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## Baptists' Political Thought of the Seventeenth Century

THE study of the political thought of Baptists should be of interest to teachers of political science, especially to those who are Baptists, and to Baptists in general. A review of Baptist belief and practices at any time in the history of this people, be it ever so critical, will reveal the importance they placed on and the appreciation they had of sanity, tolerance, good citizenship, and Christian fervor. The political views of the Baptists during the Seventeenth Century, as measured by the standards of modern political scientists, will bear favorable comparison with those of recognized authorities of that period. In fact, our conclusions, though based on facts compiled equally from non-Baptist sources, are that no other religious denomination in any sense did excel the Baptists in both their conception and practice of the principles of government; and that the concepts of government and state as held by the Baptists then accord most favorably with present-day theories. We find no evidence that the wild and extreme theories which were often propounded by able leaders and widely accepted were ever incorporated in either Baptist confessions and records or practices. The belief of Baptists relative to the principles of political science are herein briefly reviewed.

### Theory of the Origin of the State

The origin of the State presented a question which in the technical sense, admitted of neither extensive nor intensive investigation except by a few scientific minds prior to the beginning of the Seventeenth Century. There was, however, a definite belief in the Divine creation of the State known as the Theory of Divine Origin which was accepted by practically all Christians. This theory was based on Biblical passages relating to the ancient kingdom of Israel and to the early patriarchal institutions which then flourished (Filmer, *Patriarcha*). This rather universal doctrine may be accounted for, due to the following reasons: (1) both Protestant and Catholic writers generally accepted it as harmonizing with ancient views (Garner, *Introduction to Political Science*, p. 88 et seq.); (2) the sources of information and examples were known to all alike; (3) the religiously inclined mind of the European held closely to what it believed to be the sacred teachings of the Bible; and (4) general statements bearing on the questions of sovereignty, political and religious liberty, Christian duties, etc., presented rather clearly and definitely that particular view.

"During the Middle Ages this doctrine (the Theory of Divine Origin) became a sort of Christian dogma and was at the bottom of the teaching that rulers of State were the anointed representatives of God. The celebrated Augsburg Confession of 1530 placed the stamp of approval on it when it declared that 'all authority, government, law and order in the world have been created and established by God, Himself.' The idea that in some form the State is an institution of God and that rulers govern by Divine right, that there is a 'Divinity that doth hedge a king,' lasted until the end of the Eighteenth Century, and in some countries even later. The theory was especially strong in France, where the claim that the 'King of France holds his kingdom and his sword only from God' was frequently asserted in the controversies between the French kings and the Papacy" (Garner, *op. cit.*).

This doctrine was severely assailed during the reign of the Stuarts in England, and while vigorously upheld by some political philosophers, was forced somewhat into the background by the advent

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Here is another splendid article from one of our college professors. It presents a subject that ought to be more generally studied by Baptists, and this phase of it is now of prime importance since the whole political or governmental scheme of the world is destined to be remade during the next quarter of a century. What have Baptists had to do in "government-making" in the past? They have prepared the makers. What are we doing now? We should be preparing the men and women who will lead in reshaping the constitution of our land when it is changed. Those who are interested in pursuing this study will find references throughout this article giving them the books needed.—Editor.

of the Social Contract Theory in various forms. This was not altogether a new doctrine, but rather a revived doctrine; and furthermore, it too was strongly sanctioned by Biblical passages (1 Sam. 10:17-27; 2 Sam. 5:3; 2 Kings 23:1-3). The Baptists apparently accepted this theory in its most reasonable and modern form which was similar to our present modern Political Theory (Gettell, *Introduction to Political Science*, pp. 81-91). The philosopher Hobbs, in supporting this theory, upheld the absolutism of the Stuarts, and thus removed the king from being a party to the contract. The Baptists could never accept such an extreme interpretation of the theory, but held that a prince was duty bound, and that he could rightly be dethroned (Hobbs, *Leviathan*; Gooch, *Political Thought from Bacon to Halifax*, p. 145 et seq.).

The conclusions of Hobbs seemed to have been much less accurate than those of the Baptists who later could point with pride to the view held by Locke in that the office of a prince was held on the merit of his compliance with the provisions of the contract (Locke, *Two Treatises of Government*; Leacock, *Elements of Political Science*, p. 27). No adverse criticism may be arraigned against the Baptists on this score, but commendation; and surely no evidence exists to indicate that they ever embraced such theories of the origin of the State as the organic, Mechanistic, or Metaphysical (for description of these theories, see Garner, *Political Science and Government*, pp. 211-239). The Contract Theory in some form or another was taught by such philosophers as Hooker, Grotius, Kant, Pufendorf, and Spinoza. Thus the Baptists were not clinging to old and obsolete theories, but were abreast of the times and surrounded by able supporters.

### The Theory of Sovereignty

The following questions may be asked: What was the view of the Baptists relative to sovereignty? Where, in their opinion, was sovereignty located? Was sovereignty located in the person of the king, in the organized government of a state, or in the people? The Baptists of the Seventeenth Century appear to have had a very clear and defined idea of sovereignty for that day and time. They taught that the secular power had no right to interfere in the interests of any church, but may legislate, rule

or govern in political affairs; that both religious and secular interests should be treated in accordance with the wishes of the people (Some, *A Godly Treatise*; Christian, *A History of the Baptists*, p. 101).

Some definite statements may be given to indicate in a general way the attitude of the Baptist mind. On one occasion a church admonished its members to refrain from taking too active part in politics, and from seeking offices of the magistrates; for the way of the world was not the way of the Lord. The same is found in the Declaration of Faith of 1611. In the Baptist Confession of Faith in 1527 of the Rothenburg Church the idea is expressed almost word for word (Armitage, *History of the Baptists*, see index). This is certainly rather strong proof that Baptists did not wholly accept the Divine Right Theory of kings as then understood. But in the same Declaration as mentioned above, one may also read "that the magistracy is a holy ordinance of God," and in the Declaration of Faith of 1644, the idea is expressed in almost identical words: "a civil magistracy is an ordinance of God," and that Christians must obey, be subject to, and defend both magistrates and law (*Encyclopedia Britannica*, see Baptist). This assertion does not necessarily imply a belief in the Divine Right of kings, but rather in the Biblical teachings of law and order, and the proper regard for state officials.

In order to substantiate this statement, and to further verify our conclusions of Baptists' political thought, we quote from the Declaration of Faith of 1660, Art. 25: "We believe that there ought to be civil Magistrates in all Nations, for the punishment of evil doers, and for the praise of them that do well (1 Peter 2:14), and that all wicked lewdness, and fleshly filthiness, contrary to just and wholesome (Civil) laws, ought to be punished according to the nature of the offenses; and this without the respect of any person, religion, or profession whatsoever; and that we and all men are obliged by Gospel rules to be subject to the higher powers, to obey Magistrates (Tit. 3:1) and to submit to every ordinance of man, for the Lord's sake, as saith Peter 2:13. But in case the Civil Powers do, or shall at any time impose things about matters of Religion, which we through conscience to God cannot actually obey, then we with Peter also do say, that we ought (in such cases) to obey God rather than men (Acts 5:29) and accordingly do hereby declare our whole, and holy intent and purpose, that (through the help of grace) we will not yield, nor (in such cases) in the least actually obey them; yet humbly purposing (in the Lord's strength) patiently to suffer whatsoever shall be inflicted upon us, for our conscionable forbearance."

That the Baptists were consistent, and not wholly influenced by the political changes in England during this stormy period, may be noted from the Declaration of Faith of 1611 which asserts that it is "a fearful sin to speak evil of them that are in dignity or to despise government," and from the plea for "Religious Peace" three years later. In this we read that both King and Parliament were told that "the imposition of a belief by fire and sword is utterly contrary to the merciful mind of Christ, who wishes not to destroy but to save the lives of men. Neither King nor bishop can compel belief any more than they can the wind." Gooch says "that Baptists denied the authority of magistrates in matters of religion; but in other ways

(Turn to Page 4)

# Baptist and Reflector

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## Editorial

An exchange suggests that we have a moratorium on criticism. We sometimes wish such a thing were possible—when we are the victim of the criticism.

★ ★

As long as heresy is taught and practiced in the land, God's followers are disloyal when they do not stand boldly in defense of the truth.

★ ★

If you have a grouch, don't harbor it in your heart; get rid of it by telling the fellow who is responsible for it, even if that fellow is yourself.

★ ★

When Mrs. Hoover "christened" the big dirigible the other day at Akron, Ohio, she wisely said: "I name thee Akron." Let him who has eyes read.

★ ★

Criticism is the finest tonic in the world for the egoist, the proud, the erring, the heretic and it never fails, if properly given, to bless the finest saint. None is perfect; therefore everyone needs to be criticised at times.

★ ★

"Society becomes more lenient as impurity rises toward affluence and high social position until, finally, it is silent or disposed to palliate."—Talmadge. And impurity or indecency now is at the top in affluence.

★ ★

Talmadge said: "Good works will never save a man, but if a man have not good works he has no real faith and no real religion." That is what James said a long time before Talmadge, only he said it in other words.

★ ★

"What's the use of talking 'Peace! Peace!' anyway? The Pope has just added 150 recruits to the Vatican army, bringing it up to 550 of all ranks. No wonder Mussolini has been so cantankerous lately!"—Canadian Baptist.

★ ★

Ain't it funny? In civil affairs if a man fights for the overthrow of the existing order, he is a bolshevist; in religious affairs if a man fights for the preservation of the time-honored faith and polity of his people, he is a bolshevist!

★ ★

"The Christian Science Monitor says that the Democratic party owes Mr. Raskob \$295,250 and to the County Trust Company, of which Alfred E. Smith is president, \$402,250."—The Baptist Record. Which explains why these two gentlemen hold the whip hand.

★ ★

T. T. Martin, the ubiquitous evangelist, is launching another enterprise, a religious magazine. We wish him success in the venture. Southern Baptists now need an independent, unofficial voice. We have enough "organs," so come on with piano or banjo or "sumpin'."

★ ★

The place to preach "store-house" tithing is in the country. If our rural churches would begin to practice it, there would soon be a full house for every rural pastor with enough produce to sell on the market to pay other operating expenses of the pastor and his family.

★ ★

In 1896 Talmadge published "Evils of the Cities" and in it he answered the question so often heard today: "Why do people not go to church?" This

question, he says, was propounded by an editor in San Francisco and his reply to it was "Because they cannot stand the humdrum." We wonder if our pastors ever consider the monotony and humdrum of the average church service.

★ ★

Last week a great big husky man came to the editor and told with tears in his eyes of how the bootleggers are making a drunkard out of his splendid young son. "Won't you do something to help us get rid of the scoundrels?" he asked. Will Tennessee Baptists help answer that question by sending demands to the Governor and also to the Prohibition Administrator of Nashville that the laws be enforced and the criminals made to pay the full penalties of the laws when convicted?

★ ★

### A Real Timely Word.

"No Baptist preacher on earth is amenable to the deacons. He is not under the deacons, but over the deacons. He is an 'overseer,' not a hireling. He is amenable to Christ and the deacons are to follow him as he follows Christ. The devil is never happier than when he can manage to belittle the God-called, God-ordained, 'overseer,' leader of a church, and handicap him by direction from deacons or makers of programs for this, that or the other substitute for preaching."—Baptist Standard. We have never seen a truth stated in more concise, forceful and meaningful words, and it is time that our churches were beginning to realize the truth of these words and restore their pastors or "overseers" to the positions to which God has ordained them.

★ ★

### Do Not Be Deceived.

Do not let the blatherskites deceive you with their false propaganda about Dr. McGlothlin's statement concerning the distribution of our general funds. When he declared that Southern Baptists give only about 6 per cent of their total offerings to the Co-operative Program, he meant that of all they raise for every object they give that much, the remainder being spent at home. It is no fault of the state or Southern Convention that it is so; it is due to the stress and the selfishness of our churches. Of every dollar sent to the state headquarters for missions and benevolences, only a very small per cent is deducted for expenses (less than ten per cent for both state and South-wide boards) and all the other goes where indicated in the program. It is utterly unfair, wholly untruthful and misleading and wantonly disreputable for any preacher to lead people to think that only about six cents goes to foreign missions.

★ ★

### Shall We?

A contributor to the Christian Century in a recent letter to its editor declares: "We have abandoned our calling as prophets and become operators of push-carts." He is talking about Baptists, and he seems to be venting his spleen against those who believe in the fundamentals of our religious faith and polity. He criticises our organization, belittles our campaigns for money, and declares, "The rank and file have abandoned Baptist principles for Plymouth Brethren literalism—a 'vituperatively evangelistic obscurantism.' Are Baptists cowards? Certainly!" We wonder what the brotherhood thinks of the charge? We wonder what our preachers think of it? We wonder more than any real Baptist should want his editor to "keep sweet and say nothing" when such tirades are hurled against his people and the truth of God. Some Baptists have quit prophesying; others have quit fearlessly contending for the faith; still others are vastly more concerned about pleasing people of other denominations and of the world than they are about being loyal to Baptist doctrines and polity; but we deny the charge of this brother who, like one of our own Southern brethren, goes into a publication of another fold in order to belittle and castigate his own spiritual brethren.

★ ★

### CANADA'S DRINK BILL

"While in Canada business generally is in the doldrums, the revived liquor traffic is sitting on the top of the world," writes Ben H. Spence of the World League Against Alcoholism. "Despite widespread business depression and unemployment, and notwithstanding the cutting of the price of liquor in the government stores, the aggregate drink bill of Canada increased by over a million dollars in

1930 as compared with 1929. And notwithstanding that the liquor systems have 'control' the consumption of liquor increased over two million gallons.

"This increased outlay and consumption is having its effect. In the last year convictions for violation of liquor laws (bootlegging) increased 27 per cent, drunkenness 17 per cent, driving while drunk 60 per cent, crimes of other kinds by 17 per cent over the previous year."

Here is a tabulated statement furnished by Mr. Spence from the authentic records:

	1929	1930
Violations of liquor laws	15,263	19,327
Drunkenness	33,224	38,826
Driving while drunk	1,322	2,106
Other crimes	217,674	253,881

Total convictions ..... 267,483 314,140

What do these figures show? Two things and the "wets" cannot contradict them. First of all, government sale of intoxicants does not in any wise lessen the evils that have ever gone with such sale. If we in America listen to the advocates of government manufacture and sale of intoxicants, we may expect to find that our crime wave, bad as it is, will increase as it has done in Canada. Secondly, prohibition is not responsible for the crime wave in our land. If it were, then we would expect to find in Canada, where the "Ideal Liquor System" is in vogue, a marked decrease in crime. The opposite is true. Bootlegging is on the increase, arrests for drunkenness have increased at a marked rate in spite of the fact that "hard liquors" can be sold only in sealed packages, driving while drunk has increased 60 per cent and all other crimes have increased more rapidly than in our country.

★ ★

## Stalled Hosses

Mounting Korner, Ten i Sea.  
 July 23rd, 1931.

Dere feller Babtus:

Severl uv us ole fellers herebouts red in the babtus an Reflector, a papur printed at Nashville, June 25th, a peace rit by you all on "stalled hosses," en we hev hed a lot of debatin bout whut wus ment by them figurs you used in thet peace. After debatin it rite smart, we konkluded to rite you bout hit. Mongst them that wus thar wus Bill Dolite, Jess Workatit an ole Jezebel Doitall. She sed a lot bout them side-liners and thet feller drivun thet team. She is a quare kritter, lease wise we all hev thet pinion uf her. Her Pa wus Rastus Piscopel an her ma's Samantha Pescos. Her granpa wus ole Cezar Pater en sumbudy sed he wus the paw uf ole Mistus Heriarchy an thet they dun hed more en two hundred chilluns an grandchilluns and gret granchilluns.

So fur as i am consorned thet peace did my ole sole good an i jis betche hit done sum other ole fellers gud to. Atter reedin' thet peace i sed, sez zi, "Ma's ole Man wus brot up bout as i ben an i rekon he wus rubed on the ole wash bode uv hard noks an slep in a atic whar the sno 'ud blow in when hit wus kold an you dident no uv hit tel nex mornin when your Pa hollered fur you to git up an bild a fire to git breakfus and you went to git on yer ole yarn soks and jens briches and foun em ful o' snow, an like to uv friz fore you kud get em on en git down an bild the fire. Yup, when i red thet peace i said, sez zi, Ma's ole Man wus brot up rite as rite kuld be, an he's bin up agin hit same as i ben manys the time. All uv em agreed with me thet this ere is so.

Now the konklusion uv thet meetin wus kornsiderin them figurs uv speech you all used in ritin.

Fustly, as the parson says, says he, when he don hev nuthin else much to say, Whare did thet wagin cum frum, and whut be hit anywise? an thet drivur an the lodes on thet wagin an who them pesky fellers air who wus standin on the sid uv the rode an hollern like a pasel uv wild injuns? Whuts in them boxes an bundls and specul thet drivur what war laripin thet team thet way any hows?

We jis kuldent git heds er tales us any uv them things a tall an we wuld lak to no jis whut is meant by em. Now we kin figur out them hosses all rite fur thet is 'skriptur. Them the babtis churches of Jesus an he set em up while he wuz down here

working an doin good things to all kinds uv fellers an he sent out them churches to kary on his bizzines till he got back here, but he nevr sed nuthin bout that team havin sum pesky drivur laripin em offen the konkret rode in to the pudle an actin lak a ijit when they dun sumpin he didnt lek. We'uns want you to tell us soes we kin onderstan. Iffen you all use high falutin language we kant git hit nun, so jis use the kine you all kin rite bes in as ye did afore gonē an iffen them edikated fellers don onderstan, why, hit wont mek any diffuranc no how fur they done keer bout hit.

I no thet when a team is boged down hit don do no good to holler at em fur thet meks em wuss en before an gits en mad as fire an they wone do nuthin but rar roun like, an them peskky fellers on the side lines yellin lek injuns jis worrys the hosses turible. I seed ole mules thet wud git skeered when a feller got to hollern at em fur a wiles, but ite soon they woldent git skeered no moar an wuld jis hump ther baks like as they was pullin but wusent a tall, but jis aktin a hipperkrit bout it.

Thar be one skriptur thet we all no at Mounting Korner en thet is "all skriptur is given by the holy gost an is fur doktrin and kerection an enstruktion in doin rite thet God's men mout be perfeck an thorly furnished fur every good work." Hit pears to us here thet iffen we kant find sumpin uv hit in the skriptur we hadent ort to do hit as a kristian nur as a church nuther. An we kant fine nun uv them figurs you all air usin, in the skriptur cept the hoss, he's in thar shore nuff.

Now here is jis bout what we all air puzzled bout, Who be that pesky drivur? War did he kum from any ways? En how did he git to drivin thet batus team? An who air them fellers on the side line hollern loud an strong like? Whut air they hollern bout no how? Whut is hit to em whuther thet wagin gits out er not? Whar did thet wagin kum from? An who made thet thing eny how, an whut is it fur? Whuts in the boxes an bunels an who thowd em on thet wagin? En who hiched thet team to no wagin eny how, an who put them ole kow hide harnes on em when the Lord didnt put eny on em cept to gird em with the truth? En who med thet konkrete rode eny how iffen it be a fac thet thar air any konkrete road twixt here an glory lan.

I red uv a poet feller onct who rit sumpin lak this, "Mus i be karies to the skyes on floury beds uf ease," but i nevr red uv any one a tellin him that thar was any rode uv floury ease a tall. The Lord sed hit was a narrer rode an hit looks lek hit was a tolerabul ruff one to but thar aint no konkrete tween here an heven cept it mout be sum hard heds thet gits in the way uv us. We want to no jis how them hosses got offen the konkrete rode. No hoss ul do thet lessen hes puled offen hit by sum pesky drivur thet done no nuff to pore san outen a boot laig. Meby the Lord seed thet pesky drivur an jis sed to them hosses, "Hosses you all jist git offen thet man made way into the mud an i will jis show thet feller sumpin he kant larn nuthing bout eny hows, fur my team done need no drivur cept the holy spirit i give em when i started em down the lane uv life and work fur me, an thet pesky drivur is jis stealin a ride an ects jis lek he oned you all, so jis git offen that hard rode into ther mud." The Lord dun sed he would gide em by his spirit an show em the way to go every day and them hosses nose hit to an i rekon they jis got nuff uv drivin.

