

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

ORGAN TENNESSEE BAPTIST CONVENTION

Volume 104

THURSDAY, SEPTEMBER 15, 1938

Number 37

BAPTISM AND CHURCH MEMBERSHIP

THEY FOLLOW REPENTANCE AND FAITH. Baptism and church membership are inseparably connected in the thinking of Baptists. But to avoid misunderstanding of their views another word should immediately be said in that connection—first of all, because many good people confuse church membership with membership in the family of God, a view utterly foreign to the thinking of Baptists; and also because many good but misguided people think of baptism and church membership as essential to salvation, another view entirely and universally foreign to Baptist thinking. While holding that baptism and church membership in a very real sense are inseparably associated in New Testament teaching and practice, they think of neither baptism nor church membership as essential to salvation, but that both are essential to Christian obedience and sanctification or growth in grace, and are therefore indispensable duties. With Baptists, salvation is purely and solely a work of Divine grace, bestowed wholly upon the merits of the atonement of Christ, wrought in the soul by the regenerating power of the Spirit of God, and is accepted as a free gift by the individual through voluntary surrender in repentance and faith in the Lord Jesus Christ—"Not of works, lest any man should boast" (Eph. 2:1-10). Their message to the impenitent sinner is, "Repent ye: for the Kingdom of Heaven is at hand" (Matt. 3:2;4:7), and to the penitent sinner, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Both repentance and faith stand between the individual and the obedience of faith in baptism and church membership, for he is not commanded to submit to either until he has repented and believed.

BAPTISM AND MEMBERSHIP BEFORE FAITH REVERSES DIVINE ORDER. Submission to baptism and church membership on the part of the alien sinner is therefore not obedience to the Gospel. For him it is rather a most dangerous act of disobedience—that of refusing to do what he is commanded to do, and presumptuously assuming to do what he is not commanded to do until he has received Christ. The performance of an act not commanded is not obedience but a daring presumption upon a realm to which he does not belong and into rights not his. The sinner is commanded to "repent and believe the Gospel" (Mark 1:15). Repentance is "unto salvation" (2 Cor. 7:10), and is "unto the saving of the soul" (Heb. 10:39). Therefore no act of Christian obedience can be exercised in the Gospel until one becomes a Christian through "repentance toward God and faith toward our Lord Jesus Christ," and thus enters its realm (Acts 20:20,21). Baptists would have the whole world know that the only acts of obedience to the Gospel that sinners can render are repentance and faith, and that so repenting and believing, salvation and eternal life are their immediate possession in Christ Jesus. **SO FAR FROM TEACHING THAT BAPTISM AND CHURCH MEMBERSHIP ARE ESSENTIAL TO SALVATION, BAPTISTS TEACH THE EXACT REVERSE—THAT SALVATION IS ESSENTIAL TO BAPTISM AND CHURCH MEMBERSHIP—AND THAT NEITHER BAPTISM NOR CHURCH MEMBERSHIP CAN IN REALITY BE HAD OR ENJOYED BY ANY UNTIL SAVED FROM THEIR SINS.**

J. E. Skinner in
RE-THINKING BAPTIST DOCTRINES

Baptist and Reflector

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

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

Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

Terms of Subscription—Single subscriptions payable in advance, one year \$2.00, six months \$1.00. Club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

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

Advertising Representatives—Jacobs List, Inc., Clinton, S. C.

E D I T O R I A L

Idolatry in Baptist Churches

An idol is any object that is worshipped instead of God or that takes precedence over God in love and service.

The fact that John says to Christians, "keep yourselves from idols," shows that Christians may become guilty of idolatry and that there is a plurality of idols to tempt them.

An idol may be a loved one or a friend or a farm or business or a profession or an amusement and so forth. Many members of Baptist churches are much more devoted to their secular pursuits than to God. Many are "lovers of pleasure more than lovers of God" and of His Church. Some do far more for even their dog than they ever do for the Lord. Whatever takes precedence over God in the heart and life is an idol.

But the idolatry in Baptist churches to which special reference is here made is covetousness in relation to money, the inordinate, God-subordinating love of money and of money-making. Paul plainly says that covetousness is idolatry.

Whether one loves money more than God or not may be ascertained by whether it is the main or controlling object of his affections and life or not and by whether he honors God with his means or not. If a man puts money ahead of God in his devotion and service, money is his idol.

There are numerous members of Baptist churches who give nothing to the support of the church and to missions. Or if they do give some little amount, they do it with an inward protest. Now if people have not been instructed in duty, they cannot be expected to do it. But the fact is that there are members of churches and sometimes whole churches with the Word of God before them who let a year and even a period of years go by without giving one cent to missions. Sometimes even a preacher is guilty of this. There is but one explanation of this disobedience—**covetousness**. And covetousness is idolatry.

Such idolatry in Baptist churches is worse in some respects than much of the idolatry in heathenism. The heathen do not know any better. But with the Word of God before them, many Baptists, holding money in their covetous grasp, follow their idolatry with their eyes open or opened and then disobediently closed.

"Keep yourselves from idols." One form of idolatry is covetousness. Let it—and the others—be cast down.

