

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

Volume 97

NASHVILLE, TENN., THURSDAY, AUGUST 13, 1931.

Number 33

## The Audacity of Unbelief

Reprinted from the Moody Bible Institute Monthly

By REV. JAMES M. GRAY, D.D., LL.D.

The Rev. Harry Emerson Fosdick, D.D., pastor of the Riverside Church, New York, preached a sermon some months ago, entitled "The Peril of Worshipping Jesus," which was published in his Church Monthly. We are sorry to feel obliged further to advertise it or its author, but unhappily it is being widely referred to.

Moreover, the author is one of the most popular broadcasters over the air at present, as well as one of the most popular magazine writers on religious topics, and he is thus spreading spiritual desolation over the land.

We do not impugn his motive when we say this, however, and we are not writing in any vituperative mood, for we recall that there was a time when even Paul thought he "ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9); and Peter, when he accused his countrymen of killing "the Prince of life," softened the charge by saying, "I wot that through ignorance ye did it" (Acts 3:17).

### Nothing New in the Sermon

There is nothing new in Dr. Fosdick's sermon as of course he knows. His objections to the Deity of Jesus Christ were presented and answered at the Council of Nice, A. D. 325, where Arius, the first Unitarian, and Athanasius were the chief debaters. The Nicene Creed, as it is known, records the outcome of that council, hence the naivete of Dr. Fosdick's remark that,

"It is an amazing thing that the historic Church has so unanimously worshiped Jesus, and has so seldom stopped to ask what Jesus Himself would think of it."

As a matter of fact, the Church thus "stopped" for that purpose some three hundred years after the death and resurrection of its Founder, and as soon as possible after it had emerged from the terrific Diocletian persecution.

The delegates to the Council of Nice came up out of the catacombs. There were 318 of them, it is said, and out of the whole there were not more than "a dozen who had not lost an eye, or a hand, or who did not halt upon a leg shrunk in its sinew by the burning iron of torture."

One wonders if Dr. Fosdick has himself "stopped" to ask the meaning of this. One wonders if he has carefully weighed the evidence that this torture was endured not in witness to the "Jesus" he is talking about, a creation of his own imagination, but in witness to the true historic Lord Jesus Christ revealed in the four Gospels. Dr. Fosdick's "Jesus" could hardly command that measure of devotion from men, and such men.

### Did Jesus Receive Worship?

Dr. Fosdick says that Jesus did not desire to be worshiped, that He never sought it, and that as a matter of fact He feared it. His interpretation of certain scriptures by which to demonstrate this is peculiar, but of that later. Meanwhile, he cannot be ignorant of the fact that on several occasions Jesus received worship without rebuking the worshiper.

For example, what does Dr. Fosdick make of the story of the "man that was blind from his birth," and to whom Jesus gave sight? Jesus heard that

they had cast the man out of the synagogue, and when He had found him this dialogue took place:

"Dost thou believe on the Son of God?"

"Who is he, Lord, that I might believe on him?"

"Thou hast both seen him, and it is he that talketh with thee."

"Lord, I believe."

"And he worshiped him" (John 9:35-38). It is noteworthy that this is one of the very few occasions on which our Lord called Himself directly, "the Son of God," and one of the only two occasions on which He so unreservedly declared His Messiahship.

What will Dr. Fosdick say to this? Will he, with

### THE GLORY OF NEW TESTAMENT BAPTISM



We present herewith a unique picture of a baptismal scene. We wonder just how many of our readers can explain the seeming "shekinah" that greeted the subjects of this baptismal service. Try your best and then turn to page 14 for the explanation. At the left is Pastor John L. Tillery of Crossville and at the right Brother William Kerr. The two in between them are candidates baptized by Brother Tillery at the close of one of his meetings this spring.

a wave of the hand, dismiss the recital as unauthentic because miraculous? That would be easy, but would it be scholarly? On whom should the burden of proof lie in that case?

Or take again, the confession of Thomas on the eighth day after the resurrection of Jesus. "My Lord and my God!" (John 21:28). Here, as Bishop Ryle reminds us, Jesus is "called" God "in the presence of ten witnesses, and accepts it without one word of reproof."

How different in the case of His disciples! Cornelius fell down at Peter's feet, but the apostle corrected him at once: "Stand up; I myself also am a man" (Acts 10:26). The heathen of Lystra would have done sacrifice to Paul and Barnabas, but the latter rebuked them in the strongest terms (Acts 14:14). Were the disciples greater than their Lord? Dr. Fosdick says that Jesus did not push His ego to the front. But did He not do so here, unless it is true as the Nicene Creed said of Him, that He is "Very God of Very God"?

Dr. Fosdick had a predecessor named Theodorus, who lived many hundreds of years ago and who raised the point that Thomas was only surprised into using a profane oath when he made that exclamation. Such might have been true of a Roman or a Greek of that period, but not of a strict Jew like Thomas. Jews were not given to the breaking of the third commandment in that way.

### Curios of Interpretation

It is interesting to observe the manner in which this preacher interprets texts, for he has a way of using the Bible when it suits his purpose as well as a way of throwing it overboard when he fears it may sink his ship.

One of his curios in this line is a comment on Luke 11:27, where a certain woman out of the multitude lifted up her voice and said unto Jesus, "Blessed is the womb that bare thee, and the paps which thou hast sucked." Here is Dr. Fosdick's comment:

"Jesus came back at her like thunder, saying, 'Yea rather, blessed are they that hear the word of God, and keep it.' It is as though you could hear Him saying to Himself, 'See, they are beginning to worship Me; they are evading what I am driving at by adoring emotions about Me; they will get rid of Me yet, as they have gotten rid of the prophets, by idolizing Me.'"

What trifling! to use no harsher word. To think of Jesus thundering, and at a woman! What He said was, "Yea, that woman is blessed." And in saying so, He confirmed the angelic announcement, and the words of Elizabeth to Mary, as recorded in Luke 1:28, 41 and 42.

But then He added, not gainsaying her utterance, but rectifying it, "There is a greater blessing for that woman and for any other woman. It is found in hearing the Word of God and keeping it."

No ingenuity can cause His words to bear any other meaning. And it is doubtless true, as others have indicated, that He thus spake prophetically against the unscriptural worship of the Virgin Mary which has prevailed in so large a part of Christendom. "It was a greater honor to Mary to have Christ in her heart by faith, than to have been the mother of Jesus and to have nursed him at her bosom."

A second curio of interpretation is that of Matthew 19:16,17, on which Dr. Fosdick comments thus:

"Or how else will you explain His swift retort to the man who came bowing to Him, saying, 'Good Teacher'? Said Jesus, 'Why callest thou me good? None is good save one, even God.' One can fairly read His thoughts as though He said to the man, Beware of worshipful deference to Me—I fear it. Come, stop this bowing and this 'Good Master'; what about your attitude to the kind of living I am standing for, whose springs are in God?"

The Holy Spirit caused the incident of this young ruler, for he was a ruler of the synagogue who thus came to Jesus to be recorded in each of the Synoptics, Matthew, Mark and Luke, thus showing the consideration He wished given to it. But Dr. Fosdick, from the point of view of Bible learning, gives it no consideration whatever. He has a theory to maintain, and like a bird picking up a bright string on the lawn to weave into its nest, he seizes upon it as supporting his contention.

But it does nothing of the kind. Jesus did not "retort" to this young man, He instructed Him. Mark says that "beholding, he loved him," and even Dr. Fosdick under similar circumstances, would not "retort" to a young man he loved. Much less Jesus.

On another occasion Jesus had warned His disciples against the scribes and Pharisees who loved to be called of men, "Rabbi." And He said:

"But he not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is

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# Baptist and Reflector

(Continuing Baptist Bullder, Founded 1834)

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

JOHN D. FREEMAN, Editor

BOARD OF MANAGERS  
J. G. HUGHES, Chm. L. S. SEDBERRY J. B. TALLANT  
R. F. JARRELL R. KELLY WHITE W. C. SMEDLEY

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

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

## Editorial

For more good rains in our state, we thank the Great Giver of every good gift.

Every body aspires to do something sensational. Watch out that your lad's aspirations are not born of the movies!

"I know" is the Declaration of Independence to which every Christian should be able to sign his name without any doubt.

When we find the way to forget the world, to die to self, we shall have discovered the way to victorious Christian living.

A great revival is coming, but it will not arrive until preachers have surrendered worldly ambition for the sake of their high calling.

Many a preacher is on the rocks today because of an ambitious wife who has lured him away from following the still small voice to seeking a city pastorate.

A church that refuses to call a pastor in order to save money for a few weeks is as stingy as a father who will refuse to feed his children in order to keep from working.

"Organize" shouts one brother vociferously while presenting the way out of our financial abyss. When we begin to call our people to "Agonize" we may see light.

Thousand of poor distressed pastors are now longing for the time when their people will talk more about "going to preaching" and less about going to everything else.

We still have some of the World War illustrations which make dying for one's country equivalent to the sacrifice of Jesus for a lost world. When will Christians be rid of this kind of heresy?

The sweetest music on earth is the crooning of a mother's voice as she seeks to lull a babe to sleep—not to a mother, however, for to her the sweetest music is the cooing of that child as it nestles against her breast.

August 3, 1931, was the spiritual birthday of Brother Homer F. Smith of Corryton, principal of a consolidated school and preacher of the Gospel. We wonder how many of us know the date of our re-birthday.

"Greater love hath no man than that a man lay down his life for his friend." But even that love for a friend will not redeem a man's soul from the curse of sin. Only the grace of God is sufficient to do that.

If our cities keep on encouraging public begging, it will not be long until our land will treat tourists from foreign countries much as Americans have been treated in those countries during the past quarter century—to a continuous bombardment of begging.

There are barren wastes throughout the world waiting only for the life-giving waters to make them verdant and fruitful. Likewise are there bar-

ren spiritual wastes waiting only for the water of life to make them glorious unto God and productive of rich spiritual harvests.

The Baptist papers of the South are getting behind the Every-Member Canvass with hearty co-operation. What people love to read and that which inspires them to do something is not theory, but facts. Let our readers write up the news about their work in preparing for the canvass.

You can't make the blind capitalists believe it, but one of the sources of propaganda for Socialism in our land is the public school, and the reason for it is the poorly paid, underprivileged public school teacher. Ask any one of them you wish what she (or he) thinks about the right of 200 men to control 60 per cent of all America's wealth!

A devil fish eighteen feet across was recently caught near Wilmington, N. C., the largest of the species ever landed on that coast. And the devil fish knew of the mechanics of the vacuum cleaner thousands of years before man invented it.

Between American liberty and the slavery of Russian Communism stands only the faith of people in the Christ of Golgotha and of the Mount of Olives. As long as that faith prevails, we shall never surrender our homes, our right to rear our own children, to personal privileges including a home, and the sacred joy of Christian fellowship.

As American politics becomes more and more corrupt, the voters become more and more indifferent to their sacred rights and the day of revolution draws rapidly nearer. Government can become only so corrupt when revolution of some kind inevitably breaks out. William Green, president of the American Federation of Labor, has already warned the nation against the dangers that lurk in the cold shadows of the coming winter. Will our people heed his wise words?

T. H. Alexander, in his "I Reckon So" column of August 5, tells parents how to secure obedience from their boys by giving them commands in the profane language of the Western cowboy of the picture show. We advise him to consult Al Capone about the effect of the gangster pictures upon boys. His advice and the language in which it was couched smacked of the Al Capone type. It is surprising that a father of his evidently fine character would send abroad such stuff as appeared in his column of date mentioned.

### Can 'Em!

Brother Stewart of the Orphans' Home is meeting with a hearty response to his appeal for our good women to fill the empty fruit jars which they have on hand. Already several thousand have been asked for. All who are interested in canning a truck load in their community and adjoining communities should write him at once. The children have thousands of empty jars; they will need the food these will hold; many of our farmers will see fruit and vegetables go to waste unless it is preserved in cans; why not save some of it for the children of our home?

### Those Coupons.

Yes, it is a little thing for Tennessee Baptists to do, but it is something. Efforts to raise the cash needed to meet current bills of the Orphans' Home have failed on account of the economic depression. It will be many weeks until the Christmas offering is in; why not send the Octagon coupons in in great numbers and thus enable the home to have some cash immediately for their pressing needs? An emergency exists. If you will send dollars instead of coupons, do so; but if you do not have the dollars, send the coupons and they can be turned into dollars.

### PASTORS

Please announce each service Sunday or the following week that everyone wishing our paper during the four remaining months of the year may have the same by sending us 50 cents before the end of this month. Let us have 1,000 new subscribers immediately!

### Nothing New.

Did you ever stop to think that man never invents a thing—he only discovers how it is done. Before the vacuum cleaner was the devil fish with his powerful suction arms; before the electric light was the firefly, and many fishes that carried their own electric torches with them in the seas; before radio-control was God's direction of the planets; before the telegraph was the nervous system; before the complicated transportation systems of the world was the circulatory system of animals; before great political entities was the organism of multiplied millions of individual life particles into man's body; before our complicated buildings were the systematic and accurate structures of the bees and beavers; before man's knowledge of things was the great mind of God that made things intelligible! And more!

### Aide to Cannon.

The secular press is preparing its "cannon fodder" for the next presidential campaign, and we may be sure that the bulk of it is going to be prepared with special reference to the preachers of righteousness, whether ministers or laymen. Already some of the secular papers are showing their spleen by veiled attempts to belittle prohibition leaders. Recently one of them sought to reflect upon the character of Dr. Arthur J. Barton by calling him "Aide to Cannon." The implications are clear to all who know how the liquor crowd and their subsidized newspapers work. By referring to Dr. Barton as an aide to Bishop Cannon the newspapers evidently hope to make people believe that Dr. Barton has been connected with the unfortunate episodes which have cost the noted Bishop so much hurt and so many heartaches. We have already exposed the cruelty against Bishop Cannon and trust our people will beware of the subtle attacks which the wet press is preparing to wage against every man who dares oppose the liquor candidates in the state and elsewhere.

### DIRECTOR FOR MIDDLE TENNESSEE

Responding to a request of the Administrative Committee of the Executive Board of the Tennessee Baptist Convention, the church at Shelbyville has released her pastor, W. C. Creasman, for four months that he may have supervision of work of launching and carrying out the simultaneous Every-Member Canvass. He began his work the first of this month and has already made contacts with a number of churches through some associations which he has visited.

Brother Creasman is well fitted for the big task. He is young and energetic. He knows Baptists of every kind and is tactful in presenting the cause to them. He is loyal to the denominational work and has made a study of the work to be done. He is an able speaker, has a good voice and a pleasing personality. We bespeak for him the hearty support of all our people, and trust as soon as the associational directors are ready to go to work, they help him arrange the schedule of meetings for their workers. He has assumed no little task and deserves the heartiest co-operation. He will have to work day and night most of the time until the end of the campaign and travel many miles.

Let us all adopt the slogan of the typewriter schools, changing only three words in it: "NOW IS THE TIME FOR ALL GOOD BAPTISTS TO RALLY TO THE AID OF THEIR DENOMINATION."



## What the Sunday School Board Did

We are giving our readers, because of requests, a digest of the actions of the Sunday School Board at its meeting in June. It is well known that a goodly number of "motions" and resolutions directed at the Board were taken to Birmingham, but were not introduced before the Convention because the bearers learned of the special committee which had been appointed at the meeting of the Sunday School Board in March with instructions to make a survey of the agency and its work and bring recommendations to the June meeting.

J. T. McGlothlin of Anniston, Ala., was chairman of this committee and it worked for several days seeking information from various department heads, from members of the Board, and receiving suggestions from the brotherhood at large. Out of all their findings, they brought a report to the meeting in June, which report was finally adopted with few minor changes. Because this report is the property to the denomination and carries interesting facts, we are giving it in full with the single exception of Item 16 which was not incorporated in the original report, hence is given only in brief.

1. We recommend that the Sunday School Board having in mind its peculiar responsibilities, keep in close touch with the various state boards and our Baptist educational institutions, with the view of cultivating a spirit of harmony so as to enlist their constant and sympathetic co-operation.

2. We recommend that the President of the Board be instructed to appoint the following standing committees: Business, Education, Organization and Literature, each committee to consist of five members, three state members and two local members. These committees shall make written report to each annual meeting of the Board.

3. We recommend that if so requested by any member, the Board set apart a period at each annual meeting when it shall go into executive session for the consideration of any matters which it deems wise to consider after this manner.

4. We recommend that greater economy be practiced in the matter of publishing and distributing free literature, and where possible, that the number of tracts be reduced either by elimination or combination, if such can be done without serious injury to the promotion of the work.

5. Your committee would commend the faithful efforts of the Editorial Department to keep our literature free from error, but we would also recommend that renewed care be given to see that no statement be permitted to be published which would compromise our historic Baptist position, or that would bring offense to any of our brotherhood.

6a. We recommend that the next annual audit of the books of the Sunday School Board be made by a new auditing firm, and that this firm be selected outside of Nashville. We make this recommendation not because of a lack of confidence in the present auditors, but solely to meet and satisfy criticisms which are being made against the Board.

6b. We also recommend that a copy of the text of the audit be sent to each member of the Board, and full copy of the audit be sent each member of the Business Committee.

7. We recommend that prices of literature do not be reduced at this time.

8. We recommend that a general conference between the Executive Secretary and all department heads be held at least quarterly. This conference shall be for the purpose of bringing about a better understanding and a closer co-operation between all the departments of the Board.

9. We recommend that the Executive Secretary in consultation with the secretary of each department make out an annual itemized budget which shall be submitted to the Board for approval at its annual meeting, and that each department be instructed not to go beyond its budget. This recommendation shall also apply to four special field workers.

10. We recommend that an itemized expense account be rendered by every employee of the Board, both permanent and temporary, and that no expense account be paid until such statement is rendered. We recommend the adoption of the expense sheet worked out by the Accounting Department at the request of the chairman of your committee.

11. We recommend that the Recording Secretary be instructed to send to each state member of the Board a copy of the minutes of the meeting of the Executive Committee, formerly called local board, such copy to be mailed not later than ten days after meeting.

12. We recommend that the wife of no employee of the Board receive any remuneration, traveling expenses or otherwise, for any work done on the field.

13. We recommend that the Executive Secretary be instructed to take whatever steps necessary to secure a lower price on the Baptist Hymnal.

14. In view of the tremendous increase in the volume of the business of the Board, and with this increase the burden of details has become greater than any one man can bear, and out of consideration for the Executive Secretary, and with the desire of conserving to the Board his full strength and wisdom for the greatest length of time, we recommend that the Board create the position of Assistant Secretary, whose duty shall be, under the direction of the Executive Secretary, to take over the business details of the Board, the salary of same to be fixed by the Executive Committee. We also recommend that a committee of five, three state and two local members, be appointed to consult with the Executive Secretary and secure a man for the place of Assistant Secretary. The President of the Board shall be a member of this committee.

15. We recommend that this Board call to the attention of the Assistant Secretary, when he shall have been secured, the importance of giving careful supervision to the cost of printing of our periodicals and all special jobs, and he shall be responsible for the placing of all orders for purchase subject to the approval of the Executive Committee.

