

# BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 103

THURSDAY, NOVEMBER 11, 1937

Number 45

**Mr. A. Donald Anthony Says:**

A most cordial welcome to all Training Union members to attend the convention in Memphis, November 24-26. You will like the atmosphere. Tones up your soul, fertilizes your mind, recreates your body, and builds up your local work. Program is excellent. Rates are reasonable. Come one; come all, now to Memphis.

**Dr. R. W. Selman Says:**

There is great need that pastors show every encouragement to their young people. To do so requires contact and fellowship with them as they form their plans in Kingdom Building. A very effective way to show this interest is to attend the convention at Memphis. It would greatly encourage them to see a large number of the pastors present and actively interested in their work.

**Dr. John D. Freeman Says:**

It seldom comes. It always inspires and invigorates. Every Training Union department should, therefore, send a representative to the twenty-second annual convention in Memphis. Please join me there.

## TENNESSEE BAPTIST TRAINING UNION CONVENTION

BELLEVUE BAPTIST CHURCH

Memphis, November 24-26, 1937

**Dr. R. G. Lee Says:**

Don't burglarize your heart by not coming, but do enrich your life by coming to this convention. Jesus invites you. Your life and church urges you to come. We await your coming with joy.

**Mr. Henry C. Rogers Says:**

Words are inadequate to describe the Twenty-second Annual State Training Union Convention. Come to this important meeting and enjoy delightful fellowship with choice Kingdom Builders. Return to your church to inspire others to higher ideals and a loftier standard of Christian living.

**Miss Roxie Jacobs Says:**

Who could need the help and inspiration of a great program such as this more than those who are leading our Junior and Intermediate Baptists to be better church members? How much I do want every Junior and Intermediate Leader and Sponsor to come to Memphis. May His will be done in our lives.

# Baptist and Reflector

An Investment in Christian Reading  
John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

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Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.

Terms of Subscription—Single subscriptions payable in advance, one year \$2.00; six months \$1.00. Further club rates and plans sent on request.  
Obituaries and Obituary Resolutions—the first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, fifty cents per insertion.

Advertising Representatives—Jacobs List, Inc., Clinton, S. C.  
Published by Baptist and Reflector at Church and Lafayette Streets, Jackson, Tenn. Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

## EDITORIAL

### The Brother Instead of A Bear

The story is told of a man who was walking on a mountain path when he saw a "bear." His mission was such that he could not afford to turn back. But there was the "bear" in the distance!

He mustered up courage to advance, and when he drew nearer the "bear" he saw that it was a man. And when he drew still nearer he saw that it was his own brother!

"Bear," "man," "brother"—what a change from what the man first thought! Distance and nearness made the difference.

The principle operates in many situations in life.

\* \* \*

### Work In Concert

We must work in concert. Stress is laid on this in Scripture, as may be seen from such expressions as these:—"If two of you shall agree," "Fellow-helpers to the truth," "With one mind striving together for the faith of the gospel." It is as with the human hand. Take one of the fingers, the forefinger, for example; it can do many things by itself separately. I lay it on my pulse to know how my heart beats; I turn over the leaf of a book with it; I use it to point a stranger the way; I place it on my lips to signify silence; I single out the individual to whom I would say, "Thou art the man"; I shake it in warning or remonstrance. But the hand can do, not five times as much as the single finger, not fifty times as much, not five hundred times as much, but five thousand times—and more. So with Christian churches; there must not merely be individual effort, but combined and united effort, on the New Testament principle, "As every man hath received the gift, so let him minister."—Dr. Culross. Quoted by Spurgeon in Sermon Notes.

\* \* \*

### "Still Dumb"

"On Sunday Arkansas revenue agents and Pulaski County officers conducted a series of surprise raids and arrested twenty-six persons.

"It is illegal to sell liquor in Arkansas on Sunday.

"The liquor traffic's disregard for law was largely responsible for prohibition, and it sometimes looks like it hasn't learned a thing thru experience." (Press-Scimitar, Memphis, in an editorial Oct. 27, 1937.)

The Press-Scimitar advocated repeal versus prohibition. This makes its admission concerning the lawlessness of the liquor traffic all the more significant.

Speaking editorially, the Christian Science Monitor said recently:

"Following the lead of the New Jersey tavern keepers, who recently resolved to clean up their business, the Pennsylvania Federation of Liquor Dealers have adopted resolutions to the same end after Attorney General Charles J. Margiotti warned them to clean house if they would avert a return to prohibition. The Attorney General backed up his argument by pointing to the results in 1223 Pennsylvania local option elections since repeal, in 960 of which either beer or liquor or both were outlawed.

"What the liquor business is doing today is merely a repetition

of what it has always done. The Pittsburgh Press, which does not believe in prohibition but sees Pennsylvania rushing pell-mell back into it, is publishing a series of highly descriptive stories showing the prevalence of all types of evil in connection with that city's saloons. These conditions existed a year ago, the Press says, and still exist."

Along this line the Monitor quotes the Press as follows:

"The honky-tonks, barbecues, one-man clubs and other dives in which liquor is sold in this county are worse than the old-time saloons ever dreamed of being. They pander to every form of vice. They sell to minors, to drunks, and after hours. Gambling and prostitution are an accompaniment to the sale of liquor in many of these establishments."

The testimony of the wet Press-Scimitar and Pittsburgh Press bears out the following:

1. Contrary to the charge of certain wets in the campaign for repeal, the dries were not fanatics in presenting the lawlessness of the liquor traffic as a reason for prohibition in the campaign which had brought in prohibition. They were backed up by facts.

2. The little better than 78 per cent of the localities which have voted dry in 1,223 Pennsylvania local option elections, with the reported 80 per cent of the counties in Kentucky doing the same, indicates that, disgusted with the lawlessness and corruption of booze, these localities are convinced that to be legally dry is an advantage even in a legally wet state.

3. The Press-Scimitar says of the liquor traffic that "it sometimes looks like it hasn't learned a thing thru experience." The Pittsburgh Press says that the dives in that city where liquor is sold "are worse than the old-time saloons ever dreamed of being." The dries said that it would be worse under repeal. The wets said it would be better. Which prediction is being fulfilled?

4. That liquor dealers and others foresee the return of prohibition if there is not a house-cleaning, evinces that it is needed and is a logical admission that prohibition is some genuine measure a protection from the liquor traffic. Where is he who said that repeal would reform the liquor business and that prohibition does not prohibit?

5. Is it not significant that when a comparison of present conditions with respect to liquor is made with some former period to show the present need for reform, men take the period before prohibition for comparison and not during prohibition? Why? Because prohibition does prohibit in some genuine measure.

Such facts should be remembered if the issue of repeal versus prohibition again rears its head in Tennessee.

And in reference to the evils of liquor and to the promise of the business to clean house, the concluding paragraph of the Christian Science Monitor editorial is a sufficient answer:

"Were not these exactly the same offenses which the liquor business committed prior to prohibition? Was it not just such a series of outrages against individuals, families, and communities that caused towns, counties, states, and finally the nation to rise up against the liquor evils? Does any one really believe that the liquor trade, fattening on the misery and degradation of thousands, is capable of reforming itself, even though it fears the consequences of its misdeeds?"

\* \* \*

### Fault-Finding Elevated To A Religion

Some Baptists capitalize on the mistakes, real or supposed, of their fellow Baptists, who probably believe the doctrine as strongly as their critics but whose missionary methods differ. However, although the missionary methods of the latter differ, they stay with and honor the denomination as against the Modernists and Unionists. Loyalty here does not belong exclusively to their critics.

Men may be found whose chief fame and support are grounded in fault-finding along this line interpreted as loyalty to Christ. Their following is built up of like-minded people. Their movements and those of their followers in the churches and in the churches as associated together are built around this critical attitude toward their brethren whose missionary methods differ from theirs. This antagonism is the standard around which they rally. Fault-finding in this respect is elevated to the rank of a religion.

Where would some men go and what would they do, if they could not major on frequent, and sometimes scathing, denunciations of "Conventionism?" Why, this is the mainspring of their missionary method and practice and associational actions.

Mistakes that are made (and what human being does not make

them?) should be corrected. But the detection and criticism and correction of such are not to be one's main stock in trade. And if the record of those and their followers who are so quick to denounce the Convention method of work showed more perfection and more missionary fruitage itself, in proportion to their ability, their criticism would carry more weight.

Fault-finding embraced as an inspiration and a principle of organization and invested with religious sanctions does not commend itself very highly.

\* \* \*

### "Tain't Mine And It Tain't Yours"

Some years ago when the money of a certain wealthy man was referred to as "tainted money," a wag said: "Yes, that's so; it 'tain't mine and it 'tain't yours."

Probably resentment along this line against those who have money by those who do not is the chief inspiration of the current hue and cry against Capitalism and for the substitution of a socialized economic order.

It is true that some capitalists do wrong. But the same may be said of those in the opposing class. Wrong doing on either side should end. But doing away with Capitalism and substituting Socialism or Communism ("Socialism in a hurry") will not bring in righteousness. Witness Russia.

There is grim irony in the fact that some men insist that the capitalist regime is devilish when they receive and use their very support and their conveniences from capitalist sources.

Sometimes an educational institution, say a university, with a fine church nearby, may be found and both the institution and the church have been built and equipped and manned and are supported with capitalist funds. Yet, certain men in one or the other, and sometimes both, may be found inveigling against "the evils of Capitalism" and insisting that a socialized economic order must be brought in.

And so it goes here and there. Certain men use the trains and hotels and food and clothes and money furnished by the capitalist order to further their philosophy of hate and of the destruction of the capitalist order. The very framework within which they move and the very privileges and conveniences and support which they enjoy are made possible by the system which they condemn and seek to overthrow.

What bird is it that builds no nest of its own but lays its eggs in the nests of other birds for them to hatch that its progeny may be housed and warmed through no labor of its own?

It is the cuckoo!

\* \* \*

### The Associations

#### SHELBY COUNTY ASSOCIATION

Shelby County Association met on Oct. 26, 27, with the Union Avenue Baptist Church, Memphis, H. P. Hurt, pastor, which finely provided for the comfort and convenience of the body. The editor attended the first day and found a large attendance and an excellent spirit indeed. E. P. Baker, pastor LaBelle Baptist Church, Memphis, was elected moderator; J. G. Lott, pastor Calvary Baptist Church, clerk; and E. E. Strong, treasurer. B. C. Flowers, pastor Eudora Baptist Church, preached for the annual sermon an earnest and instructive message on 1 Cor. 15:58, "Be ye steadfast." Various splendid reports were presented and the addresses thereon were well received. The closing address of the afternoon session by D. A. Ellis, pastor McClean Boulevard Baptist Church, on temperance was particularly well received. A fine list of subscribers rounded out a most enjoyable day.

