

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

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## "The Pastor, The Spiritual Interpreter"

(Address delivered by R. J. Bateman to the Baptist Pastors' Conference of Memphis, Tennessee, and submitted for publication on request of the Conference.)

We were entertained in this Conference a few weeks ago by Dr. Boone in his talk on the greatest preachers he had ever heard. When I went away I carried this thought in my mind—what a glorious thing it would be if some one, whose life had been touched by these men, could have only continued that discourse and told us of the spiritual influence of the lives of the men who had been under discussion!

Society is waiting for the unfolding to them of the great spiritual message of the Gospel. It recognizes that the church is the only source from which that message can come. It recognizes that the pastor is the connecting link in that great chain of spiritual necessity. It recognizes that he is the focal point; he is the speaking voice. When the pastor turns away from his distinctive message and mission to the community, he has lost his one place. Other necessities have already been supplied and are highly developed.

I am convinced that both the pastor and the church have suffered a loss of ground in the last fifteen years. This is largely due to the fact that we have yielded our place and our message to other urges; many of them rise dominant in our own being. There are but few of us who do not feel the temptation to fall upon some plan that will more quickly fill our audience rooms with large congregations. There are many tricks to this kind of a trade, and I confess to have been tempted many times to descend to them that my desire for a full house might be satisfied. Many preachers who are artists at this kind of thing have spasms of success, but they soon run their course and pass on.

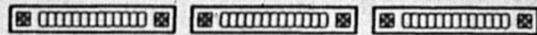
We, as pastors, must be impressed with the main thing that really makes a great pastorate. Within the scope of my acquaintance I think of three outstanding pastorates among our churches, and I think of the ideals that must have stood behind not only their length of years, but their sweep of influence.

The first long pastorate that impressed me was that of Dr. Henry A. Brown, who for forty years was pastor of the First Church of Winston Salem, N. C. At the conclusion of his fortieth year he was, by vote, made "pastor-at-large" of the city. Among his people he moved. They were his friends, and his great, positive life had stood for such glorious, constructive ideals that he not only could live there on to the end, but they felt they could not afford to be without him, that he might personally perpetuate his fine influence.

Another of those pastorates is the one here in your own city to which I have the honor of succeeding. It is not just a passing thing that a man should be the pastor of a church in a city like Memphis for a generation, and then live in the popular love of his people, among whom he continues to make his home as Dr. Boone does in our church. We are forced to recognize that a ministry like this had to be made possible by great, constructive ideals and principles which shot through every year of this great ministry. If I might be pardoned for making this remark in Dr. Boone's presence, I would like to register my appreciation of the crystallized ideals of thirty-odd years of living with and preaching to one congregation. The tangible results are still there. We have one of the most unusual churches I know. It is a congregation of unity; it is never disturbed by divisions. It is a congregation where the people love each other. It is a

church of deep, spiritual passion, where they long and pray for the unsaved. It is a church of a broad, missionary zeal.

I submit that it takes more than an ordinary small church to pass through what our church has passed through in these past months. Yet, that gracious congregation has found a place for me in which I serve, and has accorded it to me with



## Elder J. M. D. Cates

By J. H. Grime



He whose name heads this sketch was one of, if not the greatest, preachers Middle Tennessee has produced in the last hundred years. He perhaps never preached less than an hour, and usually from an hour and a quarter to an hour and a half, and held his audience spellbound to the end. He rose higher and higher to the end, and closed with his congregation almost breathless. His sermons were always doctrinal, and yet tender and pathetic; so much so that he held those of contrary views the same as those who believed with him. The following incident will illustrate.

He made a visit to Union Association more than fifty years ago. In those days the meetings ran through Sunday, and they always appointed two preachers to occupy the pulpit on Sunday, anticipating a session of two to three hours. On this occasion they appointed Brother Cates and A. R. Hammar. Brother Hammar was a man of fine appearance and of acknowledged ability. He was always one of the preachers on Sunday and had been accustomed to carrying off the honors. Brother Hammar took a look at Brother Cates, who did not look like a preacher, and who had nothing in his appearance to strike a stranger with awe, and said: "Brother Cates, you have your say; and I will follow."

A vast congregation of some 2,000 people from the whole country-side was assembled under and around a large tabernacle built for occasions like that. Brother Cates took his text: "I am the door;

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great sweetness and cordiality. Recognizing, as I do, that that church loves and always will love Dr. Boone and his family, and he has, and always will have, a place in his heart and affection for this church, yet the church has been so well developed that it is large enough to go on with its duties and, instead of bickering with small, divided opinions, are opening to me the gates of opportunity for service, and girding themselves for renewed effort as we continue our onward march. This, I submit, has to be the result of constructive teaching and ideals, which alone make a lasting church.

The third long pastorate that has impressed me is that of Dr. Truett at First Church, Dallas, which of course still continues. That church has grown to be a great world influence both for evangelism and missions.

I am submitting these as mere illustrations of the thing I am trying to unfold to your mind. Society longs to feel the worthiness and guarantee of the pastor and his mission. The ideal I am discussing with you here was concretely illustrated to me back in my early ministry. While I was pastor of Park Place Church in Norfolk, Va., there moved a family to our community that I was informed had come from a Baptist Church in Philadelphia. I called in the deepest interest of enlisting them to become members of our church. After I had been received the lady of the house had come down to permit me an interview, and I had introduced the subject as tactfully and interestingly as I could, a look came over her face that I shall never forget, and she asked me this question: "Were you ever in the Temple of Philadelphia?" I said: "Yes, I have met Dr. Conwell, and have also visited your great church." Here her emotions overcame her and tears were streaming down her face as she said: "I was born in Philadelphia, and one of my earliest memories of that church, as a little child, was to have Dr. Conwell take me by the hand and lead me back where the children were. When I was large enough to join the church it was he who received me, and then led me down into that beautiful baptism and buried me with Christ in baptism. Later he met us at the altar and spoke the words that made us one. O, sir, I have been called to give up everything—my girlhood home, my people, everything except my husband and children, and now I am even asked to give up my church. I wish, sir, you could know my pastor and my church, and what they mean to me."

Thus she went on in a rhapsody of appreciation of what her church had meant to her, and what her wonderful pastor was to her. I dropped the subject as cautiously as possible, and being tremendously stirred by what she had said soon ended the visit and started back toward my own church. As I walked down the street, the great desire came over me that, at least to some degree, I should like to have a church that my people loved as she loved her church. I should like to be able to interpret the great things of life in such a way that people would weep as conditions forced them to turn away from my leadership and the life of my church. I went back to my little study, closed the door and there asked God to take what I had to offer, with all of its limits and smallness, and help me to interpret to my flock the Shepherd heart and the Shepherd care and the Master's message.

No pastor is worthy of being the leader of a church in this city who does not have a Christian interest in every other church, especially those of his own denomination. There is not a mission point that is so minor or insignificant that is not of sufficient importance to demand and enlist from me my deepest interest and sincerest prayers for its progress.

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# Baptist and Reflector

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# Editorial

The greatest title in the world—"Ambassador for Christ."

★ ★

Many a man has learned to his sorrow that compromise with sin inevitably leads to disaster.

★ ★

As principles are shoved aside, practices become more and more corrupt—even in a Baptist body.

★ ★

Hypocrites can be found anywhere in the world where there is something worthy of being simulated.

★ ★

Just fall in line and push. The load of life will never be moved by sitting beside the road and whining.

★ ★

A crucifix on the breast of a drunken prelate is as much out of place as a diamond in the snout of a hog.

★ ★

When Eve cried over the birth of Cain, "I have gotten the man from the Lord," her cry voiced the hope that was never fulfilled until Jesus was born in Bethany.

★ ★

Many men are trying to do what the Holy Spirit failed to do—namely, write a "Life of Christ." If God had wanted such a book written, He would have incorporated it in the Holy Book.

★ ★

The evening comes that we may rest;  
And death is evening to the soul.  
The morning comes to bring us light;  
And death the morning of the soul—  
The soul that knows the Light.

★ ★

"Jesus was the Pathfinder for the sinful to the Father, and one Pathfinder suffices."—Mackintosh. And that is exactly what He said about himself, "I am the way, the truth and the life; no man cometh to the Father but by me."

★ ★

An Arkansan purchased just before Christmas a used automobile. While cleaning it out the day after he had it home, he found in it a lady's handkerchief in which was tied \$24 in cash. So one purchaser of a used car got more out of it than it was worth.

★ ★

"When God made man He did not make him so that he was not able to sin, but He made him that he was able not to sin." These words from "God's Intention," by W. Y. Fullerton (Revell Company) phrase the whole philosophy of human freedom and divine responsibility.

★ ★

If the poor moralist could only realize it, he is paying Christianity one of her greatest tributes when he declares that there are hypocrites in the churches. Whoever heard of a counterfeiter of the twentieth century making Confederate money to pass off on the public?

★ ★

Two Yale professors recently got front-page headlines because they issued a statement in which they declared that beer drinking among students is harmless. But remember that the wife of a Columbia professor recently protested the use in a magazine of a picture showing a little child in the attitude of prayer. Professors, some of them, have less sense than anybody else.

The financial condition of liquor-controlled Chicago reminds us of the plight of most American cities during the saloon regime. Liquor and honest politics never went together, and never will.

★ ★

Many a wealthy family spends more for one social event than they give to the Lord's work during an entire year. Yet the power of Christ is the only thing in the world that can save for them their wealth.

★ ★

Some of the brotherhood are always harping on "a literalistic interpretation" of the Scriptures, ridiculing those who hold to such. If all our preachers had proclaimed a literal Gospel, there would be no fanatical religious sects in the world to destroy the works of Christ.

★ ★

There is always some fly in the ointment. Now the agricultural experts are predicting a tremendously damaging invasion of boll weevils next Summer because the pretty weather we are having this Winter is not killing off the remnants of last year's crop of the pests.

★ ★

While everything else is unloading excess baggage and industrial and financial institutions are squeezing the water out of their inflated capital, it is a good time for Christians to think of unloading the stuff of the world that is requiring the expenditure of so much of their money.

★ ★

When the W. C. T. U. held their conference in Washington, D. C., not long ago, they turned over to President Hoover a list of 1,200,000 who have already joined in the total abstinence movement and enlisted to fight for prohibition. Yet some of our people think prohibition is doomed.

★ ★

According to the Department of Commerce in Washington, the volume of business done during the Christmas season last year was greater than that of any other year of the last five-year period. The increased purchasing power of the dollar, however, made the money turn-over smaller.

★ ★

The second verse of God's Word tells us that the world was shaped by "motion." "The Spirit moved upon the face of the waters." Science now tries to claim credit for discovering the eternal fact that all matter is energy confined, and thus to deny that the Eternal Word is the author of such.

★ ★

When American citizens are beguiled into repealing their prohibition amendment and its supporting legislation, they may look for a return of the Ward-heeler in all municipal politics, and for the return of the candidate who wins his election by getting the morons drunk before they go to the polls.

★ ★

Al Smith still hangs around the edges of the Democratic party, sneering occasionally, smiling much, evidently trying to fool the party into thinking him to be the smartest man in it and the only Democrat in America with sense enough to be President. And of course that is exactly what all the wets think.

★ ★

If our farmers will practice the same common sense during 1932 as manifested during the past year, they will not only have their larders and pantries full of food, but will have money with which to celebrate a real Christmas. Economy means not doing without things, but securing by one's own labors everything possible that he needs.

★ ★

Arthur Brisbane, wealthy columnist and reputed confidant of some of the radicals of our land, claims that prohibition made Jacklegs Diamond, the notorious gangster. Any fool would know that Diamond and his gang are produced by the notorious officials of such cities as New York, where immunity from punishment is purchased by the gangster class.

★ ★

Samuel Seabury of New York, the noted investigator of Tammany Corruption, is being boosted by his friends for the Democratic nomination for President. He has done some remarkable work in exposing the rottenness in New York municipal affairs, but that does not mean that he would make a good national executive. Any New Yorker is almost certain to be in favor of changing our prohibition laws, and that will ruin things.

The Fellowship Forum of Washington, D. C., fearless and able antagonist of every form of alien Americanism, has challenged the Roman Hierarchy to engage in a published debate on "Divided Allegiance," provided the Hierarchy will agree to publish simultaneously with the Forum the full discussion. Of course Rome will have an alibi.

★ ★

## What a Progeny!

What a breed of disgraceful and horrible things Sin has thrust into the world—lying, hypocrisy, selfishness, ingratitude, greed, graft, theft, burglary, plunder, covetousness, brigandry, slavery, rape, war, strife, malice, scorn, hate, reveling, carousing, license, debauchery, shame, disgrace, lasciviousness, nudity, profanity, vulgarity, drunkenness, adultery, idolatry, divorce, illegitimate children, enslaved womanhood, seduction, exploitation of the poor, exploitation of labor, lust, venereal disease and its consequent deformity, insanity and madness—But the list makes the soul shudder!

★ ★

## Will We?

Are we going to allow the secular world to continue to rob our religion of its offspring? Religion gave the world its music and the devil has captured most of that; it gave the world its musical instruments, all save modern jazz implements, and the devil has captured them; it gave the world the theater, and the devil has completely prostituted it. Christianity gave the world its institutions of mercy and the secular world has almost taken them away from her; she gave the world her ideas of brotherhood and fellowship and the Communists are prostituting them; she gave the world her system of education and the only remaining part of that is our few Christian colleges. Are we going to allow the world to take them from us? Either we patronize them and support them with our money or they go automatically to the world, leaving us poor indeed.

★ ★

## Dr. Bryan's Article.

Elsewhere in this issue is an article by Secretary O. E. Bryan, setting forth his views concerning the basis of cooperation in our Southern Baptist Convention. We call attention to it because we are drawing near the time when the Convention meets again. The time left for discussion of various matters to come before it is already short, and he is wise in advancing his ideas early enough to allow time for general discussion. As is well known, the editor has never been in favor of the money basis of representation, but we must admit the force of Secretary Bryan's arguments. Certainly it is evident that the action at Birmingham last May is not final. We trust that there may be an earnest discussion of the whole problem of representation in the Convention, and that we may go to St. Petersburg to take action that will settle the mooted question.

★ ★

## A Remarkable Record.

In the issue of the tenth of last December the Christian Index of Georgia carried an editorial about Riverside Church of New York City which was somewhat informing and rather flattering. It pointed out the numerical growth of the Institution and noted the remarkable character of the congregations that attend services in the splendid five million dollar temple on the heights near Grant's Tomb. It also calls attention to the various religionists who have joined that body—Methodists, Lutherans, Congregationalists, Protestant Episcopalians, Unitarians, Moravian, Church of Christ, Filipino, Universalist, Friend, etc. The editorial closes with these words: "Doubtless Dr. Fosdick and his church are doing much to restore confidence in our 'idealism' of which he speaks so proudly." Whose idealism? we wonder. This so-called church has abolished all ordinances as requirements for membership; it does not preach salvation by grace; it draws no distinction between the Unitarian and the Baptist; it is simply a club wherein people of all faiths can gather and listen to the philosophical platitudes of the erudite pastor, and wherein John D. Rockefeller, Jr., finds solace for the hunger of a soul trained in youth to worship God. Remarkable record indeed, but what a record!

**Pastor James Resigns.**

Powhatan W. James, for the past six years pastor of Immanuel Church of Nashville, has tendered his resignation to become effective in June. He came to the church soon after the going of Ryland Knight to St. Louis and has led them in a splendid way. During his ministry the church has erected one of the finest educational plants in the State, has had a steady increase in membership and the departments have grown in enrollment and usefulness. He has also done a fine work in connection with the Executive Board of the State, served as moderator of Nashville Association, and as a member of the Sunday School Board. Perhaps his best single achievement has been in connection with the large student body of our city. He has worked with his church in bringing a number of them into active Christian tasks during their terms in Vanderbilt and Peabody. His plans for the future have not been announced, and we sincerely trust it will be possible for him to remain in our State. Mrs. James has served with him and has done much to lead the women of Immanuel Church into a larger service for the Master.

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**Senator Brookhart Speaks.**

At least one United States Senator has nerve enough to express his own opinion and to strip the sheep's cloak off the secular press agencies of this land. Circumstantial evidence points all too conclusively to the truth of his bold accusation against the press of the land as it relates to the circulation of news about the prohibition cause. As quoted in an Associated Press dispatch of January 11, he said before the Senate: "The Anti-Saloon League and other dry societies refused to buy space" in the newspapers, and as a result the papers "turn against them an organized sort of a racket. That's the secret of all this wet publicity. All of the press associations are in it alike. It is time for them to look into all of this unreasonable and disgusting publicity that has been going on." Surely he is right. Many a man has felt the influence of the "advertising racket" in this land, and there are stories of a racket carried on by press reporters who "see to it" that one gets good space provided there is a tip on the side. The liquor gang has the tips. Everyone knows that. The logical conclusion is that wet propaganda fills the secular dailies because the liquorites are paying for the space! More power to Senator Brookhart, Senator Shepherd and their brave compeers.

★ ★

**Prohibition in Finland.**

The daily papers made a big to-do about the recent election in the little country of Finland, when the movement to repeal their prohibition laws won by a big majority. The wet propagandists have covered up the facts from our people, and the wet dailies have carried their distorted accounts of the "defeat of prohibition" in the "only other country of the world, save the United States, that had national prohibition laws." Of course the dry forces are worried over the outcome of the election, but there is not half as much cause for grave concern as the press accounts would have us think. The one outstanding thing which should be kept in mind is: Prohibition never had a shadow of a chance in Finland. The little country, smaller than most of our states, is surrounded by dripping wet nations. The combined power of the liquor interests of Europe were hurled against the land. The enforcement officers had about as much chance to compel obedience to the law, as the Finnish army would have to repel an invasion by the combined armies of France, Spain, Portugal, England and Germany. Overwhelmed by rum runners, bootleggers and racketeers, the people were readily led to believe that their only hope lay in repealing their prohibition laws, thus giving the local population first right at the income from legalized intoxicants. A similar condition prevails along our Mexican and Canadian borders, where the citizens, helpless before the invasions of liquor forces, have come to feel that repeal is the only hope. But, thank God, the great mass of the United States is inland, and the liquor forces have not broken down the morale of the inland population, as will be seen when an election is held on repeal.

**ANOTHER EDITOR DIES**

On the twelfth of this month Editor James H. Felts of Illinois, pioneer printer, editor of the daily paper at Marion, Ill., state senator, member of the Marion Board of Education, city commissioner and commissioner of finance of the same city, director of two banks, deacon of the First Baptist Church of Marion and editor of The Illinois Baptist, died after a lingering illness of several months. For two terms he was representative of his district in the State Assembly and was just completing his four-year term as senator. Out of respect for him and his service to the State, the Senate adjourned for the day.

He was born in Williamson County, Illinois, February 1, 1866, educated in the common schools, Crab Orchard Academy and Ewing College. The Illinois Baptist says of him: "No biography of Senator Felts would be complete that did not mention his ever willingness to lend help to those coming to him for help, most of his life's saving being given to the church and its needy. . . . His nature was trustful, faithful, honorable, peaceful. . . . Honest and fair himself, he trusted too freely that his fellowman was equally so, thus he was often led to suffer loss through those less scrupulous."

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**DR. GILLON'S LAST LETTER**

Probably the last business letter our beloved J. W. Gillon ever wrote with his own hand was sent to Brother J. H. Wright under date of December 19, 1931. Because of the letter itself and for the benefit of the many who loved Dr. Gillon, we are copying that letter:

Dear Brother Wright: I have been in bed in the hospital for almost three weeks. I have been desperately sick. I am apparently better now, but only apparently so. I am sitting on the side of the bed writing this letter.

I have not heard from you in months. How I would like to see you. Had a letter from one of your members asking me to broadcast either at 5 a.m. or 5:30 a.m. I have no contract with the station here and could get no audience at 5 a.m. I have been too sick to answer his letter. Will answer when I am up and out.

