

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

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Religious Recovery

By W. C. CREASMAN

We are in the midst of a great effort in this country to restore material prosperity. Some rather drastic plans are being tried. Remedies are being administered to an economically sick country that have not heretofore been used. We all hope these measures will prove effective and that a sound recovery will be the result. Business men are now displaying the NRA slogan, "We Do Our Part". This is a good slogan, provided it goes far enough and means all that it ought to mean. Our national sickness may go deeper than many of our officials and citizens have thought. It is my conviction that this sickness is as much spiritual as it is material, and full recovery must include the spiritual as well as the material. The doctrine of earnest, co-operative effort may well be applied for both our economic and spiritual well-being. Such a gospel finally reaches down to the individual and lays upon him certain responsibilities for his own welfare and the welfare of his fellows. Believing that spiritual recovery is of prime importance, I make the following suggestions:

I. The Importance of Diagnosis.

The first step in treating any disease is a careful and proper diagnosis. No physician is in position to prescribe until he knows what the ailment is. Treating the symptoms is rarely effective. A careful diagnosis in this case would reveal a deep-seated disease which has its roots in the hearts and lives of our people. The disease is not a new one, but is a violent recurrence of an old malady. It has been called by many names, but it is best known by the name of SIN. Here is where the preachers and the churches can find their places in our recovery program. It is the hour for God's prophets fearlessly to point out the sins of men and to call them to repentance. If we succeed in temporarily healing the symptoms, and fail to eradicate the disease, we are sure to have another attack. What we need is not a sedative, but a cure.

II. Some Things We Ought to Recover.

"Recovery" means to regain something that has been lost. If a friend is sick, we wish for him a recovery of his lost health.

If our country is sick, we wish and work for its recovery. That we, as Christians and as a Denomination, have lost some things that are vital to our spiritual well-being, cannot be denied. We must seek recovery.

1. *We should recover the New Testament conception of Christianity.*

There is a marked difference between present day conception of Christianity and the New Testament conception of that term. The New Testament Christian was one who had accepted Christ as his Saviour and Lord and who sought fully to know His will, and



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to carefully follow His teachings. The term "Christian" was used in the early days, sometimes in derision, often by the friends of Christ, but always to distinguish His followers from the world. Today the name is used too loosely. It does not suggest to the average mind a separated life. It does not suggest one who is willing to suffer, and even to die for his faith. It too often suggests mental assent to a proven fact, rather than a living faith in a crucified Lord. It is time for us to go back and recover the meaning of that term, "Christian".

2. *We need to recover the New Testament conception of sin.*

Many Christians have become entirely too lenient in their attitude toward sin in their own lives and lacking in their concern for others who are bound with the fetters of sin. The devil has succeeded in dressing up sin until it looks pretty respectable to some Christians.

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New Testament Evangelism

By CHARLES BRONSON

(Texts: Mark 16:15, 16; Luke 24:44-48; Acts 1:8; Matthew 28:18-20.)

In the above passages we have different statements of the Great Commission, our orders for New Testament evangelism. It is a Baptist Commission, hence full New Testament evangelism must preach and practice Baptist doctrine in its completeness. Baptists alone can do this. No others can baptize persons into a New Testament church. Only Baptist churches are New Testament churches. A Baptist preacher, acting as the servant of a Baptist church, is the only person who can baptize a disciple of Christ into a Baptist church—a New Testament church!

New Testament evangelism is a matter of the vastest importance. Most of our churches today are suffering from a lack of a complete, accurate and faithful New Testament evangelism. Evangelism of the wrong kind has filled our churches with unregenerate members. This thing has crippled the influence and work of our churches unspeakably. Now, since this condition is due, perhaps, to a confused knowledge of just what New Testament evangelism is, let us consider a few facts concerning it.

I. *What New Testament Evangelism Is Not.* In order to clearly see what a thing is, it is often best to consider what it is not. So is it in treating this subject. New Testament evangelism is not a whole lot of things we commonly think it is.

It is not giving a partial Gospel so as to please all kinds of people and all kinds of creeds. Such cannot be full of New Testament evangelism. It is not a so-called union meeting. The Great Commission cannot be carried out in such. It is not an effort for excitement. This is evangelism of a kind, but not the New Testament kind. It is not performing a lot of tricks to draw a crowd or to make a sensation. Shame on such unhallowed practices! It is not preaching on some novel or sensational subject.

It is not using any sensational advertising of a preacher. To advertise or parade the fact that the preacher is a "converted gambler", or has been a "terribly bad follow", or is a "boy-preacher", is all unjustifiable. It is not forcing or hurrying professions. Think of the mischief done by this thing! It is not signing a card or sticking up a finger.

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Editorial

Vox Populi Vox Dei

Vox Populi Vox Dei—"The voice of the people is the voice of God"—is true only when the people are submissive to and expressive of the will of God, which is revealed in the Word of God. Then their utterances and decisions register His voice.

Majorities may be wrong and minorities right. Should the majority in the nation bring back legalized whisky as a beverage, only the minority opposing them would be right. If the majority in a church approve and foster doctrinal unsoundness, compromising unionism, or sinful conformity to the world, they are wrong and the minority against them right. If, in Baptist circles, a church, the State Convention or the Southern Baptist Convention adopts an unscriptural policy, the opposing minority alone are right. Of his first trial before the Roman emperor, Paul said: "At my first answer no man stood with me, but all men forsook me." One man stood against the world, and that one man was right.

On the other hand, if the governmental course of the majority in the nation is sound, the minority opposing are wrong. If a church, a State Convention, or the Southern Baptist Convention, after earnest prayer and suitable counsel, adopts a line of action harmonious with the tenor of Scripture, the minority opposing it are wrong.

In all cases, the position of the majority and that of the minority should be set forth in the spirit of the Cross. When Paul faced alone "a frowning world", his attitude was, "I pray God that it may not be laid to their charge". In matters of mere method, he was tolerant, save when New Testament truth was compromised in the methods. When it came to an issue between truth and error as such, he "gave place by way of subjection, no not for an hour". And yet he was the soul of personal courtesy in it. His manner was not one of angry biting and devouring. His firmness was not mere fleshly stubbornness. There is a difference between these that some need to learn.

The rightness or wrongness of majorities and minorities is not determined by vote, but by what is back of and expressed in that vote. Whether on the side of the truth and practice of Scripture, either is found, that is the right side. In such a case, the opposers are right only when they co-operate with the proposers. And if saints lay self aside, exalt Jesus and His truth, and prayerfully counsel together, they reach an agreement which is expressive of the voice of God. No higher dignity can come to any people than to be such a voice in the wilderness of the world.

How Would You Do It?

Contemplating a world of imperfection, suffering, and injustice, the Persian poet, Omar Khayyam, wished

"To grasp this sorry scheme of things entire, . . . shatter it to bits—and then Remold it nearer our heart's desire."

But how it should thus be remolded, he did not say.

Probably there are others who join in the poet's attitude toward the world, but they do not offer to tell what method might be used to improve upon Jehovah's handiwork. Only He who made the world knows the modus operandi for remaking the scheme of things and bringing in "new heavens and a new earth" when the old shall have served their ordained purpose.

Most men, however, do not spend any of their time uselessly wishing they could shatter the world to bits and remold it. But some adopt the shattering-to-bits policy relative to other matters without proposing anything satisfactory in lieu of that which they would tear to pieces. It may be in the church or the state or in the Southern Baptist Convention that these bestir themselves. They do plenty of tearing to pieces, but do not tell how they would remold things according to their desire. Some are savage in their attacks, some remain critically aloof, some are altogether indifferent, and some are considerate in their criticism and non-co-operation. Either policy, if successful and if no satisfactory substitute for the thing criticised were offered and made operative, would finally issue in the same result: the thing opposed would be shattered to bits. How would these parties remold it?

Any program of a church or state or convention will have some imperfect elements arising because it has human beings connected with it. One would not forbid criticism, but welcome it. But one would respectfully ask those who would shatter the program how they would satisfactorily remold it. Destructive criticism should have constructive criticism joined to it, at least to compensate for the destruction.

In the Co-operative Program of Southern Baptists there are quite likely those elements which should be eliminated. How would this be done without disturbing the other elements? Some favor the Every Member Canvass exclusive of the Baptist Hundred Thousand Club as the method of raising funds for the work, and some favor both. Which ones are right? If the present service-plans are to be shattered to bits or ignored, what better plan do the critics have to suggest? If the Every Member Canvass alone is used and it does not furnish sufficient funds, how can the present work of Baptists be supported and past debts paid? If the Co-operative Program should be re-made, who will do it and how shall he do it, and how shall the new plan be put into operation? If the Baptist Hundred Thousand

Club be rejected, how can accumulative debts be paid and the Every Member Canvass be made to provide adequate funds for the future?

These are pertinent questions. The challenge to present a workable plan better than the one criticised, has often put a damper on the editor's critical facilities, whether it has that effect on others or not. But the one who would displace anything is supposed to be able to put something else better in its place. This is sometimes difficult, if not impossible, to do. So if in relation to our work at home and abroad, one proposes to adopt the Persian poet's attitude of "shatter it to bits", he should disclose something better that does not call for such action. *How would you do it?*

* * *

Out of Step

One time in college days, the lieutenant in charge of the R. O. T. C. had the members on the march. All of us were in step save one lad. Suddenly, in a loud voice, the lieutenant said: "Everybody's marching out of step except Mr. Blank!" Mr. Blank got in step. He saw the absurdity of himself as the criterion for all the rest. Some never see this absurdity.

A church, after careful and prayerful study, adopts a plan of action. The members, unless they can with reasonable clearness show that the program adopted is unscriptural, should fall in line. But sometimes one man, or a small group of men, blocks the service of the entire church. What a pity that all the members of the church are out of step except this man or these few!

A state, from the Baptist viewpoint, and through men chosen for that purpose, receives and adopts a recommended plan of kingdom-service. Some refuse to join in. All the Baptists in the state are out of step except these!

The Southern Baptist Convention, composed of messengers from the churches, and other accredited representatives, has adopted a plan of kingdom-procedure. No doubt it has its imperfections; it has human beings connected with it. But, all in all, no satisfactory substitute is proposed. But there are

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those who do not co-operate. Are all in the Convention out of step except these?

Baptists of Tennessee, the state motto of Kentucky is applicable in Baptist connections, "UNITED WE STAND, DIVIDED WE FALL". Our local, state, and Southwide causes are in a desperate struggle. No better plans than the Every Member Canvass and the Baptist Hundred Thousand Club and both working through the Co-operative Program, have been proposed. Better plans could not perhaps be proposed. At least none better are before us now, and the work cannot wait while better ones are disclosed and put into operation. Let no Tennessee Baptist refuse his active co-operation and make it logically necessary for it to be said, "Tennessee Baptists are all out of step except him!"

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" And behold, how good and how pleasant it is for them to work together in the same unity!

PIONEER EVANGELISM IN MANCHURIA AND BAPTIST DEBTS

By CHAS. A. LEONARD

A report of how the battle goes in this part of the world should prove of interest to Lord's people at home. A reminder of some of our needs and openings here for evangelism among these lost people may help move them further in their noble efforts to raise the debts and make it possible for us all at home and abroad to go forward.

I am just back from a trip to two places where a couple of weeks were spent in evangelistic meetings. At one of these we began work three years ago, but had not been able to return there first on account of not having time and then on account of banditry. When there the first time four earnest young men were baptized. Two of these had to leave, but the others have continued to witness in their lives and by word to do the saving grace of our Lord. Later they and others interested rented a room as a place for worship and in which to preach to the unsaved.

A boy in America who heard of the needs and opportunities here in North Manchuria sent out a check for the equivalent of a highly-prized five dollar gold piece which had been given to his great grandfather years ago when he performed his first wedding ceremony. This money was used to help the believers equip their gospel hall. On this visit five more were baptized. More than twenty others enrolled as enquirers during these meetings.

At Tsingkanghsien seven business houses were looted by soldiers one night while we were there. These troops belong to the new government, but though they are called "new", are just as unreliable as the old ones. Changing its name does not change the leopard's spots. We need real, worthy soldiers to police this part of the world. A Chinese family of inquirers, who moved out of their living room and insisted that we take it while

there, were very uneasy about us missionaries, fearing the soldiers might loot our place next night. As so many people have been carried away, mistreated, killed, or kidnaped and held for ransom, our hosts did not know what might happen to us. They warned us that we make no light in the night and be perfectly quiet if the soldiers came, our hosts hoping to divert attention of the soldiers.

The recent opening of large gambling halls and many opium dens, and the increased sale of opium and other drugs, have increased lawlessness and robberies. On our way from one city to the other we passed a place where a hundred bandits had just been driven away by soldiers. We met the soldiers coming back from the fight. The room in which we stayed was without heat, and very cold. The two days' travel over rough roads was against a heavy wind, the dust filling our eyes. We had to walk much of the way wearing heavy coats, but our hearts were glad, for our efforts had everywhere met with cordial response. Just now we are preparing for a long trip of a month to other places far east of Harbin, if permission can be gained from our consul general. Bandits are even worse in that region, but if I do not go now it will be impossible after the trees put out their leaves.

We do not mind hardships or dangers, but long for money to employ evangelists to put out at places to which these should be sent. *Eight, or ten dollars a month in American money will support a good evangelist and his family.* There are eight places where evangelists should be sent. Join us in prayer that God's people raise the debts from our Mission Boards so we may go forward and meet these needs while it is day. This is one thing about which we are greatly concerned.

