

# BAPTIST

and

# REFLECTOR

"Speaking the Truth in Love"

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## Knit Together

By ROBERT G. LEE

Judges 20:11.

The twentieth of Judges reveals dark days in Israel—days when error, terror, violence, rancor, and wickedness were rampant. Something was done that beat against Israel as hailstones in the face, that stirred Israel as loud alarms of war. Minds were infuriated; mouths gasped in horror; cold blood took fire; faint hearts grew daring. "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt!"

That deed! In Gibeah, at night, a stranger's concubine-wife by base men, sons of Belial, was done to death in unspeakable orgies of lust. At Gibeah all Israel, stirred to wrath as a tempest stirs a forest, said to the Benjaminites: "Deliver up these base fellows that we may put them to death and put away evil from Israel." Benjamin refused. Then, "All the men of Israel were gathered against the city knit together as one man," determined that they would not cover up, lessen, decorate, or excuse such wickedness. Would that Baptists would be as burningly concerned, as mightily united, even "knit together as one man" for the great work, for the high enterprises which are ours, in the refusal to toy with trivialities as we face our perilous situations and glorious opportunities.

I—*Knit Together in Purpose.* There was but one mind in all these men; and that was bent against evil. All hearts beat as one heart, all feet moved as the feet of one man, all mouths spoke as one mouth in righteous demand. All swords were drawn unitedly as when one man draws his for high purpose. Not as loafers seeking to avoid work elsewhere did they come. Not as busy-bodies seeking to hear and see some new thing. Not as washbucklers ready to follow in the noisiest procession or shout under the gaudiest banner. Not as onlookers indifferent to the issues of the day did they come. For what purpose then? To deal out vengeance, just and tremendous, to base men who, by brutish beastliness and violence, inflicted upon Israel a scandal that was never forgotten. Moreover, to put away evil from Israel did they come, willing to live, to fight, to bleed, to die. Day of stupendous importance that!

Let not Baptists forget that days of tremendous importance face us—days in which we confront with the Baptist message the deformities of our time—deformities that

### 100,000 CLUB LEADER



DR. FRANK TRIPP,

pastor of First Baptist Church, St. Joseph, Mo., who was elected by the Executive Committee of the Southern Baptist Convention to lead in the organization of the Baptist 100,000 Club, the purpose of which is to enlist 100,000 or more Baptists and their friends who will give one dollar each month to the payment of our Southwide debts.

show themselves in soft-pedaling on unpleasant truth, in digging or keeping open chasms across which men glare at each other in suspicion and ill will. Today men are lost in social crevices or in a variety of organizations. Men seek to rationalize Christianity by reducing it to a natural system. Today hungry hearts are fed on geological stone pies; hungry mouths are given the bones of "pre-historic" animals to gnaw. Today spiritual latitudes are as wide as Sahara and correspondingly dry. Today cults ply their trades with the effrontery of a thief, stuttering in abstractions, mumbling in metaphysics, darkening counsel by big words without wisdom. Today Rationalism summons the Holy Scriptures to appear for trial before the bar of human reason.

In the light of this "speech of events", Southern Baptists should be knit together in purpose as one man, letting no applause of men gratify our ears; letting no situation dull our accusation against sin; letting no worldly garland touch our brows; seeking amid the perspiring tumults of earth to listen to the eternal voice of the living God—knit together—"not as though we had already at-

tained, either were already perfect, but we press on!" If we are not knit together in high and far-reaching purpose, seeking to clothe ourselves in more vigorous realities, where is our Gospel? Where is our life? Where is our vision? Where is our power?

II—*Knit Together in Asking Counsel of God.* We need to do likewise, lest life become more of a game, a scheme, an artifice among us, and less of an exalted crusade; lest we change clear, straight sight for winks and nods and wiles.

We need to ask this counsel in prayer. "They that wait upon the Lord in petition shall exchange their natural strength for the supernatural strength of God, who works in answer to prayer." Andrew Murray said, "In relation to His people God works only in answer to prayer." Who would deny that? Not I. When we "ask counsel of God," lest we change heavenly principles for loose expediences, we converse with eternal love, perfect wisdom, utter holiness, perfect power. On this basis prayer is the most reasonable action on earth.

Prayer has brought things to pass. Can it now? In Abraham's day it secured extension of mercy from God. In Elijah's day the breath of prayer blew the clouds out of the sky for over three years. "And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." In Daniel's day prayer walked the dungeon as a lion tamer. In Joshua's day prayer reached up and took the bits of the fiery horses of the sun and laid hold on the skirts of the moon, and stopped them in mid heaven. In Hezekiah's day prayer sent the shadow of the sundial backwards! In Isaiah's day prayer wrapped armies in a shroud! In Paul's day prayer brought liberating earthquakes. In Peter's day prayer took away prison bars. In Jacob's day prayer wonderfully changed the mind of Esau who had harbored revengeful purposes for twenty years.

And if they did that in counseling with God in days gone by, immeasurable are the things we can achieve in the same way. For we have the same God—the "same yesterday, today, and forever!" "Today's wealth may be tomorrow's poverty; today's health may be tomorrow's sickness; today's happy companionship of joy may be tomorrow's aching solitude of heart, but today's Christ is tomorrow's Christ, yesterday's Christ!" And in His name Southern Baptists can pray up the walls of hospitals and educational institutions, can pray mission stations into being and missionaries into faith.

(Continued on page 4)

# Editorial

## Executive Board Holds Unique Session

The meeting of the Executive Board of Tennessee Baptists, held in Nashville, June 13, was an unusual one. It was called for the purpose of electing a successor to Secretary O. E. Bryan, who tendered his resignation some days ago. There had been much talk in various sections concerning who should succeed him in that important post, but that there was a wide range of opinion is shown by the fact that twelve men were proposed for the position.

After a devotional by Pastor R. J. Bateman of First Church, Memphis, and brief reports from the Secretary's office and the Educational Department, a motion prevailed that the Board go into the election of a secretary by secret ballot without nominations. The first ballot resulted in the election of this scribe to the position. He had previously been approached by some few members of the Board regarding the matter of his accepting the position if elected, hence had thought the thing out before time, after prayer deciding that if elected in such a way as to show the direct leadership of the Holy Spirit, he would have to accept.

We do not know what went on before time regarding the position. We do feel that the secret ballot, resulting in a substantial majority on the first vote without nominations, can be relied upon to express the will of the brotherhood. Furthermore, we sincerely believe our brethren, members of the Board, had been praying earnestly about the matter, and we know of churches and other Baptist bodies that had prayed over it. We accept the great honor and the tremendous responsibility with humility, yet with courage, because of the way it came.

The decision of the editor to accept the position made necessary the election of a successor to the editorship of our paper. After some discussion the Board adjourned for lunch after instructing the Board of Managers to meet during the lunch hour and seek to bring a nomination before the Board. We met with this fine group of men, who discussed the whole situation and decided to recommend only that the Executive Board elect an editor as soon as possible.

The Board adopted a motion calling for nominations by secret ballot and voting by secret ballot until one had a majority. Six names were presented on the nominating ballot, and on the first vote O. W. Taylor of Halls received a clear majority of the votes cast. In each case the election was made unanimous.

### What It Means

Your present editor believes sincerely that the arrangement will go into effect, provided Brother Taylor accepts, with no change that can be noticed. For eight years he has worked

side by side with Secretary Bryan and at least knows the state, its problems and its needs, along with thousands of our Baptist people. There will be new lessons to learn and many new contacts to make. His first step, therefore, is to go for a visit with an ex-executive secretary whose success in the work is noteworthy, and learn of him every possible thing to be discovered during the brief time that Mrs. Freeman and the children are having their first visit with parents and grandparents in two years. Then, upon returning to the office with plans in mind, we will soon begin the rounds of associations, meeting the brotherhood and placing our work upon their hearts.

As for the editor's work, there seems no occasion for any worry anywhere. Should Brother Taylor accept the position, he will come with experience that will help. He has the same amount that the present editor had when he assumed the work. We will be able to counsel with him on any matters with which he is not familiar. The office will run right on and the presence of a new voice will add to the interest and worth of our paper.

We greet the brotherhood of Tennessee with thanks for the honor they have bestowed upon their servant. We look for the coming of happier days, when hosts of our people who have been denied the privilege of giving during recent months will have their tasks restored and an income which will make possible their support of the Lord's work with cash as well as with personal services. We shall seek in every possible way to maintain the high standard of efficiency inaugurated and carried through by Secretary Bryan and to hold always our expenditures within our income. Tennessee Baptists have a very small indebtedness now; we must pay that off as rapidly as possible, thus freeing every dollar for carrying on our enlarging work.

We ask for sympathy and patience. We plead for understanding before criticisms are made. We gladly will welcome every constructive suggestion that may be made and give full assurance that at all times our offices in Nashville are open to any Baptist who is co-operating with us and who may wish to know what is going on.

## Brother Taylor Accepts

A brief message received Monday morning from Halls conveys the news of the decision of Brother O. W. Taylor to accept the position as editor of Baptist and Reflector. The news will bring gladness to many hearts in our midst. Our people have learned to know him from his splendid expositions of our Sunday school lessons. They also know him because of his great messages delivered in associations and before the Pastors' Conference of Tennessee.

Brother Taylor is a native of Kentucky, having been born and reared in the western end of the state. He is a graduate of Hall Moody College and of Union University. During the recent commencement Union

University paid him a tribute of honor and trust by conferring upon him the honorary degree of Doctor of Divinity.

He is a diligent student, and during his several years in Halls has given much time to the preparation of his mind for the work which lay before him, but of which he never dreamed. His election as editor came to him as a bolt out of a clear sky. He had not desired the position, had hardly dreamed that the brotherhood would ever turn to him as their servant, and when he was notified of the election by a long distance call, was completely stunned. After a midnight ride to Nashville for consultation with the retiring editor, after much prayer and serious thought, and after consultation with other brethren, he has decided that it is the will of the Lord for him to do the work.

There are few greater preachers in our midst. We have heard him on various occasions and his grasp of the Scriptures, his knowledge of New Testament or Baptist doctrine, his love of the cause of Christ as represented by Baptists and his experience in writing make him thoroughly fitted for the new position. During his college days he was editor of the campus publication. His work on our Sunday school lessons has furnished him much splendid experience in writing. He will come to us with a virile body, a consecrated heart and a trained mind. He comes with the confidence of the brotherhood in his orthodoxy and his absolute loyalty to our faith.

We shall work together in closest brotherliness. In fact, we cannot see where there will be a noticeable break in the work of editor. The paper will continue on its mission which is to defend our faith against any and all heretics, propagate our doctrines in love and loyalty, advocate every righteous cause, and present our readers with all the fresh news about kingdom affairs which the brotherhood will be good enough to send us.

We take pleasure, therefore, in introducing to the brotherhood their editor who will assume charge of the tripod as soon as possible. We trust that he will have a hearty response from the brotherhood who will join hands with him in increasing the circulation of the paper. A new voice in our midst will help. A new hand in the paper office will

## Baptist and Reflector

Organ Tennessee Baptist Convention

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prove interesting. The retiring editor pledges the incoming one his heartiest support and most earnest prayers. Let every pastor in the state pledge him support by sending at once a list of new subscribers.

\* \* \*

The present-day statesmen seem obsessed with the idea that the way to make money is to lend the other fellow what you have so that he can buy what you expect to have. And in the end, that is one way of giving him what you had to start with.

\* \* \*

Real religion is as good as ever. If you do not believe it, just ask the blatherskite on the street what kind of a fellow a church member ought to be.

\* \* \*

A glance at the report of services for colored churches in a Chattanooga paper reveals the fact that all of them reporting for June 11th have some connection with the Holiness group and three of them have women pastors. Surely it is time our Missionary Baptists were awaking to their responsibility for evangelizing and teaching our Negro friends.

## Southern Baptists Still Co-Operate

We are giving below the statement formulated by a special committee of the Executive Committee as the expression of the action of the recent Southern Baptist Convention regarding the matter of co-operation between itself and the various state conventions. It is clear, definite, fraternal and complete.

Quite a furore seems to have arisen in some states because there is not the proper understanding of the action taken by the Convention in Washington in setting up the Baptist 100,000 Club, and in its declaration of right to enter states with its program, whether invited or not. "If the Southern Baptist Convention has that right (and none denies it) then why make such a declaration?" is being asked.

The answer seems simple. Last year, during the special Debt-raising Campaign, some of the states declared their unwillingness to enter it. Furthermore they declared their unwillingness for it to be launched and pushed inside their boundaries. Regardless of what the Southern Baptist Convention may have said and done, certain states, acting within their democratic rights, decided they, as states, did not want to enter it. But they went even further and declared that individual members of the state conventions, together with employees of the same—individuals all—would not be allowed to take an active part in it.

The whole matter of co-operation was at once thrust before the entire South. Everyone admits the right of a state organization to refuse to take part in a movement by any other Baptist organization. But when such an organization refuses to allow its co-operating members as individuals to enter that

movement, then it assumes the position of an ecclesiastical dictator.