Give my love to Sister Wright and my regards to all your good people. Love to you, dear fellow.—Sincerely, J. W. Gillon.

This letter conveys something of the spirit of our departed former Executive Secretary. His deep concern for his friends, his appreciation for any favor shown, his consciousness of his desperate condition, yet his grim determination to pull through. And not least, his thoughtfulness about duties connected with his public ministry. A great man is gone from us and his friends, like Brother Wright, miss him more than the younger brethren can know.

★ ★

**Plain Speaking**

"Any person who denies that all Protestant churches have come into existence since the origin of the Roman Catholic Church is ignorant of history. The Jewish Church was the only visible church up to 70 A. D. The next visible organization was the Roman Catholic Church which arose from the ruins of the Roman Empire. . . . The Campbells produced the church our dear brother represents, and the Campbells came from the Presbyterian Church which came through Knox and Calvin, converted Roman Catholic priests."

These words are a part of the reply of The Methodist Herald of Jackson to an article in The Gospel Advocate which characterized the Methodist Church as "the daughter of the Episcopal Church and the granddaughter of Rome." The Herald is correct in the first declaration, namely, that all Protestant churches originated after the Catholic Church. He is utterly wrong, however, in characterizing the apostolic churches as "The Jewish Church." We marvel at the mistaken notions that some people seem to have about the New Testament. We marvel that scholars, who are otherwise fair and accurate in their assertions about Scriptural truths, should be so biased by their own denominational views as to make such declarations as this from The Herald.

In the first place, there is not even the shadow of a reference in the New Testament to a Jewish Church, and only three or four passages in the entire book that can be construed to have reference

to "A Church" as embracing the whole body of Christians. To be sure, most of the members at Jerusalem were Jews, but how about Antioch? And Corinth? And Rome? And other places? If "The Jewish Church" was the only church prior to 70 A. D., how will our editor explain the many direct statements in the New Testament about various churches? There was "The church at Jerusalem" which Saul persecuted; there was "The church at Antioch," which sent Paul as a missionary. There were churches in Philippi, Rome, Corinth, etc.

Back behind all such statements as this paper published in its issue of the thirteenth, lies the disregard of the plain, simple declarations of the Scriptures. Only by distorting the entire book, or by building an entire system of Polity upon three or four verses of it, can one find such a thing as "The Church" about which so much is written. Jesus established His Kingdom while here on earth; He then organized the unit in that kingdom and called it "Ekklesia" or assembly, and every one who knew the Greek governmental system was able to comprehend readily just what it was and why it was. When, therefore, anyone tries to set aside the plain interpretation of the Bible concerning "The Church" and seeks to provide Scriptural grounds for the idea of a "Universal Church" or a "Denominational Church," he is teaching heresy.

It is a tragedy that Baptists do not discard entirely the word "Church" and take in its place the word "Assembly" or "Congregation" which really means something. One could hardly call a meeting house an assembly or a congregation. It would be foolish to speak of a denomination as an assembly or a congregation. But to say, as the New Testament so often does say if literally translated, "The assembly at Jerusalem, the assembly at Corinth, 'The Assembly at Euclid Avenue, Knoxville,' etc., would leave no shadow of doubt as to one's meaning, and at the same time, it would be using Scriptural terminology.

Yes, "history is an open book," and we should remember that the New Testament contains the history of the beginning of Christ's Kingdom enterprise on earth. To accept anything that contradicts it is to fall into gross error. And history proves, beyond the shadow of a doubt, not only that "All Protestant churches have come into existence since the origin of the Roman Catholic Church, but that Baptists are not Protestants."

★ ★

**Page Alexander Campbell**

"We are curious to know why it is that the Sunday School Board will let statements like this go out in the literature. It certainly seems there ought to be enough capable, educated Baptists, familiar with the fundamental doctrines of our denomination, to prepare our Sunday School literature, without permitting statements like this to be propagated."

These words came to us last week from the superintendent of one of our largest churches and from the teacher of the Men's Bible Class in another large church. They relate to the following paragraph in "The Teacher" for January (see page 41, column 1, bottom paragraph). We quote the paragraph in full:

"The Jew had required a Gentile to be naturalized and baptized in order to enjoy the privileges of a Jew. The baptism consisted of going down under the cleansing waters, burying his old and defiled life and rising from the water as a new man, born this time, not a Gentile, but a Jew. Jesus brought this to the attention of Nicodemus by mentioning the birth of water and the Spirit. In order for him, a Jew, to rank as a child of God, he must submit to the double baptism of water and the Spirit—of water for the pardon and cleansing of past sin and defilement; of the Spirit for the inspiration of a new and holy life. Baptism with water represented to the eye what happened unseen in the heart."

We have set part of the statement in black face type in order to show it up as it is. There is no semblance of Scriptural truth in the entire statement. Every bit of it smacks of a sacramental conception of the whole program of Jesus. It could have been written by an Episcopalian or a Catholic or the most ardent disciple of Alexander Campbell.

In the first place, the Jews had no baptism. There was no semblance of likeness between their cere-

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## ELDER J. M. D. CATES

(From Page 1)

by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

I suppose not more than two or three beside myself had ever heard Brother Cates preach. He started off deliberate, warmed to his theme, and higher and higher he went carrying that vast audience with him. When he closed at the end of an hour and thirty minutes the people hardly knew whether they were on earth or in some celestial clime. Scores all over that vast crowd were shouting aloud and others surging to get hold of the preacher's hand; some trying to sing, but could not be heard.

After matters became quiet enough for the moderator to be heard, he rapped for silence, and announced that Brother Hammar would preach. I was wondering what Brother Hammar would do. But he was equal to the occasion. Without getting off of his seat he claimed to be sick and turned the meeting over to the moderator, who made a few appropriate remarks and adjourned.

I happened to go where the moderator (Elder James Moore) did that day for dinner. He was eating along like he was in a deep study, when all at once he laid his knife and fork down and said: "Brethren, I have known Brother Hammar, and have been hearing him preach for forty years, and this is the first time I ever saw him out of wedgewood."

Brother Cates was a great Baptist and maintained what he understood to be the truth against all comers, it mattered not who they might be. The word "compromise" did not belong to his vocabulary. And yet his life was so pure, and his honesty so outstanding, that he was almost revered by those who disagreed with him. While they did not believe him, they believed in him, and his strongest opponents would resent an attack on his Christian character. The following incident, fully vouched for, will show the force of his Christian standing with even his religious opponents.

He was holding a meeting in Auburn, Tenn., and making his home at night with Clark McAdoo, the father of the McAdoo brothers of Lebanon, Tenn. The meeting was having a wide sweep of influence and many were interested on the question of salvation. Some three miles distant lived a man whose name (as I remember it) was Jones, and who belonged to what is now, by them, called "The Church of Christ." He attended the meeting regularly day and night and put in his time like Elymas (Acts 13:8) trying to "turn those interested away from the faith" and hinder the meeting. Brother Cates had watched him two or three days and nights and said nothing, but one night he was exceedingly busy and Brother Cates called the church to prayer, and calling this man by name prayed the Lord to remove him even if it took death to do it. He prayed fervently for the Lord to stop the hindrance of the Lord's work in the meeting and do it in His own way, that this man was defying God, and standing in the way of the gospel of Jesus Christ. He closed by leaving him in the hands of the Lord for His disposal, in His own way. Such in substance, if not in words, was the prayer. And those who knew Brother Cates can realize the unction with which it was uttered. On rising from his knees he dismissed the congregation, stepped down to Brother McAdoo's and went to bed and to sleep. At three o'clock next morning some one rapped at the door, and Brother McAdoo answered the call. This man stood at the door all trembling, and asked: "Is Brother Cates here?" "Yes." "I want to see him." He was shown to him room, and called to Brother Cates, who answered him from the bed. Here is what passed as related to me by Brother McAdoo.

"Brother Cates, I haven't slept a wink this night, and I have come to ask you to take back that prayer you prayed at the church. If you will, I promise you that I will never interfere with another one of your meetings."

Brother Cates answered: "The Lord knows whether you have truly repented of your evil or not. If you have, I will gladly give you my hand, and I know the Lord will forgive you."

With great emotion he thanked Brother Cates and went away seemingly reconciled.

Brother Cates edited and published two hymn books. He was a great singer. He was author of the following books, "Marriage and Married Life," "Origin and Genealogy of the Races," "Voice of Truth," etc. In the earlier part of his ministry he edited and published for some years the Christian Herald and later in life he established the Baptist Messenger and ran it until 1882, when it was merged with The Baptist that finally flowed into and became a component in the makeup of the Baptist and Reflector.

In the social circle he was as mild and modest as a maiden, but in the defense of what he esteemed to be the truth, he was as bold and fearless as a lion. So strong and ardent was his love for the truth, that he could see nothing to tolerate in what he regarded as error. "He did not so much hold his convictions as they held him, and it was a part of his very life to maintain them against all comers." "Cates" was but another way of spelling "Baptist Loyalty" while he lived. He will be quoted as long as those live who knew him.

He was born in Orange County, N. C., June 15, 1815; and died August 1, 1887, and sleeps in the village of Cateston in Cannon County, Tenn., beneath a marble shaft erected to his memory by his friends in Salem and New Salem and Wilson County Associations. He was an ordained minister 44 years. He was baptized and ordained by the authority of McMinnville Church. When he joined the church it consisted of twelve women alone.

## "THE PASTOR, THE SPIRITUAL INTERPRETER"

(From Page 1)

Society expects that the pastor shall be a fair, sympathetic brother with his brother pastors. If ever a Christian minister is tempted to "strike his brother beneath the belt," it would be well for him to pause and remember that the effect of that is reflex as well as direct. No man ever criticised his brother preacher who did not experience a similar judgment at the hands of the public. It may not be spoken as his criticism is spoken, but it is reserved in the calm judgment of those who listen.

We shall not be strong as a group that works for the development of the Kingdom of Christ unless we are mutually responsive to the necessities of each other. I must trust my brethren to be my friends in order to be happy. I do not have time to watch Baptist pastors. I prefer to trust them. I prefer to feel that my interest and the interest of my church is safe in their hands; that my reputation is safe on their lips; that they are not seeking an opportunity to criticize me, but they are seeking an opportunity to strengthen me. I really would like my brethren to trust me to that extent.

The pastor's attitude to his brethren and his community is but the spiritual unfolding of himself. By our words and our acts we continually release to the world our spiritual impulses and attitude of friendship. Society will never be impressed with the assurance and fact of religion until it is exemplified and borne forth heroically and victoriously by Christian pastors.

If there is war and bickerings and divisions among us, we are thereby crippled, and we will ultimately be disabled by such an influence or condition. The serious mind will not accord us the privilege of preaching one thing to them and practicing another thing among ourselves. What they really do is to doubt the whole business, and mark us off their book of memory so far as they are concerned, while our cause goes on to suffer. We are like an army; every one of us is leading a division, and the Great Captain of our host expects that this large number of divisions shall make one conquering host.

Finally, my brethren, we need to maintain this relationship of "The Spiritual Interpreter" not only to those outside, but to each other. We have to be pastors of each other. The pastor is the one social unit that gives, gives, gives of himself every day and night, in the hours of illness, in the presence of joy, in the scene of loss, in distress and confusion—whatever society needs, there is a pastor called to serve. To be sure, he has his own devotional life, but I submit that every pastor needs some understanding, loving brother upon whom he can lean and trust for spiritual support.

Would it not be the happiest brotherhood in the world if we had a definite understanding that we were each that much to the other? When we know each other thus, and our lines cross in our visits to the people, your people will be none the worse for my visit, if I should happen to meet them, nor would mine be any less earnest for having a visit with you. Perhaps they might come with renewed zeal and a greater spirit if you said an encouraging word to them about the great task that is on our hands and hearts. Would you not feel a degree of security if you knew that, if by any chance, one of your members had been included in my pastoral visits, and that some brotherly word had been spoken to make that member a truer supporter of the pastor's leadership? In our confusion, as all of us have, and in our distress, as all of us meet it, would we not feel secure to know that every man of us is tied in a bond of common fellowship, of joyous brotherhood? If in our daily devotions we are able to say some word to our Great Father on behalf of each other, it will add zeal and spiritual strength to our day, and we will not feel as if we are marching alone, but that we are marching as comrades in a common cause, having touched hearts, at least around the Mercy Seat.

## A CERTAIN CLASS

By Warren L. Steeves, Waterloo, Iowa

While in conversation the other day with a lady who wears a lorgnette and whose eyebrows are plucked, lashes darkened, fingernails peculiarly rounded and polished, I talked concerning a certain noted preacher and she said of him, "Oh, he appeals to a certain class, you know."

The lady with the plucked eyebrows is not the only one who is talking in this same stilted language, for there are hundreds of people, many of them members of churches, whose expressions fall in line with hers. They do not say out clearly that there has grown up in their church class distinction, but by their use of words, they indicate that they are, in some special way, in a class by themselves, which they regard as superior.

This is not the first age that has had talk of this sort, for, if we remember, we will recall that nineteen hundred years ago, Christ condemned men called Pharisees for talking thus and used some straight, strong language with regard to them, telling them that the sinners would go into the Kingdom of Heaven before they would.

But, to explain a little more clearly this expression of the lady with the polished fingernails. Of course the inference was that a lower, cheaper, more ordinary and common class of folks were they to whom this great preacher appealed; but as far as the college-bred, the intellectual, the cultivated, the aristocrats were concerned, he had no appeal whatever. It made me wonder whether John the Baptist had an appeal for the high-brows of his day, and if we remember correctly the Apostle Paul did not get a great number of the literary folks in Athens interested in his doctrines concerning the humble Narazene. Still further, it is remembered by all of us who stop to think that one of the greatest comments on the life of our Lord was that He ate with Publican and sinners. The evangelist, writing His life of that day, says that the poor heard him gladly.

Let us be still more analytical and note the tremendous fact that some day the poor man of the street may become the rich man, and the boy who is calling papers on the street corner may become a great lawyer, a famous physician, a mighty preacher. We go one step further and ask, "Does the man who caters to the upper-class appeal to any class with the Gospel?" Jesus had the same message for Ezekiel that he had for Nicodemus; the same for Matthew the Publican as he had for the rich young ruler. He knew no class distinction and any preacher of the Gospel who comes to the place where he only appeals to the upper-class will find his ministry at an end.

Certainly the man who counts his millions needs the Gospel as well as he whose pockets are empty and wonders how tomorrow's meal may be bought.

So far from enslaving us by His laws, God has made us and them that we are enfranchised by them, if we are at the trouble to find them out and avail ourselves of the opportunities which they afford.—O. P. Taylor.

# Jesus and The Samaritan Woman

SUNDAY SCHOOL LESSON, JANUARY 24, 1932

By O. W. Taylor

Scripture: John 4:9-26. Golden Text: 1 Tim. 1:15

## Daily Bible Readings

Monday, Jesus in Samaria (John 4:1-10). Tuesday, The Water of Life (John 4:11-26). Wednesday, The Samaritans Converted (John 4:27-42). Thursday, Healing Waters (Ezek. 47:1-10). Friday, Life-giving Waters (John 7:37-44). Saturday, The River of Life (Rev. 22:1-7). Sunday, Promise of Pardon (Isa. 55:1-7).



**Introduction:** After the conversation with Nicodemus, Jesus spent some time in Judea, teaching and, through His disciples, baptizing (3:22; 4:2). Then He left for Galilee, "and He must needs go through Samaria." Near to Sychar, ancient Shechem, and modern Nablous, about 34 miles from Jerusalem, Jesus came to Jacob's well and, while the disciples had gone to buy food, sat down to rest there. Here the conversation between Him and "a woman of Samaria" took place.

### I. Breaking Through Class Distinctions (4:9)

1. **A Quest.** The woman of Samaria came to draw water from the well. This was a customary task of women. Probably, as the sequel shows, she also had a vague, undefined longing for heart-peace and a better life. Beneath the tawdry tinsel this is true of many in the depths of sin. Another quest was on that day. Though the average Judean in going to Galilee would detour through Perea to avoid Samaria, Jesus "must needs" go through it. Geographical necessity was not the underlying reason. Redemptive necessity urged Him "to seek and to save" a fallen woman. Love and compassion put a "must" in His soul. A redemptive "must needs" should underlie the Christian's vocation and avocation.

2. **A Question.** One way to reach another's heart is to do him a favor. It is more effective to ask a favor of him. Jesus asked for a drink of water. Was this an acted parable descriptive of His thirst for the souls of men? The question evoked, as questions often do, opened the way for the gospel. The woman was surprised, "for the Jews had no dealings with the Samaritans." When, in the Captivity, Sargon deported the most of the Jews, he replaced them with foreigners, who intermarried with the remaining Jews and produced the mongrel Samaritans. Between the pure Jews and these, mutual and active enmity was constant. "A Samaritan and hast a devil" was the prevailing Jewish estimate of the Samaritans (8:48). To reach a soul, Jesus ignored racial class and hatred. Would we have a talk with a fallen "nigger" or "sheeny" or "dago" to win his soul? On the earthly plane, there must be certain social and racial distinctions, but they need not be bitter and unchristly. Around the cross all these vanish (Gal. 3:28). Jesus talked to "a master in Israel" and to "a woman of Samaria." It is not consistent to weep over the alien afar and ignore the alien at hand.

### II. Foundational Knowledge (4:10)

"If thou hadst known, . . . thou wouldst have asked." If men really knew initial gospel facts, they would ask and receive "living water."

1. **"The Gift of God."** The Holy Spirit, the gift of God, in His enlightenment and conviction, moves men to seek the Lord (6:44). Jesus so spoke, that the woman came to know that power. The saints are to perpetuate this service (2 Tim. 2:25-26). Has the Spirit been using you in that capacity?

2. **"Who . . . Speaketh."** When the woman came to know "who it was that spoke," she was changed both inwardly and outwardly, in both soul and life. Men are entirely ignorant of or confused about Christ. The function of missions is to attune the ears of men to "the voice of the Son of God, and they that hear shall live."

### III. Universal Error (4:11-12)

Jesus offered "living water" for the asking. In current thought "living water" was fresh, running water in contrast to still and sometimes stagnant. The woman committed an error universal among unregenerate men.

1. **Fleshly Interpretation.** When Jesus said "living water," as descriptive of the abundance and continuity of life through the Spirit, the woman thought: "Deep well," "no rope," and "such water as runs in a physical stream or fountain." So men today essay to delimit and interpret grace, salvation, regeneration, gospel, miracles, etc., in terms of the earthly, and thus evoke a "problem" out of them. They either doubt or reject any Bible teaching which is not "consonant with the modern mind." But those who believe the Book may find in spiritual verities something "unspeakable" and "passing knowledge" fully to be expressed, but they do not find a problem. Men, because they or nature cannot do this and so, conclude that the same limitation applies to the realm of the spiritual. "The well is deep, and thou hast no rope." But, "There are more things in heaven and earth than are dreamt of in your philosophy, Horatio."

2. **Ancestral Exaltation.** "Art thou greater than our father Jacob?" The Samaritans claimed descent from Joseph, the son of Jacob. All Jacob did in relation to water was to dig a well; what more could Christ do? The Japanese and Chinese exaltation of ancestry keeps these nations in the grip of pagan religion. Many non-pagans hold to false teaching for ancestral reasons. Some belong to a church for no other reason than that their parents belonged there. Men should honor ancestry within biblical limits. But when it comes to an issue as between this and Christ, we are to forsake all for Him. In all cases, the inability of men does not limit the ability of God.

### IV. Living Water (4:10-15)

Jesus explained that He was speaking in spiritual, not natural, terms. "This spake He of the Spirit" (7:37-39). Four things are indicated here relative to the Spirit's work in the soul ministering the life of "Christ in you, the hope of glory."

1. **Freeness.** No dangling rope or jangling bucket or straining muscle of human merit and works is required to get the "living water." On our part it is only "asked" and received, and on God's part it is "given." "Take the water of life freely."

