoon of each day and will consist of class study, conference work in regard to a successful Every-Member Canvass, and addresses on theoretical and applied stewardship, also the different causes of the denominational program.

The interest generated in Birmingham should not be allowed to decline. The pastors are the key men in keeping it alive and growing. Success calls for thorough preparation through prayer and information. As the canvass will perhaps be set for the latter part of November, there is no time to lose. Let us get a good start.

The Sin of Causing Others to Suffer

SUNDAY SCHOOL LESSON, JUNE 21, 1931

By O. W. Taylor

Daily Bible Readings

Monday—The Sin of Causing Others to Stumble. (Rom. 14:13-23.)

Tuesday—Stumbling Blocks. (Matt. 18:1-10.)

Wednesday—Sinful Traditions. (Mark 7:8-13.)

Thursday—Jesus' Love for Children. (Matt. 19:13-15.)

Friday—David's Counsel to Solomon. (1 Kings 2:1-4.)

Saturday—Solomon's Wise Counsel. (Prov. 3:1-10.)

Sunday—Love for Others. (1 John 4:7-13.)

Scripture: Rom. 14:1-23. Golden Text: Rom. 14:21

Introduction: As this is Temperance Sunday, the lesson is intended for temperance applications.

I. The Situation in the Roman Church

There were conflicting scruples regarding meats (verse 2) and the observance of special days (verse 5), both of which were invested with religious significance. Space compels the study to be confined to the meat issue and those matters which it may properly represent. There were both Jews and Gentiles in the membership (1:13; 2:17). Mosaic law forbade certain meats to Jews (Levit. 11:44; Deut. 14:2-3) until Christ removed such restrictions (Col. 2:14-16). But certain Jews, of immature Christian knowledge and development, still clung to their old scruples.

Seemingly, however, the issue at Rome was not exclusively Jewish. Chapter 14 applied also to Gentiles. Both classes, for reasons of their own, had their scruples. Apparently even Jews differed among themselves. The question was not as acute as at Corinth where it was connected with idolatry (1 Cor. 8), and as among the Galatians where it was connected with justification (Gal. 2:12-21). At least Paul did not mention these things as connected with the situation at Rome. Nevertheless scruples existed and conflicted. In our lesson Paul showed the members of the church how to live in peace and love in that situation.

II. Boundaries of Application

To Christians. Paul instructs Christians how to act toward their "brother" (verse 15), not how sinners should act. The latter he leaves to the government or other forces. He is not proposing to regulate universal conduct.

To Christians with Differing Scruples. Without the scruples respecting meats, etc., the instruction would have no occasion. Paul does not prescribe, then, for continuous conduct unless the occasioning scruples are continuous. In other situations the instruction does not apply.

To Both Sides of the Issue. Those with religious scruples against meats or related matters are the "weak" (verse 2); that is, weak in Christian knowledge and development. "Grace sanctifies the heart much more easily than the head." Those without such scruples are the "strong". They have grown away from trivial distinctions. Paul's instruction for their respective conduct is equally binding upon both. Mutual considerations is required. Neither the scruples of the weak nor the maturity of the strong is to be used as a club to beat the other's head. Sometimes those inclined to be "righteous overmuch" forget this. However, there is nothing here against a Christly effort to win one from what is believed to be wrong.

Verse 13 is the key passage of our whole chapter. Verses 1-12 are an exposition of its first part, "judge not—any more," and our printed lesson (verses 13-21) is an exposition of "judge this rather," etc. Verses 1-12 are necessary to the proper grasp of our lesson.

III. A Prohibited Judgment (Verse 13 and preceding verses)

The scrupulous dietitian may question the religion of him who has no such scruples, and the latter may

question the sense of the former. Both may reach censorious conclusions. "Let us not therefore judge one another any more," says Paul.

Scruples Not to Disturb Fellowship (verses 1-2). As the meaning is, "Him that is weak in faith (touching the matter at issue) receive ye, but not to arguments for the settlement of doubts." Dietary scruples and related matters are not to be made a test of fellowship. Mere argument only confirms the scrupulous. Time, association, patience, and further indoctrination will bring him around. The church has no authority to prescribe rules for the private life of its members beyond the clear revelation of Scripture. Nor can one member make his scruples the law for another.

Mutual Respect and Consideration Enjoined (verse 3). "He that eateth" is not to "look down on him that eateth not"; and the non-eater is not censoriously to judge the eater. If "God hath received" either, how can the other dis fellowship him? It is as binding upon the vegetarian to grant the religion and the equality with himself of the meat eater as the same is binding upon the meat eater in reference to the vegetarian. God says one is as good as the other! Neither contempt nor clubbing nor a feeling of superiority is to mark either. The meat eater and the vegetarian, the smoker and the non-smoker, the coffee drinker and the non-drinker, and the doer or non-doer of other things beyond the revelation of Scripture should remember these things. This is not an argument for any of these practices, but against an unbrotherly and judging attitude toward either.

Judgment Belongs to Christ Alone (verses 4-9). "Who art thou that judgest another man's servant? To his own master he standeth or falleth." "Falling from grace" is not in mind. The Christian may "fall" many times, but never fall into hell (Prov. 24:16; Psa. 37:24). The brother with his scruples may predict the shipwreck of his differing brother, but "God is able to make him stand." Each must "be fully persuaded in his own mind" that his course is not wrong, but his persuasion is not a mold into which he must force the persuasion of the other. Both in their course give thanks to the same God with equal sincerity, and God equally receives both. Christ is "Lord of the dead and of the living." Christians "live unto Him," not unto men. Therefore, "why dost thou judge thy brother" etc.? To sit in judgment upon the life or brethren in matters outside the revelation of Scripture is to take a fling at the Lordship of Christ, who alone has the right to judge, and before whose judgment seat the consenter and the dissenter must give individual account.

IV. A Prescribed Judgment (Verses 13-21)

Having put a curb on those who would exalt their scruples into a law for others to go by, Paul prescribes a judgment to displace the other. "Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." This does not give one the authority to decide how the other man should walk, but tells him how he is to act, when the other brother with his scruples, invested with religious significance, is around.

"Nothing Unclean of Itself." Paul says he got this from Jesus. Jesus removed all ceremonial distinctions pertaining to foods or meats (Mark 7:18-19; 1 Tim. 4:4-5; Col. 2:16). The Christian may eat beef, pork, chicken, or mule, if he wants it! So also wine, in itself, is not unclean (verse 21; Col. 2:16). The evil comes from the improper use and the abuse of it. So with other related matters not prohibited by Scripture. This is gospel liberty, that is, one phase of it.

The Exercise of Liberty Under the Law of Love (verses 15-21). It is right to exercise liberty in eating and related matters, leaving out excess, but not under all circumstances. If a brother has some real operative scruples and his conscience is violated thereby, then, even if his conscience is "weak," the law of love requires that it be respected, and that the eater refrain from such as does violate the scruples of the other. "If thy brother be grieved with thy meat, now walkest thou not charitably.

Do not pull down with thy meat him for whom Christ died." This puts respect for the other's conscience on a high plane. "Let not your good (your liberty) be evil spoken of." "It is good neither to eat meat, nor to drink wine, nor anything whereby thy brother stumbleth or is made weak." If this result is not contingent, liberty in those things not prohibited in Scripture is granted. "All things indeed are pure; but it is evil for that man that eateth with offence" or "esteemeth anything to be unclean." Liberty must violate neither one's own conscience nor that of his brother. Equal obligation lies upon him who has scruples to be conservative, considerate, and brotherly, remembering that he cannot make his scruples a law for others. The conscience of one brother in such matters has as much right to be respected as that of another. The rule for both is: "Follow after those things that make for peace and . . . wherewith one may edify another."

V. Bearing of the Lesson on the Liquor Question

Wine per se is not prohibited by Paul (verse 21). He does prohibit it when it violates the Christian conscience and proves a stumbling-block to the Christian brother. Beyond all question, the manufacture, sale, and use of alcoholic liquors for beverage purposes violates the major and best Christian conscience of the day, and also has reached such a stage as to be dangerous to Christian growth and usefulness. This alone should make the Christian an abstainer and a prohibitionist.

Again, prohibition is the law of the land. Paul plainly teaches the Christian to obey the law of the land "for conscience's sake" (Rom. 13:1-5). The liquor question being what it now is, and the Christian conscience being what it is, if Paul were living today, he would be both a moral and a legal prohibitionist.

Of course, sinners cannot have a Christian conscience about the matter, whether sinners in the churches or out of them. But they are citizens of the country and amenable to the laws. If for no other reason, they should be prohibitionists and abstainers as a matter of loyalty to the Constitution and the Country. But liquor has been so abused and the traffic has been so devoted to immoral and to destructive ends, both physically and socially, that sinners, for self-respect and social respect, should observe the law and be abstainers and prohibitionists. If there are those in our land who care nothing for God or morals or society or law, but only for their own bellies, let them be compelled by law to decency or incarcerated away from society. This is legal, and Paul is the protagonist of law observance and enforcement (Rom. 13:1-5).

No Christian today can be an anti-prohibitionist, a manufacturer, dispenser, or user of alcoholic liquors for beverage purposes without violating the principle of Paul in our lesson, as well as his teaching elsewhere given. And since the question has ceased to be purely a Christian question and a question of Christian liberty, and has become also a legal and national question, the Christian may pass a larger censure upon the man who violates the ethics involved.

QUESTIONS

1. What was the situation in the Roman church?
2. What are the boundaries of the application of our lesson?
3. What judgment does Paul prohibit?
4. What does Paul enjoin upon both the man who has scruples about foods and related matters and the man who has no such scruples?
5. In view of Christ's Lordship, does one Christian have the right to censoriously judge another in such matters?
6. What judgment does Paul prescribe?
7. What is the meaning of the statement, "nothing unclean of itself"?
8. Can a thing not be wrong in itself, yet become wrong in use? Give instances.
9. Sum up the Christian law of love governing Christian liberty, as Paul unfolds it in the lesson.
10. What bearing does our lesson have on the liquor question?

Calvin Coolidge Said:

"We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more law; we need more religion."



Some Observations on Northern Baptist Convention

By M. E. DODD, D.D., LL.D.,

An invitation from the committee took me to Kansas City for two addresses before the pre-convention conference of Northern Baptist Fundamentalists preceding the meeting of their Convention.

This group of brethren, among whom are such leaders as Dr. Curtis Lee Laws, Dr. Will H. Houghton, Dr. H. W. Virgin, Dr. J. Whitcomb Brougner, Dr. John Snape, and many others, have joined themselves together for the purpose of bearing united testimony of their loyalty to the historic faith of our fathers. At the same time they are loyal to the co-operative program of the Northern Baptist Convention and are faithful members of the Convention itself.

It was also my privilege to attend some of the sessions of the Convention proper as a fraternal messenger from our Southern Convention. Quite a number of brethren from the Southern Convention were present, among whom I noticed Dr. E. Godbold, Mr. Robert H. Coleman, Dr. Harvey Beacham, Prof. I. E. Reynolds and several others.

It is always possible to learn from others, and I believe it would be good for all of our work if there could be more affiliation between the Conventions. This is why I proposed some years ago that the two Conventions should meet during consecutive weeks on neutral ground in Washington, D. C., which it now appears they will do in 1933.

Some of the Southern brethren suggested that I call the attention of our people through our denominational press to some of the methods of the Northern Baptist Convention which might be beneficial for us to study. The following have impressed me as I observed their work:

1. Their state delegations assemble in groups in the auditorium especially for the first session, and at the close of the first session hold their own meeting for the purpose of appointing the members of the various boards and committees, which have one representative from each state. This appears to me to have some advantage over our method of having the Nominating Committee. The entire group from any given state can command more wisdom in the appointment of their representative than can any one person from that state as a nominating committee.

2. The report of their Finance Committee included every cause for which Northern Baptists raise money and every source from which they get the money. Through this method their budget control is more centralized—a thing of which we are so mortally afraid—and therefore more efficient in its control and in the prevention of debt. They reported having raised during the past year a little more than 93 per cent of the amount raised the previous year and of having held the budget expenditures down sufficiently to prevent any but very small deficits. It looks as though we Southern Baptists face one of two alternatives, either to give up our fear of centralized budget control or else continue piling up debts until we face bankruptcy.

3. The denominational enterprises and especially the Mission Boards make a great deal of their display at the Convention. The missionaries from all their fields had their mission booths. In these were pictures and curios and literature about their fields. This impressed me as giving the missionary a larger opportunity for talking to the people as they came along and for distributing literature than the few speeches which a chosen missionary or two may make to the Convention as a whole.

4. The music of the Convention impressed one as being dignified, stately, and spiritual. Grand old hymns were sung with deep devotion. There was no hip-hurrah, jazz-it-up, pep-it-up methods in the music of the Convention. This was very impressive.

5. The memorial service for officers of the Convention who had departed during the year was held at the very first session when the Convention messengers were all present and fresh. No long eulogies were pronounced. The secretary of the Convention read a brief statement of each while the Convention itself bowed in silent prayer in recognition of them. The entire service consumed only twenty minutes, but was very impressive.

6. The Northern Convention is blessed with a large number of big-brained business men who are consecrated to Christ's cause and who give themselves to the work of the Convention. This guarantees that the programs will all be cast upon the best thought of the Convention.

The attendance this year was smaller than usual due to the general depression and due to the fact that the Convention met on the border line.

As a matter of fact it was meeting in Southern territory, since Missouri is officially counted in the Southern Baptist Convention. The daily papers quoted some of the members as saying that this was a gesture of good fellowship toward the South.

I move that the Southern Baptist Convention return the call with a similar gesture of good fellowship by meeting with some of our churches co-operating with the Southern Baptist Convention in Springfield, Illinois, or some other such place.

The Northern Convention gives more emphasis than we do to the great social movement of the day, but this has its value.

CIGARETTE MAKERS MIGHT PROFIT

Vendors in liquor in the halcyon days of boozedom gave little heed to signs of warning. Some of us have seen children, eight to ten years old, go into saloons and carry away beer by the lard bucketful. Regulations and restrictions meant nothing to these purveyors of booze. Childhood and youth meant nothing to them. They continued their tactless and illegal practices until the people arose in their wrath and closed their grog shops.

Vendors in cigarettes are following in the footsteps of these sightless liquor sellers. We have all noticed how the cigarette makers in their glaring advertisements have associated their wares with the pictures of beautiful young women. For the first time, this morning I noticed that in a certain advertisement the beautiful young lady was holding a cigarette. In a short while, now, they will have the smoke curling toward the skies from her lips. With this accomplished, we can expect them to show the baby in the cradle nursing at a cigarette instead of a bottle of milk.

There are certain practices of questionable nature for which there seems to be no limit, unless an indignant public keeps everlastingly driving them back into their haunts. Cigarette makers might profit from the experience of booze vendors.—The Western Journal of Education, May, 1931.

One attending this Convention cannot help but be impressed that it is composed of an earnest body of consecrated Christian men and women who are seeking to know and to do the will of God for the time in which they live.