From the first city we then went to another, Lansi, where a day and two nights were given to work. The Chamber of Commerce offered their public room for meetings, but this was too small so the service was held in the court yard of the Chamber of Commerce. More than a thousand merchants and school children came to this meeting. Seats were prepared for many of these. It was an ideal day. I stood on a high table in the midst of the people and preached for more than an hour. They all gave good attention, and seemed to respond well to the message. Many tracts were given out and a few hundred gospels sold. In the evening several came to the inn to see us and to enquire far into the night more fully the Way. Eight or ten men and students I had known in Harbin came to see us. Some of these are enquirers. Ten were enrolled as desiring to become Christians, but we did not find a single baptized believer in this town of fifty thousand souls. The enquirers were organized into a prayer group, who plan to meet every Sunday in the home of an earnest young Chinese doctor.

Each of these places visited are county seats, and has a population of from 40,000 to 50,000, yet there is no evangelist in either

of these adjoining counties, nor in still another adjoining county, the county seat of which also has a local population of 35,000. The two counties visited have more than six hundred thousand souls. A Catholic priest goes there occasionally, and I get there about once a year. But what a need and opportunity for an active Chinese evangelist to do a marvelous work there! Do you wonder that we almost work our heads off trying to meet these needs, and that our hearts grieve daily that we are not able to send workers to such places? We are therefore hoping and praying that our people at home will rally together and lift the debt from our Foreign Mission Board so it will be possible to reach such places. As stated above, there are at least eight other cities which are just as needy and where just as great opportunities present themselves. Excellent evangelists can be secured, but our hands are tied because we have not the money for this work. During the past year we had to send away from our field three evangelists and a Bible woman because the Mission Board is unable to supply us money to help on their salaries. This has greatly increased our burdens. These evangelists are now working in Shantung Province temporarily. We should have them back. What a blessing they would be at these new places! Those centers from which they left are now largely able to carry on of themselves with an occasional visit from us, but are we not to open other places where the need is so great? We are trying to establish self-supporting, self-propagating independent Baptist churches, and God is helping us to this end. But our hearts long to open more work, at places where no work has been done. Pray with us that these needs may be met.

D. A. MEETING IN BRAZIL

By M. G. ("RED") WHITE

This is Saturday morning of "Holy Week." Here in the district of the Bahia state capital it is our custom to hold the annual meeting of our District Association on Friday of this week. That we did yesterday and we had a truly great day together.

We met at nine in the morning and after a devotional period the messengers were enrolled and the officers elected. The moderator is a young business man who is chief accountant in a large wholesale house and superintendent of the Sunday School in our Dois de Julho church, Brother Godofredo Dantas. He is a good moderator and took keen interest in all the work throughout the day.

The first general subject discussed was Literature. Our Baptist Sunday School publications, books, and our Baptist papers. The discussions were of a fine order and the most enthusiasm was on the subject of the distribution of O Jornal Baptista, our principal weekly that is published by our Rio Baptist Publishing House.

Next we took up missions—city, state,

national and foreign in that order. For over an hour we heard short talk after short talk on these subjects. One church has four out stations in each of which a Sunday School is held and all at the same hour on Sunday afternoon. Another has four regular preaching points in the same district with the church. A map of the state was shown with the location of our churches indicated. But two thirds of the state has no Baptist work at all. And in many of the districts where there is a Baptist church it is small and just one. We have hardly begun the evangelization of the three millions in the state of Bahia. Then we pondered together the work among the wild Indians on the far away frontier, and how this heroic work stirs the hearts of our Brazilian young people. Then our eyes were lifted to the great Atlantic and beyond to Portugal and to our missionaries and growing churches over there. And with one accord our hearts said together all this work must go on and on until all have heard the message of Love.

After dinner the first subject was our own associational work. We planned a Training School for September with Brother T. B. Stover to be up from Rio to help. And a three or five day Bible Institute of teaching by at least two speakers each night to be held in each church of the association during the year. And a Director of Institutes was elected to see to the carrying out of the plans.

Then we took up our Baptist Training work, Seminary, Schools, Sunday Schools and B. Y. P. U.'s and D. V. B. S's and all enjoyed the discussions. Before this last subject the moderator turned the meeting over to the women and the W. M. U. president presided for nearly an hour when the work of the women was presented—the men did not leave but sat back and learned about the fine work the women are doing.

The day was closed with a sermon. They elected the writer of these lines to preach. He chose for his text Luke 24:46, 47: "And He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." And that is the Gospel message they love and believe and try to follow as best they can. We all do around here. Sin is just as ugly as ever and we all need our Saviour just as badly as ever.—Caixa 184, Bahia, Brazil.

DO YOU KNOW, That all the elephants in a herd, even those in circus menageries, never lie down to sleep at the same time? (Always one or more are on guard.)

DID YOU KNOW, That Khartum, noted elephant of the Bronx (N. Y.) Zoo, did not lie down during twenty years of his life?

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 8th Ave., N. NASHVILLE, TENN.

The Study of the Old Testament by S. N. Vass. Published by The Sunday School Publishing Board, Nashville, Tenn. \$1.00.

This is one of the two study course books on the Bible which this author has given his people and which should be utilized by students of the Bible within the ranks of white Baptists. "The work is intended as the equivalent of two units in the Standard Leadership Training Course." The author "aims to get spiritual values that will help one to live the Word."

Being a Study Course book, it is prepared with a view of giving teachers and others the primary facts about the books of the Old Testament as well as the general content of each book. Introductory chapters present the "sources of the Hebrew Scripture," "Geography of the Old Testament," "The Higher Criticism of the Old Testament," etc. Then follow studies of the Pentateuch, the historical books, the poetical books, etc. in their order. Teachers of the Bible and those others who wish to know more about it will profit from a study of this book.

Snapshots From The Gospels, by John R. Dunn. (Revell \$1.50.)

One hundred "snapshots" or three minute sermons, concise, thought-provoking, especially valuable to the preacher as a new book of illustrations for sermons, suggesting many lines of thoughtful research. Subjects like these are treated: "A Preacher Who Thought Christ had Failed" (Matt. 11:2); "Social Obligations in Ownership" (Matt. 20:15); "Are Miracles Unscientific" (Mark 10:27); "Home Religion" (Luke 2:51); "Christ or Chaos" (Luke 19:42); "A New World Awaits New Men" (John 3:7); "The Optimism of Christ" (John 16:33).

One paragraph will suffice to show the challenge contained in this little volume of 167 pages. "I believe that at this hour we are in the midst of the greatest crisis ever known in the history of the world. These are times that try men's souls. Great questions are at issue, great causes are at stake, the very future of civilization hangs in the balance. There was never a time when there was a greater need for men like John the Baptist; men with the strength of iron in their character; men with conviction, devotion to principle, boldness, firmness and courage; men brave enough to stand up and defy the powers of darkness and evil; men true enough to say what they think about, and courageous enough to oppose, long-established customs and systems which they believe to be wrong; men who are not afraid to stand alone in defense of right, in the advocacy of justice and equity, in the cham-

pionship of moral, political and economic progress; men who are not afraid to sacrifice and suffer for the sake of truth and in order to promote better conditions in society and make this a more fit world in which to live—a world wherein peace and righteousness shall reign and wherein all men shall have equal rights and equal opportunities."

"Snapshots From The Gospels" is as interesting as the "snapshots" in the family album, some new, some old, each presenting a picture to be studied or glanced at for the moment.

The Bible Looks You Over, by Arthur Stevens Phelps. The Judson Press. 229 pages. \$1.50.

Dr. Phelps comes from a family of writers and is a well known writer himself. He has a broad literary training and is versed in the original languages of the scriptures, having been professor of the Bible in Berkley Baptist Divinity School. This volume shows his deep insight into the great truths of God's word, and how to apply them to daily living.

The essays ranging from six to fifteen pages fall under the following general subjects: Personality; Home and Family Life; The Day's Job; Intellectual Culture; Neighborliness; Church Life Today, and The Life of the Spirit. You find such topics as The Killing Emotions; Behind the Crucifixion; How I Got Interested in the Bible; The Girl Nobody Likes; The Martha Heresy; The Tattered Hand; Kindliness that Heals; Be Not as the Mule, etc.

The teacher will find this a helpful book. Parents will be interested in it and blessed by reading it. It will be a worthy gift for a friend.

Sermons from the Parables, by Clovis G. Chappell. Published by the Cokesbury Press, Nashville, Tenn. \$1.50.

All who know of the author will appreciate their fine privilege of securing this volume which presents some splendid discussions of the teachings of Jesus as revealed in the many parables which He used. "Patch-ing Old Clothes" is an interesting message on the parable of "Adding new cloth to an old garment." There are messages on "The Four Soils," "Wheat and Tares," "The Two Sons," "A Man of the World of The Unjust Steward," etc., etc. There is a raciness, a novelty, a charm about the style of this writer-preacher that makes one enjoy his messages and profit from them without the feeling of having done a lot of laborious study in getting his meaning. The book is well bound, contains 220 pages of valuable reading.

The Student Faces Life, by Carl Sumner Knopf, Ph. D. The Judson Press. 222 pages. \$1.50.

The author is a graduate of the Divinity School of Yale University, and since 1922 has been Professor of Semitic Archaeology and History in the University of Southern

California. Though young, he is the author of several well known books, and is well fitted by character, training and experience to speak to the younger generation.

This volume is made up of chapel talks and addresses chiefly to university students. Its sub-title is "A Study of Solutions," and some of the subjects discussed are as follows: "The Student Faces the Bible"; "The Student Faces the Church"; "Finding a Philosophy of Life"; "The Student Faces Jesus," etc. The President of the University, in his introduction to the volume says: "In the addresses delivered at our University and recorded in this book, he encouraged the student to face these life problems frankly and fearlessly. Through his leadership many students who before had been confused in their thinking formed new conceptions of the meaning of life. Christ and his program came to occupy a more important place in their lives."

The Adventurous God, by Charles Edwin Schofield. Published by the Cokesbury Press, Nashville, Tenn. \$1.00.

This volume presents to us the picture of an active and creative God who is working with and through mankind for the accomplishment of His eternal purpose. "The reality and active co-operation of God in human experience" is demonstrated in the chapters which fall into two groups. I. The Logic of Religion and II. Some Implications for Christian Faith. "He furnishes the preachers weapons in the way of clear and cogent thinking that will encourage them to a new boldness and confidence in preaching. He lays Christ's commission, 'Ye shall be My witnesses' upon preachers and laymen alike. He calls upon Protestantism to resolve itself into a spiritually energized Christian society, boldly adventuring under the leadership of our Adventurous God," says the publishers, and in this brief comment, they present the heart of this splendid book.

The Study of the New Testament by S. N. Vass. Published by The Sunday School Publishing Board, Nashville, Tenn. \$1.00.

"The study set forth in this volume aims to be both historical and spiritual. A special feature is the actual work that must be done in the text itself, and it is our plan that each person should not only read through the entire New Testament, but that he should study it analytically and aim to profit in a spiritual way."

The study is well arranged for the benefit of the person who wishes to secure a comprehensive idea of the New Testament. Beginning with the "Origin and Formation of the N. T." the author goes on through the geographical and political background, shows what the Greeks and Romans contributed to Christianity, takes up the Gospels in order, then Acts and the Epistles and closes with an "Outline Study of the Epistles and Revelation." The book is worth while, is well bound and contains a brief but fine bibliography.

PUBLIC OPINION

WILL THE REDEEMED BE GATHERED AROUND THE GREAT WHITE THRONE?

One of our periodicals of recent date speaks of mothers gone on before as being happy with loved ones preceding them and with loved ones who have followed. And together they await those of us yet to join them in the family reunion around the Great White Throne forever.

This we do not believe to be the teaching of Scripture, nor even implied by Scripture. Rather we believe that the redeemed will not be gathered around the Great White Throne: 1. Because all of the redeemed (the true Church) will have already been caught up to meet the Lord in the air. Satan shall have been bound and cast into the bottomless pit, a seal set upon it, that he, Satan, should deceive the nations no more until the thousand years should be fulfilled and after that he must be loosed for a season (Rev. 20:1-3). During this period of the thousand years, Christ's righteous reign over the earth shall be in evidence, and the redeemed shall live and reign with Christ a thousand years, so states Rev. 20:4-6, the latter clauses. That not one soul of the redeemed can be around the Great White Throne here, is evident. 2. At the expiration of the thousand years, the Great White Throne will be set up and here will take place the judgment of the wicked dead. None will be there except the unbelieving dead, raised up and the recipients of action of the Righteous Judge (Rev. 20:11-15). 3. The Great White Throne will not have any of the redeemed about it because they shall have already received judgment for their sins at the Cross and because their justification having taken place once, is never again to be repeated. It is stated in I Peter 2:24 that Jesus Christ bore our sins in His own body upon the tree. Again, I Peter 3:18 declares that He (Jesus Christ) suffered once for our sins, the just for the unjust.

The dead spoken of in Rev. 20:4-6 are separated from the dead in Rev. 20:12 by a period of a thousand years. Notice, too, in verses 4:6 that these dead live again and reign with Christ a thousand years. At the Great White Throne they are not present; for earth and heaven have fled from the face of Him that sits upon the throne. Only the Judge and the ones to be judged are present to remain until judgment is completed, when they whose names are not found in the Book of Life are cast into the lake of fire. Here it seems beyond any reasonable doubt that the Great White Throne terminates; for the new heaven and the new earth come into view, the first heaven and the first earth having passed away (Rev. 21:1).

So there can be no joy thrills and no happy reunion around the Great White Throne forever. The Great White Throne

will be a scene of pain, anguish and suffering; a scene of separation from God and from redeemed loved ones. Great sorrow is to the heart of God because of the willful choice of those present. He wills that none shall perish, but that all men come to repentance. These do not will to die the second death, but will the way of death in unbelief.—E. R. Beucler, pastor, Antioch, Tennessee.

