

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

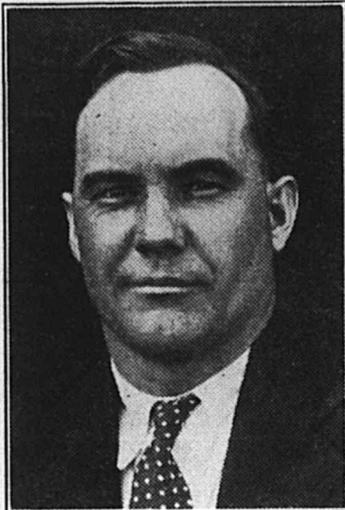
—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 101

THURSDAY, MAY 30, 1935

Number 22



REV. ORG FOSTER
Pastor-Host
Ducktown



REV. W. C. SUMMAR
Pastor-Host
Holt's Corner

WHAT?

Tenth Annual Regional
Baptist Training Union
Conventions



REV. W. R. PETTIGREW
General Speaker
Three Conventions

When and Where?

June 4 Ducktown
June 6 Erwin
June 11 Holt's Corner
(near Lewisburg)
June 13 Union City

Why?

Helpful Information
Spiritual Rejuvenation
Lasting Inspiration



REV. ROSCOE C. SMITH
• Pastor-Host
Erwin

Who?

Pastors — Associational Workers
Officers and all members of
BYPU's, in fact

You

should attend



REV. M. JACKSON WHITE
Pastor-Host
Union City

Baptist and Reflector

An Investment in Christian Reading.
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EDITORIAL

"God pity the preacher who is an echo. God does not want His preacher to be an echo; He calls him to be a voice."
—George W. Truett.

"Personal salvation, individual regeneration, new creatures in Christ Jesus, is the supreme need of the world. How can we, who believe this, escape the imperative stewardship obligation to give this idea to the whole world . . . ?"
—M. E. Dodd.

"The American Baptist Theological Seminary is now closing the best year in its history."—E. P. Alldredge, Acting Secretary.

"It has been said that if it cost Southern Baptists as much to believe in immersion as it does to practice tithing, a lot of us would believe in sprinkling."—Frank Tripp.

"These alabaster-box-breakers are still at work lavishing their love on the Saviour."—Roland Q. Leavell, in report on the W. M. U.

"A third reason given for increasing the circulation of Baptist papers is the growing necessity for indoctrination at a time when the winds of heresy are sweeping over the land with unabated force."—E. C. Routh.

"If the gospel ever reaches and saves society it must do so by reaching and saving the individual."—A. J. Barton.

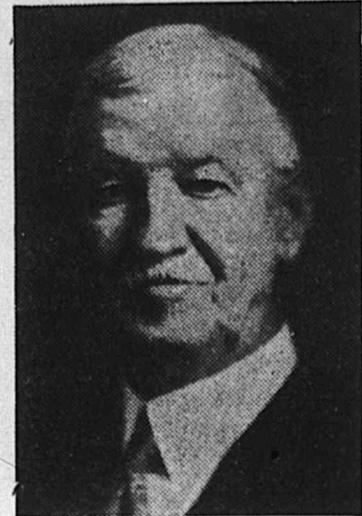
We have heard the statement made a good many times that Dr. Dodd has made the Convention one of the best presiding officers it has ever had. We agree. We pray the Lord to bless him and in the same spirit we turn to welcome the new president, Dr. John R. Sampey.

★ ★ ★

Co-operation Pays Memphis Church Proves Fact

If anyone doubts the benefits of systematic, proportionate giving through the divinely appointed channel, his church, let him read these lines. Union Avenue Baptist Church of Memphis has recently joined the brotherhood of the South in their co-operative enterprise by putting a definite proportion of their funds into the general work. Each week the treasurer takes out the proportion of their total undesignated offerings which goes to the Co-operative Program. Nearly 300 members of the church have been enlisted under the Belmont Plan to try tithing for at least three months.

The Result? A revolutionized church budget! And offerings for our general Baptist program larger during April (the first month since the inauguration of the plan) than for the same month of 1932, 1933, 1934 combined! God's word



DR. JOHN R. SAMPEY

President Southern Baptist Theological Seminary
Newly elected president of the Southern Baptist Convention

teaches systematic and proportionate giving (1 Cor. 16:1, 2). What a change would come to all our Baptist churches and agencies if only His people would do as He commands!

Dr. Henry P. Hurt is pastor of Union Avenue and has served them for many years. J. Kirk Graves is the diligent, efficient superintendent of their Sunday school. R. C. Kay is their capable treasurer. Every Monday he provides a check to be sent to the office in Nashville transmitting the Co-operative Program funds.

★ ★ ★

Appraisal of The Convention

Briefly, the Southern Baptist Convention at Memphis may be summarized as follows:

1. **Safe.** It refused to be stampeded. It moved steadily. It did not, as a whole, reach the high water mark that some Conventions have reached, but it was constructive. Matters with the possibility of danger in them were safely disposed of.

2. **Sound.** There were individual utterances made which did not come up to the New Testament standard. There were some statements made which, if carried out, would throttle our Baptist testimony and probably turn us into radical channels. But in the main a clear New Testament message sounded in both statement and application.

3. **Searching.** In the course of the Convention there were deliverances made and actions taken calculated to make our people as individuals and as a denomination search their hearts to see wherein they have failed to express Christ to the world and to resolve upon improvement in the future.

It was a good Convention.

★ ★ ★

Baptist Influence Chases Beer Away

(The following came out in a Memphis paper, the *Commercial Appeal*, during the Southern Baptist Convention. It speaks for itself.—Editor.)

"Beer has disappeared from the counters and menus of several restaurants on Main Street and elsewhere in the vicinity of the Auditorium where the Southern Baptist Convention is in session this week.

Beer signs were removed from a North Main Street cafe yesterday morning when a group of convention delegates seeking breakfast, walked out without ordering when they learned that beer was being sold.

"Thompson's has large signs in front of both restaurants on Main Street reading: 'Baptist Welcome—No Intoxicants Sold Here.'"

The Morality of Christian Education

(Southern Baptist Convention Sermon, Memphis, Tennessee, May 16, 1935)



Dr. J. B. Weatherspoon, Louisville, Ky.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:10.

This text is a simple exhortation to moral action. Behind it is the conviction that Christianity is not only a fellowship of faith, but a brotherhood of moral obligation in which one man seeks another's good, and men bear one another's burdens.

It was written by Paul to the Galatian Christians in a time when both physical want and spiritual peril were poignant and critical. Especially was this true among the Christians, for the followers of Jesus were often despised as deserters of their traditional faiths; they were cut off from their means of livelihood, banished from their homes, and persecuted in all the ways that religious prejudice could devise. And in addition to such sufferings, and far more dangerous, were the spiritual perils of pagan environments which sought constantly to entice and ensnare and pull men back into their old pagan sins. Many there were who were weak and uncertain and stumbling, needing the comfort of another's generosity, the reinforcement of another's faith, the strength of another's moral triumph.

Today these simple words press for a new utterance and emphasis. No text is more Christlike and none touches life more surely or more helpfully. If we will follow its sure counsel and make its application as broad and deep as the needs of our day demand it will give to modern Christianity a new and strange power. It is the secret of moral triumph in every situation. Let me repeat it again: "Let us work that which is good"—there sounds the essential moral note of our religion—"toward all men"—there sounds the note of universal moral obligation—"and especially toward them that are of the household of faith"—there sounds the note of moral fraternity that is essential to Christian triumph.

I

Christianity is a moral religion. It comes to men with a doctrine to be believed; it announces a divine atonement by which men may find everlasting fellowship with the Eternal Father; it preaches a regeneration that changes the spirit of man. It also creates in man a moral motive, introducing him to moral purity and love, and to that goodness of heart which can find no rest except in doing good. There are some in our day who magnify morality and minimize religion; there are others who magnify religion and

display a low moral sensitivity. But in Christianity they are not two, but one, as vitally and essentially one as the vine and the branches. The morality of Christianity is the logic of all its doctrines, the fruit of Christian experience, and the inspiring challenge of Him who loved us and gave Himself for us.

Examine the Christian faith at any point and you will find this to be true. The Christian doctrine of God awakens inevitably the moral sense. Other religions have their theologies that leave the worshipper morally cold and bankrupt, because they are partial and perverted. Not many weeks ago I walked through a temple in which there were seven hundred gilded gods. I saw men and women prostrate upon the floor. In another temple I saw scores of priests participating in a ceremonial setting apart other men to the priesthood of those gilded gods. They had their theology, but what a vast difference there is between their faith and ours! The gilded gods were as hard as the wood out of which they were made, and were looked to not to remake character, but only to reshape circumstance. But our God has that in him which banishes fear and lifts up our hearts and sets our hands to noble deeds. If Fatherhood means hope and assurance, Holiness means moral aspiration, and one dare not claim the peace of security, if one does not know the passion for goodness.

But the morality of Christianity is more than a challenge. What God requires He gives. That is the deep meaning of the Cross. Jesus was "the Lamb of God that taketh away the sin of the world." The purpose of the Cross was moral. "The blood of Jesus Christ cleanseth us from all sin." The Cross is more than legal satisfaction. The atonement is more than a contract of fellowship sealed with blood. The fiery passion of Calvary, like the living coal that touched Isaiah's lips, burns out fear and self-pity and despair, pride and selfishness, and subdues men's spirits to the will of God. Salvation is cleansing; it is a new birth, a new creation. It means also a pure life in a moral order in which there is no place for anything that defiles.

Christian doctrine and Christian experience awake in men the urge to work that which is good. Around the world today the essential morality of Christianity is manifest. In our mission work in China, for instance, we see the Christian spirit following human need further and further, and saying at an increasing number of points, "Such as I have give I unto thee." Our first missionaries first saw the appalling spiritual darkness, guilt, and despair which were the work of sin, and their answer was the evangel of grace, the gospel of Jesus Christ unto the salvation of the soul. Soon another need was seen in the intellectual poverty and superstition that fettered the spirits of men, and Christianity answered with Christian schools. Another need appeared in the diseases and pestilences that brought suffering and death and sorrow, and Christian compassion with its urge to do good began to build hospitals and in every possible way to heal the bodies of men and eradicate disease. And in more recent years Christianity has seen other needs; it has seen a poverty that not only keeps men hungry and dirty and cuts off life prematurely, but also makes self-supporting and growing church life an impossibility. And these needs and the spirit of Christ are compelling us to enlarge the work of foreign missions, to encourage and promote those economic, agricultural, and industrial movements that will make possible in China a vigorous church life and free the Chinese for a great spiritual advance. American missionaries can no longer go to China or elsewhere and preach the gospel without also living the gospel in doing what a Christian ought to do in the presence of all kinds of human need.

