

# BAPTIST *and* REFLECTOR

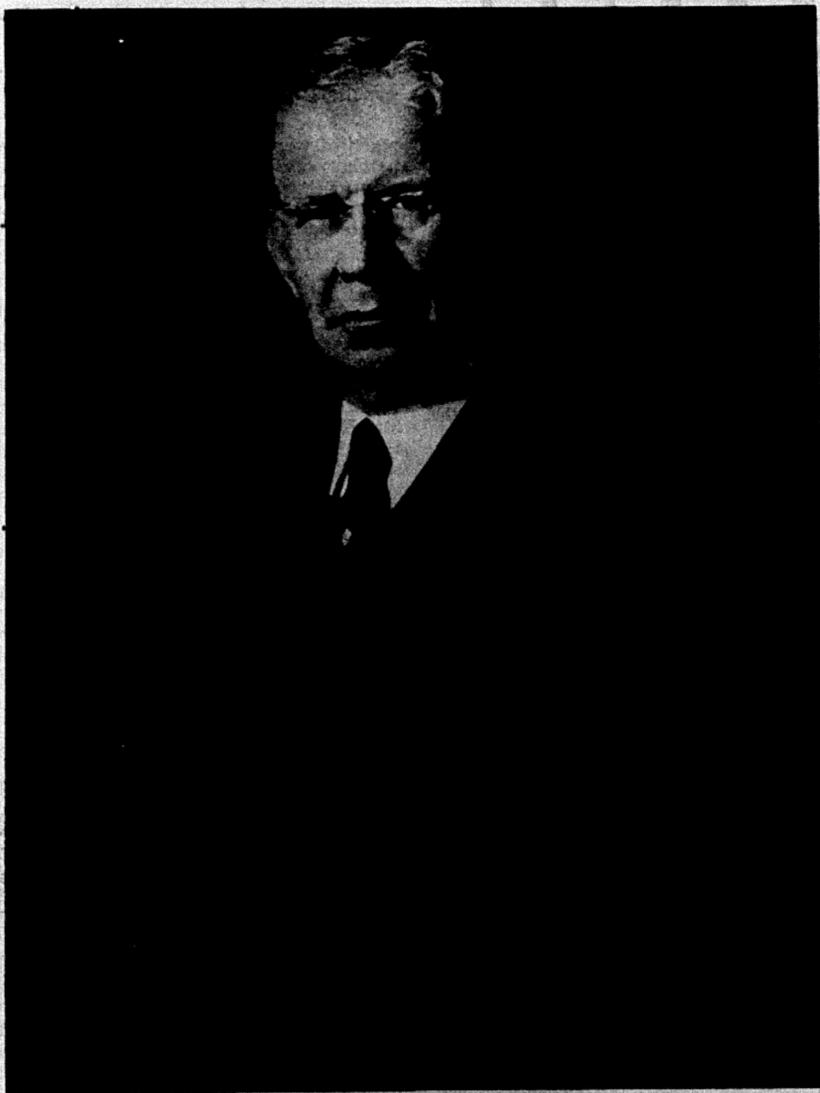
*"Speaking the Truth in Love"*

ORGAN TENNESSEE BAPTIST CONVENTION

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**LEE RUTLAND SCARBOROUGH**

President of Southwestern Baptist Theological Seminary, Fort Worth, Texas;  
President Southern Baptist Convention.

# Baptist and Reflector

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## EDITORIAL

### The Unused Resource

One may not be able to affirm beyond question that Jesus' statement in Luke 21:25 in relation to the end of the age refers specifically to the present time. If not, it would seem that the present is at least looking very strongly in the direction of and leading toward the time indicated. In a very large and admitted measure the phrase, "on earth distress of nations with perplexity," is an appropriate description of the world situation today.

Presidents, rulers, statesmen, diplomats, conferences and congresses have tried their hand at solving the social and economic problems of the day and at the task of bringing peace to the world. Their record has been uniform failure.

There is, however, an untried resource—if only proud, self-sufficient men can or will humble themselves enough to appropriate it. **That resource is repentance and prayer at "the throne of grace."**

When even heathen Nineveh humbled itself before God and repented, the city was spared from judgment and blessed. God told Israel that if they would humble themselves in prayer and repent of their sins, He would forgive them and heal their land. And Paul urged Christians to pray for kings, rulers and all in authority, "that we may lead a quiet and peaceable life in all godliness." Here is the most effective peace program on earth, if men would only use it. God assumes no responsibility with reference to affairs concerning which He is not consulted. Men cannot rule God out and then expect His blessing.

*"Lord God of Hosts! Be with us yet,  
Lest we forget, lest we forget!"*

### Venom Under the Guise of Racial Justice

Under the date of June 23, 1938, the **Baptist Record** (Miss.), P. I. Lipsey, editor, speaks as follows:

"**'The Christian Century'**, published in Chicago, a few years ago sponsored a great hue and cry against Baptists going to Berlin to the meeting of the Baptist World Alliance. Persistently and insistently it worked to interfere with the meeting and hinder attendance upon it. It had no more effect than blowing your breath against a hurricane. Now it seems to have started a campaign to make trouble in Atlanta by arousing race suspicion and prejudice. It publishes June 15 an article by Russell Conwell Barbour, who is spoken of as 'pastor' of the First Baptist Church in Nashville, in which this comment is made on an editorial by G. W. Paschall of North Carolina: 'If the North Carolina editor is speaking for Southern White Baptists, it can be safely said that Baptists of the world cannot afford to accept the invitation to come to Atlanta.'

The **Baptist Record** then concludes its paragraph with the following comment: "Under the guise of racial justice some people can show more venom than love."

Our readers will recognize that the reference in the case is to the meeting of the Baptist World Alliance in Atlanta in 1939 and to the question of the entertainment and association of the white and colored delegates.

"The First Baptist Church in Nashville," of which the **Christian Century** states that Russell Conwell Barbour is pastor, is a Negro

Baptist church in one section of the city. In East Nashville is another Negro First Baptist Church of which W. S. Ellington is pastor. Then there is the white First Baptist Church of which W. F. Powell is pastor. Then there are other Baptist churches in the city or suburbs. It seems that Bro. Barbour proposes to speak for all of these and for all the Baptist churches in the state and the South and the nation and everywhere else on earth when he says that upon a certain social contingency "**Baptists of the world cannot afford to accept the invitation to come to Atlanta.**" Why not bite off less and say that **some** Baptists can probably not see their way clear to accept?

Editor Lipsey's comment that often more venom than love is shown under the guise of racial justice is well taken. Racial justice is a Christian imperative, if we are to be Christian in our racial attitudes and dealings. But extremists, whether reactionaries or liberals, are not qualified to set forth a sane, balanced and Christian interpretation and specific application of the social implications which may be carried by the phrase. Leaving out of consideration or misinterpreting the circumstances in certain cases, they press their interpretation and application further than either Scripture or sanctified tact warrants. On the ground of showing justice to one class they are often unjust to others. And to make an open or subtle appeal to racial prejudice in professed devotion to racial justice, is a negation of the social idealism which they claim to hold. Both white and colored people are sometimes guilty of this.

We have long thought that in radical and rationalistic circles much of what is claimed to be a passion for social justice is at bottom only communistic or class or racial or personal resentment dressed in the garments of Christian idealism. Editor Lipsey speaks a timely word: "**Under the guise of racial justice some people can show more venom than love.**"

### Revival at Richland Baptist Church

The editor recently had the pleasure of a return revival engagement with Pastor Floyd W. Huckaba and the Richland Baptist Church, Nashville. Both the senior and junior choirs rendered valuable service under the direction of Lonnie Stoner and with Mrs. Edgar Hoover at the instrument. Mrs. A. O. Martin and Mrs. H. C. Ridings also gave valuable assistance in playing the instrument at some of the services.

As always, the pastor was very active in personal work and otherwise, as also a number of his people. We shall never forget the spirit and courteous attention of the congregations. There were seven professions and nine additions, seven of these by baptism, and it is confidently believed that others will come. God met with His people. It was a joy to be with the pastor and the church again. The church building has been remodeled and repapered inside, a new roof put on and the entire building repainted. A fine spirit prevails as the beloved pastor leads the people on and on. God bless them all.

### Dr. George Martin Savage

Baptist and Reflector did not receive word of the death on June 26, in the home of a daughter in Long Beach, Cal., of Dr. George Martin Savage until last week's issue was already coming from the press. We immediately wired President John Jeter Hurt to prepare an article concerning him for this week's issue, which appears on page five.

During the year that Dr. Savage taught in Hall-Moody Institute the editor studied Bible under him and then later Hebrew and Logic under him at Union University. In a very special sense Union University is the lengthened shadow of this dear man. Through the many years we have known him and after numerous contacts with him in the classroom and out, receiving his counsel and feeling his influence, we have increasingly loved him. He was consecrated to Christ and His cause, implicit in faith, humble as a child, painstaking in his search for facts, faithful to his loved ones and friends and a lover of the souls of all men. Along with others, his preacher "boys" will never forget him.

And now, "Union's Grand Old Man" is resting after life's labors and his works do follow him. From all over the world are those who have been influenced by him to a noble life and service who bless his memory and pray God's grace upon his sorrowing loved ones.

Dr. Savage, one of your students who loved and honored you bids you goodbye for awhile to see you again in the dawning of the endless Day.

# "Southwide Baptist Revival"

By Roland Q. Leavell, Supt. of Evangelism

The hour for which so many have been praying through the past two decades seems to be about to strike. It seems that we are about to experience a great spiritual revival. We pray that it will be a "Southwide Baptist Revival" in truth, but also that it will extend to the ends of the earth.

After careful and prayerful discussion in two largely attended conferences of denominational leaders from every state in the South, Dr. L. R. Scarborough and the writer are ready now to speak in specific terms about the task which the Convention in Richmond laid upon us.

## GENERAL ITEMS

The emphasis on evangelism for 1939 will be called "Southwide Baptist Revival," believing in faith that the Lord will make it a revival in reality. The two scripture verses, II Chronicles 7:14 and Matthew 4:19, will be the texts of the movement. The ideal for the entire movement is: "An evangelistic meeting in every community, looking to a revival in every church, for the enlistment of every member in winning the lost to Christ and enlisting them in church membership, for the promotion of the whole program of Christ, for the winning of the world to Christ in order to crown Him Lord of all."

It has been agreed that the office of the writer, in care of the Home Mission Board, 315 Red Rock Building, Atlanta, should be the office through which all correspondence concerning the "Southwide Baptist Revival" should come and go.

Requests are being made for similar movements to make evangelism the major emphasis during 1938 among the following Baptist bodies: Northern Baptist Convention, Canadian Baptist Convention, Negro Baptist Conventions, Mexican Baptist Convention, West Cuban Baptist Convention, the American German Baptist Convention and wherever the Baptist World Alliance and the Foreign Mission Board can promote such a movement in foreign lands.

The general promotional plans will be on a state-wide and association-wide basis. Each state will determine its own program, under the direction of the state secretary and state mission board, according to its own needs, but as much in conformity with the plans of the other states as is deemed advantageous.

## SPECIFIC OBJECTIVES

In order to make the "Southwide Baptist Revival" very definite and specific in its aims, the eight objectives mentioned below have been thought through, prayed about, and unanimously agreed upon by a large group of interested people.