CHANGES IN OFFICE

(Continued from page 3.)

tion cost you \$1.67. We wish 500 people would secure a club of six each, including their own, and send to us immediately.

8. Let every church begin now to plan for the fall campaign. Prepare the way, wherever possible, to put the paper in your church budget sending it to every family.

9. Send us the name of a member of your church who would like to have the task of securing subscriptions for us. We want a special worker in every church. One such worker from every church can easily aid us in doubling our circulation before the first of January.

10. Boost your paper. Tell others about it. Take it with you to your Sunday school class and read some of the five comments from Brother Taylor's expositions. Show it to the children and enlist them in reading The Young South. A little more than one year now and we will be ONE HUNDRED YEARS OLD. Let's begin planning for a great centennial!

Does the Baptist College Pay?

We attended the commencement exercises of Vanderbilt University on the 10th of June. In that splendid group of graduates were two young men who answer in the affirmative everyone who asks the question used at the head of this editorial. These fellows were Ray Bryan, son of Sec. and Mrs. O. E. Bryan of Nashville, and Jack Wolf of Morristown. Both received the degree of Doctor of Philosophy, the highest in the academic world.

There is a secret behind their significant honor, and that secret is the Christian College. These lads entered Carson-Newman College together some seven years ago. While there they were brought under the fine discipline of such an institution as this splendid Baptist school and learned, in an atmosphere of consecration, the rules of the road which bring success. In their freshman year at Vanderbilt, Jack Wolf won the highest academic honors on record in the Medical Department of the university, and Ray Bryan was a close second in his grades.

1. These lads went through their college course in an atmosphere that is conducive to the highest type of academic work. In the college where they received their B. A. degrees there are none of the side attractions to be found in the great university. They were not subjected to the lure of the social group who place dances, theaters, athletics and fraternities above everything else. They had no temptation to waste their time and energy and their parents' money in riotous living. The sum total of the activities that made their appeal to them while in this Christian college was found in the class room, in the literary society halls and in the religious organizations, everyone of which tends to produce clear minds and ambitious souls.

2. The close personal touch of student with student and of student with teacher is another factor that makes for the production of honor students. The trend in the educational world of today is back to the small-group class and the small-unit college. "Throw the pupil upon his own" has been proved by two decades of trial to be a pernicious fad in education. In the small college the students come in close and intimate contact with their fellows, hence feel more keenly the spirit of competition for honors and less keenly the pessimistic idea that there is no use in trying when so many are in the game. Furthermore, in the small college the student has more intimate contact with the professors and is less apt to become the victim of the "fellowship handicap" which is so prevalent in the large school. One student, teaching another, cannot command the respect nor the response that the head of a department can. Hence the men who go to the small college are far more apt to be free from the injury of having to be taught in the first two years, the most significant college years, by other students.

3. The third significant thing found in the Christian college is the "motif" that governs the teach-

ing. The university with its various departments tends to specialize in the production of human mechanisms capable of fitting into a scheme of society where they can produce the largest amount of goods at the lowest possible cost to themselves. In the Christian college the teaching "motif" is that of service, and the students are trained to look upon the future as a time that will afford them the opportunity of giving to society the largest possible service, without any immediate or serious thought about the financial returns to be gained.

We know the value of the small college and appeal to our people to begin at once the movement for the proper support of our Baptist schools in Tennessee. We should be proud of the record these two young men have made, and that record should prove to parents all over the state that they are making no mistake when they send their children to Baptist institutions of learning. At the same time the facts involved should never be lost sight of. Baptist schools should specialize in quality of scholarship and the spiritual nature of instruction imparted. If they do this, they must necessarily be limited in their patronage, hence will always need generous support from the denomination.

MORAL. Make a great big, generous offering in your Sunday schools on the 28th for Christian Education in Tennessee. The offering is a regular part of the Co-operative Program; our colleges and mountain schools need it; the money will do great good; the future of our nation depends upon our maintaining these schools and others of their kind; therefore, every dollar given will be an investment in the future of young people of the stuff these young men are made of.

PUBLIC OPINION

THE POOR AND GOD

It is very interesting to study the religious attitude of the people who are today forming the breadlines in America. William Allen White, in the Emporia Gazette, makes the statement that in an unnamed Kansas town a survey of the unemployed revealed that no religious denomination organized more than forty years had a single member among the needy. More than 50 per cent of the idle were members of no church at all. Of the 50 per cent who had at some time or other been members of some church, who were out of employment, 85 per cent of that 50 per cent belonged to churches with curious creeds and wierd beliefs. I do not believe that one in twenty-five of the people out of employment in the United States is what might be termed a devout Christian and a regular attendant at church. I think this is worth serious study on the part of our great economists. It seems to be true as said in the Bible: "I was young, but now I am old. I have never seen the righteous forsaken or his seed begging bread."—Bulletin, Ada, Okla., Baptist Church.

A TENNESSEE ACHIEVEMENT

(Reprint from the New York Times, Sunday, December 28, 1930.)

To the Editor of the New York Times:

There is soon to be made a survey of the Southern mountains along educational, religious, agricultural and social service lines, with public and private agencies co-operating. This should reveal many interesting conclusions concerning the mountain folk.

Christian influences predominate in most of these communities, and function largely through the Sunday schools. Bible training is given in the summer on hillsides under the shade of trees, in deserted dwellings, in small one-room schoolhouses and in churches without full-time preaching. As a member of the Committee on National Missions of the Presbyterian Church in the Cumberland Mountain Presbytery in Tennessee, I have traveled through more than one hundred communities where Sunday school missions are organized over a vast territory, and I find that there is going out from these places a constant stream of young people, eventually to take their places of leadership in different parts of the country. As a rule they are imbued with spiritual ideals. One mountain county in Tennessee has furnished seven Governors to four States.

In the foothills of the Cumberlands in Tennessee is one of this denomination's colleges, eighty-eight years old, which has given to the nation the following leadership: It has furnished 47 college and university presidents, 86 college professors, 30 foreign missionaries, 21 Moderators of the General Assemblies of the Cumberland Presbyterian Church and the Presbyterian Church in the United States of America, 2 justices of the United States Supreme Court, 8 United States Senators, 59 members of Congress, 8 Federal district judges, 8 State Attorneys General. And the list might be continued.

Senator Cordell Hull of Tennessee received his legal training in this institution.

We believe that part of the real work begins with the children in these mountain communities, and that the Sunday school mission stations are factors in giving them the right slant on life.

JAMES D. BURTON.

Oakdale, Tenn., Dec. 23, 1930.

THE DEVIL'S MERCHANDISE

It was announced that the devil was going out of business, and would offer all tools for sale to the highest bidder. On the night of the sale they were all attractively displayed—and a bad looking lot they were: hatred, jealousy, envy, malice, sensuality and deceit, and all the other implements of evil. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn, and priced higher than any of them. Someone asked the devil what it was.

"That is 'discouragement.'"

"Why do you price it so highly?"

"Because," replied the devil, "it is more useful to me than any other tool. I can pry open and get into a man's conscience with that when I could never get near him with any others; and once inside I can use him with my discouragement in any way that suits me best. It is much worn because I use it with nearly everybody, as few people yet know that it belongs to me and that I use it to achieve my ends."

But the price placed on discouragement was so high that the devil owns it still.—Maritime Baptist.

ALKALI LAKE

There is a lake in the Canadian prairie, between Moose Jaw and Medicine Hat, which is known to travelers as Alkali Lake. It is not friendly to life of any sort. The thirsty beast will not drink of it, the fish immediately die in this water, and to man it is a delusion. The story is told that years ago, before the railroad had penetrated that part of the country, a traveler with his wife and seven sons saw the lake in the distance. His water was spent in his bottles and jars, and he pressed the weary horses on to the edge of the lake where he expected that they would receive refreshment. They mustered up their waning spirits, and thrust their nostrils down to the water, only immediately to withdraw from the edge of the lake, refusing to drink. The traveler discovered the cause for the horses refusing the water—it was alkali.

The story still is told in that country, how the poor, deluded horses died of thirst, with the water nearby that they could not drink, and the mother of the seven sons went mad as the sons about her died of thirst, and only the father remained of the caravan that had approached the Alkali Lake.

But this is not the only delusion there is in the world. How often men have pressed on for wealth, honor, social position, and prestige and when they have come to the place of pre-eminence that they have so long striven for, they have found it to be a delusion, an Alkali Lake!—Bulletin, First Baptist Church, Waterloo, Iowa.

WHAT MAKES A GOOD BOOK? MAY JUSTUS

There have always been good, bad and indifferent books—ever since books have been made and read, I suppose. But never in all the history of bookdom have there been so many books from which to choose, and never has it been so hard to make a wise choice. One has not the time in this busy world to read all the good books published, the interesting, the informative books. But one might read many more of these if one were able to make wise selections and to choose discriminately.

When I read the high praise of many book reviews, I cannot keep from smiling; there are so many "best novels," so many superlative values, that it is a great wonder what books go to make the comparisons. And then when one goes to a book store, what a maze of gay jackets and bindings! The eye is bewildered, the mind is bewitched, and one makes startling selections sometimes. But when one takes his new book home and sits by the fireside with it, he learns it as it really is. How much that is poor in content is covered with a gaudy robe! This is true, too, of many magazines.

A young girl said to me not long ago: "My father is so fussy. He likes to read a certain magazine with a cover that looks like shoe leather, and he scolds frightfully because I read magazines with pretty dresses."

"And beautiful characters inside?" I had to pursue the figure.

The girl laughed. "Well, they aren't all nice, of course," she frankly admitted. "But even the best novels and best plays have some rather questionable characters. Why look at Shakespeare—and Hugo—and even at Hawthorne. We've been reading all of them in high school. They wrote about some rather shady people."

"True," I admitted in my turn. "These men wrote of life as they saw it. They wrote as truly as they could. That is why they were great writers. But what of these men and women in gay dress? Are they true? Do they seem so to you?"

The question that I asked this girl is one which I ask all young people who like books and book friends. All of the really great writers, all the good writers of the present and past tried to write of true things truly. They did not paint lurid people on their pages simply to gain attention, nor did they create impossible situations and impossibly dramatic endings with the label of "True Story" over them. For the truth is always possible.—Intermediate Weekly.

TIME TO SPEAK OUT

I was startled, shocked, amazed, when I read the annual Convention sermon delivered by Dr. Phillips. That his position was not later challenged by the Convention and repudiated, seems strange. I thought surely our leaders would take it up and show its falsity, and that the denominational press would not let this bald infidelity go unchallenged. I say this with no unkind feelings toward Dr. Phillips; but would say the same thing if he were my own brother.

I have talked to a number of laymen, and not a one, who has read the sermon, but expressed surprise at such a modernistic, un-Baptistic, anti-Bible deliverance. My purpose, if others did not speak out, was to review this sermon. Now as you have done so, I want in behalf of the great Baptist brotherhood, to thank and congratulate you. As editor of one of the truly great Baptist papers of the South you have done a noble thing.

There is too much Modernism and modernistic tendencies among our leaders, hence the suggestion for a pre-Convention Fundamentalist Conference next year (such a conference ought to be right away) is timely; yes, imperative. And I am hoping the laymen will be in full force at such conference, for of a truth, the time is at hand when they must speak out and register their protest against unscriptural doctrines as well as practices among Southern Baptists.—LeGrand W. Jones, Texarkana, Ark.-Tex.

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THE NEWS BULLETIN

NORTHERN SEMINARY

At the commencement exercises of the Northern Baptist Theological Seminary, Chicago, this year four men received doctor's degrees: Professor F. D. Whitesell, the degree of Th.D., and Wm. E. Biederwolf, an evangelist, H. J. Openshaw, a missionary, and F. G. Sayers, a pastor, all outstanding men, were granted the D.D. degree. Twenty-six others received diplomas and degrees.

One hundred ninety-three students enrolled during the year. There are no changes in the faculty. The spiritual life of the school was never better than it is now. Several hundred people have been won to the Saviour by the students and faculty during the year.

A new change, to be inaugurated in September, is that a student may get either the collegiate or the ministerial Th.B. degree. The former is designed to be the equivalent of an A.B. degree. The courses leading to the B.D. degree have also been changed. Although Greek is to be an elective, advanced standing will be granted those who have had some before they enter the seminary.—J. R. Mantey.

A CRY FROM BRAZIL

Porto Alegre, Brazil.

May 1, 1931.

To the Baptists of the South:

Fifty years have passed since you sent us to this Southern world to begin work for the Baptists in this continent. What hath God wrought! More than forty thousand Baptists now greet you from five hundred Baptist churches. Not a native Baptist church existed when we came. We knew no Brazilian, nor other South American. No one met us when we arrived. But God has led on and opened the way and given us the victory to this good hour in Brazil and Argentine and Chile and Uruguay and Paraguay, and is still leading on. How white the field is today! Do not fail us now. Send us help quickly. Infinite opportunities are opening before us.

This goes by airplane. There was no air line on earth when we came, but there was a wireless line to heaven and it still goes up to God today. We thank and praise His holy name that He sent us here. Let us press forward and take the continent for Jesus.

Yours in His name,
W. B. Bagby and Anne Luther Bagby.

REV. G. B. DAWES PASSES EIGHTY-FOURTH MILE POST

On Wednesday, May 21, Rev. G. B. Dawes of Glenview community celebrated his eighty-fourth anniversary by accepting a unanimous and most cordial invitation to be the guest of Yale Baptist Church on his eighty-fourth birthday. The ladies made a cake and placed on it the eighty-four candles in order to see how many he could blow out with one breath. Just as he departed the congregation presented him a good size amount of pocket change. Sixty-two years has Brother Dawes been preaching the Gospel and still many more years has he been living an exemplary Christian life, and we are glad, indeed, he is our neighbor and friend to everybody.—Glenview Home News.

JOHN L. HILL ABROAD

Dr. John L. Hill, book editor for the Sunday School Board, will utilize his vacation in June for a hurried trip to Vienna, Austria, to attend the International Rotary Convention. At the District Conference of Rotary Clubs of Tennessee last month Dr. Hill was elected regional governor for the next twelve months, by virtue of which honor he was sent free of personal expense by the International Rotary organization to this convention. The board is glad for Dr. Hill to have this opportunity, and the enrichment of his own life by this experience will result in great benefit

and blessing to the many people of our Southland with whom he comes in contact.

JEW'S FINDING THE MESSIAH

By Jacob Gartenhaus

The Psalmist must have had the Jewish missionary in mind when he wrote: "They that sow in tears shall reap in joy." For it was the tears of a pioneer that we frequently shed, tears of sorrow and sympathy for a lost and scattered people who would have nothing to do with us; their doors and hearts were shut to anyone who sought to bring them the message of the Messiah. And alas! When we turned to the Christians their indifference was appalling.

But incessantly laboring on, believing that the tears would moisten the soil, allowing the seed to sink in and take root, bringing forth fruit abundantly in His own good time—truly the Lord of the harvest heard our cry. To make this brief we cite a few examples:

How my heart thrilled with joy recently on receiving a letter from a Christian friend in Kentucky, giving the name of a Jewish man who had been gloriously saved, and requesting that I write him a word of encouragement and mail him suitable literature. This was immediately done, expressing a desire to make his acquaintance.

