

# BAPTIST and REFLECTOR

*"Speaking the Truth in Love"*

ORGAN TENNESSEE BAPTIST CONVENTION

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## THE OLD CHURCH

Boyd Armour

The old church stands upon a hill,  
With battered walls and floor;  
The dead leaves blow across the sill,  
Through the unguarded door.  
Where once our mothers' prayers arose  
Like incense, to their God,  
Only a windy echo goes  
Across the sacred sod.

Dust gone to dust, those pioneers  
Who bore their Faith and pride,  
Mourned but by Winter's icy tears,  
Are lying side by side.  
They never dreamed what Time would do,  
Or how Belief would die;  
Lord, let their spirits never view  
This dark apostasy.

When this old earth is brought again  
To God, upon its knees,  
The souls of ancient, valiant men  
Will rise from scenes like these;  
Once more the Church shall build her walls  
Where now these ruins stand,  
And the old Faith our fathers loved  
Anew shall bless our land!

—Hornsby, Tenn.

# Baptist and Reflector

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## EDITORIAL

### A New Way for a Baptist Church to Get a Pastor

The Christian Fellowship (Ark.), of which John E. Brown, Methodist, is editor, is the "Organ of the International Christian Fellowship" and of two of the several schools founded and promoted by him. It recently carried an unusual announcement.

H. M. Lintz, formerly pastor of a Baptist church in Tennessee and later connected with the Moody Bible Institute, Chicago, has for several years now been a "non-sectarian" evangelist, a denominational liberal.

A year ago he was elected vice-president of the "International Christian Fellowship." The First Baptist Church of Lake Charles, La., requested the temporary "loan" of Mr. Lintz, and under the circumstances "the Board readily gave its consent." Later the church asked that the time of the loan be extended. And so, at the recent annual meeting of the Fellowship "Dr. Lintz was present and was re-elected to the vice-presidency of the Fellowship and re-appointed to the First Baptist Church at Lake Charles." (Our type emphasis.—Ed.)

Here is a new way for a Baptist church to get a pastor: Look out a man among denominational liberals, subordinate democracy for the principle of episcopacy, request the "loan" of him from the outside organization with which he is connected, ask the time of the loan to be extended and then let the organization "re-appoint" him to the church!

This invasion and perversion of New Testament church democracy are a fruitage of the much-vaunted "broadness" of the day. The personal character of no man connected with the proposition is attacked. But "broadness" is often only thinness.

### Christian Patriots Needed

"Dear Dr. Taylor:

"Only one-sixth of those eligible to qualify to vote in Nashville voted for members of the Legislature in the August election. The writer inquired of a group of six important employees of a denominational Board how they would vote. Five replied, 'We did not register.' Do not make me blush by asking, 'Which denomination?' or 'Which Board?'"

"I have questioned about one hundred employees of beer joints and waiters in beer serving restaurants. Ninety-five of these voted. There is positively no hope for this country's future, politically or religiously, as long as office seekers know that nearly all the worthless element votes and not one-twelfth of the religious element does. We need Christian patriots.

Livingston T. Mays."

**Editorial Comment:** We do not know what particular parties are referred to in the foregoing communication, and so no one can say that we are making personal references. But what Bro. Mays says needs to be pondered.

### "Stay Out of Politics!"

A frequent saying on the part of certain people is, "Let the religious papers and the preachers stay out of politics!"

Well, neither the editors of the religious papers and very rarely any preacher is running for office; and so, they are not "in politics" in this sense.

If these "stayed out of politics" absolutely, they would never vote. We assume the complainer does not mean that.

If by espousing moral issues involved in a race and opposing those things which are against morals is "getting into politics," the papers and preachers would be recreant to their trust if they did not do it. And they don't have to ask permission of the critic to be true to duty.

In many instances if the critic were not so insistent upon his brand of politics, there would not be so much occasion for the others to "get into politics."

But through the years we have noticed a strange thing. If any of the papers and the preachers have somewhere favored the candidate and the politics favored by the critic, he has not opposed their "getting into politics," but rejoiced over it. It has been only when they were on the opposing side that he has objected to their "dabbling in politics!"

We are mystified. Who will clear up the matter!

### Ramblings by the Editor

On August 16 we attended Holston Association at Chinquepin Grove Baptist Church, G. C. Coldiron, pastor. Secretary Freeman and Miss Northington also attended. The church finely entertained the body. A large attendance and a stimulated spirit characterized the association. Distinct advances are being made. T. R. Bandy was re-elected moderator, E. H. Brandon was chosen assistant moderator and Robert Keefauver and Miss Martha Sherwood were re-elected clerk-treasurer and assistant respectively. John C. Blalock of Erwin preached an earnest and instructive sermon on "The Message and Business of the Church." A special feature was an address on The Co-operative Program by Dr. Austin Crouch of the Executive Committee of the S. B. C. We express our thanks to Lawrence Trivette, Associational Field Worker, and C. E. Wright of Carson-Newman College for courtesies in transportation.

On August 17 our party attended Nolachucky Association at Macedonia Baptist Church, Marshall Hoover, pastor. The church showed gracious and abundant hospitality. L. P. Fleming was re-elected moderator, J. H. Stephens and E. H. Greenwell first assistant and second assistant respectively, O. L. Wall, clerk, and Willis R. Allen, treasurer. J. T. Carter preached a fine and stimulating annual sermon on the subject "Work." Miss Kathleen Manley, missionary to Africa on furlough, profoundly moved the body by a recital of needs and experiences on her field. The association is definitely looking up and going on. We were again indebted to C. E. Wright for conveyance.

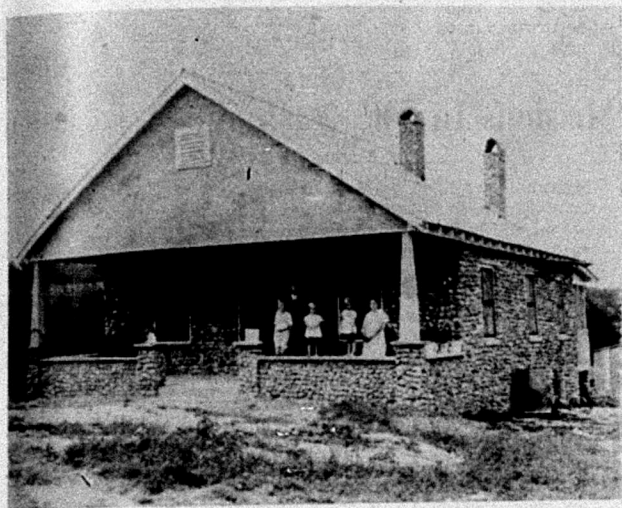
On the evening of August 17 the editor had the pleasure of staying in the home of Pastor and Mrs. C. W. Pope of the First Baptist Church, Jefferson City, and of speaking briefly at the prayer meeting service. Secretary Freeman also spoke briefly. The First Church has practically completed a beautiful and commodious Educational Building, the gift, principally, of Mr. and Mrs. T. L. Butler. We greatly enjoyed our visit there and our stay in Dr. Pope's home.

On August 18 our party attended Jefferson County Association, meeting at Antioch Baptist Church, Fred Lane, pastor. The hospitality and food found there were most excellent. J. W. Wood brought as the annual sermon an unusually fine message on "The Second Coming of Christ." J. A. Lockhart was re-elected moderator, B. C. Cockrum was chosen assistant moderator and Glenn Garrett was re-elected clerk-treasurer. As at Nolachucky, so here, the audience was profoundly moved by Miss Kathleen Manley. This was by far the best session of Jefferson County Association the editor has been privileged to attend. At all the associations attended this week the paper was remembered in a fine way and we left Jefferson County with as many subscriptions as there are churches in the association, the first association to reach this standard at its annual meeting in our experience as editor. We are indebted to Pastor C. W. Pope and to Pastor T. G. Davis of Knoxville for courtesies in transportation.

Sunday morning, August 21, in the absence on vacation of Pastor W. Henderson Barton, we preached at the Edgefield Church, Nashville. We appreciate the cordial reception given us. Mr. E. T. Holman had charge of the preliminary services. Edgefield is moving on in a splendid way.



## It Happens Again



The above picture is of the new pastor's home of Goodfield Church, Decatur. It has only recently been completed and the happy pastor, Burch Cooper, and family (shown on the porch) are greatly enjoying it. Brother Cooper has been living on the field only a few months and the home is one fruitage of his ministry with these fine people. This is a part-time church and has now made ready for the "joint pastorate" and its resident minister. What they have done can be done anywhere, if the churches will group themselves and try.

## "Brother Pastor -- It Works"

By C. L. Hammond

I do not see how, yet many pastors over the Southland are yet not in favor of Brotherhoods in the churches. Evidently they have not discovered the worth and value of this organization.

Dr. J. R. Sampey, President Emeritus of the Southern Baptist Convention and the present president of our Southern Seminary, told a very interesting story I wish to relate. He said when he was a young preacher just called to the Old Boon's Creek Church in Kentucky, where he served for about forty fruitful years, there was an old man who took a special liking to the young preacher and set out to look after his welfare. One day when he preached, the people had gathered in the church yard after the services to discuss the preacher and the services. One young up-start undertook to criticize Dr. Sampey's sermon pretty severely. The old man "cussed him out" and told him to go home and not to come back to church until he learned how to behave on the church grounds. Dr. Sampey hearing of the incident reprimanded the old man for swearing. He said, "Look here, young man, it takes two things to run this church. I've been here a long time. It takes preaching and 'cussing' to keep this church going. You are paid to do the preaching. You look after that. I will do the 'cussing' free." All too many times we preachers have left nothing for the laymen to do except our cussing for us. We have had the practice and philosophy perhaps of the old cussing Church Member. But we should enlist all our men in teaching, working, worshipping, witnessing and giving for the advancement of the Kingdom of our Lord and Saviour Jesus Christ. We can best enlist them in an active, live, wide-awake Brotherhood in our churches. I have experienced that in my own church life here. I wish to give a few of the high lights in our Brotherhood work. We organized one year ago, with twelve men, we have now 100 men enrolled in the work. We have averaged for the year twenty-five men each Thursday evening. Many times we have from thirty-five to forty-five men present.

We have secured seventy-three new tithers through the Brotherhood. The men distribute about 6,000 tracts each year.

We held 167 different services last year. We have organized six other Brotherhoods in different churches in and near Corbin. We were instrumental in getting five in churches of other faiths. We made about 500 visits to sick and needy. Invited 388 to church who were not coming. We invited 146 unaffiliated Baptists to join our church. We spoke to seventy-five indifferent Christians about their spiritual life. We dealt with over two hundred unsaved people. We helped to enlist 275 new members in our church in the last eighteen months. This work was largely

due to the work and co-operation of the men and the encouragement of the church.

We have each new member sign a pledge card stating, "I will do whatever I am asked to do, to the best of my ability, by the help of God." The men usually live up to this pledge. This has made it possible to get a great many things done that we could not have done otherwise, because no man can make any excuse for not trying to do what he is asked to do. If he attempts it we say, "Did you not sign a little yellow card?" They always say, "O. K. I will do my best."

Besides organizing eleven Brotherhoods, we have just recently organized Mt. Zion Associational Brotherhood with six Brotherhoods to start with. We are hoping to organize a Brotherhood in each of the thirty-two churches in Mt. Zion Association.

Last fall our Brotherhood was asked to take the Every Member Canvass. They did take it and completed it for the first time in the history of the church. As a result the people oversubscribed the splendid budget by \$4,000.00. Our finances have been better and have held up better, despite "the recession" than ever in our history. Because of the men, their business methods of finance and the great increase in tithers in our church.

We have organized a Mission Sunday school and Preaching Station in the worst part of our city, which has been called "The Mission of the First Baptist Church for Forgotten Men and Women." This mission work has resulted in the saving of many ungodly men and women, it has helped our church, our community and poor lost forgotten neglected people. It has quickened the life in our church, our community and in our Brotherhood.

Personally I appreciate and favor the Brotherhood Movement because of its interest in the men, for the Brotherhood's deep concern and interest in the whole church program. It is the ONLY ORGANIZATION IN OUR CHURCHES THAT IS NOT INSTITUTIONALLY CONCERNED. It is concerned not about itself but about the whole church of Christ and His whole program for a lost world.

Our Brotherhood has been a blessing to me, to our church, and to the kingdom of God in this part of His moral vineyard. I can always feel confident when I am preaching, whether at home or away, I have a group of godly men praying for me, and it gives me strength and courage. I can depend on this group of men to help me carry the heavy burdens every busy pastor is called upon to carry. We are endeavoring to live up to our slogan, "All the men evangelized, enlisted, and educated in the work of the kingdom of God." We are for the Brotherhood Movement, body, mind, heart, soul and strength. IT WORKS. Let us all co-operate in enlisting all of our men, one million strong for Christ in order that His kingdom may come and His will done upon the earth as it is done in heaven!