1. Prayer for a great increase in conversions and baptisms in every community of the South.
2. Enlistment of a multitude of soul-winners from the rank and file of our churches, who will present the gospel message to millions of lost persons, especially those who do not attend Sunday school and church services.
3. Establishment of the family altar in the homes of our people.
4. A revival meeting in every one of the 24,844 Southern Baptist churches, and in every unchurched community.
5. A well-defined and carefully organized soul-winning program in every district association.
6. A co-operative soul-winning program by the Baptist churches in every city.
7. An adequate program of conservation of the results of the revivals through enlistment, training, stewardship, etc.
8. An exaltation of the ministry of preaching, and a strong emphasis upon preaching of the great fundamental doctrines of grace during revival meetings.

These eight objectives incorporate within them the three scriptural types of evangelism, namely, mass evangelism, home evangelism and person-to-person evangelism.

## PROMOTION PLANS

Extensive plans for the promotion of this "Southwide Baptist Revival" have been formulated, extending throughout 1938 and 1939, and extending unto the uttermost parts of the world. The promotion plans for 1938 are plans of preparation.

1. Request each state secretary to present the "Southwide Baptist Revival" to the next meeting of the State Mission Board. Ask that a committee of the mission board be instructed to prepare a recommendation for a state program of evangelism to be submitted to the state convention in the Fall.
2. Request each state secretary to have the "Southwide Baptist Revival" for 1939 presented at every annual associational meeting during the summer and fall months, asking for a functioning organization to be set up, a survey of the evangelistic needs, and a comprehensive program during 1939.
3. Sunday, January 1, 1939, a day of prayer for souls. Watch-night services Saturday night, December 31, praying for the "Southwide Baptist Revival."

4. National radio hookup, once each week for the first eight weeks during 1939.

5. Emphasis on the "Southwide Baptist Revival" at the state-wide promotional meetings during January and February, under the Sunday School Board.

6. If the state is divided into districts, a rally in each district, under the direction of the state organizer and state chairman, early in the year.

7. An associational evangelistic rally in every association during March, April and May.

8. Where possible, an evangelistic conference for the preachers in every state, near June 1st, as an impetus for the meetings in rural churches during the summer.

9. Utilization of the Sunday school forces, training union groups, missionary society organization, and the brotherhood in each church for their respective types of service in evangelism.

10. Utilization of student groups during the summer, for holding youth revivals, revivals in destitute places, and other types of evangelistic work.

11. Use of school buildings, brush arbors, tents and street preaching where these methods are necessary to get the gospel to people in unchurched communities.

12. Request all Southern Baptist Convention boards and agencies to lend their best support to the "Southwide Baptist Revival."

13. Request the denominational press to aid in every possible way in promoting the movement.

14. The Superintendent of Evangelism will issue a handbook, giving the objectives, organization, and methods of promotion of the "Southwide Baptist Revival," with suggestions about methods of soul-winning, organization of the local church for a revival, and methods of conserving the results of a revival through enlistment, instruction, training, and stewardship. The state secretaries will add their individual messages to these handbooks.

15. Through the Baptist World Alliance organization, get the winning of the lost to Christ adopted as the major emphasis among all Baptist bodies the world over during 1939. Give a major emphasis to evangelism at the Baptist World Alliance meeting in Atlanta, Georgia, July 22-29, 1939.

Doctor Scarborough and the writer have been named by the Southern Baptist Convention to outline and promote this plan. We earnestly beseech the prayers and co-operation of the people everywhere. Let us pray the leadership and wisdom of the Holy Spirit upon us all.

## Report of Missionary to State Penitentiary For Month of May

Religious literature and papers distributed	519
Gospels distributed	236
Religious magazines distributed	149
Scripture portions distributed	79
Tracts distributed	131
Sunday School—2 classes (Black and white)	2
Classes taught	8
Services in General Hospital	6
Colored T. B. Ward	8
White T. B. Ward	4
Evangelistic services	4
Visits to Woman's Building	4

We feel very much encouraged over the outlook at the State Prison. The men are eager for religious services and are responsive when they are given. At frequent intervals we have interested visitors to go through the General Hospital, T. B. white and colored wards, at which time they read scripture, have prayer and religious songs. At such times the men give undivided attention and always thank the workers for such services. Fruit and flowers are taken to the patients in the hospitals.

The men love to sing the old gospel songs, and when the song services start on Sunday afternoons they always request numbers to be sung, indicating a real interest. We have a splendid young man as secretary of the Sunday school class and have the Five Point Record System in effect (the sixth point is eliminated (which calls for "collection") as the men cannot make such contributions. It is both gratifying and surprising to notice the grades the men make on the Five Point System—almost without exception they reach the points—Attendance; Studied Lesson; Bible Brought; On Time; Preaching Attendance.

We feel that a great field is open here and that the power of the gospel is evident in the midst of these prisoners.

At this time we are looking forward to holding a week's revival at the T. B. Annex. Brother Morris has stated he is ready and willing to take charge of these services.

We ask the prayers of our people that the work may go forward in a glorious way, and that the revival may bring many into the Kingdom.—Mrs. Lula Roth, Missionary to the State Prison.

## An Ancient Faith In a New and Changing World

By John C. Slemp

(A digest by the editor of an address delivered at the Centennial Homecoming of the Pine Grove Baptist Church, Neva, Tennessee, June 12, 1938.)



JOHN C. SLEMP

between. A strange world we see at the far end, and, if the people of that world could look this way, an even stranger world would they behold.

At the far end is the beginning of the period known in English literature and history as the Victorian Age. Among its poets were Tennyson, Robert Browning, Mrs. Browning, Arnold, and Swinburne; among its prose writers, Carlyle, Macaulay, Ruskin, Arnold, Dickens, Thackeray, George Eliot, Hardy, Meredith, and Kingsley; and among its scientists, Darwin, Tyndall, Huxley, and Wallace. No age can boast a more noteworthy list of great names than can the Victorian age, which on this side of the Atlantic has gone down in history as the Transcendental movement and produced in America such writers as Emerson, Thoreau, Margaret Fuller, Dana, and Higginson.

The age was marked by its deep humanitarian interests. In its early stages it was characterized by widespread agitation against imprisonment for debt, against cruel treatment of prisoners and the insane, against slavery and the slave trade. There was also agitation for women's rights, general education, freedom of labor, and temperance. Before the age was completed many of these ideals had been realized—and the way appeared clear for the realization of the others.

In the realm of practical everyday living unprecedented developments took place. The horse mower was invented by McCormick in 1834. Then came the horse reaper, improved plows, and greatly improved cotton gins. And such household inventions as matches, cookstoves, and sewing machines came in this period. Likewise came large developments of such mechanical inventions as the saw-mill, woodwork machinery, the turbine water wheel, and rotary printing presses.

Two worlds and a century between—and what a difference! A hundred years ago there were no automobiles, no radios, no airplanes, no fountain pens, no typewriters, no phonographs, no kodaks, no garages, no filling stations, no five-and-ten-cent stores, no Pullman cars, no telegraph or telephone systems, no bathtubs, no electric refrigerators, no vacuum cleaners, and no Fuller brushes. But there was a depression, and Europe had its usual quota of revolutions!

A century ago the population of the world was approximately nine hundred million; today it is well over two billion. Then there were approximately fifteen million people in the United States; today there are approximately one hundred and thirty million. One hundred years ago only twenty-six states comprised the United States. Two worlds and a century between!

### Advances in Religion

We find differences just as pronounced in the realm of religion. For example, in 1835 there were in the South 255,680 Baptists, and in the entire nation only 492,328. In 1935 there were 4,389,417 Baptists in the South alone and in Tennessee 355,501 members. That is to say, there were in Tennessee in the year 1935, approximately one hundred thousand more Baptists than there were in the entire South in 1835.

Our institutions and our organizations have for the most part come into being during the past century. One hundred years ago we had no orphanages, no hospitals, no mission boards or agencies, no theological seminaries, no Southern Baptist Convention, and only four colleges. Today we have three theological seminaries, one missionary training school for young women,

twenty-nine senior colleges and universities, twenty-one junior colleges, and fifteen academies.

### A Century in the Sweep of Time

As we have seen the century pass before us in this very brief and inadequate review, have we not seen enough to cause us to realize, that we do indeed belong to the ages? The past is in our blood. The future is in our veins.

We believe that we have kinship with that little band of stalwart souls whom the first-century world in derision called Christians, but who had in their hearts an experience that was able to change the course of the movements of men and nations. They had had a vital experience with the Christ who had brought God near and had made Him real to human experience. This experience transformed their lives and sent them out to face a pagan world undaunted and unafraid.

As Baptists we believe that we are so inseparably linked, and that so long as we have a distinctive message and ministry for the world, we have a right to exist as a religious body. We are a part of a great tradition, and we have a significant mission in a new and changing world.

Seen from this perspective, what is the significance of the past hundred years? No man lives unto himself and no man dies unto himself. Neither does a given period of time. What we call the living present is vitally connected with the past and with the future.

### The Challenge of the Living Present

Perhaps not since the early Christians went out to meet the opposition of the Greco-Roman world has the Christian church faced greater obstacles than those which it faces in this generation. Ours is a befuddled and a bewildered world; a world of mechanized, militarized dictatorships; a world in which material force and power are menacing the survival of civilization itself. Communism cannot save the world, nor can fascism or any other similar force. Only Christ can save it.

Present world conditions challenge us as Christians to match the glory of the past with a greater glory of the present. One of the greatest dangers facing Southern Baptists today as an organized body of Christians is the danger of glorying so much in past achievements that we shall forget our present task. Our fathers faced the issues of their day and faced them courageously and well. So must we, their children, face the problems of our day—not their day but our day—and we, too, must face them courageously and well if our children and our children's children are to have a heritage that is as rich as ours.

Our age challenges us to show to a bewildered world the power of a vital religious faith. For thousands in our generation the bottom has dropped out of reality. Is God good, does He care, and is He kindly disposed toward human beings? In a word, does life have a meaning, and if it does, what is it? These are the problems, expressed or unexpressed, that multitudes of people face with the coming of every new day.

If they turn to the materialistic and mechanistic philosophies of our day, they will find only blank despair. If they turn to life as men and women in general are living it, they will find only frustration and defeat. There is hope and light and leading only in the gospel of Christ, who was and is and forever shall be "the way, and the truth, and the life." It is a hope like that which we Christians must demonstrate to this perplexed and bewildered world of ours.

Our age challenges us to have an active part in the building of a better world. A church that claims kinship with the church of the first century ought to be in the business of building a better world. Paul and his associates were characterized as men who had "turned the world upside down." The same will be said of us when we begin to take seriously the principles of our Christian faith. Nothing short of his enthronement in the whole of life will be our ideal and our program of work when we begin to take our Christianity seriously.

### A Renewing Gospel

Dr. Fusus M. Jones writes in a recent book: "There is no task before this generation—a generation that has on its hands labors that make those of Hercules seem ordinary—more important than the re-equipment and fortification of the church for its mission in the world." Not by might, nor by power, but by becoming an instrument of the Spirit of God for the moral and spiritual re-birth of the world, is this challenge to be met.

In his Lyman Beecher Lectures on Preaching, delivered at the Divinity School of Yale University in April, 1935, Dr. Walter Russell Bowie made it clear that "we do not need a new gospel, though there be plenty of propagandists for this and that who think so; what we do need is an understanding of how endlessly an old gospel can reveal its new significance for us." The Gospel is "good news": good news about God, good news about Jesus Christ, good news about life. If it is to continue to be news, it must be forever and always new in the sense that it must be kept fresh and sparkling and life-giving for every new generation.