*"Cast down every idol throne,
Reign supreme, and Thou alone!"*

God, the Sanctuary of His People

In reference to the captivity of the Jews in Babylon, God said through the prophet, "I will be unto them as a little sanctuary in all the countries where they shall come." The better rendering is, "a sanctuary for a little season"; that is, the period of the captivity. To His people deprived of the privileges of the temple worship in Jerusalem, God would so adjust His blessed

Presence as to make up for the lack. A spiritual temple was created for them and there they could worship and commune with God.

Centuries before the prophet spoke these words, Jacob, when fleeing from Esau, slept one night with a stone for a pillow and saw a ladder from earth to heaven, with the angels of God ascending and descending and with God speaking at the top. When he awoke he said, "Surely God is in this place, and I knew it not. . . . How dreadful (awesome, sacred, majestic) is this place! This is none other but the house of God, and this is the gate of heaven." **"The house of God . . . and the gate of heaven."** In the enveloping presence of God was a sanctuary of worship.

Many a child of God knows the blessed meaning of this. He worships God in the literal place of worship, yes, and finds the presence of the Lord a sanctuary. But there come times when he cannot be in the literal temple. He prays and comes into close touch with the Lord and a sacred Presence is sensed by him. In a holy sanctuary not made with hands he communes with and enjoys the Lord. There are saints throughout the earth who, both in the house of worship and out of it know the truth that

*"Heaven came down our souls to greet
And glory crowned the mercy-seat."*

Ramblings of the Editor

This week in regard to the associations, some notes forgotten and left at a certain place on our journeys prevent our mentioning certain names we would otherwise mention. We have to depend on memory.

Through the courtesy of Pastor Geo. S. Jarman, of Kingston, we were carried out for the first day's session of Providence Association, meeting at Cedar Grove, near Kingston. It was a good session and the hostess church entertained the body well. O. H. Lawhorn was re-elected moderator. J. H. Grubb preached the annual sermon on "The Recognition of the Godhead." He is a veteran in the ministry. Prof. Roy Anderson then carried us to Knoxville.

Mulberry Gap Association met at New Life Baptist Church in Hawkins County. The editor attended the second day. An enormous crowd was on hand. A loud-speaker enabled all to hear. Grant Lawson was chosen moderator. Willie Trent of Oklahoma, formerly a member of the body, preached a sermon on "Workers Together with God," which mightily stirred the people. Our thanks are due to Bro. Mose McGinnis for courtesies in transportation.

After spending the night with "Daddy" and Mrs. Howell in the excellent Hotel Patton at Harriman and after a thoroughly enjoyable breakfast in the home of Pastor and Mrs. D. Chester Sparks, at which C. E. Wright and Miss Ada Williams were also present, we went on September 2 with Pastor and Mrs. Sparks to the second day's session of Big Emory Association at Olive Springs. Bro. Sparks was re-elected moderator. The meeting was of a high order. That body is definitely moving on.

Through the courtesy of C. E. Wright of Jefferson City, who also showed us other courtesies on the trip, we were carried from Spring City to the Yellow Creek Baptist Church in Rhea County, where we preached on the evening of September 2. J. E. Actkinson courteously kept us and others for the night. The next day we attended a portion of the second day's session of the Tennessee Valley Association meeting at the church of which E. B. Arnold had been elected moderator. In the main the paper was remembered in a fine way by the people on these journeys.

Sunday morning, September 4, found us at Taylor's Chapel Baptist Church near Murfreesboro, preaching for Pastor Wayne Tarpley. We are indebted to Brethren Walter and A. M. Taylor for conveyance and to the latter and his wife for a most excellent dinner in their home. The little church at Taylor's Chapel and its pastor are to be commended for the fine service they are performing and the fine advance they are making. We greatly enjoyed being there.

An Unusual Pastorate

By N. M. Stigler

Perhaps one of the most unique pieces of pastoral work among Baptists is being accomplished by Rev. H. W. Hargrove and the two Baptist churches at Hickman, Ky. The First Church is an old church and has been functioning for many years. The West Hickman Church is much younger and was brought into existence by a tremendous need for a church in that section of the city.

Hickman is a bluff city. In the older part of town the residential section is located on top of the bluff with the main business district at the north foot of the bluff on the bank of the Mississippi River. There is only room in front of the bluff for two rows of business houses with a street between the passageway behind.

Immediately west of Hickman proper at the foot of the bluff and lying flat beside the great river was located several years ago a very large factory furnishing employment for hundreds of laborers. This section soon grew into a little city of its own, with scores of dwelling houses and many families living in them. Thus the need became apparent for a Baptist church to take care of these people. The First Church being some distance away was only accessible with great difficulty on account of ascending the high bluff. It was almost impossible at certain seasons of the year to reach First Church from West Hickman. Such conditions led to the organization of the West Hickman Church some twenty or more years ago and it soon grew into a splendid organization.

It was in 1931 that Rev. Harry W. Hargrove, a student in Union University, was called as pastor of the West Church to serve them two Sundays each month during his student days. Brother Hargrove is a native of West Kentucky, having been born at Farmington 33 years ago. After finishing at the Farmington High School he attended college at Murray for two years after which he transferred to Union University where he was graduated with an A. B. degree (Cum Laude) in the class of 1933. He had been previously ordained by the church at Farmington and had served several country and village churches as part time pastor. He also served as pastor of the Firestone Baptist Church, Akron, Ohio, for two years.

