

# BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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## "What Think Ye of Christ?"

Behold the Lamb of God which taketh away the sin of the world.—*Bible*

At His birth a star unseen before in heaven proclaims Him come.—*Milton*.

Rejecting the miracles of Christ, we still have the miracle of Christ Himself.—*Bovee*.

The tears of Christ are the pity of God. The gentleness of Jesus is the long-suffering of God. The tenderness of Jesus is the love of God. "He that hath seen Me hath seen the Father."—*Alexander Maclaren*.

But chiefly Thou  
Whom soft-eyed Pity once led down from heaven  
To bleed for man to teach him how to live,  
And, oh! still harder lesson! how to die.  
—*Bishop Porteus*.

In those holy fields  
Over whose acres walk'd those blessed feet  
Which fourteen hundred years ago were nail'd  
For our advantage on the bitter cross.  
—*Shakespeare*.

He the Holiest among the mighty and the Mightiest among the holy has lifted with His pierced hands empires off their hinges, has turned the stream of centuries out of its channel and still governs the ages.—*Richter*.

Alexander, Caesar, Charlemagne and I myself have founded empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded His empire upon love; and to this very day millions would die for Him.—*Napoleon I*.

Lovely was the death  
Of Him whose life was Love! Holy with power  
He on the thought-benighted Skeptic beamed  
Manifest Godhead.  
—*Coleridge*.

Every unfulfilled aspiration of humanity in the past; all partial representation of perfect character; all sacrifices, nay, even those of idolatry, point to the fulfillment of what we want the answer to every longing—the type of perfect humanity, the Lord Jesus Christ.—*F. W. Robertson*.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs—they pass into laws—they pass into doctrines—they pass into consolations; but they never pass away, and, after all the use that is made of them, they are still not exhausted.—*Dean Stanley*.

Christ is the Good Physician. There is no disease He cannot heal; no sin He cannot remove; no trouble He cannot help. He is the Balm of Gilead, the Great Physician who has never yet failed to heal all the spiritual maladies of every soul that has come unto Him in faith and prayer.—*Augbey*.

Think of the majesty of that moment in this dying world's history, when Jesus Christ declared that to the Christian death was only a sleep. Outside of that small dwelling in Capernaum, a great race of men rushed and toiled as they harassed continents and seas; mighty events marshaled themselves into annals and pageants. What was inside? In one inconspicuous chamber of a now forgotten house, man's Redeemer, unobserved, martyred man's final enemy. There Immanuel subdued death forever.—*C. S. Robinson*.

He stands alone in unapproachable grandeur. Nineteen centuries roll away, and His character so lives that He inspires millions of men with impassioned love. Other men may seem to be children of their surroundings; He became what He was despite His surroundings, and is the only one who can say in truth and holiness, "Do as I have done." He, the ideal, the perfect one of our race, appears in an age when such an ideal could not have been developed in act—could not have been conceived in thought. In the theory of development the perfection of humanity is the final result of man's history ages hence. Christ therefore is the great miracle which more than any other establishes the fact of miracles. Christ Himself is proof of His own miracles.—*Reynolds*.

—THE EVANGEL.

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## EDITORIAL

### A Grand Jury Indictment of Liquor

The Cuyahoga County (Ohio) Grand Jury presented its report through Prof. Henry M. Busch of Cleveland College. The report is on file in the courthouse in Cleveland, Ohio.

The National Voice News Bureau of recent date quotes from this report as follows:

**"In every one of the distressing cases of death caused by a motor vehicle which came to our attention liquor was an important element, if not the chief factor, leading to the accident.**

**"The jury is strongly of the opinion that a lethargic public opinion with respect to criminal potentialities in the mixture of gasoline, alcohol, and emotional excitement, is largely responsible for the tragic situation today.**

**"The jury finds that liquor is an important factor in many cases of arson, burglary, sex offenses, stabbing, robbery, assault and other crimes."**

Ponder this grand jury estimate of John Barleycorn. Remember that not even fair Tennessee is exempt from his criminal potentialities and results, and that legalization of the traffic increases the danger and the results.

It may be, and is, true that in many places there is a "lethargic public opinion" respecting "the criminal potentialities" in liquor, yet that lethargy does not grip everybody. Many are aroused over the matter and their number is being increased day by day as the tragic effects of the liquor traffic become more and more apparent. Some of these days this aroused public sentiment will bring back national prohibition.

But whatever may be the state of public opinion elsewhere, let not fair Tennessee be lethargic in the matter. We have our state anti-liquor law. Let us keep it and enforce it. Read and ponder the grand jury indictment of John Barleycorn. May Tennessee never put her legal approval and encouragement upon this evil. A vote FOR liquor is a vote for what goes WITH liquor. A vote for repeal is a vote for liquor. When and if the referendum is held on Sept. 23,

VOTE "AGAINST REPEAL!"

★ ★ ★

### The Modern Tongues Movement Unscriptural

No. 1

The modern tongues movement is causing a lot of trouble and division in certain communities in the state. It is believed that a series of studies on the subject will be helpful to at least some of our people who are troubled with the movement. We shall not attempt, nor is it necessary, to cover all the details involved in the subject. It will be sufficient to show that in certain important particulars the modern tongues movement is in conflict with Scripture teaching.

The devotees of the tongues movement hold that their alleged gift is "the Bible evidence" of a special endowment of the Spirit and that every Christian may and should have this endowment and evidence. That all Christians should receive such special

endowment of the Spirit as the New Testament reveals as possible, we admit and insist upon. In fact, Christians are expressly instructed to "be filled with the Spirit" (Eph. 5:18). But that speaking with tongues is now or ever has been the general, regular and necessary mark of such endowment, we deny.

In our initial article, therefore, we design to show that the modern tongues movement is unscriptural in its theory of the bestowal of the gift of tongues.

"And God hath set some in the church first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, government, diversities of tongues" (1 Cor. 12:28). Speaking with tongues is one of many "diversities of gifts" (1 Cor. 12:4) which "God hath set" in the New Testament Church. God "set" these in the church by putting men in the church who were endowed with these gifts. The continuity of either of these gifts depends on whether it pleases God similarly to endow some man with it or not, which God can and will do if He sees any need for it. The decision as to whether there is such a need belongs to God alone, not to some highly emotional individual who may think there is such a need.

In the distribution of these special gifts God was absolutely sovereign, "dividing to every man severally as He (God) will" (1 Cor. 12:11). Men were instructed to "covet earnestly the best gifts" (1 Cor. 12:31). But since God bestowed these gifts as He willed rather than as the individual might will, it must be that the saints prayed for spiritual endowment in submission to the will of God, leaving it to Him to bestow whatever special gift might please Him in connection with that endowment. Peter and John prayed for the Samaritan Christians "that they might receive the Holy Spirit" (Acts 8:15), but there is no intimation that they suggested to God what special gift, if any, He might bestow.

In 1 Cor. 14:13 is found the indication that when a man had some special gift he was warranted in praying for a larger ability to exercise the gift helpfully. But it would seem that when it came to the initial bestowal and the reception of special gifts, the saints sought the endowment of the Spirit and left the matter of special gifts to Him. When God bestowed a certain gift both the one receiving it and others were made aware of it. Then they developed in the exercise of the gift.

In fulfilling His sovereign will, God not only bestowed "diversities of gifts" but bestowed different gifts upon different people. He gave no single gift to all the saints. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

"To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues" (1 Cor. 12:8-10).

"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?"

"Have all the gifts of healing? Do all speak with tongues? Do all interpret?" (1 Cor. 12:29, 30).

It is true that in the initial stage of the Spirit's endowment on Pentecost all the company of believers there assembled "began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4). Later this was repeated in the case of those who believed in the household of Cornelius (Acts 10) to show that Gentiles equally with the Jews were accepted with God under grace. And then on still another occasion there were twelve men who believed and upon whom Paul laid his hands who also spoke with tongues (Acts 19). These were special and initial manifestations of the Spirit. But even in those times on the day of Pentecost there were 3,000 people who in their conversion received "the gift of the Holy Spirit" (Acts 2:38) who, so far as the record does, did not receive the gift of tongues, and the Samaritan Christians (Acts 8:15) received a special endowment of the Spirit and there is no evidence that they spoke with tongues. In these instances, even in those early days, the principle in God's permanent order was indicated, "dividing to every man severally as he will," with no one gift bestowed upon all saints.

The modern tongues movement violates these revelations of Scripture in the following particulars:

1. In teaching that the gift of tongues should be sought by all Christians and may be possessed by all. The Word of God teaches that not all could receive this gift, even if it were now bestowed.

2. In teaching that the gift of tongues is the regular and permanent "Bible evidence" of the special endowment of the Spirit. If not all in the early days could and if not all now can receive this gift because it does not please God to bestow it upon all (if He bestows it at all in these days) and yet if all Christians may and should receive the special endowment of the Spirit for service (Eph. 5:18), then how can the gift of tongues be the fixed "Bible evidence" of the Spirit's endowment?

3. In singling out the gift of tongues as the specific Bible evidence of spiritual endowment to the exclusion of other equally special gifts of the Spirit. Since "prophecy," "miracles," "gifts of healings," "the interpretation of tongues, etc." are equally with tongues the special gifts of the Spirit and not all in any age have had either or all of these gifts bestowed upon them, what right do the modern tongues people have to separate the gifts of tongues from these other gifts and make it the exclusive "Bible evidence" of a special spiritual endowment?

4. In teaching its devotees to center their attention upon the gift of tongues and to seek for it in contradistinction to the other special gifts of the Spirit as if it is a special mark of adjustment to God. Rather Scripture teaches that we should seek the filling of the Spirit and leave it to God to endow us with such gifts as He may be pleased sovereignly to bestow. Of one among many other things one may be certain and that is that the brethren in the New Testament did not instruct seekers after the Spirit's power to go through the contortions and maneuvers and to repeat incessantly, "Glory, glory, glory, glory, glory, glory," until hypnotized by it and until a hysterical spasm seized the seeker after the fashion of the so-called tongues movement of today.

Since the modern tongues movement in its teaching as to the bestowal and the function of the gift of tongues is so radically at variance with Scripture teaching, we must conclude:

1. That the movement as such is not of God.
2. That the gift of tongues which its devotees claim is a spiritual gift in name only. It is not the real thing.
3. That its followers are deluded by Satan into believing they have a special gift of the Spirit when they do not. This is a tragic situation and calls, not for contempt, but pity and prayer that these deluded people may have their eyes opened.

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## "The Necessary Medium For Keeping Our People Informed"

We have previously referred to the fact that the Sunday School Board is generously using its facilities to emphasize our State Denominational Papers to the end of increasing their reading list. Mr. Dunaway of the Sales and Order Department of the Board has sent us one of the leaflets with reference to this which the Board will send out with its order blanks. For the benefit of some who may happen not to see a copy of this in another way, we reproduce it here:

### IMPORTANT

**B**ELEIVING that the STATE BAPTIST PAPER is the necessary medium for keeping our people informed about the progress of the Lord's work, the Sunday School Board wishes to help increase the circulation of all of our denominational papers.

We, therefore, recommend that the church purchase for all officers and teachers of the Sunday School, and for the leaders of the Training Union, copies of your State Paper on the club basis. An order blank for the purpose is enclosed.

Subscriptions and remittances must be sent to the office of your State Paper. Do not send them to us. The plan has no connection with your regular order for Sunday School and Training Union literature, which should be sent to Nashville as usual.

**BAPTIST SUNDAY SCHOOL BOARD**  
Nashville, Tennessee

Note that the Sunday School Board with its alert, observant and experienced personnel expresses the conviction "that the State Baptist Paper is the necessary medium for keeping our people informed about the progress of the Lord's work." The Board, therefore, recommends "that the church purchase for all officers and teachers of the Sunday School, and for the leaders of the Training Union, copies of your State Paper on the club basis."

One may be sure that the Sunday School Board would not express this conviction and make this recommendation unless impressed with the weight thereof and unless it saw some real reasons for it.

There are other publications which specialize in particular lines of information and they are performing an able and a vital ministry. They are specialists in their fields. But the State Paper is the only publication which in one compass deals in doctrinal, devotional and doctrinal discussions and passes on information on missions, education, benevolences, Sunday school, Baptist Training Union, Woman's Missionary Union, and pastors and churches and does this with particular reference to the state which the

paper serves. In Tennessee the Baptist and Reflector not only does this but is owned by Tennessee Baptists themselves. Therefore, without even remotely detracting from any other publication, the statement is made that the State Paper bears an intimate and a specially vital relationship as a general medium of publicity.

Should there be someone somewhere who doubts this, let him ponder these questions: 1. How can the Baptists in the state carry on their co-operative service without some medium of publicity? 2. What medium could take the place of the State Paper? If he will make a thorough investigation along these lines, we are certain that he will come from it a strong supporter of the State Paper. In fact such an investigation is welcomed and solicited; for it will mean a new vision of the value of the denominational paper.