"Let us work that which is good" is the vibrant echo of the ministry of our Lord himself. He went about doing good. At Nazareth He forecast His ministry as one of doing good and went forth to preach and teach and heal—to deliver human spirits and unshackle human life, filling men with the life and light of God. That we must do also. Let us work that which is good when it is conceived and before it leaves our hearts. Paul is saying as Christ said, that

Christian living must have the moral quality of goodness. Its deeds must be the calculations of love. Remember that deed of Mary's concerning which Jesus said, "She hath wrought a good work on me." It was not its originality, nor its prodigality that made it shine, but its love, sympathetic insight, and its fulness and simplicity of devotion that sought to do its best. Goodness seeks another's good and asks no recompense. It is born in hearts that know what love is, love that is akin to the love of Christ and such goodness lies at the very heart of Christianity.

II

The Christian life then, urges Paul, is an adventure in goodness. The "mercies" of Romans one to eleven call for the morals of Romans twelve to sixteen. "Let us do good" is the inescapable voice of Christian experience and of the holy example of Christ. But something more is to be added. The morality of Christianity is not to be thought of as exclusive or provincial. The universal note must be added: "Let us work that which is good toward all men."

That was not easily said and less easily acted upon in the first century. The religions of the world were still provincial in their outlook and morals. Even the Jewish religion with its noble ethics and prophetic outlook was still Jewish. It paid scant attention to aliens and strangers and outcasts. And it was a sharp two-tongued lash that Jesus laid upon the leaders of Israel when in the parable of the Good Samaritan He suggested that it was easy for orthodoxy to be blind to moral obligation, and that there were heathen men who surpassed them in goodness. He astounded the religious leaders by His strong dual emphasis upon the reality and the universality of moral obligation. He surprised His disciples and the Samaritan woman by His lack of race prejudice. His goodness overleapt all barriers of sex, race, religion, class and condition.

Paul reiterated again and again what he saw and heard and felt in Christ. He preached a moral reality and passion that must express itself in an overleaping desire to do good to all men. It meant in that day the returning of good for evil, the banishment of hatred on the part of Jew and Gentile alike; it meant the abandonment of trickery and deception in trade, and giving to the poor, pagan poor as well as Christian poor, out of scanty resources; it meant that the strong must bear the infirmities of the weak, and lift up those who stumble.

"Let us work that which is good toward all men." Can we measure the meaning of that principle in our day and in our streets? "Toward all men." There are the members of my family, the friends of my neighborhood, the people of my church and my clubs, my partners in business, and those upon whom I depend for a livelihood. To do good toward these may be a pleasure. But there are others. The Negro servants, the Negro families living in the alleys of our cities and in the shacks on our farms, the noisy neighbors who do not fit in, the Jews, the other races of different color and customs, the competitors, the exploiters, the atheists and heretics, all of these are but the beginning of the roll call of the kinds of people that fill my world, my little world that I touch daily.

We touch our world at a hundred points more quickly and more powerfully than a first century Christian touched his at one. No longer are our attitudes concerned with persons alone and directly, but with institutions and movements and with men as they are related to them. Doing good to all men draws us to face the question of war in the light of Jesus Christ and the Cross of Christ. It draws us to face our extreme nationalism in the light of Christian internationalism and the foreign mission enterprise. It draws us to face racialism and our duty as a favored race and as Southern Baptists toward another race whose millions share our particular faith, walk the same streets with us and work in our fields and factories. It draws us to face the inhumanities of an economic and industrial system whose chief principle is self-interest and whose chief passion is profits.

III

The final emphasis of our text, however, is not on the universal note. Paul adds, "And especially toward them that are of the household of faith." We are debtors to all men, but we are not debtors to all men equally; we owe a special moral obligation to our fellow Christians. Goodness owes its first duty at home.

Anti-climax? To the mere dreamer and romanticist, yes. But to the missionary who wanted to see Christ crowned King in all the world, no. There was no retreat, no provincialism come out of hiding, no incipient ecclesiasticism, but the insight of a prophet and the wisdom of a statesman who knew that "the fundamental condition of successful war is the impregnability of the home front," that the evangelization of the world waits upon the moralization of the church. World consciousness must not discount Christian consciousness, nor the brotherhood of all men destroy the unique brotherhood of believers.

To recognize that kinship and honor it with a special love and care is not to disparage other relationships. Christian fraternity must be restored to a high place in our loyalties. The ties that bind our hearts in Christian love we must cherish, knowing this, that if our churches are to live and be strong and effective in their mission to all men they must be supported from within by the power of brotherly love.

The spirit that spoke in that first century would turn to us of the twentieth century and say that the exhortation holds. The world is not herding us together and marking us for persecution, but it is doing something worse: it is assimilating us, drawing us to its own moralities, breaking down our spiritual loyalties, and making us forget our mission. And we need one another desperately to save us from ourselves. We need one another, not to be critics, but brothers, even as the disciples needed one another on the eve of the crisis of Calvary. We are tempted to deny Christ, to betray Him for silver, to fight among ourselves for position, to violate truth and honor, and bestow upon a secular world the loyalties that belong to the household of faith. We need one another desperately. We ought to wash one another's feet, to help one another keep clean.

Many people in the world are saying that Christianity does not have the moral resources adequate to produce a peaceful and well-ordered society. That is our challenge, and it cannot be dismissed. We must take it up and in all earnestness dedicate our generation to making Christianity Christian. We, all of us, in a fresh dedication of ourselves to the moral idealism of Jesus must find and prove His power. For until Christianity can point to churches and Christian communities, as the rule rather than the exception, and say, "Behold here and here and here the power of Christ to make a society after the pattern of His principles of purity and love and service," we have no acceptable answer to the unbelieving world.

Much of the failure of morality in our churches is due, no doubt, to a combination of three things: a too easy acceptance of candidates for membership, an indifferent program of instruction in Christian moral principles, and the failure to establish by constant emphasis a strong tradition of unity and mutuality. And these things are not adamant. They can be overcome. I believe in the power of Christ. The power of Christ is not magical or automatic. It is for men who claim it. It is mediated through consecrated personalities, who are willing to leave all and follow Him in self-denial and sacrificial brotherhood. For such as proof and witness of the reality of our faith the unbelieving world waits. And Christ waits. "So then while we have opportunity let us work that which is good toward all men, and especially toward them that are of the household of faith."

T. H. Farmer Writes From Jerusalem, Palestine, Etc.

ARTICLE IV.

Dear Editor:

My Article No. 3 closed just before reaching Haifa Feb. 25, 1935. Of course our party, none of whom had ever visited Palestine except our leader, Dr. J. O. Knott, were quite anxious to get their first glimpse of it. Long before it was in sight they were up on the high decks focusing their field glasses straining their eyes in that direction. Finally tall Mt. Carmel, which has so much of vital history, showed up in the distance. Later our ship entered the Bay of Acre, and we beheld the beautiful town of Haifa built about the lower edges of Mt. Carmel. Our great steamer had to land many hundred yards from shore and tenders came out from the city to take us ashore. On the way out our boat ran into another and shook us up considerably. However, no harm was done. As we landed under the shadows of Mt. Carmel we realized we were treading upon sacred ground, for it was on that Mount where Elijah prayed for rain and where he prayed down fire from heaven in contest with the prophets of Baal.

As it was growing late in the afternoon we loaded into automobiles and drove about twelve miles northward along the sea coast and saw many places of historical interest which space forbids mentioning. Palestine is said to resemble a large alligator lying prone upon the ground; its head reaching up into Mt. Herman and sloping down into the valley forming a low neck, then rapidly rising to its tall back where Jerusalem sits in all her majesty and grandeur, thence tapering down to Gaza at the extreme south, forming its tail. Haifa is a site of an old city. It was a classical Sycainum but the town is now almost modern and has been largely built since 1890, and has become one of the chief seaport cities of Palestine, and contains about eighteen thousand people, mostly Jews, Germans and Christians. Our ship being twelve hours late reaching Haifa cut our stay in Palestine that much and we had to change our route to save time. We were to have gone to Jerusalem first and make that the base city from which to radiate, so we thought best to begin at the northernmost part of Palestine and work southward towards Egypt. Soon after leaving Haifa we crossed the brook Kishon and came to the valley of Megiddo, the most famous of all earth's battlefields. Enough human blood has been spilled there to water the entire valley like a heavy rain. Here it was Sisera fought against Barak and in the heat of battle fled to Jael's tent asking for drink and, exhausted, fell asleep and she drove a nail into his head. From the days of Sargon, twenty-eight hundred years B. C., to Allenby, this valley has been a battlefield, and here will be fought the last battle on earth, good against evil. It was here Jehu rode to slay King Hosiah and Jehoram, and here King Ahab met his death. All along the way there were olive trees and shepherds as in the olden times. The sun went down and dark came, but we could see Safed high up on the top of a mountain, and as we drove through these hills something like thirty miles, it was almost at all times in sight, and from this city came the expression, "A city set upon a hill that cannot be hid."

Bethlehem, where Christ was born, was slightly to our left. Soon we came to the top of a high hill and looked way down into the valley on the old city of Nazareth. Her lights shown and glittered like the stars, yet we passed on to visit her later by daylight. We passed by Cana also without stopping and finally reached the city of Tiberias, and put up for the night at Hotel Tiberias overlooking the Sea of Tiberias (Galilee). As we ate and slept that night we thought of this being where Jesus slept over nineteen hundred years ago. It was here where the death of John the Baptist was first reported to Jesus. I wanted to walk by the shores of that notable sea and get in a boat and ride upon its waters, so I tried to get several of our party to get up

early next morning and go with me for a ride, but Dr. Knott, our leader, opposed it, saying it was too dangerous, for the last time he was there with a party the bodies of two men drifted ashore as their small boat overturned in these rough waters. This, however, did not frighten me for I was used to rough waters on the larger lakes at Leesburg, Florida.

I arose early next morning and walked down the narrow dismal streets and down through the gates and on down the steep slopes to the billowy waters of Galilee and stood there in deep meditation all alone looking for a small boat to go out in, but none was in sight. As I stood there, about a dozen of those rough looking Arabs came near and I could tell from their actions that they were discussing me. Finally one big, tall fellow started towards me as the others looked on. Not being able to speak their language and not knowing their intent and being way down there all alone, I turned about and walked back up the hill never looking back to see if he were following me. Capernaum, where Jesus lived and performed many miracles, is at the north end of Lake Galilee, and Bethsaida and Dalmanutha are just south of it. Much of Christ's life and the wonderful works were in these cities.