—First Baptist Church, Corbin, Ky.

## Pastorium Dedicated

On July 31st the Strawberry Plains Baptist Church dedicated its pastorium. The dedicatory sermon was preached by a former pastor, Rev. J. H. O. Clevenger. The dedicatory prayer was prayed by Rev. W. E. Watson, another former pastor.

The church and its pastor are grateful to Mrs. N. M. Dukes for this beautiful gift. Mrs. Dukes built the pastorium as a memorial to her husband, the former Dr. N. M. Dukes, who was a staunch Baptist layman. Dr. Dukes was one of the leaders who helped to build the church here at Strawberry Plains, and now his good wife is continuing his work which he so faithfully carried on.

This memorial is a nice seven room house, comfortably and conveniently arranged. This noble piece of work that Mrs. Dukes has done has been an inspiration to the church as a whole. Our Sunday school and church are taking on new life, therefore it is becoming necessary that we add more to our present church building to take care of our Sunday school. I feel confident that the church will be ready for full time work by the first of the year.

H. H. Allen.

## Greenwood Baptist Church Bowling Green, Ky.

Pastor H. W. Ellis of Greenbrier, Tenn., recently assisted us and our Greenwood Church, Bowling Green, Ky., in a fine series of revival meetings, which resulted in 16 professions of faith and 16 additions to the church. This is one of the best meetings had here since we became their pastor some eleven years ago.

Brother Ellis is true to the Word, able in interpretation, faithful to his hearers, tender in his appeals, and safe in dealing with inquirers. Long may he live to preach the Word and win the lost to Jesus.—John W. T. Givens, Bowling Green, Ky.



## Churches to go to Full Time Preaching

A year ago the Auburntown Baptist Church, located in Auburntown, Tennessee, called the Rev. F. T. Carroll as pastor. He had been pastor of the Grace Baptist Church in Springfield, Tennessee for ten years, where great success had attended his efforts. In September, 1936, he had accepted a call to Alexandria Baptist Church for half-time preaching and had moved there. He accepted the Auburntown call, preaching for the church on the second and fourth Sundays in each month.

The new pastor found the church at Auburntown in a very low state both spiritually and financially. Its membership was badly scattered and contributions for all causes had dropped until virtually nothing was being done. During the past twelve months seventy-five members have been added and the church's contributions have increased approximately 500 per cent.

At a recent business meeting the church voted unanimously to have full time preaching and invited their pastor to move from Alexandria to Auburntown. The church agreed to pay him the same salary paid for the past year by both congregations and also to furnish him a home. The church has already contributed \$300 toward the purchase of a new parsonage. The Rev. Mr. Carroll has just resigned at Alexandria in order to accept the work at Auburntown for full time and will move to that place on Thursday of this week.

During the two years that the Rev. Mr. Carroll served the Alexandria Church, its membership was enlarged by the addition of sixty new members and the pastor's salary was increased \$200. A parsonage was purchased by the church, an educational building with eighteen Sunday school rooms was erected. The church auditorium was enlarged so as to seat one hundred additional worshippers and the interior of the church house was refinished. The cost of the improvements was approximately \$6,500, all of which has been paid except \$1,000. For the past seven months the church's contributions have been practically enough to support a pastor for full time preaching and the church is planning to take such a step in the immediate future.

The writer has had Brother Carroll with him in a successful revival at Sycamore Church, near Gassaway, Tennessee, for the past ten days and he is glad of the opportunity to tell Brother Carroll's many friends of the success of his work and of the change that is being made this week.

Calvin Gregory, Lafayette, Tenn.

## Pessimistic vs. Optimistic Bible Teaching

Ernest O. Sellers

Recently, while visiting a Bible class composed of men of mature and some of advanced ages, I listened to an interesting presentation of Caleb and his appeal to Joshua for his allotment of land. It was perhaps the most difficult part of the land they had to conquer. Attention was called to Caleb's years of co-operation with the other tribes before he sought his own inheritance. Contrasted therewith was cited the lack of co-operation today, and the widespread spirit of selfish individualism. Mention was made of refusals by sworn officials to enforce the law in the face of flagrant violations, also to the advancement of intemperance and the growth of the gambling evil.

The teacher of the class led an interesting and profitable discussion, exhibiting excellent pedagogy. As examples were cited of present-day problems and evils we face, the question would in every case arise, "what are you going to do about it?" The teacher would quote how Caleb "wholly followed the Lord," and how eventually he was victorious.

His reply, however, to me seemed to leave each case unsolved and created in my mind a feeling of pessimism and fatalism. That idea was so fixed that I was impelled, in the closing moment of the class session, to ask the question, "is there then, in the face of these conditions, no bright side to the picture? Has mankind no hope that righteousness will ultimately triumph?" My question seemed to change the atmosphere at once.

Of course I had in mind the promise of His coming and the establishment of a reign of peace and righteousness. Someone at once spoke of the vagueness of that idea. The devil would like nothing better than to avoid or delay that event. He easily switches the thinking of many from the main idea—scripturally to be supported—the imminence of His coming. It is not the setting of dates, presenting particular or pet programs of events but just the one fact of His appearing in power, with great glory to reign, putting all evil under subjection.

As we see wars and turmoils of governments, agreements treated as scraps of paper, self exhibited rather than service to others, Christianity on the defensive here and abroad, it is only this great expectation which can overshadow all the pessimism such conditions can possibly arouse. Bible teachers, we are con-

vinced, will refute the spirit of fatalism, which seems so common, if they will present what the Scriptures teach on this matter instead of the vagaries, comments, or ideas of professed leaders whoever they may be or whatever positions they occupy. Let us hear more of the spirit of hope and victory.

## Missions In The Nashville Association

August 22, 1938

Beginning the 22nd of May this year, your Associational Missionary has been busy continuously, holding revival meetings under the big tent which you purchased for the purpose last year.

During the three months, ninety-four professed faith in our Lord and have shown evidence of being truly converted. Forty-five have been baptized, and twenty-four have been received by letter into the various churches sponsoring the meetings in connection with the Association.

At this time the tent is located on Third Street, at Woodland Street, East Nashville, the meeting being sponsored by Shelby Avenue Baptist Church. The singing is being directed by Brother Dorris and his splendid choir of Shelby Church, which is much appreciated by your Missionary. The Victory Quartet has rendered a great help by their good singing almost every night. Also, other quartets have been helpful and appreciated.

The good singing by Brother Dorris and his choir, and the quartets, in connection with the good fellowship and support and co-operation of the Shelby Avenue Church accounts in a large measure for the crowds that fill the tent each night and frequently many can be seen on the outside who are unable to find seats under the tent. We have been at this present location two weeks, and much is in evidence now that we should continue there at least another week, and probably longer, as many are being saved and God is working in a mighty way among the people living in the community of the tent. Brother Covington, a member of Shelby Church, takes care of the tent both day and night, having his cot under the tent where he can sleep after the services and when curiosity seekers have dispersed. This service is greatly appreciated.

Brother Langston, pastor, is leading this church in a great way to do mission work in this section, and he has secured a building for a permanent mission work in this locality. Brother Langston really has the missionary spirit and is giving his support in the fullest degree to our mission work. We hope within thirty days to have a mission fully organized, with Sunday school and preaching service on Sunday mornings and B. Y. P. U. organizations and preaching service on Sunday nights in this community. Pastor Langston has repeatedly urged his members who live in this vicinity to support and attend this mission.

Please visit our meeting, and pray daily for our work.

G. C. Morris, Associational Missionary.

## Our State Convention!

It will meet in Memphis, November 15-17.

And at time's present rapid pace this date will soon "roll around," for by the calendar, at least, the summer is about ended; and, of course, "many are not saved." And these "many" are going to be our central concern in this convention.

Your committee on program wishes to assure the entire brotherhood that delightful progress is being made on program planning. We are hoping that the convention may be as free as possible of "mechanics," that we may have great tides of spiritual enthusiasm and power sweeping into our souls. We are requesting that all reports be brief and to the point, and that they be in the hands of Dr. Freeman in time for them to be printed for distribution at the convention, thus making it possible for more speaking and less reading. We want to feature the devotional periods, and center the convention around the great question of evangelism.

Your committee welcomes any suggestions from the brethren. Feel free to write the Chairman. Only do not send samples of badges! In the first place, the Chairman is not "strong" on convention badges, and in the second place the selection of badges is in the hands of the local committee. And in conclusion we could have a convention without badges!

Charles E. Wauford,

Knoxville, Tenn.

Chairman Program Committee.





Pictures taken at a recent reunion beneath the old oak tree in front of Academy Church, Tippah County, Mississippi, where sixty-seven years ago Dr. J. B. Gambrell, of Southwide Baptist fame, and General M. P. Lowrey conceived the idea of establishing Blue Mountain College. Left to right in both pictures: Louis B. Gambrell (the last of the Gambrells), Drew, Miss., 82, brother of Dr. Gambrell; Mrs. L. L. Ray and Mrs. Modena Lowrey (Mother) Berry, Blue Mountain, daughters of the founder, ages 83 and 87 respectively.

## God's Will

Under the old oak tree in front of Academy Church, Tippah County, Mississippi, sixty-seven years ago, Blue Mountain College was conceived in the hearts of two stalwarts of the faith, Dr. J. B. Gambrell and General M. P. Lowrey. General Lowrey was pastor of Academy Church at the time and Dr. Gambrell was helping him in a meeting.

Dr. Gambrell insisted that General Lowrey should found the college, but with equal force General Lowrey contended that Dr. Gambrell was the man to do it. As Christians do in hours of important decisions, they went to the Lord in prayer and His will was that General Lowrey should establish Blue Mountain College, and that Dr. Gambrell should glorify Him in other capacities throughout the South.

On this page appear pictures of Louis B. Gambrell, Drew, Miss., Mrs. Modena Lowrey (Mother) Berry, and Mrs. L. L. Ray, Blue Mountain, Miss., taken in June beneath the same oak tree in front of Academy Church. Louis B. Gambrell, last of the Gambrells, brother of Dr. Gambrell, is 82 years of age. Mrs. Berry and Mrs. Ray, daughters of General Lowrey, are 87 and 83 years of age respectively.

Under the blessings of God, Blue Mountain College has in the sixty-five years of its existence touched the lives of more than twelve thousand women who have been through its halls, more than five thousand of whom are now serving Him in forty-three states and several foreign countries, as home makers, teachers, missionaries, and in sixty-six other lines of endeavor.

Dr. Gambrell's last message to the Southern Baptist Convention, to the presidency of which he was elected for the fourth term in succession, was from a sick bed to that body assembled at Chattanooga, Tenn., in 1921, which was: "Do right and go forward."—From Blue Mountain College, by Frank E. Skilton.

## What Will Baptists Do About It?

I returned to my office from Knoxville a few days ago and was informed by one of the faculty members that two young men had been waiting for several hours to interview me relative to entering school. In conversation with them I learned that they had been in a revival meeting, one doing the preaching and the other one doing the singing, and they had had a very successful revival. They had reached the place where they realized they needed to continue their work in school. The one that was doing the preaching is about twenty years of age, and is not through grammar school. He has been preaching for a year or more. He has a good personality and has the appearance of making a good preacher, provided he is given the opportunity of development. The young man who led the singing is now ready for high school. He completed the grammar grade work in much less time than is usually given to grammar grades, and came with recommendations from his pastor and also from his teacher. Neither of the young men have any funds, and neither do their people have anything, and they are coming from a section of our state where the Home Mission Board and also our State Mission Board is spending a considerable sum of money for mission work. Now what will Baptists do about it?

They offer to match their lives in the service as best they can. Do we have Baptist churches, Sunday schools, and individuals who would be willing to match their money against their lives of service in the Lord's cause? I could not refuse them admission, and felt impressed to say we would take them in school absolutely on faith. They said they were willing to start on faith; and if we could find funds, they will remain in school, if not, they will be compelled to return.

Would it not be much better for somebody to invest a few dollars in educating these two young men, and let them do mission work among their own people, rather than to send other folks who are not native back into these fields to do mission work?

If any Baptist in Tennessee, or any group of Baptists in Tennessee, is interested in these two young men—and others that we have—we would be glad to hear from you. We will need \$18 per month to take care of each of these two young men. Would it not be better for some Baptists of Tennessee who are investing \$50 per month in athletes in some of our universities to invest at least \$18 per month educating and training a Baptist minister? Which has the greater value, the athlete or the preacher?