Ma's Ole Man in givin some onstruktion sed, sez he, Iffen the hosses gits tired jis onhitch em fur awhile an give em some gospul feed and kurry em down sum an pat em on the nose an hich em up agin an they will pul er rite outen the mud. Now we ole hill billies nose thet a boged team wont do nun uv them things fur we dun tried em out. An the Lord don nowars tell me at when they git tired to jist onhich an rest a spell and git sumpin to eat.

Nope the Lord didnt tell em to onhich any but jis keep on the way thet leads to glory an iffen thet team haden't hed a ijit drivur they woldent been boged eny now days nuther. Thet ole gospel team aint goin to git tired nun onless some feller tries to drive em an then they wont pull any. The Lord sed fur em to "follow me" but he didnt say he wuld drive em any an he wont let any other feller do hit nun nuther.

Thet wagin thing will shore mek hosses tired lek an them harness whut the Lord nevr made doane

fit em an hit makes ther nek sore an rubs ther sides bare an they look bad fur shore.

Ma's ole Man says, sez he, When the team gits rested some what jis pile on them boxes agin an then the hosses will pull it outen the mud. Now we ole hillbillies all nose thet iffen you try to do thet them hosses el jis rare up agin an buck agin.

Thurdy an lastly an finaly. We air shore bothered bout thet drivur. Who be he any hows? Hit kant be the paster fur he nose too much bout hosses fur most uv em live in the kentry an they no hosses too well to try to hit thet way. Hit cant be the wormal folk fur they air meek an docile like a lam cept here an thar you fine a pesky one whut wants to run her ole man an every buddy elses bizness to. Hit kant be the dekens fur they don meet oftern nuff to drive nuthin onless the pasture has sed sumpin whut drawd blud frum em an they want to git rid uv him fur hit. Hit kant be the editors uv the papurs for they don try to drive nuthin cept em whut owes fur a year er so fur thet papur they took.

This ere is jis ritten fur infurmation which we didnt hev any uv down here at the korners. If hit be a fac thet thet drivur is some uv the orspring uv ole Paw Pater an ole Maw Heriarcky kum down to the batus churches hit would be a good ida to exkomikate em fore they git the batus klare down in the mud an the Lord leaves em to git outen hit eny ways they kin.

A OLE BATUS.

## Ma's Ole Man Replies

Dere Folks of Mounting Korner:

Yore letter wuz to hand severl days ago, an' I wuld uv writ before now only I been too bizzy. I am glad you writ cause I don't never want nobody to misonderstand me an' my conclushuns. I thank you fur sayin' them good things bout me, even to the snow on my britches, which come so near happenin' jest lack you sed that it makes me cold now to think of it.

As fur the figgers of speech whitch I used in the article on Stalled Hosses, I can't figger why you all shuld of been so bothered. The waggin is any Baptis body as is minded to proffit frum the story. The driver is the figger of any leeder whether the paster or what not, an' if you want to ply the figger to some churches, you'll have to figger that he is some bossy man or woman who thinks they know more'n any pastor the Lord ever called to his work. The fellers as wuz standin' on the side of the rode air the Baptists who don't never do nuthin' but give advice when you air in trubble or yell it up when a big meetin' or a church fuss is goin' on. The boxes an' bundels air figgers of the varus loads ever Baptis body has to carry, sich as local expenses, bilding dets, pore folks, et settery. The driver is figgered as whuppin' and yellin' at the hosses because it seems to be the fashun these days, insted of preechin' the Gospel an' encouragin' the folks with the promuses of God jest to put on campanes and whoop 'em up.

Now that all seems clar to me, but p'raps I didn't explain enuf. The hosses air the Baptists who are hitched up to the Lord's work. They air in the harness, and they ain't never stopped pullin' until it seemed that they would brake their harts an' not git nowhar. The team ain't sposed to have no sich drivur as it had, but thar ain't never been no body of the Lord's eleck sents he wuz here as done nothin' without a leader. Jesus knowed that an' that is why he sot some in His churches as overseers of bishops or pastors. An' lack I sed about the team, when the right driver or overseer is in charge, he ain't goin' to fuss an' rare at the folks as is stranin' their harts under the lode. He's either goin' to git off the waggin and hitch up some more of the strays as is brayin' on the side lines, or else he is goin' to lighten the lode.

You all got mixed up when you tride to make the team a church. The team is the Lord's workers as air in the harness tryin' to move the lode of the church. I know the Bible ain't sed nothin' bout a concrete rode an' sich, but it shores has sed enuf to let us know that ever church has somethin' to do and somewhar to go; likewise it has sed enuf to let us know that the workers in a church air to have a director in the work an' our common sents makes us know that if we go somewhar, we must

have some sort of a rode. The rode I had in mine wuz the reglar way of life. Fur a while we run on easy groun, then a perud of hard times comes long an' we hit the mirey place.

Let me illusterate. He is a church which we'll call Brambul. Back ten year ago when we wus all settin' purty, when money was easy to git and work was waitin' fur almost everboddy, they sided to have a fittin' house of worship. The bishop of the church didn't have no foresights, so he jest pulled the trigger and the church went into debt by more'n a hundred thousand dollers. Two years later hard times come an' the load went into the mire. The driver, whitch wuz the pastor, got cited an' he started in to make the team go on with the lode. He put on all kinds of speshuls and when they failed he fussed an' fumed until finery the team stopped, an' they never pulled no more until a new driver was got what had sents enuf to ease the lode an' git more hosses, whitch is church members, into the team.

Or another illusterashun. We put on a big campane back in '18. The pastors got all het up an' fur a year we had the most big speechin' and the most braggin' anybody of the Lord's peeples has done sents the days of Solomon. An' ever Baptist body as spends our money jest jumped in an' fore we knowed it had piled up all sorts of dets. The drivers didn't look fur enuf ahead so didn't see the end of the smooth perud, an' so the fust thing we knowed the waggin drapped into the mire an' stuck. What I wuz aimin' at primerrily in my fust article wuz to show how we got in the fix we air in as a dominashun, an' how we air to git out of it.

Our leeders shouted an' some of 'em done more than that. Some pasters an' sects an' preseridents an' so forth writ articles telling the peeples what they warn't doin' an' what they'd orter do. But the lode didn't git no lighter an' at last it seemed as if the best part of the team had tuck out. I still insist that the best way out of our mire is to git rid of some of the lode, whitch figger of speech may mean to take off the feel some of the expurts, re-doose the work of the churches so as to save money fur missions, stop a lot of our galivantin' round to all sorts of meetin's as ain't got no part in the work of the churches, cut out this bizness of tryin' to run a insurence compeny, of tryin' to do so meny things on the furrin feel as ain't no longer necessary to preachin' the gospel, git less spensive stuff fur our church work, refinants some of the church dets so as to make them more lack the day in whitch we live and things lack that.

An' now we have gone at the thing I had in mine when I writ that article—we air goin' out to git a lot of the side line hosses back in the trases. This here new progrim whitch we air boostin' now is sorter hittin at the right spot. It has as its gole gittin' ever member of ever church to do somethin' in the way of helpin' tote the lode or ruther as my figger goes, of pullin' the lode. They ain't never been no lode got so bad mired that it couldn't be got out if enuf team wuz hitched to it, so we air tryin' to make the team big enuf to pull her out.

As fur the scriptur fur our figger of speach, we don't need none if you will jest not try to reed into it somethin' we didn't meen to put thar. An' if the dominashun will jest proffit frum what we sed, it will fine a way out of the trubble. We ain't goin' to git nowhar without the driver, whitch is the figger of the leeder, an' if the leeder ain't got enuf gumpshun to do as the scripturs says fur the bishop to do, he ain't goin' to help the team none. Ever baptis body has some sort of lode to pull, an' if it don't have none, it is a hardshell boddy. The trubble with us is we got some bundels on the gospel waggin as don't b'long thar, an' we must git rid of 'em before our team is goin' to go on.

I am glad you writ the letter. One trubble with our peeples is that they fine somethin' in the paper as they don't lack, an' stid of writin' to git it splained lack you all done, they git out an' grumbel at the editer an' want to kick him out when the pore feller is doin' the best he kin with what he has to do on. When we git all the facks out of a feller, then we have a right to critersize him, but not before. An' if our peeples will git to work now an' help the leeders put over this canvass work as is goin' to try to put a lot of side-line baptis inter the harness, we kin shore spect that the lode of gospel work will start movin' once more.

MA'S OLE MAN.

### BAPTISTS' POLITICAL THOUGHT OF THE SEVENTEENTH CENTURY

(From Page 1)

their political orthodoxy was unimpeachable." "They were loyal subjects, not for fear only, but for conscience sake," read a petition submitted to James I; but they were not over enthusiastic about the monarchical form of government (Gooch, *op. cit.*).

Lilburne, during his trial in first year or two of the Puritan revolution, stated that sovereignty lay in the House of Commons, but later refused it that honor and placed sovereignty in the common people. While in prison he wrote a pamphlet in which "he boldly asserted the sovereignty of the common people and maintained that parliament was merely the agent of the nation at large." (Gettell, *History of Political Thought*, p. 204.) This noted Baptist soldier further maintained that no man was bound to a government unless he had voluntarily affiliated himself with it. His aim was not to destroy, but to combat tyranny in any form whatsoever (Armitage, *op. cit.* see index, Lilburne).

Very similar were the views of Milton as expressed in *The Tenure of Kings and Magistrates*. "One or more individuals were intrusted with the administration of the affairs of the community, not as lords, but as commissioners. The power remained in the people, and it could not be taken from them without a violation of their birthright. To affirm that kings are accountable to God alone overturned all law; for if they feared not God—and most do not—the people held their lives and estates by a precarious tenure. The people may, therefore, reject and depose them whenever they like, by the right of freeborn men to be governed in accordance with their wishes." Canne, a rather prominent Baptist minister, wrote *The Golden Rule* in which he advocated the theory of "popular sovereignty," and asked, "If a tyrant could be assassinated, why may he not be brought to trial?" These references designate clearly the belief that sovereignty did not reside in the prince, but in the will of the people.

#### Type of Government Preferred

Baptists have always been a democratic people. The Church in a material way is constructed on democratic principles, and from early documents, sermons, and other writings, this fact is evidenced. But the assertions of loyalty, the assurances that no danger would result should equal rights be granted them, and the various Confessions of Faith do not bear the stamp of a hostile spirit toward any form of government or church. Theoretically Baptists would not be expected to adopt a monarchical form of government. All things being equal, a representative form or a democracy would most likely be preferred.

In the settlement of Providence Plantation, this tendency may be observed. Within five years there was drawn up a constitution somewhat theocratic in character and providing for a democratic form of government, the existence of which was declared. During the time of the war between the Stuarts and Parliament, 1642-1649, the Baptists as a rule were opposed to Charles I. This was not so much because he was a king, but rather because he was regarded as a tyrant. Some of Cromwell's most successful generals were Baptists and were present at the execution of the king. Later they were at war with Cromwell and were continually giving him trouble. They revolted in Ireland because of the Protector's high-handed methods. Henry Cromwell complained "that they openly denied the position of his father and reviled those who served him. With this exception their record is clear" (Gooch, *supra*, 147).

"Baptists were chiefly instrumental in preventing Cromwell from accepting the royal title, which some influential supporters urged him to do, and many of them strongly disapproved of his military government. They were among those who labored zealously for the restoration of the Stuarts, having received from Charles II ample assurances of toleration" (Newman, *A Manual of Church History*, 2:681). "Almost to a man they were supporters of the Parliamentary cause, which was the cause of liberty, religious as well as civil" (Vedder, *Short History of the Baptists*, p. 219). Thus one may readily see that Baptists took part in this purely English war, not merely for the sake of bringing about a different form of government, but in order

to secure a greater permanence of fundamental principles.

#### Political and Religious Liberty

Both political and religious liberty have been regarded by Baptists as almost sacred. They were gifts of Heaven bestowed upon man not only as a member of society, but as an individual as well. These were rights which belonged to all people, and any curtailment thereof was a gross violation of moral law. A remarkable feature was that Baptists, in their pleas for religious liberty, thought of others as well as themselves. It is related that a Baptist petition was being favorably considered by the Earl of Clarendon till he detected, or thought he detected, a provision whereby Catholics would be included also as beneficiaries. The petition failed (Clark, *Ten Epochs of Church History, The Anglican Reformation*, p. 443). The tolerant attitude of Roger Williams and his associates in objecting to any discriminations made against any church or faith, or even atheists, is a fact known to all students of history. Since the Baptist attitude in this respect is well known, and so far as I am able to determine it is not disputed, we will let one of many quotations suffice,

"That the church as a spiritual body should be entirely separate from the state, and that complete religious liberty should be given to all, even to Catholics and Jews" (Baptist document, see Enc. Brit. Baptist).

#### Relation of State and Church

Baptists throughout their history have always advocated the separation of church and state. Seldom may one examine an early Confession of Faith without finding some statements upholding this treasured doctrine. From an early Declaration of Baptist belief we read as follows: "That the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force or compel men to this or that form of religion, or doctrine; but to leave Christian religion free to every man's conscience, and to handle only civil transgressions (Rom. 13), injuries and wrongs of man against man, in murder, adultery, theft, etc., for Christ only is the king, and lawgiver of the church and conscience (James 4:12)." (McGlothlin, *Baptist Confessions of Faith*, p. 82).

One of the five distinguishing principles held by Baptists as given by a well-known authority is, "The complete separation of church and state in their respective fields; the church dealing with religious, the state with civil affairs." (McDaniel, *The People Called Baptists*, pp. 11, 12.) Even while the ministers and other church officials of some of the other religious denominations were receiving aid from the state, Baptists did not demand as much for their own such members, but recommended that the various local congregations supply all their needs. This fact with other similar facts surely serves as bed rock proof of the Baptists' political doctrine of the separation of state and church. There is no dearth of such data which may be collected from the British Isles. The same spirit that prevailed in the minds of the Baptists of England is to be found in Rhode Island during the middle period of the seventeenth century.

In his *Bloody Tenet of Persecution for Cause of Conscience*, Roger Williams, in terms easily comprehended, set forth this same doctrine so tenaciously proclaimed by his religious contemporaries of like faith across the Atlantic. "He contended that the state is entirely distinct from the church, and that civil magistrates should have no jurisdiction in ecclesiastical affairs. He argued for freedom of conscience, first on Scriptural grounds, second, because it is socially and politically expedient. In its political aspects his doctrine taught that civil government was based on popular consent, expressed through an original contract." (Gettell, *History of Political Thought*, p. 211.) What views of any other one political philosopher who wrote during the century of which we speak came so near the truth as did Williams, especially when measured by present-day standard and theories now advocated by recognized authorities? The noted preacher of Providence Plantation, however, went no further in advancing these very modern views and beliefs than did many others whose Confessions, to a slight extent, we have partly incorporated.

A very good summary of the principles relating to the Baptist doctrine of separation of church and

state may be given in concluding this division of the subject. "A church (referring to the Baptists) may, in case of need, appeal for help to another church; it may, in difficulty, consult other churches; but never, even in such cases, can members of one congregation acquire authority over another congregation. Much less can a secular power interfere in spiritual affairs." (Catholic Encyclopedia.)

#### Peace, Law, and Order

Baptists have almost at all times been a peaceful people. Historians of our faith certify the truthfulness of this statement, and non-Baptist historians attest their assertions. So many favorable comments relative to our denomination, often from no friendly sources, are to be found without practically any research. Since a few strong citations would certainly seem convincing, we conclude this paper with a small number of quotations.

"The Baptists were peace lovers and did not believe in use of the sword." (Christian, *A History of the Baptists*, p. 99.) On the following page the same author quotes from a Catholic pastor who refers to the Baptists as honest, pious, peaceful, unwarlike, and fine characters.

"In this country and in Flanders, in Holland, and Zealand they lived as quiet inhabitants, not intermeddling with the affairs of Church and State, in the village tilling the land, in the cities working at some trade or engaged in traffic, by which means each one was well supplied and in no respect burdensome to society." (Ibid, p. 163. Quotation.)

"Voltaire, the atheist, had the common sense to say that the Baptists 'laid open that dangerous truth, which is important in every breast that mankind are all born equal.'" (Porter, *The World's Debt to the Baptists*, p. 22.) While this quotation has no direct bearing on peace, law, and order in so far as the mere assertion is concerned, it does involve a principle that tends to promote these very qualities.

"They continued in their writings and Confessions, therefore, to urge the duty of all Christians to tolerate those who differed from them in religious belief." (Vedder, *Short History of the Baptists*, p. 225.)

"Baptists sometimes were closely associated with Quakers and Mennonites, and sometimes advocated principles of non-resistance, but as a rule they held that 'Christians may lawfully bear the sword as magistrates, and execute the laws, save in the persecution of others.'" (Ibid, p. 160; see also Knopfler, *Lehrbuch der Kerchengeschichte*, index, Baptist.)

Although the Baptists were persecuted, they did not persecute: they even sought religious liberty for all others who were persecuted. (Porter, *op. cit.* pp. 62 seq., 9; see also Newman, *A Manual of Church History*, 2: 416, 417, 691 et seq.)

"Baptists and their spiritual progenitors, the Anabaptists of the sixteenth century, have always made liberty of conscience a cardinal doctrine." (Jewish Encyclopedia.)

The following brief but beautiful tribute is taken from Appleton's Encyclopedia: "The paths of the Baptists are paths of freedom, pleasantness and peace."

#### Summary

The Baptist political thought of the seventeenth century may be briefly summarized as follows: as to the theory of the origin of the state, the social contract in its mildest and most logical form seemed to have been widely accepted; although the theory of Divine origin may have been advocated by a few individuals. Sovereignty was thought of as residing in the will of the people, and not in that of the prince or even Parliament. Thus the Divine Right theory of kings was rejected. The form of government preferred was most likely in nearly all cases either a democracy or a republic. This would naturally be expected as the New Testament "church is not only a spiritual body but it is also a pure democracy, all its members being equal, a local congregation, and cannot subject itself to any outside control." (Truett, *God's Call to America*, p. 42.) The separation of church and state has always been strongly urged; but violent means have never been employed except in very rare instances to secure this or any other political theory. Peace, law, and order are virtues which have been advanced and practiced in the light of the sacred teachings of the Holy Scriptures.

# A Gospel for All Men

SUNDAY SCHOOL LESSON, AUGUST 23, 1931

By O. W. Taylor

Scripture: Acts 11:5-18. Golden Text: Rom. 10:12

## Daily Bible Readings

Monday—A Gospel for All Men. (Acts 11:5-18.)  
 Tuesday—Peter's Vision. (Acts 10:9-16.)  
 Wednesday—The Responsive Heart. (Acts 10:24-33.)  
 Thursday—Gentiles Received. (Acts 10: 34-48.)  
 Friday—The Universal Kingdom. (Ps. 72:1-10.)  
 Saturday—Salvation for All. (Rom. 10: 11-21.)  
 Sunday—The Righteous Judge. (Isa. 11:1-5.)

**Introduction:** From Joppa on the Mediterranean coast to Caesarea thirty miles south, Peter went by divine call into the house of Cornelius, preached the gospel, and witnessed "a Gentile Pentecost." On returning to Jerusalem, certain members of the church there took him to task for his intimate social and religious fellowship with Gentiles. Our lesson gives his reply and also its effect upon the hearers.



## I. Jewish Exclusiveness (Verses 2-3)

Mosaic law drew certain national, social, and religious distinctions between Jews and Gentiles until Christ removed such by His cross (Eph. 2:11-15). Unwarranted stress came to be put upon these distinctions, and Gentiles came to be "dogs" and "accursed." That Gentiles were to be saved or might be saved, was denied by no Jewish mind open to the Scriptures, for prophecy repeatedly declared it. But that they were to be saved on the same footing with and admitted to the same privileges as the Jews, awaited subsequent revelation. Jesus began this revelation and Paul finished it. In general, the Jewish mind was slow to take it in. Among believers even were some who still held Jewish ideas relative to the Gentiles (15:1-5), which Paul combated in his Epistles. Some were surprised when they learned that God had accepted Gentiles in the gospel (11:18). Others, with revelation and the logic of the gospel before them, were slow to act. Except where the gospel spirit overshadowed prejudice, it was considered a scandal to have close fellowship with a Gentile (11:2-3). The contempt of some for the "chink," "dago," and "nigger," if joined with a belief that such are scarcely, if at all, proper subjects of the gospel, and this invested with religious significance, is akin to this ancient Jewish prejudice. The Christly spirit changes this.