RECEIPTS AND DISBURSEMENTS FOR JULY, 1933

Co-OPERATIVE

Southwide

S.B.C. Bonds New	
Mexico	\$ 203.13
Foreign Missions	2,437.50
Home Missions	1,137.50
Relief and Annuity Board	341.25
Education Board	162.50
Southern Baptist Theological Seminary	162.50
Southwestern Baptist Theo. Seminary	247.00
Baptist Bible Inst.	190.12
American Baptist Theo. Seminary	48.75
N. O. Hospital	121.88
W. M. U. Training School	26.00
	\$ 5,078.13

Statewide

Harrison-Chilhowee	\$ 101.56
State Missions	1,791.56
Orphans' Home	796.25
Memorial Hospital	497.65
Carson-Newman College	497.66
Union University	497.66
Tennessee College	497.66
Nashville Hospital	298.59
Ministerial Education	99.53
	\$ 5,078.13
Total	\$10,156.25

DESIGNATED

Debt Paying Campaign	\$ 117.50
Old Gold	10.70
Harrison-Chilhowee Hundred Thousand Club	85.00
Ministerial Education	5.68
Mountain Schools	1.00
Orphanage Scholarship	86.94
Union University (report)	772.46
W. M. U. Specials	492.25
Home Missions	114.98
State Missions	52.89
Foreign Missions	412.49
Christian Education	15.06
Orphans' Home	975.13
Memphis Hospital	5.68

Total \$ 3,163.26

JOHN D. FREEMAN,
Executive Secretary and Treasurer.

RELIGIOUS RECOVERY

(Continued from page 1)

tians. We have forgotten that it was sin that brought Jesus from Heaven. We have forgotten that it was sin that nailed Him to that cross and lifted Him up before a scoffing world. Many modern pulpiteers have forgotten that there is such a doctrine as the doctrine of sin. Sin must be held up again in all of its loathsome, killing ugliness, until men catch again the New Testament conception of it and see it as God sees it.

3. *We need to recover our lost love.*

Jesus found fault with the church at Ephesus because they had left their first love. The first Christians went out from Jerusalem with a burning passion for a lost world. That passion was due to two things: a proper understanding of sin and its terrible end, and a vital experience of grace in their own hearts. Here lies the secret of our lost passion for souls. Our Mission Boards are not sinking into the despair of debts because of poverty of purse, but because of poverty of spirit. Our missionary efforts and outlook will be restored when we recover our lost love for the souls of men.

4. *We need to recover the spirit of sacrifice.*

By "sacrifice" I do not mean simply giving more—that will help—but I mean giving all. This is what Jesus did. This is what the apostles did. Our people must be led by the example of those of us who occupy places of leadership to the recovery of the New Testament conception of sacrificial living and sacrificial giving.

5. *We need to recover the New Testament simplicity of service.*

We must all see that much of our service is too indirect and too mechanical. There were order and well defined objectives in the service of the early Christians, but the machinery was simple and the methods were direct. The early Christians preached the glorious gospel of the Son of God, depending upon the Holy Spirit for results. They gave personal and daily testimony to the work of grace in their own hearts. They took collections for the relief of their own and for sending the tidings to the regions beyond. This is our method today, but it is not so simple and direct as it was with them. We need to recover that simplicity of service that will send us in personal effort and testimony to a lost neighbor, and will make the carrying of the gospel to those in foreign lands a personal responsibility and privilege. Spiritual recovery is our need. May every Christian and every church say in earnest unison, "We do our part"—First Baptist Church, Shelbyville, Tenn.

DID YOU KNOW, That the oldest house in the United States is in St. Augustine, Florida?

NEW TESTAMENT EVANGELISM

(Continued from page 1)

It is not a lot of coarse or flippant remarks to entertain. There has been a vast amount of this stuff.

It is not a lot of needless abuse. The preacher should be faithful in giving the whole truth and rebuking unrighteousness; but he should be a gentleman still—not a fierce or coarse ruffian. It is not telling the people to join the church of their choice. Not even a hint should be given in this direction. It is inconsistent for a minister of any denomination to do this; but it is worse than inconsistent for a Baptist to do so. He has been given the Great Commission to carry out.

II. *What New Testament Evangelism Is.* Having mentioned a number of things so often seen in so-called evangelistic work, we are now prepared to go into the particulars of what is really New Testament evangelism.

It is to preach the whole Gospel with its ordinances. Anything short of this lacks that much of fulfilling the Commission. It must emphasize prayer and the supernatural. This must be done! It must set forth the doctrines of sin. The doctrines called "original sin" and "total depravity" must be proclaimed whether men like them or not. Men will have to recognize them if they are ever saved. They will have to see that they are lost because of what they are as well as because of what they do.

It must proclaim the doctrines of grace. Much could be said here. The preaching of the Spurgeon type is the kind needed. "Grace! Grace! Grace everywhere!" It must be accurate and full on propitiation and atonement by Christ's sufferings on the Cross. It must preach both the love and the wrath of God. The latter of these has been neglected too long. We must preach both.

There was never a time when Baptist preachers, in their protracted meeting work, were so often amiss as today. These "dry-eyed confessions" will not do. A form of conversion with no heart in it, will not do. B. H. Carroll well said that he feared "if you do away with the mourners' seat, you do away with the mourning." There must be a godly sorrow for sin; there must be a hungering and thirsting for righteousness. There must be heartaches over sin and heart-longings to be good. There should be burden of soul and contrition of heart. There should be mourning over the burden of conscious guilt and a genuine mourners' seat in every protracted meeting. There must be a change of heart! Any profession short of all these heart-things is fit only to get the unsaved in to our churches!

Both repentance and faith must be pushed hard. Today, the preaching of repentance is being neglected. That is logically so when

preaching gets slack on sin and heart-religion. Justification by faith can hardly be overdone. The danger of sinning away one's day of grace must be emphasized. Emphasize all the work of the Holy Spirit. The doctrines of Heaven and hell, the resurrection and the judgment must be constantly and broadly set forth. The origin, organic nature, discipline, mission and perpetuity of a Baptist church, as the New Testament church, should be tactfully but faithfully set forth. Think how little this is being done today!

Care must be used in the reception of members. How our churches and preachers are failing on this point! No wonder our churches are full of the unsaved! It is common now to use no care at all in this particular, which is deplorable. Aim at procuring continued consecratedness. By this is meant professions of conversions that will prove genuine all along to the end. Do the work so as to have little or no backsliding. There must be something wrong about the way meetings have been conducted when a very big percent of the professed converts turn out to be tough backsliders! Preach world-wide missions. The Commission to evangelize is world-wide. We must stick to our Great Commission!

We must use the most spiritual song-service, both as to the type of songs and as to the song-leaders. The songs used should be full of the doctrines, full of Christian experience and the principles of consecrated living and service, full of seriousness and weight, free from lightness and secularity. As a general rule, old songs are the best; "There is a Fountain Filled with Blood," "Are You Washed in the Blood?" "How Firm A Foundation," "Down at the Cross Where My Saviour Died," and other similar ones will never be surpassed. The song-leaders must be consecrated Christians. A dancing woman for organist or pianist will not do! Neither will a man do for a song-leader if he is a "swearer" or card-player, a fornicator or liquor-drinker! The aim in the song-service should not be for fine music, but it should be to aid the preaching of the Gospel—not to crowd and choke it out.

So much for New Testament evangelism. It has the Great Commission for its authority, its basis, its guide. Its aim is to carry out the Commission accurately and fully, thereby making the most spiritual type of Baptist churches possible. Such was once the universal aim of Baptists.—Washburn, Tenn.

DID YOU KNOW, That Theodore Roosevelt was the youngest man ever to become President of the United States?

DID YOU KNOW, That during 1932 one man paid the federal government as income tax, \$408,000?

SUNDAY SCHOOL LESSON

By W. RUFUS BECKETT, Nashville, Tenn.

SEPTEMBER 3, 1933

David

Scripture: 1 Sam. 16:4-13; Psalms 78:70-72.

Golden Text: 1 Sam. 16:7.

Readings: 1 Sam. 17:41-49; 2 Sam. 12:1-7; Psalms 51:1-13.

In this lesson we find some of the secrets of true greatness as we study the life of David. He was the youngest boy in a large family. Naturally he would be expected to continue his menial service until the older brothers were prepared for their work and had secured prominent places of service. May the Spirit of God open our eyes to see in the events of David's life, the biography of all truly great men.

I. A Divine Call (verses 4-5)

Samuel was the faithful prophet who anointed Saul to be king over Israel. When the selfishness led Saul to reject the word of the Lord, Samuel said, "and the Lord hath rejected thee from being king over Israel" (15-26). The Lord now sent Samuel to anoint a king to succeed Saul.

1. *The Family of Jesse Chosen.* "Jesse the Bethlehemite" was the son of Obed. He was an old man at this time, with eight sons. Who the wife of Jesse and the mother of these sons was we are not told. We may be sure that they were godly parents bringing their children up in the "nurture and admonition of the Lord." Their wealth seems to have consisted of a flock of sheep and goats, which were under the care of David. A family that lives according to the purpose of God may be visited by a prophet of God.

2. *Samuel Visits Jesse.* "And Samuel did that which the Lord spake, and came to Bethlehem" (verse 4). While the prophet was still mourning for Saul, the Lord said, "fill thine horn with oil, and go, I will send thee to Jesse, the Bethlehemite: for I have provided me a king among his sons" (16:1). The world will never find a better school than a godly home for teaching the first lessons of life. Bethlehem was situated on the main road from Jerusalem to Hebron about six miles from Jerusalem. This historic town was thrown over the back of a long gray hill which is about a mile in length. The population is about 3,000 souls at this time and entirely Christian. Historic Bethlehem—the home of Jesse—the training ground of David—the birth-place of Jesus our Lord—the candlestick of the Light of the World! As the intrepid prophet drew near the town, his approach was

observed by the elders who said, "Comest thou peaceably?" Possibly they had heard of his recent dealings with Saul, the king of Israel, and with Agag, the king of the Amalekites. No wonder that "the elders of the town trembled at his coming" (verse 4). Centuries later Herod trembled, knowing that John the Baptist was "a just man and an holy" (Mark 6:20).

3. *Jesse and Sons Worshipping.* Samuel states the purpose of his visit, "I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice" (verse 5). What could be more beautiful or blessed, the whole family at worship! To the family this was to be another sacrifice to attend, another service that brought the people together. To Samuel it was to be the time of choosing a king (16:1).

II. A Divine Choice (verses 6-13)

In this assembly of worshippers Samuel was to anoint a king for the Lord.

1. *Man's Choice Rejected.* Eliab, a fine specimen like Saul, beautiful of countenance and tall, first appeared. Samuel said, "Surely the Lord's anointed is before him" (verse 6). Something more was required than a good countenance and a strong stature; he must also have a good conscience and stability. The Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (verse 7).

Aren't we guilty of judging by the outward appearance, when a person in "gay clothing" is given a good seat, while we say to "a poor man in vile raiment" "Stand thou there (in the rear of the auditorium), or sit here (in the balcony) under my footstool" (James 2:3)? We may imagine the disappointment of Jesse when his fine son Eliab was refused. He then called Abinadab, "and made him pass before Samuel" (verse 8). With what carefulness this young man must have attired himself and passed before the prophet! "And he said, Neither hath the Lord chosen this." Then Jesse presented Shammah and he likewise was refused. This examination continued until seven sons had passed in review before the prophet.

2. *God's Choice.* "And Samuel said unto Jesse, Are here all thy children?" The trembling old man,

seemingly taking a second thought, explained that he had a young son who was keeping the sheep. Samuel said, "Send and fetch him; for we will not sit down till he come hither" (verse 11). Think of those moments of suspense! Why were these fine young men refused by the prophet? What were they waiting for now? Presently this rosy, fair-eyed young lad came before the prophet. If those brothers were of like passion with us, they must have thought it amusing to expect very much of "little brother." This father must have been moved by conflicting emotions when he brought in his "baby boy." "And the Lord said, 'Arise, anoint him: for this is he'" (verse 12). Samuel had finished a great day's work when he poured the oil upon the head of David in the midst of his brethren, "and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah" (verse 13).

III. Divine Co-operation (Psalms 78:70-72)

God has called busy people in the past to engage in His work. Samuel was lent to the Lord to assist with the work of the Tabernacle. Elisha was plowing in the field when called to put his hand to the plough of the kingdom. David was tending the flock when called to be shepherd of Israel.

1. The Worth of Work in Youth.

"He chose David also his servant, and took him from the sheepfolds" (verse 70). Work is a great teacher to bring us to efficiency. Every home should have its work distributed so that each member of the family can receive training and acquire skill in the performance of daily tasks.

A grown young woman who does not know how to prepare a meal, or is afraid to put her hands in the dishwater, ought to be considered an anomaly in the universe. A young man should be taught that all work from the garden to the garage is expected of him and is honorable. There should be time given to music and to exercise in proper play and sports. Was David's time lost in learning to tend the sheep, in thrumming the strings of his harp in practice, or in making slings with which to throw stones? David conquered Goliath with faith in God and a sling in his hand.

2. *The Worth of Work in Mature Life* (verse 71). In order that David might have time to familiarize himself with the affairs of the Kingdom, the Spirit led in his selection to be armor-bearer and musician to king Saul. The envy of the king was aroused by the popularity of the young hero who conquered Goliath. David's stay at the court of Saul was not always easy or pleasant, but being trained in early life to be persistent

and to surmount obstacles, he endured.