16. In view of the widespread demand for economy in the operation of the Board, we recommend the reorganization of the Sales Department by combining with it that of the Advertising Department and the placing of the combined department for the time being under the direction of Mr. George W. Card.

17. After careful consideration, your committee has come to the conclusion that the salaries being paid by the Sunday School Board are not exorbitant. We find that it is extremely difficult to arrive at any equitable basis for a general reduction of salaries, but we would suggest that where possible, the necessary adjustments be made with a view to placing all workers of the same class on a uniform salary basis, and that the total amount of salaries be not materially increased.

18. We recommend that the Sunday School Board be operated within its income, and that whatever economies necessary in departmental or field work be made to enable the Board to retire its present indebtedness at the earliest possible moment, not less than \$10,000.00 to be paid by the close of this fiscal year.

19. In view of necessary economy, we recommend that the publication of MONTHLY BOOK TALKS and Hints and Helps be discontinued.

The editor of the Baptist and Reflector takes some pride in knowing that while the special committee did not approve all his recommendations made to the March meeting it did approve those shown in items 5, 6b, 10, 11, 18 and 19. He also recommended consolidation of departments with a view to economy and efficiency. The one case approved by the Board does not mean economy for the simple reason that the Assistant Secretary authorized will naturally cost more than did Brother H. C. McGill, who was let out under the plan approved. There are further combinations and eliminations that may be worked out in the future without injury to the work of the Board and to the saving of a large sum of money so much needed by other departments of our work in these days of financial stress.

According to figures presented to the Board by Secretary Van Ness, the elimination of Monthly Book Talks and Hints and Helps will bring a saving of some eight to ten thousand dollars per year. We sincerely trust that the special committee, which was continued, will find other economies which may be adopted at the next annual meeting of the Board.

### A PROPHECY CONCERNING 1932

The following editorial from the Christian Century is very suggestive and is worthy of serious thought. Under date of June 24 it says:

"One of America's keenest observers of political and social trends is Colonel P. H. Callahan, ardent prohibitionist and equally ardent Catholic. It is Colonel Callahan's firm conviction that Alfred E. Smith will be the next democratic presidential nominee, and that the claim of his former supporters that it was his Catholicism which defeated him in 1928 is all bunkum. Writing to a correspondent in New Jersey, he says: 'If you think that Roosevelt, preaching repeal and on a repeal platform, is going to get back any of the great number of votes that left the democratic party in '28, because he is a Protestant, you have another think coming. I can forgive some of my co-religionists, but you ought to know better than to say you have some doubts of Governor Smith's overcoming "the terrible handicap of his religion," which a man of your experience should know was his very best political asset. Smith carried just two states in the north, Massachusetts and Rhode Island, and you know that it was his religion that carried these two states for him. In your state, where the Catholics have been voting about fifty-fifty, all of them voted the democratic ticket, with an exception now and then to prove the rule.'

"With reference to the matter we make just two observations: First, the gentleman is right in saying that Governor Roosevelt will not get back the prohibition votes lost by Mr. Smith 'by preaching repeal and on a repeal platform.' That is, he will not get back those votes lost, if the Republicans put up a dry candidate—never.

"Secondly, there is an admission made by Col. Callahan, a devout Catholic, which is more to the point just now. He says that Mr. Smith carried only two states in the north (Massachusetts and Rhode Island) and 'that it was his religion which carried these two states for him.' That is, the strong Catholic element in those two states carried them for Mr. Smith because he is a Catholic.

"Now if it is clannish and non-patriotic and un-American for people to vote against one by reason of his religious belief, is it not equally so when people vote for one by reason of his religion?"—The Alabama Baptist.

It is told of the widow of Schumann, the musical composer, that whenever she was going to play any of her husband's music in public she would read over some of his old letters to her, written in the lover days. Thus, she said, his very life seemed to fill and possess her, and she was better able then to interpret his work. If we will read over Christ's words of love to us, until His life enters into us, and His Spirit breathes itself into our lives, then we can be brave and strong to do everything He commands us. If the ten spies had taken God with them, they would not have been afraid to enter in and possess the Promised Land.—S. R. Miller, in Watchman-Examiner.

### ADDRESSES WANTED

Brother Pastor, if you have changed your address since the last session of your association, please drop a postal to the Baptist and Reflector, 161 Eighth avenue, north, Nashville, Tenn., and give us your new address. One of the hardest things our denominational agencies have to do is to keep correct lists of pastors and their addresses. Do this at once, please. And everyone who reads these lines and knows of a pastor who has made a change but who does not take the paper please send his correct address for him.

## THE AUDACITY OF UNBELIEF

(From Page 1)

your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:8-12).

Did this young ruler recognize Him as one with the Father? Did he perceive Him to be the Christ? And was he (not "bowing," as Dr. Fosdick says, but) actually kneeling to Him in adoration for that reason? Or was he simply offering Him that human worship which Jesus had condemned? As it was put by a predecessor of Dr. Fosdick on the faculty of the Union Theological Seminary in the former days of its orthodoxy, Dr. Philip S. Schaff, "Did this young man have a merely humanitarian view of Christ, or the true theanthropic view?" It was necessary for the young man to be brought to his senses on this point, hence the inquiry, "Why callest thou me good?"

The foregoing from Dr. Schaff is a footnote in Lange's Commentary on Matthew, but Lange himself in commenting on the parallel in Mark, adds this:

"Jesus does not decline the appellation 'good'; He repels it only in the superficial sense of the questioner. The young man deals with 'good' in its relative meaning. It is in this sense he says 'good,' that is, 'excellent' Master. But Jesus teaches him to apprehend good in its absoluteness. And to that end he must understand the being good which he ascribes to Christ as being founded in God. Thus the answer is not to be explained deistically, but Christologically, 'If thou wouldst call Me good, thou must apprehend My unity with God and My divine nature.'"

How absurd to regard this as proving that Jesus feared to be worshiped!

### The Point at Issue

Dr. Fosdick used no text at the beginning of his sermon, but his frequent allusions to Matthew 7:21 indicate that His thoughts were revolving around the words of Jesus where He said: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

He makes much of the latter half of this text, telling us again and again that Jesus feared being worshiped. "He does not want His ego idolized. He wants His cause supported"—"the divine will done in personal lives and social relationships." The churches of this country, he tells us, "are full of people who worship Christ, who have no more idea what Christ really means about war, race relationships, the color line, the money standards of the day, the profit motive in industry, than Constantine had about Christ's attitude toward his bloody imperialism."

All of this may be true and much of it doubtless is true. And so far as it is true we are deserving of the tongue-lashing Dr. Fosdick gives us. And more is coming for such false professors, if that is what they are. As Paul says in 1 Corinthians 3:13, "The day shall declare it, because it shall be revealed by fire." And in 2 Corinthians 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

But that is not the point before us. It is not the point of the sermon. It is not the pivot on which its thought revolves. That point or pivot is the far more important and more serious one of the person of Christ. It is not what Jesus wants, but primarily, what Jesus is. "Whom say ye that I am?" (Matt. 16:15).

Dr. Fosdick says, Jesus is a "transcendent character," "supremely great." Divine? "Yes," he says, "if we can come to an understanding about what we mean by divinity. Wherever goodness, beauty, truth, love are—there is the divine." Quoting him further, "We all have some goodness, truth, love, and therefore on that basis the divinity of Jesus differs from ours in degree, but not in kind."

### What Our Lord Himself Says

But that is not what Jesus Himself says about it, and Dr. Fosdick must know that it is not. And

hence, what right in logic has Dr. Fosdick, or any other man, to use certain utterances of Jesus such as those in Luke 11:27 or Matthew 19:16,17, on which to base an estimate of His person, and then ignore scores of other utterances equally authentic and equally plain, which in comparison would radically change that estimate?

To illustrate: There was an occasion when Jesus' countrymen were about to slay Him for "making himself equal with God." Did Jesus deny that claim? Assuredly not, but on the contrary He framed a threefold argument to sustain it. And then like a lawyer in court, He produced His witnesses—four of them, to substantiate His argument. All this is revealed in the fifth chapter of John's Gospel, if Dr. Fosdick cares to look at it.

On another occasion Jesus said, "He that hath seen me hath seen the Father" (John 14:9). And again, "I and my Father are one" (John 10:30). How would Dr. Fosdick interpret these utterances of One whom he confesses to be a "transcendent character" and "supremely great"? Would he charge Him with blasphemy, or, possibly, would he call Him insane?

He recurs to his pet idea by using

### Abraham Lincoln as an Example

"Take the truth into a realm quite different from religion and consider Abraham Lincoln," he exclaims. "He, if you use the word 'worship' as we are using it this morning, in its general and human sense, comes as near being worshiped as any American. That began when he died. While he lived men tried to crush him by opposition, but he was too strong to be overcome. When he died, however, they began using the other method to dispose of him. They adored him. Nothing too marvelous could be said of him. But in the ten years after he died Congress put into effect a policy towards the South that denied everything Lincoln had stood for and wanted. They praised his name and they scuttled his policies. They flattered his memory and denied his magnanimity. They alike adored Lincoln and refused to follow him, so that they made the reconstruction era in the South one of the horrors of our history."

"What would Lincoln have said? We know. Stop this evading of my spirit by praising me! What do I care about the idolizing of my ego? I want my cause supported. Of course Lincoln would have said that because he was a large soul, not a little one. Can one doubt then, what Jesus' attitude would be?"

We repeat that this has nothing whatever to do with the subject. It is not a question of what Lincoln wanted. It is a question of what Lincoln was. Congress may have "scuttled his policies" and "denied his magnanimity," but did that affect his person? If he came "as near being worshiped as any American," did the failure of Congress to put his policies into effect denude him of that merit?

And may not the same question be put concerning Jesus Christ? Granted that He does not see His teachings understood or His will executed by all His professed followers, does that affect the question, "What think ye of Christ? whose son is he?" (Matt. 22:42).

Or take the other illustration of Beethoven. We are told that when Beethoven wrote a symphony he did not write it merely to be admired but to be reproduced. Granted. But if not a soul was willing or able to reproduce it, was Beethoven other than Beethoven?

### The Darkness of the Natural Man

We read over this sermon once or twice, and involuntarily there came into mind an utterance in the Western Recorder (Louisville) some time ago. Said the editor:

"It is a queer thing about human civilization, that its attainments in culture and in the harnessing of natural forces do not give it an ounce of added ability to comprehend the real inner significance of Christianity. No amount of 'progress' enables a man to apprehend it better than an unlettered backwoodsman."

Or as John Ruskin said, "I find numbers, even of the most intelligent and amiable people, not knowing what the word Christianity means. They are always asking how much is true, and how much they like, and never asking first, what was the total meaning of it, whether they like it or not."

That seems to be the case with Dr. Harry Emerson Fosdick and his clientele. At one point in his sermon he says, "Divinity is not something supernatural that ever and again invades the natural order with a crashing miracle."

Yes it is, Dr. Fosdick, precisely that. If by divinity you mean Deity, as do we, then it is supernatural, and ever and again it does invade "the natural order with a crashing miracle."

Let Jesus Christ Himself be the witness here. There was a day, His earthly ministry half over, when He said to His disciples, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." That was as far as the natural man could go in his estimate of Jesus. And that is as far as Harry Emerson Fosdick goes. Jesus to him is a prophet, nothing beyond, nothing more, transcendent, great, but a prophet only.

Then said Jesus, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

### A Crashing Miracle

Now here comes the "crashing miracle." Here the supernatural invades the natural, for Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:13-17).

That is your need, Dr. Fosdick, and we say it with all respect. You need the crashing miracle of spiritual illumination. To know Jesus as "the Christ, the Son of the living God," is not the fruit of human teaching, but divine. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The peril of worshiping Jesus? Yes, if He is only "Jesus," Dr. Fosdick's Jesus. But what if He be the Jesus of the New Testament? What will be our peril if we neglect then to worship Him? What if He be the Christ, the Son of the living God? It is that thought that gave the title to this article, the audacity of unbelief. And yet, in such a case that word is weak—audacity.

### MAN'S FAITH

"Time changes many things, theories flourish and wither, interpretations come and go, but the Christian faith and the sentiment attracted to things dear to Christianity remain the same," the Rt. Rev. James M. Maxon, bishop coadjutor of the diocese of Tennessee, told hundreds of Episcopal communicants at Ashwood recently. The bishop said, "the person who can believe in the atom, the electron and the molecule which he has never seen and who talks so emphatically concerning matter and ether of which he admittedly knows not the half, is certainly unfounded in his conclusions that the Christian faith is based on nothing lasting."

Science has revolutionized man's ideas of things. In many it has brought about a revelation of his belief in God, but it has not revolutionized God. No scientist who is a close student of the universe can be an infidel. The atom, once considered smallest of minutes particles, is created on the same scheme of the entire universe. One's ideas of God might change, but the Great Creator, who had a plan in making this universe, will never change. It came not by chance and continues not by accident.—Clarksville Leaf Chronicle.

"Train up the child in the way he should go and when he is old he will not depart from it" should be the never-failing guiding star of all of us parents who have the abiding care of children upon their shoulders. So often the parent, through a neglect of their promise, causes the child to lose all confidence in them and often strays from the fold, a rude, ill-tutored child to be scoffed at by a frowning, relentless world. Parents, stand firm to your promise in all things. Have the child to know that what you say is emphatically meant, and nothing else. Carry out your promise. In after years the fruits of your firmness will be depicted in the child after it has reached womanhood or manhood as a model citizen.—Sparta News.

# Sowing and Reaping

SUNDAY SCHOOL LESSON, AUGUST 16, 1931

By O. W. TAYLOR

Scripture: Gal. 6:1-10. Golden Text: Gal. 6:7

## Daily Bible Readings

Monday—Sowing and Reaping. (Gal. 6:1-10.)  
 Tuesday—Timely Admonition. (Prov. 23:15-23.)  
 Wednesday—Sowing Tares. (Matt. 13:24-30.)  
 Thursday—Temperate Living. (Tit. 2:1-8.)  
 Friday—Social Responsibility. (Rom. 14:13-23.)  
 Saturday—Life's Harvest. (Rom. 2:1-11.)  
 Sunday—Woes of the Wicked. (Isa. 5:11-15.)

**Introduction:** Judaizers had led the Galatians astray doctrinally from grace to self-righteous Judaism (1:6). In the Epistle to the Galatians Paul vindicates the gospel of grace. In chapter 6, from which our lesson is taken, he unfolds certain practical duties which grace enjoins.

## I. Spiritual Surgery (verse 1)

The doctrinal relapse of the Galatians had made them conceited, weakened their sympathy for the wayward, and hardened their judgments. They might be tolerant toward things that they did not consider as specially wrong, as vainglory, envy and the like (5:26). But Paul jolted them when, as the Greek expresses it, he said: "Even if a man be overtaken in any trespass—restore such an one, etc." One "overtaken in (ensnared



or surprised by) a sin" is not willfully or outrageously mean. He has been tripped up by temptation, but it has not come from the main bent and intent of his heart. It is the mushroom growing on the surface of the tree. The public condemnation of sin by the preacher officially (1 Tim. 5:20) and sin which has reached such practice and intensity as to make church discipline a necessity (1 Cor. 5) are not in the purview of our passage. Paul is prescribing the individual conduct ("considering thyself") of brethren toward a wayward brother outside of the above limits.

"Restore such an one in the spirit of meekness (gentleness), considering thyself, lest thou also be tempted." "Restore" is a surgical term, used of resetting broken bones or dislocated joints. As the considerate surgeon works as gently and with as little pain as possible in such cases, Christians are to reset, set right, a brother ensnared in and, as to joy and service, dislocated by sin. Surgeons ought not to see how much, but how little, they can hurt and still do the work. The sin which the wayward has committed we may commit (1 Cor. 10:12); hence a "holier than thou" attitude and a harsh method must be avoided. Prayer, scripture, reason, compassionate remonstrance and appeal are the means in this spiritual surgery. This surgery can be practiced only by those who "are spiritual." If a man is not himself in consecrated fellowship with God, let him not essay to set somebody else right. This is no formal committee business, but the voluntary service of Christians in close touch with God. It is tragic irony for some "prominent" member of a church who wilfully practiced "covetousness, which is idolatry," to assume to "settle the case" of some poor girl tricked into immorality (Col. 3:5). Other instances could be given. Paul is not urging toleration of sin, but consistency and consideration toward the ensnared wayward Christian. Are we spiritual surgeons or in need of one?

## II. Bearing Burdens and a Burden (Verses 2-5)

"One another's burdens." The word means "weights." Paul calls for reciprocal burden-bearing. Help each other under the weight of temptation, weakness, and sin ("restore such an one") until God's forgiveness rolls it away. If "dignity" and a feeling of superiority hold back one from such service, let him remember that he is not what he appears in comparison with others, but what he is in God's sight. Let him and his work be "proved (tested)" in God's white light. In that light the publican was a better man than the Pharisee! Help each other bear the weight of sorrow, of pain, and

of need, while more religionists "pass by on the other side" of life's road (Luke 10:31-32). Help bear the weight of church and kingdom service "unto the uttermost part of the earth, while unregenerate professors devote not a willing finger or cent to it. "Bear ye one another's burdens."

"His own burden." The word here means "load." Each man has his own obligation toward the wayward. Each bears his own responsibility in service, and shall bear it before the throne (Rom. 14:12). Men, carrying a log on handsticks, bear each others burdens, yet each bears his own; so in the harvest field; so elsewhere in co-operative action. So it is in the sphere of Christianity. Strangely enough, one more easily bears his own burden by getting under another; he lightens himself by loading himself!

## III. Supporting the Preacher (Verse 6)

By the very practical things of ministerial support, Paul again joins individual burden bearing with co-operative burden bearing. "Communicate" in this language-setting means "contribute," as may be seen from reading such as 1 Tim. 6:17-18; Phil. 4:15; Rom. 16:27. In Rom. 16:27 Paul lays down the principle: Participation in spiritual things imposes the duty of supporting those who minister them. If one participates in the ministry of the church and pastor, he is honor bound to help support both. If he has nothing to do with either, his name ought not to be on the roll. In such scriptures as 1 Cor. 9:9-14 Paul clearly reveals, as he does in Gal. 6:6 and elsewhere, the obligation to support the preacher. Honest men will at least try to meet their obligations. The gospel is free, but God ordains (1 Cor. 9:15) that the piping of it to us shall cost us something. "Thou shalt not muzzle the ox that treadeth out the corn."

## IV. Sowing and Reaping (Verses 7-8)

At first there may seem to be no connection between this and the thought of ministerial support. But the principle of ministerial support extends beyond the local preacher to the support of God's program everywhere (1 Cor. 9:14; Acts 1:8). In 2 Cor. 9:6 Paul uses the figure of sowing and reaping in reference to the support of a part of that program. And there are men living and dead whose experience illustrates that a man reaps as he sows in the matter of ministerial support and related matters. Proposing to muzzle the preacher, they had God to muzzle them. But the principle of sowing and reaping goes further than this.