It is sincerely hoped that our people throughout the state will in the Baptist Training Union campaign and also subsequently rally to their State Paper in a really great and adequate way. **Let's reach the goal and go beyond it!** Let us recognize and emphasize the Sunday School Board's statement relative to the State Papers in the South,

**"THE NECESSARY MEDIUM FOR KEEPING OUR PEOPLE INFORMED ABOUT THE PROGRESS OF THE LORD'S WORK."**

## Whisky A Real Evil

Boma, Tenn., July 20, 1937.

Dear Dr. Taylor:

I have been reading Baptist and Reflector for more than forty years and have been blessed in so doing. I hardly know how to begin to tell you what I want to say. I feel that it is going to take the power of God to remove an evil that exists not only in my neighborhood but all over our state.

Whisky is causing so much trouble here in so many different ways. I believe if God's children all over our country would all pray earnestly that God would dig this evil out by the roots. Let us pray that it may come to pass that when a man starts in to make whisky, that he in some way may be stricken down so that he can not make the stuff. God could so confuse his mind or cause blindness of eyes or cause his hands to become paralyzed so he could not work. Of course this would be bad for such afflictions as these to come on any one, but one man in a community had better suffer in this way than for a community of people to have the trouble that whisky causes.

There are little children who are in one-fourth of a mile of me now while I am writing this who go hungry while their father spends his money and time for whisky.

Now Dr. Taylor, this is what I want you to do, is ask the readers of your paper to pray that God will help us stop this awful evil. As long as men make whisky, people are going to drink it.

Respectfully,

MRS. JOHN D. NICHOLS.

### CHILDREN IN COURT

By Judge Malcolm Hatfield

Instead of purchasing a tube of tooth-paste with the money his father had given him, a sixteen year old boy played a slot machine that stood in the store.

To his dismay, the one armed mechanical bandit devoured his money and he had nothing to show his father for the funds that had been intrusted to his care. Knowing what the consequences would be when he returned home empty handed, he picked up a tube of tooth-paste and hurried out of the store.

When the merchant indignantly appeared in court to sign a petition for the boy's arrest, the judge said: "You are responsible for this boy's delinquency and I regret that I do not have the authority to impose a fine on you."

After pointing out that the white man could turn on lights, start his automobile, and do many other things by punching buttons, an Indian recently asked Missionary G. Lee Phelps, "Why doesn't the white man invent a salvation which can be had by pushing a button?"

After studying **Taking Christ Seriously** by J. B. Lawrence, a woman in Mississippi mailed a \$50 check to the Home Mission Board. She said that the book gave her a new vision of the needs of Home Missions.

## Selmer Baptists Have Beautiful House

### Consecration Service Held August 15

After long years of waiting, planning, giving, the Baptist Church in Selmer has realized its dream and the members are enjoying a beautiful and commodious house of worship. Built on the site of their old house, it is a credit to the church, an honor to the town and a blessing to the people. It is of red brick with two-story Sunday school building in the rear of the auditorium. It was erected at a cost of approximately \$16,000 and the church owes only \$5,000 of this sum.

On the 15th of August a consecration service was held. A good attendance was registered in Sunday school. At the eleven o'clock hour the house was packed, more than 100 visitors from neighboring churches being present. Secretary John D. Freeman spoke at the morning hour. Mr. Shy Browder led the invocation. H. T. Jordan sang a bass solo. Dr. T. R. Barr, teacher of the Men's Bible Class, gave the benediction after Pastor L. H. Moore had led in the consecration service and prayer.

A great dinner was served on the ground by the ladies of the church, after which a devotional and experience meeting was enjoyed. Dr. Homer Lindsay of Covington delivered the address. At night the pastor launched a continuous revival program with a splendid evangelistic message. It was a great day for the Baptists of the town, and they are happy over their new house, rejoicing over the enlarged work it will make possible. Brother Moore has been with them for six years, the longest pastorate they have had in a quarter century. He began as a quarter-time pastor. Now they have three-fourths time and hope soon to go to full time.

## Do You Drink?

If you do, think what you are doing, and read the eight reasons below for not drinking. Yes, read them and see if you will not subscribe to them.

1. I will not drink for the sake of the dead. I have a father whose spirit, I trust, is asleep in Jesus, and I would not dishonor his name, nor disregard his example, nor forsake his counsel.

2. I will not drink for the sake of the living. I have a dear mother who tenderly cared for me in my childhood, and through the years of my manhood still watches with solicitude the interests of her son, that he may be useful and be a comfort to her in her declining years. I would not add one sigh nor one tear nor one pain to the afflictions which age necessarily brings.

3. I will not drink for my wife's sake. I have solemnly vowed before God to promote her happiness and to provide for her comfort. I have sworn to love her as my own body. I will not degrade, dishonor and destroy her who left the pleasant home of her parents to share with me the fortunes of life.

4. I will not drink for my children's sake. They are innocent and helplessly look to me for food, protection and instruction. I would not make paupers, criminals and vagabonds of my own children. I would not have disgrace and blackened memory curse my name and family to the third and fourth generation by leaving a record written in all the crimes of intemperance.

5. I will not drink for my neighbor's sake. My example might influence him to drink, and thus I would be the means of introducing evil and sorrow into his family and perhaps of leading him to ruin. "Woe unto him that giveth his neighbor drink." Heb. 2:15.

6. I will not drink for the sake of my business. It unfits me for that diligence and energy which are necessary to success in business. It brings more losses and misfortune than all my attention can contract. It will bring me into disrepute as a business man and cause good men to forsake me.

7. I will not drink for my own sake. It is ruinous to health, peace and life. It is the parent of the sorest evils to body and mind; the source of the greatest unhappiness in the family, and of the greatest crimes in the community. Its hope and promise are evil, shame and ruin.

I will not drink lest all that others have suffered will be my portion.

8. I will not drink for my soul's sake. It is plainly declared in the Scriptures that no drunkard shall inherit the Kingdom of God. 1 Cor. 6:10. I will not drink lest I become a drunkard and thus forfeit my hope of eternal inheritance among the saints.

I will not make a wreck of my happiness in this world and in

the world to come. I would not be a miserable human being and a lost spirit in eternity.

Signed

Young man, frame this, and hang it up in your room where you can see it daily or fold it carefully and carry it in your pocket as a reminder. Sign it if you will; if not, I beg you heed its admonition.

Yours truly,

T. H. FARMER,  
Martin, Tennessee.

AND ABOVE ALL, VOTE FOR TEMPERANCE SEPT. 23, 1937.

## If You Knew

By T. Alex Carns

If you knew that your boy with the eyes of blue,  
With manly tread and heart so true,  
Should enter yonder bar room bright,  
And stain his soul in one wild night—  
What would you do then, brother mine?  
What would you do?

If you knew that your girl with silken hair,  
With winsome way and face so fair,  
By felon drink at least were seen  
To follow the steps of Magdalene—  
What would you do then, brother mine?

If you knew that your wife through weary years  
Should drown her grief in bitter tears,  
Because her boy of tender care  
Was lured to death by liquor's snare—  
What would you do then, brother mine?

But you know that somebody's boy must lie,  
In drunken stupor and must die;  
Some girls do wrong in tender years,  
Somebody's wife must sob in tears—  
What would you do then, brother mine?  
What would you do?

## What Would I Do?

By J. W. Vesey

If I knew the boy with the golden hair,  
With big blue eyes and face so fair,  
Would be poisoned by the serpent's bite,  
I'd chase the reptile with all my might,  
Then club the snake until, I ween,  
"He's the deadest snake you've ever seen"  
You ask what I would do?  
This would I do, to be sure.

If I knew the girl with eyes so bright  
Was in danger of the mad dog's bite,  
That she, my bonnie lassie fair,  
Was likely to be bitten, why I declare,  
My club I'd grasp and sure I'd fight  
Till the dog was dead and couldn't bite.  
You ask what I would do?  
This would I do, to be sure.

This daughter fair, so sweet and true,  
With golden tresses and eyes of blue,  
I'd fight the fiend in human form  
That would attempt my daughter's harm.  
Remove the temptation far away,  
And close the house of infamy.  
You ask what I would do?  
This would I do, to be sure.

What would I do, you ask me? Say  
I'd work, I'd vote, I'd fight and pray,  
Yes, vote against the accursed sin  
That saps the life, and ruins men,  
I'd use my voice and ballot, too,  
To my boy and girl and God be true.  
You ask what I would do?  
This would I do, to be sure.

# BUSINESS BOOMING FOR BAPTISTS

John D. Freeman, Executive Secretary

"I never heard of so many people working for Christ as you Baptists have out this year." The statement was made recently by one who is interested in the promotion of the Lord's work. It is not an exaggeration either. So far as records go, we have never before had in the field so many workers as have been serving this year, especially during the period since our schools closed.

We are not only using a large number of workers, numbers of the volunteers, but we are reaping a great harvest. New churches are being organized, mission schools opened, churches that have been dormant are awaking, thousands of people are in study classes, and the various conferences and associational meetings are being largely attended. Satan is overdoing himself to destroy the works of righteousness, but God's people are rallying to withstand him.

## New Churches and Buildings

Following a two-weeks' revival, held by Rev. Noel Smith under a tent, a church was organized at the Cumberland Homesteads near Crossville. There were about twenty who entered into the organization on the evening of July 30. Three were received that night for baptism and fifteen others united before the close of the revival. The church called Rev. William M. Beasley, who lives in the homestead, as pastor and elected Clarence Parker clerk and John S. Elmore treasurer. Trustees were elected and asked to serve as a building committee. Plans are under way for the erection of a temporary house of worship. Services will be held in the open air until the building is completed.

Crossville Baptists are planning to erect at an early date a Sunday school building. Pastor H. M. Randall is rallying his people and they hope soon to begin construction. Their old building is entirely too small for their present needs. The growth of the town makes it imperative that they enlarge their "tent."

Moderator W. M. Kerr of Union Association is planning for a revival at Shady Rest, a village back in the hills from Sparta, and has hopes that it will result in the organization of a church at that place. The building in which they have been holding services was recently burned, but a tabernacle will be erected for the revival. It is hoped to have a revival at Viola, another rural village, where there are prospects for the restoration of our work which has been dead for several years.

Byrdstown Baptists are rushing their building to completion. At a recent meeting of the church \$195.00 was raised to help pay the cost of veneering their building with Crab Orchard stone. Pastor O. G. Lawless is enthusiastic about the outlook. "Several unsaved people have made contributions," he writes, "and others are giving labor. We hope they will be saved during our revival." When their building is completed, they will have a beautiful house with a debt of only \$500.00. This piece of work is nothing short of a miracle for which we all thank God.

## Revival Spirit in the Air

Revivals are being held in many places. The results in most cases are highly gratifying. D. W. Pickelsimer of Doyle writes that their meeting, in which they had Pastor G. G. Graber of Watertown, was a good one, resulting in 14 additions by baptism and in the revival of the whole church. During July the church organized the Girls' Auxiliary and Royal Ambassadors and an Adult Union. Dewey is doing a great work at Doyle and throughout Union Association.

Jamestown had a great meeting with Dr. F. F. Brown of Knoxville giving his time under our "Volunteer Plan." Pastor W. F. Wright is highly pleased with the meeting. He says, "We had 18 professions of faith, ten of whom united with the church for baptism. One was received by letter. Our people are in better condition than ever before. Our building program goes on as we can get funds. We could go into it with about \$1,500 more. If we could get in by cold weather, it would more than double our strength. We have spent about \$4,200 on the building during the past thirteen months."

This is a heroic work the Baptists of Jamestown are doing. Brother Wright came to us some months ago from the Presbyterians and is making a good pastor. Jamestown is a strategic county seat town in a vast mission field. Surely, somewhere, there is money the Lord would like to have put into this building!

Pastor Marvin Miller writes from Troy, down in West Tennessee: "Our work at Troy seems to be going fair. Two were saved on the 17th of July at our Saturday meeting. Brother Kerley of North Jackson will help us in our revival meeting which begins August 1st. We are looking forward to a great

meeting." (We in the office have been praying that the meeting, as well as many others, may prove all the pastor hoped for it.)

Brother R. M. Harrison of LaFollette writes some weeks ago that he has been having some splendid results in his work. He and two other preachers were trying to arrange to go into Claiborne County for some evangelistic work, using a tent, if one could be had. He has accepted the care of Shawnee Church near Harrogate where they had a great meeting in the Spring. Seventeen were baptized and there were 15 additions by letter. They have a missionary society and an active senior union. They are repairing their building and making it more adequate for their needs.