3. *The Worth of Work in Right Living.* Busy people are better people. When David was made king, all the skill and ability which he had acquired were needed for his work, "So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands" (verse 72). It was easier for David to avoid sin while he engaged in subduing his enemies on every side.

He took Zion from the Jebusites, and twice defeated the Philistines, bringing the ark to Zion. He desired to build a temple for the Lord but was restrained. He also conquered the Moabites, Ammonites, Syrians, and Edomites. David's great sin occurred when he sent Joab and Israel to battle with the Ammonites and he remained at Jerusalem. He lingered, looked, lusted, and lapsed into sin. But David was led by Nathan the prophet to acknowledge his sin, confess it to God, and to call upon Him for forgiveness and the restoration of the joy of his salvation. In the wisdom of God, provision has been made for all who sin, yet the Lord has affectionately said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). David wrote in the story of his life, one chapter with the black ink of grievous follies and crimes against God and man. This warrior, though defeated in one battle with Satan, was neither cast down nor destroyed. He was washed from his iniquity, and dipped his pen in the golden ink of Psalmody and left seventy-five of the Psalms as monuments of his poetic genius and of his hope in God. Thus the boy with the sling became the conqueror of Israel's enemies. The lad with the harp became the world's chief musician. The shepherd of a flock of sheep and goats became the shepherd of Israel.

QUESTIONS

1. Does God call people into secular work too? 2. What part have parents and prophets in the call of children into God's work? 3. What is the real value of public worship? 4. When is one judging by the outward appearance? 5. Discuss the worth of work in youth, mature life, and right living.

"Before I resolve to do the one thing or the other, I must gain confidence in my own ability to keep my resolves when they are made."—Abe Lincoln.

What we need is a child labor law to keep them from working their parents to death.

THE NEWS BULLETIN

Watching The World Go By

By JOHN D. FREEMAN

The news of the death of I. E. Gates ("Ike" Gates to hosts of his friends) came as a distinct blow to many, although for some months the desperate condition of his health had been known. He made his mark in kingdom work while pastor of First Church, San Antonio, Texas. Years ago I had the privilege of visiting the church one Sunday morning when he was in the first months of his pastorate there, and the memory of that service has not faded. He was indeed a great preacher and pastor.

Perhaps the greatest contribution he made, outside his work as preacher and pastor, was the volume entitled "Watching The World Go By" which our readers may secure from our Sunday School Board. It is a rare treat to sit and read this sparkling, delightful book with its quaint philosophy and its incisive disclosures of life as it is lived. We shall miss him much, but they who have his books in their libraries may profit through the years to come from his fine spirit and keen mind.

* * * *

Another new Executive Secretary has been added to the list during the past two weeks. J. B. Rounds, who for so long had served Oklahoma Baptists effectively and faithfully, having resigned, the Executive Board of Oklahoma chose Andrew Potter of Enid, Okla., as his successor. In the selection of the brethren turned to the Holy Spirit for leadership. A special committee studied the field and prayed earnestly. Each then wrote on a slip of paper the name of the man he felt should be chosen, sealed it in an envelope and took it to the first meeting of the committee. There was no interchange of ideas; each wrote as he felt moved by the Spirit. When the envelopes were opened only one name was found and that Dr. Potter's.

T. C. Has New Secretary

During the past two years many visitors to the office of Baptist and Reflector may have seen a quiet, modest little lady operating the typewriter. Not always was she introduced, and even then the nature of her work was not always explained. She, like thousands of other young people have done, was working part time in order to pay some of her expenses in school. Studying at night and at spare times during the day; reciting during the morning hours and taking dictation in my office afternoons, Miss Mabel Henry was

enabled to complete her college work and will receive her bachelor degree from Peabody College at the summer convocation. And now she is giving big interest on the investment made in her by this opportunity to work, for President Atwood of Tennessee College found in her the one needed to take the place left vacant by the recent marriage of his efficient secretary. Miss Henry is a native of Arkansas, a graduate of Central Baptist College of Conway, Arkansas, and we predict will give a good account of herself in our own Baptist college for women. Her sister, Miss Lois Henry of Little Rock, will be a student in Tennessee College this fall, and perhaps some other Little Rock girls as well.

* * * *

Editor Gilbert of the Christian Index, in the issue of August 3rd, has a fine word about our denominational life. In commenting upon a statement in a Methodist paper to the effect that the "Church" is drifting, he declares: "The Church is not drifting. She is anchored, rusting and rotting in port. . . . It were better for the cause if she were adrift. The mud flats of Mammon held her bottom, and the rust of selfishness is eating her machinery. With the tides, under skilled engineers and crew, she should lift anchor and take to the high seas."

I consider those words as potential dynamite. I wish there were space to give the entire editorial. Surely they are true of Baptists. When will our laymen join hands with the women, lift the anchors of pessimism and criticism and launch out into the deep?

* * * *

One-Day Associations

Associations are now meeting in rapid fire order. Last week Mr. Hudgins and I attended Robertson County, Cumberland Gap and Union associations, traveling more than 650 miles. Last week we, with Editor Taylor and Miss Northington, were in East Tennessee attending Holston, Nolachucky and Jefferson County associations. Everywhere the usual large crowds are attending the associations, but because of a lack of missionary passion, the interest seems to be waning in the meetings and the "one-day" session idea gains ground.

It is the firm conviction of the Secretary that to reduce the time for the associational meetings to one day will be detrimental to the co-opera-

tive work of Baptists and ultimately destroy the associational unit. It will be far wiser, brethren, if we begin a movement to consolidate associations into larger units, thus making possible a missionary program that will work. As centralization continues, as more and more the load of doing mission work is thrust upon the shoulders of the Executive Board, just so does the missionary zeal of our people wane, the income of the Executive Board decline and the threat of non-missionary spirit grow. Instead of curtailing the work of the association and eliminating the opportunity for making plans and launching missionary programs which the annual meeting brings, let us turn the other way and restore the associational unit to its fine and commanding place in our denominational ranks.

* * * *

The List of Churches

The list of churches published recently in these columns is proving its worth. Already we have received a letter from a church treasurer in which he calls attention to an error of \$33.50 between his record and ours, and encloses a check for that amount, since the check he sent us in April had never cleared his bank. Others will write us giving corrections, and errors will be ironed out. I have thought of no way whereby we may keep tab on our churches and they on us save this. Every church has a right to know that its money is being received and handled correctly. And surely the Executive Board has a right to know that, when a church raises money for any department of our work, the money should be sent us.

Every pastor should have received a copy of that paper. We trust he will take the time to check the printed statement with the treasurer's record. If there is an error, we in Nashville are as anxious to correct it as anyone could be. And surely, if a church was left out of that list this time, it will want to make an offering to our work before the last list for this Convention year is published November 2nd or 9th.

* * * *

The Secretary is enjoying the visits to various churches as he travels over the state. The first Sunday I preached for First Church, Memphis, and had a fine hearing. This body of our Lord is growing in zeal and strength. Pastor R. J. Bateman was away resting for a few days, but good congregations were present. A pleasant interlude of the day was a noon-day visit to the home of Judge and Mrs. John McCall. They are two of God's best. Reports coming to me indicate a wide hearing of the messages by the radio audience. The previous Sunday I had a delightful day and a good hearing at Ovoca.

Have you joined the 100,000 Club? Many names have come in and the payments of dues are being made, thus reducing the debts on our southwide agencies. It will be a happy day when 100,000 have joined and we can report to our people, "The debts have been provided for outside of the budget." Join yourself, get a friend to join and you will have begun a club in your church.

OUR HEADQUARTERS CITIES AND THE BAPTIST HUNDRED THOUSAND CLUB

By B. D. Gray, Secretary Emeritus Home Mission Board

Southern Baptists have nine headquarters cities, strategically located: Richmond with the Foreign Mission Board, on the eastern border; Dallas and Ft. Worth with the Relief and Annuity Board and the Southwestern Seminary on the western front; Louisville on the Ohio, with the Southern Seminary; New Orleans facing the Mexico Gulf, with the Bible Institute; then come four central cities, Atlanta with the Home Mission Board, Nashville with the Sunday School Board, Knoxville with the Baptist Brotherhood and Birmingham with the Woman's Missionary Union. Thus we cover the territory, north, south, east and west and the center. How could Southern Baptists have selected nine other cities so admirably suited for their purposes? They are not to be found.

In these cities we have five hundred and thirty-six churches and 240,571 church members. In numbers, wealth and influence, outside of New Orleans, the Baptists are well towards the front in all these cities. Moreover, except in Birmingham and New Orleans, Baptist state headquarters are located in these cities, showing their importance and influence as centers for the state work.

What a challenge to leadership by these headquarters centers in the Baptist Hundred Thousand Club! Many of our ablest leaders in the ministry occupy the pulpits in these cities and thousands of our wealthiest laymen and our most capable and consecrated women live in these centers. They are naturally, by virtue of residence in these cities, supposed to be better informed about and more interested in our work than those living elsewhere. The strength of these city forces is more concentrated and the wealth greater than in smaller cities and towns. Pastors' conferences held weekly make it possible for speedy, aggressive and successful handling of such a campaign as our Baptist Hundred Thousand Club. Men who manage great business affairs and matters of the state are centered in these cities. What opportunity to throw their ability into this campaign, with the enthusiasm

(Continued on page 16.)

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 XIII

WORD FROM ASHEVILLE

Within an hour and a half after B-B and Judson Smith, his guest at the cabin far off in the mountains, had left with the gun, they came back bearing on a pole between them the pelt of the big, black mountain bear which Judson Smith had killed after it had frightened him and the little Barton boys out of their wits earlier in the afternoon.

"I'll have a rug out of this about which I can boast to my friends," Smith said to Mrs. Barton when they had thrown the pelt down on the ground in the yard. "And I'll always have a pang of fear when I look at it, for I think I could never see a more terrifying sight than that when I broke through the brush and saw that bear chasing those boys of yours."

"I feel that I owe you and your husband an apology for leaving the little fellows so long. I shall always blame myself for becoming so interested in the fishing."

"Taint nothin' to be botherin' about," said B-B. "I reckon the bear wouldn't of hurt 'em nohow. He wuz atter the grub."

"At any rate, I'm glad it turned out so well. Even the boys will remember it with a thrill of excitement."

The days rolled on and another Saturday came, and then another. Each week during the season one of the mountaineers drove down to the store at the cross roads to carry produce from the little farms and to fetch such articles as the produce could be exchanged for. The time for Judson Smith to return to his school duties was rapidly coming on. With the end of another week, he must ride the wagon to the store and from there make his way to the nearest railroad station for the trip back to Greendale. He was more anxious than usual, therefore, to see the mail which was brought out from the post-office at the store.

Judson had gone with Neighbor Brown on the trip. The days were growing shorter and it was some time after dark when they returned. Eagerly Smith reached for the package of letters, hoping against hope that it would contain news for which he had waited nearly a month.

And as he ran through the bundle his eyes fell upon the postmark, "Asheville" and his heart skipped a

beat. "Could it be true?" he thought. "Am I only hoping and dreaming?"

Quickly he tore open the envelope, stepped under the grease lamp and scanned the first paragraph. It contained the usual greeting. Down to the second he looked, but it contained only some personal words. The third told of some happenings in the city and expected developments due to the increasing number of people who were coming there to seek restored health and strength. The first typewritten page did not refer to the matter about which he had written.

When he turned to the second sheet his eyes saw the words that meant so much. "Relative to Silas Markham, I have been able to find out a few facts. I have located enough to enable me to be sure that he was a well-to-do farmer who lived some twelve miles from Asheville and who died about thirty-five years ago. He was of good English stock, son of a pioneer settler further east in the state. His wife was of noble descent, having been a daughter of a cousin of the Earl of Leicester."

"It seems that the families of her self and Silas Markham were dissenters in religion and left England to keep from having their property seized by the government. Silas was born on Albermarle Sound, but as a young man caught the pioneer spirit and moved to the mountains. On a trip to market, he met Lydia Jones at a party in the home of a friend, fell in love with her, tarried for two weeks in town and persuaded her to marry him and go back to his cabin to live. When there were seven children in the home, he died, and his widow had to let some of the children out to relatives or see them starve."

"She died two years later and the people in the community have no idea what became of the children who were taken away. The three oldest were big enough to do work when their mother died, so were taken in by neighbors. One is the wife of a country merchant who has a fine farm and does a good business by handling the products of his neighbors' farms. A brother of hers lives near her, has a good farm and is reported to be rich. The other of the three died last year, unmarried."

Thus went the part of the letter which gave Judson Smith such keen pleasure. He glanced through the other mail, read a couple of letters from his wife and then retired.

The next morning, when they were eating breakfast, he said, "Mrs.

Barton, I think I have some good news for you."

An expression of puzzled surprise came to the face of the mountain woman. "What kind of news would be good news to me?" she asked. "Thar ain't no news but the doin's out heah in the mountaings that I knows of."

"I had a letter in the mail which came from the store yesterday, and in it was some word from your old home."

"You all don't mean the home whar I wuz borned, do you?"

"Yes, from there. When I saw the name Silas Markham in your family Bible, it set my memory alive and after several days I recalled where I had seen it. You remember, you said you thought you lived not far from Asheville, or at least you seemed to recollect hearing that name when you were a child. That helped bring back the other facts, so I wrote a friend of mine in Asheville and asked him to do everything in his power to see if he could run down the facts."

"He writes me that he has discovered that your father lived about twelve miles from Asheville, and that your oldest sister and one of your brothers are living there now."

"It cain't be true!" ejaculated the surprised woman. "I rickollect some children when I wuz leetle, but it is all so hazy to me now. I wonder if it wuz my sister who wuz named Mabel. So many times the name has come to my mind."