The same thing is true of this 100,000 Club. Certainly a state Executive Board has the right to instruct its employees not to take part in promoting the movement. A state convention, in session, has the right to refuse to endorse a movement. But when it assumes the right to instruct its individual members not to support a southwide movement, and goes so far as to serve notice upon the southwide agencies or agents that they must not come into the state to promote the movement, right then and there the state organization ceases to be a Baptist body in spirit.

Co-operation is an individual privilege. People assume all the obligations imposed by the New Testament principle of "working together" when they unite with a church. Likewise do they assume all the obligations of "working together" when they voluntarily unite in an association, or convention. But in so doing, they do not surrender their rights to co-operate in any other organization or relationship, so long as such co-operation does not violate the doctrines, or principles of polity, set forth in the New Testament.

The action of the South Carolina Executive Board, therefore, in threatening to change the basis of their distribution of funds between state and southwide causes if the 100,000 Club movement is launched in her borders seems to us to be an assumption of ecclesiastical control over the Baptists of that state which is inexcusable. Who determined that basis of distribution? We assume that it was done by the Baptists who constituted their last State Convention. Who then makes that basis of distribution? Every Baptist in the state who signed a pledge card during the last Every Member Canvass—every church which officially adopted the basis of distribution when it voted to send its money undesignated to be distributed by the Executive Board of the state. For that Board, therefore, to arrogate to itself the right to threaten the Southern Baptist Convention in any such way must be interpreted as being a declaration of its claim to authority over the Baptists of the state who were members of the recent Southern Baptist Convention and a denial of the fundamental basis of all co-operative life among us.

The Executive Board had a right to pass resolutions setting forth its belief that the launching of the 100,000 Club movement would jeopardize the state program and hence to ask the members of the churches to refrain from pushing it. But to turn as they have done with a threat against a sister body whose members live all over South Carolina, and declare to that body, "If you enter the state borders with the effort to enlist your own members in support of your own program, we will penalize you by taking part of the funds which our people have pledged to your regular support," seems to us to be something radically new in Baptist life and a violation of a sacred principle of our denominational polity.

That there was no intention on the part of the recent Convention to injure the Co-operative Program is evident from the following statement. We sincerely trust our brethren of the Atlantic seaboard states will restudy the whole matter, drop their seeming bitter opposition to the actions of the Washington Convention and thus put an end to an agitation which, whether they wish it so or not, is rapidly widening the breach in our fellowship. The statement of the Executive Committee is as follows:

1. The Southern Baptist Convention in its 1933 session, in the adoption of the report of the committee on consolidation of the work of the Promotion Committee with the work of the Executive Committee, ordered that:

1. That the work of promoting the program of the Southern Baptist Convention, which has been in the hands of the Promotional Agency of Southern Baptists, be consolidated with that part of the work of this Convention which is in the hands of the Executive Committee, and be done under the leadership of that Committee through the heads of Southern Baptist Convention Boards and Institutions, as named in By-law No. 5, and the W. M. U. Secretary and the Secretary of the Baptist Brotherhood, in the interest of unity, economy, simplicity, and efficiency.

The Executive Committee accepts the responsibility of carrying out the Convention's instructions, relying upon the hearty co-operation of Southern Baptists.

2. The President of the Convention, who is chairman of the Executive Committee, has appointed a committee of seven from the Executive Committee to be known as the committee on Co-operation and Enlistment, which committee has been charged with the duty of promoting all of the work of the Southern Baptist Convention through the heads of the Southern Baptist Convention boards and agencies, and in co-operation with the various state agencies.

3. We believe that the Co-operative Program is the best method yet discovered for carrying forward our work, and we interpret the action of the Washington convention to mean that the principles and policies of co-operation among our people still stand and must continue. The responsibility of promoting interest in and securing support for the Southern Baptist Convention causes from our Southern Baptist people everywhere belongs primarily to this committee, and the Executive Committee will seek the fullest possible co-operation with the various state agencies, inviting and insisting upon fraternal conference and agreement wherever and whenever mutual interests are involved.

If Jesus does not return before the end of this year, it will not be because some of His followers have not sought to make people believe He will.

### KNIT TOGETHER (Continued from page 1)

III—*Knit Together in Encouragement.* They had to be. They came to face the bitterness of defeat. The battle of the first endeavor to "put evil away" found them defeated before Benjamin. Four hundred thousand Israelites defeated before 27,000 Benjaminites. All Israel were under the juniper tree, their banners drooping in bitter defeat, their swords listless in limp hands. What they had hoped for was far away. Evil, in supercilious triumph, hissed haughtily over them. Defeat and the discouragement of defeat were heavy on them.

Today, many in our ranks are head-dizzy, body-weary, heart-sick. And whether we want to say it or not, it is because some of the wind of other days has fled our sails. In recent years we "tooted" our Baptist horns on every highway and in every by-path until our financial and spiritual batteries grew somewhat weak. Our *pledge* days were bigger than our *pay* days. We fondled what we had done—doted upon, "strutting our stuff" everywhere—until we were drugged by our successes into a sort of retrogression which showed only occasional good spurts. We took off our hats so much to high ideals and failed in some measure to take off our coats and roll up our sleeves to make those ideals realities.

But withal Baptists of the South ride with the keys of the truth of the kingdom at their girdles. Yet we do need to encourage ourselves. I have often said that instead of having one annual Thanksgiving Day, we ought to have one "grumble-and-growling day" in which we will do all our grumbling and complaining and destructive criticism and then take the other days of the whole year for THANKSGIVING. I wish we would away with the "hot-jacking" each other. We will never have united power to keep dirty feet out of our front yards as long as we are ear-pulling and nose-twisting in the backyard. Too many "furious flings" and hurtful cuts at each other among ourselves. Some pens are in danger of being as much swords as pens. I wonder if anybody "outside our Baptist walls" could read the denominational papers the last few years and be convinced that Southern Baptists are in reality "knit together" in carrying on our work, God's work. Occasionally, in pulpit and press, we have hurled envenomed spears indiscriminately. We have sometimes drawn critical bows at a venture and have in some measure made our Baptist cause unattractive and repellent. Tennyson said something like this:

"Who snarl at each other for a song,  
Sometimes scratch and fight,  
And do their best to spite  
Their brethren in the throng!"

IV—*Knit Together in Sacrifice.* What wonders we would witness were Southern Baptists knit together in "counting all things but loss that they might know Jesus and the power of His resurrection and the fellow-

ship of His suffering!" Would we were knit together in our proposed "100,000 Club" until it became a club of millions to club our debts to extinction. There would be less spent on things that matter little and more given for things that matter most. There would be less mere benevolence and more real sacrifice, more bringing the first fruits and less giving God the fragmentary "left-overs", which I despise.

Someone said: "Three things I wish I could see, Paul thundering in the chair of truth, Jesus conversing in the flesh, the Roman empire in the height of its power!" Well, I, too. But more than any of these and more than all, I wish I could see the results that would be inevitable and the spiritual revival that would surely come if, IF, the shadow of the Cross should daily abide on the pocketbooks and properties of Southern Baptists, and they themselves were knit together in one high, holy endeavor, not giving as a miser pays taxes, not for show, not in cheap rivalry, but as an act of holy worship!

When Hannibal died, the Carthaginians buried him and put this inscription on his tomb: "He was very much needed in battle." In the face of the world's dark tragedies and the innumerable woes that come trampling in from many lands, in the presence of the world's wonderings and wandering and wickedness, in the presence of our own nation's delirious chasms-edge walking, we can say, "Every Southern Baptist is very much needed—needed to let the glory of the Cross abide like fire that burns away dross on his pocketbook"—needed to be willing to lack what God withholdeth and to let go what God taketh! It real sacrifice God is "the organ whose full breath is thunder." May we be the "keys beneath His fingers pressed!"

V—*Knit Together in Victory.* Victory—that is it! And if Israel came to victory hours for the sake of a nameless dead woman, how great ought to be our endeavor in the name of a living Christ? We have not followed and we do not follow the banner of a dead King. But we march in the train of a living Lord. And knowing that, may we remember that, as Meyer said, we never test the resources of God Almighty until we attempt the impossible.

God keep Southern Baptists from a passive acquiescence in small attainments, from a slothful timidity in daring, from a visionless supineness in work, from a careless indifference to the great stretches of the unattained, from "contracting our firmament to the compass of a tent"! May we be knit together in eschewing mere philosophic finery and in cleaving to the plain sensible language of Christianity, which heartens men to bear heavy burdens and to meet perilous situations.

Christ is with us in a leadership that is companionship as well as command, to poles undiscovered, over seas uncharted and illimitable, through impenetrable jungles, across pathless plains and endless snows—with us, the Conqueror who led captivity captive, to

the last step of the journey, to the last hour, for Victory—even to the "subduing of kingdoms" and "turning to flight the armies of the aliens and stopping the mouths of gain-sayers!"

In Psalm 78:9 this: "The children of Ephraim being armed and carrying bows turned back in the day of battle." May that never be our disgrace.

### PERTINENT PARAGRAPHS

By M. E. DODD,  
*President Southern Baptist Convention.*

In my address at the opening of the Convention in Washington, I suggested, that, since the government had come to the relief of the banks, the railroads and the insurance companies it might take another step and give relief to our colleges and other character building institutions. It has since come to me that newspapers in certain parts of the country, especially in Louisville, Kentucky, misunderstood and misinterpreted this statement through misinformation, which they received.

My statement was interpreted to be a violation of the age long and time honored position of Baptists on the question of separation of church and state. Nothing could have been further from my thought nor from my personal convictions.

In the first place, I did not say churches but colleges. In the second place, I did not say seek a gift but only a loan and that on long time and small interest such as other enterprises were getting.

And this would in no sense violate our Baptist position. In fact, if our Mission Boards or other agencies could re-finance their obligations through a loan from the government or from any other source at a smaller rate of interest and on better terms it would be beneficial to a large degree.

Each Baptist is three Baptists in one. He is a local Baptist, a state Baptist and a Southern Baptist. As such he has the opportunity of joining his fellow church members in the support of their local work, he has the opportunity of joining his fellow state Baptists in the support of their state institutions and enterprises, and he has the third opportunity of joining his fellow Southern Baptists in the support of the Southern Baptist Convention institutions and enterprises. When he does these three, he becomes a full fledged co-operating Baptist.

The Baptist Hundred Thousand Club is a movement of the Southern Baptist Convention for the payment of the debts on Southern Baptist institutions and agencies. The 100,000 membership, each paying one dollar per month, will pay these debts in five years. They should be secured at the earliest possible moment, certainly not later than October 1, so that full time and energy can then be given to the annual every member canvass.

## THE CALL TO RETURN TO OUR FUNDAMENTAL DEMOCRACY

By CHAS. T. ALEXANDER

To find fault is, within itself, no mark of intelligence or loyalty; to offer constructive criticism is another matter. The dread of a seeming attitude of presumptuous officiousness causes one to hesitate. Yet, freedom of discussion, if in the right spirit and for the right purpose, is indispensable among a self-governing people. And this is my alibi.

Every one who thinks at all is saying that Southern Baptists need some sort of re-adjustment that will enable the great common fellowship to get its feet on the ground once more, and then to go forward as it did before these recent years of upheaval, distress, and confusion. Like every other force in the world, we have been shattered and scattered and thrown off the track. Some how, or some where, we have missed the road. But we are always on safe ground when we come back to the fundamental things in our polity. For that reason I do not hesitate to speak boldly. And I alone am responsible for my own thinking.

What I shall say is this:

I. *We must come back with renewed emphasis on vital centers where the essential polity of our denomination is rooted, lives, and grows.*

Ours is a democracy of life and an organism. Then it comes to its organic expression. Our common life flows from local centers outward and upward, and never downward to the centers. Our conventions are not creators of the denomination, but creatures of it. They are servants, and not masters. We have been dealing with the denomination as a lifeless mechanical thing, and not as common spiritual, or sociological, life. The Southern Baptist Convention, as are all others within their spheres, is a servant and an interpreter of the denomination; and, as such, should ever be sure of the denominational will and wish, especially in all of its major actions. That means that the Convention should not launch far-reaching movements that are to affect the common destiny of the fellowship without some sort of referendum from the churches. *Give the masses a chance to tell the Convention what to do, instead of the Convention telling the people what to do.* If the masses are expected to pay the bills, they should have a voice; which they do not have in the Convention when assembled. Only a small percent of the churches have messengers present. How and where could it assemble if all the churches sent messengers? The Convention itself, and not merely the messengers, is the responsible representative of the churches. How many churches even dreamed of the 75 Million Campaign before it was thrust upon them? If the churches cannot be trusted with such unexpected matters of destiny-determining import, how then can the Convention itself be trusted?

Since our democracy's strength, intelligence, and loyalty depend upon the local centers, and not in any institutional head, we must return to these centers for matters of re-adjustment in the common denominational life. Am I visionary? If so, then is not our democracy visionary?

II. *The above discussion means a return of emphasis on the Associations as the primary units in our whole system of co-operative organization.*

They are the custodians, as are no others, of our common doctrinal fellowship and identity. They demand an approved "Declaration of Faith" and a "Church Covenant", from every church that seeks denominational affiliation and recognition through them. The Association exists in a two-fold sense. First, it means a group of churches that have agreed to enter into a common fellowship for common ends. Then it means the co-operative organization, or channel, that comes into existence and meets annually to serve the churches. This body, as no other, exists right at the door-steps of the churches. All referendum matters, as suggested, should be made to and through the Associations. We are failing to democratize our denominational life partly because we are not making legitimate use of this co-operative unit right at our doors.

