

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

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Universal Peace In Jesus

By J. J. TAYLOR

(Here is a voice from the past with ever-present applications. The gifted author of this sermon has been dead for several years. Rummaging around in the files of the Baptist and Reflector revealed the manuscript of his sermon. So "He being dead, yet speaketh."—Editor.)

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Eph. 2:14,15).

The work of restoring the sinful race to divine favor and fellowship is variously set forth in the Scriptures, but always it centers in the person of the Messiah-Saviour. It is not a matter of commandments contained in ordinances, nor yet a human achievement wrought through rites and ceremonies. It is the product of divine compassion and power operating through a personal agent. Isaiah says "a Man shall be an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isaiah 32:2); and "his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" and "Of the increase of his government and peace there shall be no end" (Isaiah 9:6, 7).

Other Jews, both ancient and modern, extol the man destined to bring in the day of better understanding among all peoples. In the text a Jew who knows the wiles of the Devil, that he is a man-killer from the beginning, foresees the strife which the Devil will instigate among men. And yet, he also knows an unfailing source of peace. He comes an ambassador from One who is first King of Righteousness, and then King of Salem, which is King of Peace, and to Him he points as the Way of Peace for all the clashing interests of mankind: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition...."

I. Primarily, Jesus breaks down the walls of partition between different branches of the human family and brings racial peace. Race prejudice is one of the stronger passions of the depraved soul, and it has moved through the ages to drive men into hostility and conflict. The prophet appeals to the sense of unity: "Hath we not all one Father? Hath not one God created us?" And he makes his appeal in vain. Men continue to set them-

selves into classes according to color of skin or contour of face, and they continue to deal treacherously one race with another. White men and yellow men, and brown men and black men hold themselves apart and seem to dread those of another race. Chinese speak of white people in terms of bitterness, and Chinese children dread the pallor of a white face. Gifted white men talk and write of what they call "the yellow peril". They sense a time to come when Chinese and Japanese and Malays will adopt the white man's weapons and methods of violence and combine to sweep the fair-skinned people from the earth. Sometimes earnest souls send out anonymous circulars appealing to prejudices of race and religion, and suggesting some sort of secret combination against dreaded people of other classes.

Before a great Bible class a man, claiming to be a Christian, said of the Jews: "When they capture the things of the soul, turn our folk songs into ribald, our pictures into jazzy phantasies, and our theaters into sex orgies, then I am ready for another Declaration of Independence. The indignant wave which swept this country like a whirlwind, and almost in a night put up the iron bars against the foreign flood of alien ideas that was slowly but surely polluting the founts of democracy, should be a warning to the Jews." And yet, the man who made this veiled hint of violence and this stupid appeal to race prejudice, took his lesson that morning from a book written by a Jew and went in prayer to God in the name of a Jew Whom pagan Gentiles crucified between two thieves. His hint and his appeal showed that he had not come into the spirit of the gospel, which says that there is neither Jew nor Greek, barbarian Scythian, bond nor free, but "all one in Christ Jesus."

Of old, God said unto Abram: "Get thee out from thy country and from thy kindred and from thy father's house into a land which I will shew thee; and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing." It was a call to uncommon distinction. Readily enough the Jew accepted the call and appropriated the first part of the promise, making him the favored of the Lord; but he ignored the part which made him the chosen vessel to bear blessings to all the families of

the earth. Readily enough he claimed the favors and the covenants and the giving of the law and the visions of the prophets, but he claimed them for himself alone and not for the whole world as the Word revealed. Little by little he became proud and exclusive, scorning the Gentile as a filthy dog unfit for friendly intercourse. His scorn was met with equal scorn, and his hatred with hatred intensified. Some of the most cruel edicts issued by the Roman government were issued against the Jews, who resented the oppressions which they suffered, and stirred constant unrest. Familiar is the wickedness of Pilate who sent disguised soldiers into the place of worship and had them butcher Jews as they knelt in prayer, thus mingling their blood with the blood of their sacrifices. Romans of standing spoke of the Jews as the most detestable of mankind, and they falsely accused them of base and revolting crimes. The Samaritan woman was astonished that Jesus should ask so much as a drink of water at her hands, so deep was the race hatred existing between Jew and Samaritan.

The kindness which Jesus showed at the well was not a mere incident; it was part of a fixed policy designed to break down the wall of partition and bring Jew and Gentile and all other races into perfect fellowship and unbroken peace. The disciples themselves, who were all of Jewish stock, did not understand it at first. In the beginning they were sent only to the lost sheep of the house of Israel; they were forbidden to go into the way of the Gentiles or to enter into any city of the Samaritans, and they devoutly believed that the Messiah's kingdom was designed for Jews only. The larger view came slowly and sometimes with a struggle. In Joppa, at prayer, Peter was favored with a vision which showed him that God is no respecter of persons, and that no man of whatever nation is common or unclean in his sight. Later he reported what had come to pass in Caesarea and confirmed it by the testimony of brethren who went with him, and the mother church glorified God for admitting the Gentiles to the grace revealed in the gospel.

Paul magnified his office as an apostle to the Gentiles, but in all his ministrations he maintained his interest in the Jews. Writing to the church in Rome, largely a Gentile body with members in Caesar's household, he spoke of his own people who lay so heavily on his heart. He argued that the God of the Jews is also the God of the Gentiles, who offers alike through faith justification to each. Also

(Continued on page 4.)

Editorial

Doing As One Pleases

One frequently hears the statement, "I do as I please." The attitude thereby expressed is unchristian unless one means that he pleases to do right. In that case, he does not need to make such a statement; for people will discover in the life he lives that he pleases to do right.

Liquorites have sadly overworked the phrase, "personal liberty." On this ground they argue their alleged right to bring back legalized intoxicants and to drink them. They forget that along with liberty is law to keep the former from unrestrained uses. The true use of liberty does not trample upon the rights and the well-being of others.

But it is not personal liberty in political connections with which this editorial is concerned. The do-as-I-please attitude lifts its head in religious circles.

An erring church member seeks to justify his wrong social life and his refusal to cooperate in the kingdom-program of his church on the ground that he has the right to do as he pleases about it. He attempts to refine the logic of the wets by giving it a religious setting. But the teaching of Scripture, and the prayerful conscience and convictions of his brethren, and the need of the world are to define and bound one's liberty, and not the man himself.

A pastor proposes to do as he pleases, and runs rough-shod over his members. He needs to recall and observe that preachers are not to be "lords over God's heritage, but . . . ensamples to the flock." Fleshly self-exaltation is not to be misconstrued as consecration to Christ.

"An independent evangelist" comes uninvited into a community. Without securing, and sometimes without even asking, the approval of the church and the pastor in the community, he arranges for and holds a meeting. Sometimes he abuses the church and pastor for not co-operating with him to the desired degree. He leaves with the hard-earned money of the people in his pockets and leaves little or no permanent good with them. He says he "has the right to do as he pleases," for Christ has commissioned him. It is strange that Christ commissions one of His preachers to disregard "the church: which is his body!" The conviction becomes increasingly clear that no consecrated Baptist preacher will treat a Baptist church in any such way. On the other hand, if there be no such church in a given community, the loyal preacher will not discredit the church in the minds of men. Churches should beware of those men who cannot get work to do except when they do as they please and act independently of the churches.

Converts are sometimes urged, "Join the church of your choice." Sometimes it is said, "One has the right to do as he pleases about

such." What need, then, do we have for the New Testament? One's choice and pleasure should be to do what the New Testament teaches. One has no right to do as he pleases, except as he pleases to obey that. In this case, it is the Lord, not the individual, who decides whereupon the loyal individual says, "I delight to do thy will, O God."

A denominational servant may propose to do as he pleases. Pursuing that policy, he furthers his particular enterprise in partial or entire disregard of other kingdom-enterprises equally as important as his own. If all followed such a course, denominational unity, cohesion, and balance would be destroyed. God gives no man the right to do this.

The principle to govern all New Testament people and causes is: "Yea, all of you be subject one to another." (1 Peter 5:5).

Easy To Be Entreated

Of "the wisdom that is from above," James says that, among other things, it is "easy to be entreated" (Jas. 3:17). Paul, writing to the Colossians, urges upon Christians the duty of "admonishing one another (Col. 3:16). Christians are both to give and to be open to remonstrance and advice.

The brother who remonstrates with and advises one should do so in a conciliatory spirit. Relative to setting some brother right in doctrine or conduct, Paul says: ". . . ye who are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted" (Gal. 6:1). The term "restore" is a surgical one used of resetting a dislocated limb. Such work always hurts some in spite of all safeguards against it, but it ought to be done as gently as possible. Efforts at church discipline have often been nullified by the self-righteous harshness of those who dealt with the erring brother. The same thing has been done in private instances. Advisors are to entreat, not harshly condemn.

It is equally, however, a duty to receive remonstrance and advice in the right spirit. The Christian is to be "easy to be entreated." If he cannot see his way clear to heed what is said to him, he does not have to. But let him be courteous in his listening and considerate and humble in his refusal, if he feels impelled to refuse. Something is wrong with one when he is brusquely and self-righteously superior to and disdainful of the counsel of his brethren.

Laymen in a church are to be "easy to be entreated," so, also, the pastor. If some of his members or his church feels impelled to remonstrate with and advise a pastor relative to himself personally or to his policy, he is not to build a wall between himself and them and rudely repel them. In Christly reasonableness, he is to be "easy to be entreated" and heed their advice, if they are right, and considerately show them their error, if they are wrong. If some brother or brethren approach a denominational servant with reference to his policy, it is a violation of the Christian spirit for him to build a bristling

shell around himself and be blunt and rude toward his brethren. "In the multitude of counselors there is safety." No layman, preacher, or denominational servant should be a religious porcupine.

The words of Paul are in point: ". . . they measuring themselves by themselves, and comparing themselves among themselves are not wise" (II Cor. 10:12). The Christian is to swing away from self to Christ as the center of life and in all humility be "easy to be entreated."

The Executive Secretary's Report

Take up the Reflector of August 10 and read the Executive Secretary's report of funds sent in from the Associations and from the churches in those Associations. The report covers what has been sent in to the causes fostered by Tennessee Baptists from May 1, 1933 to July 31, 1933, and also the total sent in from Nov. 1, 1932 to July 31, 1933, that is, the third quarter of our State Convention year, which begins Nov. 1, and the three quarters of that same Convention year taken together.

Note Dr. Freeman's explanatory comments at the top of his report. They are true, clear, and easily understood. Remember that if your church is not listed in this report, it is because no funds from it have been received by his office up to the time the report was made out. If your church does not make the desired showing, the way to have it changed is to send in for the Co-operative Program the funds required to make the change possible. Brother Freeman can report only what he receives. Very few know to what labor he was put to prepare this report and how his heart burned as he prepared it.

It would be well for pastors to call the attention of their people to this report, particularly as it relates to them. So far as statistics can be such, here is the measure of the kingdom-love of Tennessee Baptists for the causes included in the report. For one of the ways in which such love is demonstrated is that of giving our means to kingdom-causes (II Cor. 8:24): "Wherefore, show ye to them, and before the churches, the proof of your love. . . ."

Our Secretary is heart and soul for these

Baptist and Reflector

Organ Tennessee Baptist Convention

John D. Freeman, Executive Secretary and Treasurer

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kingdom-causes, and the rest of us ought to be. He carries the burden of the work upon him. Let us help him bear it. He wants Tennessee to make a splendid record for Jesus' sake as she has done in the past. Let us rally to him and help make it. Along with the preaching of the great doctrines of God's Book, let pastors also preach the practical application thereof in missions and benevolences. Along with their sanction and enjoyment of Baptist orthodoxy, let our constituency translate that orthodoxy into sacrificial service.

"Show . . . the proof of your love."

WHERE BIBLES AND CABBAGE ARE GOOD

(Executive Board Department)

By JOHN D. FREEMAN, Sec'y-Treas,

East Tennessee is noted for many things, and if one goes out to find interesting facts about the Baptists of that region, he will discover among other things, interesting names. During the recent session of associations in that region, it was the Secretary's privilege to visit the home of Mr. and Mrs. James A. Bible who live on a beautiful farm near Warrensburg. One could not stand on the lawn of their glorious country home without having a feeling of subtle envy for their happy lot. Such a home and farm are seldom found, and they represent years of diligent work. These noble saints are workers in the Warrensburg church. Many other Bibles live in that section of the state, and true to the connotation of the name, they are Baptists.