## II. The Initial Step (Verse 5)

Peter's praying upon the flat housetop in Joppa was the first step in the breakdown or ancient prejudice. Evidently the concern of his praying was the very question which was answered by the vision and its explanation that followed, that is, the Jewish-Gentile question. Peter must often have pondered such as Acts 1:8 and have questioned the scope and method of its fulfillment. The issue that followed his praying gave the answer, changed the course of his thinking, and ushered in a new day for the gospel.

Cornelius in Caesarea prayed, too. He was a Gentile, a Jewish proselyte of high standing and of deep religious spirit therein, and the captain of 100 men in an Italian cohort. Evidently, he was not satisfied with formal religion and sought further light. The angel openly appearing to him at 3 o'clock one afternoon, and bidding him send for Peter to preach to him, was the answer.

Prayer, then, for light in the soul and for light on service, was the initial step that bridged the gulf between Jews and Gentiles. Honest prayer brings saints and sinners together in a soul-winning issue. Honest prayer removes prejudice and makes one missionary in spirit and practice. With an open Bible before him, one cannot honestly pray and not believe in the gospel for all men.

## III. "Slay and Eat" (Verses 5-14)

The details of Peter's trance and vision can be read in the Scripture and need not all be repeated

here. Peter's hunger while waiting for dinner was wrought into the structure of his vision. Sometimes God arranges for His people to go hungry to bring them to a larger vision and service. A trance "is a state in which the soul seems to have left the body into another state of being, or to be wrapped in visions; an ecstasy" (Webster). In that sheet-like vessel, seen by Peter in his vision, were all manner of four-footed beasts, creeping things, and fowls. To the Jew, some of these were ceremonially unclean and the rest were unclean from association with the former. A Voice told Peter to "slay and eat." Peter's Jewish mind and conscience instinctively recoiled. To his objection, the Voice said: "What God hath cleansed, that call not thou common or unclean." "And this was done thrice; and the vessel was received up into heaven." Very slowly did the Jewish mind come to see that Christ removed ceremonial distinctions between meats (Col. 2:14-16; 1 Tim. 4:4-5). It bothers some still. A one-time prominent rabbi, who has been a Christian for forty years, says he has never brought himself to touch certain meats, though he knows he has not the slightest reason for it.

Peter did not have to wait long for the explanation of his vision. The deputation from Cornelius was at the gate, and the Spirit said, "Go with them, nothing doubting; for I have sent them." What he later saw in the house of Cornelius, coupled with the undoubted meaning thereof, was the **spiritual counterpart and fulfillment** of his housetop vision. That sheet, held by the four corners and let down from heaven, meant the scope and administration of the covenant of grace, embracing all elect men unto "the four corners of the earth." The beasts, and creeping things and fowls meant these men in "all nations" as they really and variously are by nature, until made "a new creation" in Christ. The cleansing to which the Voice referred meant the **positional cleansing** of men "in every nation" included in the covenant of grace. The cleansing asserted of the creatures in the sheet did not involve their inner cleansing or a change in their nature. They were **positionally** cleansed in that all ceremonial distinctions between them as meats were done away, as Paul makes clear. In like manner, "the heirs of salvation," prior to their salvation, are **positionally** cleansed and redeemed by the death of Jesus (Rom. 5:10; 2 Cor. 5:19). At faith they become **experientially** cleansed and redeemed. So distinctions between Jews and Gentiles were removed until Peter could say in a Gentile household: "God hath showed me to call no man common or unclean." In himself he may have the beast nature, but he stands in a position of cleansing and may, like Cornelius, become inwardly clean. Peter arose and slew and ate when, going to Cornelius, he took "the sword of the Spirit," demolished Jewish prejudice, and slew those Gentiles for Christ and the Kingdom, in a death unto life. One is sure he could say that day, "I have meat to eat that ye know not of" (John 4:32).

Let one be careful of entertaining contempt for the "chink," "sheeny," "dago," and "nigger," and of absolving himself of responsibility concerning them. That man yonder may be **positionally** an heir of God! On the earthly plane and apart from religious connections, are certain social distinctions that God Himself ordains. But in the sphere of the soul and of Christian service, with the Spirit directing, these things should cut no figure (Gal. 3:28). Calling "no man common or unclean," we are to "slay and eat" for Christ and the Kingdom unto "the four corners of the earth" when God lets the sheet down from heaven.

## IV. "The Holy Spirit Fell On Them" (Verses 14-17)

From the facts that Cornelius is described as devout, God-fearing, liberal, prayerful, and just (10: 2, 22), some conclude that he was already saved before Peter preached to him. These terms in relation to him, are to be interpreted in the light of the fact that he was a Jewish proselyte and in the light of Bible revelation. Running the references, one can find these terms or their equivalents applied to men who were not saved, but the terms had

simply a Jewish religious significance. "What thou oughtest to do," spoken by the angel to Cornelius (10:6), was interpreted to mean that Peter should "tell thee words whereby thou and thy house shall be saved" (11:14). So not till Peter preached and the Spirit fell, did the terms descriptive of Cornelius take on a Christian meaning. How "religious" one can be, and yet be unregenerate! The prayers and alms of Cornelius were "a memorial" or "a remembrance" before God of his earnest search after light (10:4, 31), but not a price accepted for salvation. The Spirit fell on the Cornelians "as he fell on" the saints on Pentecost, but not at the same stage of religious experience. The "when we believed" (verse 17) of the Revised, as if those saints on Pentecost then believed, is not the accurate rendering of the original found in King James. The moment the Cornelians believed in Christ, Whom Peter's gospel message presented, that moment they had "remission of sins" prior to and independent of baptism or other works, and that moment the Spirit came on them, in a Pentecostal way, in demonstration of the fact that the gospel knows no human or ceremonial distinctions, but that "in every nation, he that feareth God and worketh righteousness (gospel righteousness by faith) is accepted of Him" (10:34-48).

## V. An Interpretation

Some have assigned to this lesson the topic, "First Steps in World Brotherhood." It is a modernistic title. The earthly interpretation of "world brotherhood" is that it is something to be achieved by international diplomacy, by legislation, by leagues of nations, by world courts, by education, by treaties, until war is banished and the world swings into one vast brotherhood. 'Tis a beautiful dream, but it cannot be squared with Scripture. "Unto the end there shall be war," said Daniel. "Wars and rumors of wars," said Jesus. Moreover, the brotherhood in our lesson is not on earthly, but on gospel bases. The brotherhood effected between Peter and Cornelius was entirely separate from earthly method, was ministered through the old, historic verities of the gospel of grace, and was accomplished by the Spirit in miraculous regeneration. The proponents of "world brotherhood," as commonly construed, do not lay down these things as the foundation in their schemes. Men should quit taking a truth of spiritual meaning only and giving it a natural meaning. They ought to quit reading into Scripture what is not there. When that time comes that the gospel shall reach its climax, its rejectors be removed from the earth, and only regenerate people shall be left, "and the Lord shall be King over all the earth in that day," then, according to the Scriptures, and not till then, there shall be a **real world brotherhood**. But this shall not be until the gospel has had its full day (Matt. 24:14). Then Jesus comes. So the practical outcome of our lesson is that we should just keep plugging away at the business of spreading the gospel, "nothing doubting" and "making no distinctions," "unto the uttermost part of the earth." The gospel is for all men.

## QUESTIONS

1. What was the nature of the Jewish exclusiveness in the atmosphere of which our lesson is set?
2. What was the initial step in bridging the chasm between Jew and Gentile? What application does this principle have to us?
3. What kind of vision did Peter have on the housetop of Joppa?
4. What was the meaning of this vision? The sheet? The creatures? The cleansing referred to? The slaying and eating?
5. What bearing should this vision and its fulfillment have upon our bearing toward other men?
6. If directed by the Spirit, would you eat with a "sheeny" or a "chink" or a "dago" or a "nigger" in order to win him to Christ?
7. Certain social distinctions on the earthly plane are ordained of God. What specific application does this lesson have to such matters in the face of such facts?
8. As before God what nation of men has the highest standing? What bearing should this have on Christian service?
9. When did the Spirit fall on the hearers in the household of Cornelius?
10. Were these hearers saved before Peter preached to them?
11. What great truth did God demonstrate there?
12. What do we learn from this lesson as to world brotherhood?
13. What missionary lesson do we gather?
14. What has struck you with the most force in this lesson?

## "CONDITIONS OF PARDON"

By J. H. Grime

The disciples of Alexander Campbell used to be accustomed to reel off their quintette by counting the "conditions of pardon" on the fingers of one of their hands as follows: "Faith, Repentance, Confession, Baptism, Pardon." Reader, have you ever stopped to contemplate the enormity of this program?

**Faith.** They change the Bible order of repentance and faith. The idea of a man who has not, and does not, repent of his sins, having faith in Christ as his Saviour, is too preposterous to be serious. If he does not repent of his sins, he loves sin and follows after sin, and the Bible says, "There is no fear of God before his eyes" (Rom. 3:18). Do you say that that man, in that condition, has faith in Christ as his Saviour? The fact is, what they call faith is not faith. They make the belief of testimony faith. There is no such thing as faith in testimony. Faith always takes a person as its object. I believe what a man says, but I have faith in the man; I believe what the Bible says about Christ, but I have faith in the Christ.

**Repentance.** They teach reformation for repentance. Alexander Campbell, in his translation of the New Testament, which he styles "The Living Oracles," invariably, so far as I have noticed, translates the word used by the Holy Spirit for repentance with the terms "reform" and "reformation." Let me ask: If reformation is repentance, what is the fruit of repentance? (Matt. 3:8.)

**Reformation,** starting at a given point, affects only the future. It can in no way correct the past, while repentance is always retrospective and has to do only with the past. If reformation is taken for repentance it has a man repenting of sins in the future, or sins he has not committed, and if he does truly reform, of sins that he never does commit. It is too ridiculous to be respectable nonsense. Do we repent of sins we have already committed, or of sins we are going to commit in the future?

**Confession.** The confession they use, recorded in King James version, Acts 8:37, is spurious and they know it. Alexander Campbell leaves it out of his translation and it is found in none of the modern versions, and yet with this open before their eyes they continue to build part of their fabric on it. Another absurd thing about it is it is not a confession, but a profession. We confess our sins (Matt. 3:6) and profess our faith (1 Tim. 6:12).

**Baptism.** Their baptism is not the loyal act of a child of God to glorify His name, to show forth Christ's burial and resurrection, our death to sin and resurrection to a new life; but a selfish act, by which they expect to secure the remission of their sins, by an act of their own, thus taking their salvation out of the hands of Christ.

**Pardon.** In the act of baptism they claim to receive the pardon of their sins. It may be news to some to know that the term pardon is not found in the New Testament. It occurs a few times in the old Scriptures, but never there in the sense that we use the word pardon. Pardon means to release a victim before the full penalty has been paid. This, God does not do, but must be just while He justifies sinners, and it is only through the atonement of Jesus Christ that sin is canceled. God does not, and cannot, pardon sin. He forgives our personal trespasses, but remits our sin, sending it back to the atonement of Jesus Christ where the penalty is fully met in His sacrificial and vicarious death on the cross. Divine justice demands the uttermost farthing (Matt. 5:26). It has been paid on Calvary's cross and faith in Christ Jesus makes the sinner a beneficiary. They who talk of sins being pardoned on account of their obedience or what they have done, miss the whole remedial plan of redemption through Christ.

The above five counts reveal the sandy foundation upon which they are building their religious structure who follow the teachings of the current reformation set on foot by Alexander Campbell and his coadjutors.—Lebanon, Tenn.

Back of the loaf is the snowy flour,  
Back of the flour the mill,  
Back of the mill is the wheat and the shower  
And the sun and the Father's will.

—Maltbie D. Babcock.

## EVERY-MEMBER CANVASS AND 75 MILLION CAMPAIGN COMPARED

By O. E. Bryan

The Every-Member Canvass recently launched by the Southern Baptist Convention has many points in common with the 75 Million Campaign.

1. Both campaigns were launched in the Southern Baptist Convention in regular annual meetings.

2. Both campaigns were efforts to reach every member of every church in the South.

3. Both campaigns were launched for the benefit of all the co-operating causes, state and Southwide.

4. Both campaigns included all of the Southern states in the co-operative effort.

5. Both campaigns were launched with emphasis on the tithe, emphasis on prayer and emphasis on spiritual revival.

The Every-Member Canvass is very different from the 75 Million Campaign in the following relations of contrast:

1. The 75 Million Campaign had the great war spirit of many high-pressured drives behind it. There were four Liberty Bond drives, and it must be remembered that the Baptist preachers and laymen had a large place in these bond sales. Then there were drives for the Y. M. C. A., for the Salvation Army and for the Near East Relief. The 75 Million Campaign was born in an atmosphere of real high pressure; not so the Every-Member Canvass. We have gone to the other extreme. Our people want nothing that is called a campaign or a drive, yet they are anxious to go forward in a real effort to finance the large program.

2. At the time of the 75 Million Campaign money was cheap and food was high. Now money is high and food cheap. This creates a conservative atmosphere of low pressure in which to launch the Every-Member Canvass. Under such an atmosphere Baptists are not apt to over-subscribe. Then what is pledged is likely to be paid.

3. The 75 Million Campaign was greatly stimulated by the persecution of Southern Baptists in that they were shut out of army camps as a denomination. At the present time there is no such persecution. Hence, there has been for some time a tendency to relax in effort. The Every-Member Canvass is needed to quicken the activities of Southern Baptists.

4. The 75 Million Campaign had the unifying influence of the subtle effort of the Inter-Church World Movement to absorb and direct our missionary program. This effort drove our people to a renewed and intensified doctrinal program. At the present time there is alarming silence concerning our basic doctrine and principle. This fact constitutes a real challenge to loyal Baptists for more intense activity.

5. The 75 Million Campaign had four of the greatest Baptist statesmen that ever have been entrusted with our executive affairs. These were Dr. J. B. Gambrell, Dr. E. Y. Mullins, Dr. J. F. Love and Dr. George W. McDaniel. We now have many great preachers, some of them perhaps more effective in their sermons than either one of these four great leaders, but we believe that all will admit that at this time we have no outstanding executive denominational statesmen that will surpass either one of these four.

6. The 75 Million Campaign was launched when Southern Baptists had but few churches that had tried the Every-Member Canvass. At this time most of our stronger churches have tried this method and have been thoroughly convinced of its real value. This fact is one of the strongest points in favor of the Every-Member Canvass.

7. The 75 Million Campaign was obsessed with the five-year idea which was borrowed from the Inter-Church World Movement. The Every-Member Canvass is shackled by no such time handicap. The pledges are to be made for payment week by week. They are to be renewed, changed or canceled at the end of each year. We believe this plan has many strong points.

8. The 75 Million Campaign had the advantage in that confidence which at that time was unshaken in the integrity of denominational servants. The terrible denominational earthquake which followed the mismanagement of some of our boards has created an atmosphere which forbids at this time any brag or boasting. This situation humbled our people and has prepared them for a real earnest but

modest effort to live down by sacrificial services our former misfortunes.

With these similarities and contrasts before us let us take hold of the Every-Member Canvass and go forward with our large whole world program. "Flexible methods but fixed doctrines and principles" should ever be our motto as we move onward and upward.

RECEIPTS AND DISBURSEMENTS, JULY, 1931  
COOPERATIVE PROGRAM

Southwide	
S. B. C. Bonds .....	\$ 318.75
Foreign Missions .....	\$3,825.00
Home Missions .....	1,785.00
Relief and Annuity Board .....	535.50
Education Board .....	255.00
S. B. Theological Seminary....	255.00
S. W. B. Theological Seminary..	387.60
Baptist Bible Institute .....	298.35
American Baptist Theological Seminary .....	76.50
New Orleans Hospital .....	191.25
W. M. U. Training School.....	40.80
Total .....	\$7,650.00
Statewide	
State Missions .....	\$2,868.75
Orphans Home .....	1,275.00
Memorial Hospital .....	796.87
Carson-Newman College .....	796.88
Union University .....	796.88
Tennessee College .....	796.88
Nashville Hospital .....	478.12
Ministerial Education .....	159.37—\$7,968.75
Grand Total .....	15,937.50

Designated Funds	
Home Missions .....	\$ 62.13
State Missions .....	72.55
Foreign Missions .....	688.12
Baptist Bible Institute .....	50.00
Baptist Brotherhood .....	500.00
Harrison-Chilhowee Institute ...	11.28
Ministerial Education .....	29.75
Tennessee College .....	148.13
Union University .....	563.44
Watauga Academy .....	155.77
Christian Education .....	124.81
Orphanage .....	1,159.85
Memorial Hospital .....	9.75—\$3,575.58

EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION. O. E. Bryan, Executive Sec'y.

## GETTING READY

By F. F. Brown

At a meeting of the Central Committee and the State Secretaries held in Memphis, August 6th, a special committee, of which Dr. L. E. Barton was made Chairman, was asked to draw up a statement with reference to the Denominational papers. I am quoting you part of that report as it appears in the Minutes of the meeting:

"We, your committee, recommend: (1) That the month of September be designated Denominational Paper Month. (2) That the State paper be sent, by the State Boards complimentary, to all pastors who are not now receiving it, for a period of three months beginning September 1st, and that those pastors so receiving the paper be requested, along with all other pastors, to co-operate in increasing the circulation in the churches. (3) That envelopes be printed bearing a subscription form, and that these be distributed in churches following a public appeal for subscriptions requesting all new subscribers to fill out the form on the envelope enclosing the subscription price and turn in to the proper committee before leaving church. (4) That a committee be designated in the church whose duty it shall be to push the subscription to the paper until all members shall have been solicited and to send in all subscriptions to the paper."

This recommendation was unanimously adopted. I wish that I had the Committee's statement of appreciation for the significance of our papers to enclose with those recommendations, but that part of the paper does not appear in the Minutes of the meeting.

As I send this message to you may I ask you at the same time to appeal to all of your constituency to make Wednesday, October 7th, a day of

prayer for the EVERY MEMBER CANVASS in all of our churches. I am strongly convinced that it is vital that every Baptist church of the South should observe this day of prayer. The issues involved in the EVERY MEMBER CANVASS are tremendous and far-reaching. Suggest that each church work out its own program, but that importunate prayer be made for the success of the Canvass.

**PASTORS, ATTENTION!**

We give this letter from Dr. Brown with the sincere hope that every pastor in the state will respond heartily to it. We are anxious to do all within our power to aid in promoting this Every Member Canvass. Tremendous things are at stake and we need once more to rally to the call and launch a movement that will enlist our people. The circulation of the paper will go a long way toward helping the cause.

Will not every pastor set aside one Sunday in September for the purpose of helping the cause by enlisting subscribers? If you wish the envelope for subscriptions, write us and tell us how many you can use and they will be sent. Then speak a word about the campaign for enlistment, tell what the paper will men in the home, make the appeal for subscribers and then call for a show of hands of all will join with us in the effort to enlighten all Baptists through news of the denomination and its work. Pass the envelope and let each write his name and address and enclose his subscription money.

This will take only a few minutes, and it will greatly aid the pastor.

**RANDOM REMARKS CONCERNING THE EVERY-MEMBER CANVASS**

By O. E. Bryan

At the meeting of the Promotion Committee of Southern Baptists in Birmingham, July 7, 1931, the following form of organization was unanimously adopted, hence we believe should be applied to the letter in Tennessee because this good state has specialized in co-operation:

"We recommend that the state be requested to set up an organization which shall consist of: (1) a state chairman and such committee as may be desired; (2) a District Association chairman in each association, with a committee of eight consisting of two preachers, two laymen, two women and two young people and that their names be furnished the Promotion Committee of the Southern Baptist Convention not later than September 30; (3) that cities and large towns where there are two or more churches have a Baptist Community Every-Member Canvass."