Immediately after his graduation from Union University he moved to West Hickman that he might better serve the West Hickman congregation. About a year later the First Church, Hickman, being pastorless, he was called to serve as pastor for the other half of his time. He then moved up on the bluff into the commodious two-story parsonage of the First Church and now for

more than four years he has served both congregations preaching two Sundays in the month to each. He is thus permitted to hold

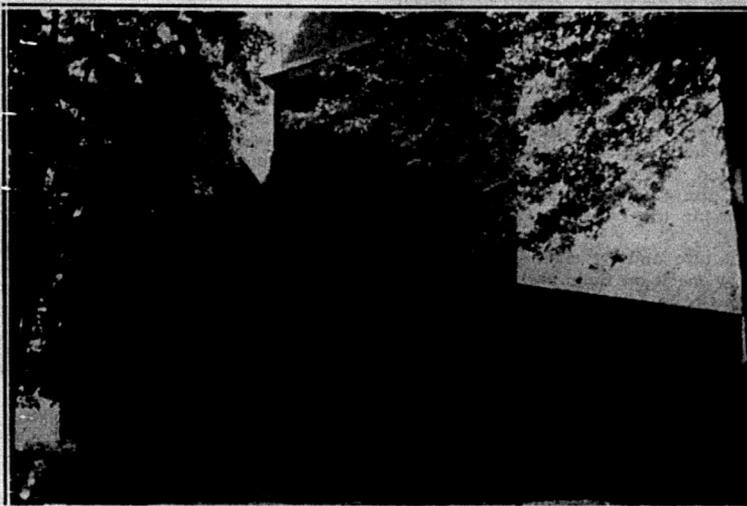
mid-week prayer meetings for both churches, do pastoral visiting on both fields each day and in that way minister to the needs of both as though they were one.

Brother Hargrove was married to Miss Edna Eastham of Mercer, Tenn., in 1927. She is a splendid helper in all of his work and adapts herself to the work in both fields of service in a remarkable way. They have two very fine young sons. The older one 9 years of age, has recently become a Christian.

Having this summer been engaged in a two weeks revival with the West Hickman Church, the writer can say that Brother Hargrove and his family have accomplished

one of the most unique pieces of work he has ever seen. The harmony between the two churches is apparently perfect and both congregations are deeply devoted to the pastor and his family. It is easily apparent that he must be one of the most wisely adaptable pastors in all the land. If you ask him how he has been able to keep such harmony between two churches in the same town, and serve both of them, his reply is "My policy is never to say anything to one church about the other, either good or bad." The West Hickman building was destroyed by fire last winter, but under his wise leadership the new building is much more beautiful and much more adequate to meet their needs than the old one. The new building was opened with the revival referred to previously.

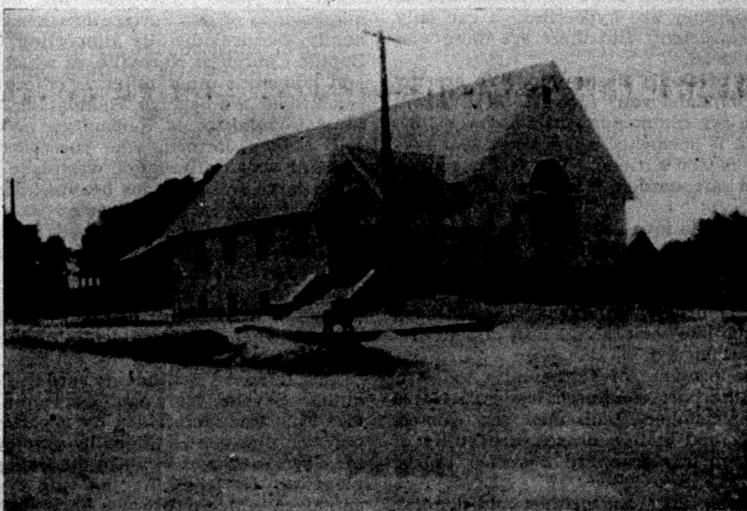
Brother Hargrove is capable of leading any church in the country in a very wise and spiritual way. He is a mighty preacher of the Word of God, an excellent pastor having the love and confidence of his own people and of all the people in the community.—Martin, Tenn.



FIRST BAPTIST CHURCH, HICKMAN, KENTUCKY



REV. H. W. HARGROVE
Hickman, Kentucky



WEST HICKMAN BAPTIST CHURCH, HICKMAN, KENTUCKY

NEWS FROM DR. MADDRY

Letters written from Rome after the conference with the Italian brethren, tell of the reaching of an agreement between the Italian Mission and the Foreign Mission Board which will bring about greater self-support among the churches, and a strengthening of our entire Baptist cause.

Dr. W. Dewey Moore was formally installed to succeed Dr. D. G. Whittinghill, who is soon to retire after a long and faithful service.

From Rome Dr. Maddry and his party went to England, and sailed from Liverpool on June 15, for Nigeria, Africa. They remained in Africa until August 5, when they started on their homeward journey.

Friends of The World - Enemies of God

By William James Robinson

All mankind is divided into two groups, variously named. Saved and lost, sheep and goats, children of light and children of darkness, children of God and children of the devil. It will be noticed that in every instance the contrast is very distinct. In no case does one group have anything in common with the other. But marked distinctions, fixed antagonisms, forever keep them from having helpful fellowship with each other. Their natures are essentially different, and for this reason their interests conflict.