"The flesh" means the carnal nature plus the plane and course of life through which it is expressed. To "sow to the flesh" means to devote time, energy, money, etc., to the fleshly man and to the earthly order merely. Part of this may be vile and base and part of it respectable, as worldly wisdom views it. To depend on character or works for salvation is "confidence in the flesh" and sowing to the flesh (Phil. 3:2-3), and millions hold it to be respectable, but God says it is "an abomination" (Luke 16:15). The rich farmer, who was "not rich toward God" sowed to the flesh, and millions are "wise" like he was, but God said, "Thou fool" (Luke 12:16-21). So also the man who gives over to base passions and to drinking and the like sows to the flesh, and millions are like him, though no normal man claims such to be respectable. Sowing to the flesh is scattering life to the earth earthy, as such, whether low or high. Running the references on the word "flesh" in scripture will make this clear. Even the Christian may, in part, sow to the flesh. Our lesson is addressed to Christians, at least some of them were Christians. Paul said the Corinthians in the matter of their bickerings were showing a "carnal" (fleshly) walk (1 Cor. 3:1-3). And he urges Christians not to make "provision for the flesh, that ye should obey it in the lust (desires) thereof" (Rom. 13:12). "Desires" may be good or bad. Certainly the bad are to be avoided. For the right desires of the flesh provision must be made, but not as a matter of obedience to the flesh.

To "sow to the Spirit" is to devote time, energy, money, etc., to spiritual matters, to the gospel, to the church and to the kingdom, in their manifold

service, and all for the glory of God. To whatever extent one is dedicated to this, he sows to the Spirit. As one is dedicated to this, even needful provision for the flesh and normal earthly activities become a sowing to the Spirit. A tourist asked a farmer in the field what he was doing. The reply was, "I am preaching the gospel of God in China."

The harvest of sowing to the flesh is "corruption." It may be mental and moral corruption, individually, socially, and nationally, or bodily corruption in some disease, or physical corruption in the grave, or eternal corruption hereafter. In the case of the sinner, all these may be combined in one grand "corruption." In the case of the Christian, in whatever measure he sows to the flesh, he reaps corruption in the present in one or more of the above respects; that portion of life devoted to the flesh ends where the earth earthy ends, in the corruption of the grave and in the stagnant dissolution of the worldly order of things; and for this portion of life, service shall, in the future, issue in the loss of reward, and be burned, leaving only the ashes to be cast out into the sphere of corruption. But as to the Christian's salvation, "he himself shall be saved" (1 Cor. 3:15). If this seems far-fetched, "search the scriptures." Only that portion of life's service which has been sown to the Spirit shall endure.

But "sowing to the Spirit" harvests in "life everlasting." Sowing to the Spirit in repentance and faith issues in absolutely certain everlasting life (John 5:24). Sowing to the Spirit in life and service here, one reaps hereafter the everlasting life he received at faith in its climax and fruition. One lays hold of eternal life in its fact at faith (John 3:36); he lays hold of eternal life in its full bloom in recognition and rewards by faithful service (1 Tim. 6:17-19; Rom. 2:7).

This lesson is intended to have temperance applications. Undeniably the liquor traffic and intoxicating drinks for beverage purposes, have no spiritual purpose and are a sowing to the flesh. Both history and observation cry out that the harvest is corruption, corruption of the home, of the state, of the individual and of the soul. Liquor is dedicated to its own selfishness, appeals only to the belly of man, never to his higher nature, and cares not if his body and home are ruined and his soul goes to hell. "Who hath woe? who hath sorrow? who hath contentions, who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder" (Prov. 23:29-32).

The challenge of this lesson is that, for the love of Christ, we "do good unto all men, especially to . . . the household of faith," knowing that "in due season we shall reap, if we faint not." Sow to the Spirit!

## QUESTIONS

1. What was the occasion of the Galatian Epistle?
2. How does Paul inculcate spiritual surgery?
3. Who is the man "overtaken in a fault?"
4. Who are the "spiritual"? In what manner should they practice spiritual surgery?
5. Explain and apply the expressions "one another's burdens" and "his own burden."
6. How does Paul set forth the duty of ministerial support? What principle does he lay down concerning it?
7. What is meant by sowing to the flesh and by sowing to the Spirit?
8. Can a Christian sow to the flesh; if so, in what way?
9. What is the meaning of the expression "reap corruption"? How does the sinner reap corruption? How does the Christian reap it? How does a man "reap everlasting life"?
10. What application does this lesson have to the liquor question?
11. What grand challenge do we get from this lesson?

"If I could give you information of my life, it would be to show how a woman of very ordinary ability had been led by God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would soon see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything."—Florence Nightingale.

## Some Compensations of the Pastor's Life

By JOHN L. HILL

(Substance of Talk Made Before the Nashville's Pastors' Conference, August 3)

(Requested for Publication by the Editor)

It's hot. The dog days are on us. Everybody who can get out of town is going, and many of those who remain at home are offering general conditions as an excuse to shirk church duties and responsibilities. The situation is not encouraging. This morning, with the deepest love for all pastors, and particularly for you, my friends, I would bring a word of cheer out of a heart that acknowledges its debt to many pastors and that in the providence of God has been privileged to exercise some of the functions of the pastor's life. You note I use the word "pastor." I like it, and if I were a preacher I would rather be a pastor than to fill any position in the kingdom. I had rather be dean than president of a college. I love contact with folks and I am speaking to you as shepherds of the Lord's flocks.

Last summer it was my privilege to supply the pulpit of a prominent Baptist Church in a Northern city. I learned that the pastor had been away since the first of June and would not return until the first of September. In the meantime, the city was in the midst of a most severe depression, unemployment cast its blight over the masses, bread lines were all over the city, distress was in the air; the leading men of the church staying by their businesses felt somehow that the work of the church did not matter. The sheep were without a shepherd. In contrast with that, the morning paper carries editorial mention of the services of a seventy-one-year-old pastor who is toiling now in the heat and need of our country's second city in an effort to anticipate successfully the demands that hunger and want will make upon that city this winter. Happy the people whose pastor lives with the flock, and I might add happy the pastor who has sensed the satisfaction of giving himself for his people. I want to mention just four of the compensations that belong to the true shepherd.

First of these is the privilege of being the confidant of your young people. The pastor who has drawn his young people to him by sympathetic interest and faithful ministry is indeed a happy pastor, and the finest compliment you will ever receive is the simple confidence of your boys and girls. You remember the time that young man came to you with the problem of his education; he wanted to go to college, but there seemed no way. How your heart leaps today as you recall the words, "Sure, you can go, my boy. You have youth, the future is yours, you belong to God; there must be a way." And you and he found the way together, and you have been sharing in the returns of his fruitful life ever since. Then, another time, your aid was sought in mapping out life's program for a consecrated youth who was anxious to invest his all as God would direct. The memory of that season of prayer together lingers as a sweet fragrance and your joy in his faithful stewardship knows no bounds. Time and again your boys and girls have come with their trials and perplexities and have poured out their breaking hearts to you. As you have spoken the heartening word, dropped the sympathetic tear, given the assurance that you were standing by, you have caught a new conception of your holy privilege of feeding the Master's lambs. To be enshrined in the affections of youth is to know a satisfaction not born on land or sea.

Another great compensation of the pastor's life is the fellowship derived from serving as yoke-fellow with his strongest men. I'm thinking now of a fine young pastor back in the days of the 75-Million Campaign who yoked up with the sheriff of the county and together they went about over the association enlisting the people in the Lord's work. Many honors have come to this pastor since, but I doubt if he has known any greater happiness than was his back there. Into the study of one of our great churches, a strong, successful young business man walked one day and said: "Pastor, you are working yourself to death here with the folks who come to you for material relief. From here on I want you to send all such to me at my uptown office; I have set up an organization to take care

of all of them." With fellowship like that, of course, the pastor can preach. That was a sacred hour when a delegation of strong men—not perfect by any means, but the fellows to whom the city looked for leadership—called on you for counsel in a community crisis, and you were all the more the pastor because you could stand in their midst a man sensitive to the needs of his fellows and eager to do a man's part in the work of a great city. Fellowship with those who are carrying the community's load in the sweat and heat of the day belongs to the shepherd of the people.

Again, we are not going to forget that the pastor is the sharer of the joys of his people. My memory goes back to rural Kentucky when the farmer never thought of gathering the fruits of the field, tree, herd, or flock without sending the pastor a portion—not as a substitute for salary not paid, but as a token of esteem over and above salary stipulation. How cheering it is for the pastor to be notified, by request, of the increase in salary for this member, of the promotion of another, of distinction won by yet another. Weddings, anniversaries, reunions and other gala occasions are incomplete without the pastor's presence. Only the other day I had a touch of what must be the pastor's frequent joy. Just before the morning church service, one of our good ladies called me aside to tell me that her daughter was the mother of a fine boy and had requested that I be notified. I went by the hospital that afternoon and found the grandmother very much in charge of the tiny first grandson, the young mother radiant in her happiness, and the strong young father standing nearby too proud for words—and my presence was desired in this holy circle because I was the Sunday School teacher of the little mother. In the hearts of his people the pastor finds retreat from the things that harass and annoy.

Crowning all the compensations of the pastor's life, it seems to me, is the high prerogative of bearing comfort to those who are distressed. All about us are tragedy, sorrow, burdens, leaving in their train bruised hearts for whom the pastor alone can bring the word of consolation and cheer. To be sure, the Word of God in the hands of any disciple is the source of strength in every hour of need. But when the people hurt, they want their pastor. His voice in sympathy and prayer lifts them as no other influence. No matter how legitimate the excuse for his absence, people can never forget it if the pastor was not there when they needed him. It is a compliment to the pastor rather than a criticism of him that his people feel that way about him. Is there any other relationship quite so tender and far-reaching as that of pastor and people? Toward the close of his long and surpassingly useful ministry, Dr. John H. Jowett, prince of spiritual leaders and compassionate pastors, was asked what change he would make in his ministry if he had it to live over. After a moment's reflection, the great preacher said: "I would give more emphasis to the ministry of comfort because I have found that almost every other man you meet is carrying a burden too heavy for mortal to bear." Sacred beyond words is the privilege of such ministry.

I leave this simple word with you. I know the going is hard, remuneration is small, appreciation is slight; but before God I believe that the compensations of the pastor outweigh in time and eternity those of any other calling in life. I congratulate you upon your appointment as under-shepherds of the Great Shepherd of the sheep, and I pray that as you lose your lives in loving service in His name you may have the joy of finding them again enriched and refined and purified by his abiding presence.

If we are capable of learning from history there is one thing that it teaches us, and that is that we may not accept as axiomatic the idea that humanity is bound to progress to a better life. It is quite capable of retrogression.—W. C. Graham, University of Chicago.

### ARE DEACONS PRESBYTERS?

By L. E. Barton, Secretary-Treasurer

This is no captious criticism or intended reflection on any brother or church, but an inquiry as to New Testament order. A recent statement in the Baptist Record of Mississippi from my highly prized friend of former days, Dr. J. L. Johnson, president of the Woman's College at Hattiesburg, says: "In our Immanuel Church on Sunday afternoon, July 6th, a presbytery, consisting of nine ministers and eighteen deacons, assigned and recommended the ordination of Brother A. R. Adams who has recently come to us from the Christian Church. He has held some fine pastorates in this state," and so forth. This shows that they were ordaining a minister. The same kind of report came recently from Selma, Ala. A minister was ordained with deacons in the council.

The question I raise is: Is it according to the New Testament custom to have deacons in the presbytery for examining and ordaining a minister? Paul said to Timothy (I Tim. 4:14), "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." The New Testament usage never confounds or confuses the words "Presbyter" and "Deacon." They are quite different in the Greek tongue as they are also in English. It would seem that nobody but presbyters could form a presbytery. And we know from the New Testament that the words "Presbyter," and "Pastor," and "Bishop," all refer to ordained ministers. We know also that deacons were originally appointed as the pastor's helpers. The office of deacon is an office in a New Testament church, but it is plainly not co-ordinate or identical with the office of bishop, pastor, or elder (the latter being the translation of the Greek word "Presbyter").

I am not bringing any railing accusation against the brethren at Hattiesburg or Selma. Many of the churches now seem to be following this same practice. But I raise the question, Would it not be better and safer to adhere strictly to the New Testament practice of forming ordaining presbyteries with presbyters only?

I regarded, as most Southern Baptists did, Dr. J. B. Gambrell as one of the wisest and safest men that Southern Baptists have ever had. I discussed this matter with him once, when he was with me in Mississippi to ordain some deacons. I asked him what he thought of the custom of some of the churches having deacons to sit as members of the ordaining council. He laconically answered, "Only presbyters can form a presbytery."

We learn from the sixth chapter of Acts, which is thought by most expositors to give us the account of the origin of the office of deacon, that the church selected seven men "whom they set before the apostles, and when they had prayed they laid their hands on them." In that case the apostles plainly constituted the ordaining council. In the first of the thirteenth chapter of Acts, where Paul and Barnabas were chosen and sent forth as missionaries, there seemed to have been some kind of ordaining, or at least designation service, and the account says: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." This may not have been an ordination service, but it is plain that the apostles and teachers were the leaders in it. It would seem therefore, according to the New Testament custom, that only ordained ministers should participate in the ordination of preachers or of deacons. As Baptists we will never make a mistake in adhering strictly to the teaching of the New Testament in all matters, church polity as well as other things. It seems plain from the various instances in the New Testament that there is no example of a deacon or deacons being called upto to constitute an ordaining council. I think one will see the wisdom of this also if he will take the trouble to think through the duties of the two officers and also observe the differences and distinctions in their relation to the church. The pastor, or elder, or bishop is primarily the teacher of the church and the overseer, while the deacon, according to the original history of the office, is primarily the servant of the church in temporal matters. Of course he is not wholly confined to this,

for we have illustration of deacons becoming most useful and capable spiritual workers, but that does not change the fundamental difference in the two, as shown by the origin and description of their various duties. As said above this is no unfriendly criticism of any church or pastor that may have used deacons in ordaining councils, but I would like at least to put the brethren to thinking about the matter, because my own opinion, which I think I get from the New Testament practice, is very positive that the custom of using deacons in presbyteries is unscriptural and there may come from it—as it seems to me—some very erroneous ideas as to these two scriptural offices in the church.—Alabama Baptist.

#### ARE BAPTISTS AMONG THE YOUNGER CHILDREN OF ROME?

By E. H. BLAKEMAN,  
Fairfield, Ky.

The question above was suggested by a statement made at the South-wide Conference in Louisville, Ky., March 13, 1931, during the Gay Lectures on the subject, "Crises in Apostolic Christianity." In discussing the origin of Protestant Christianity, after giving briefly the origin of Lutherans, Presbyterians and others, the speaker said, "In the sixteenth century another sect sprung up known as Anabaptists, which has ingloriously divided into about sixteen different groups, now called Baptists. And they are not wearing a scriptural name."

Serious consideration should be given to the above question, because Baptists are Protestants, therefore descendants of Rome, or they are not. One of the two conclusions is unquestionably true. To say that Baptists are Protestants it but to affirm one of two things: First, the Catholic Church antedates all other Christian organizations, and is, therefore, the true church of Christ, because Protestant Christianity originated in the fifteenth century. Second, if Baptists are among the descendants of Rome, and if the Catholic Church was not organized by Christ, then the truth of prophecy and the affirmed statements of Christ have both failed, and fallen by the way.

Prophecy says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (shall not overcome it, or put it out of business). But if Baptists have not existed through the ages from Christ, and if the Catholics were not organized by Christ, then both prophecy, and the words of Jesus have failed.

Sane philosophy forces us to accept some point of reason. The Catholics represent the true church; or some other church antedates them and have continued through the ages, or the word of God has failed. Inasmuch as no true believer can concede that the Bible has failed, and no intelligent Protestant, or Baptist, will agree that Catholics represent the true church of Christ, we are forced to some other explanation.

To corroborate the truth of the Bible, therefore, and to reconcile the changes of church history, it would be reasonable to say, that while Baptists were one day called Anabaptist, they have also been known by various other names through the ages, such as Novatians, Donatists, Paulicians, Waldenses and others. But the names did not change their doctrine, nor their Apostolic faith and practice. Dr. J. N. Cramp, who seems to have been thoroughly versed in early church history, says, "We may safely infer that the Novatin churches were what are now called Baptist churches, adhering to the apostolic and primitive practice."

It is indeed amazing that some so-called Baptists are willing to question the words of Jesus, and class Baptists among the descendants of Rome, regardless of the fact that many Protestant historians concede the priority of Baptist. Mosheim, a Lutheran, said, "The origin of the Anabaptists is hid in the remote depths of antiquity." John Clark Ridpath, a Methodist, said, "I could not readily admit that there was a Baptist church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Cardinal Hosius, a Catholic, dates the history of Baptists back as far as 360 A. D. Alexander Campbell said, "From the apostolic age to the present time, the sentiments of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced."

Mr. Gregg, a Presbyterian, says of Baptists, "Missionaries sent from Rome, in the apostolic days, planted churches in the valleys of the Alps. When others yielded to the Roman See, these spurned the yoke. They were never subject to Rome. Rome changed not they." Dr. Alexis Masstin said, "They are in our view primitive Christians, and inheritors of the primitive church, who have been preserved in these valleys. And it is not they who separated from Catholics, but Catholics from them."

In view of what the Scriptures say on the subject, and the many statements of non-Baptist historians, it is indeed unthinkable that any Baptist could be so soft as to fail to contend for all that rightly belongs to them. Liberalism and the praise of men seem to have crucified faith in the truthfulness of the word, until many seem to have no convictions or principles for which to contend.

According to Scripture, it is an unquestionable fact that some church organization now existing had its beginning with Christ and has had a perpetual existence until today; and inasmuch as history gives the origin and founders of the Catholic and Protestant churches, and that both Bible and history teach that Baptists had their beginning with Christ, why should we yield our claim for church perpetuity?

As for the name Baptist not being a scriptural name by which the church may be known, the writer wishes to differ with the speaker. We know of no name by which any body of Christians is known, that means more, or was used more by our Lord, than the name Baptist. John the Baptist was a man sent from God to prepare a people for the Lord. And out of this people, prepared by John the Baptist, Jesus organized His church. Jesus said of John, "Among them that are born of women there hath not risen a greater than John the Baptist." During his personal ministry Jesus never used the name by which any body of Christians today is known except Baptists. And while Baptists may be known as Baptists because of their views on baptism, nevertheless, baptism is significant of the whole scheme of redemption, and it also involves the faith and principles of a New Testament church. Baptism is also a pledge of the candidate receiving it to submerge life into the entire mission and program of the church.

Therefore, the writer contends that Baptists as churches have their beginning with Christ, and that the name stands for all that the church was organized for. It is scriptural because it is significant of every Christian grace and virtue committed to a New Testament church.