Nor did I think then that I would have the joy of meeting him soon. I was filling an engagement in Lexington, not very far from the city in which this Jewish brother resides. Inquiring of the Lexington pastor his opinion about getting in touch with the man, he remarked that it was too late to inform him of the evening service. Imagine our surprise, however, when a few minutes before the service, the pastor pointed out to me the very man we had been discussing. He had read about the meeting in the daily paper. To hear this brother tell of his remarkable conversion would increase any Christian's faith in the power of the Gospel to save the Israelite.

While on a twenty-three days' tour of Texas, speaking more than fifty times, riding the trains many nights, my last destination was Beaumont. Though heavy with fatigue, I faced an unusually large audience that night. Just before speaking I was informed of the presence of a Jewish man, and though aware of the many others gathered there poured out my soul to that one Israelite. At midnight I left with a prayer that the Holy Spirit take charge of the work thus begun.

Some weeks later I received a letter, April 29, 1931, from the gospel singer, Mr. Carlisle Brooks, in Beaumont, which reads in part:

"I am sure you will be glad to know that Mr. F—, who was an orthodox Jewish brother, accepted Christ here tonight during a great revival meeting at the First Baptist Church. He heard you preach when here and I am sure good seed were sown. Mr. F— said: 'It may mean that no orthodox Jew will ever give me a job, and my sister may turn against me, but I am trusting and accepting Christ and joining this church.'"

Dr. H. F. Jones, Baltimore, Md., April 27, 1931, writes:

"I had the pleasure of baptizing a young Hebrew last Sunday morning. The young man seems to be a promising Christian."

From Nashville, Tenn., May 19, 1931, comes:

"I felt you would want to know of the conversion of a Jewish woman who has united with the Baptist church here."

From Dr. Joseph T. Watts, general secretary, Baltimore, Md., April 29, 1931, comes a letter telling of a Jewish brother with whom he had conversed, and was anxious to secure printed matter that would help him in his quest for the truth, adding:

"I think it altogether likely he will become a Christian if he is not one now."

These and other communications have quickened my heart, encouraging me to put forth greater efforts. If you know of any conversions let me know. There is every evidence that the heavy veil of superstition, prejudice and indifference is being removed from the eyes of Israel. His stony heart is being miraculously softened. God grant the day when Israel as a nation will kneel in humble obeisance to the Messiah!

LOUISVILLE SEMINARY ALUMNI REUNION BREAKS RECORD

By Chas. F. Leek

Over four hundred former students and friends of the Southern Baptist Theological Seminary, Louisville, Ky., who were attending the Southern Baptist Convention at Birmingham, crowded the Tutwiler Hotel's spacious social hall and its balcony at 7:15 o'clock Friday morning, May 15, for the Seminary's Annual Alumni Reunion. Addresses were made by Dr. J. H. Rushbrooke, general secretary of the Baptist World Alliance; Dr. John H. Davison, president of the Southern Association of Seminary Alumni; Dr. W. J. McGlothlin, president of the Southern Baptist Convention; George J. Burnett, stewardship secretary of the seminary, and Dr. John R. Sampey, president of the seminary. Each one was good, with Dr. Sampey's stirring address supplying a fitting climax.

Dr. John A. Davison, pastor of the First Baptist Church, Clarksville, Tenn., and alumni president, presided. He was succeeded as president by Dr. C. O. Johnson of the Third Baptist Church, St. Louis, Mo. Other officers elected were: Dr. C. W. Duke, pastor of the First Church, Tampa, Fla., first vice-president; Dr. Leon M. Latimer, pastor of the First Church, Austin, Texas, second vice-president; Dr. Walter P. Binns, pastor of the First Baptist Church, Roanoke, Va., third vice-president; Dr. A. K. Wright, pastor of the Tabernacle Baptist Church, Louisville, Ky., secretary-treasurer; Professor R. Inman Johnson of the seminary, chorister, and the executive committee composed of C. L. Graham, F. F. Gibson, R. H. Tandy, O. M. Huey, J. O. Williams, M. P. Hunt and L. O. Leavell, all of Louisville.

The officers of the Tennessee Association of Southern Seminary Alumni are: Rev. C. F. Clark, Highland Avenue Church, Chattanooga, president; Rev. Richard Owen, Paris, first vice-president; Rev. L. S. Sedberry, Gallatin, second vice-president; Rev. Chas. E. Wauford, Island Home Church, Knoxville, third vice-president; Rev. W. R. Pettigrew, Springfield, secretary, and Rev. L. T. Householder, Cleveland, chorister.

THE BIRMINGHAM CONVENTION AN ENCOURAGEMENT

By L. R. Scarborough

My heart is happy over the spirit and achievement of the last Southern Convention. It had the following fine marks to its credit:

1. It showed Southern Baptists are in substantial and working fellowship and unity.
2. It revealed the fact that our people are not whipped nor are they yielding to a spirit of pessimism. A steady courage marked their sessions.
3. They showed they can change constitutions and plans of work without friction or faction.
4. They set up plans to stop debts and to pay debts.
5. They set their faces like flint to stand by and put on a vigorous south-wide movement to establish in all the churches the co-operative program through the every-member canvass on the basis of Bible stewardship.
6. They did with deep conviction and set determination organize to vigorously promote all our causes. They appointed a great committee on promotion. This is the distinctive step of advance made by the Convention. It promises a better day for all the work and should bring in a day of salvation for these causes.
7. The Convention seemed to reveal

a south-wide sense of evangelism, a growing passion for men out of Christ. Here lies our hope. You cannot kill a great people so long as the missionary pulse beats strong through their veins.

Conclusion. Our one duty. The duty of all Southern Baptists is to go strong on New Testament co-operation in the name and for the sake of Christ and lost souls. Let's go together to win for Him.

(Turn to page 16.)

Death

follows flies' footsteps!



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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.

MORE QUESTIONS

(Come on, young folks, and answer these questions. You will have to get your Bible down, for these are good ones. The first correct list sent in will be given the honor.—Uncle John.)

Dear Young South:

We have been taking the Baptist and Reflector for a long time and I especially enjoy the "Young South." It is interesting to answer the questions asked by boys and girls.

I am thirteen years of age and in the eighth grade. I go to church every Sunday and stay for preaching. My Sunday School teacher is Mrs. Anna Francis and she is fine. Our pastor is Rev. David Burris, who is especially fine. I am sending some questions which I wish to be answered in the "Young South."

1. What general won a crown of gold and jewels for his king?
2. Who sold his life for some gold, silver and a garment?
3. Who received baskets of the heads of princes?
4. Whose life depended on a golden sceptre?
5. What great queen was eaten by dogs?
6. Who won a wife by capturing a city?
7. What greatly loved woman was buried at Bethlehem?
8. What great general lost the ambition of his life by losing his temper?
9. Who had quail for dinner every day for a month?
10. Who blessed a younger son in preference to the elder by mistake and who purposely blessed a younger brother before the elder?—Essie Lee Taylor, Oakdale, Tenn.

I CAN KEEP FROM SWEARING

A lad in Boston, rather small for his age, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him: "You will never amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well," said he, "small as I am, I can do something which none of you four men can do."

"Ah, what is that?" they asked. "I don't know that I ought to tell you," he replied.

But they were anxious to know, and urged them to tell what he could do that none of them was able to do.

"I can keep from swearing!" said the little fellow.

The four gentlemen did not question him any further.—The Sign.

A FUNNY ADDITION SUM

How many apples did Adam and Eve eat?

Some say Eve 8 and Adam 2—a total of 10 only.

Now we figure the thing out far differently: Eve 8 and Adam 8 also—a total of 16.

We think the above figures are entirely wrong.

If Eve 8 and Adam 82, certainly the total will be 90.

Scientific men, however, on the strength of the theory that the antediluvians were giants, reason something like this: Eve 81 and Adam 82—total 163.

Wrong again. What could be clearer than if Eve 81 and Adam 812, the total was 893?

I believe the following to be the true solution: Eve 814 Adam, and Adam 8124 Eve—8938.

Still another calculation is as follows: If Eve 814 Adam, Adam 81242 oblige Eve, total 82,506.

"DAD, TIE MY SHOE!"

I can't say just how often,
But many times a day,
The youngster comes in to my room,
Flushed with zest of play:
"Lo, dad," he says, "please tie my shoe.
It's loose again, you see!"
And though it interrupts my work
I tie it willingly.

Quite patiently the little chap
Waits till the knot is fast;
Then, smiling thanks, he hastens off,
His difficulty past.
Each time I linger o'er the task,
As loath that he depart,
For every knot I tie just binds
Him closer to my heart.

I offer up the silent prayer,
That ne'er the time may be,
When to another he will turn,
From troubles to be free;
But always, gladly, trustingly
Will turn to me anew,
As now he comes repeatedly:
"Lo, dad, please tie my shoe!"
—By W. G. Polack.

SOME MORE BIRD STORIES

I fear you may have thought from my last story about the Cardinal bird that he is a very haughty bird, proud of his brilliant color, so I want to show him in another light. One day we were feeding the little chickens in the back yard, when a brilliant Cardinal flew down and ate with the chickens, seeming to be happy with them.

I promised to tell you a Robin story, so here is one just as it was told me by a lady friend who loved birds very much and loved to watch them in their house-building.

My friend said, "I had nailed an empty cigar box to a tree thinking the birds might like to occupy it. The mother bird was shot before the little ones could fly, but their father stayed by them and helped them to fly. The next spring a robin whom I thought to be one of last year came looking around the cigar box, and with him came a new mate. They inspected the old site and chattered away together. He seemed to be telling Mrs. Robin the benefits of the old cigar box—how sheltered it was from the wind, but Mrs. Robin, like some women, had a mind of her own, and she didn't want her husband to be thinking so much of the old home and his former mate, so she selected another location in a tree nearby and the last I saw of Mr. Robin he was obediently bringing the material of which to build their nest."

I wonder if any of you children have a pet parrot? They are a strange, foreign looking bird that are quick at learning to talk.

Once I spent the night with a friend in Washington State. This friend had a pet parrot, and said she usually spread a blanket over his cage at night if the weather was cold. That night she forgot to do this, and the next morning "polly" acted very indignant and sulky, often saying, "Poor Polly" as if to remind her mistress of her great neglect the night before.

I wonder how Polly had learned to sulk. Do you know any children who do so? Perhaps Polly had been taking notes of those around her. Now won't some of you children write and tell us of your pets? Many of you maybe have dear little canary birds, if so, I think they are too sweet and cheerful to pout.

I think canaries make the best birds for pets. They seem to enjoy their little cages, and love a little freedom sometimes to fly about the room, but seem glad to get back home. And how the pretty little canaries can sing for us!

Won't you tell us of your birds or other pets, and something of their home from other countries. I am sure

you could find out much about their homes, where the parrots and canaries live.

If you have any pets be sure not to neglect them and I am sure they will repay you for your loving care, and remember that Jesus loved the birds when he was on the earth. Perhaps you can find the verses that tell us this.—Aunt Amelia, in Presbyterian Advance.

THE AUNTIE WHO DIDN'T LOVE DORIS

"I wish my mother was here. She'd let me go!" and big tears rolled down Doris' face. But daddy and mother were far away taking that trip the doctor had said daddy must have to make him well and strong again. Doris was spending the time while they were away with auntie at her summer cottage.

"No, dear," auntie said firmly. "I'm afraid to have you playing down on the wharf when I'm not with you. The water there is very deep. You can play on the verandah with your dolls."

Doris went out slowly and sat down on the verandah steps. She could hear the merry shouts of the children next door who were playing down on the wharf.

"Their mother lets them play down there," she thought angrily. "I don't see why I can't go. Auntie doesn't love me—she won't let me do anything I want to do." And the tears chased each other rapidly down her cheeks, while her doll lay uncared for on the verandah floor.

"Come on down to the wharf, Doris, we're having lots of fun." Helen from next door called, her head appearing above the hill which led down to the water.

"I can't," Doris answered, quickly trying to hide her tears. "Auntie won't let me. She—she says it isn't safe."

"Well, come on down to the shore then," Helen urged. "It's safe there, and we can watch the boys on the wharf. Bring your doll with you."

Doris looked doubtfully up at the window, but there was no sign of auntie, and quickly snatching up Mary Matilda from the verandah, she ran with Helen down the steps to the beach.

It was a lovely place to play, and in the shade of some low bushes the little girls could play with their dolls and watch the boys who were fishing from the end of the wharf.

"It's far nicer here than on the verandah," Helen said, making a bed for her doll in the sand.

"Yes," Doris agreed. "Auntie's mean—she won't let me do anything."

"Oh, look at that whopper away down there!" Ted called excitedly from the wharf.

"Quick! Can you get him?" And Bill dropped flat on his stomach to get his line far enough into the water.

"Let's go and see it," Helen exclaimed, and dropping their dolls, she and Doris ran as fast as they could to the end of the wharf.

"See, there it is!" Helen whispered excitedly. "Oh, I never saw such a big fish!"

"Where? I can't see it," Doris said, leaning forward. In her eagerness to see the fish, she leaned over too far and before any person could grab her, she fell with a terrified scream into the water.

It was the scream which brought auntie. She fairly flew down the steps from the cottage, and without a moment's hesitation jumped from the end of the wharf. The weight of her clothes made it hard for her to swim, and it seemed to the little group on the wharf as if she'd never reach the struggling Doris, but finally they were both on the wharf again. Doris seemed little worse for her sudden dip, but auntie lay still and white.

She had strained her heart, and it was many weeks before she was able to be around again.

"And I thought she didn't love me," Doris sobbed.

"Of course she loved you, dear," Helen's mother said. "She loved you so much that she was willing to give her own life for you, even when you were naughty and did what she told you not to."

Doris stepped quietly into auntie's room and put her arms tight, tight around her neck. "I love you, and I'm sorry," she whispered.—Agnes Swinarton, in Southern Churchman.



In the modern household practically everything is operated by switches except the children.—Ex.

"Do you believe in fate, Pat?"
"Shure, fur what would we be standin' on without thim?"—Ex.

"Did you cancel all my engagements, as I told you, Smithers?"

"Yes, sir, but Lady Millicent didn't take it very well. She said you were to marry her next Monday!"

Englishman: "What's that bloom-in' noise I 'ear outside this time of night?"

American: "Why, that's an owl."
Englishman: "Of course it is, but 'o's 'owling?"

Mistress: "I am glad to hear you will be staying on with me after you are married. Do I know the lucky man?"

Maid: "Oh, yes, mum; it's your son."

"In time of trial," said the lecturer, "what brings us the greatest comfort?"

"An acquittal," responded a heckler in the back row.

Cohen and his family sat down to dinner on Sunday. To his three boys Cohen said: "Now children, which of you would want a nickel instead of meat for dinner?"

Each of the three decided in favor of the nickel settlement, so Mrs. Cohen put the meat away. Then she brought in the pie and put it on the table.