"But that isn't all. This friend of mine tells me that your father was of a good stock of people and that your mother's mother was a cousin of an English lord, so you see you have blue blood in your veins."

"Which is why she has so many hifalutin' idees in her haid," interrupted B-B who had been listening intently to the story.

"Perhaps so," continued Smith. "But that is not the main point now. I have discovered why it is that little B-B is such a natural-born musician and why these other children of yours are such keen-witted critters. I just knew there was something behind their heads. I'll bet a dollar to a pig's foot, if I were a betting man, that you have some fine folks in your family back there if only we could find them."

"The main thing now is to tell you what I have planned. I must have these boys of yours in my school this year and on and on until they have finished. I can make some kind of plan so that they can go without cost to you, and with the crop almost made and so much food all around you in the woods, I know you can get along without them until they are making money and can help you like Pete Jarnigan helps his pappy."

"John Brown told me it would

come to this," said B-B more to himself than to anyone else. "An' I reckon as how all the days since he sed that, I been feelin' as how I could wish it would."

"O, pappy, do you mean you will let us go?" cried Little B-B with frantic joy in his voice. "If you will, I'll work lack a dawg to make it easy for you an' mammy when I git through school!"

"Yaas, son, I reckon I done got my mind made up to let you an' Jason go. I been feelin' for days that it wuz bound to come. Since you got that thar flute an' so soon larned to play it good as Mr. Smith, I lowed he'd be wantin' to take you whar he could make a great player out'n you. An' when he come in that day from ramblin' in the hills an' seen the cheer what Jason had made with his new tools, I lowed as how it would sorter be a sin if you went without yore brother."

Mrs. Barton sat quietly at her end of the table, tears creeping down her cheeks and a smile playing over her worn face. Judson Smith glanced at her, and was on the verge of asking what she had to say, when he happened to see Martha who sat at her mother's left. On the face of the grown-up young woman was an expression of deep anguish. She didn't know what it meant to have the blood of nobility in her veins, but she knew the longings of an imprisoned nobility, and her face showed what she was suffering in that big moment.

Mr. Smith did not look long at her. The brief glance had shown him enough. But he wanted to test the character of womanhood that was hers so asked, "Martha, what do you think of my taking the boys with me to go to school?"

She hesitated but a second before answering. "I'd be about the happiest girl in the world if you done it, Mr. Smith. I reckon as how it ain't possible fur all of weuns to git that chance, so if pappy will let 'em go, I'll take the place of one of 'em behind the plow an' I guess as how weuns kin git along somehow."

There were tears in her eyes when she finished her speech. Judson Smith knew the cause of her emotion. He could almost read her thoughts.

"Would you like to go to school with them, Martha?" he asked.

The girl looked long at him as if trying to discover if he were taunting her. "Would a hongry man lack to have some food?" she suddenly asked.

"Perhaps we can arrange for you to go," said the visitor. "At least we can see about it."

"Naw, the cain't but two of us biguns go off at oncet," she answered. "I'd rather stay to home an' let the boys go. I kin be a wife without no schoolin, an' I reckon atter all that's about the biggest thing fur a woman

(Continued on page 15.)

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 Collié, Elementary Worker.
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

ASSOCIATIONS

We have just returned from Holston, Nolachucky and Jefferson County Associations. All were well attended and the finest spirit. The Holston Association has had during the last month training schools in more than 40 of her churches and the results were very evident in the report made to the association by Mr. Canup, the Associational Superintendent. Growth in almost every line was shown and a great forward looking program is being launched. We will soon have this same work going on in every association in the state.

Nolachucky had a most splendid report and showed a gain in enrollment and in the general work of the churches. A school in every church and some missionary work going on. The very church in which the association met is a product of the mission Sunday School organized several years ago by the Warrensburg Church under the leadership of W. C. Hale, pastor. Besides this church another close by came in the same way through a mission Sunday School launched by Warrensburg church. This is a clear cut demonstration of what mission work means when carried on by the workers in the local church. Every church in the state should be doing mission work around them. Brother Grigsby is the efficient associational superintendent and is doing a magnificent work.

Jefferson County also showed a gain of around 200 in enrollment and a large number of additional teachers and officers with 95 conversions from the schools. Mr. Roy Myers is the superintendent and is doing good work over the county. At each place we were given a good chance to present our work and every consideration was shown our Department with all its varied interests. The others representing our state work made good everywhere. We are greatly encouraged to see the people lining up behind Dr. Freeman and his program and also to see them taking kindly to Dr. Taylor, our new editor of the B & R. We appreciate the privilege of traveling with them for they are both real pals and real men as well as great leaders.

ESPECIAL ATTENTION

We call attention to the State meeting of the B. S. U. which meets in Nashville on November 24, 25 and

26. We are anxious that every student from every school who can possibly attend this meeting this year to come and help to make this a really great meeting. We will be sending out notices every now and then about it. Keep the date free from other engagements.

Miss Collié: "I am in Unity Association this week at Friendship Church. Having a good attendance and very fine spirit. Will send report of the work in Judson just as soon as possible."

THE SUNDAY SCHOOL TEACHER

We are always defending the Sunday School teachers because they are criticised so much. I know that we have a lot of people teaching Sunday School classes who are not living as they should, a lot of others who know but little how to teach, then we have a large number who are teaching the wrong doctrines in many cases and thereby undermining the Gospel as it should be preached. But what can we do about it? I offer a few suggestions: First, we should pray over the matter of who should teach on the schools and study the membership and counsel together before anyone is elected to teach. The church is just as responsible here as in electing a pastor. Many schools allow the classes to elect their own teachers and they choose the ones whom they like personally rather than one who can win them to a higher living. Be careful in selecting before electing.

Second: The teachers should be fitted to the grade that they are to teach and know something about how to handle the life as well as the methods that must be used.

Third: Instead of criticising them we should pray for them and assist them in every way possible to become the kind of teachers they should be. Training should be furnished and books for their preparation.

Fourth: A Teachers' Meeting or Workers Council should be carried on where they can be gotten together each week or month and discuss the problems and plans as well as the lessons and how to make these lessons effective in winning the lost and training the saved. The teacher is the one after all who must lead in all the work.

INTRODUCING

MR. A. V. WASHBURN, JR.,
Associate Secretary, Department
of Young People's and Adult
Sunday School Work Baptist
Sunday School Board

It is a pleasure to present to the Baptist Sunday School workers and others in Tennessee, Mr. A. V. Washburn, Jr., who on September 1, succeeds Mr. W. A. Harrell as Associate Secretary of the Department of Young People's and Adult Sunday School Work of the Baptist Sunday School Board. Mr. Washburn comes from the State of North Carolina. He is a graduate of high distinction and honor of Wake Forest College where he served while a student as assistant in Bible, Philosophy and Psychology. He was also president of the Inter-Collegiate Press Association of North Carolina. Mr. Washburn has served the Baptist State Sunday School Department of North Carolina with eminent satisfaction. He is scholarly, possesses a high degree of consecration and humble spirit. In dealing with men and workers of the Sunday School field for over twenty years, the writer has not found a more charming personality than this fine young man.

Mr. Washburn will give special attention to the Young People's department of the Sunday School; however, he will give attention to all phases of the work of the Department of Young People's and Adult Sunday School Work as his office and duties would naturally require.

I most heartily commend Mr. Washburn to your most sympathetic consideration and co-operation. He will be available for field engagements and at the command of both the Baptist State Sunday School Department and the churches of Tennessee.—William P. Phillips, Secretary, Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board.

FINE WORD FROM COVE CREEK DAM

Yesterday we organized the Pine Crest Baptist Church near the Cove Creek Dam site with 15 members in the organization and with several more to follow. This is the result of the work of Brother F. M. Dowell, Jr., who was with us in a Daily Vacation Bible School and followed by a meeting conducted by the writer, Brother A. J. Underwood and Brother H. L. Smith of Jacksboro. This is a strategic place in the new development at Cove Creek Dam. This church is in the center of a new community that will follow the development of that section. This organization became necessary as some other interested folks were going to put on a religious program in a community 98% plus Baptist. We have put on our program first by organizing the greatest community

program, a Baptist church. We are busy with the census and the house to house work that is necessary for this work. Also we have a lot for the new church at Pine Crest. This lot is not a very desirable one in some respects but it is centrally located and faces the public school and the Cove Creek Dam Highway.—G. L. Ridenour.

STATE MISSION DAY IN THE SUNDAY SCHOOLS

We have just received the labels for the State Mission Program which will be sent out early in September. We call especial attention to this program which lasts throughout October and urge that every school observe this program this year. Our goal is set for \$18,000 from the Sunday Schools on that day. This is the amount the State allows for the Educational Department each year and we want the schools to care for our own work. That means the Sunday School, B. Y. P. U. and Laymen. All three organizations should co-operate in getting this offering on the Third Sunday in October for the expenses of all our Educational Work. We quote Dr. Dobbins:

"Under separate cover we are sending a package of blank labels. Please write on these labels the names and addresses of the Sunday School superintendents of your State, to whom we may send State Mission Program material. As you know, we shall mail to each superintendent whose name you furnish a set of the material, consisting of State Mission Day Program Folders, Poster, Letter to Superintendent, Post Card for ordering Coin Envelopes, and letter from Dr. Van Ness. No extra supplies will be sent on request except Offering Envelopes.

"The Sunday School Builder for October will carry special articles and program material designed for use in making October a great month of special emphasis on State Missions."

A REAL REPORT FROM ROBERTSON COUNTY

General Summary of All Sunday Schools

(Figures as of June 30, 1933)

Churches in the association, 23; Sunday Schools organized and reporting, 25; Total number of possibilities for Sunday School enrollment, 6,302; Total pupils enrolled in main school, 3,677; Total Cradle Roll enrollment, 92; Enrolled in Home and Extension Department, 69; Grand total enrolled in all Sunday Schools, 3,838; Resident church members, 4,294; Possibilities not enrolled in Sunday School, 2,464—39%; Resident church members not enrolled in Sunday School, 2,144—50%; Resident church members enrolled in Sunday School, 2,150; Sunday Schools properly graded, 18; Schools using the six-point record system, 20;

Teachers in County Sunday Schools, 242; General officers in County Sunday Schools, 99; Schools taking religious census this associational year, 12; Average number of pupils per teacher, 15; Normal Diplomas held by teachers and officers, 197; Sunday Schools holding one or more study courses this year, 16; Christians enrolled in Sunday School, 2,424; Unsaved enrolled in our Sunday Schools, 654; Percent of total enrollment main School unsaved, 18%; Conversions and baptisms reported by Sunday Schools, 90; Standard Sunday Schools, 4.

B. Y. P. U. NOTES EFFICIENCY AT FAIRVIEW

The Fairview Senior B. Y. P. U. ranks as one of the most efficient in our State. It is composed of 46 members, all but three being church members, and a very small number over 25 years of age. Their average on all the eight-points for this quarter is above 90%—45 taking study course. There is no reason for above record except interested members who love the Lord and want to be better trained. J. C. Bible is the president and Rev. A. T. Sims the pastor.—Roxie Jacobs.

Miss Anna Lucy Ingram sends a splendid report from Prescott Memorial, Memphis. Book taught, "Int. B. Y. P. U. Manual." Thirty-five enrolled in the class with 25 average attendance.

Mr. Lambdin Beaty reports the organization of a new B. Y. P. U. at Providence Church near Seymour. Twenty-three enrolled and the Union organized into four groups. This is the way they all should be organized.

Brother C. L. Bowden, Elizabethton, is not giving the report of the campaign in Watauga Association, but has the following to say about the week's work: "The school went over nicely. Swan did some fine work. We are deeply grateful for him and also for Dr. Freeman, who made us a good talk. Other churches are having schools later. The total reached around 1,000 in all the schools. Splendid results are already being seen."

LAYMEN'S NOTES MISSIONARY PROGRAM GOING OVER GOOD

Many of the associations are putting on the Missionary Program. Most of them are following the suggestion to put on all day programs with special speakers. The associations are being divided into groups and four teams of speakers are going together in each association, a team in each group and spending an entire day and evening at each church. Nalachucky is to have the campaign

beginning the last week in October and closing with a great meeting on the 5th Sunday. It is to be our joy to be in this campaign.

Mr. Hull, moderator of Jefferson County Association is planning to put on the all day meetings in all the churches in the county some time real soon, using the Missionary Program suggested by the Brotherhood of the State. Others are falling in line.

We are very anxious to have a leading layman from every church on our mailing lists and will appreciate it if anyone from the local churches will send us the name and address of the leading deacon or some active layman who will serve as leader of the men in his church. Do this for us right away and thus save expense of mailing request.

We suggest that every association prepare a great program in October and then plan to visit every church in interest of the Every Member Canvass. This will be the best way possible to interest the men of the local churches. If every association will elect a laymen's Director where they have none at present it will greatly help us to get this organization lined up. The Fifth Sundays should be used to a great help in putting on our denominational programs. The men's work is just as important in its place as any other and the men should have encouragement.

MEN AND THE 100,000 CLUB

We are anxious that our men get active in the 100,000 club for they after all are the ones who can make this a success. Let some man in each church see that a club is organized and the names sent in to Dr. Freeman. We want to furnish the educational material and help in every possible way and educate our people but the gathering of the money should be done by the Treasurer of the Executive Board, Dr. Freeman. It is not wise to cross lines and have a dozen organizations doing the same thing, but it is necessary that all organizations co-operate in putting on the same program. That is the place of the Educational Department. We are not asking credit for the men nor for the Sunday School nor B. Y. P. U. but we are very anxious that we all have a part and play our part.