Next morning we got into our cars and started southward. We passed the place where Jesus and Peter walked upon the Sea of Galilee, where He bade them to catch that large multitude of fish; looked across the lake and saw where He preached that wonderful sermon and fed five thousand men besides women and children. We saw Mt. Hattin, where Jesus prayed all night and called the twelve and cast out devils and delivered the sermon on the Mount. We passed by the little village of Cana, where Nathaniel lived and where Jesus performed His first miracle. Passing on into a hilly country, we entered the City of Nazareth, which was Jesus' own city, and where He worked at the carpenter's trade; where His own shop was, of course was gone, yet we saw one likened to it situated near the spot where the old one stood. Here He healed the sick and sent out the twelve to preach. Here is where Joseph and Mary lived after they returned from Egypt with Jesus. It was here that He preached the sermon that first caused His rejection. Pilgrims have visited this place since the time of Jerome unto this day. The celebrated Saint Mary spring is here which furnishes the water for this old city. A continuous line of people, mostly women, come with large stone jars for water and walk away with them filled with water on their heads, not touching them with their hands, as they did thousands of years ago. We passed the ruins of Nain, where Christ raised the dead, and Endor, where Saul consulted the witch of Endor.

We then passed through where the old city of Jezereel stood, which was once the capital of the followers of Ahab and the scene of many great battles. We passed in sight of Mount Gilboa where Saul fell upon his own sword and his three sons were also slain. Passing the old town of Engenon we came into the valley of Gothen, where Joseph was thrown into the well by his brothers and later sold to the Ishmaelites and carried into Egypt. We took a long drive through the hills and came to Samaria, where the four lepers discovered the tents of Assyrians were vacated and the people, almost starved, found food in those tents. We next came to Sechem (now Mablus), first stopping place of Abraham entering Palestine. Joseph is buried here, King Rehoboam was crowned here and here he lost the ten tribes of Israel on account of his foolishness.

Next we came to Sychar, where Jesus taught to the Samaritan women at Jacob's well. The town of Ophra was to our right, where the home and tomb of Gideon ; next was the hill of Shiloh, site of tabernacles where the boy Samuel was trained by Eli. Mount Ephriam and Temoth, where Josiah was born, was to our right. Next we came to Bethel, where Abraham and Lot separated and where Jacob saw the ladder reaching up to heaven, and where Amos preached his denunciation sermon. We next came to Ephraim, the sixteenth place Jesus visited as reported in the Scriptures, and where He

resorted to pray and rest on account of the severe persecution.

Our next stop was at AI where Israel fought their first battle and met defeat on account of disobedience. Next was Ramah, where Samuel lived and was buried, where Herod had all the young children killed and the cry went out all over the land ("Rachel weeping for her children"). We left Jerusalem to our left and drove on the river Jordan where Christ was baptized. On our way we passed through the richest valley we had yet seen in Palestine. This is where old Jerico, once that great city, stood and whose walls tumbled down after the Israelites had marched around them seven times. In this valley we found all kinds of citrus fruits, bananas, dates, almonds, olives and all kinds of vegetables growing in abundance. It was near here where Jesus was tempted by hunger. It was here that the manna ceased to come down from heaven. Later we reached the world renowned River Jordan, where Christ was baptized. We crossed the river on a bridge built by Allenby, the English General, in the World War. The river was swollen and seventy-two feet wide; normally it is only forty-five. These Methodist preachers got water in bottles from this river to baptize with. I told them unless I could carry enough water to baptize a man like Jesus was baptized I would not carry any home. My next Article, No. 5, will begin at Bethlehem, Jerusalem.—T. H. Farmer.

Deception of Satan

By E. L. Edens, Ashland, Ky.

There are few Christians today who seem to have an intelligent knowledge of Satan and his workings. There are two vital sources for obtaining such information: experience and the Word of God. Experience is a very expensive teacher without the Word of God. Perhaps one of the most interesting studies a Christian could make of the Bible, would be to find its teaching on this subject. The Bible cannot be rightly understood apart from such viewpoint.

I. Ignorance Is Satan's Field of Labor.

The ignorance of the people of God concerning the powers of darkness, has made it easy for Satan to carry out his work. Truth brings freedom and liberty. Man in his unfallen state was not perfect in knowledge. Eve did not know the difference between "good and evil." That was the one essential condition for Satan to get ground with Eve for his work of deception. It is astounding to see the ignorance which exists concerning things pertaining to the Christian religion. Perhaps Satan is doing his greatest work among those who profess to be Christians. They need to know of Satan and his workings. Satan told Eve "Ye shall become as gods, knowing good and evil." He took advantage of their ignorance. He takes such advantage every time he gets a chance. He lied to Eve, for instead of their becoming as Gods, they became rebellious to God like Satan himself. He also told them, "Ye shall not surely die." Yet the very day they partook of the forbidden fruit they were driven from the garden and from God's presence, which means, they died spiritually, being separated from God. Sin always separates from God. Eve was conscious after her disobedience of her deception by Satan. "The serpent beguiled me and I did eat." Then it was that God pronounced a curse upon Satan and declared war between Satan and the Seed of the woman, which war is still raging at a mighty magnitude. In any warfare between nations, each enemy has sought to find out the plans and tactics of the other, so they might win in time of battle. Why is it that Christians have not discovered more thoroughly the plans and tactics of Satan? One of the main reasons is that Satan's outstanding tactics is to keep Christians in ignorance of himself and his workings. It is claimed that many missionaries have failed on the foreign fields just because they did not know and had not been

taught how to combat satanic spirit workings. The truth of the matter is that many professed Christians today, who are supposed to be leading members of their churches, are doing their very hardest work (unconsciously) for Satan. (This statement will be verified in a later article by this scribe on Demon Possession.)

The Scriptures throw much light upon this subject when they are rightly interpreted by the Holy Spirit to the spirit of Christians. Satan has always sought to misinterpret Scripture and here is the place he is getting in much of his deadly work. Satan makes it his business to keep Christians from their Bibles. Reader, please pause and answer the question, "Why do you not read your Bible daily as you should?" It is because Satan has you too busy at other things which appear to be more important. He does not want you to know how God has exposed him in the Bible. Another personal question, "How much time do you spend in prayer?" Why don't you pray more? It is just because Satan knows how to keep you out of the front trenches of the battle. He wants you to keep busy looking after the luggage and other things of great importance seemingly. The Word of God and prayer are weapons which Satan wants to be kept out of action.

II. Satan's Main Tactics Is Deception.

Just as Satan deceived Eve in the Garden of Eden, just so is he doing that kind of deceitful work today. Perhaps you are saying, "Satan does not deceive me." Now, don't be too sure, for that is one of the best evidences that a person is being deceived. Suppose that we make a little TEST by the Word of God and see if any are really being deceived: 1. A person is DECEIVED if he is a HEARER and NOT a DOER of the Word of God (Jas. 1:22). 2. He is deceived if he says he HAS NO SIN (I Jno. 1:8). 3. He is deceived when he THINKS himself to be SOMETHING when he is NOTHING (Gal. 6:3). 4. He is deceived when he thinks himself to be WISE with the WISDOM of this world (I Cor. 3:18). 5. He is deceived by SEEMING to be religious, when he BRIDLETH NOT his tongue (Jas. 1:26). 6. He is deceived if he THINKS he will NOT REAP what HE SOWS (Gal. 6:7). 7. He is deceived if he thinks CONTACT with SIN will NOT AFFECT him (I Cor. 15:33).

The main work of Satan is deception and it is astounding how the great mass of professed Christians are being deceived. His methods of deception are both old and new. Much of his work is done secretly and unconsciously. Lots of his work is carried on under the name of religion. However, he does not hesitate to be bold in the advertising of his work and keeping it before the eyes of the world, just so he is not given credit for it. The daily newspapers and the moving picture shows are his best advertisers. They tell and show how to do his work, without giving him credit for it. Satan has very little trouble getting his work advertised. Many professed Christians spend so much time advertising the business of Satan unconsciously that they do not have time left for witnessing for Christ.

Satan deceived and provoked David to number the children of Israel, and the result of such disobedience to God, was 70,000 of the children of Israel were slain with pestilence (I Chron. 21). Satan deceived Ananias and Sapphira to lie to the Holy Spirit about their offering and the result was they both fell dead (Acts 5:1-11).

Another vital element entering into the Satanic work of deception is the fact that he is in league with the carnal nature or fleshly lust of man. Many professed Christians have never been able to win the victory in their own hearts. There is but one safe attitude to take and that is found in the sixth chapter of Romans. The old carnal nature must be RECKONED dead unto sin, but alive unto God through Jesus Christ our Lord. Christ is the only one who can give victory over sin and sinful nature and Satan. A careful study of the Scriptures by the help of the Holy

Spirit and genuine prevailing prayer to God will bring victory to any anxious heart.

NO DEVIL?

"Men don't believe in the devil now,
As their fathers used to do:
They've forced the door of the broadest creed
To let his majesty through;
There isn't a print of his cloven foot
Or a fiery dart from his bow,
To be found in earth or air today,
For the world has voted so.

But who is mixing the fatal draft
That palsies heart and brain,
And loads the earth of each passing year
With ten hundred thousand slain?
Who blights the bloom of the land today
With the fiery breath of hell,
If the devil isn't and never was?
Won't somebody rise and tell?

Who dog the steps of the toiling saint,
And digs the pit for his feet?
Who sows the tares in the field of time
Wherever God sows his wheat?
The devil is voted not to be,
And of course the thing is true;
But who is doing the kind of work
The devil alone should do?

We are told he does not go about
As a roaring lion now;
But who shall we hold responsible
For the everlasting row
To be heard in home, in church, in state,
To the earth's remotest bound,
If the devil by a unanimous vote,
Is nowhere to be found?

Won't somebody step to the front forthwith,
And make his bow and show
How the frauds and the crimes now spring up?
For surely we want to know.
The devil was fairly voted out,
And of course the devil is gone;
But simple people would like to know
Who carries his business on.

Judson Memorial Baptist Church Nashville, Tennessee



Judson Memorial Baptist Church, Nashville, Tennessee

Church organized, March 23, 1911. Cornerstone laid, June 17, 1911, by Dr. Edward Judson. First unit of Sunday school building erected 1921. Second unit of Sunday school building erected 1925 and 1927. New auditorium dedicated January 14, 1934.

JUDSON'S HISTORY

On Sunday afternoon, March 12, 1911 at 3:00 o'clock a large number of Baptists in the territory south of the

reservoir met in the home of Mr. and Mrs. Wm. Gupton, 2007 White Avenue, to discuss the advisability of organizing a Baptist church in this community. The following members of Baptist churches were present: Dr. Rufus W. Weaver, Mr. and Mrs. Wm. Gupton, Annie Lee Gupton, Pearl Dean Gupton, Will Edwin Gupton, Mr. and Mrs. H. D. Jamison, Marguerite Jamison, H. D. Jamison, Jr., Mrs. J. N. Booth, Mr. and Mrs. E. M. Gardner, Mrs. Annie Cason, Mary Cason, Mrs. W. H. McMurray, Nettie McMurray, Mrs. R. W. Neal, Mr. and Mrs. B. F. Boone, Miss Maggie Edmonston, J. R. Edmonston, Martin Alsup, Gertrude Alsup, Sallie Martin, Edith Turbeville, Minnie Garrison, Mr. and Mrs. W. G. Orme, J. J. Evans, Mrs. W. C. Cleveland, M. E. Dunaway, Mr. Cortner.