We are glad that some of the Sunday school classes and churches are willing and ready to invest in young men and young women who are deserving, and who will make our denomination worthy servants.

Last week a group of men came to our school and asked what it would cost to take care of a married student who lives in one of our cottages. When I told them it would cost approximately \$40, they immediately said they had spent more than that much on picnics and socials, and they had decided that instead of feeding their stomachs and getting very little value from the money spent to pay the house rent, tuition and expenses of one of our preachers this year.

I wonder if there are other groups that would like to join this group, or Sunday school class, in taking care of a preacher?

As the school opens we are very much disturbed, due to the fact that we will have to turn so many fine young men and young women away; when if we only had a few dollars, we could take care of them and it would mean so much more to the denomination. We are absolutely trusting the Lord for assistance for these young men and others that we are taking on faith, and we ask that you pray about the matter and that you read Phil. 4:19.

Roy Anderson, Principal.

## New Hope Church

Annie Lee Lawson

Sometimes a church does not realize as it ought what a good pastor means to a community until he has resigned and gone.

Two months ago the Rev. C. B. Peoples resigned in New Hope Church, near Clinton, and since that time they have lost ninety from the regular attendance and are still without a pastor. The Rev. Peoples served as pastor five years. What a loss.—Clinton, Tennessee.



# Wake Up And Live

Evangelist J. H. Thomas

Before me is the 1938 Report of the Southern Baptist Convention which was distributed to the delegates assembled in Richmond, Virginia, May 12-15. According to this report Southern Baptist Churches now have a total enrollment of 4,595,602—enough members if they were all genuinely converted, awake and working for Christ, to evangelize the world before the next meeting of the Convention in May, 1939. But the averages in this report reveal the fact that it will take twenty-two Southern Baptists one whole year to lead one lost soul to Christ. This means that 4,595,602 Baptist members will lead only 208,891 people to Christ during the entire year.

This report says, "We are now almost thirty-five per cent enlisted as compared to sixty-five per cent unenlisted." That is, only about one-third of the members of Southern Baptist churches are enlisted in the Lord's work. Two-thirds, or 2,987,141 of our members remain inactive. Two-thirds of our members never pray where any one can hear them, never give a penny to the church so far as the records show, never lead a soul to Christ, never attend prayer meeting, never go to church except on special occasions—a large per cent of them never go, never read their Bibles, and never study the Sunday School lesson. 2,987,141 members of Southern Baptist churches "in good and regular standing," according to the church letters we grant them, do practically nothing but ride. So far as the church and the denomination are concerned their names are not worth the paper on which they are written.

Do not be uneasy, kind reader. They will not be offended at what I am saying. They will never read this article because they never read the denominational paper, or anything else of a religious nature. Not more than ten per cent of Southern Baptists read their church papers. Do not under-estimate the value of the denominational paper, or blame the editors for this. It is impossible to extend the circulation of a Christian newspaper among the spiritually extinct.

This huge army of unenlisted Baptists do not know what it is all about. A majority of them would be unable to tell you where the last meeting of the Southern Baptist Convention was held, who its President is, where the next meeting will be, or whether it will ever meet again. They could not tell you how many, if any, were won to Christ last year by their own church. They could not tell you how many chapters in the Book of Acts, nor in what Book the Sermon on the Mount and the Great Commission are found. If you should ask them who their pastor is, many of them would hesitate, stammer, and give you the wrong name.

We Southern Baptists have reason to be proud of ourselves. As a denomination we are a little more than one-third alive. That is, a little more than one-third of the members of Southern Baptist churches show some signs of life. Almost two-thirds of our membership show no signs of spiritual life whatever. One-third show signs of life, but they are not all always one hundred per cent awake and active in the service of Christ. Multiplied thousands of those listed as living and active are only alive in spots. Some of them pray in public when called upon but never in the home. Some give their testimony in meeting, others do not. Some go to church regularly, others are irregular in attendance. Some give as much as one-tenth of their income to God, a majority give less than a tenth. A small per cent of these enlisted ones lead others to Christ. A large per cent of them never even so much as attempt such a feat. Some are regular at prayer meeting, others are irregular, and some never go. Some give to missions, others contribute only to local expenses. We of the enlisted are in reality about one-third to two-thirds asleep, and many of our number are dead in spots.

This is not a very encouraging picture but a true one. It is not a sight to inspire the soul to behold a weary and sluggish army fighting a hard battle where there are more dead bodies on the ground than living soldiers in the ranks, and where half of the living are one-third to two-thirds asleep.

Well, says an expert (an expert is a little spirt away from home), "The more universal and complete our training, the more radiant and commanding the personality of our leadership, the more simple and perfect our organization, and the more adaptable and skillful our psychology the greater will be our efficiency and the more fruitful our labor." Training, organization, personality, leadership, and psychology have their place and function among the living and the wide awake, but they are of very little value to the Christian worker among those suffering from sleeping

sickness and dying of creeping paralysis, and quite impracticable in a valley of dry bones. No amount of organization, education, psychology, or human personality can ever raise the dead. Only God can give life. "You hath he quickened who were dead in trespasses and in sins." Eph. 2:1.

We today are too much in the grip of the wisdom of this world. Unlike Paul, much of our speech and our preaching are in enticing words of man's wisdom (1 Cor. 2:4, 5), and not in the demonstration of the Spirit and of power, and the faith of our converts stand, not in the power of God, but in the wisdom of men. The gospel is the power of God (Rom. 1:16), not the skillfully arranged words of men. Christ said He would be present when the gospel was preached. Matt. 28:20. We must believe the words of Christ or quit calling Him Lord and Master. The Holy Spirit came to anoint and empower the preacher to witness for Christ in an effective and in a convincing way. Acts 1:8. The Holy Spirit has as much wisdom and power today as when He came from heaven on the day of Pentecost. We do not feel the need of Him so much today, since our modern education has taught us to rely on the flesh and the wisdom of men. Much of the time we are depending upon psychology, persistent training, and organization, natural things, to do supernatural work; and there is an oversteering of the function and value of money. Education both secular and divine has its place, but "educationism" belongs in the archives of philosophy and not in the gospel message of Jesus Christ. An education that reveals man's littleness and teaches him humility and dependence upon God is invaluable, but much of our modern education exalts human nature (which the Word of God declares is fallen and depraved), and leads men to trust in self rather than in the wisdom and power of God. See 1 Cor. 1:19, 20, 3:18-21.

If we servants of Christ today had the same faith and life the prophet Ezekiel had in the valley of dry bones (Ezk. 37), not only would the thousands of sleeping church members around us awake and put on the whole armor of God, there would also be a mighty resurrection of this great army of departed Baptists. We are not wholly in the hands of God like Ezekiel was, and this is the reason we do not have more faith and power. We who are awake, as we think, and fighting in the front line in the army of the Lord haven't enough life to wake up the sleeping ones around us. We haven't the more abundant life, because we are living too far from Christ, the source of that life.

WAKE UP AND LIVE. "The night is far spent, the day is at hand." "It is time to awake out of sleep, cast off the works of darkness, and put on the armor of light." Rom. 13:11-14.

LORD, SEND A REVIVAL.

—Halls, Tennessee.

## A Busy Life

I have recently passed my 87th mile post, and yet just this hour I have returned from the water where I baptized my only grandson of 9 years, who answers to the same name which I answered to when I was a boy, viz: Harvey Grime.

Age had kept me out of the baptismal waters for some years, but this occasion has awakened new life in this old frame, and I am living over the struggles of my long ministry of 64 years. In my recounting I have disturbed many baptismal waters, and heard the glad shouts of many happy souls. I do not know the exact number of those I have baptized; but feel safe in saying it will go up into the thousands, covering the territory from the Colorado River in Western Texas to the mountain streams of Kentucky and Tennessee. Seventy-six was the greatest number I baptized at one time. This was timed without my knowledge and was performed in 37 minutes. You say that was a great meeting; yes, but when we were done gleaming from that meeting I had led more than one hundred into the baptismal waters and, more than one-half were adult men.

The next largest number I baptized at one time was 52. Then the tens, twenties and thirties were not kept up with. But what I have majored on beyond all others, is preaching the Gospel to the poor. When John asked for evidence of Christ's Messiahship the Lord answered in this way: "Jesus answered and said unto them: Go and show John again these things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4-5. This last strain is one of, if not the sweetest morsel to my waiting soul. This may be my last greeting.

J. H. Grime.



## Some Interesting Churches In The West

By W. C. Boone, Pastor First Baptist Church,  
Jackson, Tennessee

When I was a boy eight years old we had an old atlas at our house that I liked to look at. One day I saw a picture, under which was the inscription, "The oldest house in the United States, Santa Fe, New Mexico." It immediately filled me with curiosity and I wanted to know some more about that house. Finally I decided to write a letter to the mayor of Santa Fe and ask him if it were really true that that was the oldest house in the United States. In a few days I had a reply from the mayor, a Dr. Sloan, who graciously sent the little boy some photographs of the old house, and of the old church just across the street, and wrote a letter in his own handwriting explaining them. That letter and those pictures have been among my cherished possessions, and it has been one of my desires to see Santa Fe. One day last month that ambition was realized. I stood by that very house and went inside and saw those interesting relics of early pioneer days. And across the street I went into the old church. It is claimed that it was built in 1541, nearly four hundred years ago, and with the possible exception of a similar church in St. Augustine, Florida, is the oldest church building on this continent. It is built of sun dried bricks. The walls are six feet thick. It is of the Roman Catholic faith and has been used for worship continuously for almost four hundred years. On the floor is a bell which was brought from Spain that is two hundred years older than the church, which still retains its clear tone when struck with a hammer. This was the beginning of churches, and of missionary work among the Indians by the Spanish settlers, the same year De Soto discovered the Mississippi where Memphis stands today.

There are many old missions in California, but they came two hundred years after the one in Santa Fe. One of the most interesting is that at Santa Barbara. Founded by the Franciscan monks in 1787, it still stands and is cared for, with its beautiful garden, by sixty brothers of that order. These men came up from Mexico when California was a part of that country, and planted a chain of these missions to the Indians across the present state. They taught the Indians some of the crafts and had schools for them. And they had much to do with the beginning of civilization in California. The architecture of the Santa Barbara mission is distinctly Spanish, and from it, as in Santa Fe, the greater part of the city has copied that style in all its buildings. The courthouse there, which cost over a million dollars, is one of the most beautiful and unique in America. Through the centuries many people have worshipped God in these old missions. While their doctrine and method of worship is different from ours, we are grateful for what they have done and the people they have helped toward God.

One of the strongest and most interesting churches in the West, or anywhere, is the Mormon Temple in Salt Lake City. On July 24, 1847, just ninety-one years ago, the Mormon pioneers who had been struggling with ox carts and covered wagons across the barren desolate regions of the West, came into the valley lying at the base of the Wasatch mountains, where a tiny stream was flowing down the canyon and across the valley. Brigham Young, their leader, seeing the valley, said, "This is the place." There they settled and built a beautiful city, with wide streets, imposing buildings, parks and shade trees, transforming the desert into a garden by a wonderful work of irrigation. Salt Lake City today has some 150,000 people. The center of it is the Temple Square. On this square, surrounded by a high brick wall, stand the buildings of the Temple and the Tabernacle, a Museum and information building, and the oldest house in Utah, a log cabin, covered with a portico to protect it from decay. In the center of the space before the tabernacle is a monument to the sea gulls of Salt Lake, which saved the crop of the pioneers by eating up the grasshoppers that threatened them with starvation in the early days.

Visitors are admitted to the Tabernacle daily for an organ concert. It is a great building capable of seating 5,000 or more, and has one of the largest pipe organs in the world. We enjoyed the concert played by an artist that day. But we had no opportunity of attending a Mormon service or entering the Temple. Our guide around the city was a young Mormon and he gave us much interesting information about these strange people. They are most famous for their polygamy, though our guide claimed that not more than two per cent had practiced this, and that they had long ago ceased, because Utah was admitted into the Union as a state on the agreement that they would respect the United States law against a plurality of wives. Brigham Young had 19 wives and 52 children. He adopted two more. He had a big house with a separate apartment for each of his wives and her children and a school building for his own family. He amassed a

considerable fortune through the labors of the people. Mormons give one tenth of their income to the church. Their ministers serve without salary. Every young man is expected to give two years as a missionary and travel over the world without pay and win converts to Mormonism. The church has bishops, and over them twelve apostles, and over all a President, the real ruler of the church. They have a very strange story of how a man found buried near Palmyra, New York, some tables of gold on which were inscribed the early history of America, in which among other things they claim that after Christ was crucified He came to America and converted the Indians, and they had a Christian civilization here centuries before Columbus came. There is no record or proof of this in any other source whatever. Mormons believe in certain portions of the Bible as they interpret it, but they believe in the equal inspiration of the book of Mormon. To be saved they teach the necessity of repentance and faith and say that in baptism there is the actual washing away of one's sins. One of the things that seems shocking to us is the teaching that Adam is the god of this world and that he and the Virgin Mary are the actual parents of Jesus Christ. Also they teach that Jesus was a polygamist!