A WORD OF APPRECIATION

We have a number of laymen as well as preachers over the state who are always doing us favors. Last week we made three associations and had no expense after the time we reached the first R. R. station until we took the train again at Knoxville. A dozen men have asked us to call them at any time we are close by and they will drive us to our place of service

and back. They count it a real joy to render such service. During the past week the following have rendered such assistance: Brethren L. W. Smith, R. H. Lambright, J. T. Warren and their families. We were all kept two nights in the homes of Dr. Warren and Lambright and thereby saved the denomination a hotel bill for all three of us. This is being duplicated each week by dozens of others. George Simmons last week drove us from Knoxville to Tazewell and back and would not even allow us to pay his gas bill. What about that? How can we afford to say our task is hard when we have such support as that? We have on this list more than 100 men in the state who have urged us never to pass their way without calling on them to help. Blessings on such friends.

THE CAR HAS BEEN FOUND

We have promised hundreds of our friends to let them know if we had any news from our boy Brooks. The car he drove away was found on July 8th, one day after he left, on the roadside 10 miles southwest of Jack-

sonville, Fla. We knew nothing of this until August 11th, about 35 days afterward, notwithstanding his name and address were in the car in numbers of places. No trace of his whereabouts could be found but we brought the car home and the young man whose it was now has it and is happy over its return.

In Memoriam

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

MILSTEAD

We, the pastor, deacons and friends of Dr. H. M. Milstead, Hornsby, Tennessee, wish to express the deep sorrow that fills our hearts because of the vacancy caused by his recent death. The sweet memory of him who lived to his best ability the Christ-like life, and who meant so much to his church and loved ones, will ever vividly live in the hearts of all who were blessed by his acquaintance.

Signed: His pastor, E. M. Skinner, and Deacons A. M. Brint, A. B. Crawford, G. L. Waller, S. H. McClintock, S. A. Partridge, R. L. Doyle.

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 Corresponding Secretary-Treasurer..... Miss Mary Northington, Nashville
 Young People's Leader..... Miss Ruth Walden, Nashville

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

Young People's Department RUTH WALDEN, Secretary

1933 SUMMER HOUSEPARTY AND CAMP FACTS

The four G. A. houseparties and the three R. A. camps in our State this summer were most successful and far reaching in their scope. The total enrollment in the G. A. houseparties was 537; in the R. A. camps 294—a grand total enrollment of 831. There were 32 associations represented among the G. A.'s; 26 among the R. A.'s. Seventy-four churches sent G. A. representatives and 63 churches sent R. A. members or counselors; it might be conservatively estimated that some 175 organizations were touched by these young people's assemblies, not mentioning the W. M. S. and Y. W. A. members and church pastors who conveyed the delegates to and from the camps, and who caught a bit of the spirit of the assemblies. Thirteen classes in missions and methods were taught and 680 awards distributed.

To the directors of the camps and the divisional leaders and organizations is due the credit for much of the success of these camps. Not a little did the out of State quests contribute. These whom we were happy to have in Tennessee were Dr. Dawson King of China and now of Little Rock, Ark.; Miss Mary Gladys Sharp of the Chilocco Indian Government School in Oklahoma, and Dr. J. W. Beagle of the Home Mission Board. We claim Mrs. P. B. Lowrance, who was in two of the houseparties, but we realize she belongs to the entire southern Union as Southwide Personal Service Chairman.

It was a great privilege of your state leader to be in all of the camps, and your corresponding secretary in all but one of them.

All honor is due the directors of these camps, who were as follows: Middle Tennessee R. A.—Rev. L. S. Sedberry; Middle Tennessee G. A.—Miss Kellie Hix; West Tennessee R. A.—Robert Sutherland; West Tennessee G. A.—Mrs. Howard Gauldin—East Tennessee R. A.—Mr. Hoyle Kidd; East Tennessee G. A.—Mrs. Virgil Adams.

Already plans are being made for the 1934 camps and houseparties. Why not begin talking them up in your organizations? They will help your organizations, inspire your members, and challenge all to do more in

missionary service. Can we estimate the value? No, but God and the future will tell.—R. Walden.

GIRLS' AUXILIARY QUEENS

The following members of G. A.'s completed their forward steps as G. A. queens, and were crowned in an impressive ceremony during their houseparty.

East Tennessee queens are: Mary Myers and Louise Myers of Jefferson City; Clara Lee Tate of Fifth Ave., Ruth Stewart, Amy Carter and Hannah Hylton of Oakwood; Mary Ruth Hold, Lucille Hurley and Frances Moody of Morristown First; Sara Humpston of White Pine; Evelyn Davis and Naomi Strevelville of South Knoxville; Pearle White of Lenoir City First; Helen Buffatt, Deadrick Ave., and Ruth Harshbarger of Calvary, Maryville.

In Middle Tennessee the queens are: Pauline Coleman and Mary Ellen Smith of Antioch; Marise Smith and Ruby Owen of Mt. Pleasant; Ellen Williams, Emilou Neal, Caroline Cross, Marguerite Skinner of Judson Memorial Church, Nashville; and Geraldine Garant of Murfreesboro First Church.

In West Tennessee: Mary Margaret Daniels, Inez Irvin and Elizabeth Majors of Ripley; Mariette McDonald of Memphis, First; Juanita Jewell, Mattie Poole, Margaret Jones of Bellevue, Memphis; Nina Briggs and Zona Briggs of Jackson First; Addie Young, Ann Threlkeld, Evelyn Threlkeld, Sidney Young, Margaret McQuire of Union Ave., Memphis; and Sarah Margaret Avery of Alamo.

FULL RANKING AMBASSADORS

Likewise the boys who had fulfilled all requirements for ambassadorship were honored: Albert Myers and Edd Walsh in East Tennessee; and James Sands, L. A. Sands and Bill Walker of Middle Tennessee. Albert Myers of Jefferson City and Bill Walker of Columbia rank as Ambassador Extraordinary and the two Sands brothers lack only a few projects of attaining this rank.

We congratulate these again for their fine work!

MIDDLE TENNESSEE G. A. HOUSEPARTY

From August 8 through August 11, there assembled at Tennessee College one hundred thirteen campers and counselors coming from many churches in Middle Tennessee. The First Baptist Church of Nashville, represented by fifteen girls, three

counselors, and one faculty member, had the largest delegation. Besides the campers and counselors there were nine leaders or faculty members: Mrs. Ginn, Miss Hix, director, Miss Frances Ewton, recreation director, Mrs. S. E. Ayers and Miss Mary Gladys Sharp, mission study teachers, Miss Willie Kate Baldwin, Miss Northington, Mrs. W. F. Powell, Miss Ruth Walden, and Mrs. E. L. Atwood.

The Houseparty began at three p. m. the first afternoon and continued through breakfast on August 11th. The program, centering around the theme "Walking with the Beautiful," was quite varied and well-rounded. It consisted of classes, conferences, inspirational messages, exhibitions of special ability, recreation, stunts, a Chinese tea party, a circus, a watermelon feast, and a hike. At the coronation ceremony, conducted by Miss Walden, nine queens were crowned. Twenty maidens, five ladies-in-waiting, and three princesses took part in the ceremony.

The following churches were represented in the Talent Hour: Wartrace, Calvary, Judson, Lewisburg, Orinda, Mt. Pleasant, McMinnville, and Nashville First. Calvary Junior G. A. won first place in the annual stunt hour, and Springfield won second place. The Murfreesboro Intermediates won first place and Lewisburg second among the Intermediate stunts.

An honor system awarding a certain number of points for participation in all phases of camp life and for manifestation of the beautiful spirit, was used. All campers with a score required were recognized as honor campers. Twenty-five Intermediates and twenty-one Juniors won this distinction. Among the Intermediates the highest score was made by Marguerite Skinner of Judson Memorial, and among the Juniors the highest score was made by Virginia Ayers of Orinda. Both of these girls were deemed Best Campers.

Other awards made during the Houseparty were: Best Chinese Note Book, Mamie E. Sullivan of Calvary; best Indian Note Book, Ethel Herron of Murfreesboro First Church; best Story Teller in the Mission Story Contest, Marguerite Skinner; second place, Sarah Clark of Shelbyville.

The Spirit of the Beautiful was present, indeed, at this Houseparty, and from it no doubt is now spreading into the G. A. groups in Middle Tennessee.—Willie K. Baldwin, Reporter.

MIDDLE TENNESSEE R. A. CAMP

The first camp held at the Tennessee College for the Royal Ambassadors in Middle Tennessee was held August 1-4. Rev. L. S. Sedberry of Gallatin was the director.

The program was carried on in splendid aeroplane fashion—the subject of the camp being "Aeroplane Flights." The officers were as follows: Dr. J. W. Beagle, mission study teacher; Rev. Bunyan Smith, camp pastor; Mr. Wells Burrs, song leader; Miss Sharp, Miss Hix, speakers; Phillip Card, bugler, and Karl Wieland as life guard.

After the assignment of "handlers", the boys enjoyed their initial class meeting and swim the first afternoon. In the auditorium after supper, Dr. John L. Hill of Nashville, spoke on "The Pilot's License," after which Mr. Sedberry gave an illustrated lecture on his trip to Palestine.

The daily schedule followed in the usual way at camp—reville, "nose dive into the swimming pool," breakfast, devotional, inspection of camp quarters, mission study class ("Transcontinental Flight"), "Ground Work" or conferences on methods, campus recreation, etc. Some of the most interesting addresses to the boys were brought by our State Secretary, Dr. Freeman, Editor Taylor, Colonel Myers of Columbia, and Dr. Hugh McCormick of Africa. All were happy to have Rev. and Mrs. Gallimore with the camp one night as they passed through Murfreesboro on their way to the West Coast for China.

Two Junior and two Intermediate chapters had entrants in the first annual mission biography contest. John Griffith of Judson Memorial, Nashville, took first honors, and Phillip Card of Belmont Heights second honors.

Camp emblems were also given boys who maintained the high score set and demonstrated the right camp spirit. Two boys were chosen among the group as Best Campers—Phillip Card, an Intermediate from Belmont Heights, Nashville, and Ted Kelly, a Junior from Gallatin.

The boys were delighted one afternoon to be the guests of the First Church, Murfreesboro, W. M. S. in a trip to the Air Port on the Murfreesboro-Nashville Highway. Outdoor supper, hikes and other sports completed the well-rounded missionary and worthwhile program. Nearly one hundred boys took advantage of these four days together, and the 1934 Camp already looks more hopeful and larger. "Happy Landings" were made Friday morning when boys and counselors and leaders wended their ways home.

G. A. HOUSE PARTY UNION UNIVERSITY

The fifth annual G. A. house party for West Tennessee sponsored by the W. M. U. closed a three-day session. This was declared to be the best young people's gathering ever held—not only in attendance but in

the quality of work and the spirit that pervaded the entire session.

Union University entertained the house party in a most satisfactory manner, and added greatly to the success of the meeting.

Twenty-six churches, eleven associations, fifteen cities, were represented by junior and intermediate girls, chaperoned by their counselors. The enrollment numbered 140.

Miss Gladys Sharp, Baptist Missionary worker of the Home Board and stationed at the government Indian school in Chillico, Oklahoma, was teacher for the Intermediates.

Mrs. A. B. Clarke of the Louisville Training School taught the Juniors. Many received diplomas, seals and certificates for finishing the prescribed courses. Mrs. C. M. Thompson, vice-president, West Tennessee Division, officiated at the graduating exercises and bestowed the awards. An award was given in the missionary story telling contest with Sidney Young of Union Avenue Church, Memphis, winning. First Church, Memphis, won the prize for best note book.

Prizes, blue ribbons and honorable mention were given for the best all around campers. Talent-hour was much enjoyed and prizes awarded.

The most beautiful feature of the house party was the coronation exercises, when fifteen lovely girls were crowned queens, having finished the requirements for the ranking steps.

Miss Ruth Walden, Young People's Leader for Tennessee, placed the crown on each girl, surrounded by a court of maidens, princess and ladies-in-waiting. Her beautiful message to the queens was an inspiration to all, not only to pursue the course, but to aspire to higher living.

It was not all study, devotional, and lectures, but recreation, swimming and plenty of wholesome fun permeated the session.

Mrs. Howard Gauldin of Trimble, Young People's Leader for West Tennessee, directed the house-party and planned the programs. She was assisted in addition to those already named, by Miss Dorothy McQuiston, Miss Cornelia Spencer, Miss Alice Pepper and Mrs. C. F. Morgan, secretary-treasurer of West Tennessee W. M. U.

WEST TENNESSEE R. A. CAMP

The first Royal Ambassador Camp in this division was a marked success, as thought by all who attended and had any part in its planning. Union University was host to the some fifty boys and counselors who enrolled, and Mrs. Howard Gauldin, divisional leader, had planned an excellent program, centering around the theme, "Building Boys." Mr. Robert Sutherland, a successful R. A. chief counselor at Union City, directed the camp in a fine way. Those assisting

him were Rev. Woodrow Fuller, camp pastor, Bert Arnold, who led the singing, Miss Brown, pianist, both of Jackson, and Hugh Truix, bugler. The special missionary speaker was Dr. W. Dawson King of China, who taught the Intermediate book; Rev. Martin McCoy taught the Junior Mission book.

The first annual missionary story telling contest was won by P. A. Lancaster of Memphis. Gene Quill of Union City was voted best camper. Twenty-five boys received their camp emblems as honored campers.

With conferences on R. A. work, missionary messages, devotionals on boy's subjects and a real camp life, these boys and counselors went home refreshed, also enthusiastic about this first camp and determined to advertise it for next year.