#### BIG HATCHIE ASSOCIATION

Because of infantile paralysis in its territory in July, this body postponed its meeting to Oct. 28, 29. The association met with the First Baptist Church, Brownsville, F. W. Roth, pastor, which entertained the body in a fine way. R. K. Bennett, Stanton, was elected moderator, F. W. Roth, vice-moderator, and J. H. Turner, Covington, clerk-treasurer. For the annual sermon Bro. Turner preached a particularly excellent message on John 12:32, "The Uplifted Christ and Its Influence." The meeting at an irregular time reduced the attendance, but the general spirit was good on the day the editor attended, the first day, and the report comes that the second day was also good. Several remembered the paper, and the day was very much enjoyed. Our thanks are due Mr. Jesse Daniel for courtesies in transportation. This was the last of the associational meetings for the year. We give thanks to God for His preserving care on our journeys and for the blessings that have been ours.

# Climbing The Ladder

## Round by Round I Climb

6,000 NEW AND RENEWAL SUBSCRIPTIONS IN THE BAPTIST TRAINING UNION CAMPAIGN, AUG. 15-NOV. 15

HELP ME CLIMB FROM TIME TO TIME



#### THE REFLECTOR BOY SAYS:

Well, friends, the time for the Baptist Training Union Campaign for our paper is swiftly passing. The campaign ends on Nov. 15—next Monday. Some of the workers in the campaign will still make a pull for subscriptions at the reduced rate offered because they know the value of the Baptist and Reflector to the Baptist cause. But the latest day on which subscriptions can count toward the awards offered by the paper in the campaign is Nov. 15. To be thus credited, subscriptions must be received in a letter post-marked not later than this date.

THEREFORE, LOOK AT THE GOAL AT THE TOP OF THE LADDER AND LOOK AT THE POINT TO WHICH I HAVE CLIMBED AND LOOK AT THE NUMBER OF SUBSCRIPTIONS SENT IN FROM YOUR ASSOCIATION TO DATE AND SEE THAT WHAT IS TO BE DONE MUST BE DONE QUICKLY IF THE LADDER GOAL AND YOUR ASSOCIATIONAL GOAL ARE TO BE REACHED!

Well, here are the names of those who since the last count have sent in subscriptions other than their own:

- Bob Simmons, Lennox,
- Miss Helen Underwood, Knoxville,
- Miss Addie Burke, Kingsport,
- W. L. Baker, Springfield,
- Robert DeVault, Butler,
- Mrs. Gardenhire, Central Church, Chattanooga,
- H. O. Rowan, Elizabethton,
- Miss Peggy Stradley, Newport,
- Pastor O. D. Fleming, Morristown,
- Miss Freddie B. Boggess, Athens.

AND THE RESULT IS THAT UP I GO ONE MORE ROUND TOWARD THE TOP! BUT LOOK HOW FAR I HAVE TO GO TO REACH THE TOP! TIME IS PASSING! SO KEEP ME CLIMBING! CLIMBING!! CLIMBING!!! CLIMBING!!!!



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# Evangelism A Fixed Part of The Divine Program For The Churches

A. D. Muse, Evangelist,

881 S. Cooper, Memphis, Tenn.

Evangelism is as definitely a fixed part of the Divine program for the churches as the loving, faithful ministries of the pastor. Not until there is a cordial, thorough, understanding and sympathetic recognition on the part of both pastor and evangelist each for the other, their points of view, their problems and their distinctive and individual fields of operations with the limitations as well as possibilities of the same can there be a well rounded and spiritually symmetrical church program.

The evangelist, to be most effective, must know the problems, the perplexities, the anxieties and burdens of the pastor. To render the greatest abiding service the evangelist must be able to comprehend the constantly increasing intensity of the pastor in this modern complex age. Mr. Moody's great evangelistic gifts and passions were greatly enriched by his intense experience as pastor of his great church in Chicago. J. Wilbur Chapman's life was one of constant change from evangelism to the pastorate and from the pastorate to evangelism. R. A. Torrey's experience as pastor of the Old Moody Church in Chicago and later of the Church of The Open Door in Los Angeles greatly strengthened his work as an evangelist. T. T. Martin's intensive experience as pastor in the gold fields of Colorado and years later at Orlinda, Tennessee have afforded the greatest source of material in his unparalleled life of Baptist evangelism. Major Penn's experiences as pastor at Palestine, Texas and Eureka Springs, Arkansas were the greatest factors in his tremendous evangelistic labors. Charles G. Finney's labors at Oberlin likewise afforded his greatest service of value as evangelist in those early days in this country. In proportion as an evangelist gets away from the pastoral experiences, losing sight of the pastor's point of view and forgets the perplexity of the pastor's life, he weakens in his effective value as evangelist.

Likewise, the pastor, who becomes absorbed with the technical, organizational, promotional and executive; the shepherd passion, love and care; the necessary teaching in preaching, dealing with the many sidedness of Christian characters and spiritual personality; forgets the distinctive, pointed emphasis and effective exhortation of the evangelist with the intense insistence upon immediate decision; forgets that the evangelist too has a rightful place in the divine order of things, does great injustice to a large group of faithful servants of Christ and great injury to the cause. The pastor who refuses to call into his pulpit one of God's true evangelists for a protracted series of sermons, services and labors cheats his people out of those high hours of spiritual blessings and tidal waves of grace in heaven-sent revivals which rightfully belong to them as Christians in the order of the divine program. "What God hath joined together let no man put asunder" is as much true of pastors and evangelists as of husbands and wives.

The church whose pastoral leadership has reached that high point of spiritual attainment of possible sufficient soul winning intensity as to keep a perennial revival is indeed fortunate. The pity and even tragedy is that not all churches can do so. But even then the occasional series of protracted services with the distinctive evangelistic emphasis is needed. The faithful preachers need it for their own spiritual blessing. Such perennial revival programs are always made possible by the continuous, untiring members, usually Sunday school officers and teachers. Their own hearts need the blessings of the special revival services. Even so, such programs build up a long list of possibilities that the regular Lord's day services will never break over. The import of a series of protracted services with the specially emphatic note of decision persuasively pressed is needed. Also there are always people in the community that for one reason or another dislike the pastor and don't go to hear him preach. The presence of a new preacher will afford the occasion for their coming. The presence of a new preacher gives an added appeal to the faithful workers to such to attend upon the preaching services. The pastor's message and emphasis is strengthened by an outside man striking at the same point. Always problems of prevailing practices inimical to the best type of spirituality eventually grows up in places and with individuals that sufficient effort and emphasis from the pastor to dislodge such will be interpreted as a personal matter and woefully hinders the pastor and even retards the co-operative spirit of the whole church. The strike of a new voice will have desired effects. The extra spiritual warmth and fervor generated by the special protracted

series naturally produces an atmosphere and an attitude of mind that will listen to words of rebuke of certain sins in such way as to not produce resentment and result in non-co-operation with the pastor and his program for the church. One time I had T. T. Martin holding a meeting for me. He was staying in the home of deacon Green Britt. Brother Britt had on his place an old negro who was also a deacon in his church. This old negro had often attended my services. He was hearing Brother Martin every service. We were in a tent so he felt free to attend all the services. One day Brother Britt said, "George, how are you liking Dr. Martin's preaching?" The old negro replied, "Fine Mistah Britt. But shucks, Mistah Britt, Elder Martin ain't doin' nuthin' but jis backing up what Elder Muse done been preaching all de time any how."

T. T. Martin always said to those of us on the Blue Mountain Evangelistic staff, "If you don't strike hurtful and sinful practices harder than the pastor does, you will weaken the pastor with his people and in his stand for righteousness. And the right kind of Christian living. People will turn further away from their pastor and praise you because you don't strike those things and the pastor does." T. T. Martin is right! Every pastor needs just that support from the voice of an outside man, and a man who has the ear and confidence of the people as the evangelist does.

The Holy Spirit does not work against the law of human mind and personality, but in co-operation with them. There are certain general but fixed elements in the message, the emphasis of the message and the delivery of the message as well as the general direction of the services that make for immediate decision of people and acceptance of the terms of salvation. I doubt that any one can write these general elements of successful evangelistic preaching out in such way they could be considered as stated laws of evangelistic preaching. I suppose the nearest any one has ever come to it Charles G. Finney did in his lectures on revivals. Yet some things he says and lays down as fixed rules I do not accept at all. These general elements of evangelistic preaching do not fit into the general order of preaching necessarily done by the pastor. Every possible angle of revealed truth in its bearing on development of well rounded, well grounded and symmetrical Christian character and spiritual personality of polish and finish and poise, stability and exceeding fruitfulness, must be done by the pastor. To be sure, nothing the evangelist says must detract from any of this. All he says must certainly tend toward this. But his primary purpose is to get decisions for Christ. Hence, every message must be on one diamond point—The Gospel—and every message must have one dominant note—passionate urgency for immediate decision for Christ. The pastor necessarily can't do that.

There are certain angles of approach, certain elements of deftness to general problems and questions and situation, hence greatest effectiveness in dealing with some that the evangelist learns best by constant doing of it, yet he could not write it out as fixed rules or laws to save his life. But he just learns how to do it. While every church is different, has different individual problems, yet there are those things in the main which are common to all and the evangelist faces in all. These the evangelist learns to do by constant doing. From love for the cause, from love for the Lord, from love for the churches, from love for the pastors, he puts this acquired knowledge to the best possible use in every meeting. The problems peculiar to individual churches have angles to them common to all churches. Hence, he learns how to become adept in dealing with these.

Brethren, we cannot supercede the wisdom of God nor go beyond the New Testament order. God knew what He was doing when He put evangelists in the churches. To be sure the office of evangelist has been abused. So has the office of pastor! Evangelists have fallen for women. So have pastors! Evangelists have become money grabbers. So have pastors. Evangelists have become sentimentalists. So have pastors. Some evangelists won't go except where they can get a big offering. So some pastors won't go except where there is a big salary. Some evangelists are sensational, spectacular and shallow. So are some pastors. But most pastors are earnest, sincere, long suffering, sacrificing, loyal and true. So are most evangelists. Most pastors are God called, anointed and fully consecrated. So are most evangelists.

## Who's Who Among Tennessee Baptists



RAYMOND A. COPPENGER

Raymond A. Coppenger has come into Tennessee as the associate pastor of the First Baptist Church, Newport, Merrill D. Moore, pastor. He succeeds Rev. Hobart B. Ford, who entered the Louisville Seminary this fall. As before, the associate pastor of the First Church, Newport, will also serve as half-time field work in the East Tennessee Association, the church supporting him for both services.

Bro. Coppenger has been in the Louisville Seminary for the last four years, taking the standard Th.M. degree and remaining for a year's graduate work. While there he was a member of the famed Seminary Quartet, which has sung in some fifteen Southern states, with five or six other states, has been featured at the last three meetings of the Southern Baptist Convention, and has had regular programs on the Louisville radio stations WAVE and WHAS, singing through more than a dozen stations in the South.

In addition to his experience in music, he has directed the work in young people's encampments and assisted one year in the supervision of the work in our own Camp Ridgecrest. In his last year at the Seminary he was personal director in the Student Employment Bureau for the Seminary.

Baptist and Reflector and the Tennessee brotherhood in general welcome Mr. Coppenger to the state and bid him Godspeed in his important Kingdom service.