Every enterprise in our common denominational life should be rooted in the Associations. In fact here is the soil for the taproot of our whole co-operative life. Full denominational enlistment of the churches can be secured best of all by making legitimate use of the machinery right at the door of every church, as is no other co-operative body.

III. *Our State Conventions cannot be made subsidiary attachments to the Southern Baptist Convention, but must remain organically separate.*

The genius of our polity demands that every co-operative body shall be organically independent of every other body. An organic net-work of such bodies, reaching a final head in the one general Convention, would mean a denominational monarchy, and not a democracy. Our whole life is one demonstration of the free play of independent forces in one voluntary affiliation and fellowship in all kingdom enterprises. The seeming trend of recent years towards monarchy raises the old question as to whether the dog shall wag the tail or the tail wag the dog. The dog is our common democracy, and the Convention must be subservient to it.

I make bold to affirm that much matter that has been shunted on to the shoulders of the Southern Baptist Convention should be left absolutely to the care and responsibility of the State Conventions. The autonomy of the separate states must be emphasized and even enlarged. In such matters as general Christian Education, the State Conventions are the legitimate denominational custodians. We do not need an Educational Monarchy, as is now being slyly developed in the nation.

The cry of the century is to democratize education. To centralize and monarchize would mean a monopoly of the growing intellect, the one thing that wrecked the German Empire, and played havoc with the nations of the world. Let Baptists as democrats remain within the sphere of their true democracy, and help to counter-balance, not only their own co-operative life, but the very life of the nation.

I repeat that the Southern Baptist Convention should be free from many things that can best be done by the State Conventions, and thus accomplish a double advantage: (1) Increase the more local responsibility in the states and develop greater strength at the local centers; and (2) increase the power and efficiency of the Convention by simplifying its tasks and leaving it free to concentrate fully on its great major objectives. It can thus become a real deliberative body again; and those who attend will not be burdened with the vexing jam of minor matters that exhaust its patience and dissipate its energies. We can return to the vital inspiration of great hours when the main things for which the Convention was organized, and still exists, can have the opportunity to present themselves fully and make their driving appeal.

IV. *Our general Secretaries can return to their legitimate spheres of responsibility and leadership.*

Our State Secretaries, in the large denominational sphere, should not become mere echoes, but aggressive leaders who should carry much, under the State Boards, that is now shunted from them on to the shoulders of the Southern Baptist Convention. It will help to simplify the ever growing complexity of Convention machinery with its interlocking and over-lapping committees and boards. Let us return to the simplicity of a democratic fellowship, and give full sway to the guidance of the Holy Spirit instead of trying to do the things ourselves by the substitution of mechanical devices of our own.

And then our general Secretaries can return to a more direct approach to the denominational fellowship; and missions can be lifted from the cold and lifeless appeal of the frozen abstract into the sphere of the living concrete, and the whole Mission Cause can become the dominant call of the Master once more.

V. *Baptist can again demonstrate the governing principle of the kingdom: "Co-operation versus Consolidation!"* This is the fundamental difference between our New Testament principle of democratic freedom and that of centralized monarchial, or hierarchal, ecclesiasticism. Following the World War, the greatest call that ever came to any people in the religious realm was the world call to Southern Baptists to lead the suffering peoples of the nations to the light of freedom and true democracy. But, shame on us! We immediately turned our faces inward, and began to monarchize ourselves through the misguiding spirit of a subtle hierarchal institutionalism and an over-shadowing denominationalism that is out of kilter with the

fundamental ideals of our Baptist democracy and the genius of our Baptist life. In thus ditching ourselves, we have probably ditched our religious leadership of all the Southern states; and unless we are wise enough to get back to the old highway, and recover our voice again, our actual leadership in the Southland, for the centuries to come, will pass to other hands.

There is much more that should be said along these lines, and I am at this moment, feeling the tug at the heart-strings to say it. (Come on brother. We need more, much more, of such truly prophetic writing.—Editor.)

#### ADVANCE OF ROMANIZING IDEAS

— By J. L. MCKINSTRY, Reagan, Tenn.

The early disciples looked for an early coming of the Lord. "Lo, I come quickly." They withstood persecution for 300 years, and then, when they numbered but one-tenth of the entire population, seized the reins of government, took the sword in hand, and proceeded to try to set up Messiah's kingdom here by force.

The use of force, via state government, seems to be the root of all the errors in that ancient system. Or some might prefer to state it this way, an infallible head over all government, state or ecclesiastical, by a vicegerent of God, is the greatest of all heresies. Since the ordinarily constituted state authorities did not look with favor on this usurpation, they resisted and war resulted. And worse still, of necessity the philosophy rose that "the end justifies the means."

One should be well informed, charitable, recognizing both great good and great evil in this church system. And if you really have mastered somewhat the three items, of Rome's *motives, methods and history*, you can read its modern motions with clear eyes. If you do not know these three items, your views will be partial, and senseless prejudice will rule.

Waiving attractive fields to the right and left, I call attention to the effort of Rome to show that our government, as a constitutional entity, is an offshoot of their church system. Fearing their inability to resist democracy as their genius demands, they propose to show that they originated it, ought therefore to control it, and interpret it.

First, the liberality of Lord Baltimore in setting up liberty of conscience in Baltimore in a day when liberality was not common, is held out to show that the historic origin of the Roman system is one of liberality. But it is not told that both Lord Baltimore and his private secretary were excommunicated for that declaration. The Baltimores later joined the Protestant system. They had been all along Catholics in name more than in fact, like the Romanists in Mexico, who run civil government in separation from the church, in defiance of the Vatican.

Second, the full story of the gunpowder plot to blow up the English house of Parliament can be found in any good library in Green's History of England. It was meant

as a move preliminary to seizing the reins of government of the empire by the Roman party. Get a copy of the history in question and read up on it fully. It is there revealed that a man named Garnet, head of the Jesuit order in England, was executed by order of Parliament for the attempted blowing up of Parliament. But you will find no reference, in any American public school book of which I know, to the man named Garnet. Green's history is too large for use in the ordinary schools.

You will find reference to the plot in question, often in quotation marks, as "The so-called gunpowder plot". You'll find the name of Guy Fawkes, a loud dresser, whence our slang word "Guy". He is set forth as the "goat", and since his name has been placed before us as a joke in the slang word in question, the effort itself to wreck the nation of England has been placed in quotation marks as "so-called". Such is the shrewd program of Rome. But Garnet's name, the brains of the movement, you'll not find. This because it would raise the question as to the purpose of that order.

By radio, word comes of a certain Roman minister, in Louisiana, who has written a book showing the similarity of our national constitution to the teachings of the Roman church. And from Chicago, from a former mayor, comes word of a sustained effort to eliminate all English history from American public schools, because they are "too English". I suspect that the real reason for the proposed elimination is, English history proves that our constitution rose in England, (that is its principles did) under Protestant influence. This two-fold movement, making the constitution a result of Roman teachings, and eliminating the history that shows that it is not, is meant to prepare the public mind to consent to having a Roman Catholic as President, believing that he'll back the constitution loyally, because it is of and from his church. Psychologically, once that attitude is gained, no other than a Romanist is logical to protect, explain and defend that document.

We are, I suspect, approaching the end of representative government. Government's prime function is to protect. Our nation was originally of landed people. Through land, donated by the government, the power extended upward via the ballot and taxation. Government protected land titles because land meant food for all. But in proportion as a nation swerves from land to money, the latter being a fluid thing, and rightly called "currency", government will assuredly swerve from protecting land title to the protection of money, because it now means life. And since money can be cornered, government also can be cornered.

The wage earner can say but little. He is tied behind the man with the money like a trailer is behind a truck. The centralization of money involves centralization of government. And it flows out of the disappearance of free western lands. As long as that held out, democracy could function, because it was based on the fact of ownership of land

and possession of food. But to repeat, *when men's lives depend on money which tends strongly to centralize because of its fluidity, and there is no free lands in the offing, the nation is nearing actual monarchy, or some modern equivalent.* The free lands of our nation not only stabilized our democracy but in relieving the congestion of Europe, did the same for them too.

Finally, when that monarchy comes in our nation, which will be economic at base, will it be Roman or Protestant? I do not refer in this article at all to any military manipulation whereby the few will leap on us to erect a monarchy, but to that complex of economic factors which will force us all to recognize the logic of a permanent dictator as the only means of dividing money aright, keeping the nation at peace, etc. The present dictatorship will soon pass. But the precedent has been set.

Under pioneer conditions, when land was free and native game abundant, a scarce medium like gold could do the work. But under our day of lands that cost money the disappearance of nature's pantry, the increase of luxuries, machine production that knows no limit, fast transportation and high demand, just in proportion as money does not increase in volume to balance the increased volume of goods and crops that machines can produce, in the same proportion will men starve in the midst of plenty. Crops and goods and not legal tender for debts and taxes.

Democracy can be perpetuated many decades yet. But it cannot unless we recognize the basic fact that money volume must increase to balance production volume in crops and goods. *Democracy is economic at base.* A hungry man will agree to any kind of government when children cry for bread.

#### What Shall We Do?

I suggest that thoughtful men everywhere see that their state has incorporated into its high school curriculum not less than one full year of English history, and that they watch out for quotation marks. But more important, that every elementary school also have in it some brief history of England for the eighth grade which will simply show the origin of our national institutions in England on a Protestant basis. That's all.

I recommend that every one of the larger Protestant systems have in it a small committee of about three men whose perpetual duty it will be to keep track of what history is being taught in their state schools. And through proper channels seek corrective measure on the basis of the exact truth.

And to the Baptist ministry particularly, I ask, What message has your church on how to perpetuate democracy under a moneyed regime? No mere theory is going to do it, when children cry for bread. The natural tendency of money to centralize and carry government with it will catch you napping if you do not take care.

*Never forget, that the Roman system seeks control always of civil government, and prefers a king as the easiest way.*

# SUNDAY SCHOOL LESSON

By O. W. TAYLOR, Halls, Tenn.

JULY 2, 1933

## Joshua

Scripture: Josh. 1:1-9; 23:1, 2, 23 and 24; Ex. 17:8-13; 24:13; 33:11; Num. 13:16; 14:6-9; 27:18-23; Deut. 1:38; 34:9.

Readings: Joshua chapters 1 to 11; 23 and 24; Ex. 17:8-13; 24:13; 33:11; Num. 13:16; 14:6-9; 27:18-23; Deut. 1:38; 34:9.

Today we begin the third quarter's lessons on the theme, "Some Early Leaders in Israel," and covering the periods from Joshua to Solomon. Joshua is now before us. His original name was Oshua (Hoshea), which was changed by Moses to Jehoshua (Joshua), "Jehovah saves" (Num. 13:16). The Greek equivalent of the name is Jesus (Acts 7:25; Heb. 4:8). We study certain features of the life of this great successor of Moses.

### I. Succeeding Another in Service (verses 1, 2)

1. *Taking a Place Made Vacant by Death.* Before his death on Mount Nebod (Deut. 34:1-6), Moses had selected and ordained Joshua as his successor (Num. 27:15-23; Deut. 34:9). Here on the plains of Moab, east of the Jordan, where Israel was encamped, God called Joshua to carry on. "God buries the workers, but carries on the work." To carry on, is one of the best ways of honoring the dead. "At even my wife died; and I did in the morning as I was commanded" (Eze. 24:18).

2. *Performing the Assigned Task.* The failure of Israel to respond to Caleb and Joshua's heroic recommendation at Kadesh Barnea (Num. 13 and 14), had resulted in forty years' wandering in the wilderness. These years were now ended. The call of God comes to Joshua to lead Israel "over this Jordan". For over forty years, Joshua had proved his worth. His faithfulness in subordination to Moses exalted him to leadership after Moses. Within three days Jordan was crossed and Canaan entered.

### II. The Pledge of a Divine Possession (verses 2-5)

This was the promise to Abraham repeated.

1. *Extent of the Possession.* Study verses 2-5 in connection with other passages relating to the same thing and note the extent. (a) Southward: "From the wilderness" (Arabian desert). This represented territory "from the river (brook) of Egypt" (Gen. 15:18), a small desert stream flowing north into the Mediterranean, and territory "from the Red Sea" (Ex. 23:31). (b) Northward: "this Lebanon," the Lebanon Mountains on the border of and visible through-

out Palestine. (c) Eastward: "unto—the river Euphrates" in Western Asia (Ex. 24:31; Deut. 1:6-8; 11:24). Included in the territory promised was "all the land of the Hittites," at this time in northern Syria and near the Euphrates (R. C. Conder). (d) Westward: "unto the great sea" (the Mediterranean). This natural possession typified a spiritual possession. Abraham's natural seed were immediately in view in the promise, but his spiritual seed were ultimately, and in the fulness of the promise, in view. Believers are "Abraham's seed and heirs according to the promise" (Gal. 3:29). They are heirs by being "joint heirs with Christ" (Rom. 8:17). Through "thy (Abraham's) seed, which is Christ" (Gal. 3:16), believers, with Abraham, are "the heirs of the world" (Rom. 4:13; 1 Cor. 3:21-23). The full scope of the territorial promise to Israel, then, involved Messiah's redemptive work and the climax of it in the believer's possession with Him of the "new heavens and the new earth wherein dwelleth righteousness" (2 Pet. 3:13).