For several weeks we have devoted our time to this organization. The Every-Member Canvass Committee of Tennessee, in a recent meeting, recommended that three special workers be elected for four months each to help in the three general divisions of our state to make this canvass a real success. We are glad to announce that the Administrative Committee of the Executive Board has elected these three men. Two of them have accepted the work and are now on the field. Tom Haynes of Knoxville, a very fine layman, has been elected for East Tennessee and W. C. Creasman of Shelbyville, a very fine preacher, has been elected for Middle Tennessee. His church has granted him a leave of absence for the four months. Fine reports are now coming from the field concerning both of these special workers who are directors in their respective sections of the state.

Another fine brother was elected for West Tennessee, but could not see his way clear to accept this offer. The members of the Administrative Committee are now (most of them) in revival meetings so we have been delayed in following up this matter. Your secretary aims to give West Tennessee special attention until this problem has been worked out.

Every mail brings suggestions for readjustment in the associational organizations. Our purpose is to be adjustable in working out the details of this effort.

A general list of objectives for the churches has been mailed to the chairman of each association Every-Member Canvass Committee, but these objectives are merely suggestions. Every church is free

and independent, hence has a perfect right to reject, accept or change these figures as conditions may justify. It is not our purpose to embarrass anyone concerning the objectives. The pledge cards are to be so written that they will be binding only on one's conscience and can be canceled at any time by the one making the pledge. Our major plea is for a tenth of the income of Tennessee Baptists together with offerings over and above the tenth. If our people will only sign up, pledging that they will give a tenth of their income as the Lord prospers them, we will need to say little concerning apportionments.

We want to keep emphasizing the fact that the association chairman of the Every-Member Canvass Committee is to lead in setting up the organization in the churches of his association. All of us should pray for a special dispensation of patience. Every day we are finding cross-currents in organization, but we are glad to report that these are being worked out without serious friction.

No movement among Tennessee Baptists during recent years has been so unanimously and so heartily received as this Every-Member Canvass. Let us not forget that God gives the victory and that we should spend much time in prayer for His power, His wisdom and His guidance.

This effort will be helpful to every church, together with all of the State, Southwide and worldwide causes in proportion to the consecrated effort put forth by loyal Baptists.

**CHEER IN CHINA**

By DR. MARY L. KING

The home mail is in, but brought us no letters, so that the State papers have received full attention. I eagerly look for familiar names, but the longer one stays in China the fewer there are of these! I have to remind myself that it is already more than three years since I left home last, just after the Convention in Chattanooga. Not once, even during the war, have I been anything but glad to be here where the need is so much greater than there at home. These three years have been stormy, yet no real opposition to witnessing for Christ, and there is very much to encourage us.

A woman has come in from the country for treatment. Her mind gives way at times, owing to terrible trials she passed through some years ago. She has been a Christian twelve years and has made remarkable progress in reading her Bible. Yet rich faith is associated with such superstition and her remedy for pain is to beat the part with her Bible! She has worn out several volumes in this way. I heard of another old Christian woman to whom it was suggested that the printed Scripture texts she had been at such pains to memorize would be recorded in heaven if she would send them hither by burning! She burned all she had and advised others to do so, so they need not worry over remembering them. Yet these same women often humble us with their simple, childlike faith, and the answers they expect and get from prayer.

We are getting a small room ready as a reading room and have a pleasant faced young Christian in charge. We hope that this may attract students and many young men to read and talk over the books and periodicals we plan to have on display. There will be some that can be lent out, and leaflets for free distribution. We are hoping much for this venture, though of course we have no Mission funds for it or other new work. If it is well received, our little church may be able to contribute toward it later, though they are now tithing to pay their pastor and help a small mission some thirty miles away. They are so few, we feel that they do well, and of course they are being blessed in the doing.

Again it is hot weather, the thermometer standing at 94, though it is 6 p. m. Miss Barratt and Mrs. Pan came in from the country a few hours ago when it was still hotter. They are badly sunburned. Umbrellas could not be used because of the wind. They report a warm welcome and hearty response to their message, and were strongly attracted to some of the old women they met in the village. For most of them, this was a first chance to hear the Gospel, and who knows if they ever have another chance? But through the discomforts of the heat we are constantly contrasting this sum-

mer with last, when we were in the midst of the horrors of war, and at this very time were being daily bombed from the air, and heavy guns were causing terrible destruction of life and property all around us. Then, worst of all, we were busy from morning till night doing what was possible for the wounded, both military and civilian, and our place was full of them. Now we are treating from fifteen to twenty daily, but many of these are truly in need of help.

As usual, the little children are the greatest sufferers in hot weather, when they are the prey of all sorts of insects, and get insufficient sleep and food and clothing are often at fault. Of course I mean the children of the poor who are vastly in the majority. This morning I visited a home where the father and mother are able and anxious to give their children every care. The room was screened and ample bed space, clean and neat. The little one here is slowly recovering from one of the scourges of China, Kala-Azar. We are spending more for medicine to combat this disease than is needed for a dozen others. Those who are able to pay must do so, but the many who have little to spare must also be helped. It is certain though slow death if not treated in time.

We have had an epidemic of influenza, not severe, but the weakening effects in a number of patients are still giving us concern. The harvest has been an event this year, as war destroyed most of the wheat produced last year, but always there is much suffering from the eruption caused by the harvest mite—something like the jigger of our Southern woods.

May the Lord be with you there and also with us.

**CITATION FROM INGERSOLL**

I believe to a certain degree with the district attorney in this case, who has said that every man who makes whisky is demoralized. I believe to a certain degree it demoralizes those who make it, those who sell it, and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, dishonor and death, that it demoralizes everybody that touches it. I do not believe anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All we have to do, gentlemen, is to think of the wrecks upon either bank of the stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; the millions struggling with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.—(Ingersoll's Works, Dresden edition, Vol. 10, page 7.)

**REPORT FOR JUNE, 1931**

Number of patients ..... 718  
Days of service ..... 3,358  
Free days ..... 130

**Income**

Gifts ..... \$ 183.81  
Program ..... 965.29  
Operation ..... 27,457.63  
Total ..... \$28,606.73

**Expense**

Operation ..... \$22,080.01  
Cost of charity ..... 1,699.81  
New equipment ..... 355.20  
Total ..... \$24,135.02  
Paid on debt ..... 5,233.56  
..... \$29,368.58  
Deficit ..... 761.85

Total ..... \$28,606.73

We paid \$4,268.27 on the debt and \$1,699.81 for charity from our income in June.

LOUIS J. BRISTOW, Supt.

**SEND YOUR SUBSCRIPTIONS IN NOW. DO NOT WAIT.**

# THE NEWS BULLETIN

## SHORTER RUNNING TIME FOR TWO FAST TRAINS ON THE SOUTHERN RAILWAY

Atlanta, Ga., August 15.—Schedules of two of the Southern Railway system's fast through trains from the East to the South, No. 35, the "New York, Washington and New Orleans Express," and No. 29, the "Birmingham Special," have been improved so as to give shorter running time between terminals and more convenient connections.

No. 35 which formerly left Washington at 11 a.m. and handled sleeping cars leaving New York at 12:35 a.m. now leaves Washington at 1:35 p.m., two hours and thirty-five minutes later and handles sleeping cars leaving New York at 8:10 a.m. for New Orleans; sleeping car from Washington to Birmingham, and coaches from Washington to New Orleans with dining car service for all meals. No. 35 reaches Atlanta at 5:50 a.m., only thirty minutes later than formerly and New Orleans at 8:30 p.m. as in the past.

No. 29, leaving Washington at 4:45 p.m. as formerly, handling sleeping cars leaving New York at 11:10 a.m., reaches Atlanta at 9 a.m., thirty minutes earlier than formerly, and Birmingham at 2 p.m., thirty-five minutes earlier.

Under the new schedule of No. 35 it is possible for the first time for passengers to make the trip from New York to New Orleans with only one night on the road or to leave New York at 8:10 a.m. and arrive Charlottesville 4:25 p.m., Lynchburg 6:30 p.m., Danville 8:05 p.m., Greensboro 9:15 p.m., Salisbury 10:45 p.m. and Charlotte 11:45 p.m. the same day.

## ROBERTSON COUNTY MEETING

Robertson County Association of Baptists held its annual session with Mt. Carmel Church near Orlinda August 4, 5. As was true with the opening session of Big Hatchie Association, everybody was happy because of a splendid rain which had come just in time to save the crops from serious damage from drought. The showers fell throughout the forenoon and the audience that packed the large auditorium of the church stayed in their places until noon. The body organized by re-electing their officers, Harry McNeely of Orlinda, moderator; W. R. Goodman of Adams, clerk, and Wells Burr of Springfield, treasurer.

Brother Floyd Stark preached the annual sermon, giving a wholesome and practical message on Christian living and service. He is a pleasing speaker, has a good command of language and knows the Word. His message was timely and appropriate. Preceding the sermon, Mrs. Robert Shannon read the report of Woman's Work and Miss Northington spoke to the report.

During the afternoon of the first day the reports on various missions were read, together with the report on literature and the time for discussions was divided between the editor and Brother W. C. Creasman of Shelbyville, who is director of Middle Tennessee in the promotional movement. W. R. Pettigrew read the report on missions and it was a real presentation of the subject. J. J. Jenkins read the report on literature. F. T. Carroll read the report on orphanage and it was discussed by Superintendent W. J. Stewart in a fine way.

We regret that it was not possible for the editor to remain for the second day. He spent the night in the delightful home of "Brother Bob" McDaniel near Lamont and returned to the office for the day before going to Memphis for Thursday. Robertson County Baptists never fail to have a fine meeting and they do things worth while. With two churches not reporting, they showed the following totals in their digest of

letters: Baptisms, 252; present membership, 4,978, a gain of 55 over the previous report; total contributions for local expenses amounted to \$27,506.15, and total gifts to missions and benevolences, \$9,614.45. The report from one of the other churches would increase the present membership and the net gain for the year.

## AUGUST 3 A HAPPY DAY FOR BROTHER HOMER SMITH

August 3 was the spiritual birthday of Brother Homer F. Smith, Corryton, Tenn. Thirty-five years ago he was converted at a revival which was the first to be conducted by the Rev. Fred Dowell. The meeting was held in a little old school house and more than two score were converted or made profession.

Brother Smith organized Mascot Church and preached there for more than two years, then went to the seminary and took the "G" course. After preaching two years in Kentucky churches, he went to Nebraska, where he remained two years, but had to leave on account of his wife's ill health. In Corryton Brother Smith taught two years, leaving at the end of that time to go to South Dakota to assume a pastorate, but after a few years he returned to Corryton where he has been principal of a consolidated school for the past four years.

We have just received manuscript of a fine sermon from Brother Smith and will give it to our people soon.

## INTERESTING MEETING IS PLANNED

An interesting meeting has been planned for the fifth Sunday in August by the Baptists and Church of Christ members in Sumner County. Beginning August 28 they will convene at Palmer's Chapel Church of Christ for a three days' discussion of religious topics. Everybody will be welcomed and will have a chance to express his opinions or to ask questions for discussion. Sample subjects listed in their printed program are: "When Was the New Testament Church Established?" "Are Alien Sinners Commanded by Christ or the Apostles to Pray to God for Anything?" "What Character of Persons Does God Command to Be Baptized?" "When One Is Saved by the Gospel of Christ, Is He at the Same Time a Member of the Church of the New Testament?"

## GOSPEL SINGER DOING GOOD WORK IN TEXAS

Brother Carlyle Brooks, Gospel singer, has been assisting in a number of revival meetings in Texas. After a meeting with Dr. George W. Truett at Sulphur Springs, he went to Nevada and thence to Rockwall. At present he is in a three weeks' city-wide and county-wide revival in Greenville, Texas, under the auspices of the First Baptist Church. The services are held in a centrally located tabernacle owned by the church which seats two thousand. Evangelist W. Y. Pond is doing the preaching. Four pianos are being used to accompany the two choirs of one hundred each.

Brother Brooks will leave Texas for home in the fall. His wife, a returned Baptist missionary, helps him by leading young people, prayer meetings and personal workers' bands.

## UNION ASSOCIATION

Union Association met August 7 in her eighty-sixth annual session with the church at Sparta. This is now a small body, but it is growing back to its former strength and usefulness. Last year they had the highest percentage of increase in membership of churches of the associations in the state and several churches had equally splendid reports this year. It was good to be with the new church at Sparta, where J. H. Delaney is pastor and where such a heroic effort

is being made to overcome the lethargy of a century and a half and launch the New Testament work on a permanent basis.

The body organized by electing W. M. Kerr of Doyle as moderator. He is one of the truest of the Lord's ministers and has given many years of service to that community. He succeeded in the office of moderator Brother Alonzo Raper, one of the fine laymen of the association. J. H. Delaney was elected assistant moderator, Renzo Howell clerk and Marvin Buswell assistant clerk. The appointee to preach the annual sermon was not present, and the body called for the editor of the Baptist and Reflector to take his place. This he did and delivered a missionary sermon based upon Rev. 14:6, 7. Harry Wester of Harriman was with us and led the singing, also bringing some helpful solos. He is one of the choicest young men, a good gospel singer and fine help in revival meeting work.

Spencer Church, organized since we last met, was received and her report took the prize. She had sixteen members up until three weeks ago when their revival began, and during it added seventeen others, giving an increase of more than 100 per cent. Brother Moore of Doyle is their pastor. This is a country town where Baptists have had no work for nearly 150 years of her history. Surely we ought to back them up in their good work. The good women of Sparta took the messengers to their homes for a bountiful lunch on the first day.

In addition to Editor Freeman, we were glad to have with us the first day Brother Stewart of the Orphans' Home and Miss Northington.—Reporter.

## SECRETARIES MEET

It was the editor's privilege on August 6 to be in Memphis and spend most of the day sitting in with the conference of State Secretaries who were discussing their parts in the Promotional Campaign now on. With a few exceptions all the men were present and in addition, Secretary Fred Brown of the Promotion Committee, J. H. Anderson of Knoxville, President Sampey of the Southern Seminary, Editor V. I. Masters of the Western Recorder and others were there.

The secretaries spent much time discussing the part they are to play in the new program. Some time was spent in trying to work out an equitable distribution of the sum set as a goal for the campaign. A subscription card to be used during the Every-Member Canvass was approved. Problems confronting some of the states were mentioned and the finest spirit of sympathy shown by all. A warm discussion was precipitated when the matter of tithing and how the tithe should be paid was introduced, but there was no discussion of whether Christians should make the tithe the minimum of their giving—all were agreed that a Christian can do no less than the Jew did, and that the New Testament sanctions the tenth as the basis, but does not make it the maximum for giving, merely the minimum.

The pledge card for the canvass, save where a state wishes a different one, will read about as follows:

"Because of my love for Christ, my devotion to my church of which Christ is the head, and my interest in the co-operative work of Southern Baptists, I hereby subscribe:

1. To the local work of my church \$.....weekly.
2. To the Cooperative Program \$.....weekly.
3. Will you tithe your income? .....

Signature .....

Address .....

## CORNTASSEL MEETING

Harry Wester of Harriman has been in some interesting revivals during the past weeks. He spent two weeks in the Corntassel neighborhood near Madisonville and worked with H. E. Hedgecock in one of the Presbyterian meeting houses. From there he went to Spencer, where he labored with Pastor W. Frank Moore

in a revival that resulted in seventeen additions by baptism, thus more than doubling the membership of the new church. "This is a wonderful opportunity for Baptists," he says. On the ninth of August he began a meeting with Trenton Street Church of Harriman. He is a gospel singer of no mean ability. He will teach in the South Harriman Public School during the coming session.

## ALEXANDRIA TEMPLE DEDICATION IS SET

Alexandria, Va.—The dedication of the new \$5,000,000 George Washington Masonic National Memorial Temple in this city will take place May 13, 1932. It is expected that Masons from all sections of the United States will visit Alexandria for the dedicatory exercises and during the second week in May of next year gatherings will be held of the Grand Masters' Conference, the Grand Secretaries' Conference, the Masonic Service Association and the National League of Masonic Clubs, all to take place in the new temple.

The movement for the building of this temple was launched twenty-one years ago, the original idea being to erect a building for the safe keeping of the priceless relics of George Washington, now the property of Alexandria-Washington Lodge. The movement soon grew to national proportions and aid was pledged by every grand jurisdiction in the country. The exterior work has now been completed and one auditorium has been in use for more than a year.

## FOREIGN BOARD REPORT

Recently the Foreign Mission Board, S. B. C., Richmond, Va., made a comparative statement of receipts by states. From May 1, 1931, to August 1, 1931, the total amount received was: Designated, \$34,321.77; program, \$56,647.29; total, \$91,268.52. Of this amount Tennessee contributed: Designated, \$843.51; program, \$6,075.98; total, \$6,918.51. From May 1, 1930, to August 1, 1930, the amounts were: Designated, \$30,329.17; program, \$72,902.30; total, \$103,476.21. During this period Tennessee gave: Designated, \$757.61; program, \$6,300.00; total, \$7,057.51.

## C. C. SLEDD BEREAVED

The Rev. C. C. Sledd has recently closed a revival meeting at Ashland City and also Buena Vista. Due to the sudden illness of his wife Brother Sledd was not able to be present at the Buena Vista meeting except at the two opening services. Brother Connie Pickler did the preaching and had eight professions and eleven for baptism.

Brother Sledd writes: "My wife came to the Murray Hospital the day our meeting started. We stayed with her. She has been real sick and is still in a serious condition. I have passed through some dark hours in my ministerial life, but this has been the most trying I have ever passed yet. I realize that God knows best.

"I know that the church at Hollow Rock is one of the best. The people were broken-hearted with the pastor when they learned we were leaving for the hospital. Our beloved brethren came and said: 'Pastor, don't worry; we are ready to help in any way we can. Then our good women of the missionary circle came in our home this week and brought peaches and canned the finest lot of fruit any pastor and wife could wish for. I am at a loss for words to describe our appreciation for a church that is so thoughtful. I have only realized the truthfulness in full of what Paul meant in Romans 8:28. Will you join our praying people for us?'"

## A DENOMINATIONAL ASSET

By Louis J. Bristow, Superintendent Notwithstanding the economic depression, the Southern Baptist Hospital in New Orleans made a substantial advance last year, and the first six months of the current year have shown an increasing volume of business. Southern Baptists have every reason to be gratified at the success of the institution.

(Turn to Page 13)

# 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 little boy seven years old and I am in the third grade. I have three pet pigeons and eight bantams. I enjoy the Baptist and Reflector very much. It sure is a fine paper.—Talmage Ford McNabb, Unicoi, Tenn., R. F. D. 1.

Dear Young South:

I am a little girl eleven years old and I am ready for the seventh grade. I go to the Baptist Church and we have a fine pastor. The Baptist and Reflector is a fine paper. I enjoy it very much. With love to the Young South.—Martha Kate McNabb, Unicoi, Tenn., R. F. D. 1.

## WHEN DAY IS OVER

By Ruth Virginia Duncan

As we think when day is over  
Of the things that we have done,  
We should ask ourselves this question,  
"Have I really helped someone?"

"Have I helped someone who's burdened?"

"Have I comforted the sad?"

"Did I smile at all who met me?"

"Did I make the lonely glad?"

And if we, when day is over,  
To these questions answer "yes,"  
Then that day has been worth living,  
For we've made life's sorrows less.

But if, when the day is over,  
We have not helped one in need,  
Then we are not near as happy,  
For we've lost that day indeed.

So let us be up and busy—  
Helping others while we may;  
Doing this we will be happy  
At the end of ev'ry day.

## CURING MISS GRAY'S TEMPER

Tomboy was saying her prayers out loud. She thought they "got there" better if you spoke them out loud. ". . . and bless daddy and mummy and Rosemary and Uncle John and Tom and Andy, and everybody I know. And bless everybody I don't know, too. And make me like what Jesus was when He was eight years old. And—and, please make Miss Gray in a good temper tomorrow. Amen." Then she added as an afterthought, "And I hope I'm not giving you too much to do. Amen." "I'm sure I don't know how God remembers everything that everybody asks Him," she said to Rosemary. "I s'pose He never forgets anything, does He?"