Step across to Grainger County Association and there you will see a handsome Cabbage occupying the moderator's seat—C. B. Cabbage of Rutledge who has the distinction of being pastor at *Bean Station* where Brother *Beet* is one of his deacons. His work in this association, during the past few years, had been of a high type and the churches are responding to it in a fine way. It is good to meet with such fine workers during the meetings of their associations.

Doing Missions Aright

The second Sunday in August was spent with workers in upper East Tennessee, and in Elizabethton I found one of the finest pieces of constructive missionary work I have ever witnessed. Pastor C. L. Bowden and his band of workers from First Church, following a program begun during the ministry of R. N. Owen, now of Paris, have literally taken the field for Christ. Superintendent Ben Siler of the Sunday school is as proud of the work as one could be. At 9:30 that Sunday morning he came for me and hastened me off to Eastside Baptist Church to speak to the Sunday school. Only recently was this band constituted and they are doing a noble work under Pastor Hamp C. Hopkins, who also serves Hampton. They have labored diligently and have a very attractive building which has been erected without debt.

"FALLEN ASLEEP"

Mrs. Nora Graves Hailey, 75, wife of Dr. O. L. Hailey, Secretary of the American Baptist Theological Seminary and former pastor of Eastland Baptist Church, Nashville, died at the home of her son, Dr. David W. Hailey in Nashville, Tuesday evening, August 22.

She was the daughter of the late Dr. and Mrs. J. R. Graves. She was born in Nashville and reared in that city and in Memphis. She was married to Dr. Hailey in 1885 and resided in various southern states and cities until 14 years ago, when she and Dr. Hailey came to Nashville.

While still a young girl, Mrs. Hailey became editor of "The Young South" department of her father's paper, The Tennessee Baptist, now known as the Baptist and Reflector. She wrote under the name of "Aunt Nora", and became widely known through her writings under that name in that department, as well as through her other writings. While editing "The Young South," she became instrumental in establishing missions in Cuba and New Mexico.

Mrs. Hailey was active for half a century in church affairs, and during the World War was a five star mother. In Nashville she was the president of the Mary Sharp College Club, composed of the alumnae of that institution, of which an uncle, Dr. Z. C. Graves, was the first president.

Besides her husband, the five sons, James, Orren L., Jr., and George Norman Hailey, all of Dallas, Texas, Robert W. and Dr. David W. Hailey, of Nashville, a brother, W. C. Graves of Memphis, and a sister, Mrs. Lou T. Woods, of Dallas survive her.

The funeral was conducted at the Belmont Heights Baptist Church by Dr. John D. Freeman and Dr. E. P. Alldredge, close friends of the family, after which this consecrated, cultured, and fruitful saint of God was laid to rest in Mt. Olivet Cemetery to await the resurrection trumpet.

The sympathy and prayers of the brotherhood go out to Dr. Hailey and his sons and all the loved ones. May the God of all grace continue to speak to them His deep, sweet peace.

From Eastside we hurried to Southside where a mission school is being conducted in an old depot. Some 75 people were present in spite of the fact that a large number had been lured to the country by a special program. This group was called together

and I spoke to the school for a few minutes, then hurried to Westside mission just off the highway to Johnson City. Two residences, furnished by the silk mill companies for public school work, are being utilized and both were packed with scholars eagerly studying the Bible. A building site has been secured and early next year they propose to erect a house after which they plan to ask to be made into a church.

Another mission was in swing but there was no time to visit it. The hour for preaching had arrived and I had a delightful visit with First Church followed by a big dinner in the home of Pastor and Mrs. Bowden where Swan Haworth, who had just led in a county-wide B. Y. P. U. campaign, was also guest. At three I addressed the B. Y. P. U. Convention and hastened to Erwin where I preached at night to the church that is leading all Holston Association in contributions to our Program, and which has led in the founding of a church in each important section of the city.

In these two places one finds New Testament missions and evangelism in its finest form. The members of the strong churches go to the fields of need and start teaching the Word. Pastors or others follow with evangelism and a mission station is founded. Aid and encouragement are provided and ere long a new body of the Lord Jesus is set up. If every large church in the state would organize to do mission work like that which has been done in Elizabethton and Erwin during the past several years, there would be little occasion for the pessimistic notes so often heard among us today, and surely the free-lance evangelist would find himself becoming more and more unpopular.

Holston Steps Forward

At its meeting August 15, 16, Holston Association took a step which I believe is going to prove far-reaching in its end. For years the body has realized the futility of finding a meeting place large enough for the congregations that attend. Buffalo Ridge Church, claimed by them as the first church organized west of the Alleghenies, furnished the key, and the association voted unanimously and heartily to erect a tabernacle at the site of the Buffalo Ridge meeting house, the same to be their regular meeting place.

What is involved in this move? First of all it assures larger attendance at the associations, for people will know they can "get inside". Secondly, it removes the difficulty of providing food for such vast crowds. Every one attending will provide his own lunch. Furthermore, it means that there will be a central location to which workers can go for conferences, wherein associationally rallies may be held and which will serve to prevent the body from disintegrating. I believe the example of Holston will result in the return of our weak, impossible little county unit associations to ones that can really do missionary work. If the association is to remain, and be the unit in our co-operative

work, then Holston Association has shown the way.

Nolachucky and Jefferson County associations were well attended and the spirit was fine. On Wednesday evening, I made my annual visit to First Church Morristown, where O. D. Fleming is now bishop. A large congregation were present for prayer-meeting. President Warren and Mr. Lambright of Carson-Newman, were good enough to furnish transportation for the state workers and Mesdames Warren and Lambright were gracious hostesses for two nights.

August 20th I visited First Church, Jackson, where I supplied for Pastor W. C. Boone who was away on his vacation. I taught W. C. Patton's class of young men and preached to fair congregations at both hours. The home of President John J. Hurt of Union University, furnished gracious hospitality, and it was a rare treat to be guest for the noon meal on Sunday in the home of President and Mrs. I. B. Tigrett of the Gulf, Mobile and Northern Railway, in which home "Mammy Tigrett," mother of a noble son and widow of a noble Baptist preacher, is always the central attraction. Mr. Tigrett is continuing his fine work in developing a real railroad system. A few days ago the secular press carried the report of payment by his line of half the loan from the RFC, and only recently they acquired the New Orleans and Great Northern line extending from Jackson, Miss., to New Orleans. Mr. Tigrett's business is railroading and finance; his hobby is Union University. Would that we had more of his kind in our Tennessee Baptist ranks.

UNIVERSAL PEACE IN JESUS

(Continued from page 1.)

he uttered a warning to Gentile Christians everywhere, saying: "For if God spared not the natural branches, (Jews) take heed lest he also spare not thee." Neither Jew nor Gentile can claim any advantage on account of race, for "the same Lord is rich unto all that call upon him."

This is the spirit that made Benjamin Disraeli Prime Minister of the British Empire, and gave Judah P. Benjamin a place in the Confederate cabinet and later set him on the king's bench. In this spirit David Mendel, a Jew born in Goetingen and accepting the Christian faith, gave himself a new name and took up the work of leading both Jew and Gentile to accept Jesus as the Messiah. Later Alfred Edersheim, Abram D. Cohen, Lewis H. Salin, and other Jews of ability turned into the Christian way and devoted their lives to spreading the gospel which Jesus preached. In my own city a Jew led in the work of providing Christmas cheer for the poor, Gentiles joining heartily in the effort. Their generosity was associated with the name

of Jesus, Who makes both one and breaks down the wall of prejudice.

II. *Jesus is also the source of true national peace.* Today the world is frowning on the foul art of war with an aversion never felt before. The human butcher is dropping into his place among the undesirables in a refined social system. An appointment to Annapolis or West Point is ceasing to be a prize to covet. Governments that in recent times recklessly wasted the people's money in the wickedness of war are earnestly seeking methods of relief, and are talking of disarmament and peace. In different lands societies are springing up for the sole purpose of promoting amity and goodwill among the nations. Christian bodies that in recent times pledged their utmost resources to the gruesome work of war have seen the error of their way and are turning into a new path. Preachers who once asked divine favor on the hatred and carnage essential to war have come into a saner vision and are urging the gospel of peace. Over land and sea the angel song of good will among men is heard as never before.

There is as yet no agreement on a method to secure the desired end. Some put their trust in a league; others insist on a court of international justice. The whole discussion, so far, has touched matters of policy rather than of principle, but policies may change with changed conditions, and changed conditions may suggest war as well as peace. Peace or war is essentially a state of mind, and the peace that does not rest on the changeless principles of righteousness can never be secure. The whole war scheme, from first to last, from the initial effort to enlist men for the work of hatred and destruction to the last levy of taxes to care for the human wreckage, is easily traced to the Devil's doings; and there can be no effective remedy except in the Son of God, who was manifest to destroy the works of the Devil and deliver men from his power. It is He "who hath made of one blood all nations of men for to dwell on all the face of the earth. He hath determined the times before appointed and the bounds of human habitation, that men should seek the Lord, in whom they live and move and have their being." It is He who breaks down the walls of suspicion and fear, and brings men of all nations into perfect peace one with another.

III. *Jesus is also the source of peace between individuals.* "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." "Then cometh Peter and saith unto him, Lord, how oft shall my brother sin against me and I forgive him? Till seven times? And Jesus answering saith unto him, Not until seven times, but until seventy times seven."

Under strong provocation good people may flare into a passion of resentment and may blaze into words of abuse or even deeds of

violence, but through the grace that is in Christ Jesus, they will regret their weakness and will seek forgiveness. There is no man or woman who can stand before the Cross and see its sinless victim crowned with thorns and suffering the pangs of death, hear Him ask forgiveness on those who do Him hurt, and then go out with bitterness in his or her heart to do a brother harm. Jesus melted with compassion for the weak and helpless and for such as were out of the way; and no man can come into His spirit and then go out to take advantage of some ignorant-black man or bear malice toward anybody. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Coming into Christ is really coming into peace with all the world. Every true Christian becomes a minister of peace both to those who are afar off and to those who are nigh.

IV. *All this leads up to the supreme question of personal peace with God.* There are men of ability and devotion who hold that the peace provided in the gospel must begin among men. They say no man can find reconciliation to God until he is first reconciled to every man. The apostle John makes this significant statement: "He that hateth his brother is a man-killer," the term which Jesus uses to denote the Devil; "and ye know that no man-killer hath eternal life abiding in him." Dr. Orchard of London, who denounced the work of the war-lords while cannon boomed in his ears, suggests that Jesus, who is the same from age to age; still suffers the pangs of the Cross, because new generations of men rise up to hate one another and refuse to be reconciled. Dr. Orchard makes reconciliation among men the test and token of reconciliation to God. The familiar jingle called "The Old Time Religion" is not a classic in the realm of poetry, but it is a jewel in the realm of the gospel, when it says: "Makes me love everybody."

A workman on a building somehow lost his balance and fell to the ground dreadfully crushed and facing eternity. A minister, who was very close to plain folk in overalls, was sent to see the broken man. He noted the signs of approaching death, and in an anxious tone he said: "My dear fellow, you must make your peace with God." The workman, whose lips were white with pain, smiled up at the preacher and said: "O, I could never do that, if I would; and I do not have to. Jesus made my peace long ago."

"There comes to my heart one sweet strain,

A glad and a joyous refrain;

I sing it again and again;

Sweet peace, the gift of God's love.

"By Christ on the Cross was peace made,

My debt by Him was all paid;

No other foundation is laid

For peace, the gift of God's love."

PUBLIC OPINION

The Baptist and Reflector does not necessarily concur in all the opinions expressed under this heading. An open forum allows diverse views to be presented.

CHRISTIANITY STILL IMPRISONED WHY NOT SET IT FREE?

By ELDRIDGE B. HATCHER

Its prison days have continued since the second century. Apostolic Christianity began its career in Jerusalem and, like an imperial eagle, it plumed its wings for a flight to the uttermost parts of the earth. Westward it soared, moving triumphantly onwards until, in the city of the Caesars, its progress was checked and its liberties restrained and, like an imprisoned eagle, Christianity has been beating its wings against the bars from that day to this.