2. *Pledge of the Possession.* Verse 5 shows Jehovah putting Himself up as the pledge. This still stands (Heb. 6:17-20; 13:5). No guarantee can be greater than or equal to this!

### III. Realizing the Divine Promise (verses 6:9)

The realization of the divine promise in experience depended on the appropriation thereof. Treading of the foot upon a place (verse 3) spoke of entrance, conquest, expansion, appropriation. The land was positionally, potentially, and in promise already "given", and as soon as Israel crossed the Red Sea, they were constructively "in" it. But for the promise to be realized in experience, it had to be used and acted upon. So God "hath blessed us with all spiritual blessings in the heavenly places in Christ" (Eph. 1:3), but these are experientially realized only by those who "go over this Jordan" in faith, in death to self, and in yieldedness to Christ.

1. *"Arise, and go over."* This meant going over Jordan into Canaan for Israel. For us it means, not the passing through physical death into heaven, as commonly interpreted, but passing by faith out of the old self-life into the "life more abundant" in Christ (Heb. 3:7-19; 4:1-10). Paul here makes it clear that the vital element in Israel's entrance into Canaan was faith. Their deeds were but the expression thereof. Israel

was already a redeemed people; the atoning blood had already been applied; the uplifted serpent already gazed upon (Jno. 3:14-15); and "that spiritual Rock which followed them, Christ" had already refreshed them (1 Cor. 10:1-4). Now they were to enter upon a larger life of conquest and expansion. Many Christians need to go through the Jordan of death to self into a larger life in Christ. Paul said, "I die daily." But the principle for both saint and sinner is to "let go and let God" have His way. For the sinner to have this larger life in Christ in possession and the saint to have it in larger growth and expression, each must "cease from his own works" and will and fall in with God's (Heb. 4:10).

2. *"Be Strong and Very Courageous."* Canaan did not mean the end of conflict for many years, but the beginning of new conflict. The Israelites were courageously to face it. This was not to be a mere natural courage, but the courage of Jehovah Himself supernaturally imparted to them and appropriated by them. So we are to be "strong in the Lord and in the power of His might" (Eph. 6:10-18). Rest finally was "given" in this way, and then Joshua died. This may point to the Christian's rest "asleep in Jesus" after life's warfare. But some see this as pointing to the rest of heart of the believer who has learned to cast all his burden on the Lord. As the center of a cyclone is still, so the heart of such a believer is at rest. In either case, great courage is needed and provided.

3. *"Observe and Do According to all the Law."* It "shall not depart out of thy mouth—thou shalt meditate therein day and night." Joshua and Israel were to be diligent Bible students and Bible observers. Then they would "make their way prosperous, and have good success." "Good success"; then is there a success which is not good? Yes, but it is, after all, a failure! The only really good success is based on "the impregnable rock of Holy Scripture" studied, appropriated, and practiced.

And God kept His promise and blessed the people who acted on it, as we shall see. "If ye be willing and obedient, ye shall eat the good of the land," and this is still true. And in the book by his name, we see Joshua leading Israel in conquest, conflict, colonization, and consummation till "the Lord had given rest to Israel from all their enemies round about."

### IV. A Happy Retrospection (23:1, 2, 14)

1. *At the End of Life.* "Joshua waxed old and stricken in age," being at this time a hundred or more years old. For a last conference, he

called Israel and their elders together. It was a solemn and sacred occasion. Calmly, Joshua faced the fact that he was going to die on that day, earnestly he exhorted the people to be faithful to Jehovah, and happily he looked back over the past.

2. *Realizing the Unfailing Divine Goodness.* "Of all the good things which the Lord your God hath spoken concerning you—not one thing hath failed thereof." Whenever the Israelite foot walked in conquest, no man could finally stand against it. Not all the aliens were driven out, but they were sufficiently subjugated for Israel to have "rest from all—enemies round about." Moreover, God's promise to Israel, as to their fathers, the patriarchs, did not contemplate a sudden fulfillment nor a complete fulfillment within a given period, but a progressive and ultimate one. Joshua began and with "good success" carried on the conquest. The years passed, and king David "went to recover his border at the river Euphrates" (2 Sam. 8:3), showing that the eastern boundary of Israelite territory was exactly what God promised to Joshua. Of Solomon we read (1 Kgs. 4:21-24) that he "reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines (on the Mediterranean coast) and unto the border of Egypt." Joshua constructively began and potentially carried out what is here recorded as having been consummated. "Not one thing hath failed thereof." Joshua was both retrospectively and prospecting when he said this. No wonder he was happy! "The devil has no happy old men," but God does.

When "the heirs of the world" and "joint-heirs with Christ" appropriate and act upon the divine promises, they can join Joshua in these words. And "with everlasting joy upon their heads," they shall bear this testimony in the "new heavens and the new earth," when the Abrahamic Covenant shall reach its full consummation.

### QUESTIONS

1. Who was Joshua and what does his name mean?
2. How did he come to succeed Moses and how well?
3. Give the local and the full extent of the territory promised to Israel.
4. What pledge did Jehovah make respecting it?
5. How did Israel appropriate God's promise?
6. Discuss the nature and fulfillment of the words, "not one thing has failed thereof."
7. When shall the conquest begun by Joshua reach its full consummation?

## The Spirit of Harrison-Chilhowee

PRIZE ESSAY, WRITTEN BY L. T. HURLEY

The spirit of Harrison-Chilhowee is truly the spirit of Christ. The virtues which characterized His life are demonstrated, both in precept and example, in the lives of our faculty and student body.

While Jesus lived and walked among men on earth He went about doing good. He helped those who needed help and made life happier for all. This spirit of helpfulness characterizes the faculty of our school. Our teachers are working for less salary than they would receive for teaching a one-room state school. Yet out of this meager sum they give liberally to aid worthy boys and girls in getting a Christian education that they might better serve God and humanity.

The spirit of humility which also characterized the life of Christ is another virtue practiced by our teachers. You remember when they sought to make Jesus king, He refused, choosing to remain poor and lowly that He might do the will of the Father. One of our teachers is a graduate of the W. M. U. Training School, having taken assistant pastoral training, and is competent to hold a position which would pay a much larger salary, but because she believes that she can render a greater service here she chooses to remain an humble teacher in this school.

Another characteristic of our

school, and of which we are justly proud, is that spirit of unselfishness. A seven-year-old boy said to his father, who is a ministerial student, "Daddy, I like not of had any shoes today." "Why?" asked his father. "There is a little boy in my room that does not have any shoes, or coat, or cap, and I thought I could better go without shoes than he could because I am larger than he," replied the boy.

Mr. Anderson has often said in our chapel exercises that ingratitude is one of the greatest sins; that if we appreciated our parents and what they have done and are doing for us as we ought, we would never do anything that would bring sorrow to them; that if we appreciated the great blessings of God we would live every day for His glory. We are taught to appreciate the opportunities we have and the blessings we enjoy.

The spirit of prayer is a vital force in our school life. A prayer meeting is held every evening in each of the dormitories. When the question of taking over our school was before the Tennessee Baptist Convention, a room was reserved for prayer and many students availed themselves of the opportunity of going to a designated place to pray for a special object. We feel that this was a mighty force in guiding the action of that great body.



STUDENT COTTAGE, HARRISON-CHILHOWEE

This cottage was built by the W. M. U. of Clarksville, and is occupied by Mr. and Mrs. Marvin Stenson of Springfield, Tenn. They are happy in this home provided for them while they attend school at Harrison-Chilhowee Baptist Academy. Brother Stenson came to us three years ago and could not read or write and by close application and study he has made six grades. It would have been impossible for him to have continued in school if the good women of Clarksville had not provided a place for him to live. He is at present pastor of a full time church at Fair View, Ky., and is doing a great work. He will be back with us in August.

This cottage has three rooms and two porches and was built at a cost of \$150. One of our greatest needs is a number of such cottages in which our preachers and their families may live. Memphis has given us enough money to build another, and we are hoping to have other organizations to join in building a number of cottages. We must build three more this summer or we will be compelled to send away three of our most promising ministerial students.

Faith is an outstanding quality in the lives of many individuals connected with our school. Many students do not know this month where money will come from to enable them to continue their studies next month, but they believe that they are here in accordance with the will of God, therefore they go cheerfully

about their studies believing that God will provide the means.

Courage is a trait much needed in our social, political, and business life today. Courage to do what is right, courage to face the future with an optimistic spirit. Our teachers are instilling into our hearts and minds that nothing else matters so long as we do what is right. To make sure that we are doing the will of God and then have no fear of the consequences. \* \* \* \*

But the greatest characteristic of our school is its spirit of love. I shall never forget Professor Hall's message a few days ago on the necessity, the greatness, and the blessings of love. "And now abideth faith, hope, love, these three; but the greatest of these is love."

There exists here a love for each other which makes one feel that he is not among a group of boys and girls from different sections of the country, but that we are just brothers and sisters in a great family. And this we are, because most all our students are Christians. We are brother and sisters in the great family of God.

Then we are taught to love the world. "God hath made of one blood all nations of men to dwell on all the face of the earth" (Acts 12: 27). We are taught that God created man in the beginning, therefore we are all akin in a creative sense, and that Christ died for all. The heathen has a soul to be saved or a soul to be lost.

Dr. Beagle, of the Home Mission Board, spent several days with us a

(Continued on page 16)



MINISTERS BAND, HARRISON-CHILHOWEE ACADEMY, 1932-1933.

Back row, left to right—Eugene Howard, Nashville; Holmes Galyon, Knoxville; Prof. W. F. Hall, Seymour; Charles Lemons, Eagan; W. G. Rhinheart, Gastonia, N. C. Middle row left to right—J. J. Hodge, Rutledge; Creed McCoy, Creek; Charles Bond, Lakeland, Fla.; Landson Beaty, Jamestown; Charles Ausmus, Pruden; C. V. McCoig, White Pine. Front row, left to right—G. C. Puckett, Piedmont; Marvin Stenson, Springfield; Alden Stephen, Chattanooga; Paul Golf, Benton; Willie Sanderson, Pembroke, N. C.

## THE YOUNG SOUTH

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

### THE PIPER OF PODUNK

By Uncle John

(Continued from last week.)

#### CHAPTER IV.

#### A FUNNY FELLER

Saturday came at last and the neighbor came along on his way to the store.

"Anything fur me to take to the store, B-B?" he called, when Mr. Barton had gone to the door of the cabin in answer to his "Hello!"

"Ol' woman's got some aigs she wants you should take," replied B-B. "I got two bushel of peaches you mout take along, if you ain't too loaded. I hearn t'other day as how they's a purty good demand fur 'em, an' Jenkins is payin' four bits at the store."

"I've got room fur 'em all right, an' I'll sell 'em the best I kin. Want as I should buy anything fur ye?" B-B hesitated a moment, then ambled down to the gate where he said in a low voice, "I reckon, if ye sell the peaches, ye mout buy us some rale coffee. A schooler from Greendale come along t'other day, an' seein's how he axed to stay with us fur a spell, ol' woman wants to give him a little exter come Sunday. An' she lowed as how we mout do without the jeans fur the boys pants an' have a leetle sugar an' some flaverin' fur the pies an' puddin's as she wants to make."

"Ye ain't lettin' none of them city slickers come out heah an' sponge on ye, air ye B-B?"

"No. This feller ain't no slicker. He's from the school whar Pete Jernigan went, back yander before he become sich a big man with the railroads. He offered to pay me fur his board, but ye know how folks in these parts feel aboot chargin' fur sich. He's mouty friendly, is willin' to help with the work, an' I low as how he may be worth his keep just fur the sake of what he larns the kids while he is heah."

"An' the fust thing you know, he'll be up an' have yore big boys traipsin' off with him to go to school, an' that will be the last of 'em, lack it wuz of Jernigan's kid."

"I don't know, John, as Jernigan made sich a bad bargain. Mebbe you ain't hearn how Pete sent the old man a check long in the spring an' made it possible fur him to pay off a note he owed an' to buy him a pair of mules what he needed all-fired bad. Besides thar's somethin' down inside me as sorter longs to have a kid what the world looks up to. Of course I know that when a

kid goes off to school he ain't comin' back heah to live, fur what good would his schoolin' be to him if he did? Yet, it'd make my heart proud, if one of my boys could make a name for hisself out in the world, even if I didn't git to see him more'n Jernigan does his boy, which is onst a year."

"Mebbe ye air right, B-B. I don't know. I've lived back in heah so long that I sorter dread to git further than the store, an' it makes me scringe to think of my kids goin' off clar to the city. I'd ruther have 'em grow up whar I kin see 'em, an' be around when their ol' man comes to die."

"But I must be goin'. It'll be late before I git back. If you'll fetch yore produce I'll be pluggin' along. Wonder if you could spare one of the boys to go with me fur comp'ny?"

"Yeah, Jason kin go, I guess. Thar's aboot a ha'f day's ploughin' to do, an' I'll take his place with the other hoss. If you git back atter we're in bed, let Jake fetch the stuff in the front room so's not to wake up the vis'ter."