2. **Satisfaction.** It is "living water," running fresh and pure as from an artesian well, with its source deep in secret recesses. The wells of false religion, of politics, pleasure, and plenty, only mean that one shall "thirst again." But here as one "drinketh," he "never thirsts." Genuine religion has a good, refreshing, and satisfying taste. "Taste and see that the Lord is gracious!"

3. **"Abundance."** "A well of water springing up," full, free, and unending. A woman in straitened circumstances, being carried to see the ocean for the first time, exclaimed: "Thank God! that for once I have seen something that theres' enough of!" In "the wells of salvation" is "grace enough for me" and for you. There are "rivers of living water" (7:37-39).

4. **Completion.** "Springing up into everlasting life." The placing and racing of living water in the soul do not fail of their purpose. "Every thing shall live whither the river cometh" (Ezek. 47:9). "He who hath begun a good work in you will perform it to the day of Jesus Christ" (Phil 1:5). The believer "hath everlasting life" now (John 3:36) and shall have it in the endless day.

Christians should, through the gospel and in all possible cases, create the request: "Give me this water, that I thirst not, neither come hither to draw." But are we refreshing Christians?

### V. A Tested Sinner (4:16)

The woman's test was preliminary to her rest. See her:

1. **Revealed.** "Go call thy husband!" This simple behest brought her past-life into the open. Today Jesus may point to our secret life, our politics, our pleasures, our business, our ledgers, and say, "Go and bring that." And we stand unfolded before Him!

2. **Shifting.** Confronted with her sins, the Samaritan sought to steer the conversation to a mooted

theological matter; where was the proper place to worship? But sinners cannot settle for their sin by changing the direction of their chin!

3. **Instructed.** Jesus brought the woman back to the main proposition of Himself and of the "living water." Tearing the mask from her story, He showed her how she could bask in glory by His unfolding of the nature of true worship. (a) **Grace instead of place.** The one-time temple on Gerizim was in ruins, and Jerusalem was soon to be destroyed by the Romans. Then what about worship? One may use a place, but worship itself is of the heart and not of geography. However, a divinely appointed place of worship is not to be neglected for that reason (Heb. 10:25). But worship arises from "a temple not made with hands." (b) **Knowledge and not Ignorance.** Scorning divinely revealed truth and laying down their own foundations, some propose to worship God in their own way. This is the "vain worship" mentioned by Jesus (Matt. 15:9) and the "will worship" mentioned by Paul (Col. 2:23). "Ye worship ye know not what." True worship can only arise from a saved heart, and "salvation is of the Jews," not naturally, but supernaturally. That is, it is from Jesus, who was of the Jews according to the flesh, and who taught and wrought "according to the scriptures." True worship is biblical both inwardly and outwardly. (c) **Spirit instead of form.** This is true universally and perpetually. "True worshippers . . . worship the Father in spirit and in truth." "The Father seeketh such" and such seek Him. "In spirit and in truth" means "in heart and in sincerity," and for "in truth" to reach spiritual sincerity, it must be based on "the truth." One holding doctrinal error who may truly worship God, does so in spite of his error and on the basis of the truth he does hold. Huge sections of the "worship" of our day would be ruled out if Jesus were here.

### VI. A Convinced Believer (4:25-26)

Once the Samaritan was convinced that Jesus was "a prophet." Now the question hesitatingly, quivering, is suggested, "Is this Messiah?" If not, why did she here think of "Messiah"? Behold the Samaritan:

1. **Her Soul Answered.** Her, at first, vague and undefined longings for peace and a better life, and later quickened longings are met. Her quest for the Messiah is ended. "I that speak unto thee am He." And then, a revolution took place. This fallen woman's soul became "as white as snow," her sins were removed "as far as the east is from the west," and "living water" began its "springing up into everlasting life."

2. **Her Feet Cityward.** In her joy the woman forgot her waterpot! She went and witnessed to the men of the city concerning Jesus. "Rivers of living water" flowed from that witnessing. The issue was a crowd of Samaritans who said: "We have heard Him for ourselves, and know that this is indeed the Christ, the Savior of the world" (4:42).

Let us tell men that "living water" is flowing! As they drink and are made happy, we shall enter into their joy and be joined in spirit with Jesus, who, when He had won this Samaritan, said, "I have meat to eat that ye know not of."

### QUESTIONS

1. To what extent should class and racial distinctions be disregarded? 2. What two elements of Christian knowledge are foundational, and why? 3. Mention some species of fleshly interpretations of spiritual verities today. 4. Give instances of ancestral exaltation today. 5. In what respects does the term "living water" describe the Spirit's power and work? 6. How did Jesus test the Samaritan? What is its modern counterpart? 7. Give instances of men shifting the conversation from their sins to other matters. 8. What did Jesus teach as to the nature of true worship? 9. Do you believe the Samaritan woman was saved that day? If so, why? 10. Outline from this lesson the Savior's method in dealing with the Samaritan woman.

Lesson Next Week—Jesus Feeds the Multitude. (John 6:1-71.)

If you do not tune your wireless to the waves, do not complain at the broadcasting station if you get nothing on your set.—Ex.

## The Preacher's Column

By A. U. Boone

### III Sermons in Shoes

"Your feet shod with the preparation of the gospel of peace." (Eph. 6:15).

Shakespeare speaks of "Sermons in Stones," and I am sure they can be found, because I have seen them. Come look upon the pebble of the beach, the pearl of the sea, the rock-ribbed shores of the ocean, the rubies and diamonds and all the precious stones, and if you look with devout interest, you will be compelled to think of Him who made them in such varied beauty and charming splendor. He who travels through the grandeur of mountain ranges or sails upon the bosom of the rolling sea, or digs into the ground, tracing the footprints of the ages in geological formations, must be impressed with the majesty and glory of the Creator. When offering praise to the Almighty we can also listen in devotion, while "fields and floods, rocks, hills and plains repeat the sounding joy."

There are also sermons in print. Many of the saints have read them and enjoyed them, and they have been a blessing to the world. Spurgeon and Moody and Broadus and scores of others have left their priceless productions in wholesome helpful messages, and they are still making an impress on the hearts of men. These discourses have been printed and re-printed, read and re-read, so that faithful men of later years are like Abel, "who being dead yet speaketh." The world could be richer than it knows, and stronger than it is, if it would turn the pages of the good books of sermons and read the unfolding of the riches of grace in Christ Jesus. Let us appreciate the printed sermon.

And then we have sermons contantly from human lips. These deliverances are, no doubt, equal in Biblical truth and spiritual power to those that have been preached in other days. The living preacher with a living message still has a place in the world, and God continues to call for others to come and present themselves at His gateway for orders. The Good Father still commands us to go into all the world and preach the gospel to every creature. Thank God for a living ministry and for the men who know the story and who know how to tell it in sincerity and simplicity. Let us pray earnestly that He will call others into the ministry and that the good work may go on with increasing power and interest until Jesus comes.

So there are sermons in stones and in print and in the pulpit, but there is another sort, and they are the sermons in shoes. Of course there are some things besides sermons in shoes. It is recalled that Stoddard, in his lectures, tells us that in India one must be careful about the scorpions that come near in the night. He says that every morning the shoes must be "well shaken before taken." In our own country we have heard that there have been such things as "snakes in the boots." So some things may get into our shoes besides sermons. However, some of the finest gospel messages come in that way. They are practical, consistent, convincing, and constructive. They walk and talk and are translated into the language of real life.

The proposition we are discussing now is a peculiar one. There is nothing else just like it. A poem will stand on its own merits. By general consent it is understood that it is more or less ideal and unreal, and it makes little difference who wrote it. A poem is a poem. The same may be said of some political utterances. They may say one thing and mean another. They are carefully written and are not supposed to be more than ambiguous expressions. A train porter had to request some gentleman to go inside the car, and as he did so he observed, "You see, gentlemen, platforms are not made to stand on, but to go on."

But a sermon must be consistent. What one says must agree with what one is. The man who talks religion must live religion. The truth is, we need in the pulpit not so much better sermons, though we would welcome them, but better saints. The grade of a ministers' character is more important than the grammar of his message. Life is stronger and more significant than language.

Some one quoted Ruskin as saying, "No passage of scripture can be understood except through a deed." In other words, the Bible is a Book of Life and must be applied to life. Sermons must be illustrated, and the man who preaches them should be the illustration. Even Jesus could not be understood apart from His living. He taught us that He is The Way, The Truth, and The Life. He as the Word "Was made flesh and dwelt among us." When He preached that which we call His Great Sermon, he closed with the application, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken unto a wise man who built his house upon a rock." The only wise thing for a man to do is to hear and do. Yea, it is the only safe thing to do. Faith without works is dead.

The Apostle Paul referred to some faithful ones in his day as "Living Epistles." Their lives were like a book, except they were living the lives they professed. These were sermons in shoes. Let us look around us and recall the names of those who have done their best, who have given to the world a Christ-like example, who have been true in the face of difficulties, these have been sermons in shoes. Some are living today upon whom we may count and upon whom we may depend to be true to Christ every step of the way. They are reflecting the truths of the Book.

Shoes must fit if there is to be comfort and safety. We pity the Chinese girl who is compelled to wear shoes too small for her feet, and we may also pity the American girl who does the same thing in an effort to be like other people, but comfort and ease of motion are secured by wearing shoes that fit the feet. So a sermon must fit the life. Dead letter laws are those that no one expects to observe. They are meaningless and useless. They cumber the law books. It is the same way with our Christian creeds and professions. Our doctrines are dead unless we make them live. O, for a generation that will go on in the right way and live the Truth and honor God! O, for real sermons in shoes!

## "Broad Versus Narrow"

Mrs. J. H. Dew

### III. Denominationalism

From an article in one of our denominational papers I quote the following: "The one great distressing thing to me is our falling away from our historic Baptist beliefs, our slipping away from the faith of our fathers." Dr. Gambrel years ago advised Baptists "to go about their business and refuse to be stampeded either by flattery or criticism; to stand for the faith once for all delivered to the saints and to propagate this faith bound by no entangling alliances, answerable only to God and our Lord Jesus Christ."

To the writer denominationalism is a necessity in order that we may pursue our own distinctive policies unhandicapped by any real or tacit compromise. In this way we will not confuse issues, but will be able to have fellowship with some of the greatest of the world's workers, like Carey, Judson, Ashmore, Graves, Yates, Clough, yea even with our Saviour who commanded us to follow Him, and not with preconceptions of men put forward by liberal thinkers and kept prominent through the daily press and religious writers and teachers who desire to please worldly minded people rather than to please God through obedience to His word. We ought to obey and teach His commands rather than the commandments of men.

Today we have those who are "hail fellows well met" with all sorts of so-called churches and isms," take their so-called baptism and cannot even have the churches partake of the Memorial Supper, for fear we will hurt somebody's feeling, and seemingly caring little what God said, or how He feels about disobedience. Some one says: "But we have changed in many of these things." So it seems. If we change one of His teachings, why can we not change anything we want to change and finally scrap the whole thing and have none of it? Are we any better today for these changes? Have we a more scholarly ministry than Baptists had years ago? Or, are we a greater people spiritually than we were years ago? I doubt it. God's word is the same and teaches just what it did back there. In my heart of hearts I cannot keep back the conviction that we are not teaching our people about the New

Testament church as we should. The highest type of Christianity has been developed by denominationalism and could never have been a possibility under centralized ecclesiasticism. Common sense ought to make this obvious.

Baptists accord to all people the freedom of conscience in regard to their relation to God and to the New Testament church; but we are, and I hope always will be, intolerant of wrong teaching. Then may I ask if it means anything to be a Baptist? You just cannot believe anything in the range of theology and be a Baptist, but you can believe some of these things and be a Baptist. The fact that Baptists are a separate denomination indicates that they have views different from all other denominations, and if we are honest we must promulgate these beliefs or quit. Years ago we debated and argued and discussed our beliefs in Bible teaching (I do not know about the merits of the debating system), but I do know we grew and waxed strong in numbers and wealth and increased in missionary zeal.

"The pendulum of a clock swings as far to the left as it does to the right." We swung to the right in the days ago, and now we are just as far to the left and are beset behind and before with a lot of preachers, called Baptists, who seem to make every effort to keep people from knowing they are Baptists, or that their churches are New Testament, or Baptist churches. They never preach on baptism and the Lord's Supper and seem afraid to let any one know that the church is going to participate in the Memorial Supper. Our people are ignorant of why we are Baptists and what we stand for. Middle-aged folk and young people laugh at you if you "contend for the faith." I find too many like the member of a Baptist church when told a certain evangelist was a Baptist, was shocked and said she was "so sorry; she thought he was too broad to belong to any church."

In a short article it would be impossible to discuss all the distinctive views held by Baptists, but may I say in this article, that I wonder if God when He gave us baptism and the Memorial Supper meant for us to deliver these messages as He gave them, and if our failure to do so has not brought us to our present condition of debt and spiritual depression. The time is here when we must not take as our guide changeable human opinions, but the New Testament, and teach it and preach it. We can teach all Bible doctrines; we do not need to shy at any of these great truths, nor seek to explain them away. Let us so indoctrinate our people that they will be like the girl who said, "I would be a Baptist if there were no other Baptists in town-but myself and a peg-legged Negro." Or like my mother who, when told she could not afford to be a Baptist in the town where she lived, said, "Why, I would be a Baptist if I were the only one in North Carolina." Do you wonder that such conviction saved her children from the errors of Romanism?

In closing this article permit me to quote from the pen of the beloved Dr. Livingston Johnson: "Everything seems to indicate that upon Southern Baptists, as upon no other people, depends the preservation of denominational integrity. When sacred conviction will have been scrapped, and conscience is no longer a guide, we can begin to consider organic union, but not till then, and we do not believe that dark day will dawn until Christ comes to call His faithful home."

Baptists will recover themselves and will go from strength to strength when they obey God and teach His word.

### THE SON OF MAN

Son of Man, whenever I doubt of life, I think of Thee. Nothing is so impossible as that Thou shouldst be dead. I can imagine the hills to dissolve in vapor, and the stars to melt in smoke, and the rivers to empty themselves in sheer exhaustion, but I feel no limit in Thee. Thou never growest old to me. Last century is old, last year is old, last season is an obsolete fashion; but Thou art not obsolete. Thou art abreast of all the centuries—nay, Thou goest before them like the star. I have never come up with Thee, modern as I am.—George Matheson.

A prehistoric Negro skull or bone has never been found in Africa or anywhere else.—Tannehill.

# Co-operation of Baptist Bodies

By O. E. Bryan

We insist that all Baptist bodies that are asked by the Southern Baptist Convention to co-operate in its world program have the right to send messengers to its annual meetings for counsel and fellowship in making and applying the programs.

1. For our cooperative relations are larger than any convention. The Great Commission and the Cooperative Program are both world-wide in their scope and true missionary Baptists in all of our Baptist bodies are world-minded in their cooperation.

2. For Baptist bodies such as district associations and state conventions are composed of regular church members or individual Baptists. These bodies are careful to restrict the messengers to their annual meetings to Baptists in good standing in the churches. The associations are far more careful in receiving their messengers than the conventions and, furthermore, these bodies need the reflex fellowship of the Southern Baptist Convention.

3. For the Southern Baptist Convention surrenders none of its independence, self-direction, self-determination or autonomy when it receives messengers from other Baptist bodies of like denominational faith and order.

4. For the Southern Baptist Convention is not an ecclesiastical body composed of churches nor a federal body composed of associations and state conventions, but is a democratic body composed of free and independent Baptist messengers. At the present time the convention requires that only messengers from the churches be eligible to membership.

5. For a "delegate" who goes to a convention already instructed has practically voted beforehand and is not prepared to sit in conference and adjust his opinions according to new light and evidence, hence he cannot counsel or confer, but must give instructions if he acts at all in harmony with the requirements of the church that sent him. When any one church "delegate" endeavors to instruct all of the messengers of a convention, by that act, he becomes autocratic and ecclesiastical and hence is out of place in an autonomous, democratic Baptist convention. For this reason our conventions must be composed of individual Baptists uninstructed or become super-ecclesiastical bodies.

6. For the Southern Baptist Convention to ask for the cooperation of the district associations and state conventions, assigning each a definite task and giving each a challenge and at the same time denying these Baptist bodies the right to send messengers for counsel and conference before programs are made, tends toward autocracy in the Southern Baptist Convention. In essence this is equivalent to asking for participation without granting representation. This does not ring like a Baptist bell.

7. For no association or state convention can delegate any of its authority any more than a church. Such messengers go to the Southern Baptist Convention only as independent messengers the same as the messengers from the churches, hence, there is no real lapping over or discrimination within Baptist bodies when the Southern Baptist Convention receives messengers from these other Baptist bodies.

8. For no state convention or association as such, so far as we know, has ever tried to take over the work or direct the meetings of the Southern Baptist Convention. When individual messengers from a state insist on certain measures in the Southern Baptist Convention such should not be charged to the state convention in that state unless that convention has tried to instruct its messengers. We know of no convention that has tried to instruct its messengers. If a messenger to the Southern Baptist Convention happens to be an officer in some association or state convention this should not disqualify him to be a messenger to the Southern Baptist Convention, but should be a good recommendation concerning his reasonable ability and willingness to cooperate in the larger Baptist program.

9. For the missionary movement following the Reformation could not have been launched in the churches as such because they were manifestly opposed to missions, therefore, Carey, Judson, Taylor and Rice organized missionary societies to promote world missions. We are unwilling to admit that all of these Baptist missionary pioneers, including

our great leaders during recent decades, have been fundamentally wrong in their principles and doctrines of cooperation. Then to presume that the majority of Baptist churches today are strictly missionary in practice is based on a lack of accurate information because nearly half of the churches give nothing at all to missions. Then more than half of the churches that do give, the funds are contributed by a very small minority of the church members.

The overwhelming majority of Southern Baptists are o'missionary and hence practically anti-missionary. Our churches have absorbed the hard shell churches, but they have not yet overcome the hard shell spirit. Strict church representation applied in a broad, democratic way in all of the churches would leave the Southern Baptist Convention in the hands of o'missionary Baptists who do not contribute in any worthy way to missions. Again, the large per cent of funds kept at home in the churches and the small per cent given to missions at this time raises the question as to whether or not we are already in the hands of the o'missionary Baptists in the South.

10. For the decline in missionary receipts is parallel to and simultaneous with the efforts of the Southern Baptist Convention to shut out the messengers from the pioneer Baptist bodies of the Southland. A new spirit of cooperation, it seems to us, is needed if we are to succeed in a large Cooperative Program.

11. For the present plan gives a small church with but few members a possible equality in messengers with a large church with many times more members and, furthermore, it gives the church that contributes \$500.00 to convention causes the same number of messengers as the church that contributes \$50,000.00. Strictly speaking, this is neither democratic nor equitable. Such plan shuts out of the convention many Baptists who have devoted their lives to the work of the denomination. Several great churches have more than three members who deserve to be messengers to the convention. On the other hand the convention, we believe, needs the reinforcement of all such faithful Baptists.

12. For the following quotation seems to commit the inspired missionary, Apostle Paul, to a definite emphasis on a money basis of cooperation: "Whosoever ye shall approve by your letters them will I send to bring your liberality (or gifts) to Jerusalem" 1 Cor. 16:3. It seems clear that no letters or messengers were sent to Jerusalem except those sent with the funds contributed. If churches had no "liberality" or gifts for the saints why should they desire to send messengers to Jerusalem? To control the gifts of other churches? Paul invited no such ecclesiasticism. Paul's plan is good enough for any Baptist. Apart from Christ, he remains the world's greatest missionary. Baptists will make no mistake if they follow in his footsteps. We are not claiming that this was a convention at Jerusalem, but we are claiming that the principle of money representation is clearly set forth.