## Concerning The Life of Dr. George Martin Savage

By R. A. Kimbrough,

Former President Union University, Jackson, Tenn.

Dr. Savage was born near Rienzi, Mississippi, February 5, 1849. He died in Long Beach, California, June 26, 1938. Age 89 years, 4 months and 21 days. Union's "Grand Old Man" and her President Emeritus passed peacefully out of this life into Heaven last Sunday morning in the home of his daughter, Mrs. Ben Welch of California. He received his early education in schools near his father's home, then entered Union University when the Institution was located in Murfreesboro, Tennessee, where he received the B. A. degree in 1871. The Institution was moved to Jackson, Tennessee in 1873. Dr. Savage received the M. A. degree there from Union in 1874. This was while he was principal of Henderson Masonic Male and Female Institute at Henderson, Tennessee. He was there from 1871 to 1877 and again 1880 to 1884. His first service as teacher in Union was 1877 to 1880. He left Henderson to become principal of the High School at Eagleville, Tennessee in 1884, remaining there six years. In 1890 Union University conferred on him the honorary degree of LL.D. and elected him president, which position he held three different times in his more than fifty years of service in the Institution there.

In 1871 Dr. Savage and Miss F. F. Williams of Eagleville, Tennessee were married. She died eight years ago. There were ten children born to them, four of whom are now living—Mrs. R. P. Mahon, London, Kentucky; Mrs. M. E. Dodd, Shreveport, Louisiana; Mrs. Mary Brandon, Benton, Kentucky, and Mrs. Ben Welch, Long Beach, California. Dr. Savage was at the time of his death the oldest living graduate of Union. Through all his long years of leadership and teacher in schools he was pastor of nearby Baptist churches. Of one of these, Osborn Creek Church in North Mississippi, he was pastor about fifty years in succession. He was pastor at Martin, Tennessee several years, where he taught in Hall-Moody Institute one year. He was president of Tennessee State Baptist Convention 1924-1926. He was an industrious student of the Bible. He had read the entire Greek New Testament through 55 times, and the Old Testament in the Hebrew twice through, in addition to much other special study in the same texts. His knowledge of the entire college curriculum was a marvel. He not only taught in his line but knew what the rest of us taught.

Dr. Savage's body was brought to Jackson for burial in his family lot in Hollywood Cemetery, Thursday, June 30. This service was as follows: Dr. W. C. Boone, pastor of First Baptist Church, was absent from the city and his assistant pastor, Mr. Donald Anthony, had charge of the service. At the request of the family, Dr. R. E. Guy, pastor West Jackson Baptist Church, R. A. Kimbrough, former President of Union, and Dr. J. J. Hurt, President of Union, were participants in the service. Bro. Guy read the Scriptures and made very appropriate remarks. Prayer was led by Dr. Hurt, and this writer spoke from II Sam. 3:38. Subject, "A great man has fallen this day in Israel." I said in part: "Yes, a great man, Dr. Savage was. 'The just shall live by faith.' From young boyhood he had this faith—faith in Jesus for salvation. 'Be faithful unto death and I will give unto thee a crown of life.' 'Come unto me all ye that labor and are heavy laden and I will give thee rest.' He was faithful. He worked hard. He kept on coming to the Lord for help and rest. He has laid his burden down and now has the crown. He was great in faith. He was great in work. He was great in sympathy for others. He was great in love for God and for man. He was great in teaching—great in preaching. He was a good minister of Jesus Christ. He was in active service for God and man about 70 years of his 89 years of life. We sorrow today with these his loved ones, but through our tears we all can look up to God and rejoice. Paul said, 'Rejoice ever more. And again I say rejoice.' You, his immediate family and relatives present, can rejoice because you had such a father and relative. Let this First Church of Jackson rejoice because we have had in our membership for over fifty years such a man. Let Union University rejoice that he has been our leader and teacher. Let Jackson rejoice that such a citizen was hers for a half century and more. Let Tennessee rejoice that such a fine denominational leader and helper spent his life for us. Let all the world rejoice because such a one lived to bless this earth. Farewell, dear friend, for a few days, then we shall, through faith in Jesus, join you in heaven and rejoice together for all eternity."

We then carried his body out to await the resurrection. The body "lay in state" at First Baptist Church for two hours. Many of his friends came. Everybody loved him. I give in closing this tribute, a portion of an editorial in The Jackson Daily Sun, written



DR. GEORGE MARTIN SAVAGE

by my friend, Mr. Harris Brown, editor, and former student of Dr. Savage:

"The will of God was the dominant factor in the life of Dr. Savage. To it he devoted his every effort, seeking to instill in the minds of all students who came under his care that love and service are within the powers and functions of every individual, that the Master's business could best be carried on in these channels, that it was the duty of this beloved college professor to awaken, if possible, the passion to serve and the will to do to that end that students who received their tutelage at Union might so serve in their respective professions that the world would be better for their having lived and that the Kingdom of God might be drawn a little nearer.

Dr. Savage's love for humanity—God's creatures—left its impress on the lives of all who came in contact with him and made them agents of his commanding power. For nearly three quarters of a century he was a crusader for the will divine. The chief need of the world is for more personalities and more careers like his.

The soul of Dr. Savage became the soul of the institution to which he devoted long years. Through his classroom lectures and his friendly chats with students he communicated to those who sought training under him his inspiring philosophy. To help each student to ascertain the work in life to which he was best adapted and to shape the student's mental training with that objective in view was the distinctive practical feature of his system of teaching.

He taught that all useful callings are praiseworthy, all necessary to society. He taught that in each life the capacity for some form of valuable service existed. He combined with these teachings an expression of interest, solicitude and affection that gave his students a new and abiding sense of dignity and worth. His gospel was the gospel of love and work for all.

The influence of Dr. Savage in the lives of thousands of students who knew and loved him is being felt in every quarter of the globe—in the missionary fields in the Orient and in Latin-America, in the diplomatic offices in Europe, in the counting houses of the East, in the marts of trade, in the professions, in the pulpits of this and other lands.

His work was the Master's work.

His business was the Father's business.

No mortal ever earned a sublimer epitaph."

## Harrison-Chilhowee Baptist Academy Seymour, Tennessee

Harrison-Chilhowee Baptist Academy had an enrollment last year of 320 students. Of this number there were 42 orphans and children from broken homes. Seventeen ministerial students were enrolled and seven of this group were married and lived in cottages provided by friends of the school. Six of the ministerial students were in the graduating class. At least twenty-five ministerial students who made application for admission last year were turned away, due to the lack of houses in which to live, or some form of employment to assist them in paying expenses.

The writer has been with the school for the past ten years, and in that time approximately 2,000 students have enrolled and about 200 have graduated. About fifty per cent of the graduates have continued their courses in our Baptist institutions. Thirty-eight ministers have graduated and about ninety per cent of these are now pastoring churches in various sections of this state and other states. Some could not go to college, but are doing wonderful work for the Lord and our denomination in needy mission fields.

**FINANCES:** Ten years ago the school had a debt of \$30,000 with no provision made for reducing the indebtedness. Through prayer and faithful friends of the school throughout the state the school is practically free of debt, and what little debt we have is being reduced each month so that within a very short time the school will be free of debt.

**IMPROVEMENTS:** A large number of improvements have been made in the past few years, and we now have well-equipped buildings, with a modern central heating plant, hot and cold water, electric lights, and all buildings have better equipment and many other teaching facilities.

**FUTURE:** At present we are receiving letters almost daily from boys and girls who have no money, but a zeal and a desire to better prepare themselves for Christian service in our denomination. What are we to do about it? Must we take them without funds and run the school in debt? You say "no," we can't take them and let the school go in debt. Yet we may be turning away many diamonds in the rough and giving other denominations a chance to polish them. I am frank to say that I do not know anything to do except to turn them away, under the circumstances. We have at the present time applications for seven cottages for married ministers to live in and attend school for the coming year, yet we do not have any extra cottages to rent. Already the seven we have are filled. Yet the majority of the seven young men we are turning away are good prospects for great ministers of the gospel. But we cannot do anything more for them unless we have cottages for them to live in.

**SOLUTION:** We now have 65 acres of farm land in connection with the school, which last year brought the school in produce and dairy products \$1,100. We have helped several boys and girls in school by having this farm and providing them with work. If the school is to reach the Baptist constituency of our state, and especially the rural sections, we must make some extensions which will provide industrial features whereby students can help themselves secure an education.

**OUR HOPE:** First, we want to see at Harrison-Chilhowee Baptist Academy—with the prayers and co-operation of the 366,854 Baptists of Tennessee and countless others who are interested in this kind of school—a farm and modern dairy where scientific farming and dairying will be taught. Second, as a by-product of the dairy farm, we want a modern truck farm where the school will not only raise all food stuffs it needs for home use, but also enough to pay a large part towards school expenses, as well as teach the boys and girls how to do scientific farming when they go back home and out into various fields of denominational activities. Third, we hope to see at Harrison-Chilhowee Baptist Academy a job printing plant with modern machinery, with all the equipment necessary to do printing, thus teaching young people to operate a printing business. Fourth, we hope to see there a modern laundry where students can do their own laundry work and take in work to help pay their expenses in school. Fifth, we want to see at Harrison-Chilhowee Baptist Academy a better and larger manual training shop than we have at present, where we can teach boys and girls to make furniture with their own hands, and at the same time help to pay part of their way in school. Also in this connection a broom factory, which is a very profitable work for school boys. Sixth, we have a desire to see Harrison-

Chilhowee Baptist Academy put into its course of study in connection with the farm, a floral course, where girls in particular can be taught how to take a 25c bunch of flowers and convert them into a \$2.50 or \$5.00 floral display.

**IS IT PRACTICABLE?** Yes, we need to teach boys and girls by concrete example some of the fundamental things of life. Even a preacher needs to know how to work with his hands. If a minister is to be able to meet and cope with the social order of this day, he must first know the Book of all books, the Bible, and then he should know how to meet the farmer, the business man, and the industrial man, and converse with them intelligently, at least, about the various phases of this complex life we are living. With the above addition to our school courses it would serve a two-fold purpose. First it has its educational values; and second, it would provide a livelihood for those who are in school.

**IS IT IMPOSSIBLE?** Some will say it is impossible. We believe it is possible. It cannot all be done within one month or one year, but could be accomplished over a period of a few years, if the 366,854 Baptists of the state will put their hands to the task. And we are hoping that you will pray for us and for those whom we are turning away from school discouraged, and that you will see that your church sends its offering to Dr. John D. Freeman for Christian Education.

We are also inviting any suggestions or constructive criticism of the above plan for the ongoing of your Baptist Academy.

Yours truly,

ROY ANDERSON, Principal.

## Southern Baptist Liberty

By J. H. Thomas

The paper carried a report from the Southern Baptist Convention meeting in Richmond, Va.

"Five thousand Baptists," says the Memphis Commercial Appeal, "solemnly rose in mass today in convention to disapprove organic union with all other Christian denominations. Organic union under present conditions, said the outspoken report, is impossible with Baptists, though they rejoice in their spiritual union with all who love the Lord Jesus in sincerity and truth. Co-operation with fellow Christians and fellow citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy effort for the moral and social uplift of humanity, as well as for the equal civil and religious rights of all men in all lands, was pledged."