Dr. G. Campbell Morgan interprets Christ's parable of the mustard seed becoming a great tree as meaning that Christianity, so small and simple in its beginnings, would grow into an enormous, abnormal affair—very different from what was originally intended. Who ever heard of a little mustard seed—a mere herb—becoming a great tree and who ever dreamed of New Testament Christianity assuming the shape and size which it reached in the second and following centuries? Dr. Morgan seems to think that Christ may have had in mind the vast Roman Catholic machine.

Whether Christ in His parable foresaw the Catholic system or not, it is undoubtedly a fact that Christianity did become largely imprisoned and almost buried within the huge Catholic structure. One can but wonder, however, whether the "great tree" into which the tiny seed was to grow may not be the Protestantism of the world today. At any rate we can hardly imagine that the Master designed that His religion should become the vast system of machineries, ceremonialisms, and standardized activities of present world-Protestantism.

How did the simple Christianity of the New Testament reach its present monstrous condition—as seen in Catholicism and Protestantism?

In order to find an answer to that question, we must first grasp the fact that the history of Christianity is simply the history of the work of the Holy Spirit in human hearts and lives since Pentecost. Nothing can be called real Christianity which has not been wrought through believers by the Spirit. Does it not become plain, therefore, that the reason for Christianity's slow progress since the first century is the fact the Holy Spirit has been restrained and not given His full opportunity?

Let us briefly sketch the movement of Christianity from its Pentecostal beginnings. Christ forbade the disciples to act until the Holy Spirit should take possession of them. For this they waited and prayed and on the day of Pentecost they were "filled with the Holy Spirit." From that day forward the

Spirit seemed to have an open channel. In thousands of hearts, in ever widening circles throughout Asia, he found entrance and full surrender and from thence through Europe, with rapid movement, He was admitted into other thousands of hearts and wrought His supernatural wonders. The rapid spread of Christianity during the first century simply meant that as hearts everywhere accepted Christ as Savior, they gave His Spirit full control. Ah, that first century was a busy season for the Holy Spirit!

But, alas, in Europe, in "the eternal city," the Ho'y Spirit's work was repressed and He was forced, as it were, into a corner—as in a prison—and, lo, a human, papal usurper seized control calling himself the vice-gerent of God on earth.

Consider, for a moment, Christ's standard for Christian activity. He taught that nothing should be called "Christian" which was not produced solely by His Spirit and that mere natural abilities in His Kingdom work were worthless. He declared "Without Me"—that is, by yourselves and in your mere human strength—"ye can do nothing." If that word "NOTHING" were sounded like a trumpet around the world it might put to flight a huge part of our Baptist statistics, and I am wondering to what extent the vast organized systems of Protestantism, as well as of Catholicism, might crash, or shrink.

Let us glance at the type of Christianity prevailing throughout Christendom today. Religious work, even in Protestant countries, seems largely the product of mere human activities. There is a faithful "remnant"—a Gideon's band—scattered throughout the world, but their number seems comparatively small. "How much Christian work," says Dr. Andrew Murray, "is being done in the spirit of the flesh and in the power of self? How much work day by day in which human energy—our will and thoughts about the work—is continually manifested and in which there is little waiting upon God and upon the power of the Holy Ghost? Let us make confession." We are busy producing human activities under the banner of religion, while the Master is seeking "FRUIT" and—as Dr. Murray says—there is a vital difference between "activities" and "fruit."

Christendom while advertising its bulging statistics seems to wist not that the Spirit (as sole Administrator) has largely departed from it. It is—as some one has said—toiling all night and catching almost nothing. If any one considers such speech to be pessimistic, or exaggerated, let him compare the Christianity presented by the small band of Spirit-filled disciples at the beginning with that presented by the many millions of church members today.

What can be done? That the Holy Spirit must be put in complete charge of Christ's Kingdom work, as was done during the first century, is evident. But how can such a gigantic result be brought about? It can not be accomplished by any mass movement. It

is an individual and not even a church problem.

The Holy Spirit dwells in every regenerated heart, and if the Spirit, who has been repressed during so many centuries, is to begin making new history for the Christian world, it will come, not as the result of any changes of church, or denominational machineries, nor by any vote of conventions. *The battlefield is the heart of the individual Christian.* Until Christendom transfers the battle from conventions, world conferences, and other "mass" undertakings to the solitary individual Christian in his prayer closet, the tide of battle can not turn. In every Christian the Spirit is ever seeking an open channel, an absolute surrender and a crucifixion of the natural self, that He may take full possession.

The leaders in the "new movement" for world-wide Christianity will be the humble individual Christians, here, there, and yonder in different communities, in different countries, in different denominations, who in their secret places pay the price of putting self on the cross and wait and cry to be filled with the Spirit.

THE BAPTIST 100,000 CLUB

When this plan for paying the debts of our Southern Baptist missionary organizations was first mentioned, it aroused but little interest for me. I thought of its failure, as of other suggested plans.

Then I recalled a similar plan for paying a church debt, which succeeded and in which I had the privilege of having part. I said: "IT CAN BE DONE: IT HAS BEEN DONE."

When I went in 1914 to be pastor of Southside Church, Spartanburg, S. C., there was a debt of \$14,000.00 on their building. The church had taken out that amount in Building and Loan stock to cover the debt. It would mature in 80 months; it actually matured in 75 or 76 months. Individual members had agreed to carry this stock for the church, paying into the association \$1.00 per month per share, and, that if agreed to, the association should draw on the member's bank account for the payment. Some members carried five shares, some two or three, and some, one. This was over and above subscriptions for current support and missions. The W. M. U. and Sunday School carried five shares each.

When I became pastor the Building and Loan stock was about half way to maturity through these \$1.00 per month payments by members. The semi-monthly interest had to be taken care of as an item outside of the principal. The new pastor soon discovered that certain members failed, for one reason or another, to take care of their monthly payments. There were failures in business; one or another lost his job or moved away and took his membership; young men went to the World War. The Building and Loan complained that the shares were not being kept up. The pastor recognized that the payment

of the debt was involved in keeping up those payments of \$1.00 per month, for five years. In an interview with the Building and Loan officials it was agreed that in case of any default any month, by any member, the pastor should be notified and if necessary he would secure a substitute for the delinquent. It would have been better if some one else had had this task. Before the 80 months were up the money was on hand and the \$10,000.00 debt paid.

As we look on the debts of our Southern Baptist interests, the number of southern Baptists and the amount of their financial holdings, it is easy to see that their debts can be paid by the plan suggested without interfering with the carrying on of the local church work, the Co-operative Program, or the payment of local church debts. Surely there are more than 100,000 Southern Baptists, among our 4,000,000 Baptists, able and willing to pay \$1.00 per month for five years to this good end. But these willing and able ones must be found and kept in action to the end of the five years. It is to be a matter of personal contact awakening personal interest.

A few suggestions:

1. It must be done in the local church. Not simply by a church vote or public announcement. The ones who are able and willing, and who appreciate the need, must be seen and enlisted. Then some one must see that these monthly payments do not get to be in arrears.

2. Pass papers should be issued and credits given for payments as made.

3. A place should be designated where payments can be made during the week and at the church on Sunday.

4. The Treasurer of this fund should not be the church treasurer, and the funds should be kept entirely separate.

5. The treasurer should promptly notify the pastor or the one who looks after all delinquencies, so that substitutes may be found, where that is necessary.

6. This will have to be hand picked fruit. It can't be done by public collections, but by individuals who are so deeply interested in seeing Southern Baptist debts paid that they will be willing to serve in the maintenance of the plan; and by those who will pay, even at a sacrifice, the dollar per month into the fund.

7. The treasurer must each month remit to the State Executive Secretary and Treasurer.

8. This plan for the payment of our Southern Baptist debts must not in any way be in competition with local and missionary finances and very little need be said about it in public meetings except, perhaps, to commend it when all is going well. It is a love offering made by intelligent, devoted Christians who care and who wish to help-relieve the Master's cause of the great burden under which it is now suffering.—M. D. Jeffries, Memphis, Tennessee.

IF MEN WOULD DO IT

Last Sunday, August 27, was the fifth anniversary of the signing at Paris, France of the Kellogg Pact for the renunciation of war as an instrument of national policy. A copy of this pact is found below, together with a poem by one of Nashville's finest women, who asks that her name be withheld. The poem is so fine that it is not only worth reading, but also preserving for future reading. The editor means to ask the author's permission to give her name just as soon as she returns to the city.

What a high idealism in this pact for the renunciation of war! How happy if the contracting parties would one and all live up to the stipulations of that pact! Unfortunately some of them seem to forget them. Especially has Japan in the past two years broken over. Taking the teaching of Scripture into account, one cannot look for universal and lasting peace in the world so long as human nature remains unchanged and so long as the leaders of any nation or nations remain unregenerate and act accordingly. But even if pacts for the renunciation of war achieve only a temporary peace and a limited peace and rest from the horrors of war, they justify themselves. Read, then, the pact and the poem below and pray "for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness" (1 Tim. 2:2) while the saints of God look to the time and clime of everlasting peace under the reign of the King of Kings.—Editor.

General Pact for the Renunciation of War

Signed at Paris, August 27, 1928. Proclaimed a Binding agreement at Washington, July 24, 1929.

The President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czechoslovak Republic,

persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made . . . Convinced that all changes in their relations with one another should be sought only by pacific means . . . Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor . . . Have decided to conclude a Treaty . . .

Article 1

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article 2

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever

origin they may be, which may arise among them, shall never be sought except by pacific means.

"AND GOD SAID"

Damp darkness brooded over all,
The restless, shifting clouds
The tossing blackened waters.
Blind force and unknown Power
Battled and touched, the unseen life
Which moved them, seeking an outlet.
Over and around it all in rhythmic moan
The winds fresh loosed, whispered of strength
A brooding Presence gathered and led
Each to its appointed place.
A voice from out the depths
Thundered and rolled, "Let there be light!"
And there was light.

Earth brewed clouds of darkness
The light obscured. The selfish thirst for
power
Lashed into fury the waves of greed and hate.
The voice of reason and the voice of God
seemed hushed.
Man battled and fought blind to right or pain,
The fury of the Judgment rained down the
fire of hell.
The soul of man stood bared groping for
shelter,
The eye of man looked up searching for pity!
When from out the suffocating stench of
blood and smoke
An answering call went echoing forth
At last my thoughts are finding voice
In human articulate speech. "There can be
peace!"

And there was peace.

A sudden hush, a deathlike calm
The guns were stilled, the cannons spoke no
more.
The throbbing motor and the whirring plane
Fretted the taut drawn nerves
The heavy smoke the sun obscured.
With quivering flesh and stern braced soul
With bowed head, and bursting heart
Each warring youth stood in his place!
All waited the hushed message the stillness
seemed to breathe
A patient Voice, a low beseeching Voice
The heart unlocking called, "Let there be
love!"

Shall there be love?

ONE FRIEND

If but one friend have crossed thy way,
Once only, in thy mortal day;
If only once life's best surprise
Has opened on the human eyes,
Ingrate thou wert, indeed, if thou
Didst not in that rare presence bow,
And on earth's holy ground, unshod,
Speak softer the dear name of God.

—Lucy Larcom.—Maritime Baptist.

"There is so much good in the worst of us and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us."

SUNDAY SCHOOL LESSON

By W. RUFUS BECKETT, Nashville, Tenn.

SEPTEMBER 10, 1933

Jonathan

Scripture: 1 Sam. 18:1-4; 20:35-42.

Golden Text: Prov. 17:17.

Readings: 1 Sam 14: 6-15; 18:1-5; 19:1-7; 20:12-23.

When has faith in God been clothed with more beautiful garments of praise than when love was draped about the shoulders of Jonathan? When has love behaved more divinely in human hearts than when Jonathan expressed it in glorious self-sacrifice in order to spare his young friend David, whom he had so recently come to know; or, when Jonathan and David embraced each other with the arms of affection and formed a mutual friendship that was undying; or, when they made a covenant that was as lasting as life and deeper than death? In this lesson, we shall have to consider Jonathan and David as counterparts. David becomes the canvas for the portrait of his friend, and Jonathan for David.