13. For it would cost more to send the messengers from all of the churches to the convention than the majority of these churches are now giving to missionary causes. Can we expect the small churches to send messengers when it will cost them more than they are now giving to missions? The fact is, we believe, that most of them will not send messengers. This will leave the convention largely in the hands of the town and city churches and the majority of country churches will not be represented in the convention. A vast majority of our country Baptists will never cooperate with the Southern Baptist Convention or any state convention unless they are permitted to cooperate through their district associations. We had rather risk messengers chosen by the district associations than any other denominational group of Baptists on earth to guide the cooperative ship aright.

We strongly advocate the independence of each Baptist church and emphatically deny that there is any such thing as a state or national church, but, on the other hand, we believe in the mutual and voluntary cooperation of the churches and all de-

nominal bodies organized of true and tried Baptists to promote missions, education and benevolence. It is only in this way that we can be one in effort and at the same time remain democratic and autonomous.

## RECEIPTS AND DISBURSEMENTS FOR DECEMBER, 1931 Cooperative Program South-wide

New Mexico Bonds .....	\$ 362.50	
Foreign Missions .....	4,350.00	
Home Missions .....	2,030.00	
Relief and Annuity Board.....	609.00	
Education Board .....	290.00	
Southern Baptist Theo. Sem...	290.00	
Southwestern Bap. Theo. Sem.	440.80	
Baptist Bible Institute .....	339.30	
American Baptist Theo. Sem...	87.00	
New Orleans Hospital .....	217.50	
W. M. U. Training School.....	46.40	\$ 9,062.50
State-wide		
State Missions .....	\$3,262.50	
Orphanage .....	1,450.00	
Memorial Hospital .....	906.25	
Carson-Newman .....	906.25	
Union University .....	906.25	
Tennessee College .....	906.25	
Nashville Hospital .....	543.75	
Ministerial Education .....	181.25	\$ 9,062.50
Total .....		\$18,125.00

Designated Funds		
Home Missions .....	\$ 47.10	
State Missions .....	839.73	
Foreign Missions .....	6,385.37	
Union University .....	858.78	
Harrison-Chilhowee .....	191.57	
Smoky Mountain .....	2.00	
Watauga Academy .....	11.00	
Ministerial Education .....	8.56	
W. M. U. Specials .....	120.23	
Orphanage .....	11,951.56	
Memorial Hospital .....	8.56	
Total .....		\$20,424.46

## PAGE ALEXANDER CAMPBELL (From Page 1)

monial washings, performed by one upon himself, and the baptism which John the Baptist instituted as a part of the symbolism of the new dispensation. Secondly, Jesus interpreted His own words about "being born of water," leaving no doubt in any but a prejudiced mind that He was not connecting water with regeneration—in fact, there is practically no ground for believing that He had baptism in mind at all. Nicodemus, a Hebrew scholar, must have understood the word "water," as it was used throughout the Old Testament, as referring to the "Word." Thirdly, hundreds of direct and unambiguous statements from the lips of Jesus leave no doubt in any honest heart that regeneration is a work of God alone, and that no "works of righteousness" which we may perform can affect it or bring it to pass. Fourthly, the Young Lady Expositor openly ignores the real meaning of regeneration. Water baptism, according to her, "brings about forgiveness and cleansing from past sins;" the Spirit "brings inspiration for a new and holy life." Where is the New Birth, that birth from above about which Jesus spoke? There is no new creature! Like the Gentile who has espoused the doctrines of Judaism and been baptized (?) so the dead sinner who espouses the cause of Christ and is baptized becomes a child of God! Alexander Campbell never spoke his doctrines more plainly!

### Why Is It?

"We are curious to know why it is" that the editorial department of the Sunday School Board allows such flagrant heresy to go into our literature. When a layman, two laymen, such as wrote the inquiry quoted above, can see the heresy at a glance, why does a Bible expositor allow it to get by? And we are curious to know just why the Sunday School Board has to go all the way to New York City to select a writer for our intermediate lessons. Is it for the same reason which brings in a Presbyterian woman to edit some of the lesson material? We wait for Managing Editor of this department to answer.

# THE NEWS BULLETIN

## CARSON-NEWMAN COLLEGE SETS THE PACE

By Walter M. Gilmore

Publicity Director, Knoxville

Carson-Newman College of East Tennessee, one of the oldest and best Baptist schools in the South, of which Dr. J. T. Warren is president, sets the pace for all of our Baptist institutions and agencies in one respect at least. Every one of the 28 or more members of the faculty tithes his income, bringing it into the storehouse of the church week by week.

Who can forecast the far-reaching influence of this fine Christian college? Not only are these teachers setting a worthy example before the 370 young people in their classrooms by taking an active interest in the support of their church and the program of their denomination by giving at least a tithe of their income to it, but they are definitely teaching that tithing is the Bible plan of financing the Kingdom of God.

It does not require a college professor to see that if all the agencies and institutions that are looking to our churches and denomination for their support would do likewise, the financial difficulties of the denomination would quickly come to an end. It is quite obvious that if all our denominational servants, including the pastors, would tithe their income and teach others to do so, it would be much easier to convince the rank and file of our membership that tithing is really the Bible plan and the most effective way of financing the work of our churches.

The First Baptist Church of Jefferson City, of which Dr. C. W. Pope has been the efficient pastor for the past five years, is the college church for Carson-Newman. It has a membership of some 680, the college group constituting "the most vital factor of the church."

With such an intelligent, consecrated leadership, it is not difficult to understand that in its recent Every-Member Canvass this church went \$1,500 beyond its budget for 1932, all of which will be added to the mission budget. According to Pastor Pope, the offerings of the church during December, when the new budget became operative, went far beyond anything the church has ever given before in the same month.

## SHARON MAKES MARVELOUS PROGRESS

The Sharon Baptist Church, located in the beautiful, fertile Beaver Creek valley a few miles north of Knoxville, of which Dr. F. M. Dowell recently became pastor, has been going forward by leaps and bounds in recent months.

In the early fall Dr. Dowell, who had just resigned his pastorate of the West Asheville Church, conducted a revival at Sharon, his old home church, resulting in 39 additions to the membership, most of them by baptism. The church extended a call to Brother Dowell for half time.

The Every-Member Canvass was put on resulting in securing subscriptions from 132 of the 150 resident members, amounting to around \$1,800 for the year, or \$35 per week. The average annual budget for this church in the past has been about \$500, of which about \$25 went to missions. The mission budget for 1932 is \$200.

Recently the church voted to go to full-time preaching. In the future Brother Dowell will preach every Sunday morning and evening to this church.

Sunday afternoon, January 10, the pastor, assisted by five other ministers and five deacons from this and neighboring churches, ordained the eight following new deacons: Dr. J. M. Vandergriff, Ernest Ogg, W. C. Pellaux, R. D. Morris, G. T. Trotter, F. L. Fortner, C. R. Cardwell and H. S. Edmondson. During the ordination the wife of each deacon was

requested to sit immediately behind him as a token that she would back her husband up.

The writer was requested to deliver the sermon. Rev. D. W. Lindsey delivered the charge to the church. Rev. C. Nick Warren charged the deacons. Rev. Sam Smith led the ordination prayer.—Walter M. Gilmore.

## BELOVED PREACHER DIES

On the afternoon of the second Rev. James R. Hatcher of Humphreys County answered the roll call of the Master and surrendered his commission. He was 75 years of age and for forty years had been preaching the Gospel of Jesus Christ. He was converted at the age of 18 and united with a Methodist church, but later accepted the teachings of the Primitive Baptists and joined them. He began to preach when about 35 years of age, and his ministry carried him into many sections of Tennessee, Alabama and Kentucky. He knew the Bible and the doctrines of his faith and was always bold in propagating them.

His son, L. H. Hatcher, of Nashville, is the preacher boy of his. He is pastor of North End Baptist Church and is as earnest and loyal a Missionary Baptist as his father was in his faith. His wife survives him, along with the following children: Alfred, W. T., E. R. and Rev. L. H. Hatcher of Nashville, E. W. Hatcher of St. Louis and J. H. Hatcher of McEwen, Mrs. Katie Ragan of Vanleer, Mrs. Rittie Robertson, Mrs. Frances Hurt and Mrs. Maud Greenwell of McEwen.

## NEW BAPTIST COLLEGE IN BRAZIL

A very interesting letter came to us just before the holidays. It was from Carlos Vieira of Palmira, Minas, Brazil. So interesting is it that we pass it on to our readers.

"I heartily appreciate the privilege which was given me to become a reader of Baptist and Reflector. I have been a Baptist for fifteen years, being a graduate of the Baptist College and Normal School at Rio de Janeiro. I am now married and have two children.

"In January of this year (1931) I came to this city where I founded with the Lord's help the Colegio Batista de Palmira. From that time fifty students have been matriculated in spite of the many persecutions against me by the local Catholic priest. As I am the school's only teacher, I have to work all day long and part of the night. On the other hand, owing to the school not receiving any aid, except that which comes from the students themselves, I have found it difficult to make it prosper.

"My greatest desire in founding this school is to spread the Gospel of Jesus Christ, the main necessity of this big country. I am very pleased to say that two of my pupils have been going to church lately, one of them having already quit cigarettes and the liquor habit.

"Listen, the American Baptists have before them the great task of sending more missionaries into the world! Three Roman Catholic priests, recently converted and baptized, are causing a sensation in the land. They are prominent men and their coming to us and their public testimony and proclaiming of the Gospel are drawing great crowds wherever they go . . ."

We wonder if our people realize just what such a letter really means. How it should fire our hearts with missionary zeal and a passion for the lost in our own land.

## LEBANON BAPTIST CHURCH ORDAINS TWELVE DEACONS

The Lebanon Baptist Church began the new year by ordaining twelve deacons. On the first Sunday afternoon the church met in special session with the following ministers and

deacons present to take part in the ordination. Ministers: Pastor Sam P. Martin, J. C. Stewart, H. D. Burns, W. B. Woodall, Wayne Tarply, J. M. Strother, J. H. Grime, Hall Grime, Charles Yelton and O. E. Bryan; deacons from the Lebanon Church, J. J. Askew, R. A. Bass, T. J. McAdoo, J. H. Rushing, R. E. Lloyd, R. L. Witherington and R. A. Witt; from Prosperity Church, L. D. Jennings, W. H. Jennings and D. E. Fite; from Alexandria, Emmet Barger; from Round Lick, Virgil Phillips and H. L. Smith; from Watertown, Ernest Rakes, Smith Womache, Elroy Floyd, Halbert Smith and Tom Allison; from Hurricane, W. T. Williams and Walter Garrett; from Rocky Valley, Porter Clemmons.

The following men were ordained: Benton Stone, Howard Baskim, E. B. Hughes, Huby Hughes, Ralph Donnell, Grady Evans, Roll Reich, G. B. Walker, A. T. Fite, J. M. Jackson, J. W. Askew and J. L. Bryan.

Pastor Sam Martin was elected moderator and W. B. Woodall clerk. Hall Grime interrogated the candidates and J. H. Grime prayed the ordination prayer; Dr. O. E. Bryan preached the sermon.

## MIDDLE TENNESSEE MINISTERS GUESTS OF TENNESSEE COLLEGE

The Middle Tennessee Baptist Ministers' Conference met in Murfreesboro January 5th as guests of Tennessee College. Rev. C. D. Creasman of Lewisburg brought a helpful message at the college chapel hour on the subject of prayer. A program on the subject, "The Pastor's Call and Present Day Problems" was presented for discussion. Everett Redd of Lewisburg spoke on the "Present Condition of Unrest" among pastors and churches in the light of illuminating statistics on the subject. Rev. Ralph Guinn of Columbia spoke to the subject, "Legitimate Reasons for Change of Pastorates," emphasizing the leadership of the Holy Spirit in these changes. Rev. Bunyan Smith of Nashville spoke on "Human and Divine Elements in the Call," showing the necessity of the preacher's triumphing over temptation. In the afternoon Dr. Carter Helm Jones of Murfreesboro brought a delightful and inspiring message on the subject, "A Good Minister of Jesus Christ." Dr. E. L. Atwood and his co-laborers and students delighted the ministers at the lunch hour with excellent food and music.

## A RURAL PASTOR WRITES

I have been preaching for eighteen years and pastoring from three to six country churches since three months after I was ordained and I have never seen the country people so hard up for money as now. My mother died when I was 15 years old and left seven helpless orphan children. I married thirteen days after her death, my wife in borrowed clothes, and if I had had a change, they would have had to be borrowed. We took those seven children, ranging from 11 months to 12 years in age, and raised them all but one who died early. Then my brother-in-law died leaving a sister and I took three of her children to raise. Another brother-in-law died leaving seven children, two sets of twins, and the mother blind.

During the meantime I had joined the church and went to preaching. I fed the foregoing mouths at a wage of 50 cents a day. You bet we fattened! I worked many a day for 50 cents and then spent half the night in my own crop. Four years passed and I had paid my pastor 25 cents. I thought I could do no better, but I joined the Odd Fellows and paid \$10 then \$3 a year dues. Then I looked at my church and began to pay \$3 a year.

Time brought my wife and me nine children. Hard work brought us a little poor farm which is my home now. I am now 50 years old and have spent 45 years at hard work and preaching. The work has bought me a home and the preaching has brought 1,500 souls to the Master, much joy and plenty of cursing. Drinking, dancing and gambling Baptists have done the most of it. I have baptized more than 900 during my eighteen

years of ministry. I have never tried to hold a meeting with a minister of another denomination. The Gospel is the power of God unto salvation and Baptists have it, so why not keep it and quit trying to carry feed to Rome's pigs in our own pails?

Eleven years ago I had a breakdown and have been in declining health since, but there is one thing I do rejoice in and that is to give the devil a good drubbing and for this God has never let me go down defeated. I feel that the Baptist and Reflector is one of the greatest papers and our Sunday School Board is putting out some fine literature since it came back to the old authorized landmark.—J. H. Ogen, Tazewell, R. 7.

## A BIG PROGRAM—DUCK RIVER HAS FINE DAY

A special program was rendered at Fairfield Church of Duck River Association during the afternoon of the seventeenth. The general subject for the meeting was "A Higher Standard Christian Service." Curtis V. Christian of Wartrace was chairman of the program committee and assisted in the service.

The following subjects were discussed: Devotion, Mr. Orms of New Hope; "Why Enlist Our Young People?" by Miss Elizabeth Phillips, Fairfield; "The Power of the Penny" by a member of Bell Buckle; solo, Bennett Troxler of Fairfield; "The Every-Member Canvass and the Way to Do It" by a member of Tullahoma Church; "Value of Baptist and Reflector to Our Sunday Schools" by a member of Wartrace Church; "A Higher Standard of Christian Service" by O. L. Rives, Tullahoma; "Getting Ready for the Fifth Sunday" by Mrs. Rice Woods of Bell Buckle.

The officers for Group 2 of the Duck River Sunday School Association are: President, Mrs. Rice Woods; secretary, Miss Susie Brown of Wartrace; vice-president, Curtis V. Christian of Wartrace.

## HAPPENINGS IN EUROPE, ASIA, AFRICA, AMERICA

Notes by Dr. J. H. Rushbrooke,  
General Secretary Baptist World  
Alliance

At a recent meeting of the Baptist Young People's Union in Rumania it was decided that there shall be sent to the Baptist World Congress which will be held in Berlin in August, 1933, "thirty singers in the most beautiful Rumanian national costumes."

**Busy Baptist Leader in Esthonia**  
The Rev. Adam Podin, the veteran leader in this republic, writes:

"I have been overburdened with work, visiting the prisoners, leper asylums and doing all that is necessary at the Seminary. Besides I have been doing a little of the work of a bishop, ordaining our ministers and dedicating some churches, taking care of my own church at Tartu, where we had our Sunday School Annual Conference. As the Sunday School work is the fruit of our labor, I was so happy to see what my wife and myself have started and often sown in tears, now is grown to be a tree whose branches have stretched and spread over the whole Estonian territory. On that conference I believe I was the happiest man among the many. During the two days I preached to more than 3,000 listeners. After tomorrow I have arranged services with the help of a Baptist church choir at the pison at Hapsal, and on the fifteenth of this month I have to dedicate again a new church at Nomme. On the twenty-second Brother Konsa will be ordained. So you have a picture of my busy life, and I can assure you the Lord has given His rich blessing on all who labor for Him. I am glad to say that the work at the Seminary goes on nicely. There is a fine spirit among the teachers and students. Glad to say that now I am happy having all the teachers needed registered, and the work goes on in a spirit of unity and prayer. I just arrived home from the Seminary."

**President MacNeill in Burma**  
The Rev. George D. Josif of Rangoon writes under date November 24:  
(Turn to Page 16)

## 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.

### CORRECTION

**(Stewardship Declamation Contest)**  
 In last week's issue of the paper in our article on the "Contest" the negative was left out of one sentence explaining contests for the Girls' Auxiliaries and the Royal Ambassador chapters. The sentence should read, "There is not a contest for Girls' Auxiliaries and Royal Ambassadors separately." This means that the boys (Juniors) compete against the girls (Juniors), and the Intermediate boys against the Intermediate girls. There will be only four awards in the Divisional Contest—the Sunbeam, the Junior, the Intermediate and the Y. W. A. Also there will be only four State awards, therefore only four groups of contestants.

### BURDEN BEARERS

The camel at the close of day  
 Kneels down upon the sandy plain,  
 To have his burden lifted off,  
 And rest again.

My soul, thou too should'st to thy knees  
 When daylight draweth to a close,  
 And let thy Master lift thy load  
 And grant repose.

Else how canst thou tomorrow meet,  
 With all tomorrow's work to do,  
 If thou thy burden all the night  
 Dost carry through?

The camel kneels at break of day  
 To have his guide replace his load,  
 Then rises up anew to take  
 The desert road.

So thou should'st kneel at morning's dawn  
 That God may give thy daily care,  
 Assured that He no load too great  
 Will make thee bear.

### NEW HOME MISSION BOOKS

Mrs. Una Roberts Lawrence

I had hoped that I could announce to you that all the new books on Home Missions are ready, off the press. But to my great regret I cannot. No one knows, save those close to the work of the Home Mission Board, just how great is the increasing volume of work to be done along the educational side of the work. So great is this growing interest in the work of the Board, that requests for articles, stories and other types of study and publicity material, that every person available to answer these requests have been working at top speed. We are happy that this is so, but it has slowed down our planned program greatly.

We can announce two books, however. One came off the press December first. Every Mission Study Chairman should have received her copy by now—"Missions in the Bible," by Dr. J. B. Lawrence, Executive Secretary of the Board. It is a study, really of the Great Commission, its background and its teachings, and what it would mean to the churches if they took these teachings seriously. Because of the very fine chapter in the book on "The Divine Plan of Support of Missions," we believe the book will be a most helpful one for the societies to study early this year. Of course, you will have to pass on the acceptability of this book for a Home Mission seal, but so far as the Home Mission Board is concerned, it will be happy to know that the women are studying this book carefully as background for the March Week of Prayer. We believe it will stir new impulses for giving to missions, and that they could provide no better book for a Home Mission seal for the beginning of a new year.

Another book is now on the press. Announcement of it being ready will be sent to you in the next week or two. It is "Around the World in

the Southland," written by Miss Inabelle Coleman, especially for Juniors. It has ten stories of ten different phases of Home Mission work of our own Board, with project plans, programs, study outlines and many, many helpful suggestions to leaders provided for each story. While Miss Coleman lists many additional helps that can be secured by the resourceful leader, yet she has provided enough within the book for those who will not write to the many addresses given for the additional helps. So it is a book that even the "laziest" leader will find easy to use. In addition to the stories and programs, there are perfectly delightful illustrations by Mrs. Carolyn Stearns Stroud that makes the book the most attractive one we have ever had on Southern Baptist mission work.

The price of each of these books will be 50c. You can secure them from your own Baptist Sunday School Board or from the Foreign Mission Board Educational Department.

### PLANS FOR ORGANIZATION AND PROMOTION OF THE HOME CIRCLE OF THE WOMAN'S MISSIONARY SOCIETY

(The First Baptist Church in Nashville has adopted the following plan for the Home Circles. Mrs. W. F. Powell gives them to us.)