After several meetings the church was organized on Thursday, March 23, 1911.

The following charter members are still members of the church: Mrs. Howard Ansley, Mrs. B. F. Boone, Mrs. Annie Cason, M. E. Dunaway, Mrs. M. E. Dunaway, C. D. Edmonston, Miss Maggie Edmonston, Miss Mary Cason, E. M. Gardner, Mrs. H. D. Bedon (Gardner), Wm. Gupton, Mrs. Wm. Gupton, Will Edwin Gupton, Miss Annie Lee Gupton, Mrs. J. Carlton Loser (Gupton), W. H. McMurray, Mrs. W. H. McMurray, Mrs. R. W. Neal.

The following deacons have served continuously since the organization of the church: E. M. Gardner, Wm. Gupton, and M. E. Dunaway.

The first pastor, J. N. Booth, was called April 16, 1911.

On April 16, 1911 a council composed of representatives of the several Baptist churches in Nashville met for a Recognition Service. Dr. I. J. Van Ness was chairman and R. M. Turner, secretary.

The first B. Y. P. U. was organized on April 16, 1911.

The first Woman's Organization officially recognized April 2, 1911.

The church names changed from Glen Leven Baptist Church to Judson Memorial Baptist Church, May 24, 1911.

Opening service in first church building September 10, 1911. Speakers: Dr. J. N. Booth, Dr. Lunsford, Dr. Alexander, pastor of the Glen Leven Presbyterian Church, and Dr. R. W. Weaver.

Pastors of Judson Memorial Church: J. N. Booth, 1911; E. G. Vick, 1912; J. E. Skinner, 1913; C. H. Cosby, 1914-1916; C. F. Clark, 1917-1924; R. E. Grimsley, 1925-1930; H. B. Cross, 1931—

Charter membership 81. Present membership 689.

Judson Memorial Sunday school was organized May 7, 1911 in a cottage, 2102 White Avenue. M. E. Dunaway served from May 11, 1911 to December 31, 1912 as first superintendent. H. D. Jamison, associate superintendent for the same period; John R. Burrows, secretary; Mary Louise Zanone, treasurer. May 7, 1911, enrollment 84; May 5, 1912, enrollment 98.

John R. Harris, second superintendent, served from January 1, 1913 to December 31, 1914; Howard Ansley, associate superintendent; William Gupton, secretary. Enrollment May 4, 1913, 112.

C. D. Edmonston, third superintendent, served from January 1, 1914 to December 31, 1914; Howard Ansley, associate superintendent; William Gupton, secretary. Enrollment May 3, 1914, 133.

T. Fulcher Jones, fourth superintendent, served from January 1, 1915 to December 31, 1915. Enrollment May 9, 1915, 193.

Howard Ansley, fifth superintendent, served from January 1, 1916 to June, 1921. Enrollment May 8, 1921, 232.

H. L. Brantley, sixth superintendent, served from June, 1921 to April 15, 1928. Enrollment May 10, 1927—.

J. Woodfin Jones, seventh superintendent, served from April 15, 1928— Enrollment March, 1934, 814.

The following teachers began teaching at the organization of the Sunday school and are still teaching: E. M. Gardner, Mrs. Annie Cason, Miss Maggie Edmonston.

Miss Annie Lee Gupton was the first pianist and is still serving.

SOUTHERN SEMINARY CLOSES SEVENTY-SIXTH SESSION

By Don Norman

The Southern Baptist Theological Seminary's seventy-sixth session came to a close with the delivery of diplomas to seventy-four graduates April 30. Two men from Tennessee received degrees. They are as follows: Ph. D. (Doctor in Philosophy), W. M. Ford; Th. M. (Master in Theology), Truett T. Cox.

The Seminary's three-day commencement program was unusual this year in

commencement program. Exercises were formally opened on Sunday night, April 28, at the Crescent Hill Baptist Church, when Dr. Carter Helm Jones preached the baccalaureate sermon. During the fifty years since his graduation from the Seminary, Dr. Jones has held several important pastorates in the South and the East. He is now pastor of the First Baptist Church, Murfreesboro, Tenn. On Monday morning another member of the class, Dr. Edwin M. Poteat, Sr., delivered the

Herring, who like Dr. Bryant went to China as a missionary in 1885 and spent more than forty years there, has been in this country several years now. Dr. H. R. McLenden, Louisville, has devoted his life to the interests of education in the Kentucky mountains. The Rev. J. W. Arnold, Nashville, Tenn., spent a large part of his life as a pastor in Kentucky.

Deceased members of the class are: Dr. E. Y. Mullins, late president of the Seminary; Dr. J. T. Dickinson, whose two great pastorates were the North Orange Church, Orange, N. J., and the Second Baptist Church, Rochester, N. Y.; Rev. J. R. Moffett, who was pastor in Danville, Va., until assassinated by a saloon-keeper; Rev. J. E. Norvell, pastor of churches in Missouri until his death in 1931; and Rev. R. T. Yates, who served as pastor of churches in Arkansas and Texas.

Closing exercises on the commencement program, held Tuesday night, April 30, in the Crescent Hill Baptist Church, were well attended. The student addresses given each year by two members of the graduating Th. M. class, were delivered this year by Herschel H. Hobbs, Alabama, and Millard J. Berquist, Kansas. President Sampey's address to the graduates emphasized a fundamental philosophy of life: "Never become satisfied with your present achievements. You can't go forward on your past history. There's work to be done, and it takes men and women impelled by a 'divine dissatisfaction' to do it!"

A gratifying large number of this year's graduates have gone out to definite fields of service. Those who anticipate returning have made plans for a fruitful summer.



SEMINARY CLASS OF 1885 HOLDS RE-UNION

Left to right: Dr. J. H. Boldridge, the Rev. J. W. Arnold, Dr. H. R. McLenden, Dr. W. T. Lowrey, Dr. Edwin M. Poteat, Sr., Dr. John R. Sampey, Dr. Carter Helm Jones, and Dr. D. W. Herring.

two respects. First, the Class of 1885 held its Golden Jubilee Reunion in connection with the exercises. Second, President John R. Sampey celebrated the completion of his fiftieth year as a teacher in the Seminary.

In his capacity as president of the school, Dr. Sampey acted as host to his comrades in the Class of '85. Eight of the nine living members of the group were present. During the three-day visit to their Alma Mater, they stayed in Mullins Hall, and there re-lived experiences of half a century and more ago when they were students together in the Seminary's old rented quarters in downtown Louisville.

Of the original fourteen members in the class, only one of those living could not be present for the Reunion. He is Dr. R. T. Bryan, missionary to China, who has served there since his graduation from the Seminary in 1885. His next furlough does not come until 1937, so his fellow-classmates of fifty years ago sent him a letter of greeting, signed by each man.

Five of the eight who came back to Louisville for the Reunion were on the

missionary address. Dr. Poteat has held, throughout his career, places of educational leadership in Baptist life. He is now professor of Christianity in Furman University, Greenville, S. C.

Tuesday morning Dr. John Henry Boldridge, Graniteville, S. C., and Dr. W. T. Lowrey, Clinton, Miss., spoke in Norton Hall on themes relating to the personnel of the class of 1885. Dr. Boldridge's address concerned itself with the members who are still living and gave many interesting side-lights, humorous and otherwise, on members of the class. For many years an active pastor in South Carolina, Dr. Boldridge is now retired, though not "on the shelf" by any means. Dr. Lowrey's address was one of high tribute to the five comrades who have gone on to their reward. Dr. Lowrey commands the esteem of all who know him for his years of valuable service as president of the Blue Mountain College and Mississippi College.

The three remaining members of the class participated in the celebration just as whole-heartedly as did their comrades on the program. Dr. D. W.

FOREIGN MISSION WEEK

R. S. Jones, field representative of the Foreign Mission Board and chairman of the program for Foreign Mission Week, August 11-18, at Ridgecrest, N. C., has announced that Southern Baptists may expect this week to be the best week that Ridgecrest has ever had. Slated on his program are Dr. Charles E. Maddry, Dr. J. B. Weather- spoon, Dr. Everett Gill, Dr. George W. Truett, Dr. T. W. Ayers, Dr. W. C. Taylor, Miss Earl Hester, Miss Elsie Clor, Miss Kathleen Mallory, and many, many other missionaries who are beloved and dear to Southern Baptists.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and Beauty to Gray
and Faded Hair
60c. and \$1.00 at Druggists.
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The Young South

Send all contributions to "The Young South," 161 Eighth Avenue, North,
Nashville, Tennessee.

THE BEST DOG TEAM

A football came twirling through the air. Walook caught it in his hands, tucked it under his arm, and began to run. He had only gone a few steps when Toorack caught his knees. Flop-flop Walook went down into the snow. Up he got, laughing, and ran off in the gray twilight to kick the ball to Toorack.

Just as Walook tossed the ball in the air to kick it, some one called, "Toorack! Toorack!"

In one of the snow igloos a little girl stood. "Toorack," she called, "you can't play football all the time."

Toorack ran off towards his igloo and Walook followed him. "Tomorrow, you start with father to trap white fox," his sister said when they reached the igloo. "Before you go, mother needs more ice."

"I'll get it," Toorack said. He began to harness the dogs to the large sled that stood by the igloo. "Can you come, too?" he asked Walook.

"I'll help." Walook helped put the leather harness on the dogs.

Soon they were off. "See how these dogs can run," called Toorack. "They are the swiftest dogs in the village."

"Oh, no, they aren't," said Walook, as he ran beside the sled. "My father's dogs are the swiftest."

Toorack pulled his dogs up beside the piles of ice that were cut from the lagoon, ready to be hauled away. "This is our pile," he said, as he began to drag the big blocks of ice to his sled. Walook helped him.

"Well," Toorack looked at his friend. "You're wrong. My father's dogs are the fastest. Didn't the white doctor choose my father's dogs to take the long trip out on the tundra? And didn't the doctor make the trip swiftly?"

"Yes," Walook stopped pushing and lifting the block of ice toward the sled. "But doesn't my father take his dogs and travel many days to the south to get our mail? Doesn't he take the letters the people write? Doesn't he bring packages of gifts back to the Eskimos?" Walook laughed. "So you see, his dogs must be the swiftest and best. It is the big chief at Washington who thinks his dogs are best and asks him to carry the mail."

Toorack shook his head. "He does not always use the same dogs. My father's are the best."

Walook had no answer; he turned and ran away.

Sliding the ice on to his sled was not nearly so much fun for Toorack without Walook. He wished he had not said his father's dogs were best. When his sled was piled high with ice he hurried back to the igloo, hoping he

would see Walook. But Walook had disappeared.