#### HOW TO BUILD RELIGIOUS WORK

By CHARLES BRONSON

This has become a great question. We want to have live, well-attended services of all kinds—the preaching service, the Sunday school, the prayer meeting, the B. Y. P. U., and everything else. We would much like to see all our church work prosper. We would be glad to see it raise money readily for all purposes for which it should raise money. We would like to see its membership grow rapidly and steadily. We would also like to see all State-wide and South-wide causes prosper.

Our leaders talk about plans and ways to make these go, but all to little avail. This is because there is something lacking or something wrong. Whatever this thing is it is something fundamental. If fundamental conditions were what they should be, our services would have a lively interest about them and every work would grow. To get all our services and all our work to so move along we need to go to the bottom of things. Hence these suggestions:

1. We must make evangelism the chief of all things, world-wide, age-long evangelism.
2. We must make much of preaching. Sevenths of our church members do not care much for preaching. Only about one-twenty-fifth of our members give preaching its full dues.
3. We need to use care in receiving members into our churches.

4. We need to return to corrective church discipline so as to keep the bad out of the churches.

5. Make church services spiritual—the singing and all.

6. Make much of doctrine.

7. Revise the study of Baptist History.

8. Quit ordaining dead-heads to the ministry.

9. Give Baptism and the Lord's Supper their place again.

10. Revive the doctrines of sin and the need of the new birth.

11. Preach both the love of God and the wrath of God. Today many men's preaching is quite deficient when it comes to God's wrath against sin.

12. Do more preaching on the judgment and also on the necessity and the justice of hell. Strong doctrines, but the world needs them!

13. Put all Modernists out of our churches and out of our schools.

14. Major on the doctrines of grace.

15. Have a high standard for both the church and the ministry.

16. Emphasize all the work of the Holy Spirit.

17. Emphasize the invitations and the warnings of God.

18. Emphasize prayer and the supernatural.

19. Have spiritual and capable leaders—deacons, Sunday school teachers, personal workers, leaders in prayer, etc.

20. Let the pastor and other officers meet often to deliberate and plan. How little of this is done in our country districts!

21. Present and emphasize a true denomination-ism.

22. Begin anew the study of preaching. How both preachers and laymen need to study the theory and practice and the history of preaching!

23. Re-emphasize the Great Commission. Everything must square with this Commission.

24. Present a firmer stand for the right in all things and all the time. This means we must emphasize right more than success. Many have it the other way—success first, right next.

It seems that the long continued observance of these twenty-four points would put something into the minds of the people that would cause all religious work to move on spontaneously instead of moving on with so much drag and toil and scanty results.

Washburn, Tenn.

#### HONOR FOR MRS. MCGUIRE

Whereas, Mrs. H. M. McGuire (Mrs. Margaret Gaut McGuire) has been providentially led to give up her work as superintendent of the Woman's Missionary Union of Sweetwater Association, the Executive Committee has adopted the following resolution:

First, That our Woman's Missionary Union has reason to be deeply grateful for her life and her untiring service through the six years of her leadership. She has given liberally and cheerfully of her time, money, strength and personality and we pray that the Lord rewards her and that His richest blessing be upon her.

Second, That in appreciation of what she has meant to our Union that her name be placed in the Margaret Fund Book of Remembrance.

Third, That a copy of these resolutions be given Mrs. McGuire, that they be spread on our minutes and also printed in the Baptist and Reflector.

Mrs. Grace Lambdin, superintendent; Mrs. J. M. Carter, secretary; Mrs. J. T. Barhill, treasurer; Mrs. W. B. Axley, Mrs. S. Y. McCarroll, Mrs. J. J. Axley, Mrs. V. T. Rausin, Mrs. J. H. Hudson, Mrs. E. W. Waller, Mrs. W. E. Edwards, Mrs. E. H. Queener, Mrs. Meek Hicks, Mrs. Ira G. Sloan, Mrs. G. C. Millsaps, Mrs. Ira Burlason, Mrs. Paul Carson, Executive Committee of Sweetwater Association.

The angels, from their thrones on high,  
Look down on us with wondering eye  
That where we are but passing guests,  
We build such strong and solid nests;  
But where we hope to stay for aye,  
We scarce take pains one stone to lay.  
—Old English description of Bishop's Palace.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19:24.)

# THE NEWS BULLETIN

## SOUTHERN BAPTIST FACULTY RETREAT

The Education Commission of the Southern Baptist Convention is sponsoring this summer for the first time a retreat for Southern Baptist educators. The place for the retreat is Ridgecrest, N. C., and the time is August 25-28. The work of the retreat will begin on the morning of August 25 and close with the morning exercises of Friday, August 28. The Southern Baptist Education Association, Dr. J. W. Cammack, president, and the Association of Teachers of Bible and Religious Education, Dr. J. M. Price, president, will hold their annual meeting, respectively, as a part of this retreat. Dr. Cammack announces as the theme of his association for this year "The Place of the Science Department in a Baptist College" and Dr. Price announces as the theme of his association "Religious Education in the New Day." Dr. Price's association will open the retreat with its program on Tuesday the twenty-fifth.

Some of the speakers for the retreat are Dr. Jas. F. Franklin and Mr. Kirby Page of New York City; Dr. Rufus W. Weaver, Washington, D. C.; Dr. B. Warren Brown, Chicago; executive secretary of the Liberal Arts College Movement; President W. J. McGlothlin, Greenville, S. C.; Dr. W. O. Carver, Louisville, Ky.; Dr. Fred F. Brown, Knoxville, Tenn. These names surely are a sufficient guarantee as to the high character of the meeting.

The hotel at Ridgecrest is giving us their regular conference rate, \$2.00 a day, American plan, \$2.50 for room with bath. This is, I understand, just a little over half the regular hotel rate. For reservation write Rev. J. F. Staples, Ridgecrest, N. C. The meetings will be open to all who may wish to come. We hope as many as possible of our Baptist teachers, officers, trustees and student pastors will make it a point to attend the retreat. Those responsible for projecting this experiment are anxious that it shall be used of God for begetting a spirit of fellowship and even of comradeship amongst those engaged in this important task in this hour of unprecedented opportunity. Come with us and we shall do you good.—W. R. Cullom, Chairman.

## A TRIP TO FENTRESS COUNTY

J. W. O'Hara, Supt.

For many years the Home Mission Board maintained the school at Helena, Tenn., Stocton's Valley Academy. For three years the Board has not made any appropriations, but the Superintendent has visited the school and spoken to school and community. It was his pleasure to be at the opening of school on July 27th. Prof. E. J. Wood, a product of the school, is the efficient principal. His efforts last year not only built up the attendance, but resulted in many improvements to the buildings and grounds, among others a splendid athletic building. He counts on a high school enrollment of more than seventy-five this year and possibly as many in the grades. He has six teachers, all Baptists, and four graduates of Stocton's Valley Academy. The county superintendent says that his best teachers have come from this school. The work has gone on largely as when administered by the Home Board, due to the contact of the Superintendent, and helpful suggestions in the operation of the school.

Soon after reaching Jamestown, the writer was greeted by Dr. Arthur Fox, who had been in a meeting for two weeks, and Rev. J. H. DeLaney, missionary pastor there and at Sparta. They were rejoicing in forty-two additions to the church, a large number by baptism. Pastor DeLaney took me up on a beautiful hilltop and showed me the unfinished foundation of the new church. The plan is to

finish that and arrange to worship in the basement for awhile. Friends who are interested in a real missionary effort should help him complete the church. Pastor DeLaney said, "But 25 per cent of the people in that section belong to any church. Many of these are anti-missionary or omissionary. The great majority of the population are without gospel privileges." He is doing a valuable and heroic work. Help him and you are advancing Kingdom work in Fentress County and adjacent territory.

A new highway now passes by the door of Stocton's Valley Academy. Access is, therefore, much easier than in former years. Miss Osie Allison, who was principal there for six years, impaired her health with the long, hard trips to Jamestown. The distance can now be traveled in thirty minutes. Much of the credit for the growth of the school is due to her work, and the people appreciate her more now than ever. She will visit the school in August.

A distinct gain there is that now there is a missionary pastor living in the dormitory, and devoting his entire time to that section. The Sunday school in the chapel is growing, and the superintendent of that organization is also superintendent of Sunday school work in the association. He asked about the Church Schools of Missions and promised his hearty support.

## COAL CREEK AND CLINTON

By Flora Bradshaw

First Church of Coal Creek has recently led a revival with E. L. Wilson of Black Oak Church, Clinton Association, doing the preaching. Some fifteen made professions of faith and a number united with the church, among them being the Rev. J. J. Henderson and wife who have moved back to our town.

Our B. Y. P. U.'s have been giving some plays during the past few weeks. On May 30 we gave "Mr. Brown's Conversion to the Doctrine of Stewardship" at Indian Creek Church as a part of the fifth Sunday meeting. On July 5 the two truck loads of people went to Bethel Church, served by Brother Wilson, and out on "A Harvest of Neglect" and "Mr. Brown's Conversion." A packed house greeted us. We are now working on "A Vision of B. Y. P. U. or Training for Service" to give for the B. Y. P. U. federation which meets with our church the first Tuesday night in August.

Rev. W. M. Thomas, pastor of a church at Jackson, taught "Christian Stewardship" at our church the week of July 5. The enrollment was 47, the average attendance 28.7 and 23 took the examination. Several others will take the test later. All who attended were much helped by his fine lectures. We were glad to have him and Mrs. Thomas with us and enjoyed our fellowship with them.

Pastor H. L. Hutchins of Main Street Church has been real sick, but was back in his pulpit at their last service. A G. A. has been organized in this church with Mrs. Roy Davis as leader. Our G. A. initiated seven girls July 14, giving them a membership of 18 at this time.

## A WEEK-DAY STREET SUNDAY SCHOOL

By Miss Susie Watson  
Baptist Bible Institute Student

The doorstep of a French Catholic home in the Irish Channel section of New Orleans would hardly be considered an auspicious beginning for a Baptist Sunday School. However, that is what the Lord gave us last October, and now after six months of work it has grown, with His blessing, into an open-air week-day Bible school of fifty children ranging in age from three to sixteen years.

We meet each Friday afternoon in

a vacant lot, formerly a dump heap, but now reserved for the use of the children. This queer Bible school opens with blind man's buff, dodge ball, or some other active game. If this seems a bit unorthodox, please allow me to say that the games attract numbers and give us a valuable point of contact. Furthermore, the games have furnished a good method for teaching control. At first every Bible story was seriously interrupted by the hurling of sticks or brickbats. Sometimes the contenders were not more than three or four years old. "Raising a rough house" and fighting seemed to be all any of them knew, from the youngest to the oldest. Our progress, seemed very slow and at times we grew discouraged. Even games of the simplest organization had to be taught slowly and with much patience, but now we are beginning to reap a rich harvest.

At first attention was very casual. Many would stop, but few remained until the close of the hour. Now almost all stay the whole period and they remain even when there is a ball game just around the corner.

After the games Miss Parmalee gives an illustrated crayon lesson and the whole group sings choruses that have a real gospel message, like "All the Way to Calvary" or a hymn like "Nothing But the Blood of Jesus." Then we divide the number into two groups, according to age, and give them more individual instruction. The little ones are taught stories and simple Bible verses, and we have circle talks to teach them God's love and care. The older ones have a special Bible lesson adapted to them. They are much interested in the Gospel alphabet and are memorizing many passages of Scripture. Now they are eagerly receiving gospels.

A great many picture cards with memory verses are given as awards, and often a little candy or cake is distributed. However, recently we have been giving each a flower and we find that flowers appeal to them even more than candy. The eagerness with which they beg for them and stretch out those precious, grimy little hands for a single tiny blossom just wrings one's heart. How much more readily could the truth of God's infinite love be taught had they more of the beauty of nature in their surroundings!

"Jerusalem shall be called a city of truth . . . and the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:3, 5.

New Orleans is now a city where the streets are full of boys and girls at play, but when shall it be called a city of truth? It shall be largely achieved when the churches awake to the fact that it is through these boys and girls playing in the streets that New Orleans can be won to Christ.

## "COX, ARE YOU STILL RUNNING THAT NOON PRAYER MEETING?"

At the New Orleans Convention as I sat down one day a voice near by whispered as the speaker leaned over to me, "Cox, this is Sallee of China. Are you still running that noon prayer meeting?" I was deeply impressed at the interest Brother Sallee showed in the matter, you may be sure. When he found it was still running he said, "Please remember me in this new position." The noon meeting is deeply grieved to know of the death of Brother Sallee, and we are joining many others in praying God's blessings upon the sorely stricken family.

I walked out of the auditorium and whom should I meet but my death Brother John Lake of China. Taking me by the hand he said, "Hello, Cox, are you still running that noon prayer meeting?" His question made my mind flash back several years to his farewell tour before leaving for China the last time. Never will those present that day forget the inspiring message on prayer John Lake brought to us.

I was glad indeed, you may be sure, to tell both of these brethren that the noon meeting had not missed a week day since January 19, 1914. I

am glad I can say the same thing now, and add that although 900,000 free meals have been served and thousands of dollars spent otherwise in helping people in trouble, we have never taken a collection or made a personal solicitation of any one except the Lord for the benevolent work of the meeting. Foreign missionaries have been some of the strongest supporters of the movement—not only Baptist missionaries but others.

The only condition required by members of the League is to sign this pledge: "Believing in the power of united prayer, I desire to become a member of the Noon Prayer League. I will endeavor to be in prayer some time between 12:30 and 1:00 p. m., central time, daily, if possible, for the requests presented at the meeting."

Some people object that they may forget part of the time. My reply is that if you forget nine days out of the ten I had rather have you for one day than not have you at all.—Ben Cox, Central Church, Memphis.

## A BIG SURPRISE

Pastor and Mrs. L. H. Hatcher of North End Church, Nashville, were given a big surprise on the morning of July 26. Brother Hatcher had been away for several days conducting a revival with Cheap Hill Church in Cumberland Association, hence the surprise was all the more pleasant and sudden.

When he entered the church house that morning he noticed a pile of groceries and some mysterious bundles lying in the corner of the room. He thought a collection was being taken for some needy family, but wondered more as one after another came in and added something to the pile. It did not, however, disturb his message and he preached with the usual warmth to a crowded house. At the conclusion of the message he dismissed the congregation only to have one of his deacons call it again to order and announce that the good women had something to do before they adjourned. Then in fitting words the "pounding" was presented to the pastor and his family. It consisted of much good food and several articles of clothing, all of which lightened the day for the pastor and family, while their surprise and pleasure over the kindness and love of the church made glad the heart of every member.

North End Church is pressing right on through the summer. There has been no drop in their attendance and the Sunday School, under the splendid leadership of young Brother James Tanksley, is growing in interest and attendance.

## GOOD TOURISTS

A tourist company of 167 prize winners from South Carolina set a fine example to other tourists when they visited Calvary Baptist Church, New York City, a few weeks ago.

The Herald-Journal of Spartanburg had conducted a contest and the winners were given a trip East. The newspaper, knowing that the Calvary pastor, Will H. Houghton, had been pastor in Atlanta and was a lover of the South, arranged for the entire company to have seats in the Sunday evening service.

After a fine organ recital by J. Thurston Noe and a hearty song service led by the chorus choir, the pastor brought a message on "The Voyage of Life." The ladies of the church gave the visitors a touch of Southern hospitality, when at the close of the service refreshments were served.

Calvary Church is becoming known as Southern Baptist headquarters in New York. It is easy to find and hard to forget.

## WHERE THEY DO THINGS

The church at Ripley reported to the association gifts to the Cooperative Program of more than \$3,200 for the associational year just closed. They led all the churches by a good margin in their contributions to this cause, and the reason for it is not difficult to find when one goes to their house of worship on a Sunday morning. Their pastor, O. Olin

(Turn to Page 16)

# THE YOUNG SOUTH

The Happy Page for Boys and Girls.

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

Dear Young South:

I am a girl nine years old and shall be in the third grade at school. I go to Sunday School every Sunday. I have a bantam chicken for my pet. We take the Baptist and Reflector. I like to read it.—Mina Cloe Jones, Butler, Tenn., Route 3.

Dear Young South:

I am a little girl four years old. I go to Sunday School at Northens Chapel. My teacher is Mrs. Grace Pope. She is a fine teacher for us little folks. My mother reads the Young South page to me every week. I sure do enjoy it. I am sending some questions that I would like to see in print:

1. Who saw the burning bush on the mountain?
  2. Where was Jesus born?
  3. Who crucified Jesus?
- Love to Uncle John and all the Young South folks.—Frances Adair, Rutherford, Tenn., Route 3.

## WHEN I PLANT A GARDEN

By Maude C. Jackson

When daddy makes a garden,  
He plants such things as these:  
Potatoes, beans and carrots,  
And rows and rows of peas.  
He plants a lot of spinach,  
And common things like that;  
Some turnips for our rabbit  
And catnip for the cat.

Now, when I plant a garden  
No common things you'll see;  
I'll raise dear little kittens  
On a pussy-willow tree.  
I'll plant a row of dogwood  
And raise puppies by the score,  
And chickens from the chickweed,  
Right by the hen house door.

There's be no end of foxes,  
For I'll plant fox-glove, too,  
And on the little cowslips,  
The tiny calves will moo.  
To scare thieves from my garden,  
When the moon forgets to shine,  
There'll be ugly jack-o-lanterns  
On a great, big pumpkin vine.  
—Junior World.

## THE GOLD MINE

With eyes dilated Eila Sparkes stared at the oblong yellow paper lying before her between the pages of the open Bible.

"Look, Reba!" she cried to a girl of eight-years who was rummaging through a burlap bag of old silk scraps in the other end of the attic. Reba jumped to her feet, spilling a dozen pieces of kaleidoscopic silk scraps on the floor. "What is it, Eila?"

"It's money, isn't it? Look!" As Reba reached her chum, she burst out. "No, Eila! It couldn't be! Not in that old Bible!"

"But, look, it says 'Twenty' on it!" "That's nothing. Your mother wouldn't have an honest-to-goodness twenty-dollar bill in that worn-out Bible."

"Then what can it be? Where did it—" Eila's eyes shone with excitement.

"I don't know, of course. But it must be paper money like what my brother buys—so many hundred dollars worth for ten cents, or like what my oldest sister uses at high school, in business practice. But it doesn't look a great deal like any I have seen before."

"Course it doesn't." Eila's eyes danced. "What shall I do with it?" "Take it to your mother, of course. Let's."

As the wind beat the April shower against the attic windows still harder, the two little girls descended the stairs. The attic was a haven of pleasant refuge for girls who liked to play when April showers were abroad seeking whom they might drench to the skin in frolic.

But mother had gone a few streets away, said a note stretched on a piece of paper bag, and lying on the kitchen table. She was sewing at Mrs. Von der Holt's for an hour or so.

"Let's go back to play, Eila." "Yes, I can show it to mother tomorrow. It can't be any good. She must know it is there. Most likely she put it there herself."

Back upstairs they gayly tripped. Rummaging around among the many discarded things in the attic was rare sport and real adventure. Back to the silk scraps with their riotous colors went Reba. Back to the ancient trunk went Eila.