"Now, my children," inquired Cohen, "how many of you want a nickel's worth of pie?"—Baptist Courier.

BORROWING IT ALL

A little country girl called at a neighbor's house. "Mrs. Smith," said she, "mother wants to know if you won't please lend her a dozen eggs. She wants to put them under a hen."

"Put them under a hen?" asked the surprised neighbor. "I didn't know that you had a hen!"

"We haven't," was the frank rejoinder. "We are going to borrow the hen from Mrs. Brown."—E. H.

SARDINES

Teacher: "Who can tell me what the former ruler of Russia was called?"

Class (in unison): "Czar."

Teacher: "Correct, and what was his wife called?"

Class: "Czarina."

Teacher: "Correct and what were the Czar's little children called?"

A pause, and then a small, timid voice piped up: "Czardines."

A wise-crack won probation for a man in a Los Angeles police court the other day: "I never had a chance," he wailed; "no matter what I do my unlucky number pops up and gets me into trouble."

"And what is your unlucky number?" asked his honor with mild curiosity.

"Thirteen," said the man. "Twelve jurors and one judge."—Los Angeles Times.

MEN ARE FOUR

He who knows and knows he knows,
He is wise, follow him.

He who knows and knows not he knows,
He is asleep, wake him.

He who knows not and knows not he knows not,
He is a fool, shun him.

He who knows not and knows he knows not,
He is a child, teach him.—Ex.



FIELD WORKERS

Jess Daniel, West Tennessee. Miss Zeila Mal Collic, Elementary Worker.
 Frank Collins, Middle Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.
 Frank Wood, East Tennessee.

**SUNDAY SCHOOL ATTENDANCE
 JUNE 7, 1931**

Memphis, Bellevue	1405
Chattanooga, First	1096
Nashville, First	890
Memphis, Temple	820
Nashville, Grace	804
West, Jackson	720
Memphis, LaBelle	632
Maryville, First	627
Chattanooga, Rossville Tabernacle	582
Chattanooga, Avondale	559
Fountain City, Central	521
Etawah	519
Nashville, Eastland	493
Morristown	493
Chattanooga, Calvary	475
Nashville, Park Avenue	472
Union City	443
Chattanooga, Tabernacle	410
Chattanooga, St. Elmo	382
Memphis, Speedway Terrace	378
Nashville, North Edgefield	376
Memphis, Seventh Street	361
Humboldt	359
Paris	345
Chattanooga, Chamberlain Ave.	335
Chattanooga, Northside	325

TWO BIG WEEKS FOR TENNESSEE BAPTISTS OF ALL SECTIONS

Place of Meeting

Ovoca is three miles from Tullahoma on a good hard surface road and near the N., C. and St. L. R. R. Easily accessible and beautifully situated and arranged for such meetings.

Expense

A special rate has been given by the railroads of one fare plus \$1.00 from all points in Tennessee.

Registration fee of \$1.00 per person. Board and room \$1.50 per day for those who remain through the full Convention session of one week.

Free transportation from trains and back. This is done by the Tullahoma B. Y. P. U. Rates applying alike to both meetings.

Entertainment

There are a large number of cottages on the ground and these may be had by registering ahead and guaranteeing enough people in one party of one sex to fill the cottage. There is room for man and wife who act as chaperones. Other buildings will be available with rooms and other equipment.

Registration

Write Educational Department, Tullahoma.

Warning

Watch your calendar and do not allow anything to get in the way of these dates. Watch your bank account and save your money for this trip. Look for full outline program coming later.

SUNDAY SCHOOL NOTES

Beginning July 1st we are putting on a strenuous campaign of Sunday school work all over the state. We will have twelve workers in the field as follows: B. M. Canup, Watauga and Holston Associations; U. W. Malcolm, Holston Valley and Mulberry Gap; Tom Belcher, Cumberland Gap and Northern; Fred Dowell, Jr., Clinton and Campbell County; Dorothy Davidson, Polk County and McMinn; Everett Redd, Duck River and William Carey; Warner Rutledge, Big Hatchie and Dyer County; Lofton Hudson, Lawrence County and Indian Creek; Byron C. S. DeJarnett, Riverside, Stone and Union; Hal G. Barnard, Robertson County, Cumberland and Bledsoe; Frank Wood will have general charge of East Tennessee for the summer; Douglas Hudgins will work

in Middle Tennessee under Frank Collins.

The following is the plan for rural campaign:

Organization

First, we suggest that you attempt to organize your associations during July and see that all the groups put on their group programs. Try and sell the Associational Organization to the leaders and to the pastors. Tracts and other printed information will be furnished with copies of the "Builder" where necessary.

Two Days' Conferences

It will be a fine thing if the workers from all over the association come together for two days and nights and really study the Sunday school problems. This should be led by the rural worker or some one selected for this purpose who knows how to get the work over. It will be our purpose to give most of our time to such conferences where at all possible to have them.

Officers' Schools

We are also suggesting that you plan to put on in every group of churches an all day or two nights' schools where you gather the officers from all the churches in the group together for a study of the officers and their duties. Teachers should be included. The little book "Sunday School and Church Officers" will be used and furnished at the small price of 10c for this campaign.

Training Schools

Training schools may be conducted where needed and where good can be accomplished and every effort made to aid the local church in organizing their forces for a real teaching program.

Census

Where possible take a census of the entire community and association, keeping record of same and turning copy into the office.

Records

Be sure to gather names of all leaders both in the local church and association and send same into the Tullahoma office for our mailing files. This should include Sunday school, B. Y. P. U. and Laymen's Organizations.

SUNDAY SCHOOL SCHEDULE

Third Quarter "Strengthen"
July—Strengthen our Spirit life. Emphasize prayer, meditation and consecration everywhere. Group Programs based upon "Spiritual Growth" Spiritual UPLIFT at OVOCA.

August—Strengthen our knowledge of God's Word. Emphasis upon Teacher Training and Bible Study. Helping in the Rural Campaigns. Group Schools for Deacons and Doctrinal Campaigns by the pastors.

September—Strengthen our Service. Enlist new workers. Use the Organized Classes for definite Ministrations. Use the Volunteers for Extension Work.

Program for July

(Group Superintendent Presiding)
 2:30. Devotions "Strengthening the Stakes," local or visiting pastor.
 2:45. Oral reports from every church.

3:00. Outlining the program for the third quarter and announcing the Encampment and Conventions.

3:10. General topic, "Spiritual Growth," eight-minute talks:
 1. Growth Through Bible Study.
 2. Growth Through Prayer and Meditation.
 3. Growth Through Worship.
 4. Growth Through Service.
 3:35. Special music.

3:45. "The Church That Grows," special speaker.

4:15. Round Table discussion, "When, and How Much Do I Study the Bible?"

Announcement of next meeting and adjournment.

We are glad to acknowledge this word from Mr. Luther R. Jones, Supt. Bellevue Church, Memphis, and rejoice with them over the great day they had in their school:

"I am enclosing you a bulletin telling of our wonderful day we had on May 31st. We are making rapid strides at Bellevue, and a great big part of this we are giving you credit for, as it was you who helped us lay our foundation right and assisted us in all our training schools. We have always looked to you as our friend and adviser and we know you will be proud of the Sunday school you have always been so willing to help out."

We trust all our schools will observe Education Day and give a liberal offering to the schools of that session. In Middle Tennessee the gift goes to Tennessee College, in West Tennessee to Union University and in East Tennessee to the Mountain Schools.

Frank Collins writes: "We had a good school at Grandview. The pastor got sick on Monday and was with us only one night, but we had a fine time and interest grew throughout the week."

Wilson County is planning a great program for the summer. Will put on a series of officer schools and we hope also to hold a two days' conference with the workers of the churches of the county some time during the summer.

HOLSTON VALLEY

I closed a good school at Speedwell Friday night. The constituency is not very large, but we got over some definite things that I believe will last. We graded the school, adopted the Six-Point Record System, took the census. I am at Providence this week, had a fine class last night to begin with, about 115 present. They are using the Union literature here. By this you will know what I have before me. I request your prayers.—U. W. Malcolm.

FROM KINGSPORT

We had a good week here last week. I have never seen a church make so much progress in one year as Calvary has in the past year. Mr. and Mrs. Trent are certainly able leaders and the people are loyal followers. It was a joy for me to be with them.—Dorothy Davidson.

WORD FROM DANIELS

I made a trip by Huntington on Monday after talking with you. Brother Gilbert was in fine spirits over the meeting Sunday. Was sorry he could not be with them, but knew you were busy. He likes plan for group meeting in teaching your book. He would be glad to know when a worker can come.

I saw Brother Jenning at Parsons and the group leaders. They are much interested in your plan and would be glad to know when a worker can begin. Want a few days to be able to locate him.

NEW AND INTERESTING!

First City-Wide Sunday School Quarterly Conference Thursday, June 25th, 7:30 P. M.

The Superintendents' Council of Chattanooga will meet at this time, with the pastors, associate superintendents and general officers in attendance. Many problems confront the city and rural schools at this time. One of our outstanding superintendents will lead in a round table discussion of some of these problems. You can help, if you will join in this discussion. Bring your general officers to this meeting.

JULY SUNDAY SCHOOL MONTH

We hope to make July the greatest month in all our history in Sunday school work. Some suggestions as to

what should be done might be in place here.

First, let every group superintendent put on his group program and stress the work suggested in the outlined program in the year's schedule of activities.

Second, let every superintendent cooperate with the associational officers in putting on a real program for the entire associations. Among other things that should be done we suggest a two days' conference with all the workers where all phases of Sunday school work may be discussed. Another thing, the Group Officers' Schools will be wonderfully helpful. Where possible training schools should be put on and every effort made to help the schools do a great piece of evangelistic work following the revivals. Revivals should be followed up with definite organization and conserve what has been won.

FROM TENNESSEE VALLEY ASSOCIATION

We are having two parts of our training school. The first group is studying the senior administration and another one is studying your little book, "Sunday School Officers." Last night we had 22 in the B. Y. P. U. group and 14 in the Sunday School section. The church has a great problem of indifference. I hope some good will come from our meetings this week.—Warner Rutledge.

RULES FOR INTERMEDIATE POSTER AND HANDIWORK EXHIBIT

State Sunday School Encampment
 1. All exhibit material must be in by Monday morning, July 27.

2. The name of the individual and church must be on the back of the material.

Poster Suggestions

1. Posters on the Six-Point Record System.
2. Posters showing class schemes.
3. Posters showing service activities.
4. Miscellaneous posters.
5. Posters and maps used in teaching the lesson.
6. Honor rolls.

Handiwork Suggestions

1. Superintendent's plan books.
2. Lesson plan books.
3. Booklets on Bible characters.
4. Scrap books.
5. Miscellaneous booklets.
6. Book of life showing plan for keeping clippings.

UNIFORM LITERATURE AVAILABLE FOR BEGINNER DEPARTMENT

"The Beginner Picture Story" is an outgrowth of the Picture Lesson Card. An attractive four-page folder 2 7/8 x 3 7/8 inches. The cover is a full page illustration in five colors. The story is printed in good type and is written in simple words, especially for children under six years of age. Put up thirteen in a package, one for each Sunday of the quarter.

"The Beginner Picture Story Teacher," a new forty-eight page quarterly with illustrated cover, is planned especially to meet the needs of teachers in rural communities and in situations where it is not yet practicable to use the graded literature. In addition to three pages weekly devoted to the lesson story and simple program suggestions, the quarterly carries nine pages of special teaching material, articles, songs, patterns and stories. It is hoped that every teacher of children under six years of age will get the "Beginner Picture Story Teacher" to use with the pupil's stories.

SUNDAY SCHOOL CONVENTION AND ENCAMPMENT

July 26 (Noon) to August 1 Initial Service

This great week will begin on Sunday following the combined service in the morning (Sunday School and preaching service) fostered by the young people and Sunday School workers. The afternoon will be given over to special features of Sunday school work with addresses by some of our outstanding leaders. The evening will be a demonstration B. Y. P. U. program followed by a regular preaching service.

The program will be made up of devotions, study classes, special features by superintendents, Bible hour, recreation, vesper services, song service, program demonstration and inspirational addresses.

DAILY SCHEDULE

Morning

(a) Study Classes (two periods) Books: Working with Cradle Roll and Beginners; Working with Primaries; Working with Juniors; Building an Intermediate Department; Young People and Adults; Sunday School Officers and Their Work.

(b) Superintendent's Hour. At this hour demonstration programs will be put on by departmental superintendents, general superintendents, group superintendents and associational superintendents. These will be helpful as they will show how to make and execute these various kinds of programs.

(c) Bible Hour. This will be a great inspiration led by Dr. A. E. Tibbs of New Orleans.

Afternoon

Recreation and fun led by those elected for this purpose.

Evening

(a) Vesper services just before supper led by our younger pastors.

(b) Song service led by W. H. Preston using visiting church choirs and local musicians.

(c) Address by our older pastors on series of doctrinal topics.

Sibley C. Burnett sends in a list of names having taken the first division of Sunday School Manual at Forest Hill Church, where he is now pastor.

THE WATAUGA ENCAMPMENT

John A. Davis, Camp Pastor

The program is ready for the Watauga Encampment and we trust the people in that end of the state are getting ready to attend this meeting in large numbers.

Morning Program

- 8:00—B. Y. P. U. Classes.
- 1. Training in the Baptist Spirit. Frank Wood.
- 2. Senior Administration. Clarence Trivett.
- 3. Messengers of Light. Miss Roxie Jacobs.
- 4. Trail Makers, teacher to be selected.

- 9:25—Recess.
- 9:40—Sunday School Classes.
- 1. Sunday School Manual, Division Two, Frank Wood.
- 2. Sunday School Manual, Division One, Miss Zella Mae Collie.
- 3. Search for Souls, Rev. Roscoe Smith.

- 10:25—Stewardship, Rev. Roach.
- 11:10—Bible Hour, C. P. Jones.
- 12:00—Lunch.

Evening Program

- 7:00—Sunday School Classes as before.
- 8:00—Inspirational Addresses. Monday, W. R. Rigell. Tuesday, Rigell. Wednesday, Roscoe Smith. Thursday, C. L. Bowden. Friday, Inspirational Program by Local Young People.

Let all the churches send representatives to this meeting, and we urge that Butler and the surrounding country come in large numbers.

B. Y. P. U. NOTES

June has been a great month for our young people. The two regional conventions already held have been unusually fine and the two on this week will wind up the regional meetings, and then we are looking forward to the state convention and encampment. Last week's Reflector carried a letter from our president and we are mailing out from the office this week the general announcements. People are interested all over the state in this great meeting and we trust this will be the best that we have ever had.

A fine suggestion comes from Georgia concerning the volunteer help by the students returning from all the colleges. One of these students lives in Tennessee and we are writing the leaders in that association to use her

wherever possible. We are taking this suggestion and asking that our students who have been in college and who have the advantage of training there go back to their home churches and help to put the work on in a new way, then go afieid to nearby churches and teach classes and help the churches in need of leadership. The one thing our colleges need above everything else is the backing of the student body in the practical application of the work taught in the schools.