## Improvements Going On

I had the pleasure of preaching for the church at Dresden on the first Sunday in August. Pastor Dewey Stubblefield had done a fine work there during his brief term of service. They have refinanced their debt and are now making regular payments on it. They have put a new roof on the pastor's home and re-decorated it. They are just completing the redecoration of their church building, inside and out. Things are looking up at that place.

Work on the new building of First Church, Clinton, is being pushed. The educational wing of the building is rapidly taking shape. It is hoped to have the building ready for use before winter sets in. Pastor Horace L. Smith is happy over progress on the field.

Shelby Avenue, Nashville has outgrown its house and work on a Sunday school building is under way. The ground floor of the annex has been finished and put into use under a temporary roof. Pastor Langston is enthusiastic about his church and its work.

## Interest Growing in Country

Our rural churches are arousing themselves. Reports from all over the state indicate a new day dawning for our country and village fields. As many as 100 of them have been busy during the summer season, repairing and enlarging their houses. Several have torn down their old buildings and are erecting modern plants that will house a departmental church. Quite a number of the churches are co-operating under our Rural Pastorate Program and are calling their pastors to move on the field to live with them.

Holston Association, where an associational missionary has been on the job for many months, leads the state in the development of its rural work. Recently Missionary Lawrence Trivette wrote of something like a dozen churches that were engaged in enlarging their buildings. Some pastorates have already been formed there and in Watauga, to which Brother Trivette now gives one-fourth time under the direction of the State Board. Gradually the members of our rural churches are beginning to realize the value of the resident pastor and, as they do so, make their plans to call only such men as will agree to move to the field and live among the people.

## Associations Start Well

Six associations have met. Every one of them was well attended and the spirit was fine. Concord held a good session and there was much interest in the work before them. Chilhowee had fine reports and the spirit of the annual gathering was optimistic. It was very evident that this fine body of Baptists no longer cares to hear the pessimist berate the brotherhood for imaginary failures.

Union Association was a delight to the general workers. They met with Pistle Church near Sparta and a fine attendance was on hand each of the two days. Under the fine leadership of Moderator Kerr and with the help of two splendid missionary pastors, Oscar Nelson of Sparta and Dewey Pickelsimer of Doyle, they have done wonders. They set their plans to make a 100 per cent record for Vacation Bible Schools, one in every church in the association. Plans are working for the organization of two new churches in the region and for the establishment of some extra teaching services.

Holston, Nolachucky and Jefferson County associations were great. These upper East Tennessee groups are made up of fine material and they have an ambitious program. Greeneville Baptists are coming into their own and we expect greater things from them as the months go by. They entertained Holston Association.

Good news comes from all over the state. Our people are working and the Lord is blessing. We move on to larger tasks and more vigorous efforts.

# PREACHING MISSIONS

W. O. Carver, Louisville, Kentucky

I readily agreed when the Editor requested me to write unto my brethren on this subject. I took it to mean, what I am sure he had in mind and what I think most of my readers will have in mind, the call to preach missions, and some suggestions about doing it effectively.

As I come to write another possible meaning comes to me. In the vocabulary of the Roman Catholic church the word mission has long meant what we call "a revival," "an evangelistic meeting," or, in the terminology of my boyhood days in Middle Tennessee, "a protracted meeting," and "a big meeting."

In their normal ceremonial services in their churches Catholics never have any thought of making converts. They minister to their own Catholic membership and provide for the worship of Catholic believers. When they wish to win non-Catholics, to "save the lost" by winning them to the Catholic faith and practice they hold "a mission" and make special efforts to get people to attend at a church, or a hall where a priest or a monk preaches daily for a week or more seeking converts from "Protestants" or other "heathen." To be sure Catholics also use the term missions in the sense we evangelicals usually employ it.

The reason this special Catholic use occurred to me is that in recent years Protestants have begun to employ this terminology. In 1936 there was a nationwide "Preaching Mission," especially favored and fostered by the Federal Council of Churches of Christ in America. With a change of emphasis in the preaching, a second "National Preaching Mission" is projected for this year, and a third is planned again with a change of emphasis, for 1938.

After this initial diversion which I hope will not be uninteresting or unprofitable, let us come to think of our duty, our privilege and our necessity, as ministers of Jesus Christ, of preaching missions to our churches and our congregations with the purpose and prayer that all who are under our care and our influence will feel the high calling of giving God's Good News of salvation to all men, and will accept that holy duty.

## I

### The Preacher Missionary

We must begin with the preacher himself. Unless he is truly missionary in his own conviction, and practice, he will not and he cannot preach missions. He may talk about missions in some of the discourses which he calls sermons, but he will not preach missions. A Christian preacher will preach missions. Jesus Christ was missionary and every one who is made a preacher by His Spirit and in His name is made a missionary and inevitably a preacher of missions. He explained His presence in the world by the fact this His Father so loved the world that He sent His Son into the world, in order that the world should be saved through Him. The whole world was in His heart and in His program. I cannot take Him into my heart and into my program unless I take the world for which He came and for which He died into my heart and into my plans. He will not come into my heart nor put Himself into my preaching and leave the world outside. To do so would be to deny His own mission and to be unfaithful to His own nature.

Jesus laid Himself out to gain and train a group—it turned out to be a very small group—who would become His missionaries and through whom He could carry on what He had begun. They were all Jews and it was not easy to get them out of their provincialisms. Their racial pride and prejudices, their theological and formal religious convictions, and traditions, their geographical and social limitations all made it next to impossible to give to them a world consciousness. They found it hard to think of God as loving all men alike, and of Jesus as the Redeemer of mankind with no respect of persons, of races, of cultures and of religion. To "see quite plainly that God has no favorites, but he who reverences Him and lives a good life in any nation is welcomed by Him" could be accepted by Peter only after years of experience and by special revelation and by the confirming work of the Holy Spirit.

It has remained difficult all the way along for the Holy Spirit to get even the preachers to understand that Christianity is not a religion for some, but the religion for all, and that the church exists as an institution for getting the Glad Tidings of the Kingdom of God announced to every man in all the world. Yet no man understands the high calling of God in Christ Jesus until he shares the passion of the Savior for saving all men. One is prepared to preach to any man only when he longs honestly to preach to every man.

## II

### The Bible Missionary

We preach the Bible. The Bible is a missionary book. It is not correct to say that it has missions in it. It is a missionary message, a call to missions, a handbook on missionary purpose, missionary method, missionary work, the missionary goal. The Bible is the story of God's redeeming love, creating a people who will serve Him to bless all the families of the earth. This subject comes forward clearly and strongly with the call of Abraham and it is followed right through to the end of the New Testament when all the kingdoms of the world have become the Kingdom of our Lord and His Christ.

Another way of stating the subject of the Bible is that it is the Kingdom of Heaven. This was the one subject about which Jesus always taught, about which He prayed and taught His followers to pray, the subject which He found in the Old Testament and taught His followers to use in reading their Old Testament. In the plan and providence of our Lord and in the plan and work of the Holy Spirit the New Testament was produced in connection with the missionary work of the Apostles and other New Testament Christians. Every one of the twenty-seven books was written to meet some need or some opportunity that arose as the disciples of Jesus worked at obeying the Commission of their Master—theirs and ours. Every one of the books was to begin with a missionary document.

It follows that the Bible cannot be understood and interpreted except in the spirit and in the understanding of the missionary idea. Many of the most familiar and most popular passages of the Bible, especially of the New Testament are constantly misinterpreted because we do not read them with the meaning they had when written as part of the story of God's saving the world, through the atonement of His Son. Take one example. "May the God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit" (Romans 15:13). We all know the rather vague interpretation of this in terms of personal hope of glory in heaven. The meaning when set in its context and in terms of Paul's way of thinking is clearly this: "May the God who is full of optimism about the human race and who offers to all, including the heathen by name, hope of salvation fill you who have received His grace with abounding joy and peace in believing in the power of the Gospel to save all men, so that you may share to the full God's hopeful attitude because you are confident in God's saving the heathen through the missionary message in the power of the Holy Spirit."

This is one example of dozens of how the words of the Bible need the context of God's Gospel for all men to enable us to understand them. It is simple truth to say that no man can understand the Bible apart from the missionary purpose; and no man can believe the Bible and not be missionary. We cannot preach the Bible, with any fullness and with faithfulness to its meaning and not preach missions.

## III

### The Church a Missionary Agency

"First the Kingdom" is the word of Jesus. The church is the organization through which the Spirit of Jesus preaches the Kingdom of the Lord and invites and develops men who are born into the Kingdom by the new birth of regeneration. The church does not exist for itself but for the redeeming Christ and the world for which He died. Every church ought to be conscious of its relation to the whole work of God, ought to think of itself as a part of the force through which our Lord is saving the whole world. We are born into the Kingdom and join the church to work in and for the Kingdom. The church's first mission is its own community, evangelism of every soul in the reach of its membership. But every church also must accept the world for its parish and rejoice to reach the world through the sharing in worldwide missions. No preacher can be true to his church without building up in the church this high and holy calling in its membership.

## IV

### How?

With a true understanding that we are the ministers of the missionary God, in the name of the missionary Christ, empowered by the Holy Spirit whose coming from the Christ was—and remains—in order to make Christ's people witnesses "unto the uttermost part of the earth"; called to preach a missionary Bible in a world that God is seeking to save, it will be seen that preaching missions is not so much a special kind of teaching as a necessary part of all genuine preaching. There need to be sermons that are distinctly and emphatically missionary, intelli-

gently and convincingly missionary. Yet these special missionary sermons are not to be our main way of preaching missions. Missions will be a part of most of our sermons if we are really preaching "the Word of the Lord." The spirit of missions will pervade all our preaching. Missions will enter into our pastoral conversations and ministrations. We preachers, if we know our Christ and our business as His spokesmen, will be citizens of the Kingdom of heaven at all times. Our very presence and ordinary speech will lift men's thoughts and lead their minds to the heights of God's purpose for the whole human race.

If we are thus to represent the universal Christ and His love for the world we must saturate our minds and hearts with understanding and information. We must speak out of a fullness that is a living spring of inspiration. If it isn't missionary it isn't Christianity. That is the impression we should make. For that is the truth as it is in Jesus.

We must study our Bible and be ever learning more of it, and learning it more fully, in the light of its one great subject. I would counsel all my brethren to use some of the best guides to such study. Possibly the best beginning would be the little book by the writer, published by the Sunday School Board, called "The Furtherance of the Gospel." A fuller study, which many have found a large help is "Missions in the Plan of the Ages," also by the writer. Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, has produced a strong volume called "The Bible and Missions." "The Preaching Value of Missions" by Mrs. Montgomery is very useful. There are many volumes of missionary stories, sketches of missionaries, missionary biographies. The Sunday School Board will gladly send to any one a catalogue in which are listed some of the best books from which to get no end of illustrations and stories. Home and Foreign Fields is a rich storehouse of fresh information and living illustrations. When it is discontinued after this year, the Foreign Board will issue **The Commission** to take its place so far as Foreign Missions is concerned. The Home Mission Board will continue to issue their very lively and quarterly Home Missions, full of thrilling facts, stories, letters, and discussions.

Accessible to every one is the Baptist and Reflector which once every month has a full page of Home Mission "News and Truths" and a page of "News from Afar." Besides week by week the Baptist and Reflector carries helpful missionary matters. One of the best ways of preaching missions is to call attention to some missionary feature in this paper—a letter from some missionary, a missionary story, some thrilling missionary facts. Speak of it, tell enough to arouse interest, tell where it is found and send eager listeners to read it all.

Again the preacher may tell of a mission book that has stirred him and put it in a way to cause others to read it.

Every Christian virtue can be emphasized and made persuasive by a story taken from missions. Every doctrine can be made vital by relating it to some work on a mission field.

There is a non-denominational monthly magazine filled with missionary material from all over the world, and with articles on all phases of missions. It is **The Missionary Review of the World**, 150 Fifth Avenue, New York, \$2.50 a year.

If you will preach missions know your Bible, know your Redeemer, be filled with the Holy Spirit.

**SOME MAN!**

We are indebted to the **Canadian Baptist** for a story going around the Dominion which we think should be shared with our people.

A small congregation of the United Church was hunting for a new minister. The deacons were perplexed and they sought the aid of one of the chief executives of the denomination, who happened to be in their city on official business. The executive met the deacons and they told him what they had in mind. One man suggested they needed a great orator and pastor; another said the man they wanted would have to be a genius for organization; another put in that they needed someone with an eye to finances; another intimated that they would require a good politician to keep the various factions in mind; another wanted someone with athletic ability to coach the young. The executive listened attentively and then said: "Well, gentlemen, all you want is a cross between George W. Truett, Henry Ford, James A. Farley, the late Knute Rockne and John D. Rockefeller, and you want to get him for one hundred dollars per month; I tell you, it can't be done."

All officers of the Mexican Baptist Convention of Texas, which met in twenty-sixth annual session in Del Rio in June, are missionaries of the Home Mission Board.