I. Love of Jonathan and David (verses 1-4)

Jonathan was a young prince in Israel with genuine faith in God. This is certified by his victory over the Philistines' garrison, which was accomplished when he and his armor-bearer went against them in the strength of the Lord, who caused the earth to tremble and the enemies to go "on beating down one another" (1 Sam. 14:16).

1. Love Knits Souls Together.

The contending armies were in the field ready for battle. Through their champion, Goliath, the Philistines challenged the armies of Israel and defied them to send a man to fight with him. David saw Israel fleeing from Goliath; he heard his defiant speech against Israel and God, and his spirit was aroused. David prevailed over the Philistines, cut off his head and returned to Saul accompanied by Abner with the head of the giant in his hand. Jonathan heard the report of this young hero and "the soul of Jonathan was knit with the soul of David" (verse 1). All of David's early training, courage, and skill were converged on that one deed that day, and all the friendship, sacrifice, and love of Jonathan converged on him, and their souls were knit together. The spindles have never spun finer thread than was made from the affections of these fine young men; and love's needle has never tied the silken threads of the soul into more lasting knots of mutual friendship, self-forgetting sacrifice, and deathless love. In a

much higher sense, the Lamb of God came and conquered all the enemies of the soul, even death, hell, and the grave, and stood in the presence of the Father with His own precious blood, "having obtained eternal redemption for us" (Heb. 9:12). And when the Holy Spirit opens our eyes to see Him, our souls are knit with His. The snow-white fleece of the Lamb of God is spun into the threads of conviction, repentance, regeneration, and faith; while from the same fleece are spun the threads of justification, adoption, sanctification, and preservation and these, being twined together, make the line of our everlasting redemption.

2. Love Keeps Back Nothing.

Jonathan and David opened their hearts to each other; there were no secrets or reservations. They both understood that God had rejected Saul for his disobedience, and that David had been anointed king to succeed him. Jonathan was neither jealous nor envious, but rejoiced that he might step aside and see him whom he loved enjoy the honors of being Israel's king. Isn't this the right relationship to obtain between husband and wife? When the two are knit together in soul, they shall be one flesh and there will be no reservations. Isn't this degree of love expected of those who are bound with Christ in the bundle of life? "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

What an array of challenges! Have we regarded our parents more than we have revered our Father in heaven? Have we been more faithful to our marital vows than we have been to our church vows? Have we spent too much time, affection, and money on our children rather than sending the Gospel to the children of this world that they might become the children of God? Have we been more hospitable toward our brethren than we have been toward Him who sticketh closer than a brother? And have we loved and pampered our souls rather than let them spend and be spent for Christ and lost souls?

3. Love Keeps Covenant. "Then Jonathan and David made a covenant, because he loved him as his own soul" (verse 3). In this covenant they pledged themselves to be true to each other in life and to remember their houses with kindness. This covenant was confirmed by a generous present made by Jonathan to David. The prince, who was heir to the crown,

was uneasy at seeing so great a soul in the dress of a shepherd and put him speedily into the habit of a courier. Instead of his staff and sling, he gave him his sword and bow. Instead of his shepherd's scrip, he was bound with the prince's girdle. Thus arrayed in Jonathan's clothes, David was recognized as heir-apparent. Jesus, the Prince of Peace, stripped Himself that He might clothe us. He did more than Jonathan; He clothed Himself with our rags that we might be dressed in His righteousness. He emptied Himself that we might be enriched.

II. Covenant Keeping Love (1 Sam. 20:35-40)

The growing fame of David increased the envy of Saul, who sought to kill him. He fled to Samuel at Ramah and told him all that had happened and spent a few days with the prophet. Out of this counsel with Samuel, he was directed to return and seek his friend Jonathan. He returned and inquired of Jonathan, "what is my sin before thy father, that he seeketh my life?" (20:1). They were frank with each other. David insisted, "there is but a step between me and death." But Jonathan reassured his friend, "Whatsoever thy soul desireth, I will even do it for thee." David called attention to their covenant obligation, and, if iniquity were in him, he asked Jonathan to slay him on the spot.

1. Love Lays Plans. These friends arranged a secret meeting place in the field. They were to speak in the language of the arrows. Three arrows were to be shot. If they fell on this side, all was well, but if they went beyond, David was to flee. Saul missed David from the table, for Jonathan had given him leave of absence for three days. Saul intended to kill David, for he remonstrated with Jonathan for allowing him to leave, cursed his son, and cast his javelin at him to smite him. Jonathan arose from the table in anger and did eat no meat.

2. Love Keeps Tryst. According to promise and moved by a faith that fasted that day for his soul-partner, "Jonathan went out into the field at the time appointed with David, and a lad with him." What agitation of feeling must have possessed David at the sight of his friend with his bow and arrows and the lad at his side! What meaning in the voice of the archer when he said, "Run, find out now the arrows which I shoot."

Or, when he cried, "Is not the arrow beyond thee?" Or, when he warned, "Make speed, haste, stay not." What a message of love! O, for eyes to see the arrows, and ears to hear the compassionate words of the Archer who carries the quiver of God? He keeps tryst with every soul who crouches by the Stone which

the builders rejected, and shoots three meaningful arrows which eloquently declare the way out: (1) The arrow of repentance toward God the Father, (2) the arrow of faith toward the Lord Jesus Christ, and (3) the arrow of regeneration by the Holy Spirit. Though there were devils behind every tree of the forest and beside every stone of the field, God will save every soul who is wounded by these arrows and surrenders to this Archer.

III. Love Bridges Chasms (verses 41-42)

In lasting devotion the arms of Jonathan and David clasped two friends together whose parting farewell has extended their hands across the gulf of death as girders of steel.

1. Love's Covenant not Neutralized. Many years after Jonathan fell on the field of battle, David made inquiry, "Is there yet any that is left of the house of Saul, . . ." A servant reported, "Jonathan has yet a son, which is lame on his feet." David sent for the cripple, restored the land of Saul to him, and gave him a place at the king's table, for Jonathan's sake.

2. Love Pays Dividends. God made a covenant with Christ for us who were cripples in feet, head, and heart; and for Jesus' sake shows kindness now and in the end will reward beyond our dreams.

QUESTIONS

1. What occasion brought Jonathan and David together? 2. How is God's love shown to us? 3. How are souls knit together? 4. Does love make reservations? 5. Should covenants be kept? Why? 6. Is it wrong to plan for love's work? 7. Should engagements be met promptly? 8. What can love do after death?

AT THE DOOR OF THE CHURCH

One night I was visiting the Coliseum Place Baptist Church and was just on the outside of the door waiting for the time when services were to begin. A young man came up and asked what the building was. I told him and we started a conversation.

I was led to talk with him about his soul, and finding that he was lost and did not make a practice of attending church, I persuaded him to go in with me that night.

I continued to talk with him until the minister began to preach on "Calvary in the Old Testament." When the invitation was given, this young man, with tears in his eyes, looked at me and said, "I must go." He surrendered himself to Christ and joined the church that very night.—E. A. Autrey, student at Baptist Bible Institute, New Orleans, Louisiana.

THE NEWS BULLETIN

ELDER JOHN FITE

In the second group of emigrants to leave the State of Maryland to settle the Smith's Fork valley around Liberty, we find the following names: Fite, Turney, Turner, and Overall. The number in this company and the date of their arrival are not known. Presumably they came not far from the ushering in of the last century.

The subject of this sketch was at that time some forty years of age, and a Presbyterian minister. He seems to have been the leader or director of the company on that trip. Their method of travel is not known. However, they landed at Nashville, and finding that no thoroughfare had been opened between there and Liberty, Elder Fite set about the task of organizing a company and performing the task of opening up this road. It took quite a number of hands nineteen days to cut away the underbrush and cane and remove the other obstructions and complete this passage-way. Just the route it took, I do not know, most probably the central pike.

The next day after arriving at Liberty, Brother Fite started back to Nashville to mill, over the new road on horse-back, a distance of 55 miles. It seems that up to this time he knew

nothing about Baptists or their doctrine; for, being thrown with the Baptists and sitting under their ministry, he soon changed his mind, and in October, 1809, he cast his membership with Salem Church. He was ordained to the full work of the Gospel ministry by Salem Church in August, 1815, Elders Joshua Lester, Cantrel Bethel, and Thomas Durham acting as the Presbytery. From this time he threw himself unreservedly into the work, and became one of the strong ministers of the association. He was the instrument in gathering three churches, two of which, Auburn and Prosperity, are among our strongest churches. He did much work in destitute sections, and held many great revivals.

He was the father of Elder Henry Fite and Deacon Moses Fite. He has a large progeny that are numbered among the best citizenry of our section. He lived to the ripe old age of 94 years, and fell on sleep Feb. 18, 1852. From the minutes of the association for that year I take these words: "Brother Fite was one of the first preachers of his day, lived a devoted Christian, esteemed in life, much lamented in death."

He died a member of Prosperity

Church, and left a rich heritage of devotion, industry, sacrifice, and service.—J. H. Grime, Lebanon, Tennessee.

We have got work to do. . . . Nothing can release us from the obligation to prosecute that work to its accomplishment.

The Leading Hotel in
CHATTANOOGA
Absolutely Fireproof
410 Outside Rooms
from \$2. SINGLE



Unusual food in Dining Room and Coffee Shop at Moderate Prices

JOHN E. LOVELL
MANAGER

HOTEL PATTEN

REMEMBERING YOUR LABOR OF LOVE

I THES. 1:3

SOUTHERN BAPTISTS are now invited to unite in a *Labor of Love* by which it is hoped we may serve our missionary enterprise. Fully committed to the idea and ideal of the Co-Operative Program as the most effective and scriptural method yet discovered for the promotion of our co-operative work, the Convention in Washington faced the necessity of dealing immediately with the desperate emergency of our debts. After careful and prayerful consideration, the Convention launched

The Baptist Hundred Thousand Club

An over and above appeal to the loyalty of Southern Baptists by which we may join with our Thessalonian brethren of old in a real Labor of Love—an offering over and above our regular gifts through the Co-operative Program—over and above our tithe—a Labor of Love. One dollar per month, over and above our regular gifts—this extra money all to go for the debts on our Southern Baptist agencies, not one cent being taken out for expenses—this is the Baptist Hundred Thousand Club appeal. Dr. Frank Tripp is leading the movement by the generosity of the noble First Church, St. Joseph, Mo. The Sunday School Board is paying all expenses of the movement. Every dollar goes to meet our debt emergency.

SOUTHERN BAPTISTS can save their sorely pressed agencies if we will press steadily forward now with our well established Co-operative Program, and, supplement our regular gifts by co-operation as far as our ability will permit in this *Labor of Love* which The Baptist Hundred Thousand Club movement provides. Many have already joined the movement, and they are happy in the privilege of "Dollaring Our Debts to Death," for Christ's sake.

The Executive Committee
of the
Southern Baptist Convention

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 XIV THE VACATION ENDS

The week sped by on fleet wings. Following the coming of the letter from Asheville, telling of the family history of Mrs. Bailey Barton even back to noble English blood, Judson Smith determined that he would leave no stone unturned to see that the children of the Bartons should have a chance to go to school and develop latent talents which he had discovered in them. How to manage the financing of his plan was his big task, for he was teaching at a small salary and the school was a venture of faith with little backing. His hope lay in the relatives near Asheville, but it was a faint hope, as they had not seen or heard of their sister since she was taken away about thirty years ago.

Friday came and with it the preparations for the journey on the morrow to the cross roads store where was the post office, and from which went occasional wagons loaded with produce for the nearest railroad town twenty-five miles beyond. Bailey Barton, or Big B-B, had cured the bear pelt and dressed it. Heads of the largest bass had been cured and required careful packing. Many curios, including a number of Indian relics, had been gathered during the weeks spent in the mountains by the school man. Altogether, he had quite a load when all was gathered together.

"Air ye goin' to take these hyar books?" Big B-B asked, when everything else had been packed.

"No, they belong to the children. My wife sent them that the youngsters might learn to read from them. When I get home, I'll send others for Martha. She has done so well that she can now stay ahead of the small children and teach them from the books which she learns."

"An' would ye believe it, Mr. Smith? That gal is bent on larnin' her ma an' me to read. I guess I'll have to settle down to it when winter comes on. Thar ain't nothin' else fur me to do, 'ceptin' keep wood fur the fires, an' tend to the stock. I kinder think I'll git some fun out'n tryin' it. An' then since you been tellin' us what's in the Good Book, I got a hankerin' fer read it fur myself."