Toorack was so busy helping his father pack the two sleds they were to take on the trip across the tundra that he did not have time to run to Walook's igloo and talk with him.

Early the next morning, when it was time to start, Toorack looked for Walook, but Walook did not come until Toorack had cracked his whip and had started off ahead of his father. Then he saw Walook standing beside the entrance to his igloo. As Toorack went by, Walook shouted, "My father's dogs are best."

And Toorack turned and called over his shoulder, "Wait and see. My father's dogs are best."

All morning long they traveled. At noon they stopped to eat and to feed the dogs chunks of meat. Then Toorack's father said, "The igloo where we shall live is just a few miles ahead on the tundra. I shall turn aside here to see if there is a fox in the first trap. You go ahead and wait for me."

Toorack was proud that his father would let him go ahead alone. He shouted to his dogs and set off. As he stood on the runners of the sled and bumped over the uneven tundra he thought, "I should not have shouted back to Walook. His father's dogs are also swift. They could not carry the mail were they slow."

The air had been clear, but now Toorack was surprised to feel snow in his face. He looked up at the great, gray sky. He could not see the stars shining. Snow was coming.

Suddenly the sled struck a great bump in the tundra. Toorack, who had been gazing at the sky, did not see it coming. As the sled went over the hole Toorack was bumped off. He came down onto the tundra, head first. His head cracked against the ice, and he lay there stunned. The dogs ran on. Many minutes later, Toorack sat up and held his hands to his head. How it hurt! And how it was snowing!

He stood up and tried to walk in the tracks of the dogs and the sled. His feet were so heavy he could not lift them high. He dragged along. The gray winter day was fading. Soon it would be night. There would be no stars. But Toorack knew he must keep on walking. He made his feet take step after step.

At last he stumbled and fell headlong. He lay there without trying to get up. Then he heard dogs barking, and he saw dogs flash by him. He heard a voice calling them to stop, and he heard footsteps coming back. But he could not sit up. Some one's arm

lifted him up, and then some one's voice said, "Toorack!"

Toorack opened his eyes. It was Suvlu, Walook's father. He heard Suvlu say, "I am late with the mail and I should go on. But first I must take Toorack to his father." He laughed. "My dogs are swift. The extra hours will not count against my record."

He picked Toorack up in his arms, and carried him to his sled. Gently he laid him on top of the furs packed over the mail. He called to his dogs, "Swiftly, now."

Then Toorack closed his eyes and he thought he had not had them closed a minute before he heard his own dogs barking and his father's voice.

"I found him on the trail," Suvlu said as he watched Toorack's father lift him from the sled. "He is safe, and now I must go on with the mail."

Early the next morning Toorack's father turned back toward Barrow. Toorack lay quietly, bundled in furs, on the sled. His head still hurt.

That night, when he lay in his own reindeerskin bed, glad to be at home, Walook came to see him.

Walook came slowly over to his bed and sat down on the floor beside him.

Toorack took his hand. "Walook," he said, "I think your father's dogs are the fastest."

"No, no," cried Walook.

"Yes, they are," said Toorack. "If they had not been the swiftest, he would have had to leave me lying by the trail. For the mail cannot be late. Because his dogs are swift, I did not freeze."

Walook laughed. "It does not matter," he said, "whose dogs are swiftest, if you are still my friend."

Toorack laughed too. "I am," he said. "When tomorrow comes, my head will feel better and we shall play football."

"Yes," said Walook. "It is my turn to kick."—Dorothy Jastram, in Alabama Christian Advocate.

The Scotchman had fallen into the well, and while swimming around in it he shouted to his wife. She came running to him and said: "I'll call the servants from the field, and they will pull you out."

"What time is it?" he inquired.

"Eleven thirty."

"Well, never mind," he said. "I'll swim around till dinner time."—Watchman-Examiner.

Where did you get the habit of wearing your hair so long?

It just grew on me.—Ex.

"I envy the man who sang the tenor solo."

"Really? I thought he had a very poor voice."

"So do I, but think of his nerve."—Border Cities Star.

Baptist Training Union

DIRECTOR HENRY C. ROGERS
 JUNIOR-INTERMEDIATE LEADER MISS ROXIE JACOBS
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.
 STATE CONVENTION PRESIDENT HERMAN KING, 77 Arcade, Nashville

STRESS: His Church, a Lighthouse of Truth — Southwide Emphasis for June.

Posters

At each of the regional meetings there will be a display of worthwhile posters. If you have a poster you would like to display please send it immediately to Mr. Rogers. Come prepared to take notes of these important posters. They will help you solve some of your problems.

Music

Music will play a very important part in these meetings. We are grateful to announce that Miss Mary Lee Hurt will be pianist in each of the regions. If you play an instrument bring it along and be a member of the orchestra.

Devotionals

The devotional subjects are: "I Challenge You to Be Strong Physically," "I Challenge You to Be Strong Morally," and "I Challenge You to Be Strong Spiritually." These devotionals will be led by Mr. Lawrence Trivett, Mr. Hobart Ford, Mr. Carter Walls, Mr. C. B. Ramsey, Miss Thelma Stigler, Mr. Bernard Scates and others.

Key Note Address

The keynote address which is "Magnifying His Church" will be given by Rev. Neslie Underwood, Rev. M. D. Moore, Rev. Preston Ramsey and Rev. Henry Huey. These messages alone will be worth the time spent at these meetings.

Echoes

The echoes based on these subjects: "The Most Constructive Thing That I Have Done Personally" and "The Most Constructive Thing We Have Done in Our B. Y. P. U.; in Our Training Union; in Our Association; in Our Region and in Our State" will be discussed by Miss Tunis Johns, Mr. Francis Tallent; Mr. J. C. Williamson; Mrs. A. J. Campbell; Mr. Herman King; Mr. John Cottrell; Miss Basil Barding; Mr. James Gregg; Miss Emma Herrell; Mr. Harvey Douglas; Mr. John Wagster; Mr. Joe James; Mr. Jesse Daniel; Mr. Russell Stagner and others.

Conferences

Special conferences arranged to meet all your needs will be in charge of Miss Roxie Jacobs; Miss Mary Lee Hurt; Mrs. Henry C. Rogers and Mr. Henry C. Rogers.

Messages

Mrs. O. M. Jones will bring a message on the Baptist Book Store and Mr. Henry C. Rogers will give "A Five Year Program for Tennessee." Miss Roxie

Jacobs will bring a challenge to the Junior-Intermediates and their leaders.

Book Exhibit

Mr. Keith Von Hagen will have a special Book Exhibit at each of these meetings and by all means take the time while at these meetings to look over the books. They are extremely worthwhile and will mean much to you.

Passion Play Pictures

Rev. W. R. Pettigrew will present pictures at Ducktown, Erwin and Union City. At Holt's Corner a playlet will be presented.

Closing Messages

The closing message will be given by Rev. David Livingston at Ducktown and Erwin. Dr. J. O. Williams at Holt Corner and Dr. P. E. Burroughs at Union City.

Time of Meeting

Each meeting will begin at 10 o'clock in the morning and close at 9 o'clock that evening. Meals will be furnished by the hostess church.

Sword Drill

The Sword Drill will be a big event at each regional meeting. This drill will be under the supervision of Miss Roxie Jacobs, the State Junior-Intermediate Leader of Tennessee.

Attention!

Let's make these meetings the best ever and record breaking attendance—each church should send a large group; each Association should be represented and each region should strive to have the largest delegation. Remember the dates, places and meet your state worker there.

Free Literature

At each place there will be plenty of free literature. Come prepared to take back to your union some new standards and some new literature giving practical suggestions for the betterment of your union.

OUTLINE OF PROGRAM

Morning

10:00 Song Service
 10:15 Devotional
 10:30 Keynote Address
 11:00 Echoes

1. The Most Constructive Thing That I Have Done Personally
2. The Most Constructive Thing That We Have Done in Our B. Y. P. U.
3. The Most Constructive Thing That We Have Done in Our B. T. U.

4. The Most Constructive Thing That We Have Done in Our Association
5. The Most Constructive Thing That We Have Done in Our Region
6. The Most Constructive Thing That We Have Done in Our State

11:30 Special Music
 11:40 A Five Year Program
 12:15 Adjourn

Afternoon

1:15 Song Service
 1:30 Devotional
 "I Challenge You to Be Strong Morally"
 1:45 Baptist Book Store
 2:00 Conferences
 1. Juniors
 2. Intermediates
 3. Junior-Intermediate Leaders
 4. Seniors and Adults
 3:20 Special Music
 3:30 Presentation of Junior-Intermediate Work and Sword Drill
 4:15 Adjourn

Evening

7:00 Song Service
 7:10 Devotional
 "I Challenge You to Be Strong Spiritually"
 7:25 Passion Play Pictures
 8:15 Special Music
 8:20 Closing Message.

B. S. U. Notes

HENRY C. ROGERS.....Director
 166 8th Ave., North, Nashville, Tenn.

What Is The B. S. U.?

The Baptist Student Union is the connecting link between the campus and the church. It is the body of Baptist students at work in the unit organizations, under the leadership of the executive body—the Baptist Student Union Council.

Student sentiment is perhaps the strongest force on the campus. To be "collegiate" means to conform to student opinion or sentiment in dress or action. The Baptist Student Union Council seeks to make it "collegiate" to go to church, to engage in active Christian service, to have a "rising in love" rather than a "falling in love,"—to strive to live up to the highest and nearest to the best—Christ.

The Baptist Student Union—B. S. U.—Council as the executive head of the work is the coming together of the leaders in the different phases of religious life to plan and direct and stimulate the various activities. Because it is a regular weekly gathering of the leaders of various phases of Baptist church and campus activity, it might well be called "organized responsibility." Each school must needs

(Continued on page 13)

Sunday School Department

Superintendent
 Elementary Worker Miss Zella Mae Collie
 West Tennessee Field Worker Jessie Daniels
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.

POSSESSING OUR UNPOSSESSED POSSESSIONS

Verda Von Hagen

Do you have a good imagination? Just imagine a map of your church territory — whether bound by creeks, rivers, railroads, streets or county lines — the land that the Lord has given your church for its possession, to possess. There you sit, we shall imagine, with all the cards from a recent census in your hands; the names and the indication of the spiritual condition of those within your territory for whom the Lord has made your church responsible. You have an overwhelming sense of the priceless possession He has given. But how make it your possession for the Lord?