EAST TENNESSEE R. A. CAMP

Those who think boys less responsive to mission work than girls should have been with us last week at the East Tennessee Royal Ambassador Camp at Cosby Baptist Academy, near Newport. One hundred forty-four boys and leaders participated in a glorious week of teaching R. A. work and missions and enjoyed the recreational activities. The outstanding feature was the fine spirit which characterized the camp. As one junior boy put it "there were fourteen boys who took Jesus as their coach in the game of life." Thirty-four dedicated their lives to definite Christian service. It can be truly said that practically all the boys left Camp Cosby imbued with the impulse to find greater fields of service.

A staff of splendid Christian leaders and pastors worked faithfully to make the camp a success. Hoyle Kidd of Maryville was camp director; Rev. H. L. Smith, Clinton, camp pastor; Rev. Roscoe Smith, Erwin, former missionary to Japan, brought missionary messages; Rev. C. L. Hammond, Oakwood, Knoxville, song leader and mission study instructor; Mrs. Roy Shipley, Knoxville, methods teacher; Virgil Adams, recreational leader; Walter Buhl, White Pine, and Robert Harris, Morristown, assistant recreational leaders. Speakers were Miss Mary Northington of Nashville and Rev. Mark Harris, Newport. Prof. L. R. Watson of Cosby Academy and his fine corps of workers added much to the success of the camp. Other adult leaders and counselors aided.

There were 126 mission study awards given and 90 honor campers selected for superior work in all activities. Two boys tied for best camper, Edd Walsh, Fountain City and James Love, Sevierville. The next two highest were Albert Myers, Jefferson City and W. R. Mize, Jr., Sevierville.

One of the high points of the

Day of Prayer

—September 27—

Every year the members of the various Woman's Missionary Societies observe a season of prayer for State Missions. This year one day is set aside for such devotion and consecration.

AIM To enlist the women in the study of the mission fields in Tennessee, and to inspire them to make a sacrificial offering to State Mission work.

PROGRAM . . . A splendid program has been prepared for the day. It provides topics and material for everyone interested. If you have not received the material, write Miss Mary Northington, 161 Eighth Ave. N., Nashville, Tenn., and ask for it.

GOAL To bring to every woman in the state information about their opportunity to aid in a momentous work, and to secure funds with which to carry it on.

**Every W. M. U. Should Observe
The Day of Prayer**

**Every Member Should Give An Offering
To State Missions**

camp was the service honoring Albert Myers, Ambassador Extraordinary, Edd Walsh, Ambassador, and four Knights.

We feel the camp was the crowning achievement in the anniversary year honoring R. A. work. We believe it is the beginning of a new era of R. A. work in this part of the state, and wish to gratefully thank all who contributed to its success.—Mrs. Virgil L. Adams, Divisional Young People's Leader.

EAST TENNESSEE G. A. HOUSE PARTIES

The Junior G. A. house party opened July 10 at Carson-Newman College, Jefferson City, with a total enrollment of 71. The intermediates coming in July 13 numbered 161. These young people represented 27 churches and 15 associations.

Those who helped to lead these G. A.'s on the "Star Trails" during that week were, Mrs. P. B. Lowrance, Chattanooga, who was a real mother to every girl there and who with Miss Mary Northington brought the morning and evening devotions. Miss Mary Gladys Sharp of Oklahoma brought us splendid missionary messages of her own work in the Chillico school and implanted in the heart of every girl a greater desire to help further Christ's kingdom here on earth. Miss Ruth Walden, Nashville, led our conference classes and left with each girl a more thorough knowledge of "how to do it." Miss Pauline Tipton, formerly of China, and Mrs. Lloyd Householder taught

the mission study classes with both groups completing handwork. Miss Rosa Whitley of Morristown was our capable recreational leader. Mrs. Roy Shipley, Knoxville, directed the music and assisted in the general direction of the house parties.

Possibly one of the most impressive services of the entire week was crowning the queens. One junior queen was crowned and 14 intermediates. The service for the latter was held in the auditorium and followed by an inspirational talk by Miss Walden on the five star trails of G. A. A lighted star illustrated this splendid talk.

Six A-1 Intermediate auxiliaries were represented in the mission story telling contest with Mary Ruth Holt of Morristown winning first place and Illene Pirkle of Cleveland winning second. Two hundred twenty-five Mission study awards were received by the girls for their work in their mission study classes.

The splendid co-operation of Dr. J. T. Warren, President of Carson-Newman College, and his staff of workers who were responsible for preparing for the house parties, was splendid. Every need and comfort of each present was considered.

What do these days of inspiration and recreation mean to our G. A.'s? In the words of one mother, "They mean more to my daughter than any other one thing in her Christian life." One counselor said, "They

(Continued on page 16.)

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR AUGUST 13, 1933

Memphis, Bellevue	1122
Nashville, First	817
Nashville, Belmont Heights	545
Etowah, First	457
Sweetwater, First	446
Clarksville, First	403
Cleveland, First	399
Dyersburg, First	366
Union City, First	343
Knoxville, Arlington	342
LaFollette, First	319
Chattanooga, Red Bank	315
Nashville, Lockeland	272
Trenton, First	262

By FLEETWOOD BALL

E. A. Ingram of Highland Church, Shreveport, Texas, has accepted a call to the church at Jasper, Texas.

—B&R—

J. K. Lawton of New Orleans, La., has entered vigorously upon his duties as pastor at Townville, S. C.

—B&R—

The pulpit of the First Church, Jackson, was supplied last Sunday by J. D. Freeman of Nashville.

—B&R—

Mark Ferges of Granite City, Ill., formerly of Newbern, is a patient in the Baptist Hospital, Memphis.

—B&R—

T. C. Jensen of the First Church, Brady, Texas, has accepted the care of Merton Avenue Church, Memphis, and is on the field.

—B&R—

E. Z. Newsom has resigned as pastor at Illmo, Mo., effective Sept. 1st. Come back to Tennessee, beloved!

—B&R—

The First Church, Spartanburg, S. C., Marshall Mott, pastor, will be aided in a meeting, October 3-9, by Geo. W. Truett of Dallas, Texas.

—B&R—

R. Q. Leavell of Gainesville, Ga., lately aided Roy Chandler in a revival in the First Church, Sylacauga, Ala.

—B&R—

In an effort to go to the State Convention without deficit, the Christian Index of Atlanta, Ga., will omit an issue August 31.

—B&R—

Geo. W. Garner, aged 79, died lately in the home of his daughter in Narberth, Pa. He had figured largely in the Baptist life in Georgia.

—B&R—

W. A. Gaugh of Glenwood, Ala., will preach in a revival at Huron beginning Sunday, September 3. There's where he got his good wife.

—B&R—

The church at Toone, S. V. Gullett, pastor, is enjoying a revival in

which the preaching is being done by A. M. Overton of Fulton, Miss.

—B&R—

James Neil, pastor of the First Church, Great Falls, S. C., was lately called to Athens, Tenn., by the sudden death of his aged mother.

—B&R—

A. U. Nunnery of Parsons has resigned the care of Unity Church near Luray after serving several eventful years.

—B&R—

Edward W. Cantwell of Fifth Street Church, Lowell, Mass., has accepted the care of the church at Kingstree, S. C.

—B&R—

R. A. Morris of Holly Springs, Miss., has concluded a successful revival at Fisherville, F. H. Stamps, pastor.

—B&R—

J. S. Bell of Life is resigning the churches at Perryville, Decaturville, Sulphur Well, Sardis, Morris Chapel in order to enter the Southern Theological Seminary, Louisville, Ky.

—B&R—

P. W. James of Nashville supplied the pulpit of the First Church, Paris, last Sunday in the absence of the pastor, R. N. Owen, who is spending his vacation at Winona Lake.

—B&R—

The pulpit of the Second-Ponce de Leon Church, Atlanta, Ga., will be filled on the night of Sunday, September 10, by M. E. Dodd of Shreveport, La.

—B&R—

A. J. Aycock of Merritt's Avenue Church, Atlanta, Ga., decided to remain in that pastorate despite overtures to go elsewhere. His people are delighted.

—B&R—

P. J. McLean of the First Church, Aiken, S. C., has been ordered by his physician to take a complete rest and his church has granted him a three months' leave of absence.

—B&R—

C. C. Morris of the First Church, Ada, Okla., is supplying the pulpit August 20 and 27 of the First Church, New York City, I. M. Haldeman, pastor for 48 years.

—B&R—

There were 67 additions, 47 by baptism, to the church at Rogers, Texas, L. H. Webb, pastor, resulting from a revival in which B. G. Holloway of Crystal City, Texas, did the preaching.

—B&R—

The First Church, Somerset, Ky., W. E. Hunter, pastor, is enjoying

a great revival with W. W. Hamilton of New Orleans, La., doing the preaching and C. O. Miller leading the singing.

—B&R—

The Augusta Road Church, Greenville, S. C., W. H. Brown, pastor, will be assisted in a revival beginning August 27 by Evangelist J. W. Ham of Atlanta, Ga., and singer E. Powell Lee.

—B&R—

F. H. Stamps of Memphis is pastor of the churches at Fisherville and Big Creek near that city, both half-time churches. The pastor lately held a revival in the latter church resulting in 11 conversions and 2 additions by letter.

By THE EDITOR

Brother R. A. Venable, former pastor of the First Church, Memphis, died July 27 at his home in Meridian, Miss., at the age of 83 years.

—B&R—

On Sunday, Aug. 13, First Church, Cleveland, received one for baptism and Pastor Householder baptized three.

—B&R—

Dr. John F. Vines, evangelist of the Missouri Executive Board, in 22 weeks held 10 meetings which resulted in 410 additions to the churches.

—B&R—

Brother Roger Hickman, song evangelist, is assisting Pastor L. T. Mays in a meeting at Collinwood Church.

—B&R—

A city-wide revival at Asheboro, N. C., led by Evangelist Arthur Fox of Morristown, Tennessee, resulted in 240 professions and many additions to the several churches.

—B&R—

The July report of the Executive Committee of the Southern Baptist Convention shows the receipts to have been \$50,237.14, \$16,453.05 of which was designated.

—B&R—

Eighteen were added to the Flora Church during the six days' meeting held recently by Brother W. C. Creasman of Shelbyville. J. B. Counts is the pastor.

—B&R—

Brother O. F. Huckaba of North Edgefield Church, Nashville, began a two-weeks' meeting August 13, with the Antioch Church, with Pastor E. R. Beucler leading the singing.

—B&R—

There were 12 additions, 10 coming for baptism, to the Centennial Church, Nashville, during the recent revival meeting in which Brother Edgar Barnette of Seventh Church aided Pastor Eli Wright.

Dr. John Jeter Hurt, president of Union University, Jackson, has been doing the preaching in a gracious revival at Collierville Church, which resulted in 7 professions and 5 additions. Brother J. P. Horton is pastor.

—B&R—

There were 23 additions, 22 of whom were by baptism, to the Spring Hill Church near Eaton during the recent meeting in which Pastor H. B. Woodward of Jackson did the preaching.

—B&R—

Old Gold Campaign. Final returns on the Old Gold Campaign will be published next week. Owing to the slowness with which some reports came in, we have been compelled to delay publication of this report.—J. D. F.

—B&R—

Brother R. C. Medaris reports a great day August 13, at the Home-Coming of the Egypt Church, Memphis, of which he is pastor. The meeting now in progress there is going on in a very encouraging way, he states.

—B&R—

Evangelist T. C. Crume, Covington, Kentucky, and Singer I. C. Petree are in a good meeting at Gardnersville, Kentucky. They go next to be with Dr. Grover C. Walker and two other churches in Birmingham, Ala.

—B&R—

Brother Walter R. Haynie of Mobile, Ala., who has been called to the pastorate of the Eudora Church, Memphis, has accepted and will begin his work there September 1. Brother Haynie succeeds L. B. Cobb, now pastor of Seventh Street Church, Memphis.

—B&R—

Pastor L. H. Hatcher and North End Church, Nashville, are happy over the results of their recent meeting in which Brother Douglas Hudgins of the Radnor Church, Nashville, assisted. Fifty-four were added to the church, 41 of whom came for baptism.

—B&R—

At the midweek prayer services of the Waynesboro Church, Pastor L. T. Mays is leading his people in the study of a series of messages on the subject, "Truths All Christians Believe," some of which are "The Being of God," "Creation," "The Flood," etc.

—B&R—

Evangelist Geo. R. H. Gass, of Providence, Ky., is with Pastor J. T. Cunningham in a meeting near Cadiz, Ky. He would like to visit Tennessee for revivals if needed at any time, and has open dates between the 3rd Sunday in September and the 4th Sunday in October.

A comparative statement of receipts from the Foreign Mission Board for July shows only \$39,995.67 for 1933 as against \$48,558.63 for the same month of 1932. The Co-operative Program received \$17,286.01 in comparison with \$28,137.49 for 1932, which was the only decrease, the other items—designated gifts, debt and Lottie Moon receipts—showing an increase.

—B&R—

According to a report from Brother C. C. Ramsey, the work in the Sequatchie Valley is progressing in a very splendid way. He has just closed a good meeting with Little Hopewell Church near Pikeville, which resulted in 18 additions, 13 of whom came for baptism. On August 6, there were 6 additions to the Pikeville Church, 4 of whom came for baptism.

—B&R—

Dr. K. B. Tupper, preacher and lecturer, filled the pulpit of the First Church, Knoxville, on a recent Sunday. Dr. Tupper, whose father was at one time secretary of the Foreign Mission Board, is a native of Georgia and was pastor of the First Church of Philadelphia, Pa., for 16 years, and of the First Church of Denver, Colo., for 9 years. For the past ten years he has devoted his time to lecturing and preaching in university centers, preaching to tourists in Florida during the winter.