The wagon was soon rattling along the rough stony road with Mr. Brown listening with keen interest while Jason Barton told him about the stranger and some of his peculiar ways.

"He's a nice feller, Mr. Brown, an' sorter friendly lack. But I don't quite git his speech sometimes. Sammie sez as how he knows he must be crazy, fur t'other day when they wuz on top of Podunk, he stood a long time jest lookin' aroun', an' then all of a sudden he got excited an' almost yelled somethin' about a pan, when the closest one wuz in the kitchen. Then anudder thing Sam sez is funny. Ever time he gits reddey to go to bed, he strips off all his close an' puts on a mother-hubbered dress, then gits down on his knees beside the bed fur a spell."

"I reckon he must be doin' lack my ma uster do," said Mr. Brown, with a note of reverence in his voice. "I hadn't thought of it in years, but I remember how she used to git down beside her bed an' pray when I wuz a leetle tyke, not more'n four. She died when I wuz five. That's been a long time ago, lad, an' I reckon how I hadn't orter forgot about it."

"Then he's doin' what he done the other night before we went in," said Jason. "He axed pa if it would be all right fur him to say some words from a Bible, an' then he talked to God jest lack He wuz right thar with us in the yard. Made me feel sorter spooky, but ma was rale pleased at it."

He sed something about heaven showin' the handwork of God. What did he mean, Mr. Brown? Pa sed as how he had felt them words, but didn't know they wuz out'n a book."

"I cain't tell ye, son. Long time ago, before I got married an' moved over in these diggin's, I used to go to meetin' now an' then an' heah preachers tell about sich things, but I reckon I've forgot most of that. Weuns heah in the mountings have been shet off from sich things. Mebbe he will tell you more about them before he leaves. I'd axe him to, if I wuz you, fur you ain't never goin' to larn less'n you axe questions."

They talked on and on, reverting now and then to the stranger and his strange ways. They reached the store just after noon, disposed of their produce and made the purchases while the team ate. By three o'clock they had started back. The return trip was with lighter load, but with a somewhat wearied team, and it was after dark when they reached the cabin underneath the brow of the steep bluff which the Barton boys had named Podunk for no reason at all.

"Tired, Jake?" asked Mr. Brown, when they turned a bend in the road and came in sight of the boy's home.

"Not much. Sorter wore out settin' on this board, slidin' about an' holdin' to keep from bein' bumped off."

"I'm powerful glad you went with me. It ain't no fun drivin' all day without nobody to talk to."

"It's mighty good of you to take our stuff to the store, Mr. Brown. I'm glad to go an' keep you comp'ny. An' don't forget, it's our time to take the stuff next."

They drew up at the gate, Jason jumped to the ground, secured the packages for his home and called "Goodnight," as Mr. Brown started his team on the last two mile stretch of the day.

What roads they had been over! What an effort it was for them to make the journey to the country store! Eleven miles for Mr. Brown, going and eleven returning. And every one of them a nightmare to anyone not accustomed to mountain travel of the old days before real roads were built.

Two mountains had to be crossed, one of them a high one and the other smaller. Shortly after leaving the Barton family, the road turned up, a "draw", or ravine, the bed of which furnished roadway for the better part of three miles. Winding, zig-zagging, cutting across rough hills to avoid deep places or cataracts, running along for some distance over smooth bed rock, going up and up over ledges from two to ten inches thick, arranged like some stairway for a giant with very long stride, then

plunging into holes where the water was from one to three feet deep.— So the mountain trail wended its way.

And when the top of the incline had been reached, there began the no less crooked and harrassing descent, the only difference being that instead of urging the team up with the load, the driver had to do his best to prevent the load from crowding the team down. Now and then they would stop while Jason got out and fastened one, or both, rear wheels with a chain which was hung to the wagon bed for the purpose, thus making the wheel skid on the steep downgrade. At other times a wheel would drop suddenly into a mudhole almost upsetting the wagon and making it necessary for the riders to keep constantly on the alert lest they be hurled out. Rocks varying in size from small pebbles up to boulders a foot or more in diameter strewed the roadway, and after every freshet, it was necessary for these to be taken out of the way before the wagon could be got by places where obstructions caught the drift.

To drive nine miles over a road of the kind was a severe task, and the mountain people did not often undertake it. Except for the necessary trips to the country store, seldom did one of the natives hitch his team to the wagon for an excursion outside his own clearing and the adjoining woods.

Jason took his things into the house where he spent a few minutes talking with his parents who had not gone to sleep. He told them the good news that the store-keeper had paid sixty cents for the peaches because they were so large and because the two bushels made a full load for him to start on to the market the next day. A few moments later, he left the house and made his way to the barn.

He was just in the act of opening the barnyard gate when his ear caught the smothered tones of B-B's "mouth organ", as the improvised instrument was called. He hesitated before pulling on the gate, for he knew it would scream and thus bring an end to the playing. He loved to hear the weird music which his brother made upon the reeds, and he had long since learned that B-B never played so well as when he thought no one could hear him. He stood listening until he was startled by a smothered sneeze coming from the fence corner not far from where he stood.

He stepped back from the gate and peering through the darkness saw Mr. Smith rising from the ground.

"Shhhh!" the man called to him, and a moment later joined him saying, "I didn't intend to let you know I was here, but couldn't stop that sneeze. Please don't let B-B know I was snooping on him. I love to

(Continued on page 16)

## EDUCATIONAL DEPARTMENT

Sunday School  
Administration

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

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

### Field Workers

Jessie Daniel, West Tennessee. Miss Zella Mai Collie, Elementary Worker.  
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

### SUNDAY SCHOOL NOTES

#### July—Sunday School Month

We are very anxious that all our associations function during the month of July. Our regional men are on their fields and ready to assist in anyway possible the local associational leaders in their efforts to get a real worthwhile program going. If your association is not thoroughly organized with efficient leadership, will you not see to it that some one is chosen as superintendent and let us have the name and address so we may help by furnishing helps and programs for the month? Splendid suggestions are ready for your asking and we will co-operate in every way possible in your efforts to enlist your people.

Miss Collie and Swan Haworth are in Grainger county this week conducting simultaneous training school. They spent last week training the teachers who are to do the teaching. Miss Collie had a group at Washburn and Swan a group at Rutledge. This week this entire corps are at work in the churches and we are expecting great results.

#### The 100,000 Club

Dr. Freeman will explain in the Reflector next week the plans for the 100,000 Club and we are going to do our best to back this program although we doubt some items in the plan. We also urge that this not be stressed where it is liable to hurt the Co-operative Program. The thing that has made Tennessee what it is has been the staying by the Co-operative Program and the leadership of Dr. Bryan who always stood against anything that would hurt the Unified Program: Tennessee stands at the head of the list today because of this one thing; and the constant teaching and enlisting and training going on through the W. M. U., and the Educational Department, keeping in close touch with Dr. Bryan's program and staying by him in every movement, has helped to make all this possible. This shall be our policy in the future as well. We want all causes to prosper and when we sacrifice one and over emphasize the other, things get out of balance and hurtful results follow. We are urging that men who have not been giving to the Co-operative Program be enlisted to make this special gift. Others who have not been giving

enough should be enlisted; but those who are already giving to the limit should not be molested, for many times we hurt the business man and make it impossible for him to give by demanding so much that we wreck his business and financial credit.

#### Dr. O. E. Bryan a Christian Statesman

In the election of the new Secretary of Missions we first want to say a word about that dear man of God who has led us through the past ten years so well. Dr. Bryan is easily termed a Christian statesman and a real disciple. He has stood for everything that was right and good. He is as honest as the days are long and as kind as the sweetest child in the world. This state shall never repay him for the service rendered. He has given his very life for Tennessee Baptists, and we honor his name and shall ever honor his memory. We love him almost as we loved our own dear father. We pray for him daily and that good wife of his and those fine sons and daughter. How we would that we could leave behind us such a record. Blessings on the entire family forever.

#### Dr. John D. Freeman, Our New Secretary

We want to say this one thing concerning the new Secretary of Missions. He is worthy of the honor conferred and we believe will lead us in a great way in Tennessee. We have been associated with him for years and have learned, not only to respect him, but to love dearly. We had nothing to do with the selecting but we will have much to do with following his leadership. We are for him and want to pledge to him and to the Tennessee Brotherhood our best; and if we go wrong tell us and we will get right. Our program shall go on in spite of everything that may come up to hinder. We solicit from every young Baptist, every Sunday School worker and every layman in this good old Volunteer State the heartiest sympathy, prayers and backing for this man. We also shall do our best to co-operate with the new administration and the new editor of Baptist and Reflector. We are with the Co-operative Program and we believe that we are just beginning a new day in Tennessee. Pray for all of the men who have the responsibility of leadership and let's put

down all caviling and criticism and help instead of hindering those who carry the load.

Bro. J. B. Leavell, Jr. is supplying Richland Church, Nashville. We are glad to see our young preachers take hold of these new thriving churches and expect great results from the program that he shall promote.

#### Tullahoma Has Training School

Fred M. Dowell, Jr., who has charge of Middle Tennessee this summer is in Tullahoma this week conducting a training school along with Mrs. Blanch Hudgins. He is teaching a class in "Winning to Christ", and Blanch is teaching the elementary workers with the largest attendance that Tullahoma has had in a training school for some time—50 in Dowell's class on Wednesday and Thursday nights. If any of our associations desire to put on a simultaneous training school we would be glad to have request right away; or if your church needs a school, let us know and we will plan for Fred to come or he will send some volunteer helper. He is anxious to serve the section to the best of his ability and to conserve every hour of time and every penny of expense. You can help him if you will aid in making engagements for the most effective work.

#### Special Notice

We know of a number of fine young preachers who desire to finish their studies both in the College and Seminary but who do not have money to pay their expenses. They would like to be called to some needy churches and serve as well as study and gather some small amount to aid them in their school work. If your church is without a pastor and can help a young man like that, it will be a double benefit.

#### Notice to Our Ovoca People

We are glad to announce that the N., C. and St. L. Ry. has made a special rate to Tullahoma this year for the Ovoca meetings. The fare from Memphis will be only \$6.00 round trip and from Nashville \$2.00. We are asking Mr. Davis, the Traffic Manager, to give us the rates from all the leading points, and we will make announcements through the Reflector.

#### B. Y. P. U. NOTES TWO MORE GREAT CONVENTIONS

We have just closed the last of the four conventions put on during the month of June. The Middle Tennessee Convention met at Columbia

with a most splendid program. The devotions were conducted by Mrs. J. E. Lambdin of Nashville and she did a most excellent job. Her messages will hold our hearts for days and months to come. The topics on "Essential to Training" were discussed as follows: "Study", by Herman King, Nashville; "Meditation and Prayer", by Miss Frances Womack, Lawrenceburg; "Fidelity to Duty", by Mr. V. D. England, Tullahoma. The topics "Essential Activities", were discussed by St. George Jones, Jr., his topic being "Worship"; Harold Stephens "Service"; Lofton Hudson "Giving".

Douglas Hudgins brought the noon day address on "Stewardship of Life" and the regular workers handled the conferences as in other conventions except Fred Dowell taking "Organization and Programs".

The climax was reached in the evening session when the Lewisburg people brought the lesson on Missions in the pageant. The session closed with a great spiritual upheaval and a new vision of Missions and our duty to Missions. A Love offering of \$19.22 was given to the Foreign Mission work.

#### The West Tennessee Convention

The last and the largest of all the conventions closed on Thursday night at Bellevue Church, Memphis, with an enrollment of more than 450. The same general program was followed. Bro. R. N. Owen brought the devotional messages at all three sessions and Dr. Lee made the address on "Stewardship of Life". The outstanding feature of this program was the talks by young people in the morning session. The topics were handled as laid down in the printed program.

1. Study, Mrs. J. O. McLin, Memphis.

2. Meditation and Prayer, William R. Eckford, Covington.

3. Fidelity to Duty, Miss Bits Ball, Lexington.

#### Special Music.

Open Forum, "Essential Activities" in Training.

1. Worship, J. C. Thomas, Paris.

2. Service, Anna Lou Smith, Medon.

3. Giving, Carrie Edwards, Kenton.

Address, "Stewardship of Life", Rev. Lloyd T. Householder, Cleveland.

Lunch and Good Fellowship.

The afternoon was used in the regular conferences on problems, Jesse Daniel taking the "Organization and Program" section. The evening session was a great climax, with the pageant put on by the young people of First Church, Jackson. Not one dull moment during the entire day and the entire sections was rep-

resented and some most excellent reports made from the associations by their presidents. We believe that these four conventions will mean much to our work over the state and to the entire program as well.

**Associational Work in Shelby**

Shelby County Association with its 43 Baptist churches has a total of 208 unions: Adult 30, Senior 73, Intermediate 56, Junior 49, with an enrollment of 3,505. Each Sunday evening there assemble in the Baptist churches in Shelby county approximately 2,590 young people ambitious for real training in meaning of church membership and its obligation.