Removing the Last Excuse

We usually precede by dividing the cards into seven piles—the department groupings with which Baptists are familiar. Long lists are made of the prospects which people take and go visit each on the list. A man starts on his list of men. He is enthusiastic and is able to impart some of his sincere interest to those he visits. Many promise to attend the Sunday school. He is greatly encouraged. He waxes eloquent in his mind about the really splendid census taken this time. Then, a man listens attentively and interestedly but says: "You know I appreciate your interest. I'd like to come to your Sunday school. I haven't been in years although I used to be regular in attendance. Every Sunday morning I pass your church on my way to work. I'd like to come, but I can't." The eager visitor from the Sunday school says: "I'm sorry. We'd like to have you. If you ever get in a position where you can come you'll be welcome. We have a fine Sunday school. It's too bad you can't come. I'm sorry. Goodbye." And he is sorry, sincerely. When he gets out of sight he takes his pencil and draws a line through that name. Soon in his visiting he finds this performance repeated far too often. The page is getting messy looking. When he gets home he retypes the list before making a report on his visiting—leaving on the new list only the names of those who are "live prospects." As he contemplates the reduction in numbers of those he rightfully may expect for his class membership, he strokes his chin and says doubtfully, "Well, this wasn't such a good census after all. We only got _____ prospects out of all that long list."

But what of the man whose name has been crossed off the prospect list? When in the average Sunday school

will he next be contacted? I fear, in most of our schools, the next time we take a census. He's not considered a "live" prospect. But are not his spiritual needs very much alive? Many who have been working at the task of reaching this neglected group have borne testimony to the fact that the ones who cannot come to our Sunday schools constitute the most needy spiritually. How they need encouragement of others, how they need Bible study, Christian fellowship, the church and its vital ministry, and how great is their need of Christ!

There are now too many excuses for not joining the Sunday school. Our churches, by inaugurating an Extension department as a part of their teaching program, could easily remove the last excuse. To the man who has to work during the Sunday school hour, can be said: "If you cannot come to our school, we will come to you." To the physically handicapped the same message is applicable. If we are to possess our God given possession, we need to remove the last excuse for not joining the Sunday school. We need to offer membership on the basis on which it can be accepted and make the school's ministry just as personal and helpful as possible.

Installing an Air Tight Record System

In your school you probably have the three-point rule: One is a member of the school until he dies, joins another school, or moves out of the community. But, just try this some time. I took the class cards of a class of boys 15, the same class at 16, and 17 and 18 and 19 years of age—the same class for five years. Going over the names with the teacher, we found that with but one exception all of the young men on the roll when they were 15 years old were still in the community, yet only three names remained on the 19 year old class card. How did they get off the roll in the first place? There was the rule. Where are those who have been dropped from the roll? Do not they still need the Sunday school? (When do people cease to need Bible study?)

In last year's Southern Baptist Convention Minutes it is shown that many states had an actual decrease in Sunday school enrollments. We are glad to report that the record of the past year shows gains for all but five states. Many a school had a wider back door than front door. The smallest gains over the Convention for many years was registered before last year—only 4/5 per member per Sunday school. We did approximately twice that well last year. Do we need an air tight system

of enrollment? How valuable does the commercial world consider the name of every prospect, of every customer. If I have the oil changed in my car at some service station, in a few weeks I receive a notice that a certain period of time has elapsed since they had the privilege of changing my oil, and would I not drive my car into the station and let them service it? I have purchased a car; it is now two years old. The company sends a salesman to see if I am not ready to trade in on a new one. Thousands of dollars every year are spent merely for a mailing list and for the necessary office help to keep active the files concerning customers and prospects.

How careless we who are dealing with these same people, not to sell them anything that might add to their physical comforts and needs, or to satisfy their aesthetic desires, but to get them in touch with Jesus, the One who came that they might have life and have it abundantly, and without whom they have missed the great meaning and purpose of life. Once we get a name on the roll of our school we should feel our tremendous responsibility. There ought to be a definite record made and kept permanently regarding each member. We need therefore, not only a drop slip for registering those who for the three good reasons no longer are members, but we also need a transfer slip. Every Sunday, if the school has an active Extension department, there will be members of the school transferring from that department to others. They've been found, been made a member of the school, been enlisted in Bible study, become interested and have found it possible or made it possible to attend the Sunday sessions. That Extension department that is constantly transferring its members to the other departments of the school is measuring success. Yes, we need an air tight record system; we need to see the folks behind the figures that constitute our records and minister to their individual needs if we are really to possess our possession.

Providing a New Approach

It was a great day for our Sunday schools when less than fifty years ago we began to enlist adults in large numbers. It was an even greater day when about twenty-five or thirty years ago we began seriously to possess our possession by finding through a religious census those who constituted our possession, enlarging our organization to teach them, expanding our equipment to take care of them and then going out to visit them and bring them to our schools. That this recipe for building a school is successful is shown by the records of twenty years under this plan with an annual net gain of 75,000 in our enrollment, in spite of our loose record keeping. A religious census, an enlargement campaign, fol-

(Continued on page 13).

Woman's Missionary Union

President Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer Miss Mary Northington, Nashville
 Young People's Secretary Miss Margaret Bruce, Nashville

Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee.

W. M. U. CONVENTION Tuesday Morning Session

Challenged by the world globe suspended with a golden chain and hanging over the platform in Ellis Hall, the vast audience sang the Doxology triumphantly, and the second session of the forty-seventh convention of the Woman's Missionary Union opened.

Seated on the platform were the state presidents, corresponding secretaries, young people's secretaries and members of South-wide committees. After the appointment of committees and election of nominating committees, the reports of officers and South-wide chairmen were uniquely given.

Mrs. Cox, our treasurer, reported that apportionments of all states had been met, since some states went over their goal and this surplus when added to the amounts given by those states not reaching their apportionment, our Southern goal was reached.

Mrs. C. G. Carter, Stewardship Chairman of Tennessee, gave Mrs. Carter Wright's report as it was impossible for Mrs. Wright to be at the convention.

The large banner, "Missions Wait on Stewardship, Stewardship Waits on You" was held before us and we desired to be better stewards. Miss Mallory led us in prayer.

Mrs. P. B. Lowrance in her Personal Service report urged us not to forget that the motive for our personal service is to bring the lost to know Jesus Christ as Saviour. Mrs. Una Roberts Lawrence in giving her report presented a graded mission study demonstration showing the new books for the different groups.

As Miss Juliette Mather gave her report the different state young people's secretaries held up their state banners and Miss Mather spoke of that state's outstanding achievement. Tennessee leads the South in the number of associational-wide organizations.

When Miss Mallory's report of Woman's Missionary Union was presented she called for the State Corresponding Secretaries and State officers to stand on the platform with clasped hands and the Young People's Secretaries joined hands with those standing on the platform and with those in the audience, after Mrs. Taul White led us in prayer we all sang "Fling Out the Banner." Our hearts rejoiced when we learned from Miss Mallory's report that we have gained in number of tithers and mission study classes, and progress has been made in every phase of our work.

Mrs. R. L. Sanders, general chairman of the W. M. U. Committees on Arrangement for the convention, intro-

duced her different chairmen in a most unusual way.

Another part of the morning session which was most interesting was "The Cross and Training for Conquest." The W. M. U. Training School was represented by Miss Carrie Littlejohn, the principal, Dr. Tribble, Miss Elsie Ragsdale and Miss Claudia Edwards, Instructors, and the Training School chorus.

Mrs. Frank Burney, Southwide Margaret Fund Chairman, introduced one of the alumni of the Margaret Fund and she told of what the fund had meant to her and other Margaret Fund students.

Miss Laura Powers, Tennessee's Chairman, was presented a banner for securing the greatest number of Margaret Memorials. Miss Helen Dozier, one of the Margaret Fund students who will sail for Japan in July, also expressed her appreciation for the Margaret Fund.

An offering was taken to complete the fund for the Elizabeth Lowndes Memorial Fund.

Mrs. Garner Strickland of Memphis sang a beautiful solo, after which our president, Mrs. F. W. Armstrong, delivered her challenging message.

This session was closed with a heart-searching devotional brought by Mrs. W. F. Powell of Nashville, which was the first of a series of three devotionals given by her on the thought of "Commitment." The other two were on "Commission" and "Conquest."

Tuesday Evening

Foreign Missions had the right of way in the evening session. The lights were all out except a spot light on one end of the platform where all flags of the nations were displayed.

One country after another was represented by the missionaries speaking briefly telling of the triumphs of the gospel in their adopted land. One would hold the flag aloft while all others gathered around her and the chosen one gave the message. The National anthems of each country was sung. At the close an R. A. came to the front with a large Christian flag while all stood singing, "Fling Out the Banner." Hundreds of Christian flags were waved by the audience. It was an inspiring scene.

The missionaries who spoke were, Miss Mattie V. Summer, Mrs. J. E. Jackson, Mrs. Nelson Bryan, Miss Addie Cox and Miss Mary Alexander of China; Africa was represented by Mrs. W. H. Carson; Europe by Mrs. Everett Gill; Brazil by Mrs. M. G. White; Ar-

gentina, Mrs. L. C. Quarles; Japan, Mrs. Norman Williamson and Palestine, Miss Elsie Clor.

Mrs. Katherine Cheek of Chattanooga sang "The Holy City" beautifully.

Dr. R. S. Jones announced that Miss Helen Dozier had been appointed as a missionary to Japan.

Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance, closed the message with a brief address.

Wednesday Morning, May 15

With the singing of the hymn, "Holy, Holy, Holy," the closing session of the 47th annual Woman's Missionary Union Convention convened. After the reading of the Prayer Promises, two of our home missionaries led us in prayer.

The first part of the session was given to the business of the convention. The reports of the Boards of Managers was read and the merging of the Maryland and Alabama boards was approved. Miss Kathleen Mallory presented the 1936 Plan of Work and pointed out the changes in the Plan. Other reports were read and the election of the officers followed.

The beautiful memorial service led by Mrs. H. M. Wharton was most impressive. With grateful hearts we remembered those officers who so nobly served but are now asleep in Jesus.

The testimonies of the Eye-Witnesses in Foreign and Home Fields were very interesting. Mrs. George W. Truett told of the great Baptist World Alliance in Berlin and our hearts thrilled as she spoke of the roll call of the sixty-three different countries. The truth of the Indian's words burned deep in our hearts, "Civilization has made the world a neighbor, Christianity makes the world a brotherhood."

We traveled next with Mrs. M. E. Dodd to China and India and vividly were the needs of those two countries presented. Mrs. J. B. Weatherspoon caused us to want to see beautiful Japan as she pictured for us that lovely land. But our hearts were made sad as the millions who are worshipping gods of wood and stone were presented to us.

Mrs. Ellis Fuller, Mrs. F. C. Feezor and Miss Louise Smith told of their travels in the Holy Land and of the great need for our taking the message of love and light to the land of His nativity. As Mr. Berta Spooner told of the Roumanian woman who had lived in America for twenty years without hearing of Jesus and after returning to her native land came to know Him we felt greatly rebuked. Mrs. George McWilliams and Miss Juliette Mather also shared with us some interesting experiences which they had in our foreign fields.