Believing that there are many disinterested women in our churches who, if properly approached and cultivated, in time become active, interested members of the Missionary Society. Believing also that many members of the churches who could never be considered active members in the sense of attendance would appreciate the opportunity of keeping in touch with the activities of their church, the following plans have been formulated. We repeat, the ultimate aim of each Home Circle, therefore, is twofold:

First—To be a feeder for the W. M. S. Many women who were sure they could never or would never join the W. M. S. often become joyous, active and valuable members. We would cite prominent workers of the W. M. U. as examples of this.

Second—To tie up all women who cannot attend the services to the work of the Society—"absent treatment"—but effective treatment, we trust.

#### How to Start

1. Classify women members of the church as follows:

- (1) Business women.
- (2) Possibilities for W. M. S.
- (3) Impossibilities for W. M. S. and these we call the Home Circle.

(Note—This classification takes infinite patience and should be done thoroughly by persons who know conditions in each individual case.)

#### Officers:

- (1) General Chairman.
- (2) Co-Chairman.
- (3) Secretary and Treasurer.
- (4) Helpers.

#### Duties of Officers

(a) Chairman should be tactful, kind, patient, a lover of souls, executive. She should love this type of work and feel it her call to service. She should choose her helpers carefully—women who know how to visit in His name. It might be more practical to send these. Visitors out as the disciples of old—two by two.

She should meet with her helpers monthly to discuss and plan work. She should attend the executive board meetings, as well as the monthly meetings of the W. M. S., at which reports from each helper are made. This would necessitate prompt and faithful reports each month. She should report promptly to the pastor any case which needs his or the church's attention. She should give to the circle visiting sick and shut-

ins each month a list of persons she deems needing visits or cottage prayer meetings. She with the General Program chairman should plan and execute quarterly programs for the Home Circle. These meetings should be held at the church and made attractive. Transportation should be arranged for. Plan and talk the plans a long time in advance.

(b) Co-Chairman. The duties of the Co-Chairman shall be to write a letter to each member of the Home Circle the first of each month. This letter should be a friendly letter, and the Co-Chairman must be or must have been a shut-in—a person who understands. She will find her work more interesting if she will visit each member of the Circle; also attend the Missionary Information meetings. She should encourage the "pal" idea among the shut-ins. Much joy comes from this plan.

#### Suggestions for Letter

1. Any personal allusion.
2. Reference to subject of the month, calling attention to particularly interesting features in "Royal Service" and "Home and Foreign Fields."
3. One or two leading questions concerning the subject for the month.
4. Suggestions about Personal Service.
5. Any news.
6. Slip in envelope (a) calendar of prayer for month, (b) prayer list, (c) one or two tracts, (d) envelopes for dues—back of envelope is a report blank.

c. Secretary and Treasurer. The offices can be combined if the Chairman thinks well. The Secretary should keep a correct roll of all Home Circle members. A card index system is suggested. She should be ready at all times to be of any assistance possible to the helpers. She should keep reports of meetings and all work done.

Treasurer should keep an accurate report of all dues and make quarterly reports to the Society and to the members.

Dues should be optional—used for some purpose of common interest.

d. Groups. Twenty persons, selected as to neighborhood (suggestive). Two helpers to a group.

#### Duties of Helpers

1. Visit each member each month.
2. Carry Missionary Magazine and Personal Service materials or suggestions.
3. Collect dues and reports.
4. Arrange for cottage prayer meetings and special visitation by reporting to General Chairman and she in turn to the Circle of the Missionary Society which has that service for that month.

#### 3. Meetings (Public):

- (1) Time—Once a quarter.
- (2) Program suggestions:
  - a. Devotional and social meeting—get acquainted time, games, food; favors.
  - b. Talk by pastor—testimony time (let every one speak who will); old-time hymns.
  - c. Pageant showing Missions in all the world.
  - d. Orphanage children brought in and present program; also Good Will Center children.
  - e. Missionary to speak. Other features. Ladies to greet and make everybody happy.

#### Other Suggestions

1. Missionaries' letters sent on to each one.
2. Circulating Library. Helpers carry to member and collect. See that "I have read this book" and blank for name is in back of each book. Perhaps a librarian may in time be needed to look after and collect more books.

Suggested personal service for the Home Circle of the Woman's Missionary Society, First Baptist Church:

1. Distribution of tracts—in letters, to visitors—as the opportunity may come.
2. Letters written to missionaries.
3. Culling out pictures for Orphanage.
4. Making scrapbooks.

### SHALL WE CLOSE B. B. I.?

(Read this letter and do your best to save one of our most valuable schools.—M. N.)

As you no doubt know, we are doing our best to keep the Baptist Bible Institute from defaulting on the bond payment of \$30,000.00 due the banks on February 1. The total we must have at that time for note and interest and bonds is \$48,436.50.

I am writing to ask that, out of love for the mission work being done here in this foreign city and in all the Gulf Coast territory, you will do all you can to help us make January "Save B. B. I. Month" and January 24 "Deliverance Day."

A Baltimore layman writes: "The tragedy of the situation to me is the pitifully small sum of money that you need to meet the crisis, and the enormous number of Southern Baptists who could, at practically no sacrifice, give you all the money necessary to run the institution and meet the maturing obligations."

During the recent meeting of our Louisiana Baptist Convention some of our former students started a movement to give the Institute their January salary. Such blood sacrifice as this humbles me and stirs me to the depths. Others have already joined them, and if friends over the Convention are as ready to suffer for the school, it will be saved.

Thanking you for all you may do, and believing that with your help we shall be victorious, I am

Yours gratefully,  
 W. W. HAMILTON,  
 President.

### AMERICA'S TENTH MAN

The Commission on Interracial Cooperation, and agency that has received the cordial endorsement of the Southern Baptist Convention and the Woman's Missionary Union, is asking the help of local personal service committees in promoting in all the high schools an important project in interracial understanding. They are offering a prize of \$100 to the student preparing the best paper on "America's Tenth Man" and will award another \$100 to the teacher or the school making the best use of the project.

The purpose of the plan is to encourage the study of the Negro's constructive part in American history, which the Commission believes will be helpful to the children of both races, promoting intelligent attitudes on one side and wholesome ambition on the other. The project, it is claimed, has been approved by many of the state superintendents and supervisors of education in the South, and by hundreds of high school teachers and principals who have carried it out in the last two years.

The Commission would like to hear from some member in each auxiliary who is willing to bring this matter to the attention of the teachers and pupils of her local high school. A postal card request will bring full information. The Commission very much hopes that some woman in every society will write at once for this material. Address R. B. Eleazer, 703 Standard Building, Atlanta, Ga.

### THANKS FOR OUR CHRISTMAS GIFT

Juarez 318 Norte,  
 Monterey, N. L. Mexico,  
 December 31, 1931.

I received the Christmas card from the publishers of "The Literary Digest" saying that you are sending me the periodical for another year. I thank you very much for it. I am sure it will be both a pleasure and an advantage to read it. I like to feel like I have gotten something worth while when I read. I do not give much time to daily papers, so need something that will sum up the news of most importance.

I read something in the January "Home and Foreign Fields" that I wish might be done. A suggestion that the women try to get every Baptist to give a dollar towards the debt on the Foreign Board. The missionary who wrote offered to give one month's salary. I think many of us



Sunday School Administration

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

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

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

**FIELD WORKERS**

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

**SUNDAY SCHOOL NOTES**

Clarksville is planning for a week of training in March.

Mrs. Oscar Alexander writes that her class is working hard toward the Standard and is growing in every way.

A standard primary department is reported from Temple Church, Memphis. Fine. Miss Collie will be happy, I know.

Harriman is planning both a Sunday School and B. Y. P. U. Training School during the late winter and early spring months.

Mr. E. C. Quarles of Talbott is superintendent of Nolachucky and is at work getting his organization to functioning and will soon report results.

We call attention to the death of Rev. W. T. Brown, clerk of Stone Association. We all regret to hear of this death and sympathize with the family as well as the association.

Bolivar is planning a Training School this season with some B. Y. P. U. work connected with it. They always put on a big school. We will work out a time for them if at all possible.

Rev. Roscoe Smith, Erwin, writes: "Our work is going along beautifully. Have finished two of our best years and our new superintendent is taking hold of the work in a great way and is making it go."

Mr. H. D. Rule, Etowah, writes for outlines and program for the new year with a view to getting his association going in fine fashion. His group superintendents are also writing for helps.

Mrs. D. T. Lawson writes for helpful literature for her Sunday School at Providence, Holston Valley Association. Holston Valley is waking up on Sunday School work since the organization has been set to work.

We are having requests for more helps now than at any time since we have been in the work and also more requests for engagements than ever. These two demands speak for a great year's work. When people become anxious to learn they are in a fine way to get things done.

Mr. B. F. Jarrell, Humboldt, president of the West Tennessee Sunday School Convention, is laying plans to put on an unusual program this coming April at Humboldt, his home church. A meeting of the committee will be called right away for the purpose of outlining this program.

Chattanooga Superintendents' Council has outlined a program for the entire year and has organized with a great deal of precision with this program in view. If we could get our superintendents all over the State to take their work seriously this way we could do anything that needs to be done.

Rev. H. L. Smith writes encouragingly from Clinton. He says they had the biggest and best day at Clinton on last Sunday that they have ever had since he came to the church. Their goal for the Sunday School is 300. One thing he stressed especially was that his new superintendent, Dr. J. S. Hall, is already at work on

the Standard and will soon be among our standard schools reported. They also ask for one of the Teachers' Institutes in June.

Mr. Campbell Lee, superintendent of Stone Association writes: "Please send by return mail some literature for me to give out at my group meeting next Sunday. Our group meeting of last Sunday which was held at Brotherton was well attended and a good program rendered. A very fine spirit was manifested and we think some definite results will follow." Mr. Lee asks for standards, report blanks for his churches and groups together with a lot of free literature for helping his constituents.

We quote a word from a letter coming from Miss Virginia Lee to show the beautiful spirit that she demonstrates and the oneness of our tasks and the cooperation in accomplishing the same:

"Your letter of January 7 received. How I do appreciate the splendid spirit of cooperation you state secretaries show! We really cannot entirely separate our work, for we are all working for the same great purpose—teaching, evangelism and training for the advancement of Christ's Kingdom here on earth. Our tasks are really to supplement each other. "We want to do all we can to help you do all you can for Intermediates in your State; and I am sure, on the other hand, you wish to do all you can to help us."

(We greatly appreciate this kind word.)

**HOME AND FOREIGN MISSION DAY**

The literature is about ready for Home and Foreign Mission Day in the Sunday Schools and we are this week addressing labels for the programs which will be mailed out about February 10th. Let all our churches get ready for this great day and really put over an educational program which will give definite information to our local members about our mission work. We should also receive liberally from those who did not sign up as pledgers to the budget in the Every-Member Canvass.

**ELIZABETHTON PUTTING ON ENLARGEMENT CAMPAIGN**

Mr. Harold E. Ingraham is leading a campaign in the Elizabethton Church beginning January 31st and will have with him a number of other workers. It comes at a time when all of our forces are tied up at Union University and hence none of our paid force can help in it. However, we are back of the movement so far as we are concerned and will be glad to cooperate in any way that we can.

**LISTEN**

We are putting on the best programs this year in all our meetings that have ever been on in the State. For example, we are bringing two outstanding speakers to each of them for as many addresses as possible. For instance, we are to have Dr. John R. Sampey at Johnson City and at Maryville for a full day and we are planning to give him three hours at a place for a great teaching hour. We are magnifying as never before in all our work the teacher of the Gospel message and the responsibility of winning the lost to Christ. Dr. McGlothlin will also be with us at these same conventions if nothing comes up to interfere. We are working for others just as good at the other two.

**GREAT TRAINING SCHOOL AT MEMPHIS**

The following letter is going out to the churches cooperating by the committee appointed for that purpose as follows:

"Dear Brother Pastor: This is to invite you and your Sunday School workers to enjoy with us a week of intensive Sunday School Training, January 24-29, inclusive. The school is to be sponsored by Temple, Yale, Boulevard, Rowan, Whitehaven, New South Memphis, Galilee and LaBelle and will be held at our church. It is the idea of the Educational Department to make this an annual affair and if possible to extend it to include all our churches."

Below is the list of books and teachers:

"Dur Lord and Ours," Mr. Hudgins.  
"Teachers That Teach," B. Frank Collins.

"True Functions of the Sunday School," Jesse Daniel.

"Teaching Methods on Our New Graded Lessons," Miss Zella Mae Collier.

"First Division Sunday School Manual," Dr. J. R. Black.

"Second Division Sunday School Manual," Rev. L. E. Brown.

"What Baptists Believe," Rev. J. G. Lott.

"The Secretary and the Six-Point Record System," Mr. L. A. Myers.

Two classes of 45 minutes each will be held each night beginning at 7:15 with a 20-minute intermission with Mr. Hudgins in charge.

We extend to you a most cordial invitation to help us advertise and promote this school, believing that it should mean much in the training and development of our Sunday School work.

We will have a mass meeting Sunday afternoon, January 24, at 3 at our church at which time Mr. Hudgins and his workers and the local teachers will outline the program for the week.

We believe that we are fortunate that we are able to secure this group of teachers and will appreciate your help in making the school a success."

**LESSON SIX**

We are continuing the study of the little tract by Mr. Andrews on the "Modern Sunday School in the One-Room Building." Give especial attention to this if you have a one-room building.

The records of a Bible School should be as accurate as the records of a bank, and this can be done by any one who appreciates the value of system in business. The Six-Point Record System offered by the Baptist Sunday School Board, meets every requirement and should be adopted by every Sunday School which is trying to approach the ideal in its work. The secretary should study the system until he knows it thoroughly, and then instruct his associates in the classes or departments as to their duties, otherwise it is impossible for his records to be reliable.

This record system can and should be used with splendid results by even the smallest school with a class book for each class, one for the officers of the school, and a secretary's record book. The purpose of the system is:

- (1) To increase the membership and attendance.
- (2) To induce the members to be on time.
- (3) To encourage the use of the Bible.
- (4) To train in systematic giving.
- (5) To secure lesson study.
- (6) To promote loyalty to the church.

The system provides for an accurate record to be kept for each member of the school and certain credits to be given for each point made by those attending. The credits recommended for each point are as follows:

- |                              |    |
|------------------------------|----|
| (1) Present .....            | 20 |
| (3) On time .....            | 10 |
| (3) Bible in hand .....      | 10 |
| (4) Offering .....           | 10 |
| (5) Prepared lesson .....    | 30 |
| (6) Preaching attendance ... | 20 |

Total .....100%  
The pupils making the six points

are credited as being 100 per cent and that is the aim for all.

Note: The Beginners, age 4 and 5, are marked on only two points—(1) Attendance, (2) On time. The Primaries are marked on four points—(1) Attendance, (2) On time, (3) Offering, (4) Memory Verse.

In making reports by classes or departments to the General Secretary, only the number of those making each point should be given. To illustrate—Beginners, Enrolled 14; Present, 10; On time, 10; 100 per cent pupils, 10. Primaries (ages 6, 7, 8), Enrolled 21; Present, 20; On time, 20; Offering, 20; Memory Verse, 10; 100 per cent pupils, 10. Classes in the Junior, Intermediate, Young People and Adult Departments will be marked and reported on all six points. This report can be read by a member of the class or Department Secretary upon call by the General Secretary, or made to him before the lesson period begins, and the entire record will be entered by him in his permanent record book.

If you have more than one class in any department the class reports should be added together, and the report made to the General Secretary for the department. An inexpensive card for this purpose can be secured from the Baptist Sunday School Board, Nashville, Tenn.

**Programs**

The Sunday School of the type under discussion in all of its relations is measured by the character of its public service. It is the climax of all of the activities of the superintendent and his associates, and it is certain that an instructive, helpful program is never the result of accident. It must be carefully planned between Sundays by the superintendent, the man in charge of the school.

In the preparation of the program there are several elements to be considered.

(1) Time—Let us suppose that the school will be in session for one hour and a quarter. Forty minutes should be given to teaching and departmental work. Ten minutes will be needed for transition from general to department or class exercises. This leaves fifteen minutes for the opening worship, and ten minutes for the closing period of the school. It therefore follows that a great many things cannot be introduced into the general exercises and on this account the superintendent should, previous to the meeting, provide a carefully prepared program, which can be executed with promptness and dispatch.

(2) The design of the program should be to teach, train and entertain the membership in an atmosphere of worship.

- (3) Constructive Program Material.
- (1) Folks.
  - (2) Selected Bible Reading.
  - (3) Vocal or Instrumental Music.
  - (4) Prayer.
  - (5) Recitation (occasionally)
  - (6) Quiz or Bible Drill.
  - (7) Special exercises (by departments or class).
  - (8) Secretary's report (May be read, better posted on a blackboard, -saves time).

- (4) Program Characteristics.
- (1) Appropriate.
  - (2) Varied.
  - (3) Simple.
  - (4) Flexible.

Note: The superintendent can call on his assistants when necessary. His associate, department superintendents and leaders of Young People or Adult Classes will be of much help to him in the preparation and presentation of the program.

**Program Outline (Illustration)**

- (1) Opening song.
- (2) Selected, Bible Reading (by Young Peoples Class).
- (3) Prayer.
- (4) Song, by Junior Department.
- (5) Teaching period.
- (6) Assembly for closing exercises (music).
- (7) Secretary's report (brief comment).
- (8) Introduction of visitors.
- (9) Brief message by the superintendent or pastor (5 minutes).

- (10) Song.
- (11) Closing prayer.

In the above program there are two items which must have special attention.

- (1) The Bible Reading. The Young People must be notified in advance.
- (2) The Junior Class or Department song must be arranged for in the same way.

**Special Programs**

Sometimes the superintendents may designate a department or class to be responsible for the entire opening program. The special day program offered by Southern Baptists in the interest of Missions and benevolent objects should be planned for by a special committee appointed by the Workers' Council.

**Departmental Programs**

For the Beginners, Primary and Junior Departments, necessary program material is included in the Graded Lesson books offered by the Sunday School Board, with the exception of music, all of which is adapted to the use of schools meeting in a one-room building, housed as suggested in these studies. From our viewpoint, Lesson-Building and Memory work are the most important. These are thoroughly practical in the one-room building.

Every superintendent should read the "Sunday School Builder," published monthly by the Baptist Sunday School Board, Nashville, Tenn. In it you will find a program suggested for each Sunday in the month. You may not be able to use them exactly as they are published, but they will be decidedly helpful to you in the preparation of the program for your own school.

**TEACHER TRAINING FOR DECEMBER, 1931**

Association	Diplomas	Seals	Total
Big Emory	1	12	13
Big Hatchie	0	16	16
Bledsoe	0	14	14
Clinton	0	4	4
Cumberland	0	1	1
Holston	2	7	9
Jefferson County	0	1	1
Knox County	1	18	19
Madison County	9	304	303
Maury County	0	1	1
Nashville	0	34	34
Nolachucky	0	1	1
Ocoee	8	51	59
Polk County	0	2	2
Robertson County	3	16	19
Shelby County	6	104	110
Stewart County	3	3	6
William Carey	1	2	3
Wilson County	0	14	14
<b>Total</b>	<b>34</b>	<b>615</b>	<b>649</b>

**Sunday School Administration**  
 Big Hatchie 1 00 1  
 Sequatchie Valley 10 00 10  
**Total** 11 00 11

**Church Administration**  
 Maury County 1 2 3  
 Ocoee 1 0 1  
 Watauga 0 11 11  
**Total** 2 13 15

Total of all Sunday School awards: Diplomas, 47; seal awards, 628; total 675.  
 This is one of the smallest months we have had for many a day. Let everybody help to bring this record up more than 100 per cent during January.

We are behind one chapter in our little tract now and so we will not include a chapter this week. Many are profiting by this short study of "How to Carry on a Standard School in a One-Room Building" by Mr. Andrews of Georgia. We will continue until it is all carried on our page.