### Revival Meetings

#### FIRST BAPTIST CHURCH, ENGLEWOOD, TENN.

Just a word to give you an account of my stewardship for the past months. Have just closed my eighteenth week of revivals and have had a most wonderful time. I have missed only two Sundays in my own pulpits (Englewood and Wartrace). I have received into the churches where I have held meetings 432 members, 51 joining churches of other faiths. The churches where I have held meetings are as follows: South Rossville, W. A. Maples, pastor; Birchwood, L. L. Hurley, pastor; Mount Harmony, Ray Dunn, pastor; Eastanolla where I was pastor at that time; Ten Mile in Meigs County, no pastor; New Bethel, Duck River Association, B. V. Christian, pastor; Hurrican Grove, same association, same pastor; Epworth, Ga., Rev. Millsaps, pastor. They had no church building at Epworth and we held the meeting in the Methodist church with one hundred saved, who joined the four churches of that community. The Baptists got together on Tuesday night after the meeting closed and made plans for a nice church building. I have been invited to come back when it is finished and hold another meeting.

Just closed a good meeting at my other church, Wartrace, and a deep spiritual meeting, baptized three. Have many other calls

for meetings, but can't go as I am needed on my own fields. But the field is ripe unto harvest.

I guess you wonder how Englewood got interested in the Baptist and Reflector as they have never been so before. I have been trying to get them interested ever since I have been here but had failed. In this drive I offered a prize of two dollars for the one getting the most subscriptions, and appointed a team to work and they got busy. I think we will get several more yet.

K. C. BAKER.

### Great Mission Conferences

#### HOLSTON AND WATAUGA HAVE RARE TREATS

Lawrence Trivette of Holston-Watauga associations has recently led in a great missionary program, during which fifty-three churches were reached by special speakers and 8,200 people heard one or more of the messages. Dr. J. F. Plainfield of the Home Mission Board, Dr. Harvey W. Clarke of the Foreign Board and Dr. Dwight Willett, new pastor at Erwin, representing the State Board, aided him during the two weeks' strenuous campaign. Dr. Plainfield was with him all the time, Dr. Clarke for the week in Holston Association and Dr. Willett for two days. Volunteer speakers completed the corps of workers. During the conferences the effort was made to bring to the people information about all phases of our mission work and thereby to enlist them for larger support of the Co-operative Program.

Brother Trivette reports the following facts about the conferences:

Churches contacted with one or more messages.....	53
Number of speakers serving.....	61
Total amount of volunteer time given (weeks).....	32
Number of messages delivered.....	199
Number of people reached.....	8,200
Number of miles traveled by workers.....	1,100

Such a report is indicative of what we can have going on all over the state when we have regional missionaries like Brother Trivette to plan and direct such activities. Brother Trivette is working one-fourth time in Watauga Association and three-fourths in Holston.—John D. Freeman.

Word has just been received from Warden Joe W. Pope of the Tennessee State Penitentiary regarding the work being done in that institution by Mrs. Lula Roth, one of our state missionaries. "She has long since reached the place where her services are the best, and her efforts have been directed toward the things that mean the most to those whom she has tried to serve," he says.

**One thousand dollars in the treasury!** That does not sound like a Baptist church, yet it comes from Brainerd Church, Chattanooga. J. C. Williamson, who is unofficial assistant pastor, writes that they had that sum on hand with all bills paid. They have adopted a budget of \$7,000 for the new associational year. B. Frank Collins is now their bishop.

Pastor Charles P. Jones writes that conditions in Greeneville are improving, so far as Baptists are concerned. "Our people are growing in the grace of giving," he says. "This has been the best year, financially, we have ever had, and the spirit of our people is good." W. R. Rigell, of Johnson City, has just led them in their revival meeting.

A country church gave \$50.00 for the State Mission offering October 24th. Alder Branch, Sevier County, did this with no undue pressure. They had been led by their pastor to study "Winning Tennessee to Christ," and gladly increased their contributions during the state mission season. F. M. Dowell, Sr., is their pastor.

Gainsboro Baptists, weak in numbers and struggling to build themselves a house of worship, sent ten dollars for the state mission offering. How that ought to make some of the large churches think!

#### THE VIRTUE PATIENCE

If you are defamed, let time vindicate you . . . . silence is a thousand times better than explanation. Explanations do not explain. Let your life be its own excuse for being . . . . cease all explanations and all apologies, and just live your life. By minding your own business you give others an opportunity to mind theirs; and depend upon it, the great souls will appreciate you for this very thing. I am not sure that absolute, perfect justice comes to everybody in this world; but I do know that the best way to get justice is not to be too anxious about it. As love goes to those that do not lie in wait for it, so does the great reward gravitate to the patient man.—Elbert Hubbard.

# Why John The Baptist?

A. F. Mahan

Believing as I do that we need a revival of what is usually called doctrinal preaching, and especially what is known as the distinctive doctrines of Baptists, and having been asked by our Editor to write an article on some doctrinal subject, I have chosen the topic, "Why John the Baptist?" This is where our history begins. If we are to judge from some things we see in some publications and comments concerning John, somebody needs to give some clarifying discussion of this subject. I do not profess to be able to do it, but maybe I can provoke some one to write who can.

We now turn to the divine record. It ought to set us right. "For he (John) shall be great in the sight of the Lord, and he shall drink no wine nor strong drink, and he shall be filled with the Holy Spirit from his mother's womb. And many of the children of Israel shall be turned unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him." Luke 1:15-17.

"Yea and thou, child shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready His ways; to give knowledge of salvation unto his people in the remission of their sins." Luke 1:76-77.

These and other scriptures plainly teach that John's mission was to prepare a people for Christ, and that this preparation consisted in giving the knowledge of salvation in the remission of sins. Just how did John do this? "In those days cometh John the Baptist, preaching in the wilderness of Judea saying repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of through Isaiah the prophet, saying, the voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight." Matt. 3:1-3 and Mark 1:1-3.

Paul said, "John preached unto the people that they should believe on Him that should come after him, that is on Jesus." Acts. 19:4.

Thus we see that John preached that the people should repent and believe on Jesus Christ. That is what all Baptist preachers should preach to bring people to salvation. Then such as brought evidence of their repentance, he baptized.

John was a man sent from God (John 1:6) and the only one at that time divinely authorized to preach and baptize. Jesus recognized this when He went, probably, on foot sixty miles to be baptized by one who had authority. Just anyone could not perform this sacred act.

I cannot bring myself to believe that the account recorded in John 1:29-50 is the account of the conversion of the disciples Jesus gathered there. They had previously been saved and baptized under the ministry of John the Baptist. And as soon as the one John had preached and the one to whom he called their attention as Saviour appeared and was identified as the one who taketh away the sin of the world, they followed Him. If they believed John's preaching they had already been saved. John prepared the material, and certainly Jesus would not ignore the work of the one sent from God to make a people ready for Him. This becomes more evident when we hear Jesus saying, "But the Pharisees and the lawyers rejected the counsel of God, not being baptized of him." Luke 7:30. Surely Jesus did not select His followers from such rejectors of God's counsel. Then the most natural thing for John's disciples to do would be to take up with Jesus. No one else had been calling their attention to the coming Messiah.

A careful study of the first chapter of John ought to convince any one of this truth. "John beareth witness of Him, and cried, saying, this was he of whom I said, he that cometh after me is become before me." John 1:15. When the Jews who sent to ask him who he was, he said, "I am the voice of one crying in the wilderness, make straight the way of the Lord." John 1:23. Then he said, he was not worthy to unloose the latchet of Jesus' shoes.

"On the morrow, he seeth Jesus coming unto him and saith, Behold the Lamb of God, that taketh away the sin of the world. This is He of whom I said, after me cometh a man who is become before me; for he was before me." John 1:29-30. This shows us that John's disciples had already been told of Jesus.

This occurrence was after the baptism and temptation of Jesus, that He came back to where John was preaching and baptizing. There is not the least hint here that these disciples of John were

converted that day, but as soon as the Saviour was pointed out to them, they were ready to follow Him. Jesus began that day to gather for His church the material John had prepared.

Paul tells us that the Apostles were the first set in the church. 1 Cor. 12:28. Then why should the church be so careful to select one to take Judas' place that had followed all the way from John's baptism, if the others had not? Acts 1:22.

Now if the material that Jesus put into His church had been prepared by the Baptist, and Jesus Himself had been baptized by the same Baptist, what kind of church would He build out of such material?

—Fountain City, Tenn.

## CHILDREN IN COURT

By Judge Malcolm Hatfield

The Delinquency Prevention Council of Michigan has undertaken a splendid piece of work which should be supported by every social, civic, fraternal, educational and religious group throughout the nation.

This organization is serving as the nucleus of a committee to stimulate parental education and leadership in the fight against juvenile delinquency. To date, in conjunction with the Michigan Society for Mental Hygiene, it has sponsored a series of twelve radio programs over WWJ, Detroit, and is serving as a clearing house for information on delinquency prevention.

The Delinquency Prevention Council operates by interesting and co-ordinating the activities of clubs and organizations already in existence in each community. By uniting the local courts, press, police, schools, churches, and civic clubs into one compact group, a unified front is presented in eliminating the various community and family factors that contribute to juvenile crime. The group is not only proving of invaluable assistance to the police and juvenile courts, but is now working on necessary legislation which should be enacted at the next session of the legislature.

Organizations such as the churches, newspapers, schools, Kiwanis, Rotary, Lions, V. F. W., Legion, Y. M. C. A., Federated Women's Clubs, Parent-Teacher Clubs, juvenile courts, etc., should contact Professor L. J. Carr at the University of Michigan, Ann Arbor, Michigan, if they care to participate in such a worthwhile movement in their own locality.

## RECEIPTS AND DISBURSEMENTS FOR OCTOBER, 1937

### Co-operative

Southwide		\$ 9,875.01
Statewide:		
Harrison-Chilhowee Academy	\$ 197.50	
State Missions	3,483.90	
Orphans' Home	1,548.40	
Baptist Memorial Hospital	967.75	
Carson-Newman College	967.75	
Union University	967.75	
Tennessee College	967.75	
Debt of Union University	580.65	
Ministerial Education	193.56	9,875.01
Total		\$19,750.02

### Designated

Hundred Thousand Club	\$ 11.00
Southern Baptist Theological Seminary	25.00
Orphanage Scholarship	15.00
W. M. U. Specials	323.45
Home Missions	411.28
Foreign Missions	330.15
State Missions	6,916.73
Return Missionaries (China)	274.11
Hudgins Memorial Fund	9.00
Camden Orphans' Home	13.65
Hundred Thousand Club	2,348.02
Ministerial Relief	33.98
Baptist Memorial Hospital	3.00
Orphans' Home	468.20
Total	\$11,182.57

JOHN D. FREEMAN, Treasurer.

## Hopewell Baptist Church

Mr. T. H. Farmer,

My dear cousin Tom:

Your much appreciated card received and read with interest. Yes, Mattie and I will have been married fifty years November 10. They have been blessed, happy years, too. We are both still enjoying good health. I knew you and your wife were married several years before we were, but I did not know that it was five years. You and your faithful companion have been blessed in many ways, for which, I am sure, you are grateful. I am thankful to our Father for the success I have had and the recognition I have received. I have been given recognition and honors far beyond my deserts. For about twenty years I have been accorded a place in Who's Who In America. I am also in Who's Who Among North American Authors, Who's Who In The Clergy, Who's Who Among Southern Baptists. Am also listed in The International Blue Book of Europe, published in Paris, France. I was president of Kentucky Baptist State Convention several years, president of the Florida Baptist Convention and vice-president of Southern Baptist Convention. I have served on several of the S. B. C. Boards, one of them nearly twenty years. I have written a number of books and editor of two of our denominational papers—Western Recorder and Baptist Witness. So I think I have received more recognition than I really deserved.