"It won't be hard, Mr. Barton. You aren't an old man by any means. I've known people seventy and more

who've learned to read well and to write a fair hand. I'll venture by this time next year you can boast of having learned a lot."

"Mebbe so. I ain't ag'n tryin', an' I reckon as how it will help Marthy git along without the boys. I've allus sot a lot of staore by her, Mr. Smith. It ain't been easy to have to see her durin' this last week, tryin' her best to be brave, when I kin tell her heart's fair breakin'. Mebbe by next year we kin figure out some way so's she kin go too."

"We'll have to, my friend. I've been watchin' her this week, and I've seen how brave she is. Only once have I seen her crying, and of course she didn't know that. She was standin' inside the kitchen door listening to Jason and B-B talking about what they were going to do when they get to school, and before she realized it the tears were coming from her eyes. A girl as brave as she is must have her chance too, and I'll do everything in my power to see that she gets it."

The packing was finished by noon. That afternoon Judson Smith wanted to be alone. His heart ached for these people of the mountains. He had gone with Big B-B to visit the Browns on the previous afternoon and could not forget the expression of longing on the face of Mrs. Brown when B-B told them of the plan to send the boys to school.

"I told you aforetime what would come of this visit," said Brown. "I lowed them boys of yourn would git their heads full of crazy idees from listenin' to a schooler."

"It won't hurt 'em to have somethin' in their heads, John," said his wife with a note of remonstrance in her voice. "The ain't never been no good come out'n a empty one."

"Thar you go," replied her husband with a laugh. "I reckon I'd jest as well begin to git ready, fur as shore as Pete, you'll hound me to death until I give in fur one of our kids to go."

"And it will be the best day of your life when you do," said Judson Smith. "Of course it is hard for you to think of them going away from homes like yours. There are so few people that even one is missed. But I'll do my dead level best to have some of them come back here to live after they finish their schooling."

"Mebbe so," said Brown with skepticism registering in his voice. "If I lowed one of mine would come back to help the others in these hills, I'd be willin' to work myself to death so's he could have the chance to go. But the ain't none of 'em ever done it, Mister; so I low thar must be

somehin' about schoolin' as jest nacherly makes dudes out'n all kids."

Judson Smith knew too well the truth of the accusation to argue. He knew that he had not gone back to the country to live with his own kind of people when he had finished school. In fact he did not know of one young man or woman who had gone from college back to some remote mountain or rural home to take the benefits of the education he or she had received, most often at the cost of terrible sacrifices during the schooling period.

"Somethin's wrong with the schoolin' which makes dudes out'n our boys an' girls," continued John Brown after a pause. "Of course we cain't know all that the Lord wants done in the world, an' I try to think as how sech cases as Pete Jarnigan, an' others I mout name, air His doin's becase He wants to have leaders out in the world an' knows that it takes folks of hard raisin' to do the job. But it do seem to me that He mout know that thar ain't no harder job in the world than that of comin' back to these hyar hills an' openin' up what He put heah fur man to use."

"You are right, Mr. Brown," Smith said when the mountaineer paused. "There is something wrong with our school system. We teachers recognize that and are slowly working to change it. Heretofore we have been spending our lives training young people to make money. We must now turn about face and begin to train them to live and serve. That's what my school was founded for and from now on I am going to do everything I can to get our students to want to go back to their homes or to other homes like them and help their people to grow and learn."

"But you must not forget one big fact. You people out here in this settlement will not follow one of your own youngsters like you would a stranger. Suppose Pete Jarnigan were to come back and begin to tell you all how to open up these valleys, get big prices for this fine timber, bring in a host of visitors who would gladly pay you ten dollars a week for a little cabin like yours so they could live here during the summer months?"

"Waal, I guess we'd sorter laff at him," was Brown's honest reply. "An' I'd laff at anybody else who'd talk that foolish."

"I know it. But if a young man whom you never knew were to come into your section, buy forty acres of land, build a dozen cabins like this and fill every one of them next summer at ten dollars per week, would you laugh at him?"

"It cain't be done, Stranger."

"O, yes it can be done. And to prove it to you, I've already made a trade with B-B here to build two one-

room cabins with rock chimneys. They are to be ready by next summer. I'll bring my family to one of them, and a friend will bring his to another. We will stay with him ten weeks and pay him \$200 to boot. Besides that we will buy all the extra milk, butter and vegetables he has—that is unless he grows a lot more than he has had this year."

"He's right, John," spoke up B-B. "At fust it sounded crazy as a bed bug to me. But atter a while the idee broke through my thick skull. He lowed that if weuns don't do it, the dudes from the city will come an' do it fur us. Why not let's give up some of our idees aboot keepin' these mountaints fur our own kind, an' then we kin use the money we make off'n others to gin our kids a chancet. You know well's I do that furriners air been lookin' all over these hills. Mr. Smith sez they air surveyin' fur timber rights. If weuns had some money, we could buy all this for a song an' beat the city sharks to it."

They argued for quite a while, but Brown was hard to convince. However, Mrs. Brown had heard the discussions, and she had seen a ray of light. If the Bartons could make \$200 with two cabins, she also could. "I knows how to handle a broadaxe," she mused. "Ted an' Jenny air big enough to help me. I'll have some cabins down yander at the second spring by next summer or I'll break my back tryin'."

When Judson Smith loaded his baggage in the Barton wagon the next morning, he left behind a world of seed which he had sown in fertile ground. He had sought to do the sowing, but could not know what the harvest would be. Of one thing he was certain; he would do his very best to send Little B-B back to these mountains to develop their natural resources and thus conserve them for their rightful owners. And if he could arrange for Martha to attend school, he would send her back to teach the illiterate peoples of her native hills.

The Barton family was gathered in the roadway around the wagon when time for the start came. John Brown, accompanied by his entire brood, drove over to bring their produce and to see the "furriner" off. In spite of Smith's friendliness, Brown could not help but suspect him of some evil intentions. But the friendliness of the stranger had made the other Browns beg to go along that morning.

Judson Smith hesitated to begin the leave-taking. The Barton children, from Martha all the way to Sunshine, had come almost to worship him. He was from a world entirely removed from their experience, hence in a large way was a demigod. And

(Continued on page 16.)

EDUCATIONAL DEPARTMENT

Sunday School
Administration

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

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

Field Workers

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

SUNDAY SCHOOL NOTES

LAST WEEK AT THE ASSOCIATIONS.

On Tuesday evening we left for Campbell County Association expecting to be joined by Dr. Freeman at Clinton the following morning; but a message came that he could not come and so we joined Judge Wallace, Moderator of Clinton Association, who carried us in his car to Campbell County. There was a splendid attendance and some most interesting and helpful reports made of the work being done in that strategic association. After Brother G. L. Ridenour preached a most inspiring and helpful sermon, the Association was organized by electing Brother Ridenour as Moderator and Mr. McNabb as Clerk. Every church in the association reported a Sunday School and about 6 or 7 mission Sunday Schools going on in the county. Dr. J. T. Henderson was there and made a most helpful talk on "Financing the Local Church," also said some mighty good things on Missions. We had the privilege of speaking to the B. Y. P. U. and Laymen's Reports and feel that great work is being done in that county. The association is thoroughly organized in all lines and the organizations are functioning. This is the center of the Cove Creek situation, and already we have a lot at Cove Creek site and a church organized and going.

From there Dr. Henderson and the writer drove back to Clinton with Judge Wallace, where we caught a bus in to Knoxville. Thursday we ran up to Jefferson City and got Dr. Warren's car and drove to Grassy Fork where the East Tennessee Association was in session. This association also has made great gains during the past year and plans were made at the past session for the organization of the association in all lines, and the officers were elected to lead in the work. Every church reported a Sunday School with a total gain of 140 for the year. We had the joy of speaking to the State Mission Report, also the Sunday School.

A beautiful spirit is manifest everywhere we go and the people are behind the denominational program. At both places the 100,000 Club was discussed and plans laid to put it over. We found in one church alone they had already 25 members. We left immediately after adjournment and drove to Grainger County for the afternoon session; but since the meeting place was farther away than we

understood, we got there too late for the program. We learned, however, that they had a good time and an enthusiastic meeting. The Baptist and Reflector was stressed at all places.

JUDSON ASSOCIATION ORGANIZES FOR ACTION

Miss Collie reports a splendid meeting in Judson Association and the organization of the Association into groups. She gives the following names as the chosen officers to lead Judson in the Sunday School work: Associational Superintendent, Mr. C. M. Pendergrass, Bon Aqua. Group Superintendents: Group No. 1—Mr. H. O. Daugherty, Bon Aqua, Route 1; Group No. 2—Mr. Roy Hardestry, Sylvia; Group No. 3—Mr. Ira Greenwell, McEwen. Quite a number of the churches held their schools during the week that she was there, and others will follow later.

GOOD MEETING AT DICKSON

We had a good meeting at Dickson Sunday afternoon. It rained all the morning and many who had planned to come in trucks were kept away. However, we had about 100 present. Brother W. E. Tidwell, Mr. Buttery, Miss Lee Busselle and Pastor D. Edgar Allen took part on the program. They decided to have the next associational meeting in June.

We had a training school in 6 out of 11 churches, and two others are wanting one. I taught at Dickson with an average attendance about 25; Oak Grove average attendance 33; Mr. and Mrs. J. H. Hutchinson at New Hope with an average of 44; Mr. Lofton Hudson at Maple Grove and Walnut Grove with an average of 50; Mr. C. E. Buttery taught at Sylvia.—Reporter.

DR. MARTIN LEAVING LEBANON

It is with genuine sadness that we realize that Dr. Sam P. Martin leaves Wilson County and the good people at Lebanon. He has done so much while at Lebanon to build up the work all over the county and has been loyal and true to our Department as well as all other phases of the entire denominational program. We follow him and Mrs. Martin with our prayers and best wishes. We shall surely miss them.

Mr. George P. Owen, Dunlap: "At the request of Miss Collie, I taught a class at Ebenezer Church and enjoyed it very much. 'The True Func-

tions of the Sunday School' was used and I feel that some real good was done." Another example of volunteer work.

Brother A. B. Jones writes that he has just closed a gracious meeting at Butler's Chapel in McNairy County, near Cypress, and also organized a Sunday School.

Our request to the Superintendents for the names of the leading laymen in the churches is receiving a gracious response. More than 30 were returned the next day after the letter and blank went out from the office. That is doing business in a fine way. No more dependable people living than the ones who work in our churches. We do appreciate this fine response. We are real anxious to keep in touch with the men of the church whether they have Brotherhoods or not, for the men must be enlisted and used if they ever develop as they should. Men can be depended upon as others if we will only give them a chance.

B. Y. P. U. NOTES

September is B. Y. P. U. month and we hope to make this the greatest month of all our history. In the months just gone by we had unusual response to the study courses over the state and now we want to see our young people get busy doing things worth while. Our program for September is based upon real service! Looking unto Jesus for power to reach and hold people, discovering possibilities for all unions and enlarging the organizations to care for everyone, observing Promotion Day and getting ready for the big fall and winter programs of real training. Every church should go over its roll and check up and see that every member is in some organization that is set to develop and train. Many new converts from the summer and fall revivals and each of these should be enlisted to begin training at once after they join the church. We give below our goals for September and also the suggested outlines for the Group Programs:

Third Quarter

Looking Unto Jesus for a Place to Serve

July

Looking unto Jesus for a vision of life's needs. Studying missions, doing missions through the extension program. Backing the Sunday School group meetings. Attending the State Convention. John 4:35.

August

Looking unto Jesus for the way of life. Seeking to enlist every active member in personal soul winning. Co-operating with revivals, doing mission work in the destitute sections. Group meetings by the men. John 14:6.

September

Looking unto Jesus for power to reach and hold people. Discovering possibilities for all Unions. Enlarging the organizations and observing promotion day September 24. Group meetings, topic "Winning."

Program for September Sunday Afternoon

Group Leader, Presiding
2:30—Devotions, "Others."

2:45—Reports handed in and a survey of the entire group with a view to discovering needs and possibilities for simultaneous training school.