We are placing an especial emphasis upon the educational phase of the work in our association. Mr. Ledbetter, director of educational activity is alert to seize every opportunity to encourage a local school in every church. Eighteen such schools have already been held and two more are scheduled for the coming week. Eighty-four volunteer teachers have been utilized and a dozen new teachers have been enlisted. Two churches have for the first time had training schools and are now enthusiastic advocates of B. Y. P. U. study courses. Approximately 1,500 members of our departments have been enrolled in these training schools.

Plans are rapidly taking shape for a most successful county-wide training school. The week of October 8th will probably see six or eight simultaneous training schools, contacting each church of our wide area. The especial ambition of our associational leaders is an Administration School to be held two weeks preceding the County-wide School. For this school Mr. Hudgins has promised the finest faculty Southern Baptists can provide and in this school, officers, leaders, prospective teachers, will obtain the fullest and most up to date instruction.

As to our extension work, Mr. Duvall of LaBelle Baptist Church reports unions have been organized in Longview Heights and Ardmore Heights Baptist churches of this city; also in Stanton, Fisherville, Raleigh, Capleville, and Halls, Tennessee. In neighboring Mississippi, unions have been organized at Chapel Hill and one just across the state line. A union and a general organization as well has been effected in Earle, Arkansas.

One of the very happiest privileges of our association has been the pleasure of playing host to the West Tennessee Regional Convention. Much credit is due Mr. Andrew Caldwell of LaBelle Baptist Church, general chairman of the convention

committee and his able associates in this labor of love.

As to our goals for the year's work, the chiefest of all our worthy aims is that our association shall provide in every Baptist church a *constituency of Baptist young people, trained, enthusiastic and above all, spiritual.* Looking unto Jesus, we purpose that Shelby county shall provide a great army of consecrated youth; consecrated pocket books—we are working for 1,500 tithers and already more than 750 have been secured—consecrated talents and the volunteer list of workers daily increased.—Mrs. Stanley Armstrong, Gen. Dir. Shelby County Assn.

**Changes in the State Constitution**

(Special Notice to B.Y.P.U. Workers)

It is required by our Constitution that any changes in the Constitution or By-Laws must be printed in the Baptist and Reflector twice, at least 30 days, before the annual convention in order that same may be passed upon at the regular meeting. On last year a committee was appointed to go over the constitution and make such changes as might be found necessary. We print only the articles and sections that have been changed by the committee in their recommendations to the coming convention. We call especial attention to certain articles over which the committee members fail to agree. These should be studied and all be ready to pass on same when the time comes.

**ARTICLE II**

*Object*

The object of this organization shall be to devise ways and means for promoting the interests of the Baptist Young People's Unions and Baptist Adult Unions of Tennessee; to unify these interests; to stimulate one another in Christian service, and to induce churches to organize B. Y. P. U.'s and B. A. U.'s where there are none; to use the B. Y. P. U. Manual as published by the Sunday School Board as a basis.

**ARTICLE V**

*Duties of the Officers*

**SECTION 1.** It shall be the duty of the President to preside at all meetings of the Convention and all executive meetings; to call a Vice-President to the chair when compelled, for any reason, to vacate the chair; to enforce due observance of the Constitution and By-Laws; to decide all questions of order; to offer for consideration all motions regularly made; to call all special meetings; to appoint all committees not otherwise provided for and to perform all other duties such as his office may require.

**SECTION 2.** It shall be the duty of the Vice-Presidents, if called upon

to do so, to preside. It shall be the duty of each Vice-President to make an annual report in writing of the progress of the B. Y. P. U. and B. A. U. work in his respective division—these reports to be read at the annual meeting of the Convention. It shall be the duty of each Vice-President to keep in close communication with all Associational Presidents in his division and give such council, aid, and advice in the general work as he may be called upon to render; to encourage the State Convention and do all other duties as his office may require.

**SECTION 3.** It shall be the duty of the Recording Secretary to keep accurate and complete minutes of the meetings, both of the State Convention and of the Executive Committee, in a book supplied for that purpose; to submit to the Baptist and Reflector a summary of the proceedings of the Convention for publication; to read at the opening business session the essential items of the minutes of the last year's meeting of the Convention; to write the four Vice-Presidents and the Junior and Intermediate Leaders just prior to the meeting of the Convention reminding them of the written reports which are to be ready to be read before the Convention in session.

**SECTION 4.** The Treasurer shall

collect, keep in custody, and make proper accounting to each annual meeting of the State Convention of all funds received by the State Convention. It shall be the duty of the Treasurer to pay all accounts of the State Convention when said accounts have been approved and ordered paid by the Convention or the Executive Committee.

**SECTION 8.** It shall be the duty of the four Junior and Intermediate Leaders to promote the Junior and Intermediate work in their respective sections during the Convention year and to co-operate with the State Leaders at all times, making an annual report in writing to the Convention of the progress of the work in their respective districts.

**ARTICLE VI**

*Election of Officers*

**SECTION 1.** All the elective officers shall be elected not later than the closing business session of the second morning. Their term of office shall begin at the final session of the Convention. Their term of office shall be one year or until their successors, having been duly elected and qualified, shall assume the offices. No officer shall succeed himself.

(Continued on page 16)

**RIDGECREST**

June 15—August 25, 1933

**CONFERENCES**

- June 15-23: **Southwide Baptist Student Retreat:** Under direction of Frank H. Leavell, Secretary Department of Student Work.
- June 27-July 6: **Y. W. A. Camp:** Under direction of Miss Juliette Mather, Young People's Secretary, Woman's Missionary Union.
- July 8-14: **North Carolina Young People's Conference:** Under direction of Miss Winnie Rickett, Secretary B. Y. P. U. Department North Carolina State Mission Board.

**SPECIAL MEETINGS BUT OF GENERAL INTEREST**

- July 16-21: **Ridgecrest Resident's Week:** Program by employees and representatives of the Boys' Camp.
- July 24-28: **Book Store Managers' Conference:** Under direction of George W. Card, Baptist Sunday School Board. Interesting talks on books and reading.

**ASSEMBLY PROGRAM**

- July 30-August 4: **Missionary Week:** Under direction of Dr. Charles E. Maddry and Dr. T. B. Ray, with Miss Mary Northington, Nashville; Mrs. A. F. McMahon, Atlanta; Mrs. Edna R. Harris, Raleigh; Miss Vonnie E. Lance, Columbia, and a group of our missionaries from various fields. A week of great interest.
- August 6-12: **Conference on Church Management and Problems:** Under direction of Dr. P. E. Burroughs. Special speakers: Austen K. deBlois, President Eastern Baptist Theological Seminary, and T. L. Holcomb, pastor, First Baptist Church, Oklahoma City.
- August 13-20: **Preaching Week:** Dr. George W. Truett.
- August 21-25: **Faculty Retreat:** Daily program under direction of Dr. Charles D. Johnson, Monticello, Arkansas, Association of Southern Baptist Colleges and Schools, and the Education Commission of the Southern Baptist Convention. Special speaker: Dr. L. A. Weigle, of Yale University.
- BOYS' CAMP:** First term, June 29-July 27. Second term, July 27-August 27.

For information as to hotel reservations and rates, address, **R. F. STAPLES, Ridgecrest, N. C.**

## 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

Headquarters: 161 Eighth Avenue, North, Nashville, Tenn.

### MY BANKER

By Lydia H. Walker

I have invested my means with a Banker  
 Whose assets are riches untold,  
 With revenues perfectly pricely,  
 Stocks, bonds and silver and gold.  
 He controls all the mines in the mountains  
 Deep down in the heart of the earth,  
 'Tis useless to try at computing  
 The fortune my Banker is worth.  
 On thousands of hills all the cattle  
 Are his, and are fed by his hand  
 All life in the deep he controlleth,  
 For he owns both the sea and the land!  
 His fields and his vineyards are yielding  
 A harvest beyond all compare,  
 And I, a depositor only,  
 Am with him vast profits to share!  
 The door of his bank never closes  
 It is open all day and all night;  
 He cashes my checks without question,  
 My drafts he honors at sight.  
 His children he numbers by millions,  
 And wants them his income to share,  
 His eyes are ever upon them,  
 And he helps them their burdens to bear.  
 Then ought not his children to trust him,  
 In his bank to deposit their gold,  
 No discount on dividends fearing,  
 Since he promised "a hundred fold" ?  
 Then, "Honor the Lord with thy substance,"  
 Remember it is not thine own;  
 'Tis the shrewdest of banking investments  
 That thou his child, shalt have known.  
 Thy dollars should carry the gospel,  
 In thy homeland and o'er the deep sea;  
 My Banker but makes thee a steward  
 Of that which he lendeth to thee!  
*Watchman-Examiner.*

### OUR 5000 GOAL

Southern Baptists voted in Washington to take a goal of 100,000 Baptists who would give one dollar a month as an extra offering to our debts.

Our Tennessee W. M. U. Administrative Committee took 5,000 as

our goal. We believe Tennessee should have 10,000 giving one dollar a month, and we think 5,000 of our members will sign the pledge.

At the East Tennessee W. M. U. Conference of associational officers meeting in Knoxville June 7, twelve superintendents took 2100 as their goal. The women are enthusiastic and are willing to do what they can toward the payment of the debt. How we hate debt!

Let us do our part in paying what we Southern Baptists owe. Full explanation of the plan will be sent each society.

### DYER COUNTY MISSION STUDY RALLY

The Dyer County Association observed its first mission study rally at Reelfoot Lake on June 2. Through the courtesy of Mrs. Lee Hooper the Hooper Club House was used for the occasion. There were 210 in attendance.

The devotional was led by Mrs. Orrin Hunt, superintendent of the association. Miss Louise Switzer, young people's leader, arranged the classes for the junior organizations. There were 27 members of the W. M. S. studying "Europe and the Gospel" taught by Mrs. Orrin Hunt; 29 Y. W. A.'s studying "People of the Jesus Way" taught by Mrs. Howard Gauldin; 27 Intermediate G. A.'s studying "Handmaidens of the King" taught by Miss Bess Watson; 33 Junior G. A.'s studying "Ling Yang" taught by Miss Eura Dozier; 16 Intermediate R. A.'s studying "Uganda's White Man of Work"; 32 Junior R. A.'s studying "Around the World in the Southland" taught by Rev. W. Q. Maer; and 26 Sunbeams studying "Peter Bingo and Others" taught by Mrs. T. E. Baldrige.

Rev. and Mrs. P. L. Ramsey and 25 young people from Beulah Association were welcome guests. It was a source of regret to all that Mrs. W. Q. Maer, Mission Study Chairman of Dyer County, was absent on account of illness.

Much credit is due Miss Louise Switzer for the efficient manner in which she conducted the general activities of the day.

Dyer County hopes to make the mission study rally an annual affair. The following churches were represented: Dyersburg, Newbern, Trimble, Lenox, Unionville, and Ridgely.

At the noon hour a sumptuous picnic lunch was served on the lawn.—Secretary.

### AMERICAN YOUTH AND PROHIBITION

We are told that under prohibition the American youths have been debauched by the hip flask. We know that the saloons and speakeasies, with their corrupting adjuncts, debauched the American youths in preprohibition days.

Col. Amos W. W. Woodcock, Director of the U. S. Prohibition Enforcement Unit, in his formal report, makes the following statement:

"There is less drinking by both girls and boys than before prohibition. There is less drinking in homes than before prohibition. There is less drinking at social gatherings attended by youths of high school age than before prohibition. A very small proportion of either high school boys or girls drink liquor at all, and the number of habitual drinkers is almost negligible."

The Chicago Tribune reports a survey on February 25, 1914, and gives results as follows: "A three months' survey shows that 14,000 women and girls frequented, every twenty-four hours, the back rooms of the saloons on Madison and North Clark Streets and Cottage Grove Avenue." There were over 7,000 saloons in Chicago at that time debauching the youths.

Jane Addams, for many years in charge of the famous Chicago Hull House, doing social uplift work, says: "Drunkenness was the worst feature of preprohibition dance halls. A recent search of 4,500 dance hall patrons revealed only three flasks."

Robert Ropp, chairman of the Allied Youth of America, says: "For every boy who carries a hip flask there are 999 who will not touch liquor."—Exchange.

### A LETTER FROM DR. MARY KING

April 13th, 1933.

My dear friends:—

I did not intend to wait so long before writing you, but so much has been happening that I could not write about clearly, nor understand myself, I feared to give wrong impressions, so have waited. We have long prayed for a revival, a deepening of the experience of God, and a sense of His presence and pleasure that would make us equal to meet any opportunity He may send us. From a wide area have come accounts of gracious visitations and great joy. More nominal Christians have been refreshed and sent out to witness than new ones converted, it would seem, but there are also many who are attracted by the fearless joy of the Christians, and doubtless as they seek guidance in witnessing, the harvest will be gathered. In Kaifeng, one of the four Stations of Interior Mission, there has just closed a wonderful meeting in the Boys' School,

where forty-five came out wholly on the Lord's side. There had been long-continued and earnest prayer for this, and the hearts of the missionaries have been strengthened. Not only so, but for the Chinese Christians this has been a notable victory.