I am now pastor of a full-time country church, one of the best in Florida. The church pays me a good salary and furnishes a splendid home—one of the prettiest places we have ever lived in during our ministerial career. I have not the physical strength to carry a large city church any more. I have had some of the best opportunities of my life since I gave up my church in Arcadia, but I could not consider them. I could do the preaching, but I could not stand the responsibility and the drudgery of a large modern church.

Well, I trust you and cousin Lena are well and happy in your declining years. I realize that we are going down the western slopes, but there is no dread, for there is no dark valley ahead.

May our Father bless you and yours.

Fraternally yours,

WM. D. NOWLIN.

Editor's Note: Baptist and Reflector regrets that it could not publish earlier Bro. Farmer's letter and enclosure and reference to Dr. Nowlin, whom the editor delights to honor and whom he counts among his warmest friends. We regret that a suitable cut of his is not at hand.

Dear Brother Taylor:

I am glad to see that you are printing sketches of the lives and activities of some of our Tennessee preachers, laymen, etc. I think that is well. Let's drop a few flowers in the paths of the living and not wait until they are dead and then cover their graves with them. When they cannot enjoy them.

"Oh give me a rose bud,  
A rose bud pink or red,  
I'd rather have one flower today  
Than ten thousand when I'm dead."

I am sending you a most interesting letter from my cousin, Wm. D. Nowlin. It was not written with any view of publication but to give me, his relative, some of the things God had enabled him to accomplish for his Master's cause. While he for some years has been laboring in Kentucky, Florida, and other states, he is a product of Tennessee and one of Tennessee's ablest preachers, writers, and evangelists. He has been a great builder for the Baptist churches. While he has held the pastorates of many large churches in cities like Louisville, Lexington, and Owensboro, Kentucky and Knoxville, Tennessee, and points in Florida, yet he has probably held more meetings all over the U. S. than any other city pastor, as his work has extended almost from the Atlantic to the Pacific and from the Great Lakes to the Gulf. While he was pastor of a church in Kentucky he challenged all the churches in Tennessee, Kentucky and Florida in a Sunday school enrollment contest and won out by his Sunday school enrolling the wonderful number of 1,846. He has ably written many books, tracts, etc., while he was carrying great church burdens. I feel that he justly deserves recognition in your Tennessee group of worthy workers and hope you can and will find space for his letter and my comments.

Your brother,

T. H. FARMER.

## En Route, American Airways, Oct. 20, 1937

We have just taken off in an American Airways plane from the Tri-City port which serves Kingsport, Bristol, Johnson City and Elizabethton. This area is served spiritually by a number of Union University men. I thought your readers would be pleased to have a word about them.

I was in the midst of a meeting at Kingsport when called home. Brother J. G. Hughes, a Union University man, is the honored and much beloved pastor there. One of his main standbys in the First Church is Charlie Koffman, principal of the High School and also a Union man. He is from that great Baptist family of Gibson County Koffmans, so many of whom are good church workers and educators. His brother, Grover C. Koffman, is principal of our largest High School in Shreveport with over 3,000 students. He is also Chairman of the Board of Directors and teacher of a large Men's Bible Class in First Church, Shreveport, and a Union graduate.

In our service this morning at Kingsport was Brother Ira Cole of Memphis, a Union man, who is assisting another Union man, Pastor R. O. Arbuckle, in meetings in Bristol. In Elizabethton I found another Union man, Pastor Chesley Bowden, deeply set in the heart and life of the city.

Everywhere I go, in this country or abroad, I find there Union University men. I found them in Europe, China and Japan. And Dr. Hughes tells me that when we go to South America, as we are planning to do the first of next year, that we will find at least three Union men at work for the Lord down there.

There is no way of estimating the value of Union University to the world in general and to the Kingdom of God in particular. I hope Tennessee Baptists will find it in their hearts to take good care of my own old Alma Mater, Union University.

Cordially yours,

M. E. DODD.

## Consolation Corner

By J. Luther McAlley

"What ardently we wish, we soon believe." "Men's thoughts are much according to their inclinations."

Many times in every life, if one is concerned about the moral right and wrong of situations, decisions of error are made. Good people often persuade themselves and others that some questionable act or principle is right. Arguments are made in one's own mind; comparisons are conjured; reason appeals for evidences of rightness in the act, and evidences are found.

If a thoughtful man will search deep enough, he will find that the power that persuades him to do that which is questionable, and feel that it is right and has real virtue, is the wish in his own heart to do that thing.

What applies to men individually is also true in groups. If some act or principle of action is proposed in a community, and that act has in it moral quality; it is considered by many as wrong and violation of God's law; there are always some good people who will take their stand for this questionable act. They first wish that such an act or principle were morally right; that wish makes them cast about for evidence to prove to themselves that it is right; soon they believe it is right; then they go out to persuade others that it is so.

Oftentimes really good church people espouse acts and principles which are inherently wrong morally; when such is so, the cause of evil is greatly strengthened.

"Keep thy heart with all diligence, for out of it are the issues of life." Little consolation remains for one who awakes to find that his heart was deceived.

# Twenty Second Tennessee Baptist Training Union Convention

Bellevue Baptist Church, Memphis, Tennessee November 24, 25, 26, 1937

ONLY 50 CENTS REGISTRATION

## PROGRAM

- Mr. B. B. McKinney
- Mrs. B. B. McKinney
- Mrs. Clarence Lee Parchman
- Fidelis Octette
- Mrs. Henry C. Rogers
- Dr. T. L. Holcomb
- Dr. Norris Gilliam
- Mr. A. Donald Anthony
- Dr. John A. Huff
- Mr. Henry C. Rogers
- Mr. E. E. Lee
- Miss Roxie Jacobs
- Dr. John D. Freeman
- Miss Inabelle Coleman
- Dr. J. W. Beagle
- Mr. Charles L. Norton
- Dr. R. G. Lee
- Dr. E. P. Alldredge
- Dr. John L. Hill
- Mrs. C. D. Creasman
- Dr. Marshall Craig
- Mr. C. Aubrey Hearn
- Miss Frances Ewton
- Mrs. I. L. Kirkland
- Mrs. Clifton J. Allen
- Mrs. Vonnee Peterson
- Mrs. Emmett Golden

## RADIO BROADCAST

Sunday, Nov 21, 1937

- WTJS, JACKSON 1:00 P. M.
- WSM, NASHVILLE 2:00 P. M.
- WNOX, KNOXVILLE 4:00 P. M.
- WREC, MEMPHIS 4:00 P. M.

Get a group together listen to these Baptist Training Union broadcasts.

## INFORMATION

### FIRST SESSION

The first session will be Wednesday evening, November 24, 7 o'clock.

### LAST SESSION

The last session will be Friday evening, November 26.

### REGISTRATION

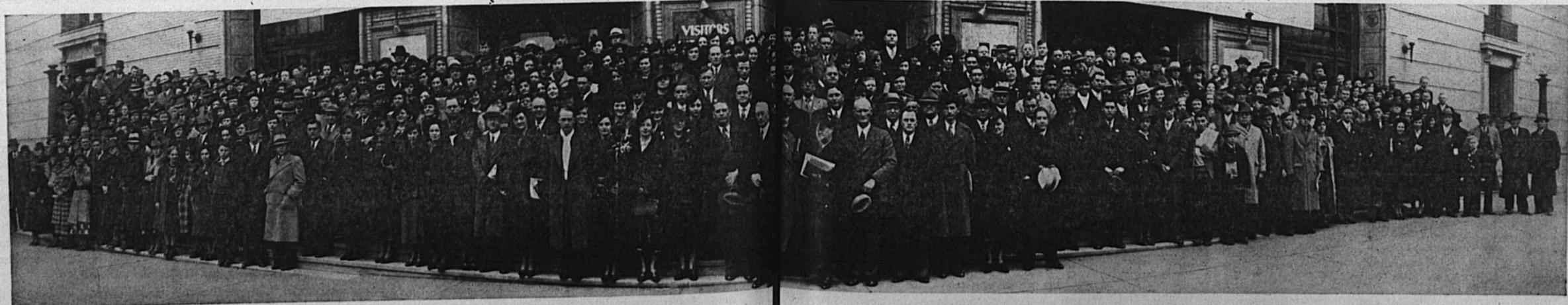
Every one attending the convention is asked to register. Only 50 cents is charged for registration fee.

### ORCHESTRA

A big orchestra is being organized. If you play any sort of musical instrument bring it along with you.

### EXHIBITS

A marvelous exhibit of Poster Ideas, Books, Free Literature, will be found in exhibit room. Unique feature will be six regional exhibits; send a display for these.



A GROUP ATTENDING TENNESSEE BAPTIST TRAINING UNION CONVENTION IN 1936

# Sunday School Department

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

## REPORT OF THE SUNDAY SCHOOL AND BROTHERHOOD DEPARTMENT

We are pleased to present the annual report of the Sunday School and Brotherhood Department in brief. God has been good to us and the people of Tennessee have been gracious in their response. The fellowship and co-operation with Doctor Freeman, State Mission Secretary, and the other departments of our work has been very gratifying.

**Brotherhood.** There has been a noticeable increase in the interest of men throughout the state in the work of their churches. At present the Brotherhood is actively engaged in the launching of the special tithing campaign being sponsored by the southwide organization, according to the vote of the Southern Baptist Convention in New Orleans.

The First Statewide Brotherhood Conference was held in Clarksville November 10, 1936. There were approximately 250 men who attended the meeting from the various sections of the state.

The First Southwide Brotherhood Conference was held July 4-7 in Ridgcrest, N. C. Sixteen men from Tennessee, representing eight different churches, were in this meeting.

The Baptists of Tennessee will be glad to know that a committee on uniformity of plans is earnestly striving to work out some important details connected with the organization and programs of the Brotherhood, a report of which will be brought to the Southern Baptist Convention in Richmond.

**Statewide Sunday School Conferences.** March 8-9 the second statewide Associational Officers meeting met in the First Baptist Church, Nashville; 57 of the associations were represented by 527 people. It was one of the most far-reaching and effective Sunday school meetings which has been held in this state for some time. Thanks are due the Sunday School Board for financial assistance and program personnel.

The third state-wide Associational Officers Meeting will be held February 28-March 2; this will be a combined meeting with the Second Statewide Sunday School Conference.

**Ridgcrest.** Tennessee was represented in the Southwide Sunday School Conference at Ridgcrest, week of July 25, by 110 people from 21 churches. Some of the churches having the largest paid registrations were: Belmont Heights, Nashville, 18; First, Nashville, 10; Calvary, Bristol, 13; First, Morristown, 11; Central, Johnson City, 12; Bell Avenue, Knoxville, 15; Inglewood, Nashville, 5. The churches at Bristol and Morristown had every department represented except one. Inglewood, Nashville, probably had the highest percentage of registration, church membership and distance traveled considered.