This far-reaching impressive declaration will be both praised and condemned. It will be praised by Southern Baptists everywhere, and by many broadminded Christians of other denominations. And many no doubt who are not members of any church will accept this resolution as being a high-toned democratic Christian American declaration. Certainly no well informed person can question its being thoroughly Baptist. But it will be condemned by the advocates of organic Christian union. They will say something like this: "The spiritual fellowship of Southern Baptists with Christians of other denominations, their pledge of moral support of others in every worthy effort for the moral and social uplift of humanity, and their profound pronouncement upon the equal civil and religious rights of all men costs them nothing; while organic union with other religious organizations would take money from Southern Baptist churches and consequently from the Southern Baptist Convention. That's why Southern Baptist leaders so easily declare their belief in the equal rights of all men, so readily proclaim their spiritual fellowship for all who love the Lord, and so willingly give their moral support to moral and social movements not under their control, while cunningly avoiding organic union with other Christian bodies." Such criticism is wholly unjust and should not be

made, but it will be made. Southern Baptists will still be judged as being narrow, selfish, and bigoted.

Whatever may be said in praise or blame of the action of the Southern Baptist Convention, it is undeniable that Southern Baptists were entirely within their rights in sending forth this courageous liberty-defending declaration; and no more praiseworthy resolution was ever adopted by a religious convention.

But the beautiful thing about this Convention resolution is, it expresses the Baptist spirit all the way down to the last man in the smallest church in the Convention. A local Baptist church anywhere in the land is just as free as the Convention to declare its independence of all other organizations. The Southern Baptist Convention not only declared its independence of other denominations, but of the Northern Baptist Convention, the Canadian Baptist Convention, the English Baptist Association, and all other general Baptist bodies. This is real independence and liberty. And any church in the Convention can say by resolution in its own business meeting: "We rejoice in our spiritual union with all who love the Lord Jesus in sincerity and truth, and we pledge our co-operation with all other fellow Christians and fellow citizens, whether Protestant, Catholic, Jew or Gentile, in every worthy effort for the moral and social uplift of humanity, as well as for the equal civil and religious rights of all men in all lands, but under present conditions organic union which would connect this church up with other organizations is impossible," without evoking a subterranean whispering campaign derogatory to its reputation. No real Baptist, not to say one who sanctions the action of the Convention at Richmond, will say of such church and pastor what is often said of Southern Baptist leaders by men of other religious organizations, that they are uninformed, narrow, selfish, non-co-operative, antagonistic, and unChristian in spirit. Because Baptists believe that the local church is free to co-operate, or not to co-operate with other organizations, they do not practice nor tolerate coercive co-operation. Coercive co-operation (or organic union) destroys Baptist liberty. Baptist co-operation is free and voluntary, from the individual in the local church all the way up to the Boards, institutions, and meetings of the Southern Baptist Convention, and out to the last missionary in the foreign field. That is why our fellowship is so wonderful. It is based on Christian love.

There are those among us who would change this free voluntary method of co-operation. They would like to use coercion on some of us obstreperous Baptists, but they have not the power. They would tie the churches up in hard-and-fast commercial organizations and compel them to support the denominational program irrespective of the needs, condition, desires, or interest of the local church, and not leave the church free to determine the extent and method of its co-operation, or the percentages and amounts of its own offerings. But they are not at heart Baptists, and they will never succeed. Baptists, from the greenest deacon in the most backward country church up to the wisest man among them, will defend the freedom of the weakest church in the Convention as readily as they will defend the freedom and independence of the Southern Baptist Convention. The smallest church and its pastor is just as free in Southern Baptist circles as the largest church, the strongest Board or institution, the greatest preacher, or as the Convention itself. To prove what I am saying is true: you are now reading an article in a convention-owned and controlled paper on the freedom and independence of a local Baptist church and preacher, from the pen of one who has never held any official position in any Baptist Convention, and who has never been pastor of any but small country and village churches, and the Baptist paper you hold in your hand publishes this article as willingly as if it were written by the President of the Southern Baptist Convention, without the least apology, or slightest question as to the extent of the influence of its author or the amount of money he controls. This is Baptist liberty. There is nothing like it in all the world.

But we should always remember that there is as much liberty in saying, "I will," as there is in saying, "I won't." Baptist liberty is very often abused. And many who call themselves Baptists take advantage of Baptist liberty to do nothing: To guard us against the abuse of liberty Paul said in the long ago:

"Brethren, ye are called unto liberty; only use not your liberty as an occasion to the flesh, but in love serve one another." Gal. 5:13.

—Halls, Tenn.

## Schedule of Associational Meetings For 1938

### JULY

Date	Association	Church	Location
22.	Fayette County	Mt. Olive, 7 miles southeast of	Somerville
26.	Big Hatchie	Woodland, Brownsville	
27.	Concord	Ward's Grove	

### AUGUST

4.	Union	Laurel Creek, Bone Cave	
11.	Chilhowee	Liberty, Maryville, R. F. D.	
16.	Holston	Chinquepin Grove, Sullivan County	
17.	East Tennessee	Newport, First, Newport	
18.	Nolachucky	Macedonia, near Morristown	
17.	Jefferson County	Antioch, 8 miles southeast of Dandridge	
24.	Cumberland Gap	Sugar Grove, Claiborne County	
25.	Sequatchie	Jasper, Jasper	
26.	Hardeman County	Whiteville, Whiteville	
30.	Bledsoe	Corum Hill	
31.	Mulberry Gap	New Life, Hawkins County	
31.	Providence	Cedar Grove, Kingston, R. F. D.	

### SEPTEMBER

1.	McNairy County	Bethel, Counce	
1.	Big Emory	Beech Park, Oliver Springs	
2.	Tennessee Valley	Yellow Creek, Rhea County	
6.	Dyer County	Emmaus, 4 miles northwest of Newbern	
6.	Gibson County		
7.	Stewart County	Crockett's Creek, Model	
7.	Crockett County	Alamo, Alamo	
8.	Madison County	Mercer, Mercer	
8.	Sevier County	Rocky Grove, Cosby, Rt. 3	
9.	Lawrence County	Loretto, Loretto	
10.	Stockton Valley	Cedar Grove, Little Crab	
14.	Salem	Elizabeth Chapel, near Smithville, Dekalb County	
14.	Midland	Clear Springs	
15.	McMinn County	Good Hope, 8 miles southwest of Decatur	
15.	William Carey	Ardmore, Ardmore	
20.	Robertson County	Lebanon, Barran Plains	
20.	Campbell County	Indian Creek, LaFollette	
21.	Wilson County	Little Cedar Lick	
21.	Carroll County	Mt. Nebo, Buena Vista	
22.	Clinton	Oliver Springs, Oliver Springs	
22.	Holston Valley	Surgoinville, Lee Highway, 10 miles from Rogersville	
22.	Indian Creek	Turkey Creek, near Savannah	
22.	Watauga	Stony Creek, Carter	
23.	Beech River	Bear Creek, one mile west of Parsons	
23.	Hiwassee	Fellowship Church, Meigs County	
23.	Maury County	Union, Hickman County	
27.	Northern	Cedar Ford	
28.	New Salem	Carthage, Carthage	
29.	Stone	Caney Fork	
29.	Duck River	Wartrace, Wartrace	
29.	Giles County	Shores	
30.	Riverside	Jamestown, Jamestown	

### OCTOBER

1.	Judson	Gum Springs	
4.	Cumberland	Spring Creek, Trenton Road	
4.	Enon	Mace's Hill Church, 3 miles N. E. of Dixon Springs	
4.	Weakley County	Beech Springs, four miles west of Gleason	
6.	Beulah	McConnell	
6.	Grainger County	Little Valley	
6.	Western District	Mt. Zion	
7.	Southwestern Dist.	Concord, 7 miles southeast of Huntingdon, 4 miles northwest of Westport	
7.	West Union	Bethlehem, Oneida	
11.	Knox County	Central of Bearden, Bearden	
11.	Ocoee	Cleveland, First, Cleveland	
12.	Polk County	Chestuee, six miles west of Benton	
13.	New River	Beech Fork, Caryville, Rt. 1	
13.	Nashville	Old Hickory, Old Hickory	
13.	Sweetwater	Chestua, Madisonville	
18.	Shelby County	Baptist Memorial Hospital, Memphis	
19.	Wiseman	New Bethel Church, 3 miles south of Goodlettsville, Tenn.	

NOTE: If not shown in this schedule, please send location of church with which the Association meets.

If the church is in the country, write us how to reach it from the highway or the nearest town.

## "Deborah: Emergency Leadership"

Lesson Text: Judges 4:1-9, 12-14.

Golden Text: "Who knoweth whether thou art not come to the kingdom for such a time as this?" Esther 4:14.

Those who view with misgiving the rise of woman to places of position and power should keep in mind the prominent place she has always occupied in the history of mankind. Sometimes—and this is just as truly said of the opposite sex—her part has not been all that could be desired. But, for good or bad, she has always had some part in the tides which have swept the race onward. Sometimes her influence was wielded in her own right and sometimes through the man whose heart she controlled. The writer of Hebrews, in calling the roll of the faithful, does not forget that there are heroines as well as heroes whose names belong in the hall of fame. He mentions Sara, Jochebed, the mother of Moses, Rahab of Jericho, and if space had permitted would doubtless have included such names as Deborah, Ruth, Esther, Hannah, Elisabeth, Mary, the mother of Jesus and a host of others.

While the period of the Judges is replete with many of the Bible's most inspiring stories of courage and faith, it is, at the same time, perhaps one of the most discouraging in all Israel's history. There was one cycle after another of apostasy, oppression, suffering, crying out to God and merciful deliverance. If we needed any evidence of the patience and longsuffering of God we could easily be persuaded in the reading of His dealings with His erring people during this period of their history. Time after time, this is what we read, "And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God . . . and when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel."

We marvel that God did not cast His people off and yet it is as much a wonder, sometimes, that He does not cast us off. How far short we must fall of all His expectations. How prone we are to wander. Not one of us would keep a dog as ungrateful as we are before God. Not one of us would suffer at the hands of another the same treatment we accord Him. Yet He does not cast us off. And, the longer we live, the more we marvel at His tender dealing with His wayward ones. We who are in places of leadership in His work would do well to mark how He waits in patience and love for the weak and the unworthy to learn and, sometimes after a delay of years, to assume the tasks He would have them do. Jesus remembered that His disciples were just men and that they were subject to the weaknesses of sinful flesh. He never laid a heavier burden on them than they were able to bear. I heard a speaker say, not long ago, that we preachers had need of patience. I must confess, as far as I am concerned, that it is so.

### I. THE LESSON STORY

Deborah, prophetess and wife of Lapidath, was fourth in the order of the Judges of Israel. Like the rest of the Judges she came to special fame during a time of national distress. Following the judgeship of Ehud who put down the oppression of the Moabites there was an era of eighty years of peace. There seems then to have been a short time of trouble with the Philistines and God raised up Shamgar to lead His people against them.

Then, there appears this familiar statement, "The children of Israel did evil again in the sight of the Lord—and the Lord sold them into the hand of Jabin, king of Canaan—and the children of Israel cried unto the Lord." Yonder in Mount Ephraim dwelt Deborah. The distressed cry of Israel came up to her and, at God's direction, she sent for Barak of Kedesh-naphtali. To him she delivered God's divine message that he should go out to meet Sisera, Jabin's general, in battle at the brook Kishon.