Rosemary looked very wise; she really couldn't see how God remembered, but somehow she felt sure He never forgot. Of course God never forgot.

"Of course, you were asking an awful lot when you said, 'Bless everybody I don't know as well.' There are heaps and heaps of people you don't know, and it'll take a long, long time to bless them all. Then there was the bit about Miss Gray's temper, too."

"Wouldn't it be too wonderful," said Tomboy, "if she were just as sweet as sweet tomorrow because I've prayed for her! And if my paper's blotted or she catches me talking in class, she'll just say, 'Tomboy, my dear, you mustn't do that,' and I'll say, 'No, Miss Gray, certainly not,' and we'll all be ever so much happier."

Rosemary looked a little doubtful. "Well, you mustn't expect it to come off all at once. The Head prays for the teachers as well as the pupils at prayers every morning, and it doesn't seem to have made much difference yet, has it?"

"Well," said Tomboy, "we had a text on Sunday, and it said, 'Pray for them which despit'ly use you.' I don't know what despit'ly means, but I'm

sure Miss Gray uses me despit'ly. She scolds at me something awful sometimes."

"Perhaps if Miss Gray knew you were praying for her she would help God make her temper better," said Rosemary hopefully. "Perhaps God can't do much until she tries."

"Well, I wish she would try a little bit. Perhaps I should pray, 'Make Miss Gray try a little bit.'"

"Of course, I think you could help God to do it," said Rosemary, still looking very wise.

"Me?" asked Tomboy in surprise. "How?"

"Well," said Rosemary, speaking very slowly, "perhaps if Miss Gray saw that you were really trying your hardest to be good and clever, and that you were really sorry, perhaps she wouldn't get so cross; and then God would get a chance. Perhaps God can't do the things we ask without our help."

Tomboy looked very solemn at this. It was a new idea to her. Fancy helping God to make Miss Gray have a good temper! That would be fearfully important, and no one would know but only God and herself! The more she thought about it the more excited she became. She made up her mind to try it.

It was nearly twelve o'clock next day—just the time when teachers get most strict, and pupils most restless. Tomboy had been like an angel's model all morning. No mischief, no blots, no talking in class; but only Tomboy knew how difficult it had been. Still she felt God might be depending on her. Nancy, who sat beside her, was nudging her hard to make her listen, but Tomboy kept looking straight ahead. She was sure Miss Gray was watching her, which indeed she was. Miss Gray was wondering if Tomboy was quite well. Strangely enough, the whole class was very good that morning; until suddenly Nancy let fall the lid of her desk with a bang!

Everybody jumped, and in a terrible silence waited for the scolding Nancy was sure to get.

"What do you mean, Nancy, you care—" Miss Gray started shouting, and then, to the surprise of everyone, she stopped. Then she spoke quite nicely, "Nancy, dear, do try to be more careful."

"How nice Miss Gray was today," said the class in surprise when they got out. They wondered what had happened.

"I know," said Tomboy, "but I won't tell." But inside she was saying to herself, "I helped God do it!"—The British Weekly.

## THE LITTLE BROWN BAG

Lucia was a bright-faced but quiet little lassie who was much more likely to do things than talk about them. She lived when the country was much newer than it is now, and people often took long journeys in horse-drawn wagons. A sort of cover was made of stout canvas that was drawn over a frame. This cover kept off the rain and the sun and often protected the travelers from hot or cold winds, as the case might be.

When the people in the covered wagon started on a long journey to distant states—perhaps to the far West—they knew it would take many weeks, perhaps months, to reach their destination, and so they prepared to camp by the wayside and rest and refresh their animals and themselves. Sometimes there was no road at all to follow, and the driver of the covered wagon just had to keep on in the direction which he knew to be west, or north, or south, according to the way he desired to go. Often the road was rocky and the country barren through which it was necessary to pass.

Lucia had heard her parents talk about such a trip, and, childlike, she was quite eager to go and enjoy the adventures which she expected they would meet. You see, Lucia didn't know anything about the hardships of such a means of travel, or how tired everybody would get, and how lonely perhaps she would be when they camped in a strange place far from everyone at night.

Across the road from where Lucia lived in her old home was a Little Old Lady with twinkling black eyes and snow-white hair. People said she was queer because she did different things from what many others did.

One of these was to collect seeds of flowers and fruits, and pits of ripe, luscious plums and peaches and apricots. Lucia used to go over to visit her sometimes, and, knowing how it pleased the Little Old Lady to add to her store, Lucia would often take her quite a quantity of seeds she herself had saved.

So when the time came for Lucia and her family to stow themselves away in the covered wagon and start on the long trail to the newer country yet, where they were to live, the Little Old Lady came across the street with two cotton bags in her hand. One was white cotton and one brown.

"These are for you, my dear," she said, smiling at Lucia, for she liked the little girl very much. "I want you to tuck away the white bag of seeds for when you reach your new home, it will be nice for you to have them to plant. Seeds, my dear, are like friends. If we take care of them and give them a chance, they will repay us many times. Perhaps some day you will be eating good things, the seeds of which came from your old home here."

"But it's the brown bag I want to talk to you about. I call this bag, 'Kindness by the Way.' It, too, is full of seeds. Wherever you see a place where the ground is very rich and mellow, drop a few seeds that they may grow and be a blessing to others sometime. Where the land is hard and barren, you will be sure to find a little soil if you look. Plant a few seeds there, that the earth may smile back upon those who come after you."

Lucia thought about this a good deal as they rode along, and she kept the little brown bag very near, that she might slip her hand into it whenever he saw a place to drop a few seeds. Sometimes the weather was pleasant, and they all had a nice time. Sometimes it was stormy, and then it was rather dreary. But Lucia was so busy dropping her seeds that she didn't have time even so much as to think about fretting.

At last the covered wagon in which she was traveling reached the beautiful valley where they were to make their home, and how happy they all were!

It was not long before a little settlement grew up around them, and many, many travelers came that way, people who brought them the news of the country they had left, people who bought many things in the little store Lucia's father had opened. Some of them remained to help build up the little town, and some went on, singing the praises of the kindly hospitality they had met.

"We came this way," they said, "because we heard of the lovely things which grew by the wayside all along the trail—fruit trees and berries and flowers. We have named it 'The Friendly Road.'"

And Lucia, listening, was very glad!—Jane Manchester, in Exchange.

## SUMMER MORNING

On summer mornings early  
I go out all alone,  
Before the rest are up, to see  
How much my garden's grown.

I like to see the sun get up  
And climb into the sky,  
And watch the mother birdies teach  
Their babies how to fly.

I like the summer morning time  
There's such a lot to see;  
And I just feel that every bit  
Of it belongs to me!

—Apples of Gold. ✓



Wanted: A boy to open oysters seventeen years old.

"How did the expression 'Killing two birds with one stone' originate?"

"It seems a Scotchman went hunting."

Laundry Clerk: "You say a shirt is missing. What were the laundry marks?"

Customer: "Frayed collar and cuffs and two holes burned in the back!"

Singer: "And for bonnie Annie Laurie I'd lay me down and die."

Listener (rising): "Is Miss Laurie in the audience?"

Old Lady (to druggist): "I want a bottle of canine pills."

Druggist: "What's the matter with the dog?"

Lady: "I'll have you understand my husband is a perfect gentleman!"

The druggist, in profound silence, put up some quinine pills.

Prospective Tenant: "I like the rooms, but the view from the front windows is rather monotonous."

Janitor: "Well, o' course, mum, this is a flat, not one of them sight-seein' autos."

Man (in hotel): "Set the alarm for two, please."

Porter: "You and who else?"

A school boy defined elocution as the "method some have of putting people to death."

The Kid: "Pop, if you go to the umbrella store they will get you back your lost umbrella."

Pop: "They will?"

The Kid: "Yes; they have a sign in the window that reads: 'We recover your umbrellas.'"

"Was the sermon today to your liking, Pat?" inquired the priest.

"Troth, y'r riverence, it was a grand sermon intirely," said Pat, with genuine admiration.

"What seemed to take hold of you?" the priest inquired.

"Well, now as ye are for axin' me, I'll tell ye. What tuk houl't of me most was y'r riverence's parseverance—the way ye wint over the same thing agin and agin and agin."

Aunt: "Can you explain wireless telegraphy to me, Arthur?"

Arthur: "Well, if you had a very long dog, reaching from New York to San Francisco, and you stepped on its tail in New York, it would bark in San Francisco. That's telegraphy—and wireless is just the same, only without the dog."—The Open Road.

First Stranger (at the party): "Very dull, isn't it?"

Second: "Yes, very."

"Let's go home."

"I can't. I'm the host."—Ex.

She: "What was that noise when you came in last night?"

He: "Night falling."

She: "Oh, excuse me, I thought it was day breaking."—Ex.

A teacher was giving a lesson on the circulation of the blood. Trying to make the matter clearer, he said:

"Now, boys, if I stood on my head the blood, as you know, would run into it and I should turn red in the face."

"Yes, sir," said the boys.

"Now," continued the teacher, "what I want to know is this: How is it while I am standing in the ordinary position the blood doesn't rush into my feet?"

And a little fellow shouted: "Why, sir, because yer feet ain't empty."

# EDUCATIONAL DEPARTMENT

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

**FIELD WORKERS**

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

**SUNDAY SCHOOL ATTENDANCE FOR AUGUST 9, 1931**

Memphis, Bellevue .....	1042
Chattanooga, First .....	875
Nashville, Grace .....	741
Maryville, First .....	627
Memphis, LaBelle .....	570
West Jackson .....	570
Memphis, Union Avenue .....	545
Nashville, Judson Memorial .....	500
Nashville, Park Avenue .....	489
Memphis, Temple .....	482
Nashville, Belmont Heights .....	468
Nashville, Eastland .....	457
Etowah, First .....	456
Erwin, First .....	443
Central, Fountain City .....	424
Chattanooga, Avondale .....	369
Chattanooga, Calvary .....	353
Chattanooga, Chamberlain Ave. ..	344
South Knoxville .....	331
Paris .....	330
Chattanooga, Redbank .....	329
Chattanooga, Northside .....	324
Memphis, Boulevard .....	315
Memphis, Central .....	308

**SUNDAY SCHOOL NOTES**

We are still having echoes from the encampments just closed and feel that those two weeks will mean much to our work in the years to come. We have already made our programs for next year and have part of our faculty engaged. We will have next year the greatest program ever pulled off anywhere.

**HOLSTON ASSOCIATION**

Since Dr. Freeman has not attended the associations this past week we will give a short account of those we made in person. We left the office Tuesday afternoon at 4 p. m. and were in Johnson City at 12 that night. Early next morning we got in touch with some of the Central Baptist people and made engagement to go with them to Cherokee for the association. This was the first association we attended the year we began work and it met at this very church. We had been in the work only a little while at the time. That day we made three associations speaking at all three the same day, making a record so far as we can learn. In the morning of Wednesday we had a fine hour at Holston Association speaking on Sunday School and Laymen's Work. All the various causes were well represented, but unfortunately there was considerable excitement on because of the trouble over alien immersion and much time was taken in this discussion. The result was the withdrawal from Central Church, Johnson City, and Calvary Church, Erwin, by the association. We are mighty sorry to know of this division and hoped that it would be ironed out. Of course, our sympathies are with the association so far as the practice of alien immersion and we deplore the fact that some churches insist upon practicing the other, for it seems unwise to do this and then expect other churches to take members lettering from a church who took them in on immersion that Baptist churches do not count Biblical. It would be so much better if we would be willing to sacrifice our personal beliefs in order to keep peace and harmony among our churches. Southern Baptists will not conform to this practice and our central churches should leave it off in order to make their leadership among the surrounding churches more effective. Notwithstanding all this we are great friends to those in the other churches. We have no better friends than those of the Central Church and no pastor gives us more help than the ones leading in these

churches. We love and appreciate them and wish they would leave off this practice so we could all go together in all things. The association voted heartily to put on all our programs and leaders will be selected to lead in the three lines of work represented by this department.

**NOLACHUCKY ASSOCIATION**

On the afternoon of Wednesday of last week we spent at Nolachucky by having Brother Canup drive us from Cherokee to the Zion Church during the noon hour. We had a fine report at this association and our work is held in high favor there. Brother Creasman, Mr. T. H. Haynes and others representing the state work and Dr. Stewart representing the orphanage were all well received and made splendid impressions on the audience in their addresses. It seems that Nolachucky will go over big in the whole program for 1932. The association has increased in every line of work especially baptisms from the Sunday Schools. The association is well organized and has been holding its regular meetings by groups all the year and the local schools have been hard at work working at the main things of the commission. This will bring results everywhere. The B. Y. P. U. was also well received and many good things said about it.

**CHILHOWEE**

From Nolachucky we went with Brother Stewart and Brother Creasman to Chilhowee that night where we spoke on the B. Y. P. U. and Brother Creasman preached a splendid sermon. On Thursday we remained at Chilhowee until noon and all had a fine hour to present our various lines of work. This association also voted heartily to organize all departments of the work and elected men to lead in our three lines. Chilhowee Institute was one of the prominent interests and held a great favor among the people of that association. This association had the joy of hearing Dr. J. T. Henderson also and many others who made some fine impressions for the general work.

**JEFFERSON COUNTY**

From Chilhowee we drove to Dandridge, where we remained until Friday noon. On Thursday night the B. Y. P. U. was reported on and we had a good hour for the discussion also on Friday on the Sunday School. Held interest of the association for a good hearing. Other lines were well discussed and some outstanding addresses were made by some of our leading men of the state. The Promotional Program seems to be taking with favor everywhere and prospects now are that it will go over in a fine way.

**MISSION DAY IN THE SUNDAY SCHOOL**

**Letter From Dr. Dobbins**

Under separate cover we are sending you a package of blank labels on which you will please furnish us the names and addresses of all your Sunday school superintendents to whom the State Mission Month program material is to be mailed. The addressed labels should be in our hands not later than September 4, and sooner if possible.

A complete envelope of the program material will be sent to you a little in advance of the mailing date to the superintendents, which we hope to be September 15.

We have just had a letter from Miss Edna Earl Rosenheim, who is

now in Union University. We have never seen any one happier than she is now. How we do rejoice over her success and the fine work she is doing. She does what we expected her to do: take her place in the church there and begin work at once. Blessings on her always.

**From Sweetwater**

The work for last week ended up well and this week is beginning beautifully. U. W. had only three last night, and he left out with the understanding that he would not be back tonight. He has gone on to Decatur, where he will get things started up for the last two nights of the week.—Dorothy Davidson.

**SOME GENERAL MEETINGS FOR THE FUTURE**

**This Fall's Four Regional Superintendents' Conferences**

- No. 4—Jackson, October 26.
- No. 3—Nashville, October 29.
- No. 2—Chattanooga, November 2.
- No. 1—November 5 (place not selected).

**Regional B. Y. P. U. Conferences**

- No. 1—Morristown, September first Sunday afternoon.
- No. 2—Cleveland, September second Sunday afternoon.
- No. 3—Nashville, First Church, September third Sunday afternoon.
- No. 4—Jackson, First Church, September fourth Sunday afternoon.

**April—Regional Sunday School Conventions**

- No. 1—Johnson City, April 4 to 6.
- No. 2—Maryville, April 6 to 8.
- No. 3—Lewisburg, April 18 to 20.
- No. 4—Humboldt, April 11 to 13.

**May—Regional Laymen's Conferences**

- No. 1—May 3, place not selected.
- No. 2—May 4, place not selected.
- No. 3—May 5, Nashville.
- No. 4—May 6, Jackson.

**June—Regional B. Y. P. U. Conventions**

- Nos. 1, 2 and 3, not fixed.
- No. 4—Paris, June 16.

**July—State B. Y. P. U. Convention and Encampment and S. S. Convention and Encampment**

- July 18 to 24—B. Y. P. U. Encampment and Convention.
- July 24 to 30—Sunday School Convention and Encampment.

**ASSOCIATIONAL CONFERENCES Granger County**

On August 3 I had the joy of going back to the old church where my father and mother were members for a number of years. Some misunderstanding about the churches that ought to have been in this conference, yet we had 65 from Indian Ridge church. The second night we had seventy and fine interest all the way through the conferences. Sold two of Brother Hudgin's book on "Officers" and feel that much good will come from the study of it.

**Nolachucky**

August 6th found me on the way to Warrensburg. On reaching town I met one of their fine members (Brother Easterly), who showed me their new building and gave me information how to find Rev. A. T. Sims, the Associational Superintendent and one of my best friends. Brother Sims suggested that we attend a revival at Concord, Brother Gregory, pastor, having Brother Jones of Greeneville doing the preaching. These two good friends insisted that the writer speak on Friday while Brother Jones was home taking care of a funeral.

Thursday night found the fine group captain, Robert Wisecarver, on the job with five of his seven churches present—seventy-one in all. The second night we had six of the seven churches—a total of 83. Fine group from each church. This was a wonderful conference. Sold twenty books.

**Sweetwater**

August 10 we reached Sweetwater and found Brother Fleming getting over a sick spell. This great pastor took us into his home and boosted with his presence and talk, but we only had two churches present. Some thirty-six, I believe, with fine interest. The group captain, Brother Romine, came to both services with his

daughter. The second night we had three churches with the pastor, Brother Seagle, leaving a revival to come with his superintendent from Christianburg. Sold six books.

**McMinn**

August 12 we drove into Etowah. This was a real treat to meet in the 2 o'clock prayer meeting with men who have not failed to have a prayer meeting since 1926. Then the joy to go with ten of these consecrated men out to a country church and witness their personal work. I shall never forget this experience.

Thursday night we started our conference with three churches represented—about thirty officers and teachers. The second night we had five churches represented. I am not so sure that I helped this fine group of consecrated Christians, but they sure did help a field worker to come back to his work with renewed zeal for the Master. No doubt in mind but that these group schools with our officers and teachers are going to stimulate our teaching work in a wonderful way.—Frank Collins.

**MR. DE JARNETT WRITES FROM COOKEVILLE**

The class at Cookeville on "Building a Standard Sunday School" was a splendid one. There were fifteen enrolled. Out of this number, there were only six absences for the whole time. All fifteen passed the examination. The lowest grade made was 87% and nearly half of the class made 100%.

We had a splendid meeting last night of the officers and teachers. I am pretty sure there will be two new classes organized soon and perhaps more before long. There may be a Weekly Teachers' Meeting in operation soon also.

**UNION ORGANIZES**

Below we give the new officers elected by the Union Association; Director of B. Y. P. U. work in the Association, Mr. Edd Judd, Doyle, Tenn. Add to Group No. 1 New Hope and Liberty, taking Liberty off of No. 2. Add to Group No. 4 Shells' Ford. Use same grouping for S. S. and B. Y. P. U. Superintendent of S. S. Work is now Mr. Marvin Bussell, Doyle.

**TAKEN FROM COOKEVILLE PAPER**

The superintendent of the Sunday School Work in the Stone Association of Baptists, Campbell, Lee, and the Summerfield worker, Byron S. C. DeJarnette, are seeking to complete the organization of the Association for Continuous Sunday School Work.

The churches are divided into four groups, with a superintendent over each group as follows:

Hurst McCaleb is superintendent of Group No. 1, which is composed of Cane Creek, Cookeville, Dodson's Branch, Free Union, Poplar Springs, Wilhite and West Union. The first meeting of this group will be at the Cookeville church, Monday, August 10, at 7:30 p. m.

Dewey Tabor is superintendent of Group No. 2, which is composed of Brotherton, Caney Fork, Macedonia, Poplar Grove and Rocky Point. The first meeting of this group will be at Poplar Grove Church, on Tuesday, August 11, at 7:30 p. m.

Thomas Stringfield is superintendent of Group No. 3, which is composed of Baker's Cross Roads, Hanging Limb, Love Joy, Monterey, Sand Springs, Thorn Hill, Verble, Woodcliff and Mill Creek. The first meeting of this group will be at Monterey church, Thursday, August 13, at 7:30 p. m.

Information will be given later concerning Group No. 4, which is composed of Bear Cove, Laurel Creek, Pilot Knob, Roberts' Chapel and Smith's Chapel.

All officers and teachers and others from each church are urged to attend the important meeting of the group to which their church belongs.