**Who's Who Among Tennessee Baptist**

Born August 7, 1911 in Rogersville, Tennessee. Converted at the age of nine and joined the church. Graduated from Carson-Newman (A.B.) in 1932. Ordained to preach May 29, 1932. President State Baptist Student Union, 1920-1930. Worked with Bro. Hudgins and Dr. Freeman as approved



F. M. DOWELL, JR.

worker in Sunday school, B. Y. P. U. and enlistment work.

Pastorates: Bishopville, Midland Association; Sparta; Also while there pastor of Liberty, Pleasant Hill and Mt. Pleasant. Liberty and Mt. Pleasant were reorganized during the time. Student 1936-1937 in the Southern Baptist Theological Seminary, Louisville, Kentucky, and expects to re-enter this Fall. This summer worked for Sunday School Department and other State Mission work.

**REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION SOUTHWIDE FUNDS**

July, 1937				
Receipts				
	Program	Designated	H. T. Club	Total
Special .....	75.00	\$ 299.75	\$ 409.53	\$ 784.28
Alabama .....	3,919.14	963.21	974.44	5,856.79
Arkansas .....	1,049.17	128.06	423.10	1,600.33
Arizona .....	82.27	.....	64.70	146.97
District of Columbia .....	.....	1,950.00	137.00	2,087.00
Florida .....	3,912.87	1,793.18	1,715.90	7,421.95
Georgia .....	4,479.61	1,481.34	2,475.53	8,436.48
Illinois .....	153.99	298.56	166.00	618.55
Kentucky .....	6,988.64	1,164.75	929.43	9,082.82
Louisiana .....	1,619.95	194.25	747.99	2,562.19
Mississippi .....	1,786.44	189.48	667.61	2,633.53
Missouri .....	2,866.48	925.41	1,001.08	4,792.97
Maryland .....	1,469.50	8.34	63.50	1,541.34
New Mexico .....	111.57	8.00	167.69	287.26
North Carolina .....	8,671.52	1,326.30	1,084.12	11,081.94
Oklahoma .....	2,126.79	1,422.20	806.52	4,355.51
South Carolina .....	5,906.83	269.04	316.59	6,482.46
Tennessee .....	7,847.89	669.85	987.39	9,505.13
Texas .....	6,000.00	6,451.63	2,479.03	14,930.66
Virginia .....	19,544.04	148.09	241.81	19,933.94
Totals for Month .....	\$ 78,611.70	\$ 19,681.44	\$ 15,848.86	\$ 114,142.00
Totals for Year .....	\$508,114.49	\$465,325.91	\$123,877.31	\$1,097,317.71
Disbursements				
	Current Mo.	Yr. to Date		
Baptist Brotherhood of the South .....	\$ 232.47	\$ 4,259.33		
Southern Baptist Convention Bonds .....	3,166.47	20,591.40		
National Baptist Memorial .....	316.99	2,478.56		
Education Board .....	3,187.67	22,254.76		
Southern Baptist Theological Seminary .....	5,673.65	41,912.55		
Southwestern Theological Seminary .....	7,392.26	53,926.13		
Baptist Bible Institute .....	4,406.86	31,426.52		
Woman's Missionary Union .....	634.79	3,986.17		
American Baptist Theological Seminary .....	724.96	5,052.77		
Foreign Mission Board .....	51,124.58	532,528.58		
Home Mission Board .....	24,682.51	280,424.94		
Relief and Annuity Board .....	8,233.31	42,728.16		
New Orleans Hospital .....	2,164.48	14,465.10		
Flood Relief .....	1,001.00	40,082.74		
Education Commission Southern Baptist Convention .....	1,200.00	1,200.00		
Total Disbursements .....	\$114,142.00	\$1,097,317.71		

## BAPTIST HISTORY

Librarian, J. E. Gwatkin,  
Baptist Bible Institute, New Orleans, La.

Baptists have a glorious history of which they may be justly proud. Whether they can trace it or not it goes back to the time of Christ. Baptists should know their history better and be more zealous in teaching it to their children. A better knowledge of their history will make of the coming generation more intelligent Christians and encourage them to greater activity for the kingdom of Christ.

Not only do Baptists have a great history—a worthy record of past achievements—they are making history today. At home and abroad, in almost every part of the world, Baptists are making history that should inspire those who come after them. In America, Europe, Africa, Asia, and the islands of the sea new acts of the Holy Spirit are being written. A great host of workers are making history. It is inspiring to hear those who have seen what is taking place in other lands tell us what they have seen and heard.

This history will be written by Baptist historians in the future. In fifty or a hundred years from now they will be writing the things which are taking place today, which things will stir the souls of the people. The stories of missionaries on foreign fields stir our hearts today and they will continue to stir others in the future. Deeds of unselfish heroism will always move those who read of them.

If future historians are to write the history we are now making they must have the data, the records, the doings of the people of today. How can anyone in the future write the history of your church or association unless the materials are preserved? It is a great pity that Baptists do not give more attention to preserving their records. Research workers who try to write about prominent preachers, churches and even institutions of learning and other Baptist enterprises have very great difficulty in finding reliable records.

In order to help remedy this situation the Baptist Bible Institute is attempting to gather material for the use of future historians. We have much already, but are trying to gather much more. Just now we are concentrating on getting together here all the state convention annuals and district association minutes we possibly can. We want research workers to be able in this Library to write an accurate history of any district association in all our southern territory. With that in view we are asking the moderators and pastors and clerks of the associations to help us collect their minutes. We have a good beginning of some associations but for many we do not have any. This is a great undertaking. There are some 900 district associations in the South. We hope all their clerks, moderators and pastors will realize the value of this undertaking and assist us loyally. It is their work, as well as ours and is for the benefit of their history. We appeal to them for help. Just a little time and effort by each will enable us to assemble here material which will be simply invaluable to the writer of Baptist history in the future. Brethren, we appeal to you, help

us do this great thing. Send us the minutes of your association.

Please send us one copy of each year you have. Also please be sure to put the Library, Baptist Bible Institute, 1220 Washington Avenue, New Orleans, La., on your mailing list and send us a copy of each issue in the future. If sent unsealed 1½c postage is sufficient per copy. If you have other historical material write us about it.

This is a very worthy matter.—Editor.

## FURMAN UNIVERSITY

With a view to making the student bodies somewhat more cosmopolitan the Board of Trustees of Furman University, Greenville, S. C., has authorized a special group of scholarships for freshmen—ten for Furman University and ten for the Greenville Woman's College of Furman University. These scholarships, worth \$100.00 each and tenable for the freshman year only, are available to students in territory from which the Greenville colleges do not ordinarily draw students.

The colleges are under no necessity to take this step in order to fill their dormitories. The thought is that students from a distance will make a contribution to the life of the student bodies and that the institutions will have something of worth to offer to students from a broader area.

A unique opportunity for those interested in becoming community leaders is offered in a five-year project for Community Development which is being sponsored by the two colleges and which is being financed by the General Education Board. This project has brought to the Furman campus a group of specialists in Education, Health Education, Sociology, Political Science, and Landscape Architecture, who are giving courses to the students as well as carrying on the Community Development Program. Students have the opportunity of participation in the program and thus are able to make first-hand studies of social problems.

R. N. DANIEL, Dean.

## GONE BUT STILL HERE

Just one year ago today, July 22, 1937, I laid the body of one of the sweetest and purest women away. For forty-eight years we had walked and labored together in our Lord's work. No man ever had a truer or more faithful wife. She was truly a helpmeet.

We decided if we could not both go at the same time it would be best for her to go first, if it was the will of the Lord. To that end we prayed. She was such a sufferer. She said just a week before she went away, "I have worn out my life for others." I said, "Yes you have, but did not Christ give His life for you?" He said, you ought to lay down your life for your brethren—this hundreds will testify. But Oh! how lonely and sad it is without her now.

While she was in one hospital and I in another, I wrote her the following:

My dear sweet wife:

We are passing under the rod. The fire is burning brightly, but He said, the flame shall not hurt you for I only design thy dress to consume and thy gold to refine. The waters are deep, dark, surly and threatening, but the ship on which we sail hasn't a leak, and has never lost a passenger. Our captain is on board and the pilot knows the way and will land us at the right port. Many are looking on and

waiting for our coming. The porter will take our baggage which is our record, and conduct us to our Saviour and at His once bleeding feet now glorified, we may kneel and kiss them confessing our guilt, and He with the hand we pierced but now glorified, lift us up and present us to the Father as a part of the joy set before Him who endured the cross despising the shame and is now at the right hand of the Father. Then the Father will say, "How come you here?" and we can answer, by your free will and choice. By the operation of the Holy Spirit who changed our hearts, cleansing them with the precious blood of Jesus, implanting in our hearts your divine love and spirit of Christ, turning us from the things of the world to our life work given by you and now we are here to honor and serve you through eternity and do your will.

She is gone and I am left alone in my loneliness and sorrow to work and wait till He calls me, and yet I am not alone for my Saviour is with me. Pardon me, but I came across the following as if it had been written by my dear wife. This has given me great comfort in this great hour of sorrow and loneliness.

## A Message From Paradise

What mean you by this weeping,  
To break my very heart?  
We both are in Christ's keeping,  
And therefore cannot part,  
You there—I here, tho' parted  
We still at heart are one;  
I only just in sunshine  
The shadow scarcely gone.

What though the clouds surround you,  
You can the brightness see,  
'Tis only a little way  
That leads from you to me,  
I was so very weary,  
Surely you could not mourn  
That I a little sooner  
Should lay my burden down,

Then weep not—weep not, Darling,  
God wipes away all tears,  
'Tis but a little while,  
Though you may call it years.

Husbands, love your wives as Christ loved the church and gave Himself for it. I want to thank my many friends and brethren for their kindly thinking of me in this hour of deep sorrow.

Yours,

J. H. WRIGHT.

Editor's Note: Our people will remember at the throne of grace this faithful friend and veteran pastor of the Boulevard Baptist Church, Memphis.

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## The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North, Nashville, Tennessee.

### SALESMAN JIMMIE

The Sanford Street crowd sprawled in the shade of the big maple tree on the Taylor lawn, too overcome by the heat to play. Fatty Becker had a nickel in his pocket for an ice-cream cone, but not enough energy to walk to the corner to buy one, which was most unusual for Fatty.

A flicker of interest swept Joe Gordon's face, and he raised himself on one elbow. "Oh, look fellows! There's that crippled Eaton boy coming down the street. Wonder what he's hauling in his wagon?"

"Soap," Vic Cole, stretched full length on the grass, arms folded beneath his head, answered indifferently. "He wants to sell one hundred cakes and get himself a motion-picture machine. His mother told mine all about it."

Hal Taylor and Ted Moore twisted their heads for a glimpse of Jimmie Eaton, trudging slowly, painfully along the sidewalk with a little red wagon in tow. His right leg was encased in a cumbersome steel brace and dragged somewhat.

"At the rate he's going it will take him all summer to sell his soap," Hal commented.

"Whew! He must want that picture-machine pretty badly to be out a day like this," Ted added, wiping his face with a grimy handkerchief that, quite evidently, had escaped his mother's eyes and the washing-machine.

In silence the crowd watched Jimmie pause before a house, pick up several cakes of soap and awkwardly climb the porch steps. He rang the bell, then waited a few minutes, but no one came to the door. Slowly he descended the steps and pulled his wagon to the next house. Again he rang the bell; again no one opened the door.

Ted Moore remarked to the crowd, "Mrs. Johnson is probably peeking out behind the curtains. When the door-bell rings she always peeks out to see who is there. If it is an agent she doesn't go to the door."

Jimmie was becoming discouraged. The crowd could tell by the droop of his thin shoulders, by the hesitant way he moved on to another house. His lame leg dragged a little more than usual, too.

"Mrs. Sanders will buy some of his soap," Hal Taylor exclaimed, sitting up and hugging his knees as excitedly as if he were doing the selling. "She buys something from every agent that comes along. Mrs. Johnson tells her she is too kind-hearted for her own good."

"She never scolds you either, when you run across her lawn or accidentally step in her flower-beds," Joe added quickly. "And she gives me cookies every once in a while."

Sure enough, Mrs. Sanders took all the soap Jimmie had in his hands. Then she went inside and came out presently with a plate of cookies, some of which she stuffed in Jimmie's pockets.

Next door he made another sale. Business was picking up! Jimmie came as near hopping and skipping as his lame leg would permit. But as he started away

with wagon, somehow in his hurry and excitement two wheels slipped off the sidewalk, and before he knew it the wagon had tipped over on the grass.

Ted Moore threw back his head and laughed. "Oh, there goes all his soap!"

Hal Taylor turned on him fiercely. "You ought to be ashamed, Ted, to make fun of a lame boy," he cried.