Grainger County

The Grainger County B. Y. P. U. Association meets on Thursday, July 23. Will you please send me a suggestive program, and also suggest one or two good speakers from the department that we may use on the program?

We desire to make this one of the best Associational meetings we have ever held. We should appreciate having you with us if it is possible for you to be present and will certainly appreciate any suggestion you may give us about the program.—W. W. Daniel.

Leas Springs

We have just had a B. Y. P. U. training school at Richland Church. Mr. C. B. Cabbage asked me to write you for a pledge. Will you please send us one at once? I am hoping and praying that our Union grows stronger as a result of this training. This pledge and any kind of information regarding the B. Y. P. U. work will be very much appreciated. We hope soon to adopt the Standard of Excellence.—Mrs. Jennie Vineyard, President of B. Y. P. U., Lower Richland Baptist Church.

REGIONAL B. Y. P. U. CONVENTION

By Frank W. Wood

Once upon a time, a lovely day in June it was, nature and youth harmonized in a jubilant song. The birds were warbling their strains of sweet music from every tree-top; the sun's rays stooped to kiss the beautiful flowers while their sweet fragrance was as perfume in the air, and Cupid's darts were flying everywhere!

No, this was not in ancient times; it was only Saturday, June 6th. Nor was it in the Athens of history, but in Athens, Tennessee. The occasion was the Regional B. Y. P. U. Convention for region number two.

The crowds began to gather early. A large bus from Chattanooga parked in front of the church at 9:50 o'clock and about thirty young people stepped off. Yes, several miles, but they were on time; and they stayed until it was all over at 8:45 in the evening, when their "B. Y. P. U. SPECIAL" was there to receive them and carry them back to the "Dynamo of Dixie."

The attendance at this convention possibly exceeded that of region number one by a few persons. However, the registration blanks show only 274, while those at Mt. Olive registered 280. First Church of Sweetwater were victors in the number attending the convention with sixty-one registered. They were led by Dr. Queener, their enthusiastic B. Y. P. U. director, and Brother Fleming, their pastor. Etowah registered twenty-six, Cleveland thirteen, and there were more than sixty people representing fifteen to twenty churches from Chattanooga and surrounding territory.

The program was of the same high type that characterized the other Convention. Again only one speaker failed to come, but at a B. Y. P. U. convention it is no trouble to find willing substitutes. I heard many comments on the addresses of Rev. Lloyd T. Householder of Cleveland, Mr. James Underwood of Clinton, Rev. Carl McGinnis of Chickamauga, Ga., and others. The orchestra from First Church, Etowah, added much to the afternoon session.

What Others Had to Say

"The talk made by Geneva Darwin on 'Helping Others' made an impression in my life."—Viola Aderhold, Etowah.

"This being my first opportunity to attend such a convention, it has been a great pleasure to be here to-

day. The talks were all wonderful."—Edith Ledford, Chattanooga.

"We have received much from this program and are determined to put into practice some of the things we have learned."—Mr. and Mrs. W. F. King, Hixon.

"I think the Convention is grand, all of it."—C. D. Hendricks, Chattanooga.

"I shall carry away with me the statement: 'As we study the needs of people it should bring to us a vision of service which should lead us to REVISE OUR OWN LIVES.'"—Howard Griffin, Etowah.

"The Convention to me is a happy meeting of God's people. A place where we can meet and help each other and learn to love each other."—Relia Boggess, Sweetwater.

"I have received a blessing by attending."—Winfred Jones.

"I think the Convention is a big success. Rather warm! But the ones not here are missing something."—Edith Davis, Chattanooga.

"The Convention is a place where we can get better acquainted with our fellow workers, get new ideas of how we may serve God and our fellowmen, learn to love each other better as well as the work."—Vera Davis, Athens.

Roland Hudlow of Chattanooga was impressed with this statement from a speaker: "Those who are not efficient are the ones who need the B. Y. P. U. Training most."

Another striking impression: "Each B. Y. P. U. member should be more spiritual that he may walk as Christ and with Christ."—Frances Massey, Chattanooga.

Several comments were such as: "The devotionals were fine."

These are just a few excerpts from those handed in by people attending the Convention.

It would be difficult to say too much about the splendid way in which the Athens people cared for the Convention. Brother Todd and his fine people know how to entertain a convention. Many of the people of East Tennessee have responded in a most beautiful way during the two Regional Conventions. We are looking forward to a great summer in all our work.

WILL MEET YOU NEXT AT VOCA JULY 21ST!

STATE B. Y. P. U. CONVENTION AND ENCAMPMENT

July 21 to 26

Preliminary Announcements

We are expecting at least 500 in attendance this year.

The convention and encampment will be held together this year with a fine outline of work for both.

The program will be made up of various activities, all of which are both interesting and helpful to all who attend.

Morning Sessions

The principal work of the encampment and convention will be done in the mornings. Early devotions, study classes, special addresses and business sessions, closing with a series of addresses on Christian Living.

The devotions will be a series of helpful studies for the individual heart life.

Classes will be taught in the following: Associational Work, Investments in Christian Living, Messengers of Light, Leader's Manual, General Organization, Trail Makers, People Called Baptist and B. S. U. Manual.

Open session will be given to business on Tuesday and Saturday, while on the other days we will feature certain phases of our work with addresses by Dr. Carter Helm Jones, Dr. J. B. Lawrence and others.

Main address will be brought by Dr. Lloyd T. Wilson on Christian Living.

The afternoons will be given to rest, recreation and good fellowship. The recreational activities will be under the leadership of a competent person who will plan this program with a view to training all to a higher appreciation of the right kinds of activities.

The evening program will be unusually interesting and helpful:

Vesper service on the grounds just

before supper, led by a group of our young ministers.

Great musical programs under the leadership of Mr. E. A. Patterson, Memphis, assisted by the singers and musicians from over the state.

Bible Hour, led by Dr. B. W. Spillman, bringing us a series of Character Studies from the Bible.

Family worship on the lake, led by Dr. Hurt.

SMITHWOOD TRAINING SCHOOL

Smithwood began their B. Y. P. U. Training School June 1, with an attendance of eighty-eight in five classes. Dr. White of Deaderick Avenue, Knoxville, led a class of adults in "Training in the Baptist Spirit." S. D. Knisley taught "Senior Administration." Luther S. Knisley taught the Intermediate B. Y. P. U. Manual. Miss Ruby Brown had one group of Juniors in "Training in Christian Service," and Mrs. S. D. Knisley had another in "The Junior Manual."—Mildred Thompson, Cor. Sec. of Intermediates.

LAYMEN'S NOTES

We are urging our men to send us a scholarship for our preachers at Union and Carson-Newman. Nothing will count as a greater investment than to send a preacher to one of these schools. It will cost around \$20 for each man, and we have nearly 100 signed up. Let every man who can send us \$20 for this purpose and you will get great joy out of the service rendered.

UNION UNIVERSITY PREACHER SCHOOL

By Sec. J. L. Robertson

We are doing fine in our school. We have forty enrolled and are having good class attendance. Dr. Tibbs, as well as the rest of the teachers, is doing some fine teaching. This bunch of preachers sure appreciate what you are doing for them. We had our pictures made this afternoon. Will send you one next week for the paper.

FROM ROBERTSON COUNTY

We held our meetings in each of the groups last month with the exception of the first. Had an interesting meeting at Oak Grove; also very good meetings in groups three and four, though were disappointed at not having a speaker from your force in either. We organized group four, electing H. E. Holmes of Orlinda as group leader. This completes our organization and I believe you have the names of the other leaders. Any help you can give us, with your prayers, is always welcomed.—V. W. Webb.

CALL FOR VOLUNTEERS

We are asking for a number of volunteers in each association who will give themselves to the real work of the Laymen's Brotherhood and go afieid to help in every program.

During July our men can help to put on the Sunday school program and thereby render a splendid service. The group meetings, the council meetings and the group schools all need men to aid in furnishing transportation and to take part in the discussions as well as make up a vital part of the real conference and working forces.

THE EDUCATION DAY PROGRAM

It is hoped that all our unions will put on the playlet on Education Day at the B. Y. P. U. hour. The playlet was written by Miss Kelly Hicks of Shelbyville and will be an interesting program for any church. Copies have been mailed out and it is expected to be put on especially in Middle Tennessee and West Tennessee since these schools are observing this same day—June 28th—and have cooperated in getting out this playlet.

Manufacturers TENTS, AWNINGS, PAULINS. GOSPEL TENTS A SPECIALTY. We rent Tents. Oldest Tent Company in the South. M.B. Smith Tent & Awning Co., 136 1/2 Marietta St., Atlanta, Ga.



WOMAN'S MISSIONARY UNION

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Leader.....Miss Ruth Walden, Nashville
 Young People's Field Worker.....Miss Cornelia Rollow, Nashville

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

TO MY LITTLE SON

By Kate Randle Menefee

My little son, how may I keep you
 Still faithful to things sound and true,
 When, knocking at the world's wide
 door,
 You find no trace of harvests
 That I bid you store?

The pleasure-mad are wrapped in the
 glow
 Of self. Some hour you must know
 Soul-flames are ashes in their eyes.
 To sacrifice high dreams men
 Cunningly devise

A cross. Fight on, speak with spirit's
 tongue;
 The quiet Christ Himself was hung
 On Calvary to drop warm seed
 Into the golden chalice
 Of God's holy need.

Grieve not, when men deny you a part
 In tinsel joys—search well your heart.
 Be your true self, nor weaken, son,
 But live with face uplifted
 To the Dreaming One.
 —The Churchman, New York.

MISSIONARY TOPICS FOR 1932

January—The Church of Tomorrow
 Our responsibility today: what we
 build into the lives of our young peo-
 ple; our supreme obligation. The mis-
 sionary education of our young peo-
 ple the specialty of W. M. U. Im-
 portance of the full graded W. M. U.
 in every church.

**February—Christianity—the Bulwark
 of Our Nation**

The rising tide of dangers that
 threaten our nation. Christianity our
 only hope of national security and
 peace. How the Home Mission Board
 is seeking to build up this bulwark.
March—Tithes and Offerings: God's

**Financial Plan for Men and
 Missions**

God's laws are for man's good and
 His glory. God's unchanged law of
 giving is His plan for financing His
 Kingdom and for making men "rich
 toward God." Our disobedience to
 God's law is sole reason for the
 shameful plight of Southern Baptists.

April—Heroines of the Cross
 Stories of some of those who "fol-
 low in His train" in the homeland
 and on foreign fields.

May—Christ in the Orient

The progress of the Kingdom in
 China and Japan. By-products of
 Christianity in these lands.

**June—Christian Education Imperative
 at Home and on Mission Fields**

Maintenance of our Christian col-
 leges one of the most acute and vital
 problems which Southern Baptists
 face. Absolute necessity for such
 schools on mission fields. Some prod-
 ucts of these schools.

July—Debtor—to the Jew

through whom the Gentiles received
 through whom the gentiles received
 the Gospel: hence our special obliga-
 tion. What Southern Baptists are do-
 ing for the Jews. Their future res-
 toration. Palestine today.

**August—The Power of the Printed
 Page**

Power for good or evil. "Give dili-
 gence to reading." What? S. B. C.
 publication houses on foreign fields.
 Interesting illustrations of the power
 of the printed page.

**September—"Entrusted with the Gos-
 pel" (I Thess. 2:4)**

The Christian's supreme entrust-
 ment: our test and basis of our fu-
 ture reward. Our unfaithfulness at-
 tested by the millions still unsaved
 in our own land as well as in heathen
 countries.

**October—"Enemies of the Cross of
 Christ" (Philippians 3:18, 19)**

Sins fostered by avarice and ap-
 petite—notably, war and the traffic in

strong drink. Responsibility of Chris-
 tians to militantly oppose all that
 hinders the progress of the Kingdom.
 How W. M. U. can help.

November—Around the World with

Our Prayers and Our Money

All must go into all the world.
 "How can they go except they be
 sent?" Intercessory missionaries.
 The Cooperative Program. What the
 1930 Lottie Moon Christmas offering
 accomplished.

December—The Gifts Christ Brought

Eternal life; life abundant; right-
 eousness, peace, joy; the "blessed
 hope;" happy homes. Contrasts:
 homes and lands where Christ is not
 known. My gift to Him?

**MORE NAMES FOR THE MARGA-
 RET FUND BOOK OF RE-
 MEMBRANCE**

I am glad to send a few more names
 for the Margaret Fund Book of Re-
 membrance:

From First Church, Knoxville: Mar-
 garet Mynatt, by Clark Circle; Mar-
 garet Anderson McClellan by River-
 side Circle; Mrs. E. A. Jackson, moth-
 er of five Margaret Fund children,
 by Central Circle; Mrs. Maggie Hoh-
 ler Gwin by Laura D. Powers; Mar-
 garet Rose by Y. W. A.; Margaret
 L. Spright by Mrs. J. R. Johnson,
 Jefferson City, and two gifts from
 churches who do not designate a
 "Margaret," but who desire to help—
 they are Island Home W. M. S. and
 Columbia W. M. S.

Our list is growing and I am am-
 bitious to see it reach 500 names. But
 more about this soon.—Laura D. Pow-
 ers, chairman Margaret Fund Book
 of Remembrance, 1614 Henrietta St.,
 Knoxville, Tenn.

**THANKS FOR OUR LOTTIE MOON
 OFFERING**

A letter dated May 9 from Mrs. L.
 M. Reno of Victoria, Brazil, told of
 how she had that day received word
 from Mr. Reno, who was at the time
 attending a meeting in Rio, that the
 mission treasurer at Rio had received
 from the Foreign Mission Board the
 gift for Victoria made possible
 through the 1930 Lottie Moon Christ-
 mas Offering. In expressing her joy
 and gratitude Mrs. Reno said:

"I couldn't take it in for a little
 time. Then, when I did, I ran to
 Miss West and told her and my tears
 fell fast. We have waited patiently
 before the Lord. I told Him day after
 day that I only wished His will to be
 done, not ours at all. And now I am
 so glad that it is His will, for it
 came when we hardly could expect it
 any longer. This morning I waked
 up very early and as I lay there in
 my bed I just praised the Lord for
 one thing after another that I had
 to praise Him for. Such a list as I
 had and then came the news from
 Rio. Through my glad tears I praised
 Him more than ever. In Mr. Reno's
 absence I led worship this morning.
 I read the Thirty-seventh Psalm:
 'Delight thyself in the Lord and He
 will give thee the desires of thine
 heart. Commit thy way unto the
 Lord, confide in Him and He will
 bring it to pass.' Isn't it beautiful
 that He did just that? Do you know
 we just pinch ourselves once in a
 while to see if we are awake and it
 really is true? I want you to thank
 all the dear women who worked so
 hard to win out. Some day when we
 are all gathered together around
 God's throne, won't it be beautiful to
 think we all worked together for His
 cause here and that He will know
 that you had your part in the work
 in Victoria, Brazil, and the souls that
 were born into the Kingdom there?
 Last year while at the New Orleans
 Convention I wrote Miss West a let-
 ter and I said: 'I sure do believe we
 will get it, for it is now in the hands

of God and the women and there
 couldn't be a better combination than
 that! Isn't God good to us?"