**WORK IN SALEM ASSOCIATION**

Inclosed is the report of work at Cave Springs. It seems to me that each week the work is better than the one before. One cannot work for

a week with the type of Christians that attends these schools and not be a stronger Christian. The only regret I have is that I cannot continue the work throughout the year. I had promised to work at two other places, but they prefer to wait a week or two. After all it seems providential that I am having the happy privilege of attending the revival services at my home church.—Vera Duggin.

**KARL LING WRITES FROM CHATTANOOGA**

We are to have our "Second Quarterly Sunday School Conference" September 25th and are to include in our program at this time the Young People and Adult Group, which is very gratifying in view of the approaching annual school built upon the "Four Group" plan. Pray with us and let us hear your deep "Amen" for His blessing to be poured out like rain upon the hungry hearts of our workers that a refreshing inspiration will follow which will cause each one to set up a Christlike ideal.

We have now a lot of new free literature for Sunday schools of all departments and classes of schools and are glad to send same to any one wanting help along any line.

**THE STANDARD'S VALUE**

From the Intermediate News  
The chief value of the Standard of Excellence is the effect that it has upon the character of those who conscientiously strive to attain it.

"Mrs. A. T. Allen of Central Baptist Church of Chattanooga says of her Radiant class of fifteen-year-old girls: 'Each one has come to realize her individual responsibility. They have come to see that each girl must share in some definite way, the responsibility of class building. Their service activity is a joy. I can sincerely say that I have never had a more wide-awake, interested class.'

"Mrs. Allen attributes much of the success of this class to the inspiration the girls have received from the Standard of Excellence, coupled with power from on high."—Miss Ella Louise Landress, Approved State Intermediate Worker, Chattanooga, Tenn.

**PLANS FOR CONFERENCES AND OFFICER SCHOOLS**

We will plan for Miss Collie Monday and Tuesday at Mine City Church at Ducktown, and Mr. Rutledge at Hiwassee Union Church at Reliance the same date; Miss Collie Thursday and Friday at Ocoee, Shiloh Church, and Mr. Rutledge the same date at Benton, Ocoee Church—T. W. Davis.

**SAMPLE OF WHAT THE ASSOCIATIONS ARE DOING**

Suggested order of business for 1931, Clinton Baptist Association, Poplar Creek Baptist Church, September 23-24, 1931:

**First Day, September 23**

**Morning Session**

10:00. Devotional—Song, Scripture, prayer, etc., Eli Brown.

10:20. Organization and collection of letters.

10:30. Report of Executive Committee.

10:45. Appointment of committees by Moderator.

10:50. Recognition of visitors.

11:00. Ministerial Relief, W. L. Stookesberry, speaker; Dr. S. B. Hall.

11:30. Annual sermon, H. L. Smith.

12:15 Lunch—Everybody bring a lunch.

**Afternoon Session**

1:15. Devotional, T. J. Gross.

1:30. Co-operative program, W. M. Thomas.

1:55. State Missions, C. E. Wafford, speaker; I. M. Statzer.

2:25. Home Missions, Mrs. J. O. Elliott.

2:50. Foreign Missions, J. W. Lindsay.

3:20. Sunday School, T. J. Gross, speaker; J. Allen Carden.

3:45. Evangelism, C. B. Peoples.

Miscellaneous business and adjournment.

**Evening Session**

7:15. Devotional, H. L. Hutchins.

7:30. B. Y. P. U., Philip Easterly, speaker; Mrs. Bertha Ray.

8:15. Temperance, J. H. Underwood.

**Second Day, September 24**

**Morning Session**

9:15. Devotional, I. M. Statzer.

9:30. Minutes of previous day, clerk.

9:35. Christian Education, W. H. Miller.

10:00. Womans' Work, Mrs. J. H. Underwood, speaker; Mrs. S. F. Miller.

10:25. Orphanage, E. L. Wilson, speaker; J. A. Demarcus.

10:55. Digest of Letters, by committee.

11:05. Missionary sermon, J. W. Lindsay.

11:30. Our departed, by clerk, Dr. C. Oscar Johnson.

12:30. Lunch.

**Afternoon Session**

1:30. Devotional, Ernest T. Crawford.

1:45. Baptist Brotherhood and Every Member Canvass, T. L. Seeber.

2:15. Hospital, W. M. Hightower, speaker; Dr. S. D. Queener.

2:35. Periodicals, Mrs. W. M. Thomas, speaker; Mrs. Jennie Brown.

3:00. Announcements of fifth Sunday meetings for 1932.

Miscellaneous business and adjournment.

Ernest T. Crawford will have charge of the music during the entire session of the Association.

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

The BIG Memphis Training School will be on next week with seven schools on at the same time. Among those working from our department are Miss Roxie Jacobs; Mr. Everett Redd, W. G. Rutledge, Frank Collins, Jesse Daniel and Douglas Hudgins. It is expected that there will be more than 2,000 in these seven schools. Report will be given later.

**INTERMEDIATE CONTEST**

It is to be hoped that all the unions and associations will hold their contests in the Sword Drill right away so the contestants from the various associations may meet at the Regional Conferences and determine who will contest in the State Meet when the State Convention meets in November. Letters are going out this week to all about the terms of the contest, but it will be the same or about the same as it was two years ago.

We are so sorry to lose Miss Robinson from Chattanooga and from Tennessee. She goes to Texas to begin her work and writes how sorry she is to leave Tennessee. Gives her love and says good-bye to all the Tennessee young people and asks that we keep her in mind when we go to our devotions.

It is hoped that our young people will back up the Promotional Program in every way possible especially the gathering of tithers. Let us try to sign up every member of every B. Y. P. U. as tithers during this last month in the present quarter.

**THE REELFOOT LAKE ENCAMPMENT**

We have not had a write-up of the Reelfoot camp, but talked to Brother Ramsey over the phone and he tells us that it was more largely attended than ever before and that interest continued to grow. A full write-up of this meeting will be given as soon as we get the facts.

We find as we attend the district associations that our young people's work is growing in favor all over the state. It is a joy to watch this growth and we plead with our young people to be loyal to every phase of our church work. We do not believe in our young people going off at tangents and conducting any kind of programs to themselves, but staying with the pastor and churches.

Bore: "You know, I'm funny—always throw myself into anything I undertake."

Pretty Girl: "How splendid! Why don't you dig a well?"—Missouri Outlaw.

**OPENING OF AMERICAN BAPTIST THEOLOGICAL SEMINARY**

By O. L. Hailey

The American Baptist Theological Seminary will open its doors for the reception of students on Wednesday, September 30, 1931, at 10 a. m. It is hoped that the students will report promptly at the time designated, so that we may be ready for class room work on Monday morning, October 5th.

**Removal of the Seminary Into the City**

There are three reasons for removing the Seminary into the city of Nashville, namely:

1. That those who attend the Seminary may be in closer proximity to work which they may get to help on their expenses.

2. That those who need additional literary preparation may be accessible to available help.

3. That the location of the Seminary may be more accessible to those who desire to take advantage of evening classes.

Evening classes will be organized if there is sufficient demand for the same.

We hope to have a strong faculty on hand to welcome the students and to present a comprehensive course of study.

Students who must have some financial help should write Dr. O. L. Hailey, 161 Eighth Avenue, North, Nashville, Tenn.

For further information, address Dr. J. H. Garnett, President, Nashville, Tenn.

**WHEN MA COMES HOME FROM CONFERENCE**

When Ma comes home from Conference,

She chatters like a bird,  
Like men were made to listen  
And women to be heard.

She's sweet as any angel,  
There's heaven in her eyes,  
She talks like Gabriel's trumpet,  
A-sounding in the skies.

She names three hundred women,  
She tells how each was dressed,  
Their hats, their shoes, their stockings,  
Their gowns and all the rest.

She tells which ones were painted,  
Which ones were looking old,  
Which ones were short on money,  
And which were long on gold.

She tells me all their gossip,  
How smart their children are,  
Which ones are keen to marry,  
Which ones can drive their car.

She raves about the Conference  
Until her throat is sore,  
She gets some antiseptic,  
And then she raves some more.

She boasts about the money  
The women raised alone  
For missions and for orphans  
And all the causes known.

She brags about the singing,  
The way the choir was clad,  
The organ and the cornet  
And everything they had.

She vows that Conference dinner  
Was fit for any queen,  
The church's decorations,  
The swellest ever seen.

At last, when she's exhausted,  
I ask, "Was Jesus there?"  
"Of course, he was," she whispers,  
"It was a place of prayer."

Now, maybe, Christ was present,  
Alas, our eyes are dim;  
With worldly show about us,  
We seldom look for him.

—David E. Guyton.

**WE PREACH CHRIST**

I was in a city in Europe, and a young minister came to me and said: "Moody, what makes the difference between your success in preaching and mine? Either you are right and I am wrong, or I am right and you are wrong." Said I, "I don't know what the difference is, for you have heard me and I have never heard you preach. What is the difference?"

Said he, "You make a good deal out of the death of Christ, and I don't make anything out of it. I don't think it has anything to do with it. I preach the life." Said I, "What do you do with this: 'He hath borne our sins in his own body on the tree?'" Said he, "I never preached that." Said I, "What do you do with this: 'He was wounded for our transgressions; he was bruised for our iniquities, and with his stripes we are healed?'" Said he, "I never preached that." "Well," said I again, "what do you do with this, 'Without the shedding of blood, there is no remission?'" Said he, "I never preached that." I asked him, "What do you preach?" "Well," he says, "I preach a moral essay." Said I, "My friend, if you take the blood out of the Bible, it is all a myth to me." Said he, "I think the whole thing is a sham." "Then," said I, "I advise you to get out of the ministry very quick, I would not preach a sham. If the Bible is untrue, let us stop preaching, and come out at once like men, and fight against it if it is a sham and untrue; but if these things are true, and Jesus Christ left heaven and came into this world to shed his blood and save sinners, then let us lay hold of it and preach it, in season and out of season."—Dwight L. Moody.

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**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.

**Young People's Department**  
RUTH WALDEN, Secretary

**CARSON-NEWMAN G. A. AND Y. W. A. HOUSEPARTIES**

The second annual G. A. and Y. W. A. houseparties were held on the Carson-Newman campus July 21 through July 26. Henderson Hall was given over to both groups. Upon arriving at Jefferson City we found Mrs. Virgil Adams, East Tennessee young people's leader, already there and busy with assignment of rooms. Before the middle of the afternoon the G. A. group grew so large that it seemed that Henderson Hall was filled to capacity, but Dr. Warren and Mrs. Howard were equal to the task of providing more room. By night the dining hall was "comfortably crowded" at meal time and the girls were gleefully occupying beds and "rooms" in every nook and corner of the halls. There were 170 girls and counselors who registered—the largest delegation we have had in any of our Divisional G. A. conferences. The G. A.'s of First Church, Jefferson City, welcomed the visiting girls as they came by bus, train, and private automobile.

The first classes were organized on Tuesday afternoon with Miss Lolita Hannah teaching the intermediate girls the report on the Japan Mission Work, and Miss Lorene Tilford teaching "Chinese Lanterns" to the junior girls. Some 150 awards were given to the members of the classes passing the examinations.

Miss Hannah, who is a graduate of Carson-Newman College, meant much to the conference. She spoke on her work in Japan Tuesday evening and again Thursday evening as the girls were gathered around a large campfire. Miss Cornelia Rollow brought the girls closer to Him in her evening devotional talks, and Mrs. R. L. Cowan of Knoxville led the girls in their praise service each morning. It was a joy indeed to have our divisional vice-president with us for the first time. Other leaders and speakers were Mrs. Roy Shipley, pianist; Dr. C. W. Pope, who brought a challenging message on stewardship; President Warren, Mrs. A. E. Cate, Mrs. Adams and others. Mrs. Virgil Adams and the state leader were chaperones for the camp.

Thursday afternoon was one of the outstanding events as fourteen queens were crowned by the state leader in a beautiful outdoor service. At the request of the East Tennessee G. A.'s Mrs. Adams, their leader, was crowned queen of East Tennessee G. A.'s.

These girls made their homeward trek Friday morning carrying with them the many treasures they had found in friendships, inspirational services and classes and conferences.

Thus room was made for the some sixty-five Y. W. A.'s, who began their conference Friday morning. We were happy to have in addition to the speakers already mentioned, Miss Harriette King, who stopped on her way from South Carolina to Chattanooga. Following services and conferences the Hypatian Literary Society members on the campus for the summer entertained the visiting Y. W. A.'s at a lovely tea in their hall Friday evening. Music, readings and other good things were enjoyed. After Miss Hannah's address that evening the girls were invited to an "Open House" reception by the Blane Hall residents. The Calliopeans would not be outdone, so Saturday we were seekers in a most attractive and unique treasure hunt led by them through their hall to the parlors where we learned our fortunes, to the gymnasium where we played animated croquet, to the far side of the campus where we found another real treasure in watermelon.

The women of the First Church also entertained our group in an informal tea at Sarah Swann home. These special features were particularly enjoyed as they gave us a bit of the life of the Carson-Newman campus.

Miss Tilford was at her best as she brought her Tower Room messages each evening, and Miss Rollow led us in beautiful praise at the beginning of each morning. Talks on Ridgecrest, the Margaret Fund and the Training School were enjoyed. The girls in their offering honored Miss Margaret Fowler, missionary to Argentina, by memorializing her in the Margaret Fund book in Birmingham.

The mountain peak address was given by Dr. C. W. Pope Sunday morning at First Church as he challenged us so forcibly to the beckoning heights of civilization—Mount Sinai; of home—Mount Nebo! of redemption—Mount Calvary; and of service—Mount of Transfiguration.

A fitting message was ringing in the hearts of all of us as we left for home after the beautiful pantomime, "O Zion Haste," given by the Jefferson City Y. W. A.

**A NOTE OF THANKS FROM MRS. HARRIS TO EAST TENNESSEE Y. W. A.'s**

My Dear Girls: Words prove poor mediums with which to attempt to try to thank each of you for your lovely thought in writing me that joint letter and sending it "special." Sunday afternoon is usually a lonely afternoon for me and add to this an ankle in a cast for four weeks and you will see I was truly "down and out" and just at the lowest ebb—the moment of despair—when the special delivery arrived. Do you wonder it thrilled my heart?

I am so happy to hear you had such a splendid time. How could it have been otherwise with Miss Walden managing? We are counting on you girls to be our future leaders in East Tennessee so I am happy you can have these "get-togethers." Study, work and pray and love each other. If the Lord is willing I hope the joy will be mine next summer to be one of your number.

With deepest appreciation and a heart full of love, I am, fondly,  
"MA HARRIS."

**HELTON SPRINGS**

"I suppose you have been informed that we have reorganized our Girls' Auxiliary at Helton Springs Church, and I think we are going to have a fine one this time. We organized with seven members and at our first meeting there were four more girls to join. They all seem so interested and I assure you that I enjoy being their counselor. We have our meetings twice a month. Our auxiliary is named 'Ann Judson G. A.' We had such an interesting program at our first meeting. Please send me a treasurer's record book. Please remember us in your prayers. Miss Leona Mayo spent a part of a week with us two weeks ago. We had such a good time together. Yours in G. A. work."—Minnie Ogan.

**SHELBY COUNTY R. A. RALLY**

July 3 was a happy date for the Royal Ambassadors of Shelby County. Mrs. P. A. Lancaster, the county leader, called a meeting of all the Royal Ambassadors to be held with the Union Avenue Church. At 9:30 that morning you should have seen the crowd of boys coming from fifteen or eighteen churches. Each chapter had letters of their churches pinned on their coats, blue paper hats, pennants, etc. There were one hundred and twenty-five boys in attendance. The morning was given over to a regular rally and inspirational pro-

gram led by Mrs. Lancaster. The service was opened with the singing of the R. A. hymn, "The King's Business." An R. A. boy was at the piano and another led the singing. Mr. Woodrow Fuller, a ministerial student, had the devotional, using as the subject "The Call of Youth." He said the call to youth was to go a little farther with the Master in prayer, Bible study, etc.

The welcome address was given by a member of the Union Avenue Chapter, and responded to by Ralph Bathes of the First Church. County officers, Mrs. Leatherwood, Mrs. Carter and pastors were recognized as well as other visitors. Mrs. Sanders of the Speedway Church R. A. gave a very interesting talk on "Mission Study and Other Activities." John Tucker told "How We Get Our Arm Bands" and J. A. Costello spoke on what the R. A. initiation means to the boy. It was a joy to the State Young People's Secretary to be present in this meeting, and to talk on "Personal Service" or the "R. A. Nightly Deeds." Rev. C. B. Pillow made a wonderful challenge to the boys in his talk on "Missions or the Cooperative Program" and after the address on "Youth's Gifts" by Rev. L. B. Cobb, in which he emphasized the gifts of body, intellect and self, each boy was given a Tithing Card to sign. The afternoon was spent in a most happy way in the park with a picnic lunch served by the Shelby County women, after which games were played. The one cry came from the boys as we left: "Let's have this often." Mrs. Lancaster says that she hopes to make this rally a permanent event for the R. A.'s of her county. We wish them God-speed and success in their splendid work. Already several new R. A. chapters have been the result of this meeting.

**REPORT OF FIELD WORK FOR JULY**

By Lorene Tilford

**July 1-4**

The School of Missions in the Dayton Church was not so large in attendance, but the spirit of God was present and those who attended the meetings received a great blessing. A Sunbeam Band and the Girls' Auxiliary were organized on Friday afternoon.

**July 5-8**

Mount Vernon Church is the first church in Tennessee Valley Association to have the full graded W. M. U. family. Mrs. Roy Adams, the president of the W. M. S., is a diligent worker and leads the women and young people in a splendid way. We were present at Mount Vernon for the Sunday School and the morning service. The church does not have preaching at the evening services, so we met with the B. Y. P. U. and talked on "Living for Jesus." Mission study classes for the junior organizations were held each morning and in the evening the Y. W. A. and the W. M. S. studied the "Heart of Home Missions."

**July 9-11**

We were in Big Emory Association, leaving Graysville on the morning of the ninth we were able to be in Petros for a meeting with the W. M. S. at 1 o'clock. The W. M. U. organizations at Petros are growing rapidly and they are meaning much to their church and association.

In the evening we met with the W. M. S. at Oakdale. The people of Oakdale are leading in Sunday School and B. Y. P. U. work and we hope that the W. M. S. will be able to enlist their young people in the missionary enterprise.

On the tenth the Young People's Rally of Big Emory was held at White's Creek. Mrs. W. C. Campbell is the superintendent of this association and the young people made us happy by the splendid way in which they rendered the program.

We were in Crossville Friday night for a meeting with the W. M. S.

**July 12-15**

Back to Tennessee Valley Association!

July 12 at Salem Church for a three days of mission study with the Sunbeams; G. A.'s and the Y. W. A.'s. The Y. W. A.'s studied "Pioneering

for Jesus" and those of all ages who attended the class found the book interesting.

**July 16-18**

New Union Church did not have any W. M. U. organization. A Sunbeam Band was organized and we hope that the W. M. S. will be organized and mother this new organization. We met with the Sunbeams and girls for a missionary story hour at 9 o'clock each morning and each evening we spoke on missions.

**July 21-26**

To Carson-Newman for the G. A. and Y. W. A. houseparties. Sixty-four Junior G. A.'s enrolled in the class of "Chinese Lanterns," which we had the joy of teaching. The theme of the Y. W. A. houseparty was "Come Up Higher" and we had the Tower Room Talks.

**July 27-29**

We went to Grandview for three days of mission study classes. Grandview had recently organized a W. M. S. and an R. A. chapter. While we were at Grandview a G. A. was organized. We had a missionary story hour for the Sunbeams, G. A.'s and R. A.'s. A missionary talk was given each evening as we met with the young people. On Tuesday the W. M. S. came out 100 per cent to study for one afternoon "Why and How of W. M. U." We had eight awards. Grandview has some great opportunities, especially with their young people and we are counting on them.

**July 30**

To Ocoee! Ocoee's Young People's Rally met with the East Lake Church. Over 300 young people were present. The address, "Youth's Gift," was given.