### SUNDAY SCHOOL LESSON

For July 17, 1938

By LeRoy Steele, Oakwood Baptist Church  
Knoxville, Tenn.

Now, we men like to call ourselves the stronger sex, but the truth of the matter is that we lean pretty heavily on some woman, a mother or a wife, when we get into a battle. Barak ought to have gone without question or hesitation as soon as he heard God's directions, but, right or wrong, he will not move one step until he has the assurance that Deborah will go with him. So, together, Deborah and Barak go out to meet that great general.

They were joined by 10,000 men from the tribes of Zebulun and Naphtali. The battle took place by the brook Kishon, as Deborah had said, and Sisera was thoroughly routed. While Barak was pursuing the defeated army of Canaanites, Sisera escaped and sought refuge with Jael, wife of Heber the Kenite, near Kedesh. When he asked for a drink of water, she opened a bottle of milk and gave him a drink. It must have been buttermilk because he was soon sound asleep. Jael then slipped back into the tent and drove a tent stake through his head, nailing him to the ground. Thus ended the career of one of Israel's oppressors. Later, the power of Jabin was stripped from him and the king himself was destroyed.

Chapter five is given to the song of Deborah and Barak, composed in commemoration of the victory. It speaks of the sad plight of Israel because of their enemies and of the righteous act of God in putting those enemies down. "The stars in their courses fought against Sisera." It puts to shame several of the tribes, Reuben, Gad, Dan and Asher for remaining away. It singles out, with a terrible curse pronounced upon them, the community of Meroz for having failed to come to the help of the Lord. It praises Ephraim, Issachar, Machir and Benjamin for their part in the victory. It eulogizes Zebulun and Naphtali for their willingness to give their lives and immortalizes Jael for her deed in destroying the scourge of God's people. It ends, "So let all thine enemies perish, O Lord; but let them that love Him be as the sun when he goeth forth in his might. And the land had rest forty years."

### II. LESSONS FROM THE LESSON

1. When God has a task to be done, He has the man for the task—in this case, the woman for the task. When He would prepare the way for His Son, there was the Voice crying in the wilderness. When He would strike a mighty blow on the Day of Pentecost, He had Peter ready to preach. When He would begin the march of Christianity westward, He has Paul ready.

There have been times when the future of the church and the kingdom has been dark and unpromising but God has always had His man to lead the way out. Luther, Wycliffe, Calvin, Knox, the Wesleys, Whitfield, Spurgeon, Edwards, Moody, Chapman, Sunday and a host of others too numerous to mention are all demonstrations that when God's time comes for His people to march forward He has the man ready to lead the march. Do we need a revival today? Are we burdened for the sleep of indifference, the sweep of worldliness which has overtaken us? When we are unhappy about it enough, when it becomes such a burden that we cry out to God about it we may be sure that He will hear and answer. It may be that His man to lead the way is already at hand. He may be one of these young men just coming from one of our seminaries. Or, he may be some preacher in a rural community somewhere, whose heart God is preparing to lead a nation back to Himself.

2. God is never in a hurry and when He acts to remedy an evil we may be sure that the treatment will be thorough and all that is needed. We think we have suffered long during our spiritual and economic depression. But Israel was in one depression eighteen years, another twenty years. They had to be thoroughly disgusted with the prevailing order of things, God had to know that they meant business with Him before He came to their rescue. Now, there is no doubt that many of our people have cried to Him during these distressing days and some have cried earnestly and sincerely. But there has been no movement, either on the part of our leaders and officials or on the part of the people themselves, to come back to God and recognize Him, not only in individual lives but in the life of the nation as well. A few prayer meetings have been held here and there but not one time has America, as America, gone to her knees to confess her sins and ask God's forgiveness. Until we do, and until we do it in earnest, no amount of economic scheming and "pump-priming" will bring us back to rest and security.

3. There is a lesson here for the women. There is no question that our women set the standards, morally and spiritually. You do not need to go any further than your Bibles to see how they wield powerful influences, for good or bad, over the men whose lives they touch. It is a tragedy that they have not kept their standards on higher levels during the past twenty years. Call it old-fashioned if you will but no man can be influenced to higher and better things by a cigarette-smoking, cocktail-drinking woman. If our women will lead the way back to God, the men will follow, and, I do not mean that they are simply to raise money for Foreign Missions or ride about in cars bearing the W. C. T. U. banner, as good as such things may be. I DO mean that, in the home or the schoolroom or the office, they are to add to the gentle graces with which God endowed all women, the demonstration of transformed lives and faithfulness to Christ, in all things, even in the face of godless worldliness on all sides and possible ridicule in many quarters. Let them stand firm and true for personal purity, integrity and honesty against the filth and lustful suggestiveness in conversation, in amusements, in the social life of the day. It won't be long until the tide has turned and the nation will return to sanity.

# Shadra's Money Bag Adventure

Founded on fact

By Amelia O. Stott

"I have written to the Postmaster, Shadra, and given you a good *chit* ('character'). Of course you are very young, but being tall, and big for your age, I hope you may get the job. I said you were to be trusted, and backed by your father's character you have certainly a good chance."

Shadra grinned; he was over thirteen, a fine upstanding African boy from a tribe which easily topped six feet. He had done fairly well at school, though books were not in his line, for he was too fond of an open-air life, and sport! However, he had won his teacher's good opinion by being an honest, dependable boy.

Shadra, the son of a true Christian father, had "always run the straight race by God's own grace," and his teacher prayed that he might, like the apostle of old, go on to finish his course with joy.

It was necessary for him now to start earning, for the family's crops had failed, and there were several other children to feed. Happily for him the local Postmaster was pleased with Shadra's appearance.

"You know," he said, "the district beyond is no safe mealie patch; buffaloes are numerous in certain parts, and can be a very dangerous and cunning foe. Herds are often reported to be roaming around the Black Witch Forest and other places through which you must pass. People fear to use that path, but it is the most direct way to Amadi where you must take the mail bag. There are, of course, lions and wild elephants to be seen occasionally, but I hear the wild buffalo are the worst danger at present. There is no use to say, 'I will go,' and then fling down the mail bag and run away the moment you see danger. Think well, for you don't want to disgrace your father, or lose the mail bag which must be protected if needs be at the cost of your life."

Shadra stood at attention, but his mind was made up; indeed, he rather hoped he might soon meet a buffalo, for he guessed that the Postmaster had some doubt about him, because he was a "Jesus believer." The idea was common among their tribe that boys and men who became Christians lost all their courage.

"I entertain no fears," he said proudly. "Moreover, the eldest son of my father does not flee because of danger."

"We shall see," said the Postmaster, who had been persuaded to try a "Christian" boy only because his father was held in great honor in the village.

So Shadra was given his chance. How pleased he felt when the locked mail bag was entrusted to him overnight, as he was to start before 3 A. M. to walk seventeen miles to the town of Amadi. Here a merchant's lorry would be waiting to take the bag over a hundred and twenty miles to meet the Nile steamer.

He was so afraid of oversleeping that he stuck a lot of prickly burrs on his straw mat, so that he should not be a minute late in rising. His father smiled; just so had he felt at Shadra's age when sent on some important job. He committed his precious eldest son into the heavenly Father's care, for he knew that the Postmaster's words were no "empty corn cob," for wild buffaloes were a danger. Shadra's father wished he could have kept the boy at work in the fields, but the drought had ruined every-

thing. Awaking from a light sleep just as Shadra was setting out he rose and gave the boy his blessing. It was like a picture out of the Bible to see that big swarthy African parent standing in the dim dawn, praying that the God whom he had come to know and worship might protect and prosper his son.

Shadra set off quickly, and his long chocolate-colored legs making a record

## THE YOUNG SOUTH

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

sprint enabled him by 6 A. M. to cover over thirteen miles. Now he was within sight of the dreaded Black Witch Forest, and though he had nothing of a coward spirit, he could not help shuddering as he passed out of the sunshine into the dense gloom. Interlocked branches of trees shut out almost all light, and the thick undergrowth gave shelter to plenty of unseen foes. Shadra remembered a little chorus often sung at school:

*With God ever near  
I've nothing to fear;  
He's just everywhere,  
So I'm safe in His care.*

The words seemed to help him to keep up his courage now, and he repeated to himself, "My heavenly Father sees every danger, and knows what is here in the darkest place. He will protect me."

He was thankful when he got out of the forest, but then real danger swooped down upon him—a big buffalo, wounded by a poisoned arrow, came charging toward him. The boy looked around for some way of escape, whispering, "Oh, God, show me what to do!" He saw a small bridge built over a deep ditch. Dragging the precious mail bag with him he darted beneath it. The buffalo did his best to reach him, but Shadra was too quick, so the infuriated animal stood right over him on top of the bridge, for there was no room for him to leap down. But he refused to budge an inch, and Shadra had to stay there in a very cramped position.

Time passed, or rather crawled, but the game of patience was continued until a big motor lorry happened to come in sight. As it skirted the forest there was a loud report as it backfired, and the buffalo was scared away. The African driver, however, dashed on totally unaware that a boy was hiding under the bridge.

Looking out cautiously Shadra saw his enemy at a safe distance, so he darted out and ran from tree to tree until he reached the next village, where he told the men about the wounded buffalo. They turned out at once to kill it, and Shadra sprinted ahead to Amadi in time to deliver the mail bag.

On his return he got forty cents in payment for the trip, but he told his adventure only to his father, who was indeed thankful for his son's narrow escape. But one of the men who had killed the buffalo happened to be a friend of the Postmaster and told him.

"That's a smart mail boy you have now. Meeting a wounded buffalo like that on his first trip, he certainly showed a brave spirit." When the Postmaster heard the story he called Shadra and asked him why he had not told him of his adventure.

"Oh, Boss, it had nothing to do with me. It was God my heavenly Father who protected me and showed me the way of escape. I wish you would believe in Him, for He can and does help us when we pray to Him."

The Postmaster said nothing except, "Keep this sort of thing up, my boy, and you will get on."

And Shadra certainly did so, though he would tell you himself that it is only God's care over him that has kept him safe on his mail bag journeys.

Worthing, Sussex, Eng.

—S. S. Times.

Pat: "Moike, do yez know why an Irishman hits the pepper-box on the bottom an' a Dutchman hits it on the side?"

Mike: "Begorra, Pat, Oi don't know. Why is it?"

Pat: "Shure, an' it's to get the pepper out, Moike."

## Many Families of the South Have Always Used PALMER'S "SKIN SUCCESS" OINTMENT For Surface Pimples, Itching and Other Skin Irritations

If you belong to one of the good old Southern families, Palmer's "SKIN SUCCESS" OINTMENT was undoubtedly in your grandmother's medicine chest—maybe your great-grandmother's. For this fine OINTMENT has for many years been the standby of the first families of the South. Use this famous 98-year-old OINTMENT to allay itching, burning, chafing, and irritated scalp and skin. Also to bring blessed relief from surface pimples, blotches, blackheads, and skin roughnesses. 25¢ a package at drug counters everywhere. Be sure to ask for the genuine.



## "For A Memorial Unto the Children of Israel Forever."

These were the words of Joshua when he built a lasting monument to commemorate the passing over Jordan.

So when we honor with a Memorial the one who has passed over Jordan, let us select a genuine and lasting Stone Eternal Monument fitting and expressive of his virtues and accomplishments.

## Stone Eternal Monuments

are cut from perfect granite impervious to the elements. The beautiful tone and texture, freshness and brilliance of these monuments are unaffected by the ravages of time.