3:00—General theme, "Missions or Soul Winning." Short talks. (1) "Winning the Lost About Us." (2) "The Place of a College Student in the Church and Associational Program." (3) "Winning a Life as Well as a Soul." (4) "The Local Enlargement Program."

3:45—Special Feature.

3:55—Open forum. Problems of winning and enlistment. Conference.

4:20—Three minute talks from the floor. Experience from the summer work.

4:30—Adjournment to meet at church in December.

Frank Wood, Warrensburg: "We had a profitable week at Warrensburg. The association went off well and closed with a good spirit. Officers for all our work were elected except a leader for the Laymen's work and the Executive Board was instructed to select some one to lead in that. The moderator called for a meeting of the members of the Board and all pastors to meet in Morristown first Monday in September to make plans for your campaign in October."

OFFICE SECRETARY AT WORLD'S FAIR

Catherine has been away this week with some other girls from Tullahoma attending the "Century of Progress" at Chicago. If you have missed anything through the mails it was because we have been away most of the week and have had to depend upon Mrs. Carey to do all the office work except letter writing. We have tried to keep that up on the road. If you failed to get anything you wanted, write again for she will be back in the office by the time you read this note. Glad to have her enjoy this outing with her friends this week.

Plans are shaping up now for our 1934 Year's Program, and during the

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first week in October we will hold our annual program making meetings. We hope that every leader will be on hand at one of these meetings to help us plan the most far reaching program for next year that we have ever known.

MEMPHIS PUTTING ON BIG SCHOOL

Plans for the Memphis Training School are fast shaping up and prospects for the biggest school ever put on in the county are ahead of us. Beginning September 24th a school for teachers and other leaders will be held, and in this school nothing except Administration books will be taught. Mrs. Lambdin and Miss Roxie Jacobs will have charge of the Junior and Intermediate leaders, and we hoped to get Mr. Lambdin for the Senior Administration or General Organization, but he cannot be with us, so we will secure some one else in his place. Frank Wood or Swan Haworth will be available, and hence we have been assured of a good faculty. After a week's rest, the main training school will be launched with Mr. E. E. Lee as the "War Horse" of the faculty, and with him we will have a number of others like Miss Jacobs, Mr. Wood, Daniel and others. Let all the young people of Shelby County get ready for the biggest school ever held in the county. We hope to be there in person for a night or two at least.

A FINE SUGGESTION

Miss Steva Stewart of the Calvary Baptist Church, Memphis, has a fine plan to train her leaders for the work in the local Union. Her plan is suggested in note quoted from her letter to the office asking for help: "It is my intention to give individual training to each officer in the B. Y. P. U. Department at Calvary Baptist Church within the next month or so. Also, to select and train officers with the idea of forming one or two new unions on promotion day. This Department consists of one adult union, one senior union, one intermediate union and one junior union. "Frankly, this seems a large undertaking to me and any assistance you might give in the way of furnishing literature on any or all of the phases of work mentioned above, together with such suggestions or advice you care to give, would be greatly appreciated. My plan is to start with the presidents on Sunday afternoon, August 27, so if the part of the literature dealing with their work could reach me Friday or Saturday it would give me time to perfect this plan."

Homer Stalcup organized new union at Little Doe in Watauga Association and asks for helps. This is a result of the work done in the simultaneous training school just closed in this association. Mr. Stalcup

is always at work and is doing a great piece of service.

Mr. J. H. Lindsay, Jacksboro: "We have a splendid B. Y. P. U. at Indian Creek Church, and the interest is very good indeed. Some have taken examinations on the Manuals and others are asking for questions. Please send twelve sets for these who are studying the book and desire to test." Good work.

BROTHERTON UNION DOING GOOD WORK

In October of 1932 our B. Y. P. U. was organized under the sponsorship of Brother C. D. Tabor. At the beginning we had only about 19 members. At the end of the last quarter we had approximately 125 members. We divided the union into two groups—Group No. 1 and Group No. 2.

There can be no estimation of the good that has been done by our B. Y. P. U. since it was organized last October. At Christmas the Union made a survey of the needy families and the ones that probably would have no Christmas. Then several of the members went from house to house soliciting donations for these families. In this way each family in our community had some Christmas that would not have had otherwise.

Last fall there was a revival in our community, hardly a soul was saved; but this year we had a revival and, thanks to the B. Y. P. U. and its teaching, we had about twenty conversions with about seven joining the Baptist church.—Reporter.

LAYMEN'S NOTES

Many of the associations are planning for the missionary programs to be put on before the Every Member Canvass is launched. If you have not planned one for your association, do so at once and help us to make this count in our Co-operative Program, work this fall.

The men are taking hold of the 100,000 Clubs and are ordering cards and literature. Let every layman who can, join this club and thereby help to get the debts off our hands.

CAMPBELL COUNTY HAS FINE LAYMEN'S REPORT

Dr. J. T. Henderson was present at the Campbell County Association and helped to make the Laymen's hour a really great one. Brother Underwood, the Associational Director, has been on the job and much interest is being manifested among the men of that association. Was interesting to note that his association had as many men attending the association as women. This is a rare experience, and is due largely to the fact that men are at work in that territory and are holding their regu-

lar group meetings as the other forces are doing. This will bring any association into action if properly organized and led.

SPECIAL MISSION PROGRAM

The mission program suggested is taking in many sections with fine results. It will help any church to have an All-Day meeting and talk about the objects of the Co-operative Program. Unless we continue to inform our people concerning the objects of our gifts we will in the end lose what we have gained.

We wish that every man would read Brother W. C. Creasman's article in the Reflector of this week; it hits the spot. If we will all do what he says, there will be no doubt as to the recovery of our lost powers and opportunities. Appropriation of money and the NRA may bring prosperity to business and to the Nation, but nothing short of what he suggests will ever bring recovery to a church or denomination that claims to believe in old fashioned religion. Pray that

we may take seriously what he has to say.

A GOOD MAN GONE

We are sorry to note the going of one of our best laymen from our ranks. Mr. G. P. Burnett of Crossville died last Wednesday and we shall miss him in many ways. A true friend, a loyal church member and a good Christian man and citizen. Who will take his place as a leader in that church? We extend sympathy to the family and to the pastor and church that he so loyally served all these long years.

DURING SEPTEMBER

Let our men during September continue the study of Missions and Stewardship and help to get the people ready for the State Mission Day in the Sunday School, and also to get ready for the training schools for the Every Member Canvass workers. We want a full and complete organization in every association to put on this program and the men are able to do it if they will.

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BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE

WOMAN'S MISSIONARY UNION

PresidentMrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Leader.....Miss Ruth Walden, Nashville

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

Information For The State Mission Day of Prayer

A TOAST TO TENNESSEE

Here's to the dear land, the fair land, the loved land;
 Here's to the home land, the land of Tennessee!
 And memory shall cherish, and love shall ne'er perish
 For the joys of that land that are much to me.
 Though far from her I've wandered, my heart has often pondered
 O'er why I am contented to stay so long away,
 But that's another story, and now my heart would glory
 In all her wealth of beauty, and all her charms so gay.
 I love her hills and mountains, her rivers and her fountains,
 I love her happy valleys, her sunshine and her shade;
 I love her noble people, her every spire and steeple,
 I love her every beauty that God and man have made.

Envoi.

When I in death shall slumber, with all the countless number
 Of those who've gone before, or follow after me,
 I fancy my free spirit, untrammelled and unwearied,
 Shall come and flit a moment o'er dear old Tennessee!

—Emma Tharp Hale, an exiled Tennessean, Tampa, Fla.

STATE MISSIONS

Your committee has spent several days looking over the minutes of meetings of the Baptists of Tennessee during the past fifty-eight years, at which time what is now the Baptist State Convention of Tennessee was organized at Murfreesboro, in April, 1874. This was ninety-five years after the organization of the first Baptist church in Tennessee. There were within the bounds of Tennessee at that time about sixty thousand Baptists, with no unified effort to give the gospel to the destitute sections. It may be said, however, to the honor of our fathers in Tennessee, that several of the larger associations did send missionaries to destitute sections in adjacent territories. It may be said here that the Tennessee Baptist State Convention was not organized for the purpose of foster-

ing missions, but "Education as a special object, but may patronize other objects of benevolence."

It is interesting to note, however, that these warm-hearted Christians could not keep in the background the foundation of all benevolences, the evangelization of the people, so we note that at the 1875 meeting of the Convention a committee was appointed to report on destitution in Tennessee. The committee reported as follows: "First—That inasmuch as we have no means of obtaining reliable information as to the extent of GOSPEL destitution, we have simply to suggest that all possible means be employed to seek out destitute fields and give needed attention. Pulaski and Columbia, we learn, are both destitute and needing our aid.

"Secondly—That special attention be given to towns and cities of Tennessee, for reasons too obvious to discuss." A small beginning indeed, but a beginning. At the next convention the committee pointed out fields in Middle and West Tennessee, but had learned of no destitution in East Tennessee.

At this meeting a special Board of Missions was provided, and J. H. Cason was elected as General Evangelist, with a salary of \$100.00 per month if he could collect it on the field. From January to August he collected \$201.

Just fifty-six years ago this month, Dr. W. A. Montgomery, who had been elected Corresponding Secretary of the State Mission Board, read his report, which, in your committee's judgment, was the turning point in the history of development for Tennessee Baptists. The report is too long to insert in full, but we venture to include in our report this extended quotation: "While we may congratulate ourselves, and praise God for what He has done, we must not relax, but should redouble our energies. Much is yet to be done, and done despite many obstacles. The apparent results of all great, and especially formative, movements are necessarily slow. It will be so in this place. The new and unaccustomed machinery cannot be expected to work smoothly at first, nor for some time. The sanguine will be disappointed, and carpens will croak. Patience, persistence, determination, pluck will be required. Those who

can see fifty years ahead must be prepared to stand by the convention and its Board amid all perils, with an unflinching faith and unalterable purpose, and untiring, self-sacrificing devotion. To the far-seeing, broad-minded and warm-hearted lovers of Jesus, he has committed this great work; they must be prepared to take the responsibility and make all needed sacrifice. They must be discouraged at no apparent failures, nor relax effort from no success, but labor on in full confidence that God will give you a final triumph. Your Secretary believes that with this helpful, prayerful, persistent effort on the part of the far-seeing friends of this movement, its final success under the blessing of God is assured. We must not fail! The interest of our denomination for years to come, perhaps for all time to come in this state, are freighted on this ship. We must not allow it to flounder. We have crossed the Rubicon, we must go forward. By the attempt to unify the state we have disorganized. We must organize; we have torn down; we must rebuild. If we do not, and successfully, the men who have led this movement will be held to a serious and just accountability to our people and to God for the disastrous results that must follow. Every hope and every fear for the future calls us to immediate, energetic action. Let us put our trust in God, whose work this is and whose servants we are, and press on."

These are the words of Baptist statesman, prophet and great man of God. Fifty-six years have sped by and we are able to judge the wisdom and foresight of the founders of State Missions in seeing realized the dreams of those faithful men of God.

Montgomery, Mays, Anderson, Brown, and the noble brethren who labored and sacrificed with you in those hard days of beginnings, are you listening?

Have you looked down upon us from your place on high? We have made our record; we have wanted to be faithful; have we disappointed you?

Your sixty thousand Baptists, who labored with you, have grown to a vast army of three hundred thousand; are you pleased? You collected in your first ten years for all benevolent purposes about thirty-five thousand dollars, which you spent wisely in laying foundations. We collected for the ten years ending with 1929, five million two hundred and three thousand dollars in our state, which we tried to spend wisely; are you pleased? You reported forty towns without Baptist preaching, while we now have only four. You touched a few struggling points, through great sacrifice and hard conditions, and God blessed your efforts; we touch every church in the state through our

educational departments, Sunday School, B. Y. P. U., laymen, and women's organizations. Have we been faithful? Look upon the field today, and to our shame, you will see much of the destitute sections of the old days of beginnings still destitute, but we are trying hard to reach them with the gospel you loved, and God is blessing every effort we make. You saw Paris, Columbia, Cleveland, Sweetwater, Greeneville, Erwin, McMinnville, and scores of other centers, fallow but unplanted; you planted, we watered, and God has given the increase, as He promised. You spent three hundred dollars to plant the church at Paris, just three hundred dollars; have you seen the harvest for the ten years ending in 1929? They gave one hundred and forty-two thousand six hundred and fifty-nine dollars. What has taken place there has been the history of scores of other places. You labored well and planned wisely; the results justified your efforts.