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

The Chattanooga Training School is all planned and plans laid to begin February 14th.

Knoxville is putting on a big training school this time and the teachers and books have all been selected and plans set for a big week.

Nashville is also ready to put on four training schools the same week and will undertake to enlist a thou-

sand young people in these four schools.

Rev. A. W. Duncan and his young people of Dunlap have aided in the organization of a new B. Y. P. U. at Daus. They write for helps and are delighted over their start.

Mrs. N. D. Guy, Bradford, sends in reports from all her unions in her group except two and she is after them. If we had group leaders like that everywhere we could make things go.

How our young people are calling for helps and for training schools! They are anxious and ambitious to become the best. Nothing short of the best will serve; in fact, the greatest enemy to the best is good.

How we appreciate the reports coming in so promptly this quarter. Should you fail to get your blank write us, for we mailed letters and blanks to every name that we have on our mailing lists. Many times the retired officers do not deliver the blanks to the new officers. Hence, it is very important that we have the names of all new officers of all unions.

**EXPLANATION! LISTEN! IMPORTANT!**

The new standards are out and we are getting requests on each mail for them. We wish every union would write for a standard. Now, listen. The new books added to the study courses are ready, but the seals will not be ready until March 1. Do not ask for seals on these new books until they are printed. If you will have a class in any of the new books we will be glad to count it on the study course and will keep the record and mail out the seals after March 1 to all who study the new books previous to this date.

**THE BIG SOUTH-WIDE CONFERENCE**

Doubtless Miss Preston will write up this for the paper, but we must say a word about this conference as it impressed our own hearts. First there was a large attendance from all the states considering the hard times we are going through and Tennessee led all the states outside of Georgia. We had more than 200 present. We gave out 175 badges and lacked more than 25 who wanted them. Our group behaved beautifully and attended every session well. I am proud of Tennessee's young people even more than ever. I have always loved them and admired them and they are among God's choicest spirits.

The general deportment of the young people was perfect, so far as I could observe. I was in the building, on the streets, in the hotels, in the classrooms and conference rooms and throughout the entire three days I never saw a single person do a thing that was unbecoming a Christian to do.

The reverence and respect for the meetings and speakers was unusual. I really wish that our elder people would get a lesson from these young people. They attended every session and the entire day and night was filled. They never seemed to tire. They were attentive, reverent and responsive to every item of the program. Very little going in and out. The house was filled to capacity at every session and all listened as only persons that I observed talking in the audience while others were speaking were preachers who were speakers themselves. The young people were a unity in their respect for those on the platform. Another thing that was noticeable was the promptness with which they moved from one room to another when the conferences were on and changes necessary.

The seriousness of the occasion to most of them was very attractive to us older ones who are so anxious for the welfare of our young people and so anxious about their future. They were happy, but serious in their desire to learn and in their ideas of what the meeting meant to them. Many of them never attended such a meeting before and it meant much to them to gather every noble influence. The program was superb. Not a

speaker failed nor did any one bring an unimportant message. Some of the addresses were outstanding in their importance and value just at this hour. We would like to mention some few that struck us as being greatly worth while. The conferences were helpful and very practical. We call especial attention to the conferences on the world problems discussed on Thursday morning. If all our people could have been in the conferences led by Frank Leavell and heard the things that he brought out I believe we would be ready to begin the new foundation for the present generation and for the one that must follow us. The address by Dr. Newton on "World-Wide Survey" was one of the most informing as well as alarming messages that I have heard for a long time. The one by Dr. Lee on "Prohibition" was the best we have heard. No effort on the part of any speaker to go afield and mix up things with the world and policies, but principles suggested that will solve every problem if we will only follow the things suggested. Every item of the program was good from the very first word to the last benediction.

The handling of the meeting by Mr. Lambdin was perfect. No machinery, no display, no executive ruling, no one to be seen as a dictator nor even a presider for everything went on like clock work and every fellow stopped on time and every one moved together. All honor to a young man who is such a democrat that he keeps himself in the background and honors his fellows.

The local handling of the conference by the Atlanta committees could not have been improved upon, for everything was done for every one at the right time and in the proper spirit.

The personnel of the program was of the highest type and every one took his task seriously and brought the message asked for instead of bringing some stale sermon or speech that had been on cold storage for years.

The atmosphere was ripe and gripped our hearts for a greater future. It is our candid opinion that this conference will help wonderfully to save our young people for the present days and aid them in building a new foundation for the future not only for their own lives, but for the generations to come on. Blessings on our young people and may the Lord lead every single one of them into a closer walk with Him and a higher plain of effective religious service in every way.

**LAYMEN'S NOTES**

Mr. R. A. Lawson, Loudon, is organizing a local Brotherhood and writes for tracts and programs.

Mr. J. W. Brown of Athens asks for helps and is planning a great program for his association, McMinn.

Lawrenceburg Brotherhood had ceased to function, but they are reorganizing and under the leadership of Mr. Charles Vaughn they are planning some real work.

Mr. J. W. Brown, Athens, Tenn., writes for literature and programs for the local and associational Brotherhood work. We are glad to see the work grow all over the state.

Mr. H. L. Cravens writes from Nashville wanting literature necessary for organizing a Brotherhood. These requests are coming from many places at present and it looks now

as if we are going to have a large increase of Brotherhoods to report next year.

Mr. R. A. Lawson writes from Loudon for a number of copies each of all the tracts and leaflets concerning the Laymen's Brotherhood. We are sending all we have and wish we had more.

In associations where sufficient speakers cannot be had for all the groups the same week one might function at a time or we will assist in borrowing speakers from adjoining associations to help.

**MEN BECOMING INTERESTED**

Never before have we had so many requests for helps on the Brotherhood work as now. In one mail today we had three requests for helps and literature.

**DON'T FORGET**

That we have several copies of the little book "Our Lord and Ours" on hand in the cheap binding and we are continuing the campaign in stewardship for this quarter or until we use them up. Organize your men into a study class and have your pastor or some one else teach this book at the B. Y. P. U. hour on Sunday night while the young people are in their meetings.

We call especial attention to the suggestions below and ask that every association organize to put on these all day meetings. I know that some of our people are saying that we are having too many meetings and I agree in certain lines, but the church that has not any more than once-a-month preaching and a Sunday School each Sunday, and some of them do not even have a Sunday School, it does not have too much information on the various topics of vital importance in the promotion of the full Baptist program. Please read this carefully and whether any one comes to help you or not it will be a fine thing for every church to have such a program and invite neighboring preachers to help in same.

**SUGGESTED PROGRAM FOR THE LOCAL BROTHERHOOD**

General Topic, "Church Covenant,"  
 Director, Presiding

1. Devotions, led by church clerk.
2. Reports from all officers in writing, with suggestions.
3. Address, "The Church Covenant: What It Means to Me."
4. Address, "The Church Covenant: What It Requires of Me Concerning My Duty to the Church."
5. Special music, "Quartet."
6. Address, "The Church Covenant: What It Requires of Me Concerning My Relation to Others."
8. Song, "Blest Be the Tie That Binds."

Adjournment.

**Above-Stairs Manners**

Wife: "The maid has just given notice; she said that you spoke insultingly to her over the telephone yesterday."

Husband: "Great Scott! I thought I was speaking to you."—Pele Mele (Paris).



**PARKER'S HAIR BALSAM**  
 Removes Dandruff, Stops Hair Falling, Imparts Color and Beauty to Gray and Faded Hair, etc. and \$1.00 at Druggists.  
 Hiseox Chem. Wks. Patchogue, N. Y.

**Why You Should Patronize This Baptist Institution**

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**BAPTIST SUNDAY SCHOOL BOARD, 161 8th Av., N., Nashville**

## 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:

Will you let a little girl join your page? I am twelve years old and in the seventh grade. I go to La Belle Baptist Church and Brother E. P. Baker is our pastor. We all love him and we pray for him. We have a very good Sunday School and B. Y. P. U. I was converted when nine. I enjoy the Young South very much and wish you a very prosperous New Year. If I see this in print, I will write again soon.—Gloria Haire, Memphis, Tenn.

### HERE'S A CHANCE

Our boys and girls may be interested in the following notice from the Oxford University Press: Two groups of prizes are being offered for boys and girls. One of them is for those from six to ten years of age and the other for boys and girls from eleven to sixteen. In each group a prize of \$15 will be given for the best review of a book, \$10 for the second best and \$5 for the third. Write to May Lamberton or Helen Ferris, 114 Fifth Avenue, New York City, and she will send you the rules for the contest.

### THE SOUL OF A CHILD

The soul of a child is the loveliest flower

That grows in the garden of God.  
Its climb is from weakness to knowledge and power,

To the sky from the clay and the clod,  
To beauty and sweetness it grows under care,

Neglected, 'tis ragged and wild.  
'Tis a plant that is tender, but wondrously rare—

The sweet, wistful soul of a child!

Be tender, O gardener, and give it its share  
Of moisture, of warmth, and of light,  
And let it not lack for thy painstaking care

To protect it from frost and from blight.

A glad day will come when its bloom shall unfold,  
It will seem then an angel has smiled,  
Reflecting a beauty and sweetness untold

In the sensitive soul of a child.  
—The Canadian Baptist.

### TWO DECISIONS

By James R. Stokly, Jr.

Dusk had already settled and twilight was just beginning to send out its flickering shadows when from the distance the lonesome cough of a smokestack was faintly heard. "On time as usual," cried the young station master of the small western town. A few fleeting moments passed; then with a sharp, shrill blast, and a deafening grinding of brakes, the fast mountain express—the pride of the Rockies—thundered into Rockwood. "O.K., Dan?" inquired the friendly countenance of the aged engineer.

"Everything's clear, Uncle Nick," replied young Dan.

"Well, I'll be seeing you again, tomorrow," said Nick, as he opened the throttle.

"Good luck," shouted Dan, and the fast moving engine was soon out of sight.

Nick settled back into his seat and prepared for the last lap of his run, Pineville, where he would report off duty, was only 55 miles from Rockwood, and he should be there in three hours, being scheduled to arrive at 10:30 o'clock. Very slow going was necessary, however, because of the steep, dangerous, mountain grade.

"Say, Uncle Nick," shouted the 'Infant Fireman' (so named because of

his years, but in spite of those 16 years, he tipped the scales at 175 pounds), "the fellows out on the ranch where I worked a couple of years for my feed was always talking about this here 'prohibition question' as they called it—now what is the question, and what do you think about it?"

"Everything son," replied Nick, and he immediately entered into a lengthy conversation with young Jerry. "If you drink the stuff you may expect nothing but disappointments and a warped brain, because alcohol attacks the very tissues of the brain, making thinking very difficult, and even impossible in some cases.

"Take me for example: if I were to take one innocent looking little drink, it might cost all these people on this train their lives. So at any price always keep a clear mind, then you'll be prepared to be on the square with yourself, your fellow men and your God."

Jerry was Nick's special protegee, he having run across him "stranded" a few months before in a certain western town. They immediately took a fancy to each other, and as Jerry had never known a father or mother, and Nick having no son of his own, they just sort of unofficially adopted each other, and, of course, 'twas as a special favor to old Nick that the railroad allowed such a youthful fireman in their employ.

Nick never missed an opportunity such as the one just mentioned to instill the right ideas into the young and inquiring mind of the lad, and Jerry's eager face responded in appreciation. They chatted on for some time and then fell into silence, while the faithful engine glided farther along, like some mighty ruthless serpent.

"Logginton," shouted Jerry as the train flew by the last wayside station. Nick opened her up on that last level stretch, then slowed down as he turned her nose up the treacherous mountain grade, which led into the wilderness—into no man's land.

Nick took curve after curve with the utmost ease, skill and caution, handling his engine in the way he, as a veteran, should, and it responded almost humanly to his lightest touch, running as smoothly and safely as it did on those straight level stretches of track. Jerry was having a hard time keeping awake. Finally he dozed off and Nick also felt like taking a little nap, but he knew he dare not take his hand off of the throttle—his trained mind must remain alert.

Knowing every inch of the country perfectly, Nick knew he was probably fifteen miles out of Pineville. As he approached a high trestle, the whistle gave a siren yell which awakened Jerry with a start. He rubbed his eyes, then began firing the engine, calmly unaware of what lay ahead. Everything was running smoothly and they would reach Pineville on scheduled time—so he mused.

Another sharp curve loomed up before Nick, yet he knew it well. "Deadman's Curve," it was called, and as he rounded it in his usual careful manner, the other side suddenly showed to Jerry's horrified gaze a tragedy. He screamed and shut his eyes tight as he instinctively uttered a little prayer, for there squarely across the track, not 50 yards distant, were several wrecked box cars! Uncle Nick certainly couldn't stop in time, flashed through Jerry's mind! The whole train with all its passengers was surely doomed! He and Nick were lost!

Nick was startled by Jerry's cry and looked out. He too was terrified at the sight, but for an instant only. Then with all the power and nerve that he could master, he opened wide the throttle, and the strong, obedient engine went plowing through the box cars, shattering them to splinters as

if they were made of tooth-picks. Quickly they went by in safety!

It seems unnecessary to add that tokens of appreciation and gratitude were heaped upon Nick. He was praised for his quick thinking, and spoken of as a man of superior wisdom, keen judgment and dauntless courage. He became a hero overnight.

Hours later, when Nick and Jerry were all alone, Jerry asked almost reverently, "How did you ever think of doing what you did in the face of such danger?" "Jerry," replied Nick, as he placed an arm around him affectionately, "I did not think of doing what I did on the spur of the moment. I thought of it long ago. When I made my first run I anticipated just such an emergency, and it was then I made two decisions: First, to open the throttle as I did tonight; and, second, never to drink so that I would have the clear mind necessary to carry out my first decision.

"So tonight when I saw the box cars across the track, I automatically carried out the plans I so carefully made years ago. Therefore, those lives I owe to those two decisions and my years of—preparedness."—Newport, Tenn.

### JOEL CHANDLER HARRIS

One day in 1862 a fourteen-year-old boy was in the post office at Eatonton, Ga., when the mail came in. He was attracted to a copy of a paper printed on a neighboring plantation in which he read that the editor wanted a boy to learn the printer's trade.

Now the boy had made up his mind that the time had come when he should relieve his poor mother of his support. Then for a long time he had wanted to learn the mysteries of a printing office. So he wrote his application for the position.

Great was the joy when, a few days later, the editor came to town, asked for Joel Harris, and made arrangements with him to go to his plantation nine miles away.

For five years the apprentice received board and clothes for his services in the office of "The Countryman." He began to try his hand at writing and his joy was great when he saw his own thoughts in the paper. Unconsciously, he was making preparation for the future. In the evening he would steal to the negro quarters, and there he would listen to two old retainers who disputed to tell to such an eager listener "the legends handed down from their African ancestors, the lore of animals and birds so dear to every plantation negro." So the author who has written the life story of that printer's boy says: "The boy unconsciously absorbed the fable and the ballads, and the soft elision of their dialect, and the picturesque image of their speech left in indelible imprint upon the plastic tablets of his memory."

Years passed. The plantation life was followed by years in newspaper offices in Savannah and Atlanta. He did good work, and he was soon famous because of his writing. But the real beginning of his life-work came when his employer asked him to write some negro sketches for the paper. He thought of some of the stories to which he had listened back on the plantation. He had enjoyed hearing them. Perhaps the readers of the Atlanta Constitution, old and young, would be interested in them. So he told of the wonderful adventures of Brer Rabbit, of Brer Bear, of Marse Terrapin, of the Tar Baby and of many others whose articles have since delighted hundreds of thousands in all the world.

The general author who had found the way to the hearts of the children was never so happy as when he had his own children around him at "Snap Bean Farm," on the edge of Atlanta. He provided there for the pets of Julian and Lucien. There were dogs, and "Nelly Bly." He taught the boys and girls how to raise fancy chickens, and he also taught them how to take good care of their charges; if a pet was ever neglected, the rule was enforced that the pet was to be forfeited.

Once to a daughter who was away from home, he wrote a letter that showed he could be humorous for his own children as well as for other folks' children. He was telling of seven little bantams that had just come out of the shell. "And they are behaving very well for such have already learned to wipe their mouth, using blades of grass as napkins, and young as they are, they return thanks every time they take a drink of water. I wish that little hen would show people how to train their children as well as she has trained hers. Of course, I didn't mean my children, especially my girls—but other folks' children."

So the years went by and the heart of the author grew younger as his body grew older. He was nearly sixty years old when he received a letter from a young lady in Wisconsin who told him how she had enjoyed his books.

Many letters were exchanged between the girl and the story-writer. Once she told him that she had written a story and had sent it to an editor. In his reply he said that he sincerely hoped her story would be sent back to her. Then he told his reason:

"Could you make a chair or a piano? Could you print a picture, or do other things of that kind that require experience and training? Why, of course, you couldn't! Then how could you, at your age, write a story that would be worth while? No, no! You will have to learn by observation and experience, and, when you do learn, as you are sure to do, you will write something fine. But if the editor prints your story, just feel humble, and promise yourself that you will write one twice as good the next time."

So the young old man grew older, all the time radiating love and helpfulness, until the day came when he went to the land of eternal youth, where throughout eternity he will be surrounded by those in whom he learned to take delight while he lived in Georgia—the children, his chosen companions.—By Huston Odell, in The Challenge.



### Fell Right In

"Yes," said Freeman, to his friend. "I started out in life with the theory that the world had an opening for me."

"And did you find it?" asked his friend.

"I certainly did. I'm in a fearful hole now."—Answers.

### Fishy Indeed

One morning last spring a fisherman loafer in a Maine coast village observed a neighbor industriously delving in a backyard garden plot. He said:

"Diggin' a gahden, be ye?"

"Yes. Th' doctor said I'd have t' eat more vege-tables on account of my dyspepsia. I don't admire t' eat 'em an' I don't admire t' raise 'em, but I'm makin' the gahden."

"Vege-tables! Yu ort t' eat clams."

"Clams," said the digger disgustedly. "I've et so many clams now my insides goes up and down with th' tides."—Collier's.

### In a Bad Fix

This pathetic letter recently reached a large business house in Rochester, N. Y. It came from one of the firm's salesmen who was traveling in the West. Do you suppose he ever got his check at all, and if so, how? The letter ran:

"Where did I tell you to send my check for this week? I didn't keep a copy of my letter, so don't know where you were to send it, but wherever it was to be sent, please send it there at once; only how am I to know where it is, so I can go there and get it, as I leave this town tonight and don't know where I will be next?"—Exchange.

would try to give a month's salary if we could just get that debt paid. I believe the women could get up the money if they would just make a general canvass instead of trying to get large sums from the few. As one writer said, go out after the long-horned cows for some of the milk instead of running to the Jerseys in the barnyard for all because it is more convenient and less work.

Again thanking you for the gift of the periodical, I remain,

Sincerely yours,

HALLIE G. NEAL, M.D.

**REACHING THE STANDARD**

Mrs. C. M. Wemkle, McKenzie

In 1 Cor. 10:31 we have this scripture: "Do all to the glory of God." The only complete life the world has ever known was the life of Jesus. The Christian possesses divine life from Jesus and because the Christian has this divine life he should become a great opportunity to serve his Lord, and be a blessing to mankind.

In John 20:21 the commission to us is: "As the Father hath sent me, even so I send you."

We as W. M. U. workers must go along the path our Master trod with an untiring zeal if we want to put the proper estimate upon our lives and use the great opportunities God has given us.

Life is a sacred opportunity for higher service. The woman who does not use the powers God has bestowed upon her by giving her eternal life and thus making her His child, thereby opening many doors of useful service to Him, lives in vain and abuses the most sacred of all obligations.

God, through the devices of zealous, consecrated women, has given us some plans by the use of which we can better serve Him. One of these plans is our "Standard of Excellence." In this standard are ten points.