Stone Eternal Monuments and Markers are guaranteed and trade-marked. For your assurance, this mark of quality appears neatly cut on all Stone Eternal Monuments.

Write for booklet and name of authorized dealer in your community.

**The Georgia Granite Corp.**  
Elberton, Ga.

# Tennessee Baptist Encampment

Ovoca, July 29 -- August 5, 1938

Friends of the Sunday school you are urged to attend the Ovoca Encampment and share with others the many good things in store for you. Ovoca is a delightful place to spend your vaca-

tion. Make your vacation one of profit along spiritual lines. Conferences are planned for workers of all age groups. Attend one of these and become a better informed Sunday school worker.



Jesse Daniel

You are invited to attend the Administration conference at Ovoca. The conference will be built around the five major tasks of the Sunday school: Reaching, Teaching, Winning, Guiding, and Enlisting Souls. The latest and most successful methods for building bigger and better Sunday schools will be presented.

The theme for the Elementary conferences will be "Leading the boys and girls to know God." Dr. Clifton J. Allen, Associate Editorial Secretary, Sunday School Board, will be with us two days to lead the discussions. The following subjects will be discussed: More effective ways of reaching boys and girls, Using the Bible with children; Leading them to know God through the program and many other problems of interest to the Elementary workers.



Mrs. D. Chester Sparks

Far-reaching opportunities are offered in the Summer Sunday School Conference where the workers from all over the state come together and study, bringing their problems, exchanging experiences, uniting in study, prayer, and purpose. The program for the Intermediate workers will include all phases of Intermediate work with time each day for discussion and problems.



Mrs. Marie Lowry

I'm wishing for the Ovoca Conference the best attendance and success ever. I especially hope that the Extension department will be well represented.

The Extension department is a direct means of reaching the un-enlisted church members making them a part of the Sunday school, teaching them how to read their Bibles, and give of their means systematically and regularly. There will be conferences for all phases of the Extension work.



Mrs. F. L. West

Adults! Do not fail to come to Ovoca or to send someone representing the Adult work in your Sunday school. Come prepared to contribute to the conferences on the following subjects: 1. Reaching more adults for the Sunday school; 2. Better teaching for adults; 3. Winning adults to Christ; 4. The spiritual development of adults; 5. Enlisting adults in service.

We want to help you and we want you to help us.



Dr. Norris Gilliam

The consecration and enthusiasm of youth is challenging. It will be a great privilege for the young people and young peoples' workers of Tennessee to sit together for seven days discussing problems and sharing experiences in Sunday school work.



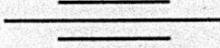
Miss Frances Ewton

**Don't forget to remember to send your reservation immediately to "OVOCA", 149 Sixth Ave, North, Nashville, Tennessee, with registration fee of \$1.00. Fee refunded if you can't come**



MR. HENRY C. ROGERS

Mr. Henry C. Rogers will lead the Senior and Adult Training Conference.



Miss Roxie Jacobs will lead the Junior and Intermediate Leaders and Sponsors Conference.



MISS ROXIE JACOBS

Baptist Training Union  
Division  
Denominational  
Assembly

MEET US AT

O - V - O - C - A

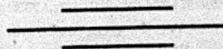
JULY 29 -- AUGUST 5, 1938

Informs  
Indoctrinates  
Inspires



MISS RUBY BALLARD

Miss Ruby Ballard will lead the Junior Conference.



Mrs. Henry C. Rogers will lead the Intermediate Conference.



MRS. HENRY C. ROGERS

# W. M. U. Family at Ovoca

## July 29-August 5



**ROBERT SUTHERLAND**  
R. A. Leader, Ovoca.

mission study director. Even if you have studied it in your society, we guarantee you will be fascinated by Mrs. McMurry's presentation of the book. If you have not read "Following in His Train," order it today. It is the history of our Union written by our gifted Mrs. Cox. The price is sixty cents from the Baptist Book Store, 161 Eighth Ave., North, Nashville.

We have such a good time at our camps and house-parties, but usually only one member of the family has the privilege of attending. At Ovoca there will be something for the entire family. During W. M. U. hour the Sunbeams will have a great time with Mrs. Jesse Roach as their teacher. She is one of the finest leaders in our state and has had charge of the Sunbeams of the First Church, Nashville, for years. All children under nine will enjoy the things she has prepared for them. She will teach "The Chinese Boat Baby."

Robert Sutherland, who will be in charge of the recreation, will be the R. A. leader. The boys of the state are very partial to "Bob" and we know they will be happy to be in his class. He will teach "To Be Continued."

The G. A.'s are most fortunate in having Miss Kiyoko Shimose of Japan to teach "Friends in Nippon." Miss Shimose is a lovely Japanese girl and a student at the W. M. U. Training School. It will be a joy to hear our work presented by a product of missions.

The Y. W. A.'s adore Miss Bruce, so she will teach them, "China Through a College Window."

When we think of mission study for our W. M. S., we naturally link it with our director, Mrs. Wm. F. McMurry. We know the women could not find a better teacher for "Following in His Train" by Mrs. W. J. Cox than our



**MISS KIYOKO SHIMOSE**  
Of Japan who will teach "Friends in Nippon" to the G. A.'s at Ovoca.

### THE GOLDEN JUBILEE BOOKLET

There has been published a very beautiful souvenir Golden Jubilee Booklet that will prove invaluable to W. M. U. members. In it are pictures of the charter members, 1888, of all our Southern Union presidents, Union officers of today, Mrs. Margaret Waller, in whose honor the Margaret Fund was named, Miss Annie W. Armstrong, Miss Lottie Moon, our W. M. U. Training School and its principals.

There is much history recorded in these pages. A copy of the programs of '88 and of '38 is in this book. Certainly you will want to keep this booklet among your precious possessions. The price is twenty-five cents and you can purchase it from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

### MRS. HARRIS SAILING

Our prayers will follow our beloved president, Mrs. R. L. Harris, as she sails from New York, July 15, on a South American tour.

She is conducting a tour for the Brownwell's. How fortunate she is in being chosen year after year as director of tours to foreign lands. She always makes it a missionary trip, for she contacts the missionaries and sees the work we are doing on the fields. She is the very best steward of the information for she comes back and brings inspiring messages to us who must stay at home.

A bon voyage message will reach Mrs. Harris if sent to New York, care of Steamers Santa Inez, Grace Line, so she can receive it by July 15th.

Her original plans were changed and she is sailing from New York instead of New Orleans. She will return September 14.



**MRS. W. J. COX**  
Author of "Following in His Train," the book to be taught by Mrs. Wm. McMurry at Ovoca, July 29-August 5.

### FOLLOWING IN HIS TRAIN

By Ethlene Boone Cox

When Mrs. W. J. Cox retired from the presidency of the W. M. U. in 1933 she was asked to prepare a history of the Union for the Golden Jubilee. She had served as president for eight years, she was a great student and a speaker of rare ability. "Star Trails," her first book, was received with great joy. Her messages are like "apples of gold and pictures of silver." Eagerly have all W. M. U. members looked forward to this glad day when this history would be ready. No dry history to pore over, but living, vital facts told in a fascinating way.

Miss Kathleen Mallory wrote the foreword and tells something of the contribu-

tion that Mrs. Cox made to the union, as she had most modestly left herself out of the story.

Mrs. Cox says that the book was written "to reaffirm that you have a part in the most glorious, the most powerful, the most extensive force in all the world, the spread of the gospel. No other force calls forth such loyalty, such service, such love. The magnitude of the task which enlists you demands a review of the inspired and constructive moments of mission history."

The author has divided the book into five units. The first unit presents the Scriptural commands and the authority for world-wide missionary endeavor. Beginning with Christ's commands she traces missionary history by following Paul's entrance into Europe, giving an account of the going out of Wm. Carey, the early missionary history of America, the story of the first organizations of missionary societies and then shows how all of these were forces resulting in the organization of the W. M. U. in 1888.

Unit two gives a condensed history of the organization and expansion of the fifty years of Union activities. In a few words she spans the years telling of the Jubilee, the Ruby Anniversary and the Jubilee.

Unit three treats of the departments, plans and policies of the Union. The history of each department is presented in continuity and is not interwoven throughout the fifty years. Her stories of outstanding leaders like Miss Lottie Moon, Miss Annie Armstrong, enliven the historical data.

Unit four is devoted to the history of the missionary education and work of the young people. "The young people's organizations are a part of the Union and not an appendage. They are going to work, to be busy about something. Capitalize and utilize this energy for missions."

If there were doubts in any ones' minds

**WOMAN'S MISSIONARY UNION**

Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
President  
Miss Mary Northington, Nashville  
Executive Secretary-Treasurer  
Miss Margaret Bruce, Nashville  
Young People's Secretary  
149 Sixth Avenue, North, Nashville, Tennessee

concerning the necessity of W. M. U. young people's organizations, an unbiased reading of this chapter would make one know that they are worthwhile and that they have been used of God in the training for missions.

Unit five presents the major achievements of the Union, the W. M. U. Training School, Margaret Fund and the W. M. U. organizations on mission fields.

Mrs. Cox closes this most inspiring book with a challenge: "All the world is not yet won to Christ. The world's need of God is the same yesterday, today and forever. All the future beckons as Christ calls us to follow in His train."

**Book Reviews**

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

**A Conservative Introduction to the New Testament** by Samuel A. Cartledge. Published by Zondervan Publishing Co., Grand Rapids. 196 pages. \$1.50.

This is a careful review of the beginnings, canonization and contents of the books of the New Testament. The various critical theories are examined and their arguments answered. It will prove a valuable addition to the Bible student's library.

J. C. M.

**The Growing Menace of the Social Gospel** by J. E. Conant. Published by the Bible Institute Colportage Association, Chicago. 72 pages. Paper, 30c.

This is by far the best, and the most timely book I have read this year. Enemies of our liberties are masquerading under the banner of "the social gospel" and are deceiving many. How can men promote the gospel who reject it? How can men promote the kingdom who will not enter it themselves? The so-called "social gospel" has not a shred of reason or religion to hold it up. Be sure to read this little book.

J. C. M.

**The World in Which Jesus Lived** by Basil Matthews. Published by the Abingdon Press. 130 pages. \$1.50.

The clear, easy style in which this author writes seems to cast a spell over the reader and he finds himself living in the world in which Jesus lived. The land, the manners and customs, the ideals and aspirations of His generation become very real. In the interplay, and sometimes conflict, of Jewish, Grecian and Roman ideas, one finds himself taking sides. The place occupied by the Christ in that world is pointed out on every page. To read this delightful book is the next best thing to visiting the lands themselves.

J. C. M.

**The Preacher of Today** by John A. Morrison. Published by The Warner Press. 136 pages.

It is good for the preacher occasionally to read something about the preacher. The author of this volume is himself a preacher, a teacher of preachers, and a believer in preaching. This is not a text-book. This great preacher and teacher sits down to chat with his fellow preachers about the glorious work in which he and they are engaged. We commend it.

J. C. M.

**Prophecy And The Tottering Nations** by Keith L. Brooks. Published by Zondervan, Grand Rapids, Mich., 1938. 100 pages. Price \$1.00.

In ten well-written and Scripture-filled chapters the reader is carried on a bird's eye view of the conditions of the world today, viewed in the light of Bible prophecy. When a writer can keep abreast, to say nothing of making a rather comprehensive survey, of what is happening in the world at present, he deserves a reading. When he analyzes all of this in the white light of prophecy without fanaticism, letting the Scriptures speak for themselves instead of trying to prove points in the direction of certain theological schools of thought, he performs a genuine service to students of all theological classifications. His interpretations and applications of Scripture are, on the whole, apt and acceptable.