Hard days are upon us now; you said they would come. New conditions are ever to be met, but we are trusting the directing hand of the God you loved and trusted, and know he will not fail us if we are faithful. We are not discouraged. With unflinching faith, and unaltering purpose, we pledge this day to carry on till he comes, whose servants we are and whose work he has committed to our hands.—J. H. Sharp, Committee.

OUR VISION FOR TENNESSEE
 Emma Tharp Hale.

What vision have we for our State,
 For what fulfillment do we wait?
 What is the task to which we set
 Our hands to be accomplished yet?

Our highest aim is not that wealth,
 Pleasure, or fame, or glowing health
 Shall come to those who seek our shores,

And seeking, find open doors
 Of opportunity for these
 Material things that charm and please.

These are worth while, but our chief aim

Is that we all may love the name
 Of God, who made our land so fair
 That we find beauty everywhere
 Within her borders, and delight
 In every prospect, fair and bright.

It is our hope to meet the need
 Of hungering souls, and with all speed

Proclaim God's remedy for sin—
 The Holy Spirit entering in,
 And driving evil from the heart,
 And bidding sinfulness depart.

It is our aim to understand,
 And teach the aliens in our land,
 That they may find the blessedness
 Of Christian love and righteousness.

And finding these, depart from sin
As God's own spirit dwells within.

Then let's go on, not merely dream
Of visions that in distance gleam,
But let us work and plan and pray,
Unceasingly for that glad day
When we of Tennessee shall stand
For high ideals in the land,
Where we shall know and serve the
Lord,
With purpose true of one accord.

MOUNTAINS OF OPPORTUNITIES

For Sunday School and B. Y. P. U. Work in Tennessee.
W. D. Hudgins.

There are not only unlimited opportunities for Sunday School and B. Y. P. U. work in the mountains of Tennessee, but Mountains of Opportunities in every county of the State, whether it be East, Middle or West. Scores of churches have neither Sunday School nor B. Y. P. U. and dozens with no services at all of any kind. Then we have new problems developing daily as new situations are discovered and new communities grow up over night. There are hundreds of communities where nothing is being done to lead and win the lost, and thousands of church members not being used.

Sunday School Opportunities

Next to the preaching of the gospel in importance is the Teaching of the Gospel Through the Sunday School. We call attention to a few possibilities along this line:

1. Large Numbers Untaught. The enrollment in our Sunday Schools in the State have increased since 1908 from 35,000 to 230,000. We have more enrolled in the schools of two associations by 4,000 than we had in the State twenty-five years ago. This all seems encouraging, but when we realize that there are a million and one-half lost people in our State and 850,000 of these are Baptist preference, we can see at once the stupendous task that still challenges the Sunday School Forces of our fair State. These unreached and untaught are being added to, every day, as the State rapidly becomes the center of the manufacturing interest of America. It is also the highway of American travel. There are some definite things that should be done. (1) The local churches should take seriously their task and under the commission to each church and to each individual member this same commission. They should organize and train their leaders to go out after every untaught person in the community and bring them into the teaching service of the church. (2) Every church should be sending out personal missionaries into near by communities, organizing the people into Sunday Schools and teaching them the Gospel of Salvation and win them to

Christ. Why fuss at the "Holy Roller" while we open our doors and wait for people to come to our services. We should follow the scriptures and go after the lost instead of asking them to take the initiative. The Bible does not command lost people to come to church but tells the saved to go and "Compel them to come in." We should have 500 mission schools in the State promoted by our local churches.

2. Large Numbers Lost. Possibly the greatest evangelistic agency of the church is the Sunday School. (1) We have contact with the lost. (2) We have the taught people who are more easily won. (3) We have our best soul winners in the Sunday School. (4) Every condition and surrounding is favorable to evangelism. We have 20,500 Baptist Sunday School teachers in Tennessee. Suppose every one knew well the doctrine of Salvation and felt keenly the passion for lost souls and were personal missionaries as each should be, working daily at this superb task. What a mighty evangelistic force they would become.

3. Large Numbers Unenlisted. There are hundreds of people who have been converted but never joined the church, who are being robbed of the job of Service because they have not taken the first steps in obedience. The Sunday School should be the main agency in enlisting and encouraging the young convert to assume church membership and enter into the regular fellowship and activities of the church. Then, too, there are scores of members lost through transfer. Dr. Alldredge claims that four out of every ten people who leave one church never join another and are completely lost to the denomination. This should be corrected by the Sunday Schools both in the churches lettering OUT and the churches lettering IN. If the member is properly enlisted and trained in the church from which he goes he will be easy to enlist in the church to which he goes. The Sunday School has an organization that is so built that no one should escape its All Seeing Eye.

4. Large Numbers Ignorant of the Fundamental Doctrines of the Bible. Not only should the Sunday School teach the Gospel of Salvation to the lost but the Gospel of Service to the saved. That means that every doctrine of our church from baptism by immersion to the gospel of giving should be taught to every class from the beginners to the oldest ones in the Adult Department and every one enlisted and trained to do the things that are taught. This is a mountainous opportunity for any school. Every Sunday School lesson should be put into action by the class and departmental organizations led by the proper officer.

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

5. Large Numbers Unused. Possibly one of the most outstanding neglects of all our Baptist churches is the way we win people and enroll them on our church registers and then never use them and let them shrivel up and die spiritually until they become a dead weight upon our active membership. We owe it to the unused because they are being robbed of the joy of service. We owe it to the used because we are working some of them to death in a dozen jobs, while others are idle. That not only robs the eleven of the joy of service but trains the one over worked to become satisfied to half do everything. Then we owe it to Christ to develop and train every member. The Sunday School in co-operation with the B. Y. P. U. should see to it that every one is trained and used in the church program.

6. The great trouble today with our Missionary Enterprise is that we do not have money to carry on our work. This has resulted from the fact that we have not enlisted those thousands not giving and continue to press the ones who are already giving all they can. A campaign of education on missions and giving should be carried on in every church and association in the State. These fundamentals should be taught in every class and Mission Study classes in every church. This we are trying to do through the Sunday School organizations of the State both local and associational. This fall we are trying to put on a Missionary Program for an All Day, at least, in

every church in the State. When we learn the facts that we must first know before we feel; that we must feel before we act, we will have gone a long way toward the real program needed in all the churches.

B. Y. P. U. Opportunities

Possibly the most neglected step in Christ's great program as outlined in the Commission is the training of the individual church members and the enlistment of same in the regular church activities. The B. Y. P. U. is especially planned and adapted to this particular line of work. The form of organization is planned to deal with the individual. The programs are all set to use the individual in such a way as to discover and develop the individual talent and the committee work uses every one in all lines.

1. Large Numbers With No Chance for Training. We have in the State more than 900 churches with no B. Y. P. U. work whatever. Such an opportunity becomes a mountain peak. Our young people are doing great work along this line already and new unions are being reported almost every day but there should be a B. Y. P. U. in every church and this can be done by thoroughly organizing the district associations and discovering and developing local leadership sufficient to care for such needs.

2. Large Numbers Not Reached in Churches That Now Have Unions. There should be an effort made in every church to reach every one and

(Continued on page 16.)

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR AUGUST 20, 1933

| | |
|-------------------------------|------|
| Memphis, Bellevue | 1115 |
| Nashville, First | 864 |
| Nashville, Grace | 785 |
| Chattanooga, Ridgedale | 629 |
| Nashville, Park Avenue | 565 |
| Memphis, Union Avenue | 556 |
| Nashville, Belmont Heights | 548 |
| Nashville, Eastland | 482 |
| Erwin, First | 455 |
| Clarksville, First | 435 |
| Etowah, First | 420 |
| Sweetwater, First | 408 |
| Dyersburg, First | 402 |
| La Follette, First | 375 |
| Paris | 371 |
| Chattanooga, East Lake | 366 |
| Union City, First | 365 |
| Chattanooga, Chamberlain Ave. | 314 |
| Trenton, First | 300 |
| Knoxville, Arlington | 286 |
| Chattanooga, Alton Park | 258 |

By FLEETWOOD BALL

A brush arbor meeting was held last week by L. E. Hutchinson, of Trezevant, at Jarrell, north of Trezevant.

—B&R—

A county-wide revival in Russellville, Ky., was lately held by W. F. Powell of the First Church, Nashville.

—B&R—

S. R. Woodson, of Whiteville, did the preaching last week in a revival at Malesus, the church of his boyhood.

—B&R—

R. E. Guy of Jackson did the preaching in a good revival at Medina last week. The pastor, H. B. Woodward, led the singing.

—B&R—

Last Sunday was "Loyalty Day" in the Belmont Heights Church, Nashville. P. W. James preached in the morning and W. M. Wood at night.

—B&R—

E. Z. Newsom, of Illmo, Mo., has just closed a revival at Gravel Ridge, Mo., resulting in 22 additions, 20 by baptism.

—B&R—

The church at Garland, near Covington, W. C. Tharp, pastor, began a meeting last Sunday, Homer G. Lindsay, of Covington, doing the preaching.

—B&R—

William H. Butler, pastor of Forest Avenue Church, Kansas City, Mo., wife and three children, have been spending the vacation with her father, Deacon T. E. Mercer, in Mercer.

—B&R—

F. B. Chassin, of Jonesboro, Ark., last week held a revival at Mercer, G. M. Savage, of Jackson, pastor. H. W. Hargrove of Union University led the singing.

J. O. Guntharp of Rienzi, Miss., lately held a revival in Gaston Church near Booneville, Miss., resulting in 37 additions. He has been pastor there about eight years.

—B&R—

Sam P. Martin preached farewell sermons last Sunday to the church at Lebanon before going to his new field at Winter Park, Fla. We deplore his departure from Tennessee.

—B&R—

The church at Woodbury, W. C. McPherson, pastor, is rejoicing over a gracious meeting in which the preaching was done by C. M. Pickler, of Chattanooga.

—B&R—

Hopewell Church near Springfield, W. A. Baker, pastor, enjoyed a meeting last week in which the preaching was done by W. R. Pettigrew of the First Church, Springfield.

—B&R—

The recent revival at McDavid's Grove Church near Dresden in which A. W. Porter, of Greenfield, did the preaching, resulted in 26 conversions and 15 additions.

—B&R—

Spring Hill Church at Eaton has concluded a revival in which the pastor, H. B. Woodward, of Jackson, did the preaching resulting in 23 conversions and a number of additions.

—B&R—

G. E. Simmons, of Knoxville, preached last week in a revival in the First Church, Gainesboro, G. L. Winstead, pastor, Billy Gammons, of LaFayette, directed the music, and Miss Ruth Walden, the personal work.

—B&R—

There were 21 additions to the Oak Grove Church near Covington as a result of the meeting held by Homer G. Lindsay, of Covington. Five came by letter, and S. P. Poag, the pastor, baptized 16 last Sunday afternoon. There were 370 in Sunday School.

—B&R—

The death of Mrs. Nora Graves Hailey, aged 75, Tuesday, August 22, at 8 p. m., in the home of her son, Dr. David W. Hailey, of Nashville, removes one of God's elect. She was the wife of O. L. Hailey, Secretary of the American Baptist Theological Seminary, and a daughter of the late J. R. Graves, and was editor of the "Young South" in the Baptist and Reflector many years.

By THE EDITOR

After three years of service with Oakwood Church, Chattanooga, Pastor J. A. Maples has resigned.

—B&R—

Brother L. M. Laten, of Colum-

bia, brings news of the organization of two new churches, Elkton and Shores, in Giles county.

—B&R—

J. E. Skinner of Murray, Ky., is aiding Pastor J. H. Thurman in a revival at Golden Pond, Trigg County, Ky.

—B&R—

Wm. F. Hall, pastor at Stock Creek, has just closed a fine training school in that church, teaching "The Meaning of Church Membership."

—B&R—

The Promotion Committee of the Southern Baptist Convention will meet in Nashville September 6th and the State Secretaries have been invited to be with them in council.

—B&R—

Pastor G. L. Winstead and the Gainesboro Church began a meeting August 21 with Brother George Simmons of Arlington Church, Knoxville, doing the preaching.