"No man can serve two masters: for either he will hate the one and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). "Jesus answered and said unto him, Get thee behind me, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve" (Lk. 4:8).

One class is what it is by nature and by choice. The other by the grace of God, and not by merit on their part, are sons of God, and joint heirs with Jesus Christ. "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross" (Col. 2:13, 14). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

I have quoted at length, and could quote much more, but this is enough to remind every one of the superiority and dignity of being a Christian. Yet there is no place for boasting, but great reason for profound humility since we are saved by grace alone, and called unto holiness and good works which the Lord has ordained for us to execute. Since the Lord has done so much for us it is reasonable to think He expects much of us.

Christians can be imperfect; all Christians are imperfect; and some much more than others, but none are justified in being in the least degree imperfect. We are held responsible for all our shortcomings and will be chastened for them. We are exhorted to be holy, and to walk circumspectly before God and men. We are expected to live as sons of God.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). The enemy of God! What audacity! How dare a poor worm of the dust challenge the Almighty? Sin is audacity itself. It blinds the eyes, hardens the hearts and makes fools of all who yield to its wiles, whether they be of the household of faith or not.

Since the best of us are so imperfect it is impossible for us to know who are saved and who are not. But we do know that it is wise to be so loyal, so devoted to our Lord and walk so circumspectly that our light will so shine before men, that they may see our good works, and glorify our Father which is in heaven. I am not saying that those who profess to be Christians and do not so live are unsaved or that they are hypocrites. I can only say they are reprehensibly inconsistent. But there are those who have a name to live and are dead.

What is it to be the friend of God? Jesus said, "Ye are my friends, if ye do whatever I command you" (John 15:14). Again He said, "If ye love me, keep my commandments" (John 14:15). The test of friendship for God is obedience. The heart that says "thy will, not mine, be done" is God's friend. The test is simple, reasonable and practical for it safeguards our interests as nothing else can.

To be the friend of the world is to love the things that displease and dishonor God. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and such like" (Gal. 5:19-20). "And such like" embraces a host of activities more or less related to ones catalogued.

The greatest barrier to the progress of Christianity today is friendship for the world on the part of church leaders. Not a few officers, and many other members, both men and women, prominent in business, society and church circles, are guilty of such gross immoralities that their names are a stench in the nostrils of decency.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). This is a deplorable and dangerous condition. It makes one susceptible to

all manner of temptations. It is a friendliness for the world that opens the way to hearty fellowship. When a friend of God realizes that his spiritual warmth is waning he should immediately seek the means of fervor.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25). This is a very dangerous and heinously fruitful sin. It may not be intended as an act of friendship for the world, and mark of disregard for God, but it is both and is often the beginning of cordial relations with the world to one's own undoing and that of others as well.

Desecration of "the Lord's day" is one of the most destructive acts of friendship one can show to the world. "The Lord's day" is the symbol of His resurrection and is to be used as a holy day. When one develops disregard for a symbol he will soon disregard the thing it symbolizes. Experience proves this is true. Sports on "the Lord's day" desecrates it, scorns the resurrection, puts the Lord to open shame, and flagrantly insults God Himself. This act of friendship for the world is insidious and is the father of a host of wiles that are destroying our homes, our churches and our nation. Whenever this holy day is flagrantly disregarded, God's curse is manifest.

I have so far been writing about those who have openly professed friendship for God—church members in particular—but are not heartily serving the Lord. What about those who totally disregard Him and join heartily with the world in showing their contempt for Him? They have no hope. They are doomed to everlasting punishment.

GOD AND HIS ENEMIES

*The enemies of God shall rue their choice,
Since none but fools will live in such a plight,
Or stop their ears to Wisdom's warning voice,
And press relentlessly a losing fight.
Jehovah will be gracious unto them
If they but sue for pardon at His throne,
His grace will give a realm and diadem
And princely palaces each one shall own.
The Lord our God is the Omnipotent,
A God of grace whose justice all must know.
Unless His foolish foes in time repent
They must forevermore abide in woe.
Repentance is the way to right all wrong
And gain a passport to the white robed throng.*

—Kansas City, Mo.

A Devout Layman Dies

By Walter M. Gilmore

J. Frank Jarman, 71, one of our most active and useful Baptist laymen, died at his home in Nashville, Tennessee, August 23, after a lingering illness. He was widely known for his civic and religious activities.

He was one of eight children of Professor and Mrs. George W. Jarman, Jackson, Tennessee. His father was president of Union University when he graduated at the age of 17 with the degree of Master of Arts. He began his career as clerk in a general store in Jackson, Tenn. When he died he was chairman of the board of directors of the General Shoe Corporation in Nashville, an institution whose net value has been placed at \$4,500,000.

For the past eight years Mr. Jarman has supported eight missionaries of our Foreign Mission Board at a cost of \$6,400 annually, besides liberally supporting the local work of the First Baptist Church of Nashville, of which he was an honored deacon, and numerous other religious enterprises. Some months ago he established the Jarman Foundation, through which he will continue to minister to humanity's needs for years to come. His son, Maxey Jarman, who succeeded him as president of the General Shoe Corporation, was made chairman of the Foundation.