O. L. Rives.

**A Sure Remedy** by Walter Lewis Wilson, M.D. Published by Bible Institute Colportage Ass'n, Chicago, 1938. 125 pages. Price 20 cents.

The title page carries the words, "prescribed by the doctor," and, "Gospel messages for troubled hearts." This quite accurately describes the booklet of twelve messages. It is refreshing when the doctor occupies the pulpit. The minister can always learn from the doctor, as can all others. The style is popular, the sermons Scriptural with many personal experiences recounted by way of illustration, and the tone decidedly evangelistic. What more could be asked for such a small price?

O. L. Rives.

**Footsteps in a Parish** by John Timothy Stone. Published by W. A. Wilde Company. 98 pages. Price \$1.00.

This delightful little book is an appreciation of Dr. Maltbie D. Babcock written by his successor in the pastorate of the Brown Memorial Church, Dr. John Timothy Stone.

J. C. Miles.

**A Call to Prayer** by Vivian Ahrendt. Published by Warner Press. 159 pages. Price \$1.00.

Here are twenty-one devotional studies, rich in spiritual interpretation, in vision and in inspiration. Each of them is based on a passage of Scripture and will suggest sermons to the preacher and devotionals for the leader of Christian services.

J. C. M.

**Bible Teachings** by Robert Newton Waring. Published by Revell. 63 pages. Price 75c.

This book contains about two hundred Biblical topics arranged in alphabetical order, with scriptural passages indicating the use of each in the Bible. It will prove valuable to students of the Bible.

J. C. M.

**WRONG KIND OF EDUCATION DANGEROUS**

A few months ago a number of deaths were caused over the country by sulfanilamide which had been improperly prepared. When properly prepared it is an effective and helpful medicine. And more recently another preparation used in the treatment of cancer was the cause of some eight deaths, for the same reason. Had it occurred to you that education may be good or bad, an instrument for saving lives or destroying them, according to whether it is the right kind? Christian education multiplies one's ability to do good. The wrong kind of education multiplies one's ability to do evil. Christian education has the element in it which heals and not hurts. —Baptist Bulletin.

The gospel of Christ rightly interpreted is what our government needs, what the intellectuals need, what our capitalists need, what our laborers need, what the unemployed and discontented need. The task is a big one! —The Baptist Student.

**A GOOD SCHOOL**

Modern Courses — Capable Teachers — Good Quarters — Dependable Placement Service.

**FALL'S BUSINESS COLLEGE**  
8th & Broad, Nashville, Tenn.  
Send for Bulletin.

**John R. Dickey's Old Reliable Eye Wash**

Soother, relieves and gives comfort to irritated eyes. Used 65 Years. Genuine in red box. 2c and 5c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

**Church Furniture**  
Work of the Highest Quality  
At Reasonable Prices  
Write for Catalogue  
**BUDGE & WES MFG. CO.**  
JACKSON, TENNESSEE

**Wintersmith's Tonic**  
**MALARIA**  
A Good General Tonic

**Extra large Summer Profits for Women's Organizations**

Write at once for folder describing most attractive offer ever made by this company. Learn how your organization can earn those needed funds more quickly, more easily. Offer lasts for limited time only. Mail card today to Metal Sponge Sales Corporation, Lehigh Avenue and Maucher Street, Philadelphia, Pa.

**Gottschalk's METAL SPONGE**

# Among The Brethren

## SUNDAY SCHOOL ATTENDANCE FOR

JUNE 26, 1938

Memphis, Bellevue	1647
Chattanooga, First	1008
Memphis, Union Avenue	950
Memphis, Temple	922
Nashville, Grace	876
Knoxville, First	851
Knoxville, Fifth Avenue	783
Chattanooga, Ridgedale	710
Chattanooga, Highland Park	670
Bristol, Calvary	664
Knoxville, Broadway	649
Jackson, First	635
Maryville, First	601
West Jackson	573
Chattanooga, Northside	545
Chattanooga, East Lake	531
Chattanooga, Avondale	525
Fountain City, Central	483
Chattanooga, Woodland Park	482
Cleveland, First	423
Chattanooga, Red Bank	425
Clarksville, First	417
Sweetwater, First	416
Knoxville, Lincoln Park	414
Morristown, First	407
Chattanooga, Tabernacle	395
Dyersburg, First	387
Fountain City, First	380
Elizabethton, First	372
Memphis, Boulevard	367
Trenton, First	365
Union City, First	362
Humboldt, First	319
Cleveland, Big Spring	310
Nashville, Inglewood	310
Martin, First	306
Chattanooga, Oak Grove	289
Columbia, First	268
Gatlinburg	265
Elizabethton, Siam	252
Brownsville	251
Rockwood, First	240
Harriman, Emory Heights	234
Gallatin, First	225
South Pittsburg	223
McMinnville, Magness Memorial	222
Monterey	207
Hixson, First	202
Chattanooga, Concord	201
Knoxville, John Sevier	199
Chattanooga, Summerfield	180
Butler	173
Chattanooga, Eastdale	168
Jannestown	160
Mount Pleasant, First	160
South Rossville	152
Stanton, Charleston	150
Chattanooga, Oakwood	139
Chattanooga, Boynton	133
Mountain City	122
Church Hill, Oak Grove	117
Alamo	117
Crossville, First	116
Walter Hill, Powells Chapel	110
Camden	110
Chattanooga, Birchwood	110
Chattanooga, Tyner	110
South Cleveland	110
Murfreesboro, Westvue	91
Centerville	90
Decatur, Pisgah	88
Woodbury	85
Chattanooga, Ooltewah	82
Chattanooga, Union Fork	69
Buena Vista, Mt. Nebo	68
Jamestown Mission	52

## By FLEETWOOD BALL

The church at Ames, Okla., has called as pastor, W. A. Bryan, and he has accepted.

—BAR—

Thomas J. Larkin was ordained recently to the full work of the gospel ministry by the church at Fairfield, Ky.

—BAR—

W. A. Lansford of Marshall, Texas, has accepted a call to become pastor of the church at Dawson, Okla.

—BAR—

The church at Tallahassee, Fla., loses its pastor, J. A. Bryant, who accepts the care of the Second Church, Thomasville, Ga.

—BAR—

J. W. Sutherland of Munsfordville, Ky., has accepted the care of the church at Elkton, Ky., effective at once.

—BAR—

O. E. Turner, associate pastor of the First Church, Knoxville, has accepted a call to the First Church, Cynthiana, Ky., effective August 1st.

—BAR—

W. E. Hunter and the First Church, Summerset, Ky., were lately assisted in a revival by E. A. Petroff of Springdale, Ark., resulting in 65 additions.

—BAR—

E. O. Cottrell has resigned the care of Walnut Street Church, Hopkinsville, Ky., and is now open for revival work or a pastorate.

—BAR—

J. O. Gunthorpe of Rienzi, Miss., has resigned a group of churches around Rienzi, Miss., and has accepted the care of State Street Church, Corinth, Miss.

—BAR—

A revival has just closed in Pontotoc, Miss. B. B. Hilburn is the pastor, and J. D. Thompson of Booneville, Miss., did the preaching.

—BAR—

C. S. Thomas of Itta Bena, Miss., a former Tennessean, has lately held two successful revivals at Haleyville and Abbeville, Ala.

—BAR—

A. L. Gregg, and the church at Marlow, Okla., lately had a successful revival, in which R. E. Bell of Decatur, Texas, did the preaching.

—BAR—

A revival in the Rosen Heights Church, Fort Worth, Texas, resulted in 173 additions. Jesse Garrett is the pastor, and Hyman Appleman did the preaching.

—BAR—

The North Trenton Church, Tulsa, Okla., has lately had a Vacation Bible School with an enrollment of 211. J. E. Outlaw is the pastor.

The First Church, Fergus, Okla., has called as pastor, M. F. Ewton of the First Church, Houston Heights, Houston, Texas. He is a son of a Tennessean.

—BAR—

L. M. Hale, who recently accepted the care of the church at Wichita, Kan., is the younger of two preacher sons of a preacher father.

—BAR—

A Vacation Bible School is being held by the church at Weaverville, N. C., in a nearby Negro church. W. H. Covert and wife are instructors.

—BAR—

R. D. Pearson, pastor of the First Church, Macon, Miss., began a meeting last Sunday in the East End Church, Columbus, Miss. W. L. Mark is pastor.

—BAR—

With an enrollment of 3,597 the First Church, Minneapolis, Minn., has the largest membership of any church in the Northern Baptist Convention. W. B. Riley, age 77, is the virile pastor.

—BAR—

Richard W. Moseley succeeds J. S. Ramond as pastor-secretary of the First Church, Shreveport, La. He has just graduated from Baylor University. He is the son of the late J. B. Moseley.

## By THE EDITOR

On a recent Sunday, Lonsdale Baptist Church, Knoxville, H. L. Thornton, pastor, received two for baptism, one by letter and baptized 12.

—BAR—

Also, on a recent Sunday, Boynton Baptist Church, Chattanooga, J. D. Bethune, pastor, paid the remainder of its debt on the pastorium.

—BAR—

Mountain City Baptist Church, Mountain City, has called Samuel Anderson as supply pastor and it is hoped he will accept.

—BAR—

With baptisms almost every Sunday there have been 163 additions with 103 of these for baptism in the Avondale Baptist Church, Chattanooga, Homer G. Lindsay, pastor.

—BAR—

Woodbury Baptist Church, pastorless since April, 1937, has called Clinton S. Wright of Nashville for one-half time. The auditorium in the new \$10,000 brick building is nearing completion.

—BAR—

J. B. Cobb, pastor, Seventh Street Baptist Church, Memphis, closed his second annual revival in the Mission fostered by the church with twenty-two additions in all and fourteen adult men for baptism.

Evangelist A. D. Muse, Memphis, requests the prayers of his friends for the financial and other support of the "Mid-South Radio Revival Association" on the program on which he broadcasts each morning on Station WMPS-1430 Kil.

Sunday, June 26, was a high day with the First Baptist Church at Cleveland, John L. Dodge, pastor, when there were nine additions added to the church in the two services, eight of whom came upon a profession of faith. The pastor baptized eight Sunday night.

O. W. Yates, for many years connected with Bethel College at Russellville, Kentucky, part of the time president, and for the past several years professor of Bible at Ouachita College, Arkadelphia, Ark., was awarded the Ph.D. degree by Peabody College on June 3.

With Porter M. Bailes, pastor, First Baptist Church, Tyler, Texas, preaching and Tom Ed Vaughn of Cooper, Texas, directing the music, the First Baptist Church, Gonzales, Texas, Hal C. Wingo, pastor, has closed a splendid revival in which there were fifty-two additions, thirty-two of them by baptism, with others going to other churches.

West Side Baptist Church, Elizabethton, John Curtis, pastor, has closed a very successful meeting in which the preaching was done by U. W. Malcolm, pastor of Hampton and Doe River Churches. There were twenty additions by letter and thirty-one baptisms. The pastor heartily commends the visiting preacher.