No one but a Mormon in good standing is admitted to the Temple. It is reserved for certain secret ceremonies. One must take a ceremonial bath and put on certain special garments before going in. Our young guide told us that in the Temple the Celestial Marriages are performed. People who are married there will be sealed for each other in Heaven, and will be married in Heaven, continuing to have children in Heaven. This sounds strange, and is impossible in view of the teachings of Christ, who when asked a question about marriages in Heaven, said distinctly: "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels in Heaven." Marriage is for this world, but there is none in the world to come. Mormonism boasts that it wins more converts each year from churches of other faiths, than other churches have won from it all the years of its history. People should look carefully into its teachings before giving a sympathetic ear to its claims, for it is fantastic and dangerous perversion of the Bible and the teachings of Christianity.

## Leading British Baptist Seminary Preparing A New Home

A ceremony of more than local or national interest took place at Oxford on the 21st July, when the foundation stones of the first section of the Regent's Park Baptist College were laid.

"Regent's Park," formerly known as "Stephney" and located in London for over a century, is the leading Baptist Seminary in Britain. At the termination of its London lease a few years ago the decision was taken to transfer the institution to Oxford, since another seminary exists in London, and it was felt that Baptists should be represented in so important a centre of learning as Oxford. An excellent site was secured, but the inevitably serious cost has delayed the commencement of building operations.

The goodwill of the Oxford University was expressed on the occasion of the stonelaying, and the other British Baptist seminaries were all represented either by cordial messages or by the attendance of their presidents. Stones were laid on behalf of the Baptist Union by its secretary, the Rev. M. E. Aubrey, on behalf of the alumni by the Rev. C. E. Wilson, secretary of the Baptist Missionary Society, and on behalf of the Particular Baptist Fund by its senior Treasurer, Mr. H. Ernest Wood. Others were laid in memory of Dr. Joseph Angus by his surviving son, Dr. J. Mortimer Angus (now 88 years of age and accompanied by his sister two years older), and in memory of Dr. G. P. Gould by his nephew, Mr. Hugh Pearce Gould.

An outstanding feature of the celebration was the spontaneous and enthusiastic tribute of affection and admiration paid to the Principal of Regent's Park College. Dr. H. Wheeler Robinson, "our premier theological scholar" as Principal Underwood (himself no mean scholar) termed him.

It is understood that the section of the building now commenced will cost about £30,000, and that the complete scheme will eventually involve an outlay of about £100,000.

An enterprise of this kind in a world-famous city will doubtless interest Baptist people in all parts of the earth. It would be good if before the scheme is completed the interest could find tangible expression.

J. H. RUSHBROOKE.



## "Saul: Moral Failure"

*Lesson Text:* 1 Samuel 10:21-25; 15:20-23: 31:3-6.

*Golden Text:* "To obey is better than sacrifice." 1 Samuel 15:22.

Saul was the "Man Who Might Have Been" of the Old Testament as Judas was of the New. There are few stories as tragic as his to be found in any literature. When Jesus said, "He that exalteth himself shall be abased and he that humbleth himself shall be exalted" He must have thought of Saul.

The three Scripture passages which form our lesson for today tell, in three vivid scenes, the disappointing story of the first king of Israel.

### I. SAUL CHOSEN KING OF ISRAEL.

When Samuel was an old man he gave his duties as judge over to his two sons, Joel and Abiah, and devoted his time to his responsibilities as priest. If the people expected Samuel's sons to follow their father's ways they were sadly disappointed because they took bribes and, for sake of money, perverted justice. So corrupt did they become that the people came to Samuel and asked that he appoint them a king. They evidently tried to make it as easy on Samuel as possible for they set forth as their principle reason for wanting a king to rule over them their desire to be like the nations about them. When Samuel heard their request he tried to dissuade them but they persisted in their demands.

Samuel, in his perplexity, laid the matter before the Lord. God told him that the people had not rejected their judge and priest but that they had rejected Him and then instructed him to grant their request. After the people had been gathered together, Samuel told them that to have a king to rule over them would deprive them of many personal liberties, would mean high taxation to support the king and his court and would put in practical bondage many of their sons and daughters. The people heard him through but were still insistent and so the old man sent them back to their homes.

Saul, the son of Kish, of the tribe of Benjamin, was a "choice young man and goodly; there was not among the children of Israel a goodlier person than he." He was of fine physical appearance and seems to have enjoyed the esteem of his own people and the neighbors about him. While out looking for some of his father's asses he became lost and, desiring to get home quickly to spare the family undue anxiety, he inquired of the man of God how to get there. Now, God had told Samuel, on the preceding day, that He would send him the man who should be king of Israel. When he met Saul it was revealed to him that this was his man. Saul is invited to be a guest for the evening meal and to spend the night. On the next morning, while on their way out of the city, Samuel anoints Saul for his task. He is instructed to expect a public recognition at a later date.

At Mizpeh it is made known that Saul is the chosen of God to be king. At first he could not be found but is discovered hiding among the baggage. Samuel brings him before the people and declares to them that they have rejected God in wanting a man to rule over them but that God has granted their desire. He points to Saul and cries, "Behold him whom the Lord hath chosen, that there is none like him among the people!" And all the people shouted, "God save the King!" There was

one sour note in the proceedings when a few grumbled and said, "How shall this man save us?" "And they despised him and brought him no presents. But Saul held his peace."

There followed an expedition against the Ammonites in which Saul was victorious. In the jubilation that rose, there was a demand that those who had objected to Saul's appointment as king should be brought forth and put to death. But Saul said, "There shall not a man be put to

### SUNDAY SCHOOL LESSON

For September 11, 1938

By LeRoy Steele, Oakwood Baptist Church  
Knoxville, Tenn.

death; for today the Lord hath wrought salvation in Israel."

Behold the promising beginning of the reign of Saul. He is exalted above all his people but bears his honors with commendable humility. It is said that God gave him a new heart, that the Spirit of the Lord came upon him, that he refused to avenge himself upon his enemies, that a company of men whose hearts the Lord had touched followed him. It is with intense interest that we follow his story.

### II. SAUL DISOBEYED TO THE LORD.

At the word of the Lord, Samuel sends Saul against the Amalekites to punish them because they had fought against Israel while they were trying to enter the promised land. Saul's explicit instructions were to put to death all of the people and to destroy their sheep and cattle. Saul lay in wait outside a city until some friendly Kenites made their escape. Then he went up against the city and laid it waste, pursuing the Amalekites until every man, woman and child was dead except Agag, their king. But the best of the sheep, the oxen and the calves were spared and herded together for the return home.

The word of the Lord came to Samuel and revealed to him what Saul had done. God told Samuel that He was sorry He had made Saul king and that for his disobedience he had been rejected. It is interesting to watch the meeting of Saul and Samuel. "Blessed be thou of the Lord," said Saul, "I have performed the commandment of the Lord." Just then Samuel heard the lowing of cattle and the bleating of sheep. If he had lived in our day something like this would have been his reply, "Oh yeah? If you have so faithfully done the Lord's bidding how is it that I catch you red-handed with all these sheep and cattle?" And, if it happened in our day, we would say that Saul "passed the buck." He said, "THEY have brought them from the Amalekites. THE PEOPLE spared the best that THEY might offer a sacrifice unto the Lord, THY GOD."

Samuel said, "Saul, I have bad news for you. The Lord has spoken concerning you and I must tell you what He has said. Before you were set up as king you were a mighty insignificant and obscure figure, even in your own sight. It was the Lord who exalted you and now you have disobeyed Him." But Saul insists that he had not been to blame, that the people had wanted the sheep and cattle simply as an offering to the Lord. But Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is bet-

ter than sacrifice and to hearken than the fat of rams. Because thou hast rejected the word of the Lord He also hath rejected thee from being king."

### III. SAUL'S TRAGIC DEATH.

Space does not permit a detailed account of events from the time of Saul's rejection until his death. Briefly, they include his meeting with David, his jealousy of him whom, whether he had specific information about it or not, he recognized as his inevitable successor, his many attempts to have David killed and then to kill him himself, his desperate efforts to keep down rebellion within his own country and to protect himself from foreign foes.

There is no doubt that Saul saw the handwriting on the wall. Without the counsel and friendship of Samuel he seems to have lost his bearings altogether. He is like a man caught in quicksand, frantically flailing about to extricate himself, finding that his every effort only makes more certain his doom. It comes, at last, at the battle of Gilboa. The Philistines had gathered in great numbers at Shunem and Saul had drawn up his army on the opposing hill of Gilboa. The result was never in doubt. The Israelites were completely routed and Saul and his sons were slain. The end of this first monarch was pathetic. Sorely wounded by the archers, afraid to fall into the hands of his enemies, he begged his armour-bearer to kill him. But the man was afraid and so Saul fell upon his own sword and died, a suicide.

### IV. THE CHARACTER OF SAUL.

It is difficult to draw a clear character-picture of this "Man Who Might Have Been." He was first humble and retiring, then proud and pretentious. He began by being generous and forgiving and ended by being vengeful and jealous. He was, at first, decisive and sure, then wavering and uncertain.

There were some good things in his make-up that must be admired. He dreaded the spotlight and was reluctant to walk into it. To the first call of duty he was immediately responsive. He won the everlasting gratitude of the inhabitants of Jabesh-gilead by his timely and courageous attack on Ammon. Forsaken by the man who conducted him into and who advised him concerning his high office we must admire him for fighting on. He must have had an attractive and compelling personality, there must have been much in him to warrant confidence, for he kept his sons at his side and enough men to wage successful warfare against Israel's enemies.

But his weaker qualities kept him in the shadows and made his downfall certain. Chief among his weaknesses was his refusal to obey God and his presumption in thinking God would condone his wrongdoing by blessing his acts. He was never the same after he lost the friendship of Samuel and showed his own weakness in indecision, by being easily swayed by events and people and by committing follies from which a stronger influence would have saved him. He was insanely jealous, his repentance, if it could ever be called that, was always short-lived, he was forever at one extreme or the other and, like most men who see defeat as certain, he was suspicious of everyone.

Those who would be happy, for themselves, and who would wield the most beneficent influence over others, cannot afford to ignore the "Thus saith the Lord." At the point where we depart from what we know to be His will, we part company with Him and noble deeds will never prove an acceptable substitute for obedience to Him.



## NEIGHBORLY I'D BE

By EDGAR A. GUEST

Not great, but neighborly I'd be,  
With eyes that are awake to see  
The tender little lines of care  
Upon the faces everywhere—  
With wisdom that can understand  
From just the pressure of a hand,  
Or just a word, voiced soft and low,  
Whether the heart be glad or no.

Along my little path I ask  
Full strength to meet my daily task,  
And then this knowledge: that there beat  
No truer hearts than those I meet;  
That all that life has power to give  
Lies round about me where I live;  
That rich or poor, unto the end,  
Or high or low, a friend's a friend!

Not far I'd travel. There's no need!  
Here I can do the kindly deed.  
Here I can laugh and live and learn.  
Here all the lights as brightly burn  
As those which shine on haunts afar.  
Here troops of merry children are,  
Grown men and women good to know,  
What more can distant scenes bestow?

Not great, but neighborly I'd be.  
Would better know the ones I see  
From day to day, and better share  
Their fleeting joys and times of care.  
I'd speak with deeper meaning, too,  
The morning's greeting: "How'd you do,"  
And reap from life as much of love  
As those who reach the heights above.

—Selected.

## AS FAITH SAW IT

By FLORENCE JONES HADLEY

"Mother, who is our neighbor?" and little Faith looked up in a puzzled manner from the paper she was reading. "It says here in our Sunday school lesson things about our neighbor. Who is our neighbor, Mother?"

Mother stopped her sewing a minute in order to explain, but somehow she could not find just the explanation she wanted.

"Why, dear, why—" and then she stopped to straighten out her thoughts. But before she could do so, Faith again wanted to know.

"Is it the people who live right close to us? Is Mrs. Gray our neighbor, and old Mrs. Simon and those Brady boys who are always throwing stones at us when they see us, and who chase my kitty till she is 'most scared to death? Are they our neighbors, Mother? I think that would be funny, for it says here we must love our neighbor, and I just don't like Mrs. Gray, for she always looks as if she doesn't like little girls, and old Mrs. Simon told us to keep out of her yard." She stopped, out of breath.