—B&R—

Last week's issue of Baptist and Reflector announced that the report on the Crucible Campaign would appear in this week's issue. Owing to the lateness of receiving the copy, the report will not appear till next week.

—B&R—

The place of meeting of Duck River Association has been changed from Maxwell to Winchester. The date, September 28, remains unchanged.

—B&R—

The church at Oakwood, Cades, Tennessee, has just closed a good revival resulting in eleven additions and one surrender to the ministry. Pastor Guy Turner did the preaching.

—B&R—

The Union Hill Church, near Nashville, is growing rapidly under the leadership of Pastor Floyd W. Huckaba. Recently there were 93 in the Sunday School and 56 in the B. Y. P. U.

—B&R—

Pastor J. W. Nelson of Big Rock Church, Stewart County, is having splendid results from his labors. He succeeded Brother J. H. Thurman, who moved back to Kentucky. During the recent revival there were 27 additions at Big Rock, 23 of them by baptism.

—B&R—

Sam P. Martin, who recently resigned the First Church, Lebanon, to accept a call to the Winter Garden Baptist Church, Winter Garden, Fla., made a farewell visit to the office last week. We hate to see this brother beloved leave the state.

—B&R—

Gibson Baptist Church, Gibson, Tenn., is in the midst of a gracious revival in which the pastor, J. L. Robertson, is being assisted by Wm. McMurry, pastor Speedway Terrace Baptist Church, Memphis, and in which the music is in charge of Mrs. R. L. Dawson.

Brother J. D. Quinton, of Morristown, did the preaching, and Brother O. Pack led the singing in the meeting which has just closed at Benton Station. There were a number of

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additions to the church, and those approved for baptism will be baptized by Pastor Paul Culpepper next Sunday in the Ocoee River near Benton.

—B&R—

Hardeman County Association meets with New Union Church, 14 miles south of Jackson on Highway 18, and 12 miles north of Bolivar, on September 1 and 2. Those who go by train will get off at Teague and be carried out to the association. Brother Lyn Claybrook serves New Union Church in connection with his pastorate at Bolivar.

—B&R—

Brother W. M. Wood returned this week from Cedar Creek Church, near Lebanon, where he assisted Pastor H. A. Russell in a meeting which resulted in 7 additions. He says of it: "I preached to the largest congregations it has been my pleasure to face in many days." Cedar Creek is one of our splendid country churches.

—B&R—

With Brother Evans T. Moseley, a senior of Carson-Newman College, doing the preaching, there were 20 additions to the Calvary Church of Evansville, Indiana, during their recent meeting. Pastor Carl B. Curtis, a graduate of Carson-Newman in the class of 1916, had the joy of seeing 11 of this number come forward for baptism. He speaks in commendatory terms of Brother Moseley.

—B&R—

J. G. Hughes, pastor First Baptist Church, Union City, was a welcome visitor in the office last week. He and his family were on the way home from their vacation a portion of which was spent at The Century of Progress Exposition in Chicago. Brother Hughes is Chairman of the Board of Managers of the Baptist and Reflector. He is a true ambassador of Jesus our Lord.

—B&R—

With the Churches, August 20: Chattanooga—Ridgedale welcomed 4 by letter and East Lake 1; Alton Park received 1 for baptism. Etowah First welcomed 6 additions. Arlington, Knoxville, 2 for baptism, and Bellevue, Memphis, 3 by letter. Park Avenue, Nashville, received 3 by letter; 4 for baptism, and Pastor Olive baptized 3; Belmont Heights received 2 by letter.

—B&R—

THE SOUTHWESTERN OPENS EARLIER

L. R. SCARBOROUGH

The Southwestern Seminary opens September 11, ten days earlier than heretofore. Prospects for a splendid student body are fine. We are expecting a great year. All faculty members well and will be in their places. Come to us and pray for us.

—B&R—

Walter S. Gilmore, son of Dr. and Mrs. Walter M. Gilmore of Nashville, was ordained to the work of

the gospel ministry Sunday evening, August 20, at the First Church of Nashville. Brother Gilmore is a graduate of Wake Forest College, N. C., and of the Louisville Seminary. He was recently called to the pastorate of the First Church, Indiana, Pennsylvania, to which he goes September 1.

—B&R—

Within the past three weeks 60 new members, 43 of whom were for baptism, have been welcomed by the North End Church, Nashville, L. H. Hatcher, pastor. A great many of this number came during the revival meeting in which Brother Douglas Hudgins, pastor of the Radnor Church, Nashville, did the preaching.

—B&R—

Do not forget the special advertising issue of the Baptist and Reflector, which is to come out about Sept. 21. We plan for this issue to have 80 pages and to print and distribute 25,000 copies of it. Read the offers and subscription plans running in the Reflector, write for blanks when needed, and help us increase the subscription list of our state paper. Prices of materials are going up. Help us to meet the situation.

—B&R—

BARACA CLASS REUNION PLANNED

The Young Men's Bible classes of Lemon City Baptist Church, Miami, Florida, plan a reunion of all members, belonging to or visiting the class since its organization, March 3, 1923. This reunion will be held in the Lemon City Baptist Church, 157 N. W. 60th St., Miami, Florida at 2 P. M. Sunday, September 3. It is hoped that three hundred or more members, ex-members and visitors will attend this reunion.

If you cannot come in person, we request that you write us a letter, telling of your present residence and activities so that these letters may be read during the reunion meeting; but if it is at all possible, please come. Address all mail to Baraca Reunion, Lemon City Baptist Church, 157 N. W. 60th St., Miami, Fla.

—B&R—

Readers will notice that different brethren are preparing the weekly Sunday School lessons. The editor could not, for the time being at least, both prepare the lessons and do the editorial work required of him. Different brethren, therefore, are being asked to prepare two lessons each. This gives variety to our readers. So far, brethren J. G. Hughes, Paul R. Hodge, and W. Rufus Beckett have appeared. Brethren John A. Davison, N. B. Fetzer, and W. R. Pettigrew are yet to send in lessons. And then, still others are to be asked to write for our readers. Call the at-

"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

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tention of people to these fine lessons and send us in a list of subscribers.

—B&R—

Deacon T. H. Farmer, of the First Church, Martin, on a welcome visit to the office, greatly encouraged the new editor in his task. Brother Farmer has stood by "his boys," as he called the preachers of Hall-Moody school days, during all these years. He conversed instructively on the turn in social and national affairs and expressed the bright anticipation with which the members of the First Church look forward to the coming and the work of the pastor-elect, N. M. Stigler, who takes charge the first Sunday in September. Brother Farmer seems as active as in the years gone by.

WE ARE COUNTED BEHIND THE TIMES

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SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1933

| Date | Association | Church | Location |
|------------------|------------------|------------------|--|
| SEPTEMBER | | | |
| 1. | Tennessee Valley | Salem | Dayton, Rt. No. 1 |
| 1. | Hardeman County | New Union | |
| 1. | McNairy County | Center Hill | |
| 1. | Unity | Hopewell | Near Finger |
| 5. | Gibson County | Old Bethlehem | Rutherford |
| 6. | Dyer County | Trimble | Near Halls |
| 6. | Crockett County | Johnson Grove | |
| 7. | Madison County | East Laurel | Jackson, Rt. 3 |
| 7. | Sevier County | Providence | Sevierville, Rt. 2 |
| 9. | Stockton Valley | Seventy-six | 6 miles northeast of Albany, Ky. |
| 13. | Salem | Dowelltown | Dekalb County |
| 13. | Midland | Fairview | Knox County |
| 14. | McMinn County | North Athens | Athens |
| 15. | Wm. Carey | Oak Hill | |
| 20. | Wilson County | LaGuardo | Martha |
| 20. | Carroll County | Fairview | |
| 20. | Clinton | East Fork | Edgemoor |
| 21. | Holston Valley | Fairview | 6 miles from Persia |
| 21. | Watauga | Midway | Butler |
| 22. | Beech River | Luray | Luray |
| 22. | Hiwassee | Mt. Zion | Grandview, Cumberland Co. |
| 22. | Indian Creek | Cedar Grove | Iron City |
| 22. | Maury County | Friendship | |
| 27. | New Salem | Hogan's Creek | Carthage, Rt. 2 |
| 28. | Duck River | Winchester | |
| 29. | Giles County | Union Hill | |
| 29. | Northern | Mossie Springs | |
| 29. | Riverside | Mayland | Mayland |
| 29. | Stone | Free Union | 4 miles west Bloomington Springs on Martin's Creek |
| 30. | Judson | Maple Grove | |
| OCTOBER | | | |
| 3. | Cumberland | New Providence | |
| 3. | Weakley County | Public Wells | 1 1/2 miles south Ralston |
| 4. | Stewart County | Dover | Dover |
| 5. | Beulah | Cypress Creek | |
| 5. | Western District | Ramble Creek | |
| 10. | Ocoee | Cleveland, First | Cleveland |
| 10. | Chilhowee | Pleasant Grove | 6 miles East of Maryville on Sunshine Road |
| 10. | Knox County | Gillespie Avenue | Knoxville |
| 11. | Polk County | Zion | 4 miles southeast of Benton |
| 12. | Sweetwater | Mt. Zion | Madisonville |
| 17. | Lawrence County | Blooming Grove | |
| 18. | Wiseman | Rocky Mound | |
| 19. | New River | Fair View | Scott County |
| 19. | Nashville | North End | Nashville |
| 24. | Shelby County | McLean Boulevard | Memphis |

THE PIPER OF PODUNK

(Continued from page 9.)

they, who had had so little opportunity for the expression of naturally strong affections, had seized upon him as the first real object of their loves. It was difficult, therefore, to begin the leave-taking.

Big B-B sensed the tenseness of the group and finally said, "Waal, Mr. Smith, I reckon if me an' the boys is gittin' back by bedtime, we'll have to be startin'."

Judson Smith turned at his word, lifted his hat and extended his hand to Mrs. Barton. "Goody bye," he said. "I am coming back next summer when the boys return from school, and I'll bring my family with me. I want you to show my wife how to make preserves an' do canning like yours, and she will be happy to help you learn what she knows about sewing and such."

"I'll be powerful glad to have her

come, Mr. Smith. Of course weuns can't treat her lack she's used to, but we'll do our best.

"An' I want to thank ye fur what you've done fur us. This is the biggest summer I ever spent, an' it's all becase you all've done so much fur the kids. I couldn't never of let my boys go off to school if I hadn't seed you fust; but now it sorter seems they air goin' to live with a big brother."

"That's what I shall try to be to them," said Mr. Smith and turned to tell Martha goodbye. She reached out her hand, dropped her eyes to the ground and did not speak. Her lips were quivering and she was doing her best to keep back the tears. Ben and Sam shook hands timidly, but Sunshine sprang into the proffered arms, grasped her friend's neck and had to be torn loose by her mother, her little voice choked with big sobs.

Jason and B-B were going with

their father on the trip so the four men climbed into the wagon, after Mr. Smith had shaken hands all around with the Brown family, Jason lifted the reins, clucked to the team and they were off. Judson Smith's first vacation at Podunk had come to an end.

(Continued next week.)

MOUNTAINS OF OPPORTUNITIES

(Continued from page 13.)

give them a chance at real training. This is the opportunity of the local leaders who should equip themselves for the task.

3. Large Numbers Trained Only in One Line. Many in the present B. Y. P. U.'s are being trained only in certain lines and they become lopsided and selfish in their loyalty to the full church program and are interested only in the things that they have to do with. Some of the most essential elements of training are being omitted. This means an opportunity for pastors and other leaders. In some churches and associations this is being remedied by a thorough study

of such books as "Meaning of Church Membership," "Training in the Baptist Spirit" and others. One association put on 46 schools in one week, all using the one book "Meaning of Church Membership." That helped to make the church over in their standard of membership.

4. Thousands endowed with special talents not discovered. Another great opportunity of the B. Y. P. U. is to discover the talent in every church member and so develop and guide that the individual may find his or her place in the Kingdom. These simultaneous schools are doing a great piece of work along this line. We have used already in the last seven months more than 400 weeks of volunteer help. Our goal is to discover and train sufficient leaders in every church and in every association to do whatever work is necessary to put on any program launched by the church and denomination. Other opportunities mount up but we haven't sufficient space to mention them all. May God lead the leaders in this mountain task.

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