Nothing more was thought of the strange-looking piece of paper money until, at 8 o'clock in the evening Eila, just out to bed for the night, overheard her mother and father in the kitchen near by.

Her mother had just spoken in a sad voice that always made Eila feel like hugging her and kissing her and crying. And her father sounded worried, too. He was talking.

"I know it, dear, but if we have got to lose the piano, we have got to. That is all! It isn't much, anyway," he spoke, a tone of bitterness creeping into his voice. "It is only a seventy-five-dollar piano. I should not have let it come. I should have waited until I could pay at least one hundred."

"Which would have been next year most likely," answered Mrs. Sparkes. "Eila likes the piano so, and she is all that we have, Harold."

"But we shall only lose the fifty dollars we have already paid. The company will not dream of rebating anything. Of course, I expected to be working more than three days a week since January. I should not have tried to purchase the thing even on installments. I don't know what to do!"

"Eila's teacher, Miss Doutelle, says that Eila really has talent, and is her best fourth grade pupil. She would hate to have Eila give up her lessons now as much as Eila would hate to stop. But if we don't have any piano, that settles it." A sigh escaped the lips of the calico-clad Mrs. Sparkes.

A small head was whirling. What if it should happen to be real money! Eila slipped out of bed and quietly out of her room to the back entry. The street light would show enough, perhaps—

She threw open the attic door. Halfway up the stairs she halted, frightened.

"How silly of me," she breathed courageously. "A big girl scared." Then taking a deep breath she gingerly nicked her way along the darkly lit stairs and into the shadows. Not a sound disturbed her. A few moments passed and she found the stairs again. Her bare feet wattered down, slightly swifter than they ascended. Under her arms snuggled the big, bulky book.

Into her bedroom she carried the heavy burden, and through the other door of her room she passed. Then turning a near corner she framed herself in the doorway of the kitchen.

"Eila Sparkes! Straight back to bed you go! School won't wait on you to have your beauty sleep out in the morning, and I don't relish getting breakfast for a fussy girl who gets out of the wrong side of the bed on sleepy mornings. Back!"

"Mother, I didn't mean to, but I heard you and daddy talking about the piano, and I wondered again if this could be any good." She opened the pages of the Bible. "Reba and I thought—"

"Whv. no! It is almost worn out. We've got a better Bible than that." "I didn't mean that, mother, I—"

"What on earth do you mean,

child?" Mother's puzzled eyes watched her girl.

"This paper money, I mean, mother. I'll show you."

As she hunted the pages Mr. Sparkes arose to his feet. At length the yellowish paper showed its pleasant face.

"Eila, child! you haven't been stealing, surely. Eila Sparkes! Where—" "I found it while playing in the attic with Reba today. Honest."

"Hold on!" cried the father, excitedly. "One evening, five years ago, we had a pound party just before Christmas. The young Baptist minister called, and I got him the Bible to read from. He said something about the Book being a gold mine, when he handed it back to me, telling me to read often. Eila's right! He left that gold certificate inside. A gift to ease our poverty! The money has a musty odor. Smell! God answers prayer.—Watchman-Examiner.

## WHAT HAPPENED TO LAZY ANT

Lazy Ant, so all her neighbors called her, because she'd take all day to do what any other ant could do in a few hours.

The meadow folk said that Lazy Ant, rather than go out and hunt food for herself, would call on her neighbors just about meal time, and in that way she wouldn't have to work for her food.

This soon became a nuisance and finally some of her neighbors told her she must get out and hunt her own food.

"I'd just like to know where Mr. Bee gets that lovely honey," Lazy Ant thought, so the next time she saw Mr. Bee fly by she followed him and hid behind a bush while he sipped from the white cluster blossoms.

When Mr. Bee had filled all his tiny pockets with pollen and honey and sailed away, Lazy Ant crawled up the stem road that led to the white blossoms.

"I can't see why some of us have to work for what we get and others don't." She grumbled to herself. "And I'll just bet I'll not be silly and load my pockets down with pollen bundles, either. It's getting to be a bore. Every cafe keeper that gives you a bit of honey seems to think you've got to carry her old pollen bundle to pay for the sip.

"Goodness, how careless of me! I must have stepped in something sticky," and Lazy Ant lifted her little legs one at a time and ran them through her mouth to clean them off. But the more she would clean, the stickier they became. First she'd lick one leg, then the other, and by the time she got the first three legs clean, the other three were stuck. And the first thing she knew, she was so sticky from the tip of her silly little head to the soles of her lazy little feet that she couldn't move, and she began to cry as hard as she could.

Mr. Bee saw her plight and stopped to help her, but he found his own feet growing sticky and had to give it up.

"You see, Mrs. Starry Campion, the keeper of this blossom cafe, does not cater to crawling insects, so that is why her stem roads are so sticky," he buzzed. "We bees don't have to touch that road. We just light right down in the blossom cafe. I guess Mrs. Starry Campion heard you say you didn't care to help distribute her pollen bundles, so she didn't warn you. I'm sorry; I wish I could help."

Just then something bumped into the plant. Mr. Bee lost his balance, but caught himself and sailed away as quick as he could. Lazy Ant closed her eyes, for she thought the keeper of the plant cafe was after her. But when she landed on the ground she opened her eyes, and there sat a big yellow cat eyeing a fluttering butterfly.

Lazy Ant crawled through the grass as fast as she could, and when she reached her home she jumped into a tub of water and had to soak a long time to get the horrid, sticky stuff from her head and feet. But you can believe it or not—Lazy Ant is lazy no more. She set to work the very next day and has the loveliest ant hill in the whole meadows and is raising a great big family.

"It takes work to keep one out of mischief," she always says when any one reminds her of the days when she was called Lazy Ant.—Christian Sun.

## "HELP THE ORPHANS TODAY"

(Arranged by Louise Martin, Cleveland, Tenn.)

(Tune: "Help Somebody Today")

Look all around in your kitchen today,  
Find all the wrappers you can;  
Though it be little—every one helps,  
Help the Orphans today.

### CHORUS

Help the Orphans today,  
Help finish their building we pray;  
Let sorrow be ended, the friendless befriended,  
Oh, help the Orphans today.

Go to your neighbors and tell them your plans,  
Get their wrappers today;  
Need is the portion of all orphans there,  
Help the Orphans we pray.

Orphans are waiting a glad helping hand,  
Help the Orphans today;  
God will reward you, for great is His plan,  
Help the Orphans today.



## Stuck Up

Georgette: "I wonder why these titled Englishmen who come over here put on such airs."

George: "I guess it's because we give them so many heiresses."

Rastus: "Say, Mose, was yo' ebba on de firin' line?"

Mose: "Yas, suh, Rastus! One day de boss stood us all in a line, an' I was de fust one fired."

Lawyer (handing check for \$100 to client who had been awarded \$500): "There's the balance after deducting my fee. What are you thinking of? Aren't you satisfied?"

Client: "I was just wondering who got hit by the car, you or me."—Border Cities Star.

Chinese Patient (over telephone): "Doc, what time you fixee teeth for me?"

Doctor: "Two-thirty, all right?" Chinese Patient: "Yess, tooth hurty me all light, but what time you want me to come?"

## Have the Habit

"Now, why do the ducks go in to swim?"

Said Jonathan Quiz to old Bill Stout.

"From divers motives," said Bill to him.

"And for sun-dry reasons they all come out."

## It Didn't Work

Jinkins: "Well, has your eating beef all your life done you any good?"

Hobson: "Has it? Why I feel as strong as an ox!"

Jinkins: "That's queer. I've been eating fish for about five months and I can't swim a stroke."

## Quite Likely

The family was seated at dinner, and the conversation turned to school lessons, much to the consternation of little Cynthia.

"What period in English history are you doing?" asked her father.

"Stuarts," said Cynthia.

There was a long pause as father thought out a question to put to his daughter. He was a little hazy about facts, but, at last he propounded his poser:

"What was the first thing James I did when he came to the throne?" "Sat on it, I suppose," replied Cynthia.

# EDUCATIONAL DEPARTMENT

**Sunday School Administration**

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

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

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

**FIELD WORKERS**  
Miss Zella Mai Collier, Elementary Worker.  
Miss Roxie Jacobs, Junior and Intermediate Leader.

**SUNDAY SCHOOL ATTENDANCE, AUGUST 2, 1931**

Chattanooga, First .....	911
Nashville, First .....	890
Maryville, First .....	678
Memphis, Union Avenue .....	565
Knoxville, Fifth Avenue .....	560
Chattanooga, Highland Park....	547
Memphis, LaBelle .....	529
Erwin, First .....	478
Nashville, Judson Memorial....	476
Nashville, Belmont Heights....	471
Chattanooga, Avondale .....	462
Etowah, First .....	456
Nashville, Park Avenue .....	420
Chattanooga, Rossville Tab....	417
Fountain City, Central .....	414
Chattanooga, Calvary .....	413
Memphis, Central .....	400
Chattanooga, St. Elmo .....	393
Nashville, North Edgefield....	384
Memphis, Euclid Avenue.....	346
Chattanooga, Chamberlain Ave..	344
Paris .....	339
South Knoxville .....	338
Nashville, Grandview .....	326
Memphis, Boulevard .....	319
Chattanooga, Northside .....	318
Knoxville, Lincoln Park .....	317

**SUNDAY SCHOOL NOTES**

Tennessee had two new Standard Schools for July. Why can't we have a dozen in August?

Tennessee received a total of 112 Sunday School Administration Awards for July. This brings us from the low place to fifth place among the states for the past month. Suppose we hold that place?

Some echoes from the encampment: "The things that impressed me most were the Christian fellowship and the doctrinal topics that have been discussed. They have all been helpful to me," Glenn Corbin, Cedar Hill, Tenn.

I shall never forget the many inspirations and the food for the soul received at Ovoca, but the thing that impressed me most was the family-like spirit that existed in the encampment.—Geo. G. Watson.

**SPLENDID SERIES OF TRACTS NOW READY**

We have just had samples of the new tracts gotten out by the Young People's and Adult Departments of our Sunday School Board and they deal with the definite things that should be done by every man and woman in every church. The one on finances is unusually suggestive and should be in the hands of every class in the state. If some one person will take this matter seriously and follow the suggestions given and lead the individual member to do the things suggested we will largely have solved our problem of finances in the churches. Send for sets of these tracts and get your class organized and at work along the lines that are discussed in these tracts.

**CUMBERLAND GAP ASSOCIATION**

It was our privilege to attend the Cumberland Gap Association on the second day and since the other general workers were not there, we will give a brief report. The same officers were re-elected. Rev. J. P. Whitaker was elected moderator and for the thirty-third time Rev. J. B. Carter was elected clerk of the association. It rained early that morning and the crowd was not as large as on the first day, but the house was well filled with delegates and visitors and some very fine discussions

were had. It was our pleasure to speak on B. Y. P. U. work in the morning and on Sunday School work in the afternoon. There is some opposition to our B. Y. P. U. work in that association, but in spite of all that a very fine report was read and some splendid talks made.

Two new unions have been organized during the past year and a general associational B. Y. P. U. is functioning, doing most excellent work. It was a real joy to see so many of the pastors coming to the support of the young people and their work in that great section. In the afternoon Tom Belcher made report on the Sunday School and he and Mr. England, the associational superintendent, spoke to the report. Some do not use our literature because of the Board's attitude regarding the Revised Version of the Bible, but it was thoroughly discussed and the fact brought out that the Board had readjusted its plans in order to accommodate those using the King James Version of the Bible. It is hoped that many of the churches will go back to our own Sunday School Board literature as a result of this discussion.

They have organized a convention during the past year and held one convention with twenty-seven churches represented. The association has been divided into groups and plans laid for the holding of the group meetings during the month of October this year.

The credit for a lot of this present enthusiasm over the work in Cumberland Gap is due to the untiring work of Tom Belcher, who has been representing the Educational Department in the rural work in that and Northern association. They enthusiastically voted their appreciation of Tom and his fine work among them which was a very much deserved compliment. Other phases of our denominational work were discussed and the paper represented by Brother U. T. Lingar. At least, one subscription was made, for we brought that out ourselves. Prospects for the Promotional Campaign among those churches are brighter than we had hoped, but will require a lot of educational work in advance of the canvass.

**ROBERTSON COUNTY**

The morning of the second day of the Robertson County Association was given to the discussion of Associational Work, Sunday School, B. Y. P. U. and Laymen's Work. The Executive Board reported a definite program of activities for the year and this included all three activities of the Educational Department. This was followed by reports on each of the three lines of work. These were all very gratifying reports and indicated the splendid work that has been done by the leaders in that association. The association is thoroughly organized in all three lines of work and reported their regular group and other meetings held during the year and much progress along all lines as a result. Rev. A. M. Nicholson is superintendent of the Sunday School Work; Rev. V. Floyd Starke, president of the B. Y. P. U., and V. W. Webb, director of the Laymen Work. They are all at work discovering and using the leaders over the association and now have some efficient group leaders in all the groups who take seriously their task.

The association heartily voted to put on all the program suggested which included a full month's campaign of Teaching Training in October and in November the laymen will put on a simultaneous campaign of

Deacon schools and Stewardship classes, backing up the Promotional Committee's work. In March the B. Y. P. U. will put on the Study Course week and with all the group programs the year will be filled with definite activities of education and evangelistic effort. We predict great things from this associational program. How we do wish that every association would put on such a program each year.

**UNION ASSOCIATION HAS FINE SESSION**

After spending two nights at Morristown in a Group Training School we made the trip back to Sparta in time for the last day's session of the Union Association on Saturday, August 8. Brother W. C. Creasman was speaking on the Promotional Program when we came in and when he was through we were asked to speak at the 11 o'clock hour which we did on "Co-operation and Service." The attendance was not large, but all of one mind. The work of that association is coming rapidly and with the help of Mr. De Jarnett, who has been in that section for part of the summer, they have organized the association and are putting on a real program. Time only will ever tell the good done by these fine men who have sacrificed their time and efforts to do this rural Sunday School work over our state. The report was made in the afternoon and showed much progress. They now have two more schools than they have churches, while only a few years ago they had but few schools in the entire association. It is gratifying to see work grow like that. Brother Delaney has had a part in this work also and so has Rev. W. F. Moore. We are having something else to say about this later on.

**THE STATE SUNDAY SCHOOL CONVENTION AND ENCAMPMENT**

The Sunday School Encampment and Convention closed one week ago was the best we have ever had in the state anywhere. The crowd was small, but the spirit and program the very best. The classes were all enthusiastic in their work and the special services among the best we ever attended. Mr. Preston did a magnificent job with the music. The churches nearby did most excellent work in their contributed programs. Wartrace came on Monday night with a program of music that would do credit to any city church. This, supplemented by the local talent in the camp, gave us an hour of uplift spiritual power unsurpassed. Tuesday Winchester did their part as well and brought with them a large crowd to swell our congregation. They gave us one of the best programs of all. Wednesday night the home talent gave the program and we were all surprised at the amount of talent we had among us that had never been discovered by our workers. Thursday night Shelbyville reached the peak with a large choir of splendid singers and a quartette of male voices that captured our entire crowd. Altogether the music hour was worth while. The evening lectures on doctrine proved to be one of the most helpful series we have ever put on in any meeting. Rev. O. W. Taylor on Monday night, speaking to the topic, "Doctrine of Sin;" Tuesday night Rev. J. H. Oakley brought us a great sermon on "The Doctrine of Salvation;" Wednesday night W. C. Creasman spoke impressively on "The Doctrine of the Ordinances;" Thursday night Dr. Tibbs pleased the crowd with a message on the "Doctrine of Works," while on Friday night we substituted Rev. J. B. Tallent, who brought us a great message on "The Holy Spirit and His Leadership."

Another hour that was greatly helpful and wonderfully enjoyed was the Bible hour each day by Dr. A. E. Tibbs of New Orleans. He is always good. We greatly appreciate Dr. Tibbs and he won a place in all our hearts. The vesper messages were all good and were brought by Carl McGinnis, Ralph Guinn, A. A. McClanahan, W. H. Preston. The open sessions on general work were also greatly enjoyed. Altogether it was

a great week and many have expressed themselves as having enjoyed this week more than any week in their experience. The following were elected officers of this convention:

President, Mr. Frank Wood, Knoxville; secretary, Miss Charline Wills, Memphis; song leader, D. E. Rutledge, Murfreesboro; pianist, Glenn Corbin, Cedar Hill. Of course, the presidents of the four Regional Conventions were approved as regional vice-presidents and are as follows: R. R. Andrews, Morristown, Region No. 1; L. T. Householder, Cleveland, Region No. 2; L. S. Sedberry, Gallatin, Region No. 3, and B. F. Jarrell, Humboldt, Region No. 4. This gives us one of the finest corps of workers in any state to press our program for next year. We are, therefore, looking forward to the biggest and best year of all the years in 1932.

**SUNDAY SCHOOL ORGANIZED AT ROCK CREEK**

Two weeks ago we were asked to send one to Rock Creek Church, a separate Baptist church, to organize a Sunday School. Jesse Daniel, Emmet Richards and Mrs. Hudgins went out and organized a school and we furnished the literature. It has grown now until they have more than eighty in attendance and much interest. Last Sunday we were asked to organize one at Mt. Olivet Church, another separate Baptist church, and George Mitchell of Decherd and Mr. Rutledge of our force went over, but we have not had report on same. This has all come about from the pastor of these churches attending one week of the Preachers' School in Jefferson City. He has asked that a Sunday School be organized in all of his four churches.

Our school at Tullahoma has appointed a committee to keep an eye on the field for just such work and we hope to have many such schools being taught each Sunday our Baptist literature. Other churches should follow this example and look out upon the field and see if there is not some people close by you who are not being taught. If so send someone out to some schoolhouse or some center and organize a school and teach the Bible to the people of that community. It may result in the conversion of souls and the addition to nearby churches.

**FINE GROUP MEETING IN NASHVILLE ASSOCIATION**

On Sunday afternoon, August 9, group two of the Nashville Association met at Goodlettsville for the organization of that group into a working army. Six out of the nine churches were represented and a large number of workers were present among the number three pastors and six superintendents. It was our joy to be with them and speak to the people at this meeting. We spoke on the topic, "A Present-Day Note in the Sunday School." After this and a number of other interesting numbers on the program we explained the working of the associational organization and this group heartily voted to hold another meeting on the second Sunday in October at Joelton. We will do our best to be there.

This week should prove to be the most profitable few days that I have spent this summer, for two associations were organized and plans made for reaching every church in one of them.

Last Tuesday and Wednesday Big Hatchie Association met at Zion. I can't picture the beautiful June days of Frank Wood because it was raining. In spite of the rain and getting tuck a few times, a large crowd attended. The general response was fine. The various reports were spoken to and much information was given to the messengers of the churches. The Sunday School report included the plan of associational organization and the nominations. It was approved.