The first point is twelve meetings of the Society during the year. Paul said: "It is required in stewards that a man be found faithful." We will call this point the "Stewardship of Our Time." We do not create time. It was given us by our Master. We can never use time but once. When a day is gone, it is gone forever.

When the day comes for our regular missionary program, let us put aside all our other duties or pleasures and go to our place of meeting. Oh, how the hearts of our local officers can be depressed by the absence of W. M. U. ladies on that day!

Our program committee has spent time and study on the program for that day. And yet how often some important article must be left out because that member did not come. Even if we are not on the day's program we can be there to fill the place that I or you alone can fill. The promise is to the faithful. W. M. U. "for the glory of God."

**An Increase in Membership**

"Come thou with us, we will do thee good." How can we glorify God by increase in members? Preceding membership there should be a willingness on the part of the non-member to put herself in some place where she can serve humanity and thus serve God. This with the earnest solicitation from our first vice-president she can best see the importance of joining our W. M. S. When we get some noble big hearted woman to see the beauty of the work, would that not be a star to "Shine for the glory of God?"

**Meeting Apportionments**

This point means our giving. When we realize that we are responsible to God for the use we make of our money, giving will then come easy. A true steward of substance reaches her highest expression in sacrificial giving, a giving that catches its inspiration at the Cross of Christ where infinite love gave its utmost for us.

God does not ask us to give beyond our ability, but give as God has prospered us. We may study long, read much and pray daily, but unless we give of our substance the missionaries cannot go to the fields nor can those on the fields stay there. Missionaries cannot live on our information and our prayers. In fact, our efforts do

not go very far unless we back them up by our means. Let us "give to the glory of God."

**Regular Reports**

Paul said: "Let all things be done decently and in order." When our Lord asked for the loaves and fishes of the little boy he told the multitude to assemble in hundreds or fifties. Then it was easy for the twelve disciples to so serve them that none be left out or go home hungry. If our reports are sent regularly to our proper officers then correct records can be made and filed. At the end of the year we can see what we have done and thus glorify God with our methods of reports.

I shall combine Nos. 5 and 7. No. 5 is the use of periodicals and denomination papers. No. 7 is two mission studies during the year. Paul's last admonition to Timothy was: "Study to show thyself approved unto God, a workman that needeth not be ashamed rightly dividing the Word of God."

"An empty mind cannot impart knowledge." We must read our denominational papers that we may keep informed about our own work. We need to study our journals to keep in touch with our workers, and our funds and our enterprises. In No. 7 we want to study some books by our missionaries telling us of their works and our mission fields. Let us glorify God by studying the books prepared for us.

Let us tread softly and speak in whispered tones, for this is the season of prayer. "Draw nigh unto God and He will draw nigh unto thee." Let us linger at the throne of God until we see and feel the wonders of His presence and then our "Prayer lives will glorify God."

**Personal Service**

Every blessing received makes an opportunity to pass a blessing on. Our Lord's life on earth was His unparalleled and supreme opportunity to bless and save the world. His life was rich and full in blessings which flowed out of it for humanity. The Son of Man came not to be ministered unto, but to minister. Can we not do something to make some life better—some home brighter? Let us glorify God by doing something for other people.

**Average Attendance**

"Forget not the assembling yourselves together." Dear women, if we can't meet point No. 1 to be present twelve times in one year can't we meet point No. 9? Can't we be present four times in one year "For the glory of God?"

**Fostering Auxiliaries**

Paul praised Timothy for knowledge he received from his mother and grandmother. We must foster these young people. In helping them we will do much to glorify God.

Suppose the principles incorporated in these ten points of our standard could be adhered to by all our societies, what would be the results? We would be efficient workers in all departments of our W. M. U. family. There would be no lack of devoted workers for the call of Christian mission workers at home and abroad. There would be no burdensome board debts to hinder the triumphant march of the work of Jesus Christ in the world. Let us hold our standard high "For the glory of God."

**QUARTERLY MEETING OF W. M. U.**

The quarterly meeting of the W. M. U. of Stone Association was held at Bear Cove Church, December 12.

Mrs. J. F. Gentry of Cookeville ably presided. The meeting opened by singing "The Kingdom Is Coming." Mrs. Gentry then asked for representatives from churches which were represented, these being Bear Cove, Pilot Knob, Smith's Chapel and Cookeville. Prayer was offered by Brother W. N. Selby.

A wonderful and inspiring devotional, "Spirit of Service," Phil. 2: 1-16, was then given by Mrs. A. J. Pedigo of Cookeville. This was followed by Brother Edwards.

The "Story of the Hymn for 1932" was told by Mrs. Gentry and the

hymn read in an impressive manner by Miss Edith Gentry of Cookeville.

"The Objectives of the W. M. U." were given by the superintendent. This was followed by a story taken from the African field, "The House of Their Hands," which was told by Mrs. Carroll of Chattanooga in a most attractive manner. It was a great pleasure to the union to have Mrs. Carroll, a former member, present again.

"A Passer-By," an interesting incident from the China field, was given by Mrs. Rose of Smith's Chapel.

Mrs. Gentry, Mrs. V. C. Ellis and Mrs. Nina Madewell sang, "Sad China," a song recently brought back by a Chinese missionary on furlough.

A splendid address: "My Denomination—A World Force," was given by Brother Edwards. This was an inspiring message to Baptists.

At noon a delicious lunch was served and a delightful social hour enjoyed.

The afternoon service opened by singing the W. M. U. song, "Joy to the World."

Mrs. Carroll's devotional, "Forward for Jesus' Sake," thrilled her audience with visions of what one may do for Jesus even amid routine duties of life.

"Doing Personal Service in His Name" was the subject of an interesting talk by Mrs. Nina Madewell of Cookeville.

How home missions may become "World-Wide Missions" was brought out in a story, "From Russia to Palestine Through the U. S. A.," was told by Miss Ted Baker of Bear Cove. It was of great interest inasmuch as it was the life story of Miss Elsie Clor, to whom part of the W. M. U. offering for missions this month is to go.

The appeal of the Orphans' Home was brought by Mrs. V. C. Ellis of Cookeville.

Mrs. Rose was elected as Young People's Leader of the association.

An invitation was extended from Smith's Chapel for the next quarterly meeting. This invitation was accepted.

The meeting was dismissed with prayer by Mrs. J. F. Gentry.

**McMINN COUNTY QUARTERLY MEETING**

The W. M. U. of McMinn County Association met with Englewood Baptist Church Tuesday, January 5th, with Superintendent Mrs. H. A. Todd presiding.

Devotional service was led by Mrs. S. L. Webb of Athens. Welcome was given by Mrs. L. A. Hurst, wife of the pastor of hostess church. Response was by Mrs. G. H. Berry of Etowah.

"Our Margaret Fund Students" was discussed by Mrs. Clyde Abernathy of Wetmore. A cornet and piano duet was beautifully rendered by Mrs. Frank McKinney and Mr. O. P. Johnson of Etowah.

"Why Have a Missionary Society" was discussed by Mrs. A. W. Prather of Athens. "Getting Officers to Function" by Mrs. S. E. Eaves of Decatur. "Value of Mission Study to the Individual" by Mrs. I. L. Wilson of Wetmore.

"A Circle Meeting as It Should Not Be" and "A Circle Meeting as It Should Be" was the title of a play-lette given by Englewood Society. This was well rendered, very helpful and instructive indeed.

"Stewardship Declamation Contest" by young people.

A talk by Brother H. A. Todd of Athens. "The Cause and Object of Christian Work," based on II Corinthians 5:14, was greatly enjoyed and appreciated by every one present.

A bountiful lunch was served in the basement of the church.

Afternoon devotional was conducted by Mrs. F. R. Sherrell of North Etowah. A short business session followed when various reports were read and all officers were re-elected for the ensuing year.

Pennants were awarded as follows: Attendance, Coghill; personal service, Coghill; mission study, Etowah. First; efficiency, Etowah, first; pin for monthly attendance, Calhoun.

Junior pennants: Y. W. A., Coghill;

R. A., Coghill; G. A., Etowah; S. B., Athens; mission study, Coghill Sunbeams; personal service, Etowah; attendance, Coghill Sunbeams.

We were so happy to have the presence and assistance of three pastors and sixteen laymen. Also Mrs. P. L. Lambdin, superintendent of Sweetwater Association, in the afternoon.

Nothing was left undone on the part of Englewood Church to make the meeting a success in every way. The attendance was splendid and a fine spirit prevailed throughout the day. Adjourned to meet with Wetmore Church in March.—Velma Williams, Secretary.

**W. M. U. ASSOCIATIONAL AP- PORTIONMENT**

Encourage every society to accept as their apportionment the amount pledged by every member to the Co-operative Program through the Every-Member Canvass. This will not be hard to determine if the church used the "Double Budget" which means each member says how much of her pledge shall go to local church expenses, pastor's salary, etc., and how much shall go to missions or Co-operative Program. Just add up what each member pledges to missions for the whole year and take that as your apportionment.

But if the church uses the single budget (which means a certain per cent of your whole pledge will go to Co-operative Program and another per cent to local work, etc.), find out if the percentage allowed for Co-operative Program is large enough (so often it isn't) to make your apportionment as large or larger than under our old plan. If the per cent (allowed for Co-operative Program) of total pledges of members is less than last year's gifts then let me urge every society to supplement it by taking a 10 per cent increase over last year's gifts as you have been accustomed—making sure that your over and above gifts are sent to missions.

Your associational apportionment should be the sum total of amounts pledged by every society plus an additional amount for the new societies which you plan to organize.



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# AMONG THE BRETHREN

## SUNDAY SCHOOL ATTENDANCE, JANUARY 10, 1932

Memphis, Bellevue	1620
Knoxville, First	1122
Chattanooga, First	1116
Nashville, First	979
Kingsport, First	945
Memphis, Temple	894
Maryville, First	805
Knoxville, Fifth Avenue	770
Memphis, LaBelle	720
Memphis, Union Avenue	702
Knoxville, Broadway	700
Nashville, Grace	684
West Jackson	649
Nashville, Belmont Heights	624
Nashville, Judson Memorial	607
Chattanooga, Avondale	598
Nashville, Park Avenue	591
Chattanooga, Calvary	586
Chattanooga, Northside	581
Etowah, First	556
Nashville, Eastland	531
Knoxville, Euclid Avenue	521
Fountain City, Central	464
Cleveland, First	462
Erwin, First	461
Memphis, Speedway Terrace	460
South Knoxville	455
Chattanooga, Ridgedale	441
Kingsport, Calvary	418
Memphis, Seventh Street	418
Paris	412
Union City	404
Memphis, Prescott Memorial	404
Knoxville, Lincoln Park	397
Nashville, Edgefield	380
Chattanooga, Tabernacle	375
Humboldt	372
Knoxville, Deaderick Avenue	370
Sevierville, First	357
Memphis, Trinity	353
Memphis, Boulevard	351
Chattanooga, Chamberlain Ave.	344
Chattanooga, Rossville Tabernacle	330
Knoxville, Oakwood	329
Chattanooga, Clifton Hill	328
Nashville, North Edgefield	325
Trenton	323
Chattanooga, Redbank	320
Knoxville, Immanuel	318
Alcoa	318
Memphis, Central Avenue	311
LaFollette	307
Ducktown, Mine City	306
Nashville, Third	305
Fountain City, First	301
Knoxville, Lonsdale	300
Memphis, Calvary	300
Memphis, Highland Heights	300

### By FLEETWOOD BALL

E. C. Watson of the First Church, Blacksburg, S. C., has resigned that pastorate because of ill health.

W. B. Yates has resigned as pastor of the church at Judsonia, Ark., after serving more than three eventful years.

F. B. Thorn of Columbus Avenue Church, Waco, Texas, has declined a call to the First Church, El Paso, Texas.

John M. Riddell of Winters, Texas, has accepted a call to the Theo Avenue Church, San Antonio, Texas, and is on the field.

The church at Sherman, Miss., is fortunate in securing as pastor W. C. Barnes of Fulton, Miss. He will move to Sherman.

Sibley C. Burnett of Louisville, Ky., rode in a multi-motored plane from his home to the South-wide-B. Y. P. U. Conference in Atlanta, Ga., last week.

Lee McBride White of Riverside Church, Jacksonville, Fla., began his pastorate last Sunday with West End Church, Birmingham, Ala.

The First Church, Oklahoma City, Okla., lately licensed to preach Charles and Morris Roe, sons of a preacher, the late E. P. Roe.

The First Church, Wichita, Kans., is to be assisted in a revival February 2-12 by Geo. W. Truett of the First Church, Dallas, Texas.

The First Church, Porterdale, Ga., loses by resignation its pastor, L. M. Lyda, who has accepted the care of the First Church, Lindale, Ga.

The Northern Baptist Convention of 1932 is to be held in San Francisco and C. O. Johnson of St. Louis is chairman of the program committee.

There have been 234 additions, many by baptism, during the sixteen months L. B. Golden has been pastor of Seventh Street Church, Memphis.

E. C. Cowan of Atlanta, Ga., has been called to the care of the church at Sharon, Ga., and is pleased with the auspicious beginning of his work.

Edgar E. Folk, son of the late Edgar E. Folk, former illustrious editor of this paper, is teaching journalism in the Oklahoma Baptist University, Shawnee, Okla.

J. L. Courson of Ashland, Miss., has been called to the church at Alexandria, Miss., for half time and has accepted and will move on the latter field. The church is located at Slayden, Miss.

At the earnest instance of the church at Quitman, Miss., B. C. Land remains there, having declined a call to Fifteenth Avenue Church, Meridian, Miss., which he had accepted.

B. F. Whitten lately moved to Coldwater, Miss., and the report became current that he had retired from the active ministry, which he stoutly denies. He is the active pastor at Arkabutla.

Talleyrand Church, Jacksonville, Fla., J. S. McLemore, pastor, has just experienced a gracious revival in which the preaching was done by E. D. Solomon of Jacksonville, Fla. There were 21 additions, 16 by baptism.

S. E. Conger, John Neible and T. N. Miller were ordained deacons of the church at Bruceton Sunday night, January 10. The presbytery having charge of the ceremonies was composed of A. H. Morris, G. W. Lucas and L. E. Trevathan. C. E. Hutchinson of Trezevant delivered the ordination sermon.

"The Biography of Dr. A. U. Boone," by L. S. Howell is the title of a volume soon to appear from the Oklahoma Baptist University Press. It will no doubt be in great demand in Tennessee.

The First Church, Rusk, Texas, J. A. Williams, pastor, has enjoyed a great revival in which the preaching was done by W. H. Joyner, state evangelist, San Antonio, Texas. There were 135 professions and additions.

E. D. Solomon, editor of the Florida Baptist Witness, makes the timely suggestion that the Foreign Mission Board elect an Executive Secretary forthwith. He suggests the names of F. S. Groner of Marshall, Texas, and C. E. Maddry of Raleigh, N. C., as suitable men for the job.

The debt has been lifted from the new house of the Prospect Church, Hollow Rock, C. C. Sledd, pastor, and it will be dedicated at an early date. The house was erected in 1929 and services have been held in it for about two years. It is a fine building with Sunday School rooms and other conveniences.

T. H. Roark, pastor at Oneida, lately did the preaching in a revival in his church. Twenty persons went down into the baptismal water in the new baptistry which had only been finished the night before. Some joined by letter and others await baptism. A. G. Frost of Chattanooga led the music.

### BY THE EDITOR

We appreciate a list of five annual subscriptions from Miss Lynn White of Jackson.

First Church, San Marcos, Texas, has called W. A. Bowen of First Church, Hope, Ark.

H. A. Russell of Hartsville has accepted the call of the church at Ridgely for half time.

George W. Truett will be one of the speakers of the Canadian Baptist Convention next October.

According to The Western Recorder, 35 of the 36 deacons of First Church, Jackson, Miss., are tithers.

Pastor and Mrs. H. J. Huey of Milan attended the B. Y. P. U. Conference in Atlanta last week.

New Middleton Church, of which W. B. Woodall, is pastor, will ordain some deacons the fifth Sunday.

On the ninth of this month Rev. W. T. McMullen of Woodstock, Ontario, Canada, died at the age of 101.

Pastor George E. Simmons of Arlington Church, Knoxville, sent us three new subscriptions last week.

The Editor was in Memphis Sunday and Monday organizing the "Pay by the Month" subscription campaign.

Pastor and Mrs. Wallace Bassett of Cliff Temple, Dallas, Texas, celebrated January 29th, their Silver Wedding.

W. H. Knight of the Southwestern Seminary is reported to have accepted the call of Tabernacle Church, Atlanta, Ga.

Dr. R. L. Sanders of Memphis delivered an interesting address to the students of Union University on the eighth of December.

Beginning January 18th George W. Truett is with the church at Longview, Texas, in a revival meeting. A. A. Dulaney is pastor.

First Church, Kingsport, received 25 members on the tenth and baptized 24. Their work is prospering after a great fashion, writes Superintendent R. C. Good.

Mrs. J. W. Beagle, wife of one of our missionaries to the Indians, is ill and is being treated at the Georgia Baptist Hospital, Atlanta.

M. E. Dodd of Shreveport will begin a radio revival January 24th, preaching every night over the Shreveport station at 9 o'clock.

One thousand two hundred and fifty-five members have been added to First Church, New Orleans, during the pastorate of John A. Huff.

The young people, during their meeting last week in Atlanta, surprised their South-wide leader, Mr. J. E. Lambdin, by presenting him with \$100 in gold.

In a unique service, held recently in Euclid Avenue Church, Cleveland, Ohio, nearly 1,000 newly naturalized citizens, representing fifteen nationalities, were guests of honor.

We are grieved to learn of the death of our dear friend and former co-laborer in Kentucky, Pastor C. W. Knight, of Harrodsburg, Ky. His death occurred January 10.

A great school of missions closed the tenth in Oakwood Church, Knoxville. C. J. Lowe was the principal speaker during the school. A fuller report will be given next week.

According to The Christian Index, Arch C. Cree of Salisbury, N. C., has been invited by the Baptist leaders of the Panama Canal Zone to lead them in an evangelistic campaign some time next Spring.

President J. W. Gaines of Bethel College, Hopkinsville, Ky., reports a fine year with all expenses met so far. We rejoice in the success of this splendid school for young women.

"Eight tons of peanuts have been stolen from a Georgia warehouse. It may be only a coincidence that peanut politicians are becoming more active."—Lawrence County News.

Brother Joe W. Vesey of Columbia was in the office last week accompanied by Mrs. Vesey and a daughter. He has recently been called to Lawrence Grove Church in Maury County for half time.

A. U. Boone will supply for First Church, Shawnee, Okla., beginning February 1st and continuing until a permanent pastor is secured. This is the pulpit left vacant by the death of J. W. Gillon.

Miss Elizabeth Preston, office secretary of the Baptist and Reflector, was one of the conference leaders at the B. Y. P. U. meeting in Atlanta. She reports a splendid meeting with fine enthusiasm.

"Economically this country generally has started on the upgrade; we have passed the bottom. The American people, with indomitable spirit, have resumed their onward march."—Charles G. Dawes.

Word from Pastor Lloyd T. Householder states that he is back on the job with First Church, Cleveland, preaching for all the regular services. His many friends will rejoice with us over the good news.

Last Sunday President J. T. Warren preached the commencement sermon for the mid-year graduation of Lenoir City High School. The orchestra of the First Baptist Church aided with the music.

Last week was spent by President W. J. McGlothlin of our Southern Baptist Convention making a tour of Northern Baptist Churches. This, we presume, is a return courtesy to the president of the Northern Convention.

"The Baptist and Reflector now has a department called 'The Preachers' Column,' written by Dr. A. U. Boone of Memphis. His good sense and long and varied experience will make it very valuable."—The Baptist Record.

Belmont Heights Church, Nashville, had the largest delegation at the B. Y. P. U. Conference in Atlanta last week—that is, the largest out-of-town delegation. They were accompanied by the pastor's wife, Mrs. Kelly White.