Last fall we here also had deep stirrings. Some came through victorious, others had longer roads to travel, but God Himself is leading. Now we are looking forward to our Spring meeting, when the members of some twenty communities usually come in for a four day meeting, for examination of those looking to baptism, and for the baptizing of those passed on six months before. This time we are to have Pastor Chang of the Chengchow field with us for eight days. He, too, has come into a fuller experience and has been a blessing to a great many, so we feel he will bring to us needed help. Two of our young converts are preparing themselves the better to proclaim the Gospel, and to several of the local girls and women attending the Bible Institute, has come the joy of consecration and full acceptance. Surely in these times of depression only the Lord would think of sending such cheer.

The Chinese are taking more and more part and interest in making Christ known. Several volunteers go out each Sunday to help small new places where the believers are few but are meeting weekly, and do so need to learn more of the Bible. Three tents are busy whenever the weather allows, and are visiting every Christian community, and many other places where ready hearing is given. Miss Barrett has visited several places during the winter, and is even now out for several days, counting the discomfort and course fare all joy for Jesus' sake. This increase of activity all along the line has not come from any special urging. Rather one feels it is called out by the Master Himself, and, it may be, in preparation for some testing experiences near at hand. In the midst of deep poverty,

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these people cannot give much money but are being led to that great primary act—they are giving themselves!

So, you see, we are not allowed to despair because of the drastic cuts in help from home, tragic as that has been. We just rejoice in the boundless resources of our God. We long for native pastors, really able to lead their members into richer fields, yet are made glad for the increasing sense of unity and care for each other of the members.

As Mr. Bostick has to be away on account of his wife's illness we are especially glad that Wesley and Deaver Lawton are to be here for the summer. The coming of my daughter Harriette, in November gave us much joy. She is away in Peking working on the language. We are so few these days. Our great desire is that every one associated with us in every branch of the work may be heartily evangelistic and unitedly seek through all means to save some and lead them to the Master.

We are kept busy in the daily clinics, have taken in quite a few in-patients, and had we been able to care for them, could have had any number of surgical cases. But without well trained help, one can do little and most of such work is for those unable to pay, even for food.

Pray that every effort may be so directed as to bring men and women to our Christ.—Your sister, Mary L. King.

**WOMANHOOD AND THE LAYMEN'S COMMISSION**

By Mrs. Henry W. Peabody

(An abstract of an address delivered at a mass meeting held under the auspices of the Association for the Re-emphasis of New Testament Missions.)

American women are less likely to support the recommendations of the Commission because their religious convictions are not merely opinions. With few exceptions women have not been hampered by theological training. They are dependent on the Bible, which is the only record of Jesus Christ. Who has authority to change the record? Who is qualified? Women have often been compelled to listen to the preaching that is a by-product of some theological schools that contradict the record, but fortunately they do not believe or even understand such teaching.

Men may find comfort in affiliating with Mohammedanism, Buddhism, Confucianism or a million Hindu deities, for these religions appeal to men only. They have no place for women. Even if women could humbly pray, "Our Father Confucius," "Our Lord Buddha," "Our Saviour Mohammed," "Our Redeemer Brahma," they would all turn in contempt from her. In their sight she has no soul, no mind, no human rights. Women must rely on the only

true God, who includes them in the plan of salvation. We need not look back in history for a world of helpless, hopeless women the product of false faiths; we may see them today in the countries covered by the Laymen's Commission. Apparently these appraisers were so occupied with dispraisal of missionaries and missions that they failed to see the impossibility of women affiliating with these other religions as they have recommended.

After long, dark ages there came the voice of a woman singing a song that the morning stars might have sung for joy; a song of rapture. Mary sang the song of Redemption when she sang the Magnificat. This song is the Magna Charta of Christian womanhood. America needs it; the world needs it. Men may criticize and presume to change the Bible records; women dare not, for it is all they have. Of course, some will be misled. Certain gifted women express their appreciation of these other religions which have ruled them out. The one book by Pearl Buck that I tried to read is a tragic picture of China under Confucius, and yet Mrs. Buck would approve the affiliation of the Christian missionary with the Confucianist. Indeed, she speaks much more kindly of that faith, which her book indicts, than of the missionary who endeavors to follow the Christian faith. It was not under Confucius that Mrs. Buck was educated, protected and developed. Her picture of China, in *The Good Earth*, is repulsive to the last degree, yet she agrees with the Commission.

Four months of appraisal for India, China, and Japan with no background and a visionary foreground gave little hope of intelligent understanding. I did my re-thinking of missions as a young missionary in Madras, India, fifty years ago. No one could have made me understand the horror of Hinduism, which I was to learn in those years. As I came to know the women and little girl victims of this vile and cruel system I rededicated my life there and here to the service of Christ and foreign missions as the only hope of India. I am here to reassert that there is "no other name," no other hope. The appraisers apparently did not see what missionaries see daily. Katherine Mayo told, in *Mother India*, what has been confirmed by Indian authorities. Amy Wilson Carmichael saw it in the Hindu temples, those "Sacred Shrines" which she had penetrated to save little girls under the awful power of loathsome Hindu priests. Hundreds of these girls saved in her Home, carefully guarded, would testify to the impossibility of any sane woman's affiliating with this so-called religion. It is the product of evil men who claim worship as gods. Buddhism is better

than Hinduism. Nothing could be worse, but Buddha has not one word of hope for women.

Christian women who support missions in the Orient cannot accept the unfair, unjust, superficial attack on the missionaries of the cross. To declare that ninety-five per cent of them are unfit indicates the unfitness of the Laymen's Commission to pronounce judgment. The Apostles could never have got by such an appraisal commission. They were so stupid, so humble, so ignorant. They had such lack of efficiency, special training and equipment. They used such hopeless methods! They were stoned, imprisoned, beaten, mocked, always bearing about in the "body the death of the Lord Jesus, that his life might be manifest in them." Cheer up, missionaries, this appraisal or dispraisal indicates that most of you must be qualified according to the standards of the New Testament. The wonders you have wrought through Christ from the cobbler, Carey, down through saints and scholars to the women of the present day apparently justify the means you have used. You even share in the scorn of the leaders of his day for the Carpenter of Nazareth. That is honor for you.

The "Christian Way of Life" is the goal of the Laymen's Commission, but women know that you cannot have a "Way of Life" until you have life. Life comes through birth. The new birth is the only possibility of the life of the Spirit. This Spirit was promised when our Lord commissioned his followers not to go on an appraisal tour, but to "go into all the world and preach the gospel." Women received their commission direct from the Lord himself. "Very early in the morning while it was yet dark" they came to the grave of their Lord. They found a living Saviour who sent them to tell the Disciples that he had risen. Can women ever fail to carry that message as they go out to the ends of the earth to lead sinful women, starving women, dying women, into life? That new life will not come to the world by a Laymen's Commission, or a super board, or uniformity through burying convictions. It will come as it always has come, not by might nor by power nor through money, nor the teaching of philosophy, but through those who go in his spirit, following his command to live his life of sacrifice and translate it into the lives of others. This teaching is supernatural, which some label superstition.

What can women do with this appraisal? We repudiate its conclusions and question the ability and the right to do what this group has done so unintelligently, arrogantly, unfairly, destructively. The thing the Commission would substitute and subsidize is modern civilization. At its best

it is a humanistic experiment, which does not succeed even here. It has little to offer these people of other faiths. It might indeed be merged with some of them, for it is not the religion of Christ. The religion of Christ takes missionaries to Africa, India, and China to live the life of Christ, not perfectly, but with his blessing—effectively. The women of the world are asking for Bread, the Bread of Life, and the Commission offers a stone.

Education without Christ as the center is not the work of the church of Christ. Medical work without the spiritual touch of the Great Physician is not legitimately medical missions. Social progress without divine safeguards and motives is not progress. Israel went over to Baal, which will be the outcome of this experiment. Tear up your appraisal, gentlemen, it is a dispraisal of the gospel, a dispraisal of missionaries. If mission boards and the churches that support them accept these recommendations, their work is finished, and Christ has died in vain.—*Watchman-Examiner*.



**For Prevention of Old Age Dependency**

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Write for explanatory literature  
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 Executive Secretary  
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 DALLAS, TEXAS

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE JUNE 11, 1933

Memphis, Bellevue	1423
Nashville, First	1000
Chattanooga, First	959
Nashville, Grace	819
Nashville, Park Avenue	729
Chattanooga, Ridegale	683
Nashville, Belmont Heights	653
Memphis, Union Avenue	643
West Jackson	631
Chattanooga, Avondale	623
Nashville, Eastland	586
Etowah, First	513
Chattanooga, East Lake	496
Erwin, First	470
Dyersburg, First	452
Chattanooga, Tabernacle	439
Elizabethton, First	432
Clarksville, First	420
Nashville, Edgefield	418
Chattanooga, Northside	409
East Chattanooga	404
Union City, First	396
Nashville, North Edgefield	394
Chattanooga, Woodland Park	380
Chattanooga, Red Bank	352
La Follette, First	342
Chattanooga, Chamberlain Avenue	341
Humboldt, First	340
Paris, First	324
Nashville, Lockeland	319
Nashville, Grandview	315
Rossville, Ga., First	300
Chattanooga, Oak Grove	295
Knoxville, Arlington	284
McMinnville, First	252

By FLEETWOOD BALL

"Faith of Our Fathers" was the favorite hymn of the late W. J. McGlothlin, and was sung at his funeral.

—B&R—

W. A. (Billy) Sunday is ill and prostrated by an overstrained heart. His only daughter died lately.

—B&R—

J. C. Owen has been called as pastor of the First Church, Murfreesboro, N. C., and has accepted.

—B&R—

The pastorate at Wheeler, Tex., has been accepted by A. Starkey of Portales, N. Mex., and he is at work.

—B&R—

Virgil M. Lollar of Gatesville, Tex., has accepted the care of Lela Church, Shamrock, Texas, and has moved on the field.

—B&R—

Deacon A. F. Brown, aged 49, of Hepzibah Church, near Lexington, was buried Saturday afternoon. The writer officiating.

BAZILL BALLEAU

Ward's Grove Church, Law, W. H. Hopper, pastor, will be assisted in a revival beginning July 30th by J. S. Bell of Life.

—B&R—

The church at Thomas, Okla., secures as pastor J. H. Mitchell of Childress, Tex., and he has taken charge.

—B&R—

M. M. McFarland has resigned as Promotion Secretary of the Executive Board of the General Association of Kentucky.

—B&R—

Robert Perry Mahon, formerly of the Baptist Bible Institute, New Orleans, La., has accepted the care of the First Church, London, Ky.

—B&R—

A. M. Overton of Fulton, Miss., is to assist in a revival in Red Bay, Ala., July 9th, Charles Nelson, pastor.

—B&R—

Albert Henry Newman, aged 80, preacher and authority on church history, died last week in Austin, Texas.

—B&R—

The brotherhood rejoices with A. H. Huff of McMinnville over the surrender of his son, R. H. Huff, to preach.

—B&R—

The First Church, Grenada, Miss., J. H. Hooks, pastor, is in the midst of a revival, W. M. Bostick of Louisville, Ky., doing the preaching.

—B&R—

The church at Philadelphia, Miss., W. W. Kyzar, pastor, rejoices in a good meeting with H. R. Holcomb of Tupelo, Miss., doing the preaching.

—B&R—

W. W. Kyzar of Philadelphia, Miss., lately did the preaching in a revival at Coffeetown, Miss., R. L. Breland, pastor, resulting in 8 additions.

—B&R—

The church at Booneville, Miss., J. D. Thompson, pastor, will have a meeting in July in which a former pastor, L. A. Parker, of Berryville, Va., will do the preaching.

—B&R—

C. M. Brittain of Jacksonville, Fla., executive secretary of the Florida Baptists, has been ordered by physicians to take a rest or suffer a collapse in health.

—B&R—

East Tupelo Church, Tupelo, Miss., O. H. Richardson, pastor, is

experiencing a revival with L. C. Riley of Okolona, Miss., doing the preaching.

—B&R—

Herron's Chapel Church, Bemis, rejoices in a gracious meeting in which the good pastor, W. A. West, preaches and H. M. Scott leads the music.

—B&R—

It has been made possible by friends for Missionary A. R. Gallimore and wife of Lexington, N. C., to return to China, which they will do August 1st.

—B&R—

J. H. Hughes of the First Church, Chattanooga, was recently honored with the degree of Doctor of Divinity by the trustees of William Jewell College, Liberty, Mo.

—B&R—

What a team! John D. Freeman elected Executive Secretary and O. W. Taylor of Halls editor of the Baptist and Reflector. It means progress.

—B&R—

The church at Prichard, Ala., W. M. Fore, pastor, lately experienced a great revival, resulting in 38 additions, 23 by baptism. J. W. Hickerson did the preaching.

—B&R—

J. S. Corpening of Lancaster, S. C., once pastor in Union City, and B. K. Truluck of Orlando, S. C., were recently made Doctors of Divinity by Furman University, Greenville, S. C.

—B&R—

East Chester Church, Jackson, B. R. Winchester, pastor, is enjoying a good revival in which W. A. West of Bemis is doing the preaching. There have already been 17 additions.

—B&R—

William E. Richardson of Louisville, Ky., and Miss Elizabeth Ferguson of Learned, Miss., are to be married Thursday, June 29. He is pastor of Hopewell church in Kentucky.

—B&R—

William H. Smith, aged 74, for many years assistant corresponding secretary of the Foreign Mission Board, Richmond, Va., died last week at his home in Birmingham, Ala. He was a native of Alabama.