I came with Dr. Stewart and his party to Fayette County for its meeting. The rains increased and the attendance was lessened. Here we went over the plan of associational work. The committee reporting on Sunday

Schools included the group plan and nominations. Here also the plan was heartily adopted. In addition to the organization the churches agreed to combine for two night schools so that every church can be reached in two weeks. We are going to study "Sunday School Officers."

Even though the attendance at the Fayette County Association was not large, one could feel a splendid spirit of co-operation and determination for carrying on the Lord's work.

A special feature of Friday afternoon was the presenting of a pageant by the Oakland Church, directed by Mrs. M. A. Younger. It was helpful as well as entertaining.

Next week I am to be out from Covington, where three rural churches are combining to study the Sunday School Manual. We should have a great week of study.—Warner Rutledge.

**GOOD WORD FROM FERN VALLEY CHURCH**

The Sunday School Training Class just completed at Fern Valley Church, Cumberland Association, wishes to thank you and the Sunday School Board for making it possible to give us this training. We found it a most pleasant and profitable week of study. Although just a beginning an interest has been created that will strive to advance and standardize the Sunday School. And through the Sunday School advance the church and God's Kingdom.

We were very much pleased with our teacher, Mr. Barnard. He is a most interesting and effective teacher, presenting the work in a simple, yet truthful way, faithful and ready to serve.

We also wish to say in this connection that when you are selecting men for further work of this kind we would be very glad to have Mr. Barnard back with us at any time in the future.—Sunday School Training Class, Fern Valley Church.

**TEACH "TO OBSERVE"**

Four times each year in our Sunday Schools we are supposed to present causes fostered by our Co-operative Program. These causes, Christian Education, Foreign Missions, Home Missions and the Orphanage, are supposed to be presented educationally. That they should be so presented, we believe, is far more important than that an offering should be taken without any special program being given.

Some weeks ago I was privileged to teach a splendid class of juniors at Madisonville that interesting book, "Trail-Makers in Other Lands." During the first story one fine youngster spoke up and said, "We ought to do something about all those people who do not know Jesus. What could we do?" Several juniors were led to express opinions as to what juniors could do—"pray," "tell of the needs," "give" and when older "go" were included in their suggestions. They finally decided that each day of their study class they would bring an offering for the cause and every day they would pray about the work. The offering was to be made by doing without ice cream, cold drinks, chewing gum and the like. Of course, some forgot, but some did not and at the close of the week there were 76 cents gathered together. Perhaps that doesn't sound like much, but when we consider all that it represents and that the juniors were the originators of the plan, and that the sacrifices were quite real to them, it means a great deal. Would that we all might respond as readily when we hear the cause presented!—Dorothy Davidson.

**WORD FROM CONCORD, KNOX COUNTY**

The Sunday School is getting along almost beyond our expectation. We had 116 Sunday before last and 114 last Sunday. All of the classes seem very enthusiastic.

Dr. Johnson made an announcement Sunday which pleased us all very much. He said he was writing to you and see if you wouldn't come

back in October and conduct another training school. (So you be sure and answer YES.) So you see we are looking forward to you coming home right soon.

**A FINE EXAMPLE**

From a letter going out to the deacons and others in Clinton Association from Brother H. L. Smith:

"I am writing you to say that Brother W. D. Hudgins will be in Clinton at First Baptist Church on August 17 and 18 to give a course on 'The Duties of Our Officers and Teachers in the Sunday School.' He will be here only two nights. This will be a fine opportunity for you and your teachers to get some good suggestions as to how you may build a better Sunday School. Will you kindly do your best to get your teachers to come to this meeting. He will be a great source of help to all of us. Now please don't destroy this letter and stay away. Make a sacrifice and bring your teachers and let us learn how we may do the will of our Heavenly Father.

"Brother Hudgins will speak each evening at 7:30. Be sure that you come and urge any of your church who can to come. Please don't fail. Come and get this information. We all need it. I shall expect you on the first night. Do not disappoint us. Bring your teachers and help to make this a great associational-wide study course."

**MR. DE JARNETT WRITES FROM STONE ASSOCIATION**

We are progressing nicely with the work here. I find Mr. Lee and Brother Edwards, Brother Evans and others interested in the work and ready to help in any way.

**BROTHER THOMAS WRITES CONCERNING WORK IN CUMBERLAND ASSOCIATION**

Just a few lines to give the report of our meeting at Little West Fork Church in Cumberland Association. Brother R. L. Hudson came to us on third Sunday night in July to help in the meeting. He spent two weeks in faithful service with our people there. He taught a Sunday School training course during the days and a B. Y. P. U. class in the evening before preaching services. Brother Hudson also did the preaching for us each night through the meeting. He is a wonderful teacher and preacher, and the Lord certainly blessed his work with us. There were thirty-three professions of faith; thirty-one of these were baptized; four came in by letter and there were about seven or eight reclaimed (reconsecrations).

As pastor of the church I want to thank you for your co-operation in these evangelistic campaigns. Your co-operation made it possible for us to have Brother Hudson's faithful service. He is true to the Word in his presentation of the gospel and his consecrated life makes his service powerful.

During the meeting Brother Hudson helped in taking a religious census and in grading our Sunday School. He has inspired a widespread interest in Sunday School work. May the Lord's blessings be on you and all of your workers in the Master's cause.

**FROM WEST TENNESSEE**

We had a fine beginning at Bethpage last night. The four classes had a good beginning. I had twenty-five in my class. We hope we have a much bigger class. I plan to take a census at Concord, Tuesday; Pleasant Hill, Wednesday; Mason Hall, Thursday; Bethpage, Friday; New Hope, Sunday. If weather is good, I think it will go over Q. K. This seems to help some of these discouraged churches as no other one thing to see their opportunities and responsibilities. Hope to take a census at Reelfoot encampment Monday or Tuesday.

I surely did enjoy the convention and encampment at Ovoca. That was fine. It was great inspiration to me. I had a very interesting class the first week.—Jesse Daniel.

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

Miss Roxie reports a fine week at South Pittsburg. She had more than one class and each of these was well attended and much interest shown.

Watch out for the printed matter concerning the Intermediate Sword Drill Contest. It will be forthcoming right away.

**DR. RIGELL WRITES CONCERNING OVOCA**

I keep hearing good reports from Ovoca. We have planned to have an Ooca program for our mid-week service tonight at 8 o'clock. Our young people are very enthusiastic about the matter and I am sure will give good accounts of their stewardship.

**SEPTEMBER B. Y. P. U. MONTH AGAIN**

Let every associational president and group leader get ready for the group meetings in September. We give below the outline of the program subject to whatever change may be necessary:

**Third Quarter**

"Expressions of Christian Living." July—Expression by "Helping Others."

August—Expression "By Winning the Lost."

September—Expression "By Training Others." Group meeting with central topic, "Others."

**PROGRAM FOR SEPTEMBER**

General Theme, "Life in Action" 2 P.M. Sunday

Group Leader Presiding

All Local Presidents on Platform

2:00—Devotions by group captain.

2:15—Echoes from the churches.

Verbal reports from every church, written reports from all local unions.

2:30—Short talks, 10 minutes each.

1. In Action, Helping Others.

2. In Action, Winning the Lost.

3. In Action, Training Others.

4. In Action, Doing Extension Work.

3:10—Special features by unions represented. Three minutes each.

3:30—Address, "Living for Others," special speaker.

3:50—Echoes from Ovoca.

4:00—Announcing next meeting. Adjournment.

**FROM CENTRAL CHURCH, JOHN-SON CITY**

Messages from Ovoca will be brought to our congregation next Wednesday evening at 8 o'clock. Those of us who did not have the privilege of attending the Young People's Assembly at Ovoca will be glad to be present and hear the inspiring messages from some of our young people. Our church is supporting our young people's organization—the young people are loyal to the church.

**LAYMEN'S NOTES**

We trust our men are giving themselves to the regular programs suggested in former issue of this paper. If all will put one the group meetings as some are doing we will soon have an army of trained men who will put on a program really worth while in our churches in Tennessee.

**ROBERTSON COUNTY BROTHERHOOD**

Mr. V. W. Webb, director of Laymen's Work in Robertson County, made a most gratifying report to the annual meeting of the association on last Thursday. He has really done some work and prospects are that the men in that association will soon be making themselves felt in all the work.

**THE PROMOTIONAL PROGRAM**

It is not ours to put on, but we are all behind Dr. Bryan and the Promotional Program and hope every brotherhood, both local and associational, will get behind this movement and aid in putting on the Every-Mem-

ber Canvass in November, not only in your church, but in the weaker churches nearby.

**SUGGESTED PROGRAM FOR THIS MONTH**

**Suggestion No. Eight**

Proper Officer Presiding

Topic, "Missions in Samaria"

1. Devotions led by S. S. Teacher.

2. Report of officers and open discussion.

3. General topic, "Home Missions."

Eight-minute talk.

(1) "The Home Mission Board."

Who? How? What?

(2) "Home Mission Evangelism."

(3) "Our Mountain Schools."

(4) "Work Among Foreigners."

(5) "What Are We Doing for the Negro?"

4. Music by "Local Chorus." Male voices.

5. Short talk by pastor.

Tracts furnished.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

**RIDGECREST**

**Rest, Relaxation, Religion**

Some people—mostly Baptist men—have the impression that Ridgecrest, with its programs, may be too strenuous for them—they say they want to rest.

Ridgecrest, the last three weeks of August, will be ideal for those who want to rest and at the same time not be bored with nothing to do.

The daily program for these closing weeks is an ideal one. Twice a day, morning at 11:00 o'clock, night at 7:30 o'clock, a good sermon. You do not have to go, but you will want to.

Good company, many interesting amusements—golf, shuffle board, tennis, etc.—and just enough of a program to keep good Baptists interested.

AUGUST 2-7

**DR. R. G. LEE**  
Memphis

AUGUST 9-15

**DR. LOUIE D. NEWTON**  
Atlanta

AUGUST 16-23

**DR. GEO. W. TRUETT**  
Dallas

From August 25th to 29th, Southern Baptist teachers in schools, colleges and seminaries will meet. It will be a period of good company, interesting discussions and rest. Write

**R. F. STAPLES**

Ridgecrest, North Carolina

**TO THE PASTOR**

Come yourself and tell your men about Ridgecrest and its attractions and benefits.

Make Money for Your Church or Yourself

**WOMAN'S MISSIONARY UNION**

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

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

**WHAT CHRIST IS TO MEN**

To the artist He is the One altogether lovely.  
 To the architect He is the Chief Corner Stone.  
 To the astronomer He is the Sun of Righteousness.  
 To the baker He is the Living Bread.  
 To the banker He is the Hidden Treasure.  
 To the biologist He is the Life.  
 To the carpenter He is of like trade.  
 To the builder He is the Sure Foundation.  
 To the doctor He is the Great Physician.  
 To the educator He is the Great Teacher.  
 To the engineer He is the new and living Way.  
 To the farmer He is the sower and the Lord of the harvest.  
 To the florist He is the Rose of Sharon and the Lily of the Valley.  
 To the geologist He is the Rock of Ages.  
 To the horticulturist He is the True Vine.  
 To the judge He is the righteous Judge, the judge of all men.  
 To the juror He is the faithful and true witness.  
 To the jeweler He is the Pearl of Great Price.  
 To the lawyer He is as the Counselor, the Law-Giver, the Advocate.  
 To the newspaper man He is the Good Tidings of great joy.  
 To the oculist He is the Light of the Eyes.  
 To the philanthropist He is the Un-speakable Gift.  
 To the philosopher He is the wisdom of God.  
 To the preacher He is the Word of God.  
 To the sculptor He is the Living Stone.  
 To the servant He is the good Master.  
 To the statesman He is the desire of all nations.  
 To the student He is the Incarnate Truth.  
 To the theologian He is the Author and Finisher of our faith.  
 To the toiler He is the giver of rest.  
 To the sinner He is the Lamb of God that taketh away the sin of the world.  
 To the Christian He is the Son of the Living God, the Saviour, the Redeemer and Lord.—Ex.

**PROGRAM FOR SEPTEMBER-OCTOBER, 1931, W. M. U. QUARTERLY MEETING**

Subject: "The Why of It All."  
 Song: "Love Lifted Me."  
 Devotional: "The Why of Missions."  
 "Only Way of Salvation" (Isa. 45: 21-24).  
 "The Command of Christ" (Matt. 28:18-20).  
 "Our Love" (2 Cor. 5:14; John 14-15).  
 Prayer: Remembering the one on the prayer calendar.  
 Song: "More Love to Thee."  
 "Why Southern Baptists Should Have an Every Member Canvass November 29-December 6."  
 Prayer for Dr. Brown and Dr. Bryan and co-workers.  
 "Our Task in This Association" by the associational chairman for the every-member canvass.  
 Prayer for the associational workers.  
 Song: "Jesus Calls Us."  
 "Why Should a Christian Tithe?"  
 "Why I Am a Missionary Baptist."  
 Announcement of Divisional Mission Study Institutes: West, Martin, October 1; Middle Tennessee, Fayetteville, October 13; East Tennessee, October 6 and 7 at Highland Park, Chattanooga.  
 Offering for associational expenses.

**Lunch**

Song: "The Kingdom Is Coming."  
 Devotional: "Seizing the Opportunities" (Eph. 5:15-17; Gal. 6:10).  
 Business.  
 Election of nominating committee.  
 Why stress enlisting the young people in this campaign.  
 Other Whys—Open discussion on tithing, every-member canvass or enlistment. (Have some one appointed to lead this discussion.)

**GIFTS FOR MILDRED JEFFERS**

The following amounts have been received from May 1, 1931 to August 5, 1931, for our scholarship fund at Tennessee College. Miss Mildred Jeffers is the beneficiary. She is from our Baptist Orphanage and will this year be a senior in Tennessee College:

Raleigh, Shelby County .....	\$ 1.00
Hiawasse Association .....	7.03
New Salem Association .....	5.58
Lawrence County Association .....	4.08
Knox County Association .....	15.00
Chilhowee Association .....	5.00
Beulah Association .....	4.95
Bledsoe Association .....	8.00
Big Hatchie Association .....	5.00
Nolachucky Association .....	5.00
Stone Association .....	2.00
Cumberland Gap Association .....	1.08
Gibson Association .....	10.00
Beech River Association .....	2.50
Holston Association .....	10.00
McMinn County Association .....	5.00
Nashville Association .....	15.00
Holston Valley Association .....	2.00
Clinton Association .....	2.00
Ocoee Association .....	10.00
Shelby Association .....	10.00
Robertson County Association .....	10.00
<b>Total .....</b>	<b>\$140.22</b>

All W. M. U.  
 If any W. M. U. Associational treasurer has funds on hand for this scholarship, please forward promptly to Miss Mary Northington, treasurer, 161 Eighth avenue, north, Nashville, Tenn.

**COUPONS FOR THE ORPHANAGE**

During these trying days we are all trying to economize, but there is one necessity which we cannot live without and that is soap. Surely it is not a luxury to use Octagon when we get only value received from the soap—but even the wrapper is worth something to our Baptist pet in Tennessee, our Orphanage. We have not treated our child well lately. We are so poor (?) but we can send Dr. W. J. Stewart, Baptist Orphanage, Nashville, our Octagon coupons. For every two you send from the laundry soap he collects one cent. One of the toilet soap coupons brings one cent. Be loyal. Use Octagon and send the coupons to the Orphanage.

**ROMANCE OF MISSIONS IN TENNESSEE**

The latest mission study book is the "Romance of Missions in Tennessee." We hope you will read it, study it, enjoy it and profit by the information you will receive.  
 It is to be used as the basis of our program for the State Mission Season of Prayer.  
 "The Romance" is introduced by Dr. Freeman. Miss Northington tells of the pioneer days of our State Missions work. Dr. Bryan emphasizes the urge of State Missions. Mrs. W. G. Golden, who for many years was editor of our W. M. U. page in the Baptist and Reflector, relates in a charming way how the women were a helpmeet to the brethren and their struggles through the years. Mr. Hudgins gives us a review of the missionary work of his department.  
 The price is ten cents. Order from W. M. U., 161 Eighth avenue, north,

Nashville. One free copy will be mailed to each W. M. S. president.

**W. M. U. FIELD WORK**

Our field work for the month of June began and ended in Tennessee Valley Association with three weeks in Polk County sandwiched in between. This made an excellent filling and we had a delightful time during all of the month of June.

June 1—We were in Dayton. We had gone to Tennessee Valley for the Fifth Sunday meeting at Spring City May 30. In the afternoon we met with the W. M. S. and talked to them on our W. M. U. watchword. As a result of this meeting the ladies planned to have a School of Missions in their church beginning June 23. The Y. W. A.'s were reorganized in the evening. Mrs. C. A. Howell, the pastor's wife, was elected counselor.

June 2 and 3 were spent in Knoxville at the East Tennessee Superintendents' Conference. It was an inspiration to meet with these leaders and face with them the problems and joys of their organizations. We helped in the Young People's Conference and led a discussion on Mission Study.

June 4—We were in Hiawasse Association at the W. M. U. quarterly meeting which was held with the Ten Mile Church. Mrs. O. C. Ewing is the superintendent of this association. The association was completely organized at this meeting. The afternoon session was in charge of the young people and we spoke on "Youth's Gift." Miss Northington was with us and gave a splendid talk at the morning service.

We were able to get a bus to Chattanooga that afternoon and were in Chattanooga for the quarterly meeting of the Ocoee Y. W. A. that night.

June 6—We had the privilege of attending the Regional B. Y. P. U. Convention at Athens. This was one of the best conventions we have had. In all of the talks the young people expressed a desire and a yearning for a closer walk with the Master.

June 7-13—A trip over the scenic Kimsev highway on the sixth placed us in Ducktown at Mine City Church for the Sunday services. The Mine City Church is one of the most alert churches in this association. Their church burned last winter and they are meeting in the Y. M. C. A. building and carrying on their work in a splendid way. They expect to be in their church the first Sunday in August. We had the privilege of teaching the Woman's Bible Class and of making a talk to the young people at the evening service. Mine City has a fully graded W. M. U. We met each of these organizations in a Mission Study Class for five days. Since they did not have a building, the counselors offered their homes and the classes were held in their living rooms. The total enrollment was 86 with an average attendance of 70. We had 69 awards. A Business Woman's Circle was also organized.

June 14—We were at Postelle for the Sunday School hour. A class of intermediates was taught and a missionary talk given at the evening service. Classes for the W. M. S. and Sunbeams were held each day and in the evening a large group came for a talk on missions. A Sunbeam Band was organized with Mrs. Armada Davis as leader.

June 17—We were at Mine City again, an engagement at Coletown had been canceled and we felt that the time must be utilized. Miss Elizabeth Taylor, the efficient superintendent of this association, went with us to visit the ladies in the Turtle-town community. Enough interest was created for an organization meeting on the eighteenth. Ladies from the Mine City Church went with us and gave testimonies on the value of the W. M. U. to them individually and to their church.

The Mine City Business Woman's Circle came together for an all day of method study on Friday the nineteenth at the home of Miss Katherine Reece. We had a profitable day together and now since they know the why and the how of W. M. U. we feel that they will go forward in a fine way.