Baptist and Reflector appreciated the recent visit of the following out-of-town people: W. M. Wood, Secretary of State Missions, Louisville, Ky.; Noel Smith, Clarksville; Thos. W. Scanlyn, Harriman, T. E. Mason, Savannah; W. E. Davis, Lawrenceburg; T. J. Beasley, Lenoir City; Mrs. Norman Westall and little daughter, Marianne, Lawrenceburg. Come again, friends.

Robert E. Humphreys, pastor of the First Baptist Church, Owensboro, Ky., has been chosen Executive Secretary of the General Association of Kentucky Baptists, succeeding C. M. Thompson, Secretary for the past seventeen years. Dr. Humphreys' decision has not yet been announced.

W. E. Davis, pastor, First Baptist Church, Lawrenceburg, and his people are rejoicing over a fine revival in which R. Kelly White, pastor, Belmont Heights Baptist Church, Nashville, did the preaching and in which there were nineteen additions, fifteen of them by baptism, and with more expected to follow. Pastor Davis speaks in high praise of the visiting preacher.

On July 3, C. W. Baldrige, an ex-Tennessean, began his tenth year as pastor of the First Baptist Church of Inverness, Miss. The Sunday School has been standard for eight years and the Woman's Missionary Union fully graded. These have been eventful and joyful years and there have been additions to the church all along.

On July 3, J. D. Franks will have been pastor of the First Baptist Church, Columbus, Mississippi, seventeen years. The membership has grown from 541 to 1,997, a total of 3,004 having been received into the church and \$278,773.29 has been contributed by the church to local expenses

**CONGRATULATIONS!**

On July 5 Editor P. I. Lipsey of the Baptist Record (Miss.) reached his seventieth birthday. In its issue of June 30 the Westrn Recorder carried a picture of him and a splendid write-up concerning him. After twenty-three years in the pastorage, Dr. Lipsey became editor of the Baptist Record, a position he has held for twenty-six years. His bow abides in strength. Congratulations, beloved!

and buildings, and \$91,290.82 to outside causes.

On a recent Sunday, Smyrna Baptist Church, near Chapel Hill, had its annual Home-Coming Day with preaching by the pastor, C. N. Barclay. After a fine dinner had been served Brother B. E. Landis and Alfred Lane were ordained as deacons, with Pastor Lloyd T. Householder, Lewisburg, Pastor C. H. Lewis, Shelbyville, and others having parts on the program.

Pastor T. W. Callaway of the St. Elmo Baptist Church, Chattanooga, writes as follows: "We have just concluded a most successful evangelistic campaign with the H. Evan McKinley Musical Messengers, of Morristown, Tenn., the visible results being: 10,584 chapters in Bible read, 181 promising to read Bible through, 4 reading Bible through in two weeks, and 26 for baptism."

**BROTHERHOOD CONFERENCE AT RIDGECREST CANCELLED**

On July 1 the Executive offices of the Baptist Brotherhood of the South were consolidated in Memphis. This change has involved certain adjustments in the South-wide organization which make it impracticable to complete the arrangements for the Brotherhood Conference at Ridgecrest on August 21-24. The Conference has, therefore, been cancelled for this year.

LAWSON H. COOKE,  
General Secretary.

On Wednesday evening, June 29, at the West Jackson Baptist Church and with the pastor, R. E. Guy, W. C. Boone, O. O. Green, L. B. Matthews and Pastor L. G. Frey having parts on the program, Leonard Sanderson was examined with a view to ordination to the gospel ministry. He has held his membership at the West Jackson Church while attending Union University. On July 3 he was ordained to the ministry at his home church, Maple Springs, L. G. Frey, pastor. Leatherwood, Lutts, and Beech Grove Churches have called him as pastor. The Lord's blessings be upon him in his work.

The week of June 26, Pastor C. S. Henderson of the Immanuel Baptist Church, Nashville, left with Mrs. Henderson for New York City, where he will study in the Union Theological Seminary for three weeks. The same week Pastor H. B. Cross of the Judson Memorial Baptist Church, Nashville, left to spend six weeks in graduate work in Religious Education in the same institution. In Pastor Henderson's absence the following men will supply the pulpit of the church; W. J. Stewart, Doak S. Campbell, J. E. Dillard, and J. O. Williams. In Pastor Cross' absence his pulpit will be supplied by the following: S. P. DeVault, T. L. Holcomb, J. O. Williams, John L. Hill, W. J. Stewart, L. A. Gupton and C. B. Ramsey, Jr.

Recently the Judson Memorial Church held a consecration service for fifteen additional deacons from the young men of the church. They were: Dan Coombs, J. Ross Drye, Robert Dunaway, Will Ed. Gupton, Fletcher Hardy, A. E. Harrison, C. C. Hessey, H. W. Hill, J. Woodfin Jones, H. L. King, I. L. Kirkland, W. G. McMahon, C. B. Ramsey, Jr., W. L. Schram and A. D. Tanner.

**With the Churches: Cleveland**—Big Spring received 1 for baptism. **McMinnville**—Magness Memorial, Pastor Minks, welcomed 4 by letter, 2 on faith, and baptized 1. **Mount Pleasant**—First welcomed 5 by baptism. **Monterey** received 2 for baptism. **Rossville, Ga.**—South welcomed 1 by letter and 10 for baptism; Tabernacle, Pastor McClure, welcomed 8 by letter, 6 for baptism, baptized 5. **Nashville**—Inglewood, Pastor Beckett, welcomed 3 by letter, 1 for baptism, baptized 5. **Memphis**—Bellevue welcomed 20 additions; Boulevard received 1 by letter and 2 for baptism. **Knoxville**—Broadway received 2 by letter and 1 for baptism; Fifth Avenue received 1 by letter and 2 for baptism; John Sevier received 2 by letter and 1 for baptism. **Chattanooga**—Oakwood—Pastor Everson, welcomed 2 by letter, 7 for baptism, baptized 8; Tabernacle, Pastor Denny, welcomed 7 for baptism, baptized 7; Red Bank, Pastor Pickler, received 2 by letter, 1 for baptism, baptized 2; Woodland Park received 1 for baptism; Avondale, Pastor Lindsay, welcomed 5 by letter, 2 for baptism, baptized 9; East Lake received 1 by letter; Northside welcomed 5 by letter and 2 for baptism; Ridgedale received 1 for baptism; Brainerd received 3 by letter.

**BRIEFS CONCERNING THE BRETHREN**

**Called and Accepted**

John R. Link, Apex Church, North Carolina.  
T. W. Hearne, Revolution Church, Greensboro, North Carolina.  
Walter L. Johnson, Mexican Mission, Foreign Mission Board.  
Walter P. Arnold, East Sedalia, Mo.  
Lawson H. Cooke, General Secretary, Southwide Brotherhood, 1040-41 Commerce Title Bldg., Memphis, Tenn.  
B. N. Simmons, Pelican, La.  
Robert E. Humphreys, General Secretary, Kentucky Baptist Board of Missions, Louisville, Ky.  
W. A. Bryan, First, Ames, Okla.  
W. A. Lansford, Dawson, Okla.  
M. F. Ewton, First, Frederick, Okla.  
Leonard Sanderson, Leatherwood, Lutts, and Beech Grove Churches, Tennessee.  
Clinton S. Wright, Woodbury, Tennessee, one-half time.  
J. J. Winburn, St. Simmons Island and Soperton Churches, Georgia.

**Resigned**

John R. Link, Cashie and Windsor Churches, North Carolina.  
Walter L. Johnson, Mt. Airy, N. C.  
J. J. Winburn, First Church, New Smyrna, Florida.

**Ordained**

Leonard Sanderson, Maple Springs Church, Jackson, Tennessee.

**Died**

Dr. G. M. Savage, Long Beach, Calif.  
Rev. W. B. Avery, Winston-Salem, North Carolina.  
Rev. C. C. Patton, Smackover, Texas.

**WHY I PREFER THE BAPTIST NAME**

W. C. Patton

I have many friends among those who are not Baptists, and I love all who love the Lord, whatever may be their names. Therefore, it is not in any unkind spirit that I speak.

**New Testament Authority for the Name**

In Matt. 3:1, as well as elsewhere, we read that John was explicitly called "John the Baptist." The name came from heaven. That makes it good enough for any Christian to wear it.

John was called a Baptist because he baptized. His baptism was an immersion in "much water" (Mark 1:5; John 3:23).

I said to a friend of mine of another faith: "Your preacher baptizes in much water. Why not call him a Baptist? Why do you repudiate the name and not even accept it as coming from the Lord Himself?" He has not answered yet.

**More Than Baptism Required to Make a Baptist**

It takes more than simply water baptism to make a true Baptist. A Methodist minister may immerse one in much water (though he prefers to sprinkle him), but that does not make him a Baptist. An immersed Methodist is as much a Methodist when he comes up out of the water as he is when he goes down into it. John was sent of God to prepare the very material out of which Jesus built His church (Luke 1:17; Matt. 16:18; Acts 1:21, 22). In faith he was a Baptist inwardly; in practice he was a Baptist outwardly. Those baptized by him were Baptists, not simply because he baptized them but because they accepted the faith which he preached. It takes the Baptist faith inwardly and Baptist baptism to make a full-fledged Baptist.

**The First Church Was Baptist**

This follows from the preceding considerations. A Catholic contended that the Catholic Church is the true one and that Peter was the first pope. Referring to the fact that the popes are not allowed to have wives, I said, "Peter's wife's mother lay sick of a fever." This Catholic woman said, "I guess the Church has changed the thing since Peter." I said, "I guess so; for Peter was baptized by a Baptist preacher and you accuse Baptist preachers of heresy and do such botch work as to make a pope, and I fear that the Baptist preacher sent from God will condemn you in the judgment."

And further, I said, "Suppose that I go a few miles from your home and, as a Baptist preacher, hold a revival and baptize about thirty people on a profession of faith and then you are informed the next day that I have organized a church. Would that be a Catholic church or a Methodist church?" She answered in the negative. "What kind of church would it be?" I asked, and she said, "I will have to say that it would be a Baptist church." And I pointed out that the New Testament makes it just that plain that a Baptist preacher prepared the material out of which Christ said He would build His church, and so it must have been a Baptist church.

**No Sectarian Name**

So we would not look upon the name Baptist as a mere sectarian name, but as a Bible name coming from heaven and good enough for all people who call themselves Christians. Why not, then, accept it for the glory of God? An old woman said that "one name is as good as another." But when she was happy and praising God, the

preacher said, "Sister, if one name is as good as another, say glory to Beelzebub!" But she said, "No, glory to Jesus!" In praising God there was much in a name.

**Jesus Called John the Baptist by Some**

The disciples said that certain people in seeking to interpret Christ called Him "John the Baptist" (Matt. 16:14). The reason must have been that His beliefs and His preaching resembled so much those of John. Reference to the Gospels shows that Christ took up the message of John and carried it on. And He was baptized by "John the Baptist," walking some sixty or sixty-five miles for it to be done, and submitting to it "to fulfill all righteousness." And God spoke His approval from heaven. This ought to be enough to lead any man with the faith of the gospel in his heart to seek out a Baptist preacher and be baptized in obedience to his Lord and Savior.

**A Worthy Name**

Jesus has given His example to His followers. Let those who ridicule the name Baptist be ashamed of themselves and repent. Why not accept the name and the faith which it bespeaks, which came from heaven and is more than 1900 years old?

"We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society

which has preserved pure the doctrines of the Gospel through all ages."—(History of the Dutch Reformed Church, by A. Ypeij, and I. J. Dermout, Vol. I., p. 148.)

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