By THE EDITOR

O. C. Rainwater of Union University has accepted the call of the church at Rossville, McNairy County.

—B&R—

M. M. McFarland, for some years Promotion Secretary of Kentucky Baptists, has resigned his position.

—B&R—

Secretary R. B. Gunter of Mississippi led the church at Ackerman, Miss., in a revival meeting which closed June 18th.

Editor P. I. Lipsey of the Mississippi Baptist Record was ill last week and the paper was published by his office force.

—B&R—

Rev. Wm. R. Seat is moving from Salem, Ind., to Washington, Ind., where he goes to the First Baptist Church.

—B&R—

Pastor W. C. Boone of First Church, Jackson, is with the church at Bolivar in a meeting which began Sunday. Lyn Claybrook is pastor of the church.

—B&R—

Lewis L. Platt, recently licensed to preach by the West Paris Church, is aiding Pastor E. H. Greenwell of that church in a revival meeting which began the 11th.

—B&R—

First Church, Warren, Ark., has recently had a gracious revival with some 305 additions. They are now building an enlarged educational plant to accommodate their growing church. Minor E. Cole is their pastor.

—B&R—

"On Wednesday of last week (June 6th) W. F. Powell of the First Baptist Church of Nashville, Tenn., delivered an address at the Baptist Religious Institute held in Meredith College." — Biblical Recorder.

—B&R—

The brotherhood will be grieved to know of the illness of Mrs. J. H. Rushbrooke, wife of the secretary of the Baptist World Alliance. Following a serious operation she has de-



We urge all pastors and other workers to use every effort to make the Baptist 100,000 Club a success. This promises to pay all Southwide debts in five years if it succeeds—and it will succeed if we will work together.

Foreign Missions, Home Missions, our Seminaries—all our work will prosper if we secure 100,000 members.

LOUIS J. BRISTOW,  
Superintendent.

veloped thrombosis which, while not serious, will delay her recovery for some time.

—B&R—

Pastor R. C. Medaris of Egypt Church, Memphis, writes that the work is progressing in a fine way. The first Sunday in August they will hold a "home-coming service" and it will be followed by their revival with the pastor doing the preaching by request of the church.

—B&R—

The Washington Post of June 10th carried a brief statement to the effect that Dr. Samuel Judson Porter has suffered a serious attack the previous Wednesday and was "reported to be fair" at the hospital. We grieve to learn of this illness of a beloved preacher.

—B&R—

Bethel College of Russellville, Ky., has been merged with Georgetown College, Georgetown, Ky. The action was consummated during the recent commencement exercises. \$21,335 of endowment funds belonging to Bethel thus becomes a part of Georgetown's endowment.

—B&R—

A good meeting closed June 11 with First Church, Great Falls, S. C., with Prof. J. McKee Adams of the Southern Seminary doing the preaching. The messages were good, writes Pastor James Neil. Twenty-five were added to the church, 17 of them by baptism.

—B&R—

Friends of Dr. O. E. Bryan will be interested to know that he is still able to be up and about his house. He is planning a trip to New Mexico in search of health and strength. We know that he deeply appreciates the many expressions of appreciation and love which come to our office, many of which we forward to him.

—B&R—

A splendid revival closed June 4th at Norphlet, Ark., where H. A. Turner is pastor. C. E. Welch of Memphis did the preaching and C. L. Randall of Little Rock led the music. There were 107 additions to the church, making a total of 357 additions during the 19 months of the pastorate of Brother Turner.

—B&R—

The famous tree at Doak's Cross Roads in Wilson County was blown down during a cyclone which struck the section some weeks ago. Under this tree the district election was held when Andrew Jackson was a candidate for the Presidency. Andrew Doak carried the district for Old Hickory by a big vote, and since that

date practically every election in the district has been held under the tree.

—B&R—

C. C. Ramsey, pastor at Pikeville, recently conducted a revival at Dunlap with the aid of Pastor Frank Grazaidei of Dayton who did the preaching. There were 27 professions of faith and 19 additions, 17 by baptism. Brother Ramsey baptized the converts, since the Dunlap church has no pastor at this time.

—B&R—

The honor recently bestowed upon O. W. Taylor of Halls and N. M. Stigler of Brownsville by Union University was well placed. These two successful and loyal Baptist pastors were classmates in Hall Moody College and also in Union University. Both were given the honorary degree of doctor of divinity at the recent convocation.

—B&R—

Carlyle Brooks reports two good meetings in which he has recently led the singing. At Reidsville and Glenville, Ga. Pastor C. E. McDaniel did the preaching in both meetings. At Glenville there were 21 young people baptized and a number of additions by letter. Brother Brooks, whose address is Box 607, Atlanta, Ga., is closing his thirteenth consecutive year in evangelistic work.

—B&R—

Chas. W. Daniel of Richmond, Va., attended the meeting of the Executive Committee in Nashville June 14th and from there went for a visit to his relatives and old home in Arkansas. He returned Sunday to Dyersburg and is now engaged in a revival meeting with Pastor W. Q. Maer and First Church. We congratulate them upon having this great preacher and fine spirit with them.

—B&R—

Churches in Washington, D. C., report a gain of 621 members during the past associational year. Up to May 1st of this year, there were 16,420 members of the white Baptist churches of the District of Columbia—Columbian Association. H. O. Millington, who has served them for the past twelve years as Executive Secretary, has resigned. At their recent meeting the budget for 1933-1934 was set at \$59,000.

—B&R—

The report of the Executive Committee of the Southern Convention for the month of May is in hand. It shows total receipts of \$99,871.37, of which amount \$48,757.33 came through the Co-operative Program. Tennessee ranked third in gifts through the Program, having sent in \$5,937.50. Only Texas was \$19,752 and North Carolina with \$11,076 were ahead of Tennessee in total gifts, ours being \$10,670. Nearly \$7,000 of North Carolina's gifts were designated.

It is interesting to note that Editor-elect O. W. Taylor received his honorary degree from Union University only a brief time before he was elected editor of the Baptist and Reflector. Exactly the same thing occurred in the case of the retiring editor. Just a few weeks before each was called to the paper office, and without the Board of Trustees of the institution having any idea that the call would ever be given, the degree was authorized by the Board of Trustees.

—B&R—

On July 9th the church at Gillsburg, Miss., will dedicate their new house of worship. Selsus E. Tull of Middlesboro, Ky., who was converted and baptized under the ministry of this church, has been asked to preach the dedicatory sermon. The church in days gone by mothered the "Gillsburg Collegiate Institute," an academy of high standing and thus aided in sending forth scores of well equipped young men and women. Their original house of worship was erected 50 years ago.

**BIG MEETING IN KENTUCKY**

"I have just attended the greatest revival I ever saw, judging from visible results," writes J. W. Mahan

of Pineville, Ky. It was held at Fonde with Pastor R. B. Moyers doing the preaching. During two weeks there were 302 professions of faith and 233 of these had already been baptized with 50 others approved for baptism. "Many, under deep conviction, fell on their knees, cried for mercy and prayed through to rise praising God. As many as 30 were saved in a single service," continues Brother Mahan. Fonde is near Pruden, Tenn., in the storm swept area.

Brother Mahan tells also of a meeting at Eagan, Tenn., where Pastor Alvin M. Gregory did the preaching. He baptized 114 converts at one service and 15 others had been approved for baptism. Over half those baptized were fathers and mothers. The two meeting ran simultaneously, they being in communities about six miles apart. Brother Mahan wrote from Eagan where he was leading the church in a Bible Institute with an attendance of more than 100.

"Courage is not blindness, and it is better a thousand fold to confess our doubts, our misgivings, our ignorance, that we may receive strength and light, than to exclude the access of both by a proud assumption of intelligence."—Bishop Westcott.

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## CHANGES IN THE STATE CONSTITUTION

(Continued from page 11)

SECTION 2. The President and Secretary shall be nominated from the floor of the Convention. All other elective officers may be nominated by a Nominating Committee.

### ARTICLE VIII

#### Duties of the Committees

SECTION 1. It shall be the duty of the Executive Committee to consider all matters of business pertaining to the State Convention and the Baptist Young People's and Adult work of Tennessee and for this purpose to hold at least one meeting annually at a centrally located place in the State. The Executive Committee meeting shall be called by the President, who shall give at least ten days' notice to each member of the time and place of the meeting. A majority of the members of the committee shall constitute a quorum to transact the business at a regular or called meeting. A sub-committee of five members may be chosen to first consider any business matter and present same to the Executive Committee.

SECTION 2. It shall be the duty of the Time and Place Committee to arrange a convenient time and a suitable meeting place for the annual meeting of the State Convention.

SECTION 3. It shall be the duty of the Resolutions Committee to prepare all suitable resolutions for presentation to the State Convention.

SECTION 4. It shall be the duty of the Nominating Committee to recommend to the Annual Convention at least one candidate for each of the elective offices, except as provided for in Section 2, Article VI. It shall be the duty of the Nominating Committee to report not later than the closing business session of the second morning.

### ARTICLE I

#### Representation

SECTION 1. Each church in the State of Tennessee is entitled to send to the Annual Convention five messengers for the first twenty-five active members of the B. Y. P. U. Department and one additional messenger for each additional ten active members of the B. Y. P. U. Department of that church, and as many others as will come—the same to be known as alternates.

SECTION 2. The local Unions shall select and the church ratify its messengers and alternates. In case any messenger is prevented from attending any session an alternate may be selected to take his place.

SECTION 3. Every person attending the Convention shall upon registering notify the clerk whether he is a messenger, alternate, or visitor, at which time he shall be given a badge designating his status in the Convention thus facilitating the voting.

## ARTICLE II

### Voting

SECTION 1. At all business sessions of the State Convention only messengers and alternates will be entitled to the privilege of the floor.

SECTION 2. At all business sessions of the State Convention only messengers shall be allowed to vote in matters requiring a vote. The only exception shall be in matters of regret and appreciation.

SECTION 3. When there is only one nomination for any office, the Secretary or anyone designated for that purpose, if there be no objection, may be instructed from the chair to cast the ballot for the Convention.

### ARTICLE X

#### Suspension

A By-Law shall be suspended in case of an emergency by a vote of two-thirds of the messengers attending the State Convention.

## THE PIPER OF PODUNK

(Continued from page 9)

hear his playing and know he won't play if he thinks I am listening."

"He's a strange kid, Mr. Smith. He'd ruther play that thing than to eat any time. I've seen him, when he didn't know I wuz watchin', an' he'd play until the tears would wet his eyes. Sometimes he tells me how somethin' inside of him almost busts him open. You'd orter hear him when he's out in the woods by himself, for then he sings an' whistles until you almost think you air at a gatherin' of the woods critters."

"I must hear him, Jason. You must help me. I want to be a friend to you boys, and you must try to think of me just as you do of Mr. Brown and the other people who live out here. I'm no different inside. I love the same things you all love. Maybe I can help B-B so that some day he can let out the feelings that hurt him on the inside."

"That would be great, Mr. Smith! I'll do all I kin. But you'll have to keep in mind that B-B's a funny sort of feller."

(Continued next week.)

## THE SPIRIT OF HARRISON-CHILHOWEE

(Continued from page 8)

few weeks ago and devoted his entire time to telling us how the love of Christ and love for Christ was bringing order and happiness out of chaos. Then Miss Roxie Jacobs came with her wonderful story of John 3:16, and I shall never forget her inspiring message on "Lifting up Jesus." "And I, if I be lifted up from the earth, I will draw all men unto me."

The aim of Harrison-Chilhowee Baptist Academy is to send out into the world boys and girls to live lives that will testify that they believe John 3:16, and that will hold Jesus up that the world may see and know Him.

## In Memoriam

100 words published free. All extra words 1 cent each. Send money with obituary.

### FRANCES ARMSTRONG

Frances Armstrong, the 14-year old daughter of Mr. and Mrs. J. A. Armstrong of Gravel Hill, suddenly passed away May 25th. Her mother was awakened about 10:30 P. M. by a low groan. After calling and receiving no answer, she went to see her draw her last breath. No cause for her sudden death was discovered.

She is survived by her father and mother, four sisters and one brother. She was a good, quiet natured girl, and a loyal Christian. She was a true friend and a close neighbor to me. Why God called a flower of youth from that home is one of His mysteries, but not ours to question.

CHRISTINE BROWDER.

### TURNER

Brother J. H. Turner, a member of Mt. Olivet Church, Leeville, Tenn., died March 28, 1933. He was a man of strong convictions, strong in Baptist doctrines and faith. He was deeply concerned for his church, and greatly interested in the unsaved. He always spoke kindly of his pastor and was a regular attendant at the church services. He was

highly respected by his neighbors.

His departure has brought a great loss to our church. We say, "Rest in peace."—J. E. Sullivan, Elvin L. Burnette, Pastor.

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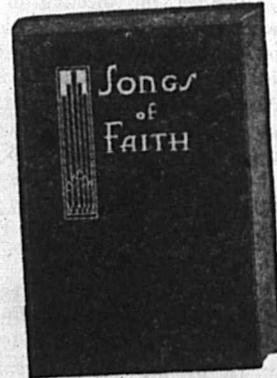
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