Here was a question that puzzled the mother as it did the child. But she must answer.

"Yes, dear, those who live near us are called our neighbors, but we also have neighbors that may live a long way off. You remember just last Sunday we read of the man who fell among thieves, and whom a stranger from afar off rescued and helped? Jesus said that the man who came by and helped the poor fellow was really and truly a neighbor, more than those who lived close by. So you see a neighbor may live a long way off, and still be a neighbor."

Faith sat still for a long minute. "Well, I guess it will be easier to love the long-way-off neighbor, than the close-by ones, won't it, Mother? I can love Mrs. Foster and Annie Lovin and old Grandma Kelly just as easy. They are so easy to love, Mother," smiling at her mother.

And mother explained the best she could what it meant to love neighbors who were not at all lovable, saying that we must do good to them just the same as if they were neighbors we really loved. And although her little daughter seemed perfectly satisfied with her mother's explanation, the

## THE YOUNG SOUTH

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

mother herself found herself pondering the subject of neighbors.

Who were her neighbors? Well, she recalled, with a smile, the definition given her once, when on that subject, by Nellie Carlton. "A neighbor," explained Nellie, in her whimsical way, "is the one who brings me in pumpkin all ready for pies. That is whom I call a real neighbor," as she bowed solemnly to her hostess, Mary Graham, for she was the one who had sent in the pie filling.

Yes, Nelle was her neighbor, but who else? There was old Grandma Hilton, almost blind, and lonely—so lonely. And she, Mary Graham, had not been in to see her for a long time. There, too, was Mrs. Simon, most peculiar, but she had been crushed by troubles mountain high, and no wonder she was bitter toward the world. Why had she, Mary Graham, not been to see her for so long? Oh, yes, she had been very busy, but, no doubt, so was the good Samaritan. Is that really a reason or just an excuse?

And those Brady boys! Neighbors? Yes, and once she had welcomed them as such, but now she had forbidden them her home because of some childish mischief they had done a year ago.

She went over the list conscientiously, as she did everything, saying, as she finished, "Well, I guess I had just selected my neighbors according to the way I could love them."

Faith then looked up and said, "I guess, Mother, we must act as if we really loved the neighbors we—we don't like at all." Mother laughed at the naive explanation.

"I mean, not just pretend to love them, Mother, but to act as if we do, and keep on acting that way, feeling love, anyway, and maybe after awhile we will really and truly love them. Don't you think so, Mother? Don't you think we can make love grow in our hearts, just like I make my flowers grow, by tending them every day?"

Here was the real explanation. Out of the mouths of babes comes true wisdom, and little Faith had made the point clear. —The Better Home.

Maudine: You don't seem very upset because I refused you.

Horace: Why should I be when I'm \$10 to the good? Bill Baker bet me you wouldn't refuse anybody.—Ex.



An old Negro woman and her small son had come to a government lending agency to attend to the mortgage on her house, after her husband's death.

The government agent asked, "Mandy, did your husband leave a will?"

She answered, proudly pointing to her son, "Yassuh. Will, Jr."—Ex.

"Absence makes the heart grow fonder," murmured the sentimental youth.

"Oh, I don't know," remarked the matter-of-fact girl. "Did you ever try presents?"

A small boy leading a donkey passed by an army camp. A couple of soldiers wanted to have some fun with the lad.

"What are you holding on to your brother so tight for, sonny?" said one of them.

"So he won't join the army," the youngster replied without blinking an eye.

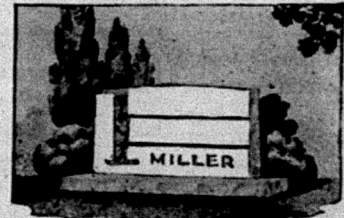
Hotel Page: "Telegram for Mr. Niespodiavanci, telegram for Mr. Niespodiavanci!"

Mr. Niespodiavanci: "What initial, please?"

The farmer had watched the motorist working on the second-hand car for about an hour.

"What are you looking at?" asked the motorist. "Is this the first motorcar you ever saw?"

"No," was the dry reply, "but it's very much like it."



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## TRAINING COURSE AWARDS — JULY, 1938

Church	Book Taught	Teacher	Awards
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Shady Grove	The Church Using Its Sunday School	Mr. Thomas Pope	33
<b>CHILHOWEE ASSOCIATION:</b>			
Centenary	The Church Using Its Sunday School	Mr. F. H. Chunn	7
Old Chilhowee	The Church Using Its Sunday School	Mr. F. H. Chunn	9
Providence	The Church Using Its Sunday School	Mr. F. H. Chunn	7
<b>CLINTON ASSOCIATION:</b>			
Clinton	Outlines of Bible History	Mr. Horace L. Smith	2
Clinton	Some Learning Processes	Mr. Horace L. Smith	2
Clinton	When Do Teachers Teach	Mr. Horace L. Smith	3
<b>CONCORD ASSOCIATION:</b>			
Ward's Grove	The Church Using Its Sunday School	Mr. Vestal Tarpley	9
<b>DUCK RIVER ASSOCIATION:</b>			
First, Shelbyville	When Do Teachers Teach	Mrs. Claude H. Lewis	10
First, Shelbyville	Outlines of Bible History	Mrs. D. L. Jacobs	3
<b>DYER COUNTY ASSOCIATION:</b>			
Mt. Tirzah	When Do Teachers Teach	Mr. Charles A. Wingo	5
Lenox	The Church Using Its Sunday School	Miss Juanita Pugh	4
Finley	Building a Standard Sunday School	Miss Juanita Pugh	4
Trimble	Building a Standard Sunday School	Miss Juanita Pugh	2
<b>EAST TENNESSEE ASSOCIATION:</b>			
Denton	The Church Using Its Sunday School	Miss Elizabeth Thomas	26
Rankin	The Church Using Its Sunday School	Miss Myrtle Treece	14
Forest Hill	The Church Using Its Sunday School	Miss Myrtle Treece	16
<b>GIBSON COUNTY ASSOCIATION:</b>			
Right Angle	The Church Using Its Sunday School	Mr. L. D. Holt	8
Springhill	The Church Using Its Sunday School	Miss Elizabeth Yancey	13
Lathon's Chapel	The Church Using Its Sunday School	Miss Elizabeth Yancey	10
Midway	The Church Using Its Sunday School	Miss Elizabeth Yancey	9
<b>HOLSTON ASSOCIATION:</b>			
First, Erwin	Guiding the Primary Child in the S. S.	Miss Sallie Pat Carson	5
First, Erwin	Guiding Junior Boys and Girls in the S. S.	Miss Cora Mae Crockett	9
<b>KNOX COUNTY ASSOCIATION:</b>			
Strawberry Plains	When Do Teachers Teach	Dr. J. A. Warren	14
Strawberry Plains	Building a Standard Sunday School	Mr. H. H. Allen	6
Mascot	Personal Factors in Character Building	Mr. James A. Clark	6
<b>MADISON COUNTY ASSOCIATION:</b>			
Oakfield	Outlines of Bible History	Mr. Robert Abernathy	3
<b>MAURY COUNTY ASSOCIATION:</b>			
Union	The Church Using Its Sunday School	Miss Zella Sipe	8
<b>McMINN ASSOCIATION:</b>			
Hixsville	The Church Using Its Sunday School	Miss Alta Ross	18
<b>NASHVILLE ASSOCIATION:</b>			
First, Nashville	Looking at Learning	Mr. Andrew Allen	6
<b>NOLACHUCKY ASSOCIATION:</b>			
Bull's Gap	The Church Using Its Sunday School	Mr. Harold Tallant	6
White Oak Grove	The Church Using Its Sunday School	Mr. Harold Tallant	21
Mt. Zion	The Church Using Its Sunday School	Mr. Harold Tallant	16
Kidwell Ridge	The Church Using Its Sunday School	Mr. Harold Tallant	15
<b>OCCEE ASSOCIATION:</b>			
Tabernacle	Grace of Giving	Mr. T. W. Callaway	16
Tabernacle	From Joshua to David	Miss Jo Pritchett	11
New Union	Building a Standard Sunday School	Mr. William Bates, Jr.	16
Soddy	From Joshua to David	Mrs. Kathleen Deakins	10
Avondale	Guiding the Primary Child in the S. S.	Mrs. D. Chester Sparks	4
Shepherd	From Joshua to David	Mr. Ralph Norton	4
Greenwood	True Functions of a Sunday School	Mr. Ralph Norton	20
Highland Park	Outlines of Bible History	Mr. B. Frank Collins	15
Woodland Heights	From Solomon to Malachi	Mr. Ralph Norton	7
Woodland Heights	From Bethlehem to Olivet	Mr. U. R. Broch	10
<b>RIVERSIDE ASSOCIATION:</b>			
Three Forks	The Church Using Its Sunday School	Mr. Evie Tucker	3
Manson	The Church Using Its Sunday School	Mr. Evie Tucker	6
<b>SALEM ASSOCIATION:</b>			
Auburn	The Church Using Its Sunday School	Mr. Vestal Tarpley	5
<b>SEQUATCHIE ASSOCIATION:</b>			
Mt. Pleasant	The Church Using Its Sunday School	Mr. James Canada	10
<b>SEVIER COUNTY ASSOCIATION:</b>			
Gatlinburg	The Church Using Its Sunday School	Miss Myrtle Treece	6
Gatlinburg	Outlines of Bible History	Miss Myrtle Treece	12
<b>SHELBY COUNTY ASSOCIATION:</b>			
Yale	True Functions of a Sunday School	Mr. Theo. T. James	23
<b>SOUTHWESTERN DISTRICT ASSOCIATION:</b>			
Holladay	How to Win to Christ	Mr. L. F. Gassaway	6
<b>STEWART COUNTY ASSOCIATION:</b>			
Dover	How to Win to Christ	Miss Lorene Holland	10
<b>WATAUGA ASSOCIATION:</b>			
Slam	Some Learning Processes	Mr. Hampton C. Hopkins	22
First, Elizabethton	When Do Teachers Teach	Mr. J. D. Brooks	19
Joe Valley	The Book We Teach	Miss Doris DeVault	15
<b>WESTERN DISTRICT ASSOCIATION:</b>			
Union Friendship	The Church Using Its Sunday School	Miss Lorene Holland	6
<b>WILSON COUNTY ASSOCIATION:</b>			
Lebanon	When Do Teachers Teach	Mr. C. H. Warren	23
Lebanon	The Baptist Faith	Mr. C. H. Warren	11
Lebanon	The Young People's Department	Mr. C. H. Warren	2
Lebanon	Building a Standard Sunday School	Mr. C. H. Warren	2
Lebanon	The Art of Teaching Intermediates	Mr. C. H. Warren	2

## VACATION BIBLE SCHOOLS NOT PREVIOUSLY REPORTED

(Continued from last week)

<b>OCCEE ASSOCIATION—Charles Norton</b>			
Apison	C. H. Petty	Ralph Norton	90
Brainerd	R. Frank Collins	J. C. Williamson	110
Cedar Springs	W. D. Arms		63
High Point	C. H. Petty	Ralph Norton	42
Hughes Avenue	B. M. Linkous	Mrs. H. M. Linkous	75
Tallent Mission	None	Ralph Norton	75
Union	Lon Gooden	Ralph Norton	25
<b>POLK COUNTY ASSOCIATION—James Canada</b>			
Postelle	Rev. Kincaid	James Canada	65
Cookson Creek	Kirk Parks	James Canada	61
Zion Hill	Rev. Passmore	James Canada	66
<b>SHELBY COUNTY ASSOCIATION—Miss Marian Brimm</b>			
Speedway Terrace	Mark Harris		150
<b>STEWART COUNTY ASSOCIATION—Robert Ford</b>			
Tip Tap	J. W. Outland	Miss Adelia Lowrie	29
Dover	Hobart B. Ford	Hobart B. Ford	88
<b>SOUTHWESTERN DISTRICT ASSOCIATION—</b>			
Byrd's Hill	Neil S. Butler	Leonard F. Gassaway	31
<b>UNION ASSOCIATION—D. W. Pickelsimer</b>			
First, Doyle	D. W. Pickelsimer		58
<b>WATAUGA ASSOCIATION—Miss Una Harris</b>			
Butler	J. J. Richardson	Una Harris	45
Pleasant Grove	W. O. Patton	Harry Laws	145
Little Doe	John W. Crowe	Miss Blanche Conley	16
Roan Mountain	James Gregg	Miss Martha Allen	81
<b>WILLIAM CAREY ASSOCIATION—Miss Edna Earle Hutcherson</b>			
Donaldson Grove	Raymond Kenney	Edna Earle Hutcherson	19
Totals	Churches 20		1,397
Totals from previous lists	Churches 416		29,534
Totals to Date	Churches 436	Associations 48	30,931
			21,889
			1,008

## SUNDAY SCHOOL DEPARTMENT

Jesse Daniel, Superintendent  
 Mrs. D. Chester Sparks, Elementary Worker  
 Miss Janie Lannom, Office Secretary  
 149 Sixth Avenue, North, Nashville, Tennessee

## HOME CO-OPERATION WEEK

## What It Is—

Home Co-operation week is a week set aside by the Sunday school when the teachers and workers in the Cradle Roll, Beginner, Primary, and Junior departments visit the homes of every child represented in their departments. The chief objective "is a closer co-operation between the Sunday school and the home in behalf of the child."