The two months of work in East Tennessee have brought much joy to our hearts and we are expecting great progress in Kingdom things in Polk County and Tennessee Valley Association as they shall continue to work under the direction of their able superintendents, Miss Elizabeth Taylor of Ducktown and Mrs. C. R. Trotter of Salem.

**McMINN COUNTY W. M. U. YOUNG PEOPLE'S MEETING**

One of the largest representative crowds to attend the quarterly meeting of the McMinn County Women's Missionary Union was present at the session Tuesday.

The meeting was held at the First Baptist Church, in Etowah, and practically every church in the association was represented.

Mrs. H. A. Todd of Athens, superintendent, presided over the business session. The quarterly reports were given, and the regular routine of business taken care of. A sum of money was collected for the education of a mountain girl that the union is putting through college.

"The Call of Youth" was the subject of the very interesting and instructive program that was given by the young people's department, with their leader, Mrs. Thomas Kegan, of Athens, in charge.

The topic was not only interwoven in the program, but was also carried out in the devotions, led by Hershall Elliott of Athens.

Several pennants were awarded. Coghill won the pennant for the best personal service and mission study and best reports; Etowah the pennant for the Girls' Auxiliary and Royal Ambassadors' best general report.

The attendance pennant was won by Englewood.

Robert E. Lee of Athens supplied conveyance for the young people of the Athens Church, which was greatly appreciated.

**AMBULANCE PROVES "DANDY" JITNEY FOR SIX ATHENS YOUTHS**

Not always when an ambulance is seen scurrying along does it signify that there is an accident accompanied by injury and death, although it is usually the case. However, this was not the case Monday with the Robert E. Lee ambulance, which made two trips to Etowah, hauled a half dozen boys on both trips, and there was never a happier lot than this list of "ambulance passengers."

The occasion was the Baptist Young People's rally at Etowah and the ambulance was brought into service as a means of passenger transportation only.

The six lads, anxious to attend, were not disappointed. Mr. Lee provided his ambulance with seats and the boys had a gay time making the trip. They attended the rally and found that Mr. Lee had returned with their special conveyance, to bring them home. Somehow, these boys do not have a horror of ambulances, and they believe that Mr. Lee is a "prince."

**OUR RESPONSIBILITY TO THE R. A. BOY**

There is a great need of missionary training for the boys throughout our Southland and who is more neglected than our boys. It is important that they should be trained that they might intelligently fill the offices of laymen, deacons, etc., in our churches. Boys may be a little more difficult to work with, but it is necessary to study each individual boy and know just how to manage them. They are nearly always ready and willing to do anything asked of them. They need your confidence in their ability and dependability. Boys of the R. A. age are watching their leaders, too, and one of our biggest responsibilities is to live such lives before them that we would not be ashamed for them to walk in our steps. We should make them feel that they are really and truly ambassadors for Christ. We should help them have a desire to see their playmates find Christ. The motto of R. A., "We are ambassadors for Christ," opens up heights and depths of spiritual attainment. We must help them to know the boys of other lands through mission study; to help them see that the tithes is wholly unto the Lord and that when we give our money we help support missionaries.

Earth's future glory and its hopes and joys  
Lie in the hearts and hands of growing boys.  
The world is theirs, to do with as they will;  
The world is theirs, for good results or ill.  
We soon must give into their outstretched hands  
The mighty issue of our changing lands.  
In earth's large house they soon shall take their place,  
A menace or a glory to the race.  
Tremendous issues on time's threshold wait,  
We need strong men to guide the ship of state  
Into the harbor of the next decade.  
Look to the boys from whom strong men are made."  
—Mrs. Thomas Kegan.

**NEWS BULLETIN**  
(From page 8.)

As a denominational asset the hospital ranks very high. Located in a city into which Southern Baptists have poured money and sent consecrated laborers for three-quarters of a century, all of which made but little visible effect upon the community, the Southern Baptist Hospital is one of the outstanding institutions in New Orleans, patronized every year by many thousands of persons of all types of religious faith from every section of the city and state, and other states and foreign countries. These contacts, directly and indirectly, leave a favorable Baptist impress whose value is incalculable. Prejudices have been dissolved, opposition has given way to co-operation, a spirit of friendliness has been developed, the worth of whose ultimate value cannot be computed.

As a scientific house of healing this hospital has no superior in its equipment and service, as is attested by the highest national authorities, which rank none above it; and as a denominational missionary agency Southern Baptists have none which excels in its immediate environment.

This hospital has an alluring prospect for service to suffering human-

ity. Its primary mission is to heal the body—a work which Jesus gave so prominent a place in His own ministry. One cannot study the New Testament and escape the fact that Jesus laid great emphasis upon healing the body. Matthew says (8:16f) that He "healed all that were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bore our sicknesses" (see Isaiah 53: 4). Mark says (1:32): "They brought unto Him all that were diseased and He healed them." Luke says (4:40): "All they that had any sick with divers diseases brought them unto Him; and He healed them." John, who gives more attention to His teaching than to His works, relates details of some remarkable healings which gave Jesus splendid opportunities to teach the people. And He commanded His disciples to "heal the sick" (Matt. 10:8; Mark 6:13; Luke 9:2 and 10:9, etc.).

This, then, is the basis of the work and appeal of the Southern Baptist Hospital, namely: The example and command of the Saviour, and its own record of service.

**LOUISIANA MEETING**

June 30 marked the close of a ten days' revival at the West Oakdale Church of Oakdale, La. Pastor J. P. Stockman was assisted by H. E. Petrus, who did the preaching, and Dave Sargent, who led the singing—both of Elizabeth, La. There were 56 additions, 34 of which were for baptism. Baptismal services were held July 5 on the bank of the Calcasieu river near Oakdale.

**ODD BIBLES**

The largest Bible is said to be in the Royal Library of Stockholm. The covers are made of solid plank four inches thick, and the pages, which are made of parchment, are a yard in length and number 309. The famous thumb Bible in the theological seminary at Washington is the smallest complete Bible ever printed. A New York man's son, a cripple, is reported to have spent several hours a day for two years transcribing a Bible. We are told that it does not contain an error in transcription and that the verse and headings are beautifully engrossed in red ink. A shorthand Bible is exhibited in London, the work of an apprentice of the days of James II, when even to possess a Bible was held to be an offense. An American woman owns a Bible which an ancestor of hers baked in a loaf of bread when a house-to-house search was being made for copies of the Scripture.—The Way.

**\$400,000 TO FIND A BREWERS' SANTA CLAUS**

Chicago, Ill. (Special.)—The old-time brewers of America, apparently nervous at the slow progress made by their "wet" allies, the Association Against the Prohibition Amendment and other groups, have taken the bit in their teeth and are staging an intensive and nation-wide program of "come back" publicity in the form of news stories. They seem to have convinced themselves that a beer makers' legal Santa Claus is just around the corner.

Through sources of the highest reliability, the American Business Men's Prohibition Foundation is informed that this brewers' "come back" campaign is amply financed and that a secret fund of at least \$400,000 has been subscribed to pay for all necessary expenses in connection therewith.

Beginning with the Hearst \$25,000 "Light Wines and Beer" contest in the early months of 1930, continuing with a noisy propaganda on behalf of the "beer and wine" modification proposal in the Literary Digest straw vote, the brewers have deluged the press now for more than a year, with a cumulative succession of interviews, news stories, surveys and prophecies, all having one common refrain: "Beer—regular old-fashioned 4 per cent alcoholic beer—is coming back," or "must come back," as the case might be.

A spectacular 4 per cent beer "interview" of U. S. Representative Dyer

of St. Louis, who recently made the White House and the office of the President of the United States a microphone for the benefit of Missouri brewers, was made the cue for an outburst of strictly "anonymous" rumors from all parts of the country, every one to the same effect, namely, that while he has never said so, nevertheless President Hoover is "expected soon" to make a momentous announcement in favor of re-legalizing the beer makers' pet intoxicant.

All of this might seem very impressive and spontaneous until one looks into the publicity record of the brewers in past years. As far back as 1908 Adolphus Busch is on record of having complained that "the prohibition agitation has cost me more than a million dollars already." Between October 16 and October 31, 1917, the brewers, in order to stave off the ratification of the Eighteenth Amendment, collected and used a poll of \$458,399.65 for publicity in the press, according to records made public before the United States Senate Judiciary Hearings, Sixty-fifth Congress, second session.

In an official report, just prior to the war, the Publication Committee of the United States Brewers' Association declared: "It is impossible to conduct this campaign without occasionally sweetening important publi-

cations, when a direct appeal is made to us in recognition of accumulative favors." And Adolphus Busch is recorded as adding in this connection, "All this will cost lots of money . . . We will have to be liberal with the press in many states."

And now, Augustus Busch, evidencing that he has not forgotten the instruction of his more noted father, Adolphus, purchases four-color, full-page space in America's most widely circulated "wet" weeklies, to tell his countrymen (and women) that "nothing will contribute more to relieve the unemployment situation, restore business confidence," etc., "than to again make it possible for the great American nation to enjoy as its national beverage, pure, wholesome 4 per cent beer." Two hundred thousand copies of this "Message," according to Mr. Busch, have been mailed to as many leaders of thought in the United States during the past few weeks.

The brewers' recurrent and tenacious faith in their ability to resurrect a legal Santa Claus for their 11-year banished trade is either a sublime or a naive phenomenon, depending on the results. Perhaps they have inside information denied to the average citizen or perhaps they just think they have. Only the future can disclose whether it turns out to be a mirage or a miracle.



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Black Flag Liquid costs less. Saves you enough to buy something else you want—often saves enough to buy a box of corn flakes. Black Flag is the quickest, surest insect-killer. Kills flies, mosquitoes, all insects. Harmless to humans and pets. Pleasant-smelling. Satisfaction guaranteed. Be thrifty. Use Black Flag. ©1931, B. F. CO.

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HOTEL LA FAYETTE Little Rock, Arkansas

H. GRADY MANNING President

# AMONG THE BRETHREN

By FLEETWOOD BALL

The church at Shannon, Miss., loses its pastor, S. W. Rogers, by resignation effective October 1.

John W. T. Givens of Franklin, Ky., has resigned that pastorate to accept a call to Morgantown, Ky.

Doak S. Campbell supplied the pulpit of Immanuel Church, Nashville, P. W. James, pastor, last Sunday.

E. T. Smith has resigned at Whitesboro, Texas, to accept a call to the First Church, Shamrock, Texas.

Spurgeon Wingo of Pineville, La., has accepted the position of field representative of Judson College, Marion, Ala.

W. T. Turner is no longer pastor at Claude, Texas, having accepted the care of the West Amarillo Church, Amarillo, Texas.

Effective immediately J. N. Campbell has resigned at Pharr, Texas, after doing a great work there several years.

J. M. Haymore of Decatur, Ga., has been called to the care of Kirkwood Church, Atlanta, Ga., and he has accepted.

W. P. Bell of the Second Church, Augusta, Ga., began labor August 1 on his new field, the First Church, Carrollton, Ga.

W. P. Reeves of Jackson is doing the preaching in a revival at Henderson aiding the pastor, C. B. Williams, of Jackson.

J. H. Wright of Boulevard Church, Memphis, is preaching in a revival at Greenbrier. His pulpit is being supplied by E. F. Curle of Memphis.

Eight additions, five by baptism, had been made to the church at Darden as a result of a revival, the pastor, G. G. Joyner, of Parsons, doing the preaching.

Cecil H. Franks has done the preaching in his third revival with his church at Rector, Ark. In a recent campaign there were 67 additions.

Pleasant Plains Church near Jackson launched a revival Sunday in which, by vote of the church, the pastor, J. L. McAliley, is doing the preaching.

Harry Leland Martin, secretary of the Mississippi Baptist Education Commission, has moved to Clinton, Miss., to reside, though his office is in Jackson.

E. L. Watson of the First Church, Okmulgee, Okla., supplied the pulpit of Calvary Church, Jackson, most acceptably last Sunday. He rightly belongs in Tennessee.

His hosts of friends throughout the state rejoice to note that J. R. Kyzar of Grandview Church, Nashville, has sufficiently recovered from recent illness to occupy again his pulpit.

Sulphur Well Church near Saltillo has experienced a good revival resulting in 15 conversions and 12 additions by baptism. The pastor, J. S. Bell, of Life, did the preaching.

The revival in Carroll County at Carrollton, Miss., in which M. E. Dodd of Shreveport, La., did the preaching and W. P. Martin led the singing, resulted in more than 100 additions.

Three additions by baptism and one by letter resulted from the revival last week at Rock Hill Church near Warrens Bluff, in which J. O. Guntharp of Rienzi, Miss., did great preaching.

Trinity Church, Memphis, C. E. Myrick, pastor, began a revival Sun-

day in which Arthur Fox of Morristown is doing the preaching and W. J. Ramsey of Chattanooga directing the music.

W. J. Glothlin of Greenville, S. C., president of the Southern Baptist Convention, took sick while at the Georgia Baptist Assembly, Blue Ridge. He was taken to the Georgia Baptist Hospital, Atlanta.

John L. Hill, book editor of the Sunday School Board, Nashville, was recently proposed for Governor of Tennessee by a brilliant correspondent in the forum of the people's column of a Nashville daily paper. He would make a good one.

The revival at Sardis last week in which J. S. Bell of Life did the preaching resulted in 30 conversions and 22 additions to the church, 19 by baptism. Brother Bell administered baptism on account of the illness of the pastor, G. W. McBride.

By ELIZABETH PRESTON

Brother P. E. Montgomery of Princeton, Ky., is in a meeting with the Rossville Church, J. P. Horton, pastor.

Stone association will hold a fifth Sunday meeting with Dodsons Branch Church with a fine list of speakers on the program.

A revival will begin August 23 at Woodland Park, Chattanooga. Rev. A. M. Stansell, former pastor, will do the preaching.

S. S. Secretary W. W. Willian of Florida is spending a vacation at Ridgcrest, N. C. His wife and daughter are with him.

The main building of Meredith College, Raleigh, N. C., is to be named for Livingston Johnson, deceased, former editor of the Biblical Recorder.

Roger L. Clark, pastor of Central Church, Martin, is in Garrard County, Ky., assisting in a meeting at the Mt. Hebron Church, W. T. Waring, pastor.

H. A. Smoot of Illinois, for the past few months an evangelist, has decided to return to the pastorate and has accepted the call of the church at Macon, Mo.

Brother Allen Autry has just closed a week's series of revival sermons at the Egypt Church, of which C. L. Owen is pastor. There were four professions.

Beginning the fourth Sunday a meeting conducted by J. L. Robertson of Gibson will be held at Enville Church, of which H. B. Woodward is pastor.

The encampment at Clear Creek, Ky., has been drawing splendid crowds. There are not more beautiful places to be found than this encampment site.

August 9 marked the close of a two weeks' revival at the Trezevant Church. The pastor, C. E. Hutchinson, was assisted by Paul Haskins of Duncan, Okla.

Forty-four members were added to the church at Epps, La., during a meeting which closed August 2. E. A. Bateman of Delhi, La., did the preaching.

Roland Q. Leavell of Gainesville, Ga., was elected president of the Georgia Assembly at its recent encampment at Blue Ridge week before last.

As a result of a meeting held recently with Mt. Zion Church, Galvez, La., with J. Thurman Williams of Union University assisting the pastor, Jesse G. Knight, there were 38 additions, 10 of whom were for baptism.

Editor John D. Freeman is to supply the pulpit of First Church, Washington, D. C., on next Sunday, Pastor S. J. Porter being away on his vacation.

Whether or not you believe in the tithe as a legalistic requirement for Christians, we are quite sure every one must accept it as the minimum of giving for Christians.

Pastor H. T. Whaley of Portland Church has recently closed a revival meeting at Mt. Carmel in Robertson County. There were eight professions and seven additions for baptism.

Last Sunday marked the beginning of a two weeks' meeting at the Mt. Juliet Church, with Dr. W. K. Sisk of First Church, Anna, Ill., assisting Pastor Charles Yelton.

E. P. J. Garrott of First Church, Conway, Ark., has declined the call of Pulaski Heights Church of Little Rock and will continue with the people he has served for many years.

The recent revival at the Bethel Church, near Huntingdon, E. H. Martin, pastor, resulted in 18 additions. Brother Martin was assisted by Bernard Scates, a graduate of Union University.

W. P. Reeves has resigned the pastorate of Calvary Church of Jackson after service there for three and one-half years. During that time 539 new members have been added to the roll of the church.

R. E. Guy, pastor of West Jackson Church, is in a meeting with the Friendship Church, C. B. Williams, pastor. L. G. Frey, president of the Jackson Business College, is directing the song services.

Brother Paul Hodge writes that he is not engaged in a meeting with the Lebanon Church, as was announced last week, but is ten miles out from Lebanon with the Cedar Creek Church, H. A. Russell, pastor.

We have received a copy of resolutions adopted by the Board of Trustees of Union University upon the going of President H. E. Watters. A fitting tribute is contained in the paper.

Dr. Walter M. Gilmore, who has been chosen as publicity man by the new Promotion Committee of the Southern Baptist Convention, has moved to Knoxville, where the offices of the body are at present.

Do not forget that the Promotion Committee has set September as Paper Month and we are going to enlist every possible subscriber. If your pastor does not take the paper send us his name and address at once.

Mrs. J. H. Wright, wife of Pastor J. H. Wright of Boulevard Church, Memphis, was taken suddenly ill Sunday while attending the service at Belmont Heights Church, Nashville. Her husband was in a meeting at Greenbrier.

The religious census made last week by Brother Jesse Daniels in the area about the southern end of Reelfoot Lake showed 93 people more than 9 years of age who professed no faith in Christ, and 125 prospects for a Baptist service at the encampment tabernacle were discovered.

J. W. Storer of Grove Avenue Church, Richmond, Va., has resigned in order to accept the call of First Church, Tulsa, Okla., which was left pastorless by the resignation of A. J. Bateman, now with First Church, Memphis. We surely congratulate the Oklahoma brethren.

## 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!

Pastor A. J. Smith and the Queensborough Church of Shreveport, La., are rejoicing over the payment of the

debt on their property. During the week of August 2 the dedicatory services were held with M. E. Dodd as the preacher of the dedication sermon. We congratulate them upon their great victory.

One of the finest series of mission messages we have ever heard was delivered last week at Reelfoot Encampment by Missionary W. Q. Maer of Brazil aided by his wife. Such messages will do more to restore interest in foreign mission work than all the lectures on "Why?" that can be given.

On the afternoon of the sixteenth Central Church of Memphis, Ben Cox pastor, ordained to the gospel ministry Brother M. J. Hoke. "He has done some good work preaching at several of the Memphis missions and teaching the Strand and Philathea classes of our church. I can cordially recommend him to the confidence and esteem of our people."

We have been grieved to learn of the illness of Pastor I. E. Gates of First Church, San Antonio, Texas. Recently while returning home from an engagement he was stricken with partial paralysis of his right side. He is indeed a great servant of the Lord and we pray that he may be restored to health and strength. The latest report from him brought news of marked recovery.

Hon. George W. Bolton of Alexandria, La., died the night of August 2 at the age of 89 years. He was a member of Emanuel Baptist Church of that city, for ten years was treasurer of the Louisiana Baptist Executive Board and was an outstanding leader in Baptist life of the state. The editor had the pleasure of a brief acquaintance with him some years ago and knew him to be a splendid Christian gentleman.

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- Faith Lambert.....Jackson
- Some Fruits of the Gospel.....Leavell
- Heaven, Hell and Other Sermons.....Martin
- The Deacon's Daughter.....McConnell
- Seeing the Best.....McDaniel
- Newspaper and Religious Publicity.....Niese
- Discovery of John Dumas.....Nowlin
- Fundamentals of the Faith.....Nowlin
- Play Fair Professor.....Owen
- Home Letters From China.....Potent
- The Country Preacher.....Ray
- B. H. Carroll.....Ray
- Ten Spiritual Ships.....Scarborough
- Christ's Militant Kingdom.....Scarborough
- The Tears of Jesus.....Scarborough
- A Study of the Kingdom.....Stafford
- My Lord Christ.....Taylor
- As Thorns Thrust Forth.....Wallace
- The Deeper Voice.....Winstan
- Preparation to Meet God.....Wright

At Your Baptist Book Store

# PASTORS' CONFERENCES

## NASHVILLE PASTORS

Belmont Heights, R. Kelly White. Christ-Mindedness; What Lack I Yet? by Dr. Ullin Leavell. SS 468, BYPU 86.