**Sunday School Training Schools and Enlargement Campaigns.** Last year we reported 17 associations that did not have a single training school for teachers and officers. We are pleased to report this year a decrease in this number to six.

We still believe in the enlargement cam-

paigned as the most effective means of producing Sunday school growth. For example: During an enlargement campaign in the First Baptist Church, Columbia, in January, a class was set up on paper which, within four or five months' time, resulted in an enrollment of more than 30 and an average attendance of 25 per Sunday.

We are grateful for the large number of young people who are volunteer workers in our state but more and more calls are being received from some of the fields for older and well trained leaders for their training school and enlargement campaign work. It is impossible for our small corps of full time field workers to answer all these calls, so it is necessary to rely upon our pastors and other capable Sunday school leaders for help.

**Standard Sunday Schools.** We are happy to report an increase in Standard Sunday schools of three over last year.

**Special Emphasis.** In December the department gave special emphasis to the Baptist Orphanage at Franklin. In March, Home and Foreign Missions was emphasized; in June, Christian Education; and in October, State Missions. For these various causes letters, bulletins and suggested programs were sent to the churches, and the Sunday school page in the "Baptist and Reflector" was used freely for this purpose.

**Vacation Bible Schools.** For the second consecutive year we are reporting the outstanding accomplishment of the department in the increased number of Vacation Bible Schools. Four hundred twenty-eight schools have been held in our state this year, which is 165 more than reported by any other state in the Southern Baptist Convention.

Madison County and Union Associations have the distinction of being the first and only two associations in the Southern Baptist Convention to report a Vacation Bible School in each church. We call special attention also to the First Baptist Church, Birchwood, pastored by Rev. L. L.

**Statistical Table.** The following statistical table shows a gratifying but not satisfying increase in accomplishments over last year:

	Totals	Increase or Decrease
Full time workers: Field, 3; Office, 1.....	1	0
Weeks on field—special paid workers.....	189	76+
Weeks of service by volunteer workers.....	439	217+
Training Schools Conducted by Workers.....	217	101+
Enrolled in these Training Classes.....	9,005	1,274+
New Sunday School Classes Organized by Workers.....	124	46+
New Teachers and Officers Enlisted.....	167	96+
Addresses made, including Teaching Periods.....	3,920	1,532+
Individual Conferences on Sunday School Work.....	1,383	893+
Group Sunday School Conferences (635) Attendance.....	4,441	1,189+
Churches Visited by Workers.....	1,237	218+
Conversions.....	263	236+
Additions to Churches: By baptism, 89; by letter, 5.....	94	1+
Tracts Distributed.....	84,166	26,532+
Letters and Cards sent from Office.....	23,486	1,568+
Miles Traveled.....	94,898	3,623+
Associational meetings attended.....	97	27+
Associations organized.....	53	1+
New Sunday Schools organized in State.....	95	46+
Sunday Schools in the State.....	1,973	175+
Churches without Sunday Schools.....	138	76+
Standard Sunday Schools.....	24	5+
Sunday Schools Having Training Schools.....	332	109+
Sunday Schools not Having Training Schools.....	1,641	82+
Teacher Training Awards Granted.....	6,658	997+
Individual Conferences on Vacation Bible School Work.....	1,178	15+
Group V. B. S. Conferences (705) Attendance.....	7,985	1,405+
Vacation Bible Schools worked in by workers.....	312	122+
V. B. S. held (87 in 1935; 271 in 1936) this year.....	428	157+
Number Associations where V. B. S. were held.....	54	9+
Enrollment in Vacation Bible Schools.....	34,086	8,413+
Average Attendance in V. B. S.....	25,718	6,854+
Conversions in V. B. S.....	830	251+
Vacation Bible Schools giving to missions (311).....	\$896.60	\$345.62+
Total Hours Bible Study in V. B. S. this year.....	565,796	188,516+

Hurley. This church not only conducted its own Vacation Bible School but conducted three other schools in near by mission points.

Ocoee Association reported 43 schools; Holston, 33; Shelby County 23; East Tennessee 19; Chilhowee 16. Last year 17 associations had no Vacation Bible Schools. This year the number was reduced to 7.

A state-wide tour was conducted in the spring lasting eight days, in which we were ably assisted by Dr. Homer L. Grice of the Vacation Bible School Department, Baptist Sunday School Board. Thirty-two associations and 180 churches were reached in these one-day clinics. It is our hope that in 1938 we may have approximately 30 of these one-day clinics, conducted in so far as possible on the associational plan.

**Volunteer Workers.** Words are inadequate to express the gratitude of our hearts for the unselfish service rendered by the volunteer workers. Many of the accomplishments of this Department for the past year are due to their spirit of sacrifice.

**Special Paid Workers.** This department is indebted to the following special paid workers. Most of them received their traveling expenses and only \$1.00 a day additional: H. H. Allen, Pauline Anderson, Margaret Blalock, Glenn H. Corbin, F. M. Dowell, Jr., Franklin Fowler, Henry S. Greene, Margaret Hand, Una Harris, Lorene Holland, Ralph Norton, D. W. Picklesimer, Juanita Pugh, Sara Richards, Florence Robertson, Francis R. Tallant, Wilda Tilghman, James A. Wood, Elizabeth Yancey.

We would like to call attention to the example of the Chilhowee Association, which shared in the expense of employing Miss Pauline Anderson to do Vacation Bible School and Sunday school training work for three months this summer.

**State Mission Tour.** April 4-18, the State Superintendent was privileged to join the State Mission Secretary and his forces in a tour of Tennessee. The Sunday School Conferences in these meetings were attended by 300 people from 103 churches.

**The Budget.** We have tried to be prayerful in the expenditure of the funds committed to our Department. By carefully guarding our expenses month by month we have been able to stay within our budget for the past three years.

## Sunday School Lesson

By the Editor

November 21, 1937

### Christian Workers

**Lesson Text:** 1 Cor. 3:10-15; Gal. 6:6-10.

**Golden Text:** Gal. 6:9.

**Readings:** 1 Tim. 6:11-21; John 4:32-33; 6:26-35; 14:11-14; Rom. 12:1-8.

The verse immediately preceding the lesson text says that "we are laborers together with God." Christians are to be workers, co-operative workers, divinely directed workers. Such workers are presented in the lesson under four aspects.

#### I. Christian Workers Are Builders (1 Cor. 3:10-15).

They are builders of spiritual structures.

1. **Build on Christ as the Foundation:** "Foundation . . . Jesus Christ." "Other foundation can no man lay" that will stand the test. "Jesus Christ" here is not simply a reformer or an example or a leader or teacher, though along even these lines no one else can approach Him. But the phrase here means **Christ crucified for our sins and received by faith as a personal Savior, thus issuing in regeneration.** "Building on Christ" as Modernists interpret it is building on an imaginary Christ. The only foundation of a stable structure is the Biblically presented and personally received crucified and risen Lord. Avoid, therefore, that religious construction which is not thus based.

2. **Build out of Good Materials:** "Gold, silver, precious (costly) stones." An analogy is taken from the natural realm to illustrate building in the spiritual realm. Gold symbolizes deity in manifestation; silver speaks of redemption; costly stones speak of still other and various spiritual values and excellencies. Christ combines all this symbolism in Himself and in His work. To build on Him as the foundation and build thereon out of the virtues and values and truths resident in Him and ministered through Him and by Him is to build of "gold, silver, costly stones." Only those religious deeds thus formed and performed and only those religious personalities and organizations thus produced will stand the test. "Wood, hay, stubble," all the materials which do not measure up to the preceding standard, will be burned by the "fire" of the coming day and judgment. Therefore, "Do the thing, no matter how you do it" is a dangerous policy. "Let every man take heed how he buildeth thereupon!" Many "churches" and highly praised educational and humanitarian enterprises are going to be consumed in the coming day.

3. **Build unto a Reward:** "Shall receive a reward." Do not build for a reward but build unto a reward; that is, so build that the work will be rewarded. The preceding instructions tell how. But though many of the works of the Christian may be burned, **no saved soul will ever be lost.** "He himself shall be saved, yet so as by fire." Therefore getting to heaven is not contingent on works. But what a tragedy to be saved "yet so as by fire" and so proclaim that one has made a mess of life! Give grace, O Lord, to build aright!

#### II. Christian Workers Are Givers (Gal. 6:6).

Those who are actually Christian workers give. Those who do not give are also found not to be actual workers.

1. **The Taught Supporting the Teacher:** "Let him that is taught in the word communicate unto him that teacheth." The word "communicate" as used here does not mean "Write a letter" or "Speak a word." It means giving, as the following references show: Phil. 4:12; Heb. 13:6. That a preacher imparts spiritual truths to the people, places upon them the obligation to support him (Rom. 15:26; 1 Cor. 9:14). It is not only "their duty" but also their privilege. It is honorable to engage in manual or other worthwhile labor, but it is a shame for the churches to compel the preacher to do this in order to make a living. Expanded, this principle of supporting the ministry takes in the support of worldwide missions.

2. **The Taught Adequately Supporting the Teacher:** "In all good things." This includes everything properly pertaining to life and happiness so far as people have these at their command—food, feed, clothes, books, money, etc. There is not a church, or at least a group of churches, which cannot sufficiently support the preacher for him to give his entire time to the ministry, if that church or those churches will obey this Scripture.

#### III. Christian Workers Are Sowers (Gal. 6:7-9).

Under this figure Paul presents those Christian workers whose results abide in the coming day and whose converts are saved.

1. **Serious Sowers:** "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." Therefore, one must sow the right seed ("The seed is the word of God") and sow according to the laws of the righteous harvest. It is a serious business.

2. **Spiritual Sowers:** "Soweth to the Spirit." Sow under the Spirit's direction and thus in harmony with God and His Word. Sow by sermon, song, teaching, influence, example. Sow for the glory of God, not self. Avoid the wrong seed and sow the right seed in the wrong way. Do not sow to the flesh. That is, do not sow wrong things and do not sow good things for fleshly ends. What a call to take the Word of God and sow it and live it unto the uttermost part of the earth! Lord, forgive us our wrong sowing! This right sowing versus wrong sowing takes in the whole scale of Christian life and service individually and in the churches and in the denomination at home and abroad.

#### IV. Christian Workers Are Harvesters (Gal. 6:9, 10).

Being sowers, they shall reap.

1. **"Reap Life Everlasting."** Not that they win salvation by their sowing, for salvation is by grace alone (Eph. 2:8, 9), but they reap life already possessed in its full fruition and glory. And as to others, they instrumentally reap the salvation of

those in whose hearts they have sown the truth of God. They win souls here and hereafter they enter into the full splendor and glory and results of their service. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." It is not life everlasting purchased by them that they reap, but life everlasting, the gift of grace, in its fruitage and reward. The reverse of this means sowing to the flesh, and the harvest of this is corruption. It means corruption in this life among men, and the effects thereof shall hereafter suffer the penalty of corruption in the coming day. To go back to Paul's figure of building, this is where the "fire" shall destroy those deeds and their results which cannot meet God's righteous test.