## When Observe Home Co-operation Week

The third week in October is the suggested date. In Graded Sunday schools, the last Sunday in September is Promotion Day. On the first Sunday in October every boy and girl has a new teacher. Every teacher has a new group of pupils. The observance of this special occasion offers opportunity for getting acquainted, and making many necessary adjustments.

**Suggested Plans**—The program for the week opens with a sermon by the pastor on Sunday morning in which he presents a challenge to parents, teachers and officers, and others whose lives influence the lives of boys and girls.

Beginning on Sunday afternoon and continuing through the week, the workers in the Elementary Departments visit in every home represented in these departments.

The record system and the lesson course may be explained to the parents. Often times the reason the parents do not co-operate is because they do not know what the Sunday school is trying to do for the child.

"Links in Co-operation" is the name of the pageant suggested for Parents' night which comes on Friday night. The Elementary Department of the Sunday School Board has issued a package of free Home Co-operation Week literature. Write to your State Elementary Leader, Mrs. D. Chester Sparks, 149 Sixth Avenue, North, Nashville, for one of these packages, and also a copy of the pageant.

## Promotion Day

It is hoped that every Sunday school is planning for the annual Promotion Day which is September 25th. The Sunday School Board has printed a program in the September issue of the "Sunday School Builder" which may be used very effectively in every Sunday school. They are also having this same program printed in single copies, and these will be sent to you upon request to your State Sunday School Department, 149 Sixth Avenue, North

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## BAPTIST TRAINING UNION

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



### Statement Of State And Sunday School Board Training Union Workers, In Conference At Ridgecrest, North Carolina, July 24-29, 1938, Concerning The Southwide Baptist Revival

We, the State and Baptist Sunday School Board Training Union secretaries, are happy to pledge our full influence and energies to the great evangelistic campaign in the Southern Baptist Convention in 1939. We noted with deep joy that Dr. T. L. Holcomb, in the Baptist Training Union Mass Meeting of the Southern Baptist Convention in Richmond, Virginia, pledged the full support of the Baptist Training Union in this campaign. We wish to thank him for making this pledge and in turn to assure him that we will follow his leadership in co-operation with Dr. L. R. Scarborough and Dr. Roland Leavell, the leaders of the campaign, and in co-operation with the various state forces, and leaders in churches.

We note with deep gratitude the expression of the state Sunday school secretaries and the Sunday school workers of the Sunday School Board concerning the campaign. Since the Training Union membership is also a part of our great Sunday school constituency it is our pleasure to co-operate in every phase of the work to be done through the Sunday schools.

We are pleased to outline some specific activities in which we propose to lead the 750,000 Training Union members of the Southern Baptist Convention to participate in preparation for and in the prosecution of this campaign.

#### SPECIAL ACTIVITIES

##### 1. Preparation

We believe that it is providential that all our Training Union studies for 1938 as outlined in the Training Union Calendar and followed in the Training Union Monthly and Quarterlies are upon the great theme of "Witnessing for Christ." In this connection, the theme of the program of the Southwide Baptist Training Union Assembly at Ridgecrest in July, 1938, was "We Are His Witnesses." Special graded conferences were conducted for the Assembly dealing with personal witnessing. Around 2,000 delegates were in attendance.

Our study courses on soul winning have been the most popular books in 1937-38.

We are happy to note that many churches have been teaching these graded courses on soul winning immediately preceding revival meetings, and recommend that this be done wherever possible in 1939.

As special preparation for personal soul winning and participation in every phase of the evangelistic campaign we propose to major on the soul winning books in March, 1939, the Southwide Study Course Month. We are setting a goal of 50,000 awards for that month.

##### 2. Enlistment of Personal Workers

Through the local and associational Training Unions we propose to do everything possible to enlist all Training Union members in visitation of the lost, urging them to follow always the plans of their churches.

##### 3. Use of Training Union in Special Prayer Meetings, and Other Activities

We consider the B. Y. P. U.'s and B. A. U.'s as ideal working units for helping to take the religious census in preparation for revivals, for projecting and conducting cottage prayer meetings, department prayer meetings each evening of the revival street meetings, and other types of evangelistic services in connection with revival meetings and at other times. We will urge our people to enlist the best talent in the Training Unions in the churches for these special activities. In many cases Training Union groups may be used by pastors who go to other points than their own churches in the association to conduct meetings.

##### 4. Music

We will do everything possible to lead the Training Union forces to co-operate with the music leadership of the churches, and to assist in the organization of special choruses and choirs for the revival meetings wherever needed.

##### 5. Watch Night Service

Following the suggestion of Dr. Roland Leavell we shall urge the Training Unions to co-operate in the special Evangelistic Watch Night Services on Saturday night, December 31, looking toward the launching of evangelistic campaigns. In churches not planning to have such services we will urge the Training Unions to conduct them or to use their influence to lead the churches to conduct them.

##### 6. Establishment of New Training Unions

We propose to conduct an aggressive campaign to lead all the churches not having the Training Unions, but which will have revival meetings in 1939, to set up graded Training Unions before the close of the revival. In this connection we will strive to work through the associational Training Unions to enlist churches which already have Training Unions to help establish the work in churches which do not have them.

It is our firm conviction that these revival meetings are a direct challenge to the Training Union forces of the South to extend the Training Union until it is established in every Baptist church. We believe that this is essential in order to provide the proper spiritual atmosphere, spiritual food, and Christian culture for all our converts.

We note with gratitude that the Sunday School Board continues its offer to provide free literature for the first quarter of its organization to all churches starting new Training Union work. We shall urge all churches not having Training Unions now to take advantage of this.

##### 7. Co-operation to Establish Family Altar

We propose to continue with more aggressiveness our efforts to influence all Baptist homes to set up the family altar for daily Bible reading and daily prayer.

##### 8. Study Courses in Church Membership for New Converts

It is our purpose to do everything we can to lead all the churches to conduct special courses in Church Membership, doctrines, and stewardship by departments for all new converts. The books which we recommend are as follows:

Juniors: **The Junior and His Church, Room; Studying for Service, Black.**

Intermediates: **The Meaning of Church Membership, Crawley; Not Your Own, Cooper.**

Young People: **Training in Church Membership, Van Ness; More Than Money, Freeman; What We Believe, Boone; Deepening the Spiritual Life, Dobbins.**

Adults: **Growing a Church, Burroughs; The Growing Christian, Watts; Working Together in a Spiritual Democracy, Dobbins.**

In addition to the regular study course textbooks the Training Union offers to all new church members in the Quarterlies, just the courses in daily Bible reading and the study of doctrine, stewardship, missions, and the development of the devotional life needed to completely assimilate them into the church fellowship and church activities.

##### 9. Enlargement and Conservation

We are happy to note that the Sunday School forces will major on "Enlargement for Evangelism" during the first six months of 1939. Following this emphasis, we think it is eminently fitting for the Training Union to major during the second six months of 1939 on "Enlargement for Conservation." To this end we propose to use our influence to lead all churches to enlarge their Training Unions, not only to include all new Christians, but also the unenlisted part of the church membership. We have a conviction that any church which uses its Training Union to the limit of its possibilities can absorb into the church fellowship and activities all of its members. The main points in the training program of the Training Union, namely, daily Bible reading, daily prayer, study and practice of stewardship, development of intelligence concerning doctrines, missionary information and activity, are just the things needed for the development of all our church members.

##### 10. The Training Union Calendar for 1939

The theme of the 1939 Training Union Calendar will be "Loyalty to Christ." All the studies and activities in this Calendar will be in harmony with the great evangelistic campaign.

##### 11. State Associational Meetings in 1939

In the state meetings for Training Union Associational Officers to be held in 1939 special emphasis will be given to the evangelistic campaigns.

##### 12. Evangelistic Emphasis in Field Work

We pledge as state and Sunday School Board field workers to keep the evangelistic emphasis in all our training schools, enlargement campaigns, conventions, and assemblies. It is also our purpose as individual workers to bear personal witness to lost souls concerning Christ constantly and everywhere.



## "There's a Call Comes Ringing"

### STATE MISSION PRAYER CALENDAR

#### September 6

H. A. Bickers, Tiptonville.  
W. H. Black, Soddy.  
T. M. Boyd, Hepzibah.  
Pray for increased interest in missions.

#### September 7

E. L. Brown, Orchard View.  
T. W. Carl, Big Sandy.  
Homer A. Cate, Celina.  
Pray for new members and better buildings.

#### September 8

J. Burch Cooper, Decatur.  
F. M. Dowell, Jr., Monterey.  
C. M. Dutton, Lancing.  
Pray for a revival in the churches.

#### September 9

Robert Earls, Ashland City.  
Lewis Ferrell, Bradshaw.  
Hobart Ford, Dover.  
Pray for leaders.

#### September 10

L. S. Gassoway, Camden.  
J. M. Good, Telford.  
W. R. Goodman, Center Point.  
Pray that people may have a vision of the missionary opportunities around about them.

#### September 11

H. D. Gregory, Ivey Chapel, Nashville.  
T. N. Hale, Somerville.  
J. R. Hamlin, Spring Creek.  
Pray for a great revival.

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### "WE HAVE NO SUNDAY SCHOOL"

Mrs. Louisa Carroll

One morning in July I met a Junior size girl in Jamestown who used to attend our Sunday school in the court house and the Sunbeam Band I had while our church met in the court house. I realized that it was Gracie and I spoke to her and asked about her mother, etc. I said, "Gracie, where do you go to Sunday school now?" With tears brimming in her eyes she said, "Mrs. Carroll, we don't have anywhere to go. There is no Sunday school where we live. I do wish some one would start one out there but there is no place to have it." It breaks my heart as I see Gracie and thousands like her who are hungry for the gospel message. There is not a Christian in Gracie's home. If our people who have comfortable houses in which to meet could get a vision of needs like this!

The highway between Jamestown and Byrdstown is 28 miles with only one church building on it and that is a Holiness church.

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### NEEDS IN SEQUATCHIE VALLEY

J. L. Alexander

Our greatest need at present is a greater spirit of co-operation in our association, and that our people in the valley will become missionary minded. We also need some new Sunday schools, Training Unions and W. M. U. organizations. There are large communities in this section with no Baptist church. This valley is 70 miles long and 20 to 25 miles wide, and we have only twelve Baptist churches and one mission.

Here is a small suggestion as to what I have to run into in my missionary work.

On Cumberland Mountain, only 10 miles out of Dunlap lives a man who claims to have twelve spiritual gifts as given in 1 Cor. 12th chapter, and he preaches to these folks that they must have them also or they are lost. He has them down on the school house floor rolling around, abusing themselves, etc., seeking after these gifts. He also tells them that he is the store-house

### 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

148 Sixth Avenue, North, Nashville, Tennessee

(God's storehouse) and if they don't give him ten per cent of all they earn before they use any for themselves, they and their families will die. Of course most of his followers are WPA workers, etc., and I understand they take his tenth before they dare spend any for themselves. One man carried one-tenth of his garden produce on his back some eight miles or more to him. Another man was told that he owed him \$20.00 and if he didn't pay it by a certain date he and his family would die. He could not raise the money so he took his car (worth about \$75.00) and gave it to the preacher.

Oh, how I wish the great W. M. U. of Tennessee would get this great mountain country on their hearts as they have China! It would mean so much!

I held a meeting about eight miles from this place and many of the people came and told me how much it helped them and some were those who had been carried off by this man. I am to help in a meeting in the school house beginning the third Sunday in September. There are seventeen members of the Missionary Baptist Church holding together there. I organized a Sunday school there over a year ago and it is still going. Pray for us as we go there for this meeting.

If these seventeen Baptists only had their own building they could cope with the situation fairly well, but as it is they have to use the school house to worship in.