His large and generous benefactions were made possible by the fact that for years Mr. Jarman was a tither. He believed in it with all his soul and practiced it religiously and joyously. He also believed in the power of prayer and practiced that to the limit. He believed heartily in the fundamental doctrines of the Bible and stood for them with all the power of his being. He was always in his place at prayer meeting and other meetings of the church, when not providentially hindered. He was never too busy.

Mr. Jarman's attitude toward his help was worthy of emulation. Several years ago he set up a fund for their retirement at 65. This was maintained by a portion of the profits of the corporation plus contributions by employees. In every way possible Mr. Jarman sought to make the living conditions of his employees pleasant. His constant aim was to make it possible for every employee to live in his own home and ride in his own automobile. To that end his corporation paid higher wages than other similar organizations.

Who's Who Among Tennessee Baptists



REV. EDWARD HAUN
Jacksboro, Tenn.

Edward Haun was born near Williamsburg, Ky., April 23, 1893, and was converted in September, 1915, joining the Carpenter Baptist Church. He received his education at Cumberland College, Williamsburg; Eastern State Teachers' College, Richmond; Union College, Barbourville, and Sue Bennett Memorial College, London—all in Kentucky. He was graduated from the last named college in 1934; he also holds a State Life Teachers' Certificate.

He taught school for a period of twenty-three years in the common, graded and high schools of his native state. He was made principal of the following schools: Gatliff High School, 1921-22; Wilton Graded School,

1922-23; Packard Graded School, 1924-26, and Lily Graded School, 1934-36. His teaching career was interrupted by a term of active service in the U. S. Army. He embarked for France at Hoboken, New Jersey, August 22, 1918, and witnessed two combats with German submarines. He fought in two major battles on the Western Front, Argonne-Meuse, and was severely wounded by mustard gas while storming the heights of Dun-sur-Meuse, November 5, and was carried to the rear on stretchers.

While a teacher he served the following churches as pastor: Hawk Creek, Hopewell, Lily, Calvary (Place, Ky.), and North Corbin. He served East Union Association (Kentucky-Tennessee) fourteen years as clerk, and during this time he wrote a number of articles for religious journals most of which were published in the Western Recorder. His poems have appeared in the Paear Anthology of Verse (New York), and have been solicited by other publishing houses.

On May 1, 1936, he was called to the pastorate of the First Baptist Church, Fork Mountain, Tennessee. While serving this church, he led his people to contribute more than one car-load of coal to our Baptist Orphanage, and has been active otherwise in their behalf. Since coming to Tennessee he has organized one Baptist church, Anthras, held six revival meetings, taught several training classes in Sunday school and Training Union work (both in Tennessee and Kentucky), and participated in a number of Bible institutes. He has not missed a District Association, a State Convention, or an issue of the Baptist and Reflector since entering the Tennessee Baptist fellowship. His biography appeared in Who's Who in Kentucky about the time he came to Tennessee.

He married Miss Ida Florence Hill, Williamsburg, Ky., on April 15, 1919. And the Lord blessed their home with three daughters—Misses Rhoda Ellen, Nannie Naomi and Bonnie Ruth. The first named daughter is a sophomore at Carson-Newman College. Brother Haun was privileged to travel quite a bit in Europe, and he, Mrs. Haun and the daughters have travelled extensively in the United States. He was called to the pastorate of Jacksboro Baptist Church, December 1, 1937.

Personally To Our Pastors

Dear Brother Pastor:

You will not misunderstand me, I am certain, in doing the somewhat presumptuous thing of suggesting a subject and even a text for your sermon on Layman's Day, Sunday, October 23rd. I suggest the slogan of the Baptist Brotherhood, "A MILLION MEN FOR CHRIST," as the subject, and for the text, John 4:35, "Lift up your eyes, and look on the fields; for they are white already to harvest."

In observing Layman's Day heretofore, it has been a somewhat general practice for our pastors to invite prominent and capable laymen to occupy our pulpits. Personally, I am always reluctant to suggest to my pastor that he vacate his pulpit on Sunday morning in favor of a layman, even on such an occasion as Layman's Day.

This year, with the co-operation of all of our church organi-

zations, we shall put forth our best efforts to have our laymen fill the pews rather than the pulpits, and we request our pastors to preach sermons appropriate to such an occasion.

Can you think of a subject more appropriate than "A MILLION MEN FOR CHRIST"? Such a subject can be readily adapted to any particular program which may have been planned. October will be State Mission Month, so why not, "A MILLION MEN FOR CHRIST THROUGH OUR GREAT STATE MISSION ENTERPRISE"? In some churches, we shall be thinking about our Co-operative Program; how about, "A MILLION MEN FOR CHRIST THROUGH OUR CO-OPERATIVE PROGRAM"? Will it not be a great occasion to have our churches throughout the Southern Baptist Convention filled with men, and our pastors-challenging us to a worth while service in the on-going of the Kingdom?

Obviously, appropriate committees will be appointed in each church to contact the men, and to earnestly urge them to attend this particular service.

Many of our churches do not have preaching every Sunday, and for these it is suggested that the most convenient Sunday nearest October 23rd be observed as Layman's Day. Begin now making preparations for a great service for your men.

There is unquestionably a rising tide of interest among the men of our churches, and in order that this enthusiasm be not misdirected, we laymen need the counsel and sympathetic co-operation of our pastors as we move out into this great adventure for our Master.