Mrs. W. E. Allen of Rio, Brazil,
 wrote on May 12: "I wish I could
 call you up over long-distance and
 give you some of the thrill we have
 been feeling down here since you
 blessed women there sent that money.
 It came the day before the dollar
 reached the highest value in all the
 history of the country. I'd give a
 pretty to be able to appear on the
 platform there (May meeting in Bir-
 mingham) and tell those women what
 that gift means in renewed courage,
 dedication and service. We were
 thrilled too over the W. M. U. fund.
 Won't we have a big time making
 plans? It is the first time in some
 eight years that any of us has had
 that privilege, for after 1922 the funds
 began to shrink and the cry has been
 to retrench."

PRAYER BANDS

At the Birmingham Convention
 there was a group meeting each morn-
 ing praying definitely for the work.
 It was decided to ask our people to
 covenant with each other to pray
 unitedly for the missionary enterprise.
 Many said they would ask another
 (or several) to meet with them (pre-
 ferably in a home) for a certain hour
 each week to pray definitely for a cer-
 tain missionary or a field.

Miss Mallory writes: "You may be
 interested in the fact that since the
 prayer conferences here on May 14-16
 quite a few of our members have in-
 dicated that they have decided and
 are urging others to pray oftener and
 more regularly for missions. The fol-
 lowing plan for a part of their prayer
 time is being used by some of these
 members."

I "Agree" to Pray On

Sunday for—The Kingdom of God
 as affected by my own society, church,
 local, state, home and foreign mis-
 sions.

Missionaries
 (Write in here the name of the mis-
 sionaries you want to especially re-
 member.)

Monday for—Cuba, Panama and
 Mexico, Spanish-speaking people in
 South.

Missionaries
 Tuesday for—China, all foreign peo-
 ple in South.

Missionaries
 Wednesday for—Japan, mountain
 people in South.

Missionaries
 Thursday for—South America, In-
 dians in South.

Missionaries
 Friday for—Africa, Negroes in
 South.

Missionaries
 Saturday for—Europe and Pales-
 tine, Jews in South.

Missionaries
 Will you cut this out and place it in
 your Bible? "Pray ye." "Ask of
 me." "The effectual fervent prayer
 of a righteous man availeth much."

PLEASE ANSWER

Questions concerning our mission
 study keep "bobbing up" so we are
 answering some of them in the paper.

1. What is a minimum mission
 study class?

A minimum mission study class con-
 sists of at least three W. M. U. mem-
 bers (unless a smaller number is the
 total enrollment of the society) study-
 ing under a leader a text book on
 missions, for the equivalent of at least
 three hours.

2. How may mission study awards
 be secured?

The leaflet printed by the Southern
 Union says:

"The satisfactory study of any one
 of the eight books will be rewarded
 by the record card with a small silver
 seal opposite the name of the book.
 In the expression 'satisfactory study'
 there is certainly included the require-
 ment that the entire book be at least
 read before the person, desiring a seal
 for its study, takes the examination.
 As each book is completed applica-
 tion is made to the state W. M. U.
 headquarters for the small silver seal
 to be affixed to the record card.

"On each of the definitely named
 books the Union has sent printed

questions to the state W. M. U. head-
 quarters. The questions are simple
 and a week's time is allowed for the
 writing of the answers. It is pre-
 ferred that examinations be taken
 with books closed. No examination
 is required of the teacher, the seal
 being awarded to her without exam-
 ination. At least one question on each
 chapter shall be asked; twenty ques-
 tions are usually sufficient. The pass-
 ing mark is 70 per cent, 10 per cent
 being given for class attendance and
 discussion, and 10 per cent for the
 reading of the book. When all eight
 small seals have been secured, the
 name of the student is sent through
 the state W. M. U. headquarters to
 the general W. M. U. office and the
 certificate bearing the large silver W.
 M. U. seal is forthwith awarded
 through the state W. M. U. headquar-
 ters. Small seals are given for books
 studied; certificates are awarded only
 for courses completed."

3. Can we count having a mission
 study class of the women who do not
 take the examination?

Yes. If the women spend three
 hours together discussing the one book
 that has been read and no examina-
 tion taken, it is counted a class.

4. May we count it a class if one
 woman reads the book and gives us a
 review?

No. That is not a class, but a book
 review.

5. May we take the examination at
 the close of the class period?

Yes, provided you have read the
 book. Read again answer to question
 two. This is a Southern Union pro-
 nouncement. No examination must
 be taken until the book is read.

6. What is an "Outstanding Mis-
 sion Study Class?"

A class composed of at least 75 per
 cent of the active members of the so-
 ciety, all of whom have read the book
 before the class period and spending
 at least four hours in class discussion.

7. Where may we secure mission
 study awards?

W. M. U., 161 Eighth Avenue,
 North, Nashville.

8. How may we secure them?

By writing legibly the name of your
 church, your organization (W. M. S.,
 Y. W. A., G. A., R. A. or S. B.), the
 name of the person who has taken
 the test and deserves a card or cer-
 tificate. If only seals are desired for
 W. M. S. members it is unnecessary to
 give the names. When official seal
 is desired the list of the eight books
 studied must be given with the name
 of the woman. This report also comes
 to the State W. M. U. office.

9. Do the Y. W. A.'s have a study
 course?

Yes, indeed. Read the following
 from the leaflet, "Mission Study
 Courses":

The Y. W. A. course calls for the
 study of five books: "The Ministry of
 Women," by Ella Broadus Robertson;
 "The Stewardship of Life," by Dr.
 F. A. Agar, or "Stewardship in the
 Life of Youth," by Williamson &
 Wallace; a methods study which uses
 the Y. W. A. Manual and the cur-
 rent W. M. U. Year Book; a home
 mission book, and a foreign mission
 book. These home and foreign books
 are to be selected from a list recom-
 mended by the respective state. The
 general W. M. U. office provides
 through the state secretaries questions
 on the three books named for this
 course. The questions are to be an-
 swered in writing with books closed.
 As with the W. M. S. courses, the
 books may be studied in any order
 whatsoever. When the entire course
 has been finished the large Nile green
 Y. W. A. seal is awarded, the stu-
 dent's name being sent by the state
 leader to the general W. M. U. office.
 After this there may be affixed in
 the upper left-hand corner three blue
 Y. W. A. postgraduate seals for home
 mission books and in the upper right-
 hand corner three red Y. W. A. post-
 graduate seals for foreign mission
 books, after which will be awarded
 the second large Nile green seal.

10. Do the other young people get
 credit for their mission study?

Certainly. In addition to the cer-
 tificates for W. M. S. and Y. W. A.
 members, the Union issues, through
 the state W. M. U. secretaries for
 young people, a certificate to each G.

A. R. A. and Sunbeam member who studies under a local leader one of the books recommended for young people by the respective state headquarters. Award will be given G. A. or R. A. members for study of their respective manuals. Award will be made only after written examination with books closed. Oral tests are permitted for Sunbeams. As each subsequent home mission book is studied its blue seal should be placed in the upper left-hand corner, the red ones for the foreign mission books being affixed in the upper right-hand corner. When three blue and three red seals have been thus affixed, the student begins to work for the second certificate, which is identical to the first. For members of Intermediate Girls' Auxiliary and Intermediate Royal Ambassador Chapter there are larger size certificates with spaces for five small seals, one of the fine books being the manual of the organization and the other four being chosen from a list recommended by the respective states.

NEWS BULLETIN

(From page 8.)

A HAPPY YEAR

Sunday, May twenty-fourth closed our first year with the Eudora Baptist Church. At the morning service the roll call of the membership showed an increase of 27 per cent with 110 per cent more answering to the roll than did in our first service. The Sunday School was 49 per cent bigger than one year ago. Following are some of the salient accomplishments of the year:

1. Going of the Baptist and Reflector into all our homes.
2. Purchase of an individual communion service.
3. The use of a (Wheelen) outdoor bulletin board.
4. Paying of Sunday School annex debt.
5. Systematic support to Cooperative Program.
6. Meeting of all local expenses.—L. B. Cobb, Pastor.

DR. HAMILTON IN REVIVAL

President W. W. Hamilton of the Bible Institute closed a great meeting with the church at Cullman, Ala., on the night of the 7th. Brother John E. Marion is the pastor and a wonderful worker, says Dr. Hamilton. He was formerly a druggist and later still a broker on Wall Street, New York. He was converted and entered the Southwestern Seminary, where during the campaign for money he aided President Mullins with suggestions and field work. During the meeting a large number of the neighboring pastors attended and did faithful work in the revival. Dr. Hamilton says it did his heart good to see their spirit of fellowship and co-operation with the town pastor. There were 42 professions of faith and 35 additions for baptism.

HOW TO DO IT

One of our Southern Baptist pastors has a rather unique and effective way of declining to let his church roll be used promiscuously.

The agent will call, explain his proposition and ask the pastor for his time, influence and recommendation in order to canvass the church membership for some house-to-house article.

The pastor listens to him and then says, "Yes, I'll be glad to go over the church roll with you, selecting the names of possible prospects, etc., but the charge will be \$100. You would have to pay that for any other business list." The agent always declines the offer and departs.

MISSIONARY GOES TO CANNIBAL ISLES

"Braving the terrors of unvisited and savage populated islands, A. M. Sutherland, native of Edinburgh, Scotland, and student for the past two years of the Baptist Bible Institute in New Orleans, will leave Thursday for missionary work in the Philippines," states the New Orleans Times-Picayune.

"Ever since he was a small boy and attended the public schools of Edin-

burgh he has dreamed of being a missionary, he explained. The dream stayed with him through his later school years in London, where he took a course in missionary training, and through the two years of higher education at Skerry College, Edinburgh. It found a partial outlet when he was sent as a missionary to the Hebrides and the Orkney Islands, located in the Atlantic ocean and North sea to the west and north of Scotland.

"From these islands Mr. Sutherland journeyed to New Orleans, having become interested in the Bible Institute through a fellow missionary who had once been a student here. He was also eager, he explained, to see life as it is lived in America.

"And so for the past two years he has devoted his time at the Institute to studies of a theological nature. In between times he has made short visits to Chicago, New York and other typically American cities, and has become acquainted with the rural life of Southwest Louisiana through frequent evangelistic trips. In New Orleans he has done ministerial work, conducting weekly Bible classes and assisting at mission center activities.

"Leaving New Orleans on May 28, after stop-overs at Detroit, Boston and New York, the young evangelist will sail for Scotland on June 6 for a six weeks' visit with his family. On his way to the Philippines he will travel through the Holy Land, going by way of the Mediterranean and Red sea.

"When he finally reaches his destination he expects to make Puerto Princessa on the island of Palawan his headquarters. From there he will travel in a motor launch to the three hundred islands in the southwest group. The natives, he said, are of the Moro type, most of them being of old Moorish stock. Since the Philippines are the melting pot of all races, there will be the yellow-skinned Mongolians, the brown-skinned Malays and the black Papuans to convert. No missionary has dared visit these islands before, Mr. Sutherland said, adding that to him has been given the privilege of pioneering in this new mission field."—W. W. Hamilton.

FIFTH SUNDAY MEETING

The McNairy County Baptist Association held its fifth Sunday meeting with Clear Creek Church, pastor, Rev. W. P. Littlefield, Jr. The meeting was opened Friday night by a sermon by the writer.

Several subjects of great interest and vital importance to the association and general causes were very interestingly discussed. A sermon was delivered Saturday morning by Rev. V. A. Richardson, Jackson, on missions. Saturday night Rev. O. H. Richardson, Sherman, Miss., preached on "In the Beginning God." Rev. J. W. Camp of Jackson preached two splendid sermons on Sunday.

Others who took part were J. E. Bolding, Gravel Hill; Rev. R. A. Faires, Winnasoga; H. C. Sanders and C. R. Browning, Clear Creek. J. L. Littlefield, Adamsville, and Mrs. E. G. Sanders made an appeal to the women in their W. M. U. work.

Our beloved layman, Dr. H. C. Sanders, made an appeal to our members regarding the importance of having the Baptist and Reflector in their homes. Illustrating as a needed reading program Dr. Sanders placed a copy of Baptist and Reflector on the stand and laid the Bible upon the paper. "The Bible first," says Dr. Sanders, "and then you need to read the Baptist and Reflector."

Pastor Littlefield is doing a great work here in leading his people. He possesses remarkable qualities as a pastor, has taught school for several years in the community, but has only been recently called as their pastor. His church unanimously voted to have the fifth Sunday meeting there next year in May.—A. L. Bishop.

A CORRECTION

In the editorial column last week appeared:

"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."

Since the old First Church is my "Alma Mater" (baptized 1915, licensed to preach 1922) you will permit me to make the following corrections:

Church constituted (generally agreed) 1683. Age 248 years. First pastor, William Screven, age 58 years. Richard Furman, 20 when the revolutionary war began, raised a volunteer company and marched to Charleston. Urged by Governor Rutledge to use his eloquence in defense of liberty he became a "political parson," became so successful in raising armies that Lord Cornwallis offered 1,000 pounds for his head "dead or alive." The war ended he became pastor of First Church October 18, 1787, served 38 years, died in 1825 mourned by a sorrowing church and city, and throughout the nation. The Charleston Year Book published his death as "a great calamity." The recent Southern Baptist Convention voted to finance a celebration of the 250th anniversary of First Church, a worthy recognition of "The Mother Baptist Church of the South."—H. T. Whaley, Portland, Tenn.

THE WORKER IS THE GOAT

Why this sudden anxiety of the corporations and bankers that the working man shall have his beer, and why are they willing to spend millions to get it for them? Let Mr. Du Pont, the powder manufacturer who was coining millions selling powder to the allies while the workers did the fighting, reply. In a statement before the congressional committee this year Du Pont (of Steel, General Motors, Fisher Body, Powder and other trusts) said:

If prohibition were done away with one of his firms alone would save \$10,000,000 a year in taxes and that the tax would be paid by the workmen.

The heads of the great corporations are thus revealed as the ones who are paying for the present anti-prohibition campaign, debauching newspapers through their power to give or withhold advertising and through cash

or political preferment debauching the judiciary and bar. That they have not even failed to reach labor "leaders" is seen by recent pronouncements by these "leaders" against prohibition at the A. F. L. convention and elsewhere. Have these "leaders" warned their followers of the attempt to shift the millions of dollars tax from the corporations to the workers? No! They are false "leaders;" false to the trust reposed in them and they will be repudiated by labor as Gompers was in 1924.

The addict to the drug alcohol is just as pitiable a weakling as the addict to the drugs cocaine, morphine or heroin and the exploiters of one should be despised and condemned as severely as the exploiters of the other. One member of the buzzard family that fattens on the flesh of its victims is just as despicable as another.

This, then, is what is back of the hypocritical rantings of the Raskobs, du Ponts, Roosevelts and Smiths, and the Benedict Arnolds of labor.