In spite of all of these hindrances the Lord is blessing our efforts. Closed a meeting last Sunday night in the Little Hopewell Church which had been without a Sunday school or preaching service all last year until a few months ago and I went there and organized a Sunday school. The meeting was great, several professions and renewals, and the house wouldn't hold the crowds.

State Missions has made all of this, and much more, possible in this valley.

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### ENCOURAGING WORD FROM MONTEREY

F. M. Dowell, Jr.

The thing that pleases me more than anything is that we are having conversions every week, and since the first Sunday in June we have had additions every Sunday. We had a fine Bible School with 222 enrolled and 147 average attendance. In June we had a great revival and along with young people many adults were saved

and united with the church. Our Sunday school has more than doubled in attendance, with an average attendance during July of 215. As you probably know, we have been back in the auditorium since the fourth Sunday in June. Of course it is not completed and is only a skeleton, but we are as proud of it as if it were Solomon's temple. The best part of the situation is that we owe less than \$300.00 on all that has been done.

The main thing I would like to have the prayers of the ladies of Tennessee is for more personal work to be done and more lost souls saved. The door has been opened now and if the people will go in and possess the land it is the Lord's. I am hoping to get a R. A. band going in the near future.

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### McNAIRY AND CROSS ROADS

It is always gratifying to find some one that is interested in the problems that face a rural pastor. More especially so when those persons are interested in praying for the pastor and his fields. Doubtless too few people lend their prayers in an effort to find the solution to our problems.

I thrill at the idea of having the W. M. U. women of our state praying for me and my work and am glad indeed to learn that I have been placed on your prayer list. When you have the opportunity please tell all of them you can that I in turn will pray without ceasing for them and their work. I have always believed in the organization and boost it every way that I can.

In a very brief manner I will tell you of some of the problems that face me on the fields that I am now serving. At my church in McNairy, Tenn., we have the problem of, in some way yet unknown to us, getting a new church building. It is very urgent and the prospects are not very bright. In addition to this we have a lack of consecration among some of our members and I find them very hard to influence. The church as a whole now especially those that are active are for the most part young people. Please pray for a solution to these problems through increased co-operation and from increased consecration.

The problems at Cross Roads are not as numerous. This church is in Crockett County and better organized than any I have or am serving now. Just pray that I may be the Lord's man there and that the people will follow in the work.

W. C. Agnew.

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### MESSAGE FROM CELINA

We truly do appreciate the fact that many women over the state will pray for the work at Celina during the State Mission Season of Prayer, for we certainly need it!

About our needs! We are greatly in need of a better building. This is one of our most poignant needs. We are also in need of new members and an added interest on the part of the whole town in things religious. We are building from the ground up, therefore, are in need of everything that it takes to make a New Testament Church.

Assuring you that we greatly appreciate your interest,

Homer A. Cate, Pastor.



## DICKSON

I covet the prayers of all good women over the state for the work at this place. Above all things, I ask you to pray that we may have a genuine revival at this place. Our Daily Vacation Bible School was a great success. Our Baptist Adult Union is continuing to grow and shows a very fine spirit. I had the great joy not long since of baptizing my two children into the church. "As for me and my house we will serve the Lord."

Our work would have a hard time moving along without our God-fearing, Christ-living and Spirit-filled women. God bless you all.

J. T. Barbee, Pastor.

\*\*\*\*\*

## SPRING CREEK

As I am a great believer in prayer I will be happy for you good women to remember me when you pray. One of the greatest needs at Old Spring Creek for which I am a missionary pastor is a great revival. I want you all to pray that the church will be revived and that the Lord will direct everything that we try to do for His glory.

We have just finished a new building in this church and do not owe a penny on the building.

Please pray for me and for the members of my church.

J. M. Hamlin.

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## CAMDEN

It will mean much to me to know that the W. M. U. of Tennessee are praying for me and for my work. First, I would like to request prayer for myself. I feel the need of wisdom and power in my pastoral work and in my efforts to win the lost. We are having evangelistic services three nights each week throughout the summer in an effort to win the lost.

Then, I ask your prayers for wisdom. Pray for the material to complete our church building. The foundation is laid and we hope to proceed with the basement brick work right away. We sorely need this new building to take care of our growing Sunday school.

Please pray that my people will get a vision of the opportunities that are theirs. There is much need of missionary work in this section, several mission Sunday schools are badly needed right in our town. I am endeavoring to lead the people into organizing these missions schools. At present we have one such school with an average attendance of 40.

I appreciate the opportunity of asking for a place in your prayers.

Leonard Gassoway, Pastor.

## EDUCATION

That learning gives this power,  
This power, I know:  
To shoot a longer arrow  
From a stronger bow.

—Bertie Cole Bays.

—Baptist Bulletin.

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## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR AUGUST 21, 1938

Memphis, Bellevue	1520
Chattanooga, First	930
Memphis, Union Avenue	917
Memphis, Temple	814
Nashville, Grace	786
Bristol, Calvary	671
Chattanooga, Ridgedale	655
Maryville, First	533
West Jackson	506
Chattanooga, Avondale	501
Cleveland, First	429
Knoxville, Euclid Avenue	412
Memphis, Seventh Street	396
Chattanooga, Calvary	375
Cleveland, Big Spring	374
Sweetwater, First	358
Clarksville, First	353
Trenton, First	352
Chattanooga, Chamberlain Avenue	338
Memphis, Boulevard	323
Humboldt, First	314
Hartman, Trenton Street	309
Memphis, Yale	304
Alcoa, First	291
Gatlinburg	244
Monterey	241
Milan, First	211
Donelson	202
Harriman, Emory Heights	187
Chattanooga, Concord	186
Nashville, Seventh	184
Rockwood, First	177
South Pittsburg	173
Apison	168
Chattanooga, Summerfield	166
Dyer	165
Butler	158
Boynton, Ga.	152
Chattanooga, Eastdale	150
Mountain City	148
South Rossville, Ga.	134
Hixson, First	133
Madison, First	129
Walter Hill, Powell's Chapel	129
Wartburg, Liberty	126
Antioch	119
Stanton, Charleston	108
Ooltewah	106
Chattanooga, Union Fork	98
Tyner	94
Ocoee, Cookson's Creek	90
Nashville, Centennial	89
Camden	87
Chattanooga, Spring Creek	35

### By FLEETWOOD BALL

J. E. Hight of Columbia, age over 80, supplied the Columbia pulpit last Sunday.

I. N. Mulkey has resigned as pastor at Hinesville, Ark., and is available.

W. Marshall Craig has returned to his duties as pastor of Gaston Avenue Church, Dallas, Texas, much improved in health.

J. D. Key has resigned the care of the church at Calloway, Ga., after serving the church four years.

Ralph Crosby lately held a revival at Tallapoosa, Ga., in which there were 60 additions, 46 by baptism.

George R. Gibson has resigned the pastorate at Trion, Ga., effective Oct. 1st. He has served the church six years.

After five years of service, E. L. Cole has resigned as pastor of the church at Osceola, Ark.

C. E. Azbill of Jackson is doing effective preaching in a revival with the Second Church, Lexington.

In a revival in the First Church, Oilton, Okla., there were 37 additions. H. W. Stigler did the preaching.

R. O. Black has resigned at Wild Horse, Okla., to accept the care of the Southside Church, Okmulgee, Okla.

W. F. Hall has resigned the care of Grace Church, Springfield, and returns to Harrison-Chilhowee Academy.

Memorial Church, Dallas, Texas, closed a revival Sunday night with 28 additions, 20 by baptism. Earl Allen, the pastor, did the preaching.

President C. L. McGinty of Bessie Tift College announces that Miss Flora Wal Raven will succeed Miss Christine Lowe, who has resigned as Dean of Women.

Ralph Gwin of Columbia supplied last Sunday the pulpit of the Second Church, Little Rock, Ark., while C. B. Waller, the pastor, is on a vacation.

James Lovell Hurt, youngest son of Dr. John Jeter Hurt, President of Union University, was a recent graduate of the law department of Vanderbilt University.

Joe T. Odle of Paducah lately preached in a revival at New Hope Church in Graves County. The pastor, Byron Cullen, baptized 20.

C. L. Hammond of Corbin, Ky., preached in a revival at Willisburg, Ky., J. C. Raines, pastor. Twenty-three were added to the church, 20 by baptism.

The church at Hominy, Okla., loses by resignation its pastor, R. H. Miller, who will move to Shawnee, to put his son and daughter in school.

Harold Mulkey has resigned as assistant pastor of the First Church, Sapulpa, Okla., to accept a like position in Cushing, Okla. Effective Oct. 1st.

John Don Norman of Louisville, Ky., has accepted a position with Tennessee College at Murfreesboro, E. L. Atwood, president, as Publicity Director and Instructor in journalism.

Luther J. Holcomb of Nashville and Miss Elaine Parks of Dallas, Texas, will be married Sept. 6 in the home of the bride's parents. The groom is the son of T. L. Holcomb of the Sunday School Board.

The First Church, San Antonio, Texas, P. F. Webb, pastor, led the whole nation in 1937, receiving 836 persons into the membership of the church in one year, 307 by baptism, 529 by letter.

At Union Academy Church near McKenzie a revival recently closed resulting in 33 additions, 26 by baptism. C. M. Pickler of Chattanooga did the preaching. Eldrain Williams is pastor. These two brethren are now engaged in a revival in New Prospect Church, Hollow Rock.

On July 18, 1937, the Administration building of the Bottoms Orphans' Home at Montecello, Ark., was destroyed by fire. To replace this building it is necessary to raise \$27,000 to match funds now on hand. An appeal is being made to the citizens of Arkansas by the Baptists.

### By THE EDITOR

The First Church at Madison, organized a few months ago, has called as pastor John D. Barbee, and he has accepted.

Miss Margaret Bruce has left the hospital and is now at the home of her sister, Mrs. Alf Thomason, at Dresden.

Pastor H. S. Wheeler of First Church, Ocala, Fla., recently underwent a major operation at the Baptist Memorial Hospital. Latest report brings news of rapid recovery.

Rev. Leslie Gilbert of Trinity Church, Paducah, Ky., has accepted the call of the church at Oneida and will soon be on the field. We welcome him to a great field of service.

Mrs. T. E. Mason, wife of Pastor Mason of Savannah and Adamsville, underwent a serious operation August 19 at the Baptist Hospital, Memphis. She is reported recovering in a splendid way.

A meeting has been held at Union Fork Church, Chattanooga, in which J. B. Talant, pastor of Eastdale Church, Chattanooga, did the preaching. Pastor L. L. Arms reports thirty additions, 23 of them by baptism.

Pastor J. B. Cooper of Decatur and Ten Mile churches was stricken with pneumonia while holding a meeting recently at the latter place. He is reported well on the way to complete recovery.

Pastor C. H. Petty recently conducted a revival meeting at the High Point Church in Ocoee Association, in which there were fourteen additions by baptism, 1 by letter, and 2 by statement. High Point Church was dedicated only last month.

Mt. Hermon Baptist Church in Cumberland Association recently closed a gracious revival with the pastor, P. L. Utley, leading the singing and J. T. Barbee of the First Baptist Church of Dickson doing the preaching. There were thirteen conversions and twenty-five additions. One of the deacons said he believed it was the greatest meeting ever held at Mt. Vernon.



Mr. A. E. Jennings, superintendent of the Baptist Memorial Hospital, is now convalescing after a serious operation a month ago. He has been enjoying wheelchair excursions through the lovely new annex now nearing completion.

W. C. Creasman, pastor of Park Avenue Church, Nashville, did the preaching in a ten-days' meeting at the Antioch Baptist Church, Clinton S. Wright, pastor. The church was greatly revived by the good services held, and there were six additions by baptism.

Troy Baptist Church, Marvin Miller, pastor, has been greatly blessed by a recent revival in which there were twenty-two conversions, twenty-two additions for baptism and three by letter. Ralph Kerley of the North Jackson Baptist Church, Jackson, did the preaching.

In the absence of Pastor Norris Gilliam, Cecil Jones, son of Mr. and Mrs. Edgar Jones of Orlinda and pastor of the First Baptist Church, Williamson, West Virginia, supplied at both services on August 21 at the First Baptist Church of Springfield.

Mrs. Preston Ramsey, wife of the pastor at Covington, Tennessee, and Mrs. Chesley L. Bowden, wife of pastor at Elizabethton, have both left the Baptist Memorial Hospital in Memphis and returned to their respective homes.

We are sorry to learn of the death on August 22 of Mr. George Fort, a leading layman of Clarksville, Tenn. Mr. Fort was a deacon in the First Baptist Church, and formerly teacher of the Baraca Bible Class. We extend our heartfelt sympathy to the bereaved family and friends.