As different friends told of their visits to our Home Mission Fields we learned the significance of the words of Dr. E. Stanley Jones, "Home Missions

and Foreign Missions are alternate beats of the same heart."

Our Mexican, Chinese and Cuban work, our work among the Indians and French-speaking people is dearer to our hearts and more real to us since Mrs. Ben S. Thompson, Mrs. M. L. Jenkins, Miss Mary Northington, Mrs. R. L. Harris, Miss Mary Christian and Miss Blanche White told of the things they saw while visiting our missionaries to these different peoples.

What is the secret of the success of our work in the Home and Foreign lands? Is it not that "God has all there is, of our missionaries?"

This last session was climaxed with the beautiful devotional led by Mrs. W. F. Powell. Surely the wavering hearts, the ambitious but impatient hearts have gone back to their different places of service with new courage and zeal to find God's plan, to accept His will, to obey His commands, and certainly to keep on in the great task, the wonderful task of evangelizing the whole world.

SUNDAY SCHOOL PAGE

(Continued from page 11)

lowed by a vigorous visitation, have brought thousands into our Sunday schools who otherwise might never have been enlisted in Bible study. We are now in urgent need of a renewed vigor in following the recipe that builds Sunday schools. We are as yet too close to this movement, so ably projected by Arthur Flake and his associates, to evaluate it correctly and to realize its full significance. But the time has come for an enlarged conception of the place of the Sunday school—that the church is responsible for teaching all the people whether they will come or can come or not. It will take a courage equal to that of our predecessors, who launched the first enlargement programs, to act upon this conception. All along it has been Jesus' program for His church. We need to take His program as ours. Hear Him say, "Go ye, therefore, and teach every creature." That's our possession! But do we possess it?

There are, as everybody is aware, over 4,000,000 Southern Baptists. Yet 62% of them are not enrolled in our Sunday schools. A thoughtful pastor stated recently that those of his flock who gave him most concern, but who gave the least co-operation, upon whom he could not depend for service or sacrifice were those who were not connected with his Sunday school. Probably that holds true for most churches. With a few notable exceptions, those who do not attend God's house for study and worship do little Bible study at home, neglect their prayer life, evade their responsibilities as stewards and feel immune to rendering service. Two and a half million of these undeveloped, unenlisted Baptists are our possession—what a challenge their condition!

We have tried for years inviting them and have succeeded in getting many of them to attend on Easter, or Mother's Day, or during the revival meeting. But it is conceded that we need a new and effective approach to make actual their enlistment.

Dr. T. L. Holcomb, Executive Secretary Elect of the Baptist Sunday School Board, has recently launched a campaign in his great church in Oklahoma City for the enlistment of every church member in the Bible school. The success has been notable. Others are attempting similar campaigns, as the churches of Jacksonville, Florida with their "Inside Campaign" as they call it, initiated in April and the one in the First Baptist Church of Roswell, New Mexico. Creditable results will come immediately from such a movement, but the largest gains will come with a permanent and persistent personal effort. Thus the Extension department seeks to enlist all to whom the other departments cannot render an effective ministry, even to the inclusion of many they might term "impossible."

The present challenge consists, as already indicated, of three aspects: Removing the last excuse, Installing an air tight record system, and Providing a new approach. It will take courage to attempt this stupendous task. There will be needed in the average Sunday school as many workers for the Extension department as there are workers in all of the other departments combined for the prospects for this department equal the present Sunday school enrollment. The contact must be vital and personal, prayerful and continuous if we really possess our possession, if we really take the Master's program for our program. As an Alabama pastor phrased it: "If we want them to come and sit with us in our pews, we must go and sit with them in their chairs."

"Behold, Jehovah thy God hath set the land before thee; go up, take possession, as Jehovah, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed," so cheered Moses his people. We need a Caleb with a loud voice to proclaim, "Let us go up at once, and possess it; for we are well able."

B. S. U. NOTES

(Continued from page 10)

have a different size council with representatives from different unit organizations. Each member of the council

has equal privileges with the others to magnify his position. Each is challenged to "Glorify the Commonplace" in his task.

What Others Say

"One of the most far-reaching works which has been undertaken by our people for many years. It ought to bear large fruitage."—E. Y. Mullins.

"It is pre-eminent work. It is for the highest development of the most promising material, at the most valuable period, in the most critical surroundings."—Henry A. Porter.

"Our students are vast and vital. We can't do too much for them. May this work have the guidance of God in its great responsibility and opportunity."—M. E. Dodd.

"Inform, convince and win the students and the next generation will have competent religious leaders."—John R. Sampey.

"This work is immeasurably important because it is so opportune and fundamental and instructive."—George W. Truett.

"My deliberate judgment is that this work we propose is one of the most important and far-reaching among our people."—L. R. Scarborough.

"Our students are our future leaders. Success in a democratic body depends on leadership. Therefore this work prepares for kingdom success."—W. J. McGlothlin.

"This work should profit by the experiences of inter-denominational activities. It has the strength without the weaknesses."—S. P. Brooks.

"You are tapping the free flowing fountains of idealism and enthusiasm without which no moral movement can hope to succeed."—B. W. Spilman.

The Wicker Tours of Richmond, Virginia, has a Christian Cruise to the Holy Land and Europe, sailing June 19th, under the leadership of Dr. J. McKee Adams, of the Louisville Seminary. Dr. Adams has spent a year in Palestine and has conducted a number of parties. It is a great privilege to travel with him.



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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR MAY 19, 1935

Memphis, Bellevue	1896
Memphis, Union Avenue	1041
Nashville, First	1028
Chattanooga, First	1006
Memphis, Temple	932
Memphis, First	967
Nashville, Grace	766
Chattanooga, Ridgedale	652
Knoxville, Broadway	624
Nashville, Belmont	578
West Jackson, Jackson	560
Chattanooga, Avondale	537
Chattanooga, Northside	527
Sweetwater, First	526
Chattanooga, Woodland Park	519
Jackson, Calvary	516
Chattanooga, Calvary	497
Chattanooga, Clifton Hills	485
Morristown, First	479
Chattanooga, Tabernacle	447
Memphis, Seventh Street	444
Chattanooga, East Lake	440
Cleveland, First	432
Clarksville, First	409
Chattanooga, East	405
Chattanooga, Alton Park	372
Nashville, Eastland	369
Chattanooga, Red Bank	368
Fountain City, First	353
Humboldt, First	353
Nashville, Edgefield	350
Union City, First	347
Paris, First	319
Rossville, Ga., Tabernacle	271
Newport, First	266
Covington, First	251

By FLEETWOOD BALL

Taylor Stanfill has resigned at Mena, Ark., to accept a call to the First Church, De Queen, Ark.

—B&R—

Bernard Scates will do full time duty as pastor at Huntingdon during the summer months.

—B&R—

The church at Farmersville, La., is fortunate in securing as pastor, M. A. Treadwell of Little Rock, Ark.

—B&R—

G. C. Bennis, of Monroe, La., has accepted the care of the church at Marion, La., and is on the field.

—B&R—

Douglas Carver has been called to the care of the church at Harlingen, Tex., in the Rio Grande Valley.

—B&R—

A. C. Cowan, evangelist in Texas, has accepted the care of the First Church, Donna, Tex., and is on the field.

—B&R—

Fred J. Cox has resigned at Fletcher, Okla., to accept a call to Trinity Church, Paul's Valley, Okla.

—B&R—

T. W. Green has resigned as pastor at Magnolia, Miss., and moved into the country near Wesson, Miss.

R. M. Inlow, beloved in Tennessee, has accepted the care of Centenary Church, Oklahoma City, Okla.

—B&R—

Temple Church, Oklahoma City, Okla., has called A. Frank Deaver and he has accepted.

—B&R—

The Second Church, Okmulgee, Okla., has secured as pastor A. A. Brady, of Warner, Okla., and he is on the field.

—B&R—

The North Jackson Church, Jackson, A. T. Willis, pastor, is being assisted in a revival by Missionary I. N. Neprash of Russia.

—B&R—

Cleo H. Parish, a former Tennessean, having finished his work in the Southwestern Seminary, Fort Worth, Tex., has accepted a call to Garland, Tex.

—B&R—

Chas. B. Jackson has resigned as pastor at Russellville, Ky., to accept a call to the First Church, Greenville, Texas.

—B&R—

John W. Kilburn, having been elected chaplain in the United States Army, has resigned as State Evangelist in Arkansas.

The church at Cabot, Ark., loses its pastor, L. O. McCracken, who has resigned to accept a call to Baring Cross Church, Little Rock, Ark.

—B&R—

G. G. Joyner, of Jackson, preached last Sunday morning at Cross Roads Church near Parsons and that night at Darden.

—B&R—

T. T. Newton of Union University, Jackson, has been called as pastor by the church at Parsons, but has not announced his decision.

—B&R—

R. A. Cooper of Senatobia, Miss., was struck by an automobile while attending the convention in Memphis and is in the Baptist Hospital.

—B&R—

Oren C. Reid has resigned as pastor of Riverside Church, Fort Worth, Tex., to accept the call to the First Church, Lawton, Okla.

—B&R—

The First Church, Watonga, Okla., has called J. A. Russell of Terral, Okla., as pastor and he has accepted effective June 1st.

—B&R—

J. T. Early, a former Tennessean, has resigned the care of Temple Church, Tulsa, Okla., to re-enter the evangelistic work.

—B&R—

Floyd Looney has accepted the care of the church at Porum, Okla., compelling him to resign as missionary of Haskell Association.

—B&R—

B. V. Ferguson of the First Church, Fort Smith, Ark., is to do the preaching

SELECTED VOLUMES

The Mystery of the Apostles \$1.00

Edwin Richardson Frost

Grandson of Dr. J. M. Frost, first Executive Secretary of the Baptist Sunday School Board

A series of character sketches that illuminate and radiate the Scripture narrative. The author gives an interesting, scholarly and critical, and yet eminently practical series of studies of the life, times, and work of each of the Apostles of our Lord.



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BAPTIST BOOK STORE

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in a revival June 16-30 in the First Church, Ada, Okla., C. C. Morris, pastor.

—B&R—

T. S. Shelton resigned the care of West End Church, Paducah, Ky., and has accepted Bethel Church near Harrodsburg, Ky.

—B&R—

Harlandale Church, San Antonio, Tex., D. B. South, pastor, lately had a revival resulting in 83 additions, 53 by baptism. Hyman J. Appelmann did the preaching.

—B&R—

B. L. Millard, who recently accepted the care of the First Church, Alta Loma, Tex., was ordained to the full work of the ministry by Park Street Church, Greenville, Tex.

—B&R—

The Second Church, Eldorado, Ark., H. M. Geren, pastor, has experienced a great revival resulting in 82 additions, 60 by baptism. E. W. Miller did the preaching.