Let us say to these traitors and their debauchers: "You shall not place this burden upon the back of labor, you shall not drown American manhood in a scuttle of suds!"

WORD FROM J. B. PHILLIPS

Enclosed find check to cover my subscription to the Reflector. Please let me say I appreciate our paper more and more each week. There is no comparison with our paper now and when you first became editor. Your editorials are simply great, and the fine articles from time to time by others make the Reflector what I think to be one of our greatest religious weeklies.

I am feeling like a new man now, and the doctor told me a few days ago I was ten years younger than ten years ago.

I had a great meeting with the First Church in Lakeland, Fla., and am planning on hard work in the evangelistic field this fall and winter.

(Turn to page 16.)

Special Features - Ridgcrest Assembly

DAILY PROGRAM JUNE 16 TO AUGUST 29, 1931

BOYS CAMP UNDER DIRECTION OF CHAS. W. BURTS

For boys 6 to 16—Particular attention given to younger boys—adequate supervision of all. The most attractive activities dear to every boy's heart—swimming, boating, life saving, tennis, hiking, scouting, baseball, basketball, track, rifle shooting, wholesome games.

CHILDREN'S PLAYGROUND UNDER TWO SUPERVISORS

Families with children will enjoy the special service rendered by this phase of our assembly life. While the older members of the family are participating in the other programs they may have their children safely cared for in this playground.

LAKESIDE COTTAGES FOR PARTIES AND TOURISTS

New cottages with running water attract motorists and others who seek accommodations at inexpensive rates. Nearby cafeteria service available to everybody. Arrangements for short stays.

FAMILY COTTAGES FOR HOUSEKEEPING

These delightful cottages are equipped to accommodate larger or smaller families who wish to do their own cooking. This makes it possible for entire families to spend their vacations together and have the added advantages of placing their smaller children under playground supervision, the older boys in the boys camp and give the adults the freedom to enjoy the splendid programs so attractively varied throughout the assembly season.

HOTEL ACCOMMODATIONS—with or without bath, at varying but reasonable rates.

GOLF, TENNIS, BASEBALL, shuffle board, swimming, fishing, boating, etc.

SPECIAL ROUND TRIP RAILROAD RATES

While summer rates are available anytime at one way fare plus sixty percent for round trip, special twenty day rates of one way plus one dollar for round trip may be purchased on June 13, 15, 20, 27, 28, July 7, 8, 11, 14, 16, 25, 28, 31, Aug. 1, 5, 10, 12, 15, 18.

For Hotel Rates and Reservation and Other Information Write or Wire.

R. F. STAPLES, Manager, Ridgcrest, North Carolina.

BAPTISTS STICK TOGETHER



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

AMONG THE BRETHREN

By FLEETWOOD BALL

The First Church, Dyersburg, is enjoying a great revival, the pastor, F. J. Harrell, doing the preaching.

J. R. Griffin of Winter Haven, Fla., was lately distinguished by the degree of D. D. from Stetson University.

G. A. Cooper has resigned at Raymondville, Tex., and moved to Stratton, Miss., where he is available for work.

L. E. Holt has resigned the care of the First Church, Bearden, Ark., effective July 1st, after an eventful pastorate.

John T. Bradfield of Hickman, Ky., pastor of West Hickman Church, has lately been sojourning with relatives near Lexington.

W. E. Farr, pastor at Tchula, Miss., lately did the preaching in a revival in his church, resulting in seven additions, five by baptism.

J. P. Kirkland of New Albany, Miss., is doing the preaching in a revival at Okolona, Miss. L. C. Riley, pastor, is leading the singing.

Gabriel Reid Maguire, pastor for two months of Tabernacle Church, Atlanta, Ga., died June 4th in his home. He was a great preacher and pastor.

J. E. Skinner of Jackson will do the preaching in a revival at Livingston June 14 to 28. His son, Edward Skinner, will direct the music.

W. H. Horton of the First Church, Mayfield, Ky., is doing the preaching in a great revival in the First Church, Oakdale, La., L. A. Materne, pastor.

Clarence Stoots of Brownsville and Miss Mary Griffin of Lexington were married Saturday night at 8:45 o'clock, the writer officiating. Blessings on them!

Evangelist Noel Smith and Singer Floyd Montgomery and wife began a revival Sunday at Springfield, having concluded a successful engagement in Guthrie, Ky., G. G. Graber, pastor.

Spencer B. King has resigned as Field Secretary of the Georgia Executive Committee to accept the care of the church at Blakely, Ga., effective Sept. 1st.

J. S. Dill concluded his tenure of service as supply pastor of Central Church, Greenville, S. C., May 31, and the new pastor, C. F. Pittman, began June 7.

R. B. Gunter of Jackson, Miss., general secretary of the Mississippi Executive Board, is assisting in a good revival at Coldwater, Miss., W. W. Grafton, pastor.

The First Church, Columbus, Miss., J. D. Franks, pastor, has given its pastor a month's leave of absence and a purse to send him to Czecho-Slovakia in July.

Beginning July 26, M. E. Dodd of the First Church, Shreveport, La., will do the preaching at Carrollton, Miss. W. Plunkett Martin of Lafayette, Ala., will direct the music.

The First Church, Aberdeen, Miss., J. M. Walker, pastor, is experiencing a gracious revival, Norman Cox of Meridian doing the preaching, and Robert L. Cooper directing the choir.

J. M. Haymore of Decatur, Ga., is to supply during the summer the pulpit of Kirkwood Church, Atlanta, Ga., made vacant by the death of J. L. Jackson.

T. M. Boyd of Bruceton has announced his summer revival dates as

follows: Missionary Grove, July 22; Mt. Ararat, July 29; Atwood, Aug. 12; New Hope, Aug. 19; Standing Rock, Aug. 26; Eva, Sept. 2.

C. C. Sledd of Hollow Rock has announced his summer revival dates as follows: Ashland City, July 15; Prospect, at Hollow Rock, Aug. 9, to be assisted at the latter place by Oscar F. Huckaba of Nashville.

H. Elbert Barnett, choir director of the First Church, Newman, Ga., has been visiting his brother, John W. Barnett, pastor at Pinson. He was a special soloist in the First Church, Jackson, on Sunday, June 7.

Beginning Sunday, June 21, C. C. Morris of the First Church, Ada, Okla., will do the preaching in a revival in the new steel tabernacle built by his church for open-air services. C. L. Randall of Little Rock, Ark., will lead the music.

All previous records for Sunday school attendance at the First Church, Jackson, were broken Sunday, June 7, when a two and one-half days' old baby attended the church of his parents for the first time. The baby, Evelyn Jane Holder, daughter of Alfred Holder and wife, was present in a special class of the Cradle Roll Department.

By THE EDITOR

Mrs. S. E. Eaves of Breedenton sends in her renewal and says she has been a subscriber for 35 years.

Supt. Louis J. Bristow of the New Orleans Hospital is able to be out after an illness of several weeks.

Porter M. Bailes of Tyler, Tex., was the preacher of the commencement sermon at Baylor College, Belton, Tex.

Arthur Fox has declined the urgent invitation of Parkland Church, Louisville, Ky., and will remain in Morristown.

Mrs. W. J. Cox of Memphis delivered the graduation address before Dodd College, Shreveport, La., on May 31st.

Evangelist John Imrie of Springfield, Mo., was in Nashville one evening last week while on his way to Arkansas for a revival.

The Baptist Record says, "His death hastened by a fall, Galusha Cole, who taught Sankey to sing, died recently at the age of 105 years."

R. H. Tandy has resigned the care of Weaver Memorial Church, Louisville, Ky., and goes July 1st to the church at Hodgenville, Ky.

Pastor Sam P. Martin is leading his people in Lebanon in a special meeting looking to the enlistment and inspiration of the church and the salvation of the lost.

Sec. R. B. Gunter of Mississippi was in a revival last week with the church at Coldwater, Miss. This church licensed and ordained Editor P. I. Lipsey of the Baptist Record.

S. S. Smith of Washington, D. C., although past 80 years of age, is still renewing his subscription. In a recent letter he says, "I do not feel that I can well live without it."

One of the finest publications we have seen in a long time is the May issue of The American Issue, Westerville, Ohio. If you haven't received a copy, send fifteen cents to the address and get it.

J. W. Gillon of Shawnee, Okla., formerly a state mission secretary in Tennessee, is supplying during the month of June for I. M. Haldeman and First Baptist Church of New York City.

The annual report of the Southern W. M. U. is out. It is a fine piece of work and contains much valuable information. It comes bound in the attractive cover colors of the W. M. U. man of the deacons.

The Northern Baptist Convention meets next year in San Francisco. Some of our people complain about going to Florida; suppose they had to travel from Maine to the Golden Gate!

We acknowledge receipt of a copy of the minutes of the West Tennessee Sunday School Convention, which held its last session in Halls. Brother T. N. Hale of Dresden is the efficient clerk.

Charles F. Leek, for some years Alumni Secretary of the Southern Seminary, has accepted the call of Highland Avenue Church, Montgomery, Ala., and assumes his duties July 1st.

H. A. Smoot, a former Illinois pastor, has accepted the call of First Church, Macon, Mo., and begins his work with them immediately. Since leaving Marion, Ill., he has been doing evangelistic work.

The Summer School of Evangelism opened the fifteenth at Cooke Springs, Ala., the institution being fostered by Evangelist T. T. Martin. The location of the school is a delightful one indeed.

Editor E. D. Solomon of the Florida Baptist Witness jumped into his work with a vim when last week he took up his duties with the paper and began a revival meeting with one of the churches in Jacksonville.

A. M. Rodgers has moved from Little Rock, Ark., to Dallas, Tex., where he goes to serve Ross Avenue Church. On his last day with Central Church, Little Rock, there were nine additions, six upon profession of faith.

J. L. Marlow, a former pastor at Madisonville, was a visitor in the office last week. He is now pastor in Atlanta, but would not be averse to returning to our state. His address in Atlanta is 1351 Wylie Street.

Seventy-six members have been received into St. Charles Avenue Church of New Orleans during the four months that T. D. Brown has been their pastor. Their average prayer meeting attendance during the time has been 113.

Brother Everett Redd has been in training schools for the past two weeks with Pastor A. P. Moore and his churches, Antioch and Una. About forty-five were enrolled at Antioch and fifteen at Una. This is a good record for these growing churches.

Sunday was a pleasant day for the editor. He began the Sunday School period by attending his own church. At 10:30 he spoke to the assembly at Centennial Church and at 11:00 preached for Pastor J. R. Kyzar who has been ill for several days.

Mattison Boyd Jones of Glendale, Cal., was elected president of the Northern Baptist Convention for the current year. He was vice-president during the last year. He is one of the charter members of the Temple Baptist Church of Los Angeles.

Pastor W. F. Powell of First Church, Nashville, delivered a great sermon before the Brotherhoods of Railway Trainmen on Sunday afternoon when they held their annual memorial service in Nashville. The message was broadcast over WLAC.

Editor F. M. McConnell has been on his vacation. He and Mrs. McConnell drove to the home of their daughter, Mrs. L. E. Lamb of Nevada, Mo. From there he and his son-in-law, Pastor Lamb of First Church, drove to Kansas City to the Northern Baptist Convention.

We acknowledge receipt of announcement of the wedding of Miss Mary Thomas Burnett, daughter of Mr. and Mrs. George J. Burnett of

Memphis, to Mr. John Latta Finley, Jr. The wedding will be solemnized on the evening of the 20th at Bellevue Church, Memphis.

Pastor Horace L. Smith of Clinton reports the work there going along in a fine way. Surely it must be a joy to a pastor's heart to serve a band of people like those of First Church, Clinton. The editor sends greetings to each home, for we go every week into every home in the church.

Pastor James Neil of First Church, Great Falls, S. C., sends us a report of their meeting which closed June 7th. He did the preaching and welcomed twenty-one new members, fifteen of whom came by baptism. He is a former Tennessee pastor. We rejoice over the news of victory.

We are glad to announce that anyone who may be interested in the history of the Sunday School Board may secure a copy of the record recently published by writing to Order Department, Baptist Sunday School Board, Nashville, Tenn., 161 Eighth Avenue, North. These booklets are being distributed free of charge.

Several pastors have responded to our appeal for information about their proposed purchases of materials during the next few months. Let every pastor whose church is going to purchase seats, musical instruments, furnaces and building materials write us immediately. This information will help us get some advertising.

John W. Ham writes from Birmingham: "I have just closed a meeting at Dania, Fla., resulting in sixty additions to the Baptist church of the town. I flew by plane from there to Birmingham on the 3rd and am now with Woodlawn Church, where there have been thirty-three additions already. I close here the 17th and go to Palmetto, Ga."

We acknowledge receipt of a copy of resolutions passed by the Baracca Class of Chamberlain Avenue Church of Chattanooga in appreciation of their class for Deacon O. F. Walton, who recently died, and extending to his bereaved loved ones their deepest sympathy. H. T. Taylor is president of the class and G. R. Singleton secretary.

Last week we received, too late for publication, a report of the Laymen's Enlistment Conference being held in First Church of Knoxville this week. J. T. Henderson is teaching "Financing a Church," and special speakers are giving messages each evening along the line of enlistment. About 100 churches were expected to be represented.

Sec. W. R. White of Texas has resigned in order to accept the call of Broadway Church, Fort Worth, where he will succeed the late Forrest Smith. He goes to a great church and leaves Texas Baptists in the lurch one more. It is no easy thing these days to get a man to leave the pleasant and more profitable work of the pastorate to undertake the grueling work of a general denominational position.

Judson College of Alabama has elected L. G. Cleverdon as its president. He is an A. B. graduate of Furman University, M. A. of Tulane University and Ph. D. of Yale. He served as head of the Department of Christian Training at the Bible Institute for some years and later was pastor in Alexandria, La. He will succeed Dr. Harry Clark, who resigned in order to come to the public schools of Knoxville.

On the 7th of June First Church, Elizabethton, had 516 in Sunday school and several additions to the church during the day. Pastor C. L. Bowden is happy over the fine work. Charles L. Daniel of Richmond, Va., will be with the church in a revival to begin July 27th, J. Campbell Wray of Austin, Tex., leading the singing. The deacons have just sent out a splendid letter of congratulations and encouragement for the members of the church and their fine work. J. Frank Seiler is the able and efficient chairman of the deacons.

PASTORS' CONFERENCES

CHATTANOOGA

Rossville Tabernacle, Geo. W. McClure. God Guides His Children; Sowing and Reaping. SS 582, by letter 1.

Woodland Park, Riley Erwin. Fulfill This Ministry; The Lord and His Loaves and Fishes. SS 208.

Oakwood, J. A. Maples. The Instruction of Paul to Ephesus; The Effect of Hidden Sin. SS 131.

St. Elmo, L. W. Clark. Faith Tested and Crowned; Playing the Fool. SS 382, BYPU 83, by letter 1.

Chamberlain Avenue, A. A. McClanahan, Jr. Let Us Run with Patience; Consecration. SS 335, BYPU 88, by letter 1.