2. **"In Due Season . . . Reap."** In due season the Christian sower reaps even in this life, but the full harvest in its full manifestation awaits the eternal day. "If we faint not," we shall reap; that is, if we patiently keep on sowing and cultivating and trusting and praying. No Christian deed is ever in vain. Here or hereafter or both it yields its blessed harvest. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

So let us be busy as BUILDERS, as GIVERS, and as SOWERS and be HARVESTERS as God may be pleased for us to be in this life. Then we shall see the full results thereof, reap the full harvest, in the dawning of the endless day. "Here am I, send be."

#### QUESTIONS

1. What is meant by building on Christ as the foundation? 2. In spiritual building what do "gold, silver, precious stones" represent? 3. How shall our building be tested in the coming day? 4. What practical applications of this thought can you suggest? 5. What does our lesson teach as to the support of the preacher? 6. What is the seed that Christians are to sow and how do they sow it? 7. What is meant by sowing to the Spirit? Sowing to the flesh? 8. What is meant by the reaping? 9. Where should the seed be sown? 10. What other thoughts do you get from the lesson?

Lesson for Nov. 28, CHRISTIAN FRUITFULNESS. John 15:1-16.

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## 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.

### WEST TENNESSEE DIVISIONAL MEETING

In the First Baptist Church, Union City, October 21, at 5:30 o'clock, the West Tennessee Divisional Meeting was opened with a banquet for the young people. A lovely menu was served to more than one hundred and fifty in the church dining room, which had been appropriately decorated for the occasion.

Robert Sutherland acted as toastmaster and the following had parts on the program: Annie Ruth Sutherland, Sarah Freeman Martin, Robert Wilson, Mary Frances McCrory, Mrs. A. M. Wall, Mrs. R. L. Harris and a group of R. A. boys from Paris.

Immediately following the banquet the Young People's Session was held in the auditorium of the church. Mrs. A. M. Wall, Young People's Leader of West Tennessee, presiding. The devotional was conducted by James Avery of Alamo. Miss Theresa Jarrell of Humboldt sang a lovely solo. Seven girls from the hostess church presented a lovely pageant, bringing an impressive message on Stewardship.

Miss Margaret Bruce thrilled the audience with an account of her experiences while abroad this past summer. Mrs. C. D. Creasman closed the session with prayer.

On Friday morning the W. M. U. Session was opened by Mrs. R. C. Dickinson, vice-president of West Tennessee. After singing "Onward Christian Soldiers" and repeating the watchword, Mrs. R. L. Howard of Paris led in prayer. Mrs. L. M. Short of Brownsville conducted the devotional, her subject was "Going Forward in Prayer." Rev. E. L. Carnett sang "Holy Spirit Breathe on Me."

Mrs. J. I. Chandler gave a cordial welcome to which Mrs. A. G. Rose of Somerville responded.

Miss Northington presented the Golden Jubilee plans. She was followed by Mrs. C. D. Creasman who brought a marvelous message on the Golden Jubilee.

Mrs. J. D. Carlton of the hostess church sang "Take Up Thy Cross and Follow Me." Mrs. R. L. Harris thrilled the hearts of all present as she told of her recent trip around the world. Her address was full of information. West Tennessee women are richer spiritually after hearing Mrs. Creasman and Mrs. Harris.

The various departments of our work were discussed by Mrs. Orrin Hunt, Mrs. H. M. Rhodes, Mrs. L. G. Frey, Mrs. Fred Jacobs, Mrs. A. B. Clark and Mrs. J. R. Black. The consecration service following the afternoon program was conducted by Miss Bruce. It was a fitting climax to a splendid program. Her subject was "Going Forward in Christian Living" carried out the theme that had been chosen for the day.

This was a splendid meeting from the standpoint of attendance as well as interest, every association in West Tennessee being represented except one.

The 1938 meeting will be held in Alamo. The following officers were chosen for 1938:

Vice-President, Mrs. R. L. Dickinson, Mercer.

Secretary-Treasurer, Mrs. H. H. Winter, Jackson.

Young People's Leader, Mrs. A. M. Wall, Memphis.

Margaret Fund Chairman, Mrs. John McDade, McKenzie.

Publicity Chairman, Mrs. L. M. Short, Brownsville.

Due to the Jubilee meetings that are being held in the various associations in November, the officers conference scheduled to be held the third week in November has been cancelled.

The 1937 divisional meeting will be a high point in the history of the West Tennessee Woman's Missionary Union. The fellowship and hospitality extended by the Union City women was very much appreciated. The lovely lunch served to more than 300 visitors, the special music and the presence of the pastors all contributed to a pleasant and profitable day.

MRS. H. H. WINTER,  
Recording Secretary.

\*\*\*\*\*

### LETTER FROM W. M. U. TRAINING SCHOOL

Dear Miss Mary:

It has been more than three weeks since Miss Louise Gulley and I arrived at the Training School on September 19th. As we were among the first to arrive we had the joy of greeting most of the other students as they came. The girls came in groups of two and twenty-five until September 21, there were about 79 girls in the house. The enrollment of the boarding students has now reached 81 and we are expecting other students to come at the beginning of the second quarter. The 81 girls living in House Beautiful constitute a group representative of seventeen states and one foreign country, Japan. In addition to the 81 boarding students there are 31 day students who are either wives of the married students at the Seminary or local Louisville students.

I am sure the people in Tennessee will be interested in knowing who the eight Tennessee girls are. Since all parts of the state are represented here it should make the whole state feel particularly interested in and close to our school. The Tennessee students are, Dorothy Mayor, Memphis; Wilda Tilghman, Kenton; Janie Sue Jones, Mercer; Margaret Hessey and Kate Ellen Gruver, Nashville; Lillie Mae Hylton, Knoxville; Louise Gulley, Jefferson City; and Ercele Hunter, Jonesboro. Misses Tilghman, Gruver and Hunter are Seniors, the others are Juniors.

Each of us is very, very busy this year, yet our work and study are a joy because of the preparation they afford for a life of service. Most of my classes this year are at the Seminary. The girls who have classes at the Seminary go out in taxis. We enjoy the ride so much these pretty fall days.

In addition to our regular class work each girl in House Beautiful is required to do some actual service in the city. This

is often one of the greatest joys in our school life. This year I am teaching a Sunday school class of Junior girls at Waverly Hills Sanitorium and am also helping with the W. M. U. organizations at East Baptist Church.

I am having many wonderful experiences this year at school. There are usually three questions a second year student asks immediately upon her arrival at school. These are: "Where is my room?" "Who is my room-mate?" and "Where is she from?" The reply to my three-fold inquiry was "Room No. 56 on the third floor; Kuyoko Shimose from Japan." Kuyoko arrived a day later than I. When she came we really had a lot of fun trying to find out something about each other and how we should fix our room. We made use of gesturing and pointing, not a little at first, but now we think we are well accustomed to each other. Kuyoko is a fine Christian. She came to the United States in August with Mrs. C. K. Dozier, Missionary to Japan, now at home on furlough. Kuyoko's home is in Fukuoka, where her father is a Baptist minister and professor in the Seminary.

Three weeks ago we organized our State prayer meeting groups. This year the girls from Tennessee and Missouri meet each Saturday morning before breakfast and unite our prayers as a group for the work of our denomination in our home states.

I am counting it such a privilege to be in House Beautiful this year. I am enjoying the fellowship, work and service even more than last year. I attribute a deepened interest in the Lord's work partly to the experiences I had working in Tennessee this past summer. I wish that this letter might bear a personal message to all those people I met and come to know in Murfreesboro, Smithville, Iron City, Loretta, Lawrenceburg, Jackson, Sparta, Bristol, and Kingsport, and other places too numerous to mention. The letter carries special greetings to Holston Association, which is my home association.

I glory in the work that Woman's Missionary Union is doing for the advancement of Christ's Kingdom in Tennessee and pray that the Lord will richly bless your every effort made in His name.

Won't you pray with us and for us that this year may mean the most possible in Christian fellowship, spiritual enrichment and fruitful service?

Yours in Christian service,  
Oct. 13, 1937. ERCELLE HUNTER.

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**WORDS OF APPRECIATION**

I desire to express my appreciation, through your fine paper, to the Home Mission Board and the State Board of Missions for the gracious co-operation and assistance they have given me in my work here in these mining camp churches in the mountains of Kentucky and the Powell Valley Church in Tennessee. They are Edgewood and Hignite Churches in Kentucky west of Middlesboro and Carrs Chapel in Claiborn County, Tennessee.

I began this work at Carr's Chapel on March 24, 1937 with Brother A. M. Nicholson of the State Mission Board of Tennessee assisting me in the opening of the work. We had a two-weeks' revival. The result of which was eight professions of faith for baptism. Took a religious census, found more than 400 possibilities. Brother Nicholson did a fine work in the reorganization of this church. We appreciate every effort he put forth in behalf of Carr's Chapel. Following Bro. Nicholson, Brother M. K. Cobble of the Home Mission Board and Brother Tallant of the Sunday School Board of Tennessee came to us and conducted a Vacation Bible School and Sunday School Training Class for a period of one week, working day and evenings. Then Brother Cobble came back to us and taught a training class for the Intermediate B. T. U. The result of this week was a fine Intermediate organization in B. T. U. work. Then Miss Williams of the W. M. U. State Board of Tennessee came to us for one week of woman's work and organization resulting in the organization of a strong W. M. S. organization.

Brother Cobble, of the Home Mission Board and Brother Nicholson of the Tennessee State Mission Board came with me to my Kentucky churches at Edgewood and Hignite on September 6 and had a week of revival preaching in each of the two churches, greatly reviving the spirit of the members of the two churches. We took a religious census at each place and found more than 700 possibilities for the two mining camp churches. We are now reorganizing our work as fast as possible. Following Brothers Nicholson and Cobble, Miss Collins from the State Board of Missions of Kentucky came to us for a week of work in these two churches and was successful in organizing a good W. M. S. in the church at Edgewood and laid the foundation for the organization of a W. M. S. in the church at Hignite. Brother R. P. Ringo came to us October 10 from the Kentucky State Sunday School Board for two weeks of teacher training and Sunday school enlargement, giving one week in each of the churches. His work is thoroughly satisfactory and we feel that his heart is deeply in this work and my churches have fell in love with him as they have with the other Home Board and State workers that we have had with us and we are better prepared now to carry on our work. Twelve will receive awards for having completed the study of "Building a Standard Sunday School."

Yours in Christian service,  
S. H. Marsee, Middlesboro, Ky.

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**ITEM FOR YOUR BUDGET**

Budget committees in the churches of the Southern Baptist Convention have a responsible task, but one of their greatest responsibilities is the proper provision for the support of their pastors. This support should include not only his food, raiment and shelter together with books and periodicals — it should also include a reasonable provision for disability and old age. This provision for disability and old age should not be considered as a gratuity and different from his regular support, but rather as a part of that support. A church that furnishes a parsonage is not giving the pastor a home as a gratuity, but as a part of his compensation; so, likewise should the churches regard old age security for their pastors, and the provision that they make in their budgets as a part of their compensation.