June 20-26—We were at Benton, the pastor, Rev. N. W. Ellis, was away at preachers' school and we had both the morning and the evening services. Benton has the graded W. M. U. and we taught the G. A., R. A. and Y. W. A. each day. On Thursday the W. M. S. came for an all-day class in methods study, using Miss Bucy's book, "Why and How of W. M. U."

June 27—The quarterly meeting of the Polk County W. M. U. met at Antioch for the Young People's Rally. The program was led by Miss Amy Clemmer, the Young People's leader of Polk County. The program was splendid and it did our hearts good to hear these young people lead out in the Master's work. We spoke on "Youth's Gift."

June 28—We went to Dayton for the School of Missions. The newly organized Y. W. A. presented the missionary play, "Two Masters," at the evening service, following this the pastor, Rev. C. A. Howell, brought a stirring message on "Missions." Each morning the counselors of the junior organizations met at the pastor's home for a study of methods. Miss Mather's book, "Telling You How," was used as a basis for these discussions. The evening classes at the School of Missions were taught by Rev. Howell, Mrs. Howell, Miss Sara Ewing and the writer. While we were in Dayton we organized the Sunbeam Band and the G. A., and plans are being made to organize an R. A.

Paul's missionary method was to go to the centers and strengthen the churches there and leave these churches to extend the gospel to the community and the nearby districts. When the churches in the smaller towns are strengthened and fully graded, we think they will be a great help in organizing the W. M. U.'s in the rural churches.

We have been heartily received into the homes and churches and we want to thank you for your gracious hospitality.—Lorene Tilford.

**ANOTHER WORD FROM OUR MARGARET FUND TRUSTEE**

By Laura D. Powers

Since my last letter on our W. M. U. page, the mails have brought me fourteen new names to be written in our Margaret Memorial Book, and I am so happy to have them printed so all may read them. The Harris Circle of First Church, Knoxville, honored Miss Margaret Buchanan; W. M. S. of Judson, Nashville, Margaret F. Croombs; W. M. S. of Springfield honors Margaret Ann Bell; Sunbeam Band of Powell Station, Margaret Keith; W. M. S. of Paris, Mary Havey Morris; Mrs. Dan Majors, Margaret Read Barbée; Bellevue Church, Memphis, sends five names, Margaret B. Thornton, Mrs. Margaret Lindsay, Mrs. C. H. Williams, Marguerite Bernard and Margaret E. Miller; Oliver Springs W. M. S. honors Mrs. Margaret Heacher; Mrs. E. P. Sitton and little son sent \$2.00 for the fund, but have not yet sent me a "Margaret" to be honored by the gift.

I was so happy to receive \$7.00 from Mrs. Virgil Adams of Lenoir City which was donated by Y. W. A. girls who attended the East Tennessee houseparty at Carson-Newman College, Jefferson City, in July. This gift honors Margaret Fowler of Argentina.

So the good work goes on! I know of many others who are interested and I hope they will send the money to me just as fast as it is collected.

I have sent to Mrs. Burney 58 names to be listed in our Book of Remembrance. You know we want 500, so we must work fast and hard from now on!

**A TENNESSEAN IN JAPAN**

There was growth in many phases of the work in spite of the necessary retrenchment. One new phase of work was the organization of volunteer Bible classes for each class in school. These were held after school, Misses Baker and Watkins teaching most of them. This filled their days pretty full, but the results seemed to justify the effort. Quite a number

were baptized. The boys who were graduating expressed great hopes for the work of the Bible classes and urged the younger boys to attend.

We have recently had several good evangelistic meetings. Mr. Iwahashi, the Milton of Japan, touched the hearts of many of our boys. Tomorrow we are having Mr. Masuzaki, the specialist on village work. A number of our boys are now considering the choice of their life work. I hope that he gives them the vision of the joy of sacrificial service.

We did not get the longed-for teachers' license for the graduates of our college, but we had ten boys take the Kyushu University examinations and TEN passed. You can imagine our joy. Four of our Seinan boys finished Kyushu University this year and came to us as teachers.

I wish that you could visit my kindergartens. Don't fail to notice the "gartens" for there are two now. I'll tell you about the new one later, but the report of the old one is almost as exciting. In spite of hard times, we have seventy pupils and had to put in a new teacher. We have outgrown everything but the yard. It is a joy. We have the best location of any kindergarten in the city. The white ants are working on our foundations, and the storm of last summer took its toll from the roof and windows, but still we grow. We are beginning to plan for our twentieth anniversary. I wish we could have 20,000 to equip it for its larger work. This little old building has served long and well. Our club for the mothers is doing well. If we could have a new building, this work could be self-supporting from its twentieth birthday.

About the new kindergarten. The actual distance from the old is only three blocks, but since it is in a different social strata it is MILES away. A small village of fishermen and outcasts. There are eighty houses, a group of neglected people. They are a challenge to Southern Baptists since they lie just between our two compounds, about three blocks from each. Some years ago one of our missionaries in going from the kindergarten to the school passed through this village daily. She began to notice sly stones flying her way, and one day openly the children began to stone her. The fact that the grown people stood by and laughed hurt worse than the stones. She wondered what she had done, and how she could show her desire to be friendly. The next morning before leaving her home she cut an armful of pink rambles. To the first child she saw as she drew near the village she said: "May I give you a flower?" Soon the news spread and all came saying: "Me too, me too." After that there were no more stones, but again and again she carried roses, and soon opened a Sunday School for them in her home. Because of shortage and change of workers the Sunday School was stopped, but started again and again by other missionaries and seminary students.

Last June Miss Watkins persuaded her Bible class of young men from the downtown church to open again a Sunday School. The village let them have a big empty room called the public hall. This work proved so interesting that from October the Y. W. A. from the same church started a club for girls on Monday night. These two organizations had a very nice Christmas program which touched nearly every house in the village. The workers were greatly moved by the appreciation expressed by the people of the village. This took the form of tea served after the Christmas program. The hour was late and everyone was tired after a full day for the tree, the organ, the victrola, the decorations, the curtain to shut out the wind where the plaster was missing, all had been brought in for the occasion and must be returned. The first impulse was: "I can't eat here." However, all knew that our influence in the village depended on accepting this hospitality and not even the most fastidious seemed to hesitate.

During these months the neglected little children were ever on our minds.

Early in January we asked the pastor to go with us for a formal call on the head of the village. We asked if we might be allowed to use the public hall for a free kindergarten. Some New York friends of Miss Watkins had sent a check that would make it possible for six months if we could find a kindergarten teacher who would tackle such a job at \$15 a month. We found her, a graduate of our Seinan Jo Gakuin at Kokura, who had this year finished her kindergarten training. After some days we were told that we might use the house, but we must wait for repairs which they hoped to make. We were told to expect twenty or thirty children, but opened on April 14 with forty-three children properly registered. Each child pays a fee of 25 sen per month. I notice many children on the street yet. As soon as we get this first group a bit tamed we shall try to draw in the others.

From the first we had one volunteer worker from the Y. W. A. and by the end of the second day we knew that we needed several more. Four Y. W. A. girls and a W. M. S. member are giving their mornings to these children. Our one trained teacher is the guiding hand and truly hers in a heavy load. The others know nothing of methods, but are doing it all in love. Indeed I am proud of this volunteer band.

The public hall is covered with old straw mats. The dust is terrible. Two teachers have already been sick. I have given the order for a floor to be put down. We can't stop now. We need your prayers. All during these years missionaries and students have had Sunday Schools and evangelistic meetings intermittently in this village, but nothing short of daily attacks can ever break down the wall of suspicion, fear, distrust, bravado and all the other unhappy features that make up the complex of an out-cast group.

Of course we plan to get all the help we can from the Japanese. We have a request in for the use of a vacant lot for a playground. After beautifying this we hope to have supervised play for kindergarten and Sunday School children. The Sunday School teachers are the college boys of our own school. They are having some rare experiences and growing in faith. We are especially pleased by the work being done by the Y. W. A. of the Sunoko Maehi Church here in Fukuoka.

They have a monthly devotional meeting every third Sunday at the church. They have a business women's circle every Tuesday evening with sewing and cooking followed by regular systematic Bible study. They introduce their non-Christian friends to the Y. W. A. and the church through this meeting. They have a Saturday afternoon circle called the "Happy Club" for girls of leisure who are getting ready to be married. They have a Monday night mission club for the girls of the village. More than half of them are teaching in some Sunday School. Four of them are volunteer workers in the village kindergarten. Two of them serve the church as organist.

W. M. U.—Our Japanese W. M. U. is quite well organized, thanks to Mrs. Dozier. They have an annual meeting. It comes to the school church this fall. They help to support Miss Schell's work at Tobata. They have a scholarship fund to help needy pupils in both Seinan Gakuin and Seinan Jo Gakuin. The W. M. U. president is a very able woman, Mrs. Mizumachi. They have a "win-one" movement. They have "a penny a day" offering. They publish a small quarterly. They are studying Torrey's "How to Bring Men to Christ."

Under the efficient leadership of Miss Schell and Mrs. Kikasa the Y. W. A. work is growing. The summer camp comes to Fukuoka this year. The Fukuoka girls are thrilled.

We need your prayers.—Maggie Lee Bouldin.

**WANTED—A WORKER**  
God never goes to the lazy or to the idle when He needs men for His service. When God wants a worker, He calls for a worker. He goes to

to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

MOSES was busy with his flocks at Horeb.

GIDEON was busy threshing wheat by the press.

SAUL was busy searching for his father's lost beasts.

DAVID was busy ploughing with twelve yoke of oxen.

AMOS was busy following the flock.

NEHEMIAH was busy bearing the king's wine cup.

PETER and ANDREW were busy casting a net into the sea.

JAMES and JOHN were busy mending their nets.

MATTHEW was busy collecting customs.

SAUL was busy persecuting the friends of Jesus.

WILLIAM CAREY was busy mending and making shoes.—Unknown.

**WHERE "YOU GET YOUR PAY"**

Miss Kaminski, a Christian worker, was visiting in a "New American" home, teaching English to the woman from the Bible, and reading its stories. The husband sat near by and listened. Then he went quietly out and came back with a bottle of milk, which he offered to her. She said, "No, I do not want any milk; keep it for the children." He said then, "Me poor man, I give you five cents for car fare." She replied: "I don't want anything. I am very, very glad to come." He looked at her quite a while, evidently thinking, and then said, "I know, I know, you get your pay—upstairs—" and he pointed upward.—Missions.



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# AMONG THE BRETHREN

By FLEETWOOD BALL  
A. A. Roebuck has been elected president of Clark College, Newton, Miss., and has accepted.

R. S. Gavin has resigned as pastor of Highland Church, Meridian, Miss., but has not indicated his plans.

C. R. Barrick, president of Montezuma College, has accepted the care of the First Church, Clayton, N. M.

L. G. Broughton of Atlanta, Ga., is supplying the pulpit of the First Church, New York, during August.

The church at Chandler, Okla., has lost by resignation its pastor, W. L. Goodspeed, who has moved to Berkeley, Cal.

Calvin Smith of Macon, Ga., has been called as pastor of Tabernacle Church, Vidalia, Ga., and has accepted.

R. L. Robinson has resigned as pastor of the First Church, Union Point, Ga., after serving more than fifteen years.

Thirteen additions resulted from the revival lately held by D. A. Ellis of Memphis in Dresden, T. N. Hale, pastor.

Arden P. Blaylock of the First Church, Cleburne, Texas, has been called to the care of the First Church, Little Rock, Ark.

F. D. King of the First Church, Newnan, Ga., preached last Sunday in Temple Church, Memphis, where he has held several great revivals.

During the week of July 26 G. G. Joyner of Parsons did the preaching in a revival at Bible Hill Church, baptizing 13 at the close of the meeting.

S. P. Andrews of Mathison, Miss., was lately assisted in a revival at Houlika, Miss., by H. L. Martin of Jackson, Miss., resulting in five additions.

Pulaski Heights Church, Little Rock, Ark., has called as pastor E. P. J. Garrott of the First Church, Conway, Ark., to succeed the late Geo. L. Hale.

A. M. Overton of Baldwin, Miss., lately did the preaching in a revival at Camp Creek Church near that place resulting in 29 additions, 26 by baptism.

W. P. Reeves of Jackson supplied the pulpit of Merton Avenue Church, Memphis, last Sunday in the absence of the pastor, S. P. Poag, who is on a vacation.

Tabernacle Church, Chattanooga, has granted its pastor, W. F. Hinesley, a month's leave of absence and he is filling engagements in Alabama and Georgia.

The revival in Chapel Hill Church near Lexington, in which E. J. Newsum of Illmo, Mo., did the preaching resulted in five additions by baptism despite the incessant rains.

S. A. Murphy has been elected pastor of Valence Street Church, New Orleans, La., to succeed John R. Bryant, who resigned to accept a call to a church in Kansas City, Mo.

Since E. J. Hill became pastor of National Avenue Church, Memphis, a \$7,000 church building has been erected and in a recent revival a goodly number added by letter and baptism.

O. M. Shultz of Princeton, Ky., has resigned that pastorate to become teacher of Bible in the Baptist Institute at Hazard, Ky. He is moderator of the General Association of Kentucky.

Ryland Knight and wife of the Second Church, Atlanta, Ga., beloved in Tennessee, are spending their vaca-

tion in Ohio and Canada. He preached Sunday at the First Church, Dayton, Ohio.

O. F. Huckaba of North Edgefield Church, Nashville, is doing the preaching in a revival in Prospect Church, Hollow Rock, C. C. Sledd, pastor. The music is being led by C. N. McMackins.

With T. W. Talkington, the pastor, doing the preaching and Otis Thompson of New York leading the music the church at Crystal Springs, Miss., lately closed a revival resulting in 64 additions, 45 by baptism.

J. Floyd Rogers of Bridgeport, Texas, while on a vacation visit to his father, R. L. Rogers, of Lexington, is holding his third annual revival at Hepzibah Church near that place and will also hold a meeting near Ripley.

The Shelby County B. Y. P. U. revival planned to be held by Woodrow Fuller in Calvary Church, Memphis, August 23, has been postponed until September 2 to 16 on account of an attack of appendicitis Brother Fuller has suffered.

Members of the Woman's Missionary Society of Prospect Church, Hollow Rock, gathered at the home of their pastor, C. C. Sledd, recently and canned 47 quarts of fruit. Mrs. Sledd has been confined in a hospital for the past month.

M. P. Hunt of Louisville, Ky., while visiting his daughter in Texas will supply the pulpits of the Gaston Avenue Church, Dallas, Marshall Craig, pastor; the First Church, Dallas, Geo. W. Truett, pastor, and the First Church, Oklahoma City, Okla., T. L. Holcomb, pastor.

J. J. Hurt of the First Church, Jackson, has been appointed chairman of a committee of five to canvass the field and suggest a president for Union University. D. A. Ellis, chairman of the Board, will announce the other members of the committee on his return from a vacation trip to Colorado.

## BY THE EDITOR

There are sixty-two boys enrolled in the Ridgecrest Boys' Camp under the direction of the Sunday School Board.

W. F. Powell, pastor of First Church, Nashville, is doing the preaching in the parish-wide meeting at Mansfield, La.

Pastor Josiah Crudup of Belzoni, Miss., was a visitor in Nashville this week and attended the Baptist Pastors' Conference on Monday.

Secretary F. F. Brown of the Promotional Committee preached for First Church, Nashville, Sunday evening and was a visitor at the office Monday.

Laneview Church, near Trenton, R. K. Bennett, pastor, began a revival recently with H. J. Huey, pastor of First Church, Milan, doing the preaching.

Arlington Church, Knoxville, began their meeting August 2 with Pastor George Simmons doing the preaching and A. G. Frost of Chattanooga leading the singing.

President John R. Sampey of the Southern Seminary preached Sunday for Druid Hills Church of Atlanta. Pastor Louie D. Newton was preaching for the Ridgecrest Assembly.

Secretary L. E. Barton of Alabama has just closed a splendid meeting with Pastor Everett of Forrest Home Church of Butler Association in his state. There were 21 additions, 19 by baptism.

Paul R. Hodge, pastor of First Church, South Pittsburg, began a meeting August 10 with the Lebanon Church. During Brother Hodge's absence his pulpit will be filled by John P. Crisp of Magnolia, Ark.

As a result of the recent meeting at the Elim Church, Lauderdale County, Homer G. Lindsay preaching, there were 31 professions of faith, 26 being baptized in the baptistry of the Covington Church on August 2.

The revival at Dyer Church which began July 19 closed Friday night. The Rev. H. J. Huey of Milan did the preaching and Pastor W. M. Pratt reports that more than twenty additions have been made to the church.

The Baptist Church at Alexandria has lost one of its best friends in the home-going of R. W. Mason, M.D., who died July 27 at the age of 77. For fifty-four years he practiced medicine in the community and worked for the betterment of the people.

Last Sunday marked the beginning of the revival meeting at Union Hill Church with Floyd Huckaba, pastor of the Goodlettsville Church, preaching and James Oakley of Lockeland Church, Nashville, leading the singing.

George H. Crutcher, a Tennessean by birth, has been secured to write or furnish copy for The Florida Baptist Witness, the copy to be similar to that of our Among the Brethren page which Brother Fleetwood Ball has made famous throughout the South.

Beginning Sunday morning Friendship Church, of which C. B. Williams of Jackson is pastor, began a revival with R. E. Guy, pastor of the West Jackson Church, doing the preaching and L. G. Guy, president of Jackson Business College, leading the singing.

Wiley Roy Deal, pastor of the First Church, Maryville, will supply the pulpit of the West Washington Church, Washington, D. C., August 16, 23 and 30. His subjects will be: "The Question of the Master," "The Quest for the Master" and "The Quest of the Master."

Thirteen girls from First Church, Cleveland, attended the G. A. House-party at Carson-Newman College. Of the fourteen queens at the party, nine of them came from Cleveland. Geneva Ratcliffe won the first prize in the missionary contest. These are fine girls from a fine church.

J. T. Henderson of the Brotherhood will be in Nashville August 21 as speaker-guest of the Tabernacle Church. The special service will be held in the evening and the men of Nashville Association are urged to attend and hear him. Clifton F. Bridges is pastor.

O. E. Bryan, Jr., recent graduate of Carson-Newman College, supplied for Third Church, Nashville, last Sunday. For the next few months during the Every-Member Canvass campaign, he will fill the pulpit of First Church, Shelbyville, whose pastor, W. C. Creasman, is campaign director for Middle Tennessee.

On the ninth of August Evangelist John W. Ham and Singer E. Powell Lee closed a fine revival at Forest Hills, Ga. This is the home of E. Powell Lee, and his father has been a member of the church for forty-seven years. Great crowds attended the meeting and a large number were added to the church.

Evangelist Wade House writes that the meeting in Bowling Green, Ky., is going in a fine way with the large tent packed and deep interest manifested every day. G. B. Vick of Louisville is leading the singing. They go from Bowling Green to Louisville, Ky., about September 1.