Avondale, D. B. Bowers. Cradle Roll Program. SS 559.

Central, A. T. Allen. A Woman's Fall; Angels. BYPU 75, for baptism 1.

Eastdale, J. D. Bethune. Happy State of the Godly; Trust in the Lord. SS 204, BYPU 65.

Redbank, W. M. Griffitt. Christian Certainty; Prayer and Its Answer. SS 291, BYPU 77.

East Lake, L. A. Brown. My Heavenly Record; Joy and Pleasure. SS 283, by letter 7, for baptism 41, baptized 24.

Northside, R. W. Schman. His Riches—Our Riches; Was Jesus Virgin Born? SS 325, by letter 2, for baptism 1.

Oak Grove, Geo. E. Simmons. The Effective Church; My Desire. SS 253, by letter 1.

Clifton Hill, A. G. Frost. The Greater Witness; The Chief Cornerstone. SS 263, BYPU 102.

Calvary, W. T. Mahhon. In the Place God Wants You; Preparing for a Revival. SS 475, BYPU 162, by letter 1, for baptism 1.

Lakeview, First, K. C. Baker. Other Tongues; The Holy City Coming Down. SS 118, BYPU 38, by letter 6.

Flinstone, L. L. Hurley. Faith: Why It Means So Much; Under the Touch of the Master's Hand. SS 121, BYPU 41.

Brainerd, R. E. Grimsley. Great Salvation; Destiny. SS 190, BYPU 35, by letter 2.

NASHVILLE

Grace, L. F. Eaton. She Hath Done What She Could; A Poor Leper Coming to Jesus. SS 804, for baptism 2, baptized 4.

Seventh, Edgar W. Barnett. Missions; The Trials of Jesus. SS 190, BYPU 75, for baptism 3, baptized 4.

Inglewood, W. Rufus Beckett. Praying Sinners; Rahab Saved. SS 180, BYPU 50.

North Edgefield, O. F. Huckaba. Preparation to Meet God; Evangelistic Service. SS 376, BYPU 85, for baptism 10, by letter 3, profession 33.

Antioch, A. P. Moore. God's Love; Workers Together. SS 101, BYPU 41.

Donelson, G. Green. Hard Places; The Old Paths. SS 108, BYPU 34.

Centennial, T. C. Singleton. God's Witnesses; Sinners Excuses. SS 158, BYPU 76, PM 78.

Calvary, W. H. Vaughan. The Father's Home; The Woman at the Well. SS 147, for baptism 1, baptized 4.

Park Avenue, E. Floyd Olive. One Thing Thou Lackest; Heaven. SS 472, for baptism 3, by statement 1.

North End, L. H. Hatcher. The Lord's Supper; Choosing God. SS 100, BYPU 101, for baptism 3, baptized 4, by letter 2.

Tabernacle, Clifton Bridges. The Soul Winner; Seventh Day Question. SS 111, BYPU 18, baptized 1.

Old Hickory, J. W. Roberts. Apostolic Christianity; Opportunities by the Way. SS 153, BYPU 65.

Eastland, J. Carl McCoy. Men and Women in Christ; Our Young People. SS 493, BYPU 204, by letter 2.

MEMPHIS

Bartlett, C. B. Pillow. Is Your Title Clear? The Good Shepherd. SS 65, BYPU 20.

Temple, Wynn Q. Maer. A Call to Separation; A New Heart. SS 820, BYPU 230, PM 151.

Capleville, J. R. Burk. Ninth Commandment; A Better Way. SS 62, BYPU 48.

Central Avenue, Woodrow Fuller. No Man Cares for My Soul; The Priceless Value of the Soul. SS 246, PM 90.

Eudora, L. B. Cobb. Empty Cisterns; Indifference.

Bellevue, Robert G. Lee. Does Spiritual Religion Pay? Sitting on Door-knobs—or Misdirected Effort. SS 1405, BYPU 283, additions 16, by letter 11, by baptism 5, baptized 9.

Merton Avenue, S. P. Poag. Self-Denial. SS 238, BYPU 103, for baptism 2, professions 2.

LaBelle, E. P. Baker. The Peril of Drifting. SS 632, BYPU 250, by letter 10, by statement 4, for baptism 1.

Seventh Street, L. B. Golden. A Big Question; Ordained Powers of God. SS 361, BYPU 95, by letter 3, for baptism 1.

OTHER PASTORS

First, Etowah, Dr. A. F. Mahan. Friendly Trail of Thirty-Six Years; Scriptural Baptism. SS 579, BYPU 123, baptized 18, by letter 4.

First, Rockwood, N. V. Underwood. The Small Things; The Hurry Angel. SS 195.

Calvary, Kingsport, J. L. Trent. Seeing God; The Christian and Sin. SS 243, BYPU 59, by statement 1.



The Education of Ministers of Disciples of Christ. By Riley B. Montgomery. Published by the Bethany Press, St. Louis, Mo.

This is an extensive study of the matter of the educational program for the preachers of the Christian Church or Disciples of Christ. The first chapter gives a resume of the origin and development of the so-called Campbellite movement. Chapter II deals with the Educational Emphasis and Agencies. III presents the present status of ministers in the Disciples of Christ, IV "Qualifications Essential to Success in the Ministry," VI "What College Courses and Campus Activities Are of Most Value to the Ministry?" Other equally interesting and enlightening chapters are given in the somewhat extensive book. A splendid bibliography is contained and several questionnaires are listed in the appendix.

The volume comes with the hearty

endorsement of the headquarters of the Disciples of Christ, hence is worth notice not only because of the practical matters set forth, but because it voices the spirit of the great body of American Christians.

The Church Library. By Elizabeth Louisa Foote. Published by The Abingdon Press, 150 Fifth Avenue, New York City. 75 Cents.

Here is the volume many churches have been waiting for. It is small, concise, well illustrated and contains ample information for the guidance of any church that wishes to meet the challenge of the new day by installing a good library and reading room. The "Why?" "Where?" and "How?" of the church library are answered. Then follow practical chapters on the arrangement of shelves, desks, texts and supplies needed, cataloguing the books and keeping the records, etc. Illustrations of the various kinds of cards needed for records are given, rules to govern the librarian, how to secure the money and the books and an illustrative "Day in the Library" are given. It is a fine study.

An Index to the Holy Bible. Arranged by The Bible Institute Colportage Association, 843 N. Wells St., Chicago, Ill. 35 Cents.

This compact little volume in limp cloth binding is just what the Bible student has wanted to carry along with him when traveling. It is evidently printed from plates used for a more pretentious volume. It gives the principal Bible words with definitions and references, serving both as a Bible dictionary and a concordance. Other helps are included, among them being a brief harmony of the Gospels.

Workers Together. Agar and Myers. Revell. Price \$1.00.

Dr. F. A. Agar, the stewardship secretary of the Northern Baptist Convention, with Mr. Harry Myers, has given us another concise study of stewardship in "Workers Together." As a partner with the Lord Jesus, we are made to see in this book that He is depending on us to promote His Kingdom. How this partnership must be exercised and the large relation the partner has to the Master is clearly discussed.

"Our stewardship was designed to put us into such partnership with Him that in all the realities of life we should be conscious of His presence, amenable to His Lordship, yielding to Him as the Senior Partner, and through these relations our character would be formed because life was being really lived with Him."—M. N.

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NEWS BULLETIN

(From page 13.)

WRITERS' WEEK AT RIDGECREST AUGUST 2-9

An outstanding feature of the Ridgcrest program for the summer of 1931 will be "Writers' Week," August 2-9. Beginning Monday morning, August 3, there will be a five-day series of lectures and religious field.

Twice daily Mr. Gerald W. Johnson of the Baltimore Sun will lecture on "Journalism." Mr. Johnson is the author of a number of books and was for some years head of the Department of Journalism of the University of North Carolina. He has had wide newspaper training and is a frequent contributor to some of the outstanding magazines of the day. Mr. Johnson will discuss "Developing the Ability to Write" and related subjects. These lectures will no doubt appeal to a large constituency both of those who write and those who want to write.

During the same week there will be offered lectures on "Baptist Points of Views" and "The Newer Educational Emphasis," looking particularly to the training of writers in the religious field. The lectures on "Baptist Points of Views" will be given by outstanding Southern Baptist ministers, those on "The Newer Educational Emphasis" by Miss Willie Jean Stewart of the Sunday School Board. Dr. R. G. Lee of Memphis, Tenn., will speak twice daily.

Special recreation is planned daily, including a "You'd Be Surprised" hour and a "Once Upon a Time" hour, the latter led by Dr. B. W. Spilman.

The railroads will offer a special rate of one way fare plus \$1.00 east of the Mississippi river. Rates for board and room at the hotel are \$20 per week and up. Write to R. F. Staples, Ridgcrest Assembly, Ridgcrest, N. C., for hotel reservations. There will be no admission charge for any of the conferences or lectures.

J. E. SKINNER AT CLARKSVILLE
By E. H. Greenwell

We closed a two weeks' revival in the Second Church May 24 which resulted in twenty-five additions to the church. We had Dr. J. E. Skinner of Jackson with us ten days, and I must say he did some of the best preaching ever done anywhere. It seems to me that he is at his best now. We regret we could not have had him two or three weeks, but he has promised to come back to us again in the fall for three full Sundays and two full weeks. We are expecting big things then. The Second Church has a revival on most all the time. We are now climbing above the two hundred mark.

At the evening service May 24 about 700 people gathered to see a "New Thing under the Sun." I did the baptizing myself. I made a chair in the side of the pool and strapped myself in the chair and baptized fourteen people. I have others yet to baptize. —(Brother Greenwell has suffered the loss of both lower limbs.—Editor.)

We have an average attendance of above 100 in Sunday School and around 150 for preaching service. They all stay for preaching and more come after Sunday School. Then we have an average on Sunday night of around 250 with about 80 at the mid-week prayer services.

We are starting two missions in Clarksville, one in southwest part of the town and the other in northeast part of the town. I begin a revival in southeast part of town Monday night. We desire the prayers of our brethren everywhere.

We are planning to enlarge our building in next thirty days to take care of our growing Sunday School and B. Y. P. U. Have two good unions.

HOWSE ORDAINED

Brother W. L. Howse of Waco, Tex., sends us a further word about the ordination of his son, Charles Crumpton, which occurred on the thirty-first of May. The council was called by Seventh and James Street Church, of which W. M. Melton is pastor, and W. L. Howse, Jr., is his assistant and

is doing a fine work. Brother Howse says:

"Charles will return with me to Marks, Miss., for some supply work and revivals. He is ready to locate in a pastorate as soon as work may open. He has had experience in Sunday School and B. Y. P. U. work, especially with us while he was in Union University, where I taught for five years. He will be with me at Marks, Miss., until other work opens."

MRS. SMITH IMPROVING

Pastor Leland W. Smith of Central Church, Fountain City, has gone to Richmond, Va., to visit with Mrs. Smith, who has been ill in a hospital of that city for some time. Brother J. W. Marshall of Fountain City writes that they are glad to report that she is improving. Dr. Smith was accompanied by their daughters, Jane and Ann, who have just been graduated from the high school. They will spend the month of June in Richmond, and during their absence President James T. Warren of Carson-Newman College will supply for the church.

BIG SPRINGS

A series of special services was held at Big Springs Church, Cleveland, last week in May. Large congregations attended and the interest was all that Pastor Sam Melton could have desired. The program was as follows: Monday, "The Three-fold Lesson from the Jerusalem Church," by R. R. Denny; Tuesday, "The Lost Christ," by A. T. Allen; Wednesday, "Writing Heavenly Records," by W. C. Tallant; Thursday, "Luke 4:18," by J. A. Maples; Friday, "Belief and Unbelief," by Lloyd T. Householder; Saturday, "Prepare to Meet God," by Jeff Latham.

A PLEASANT VISIT

Last week we had the pleasure of a visit from Brother Theodore Lambert of Knoxville, a member of the First Baptist Church. He was on his way to Texas to visit a brother. During the World War he lived in Nashville and ran a sandwich shop on Broadway. He is a proprietor of a sandwich shop in Knoxville. For nine months of the year he works in this shop and earns his living. During the other three months he travels among his own people (he is a Greek) seeking to win them to Christ, bearing his own expenses while doing so. On the night of the third he spoke at Tabernacle Church, Nashville, giving a great message.

CALVARY, KINGSPORT, REVIVAL

On May 10 Pastor J. Nelson Roach of Piedmont Church, Jefferson County, came to Calvary Church of Kingsport for a revival meeting. The church enjoyed the earnest messages of Brother Roach. He is not a high-pressure type of evangelist. During the meeting there were about thirty-four professions of faith and twenty-nine additions to the church. The pastor has already baptized twenty-five. During the week of June 7 we had a training school for our W. M. U. and the B. Y. P. U., with Miss Dorothy Davidson in charge and local teachers aiding her.—J. L. Trent, Pastor.

UNA MEETING

From May 17 to 28 the church at Una had the privilege of working in a revival under the direction of Editor John D. Freeman and Mr. George Card who led the singing. At first the extremely cool weather cut the attendance as the stove had been taken down in order that the interior of the building might be redecorated. The interest grew. Belmont Heights and Grandview churches of Nashville aided through their choirs, each one giving an evening program for us. As a result of the services there were three additions, two splendid women, mothers, being received by baptism.

The church at Una is just beginning to wake up to their great opportunity and responsibility. Occupying a strategic situation on the No. 70 highway between Nashville and Murfreesboro and at the intersection of cross roads, they have before them the certainty of seeing within their reach

before ten more years pass at least 5,000 people. Brother Freeman did his best to make the church realize the coming importance of their field and to arouse them to be ready for the new day. Our pastor, Brother A. P. Moore, is anxious that a real program of enlargement be launched.—Reporter.

CHURCHES UNITE

The good word was received last week to the effect that the Whittle Springs and Arlington Churches of Knox County have united and extended to George E. Simmons of Chattanooga a call to become their pastor. This is a real progressive step. These churches occupied one field. Whittle Springs has served for a long time as a fine rural church, but the city spread out to it. Arlington Church for some time occupied an edge of the field, but some months ago purchased a piece of property in the very center of the suburban district of Knoxville, thus bringing it into the territory formerly served by Whittle Springs.

Brother Simmons leaves Oak Grove Church, Chattanooga, where he is greatly loved and where he has done a splendid piece of work. We look forward to a wonderful growth for this new church and trust that they will occupy the field from one end to the other.

SHELBYVILLE REVIVAL

First Church, Shelbyville, has just gone through a special revival campaign with Pastor W. C. Creasman doing the preaching and E. E. Rutledge of Murfreesboro leading the singing. The meeting was town-wide

in its influence, attracting a large attendance. The spiritual life of the church was quickened and there were twenty-six additions to the church, nineteen of them coming by baptism. Pastor Creasman says of the singer: "Brother Rutledge is blessed with an exceptionally good voice and his work is of the finest type. There is no cheap sensationalism in his work, but he really leads the people to worship the Lord in song."

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