—B&R—

Charles B. Williams of Union University, Jackson, delivered the literary address last Thursday night to a class of 32 graduates of the city school in Lexington.

—B&R—

J. E. Veals, of Knoxville, was ordained to the ministry lately by Arlington Church, that city. S. P. White delivered the sermon. He attended the Southern Seminary, Louisville, Ky.

—B&R—

H. W. Stigler, pastor at Frederick, Okla., has a son, W. Leonard Stigler, who has entered the ministry and is a student in the Southern Seminary, Louisville, Ky.

—B&R—

Sunday, May 26, the First Church, Laurel, Miss., celebrated the thirtieth anniversary of L. G. Gates as pastor. The aim for Sunday school attendance was 800.

—B&R—

L. P. Bowser was ordained to the full work of the ministry by the First Church, Drumright, Okla. He has accepted the care of the church at Olive, Okla.

—B&R—

The baccalaureate sermon of Stephens College, Columbia, Mo., was preached last Sunday by T. L. Holcomb, who closes his pastorate from the First Church, Oklahoma City, Okla., on June 3.

—B&R—

Sam S. Hill of Louisville, Ky., lately preached in a revival at Highland Avenue Church, Montgomery, C. F. Leek, pastor, in which there were 36 additions.

—B&R—

A revival is in progress in Atoka, Okla., H. O. Morris, pastor, in which C. C. Morris of Ada, Okla., is doing the preaching. They are kin through the blood of Christ.

—B&R—

In conducting its ninetieth year of service, Baylor University, Waco, Tex., offers a fine commencement program. J. L. Wharton, of Longview, Tex., delivers the sermon and Mrs. J. M. Dawson, of Waco, Tex., the literary address.

—B&R—

G. M. Savage, "the grand old man" of Union University, Jackson, has returned from a visit to his daughter,

Mrs. Emma Dodd of Shreveport, La., and delivered the diplomas to the University graduates, May 28.

—B&R—

M. M. Fulmer of Calvary Church, Jackson, accompanied by his wife, is in Waco, Tex., attending the commencement exercises of Baylor University from which Mrs. Fulmer graduates. Bernard Scates of Huntingdon supplied at Calvary Church last Sunday.

By THE EDITOR

The annual meeting of the Hospital Commission will be held at the hospital in New Orleans Thursday, June 6th, 1935.

—B&R—

Dr. J. E. Gwatkin, professor in the Baptist Bible Institute, is seriously ill in the Southern Baptist Hospital in New Orleans.

—B&R—

R. L. Newman, Jr., Union University, supplied the pulpit of the Liberty Baptist Church, near Somerville, Sunday, May 12.

—B&R—

Dawson King, Little Rock, Ark., formerly a missionary to China, has been called as pastor at Gallatin, to succeed L. S. Sedberry, now at Brownsville.

—B&R—

R. W. Prevost, formerly pastor of the First Baptist Church, Andrews, N. C., has entered upon the pastorate of Smithwood Baptist Church, Knoxville.

—B&R—

C. B. Waller, Pastor Second Baptist Church, Little Rock, Ark., is assisting Tabernacle Church, Rossville, Ga., R. R. Denny, pastor, in a revival meeting.

—B&R—

Among the guest patients in the Southern Baptist Hospital in New Orleans: Miss Elsie Clor from Palestine, a missionary under the Foreign Board, and Dr. N. M. McCall, of Havana, Superintendent of the mission work in Cuba.

On June 10, the First Baptist Church, Lawrenceburg, W. E. Davis, pastor, is to begin a two weeks' revival in which the preaching will be done by E. Floyd Olive, Birmingham, Ala., former pastor of Park Avenue Church, Nashville.

—B&R—

J. H. Thomas, now pastor at Des Moines, New Mexico, recently visited his brother at Obion, attended a family reunion in Crockett county, and preached at Obion on May 19 and at Bemis Sunday evening, May 26.

—B&R—

H. C. Adkins, graduate of Carson-Newman College, and minister of nineteen years' experience, has accepted the pastorate of Sulphur Springs Baptist Church, in Simpson county, to begin work June 1. He will live at Franklin.

—B&R—

The First Baptist Church, Columbia, Ralph Gwin, pastor, is to have a revival beginning on June 2 in which the preaching is to be done by Editor E. D. Solomon, of the Florida Baptist Witness.

—B&R—

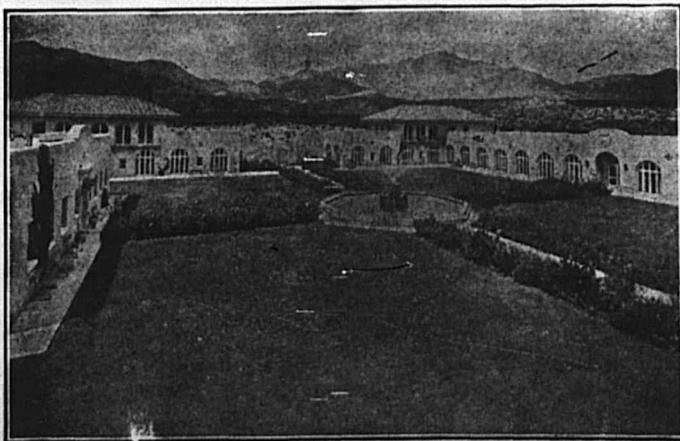
W. D. Nowlin, Arcadia, Fla., is to do the preaching in a meeting in the West Jackson Baptist Church, Jackson, R. E. Guy, pastor. The saints there, already used to good preaching, will hear some more of it. I. C. Petree will direct the music.

—B&R—

Roy Anderson, principal of Harrison-Chilhowee Baptist Academy, Seymour, Tenn., would like to correspond with some individual or organization that would like to invest a small sum to help educate an orphan boy. He writes that the boy is deserving and has possibilities and needs a chance to complete his high school work.

—B&R—

Soddy Baptist Church, Soddy, A. T. Hayes, pastor, recently enjoyed a three



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weeks' meeting in which Roy Austin, 6th and Lookout streets, Chattanooga, assisted. Four reclamations, two additions by letter and fifty-eight for baptism with others to follow, resulted. The pastor highly recommends the assisting preacher.

—B&R—

Woodland Mills, Reelfoot, Bethel and Mt. Olive churches in Beulah Association, will hold the Fifth Sunday meeting of that body together. Mt. Olive, of which that fine preacher, Roger L. Clark, is pastor, is the home church of the editor's wife.

—B&R—

We have received and read a tract by Bro. C. H. Wilson, Murray, Ky., on "Why the Split Among Baptists in 1832" giving the chief differences between our people and the "Hardshells." It is splendid and we sanction Secretary Freeman's testimony that it is "clear and concise." We hope to reproduce it soon.

—B&R—

O. D. Fleming, bishop of the First Church, Morristown, recently received a letter of real "news" value. In the letter were eight \$20.00 bills, sixteen \$10.00 bills, and twenty-six \$5.00 bills, \$450.00 in all, with words typed on the paper enwrapping the money: "Please have church painted in and outside. Also pool lighted if enough."

—B&R—

Owing to the complex labor involved in preparing for and bringing out the centennial issue of the paper, coupled with publicity in connection with the Convention at Memphis, the travel letter of T. H. Farmer, which appeared in the Reflector of May 23 as the third in the order of publication, inadvertently became confused with another article in the series. It should have appeared first. We regret that the error was made.

—B&R—

The First Baptist Church, Clarksdale, Miss., V. E. Boston, pastor, recently closed a gracious revival in which the preaching was done by W. F. Powell, pastor First Baptist Church, Nashville. The meeting was preceded by three weeks' special preparation under the direction of the pastor. There were 114 additions to the church. The reporter, Mrs. M. K. Spragins, greatly commends the sermons of Dr. Powell and also the work of the pastor. We wish space permitted a full account of the meeting.

—B&R—

Unfortunately, the printer made the Reflector say on page 16 of the issue of May 16 in the heading of an article, "MISS JOANNA P. MOORE HONORED BY MRS. H. B. CROSS," when it should have been, "MISS JOANNA P. MOORE HONORED," and then the name of Mrs. Cross should have been printed

under the title as the author of the article.

—B&R—

At the present Commencement of Mars Hill College, the sermon was preached by Rev. Hoyt Blackwell, who has had leave of absence for two years for study in Yale and Edinburgh and for travel in Bible lands. This was on Sunday, May 26. The alumni address will be given by Rev. E. F. Hardin, pastor, Lincolnton, N. C., as part of the graduating exercises on Friday, May 31. At this time also the new ten thousand dollar fireproof infirmary will be dedicated.

—B&R—

The Reflector regrets that space does not allow the full account of a revival in the First Baptist Church, Jellico, written by the pastor, Fred T. Moffatt. The visible results were "Sixty professions of faith, twelve additional additions by transfer of letter, and 110 registered decisions for restoration and rededication." The preaching was done by Evangelist Harry McCormick Lintz, Chicago.

—B&R—

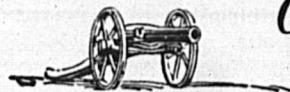
As frequently announced through the years and as recently announced again on page 15 of the May 16th issue, the Baptist and Reflector does not use articles and communications sent in by anonymous contributors. An article or a communication or news item, etc., may not ITSELF be signed, but the paper must know who the author is. Please do not expect us to make exceptions.

The quarterly meeting of the Executive Board of Dyer County Association will be held at Finley, west of Dyersburg, Tuesday, June 11, 1935. The general theme of the all day program in the Finley Baptist Church in connection with the meeting will be "Evangelism." Those listed on the program are: J. T. Williams, J. T. Barker, A. M. Vollmar, H. L. Carter, and F. M. Bruce. Each church in the Association is asked to send from two to five messengers and at least one to represent the Sunday School, Baptist Training Union and W. M. U.

—B&R—

With the Churches.—Union City, 1st, Pastor White received 1 by letter and baptized 10. Fountain City, First, Pastor Allen welcomed 3 by letter, 2 for baptism and baptized 2. Rossville, Ga., Tabernacle, Pastor McClure received 1 for baptism and baptized 2. Nashville, Edgefield received 1 for baptism; Belmont welcomed 4 by letter and 1 for baptism. Memphis, Bellevue, Pastor Lee welcomed 4 for baptism, 4 by letter and baptized 2. Chattanooga, Red Bank welcomed 3 by letter and 2 for baptism; Alton Park received 3 by letter; East Chattanooga, Pastor Bull received 1 for baptism and baptized 1; East Lake received 2 by letter; Clifton Hills welcomed 1 by letter and 2 for baptism; Calvary received 1 by letter and 1 for baptism; Woodland Park welcomed 3 by letter and 3 for baptism; Northside received 3 by letter; Ridgedale, Pastor Livingston welcomed 3 by letter, 2 for baptism and baptized 2; First received 1 by letter. Cleveland, First received 4 by letter.

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