R. K. Bennett of Kenton is in a meeting at Atwood this week, leading the singing, with Pastor T. A. Boyd doing the preaching. On the twenty-fifth of the month he goes to Martin, where he will aid Pastor W.

M. Wood and First Church. Brother Bennett is available for evangelistic work or for pastoral work.

Carter H. Jones of First Church, Murfreesboro, for many years pastor of the Second Church, Atlanta, has supplied that pulpit for the past two Sundays in the absence of the pastor, Ryland Knight, who was at one time with the Immanuel Church of Nashville. Dr. Knight and Mrs. Knight are visiting in Ohio and Canada during their vacation.

Some of the brethren are good enough to respond to our request for information relative to the time for publication of the Sunday School lesson expositions. All who have written us ask that we continue to give them as at present. We would like to hear from a large number of others. Do you wish the lesson published a week earlier, or to be published as at present, the week before the Sunday when it is to be used?

The editor was in Atlanta over the past week-end. He went Friday night for a conference Saturday with our advertising agency and Mr. Walter Ward of the North German Lloyd Steamship lines relative to the movement of Southern Baptists to the Baptist World Alliance. On Sunday he fulfilled an engagement as supply for the Baptist Tabernacle made with their pastor, Dr. Maguire, prior to his untimely death.

Thompson's Creek Church, Carroll County, will celebrate its centennial anniversary on the sixteenth. Pastor T. R. Perry will have as special speakers John R. Clark of Martin and others. Mrs. Noah Garrett, mother of Finis J. Garrett, and one of the oldest members, will attend the services. Congressman Garrett attended the semi-centennial fifty years ago when a very small lad and they hope he can be present at the centennial.

Arch C. Cree, pastor of the First Church, Salisbury, N. C., is spending his vacation in a motor tour of the British Isles. Dr. Cree is the Southern president of the British-American fraternal and will be in conference with the British Baptist leaders and speak at several meetings. During August he will preach at the First Church of Harrogate, Yorks, England, and at the Adelaide Place Baptist Church, Glasgow, Scotland. These are two of the outstanding churches of Great Britain.

## THAT FRONT PAGE PICTURE

Did you guess how it happened? The picture was taken at a baptizing held by Brother Tillery of Crossville. His camera had a pin hole in the bellows. He set the camera, had the bellows well covered by the black cloth, but when Mrs. Tillery went to press the bulb for the exposure, she moved the cloth back far enough for a tiny ray of light to slip through and register itself upon the negative. In other days, perhaps now, religious imposters would have used such a picture to lead the ignorant to believe they had supernatural recognition from God. We present the picture to show how an accident resulted in a glorious picture of one of the most beautiful pieces of symbolism the world had ever had—the symbolic burial of a dead sinner and resurrection of one who has been made alive in Christ.

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# PASTORS' CONFERENCES

## KNOXVILLE PASTORS

South Knoxville, J. K. Haynes. How We Receive the Holy Spirit; Essentials in Personal Service. SS 338, BYPU 70, by letter 1.

First, Oneida, T. H. Roark. Facing Our Task; Two Men in the Temple.

Rocky Hill, T. S. Knisley, Supply. The Larger Stewardship; Security in Christ's Blood. SS 108.

Lenoir City, First, H. J. Beasley. The Name Christian; The Power of the Gospel. SS 240, BYPU 60.

Beech Grove, A. B. Johnson. Brother Overton preached. Modern Dangers of Soul. SS 63, BYPU 48, PM 38.

First, Clinton, H. L. Smith. Prevailing Prayer; The Way Into the Kingdom. SS 196, BYPU 72.

Arlington, Geo. E. Simmons. God's If; Mocking the Christ. SS 186, by letter 1.

Beaumont Avenue, D. A. Webb. Some Elements in Prayer; Jesus Cleansing the Temple. SS 108.

Central, Bearden, T. Wesley Hill. The Lord's Supper; God's World Plan. SS 187, PH 90.

Euclid Avenue, W. A. Carroll. Consecration; Laboring for Others. SS 346.

Central, Fountain City, Leland Smith. Why Everybody Should Be Christian; Why Belong to the Church. SS 414, BYPU 61, for baptism 6, baptized 11.

Lonsdale, H. L. Thornton. Drinking the Cup; Lord, I Will Follow Thee, But— SS 226, BYPU 25.

Lincoln Park, H. F. Templeton. Roll Call of Members; Importance of Self-Knowledge. SS 317, BYPU 63.

## CHATTANOOGA PASTORS

Concord, W. C. Tallant. The Spirit Said; The Doctrine of Divine Providence.

Ooltewah, R. R. Denny. His Appeal to Christian Living; Jehovah's Call to Repentance.

Alton Park, T. J. Smith. My Beloved Went Down in His Garden; What Is Man? SS 177, by letter 1.

Calvary, W. T. McMahon. Ye Must Be Born Again, by Brother Ricks. SS 413.

McDonald, C. L. Clouts. The Tears of Jesus.

Chamberlain Avenue, A. A. McClanahan, Jr. God's Directions for a Revival; Follow Me. SS 344, BYPU 111.

Rossville Tabernacle, Geo. W. McClure. I Will Be With Thee; Jesus Sitting on the Well. SS 407, by letter 5, for baptism 1, baptized 1.

Avondale, G. T. King, supply. The Keeping Power of God; Consecration. SS 462, BYPU 68.

Oak Grove, Nolan Roberts. Revive Thy Work in the Midst of the Years; The Peril of Drifting. SS 220, BYPU 40.

Highland Park, C. F. Clark. A Call to Heroism; Passing Chariots. SS 547, BYPU 84, by letter 1.

Redbank, W. M. Griffitt. The Inheritance Which Enriches the Needy; The Downward Nature of Sin. SS 290, BYPU 67.

Northside, R. W. Selman. Care, Its Causes, Its Cure. SS 318.

Eastdale, J. D. Bethune. The Fruits of the Spirit; One Thing Thou Lackest. SS 200, BYPU 43, by letter 6, for baptism 9, baptized 7.

Oakwood, J. A. Maples. The Revival We Need; Total Depravity. SS 117, BYPU 50.

St. Elmo, L. A. Clark. The Presence of God; The Judgment Day. SS 393, BYPU 89.

Central, A. T. Allen. A Worthy Pastor; A Painted Fireplace and a Painted Fire.

Lakeview, First, K. C. Baker. Christ's Ministers; What Is Your Life? SS 126, BYPU 38.

First, J. H. Hughes. Our Father Knows; For God so Loved the World, by Dr. J. E. Dillard. SS 91.

## MEMPHIS PASTORS

Longview Heights, W. V. Walker. For God, Who Commanded the Light to Shine Out of Darkness, Hath Shined in Our Hearts (Cor. 4:6); God Is a Spirit; and They That Worship Him Must Worship Him in Spirit and in Truth (St. John 4:24).

Whitehaven, W. R. Poindexter. Sowing and Reaping; Be Sure Your Sins Will Find You Out. SS 85, BYPU 37.

Capleville, J. R. Burk. Will Ye Also Go Away? To Whom Shall We Go? SS 67, BYPU 74.

Boulevard, J. A. Wright. Fellowship With Christ; Seek the Lord While He May Be Found. SS 319, BYPU 60.

Eastern Heights, M. A. Younger. The First Church; God's Call—Man's Reply. SS 133, BYPU 35, PM 35, by letter 7.

Central Avenue, E. A. Autry. Home; The Eagle. SS 211, BYPU 94, baptized 18.

LaBelle, E. P. Baker. Why We Observe the Lord's Supper; The New Birth. SS 529, BYPU 218, additions 5, baptized 4.

## NASHVILLE PASTORS

Edgesfield, W. Henderson Barton. A Vacation Hint; The Old-Time Religion by J. C. Miles, supply. SS 384.

Park Avenue, E. Floyd Olive. Adventures of Faith; The Supreme Importance of the Word. SS 420.

Eastland, J. Carl McCoy. The Price of Discipleship; On the Fence. SS 479, BYPU 151, baptized 2.

Radnor, Douglas Hudgins. O. P. Brakefield preached; The Unchanging Christ. SS 136, BYPU 40, profession 3, for baptism 3, baptized 3.

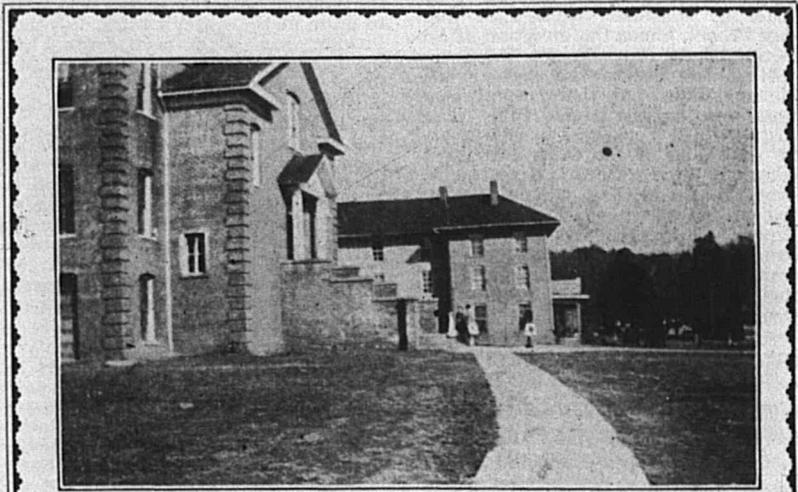
Calvary, W. H. Vaughan. Glorifying in the Cross of Jesus; Sowing and Reaping. SS 170, BYPU 30.

Judson Memorial, H. B. Cross. In the Upper Room; What Christ Could Not Do. SS 476, baptized 1, by letter 1.

Tabernacle, Clifton F. Bridges. Thy Will Be Done; Show Us the Father. SS 78, BYPU 22, for baptism 1.

Belmont Heights, R. Kelly White. Spiritual Cosmetics; Abraham the Pioneer. SS 471.

Seventh, Edgar W. Barnett. Life; Death. SS 201, BYPU 70, by letter 1.



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**NEWS BULLETIN**

(From page 8.)

Green, is a missionary at heart, and he has some of the finest Baptists in all the land to support him. He teaches the Men's Bible Class of the church and the average attendance for the four Sundays in July was 65. And in the large room wherein that class meets is a beautiful framed slogan which calls upon the men not to forget their obligations to missions. They also have a live W. M. U. that has been at work for several years teaching missions, while their Sunday School, under the direction of Superintendent Dan Majors, is always willing to observe the special missionary days. At their recent business meeting the Men's Bible Class installed Joe Tucker as president and he took hold of the work with earnestness. Surely there is a reason for everything, and there is a mighty big reason for the fine offerings of the Ripley Church to the Cooperative Program—the members are well trained and thoroughly inspired for their part in the world program of their Lord.

**RUTLEDGE FALLS HOLDS REVIVAL**

The greatest revival meeting that has been in the Rutledge Falls Church in many years was conducted by the pastor, Rev. M. E. Ward. After continuing for ten days, the meeting closed on Wednesday morning, July 29, with an impressive baptismal service when seventeen of the twenty-six new members were baptized.

The attendance was unusually large at both day and night services, and at some of the services the church was not large enough to accommodate all who came. Not only was the attendance unusual, but also the interest that the members and other Christian people took in every service. It has been long since God's presence was as greatly felt and when so many Christian people were made to rejoice in a meeting in our church.

Our church is very much pleased with the pastor, Rev. M. E. Ward, and under his splendid leadership is rapidly growing.—Lillie M. Byrom.

**GOOD MEETING AT MEDON**

O. Olin Green of Ripley aided Pastor W. H. Hughes in a meeting at Medon Church near Halls July 26-31. The congregations were good and there were ten additions, nine for baptism. One splendid young man dedicated his life for the Gospel ministry and three other young people reconsecrated their lives to the Master. Brother Green is now with Feathers Chapel Church near Somerville, where Brother Hughes, a student in Union University, also serves as pastor. He is doing a good work with his churches and Brother Green says of him: "He is a very earnest and capable young minister."

**GOES TO TAZEWELL**

Floyd H. Chunn of Sevierville has accepted the call of the church at Tazewell and is on the field. He is a Carson-Newman man and well trained for his work in this strategic field surrounded by ripe mission territory. He plans to open his work in Tazewell by enlisting a group of his members in taking the Baptist and Reflector, and says "I shall do my best to get the church to send the Baptist and Reflector to every home in it, at least for the next four months."

**WHITEHOUSE AND WHITEVILLE**

Pastor W. M. McMurray of Speedway Church, Memphis, closed July 31 two splendid revivals. The first was with the church at Whitehouse in Robertson County, where Joe Strother is pastor. The second was at Whiteville, where L. M. Byrd is bishop. In each case there was a fine spirit and the church was revived. Several professed faith and were added to the churches. Brother McMurray says: "I found both pastors busy and succeeding in their work."

It was a real inspiration to be with them and their good people."

**BACK AT HOME**

Pastor C. M. Pickler of Wartrace has recently had the pleasure of being with his hometown people in a revival meeting. It was held with Mt. Nebo Church, Buena Vista, from which community he and Brother L. S. Sedberry of Gallatin were sent forth to preach the Gospel. C. C. Sledd of Hollow Rock is pastor of Mt. Nebo Church and is doing a fine work with them. There were five additions for baptism with two others who were to unite at the water's edge. Brother Pickler has also been with Big Springs Church, of which J. D. Sullivan is pastor. They have forty members and there were four additions for baptism.

It is a source of deep grief to the good people of Hollow Rock and Buena Vista that Mrs. C. C. Sledd is quite ill. She is in the hospital where grave concern is felt for her. On account of her illness it was possible for Pastor Sledd to be with the Mt. Nebo meeting only two services. The brotherhood will remember them in prayer.

**CHURCH HONORS RETIRING PASTOR**

First Church of Kingsport has expressed its esteem and good will for their retiring pastor, D. Edgar Allen, in a series of resolutions that have made his heart glad. Among other things, the resolutions set forth the fact that during his ministry the church was drawn closer together in fellowship and service. They praise him as a "Christian gentleman, a man of soundness and steadfastness in the doctrines for which our church stands, as a faithful pastor and an earnest preacher with a burning desire to win lost souls to our Lord."

Brother Allen resigned from this church in June and has been doing some evangelistic work since. He may be had by some church seeking a pastor and the editor sincerely hopes that he and his splendid family may be kept in our state. Few pastors in Tennessee have sent more subscriptions to the paper than has he since he went to Kingsport and while with the church at McMinnville.

**OFFICERS OF STATE SUNDAY SCHOOL ORGANIZATION**

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  - No. 2—Mrs. Thomas Hicks, Rockwood.
  - No. 3—Mrs. C. D. Creasman, Lewisburg.
  - No. 4—Miss Mary Smith, Jackson.

**ROCK SPRINGS CHURCH HOLDS REVIVAL**

At the recent meeting of Rock Springs Church, Giles County Association, which closed July 30, with L. M. Laten of Second Church, Columbia, doing the preaching, there were twelve additions to the church by baptism, five by letter and four by reclamations. At one service during the meeting fifteen members of the church made a pledge to tithe.

The church voted unanimously to annex seven Sunday School rooms to the present building, and the building committee was elected at the close of the meeting.

The revival was preceded by a training class, in which the workers studied "Winning to Christ."—O. C. Markham, Pastor.

**DRIPPING SPRINGS CHURCH HOLDS REVIVAL**

Dripping Springs Church, Russellville, Ky., has recently had a revival

with the Rev. Macon C. Vick, pastor of Bardstown Road Church, Louisville, Ky., preaching. He was assisted by Clarence Hailey, Whiteville, Tenn., who is the nephew of Dr. O. L. Hailey, secretary of the American Baptist Theological Seminary. Of Clarence Hailey, Brother Vick has written:

"He is the director of the Whiteville Tennessee Choral Club and is a musician of ability. He is one of the cleanest singers in thought and act I have had the pleasure of meeting. He has marked ability as a developer of children-singers and he inspires the congregation to do its very best even during hot weather. He knows how to fit humor and wit into a religious service with telling effect. During one of our services Brother Hailey presented in a very effective way a program of song and story, which was most acceptable to all present. It came to a climax, leaving the audience in a receptive mood for the sermon which followed. He sings the Gospel into the hearts of the people."

**A GOOD RESOLUTION**

I will help more and hinder less. I need the world and the world needs me. I need friends and my friends need me. A good remedy for a personal backache is to help to lift some other person's load. It is difficult to conceive of anybody in this civilized age deliberately hindering some other persons. However, it is not necessary actually to hinder. Failing to hold is hindering. Each day is crowded with opportunities for me to help somebody. My own strength will be increased by doing this, and others will be glad to help me in return. Therefore, I owe it to all concerned to help more and hinder less.—Ex.



**BOOK REVIEWS**

These Peculiar Baptists, by A. M. Overton. Published by the author, Baldwyn, Miss. 40 cents.

This is a strong and interesting presentation of the characteristics and doctrines of Baptists. It is written by one who has made a special study of Baptist history and doctrine and who speaks from the knowledge not only of books but of experience. Beginning with a historical sketch of Baptists, he goes on to present what they believe about the Bible, about the Plan of Salvation, about Baptism, The Lord's Supper, the Church, and Missions. It is a compact, terse, convincing presentation of the subjects. Order it from the author.

The Sarah Jane, by James Otis. Published by the L. C. Page Company, Boston, Mass. \$1.25.

This volume is a new addition to "The American Boys' Library" which Page & Co. publishes. If you want your boys to have clean, thrilling, wholesome literature, here is the chance. The Sarah Jane was an old tug-boat in Portland harbor. Her owner had tried unsuccessfully for several years to make her a profitable investment, but finally died a failure. A year before his death he employed two lads, the heroes of the story, and upon his death they, together with the old engineer, decided to lease the boat from the owner's widow and try her out in new fields.

This they did and the book is filled with the tales of their exploits. They set out in the face of seemingly insurmountable difficulties, met enemies who sought to land them in prison and who wrecked their boat, finally rescued a stranded pleasure launch, met some good friends and ended up with a number of exploits that will interest everyone, even the old. The peculiar and rich thing about the volume is the manner in which the author reveals the nature

of youth and sets forth in the tales told subtle lessons that will bless the life of every boy and young man. It is clean, high-class fiction for boys.—J. D. F.

Wednesday Night Transformed, by Pastor F. D. King of Newman, Ga. 118 pages. Price \$1.25. To be had of the author.

This is splendid work in a new and needed field. How I wish every pastor might read it. It has so helped me that I feel it would prove helpful to all.

There are, of course, very many good prayer meetings; but so far as I am advised all could be improved. Dr. Broadus spoke of the prayer meeting as the thermometer of the church. Here is one of the pastor's great opportunities.

This book is not only suggestive; it is meaty. With all my heart I commend it to my brother pastors.

I wish the Sunday School Board might buy it in large numbers and press its sale.

If pastors can make the prayer meetings what they ought to be, then such will go a long way toward making the churches what they should be.—M. P. Hunt.

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