Evangelist A. D. Muse, Memphis, Tennessee, has just closed a meeting with Pastor Duke K. McCall and the good church at Woodville, Tennessee. There were large crowds day and night, a wonderful spirit, and ten conversions.

A. E. Stevenson, Guntersville, Ala., has been assisting Pastor W. J. Malone, Fayetteville, in a revival at Concord Church, William Carey Association. There were 15 additions to the church, 6 by baptism and 9 by letter, and the church was greatly revived.

P. L. Ramsey, pastor at Covington, recently conducted a good meeting at Burnett's Chapel Baptist Church, Hornbeak. Large crowds attended the services, and many friends came to hear Brother Ramsey from Ridgely Church, where he was formerly pastor.

We are glad to learn that Jo Ann, little daughter of Rev. and Mrs. Homer G. Lindsay, Avondale Baptist Church, Chattanooga, is at home now, improving satisfactorily from a mastoid operation which she underwent at the Baptist Memorial Hospital in Memphis a few weeks ago.

L. G. Gatlin, formerly pastor at Harts-ville and other churches and now pastor of the First Baptist Church, Guthrie, Ky., recently assisted P. W. Travis in a great meeting at New Hope Church in the Bethel Association in Kentucky. In the recent Western Recorder Campaign he secured thirty-one subscriptions. His work at Guthrie is moving on in a fine way.

The Roan Mountain Baptist Church closed a revival not long since conducted by Evangelist C. H. Mount of Augusta, Ga. The result was three conversions and three additions to the church. Pastor James M. Gregg writes that the Christian people were very much revived, and heartily commends Brother Mount as a great preacher and singer.

Cecil Frazier, pastor of Central Baptist Church, Bearden, for the past five years, closes his work with this church September 1 to enter the Southern Baptist Theological Seminary, Louisville, to finish his seminary training, which will take two more years. Under Brother Frazier's leadership the church at Bearden has grown in numbers, interest, and gifts to the Southwide Program.

Dewey Todd, pastor at Isolene, assisted J. B. Caruthers not long since in a revival at Clark Range, in which there were seventeen professions of faith. Following this he was in a meeting with Pastor Maynard at Allons, in which there were thirty professions with fifteen approved for baptism and others to follow. Following this he was in a meeting at Creston but we have not yet heard what the results were.

Brother John A. Lowe of Mountain City writes: "I first subscribed for the Baptist and Reflector in September, 1888, have missed but few issues since. Was reading it when it and The Tennessee Baptist were merged. Knew Drs. Folk and Hailey personally. Considered both to be great and useful men. I still enjoy and appreciate the paper and would love to see it in every Baptist home in Tennessee." Thank you, beloved.

D. B. Bowers, pastor of Cowan and Decherd churches, has been in two fine meetings with Pastor T. O. Dake at Yellow Creek Church in Rhea County, and Caney Ford Church in Roan County. There were 35 professions at the Yellow Creek meeting, with 20 additions to the church, and at Caney Ford several professions were made, with four joining the church for baptism. At the closing meeting at Caney Ford enough money was raised to buy Pastor Dake a baptismal suit.

Recent out-of-town visitors to the Baptist and Reflector office were Mrs. Rex Wiggs, Antioch; Pastor James R. Farrar, Parkview Church, Jackson; James W. Dunavan, W. B. Blakely, Nolan Myrick, Jackson; Pastor Roy Arbuckle, Boulevard Church, Memphis, and son, Leroy Arbuckle; and Calvin Gregory, Lafayette. We cordially invite them to come again.

The Second Baptist Church of Newport, Tennessee, has re-elected Rev. G. E. Loxley, pastor. This is Brother Loxley's third year with the Second Church, and it has been wonderfully blessed under his leadership, having received 104 additions during this period. It has gone from half time to full time work, is now operating on the budget system, and is progressing in all its activities.

A good meeting was held at Cross Roads Baptist Church near Bells not long since, conducted by H. A. Bickers, pastor at Tip-tonville. There were 32 professions of faith, 19 being baptized, and 1 addition by letter. Large crowds attended the services. Brother Bickers was formerly pastor at this church while attending Union Uni-

versity. He also conducted a meeting recently at Mt. Vernon Church near Bauxite, Ark., which he organized during his seven year pastorate at Bauxite. This was a real revival of the church and of the Christians.

On Sunday, August 21, Congressman Walter Chandler conducted religious services in the U. S. Veterans' Hospital, Memphis, Tennessee, at the invitation of the Hospital Chaplain, Mark Ferges. A public address system with earphones for every bed makes it possible for each of the 462 patients in the hospital to have part in these vesper services which are held each Sunday at 5:30 P. M.

Obion Baptist Church, Warren Clapp, pastor, has closed a revival meeting in which Brother McKnight Fite of Bardwell, Ky., did the preaching, and Brother Braxton Sams of Carthage, Tenn., led the singing. Twenty-one of the 25 additions were by baptism, and the church was greatly revived. This is reported as one of the best meetings the church has enjoyed since its organization in 1896. Worthy of note is the fact that these men who conducted the meeting were all young. Brother Fite is only 22, and Brother Sams 26, while Pastor Clapp is 19. The Lord is wonderfully blessing the work of these young men.

We regret to announce the death of Mr. J. F. Jarman, a member of the Sunday School Board and of the Board of Managers of the Tennessee Baptist Orphanage, on August 23 at his home in Nashville. Mr. Jarman had been a member of the First Baptist Church in Nashville 32 years, and has been prominent in the work of the church. At the time of his death he held the office of deacon. For eight years Mr. Jarman supported eight foreign Baptist missionaries, giving \$6,400 annually, and in May, 1937, he set up a trust fund for religious purposes known as the Jarman Foundation. He had been in ill health for some time, and never fully recovered from a serious operation last winter. Southern Baptists will miss this beloved brother who served his Master so well. May the Lord comfort the bereaved loved ones.

A letter from John L. Dodge, pastor of First Church, Cleveland, requests the privilege of introducing to Tennessee Baptists, Dr. Carl A. DeVane, who recently assumed the pastorate of the Highland Park Baptist Church, Chattanooga, and his good family. Brother Dodge worked for thirteen years with Brother DeVane in Louisiana, where the latter was pastor of Emmanuel Baptist Church, Alexandria. We quote in part: "Dr. DeVane is a good, doctrinally sound, evangelistic, gospel preacher—a compassionate soul-winner, a tender shepherd. He is co-operative with all that Southern Baptists love and promote. Fortunate is Tennessee in having such a man come into our midst. We shall receive him and his family with open arms and with glad hearts." Baptist and Reflector extends Brother DeVane a most cordial welcome from Tennessee Baptists.

With the Churches: Nashville—Seventh, Pastor Barnett, welcomed 3 by letter, baptized 2; Grace, Pastor Ewton, received 2 for baptism, baptized 3. Memphis—Yale received 1 for baptism; Boulevard, Pastor Arbuckle, welcomed 3 by letter, baptized 1; Seventh Street received 1 for baptism; Bellevue welcomed 16 additions. Chattanooga—Summerfield received 2 for baptism; Chamberlain Avenue received 2 by letter; Avondale, Pastor Lindsay, received



2 for baptism, baptized 2; Ridgedale welcomed 3 by letter; First, Pastor Huff, received 2 by letter, baptized 9; Spring Creek welcomed 4 by letter, 1 for baptism. **Cleveland**—Big Spring received 2 for baptism; First welcomed 4 by letter, 1 for baptism. **Sweetwater**—First received 2 by letter. **Donelson** received 1 for baptism. **Rossville, Ga.**—South welcomed 4 by letter. **Boynton, Ga.**, welcomed 1 by letter, 10 for baptism. **Decherd**—First, Pastor Bowers, welcomed 2 for baptism, baptized 2. **Knoxville**—Euclid Avenue, Pastor Pickern baptized 2.

—BAR—

The many friends of Rev. Kearnie Keegan will regret to learn that he is in the Baptist Hospital, New Orleans, suffering from serious bullet wounds. The father of a young boy accidentally drowned at the Louisiana Baptist Assembly shot him in a fit of despair over his son's accident, it is reported. Mr. Keegan as president of the assembly was extending sympathy to the bereaved father when he shot him. At the present writing he is resting as well as could be expected.

—BAR—

## BRIEFS CONCERNING THE BRETHREN

### Called and Accepted

W. F. Hall, Dean of Harrison-Chilhowee Baptist Academy, Seymour, Tenn.

Leslie Gilbert, Oneida, Tenn.

John D. Barbee, First, Madison, Tenn.

L. L. Hurley, First, Lakeview, Ga.

Glenn Buzbee, Jenks, Okla.

Paul M. Sayer, Reed Creek Church, near Hartwell, Ga.

James H. Hunt, Center City, Texas.

D. E. Willis, Marion, Md.

Marshall Nelms, Montezuma, Va.

### Resigned

W. F. Hall, Grace Church, Springfield, Tenn.

Cecil Frazier, Central, Bearden, Tenn.

Leslie Gilbert, Trinity Church, Paducah, Ky.

Morgan L. Williams, Third St. Church, Dayton, Ohio.

R. Edward Sayles, First, Ann Arbor, Mich.

A. A. Hutto, Beatrice, Ala.

J. D. Key, Callaway Church, Georgia.

L. L. Hurley, Birchwood, Tenn.

George R. Gibson, Trion, Ga.

Henry D. Allen, Madison Avenue Church, Covington, Ky.

Marshall Nelms, Hepzibah and Wrenn's churches, Georgia.

### Ordained

J. W. Wood, First, Greenville, Ky.

### Married

Charles A. Webb, Brooksville, Miss., to Miss Bertie Mai Turnbough of Shreveport, La.

### Died

Rev. Louis O. Stiening, Indianapolis, Ind.

Rev. G. A. Shaddix, Wadley, Ala.

Rev. J. L. Law, Jackson, Miss.

Announcement has been made of the engagement of Miss Verda Von Hagen, of Nashville, Tennessee, to the Rev. Waldo E. Wood, of Tallahassee, Florida, the wedding to take place in the early fall. Miss Von Hagen is the daughter of the Rev. and Mrs. G. E. Von Hagen, of Nashville. She is a graduate of Oklahoma A. and M. College, at Stillwater, and was an attendant upon the University of Colorado, at Boulder, for special studies. She has served as Educational Director for the First Baptist Churches of Columbus, Miss., and of Griffin, Ga., respectively, and for the past few years has been southwide Secretary of the Extension Department of the Sunday School Board of the Southern Baptist Convention, at Nashville. The Rev. Mr. Wood is a graduate of Locust Grove Institute, and of Mercer University, in Georgia, and of the Southwestern Baptist Theological Seminary at Ft. Worth, Texas. He is pastor of the Immanuel Baptist Church of Tallahassee, and the son of the late Mr. and Mrs. A. W. J. Wood of Harrison, Ga. Following the wedding Mr. Wood plans to complete his work for the degree of Doctor of Theology at the Seminary in Ft. Worth, for which his church has granted him a leave of absence for several months.

## Book Reviews

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

To Be Continued by Lonnie Benson Thomas. Broadman Press, 1938. 66 pages. Paper, 25 cents.

The sub-title "A Conversational History of The Woman's Missionary Union" gives the theme of this splendid book by Mrs. Hudson Thomas. The author is well qualified to write this book, both by reason of her scholastic and literary achievements.

The book is written in a style that will charm children and young people. We have other books of W. M. U. history for adults, and this book is a distinct contribution for the members of the young people's organizations, all of whom should read it privately or study it in groups.

Merrill D. Moore.

The Testing Time by David P. Allison. Published by Wm. B. Eerdmans Publishing Co., 1938. 222 pages. \$1.00.

This is a wholesome and interesting novel of the Civil War period, the action taking place in Southwest Virginia and East Tennessee. Hugh and Alec Forbes had been reared on a Virginia plantation, but when the Civil War broke out Hugh had been a lawyer in Ohio for ten years. So the brothers entered the war on opposite sides. This gives plenty of room for dramatic action, suspense, pathos, adventure and romance. The characters are life-like and the description authentic. Young and old alike will enjoy it.

Merrill D. Moore.

The Power of Christ compiled by Chester M. Savage. Published by Zondervan, Grand Rapids, Mich., 1938. 208 pp. Price \$1.50.

When one reads these fifteen sermons by as many Texas Baptist ministers one does not any longer wonder why Texas is such a great Baptist state. Mr. Savage has made an excellent compilation. In the list are sermons by Drs. Truett, Bassett, Bailes, and Jenkins. A short biographical sketch of the preacher precedes his sermon, which adds measurably to the value of the books.

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