Pastor Geo. W. McClure of Rossville Tabernacle, Chattanooga, reports a great day on the tenth. Three hundred and thirty in Sunday School and nearly 100 per cent of the members signed cards in their Every-Member Canvass.

We wonder why our churches are not sending us reports of the outcome of their Every-Member Canvass. We had hoped to publish such accounts, but as yet only about two dozen have come to us. Surely there was not a failure in every church!

Bishop J. Willis of North Carolina is preaching in a great revival with Calvary Church, Kingsport. On the evening of the tenth Pastor J. L. Trent baptized 24 converts and they are expecting many more. Their Sunday School that day numbered 418.

First Church, Kingsport, broke all her attendance records last Sunday with 1,083 in the Bible School. There were 32 additions to the church, making a total of 530 who have united with the church since the Ham revival and the coming of Pastor Wyatt.

Friends of the W. M. U. Training School of Louisville will be glad to tune in on WHAS, Louisville Station, February 6th from 5 to 5:30 p.m. to hear a program given by the Training School chorus under the direction of Miss Claudie Edwards, directress of music.

Honored and faithful preacher of the Gospel for half a century, true and tried disciple of Jesus Christ, able and successful minister and pastor, E. J. Forrester of Sparta, Ga., has resigned as pastor of First Church and will retire from active work of the ministry.

—B&R—

Beginning next week, we are going to give some of our smaller churches a chance to have recognition in our Sunday School Attendance Column. The minimum will be dropped from 300 to 250. Even in a one-room house it will be possible to have that many in attendance.

—B&R—

The Nashville Pastors' Conference, of which Bunyan Smith is president, is putting on a new kind of program for the first six months of the year. For one month each, a special topic will be under discussion. The editor has been asked to arrange a B. & R. series for April.

—B&R—

The last report of the Foreign Mission Board shows total receipts from May 1, 1931, to January 1, 1932, of \$339,748.81. This amount is a little more than \$50,000 under receipts for the same period a year ago. Tennessee showed a decline of more than \$5,000 for the period.

Arkansas jumped from a \$243.85 to more than \$7,000. Arizona, Georgia, New Mexico, South Carolina and Virginia also showed increased contributions.

—B&R—

Pastor Stephen Grigsby of Mt. Olive Church, Knox County, reports a fine meeting in progress last week. Thirty-three additions during the preceding week. Pastor George Green of Donelson is preaching a series of sermons on "Sin or Attributes Characteristic of the Modern Era."

—B&R—

Editor J. W. Haynie of The Milan Exchange, Milan, Tenn., had a splendid editorial in the issue of the fourteenth on the hopefulness of the outlook in our economic and industrial fields. Such editorials will do much to offset the wails of the pessimists which one hears on every hand.

—B&R—

Eastern Heights Church of Memphis has changed its name to Malcomb Avenue Church. This has been done for two reasons, writes Brother Malcomb A. Younger. First, because so many Memphis Baptist churches have the word "Heights" in their names, and secondly, because the new name gives the location of the church building.

—B&R—

Nashville Associational W. M. U. held their annual meeting last week and elected as their superintendent, Mrs. W. C. Golden, wife of a former State Mission Secretary. She is thoroughly qualified for the position and we predict for the association a splendid growth under her wise leadership.

—B&R—

On the evening of January 28th Deacon and Mrs. W. C. Todd of Belmont Heights Church, Nashville, celebrated their Silver Wedding. Brother Todd is teacher of the Fellowship Bible Class and Mrs. Todd has been an elementary worker in the school for several years. They are noble saints.

—B&R—

Anyone wishing to call Baptist and Reflector by telephone should remember the number 6-6769, or call Information and ask for it. We are in no wise connected with the Sunday School Board, save that our office is in their building. After next July our name will appear in the telephone directory.

—B&R—

The Allied Campaigners invaded New York City over the past Lord's Day and launched a movement that will awake the decent citizens to their duties toward their nation and their own personal interests. Membership in the organization is expected to reach 2,000,000 by the first of June.

—B&R—

The church at Clinton has continued the Baptist and Reflector as a part of its literature. Brother J. S. Holt, treasurer of the church, writes: "Our work is starting off the new year in a fine way and our people are enjoying the Reflector each week. It has been a great source of help to us this past year."

Pastor W. M. Wood of First Church, Martin, is preaching a series of sermons on "Home Sweet Home" including such subjects as "The Marriage Bond," "The Ideal Husband," "The Ideal Wife" and "The Importance of Good Blood." Pastor John A. Davison of First Church, Clarksville, is preaching a similar series.

—B&R—

Many of our readers will be glad to learn that Pastor I. E. Gates of First Church, San Antonio, Texas, is slowly improving in health. Some weeks ago he suffered a stroke of illness which has resulted in his being unable to preach. During his absence the pulpit of First Church is being supplied by Benjamin H. Nobles.

—B&R—

A neat piece of publicity is that put out by Pastor M. E. Dood of Shreveport announcing a series of sermons for January and February. Three series will run through the two months. "Know Your Bibles" series, "Know Your Saviour" series and "Know Your God" series. The subjects are inside an attractive book-shaped folder.

—B&R—

The B. C. Jarrell & Company of Humboldt, of which B. F. Jarrell, one of our worthy Baptist laymen, is a member, put 200 people to work recently, thus doing their big part toward solving the unemployment problem. Two hundred other workers of the city will be given employment by other concerns in the near future. The industrial skies are brightening!

—B&R—

Some of the editors of State Baptist papers are on the Promotion Committee of the Southern Baptist Convention. Birmingham, Ala., is near the center of Baptist population of the South. Hence, the editors have changed their meeting from St. Petersburg, Fla., to Birmingham and will hold it next week following the meeting of the Promotion Committee.

—B&R—

On the ninth of last December Negro Baptists of Arkansas celebrated the death of "Brother Division" and held a great service of rejoicing over the reuniting of their forces. After sixteen years of confusion and more or less turmoil, the Negro brotherhood of the State are joined together in mutual love and helpfulness. We thank the Lord with them for the victory.

—B&R—

They're coming! Brother Walter Carruth of Riceville sent us four new names for our mailing list a few days ago. Other workers are enlisting. We already have about thirty volunteers. Please have your church appoint a dependable, trustworthy, energetic man or woman to work for your paper. Somebody will be glad to have a position of such honor and trust in your church.

—B&R—

An announcement that will bring pleasure to numbers of our readers is that of a forthcoming "Biography of A. U. Boone." The volume has been written by Leslie Shackelford Howell and will be published by the Oklahoma Baptist University Press. No profit from the sale will be received by anyone. All who wish copies should send in orders now. The price will be \$2.00 plus 10 cents postage.

—B&R—

Some of our readers may have been missing their paper, or having other trouble with it during this year. Our mailing machine broke down with the last issue of last year, and while we have been waiting the installation of a new one, we have been compelled to depend upon friends for the service. The Methodist Publishing House and The Nashville Tennessean have made our list for us, for which we are deeply grateful.

—B&R—

Pastor David Burris of Oakdale has arranged a fine Bible Conference Program for his church. It will be held the last week in this month with George Ragland, Jacob Gartenhaus, Sam P. Edwards, J. T. Warren, Roger L. Clark and J. H. Anderson on the program. On account of a conflict with the meeting of the editors in Birmingham that week, in connection with the meeting of the Promotion Committee, it was necessary for the editor to have to decline an invitation to be on the program.

Deacon L. S. Underwood of Seventh Church, Nashville, said the other day: "In our Every-Member Campaign, we had to spend no time in the homes of readers of the Baptist and Reflector; but in some other homes it would require from half an hour to an hour of explanations and appeals before we could secure signatures." We wonder how many thousands of dollars it has cost the denomination not to have an informed membership in each and every church.

## In Memoriam

### "SUNSET AND EVENING STAR"

Miss Maie Peticolas Fuqua died in Jonesboro, Tenn., at the home of her sisters, Mrs. Silas Cooper and Mrs. Eunice Fuqua Roadcap, on the morning of January 4. She had been matron at the National Soldiers' Home, Johnson City, Tenn., since the opening of that institution. She was recently retired after a continuous service of twenty-eight years. Few have served so long, so faithfully, and so satisfactorily as did she. She received highest commendation throughout her years of service from both associates and officials.

As matron in the Nurses' Home she came into close and intimate touch with hundreds. Hundreds there are, here and there, who by spoken or written word contribute their quota to the bright record of her life. She had an arresting personality and an inevitable appeal to the respect, admiration and love of those with whom she lived. The classic grace of her person, the radiant charm of her manner, and her love of beauty transformed this institution into a home.

As an executive she was loyal, efficient, faithful. She ruled with dignity, firmness, gentleness, understanding. She was of high courage. Hers was an unswerving purpose to make the most and the best of life which she loved, and to express her patriotism and her love of humanity in whole-hearted service.

As a lover of truth and beauty she

read the Bible. The fourteenth chapter of John was her guide and her goal. Her faith was simple, sincere, valiant. She chose in literature, music, art, the best. She treasured many beautiful songs and poems. How poignantly appropriate now is her favorite:

"Sunset and evening star,  
And one clear call for me!

"Twilight and evening bell,  
And after that the dark!

"I hope to see my Pilot face to face  
When I have crossed the bar."

We cannot, at present, realize that this beauty, sweetness and light which was "Miss Maie" has passed. Though her sweet voice is still, yet rooms, halls, wards are full of its cadence. Echoes and memories will linger.—  
A Friend.

### HATCHER

On January 2, 1932, Rev. James R. Hatcher of McEwen answered the call of his Lord and went forth to receive his reward. He was 75 years of age, a minister of the Gospel for forty years, and the father of a large family of splendid sons and daughters. He left to grieve over his going his wife, Mrs. Sallie Davidson Hatcher; six sons, Alfred, W. T., E. R. and Rev. L. H. Hatcher of Nashville, E. W. Hatcher of St. Louis and J. H. Hatcher of McEwen; five daughters, Mrs. Katie Ragan of Vanleer, Tenn., Mrs. Rittie Robertson, Mrs. Isabel Simpson, Mrs. Frances Hurt and Mrs. Maud Greenwell of McEwen.

Prayer services were held January 3 from the home of his minister son in Nashville conducted by Elder R. H. Biggs. On the morning of the fourth the body was conveyed to the family cemetery near McEwen, where funeral services were conducted and the body interred. For more than forty years the departed had been a preacher of the Primitive Baptist faith. He was loyal, true, faithful. His loved ones have lost a friend who can not be replaced. His spirit has gained the happy rest of the faithful of the Lord.—  
A Friend.

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## NEWS BULLETIN

(From page 8.)

"Dr. MacNeill and Mrs. MacNeill arrived here a week ago today and today they are sailing for Calcutta. In Rangoon he preached at Judson College in the morning and at the Immanuel Baptist Church in the evening, while in the afternoon he addressed the vast gathering in Vinton Memorial Hall that came to do him and Mrs. MacNeill honor."

## Baptists at the Burma Conference in London

It is interesting to find that the Burma Conference which has assembled in London for the purpose of discussing a new constitution includes two Baptists as representatives of the Karens. One is a barrister, Mr. Sydney Lee-Nee, and the other, Thra Shwe Ba, a well-known preacher. It is not surprising that the Karen representatives should be Baptists, for the denomination has a strong hold upon this racial minority, and has accomplished great things both for the evangelization and the education of the Karens.

## A Visit to the West Indies

I have lately in company with Mr. T. S. Penny, J. P., paid a visit to Jamaica with a view to assisting the Baptist Missionary Society in the solution of some difficult administrative and other problems, and to secure personal contact with the largest Baptist Union in the West Indies. We were impressed with the remarkable natural beauty of the island and its amazing fertility, but above all with the wonderful spiritual opportunity open to the denomination. Calabar College has accomplished much for the shaping of the Jamaica ministry; and it is to be hoped that the difficulties will be removed which at present hamper its effective working. It was good to visit Falmouth, Montego Bay, Spanish Town, Browns Town and other scenes of heroic Baptist ministry in the past and the present.

## A VISIT WITH AN AGED MINISTER

By H. F. Vermillion

Recently I had the unusual happiness of a brief visit in the humble cabin home of an aged mountain Baptist preacher. When I was an humble youth he laid his hands in holy ordination upon my head when I assumed the sacred obligations and responsibilities of the gospel ministry. I had felt many holy impulses as he preached the Gospel with eloquence and power in my youthful days when he was for a time my pastor.

I entered his humble cottage amidst the deepening shadows of the evening twilight as he and his aged infirm wife sat down to their meager evening meal. A dim oil lamp cast its flickering rays over the plain board table at which they sat. The dingy two-room house presented a somber appearance in spite of the feeble light that endeavored to dispel the darkness. He greeted me with that warmth of affection with which a fond father greets a long absent son. He had not seen me for more than a third of a century, but had maintained a prayerful interest in my life and work.

Persistent and insistent inquiry upon my part revealed that he often cannot provide proper physical comforts and food for himself and his wife and proper medical attention for her. The people to whom he preached when he was strong and powerful have become like him, old and inactive or have passed away. The younger people, except for a few, do not know him or feel interested in his welfare. Thus in loneliness and sometimes in need, he spends his days of solitude awaiting the call of his Master to a home where want and solitude and neglect are unknown.

Already the Relief and Annuity Board is giving to aged ministers and to ministers' widows in his state more than four times the amount it receives from that state. But the board is putting him on its reserve list and will try as soon as possible

to find the means with which to help him. How sad is the lot of a multitude of aged preachers like him in all the states because they are neglected by the present generation in the churches which they have served.

Now the Service Annuity Department of the Relief and Annuity Board offers the churches and their pastors a plan by which if they pay a moderate amount monthly to this department the pastors will never be in need, but when they must retire on account of age or disability they will have an assured life income or if they die their widows will have income.

## TENNESSEE BOY WINS SOUTHERN PRIZE

Newbern Boy Grows Third Best Corn  
Atlanta, Ga.—P. Rucker, Jr., corn club boy of Delaplane, Fauquier County, Virginia, was today awarded the Southern Railway System's corn cup, handsome silver trophy offered to the grower of the best ten ears of corn produced in Virginia, North Carolina, South Carolina, Georgia, Kentucky, Tennessee, Alabama or Mississippi in the year 1931.

Second prize went to Dan W. Bickley of Lexington, S. C., who won the cup in 1927 and again in 1930, and third prize to Clarence Fuller of Newbern, Tenn. Ramsey O'Neill of Sauer City, Miss., and R. A. Wilder of Knightdale, N. C., who won the cup in 1929, were given honorable mention.

The award was made by a committee of experts consisting of W. T. Bennett, field representative of the Cotton Seed Products Association, Griffin, Ga.; W. C. Lasseter, editor of the Progressive Farmer, Birmingham, Ala., and Dr. T. K. Wolfe, editor of The Southern Planter, Richmond, Va. Each of the exhibits in the judging had qualified by winning a first prize at leading fairs in the eight states which take part in the competition. The judges were high in their praises of the quality of the corn.

This is the seventh award of the Southern's trophy. Willie Pat Doland of Newberry, S. C., won it in 1925, J. A. Patterson of China Grove, N. C., in 1926, Dan Bickley in 1927 and 1930, C. N. Long of Bremen, Ga., in 1928 and R. A. Wilder in 1929. The cup will be delivered to Mr. Rucker to keep until the winner of the 1932 competition is announced and his name will be engraved on it along with the names of the other winners.

## KINGDOM OF GOD MOVEMENT

A word must be said about this remarkable movement which has attracted the attention of the Christian world. It is a movement which has enlisted the sympathetic interest of all denominations. Through the courtesy of Dr. William Axling I had the opportunity of meeting one Saturday evening in Hokyo a selected group of outstanding Japanese Christian leaders—Anglican, Baptist, Congregational, Methodist, Presbyterian. In the course of the evening it was revealed that every man present was a member of the Executive Council of the Kingdom of God movement. Kagawa has been the human instrument under God of inspiring the campaign; but it is no longer a one-man movement. The most earnest Christian workers in Japan are enlisted, serving according to their gifts in its many-sided activities. It aims through the leverage of a million Christian lives to lift Japan to new levels of spiritual life and light. If I sensed aright the Japanese Baptist mind, it is demanding a fresh validation of the Gospel in a vital experience of Christ in the heart; the recognition of the cross as the essential principle in all progress and the application of the teaching of Jesus at any cost to every relationship of human life. And this, if I mistake not, is the present Christian outlook in Japan. It is literally a Christianity of the Kingdom of God. It will content itself with nothing less than a new order of society built upon the ethics of the Gospel and wrought out in the spirit of the Cross.—J. H. Rushbrooke.

## NEW BOOKS REVIEWED

Reapers, a new song book by Robert H. Coleman. Published by Robert H. Coleman, Dallas, Texas. Single-copy 25 cents. 100 copies \$12.50.

Here is the song book many of our churches have been looking for. It is large enough to serve the needs of the average church and of all church organizations. It contains a fine selection of old songs and hymns and some added attractions in new songs. Twice the size of the little books that have been selling for 10 cents per copy, this book comes for only 2½ cents more.

Why Are We Wet? By E. L. Eaton. Published by International Reform Federation, 206 Pennsylvania Ave., Washington, D. C. 50 cents.

This is a virile, comprehensive answer to the questions: "Why are we wet? Who are wet? Where are we wet? And how are we wet?" It furnishes us with latest reliable information about the prevalence of alcoholic drinking of our nation, about weaknesses of the prohibition laws, about the wicked propaganda of the liquor forces and about the assertions which they are making in order to carry their point in the coming presidential election. Every worker for temperance should secure a copy of this book and study it. Every pastor should have it and use material contained in it in preaching some real temperance and prohibition sermons.

The Expositor's Ministers Manual. Compiled and edited by Joseph McRay Ramsey. Published by Fleming H. Revell Company, New York. \$2.50.

This volume is a collection of information and material for ministers. It is designed especially for all who observe the special days of the "Holy Calendar," but contains special programs and sermon material for all important events during the year, such as Armistice Day, Children's Day, Christmas, Easter, Father and Son, Flag Day, Fourth of July, etc. There are some splendid children's sermons, junior sermons, evening sermons, mid-week sermons, morning sermons and others, presenting in outline material for such events and

giving fuller treatment of some of them. Material is provided for every Sunday in the year. Pastors will find much helpful information in the large volume containing more than 600 pages.

Three Dimensions of Love, by L. E. Barton, D.D. Richard G. Badger, Boston, Mass.

Other reviews have appeared, but one more will not come amiss. This is a book of sermons of unusual power. The author's grasp of the great doctrines of the Bible is masterly. His discussions of these great themes are characterized by profoundness of thought, beauty of language, elegance of style, and richness and variety of illustration. The stories and quotations of this book have been thoughtfully gathered from many sources—history, art, science, literature and from every-day life—and constitute one of its attractive features. Those who have not read these sermons still have before them a rich spiritual feast if they will only partake of it.

The Unique Aloofness of Jesus, by Jacob Bos, New York. Richard G. Smith, Inc., New York City. \$2.00.

The title did not impress us very well at first, but before we had gone very far into this volume we were convinced of two things—that the author had done some real thinking, and that he was presenting a very much neglected phase of the life of Jesus. We have thought of him as the companionable man mixing and mingling with his friends and with the crowds. He did that, but there was a certain aloofness, or detachment from which he views the world of mankind. This phase of his life has in it much that should engage our thought if we are to understand and appreciate the life and work of Jesus. In the seven chapters the author discusses "What Jesus' (Unique) Aloofness Is Not, the Gospel Portrait, His Hidden and Hard Savings, Aspects of Mystery in His Life, Jesus' Aloofness Toward Others, in His Footsteps and Jesus and Christianity. The whole treatise is illuminating and refreshing, but the last chapter impressed me most. Does Christianity measure up to the teaching of its Founder? The author does not indulge in a wholesale denunciation of the churches, but he does think we have gone far afield in our efforts to be modern and scientific. We need to get back to the plain teachings of Jesus.

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