Lawson H. Cooke,
General Secretary,
Baptist Brotherhood of the South.

State Convention

The Tennessee Baptist Convention will meet in its sixty-fourth annual session with the First Church, Memphis, November 15, 16, 17, 1938.

Preacher of convention sermon: C. W. Pope, Jefferson City; alternate, P. B. Baldrige, Maryville.

Chairmen of committees for 1938:

Program, Charles E. Wauford, Knoxville, chairman; H. D. Burns, W. Dawson King, David Burris, E. L. Carnett, E. P. Baker, A. M. Vollmer.

Nominations, J. G. Hughes, Kingsport.

Christian Education, Roy Anderson, Seymour.

Denominational Literature, E. B. Crain, Nashville.

Missions, W. Henderson Barton, Nashville.

Relief and Annuity, Merrill D. Moore, Newport.

Hospitals, J. Carl McCoy, Memphis.

Woman's Work, Mrs. J. Frank Seiler.

Co-operative Program, W. F. Powell, Nashville.

Sunday School and Laymen's Work, James A. Ivey, Knoxville.

Orphans' Home, William McMurray, Nashville.

Student and Training Union, Herman King.

Resolutions, C. F. Clark, Chattanooga.

Memorial Service, L. T. Householder, Paul Wieland, A. R. Pedigo.

Temperance and Social Service, Roy O. Arbuckle, Memphis.

Enrollment, S. R. Woodson, A. D. Nichols, H. L. Thornton.

Program of Ministers Conference, J. G. Hughes, Kingsport, H. W. Crook, Nashville, and H. J. Huey, Milan.

Let's work for an attendance of 1,000!

Fleetwood Ball, Recording Secretary.

RECEIPTS AND DISBURSEMENTS FOR AUGUST, 1938

CO-OPERATIVE		
Southwide		\$12,385.38
Statewide:		
Harrison-Chilhowee Academy	\$ 247.71	
State Missions	4,369.56	
Orphans' Home	1,942.08	
Baptist Memorial Hospital	1,213.77	
Carson-Newman College	1,213.77	
Union University	1,213.77	
Tennessee College	1,213.77	
Debt (U. U.)	728.26	12,385.39
Ministerial Education	242.75	
Total		\$24,770.77

DESIGNATED		
Tennessee College	\$ 17.65	
Harrison-Chilhowee Academy	222.50	
Union University	264.11	
Orphanage Scholarship	37.88	
W. M. U. Specials	724.42	
Home Missions	239.34	
Foreign Missions	208.44	
State Missions	65.68	
Hundred Thousand Club	1,768.81	
Ministerial Relief	12.88	
Orphans' Home	197.44	
Total		\$ 3,768.13

JOHN D. FREEMAN, Treasurer.

News And Truths About Our Home Mission Work

NEGRO MINISTERIAL EDUCATION PROGRAM ENLARGED

Inaugurating an enlarged program which Baptist leaders of both races call the most effective plan for mission work among the Negroes, the Home Mission Board launched at its meeting September 1, a program of Negro ministerial education which as initiated includes twelve teachers of Bible in eleven colleges in ten states. Nine of these are new appointees.

"This is the first time we have had a coordinated program of Negro ministerial education," Dr. J. B. Lawrence, executive secretary-treasurer, stated as his recommendation for the inauguration of this new work was unanimously adopted.

The action of the Board followed the adoption several months ago of the policy of ministerial education in Negro missions, and was in line with suggestions made at the Southern Baptist Convention in Richmond last May through a committee headed by Dr. Ryland Knight of Atlanta.

Schedule of appointments as announced by Dr. Noble Y. Beall, the Board's field secretary in charge of Negro work, and approved by the Board, follows: Dr. C. L. Fisher and Rev. N. M. Carter, Selma University, Selma, Alabama; Dr. Chas. W. Kelly, Tuskegee Institute, Tuskegee, Alabama; Rev. Geo. D. Kelsey, Morehouse College, Atlanta; Dr. T. W. Coggs, Arkansas Baptist College, Little Rock, Arkansas; Rev. A. W. Puller, Florida Normal and Industrial Institute, St. Augustine, Florida; Dr. J. A. Sharpe, Leland College, Baker, Louisiana; Rev. A. Walter Williams, Jackson College, Jackson, Mississippi; Rev. J. Neal Hughley, Langston University, Okmulgee, Oklahoma; Dr. S. H. James, Bishop College, Marshall, Texas; Dr. J. K. Hair, Benedict College, Columbia, South Carolina; Rev. Fines Hugo Austin, Virginia Theological Seminary, Lynchburg, Virginia.

In addition to teaching in the colleges, Doctor Beall explained that each professor would conduct institutes for Negro preachers during the school year and that each would spend one month in the summer in this state in institute work.

Four other missionaries were appointed, Rev. and Mrs. H. P. Pierson, Kenedy, Texas, and Rev. and Mrs. Chas. Pierson, Nacogdoches, Texas, these being named for work among the Mexicans.

Miss Wilma Bucy, former state Woman's Missionary Union secretary in Alabama and at present director of Dale County public welfare, Ozark, Alabama, was named by the Board field worker to assist Miss Emma Leachman of Atlanta in work done by the latter for nearly twenty years. Miss Bucy will begin her work with the Board October 1.