"I didn't mean to make fun of him," and Ted looked down at the ground shamefacedly. "I laughed before I thought."

Meanwhile, Jimmie stood looking at the scattered soap in a dazed sort of way. With his lame leg and the cumbersome brace, when would he ever get it all picked up! At last, discouragement speaking in every line of his small body, he dropped clumsily down on his knees and set to work.

Vic Cole yawned and sat up.

"I don't know what you fellows think, but I'm tired of sticking around here doing nothing. What say we put on our bathing-suits and go down to our house and run under the lawn-sprinkler? I'll ask my mother to make us some nice cold orangeade."

"Grand idea! Let's get going!" the crowd chorused, jumping to their feet.

As the others scattered to their several homes for their bathing-suits, Hal Taylor hesitated and looked back at Jimmie. There was no shade where the lame boy was crawling about on the grass. It would take him the remainder of the afternoon to collect all the soap alone. With someone to help him, someone strong, they could make short work of it. But—

Already some of the boys were out of sight. Joe called over his shoulder, "Hurry up, Hal!"

"It would be fun running in and out under the Cole's whirling sprinkler," Hal thought. "It made you squirm when the icy, darting spray first touched you, but afterward it felt fine. And cold orangeade! Mrs. Cole made the best ever—sweetened just right." Hal suddenly felt very thirsty for some of the delicious drink. He took a few steps toward the front porch, hesitated again. It must be terrible to be lame and unable to run and play with other boys. That motion-picture machine would give Jimmie a lot of pleasure.

Joe shrilled again, "Aren't you coming, Hal?"

Squaring his shoulders, Hal called back, "No, I'm going to help Jimmie."

Joe paused to plead, "Aw, come on, you'll miss a good time."

But Hal shook his head and, turning, ran toward Jimmie.

The lame boy looked up in surprise as Hal halted beside him and said in his friendliest voice, "Hello, Jimmie. Let me help pick up that soap. I've nothing else to do just now."

"Oh, thanks, Hal. We can get it done in a jiffy then, can't we?" Jimmie replied, with such a look of gratitude that a big lump arose in Hal's throat. To hide his feelings he dropped down on his knees and began gathering up the scattered cakes of

soap. After a moment he said:

"I'll trail along with you and sell part of the soap, if you'd care to have me."

Jimmie beamed. "Course I would. And I'll let you see my motion-pictures when I get my machine," he ended generously.

Instantly a glorious idea popped into Hal's head and he sat back on his heels. "Why don't you have a show and charge pins or something for admission?" he exclaimed. "I'll let you take my tent. It's a brand new one."

"That would be great, wouldn't it?" Jimmie paused with a cake of soap in his hand to say excitedly. Then his face clouded. "But I couldn't tend to everything. I—I don't get around very fast," he added sadly.

"Oh, I'll attend to the tickets and advertising and putting up the tent for you," Hal offered, growing more enthusiastic every minute.

So as they worked they planned for the coming show, and in a short time all the soap was back in the wagon and all their plans made.

Then they started off together, Hal drawing the wagon and visiting every other house. But it was a hot, tiresome job. Perspiration ran down their faces and down their backs. Their clothes felt sticky and uncomfortable. Their feet—especially Jimmie's—ached from climbing the many steps.

Thoughts of the boys in their cool bathing-suits playing under the sprinkler, drinking red orangeade, came to tantalize Hal. But determinedly he thrust them from his mind.

Some of the housewives spoke sharply to them, some failed to answer the doorbell, but others bought two and three and four cakes of soap. Hal's mother took one dozen and gave them each a glass of cold milk. This put new life and hope into them.

Finally the last cake was sold. Jimmie shouted with delight. He was so tired, however, Hal drew him home in the wagon.

Mrs. Eaton joined Jimmie in thanking Hal for his kindness, and he went away with a warm glow of gladness in his heart that he had not gone with the boys.—Olive Partridge, in Junior World.

10¢
25¢



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# Sunday School Department

Superintendent ..... Andrew Allen  
 Elementary Worker ..... Miss Zella Mai Collie  
 West Tennessee Field Worker ..... Jesse Daniel  
 Office Secretary ..... Miss Clara McCarth  
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

## FIFTH LIST OF VACATION BIBLE SCHOOLS HELD IN 1937

Church	Pastor	Principal	Enrollment	Average Attendance	Conversions	
<b>BEECH RIVER ASSOCIATION:</b>						
Darden	None	Miss Modeste Parker	22	14	2	
Morris Chapel	Joe Jennings	Lorene Holland	23	19	.....	
<b>BEULAH ASSOCIATION:</b>						
Burnett's Chapel	H. A. Bickers	Mrs. F. Thomas	69	57	6	
Macedonia	J. L. Robertson	Mrs. Roy Merryman	49	34	.....	
Procter City Mission	H. A. Bickers	Jesse Daniel	53	39	.....	
Wynnborg	H. A. Bickers	Mrs. Walter Throgmorton	70	53	4	
<b>BIG HATCHIE ASSOCIATION:</b>						
Brighton	O. C. Markham	Mrs. O. C. Markham	60	49	.....	
<b>CAMPBELL COUNTY ASSOCIATION:</b>						
Newcomb	.....	Ada Williams	30	24	.....	
Pioneer	.....	Ada Williams	22	14	.....	
<b>CHILHOWEE ASSOCIATION:</b>						
Bethel	F. H. Chunn	Anna Wade	86	61	.....	
First, Chilhowee	Paul Griffin	Pauline Anderson	45	39	2	
Pleasant Grove	John O. Hood	John O. Hood	63	51	3	
<b>CLINTON ASSOCIATION:</b>						
Bethel	Joe Wolfenbarger	Franklin Fowler	59	45	.....	
<b>CUMBERLAND GAP ASSOCIATION:</b>						
Liberty	Jesse Seal	Leo Walker	59	45	.....	
<b>DYER COUNTY ASSOCIATION:</b>						
Halls	Guy H. Turner	Guy H. Turner	114	80	.....	
<b>EAST TENNESSEE ASSOCIATION:</b>						
Forest Hill	J. H. Pender	J. H. Pender	50	37	12	
Newport Second	S. E. Loxley	S. E. Loxley	87	60	.....	
<b>GIBSON COUNTY ASSOCIATION:</b>						
Eldad	Rev. Hill	Connie Bass	55	52	.....	
<b>GILES COUNTY ASSOCIATION:</b>						
Pulaski	R. A. Johns	Mrs. A. B. Clark	82	64	.....	
<b>HARDEMAN COUNTY ASSOCIATION:</b>						
Hickory Valley	None	Sara Richards	28	27	.....	
<b>HOLSTON ASSOCIATION:</b>						
Beulah	G. C. Coldiron	?	49	41	.....	
Chinquepin Grove	G. C. Coldiron	Edward Glover	130	99	.....	
Flag Pond	J. L. Tillery	Mrs. C. W. Adams	125	89	8	
Fordtown	A. J. Watkins	Howard M. King	65	48	.....	
Gibsontown Mission	J. G. Hughes	Mrs. Chas. Allison	100	56	.....	
Limestone	G. C. Coldiron	?	48	33	.....	
Oak Grove	Swanson Lockhart	Ercelle Hunter	48	21	.....	
Oak Hill	Freeman Wright	Mrs. W. H. Odell	57	31	.....	
Roan Hill	None	Una Harris	56	35	.....	
Southside	E. L. Furches	Una Harris	83	48	.....	
<b>HOLSTON VALLEY ASSOCIATION:</b>						
McPheeter's Bend	W. H. Pangle	W. H. Pangle	93	56	.....	
<b>JEFFERSON COUNTY ASSOCIATION:</b>						
Bethel Mission	J. A. Lockhart	Mrs. Howard Jarnagin	21	16	.....	
Mill Spring	J. A. Lockhart	Edd Northern	66	55	.....	
<b>KNOX COUNTY ASSOCIATION:</b>						
Lincoln Park	H. F. Templeton	H. F. Templeton	253	188	2	
Riverdale	W. H. Pangle	W. H. Pangle	29	22	.....	
South Knoxville	J. K. Haynes	S. A. Duff	217	172	.....	
<b>MADISON COUNTY ASSOCIATION:</b>						
Brittan Lane Schoolhouse	L. G. Frey	Janie Sue Jones	32	29	.....	
Calvary Mission	Earl Tarpley	James Deming	49	43	.....	
Clover Creek	Roswell Davis	Mrs. Tom Henry Smith	46	36	.....	
Cotton Grove	C. E. Azbill	Jesse Daniel	42	35	.....	
East Laurel	G. Hargroves	Mrs. J. D. Johnson	43	34	.....	
Jackson First	W. C. Boone	Mrs. Richard Lake	186	125	.....	
Malesus	None	Mrs. Jesse Daniel	55	39	.....	
Pleasant Plains	J. L. McAlley	Mrs. Jesse Daniel	45	35	.....	
Pondar Corner	None	Florence Robertson	18	17	.....	
Unity	W. A. West	Margaret Blalock	38	30	.....	
<b>McNAIRY COUNTY ASSOCIATION:</b>						
May's Chapel	Jas. A. Wood	Sara Richards	27	23	.....	
West Shiloh	Rew L. H. Moore	Sara Richards	54	44	.....	
<b>OCOEE ASSOCIATION:</b>						
Central	Ralph R. Moore	Ralph R. Moore	84	71	.....	
St. Elmo	T. W. Callaway	T. W. Callaway	108	86	15	
Union Fork	L. L. Arms	Ralph Norton	27	20	.....	
Woodland Heights	Charlie Dunn	Ralph Norton	72	62	.....	
<b>ROBERTSON COUNTY ASSOCIATION:</b>						
Center Point	W. R. Goodman	W. R. Goodman	26	21	.....	
<b>SEQUATCHIE VALLEY ASSOCIATION:</b>						
Jasper	J. L. Alexander	Zella Mai Collie	74	64	.....	
<b>SHELBY COUNTY ASSOCIATION:</b>						
Temple	V. E. Boston	Mrs. H. L. Highsmith	232	156	10	
<b>SOUTHWESTERN DISTRICT ASSOCIATION:</b>						
Westport	G. G. Joyner	Mrs. Floyd Thomason	33	27	.....	
<b>TENNESSEE VALLEY ASSOCIATION:</b>						
Dayton	Clifton F. Bridges	Mrs. E. B. Arnold	62	47	.....	
Dayton Mission S. S.	None	Mrs. E. B. Arnold	49	46	.....	
<b>WATAUGA ASSOCIATION:</b>						
East Side	A. B. Griffin	A. B. Griffin	51	33	.....	
Roan Mountain	Jas. A. Gregg	Lawrence Trivette	84	71	.....	
Slam	H. C. Hopkins	Olive Allen	197	138	.....	
<b>WEAKLEY COUNTY ASSOCIATION:</b>						
Bethel	Raymond Pate	Wilda Tilghman	71	47	.....	
Gearin's Chapel	R. C. Ryan	Wilda Tilghman	36	24	.....	
Greenfield	W. F. Carlton	Wilda Tilghman	65	53	.....	
<b>WILLIAM CAREY ASSOCIATION:</b>						
Ardmore	Lucius W. Hart	Lucius W. Hart	50	33	6	
Cash Point	J. H. Sharp	Virginia Merrell	59	36	.....	
Donaldson's Grove	R. B. Kennedy	Lucius W. Hart	19	18	.....	
TOTALS: Associations not reported previously			3, Churches	67	4690	3417
TOTALS FROM PREVIOUS LISTS:			Associations 49, Churches 292	24608	18865	70
TOTALS TO DATE:			Associations 52, Churches 359	29282	22282	742

### CONGRATULATIONS, FIRST CHURCH, MEMPHIS

Application for a Standard Cradle Roll Department has been received from Mrs. J. J. Thornton, Superintendent of the Cradle Roll Department, First Baptist Church, Memphis. Dr. R. J. Bateman is the pastor.

### THANKS, BROTHER MORGAN

"Let me congratulate Tennessee Baptists upon the marvelous success in Vacation Bible School work this summer. They have attained the seemingly impossible."—(Signed) L. L. Morgan, Sunday School Secretary of North Carolina.

### AN EXCELLENT EXAMPLE

The Birchwood Baptist Church, under the leadership of Pastor L. L. Hurley, conducted three mission V. B. S. this summer in addition to the one in their own church. Workers from the Birchwood Church gave 115 days of free service outside their own church. Pastor Hurley writes that the work has been a great blessing to his church and people and states that he has never worked harder nor enjoyed a summer more than this one.

### MADISON COUNTY 100 PER CENT IN V. B. S.

Word has been received from Mrs. Jesse Daniel, the association V. B. S. leader in Madison County, that every white Baptist Church in the association has had a Vacation Bible School this summer, and they have held four or five mission schools in addition. This is the first association in the Southern Baptist Convention to be 100 per cent in Vacation Bible Schools.