Remember the pastors must match the payments of their churches by an equal amount, which means that he pays from one hundred to five hundred times as much, or more, than any individual member does for his old age security.

Much interest is being manifested at this time throughout the bounds of the Convention in the Age Security Plan of The Relief and Annuity Board. Pastors are hesitant about presenting this matter to their budget committees. Let the laymen take the initiative. For further information address; Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

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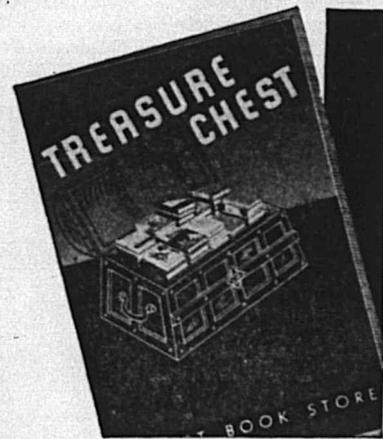
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## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 31, 1937

Memphis, Bellevue	1791
Nashville, First	1093
Memphis, Union Avenue	1011
Memphis, Temple	970
Knoxville, First	946
Chattanooga, First	942
Nashville, Grace	885
Knoxville, Fifth Avenue	805
Jackson, First	774
Bristol, Calvary	771
Chattanooga, Ridgedale	672
Knoxville, Broadway	657
West Jackson	613
Maryville, First	595
Fountain City, Central	503
Chattanooga, East Lake	480
Chattanooga, Northside	466
Kingsport, First	445
Memphis, Seventh Street	436
Morristown, First	426
Nashville, Edgefield	421
South Knoxville	414
Chattanooga, Red Bank	400
Chattanooga, Tabernacle	365
Cleveland, First	347
Dyersburg, First	345
Murfreesboro, First	336
Chattanooga, Central	329
Union City, First	328
Erwin, First	313
Fountain City, First	312
Trenton, First	310
Chattanooga, Chamberlain Avenue	305
Martin, First	289
Chattanooga, Oak Grove	272
Lawrenceburg, First	271
Columbia, First	270
Nashville, Inglewood	267
Cleveland, Big Spring	250
Chickamauga, Ga.	238
Cookeville, First	227
Nashville, Seventh	217
Rossville, Ga., Tabernacle	215
Chattanooga, Brainerd	203
Milan, First	200
Chattanooga, Summerfield	178
Chattanooga, Eastdale	157
Chattanooga, White Oak	133
Chattanooga, Concord	136
Chattanooga, Oakwood	117
South Rossville	75

#### By FLEETWOOD BALL

The care of Blue Water Church, Garetta, Ga., has been accepted by Virgil Vickers, a student in Mercer University, Macon, Ga.

C. C. Morris, the pastor, preached in a revival at Ada, Okla., and there were 102 additions.

Emanuel Baptist Temple, Henderson, Ky., has secured as pastor, M. E. Miller, who has resigned at Standing Ground, Ky.

Calvary Church, Pilot Point, Texas, has called as pastor, L. H. Epton, of Durant, Okla., and he has accepted.

The annual convention of Oklahoma Baptists will be held Nov. 16-18 with the church at McAlister. The pastor host is A. A. Duncan.

The church at Huntingdon has called its popular pastor, Bernard Scates, for full

time and he has accepted, beginning January 1. He gives up the church at Erin.

Mrs. Simpson Daniels, wife of Simpson Daniels, pastor of the First Church, Lexington, has been dismissed from the Baptist Hospital after an operation for appendicitis, and is with relatives in Salsbury.

R. E. Guy of West Jackson Church, as president of the Inter-denominational Pastorate Association of Jackson, is boldly advocating moral and civic issues which make for the betterment of the city.

Ralph Crosby, of Smithville, Ga., has accepted the call to the First Church, Tallaposa, Ga., and is on the field. He succeeds J. M. Dodd, who has retired from active ministry.

C. A. Brantley has entered the Baptist Bible Institute, New Orleans, La. He is now definitely connected with J. W. Newbrough in the Baptist rescue mission of that wicked city.

Edwin Blankenship and Miss Mary Hamilton, estimable young people residing near Lexington, were married Saturday afternoon at the residence of the writer, who officiated.

Harvey Gillon, son of the late J. W. Gillon, died in his home at Shawnee, Okla. He spent his life in a wheel chair. Surviving are his wife and little daughter, Martha. His father died six years ago.

Lawton Riley, who was baptized by the late W. W. Landrum into the fellowship of the First Church, Atlanta, Ga., and who united with the Episcopal Church later, has returned to the Baptist fold, having joined the First Church, Washington, D. C.

L. R. Askley of the First Church, Morrillton, Ark., was lately assisted in a revival by E. E. Huntsburg of West Monroe, La., who did the preaching resulting in 12 additions. The pastor was a former student at Union University.

His friends throughout Tennessee will rejoice with W. Douglas Hudgins after he welcomed into Broadway Church, Fort Worth, Texas, 500 additions, during the last year of his pastorate. Another Tennessean, W. L. Howse, is educational director.

"Baptists We Are Calling You" is the topic of a front page editorial in the Alabama Baptist, urging in eloquent fashion attendance upon the 116th session of the Alabama Baptist Convention at the First Church, Montgomery, Nov. 16, 17, 18. John W. Inzer, beloved in Tennessee, is the pastorhost of the convention.

#### By THE EDITOR

Dungan Chapel, Watauga Association, starts off the new year by joining our Co-operative family. A young women's class sent us an offering for the Program.

A revival is in progress at the Third Church, Nashville, Bunyan Smith, pastor,

in which the preaching is being done by Frank T. Smith.

Missionary Lawrence Trivette of Holston Association is striving to set up a circulating library for the pastors of his and other associations. Such a step will be a good one.

Stone Association had a great Fifth Sunday meeting at Allon's Chapel, according to reports from several sources. They are waking up and beginning a great program of enlargement, enlistment and training.

C. D. Tabor, pastor at Brotherton and Mayland, and moderator of Stone Association, underwent an emergency appendectomy on the 2nd. Reports indicate that his recovery is rapid.

L. B. Cobb, pastor of the Seventh Church, Memphis, listing in his bulletin the names in a fine club-of subscriptions to the Baptist and Reflector, says, "Be an informed Baptist." He has the right idea.

At its recent session the Crockett County Association chose H. B. Woodward, pastor at Bells and Alamo, as moderator, T. E. Williams as assistant moderator, and J. W. Cunningham as clerk-treasurer.

Evangelist H. W. Ellis, Humboldt, has been in several good meetings recently. On Sunday, Nov. 7, he supplied the pulpit of the First Church, New Orleans, the pastor, J. D. Grey, being away in a revival.

Ira Cole, pastor of Highland Heights, has closed a great meeting with the Calvary Church, Bristol, Roy O. Arbuckle, pastor. The church was greatly revived and there were more than 30 conversions. Russell A. Case, assistant pastor, led the song service.

William Herschel Ford, pastor of the Broadway Baptist Church, has just concluded a very fruitful meeting in the Boyd's Creek Church of Sevier County. Rev. Vaughn M. Johnson, now living in New Market, is the consecrated and aggressive pastor of this church.

The revival at Pulaski, in which Secretary Freeman did the preaching, proved beneficial to the church. Eighteen new members were added, fifteen by baptism, as a result of the services. Pastor R. A. Johns reports much permanent good from the meeting.

If you want some splendid information about Baptists, their past, present, and the plans for their future, send one dime to Executive Board, 149 Sixth Ave. North, Nashville, Tenn., and get the book, "We Southern Baptists." Lots of five or more sent for six cents each post-paid.

M. E. Dodd, pastor First Church Shreveport, La., has been with Pastor J. G. Hughes and the First Church, Kingsport, in a week's meeting from which many additions resulted and in which the membership was aroused to new enthusiasm.

F. A. Tarpley, Charlotte, associational missionary in Judson Association, was also a recent visitor invited to come again. He is a teacher who also preaches at four mission points, Only, Wrigley, Cedar Hill

and Tidwell Switch, and is pastor at Missionary Ridge.

The editor had occasion not long since to be in Atlanta in a conference with Editor O. P. Gilbert, of the Christian Index, and learned with regret that Mrs. Gilbert had been ill for three weeks. The brotherhood will pray for her speedy recovery.

Every year, for the past five years, Ridgely Baptists have increased their contributions to outside causes. During the year just closed they gave \$272.78 to the unified budget and \$108.27 to designated objects. This is a fine village field near Reelfoot Lake. H. L. Carter is pastor.

The First Church, Maryville, P. B. Baldrige, pastor, has recently held a good revival in which the preaching was done by Evangelist S. E. Tull, Hazelhurst, Miss., which resulted in 31 additions and the strengthening of the membership in general. Pastor Baldrige strongly recommends the preaching of and type of work done by Bro. Tull.

The church at Monterey entered their building October 31st, for the first service since the fire last Spring. Pastor Fred Dowell reports a great service with 165 in Sunday school and an offering of \$100.00. Thus does another body of believers rise from the ashes of seeming defeat to new heights of victory.

Under the impulse of a vigorous campaign led by Moderator Roy Anderson, Chilhowee Association came very near being 100 per cent in observance of State Mission Day. At last report only five churches had not reported raising an offering. A good moderator is a great help in our promotional work.

"Are You for Christ and His Program?" is the title of a splendid brochure by J. Lacy Basham, pastor of the church at Sevierville. In it he presents the program of Christ, shows who are its enemies and makes a ringing challenge for professed Christians to support it. The booklet may be had for 10 cents postpaid, or in lots of 25 or more for six cents each.

Out of town visitors to the office recently were: O. L. Hampton, Clarksville; Dr. James W. Winn, Nashville, Belle Meade; Braxton Sams, Carthage; W. F. Hall, Springfield; H. D. Burns, Liberty, recently called and accepted at Franklin; and I. V. Neprash, New York, Secretary of the Russian Missionary Service, on a speaking tour in the city. Come again, friends.

Garland Church, Garland, Bertis Fair, pastor, has been aided in a good revival by J. H. Thurman, Murray, Ky., in which there were seven additions. Garland Baptists are building a new brick church house. Yorkville, where Bro. Fair is also pastor, is building a new frame building. The pastor did the preaching in the revival there in which there were ten additions.

Dr. Gordon Singleton, the new president of Mary Hardin-Baylor College, Belton, Texas, is to be inaugurated on Nov. 24. Following the academic procession at 9:30 that morning, he will deliver his inaugural address and be followed as speakers by

The deepest sympathy of the brotherhood goes out to Pastor W. C. Creasman of the Park Avenue Church, Nashville, because of the recent death of his mother. Those who have had a like experience know especially the sorrow he feels. The Lord's grace be upon all the bereaved.

Dr. H. N. MacCracken, president Vassar College, Dr. Jackson Davis, of New York, and Dr. George W. Truett, pastor First Church, Dallas, Texas, will speak. The day will close with a reception from four to six at the President's home. The editor appreciates an invitation to be present.