The report of Doctor Lawrence showed that August receipts of the agency totaled \$16,598.35. In eight months of this year offerings have amounted to \$394,758.82, an increase of \$16,672.29 over the same period of 1937.

ACADIA HAS INCREASED ENROLLMENT

With early enrollment indicating an increased student body, Acadia Baptist Academy, mission school in the French country, opened on September 7.

With facilities for accommodating only 120, Dr. Alfred Schwab, superintendent, states that a capacity attendance is expected.

"Probably six or seven nationalities will constitute the student body," he adds. The number of French ministerial students will be more than in many years, the superintendent predicts.

As in previous years, practical missionary work will be emphasized, with Rev. Eddie Savoie, missionary of the Home Mission Board, directing this activity. Students and faculty members will labor in 25 to 30 churches and mission stations.

CHINESE MISSIONARY NOW PERMANENTLY LOCATED

After having spent much of his time the last few months traveling in the interest of the Chinese mission school, Rev. Shau Yan Lee, Chinese missionary in the Mississippi Delta, is now able to give all of his time to mission work on his field, since the school building has been completed.

"I have tried to present Christ and His claims upon those who were told of the school and its work," says Brother Lee in commenting on his recent travels. Even while soliciting funds for the building most of his contracts were with Chinese.

The school, which was in operation in the new building during the summer with 60 enrolled, affords splendid opportunities for the missionary to do effective Christian work.

"The Chinese love their children and through them and the appeal which the school makes, I have been able to get close to their hearts even though they have not become professed Christians," says Brother Lee.

GARTENHAUS ADDRESS COMMENDED

The address of Rev. Jacob Gartenhaus at the Blue Ridge District Baptist Association in Virginia is highly commended by one of the pastors in attendance.

"Your address was one of the high points of the gathering," he says. "One member of my church characterized your message as the most outstanding on the program. Someone else said it was worth the trip to the association just to hear you. We are interested in you and your work."

MOUNTAIN CHILDREN TRAINED IN CHRISTIAN SERVICE

The major emphasis of his work during the past few months has been in conducting camps for the training of boys and girls in Christian service, according to Rev. G. L. Ridenour, missionary in the Tennessee mountains.

"A fourteen year old girl was one of the outstanding attendants," the missionary states. "She and her mother have been living in shacks under the most poverty stricken conditions. Last summer she was gloriously saved. Her father died when she was a baby. We have kept in touch with her for the past six years. She is now making a brilliant record in high school. We feel that all the hard work for her has been repaid."

"At the camp we have devotionals, Bible study, mission study, health talks and evangelistic services. The camps are provided to give boys and girls Christian training for service."

In addition to their other ministries, the missionary's wife gave dresses and other clothing to twelve girls, all of whom are members of the mission Sunday school.

DEAF EAGERLY ATTEND SERVICES

Following his attendance at the Home Missions conference at Ridgecrest, Rev. J. W. Gardner, new missionary to the deaf, spent three weeks visiting groups of the deaf in the Carolinas, Virginia, Tennessee and Arkansas.

"In all the places visited," he states, "I found the deaf as a whole very eager for more missionary work by our Baptist forces. The itinerary was arranged on short notice, and there was not time in some instances for word to be passed around sufficiently, so the attendance was not what might have been expected under normal conditions."

"There is need for much more regular work in this territory, most of which has not been served by our Home Mission workers recently, except for occasional visits."

FRENCH SHOW NEW INTEREST

Baptist influence is on the increase on his French Catholic field, according to Maurice Aguilard, French missionary at Basile, Louisiana.

"We are very happy to report a new interest in our work," he states. "More people seem to be interested in our gospel than for a long time. In our week's revival we had more to attend services than at any time since we have been in Basile."

YOUNG PEOPLE RESPOND TO BIBLE TEACHING

Missionary M. K. Cobble spent a profitable summer on his mountain field, during which time he conducted five Vacation Bible Schools.

"We have found these schools to be most valuable for the young people, as well as for some of the adult members of the churches," he writes.

"For example, we asked a very backward church three years ago to allow us to conduct a Vacation Bible School for them. They questioningly consented. Since the first one, they have looked forward very eagerly to the Vacation Bible School time. We conducted our fourth one with that church this past month."

"It is certainly gratifying to see the advance those young people have made in their Bible knowledge. Those who have been in all of the schools have a very marked advance over the other boys and girls in their Bible knowledge, and the majority of them have been led to accept Christ of whom they have learned."

CONDUCT SIX INDIAN V. B. S'.

Six Vacation Bible Schools were conducted by his wife and daughter during the summer, according to Rev. A. Worthington, missionary to the Indians in Oklahoma. The missionary states that all of these schools in the Indian churches were very successful, and that through them a great deal of good has been accomplished.

“David: Triumphant Faith”

Lesson Text: Psalm 23:1-6. Read also Psalm 27:1-6.

Golden Text: “The Lord is my Shepherd; I shall not want.” Psalm 23:1.

Songs that have lived beyond the generations in which they were written are those which have sprung, spontaneously, from the experiences of the writers. We would have a new appreciation of the hymns we sing in our churches if we could know the stories behind them. It is a pity that, in so many churches, “glorified jazz” and “hill-billy” singing have taken the place of the old hymns which, because they were inspired by experiences with the Lord, have the power to move us Godward. These songs which have to be sung with a constant thump, thump, thumping of the feet of the singers do not live and no sooner is one of the books, written admittedly and solely to make money, off the press than there is a mad scramble to compile another and get it on the market.