### UNION ASSOCIATION TO BE 100 PER CENT SOON

The Union Association will be able to report 100 per cent in Vacation Bible Schools before the summer is over. This will give Tennessee two 100 per cent associations this year. This is the first year Vacation Schools have been held in Union Association. Rev. D. W. Picklesimer and Moderator William Kerr are largely responsible for this splendid work in this association.

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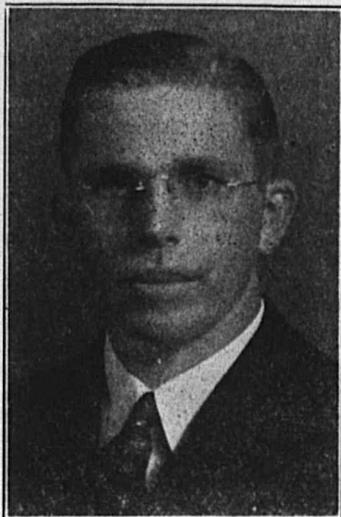
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## BAPTIST TRAINING UNION

HENRY C. ROGERS.....Director  
 MISS ROXIE JACOBS.....Junior-Intermediate Leader  
 MISS RUBY BALLARD.....Office Secretary  
 149-6th Avenue, North NASHVILLE, TENN.  
 Convention President.....A. DONALD ANTHONY





MR. FRANK GRUBB

This is to introduce Mr. Frank Grubb, the Baptist Student Union Secretary at the University of Tennessee. Mr. Grubb assumed this new duty on August 16. He finished Carson-Newman College last May.

Mr. Grubb is most anxious to be of service to any Baptist boy or girl entering the University this fall. Parents and pastors will render a most helpful service by writing Mr. Grubb at the Y. M. C. A. Building, University of Tennessee, Knoxville, Tennessee, if there are young people coming to the University from your home and church.

**FIRST BAPTIST, MEMPHIS, HOLDS ENCAMPMENT**

Under the excellent leadership of Mrs. Irma Farr, the Training Union Director, and Dr. R. J. Bateman, the pastor, First Baptist Church of Memphis held their Second Annual Training Union Encampment. This year it was held during the week of August 8 at the Y. M. C. A. Camp of Hardy, Arkansas. The two workers first mentioned worked hard for several weeks before this encampment in order to make it a real success. Around one hundred were in attendance upon this spiritual meeting.

Each day the services started with a morning watch period led by Mr. Ira Peek of Baton Rouge, Louisiana. These services were held by the riverside and were a real blessing to start the day. Breakfast was served next. Following this period, conferences dealing with methods were conducted by Mr. and Mrs. Henry C. Rogers. Dr. R. J. Bateman then gave helpful addresses on "Growing Character." The afternoons were given over to rest and recreation. During each evening service a practical demonstration was given, a

message by Mr. Peek, and the day closed with a campfire service led by Mr. Duke McCall.

On the last night of the assembly Dr. Bateman gave the consecration address when practically every individual in camp came forward saying they were willing to return to their church and let the Lord have his own way in their lives.

This is perhaps one of the very best ways for a pastor and his young people to come to know each other. Only time can tell what an encampment of this sort will mean to a church as a whole. We pay tribute to this great church and its far-sighted leaders who sponsored this very successful undertaking. May its results be far-reaching.

\*\*\*\*\*

**ANOTHER TRAINING UNION MEMBER**

Mr. and Mrs. Walton Smith of Clarksville announce the birth of a daughter whom they have named Mary Milam. Mr. Smith is serving as president of the Central Region. We are confident that Mary Milam will also be a leader in her church and Baptist Training Union.

\*\*\*\*\*

**BAPTIST AND REFLECTOR CAMPAIGN**

In order to stimulate interest in the Baptist and Reflector Campaign several associations have challenged another association for the greatest number of subscriptions on the ratio basis. They are:

- East Tennessee challenges Nolachucky
- Grainger challenges Holston Valley
- Holston challenges Watauga
- Jefferson challenges Mulberry Gap
- Campbell challenges Clinton
- Chilhowee challenges Sweetwater
- Knox challenges Ocoee
- Cumberland Gap challenges Midland
- Providence challenges Hiawasse
- Big Emory challenges Stone
- Concord challenges Wilson
- New River challenges Salem
- New Salem challenges Union
- Riverside challenges Stockton Valley
- William Carey challenges Duck River
- McMinn challenges Sequatchie Valley
- Tennessee Valley challenges Polk
- Beech River challenges Maury
- Shelby challenges Nashville
- Robertson challenges Cumberland
- Bledsoe challenges Stewart
- Giles challenges Lawrence
- Indian Creek challenges Judson
- Beulah challenges Dyer

Big Hatchie challenges Gibson  
 Madison challenges Hardeman  
 Western District challenges Weakley  
 We are anxious to know which association will have the largest number of subscriptions.

\*\*\*\*\*

**NEXT WEEK**

On this page next week there will be carried a playlet on the Baptist and Reflector Campaign. Each church in the state is asked to present this playlet on Sunday night, September 19. For additional copies of this playlet, write to Mr. Henry C. Rogers.

\*\*\*\*\*

**BE MUCH IN PRAYER**

When you receive this issue, please be much in prayer for the regional convention meeting at Dayton on Friday of this week. Also, remember the conventions meeting at Bolivar, Springfield and Carthage next week. These meetings are designed for one purpose only, and that is to strengthen the local church.

\*\*\*\*\*

**CORRESPONDING SECRETARIES TAKE NOTE**

All Corresponding Secretaries should see that a letter is written to the local college church immediately about their members who are going away to college. This is a very important job of this committee.

\*\*\*\*\*

**REPORT ALL ACHIEVEMENTS**

Remember, the State Training Union year will come to a close on October 1. Have you organized a union? Be sure to report it. Have you enlisted any new tithers? Please report their names. Have you taught a Study Course? Please send in your report.

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**JOHN JETER HURT, President**

## Woman's Missionary Union

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville  
 Young People's Secretary.....Miss Margaret Bruce, Nashville

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

### A BUSY, HAPPY SUMMER

Mrs. Harris and Miss Bruce have had an interesting time this summer traveling abroad. Your secretary has been happy "pinch hitting" for them at home as well as carrying on her own job.

She has attended the following meetings: Eleven young people's rallies, two mission study institutes, seven G. A. and Y. W. A. camps, one Y. W. A. city training school, three divisional officers' councils, a G. A. banquet, and spoken in seven other meetings. Two books have been edited and proof read, the state mission programs edited and plenty of other routine work done.

The first two weeks of August was vacation time and was spent in Ridgcrest enjoying Home and Foreign Mission programs. Mrs. F. W. Armstrong, our president, Mrs. Burney, our Margaret Fund chairman, and the state secretaries of Texas, Florida, Georgia, Kentucky, South Carolina and Tennessee were all present. Helpful W. M. U. conferences were held in the "spare" time.

It was a great treat to live with the missionaries and to hear their stories and to know them personally. Plan now to visit Ridgcrest next August.

Friday night Sara Fox, of Morristown, and Miss Isabella Moore, of Kentucky, were set apart as missionaries. This scribe had the privilege of serving on the Foreign Mission Board by special request when these two were examined. It was an experience which will never be forgotten. Miss Fox will marry Leo Eddleman of Jerusalem, in Morristown on September 7 and on the 17th they will sail for Palestine. The love and good wishes of Tennessee Baptists will certainly follow them.

### WELCOME, MISSES WALDEN AND MANLEY

How happy Tennessee Baptists will be to welcome Kathleen Manley and Ruth Walden on September 1 as they arrive from Africa.

Kathleen has been ill with yellow fever, but she is recovering now and will be at home in Morristown soon. Ruth did not have yellow fever but she has had malaria constantly and the doctors felt she should come home two months earlier than her furlough was due. She will be at home in Roanoke, Va., with her parents.

We must give them time to get well and then we hope to see them often in our W. M. U. meetings. Welcome, thrice welcome.

### OUR NEW MISSION STUDY BOOK

To each W. M. S. president a copy of "Going Forward with the Tennessee W. M. U." has been mailed. This book was written by Mrs. W. C. Golden at the request of the W. M. U. Convention, to be used in September as our study book. Additional copies should be ordered from the Tennessee W. M. U., 149-6th Avenue, North, Nashville, for twenty-five cents, paper, and fifty cents, cloth.

Pictures of all the state presidents since 1888 are in this book. Mrs. W. C. Golden, Miss Buchanan and the officers now at

headquarters pictures are also given. If you are interested in W. M. U. work, you will want a copy of this book. Why not order a cloth binding so you can have it for a permanent reference book?

### HELP MISS CLOR

A letter from Miss Clor tells of some needs in their mission in Palestine. If there is a circle or a young people's organization that would like to help her, write to our state W. M. U. office.

She needs different colored beads to make mats in her Daily Vacation Bible School. She needs adhesive plaster, three inches wide, five yards long. Some medicine is greatly needed. Write us for her list.

### LETTER FROM MRS. R. L. HARRIS

Empress of Russia  
 July 16.

My dear Miss Mary:

Some one has said the things you see, the people you meet, the places you visit make a tour a grand adventure! Indeed all this and more is making our tour my grandest adventure. I mailed you a letter from Yokohama. Every day since I have tried to write but we have gone so fast, far and furiously the days have slipped away and no letter written. Owing to head winds and high waves we were late reaching Yokohama. For hours we had been in the islands, for Japan consists of four large islands and many groups of small ones. When you realize they lie in latitude from New Foundland to Florida, you know how varied the climate is.

Japan is one big beauty spot but we are mad with them for cutting short our sight-seeing in Pekin which we will mention later. I suppose if we had a population of 93,630,000 and were the fourth most densely populated country in the world we would want to spread out by fair or foul means. They are very boastful of their years claiming they were founded 660 B. C. They use Chinese characters, but the spoken language is so unlike that the two nations cannot talk together. Rice is the staple crop and from the train you would think they raised the world's supply, while in reality they do not grow enough for their own consumption. Quantities of tea are grown, every county has its own tea hedge, while entire mountain sides are covered for commercial purposes. America buys the largest percentage of tea export. I have about arrived at the conclusion that we are some drinkers. In Brazil last summer Santos reported three-fourths of their coffee came to America. Japan has many rich mines.

On one of their fine trains on the observation car I met a Mr. Matson from Johnson City, a graduate of U. T. been in Japan fifteen years and we were the first Tennessee people he had ever met. We had a pleasant evening talking of the people back home.

The salt beds interested me, as they get salt from sea water. Miles of these beds are seen from the train window. They bury their dead in mounds in their fields

so their spirits will assist them with their crops. However, this is in China and not in Japan, as they cremate. (Really I have seen so much, my brain feels like a dish of scrambled eggs.) The temples over here are as numerous as Cathedrals in Europe. Shinto is native to Japan. Confucianism and Buddhism were brought in from China. Shintoism has no theology or ethics, a mixture of nature and ancestry worship. There are 117,000 of these shrines, I think we saw a thousand! There are 71,343 Buddhist Temples, Christians number 270,000. Small churches, chapels, very seldom a real church. The World Education Conference will meet in Tokyo in August, so we had many teachers and college presidents on our boat. Japan puts great stress upon education. When we visited her Imperial University with its imposing buildings, lovely campus and learned of her seven thousand students, we realized the ambition of her youth.

Japan is a country of festivals, something every month in the year. We hear more of chrysanthemums and cherry blossoms.

We reached Yokohama, the principal port for American vessels, late. The wharf was all confusion and bustle. With two good guides we were soon through customs and admiring the fine customs building, splendid pier, etc. In our cars we started to Kamiakura, an interesting ride through the new country and by sea side, brought us to the place where the Great Buddha sits as silent as the sphinx. Sitting 49 feet high, against a background of pine trees. At first it was in a huge temple, but in 1369 a raging storm destroyed it. In 1495, three years after Columbus reached America, a great tidal wave again washed the temple from its foundation. Since then this great bronze Buddha has been in the open. The image is hollow, we walked up a stairway into its head where incense burns continually. It weighs 100 tons. The eyes are pure gold, the face is 8 feet 6 inches. As we stood and watched hundreds of people buy incense, light it and place it in a huge urn in front of the statue (they brought their children and were training them early) I thought how we are neglecting our Sunbeams and junior organizations and I offered a little prayer that as I return from these heathen lands, with their enthusiastic training of their youth, I may lend all my influence to help train our youth.