Seventh, Edgar W. Barnett. Philip's Prophesying Daughters; Kindly Deeds Done to Jesus. SS 193, BYPU 56.

Tabernacle, Clifton Bridges. The Church Triumphant; Dynamis of Spiritual Religion. SS 78, BYPU 27, for baptism 1, by letter 1.

Eastland, J. Carl McCoy. Building a Great Church; Trusted With Life. SS 457, BYPU 170.

Portland, H. T. Whaley. The New Life in Christ; Contrasts—Dives and Lazarus. SS 154.

Park Avenue, E. Floyd Olive. Increase Our Faith; Assurance of Success in Soul Winning. SS 489, by letter 1.

Calvary, W. H. Vaughan. Speaking on God's Behalf; The Lord Added to the Church. SS 178, BYPU 35.

Grace, L. S. Ewton. God's Program for Saving a Lost World; Laying Up Treasures in Heaven. SS 741, baptized 3.

Judson Memorial, H. B. Cross. Soul Thirsts; The Kind of a Saviour We Serve. SS 500. Rev. J. C. Miles supplied in the absence of the pastor.

## MEMPHIS PASTORS

Boulevard, J. W. Wright. Enemies of Christ; Bible Sanctification. SS 315, BYPU 60.

Bellevue, Robert G. Lee. Digging for Water; Christ the Power of God and the Wisdom of God. SS 1,042, BYPU 195, baptized 6.

Central, Ben Cox. Seven Unities; Baptism of Ethiopian Treasure. SS 308.

Central Avenue, E. A. Autry. No Parking; A Stranger at the Door. SS 234, BYPU 102, PM 72, professions 3, additions 5.

LaBelle, E. P. Baker. Preaching Christ; Redemption. SS 570, BYPU 218, by letter 1.

First, R. J. Bateman. The Resurrection; Nicodemus. Rev. F. W. Roth preached at both hours.

Eastern Heights, M. A. Younger. Whatsoever He Sayeth Unto You, Do It; Four Excuses of Moses. SS 140, BYPU 53, PM 35, confessions 5, baptism 4.

Capleville, J. R. Burk. Evils of Spiritual Ignorance; Ten Virgins. SS 81, BYPU 77.

Temple, F. D. King. The Church's Need of Christ Today; The Christian Home—the Hope of the World. SS 718, BYPU 195.

Calvary, J. G. Lott. SS 200, BYPU 50, by letter 6, baptism 2.

Whitehaven, W. R. Poindexter. Freedom True and False; Escape for Thy Life. SS 85, BYPU 21.

Yale, W. L. Smith. We Faint Not; The Rejected Gift. SS 119, BYPU 75.

## CHATTANOOGA PASTORS

First, J. H. Hughes. The East Window; The Eagle's Nest, by Dr. J. S. Dillard. SS 875.

Avondale, D. B. Bowers. What Think Ye of Christ; Sin, by J. Thurman Williams. SS 369, BYPU 75.

Clifton Hills, A. G. Frost. Treasure Hid in a Field; Foundation, Building, Builder. SS 167, BYPU 87.

Redbank, W. M. Griffith. The Preaching of the Cross; God's Choice of Weak Things to Confound the Mighty. SS 329, BYPU 87.

Ooltewah, R. R. Denny. The Prophet Hosea.

Oakwood, J. A. Maples. White Fields; The Ark. SS 97, BYPU 50.

St. Elmo, L. W. Clark. Temptation; If Jesus Had Not Come, by L. L. Hurley.

Northside, R. W. Selman. Christ and This Changing World; Diamonds. SS 324.

Lakeview, First, K. C. Baker. Satan Hath Desired to Have; What I Think of This Church. SS 110, BYPU 42.

Boynnton, L. A. Lowrey. Building the Walls by Nehemiah; Faith. SS 78, BYPU 4.

Eastdale, J. D. Bethune. Success, by Charles Taylor; Glory, by pastor. SS 191, BYPU 53.

Oak Grove, Nolan Roberts. Marks of An Efficient Church; The Question of the Christ. SS 170, BYPU 59, by letter 1.

Calvary, W. T. McMahan. Troubles a Blessing; The Sign of the Linen Girdle. SS 353, BYPU 139, for baptism 1.

Chamberlain Ave., A. A. McClanahan, Jr. Praying for a Revival; The Joy of Salvation. SS 344, BYPU 114, by letter 1, for baptism 13, baptized 13.

## KNOXVILLE PASTORS

Euclid Avenue, W. A. Carroll. Our Necks to the Work; Profited by Hearing. SS 294.

Beaumont Avenue, D. A. Webb. The Three Principles in the New Birth; Going the Second Mile. SS 100.

South Knoxville, J. K. Haynes. Philip Finding Nathaniel. SS 331, BYPU 70.

Roseberry, J. F. Wolfenbarger. Straight Gate; Holy Water. SS 189, BYPU 73.

Beaver Dam, D. W. Lindsay. A Luke-Warm Church; We Would See Jesus. SS 57, BYPU 18, baptized 3.

Arlington, Geo. E. Simmons. Life's Greatest Question; The Second Coming of Christ. SS 157, for baptism 3, by letter 4, profession 2.

First, Lenoir City, H. J. Beasley. The Guiding Voice; Thirsting After Righteousness. SS 230.

First, Oneida, T. H. Roark. Storehouse Giving; The History of Judas. Oakwood, C. L. Hammond. The Stewardship of Our Possessions; The Mount of God's Power. SS 257.

Lonsdale, H. L. Thornton. Christlikeness; Fishers of Men. SS 245, BYPU 35.

Island Home, Charlie Wauford. The Holy Spirit; The Sin of Achan. SS 245.

Central, Fountain City, Leland W. Smith. The Sin of Doing Nothing; The Necessity of Prayer. SS 424, for baptism 2, baptized 2.

## OTHER PASTORS

First, Etowah, A. F. Mahan. All Things New; A Better Sacrifice. SS 456, BYPU 136.

Monterey, First, Fred T. Evans. Bible Sanctification; Union Service by Anti-Saloon League. SS 160.

Big Spring, Cleveland, J. E. Morgan. Sin and Its Developments; The Man Who Overcomes, by Samuel Bennett. SS 211, BYPU 79.

Kingsport, J. L. Trent. Jesus Only. SS 161, BYPU 61.

# Obituaries

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

## REV. H. P. TAYLOR

Rev. Hardie Pendleton Taylor was born near Wingo, Graves County, Ky., June 2, 1888, the son of A. S. and Sarah Wyman Taylor. He died at his home in Martin, Tenn., following a brief illness on July 6, 1931. He had just supplied the pulpit of the First Baptist Church of Martin, where he held his membership, for his pastor on the day before his death, and those who heard his sermon say it was one of the ablest sermons he ever preached. His subject was, "The Bible Test of Christianity." Text, Matthew 7:20. He died in the service of his Lord. Brother Taylor was a good minister of the gospel of Jesus Christ. His life was indeed consistent and he lived a life of devotion to his high calling. He was converted

early in life and united with the Pilot Oak Baptist Church of Graves County, Ky.

In August, 1910, he with his widowed mother and youngest sister moved to Martin, where he attended school for several years at Hall-Moody Institute. He was ordained February 9, 1922, to the full work of the gospel ministry by the First Baptist Church, Martin, Tenn. His ministry was most successful. He always held a place of highest esteem and deep affection in the hearts of his congregations. He was mild and gentle in nature, but was fearless and uncompromising in the defense of the faith once for all delivered to the saints. Brother Taylor was never married, but had since his mother's death in December, 1910, made his home with his youngest sister. His devotion as a brother was unexcelled. His ministry for the past two years had been with rural churches in Lauderdale County, Tenn. His funeral was held in the First Baptist Church, Martin, Tenn., at 2:30 p. m., Tuesday, July 10, 1931, in the presence of a large congregation of sorrowing friends and relatives. In the absence of his pastor, who was in East Tennessee in a meeting, the funeral sermon was preached by Rev. O. W. Taylor of Halls, Tenn. The prayer was offered by Rev. A. R. McGehee of Arlington, Ky., both much loved friends of the deceased. The following ministers served as active pallbearers: T. A. Duncan, J. O. Yates, J. B. Andrews, John R. Clark, Reece E. Bledsoe and W. A. Butler. The senior deacons of his church acted as honorary pallbearers.

Brother Taylor is survived by four sisters, Miss Jennie Taylor, Mrs. R. H. Coleman and Mrs. O. B. Davis of Martin, and Mrs. J. W. Burnham of Fulton, Ky., and six brothers, two of

whom are ministers, T. E. and A. K. of Kentucky, R. J. and C. W. of Wingo, Ky., A. V. of Water Valley, Ky., and R. B. of Cairo, Ill. A nephew, Judson Taylor of Wingo, Ky., and a great-nephew, Carl Burnham of Akron, O., are ministers.

Brother Taylor was his pastor's loyal supporter and a friend to every good work. We miss his smiling face and hearty co-operation in our church. Blessings upon his ministry.

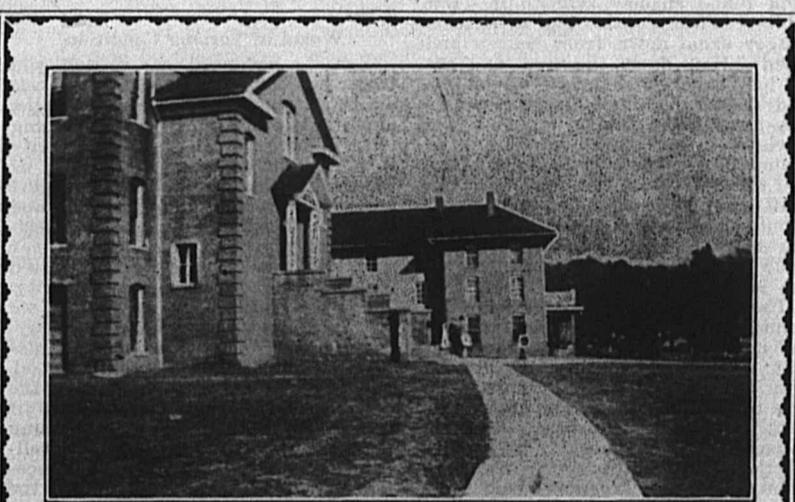
Be it resolved, that copies of this obituary be sent to the home paper, the Baptist and Reflector, the Western Recorder and the sorrowing family.

W. M. WOOD,  
J. B. ANDREWS;  
T. A. DUNCAN.

## THE FOUR DIMENSIONS OF EVANGELISM

By Dr. L. R. Scarborough

The saving of souls and the construction of character is the biggest job assigned to God and men. Its values involved and its costs incurred are the most momentous of all worthy tasks. God spoke worlds into being, and guides them in their courses by His hand of power. But to save a soul and a life He had to crucify His only begotten Son. The preaching of the Gospel so that men will see, believe and serve Christ is the most challenging task viewed by angels. It is called evangelism. True evangelism is more than saving men's souls. This is a vital part, but not all of evangelism. To complete the evangelistic effect, their lives must be saved in and through obedience, culture, enlistment and outgoing, unselfish service. Talents as well as souls must be evangelized. Time must be utilized, money stewardshiped, consecrated powers developed and directed.—The Canadian Baptist.



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**GOD STILL RULING**

By Paul R. Hodge

"To the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17).

If anyone ever had a right to become proud, Nebuchadnezzar the famous king of Babylon did. He was one of the most majestic rulers that ever lived and reigned, a mighty conqueror and an extensive builder. He built magnificent temples, palaces, and cities during his long reign of more than forty years.

But this king sent a decree or proclamation to his subjects throughout the then known world to tell them of an experience in which he had been humbled by the God of heaven. This proclamation has been made part of our inspired Bible and is recorded in the fourth chapter of Daniel. The king tells us that he had a dream. His own magicians and soothsayers failed him in the test and were not able to interpret his dream. At last the prophet Daniel, with whom he had had experience before in the matter of interpreting dreams, was called before him.

The dream as he told it to Daniel was somewhat as follows: He had dreamed of seeing a tree whose height reached to heaven and whose branches extended to the ends of the earth; its leaves were fair, its fruit plentiful; the birds of the air lodged in its branches, and the beasts of the field found shadow beneath it. But while he was considering it, a messenger came down from heaven and cried: "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches." Yet "the stump of its roots" was to be left, and to be wet with the dew of heaven until seven times (seven years) should pass over it. All of this was "to the intent that the living may know that the most High ruleth in the kingdom of men."

The interpretation was not far for Daniel to seek, yet he hesitated to tell it, seeing it was against the king. But upon being encouraged by the king, he told him what it meant. The tree represented Nebuchadnezzar himself. He had become mighty, and his influence had extended to the limits of the then known earth; men ate from his hands; kingdoms held their sovereignty at his discretion. But all of this was a gift from God, which the king simply held in trust. And whereas the tree had been ordered cut down, it signified that Nebuchadnezzar would lose his kingdom for a while, yet it would be left in such a condition that he could receive it back again. Moreover the king was to receive the heart of a beast and to eat grass in the field like an ox for seven years, until at the end of that time he should come to himself and recognize that God really rules the kingdom of men, and gives it to whomsoever He will.

Then the prophet dared to advise the king that he should break off his sins by righteousness and his iniquities by showing mercy to the poor, if perchance it might be the lengthening of his tranquility.

This all doubtless made an impression on Nebuchadnezzar for a time, and he humbled himself to some extent. But twelve months rolled by, and he, like ourselves, either forgot or began to feel that nothing would come of it. He was walking one day in the midst of his magnificent palace in Babylon and was feeling pretty cheery. He began to boast: "Is not this great Babylon that I have built for the house of the kingdom by the might of MY power, and for the honour of MY majesty?" Instantly a voice came from heaven telling him

that his kingdom was departed from him, that he would be driven out and eat grass as an ox, until he came to know that the most High ruleth in the kingdom of men.

He had thought it simply impossible that he could lose his kingdom. No king ever sat more securely upon his throne than he. But God can upset us with very small things. So God touched some little screw in the machinery of the king's brain, and he became demented. He imagined that he was an ox. All of his wise men and physicians could not get him out of this hallucination under which he was kept for seven years. After every effort had doubtless been made to restore him to his right thinking, I imagine they concluded that it would be best to turn him out to eat grass like the ox he thought he was. From time to time they would visit him to see if he were cured and perhaps ministered to him the best they could.

When the seven years were out, God touched his brain again, just as easily as before, and I imagine the king jumped up from crawling around like an ox and said: "Where am I? What am I doing here? What have I been doing? Why are my nails grown like birds' talons, and my hair grown and matted like eagles' feathers? O yes, I remember. I had a dream. Daniel interpreted it. I was boasting of my might and my excellence. A voice came. My kingdom was departed. I have been crazy. Now I know that God meant exactly what He said in the dream."

The king concluded the narrative of his experience by saying: "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth and his ways judgment: and those that walk in pride he is able to abase." He had learned his lesson.

The application to ourselves of the main lesson is not far for us to seek.

**World in Serious Condition**

You do not need me to tell you that, but let us remind ourselves again of some facts. A few months ago the world seemed to be climbing toward the greatest era of prosperity it had ever enjoyed. It looked as though nothing could keep the crest of the wave from rising higher and higher. Then I think we became self-confident and forgot who the Giver was. Political parties even boasted that they gave us our prosperity. They said, "Elect us again and we will continue to give you prosperity." Even sincere Christians many times thought they were worshipping God, when it was really the glitter of the dollar. We simply forgot what it meant to trust God for everything that pertained to our life and well-being. This vast political and economic machine was racing down the road at sixty miles an hour, with a seeming clear straight road ahead; and then God touched some little screw in it, and it has been reeling toward the ditch ever since, out of control.

What is wrong with it? Nobody seems to know for sure. We are told that there is plenty of food, manufactured articles (clothing, etc.), and even of money in the world. The granaries of the world are so full that men do not know what to do with the excess. A recent statement reminds us that more money is being invested on interest bearing savings accounts, and low interest government bonds, than ever before. But still unemployment and the distribution of necessities of life seem to get worse and worse.

In my humble judgment the screw that is loose is that subtle thing called Public Confidence; and in the last analysis public confidence rests upon the moral and religious attitude and thinking of the people. Business is transacted on the basis of confidence. Banks and insurance companies are run on faith; men who invest large money in factories and extensive developments do so on faith; laboring men must have faith in each other and in their employers. Take away public confidence and business collapses. We must wake up to the fact that there has been a far-reach-

ing tendency to destroy faith in God and the Bible and to sap the foundations of morality and religion. And we must wake up to the fact that this tendency is the thing that is sapping the foundations of our economic civilization. Men can't run this world without God. This being so, nobody can set us right again but God. Leaders in government and business affairs freely admit that the situation is out of control.

But there is a far more serious aspect of the problem which we have not yet mentioned. It is the fact that

**There Is No Turning to God**

The conviction that this is so has been growing on me, and I have, been wondering if I were seeing wrong. But others are seeing the same thing. The Sunday School Times of Philadelphia has three sentences in the midst of a recent article weighty with significance. Here they are: "A universal longing for MATERIAL relief has gripped the world. But there is scarcely any crying out to God for SPIRITUAL awakening. And material relief for America without spiritual revival in America will be a tragedy."

It seems to me that in the rank and file of common people we are having a frightful number of moral collapses among supposed Christians and even responsible church members. And in higher circles of political and business leadership there seems to be a conspiracy not even to mention or acknowledge the name or hand of God as the Giver of relief, much less to summon the people to fasting, prayer, and confession of sins.

Many of you remember what happened in our nation thirteen years ago this summer, but I will tell it again for you young people who have grown up. In the summer of 1918 it looked as if Germany and the Central Powers, with the greatest military machine that had ever been put in the field, would finally wear out the Allied armies in spite of everything that could be done; or at least that there would be a long-drawn-out struggle. Then President Wilson proclaimed for our nation a day of prayer and fasting, asking the people to gather in places of worship and spend a day in fasting and calling upon God for relief. The tide of war changed; in a few weeks the famous Hindenburg line was smashed; and November brought the signing of the armistice that stopped the fighting.

Ours is equally a time of emergency. There are frantic conferences of nations to solve the perplexing problems. But have you heard of a king, ruler, prime minister, president, or governor acknowledging the hand of God and calling people to prayer? I have not heard of one. They seem to be afraid of the ridicule of atheists and infidels, or of general public opinion. Only a few months back many leading divines (?) were telling us that God had nothing to do with sending rain. And yet, as the Sunday School Times says, even if prosperity does return without being preceded by a religious awakening, it will be a tragedy. My own feeling is that if it does we will see a stampede away from God, with orgies of reveling, immorality, and lawlessness, such as we have not yet seen.

And yet people do not seem to take it to heart, or else are in darkness and do not know where to turn for light. Few people, even formally religious people, seem to know God today as an anchor of the soul, a present help in trouble. If you do not listen to God when things go well, He will hide Himself from you in the day of your calamity.

**What Does the Future Hold?**

I am not posing as a prophet, but I know that God still rules in the kingdom of men. A time is coming sooner or later, as the Bible forewarns us, when everything that can be shaken will be shaken, and only those things which cannot be shaken will remain. Already the foundations of civilization seem to be tottering; business and economic crashes on every hand; thrones and kingdoms falling; world systems failing; disappointed men and women seeking relief either in wild orgies of immorality or in suicide. Everything that

MAN himself has done has to fail. But thank God, we who believe on Christ "have received a kingdom that cannot be moved."

Let us individually take the lesson to heart and know that God still rules in the affairs of men. Each one of us has received some little kingdom, some little sphere of rule; a little store of property, a little of influence, physical strength, or a rational mind. Let us realize that we hold it all as a trust from God. Let us cease to be proud. God expects all His creatures, not only Christians but all men, to glorify Him. He can remove our kingdom in a moment. He can drop us into the grave, or send our minds reeling from their balance. Let us learn to humble ourselves and pray while things are going as well with us as they are. God is able to sustain and succor them that are His. —South Pittsburg, Tenn.

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