—B&R—

Errors occurred in the list of churches and contributions which we published recently. Credit of First Church, Erwin, was given to Erwin and credit of Ninth Street, Erwin, was placed to First Church. These are in Holston Association. New Friendship of McMinn Association was not credited with all the books shown. Their remittances are: Program \$15.72; Designated \$40.50. Bruceton should have had credit on Program for \$30.50 more, but it will be shown this quarter.—John D. Freeman, Treasurer.

—B&R—

Special Notice.—Our issue of Baptist and Reflector for August 10 reached subscribers late, which we regret very much indeed. We have checked up carefully on this, and with the aid of our printers, believe we have located the trouble. We are doing our best to see that our subscribers receive the paper regularly and on time, and should any fail to do so, we wish that such information would be sent immediately to this office. We shall appreciate this co-operation.

—B&R—

Brother E. E. Johnson sends in a report of a gracious meeting held re-

cently at the Emmaus Church, near Newbern, in which Pastor Johnnie Barker was assisted by Brother Mark Ferges of Granite City, Ill., who used the Book of John as a basis for all his messages. There were 11 professions and 10 additions by baptism. This is the second meeting that Brother Ferges, a former Tennessee pastor, has held with this church and he has an invitation to help them next year in one beginning the first Sunday in August.

—B&R—

We have in hand the program of the Southern Baptist Faculty Retreat which is in progress this week. This meeting is a joint session of The Education Commission of the Southern Baptist Convention, The Southern Baptist Association of Teachers of Bible and Religious Education, and the Southern Baptist Education Association. The guest speaker is Dean Luther A. Weigle of the Yale Divinity School. Tennesseans on the program are: Dr. P. E. Burroughs, Dr. John Jeter Hurt, and Mr. Frank H. Leavell.

—B&R—

Dr. John Lake, missionary to China, Dr. Herman C. E. Liu, president of Shanghai University, Dr. Charles E. Maddy, of the Foreign Mission Board, and Miss Blanche Sydnor White, Secretary of the Woman's Missionary Union of Virginia, are to be the speakers in the state-wide regional meetings which have been planned for the month of September in the interest of Foreign Missions. Tennessee is scheduled to have two of these meetings—Memphis, Thursday, September 21, at 3 and 8 p. m.; Nashville, Friday, September 22, at the same hours.

—B&R—

Dear Brother Editor:

You saw what a nice notice the Western Recorder gave, editorially, of my little book, "The Three Prophetic Days of Matt. 12:40." Dr. Masters waited till he could carefully study the discussion. And he concluded that I had sustained my thesis namely, "That Jesus rose from the dead on Saturday evening and was crucified on Wednesday." And so our Sunday is a New Testament Sabbath. There is more to be said on that subject. But there is one matter of information which I wish he might have given. But he was not in possession of it. That is that I handle the book from my office, and that I have reduced the price to seventy-five cents a copy, postage paid. I wish you would let me say that much to your readers. And I trust that you will give your estimate of the discussion as set out in the book.—Fraternally, O. L. Hailey.

"Give Attendance To Reading"

In order to increase the number of subscribers and bring about a larger reading of the Baptist and Reflector, we make the following offers and suggestions for the associational period August-October inclusive:

No. 1—THE PREMIUM PLAN. Everyone who subscribes or renews his subscription to the Baptist and Reflector at \$2.00 paid in advance receives a copy each of "The Mystic Symbol", by Dr. John D. Freeman, and of "World Conquest in the Great Commission", by Dr. O. E. Bryan. Six month's subscriptions at \$1.00 paid in advance entitle one to the choice of either of these books. These books of gripping interest deal respectively with the Lord's Supper and the Commission as given in Matthew. Also any worker who sends in a list of six yearly subscriptions paid in advance will receive his own subscription free, and each subscriber secured in this way will receive the books as above. Subscriptions for six months paid in advance entitle the worker to a six months' subscription free and entitle the subscriber thus secured to the choice of the books.

No. 2. THE FOUR MONTHS' PLAN. A wide-awake worker secures subscribers to the number of 10 for each 100 members in the church. Subscribers pay 55c every four months in advance and agree to take the paper for a year. These amounts are paid to the church treasurer or collected by the worker, if necessary, and the whole, with the list of subscribers, is sent to the Baptist and Reflector. The worker gets his subscription free, or, if already a subscriber, he may designate his subscription to some one else. For every subscriber whom the worker enlists from the Four Months' Plan as a yearly subscriber at \$2.00 paid in advance, the worker gets a commission of 30c.

No. 3. THE CLUB PLAN. A wide-awake worker secures a minimum of five subscribers for the club, each agreeing to take the paper for at least six months. From these the worker collects 15c each which he sends, with the list of subscribers, to the Baptist and Reflector. He collects and transmits 15c each month thereafter during the period of the subscriptions. For 10 subscribers enlisted under this plan, the worker gets his subscription free, or he may designate it to another. For every subscriber under this plan whom the worker enlists as a yearly subscriber paid in advance, the worker receives a commission of 30c.

No. 4. THE DELIVERY PLAN. As many Baptists and Reflectors as desired are sent to the worker, who delivers them to the homes of those who will pay 5c a week for them. The worker retains 2c for each paper sold and sends the remainder to the Baptist and Reflector. If he enlists any from this plan as yearly subscribers paid in advance, he receives the same commission as indicated above.

These offers are in effect now. Individuals, Sunday school classes, B. Y. P. U.'s, W. M. U.'s, etc. have here a fine opportunity to make an honest commission and perform a great service in enlarging the usefulness of our state Baptist paper. Select that plan best adapted to the local situation and begin this great service. Write for blanks today. Send all communications and all funds to

BAPTIST AND REFLECTOR

161 Eighth Ave. North.

Nashville, Tenn.

There were 10 additions all of whom came for baptism, to the church at Grand Junction as the result of the recent meeting in which Brother J. Carl McCoy assisted Pastor W. C. Skinner. Since then, Pastor Skinner began a meeting with the Saulsbury Church with Brother H. W. Ellis of Humboldt doing the preaching.

TWELVE THINGS TO REMEMBER

- 1 The value of Time.
- 2 The success of perseverance.
- 3 The pleasure of working.
- 4 The dignity of simplicity.
- 5 The worth of character.
- 6 The power of kindness.
- 7 The influence of example.
- 8 The obligation of duty.

- 9 The wisdom of economy.
 - 10 The virtue of patience.
 - 11 The improvement of talent.
 - 12 The joy of originating.
- Portland Chimes.

THE PIPER OF PODUNK

(Continued from page 9.)

to do. I'd give my right arm to git a chance at larnin' in one of them schools youall been tellin' us about, but I guess it's too late fur me to think of it. Jest take B-B an' Jason. I'll do my best to larn heah at home."

And so the plan was worked out for the two boys to come in September to enter the school in which Judson Smith was a teacher. Just what it would mean for the boys or their loved ones, who could tell?

(Continued next week.)

OUR HEADQUARTERS CITIES AND THE BAPTIST HUNDRED THOUSAND CLUB

(Continued from page 8.)

they are putting into the new deal under the leadership of President Roosevelt.

The greatest opportunity for leadership ever presented to a group of associations confronts these nine associations where our headquarters cities are located: The Dover, the Atlanta, the Long Run, the Nashville, the Knox County, the Birmingham, the New Orleans, the Dallas County and the Tarrant County. The challenge to their leadership at this critical hour in our denominational life is tremendous. Their leadership will largely decide the outcome of our effort to unburden our great Southern Baptist interests of the incubus of debt. That accomplished, the way will be open for the greatest, most constructive and far-reaching advance ever made by Southern Baptists for the spread of the Gospel throughout the earth.

DR. FRED BROWN EXPECTED BACK AT HIS POST SOON

His host of friends throughout the Southern Baptist Convention will be delighted to hear that Dr. Fred F. Brown, the greatly beloved pastor of the First Baptist Church of Knoxville, Tenn., for the past twelve years, will be able to resume his work, it is expected, the first Sunday in September.

It will be remembered that Dr. Brown collapsed the middle of last April under the terrific load he had been carrying for the past two years as Executive Secretary of the Promotion Committee of Southern Baptists and as President of the Southern Baptist Convention for the past year. For that reason he was not able to attend the Washington Convention. He has not been in his pulpit since his breakdown.

The writer had the privilege of supplying Dr. Brown's pulpit Sunday, August 13, and of visiting him Sunday afternoon at his summer cottage at "Sunshine" up in the "Smokies", 30 odd miles from Knoxville, where he has been quietly resting these months. During Dr. Brown's enforced absence, Rev. O. E. Turner, for ten years his most efficient associate, has kept the church going at top speed.—Walter M. Gilmore.

PASTOR WADE BRYANT COMMENDS PLAN OF HUNDRED THOUSAND CLUB

Dr. Wade H. Bryant, pastor of the Barton Heights Baptist Church, Richmond, Virginia, who launched a movement in his own church some months ago, which has come to be known as "The Wade Bryant Plan," to pay the debt on the Foreign Mission Board, lends his approval to the Baptist Hundred Thousand Club

plan. The essential difference in the two plans is that Dr. Bryant's plan was for each subscriber to give twenty-five cents a week, or \$13.00 a year, to the Foreign Mission debt, while the Hundred Thousand Club seeks to enlist 100,000 people by October 1 who will subscribe a dollar a month, or \$12.00 a year, for the debts of all our Southwide agencies and institutions. The following letter from Dr. Bryant addressed to the pastors of the Southern Baptist Convention will speak for itself:

Bryant's Letter

Last year our church was very definitely led of God to get underneath the Foreign Mission Board debt and help pay it as quickly as possible. At the beginning of this year a large group of our members, believing that it was God's will for them, began bringing in twenty-five cents a week, or one dollar a month, in addition to their regular gifts, to apply on the Foreign Mission debt. During the twenty-six weeks that have intervened the money has steadily come in, and these members have been the happier for it.

At Washington last May the Convention agreed to get underneath the debts on all of our causes by enlisting one hundred thousand Southern Baptists to give one dollar month, in addition to their regular gifts. This method is entirely practicable, as we have found from actually working it.

For us as individuals and as God-ordained leaders of his churches, the matter really resolves itself into the question that rose from the heart of a New Testament character, "And he trembling and astonished said, 'Lord what wilt thou have me to do?'" Let me express the earnest hope that the vast company of Southern Baptist preachers, a brotherhood grand indeed, may face this question in the fear of God. Five thousand of us preachers, enlisting only nineteen others each, would complete the hundred thousand needed.

Sincerely your fellow-pastor in the best of bonds, Wade H. Bryant.

EAST TENNESSEE G. A. HOUSE PARTIES

(Continued from page 13.)

strengthen the spiritual lives of the girls." Into the heart and life of each girl is planted the knowledge and love for missions.—Mrs. Virgil L. Adams, Camp Directress.

MULE STORIES FROM INLAND TRAILS

Here is a new foreign mission book that will be fascinating and intensely interesting to boys in Junior and Intermediate Royal Ambassador chapters, as well as for members of G. A.'s. Missionary L. M. Bratcher of Brazil has, in nine short chapters, given us interesting accounts of some of his Gospel trips inland from his

station in Brazil—trails which the honored Ginsberg and E. A. Jackson trekked. Mr. Bratcher writes as one would imagine he speaks for his stories are conversational; humorous and thrilling, without a touch of editorial stiltiness. His stories weave around the mules which carry him safely over many a difficult trail through the mountains, flood areas and among Indian tribes of inland Brazil—on his mission for Christ. Can a mule add dramatic atmosphere to missionary romance and adventure? Read and study these stories and share the hardships of missionary Bratcher and his native companions, but most of all share with him his joys as he takes the story of his Christ for the first time to those inland peoples, organizes and strengthens churches. Then answer for yourself. Boys, too, will thrill as God cares for this missionary as he encounters animals in Brazilian jungles.

Out of her personal knowledge of this field, Mrs. Una Lawrence has prepared some helpful suggestions in teaching and quizzing each chapter. These helps are found at the close of the book.

Order now for your G. A. or R. A. MULE STORIES FROM INLAND TRAILS by L. M. Bratcher. Pp. 134, Foreign Mission Board, Richmond, Va. Price 25c. R. W.

So many have asked for the missionary program that we are assuming

to print it again as we are about to run out of the printed forms.

MUSINGS OF A CHUMP

Times now are mighty hard
On preacher and on bard.
Our pastor must adjust
His plans, the Lord to trust.

I've been hearing preachers tell others to trust the Lord all my life, but I am telling you every one I ever knew liked "to have the brethren come across." Now is a real good time for preachers to get on good terms with the ravens. Ours is going to need a whole flock "to put him across" this depression.

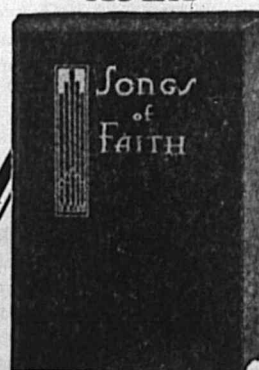
You see it is like this: depression or no depression, preacher or no preacher, my family must keep up appearances. My children must be educated—have music, art and—"Seek first the kingdom of God." What'da you mean? I'm saved, I'm elected, predestinated, got it all! What have I to seek? Carry on the Lord's work! Well, all I can do is carry on my work. I just got to make a living.—Yours truly, A. Chump.

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AT THE APEX



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Bristol, 100, \$25.00, (carriage extra) Dozen \$3.50, Copy 35c Postpaid.

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