From Kamiakura we went to Tokyo, capital of Japan, with its 5,486,000 people, it is the third largest city in the world. The Imperial Hotel is the last word in architecture, furnishing and food. We were each presented with an artistic fan for which we found immediate and continuous use. I wish I had time to take you sight-seeing but I have not time nor paper, much less energy, so I will mention very little. The Imperial Palace with its three moats. The family only come out about three times a year. We saw the home of the Crown Prince. Poor little fellow, when he is five he will be taken from his mother and sisters and will live there with his grand mother and tutors. I decided that I am glad I am just one of the populace, living in good old Tennessee. We have never seen a word of Windsor since we left Chicago—read English and English influenced papers—but I am sure he wanted to live his own life in his own way, and you can't if you are royalty.

We went to the temple ruled by the

Goddess of Mercy. Thousands of people clap hands to attract spirits, then throw money in the box and prayed. We went to a shrine where the 47 heroes in 1702 are buried. In front is a trough, they buy incense sticks, stand up, light. There were thousands making this pilgrimage, the smoke, out in the open was stifling. We had to march in the procession to see it. There were people on all sides from many parts of Japan waiting to go in. If we had one-tenth part of their devotion and consecration to our living, loving Saviour, we could soon have His name on every tongue. Around one of the shrines is the most beautiful park. The iris were in bloom, words are of no avail here. I felt that I had never seen iris before. Here we walked with the masses—miles of people going to their shrine. If the crowd is so great they cannot get on the steps, they clap their hands and throw their money, sometimes it goes in the boxes, sometimes on top of the temple.

We could spend many happy days in Tokyo. We wanted to see Herman Ray, Dorothy Carver, and others. They had no phone, and we did not have time to get a taxi and hunt them. When I told a missionary at the S. B. C. of our intended trip she said: "This is the worst time to see our missionary work as most of the missionaries will be away on their vacations and all the work will be closed." So you see, I'll have to come again!

Our next stop was Nikko. The train trip was a real thrill. Endless rice fields, thousands at work, standing in water above their knees. Such tedious work but they have unlimited patience.

Imagine a road of twenty-three miles with those immense cypripedium trees, hundreds of years old on both sides!

Our hotel is beautiful beyond description. My room looks out upon an exquisite garden, beyond is a tumbling, splashing mountain stream. When I awoke during the night for a moment I thought it was pouring rain. Nikko is a very small place, but a mile long and as wide as the street. Many noted people come here for the summer, all tourists visit the shrine. Winter sports of Japan are held here. There are sixty temples, shrines and tombs ranging back to 1600. Each building is a work of art. This one spot represents the highest expression of Japanese art in architecture. The building where the three Palaquins are kept, they are brought out once a year on the shoulders of seventy men for each and they contain the gold and silver ceremonial utensils. Every temple shrine, museum is made of wood with elaborate carving, lacquered some red, blue, green and gold. You are bewildered with the carving and color.

(To be continued.)

**LETTER FROM MISS BRUCE**

Aboard the Providence  
Messageries Maritime Line  
July 28, 1937

My dear Miss Mary:

These days on the Mediterranean and Aegean Seas have given me opportunities to reflect and ponder upon the experiences in Jerusalem and in the whole of the Land of our Lord. Those experiences have been so wonderful, so sacred, it is difficult to describe many of them. They have made my Bible a new book for me and as a

result I trust that my life will mean more for Christ.

I wish that it were possible for you and every Tennessee Baptist to visit our mission stations in Palestine. I shall never cease to be grateful for the privilege of spending one Sunday in Jerusalem. At ninety-thirty Sunday morning I was out at the little chapel for Sunday school. I was really thrilled as I sat and listened to the children sing, they sang heartily unto the Lord. Miss Clor gave me an opportunity to say a few words to the group through an Arabic interpreter. I told them of the young people in Tennessee who love them, pray for them and give of their money that the missionaries may tell them of the Saviour. Our three missionaries in Jerusalem are so fine, Miss Clor, Miss Fenderson and Mr. Eddleman, and they are doing a wonderful work.

The people are so appreciative of the little we do for them. As they thanked me so graciously for the Lottie Moon offering I wished that our gift had been much greater so that we could enlarge our work. We are doing so little as compared with the great needs of the land. The young people gave me every good wish for the boys and girls in Tennessee and I am eager to tell them the stories of many young people in Jerusalem who are being true to Christ in spite of their persecution.

We went to the Sunday afternoon and night services and on Wednesday night it was wonderful to worship again with these people. Blessings indescribable were received as we knelt in prayer at the prayer meeting hour and listened to the petitions uttered in Arabic, Hebrew and English. On the following Wednesday evening we were in Narazeth and there we visited the field where Bro. and Mrs. Hanna are laboring. Again we had the opportunity of speaking through Bro. Hanna to the people and their response was challenging also. As one sees the eagerness of the people for the gospel she longs to be able to speak to them in their native tongue.

While on the Providence, in a very unusual way I met a young Syrian woman. She understands very little English so it has been very difficult to talk with her, but I have prayed so earnestly for her. She is a Greek Catholic and every day I have realized more and more her need for real contact with Jesus. She is going to Paris, France to marry her cousin whom she has never seen, and they are going to South America to live. I have longed to win her to Christ. What a wonderful influence she could be for Him in the Catholic country to which she is going. I'm trusting that the Heavenly Father will use the efforts for His glory.

Very soon we will arrive in Italy and there we hope to visit our mission stations. God has been so good to give us the experiences of the past weeks and we look forward with great expectation for spiritual blessings at the World Youth Conference August 7-11. We are confident that the friends there in Tennessee have been remembering us to the Heavenly Father.

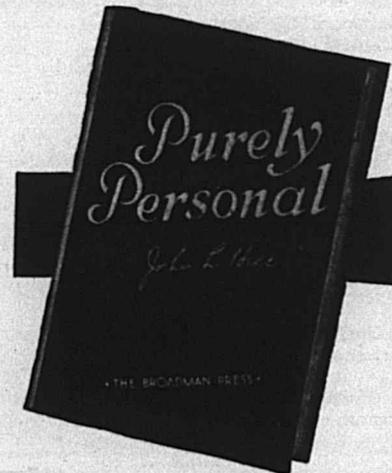
I am eagerly awaiting some word from the summer gatherings. I know that the camps and houseparties have meant much to the young people this summer. In a little more than a month I will be back in Tennessee and I will be so happy to get back to my work.

Much love to you and all the friends there,

Margaret.

**IN WHICH CLASS ARE YOU?**  
It has been said that there are three kinds of people in our churches today. The rowboat people, who always need to be pushed along or pulled, or urged. The sailboat people, who only go in a favorable wind. The steamboat people, who go along bravely and steadily whatever the wind or weather.  
In which class are you?  
—Baptist Evangel.

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Breakers of Pain  
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**Headache**  
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John L. Hill

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## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR AUGUST 15, 1937

Memphis, Bellevue	1328
Nashville, First	996
Chattanooga, First	813
Memphis, Union Avenue	750
Memphis, Temple	730
Jackson, First	691
Nashville, Grace	685
Knoxville, Fifth Avenue	644
Bristol, Calvary	631
Knoxville, First	630
Chattanooga, Ridgedale	579
Chattanooga, Highland Park	554
Maryville, First	451
Chattanooga, Northside	389
Chattanooga, Avondale	387
Memphis, Seventh Street	386
Morristown, First	384
Jackson, Calvary	347
Chattanooga, Red Bank	337
Cleveland, Big Spring	321
Chattanooga, Chamberlain Avenue	319
Chattanooga, Central	288
Murfreesboro, First	282
Martin, First	276
Milan, First	212
Cookeville, First	202
Chattanooga, Brainerd	188
Chattanooga, Chickamauga, Ga.	185
Rockwood, First	178
Hollow Rock	175
Murfreesboro, Westview	144
Chattanooga, Concord	143
Walter Hill, Powell's Chapel	123
Chattanooga, Oakwood	122
South Cleveland	105

#### By FLEETWOOD BALL

Norman Park, Atlanta, Ga., loses by resignation its pastor, O. H. Howard.

Joseph P. Jacobs, after serving the church at Franklin four years, has resigned as pastor, effective Sept. 1.

"Forever with the Lord," is the significant epitaph chosen by E. M. Poteat to be placed at his grave.

R. T. Bryan, for more than fifty years a missionary in China, will retire and locate at Hollywood, Calif.

R. B. Patterson has resigned the pastorate at Calhoun, Miss., to accept the call to the First Church, Okolona, Miss.

C. V. Dickerson of the First Church, Hot Springs, Ark., is conducting a gracious revival in Remington, Va.

J. W. Hickerson, of Mission, Texas, began a revival last week in the church at Brandenburg, Ky., his old home town.

Simpson Daniels of the First Church, Lexington, has been preaching for a week in a revival at Smyrna Church near Covington.

The First Church, Ronoke, Ala., Tom Steeley, pastor, lately held a revival in which D. I. Purser, Jr., did the preaching. It resulted in 19 additions.

R. L. Motley, pastor emeritus of the First Church, Florence, Ala., furnished the editorials for the Alabama Baptist last week, and they were gems.

J. B. Cranfill, of Dallas, Texas, enriched the current issue of the Western Recorder with a unique article on "The New Time Religion."

The church at Donelson, Guard Green, pastor, celebrated its silver jubilee. The church has had five pastors in its twenty-five years of existence.

The Baptist pastors of Jackson have organized to fight to the finish the movement to repeal the prohibition law. They make a strong resistance.

J. T. Warren, President of Carson-Newman College, has been engaged to deliver an address on Christian Education at the East Union Association, Sept. 2.

C. L. Randall, of Little Rock, Ark., has recently concluded a revival at Witcherville, Ark., resulting in 17 additions. He is well known in Tennessee.

Park Place Church, Hot Springs, Ark., lately closed a revival with 26 additions, 23 by baptism. The pastor, J. F. Queen, did the preaching.

J. H. Buchaman is honored to have as his guests his father-in-law, W. T. Lowrey and wife. The cause in Birmingham is going forward splendidly.

E. F. Grayson has resigned as pastor of the Eighth Avenue Baptist Church, Meridian, Miss., over the protest of the members.

Lawton Riley, an Episcopal minister, joined recently the First Baptist Church, Washington, D. C., and was ordained to the Baptist ministry.

The revival at Westport held last week by the pastor, G. G. Joyner, of Jackson, resulted in 15 conversions and 14 additions, all by baptism.

A revival at Ephesus Church, near Vale, resulted in 14 conversions and 9 additions. The pastor, Fred Prince, was assisted by L. R. Noles, of Huntingdon.

Resigning Park Heights Church, Sam Angelo, Texas, J. R. Grant has accepted the care of the church at Childress, Texas, and is already on his new field.

James A. Kirtley, of Murfreesboro, recently supplied Norwood Church, Cincinnati, Ohio, during the absence of L. J. Powell, the pastor.

James F. Rogers, of Pharr, Texas, has resigned at that place to accept a call to the First Church, Madisonville, Texas, effective Sept. 6. He is a graduate of Union University.

J. Dean Adcock resigned his pastorate of the First Church, Orlanda, Fla., August 1, after eighteen years of wonderful service. He has accepted the Fifth Avenue Church, St. Petersburg, Fla.

David M. Gardner lately celebrated his eighth anniversary as pastor at St. Peters-

burg. There were 1,185 additions, 450 by baptism. The church raised a total for local expenses and missions of \$242,355.73.

The University of Richmond, in Virginia, has been presented with \$50,000, an endowment for the chair of Bible by two brothers, Paul D. Camp and James L. Camp of Franklin, Va.

Albert S. Hopkins, Sr., was lately ordained to the full work of the ministry by Baptist Temple Church, Louisville, Ky. F. B. Fitzgerald gave the charge to the candidate.

Lebanon Church, Robertson County, Joe Wells, pastor, is in the midst of a good revival with Dr. W. K. Sisk, pastor of First Church, Anna, Ill., and C. Wells Burr of Springfield assisting.

Gray Evans, of Mineral Springs, Ark., while spending his vacation in Tennessee is holding revivals at Lone Chestnut and Milledgeville, aiding Joe Jennings, of Parsons, at these mission points.

J. A. Taylor, former pastor of Brookhaven, Miss., is again serving the First Church in that city as a church visitor. He was at one time pastor at Shelbyville in this state.

In a revival in the First Church, Holdenville, Okla., held by the evangelist, W. T. Wills and gospel singer, Mark Short, there were 70 additions. J. E. Kirk has been pastor for nineteen years.

J. W. Wells of Immanuel Temple, Henderson, Ky., has resigned there in order to become pastor at Bay Maynette, Fla. He is a graduate of the Southern Seminary at Louisville.

#### By THE EDITOR

Dr. and Mrs. William D. Nowlin of Plant City, Florida, will celebrate their Golden Wedding anniversary on November 10, of this year.

Big Spring Baptist Church, Cleveland, Samuel Melton, pastor, is in the midst of a good revival with Org Foster, pastor of Ducktown Baptist Church, preaching.