The editor and Mrs. Taylor have received the following:

"Dr. and Mrs. William Dudley Nowlin at home Fiftieth Wedding Anniversary Wednesday afternoon the tenth of November from four to six o'clock, Hopewell Road, Plant City, Florida."

Congratulations to this honored friend and his companion. Both Mrs. Taylor and the editor wish they could be present.

HURRAH! For the first time since 1927 the Executive Board is able to report to the State Convention no debt on the State Mission department. Former Secretary O. E. Bryan had to borrow \$12,000 in Sept. 1928 to cover deficit caused by sudden reductions in income. The last of that note was paid during the past summer. We began the new fiscal year with a balance of more than \$1,000 in the treasury.

Missionary O. G. Lawless, of Byrdstown, reports a great meeting held recently with Etter Church near Byrdstown. There were 34 professions of faith and 32 additions with four others promised to unite with them. Five others would have come if the church had been willing to accept their alien immersion. A total of 43 members were received by this church during the year, thus more than doubling their membership. A Sunday school and a B. Y. P. U. are to be organized, and the church plans now to become active in teaching and training.

The First Church, Greeneville, C. P. Jones, pastor, has recently held its best revival in years, with Pastor Wm. R. Rigell, of the Central Church, Johnson City, doing the preaching. At the last report several had been saved and the church greatly revived, but we have not heard what the final results were. With a loyal and spiritual group of officers and teachers in the church and Sunday school and tithing their offerings to the Co-operative Program, pastor and people are happy.

After seven and one-half years as pastor of the First Church, Covington, Homer G. Lindsay has resigned there to accept the unanimous call of the Avondale Church, Chattanooga, succeeding D. B. Bowers, who resigned as pastor some weeks ago. Bro. Lindsay's resignation is to take effect Nov. 21. He is a graduate of Carson-Newman College and Southwestern Baptist Theological Seminary. Union University conferred upon him the doctor of divinity degree. He has done a fine work at Covington and goes to a field of great opportunity.

**BRIEFS CONCERNING THE BRETHREN**

**Called and Accepted**

Homer G. Lindsay, Avondale Church, Chattanooga, Tenn.

H. D. Burns, First Church, Franklin, Tenn.

Lloyd T. Householder, First Church, Lewisburg, Tenn.

Hoyt Ayers, Corydon Church, Corydon, Ky.

M. E. Miller, Immanuel Church, Henderson, Ky.

E. E. Fields, Alco Church, Alco, La.

W. P. Carter, Herringsville Church, La.

B. C. Carter, Fairview Church, Decatur, Ala.

Raymond A. Marston, Beech Street Church, Texarkana, Ark.

W. C. McClung, Immanuel Church, Little Rock, Ark.

Otto Whittington, Endowment Secretary, Mississippi Woman's College, Hattiesburg, Miss.

C. E. (Dan) Patch, Baldwin, Miss.

C. Gordon Bayless, First Church, Pampa, Texas.

Ralph Crosby, First Church, Tallapoosa, Ga.

Virgil Vickers, Blue Water Church, Garrettsville, Ga.

Lawrence Haye, Park Heights Church, San Angelo, Texas.

T. P. Epton, Calvary Church, Pilot Point, Texas.

**Resigned**

Homer G. Lindsay, First Church, Covington, Tenn.

H. D. Burns, Liberty Church, Liberty, Tenn.

Otto Whittington, Immanuel Church, Little Rock, Ark.

C. E. (Dan) Patch, Grenada, Miss.

C. Gordon Bayless, South Side Church, Pine Bluff, Ark.

Carl A. DeVane, Emmanuel Church, Alexandria, La.

**Married**

Dr. W. W. Leathers to Miss Bessie L. Thackston, Conway, S. C.

Rev. Maurice Allen Cook to Mrs. Mary Thomas, First Church, Cordell, Okla.

A letter from Pastor Paul R. Hodge, of the First Church, South Pittsburg, brings the regretted news that Bro. W. E. Billingsley, pioneer Baptist preacher in the Sequatchie Valley territory and elsewhere, has been carried to the Eastern Hospital, Knoxville. Bro. Hodge states that Bro. Billingsley would appreciate any of his friends dropping in to see him when in Knoxville.

If you want some splendid information about Baptists, their past, present, and the plans for their future, send one dime to Executive Board, 149 Sixth Ave. North, Nashville, Tenn., and get the book, "We Southern Baptists." Lots of five or more sent for six cents each post-paid.

The Commercial Appeal of recent date says that Pastor Ben Cox, of the Open Door Mission Memphis, has received a letter commending his work at the Shelby County jail from Jack O. Spaulding, convicted bond salesman. Mr. Spaulding writes that seven out of twenty men imprisoned there six months ago have been converted, and says: "The other 13 are

on the right track. All of them pray each night as you taught them, and several of them have read the Bible through once and are reading it again."

—BAR—

**With the Churches: Chattanooga**—Chamberlain Avenue welcomed 3 by letter; Oak Grove welcomed 3 by letter; Brainerd welcomed 4 by letter; Summerfield received 1 by letter; Concord welcomed 4 by letter; Red Bank, Pastor Pickler baptized 2; Tabernacle welcomed 3 by letter and 1 for baptism; Ridgedale welcomed 7 by letter; First welcomed 4 by letter and 1 for baptism. **Cleveland**—Pastor Dodge welcomed 3 by letter, 1 for baptism and baptized 1. **Maryville**—First welcomed 1 by letter and 3 for baptism. **Knoxville**—South Knoxville welcomed 5 for baptism and 1 by letter; Fifth Avenue welcomed 3 by letter. **Fountain City**—Central welcomed 2 for baptism and 2 by letter; First Church welcomed 16 for baptism and 3 by letter. **Memphis**—Seventh Street welcomed 3 by letter and 3 for baptism; Temple received 1 by letter; Bellevue welcomed 4 by letter. **Nashville**—Edgefield received 1 by letter and 1 for baptism; Grace received 1 by letter and 1 for baptism; Inglewood received 1 by letter. **Murfreesboro**—Welcomed 3 by letter. **Bristol**—Pastor Arbuckle of Calvary welcomed 5 by letter and baptized 9.

—BAR—

#### NEW BAPTIST CHURCH ORGANIZED AT CHALYBEATE, TENN.

On Sunday evening, Oct. 24, 1937, the following members of the Magness Memorial Church, Doyle Church and Spencer Church met and formed a council composed of the following brothers and sisters: Bro. Wm. Kerr, moderator, Rev. Dewey Todd,

W. C. Gaffin, Mrs. W. C. Gaffin, L. J. Simons, Albert Jones, Robt. Grissom, W. B. Rogers, F. L. Kirby, clerk.

The charter members are as follows: Carlton Miller, Sam Dodson, McKinley Dodson, Juanita Dodson, Belle Dodson, Porter Vaughn, Marvin Barnes, Francis Bonner, Delia Bonner, Cansada Vaughn. As soon as the church was organized and recognized by the council as a sister church, the council was dissolved and the new church proceeded to elect its officers and pastor. A motion was made to call a pastor and the little band called Brother Dewey Todd as their pastor and Brother Sam Dodson, clerk. The little church seems to be starting off in a nice way.

After the organization was completed an address was made by F. L. Kirby of Magness Memorial Church on "Making a Decision," after which announcements were made and everybody went away feeling that it was good to have been there.

WM. KERR, Moderator,  
F. L. KIRBY, Clerk.

#### FELLOWSHIP OFFERINGS AT LORD'S SUPPER

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION would be grateful to the churches if they would take a "FELLOWSHIP OFFERING" on the First Sunday in November, or on some other date more suitable to them, for the purpose of supplementing the meager checks which the Board is able to send out to its one thousand two hundred relief beneficiaries consisting of aged ministers and widows. Will not the pastors and deacons of our churches in your State give special heed to this

request and send in through your State Secretary-Treasurer the amount that you realize from this offering marked, "For Ministerial Relief Special."

Many churches in the several states have taken these "Fellowship Offerings" at the Lord's Supper during the past year, but the many amount to only a scattering few when we think of the whole number of churches in our Southern Baptist Convention.

How reasonable a request this seems to be and how pleased our churches should be to respond to it. Surely there will be interest manifested by thousands of our churches and church members in providing something extra for the winter months to be sent to our needy veterans and to the widows of deceased veterans. A simple statement by the pastor one week in advance of taking the offering would insure worthy gifts. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Dallas, Texas.

#### HARVEST TIME

Most of the country churches have money coming into their treasury more freely in the fall than any other time in the year. This is especially true of those who have the God's Acre and Project Plan. This is the time to have your church and parsonage insured. You can get the best of terms from your own company, Southern Mutual Church Insurance Company, Columbia, South Carolina.



#### SOUTHERN BAPTIST HOSPITAL

New Orleans, La.

## Healing Humanity's Hurt

By LEWIS J. BRISTOW,

Superintendent

#### MARVELOUS GROWTH

When the Southern Baptist Hospital was built it was thought that adequate space had been provided for its business for at least fifteen years. However, in less than three years after its opening it was found necessary to enlarge the nurses' dormitory. As such enlargement would involve borrowing money, the matter was presented to the Executive Committee of the Convention. There was one member of the Executive Committee who had consistently opposed the Southern Baptist Convention's going into hospital business, and I feared he might oppose our request. When I presented our proposal, citing facts and figures, that brother, who was none other than Eugene Levering, of Baltimore, immediately said, "Brothers, chairman, my position relative to the Hospital is well known, and I have not changed. However, as the Convention has gone into the business, if it is to continue and operate it successfully, Brother Bristow is right and the enlargement should be authorized: and while I do not feel that I can make the motion, I will not oppose it." Thereupon, George E. Hays of Louisville made the motion for authorization, and it was carried unanimously. And the new house was built and paid for: and that without impairing our ability to meet all other obligations when they were due.

The Hospital in New Orleans has been in operation nearly 12 years. It has never closed a year with a deficit or failed to meet its obligations. It is running full and there is demand for enlargement. To build an addition would require the borrowing of money. Some of us believe the Hospital could handle the matter without embarrassment and without impinging upon the rights or privileges of any other agency. But we want to hear from the brethren and will appreciate their comments.

#### \$10,000 FOR A PET CAT

Headlines that run clear across the front page of this afternoon's papers read: "Wills \$10,000 to New Orleans Pet Cat," and the story tells that Mrs. Linnie C. Beneke, who died in the Southern Baptist Hospital recently left \$10,000 for the cat's use and care. The woman's will was probated in Civil District Court in New Orleans today, and the cat is to get "fresh, tender meat and liver, hot fresh bread and hot milk every day; salmon, shrimp, cooked oysters, tender cooked meat and other food," so long as it lives.

This will indicates how sincerely Mrs. Beneke loved her cat, and she wanted to provide for its needs after her death. There may be differences of opinion respecting the wisdom of the bequest, but no one can doubt where the woman's interest was.

Just now as I write there are in the Southern Baptist Hospital in New Orleans four old women—all of them homeless, penniless, friendless, objects of the charity of Southern Baptists. I am just thinking what a wonderful thing it would be if some one would give this Hospital a sum of money with which to care for poor old sick folks! We believe we are doing a worthy work, and we would guard well and use wisely anything entrusted to us.