**DOCTORS RECOMMEND**



**YAGER'S LINIMENT**  
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OF RHEUMATIC PAINS

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**In Use Over 50 Years**  
**Helps Rub Your Aches and Pains Away**

New Providence Baptist Church, near Lenoir City, Charles Helton, pastor, has recently closed a good revival meeting. Brother O. H. Lawhorn of Concord assisted in the meeting.

The recently published book by Dr. Everett Gill, entitled EUROPE, CHRIST OR CHAOS, has been approved for use in Oklahoma schools in connection the study of current history.

W. Douglas Hudgins, one time Educational Director of Fifth Avenue Church, Knoxville, now pastor of Broadway Church, Fort Worth, Texas, preached for Fifth Avenue Church on August 15.

Rocky Point Baptist Church has recently closed a most successful revival meeting. There were 40 professions of faith with 20 additions to the church. Pastor R. E. Lee did the preaching.

The First Baptist Church of Bowling Green, Ky., made their pastor, R. T. Skinner, very happy several days ago when they presented him with a brand new Dodge car.

Prospect Baptist Church, Hollow Rock, Eldrone Williams, pastor, has closed a good revival which resulted in 25 additions to the church. Brother C. M. Pickler, pastor of Red Bank Church, Chattanooga, did the preaching.

Ernest Lee Hardin, son of Rev. J. W. Hardin of Cave Creek, Tenn., passed away August 7, 1937. Funeral services were held at the Pleasant Hill Baptist Church with Rev. Marian Shoats and Rev. Luke Cannon officiating. God bless the bereaved.

Shady Grove Baptist Church, J. V. Banning, pastor, Providence Association, observed their one hundredth anniversary on Sunday, August 15. Brother Frank Wood of Fifth Avenue Church, Knoxville, and E. R. Harvey took part on the program.

Collierville Baptist Church, H. J. Rushing, pastor, has recently closed a revival meeting with V. E. Boston, Temple Church, Memphis, and Lowery Haynie, band director of the local High School, assisting. There were six additions by baptism and three by letter.

Brainerd Avenue Church, B. Frank Collins, pastor, ordained two deacons Sunday, August 15: J. F. Walden and J. S. Baker. Brother Ralph Moore, pastor of Central Church and Rev. A. A. McClannahan, pastor of Chamberlain Avenue, took part in the service. A number of deacons from Ridgedale, Central and Chamberlain Avenue churches were present.

Rev. Cecil Jones, pastor of the First Church, Williamsville, West Va., a former Tennessean, is visiting his people in Orinda, Tenn. While in Tennessee Brother Jones assisted the Harmony Baptist Church, Cumberland Association, W. R. Goodwin, pastor, in a splendid revival meeting.

In the absence of Pastor J. R. Black, who was in a revival meeting at Beech Grove, Brother Paul Weiland, pastor of First Church, Bolivar, supplied the pulpit of Calvary Church, Jackson, August 15.

Have following cable today (August 20th) from Secretary of the Orient M. T. Rankin, Shanghai, China: "Women and children have left for Macao. Persons remaining all well. Things are in a very bad state."

A cable received on August 19th from Canton advised that all missionaries had left Canton for Hong Kong except Mr. Harold Snuggs.

Jessie R. Ford.

**LAST CALL FOR RELIEF AID**

We have on hand a small balance of the fund provided by our churches for the use of those fields that suffered from the Spring flood disaster. All calls for aid so far received in Tennessee have been met. We will hold this fund until the first of October. If no claims for it have not been received, provisions for its use elsewhere will be made.—John D. Freeman, Treasurer.

Visitors in the office this week were: Harold Stephens of Cookeville, C. M. Pickler, pastor of Red Bank Church, Chattanooga; Rev. and Mrs. Wayne Tarp-ley, Murfreesboro; Miss Frances Wood, daughter of Dr. W. M. Wood, Louisville, Ky.; Cecil Jones, pastor of First Baptist Church, Williamsville, West Va., Rev. and Mrs. Norris Gilliam, Springfield, and Rev. and Mrs. S. O. Pinkerton and two sons from Bluff City. Come again.

Dr. and Mrs. J. A. Taylor and Mrs. Taylor's sister, Miss Lillian Forbes, now make their home in Brookhaven, Miss. Dr. Taylor was pastor of First Church of Brookhaven some years ago and goes back to serve them as associate with Pastor B. Locke Davis. Miss Forbes for many years connected with the Elementary Department of the Baptist Sunday School Board, has many friends in Tennessee.

The Baptist Pastors' Conference of Memphis voted this A. M. to send a warning to the brethren of Tennessee, Arkansas and Mississippi through the state papers concerning a Mr. Anderson, who claims to be a Russian Missionary. It seems that he has recommendations from several of our Baptist leaders. This man apparently is not what he claims to be as several of the pastors from Mississippi and Memphis also testify.—Memphis Baptist Pastors' Conference, Barney F. Flowers, Secretary.

**With the Churches:** Cleveland—South Cleveland welcomed 2 by letter and 3 for baptism; Big Springs received 2 by letter. Chattanooga — Avondale, Pastor Bowers welcomed 4 by letter, 1 for baptism and baptized 1; Highland Park received 1 for baptism; Ridgedale, Pastor Livingstone welcomed 1 by letter, 1 for baptism and baptized 2; Concord received 1 by letter; First received 1 by letter and 1 for baptism; Brainerd Avenue, Pastor Collins welcomed 5 by letter, 4 for baptism and baptized 6; Oakwood welcomed 3 by letter; Central welcomed 4 by letter and 1 for baptism. Nashville—Grace, Pastor Ewton welcomed 4 by letter, 5 by baptism and baptized 3. Memphis—Temple welcomed 4 by baptism; Seventh Street, Pastor Cobb welcomed 3 by letter, 2 for baptism and baptized 2; Bellevue, Pastor Lee welcomed 12 and baptized 2. Murfreesboro—First wel-

comed 2 by letter and 2 for baptism. Knoxville—Fifth Avenue received 1 by letter and baptized 1. Ga.—Chickamauga—First welcomed 1 by letter and 4 for baptism.

We have just closed a gracious meeting at Ridgely in which we had as preacher L. B. Cobb of Seventh Street Church, Memphis, and as singer Walter Warmath, who has recently accepted Oakwood and Mount Vernon Churches, which were relinquished by Guy Turner, my princely successor at Halls. Our church has been revived, and there were three additions by letter and fourteen for baptism. Surely no church ever had finer help than these two consecrated men, who greatly endeared themselves to the entire community.—H. L. Carter.

**BRIEFS CONCERNING THE BRETHREN  
Called and Accepted**

- Eddie Savoie, Lake Charles, La.
- Lawton Riley, Surry, Va.
- J. L. Claxton, Toombsboro, Ga.
- W. H. Rittenhouse, Melbourne, Fla.
- W. F. Nash, Shiloh, La.
- Sid Martin, Connell Memorial, Fort Worth, Texas.
- L. O. Evans, First Church, Whitewright, Texas.
- A. D. Prentis, Walker Church, Monroe, Ga.
- F. L. Young, Goodwin, N. C.
- B. F. Morrison, Malwood Avenue Church, Brownwood, Texas.
- Elmer Mason, Savannah, Tenn.
- Lofton Hudson, Portland, Tenn.
- Howard E. Spell, Flora, Miss.
- J. Perry Carter, Virginia Avenue Church, Atlanta, Ga.
- W. O. Miller, University Church, Shawnee, Okla.
- Frederick C. Webber, West Bloomfield Church, New York City.
- J. G. Cooke, Linden Church, Texas.
- W. C. Hellen, Superior Avenue Church, Bogalusa, La.
- R. B. Patterson, First Church, Okolona, Miss.

**Resigned**

- A. D. Prentis, Sheldon, S. C.
- D. R. Goot, Crane, Mo.
- B. E. Lett, Calvary Church, Columbia, Mo.
- B. F. Heaton, Montgomery City, Mo.
- B. F. Morrison, Bullard, Texas.
- Lofton Hudson, Greenbrier, Tenn.
- O. H. Howard, Norman Park Church, Atlanta, Ga.
- J. A. Reiser, Summertown Church, Ga.
- Joe W. English, Gentry, Ark.
- J. G. Cooke, Granbury, Texas.
- G. B. Anderson, Kilbourne, La.
- E. Hogan, Big Cave Church, La.
- R. B. Patterson, Calhoun, Miss.
- E. F. Grayson, Eighth Avenue Church, Meridian, Miss.
- Carl A. DeVane, Emmanuel Church, Alexandria, La.

**Married**

Rev. Leo Eddleman, Missionary to Jerusalem, to Miss Sarah Fox.

**Ordained**

Daniel A. Morton by Harmon Church, Coushatta, La.  
Lawton Riley by First Church, Washington, D. C.

**Died**

Rev. J. J. Burnett, Jefferson City, Tenn.  
Rev. J. H. Bunn, Henderson, N. C.  
Rev. George Swainhart, Akron, Ohio.

I have been with Rev. J. H. Miller and the Paryear Baptist Church in a fine seven day revival. The Lord gave us a gracious outpouring of His Spirit, deep experiences in prayer and outbursts of joy in services. There were seven conversions and seven additions to the church. Brother Miller is a fine consecrated preacher and is doing a splendid work there. It was a joy to know him and be with him in this meeting.—L. G. Mosley, pastor, Radnor Church, Nashville.

—BAR—

On Sunday, August 1, First Church, Kingston, ordained Prof. James R. Heifner to the Gospel ministry. Brother H. J. Beasley, Lenoir City, preached the ordination sermon; Brother C. M. Dutton, Lenoir City, delivered the charge; Brother Charles Bond, Rockwood, presented the Bible, and the pastor led in prayer. Prof. Heifner, who holds his B.A. from Carson-Newman and M.A. from the University of Tennessee, has been principal of the Roane County High School at Kingston for several years and has preached some in East Tennessee and Northern Georgia. He was recently elected to a professorship in Campbellsville Baptist Church, Campbellsville, Ky. In connection with his college work he will serve churches of that vicinity. He and his consecrated wife were two of our most faithful and loyal members.—George S. Jarman, Pastor.

#### THE RELATIONSHIP OF THE FIELD WORKER AS A DENOMINATIONAL LEADER TO THE BAPTIST BOOK STORE

By Mr. Andrew Allen,  
State Sunday School Secretary of  
Tennessee.

(Mr. Allen was awarded a ten dollar Scofield Bible by the Baptist Sunday School Board for the best article submitted by field workers.)

Henry Ward Beecher said: "Books are not made for furniture but there is nothing that so beautifully furnishes a house. A little library growing each year is an honorable part of a man's history. It is a man's duty to love books. A library is not a luxury but one of the necessities of life."

Possibly no denominational leader is more intimately associated with the masses of our Baptist constituency than the Field Worker. It is his privilege and duty to have a part in stimulating an appetite for the best there is in Mr. Beecher's type of furniture. He stands as an important link in the chain connecting the service of the Baptist Book Store with the home and the church.

In outline form we present some of the things the Field Worker can and should do to be an effective link in this relationship.

1. Publicize the Book Store as being more interested in service than in sales.
2. Say frequently and with enthusiasm that profits made by the Book Store go back into our Baptist work.
3. Inform the people that the Book Store also handles books of a general nature not published by the Sunday School Board. For example, each preacher in every state should buy, through his Book Store, a copy of Dale Carnegie's book, "How to Win Friends and Influence People."
4. Carry samples of record system supplies and other materials handled by the Book Store to important representative meetings.

5. Encourage churches to use the Book Store's regular order blank, thus helping to eliminate errors.

6. Give advance notice to the Book Store concerning major campaigns, indicating the number and names of study course books likely to be needed.

7. Encourage churches to request materials far enough in advance that orders can take the regular channel, thus saving rushes, special handlings, and extra expense.

8. Cordially invite a representative of the Book Store to make brief, interesting announcements during state meetings and assist him in securing an effective location for his displays.

9. Give time for a special feature arranged by a representative of the Book Store in state meetings.

10. Publish on his page in the state Baptist paper helpful and timely suggestions coming from the Book Store Manager.

11. Insert attractive enclosures, supplied by the Book Store, in letters going from the state office to representative leaders.

12. Courteously transmit to the Book Store Manager for the improvement of his service criticisms and suggestions which come from the field.

"Behold how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1.)

Editor's Note: It was during the last Southern Baptist Convention that the Sales and Advertising Department of the Baptist Sunday School Board, Geo. W. Card, Mana-

ger, offered a \$10.00 Bible for the best article submitted on the subject of the foregoing article. Tennessee's own Mr. Andrew Allen won the Bible. Mr. Card sent us a copy of Mr. Allen's article. Together with the brotherhood, we congratulate our friend and fellow worker.

## CHILLS AND FEVER

### Fast Relief for Malaria With This Proven Treatment!

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Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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