We read that when the first churches met they sang hymns and spiritual songs. Have you ever wondered what kind of music they had and what songs they sang? Of this we may be sure—they were composed by men and women who had known the Lord and were inspired by their fellowship with Him. Their hearts must have leaped for joy at every recollection of their happy days with Him.

David was “The Sweet Singer of Israel.” Out of his varied experiences as shepherd, warrior and king, from his hours of fellowship with God and his knowledge of God’s goodness he poured out his soul in song. So, this twenty-third Psalm is the testimony of a man who has tasted of the Lord and found Him to be good, who is sure of God’s love and care and protection both in time and in eternity.

I. THE LORD IS MY SHEPHERD.

David lived a long time before Christ came to earth. But he came nearer to understanding the true character of God, as Jesus taught it, than any man before or after him. The Jews, who thought of God as austere and unapproachable and who were afraid even to speak His name, were astonished when Jesus taught them to speak of Him as Father and to think of themselves as children. But, sings the Psalmist, Jehovah, of whom you are afraid, is my Shepherd. WHO is my Shepherd? The Lord. WHOSE Shepherd is the Lord? Why, He is MY Shepherd.

It makes a great deal of difference for a man to feel that the Lord is his own Shepherd. You would, perhaps, show some interest if you were informed that a man had been left a large fortune. But you would be tremendously absorbed in the news if you were informed that YOU were the beneficiary. “Since the Lord is my Shepherd,” says David, “there are certain assurances that follow.”

II. I SHALL NOT WANT.

1. **I shall not want for rest.** “He maketh me to lie down in green pastures, He leadeth me beside the still waters.”

Two young men, bosom friends, heard the call of the Good Shepherd. One followed Him. He found quiet, confidence, peace, a ceasing of the restlessness he had known as he sought happiness in the mad scramble for pleasure. He was lying down in the Green Pastures. God called him to

preach. He gladly followed the Shepherd and found, in active service, the highest possible joy. He walked beside the still waters. The other young man rejected the call. Seemingly, his own refusal plunged him into reckless, frantic, abandoned search for satisfaction in every known sin. He never found it. He lost his job, his wife divorced him and took his only child away from him, he was last seen tramping the streets of a large city, first begging for

SUNDAY SCHOOL LESSON
For September 25, 1938
 By LeRoy Steele, Oakwood Baptist Church
 Knoxville, Tenn.

work, then, with a hopeless look on his face, begging for bread. He was in barren pastures, he walked beside troubled waters.

2. **I shall not want for guidance.** “He leadeth me in the paths of righteousness for His name’s sake.” Have you ever despaired of your own wisdom? Have you almost given up hope of reaching the perfection of character your heart desires? “He leadeth me” is the hope of us all and we may be sure that the victory will be ours for it is “for His name’s sake.”

3. **I shall not want for restoration.** “He restoreth my soul.” Like sheep, we go astray. But it is the Good Shepherd’s business to find His sheep and restore them to the fold. It is His promise to them that they shall never perish.

4. **I shall not want for loving care.** “He anointeth my head with oil.” If life makes its wounds, if it breaks our hearts, our Shepherd pours in the healing oil. Many a man has lived to thank God for trials and sorrows for in them he has felt the tender, comforting touch of the Master.

5. **I shall not want for courage.** “I will fear no evil, for Thou art with me—Thou preparest a table before me in the presence of mine enemies.”

There are some who have never really read the fourth verse. It speaks of the Valley of the SHADOW. There is nothing of which to be afraid in a shadow. Sometimes we feel that it is folly to speak of troubles as blessings, to say that good can come from pain but it is true to those who know our Shepherd. In the light of all He means to do for us, from the time we first knew Him until we stand, complete, in His presence, there is nothing that can come into our lives of permanent hurt.

It speaks, too, of walking THROUGH the valley. It isn’t as though the valley were to be our end. If He leads us into a valley we may be sure He will lead us out on the other side.

It speaks of a “table prepared before me in the presence of mine enemies.” Paul had an enemy in his flesh. But the Lord prepared a table before him in the very presence of that enemy when He said, “My grace is sufficient.” The early apostles had an enemy in those who first threatened and then beat them. But they sat at a table which caused them to rejoice that they were privileged to suffer for His sake.

6. **I shall not want for full satisfaction.** “My cup runneth over. Surely, goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever.”

David has been mounting the heights as he recounts the blessings of God. He realizes he has done a poor job of it and finally gives up in despair of ever telling it all. “Not only is my cup full,” he cries, “it runneth over. There is enough, there is more than enough. I have so much, in Him, that there is not room enough to contain it.”

He was assured that God’s blessings were not his for a day only to be snatched away to leave him desolate. “ALL the days of MY LIFE—and in the house of the Lord FOREVER.” He reached this happy conclusion from two premises. He formed his happy outlook toward the future from a happy recollection of the past. God had been so good to him and had been good for so long that he felt justified in expecting a continuance of His goodness. There is not one among us, who are the sheep of His pasture, who cannot, if we but meditate for a while on how God has mercifully dealt with us, look toward each tomorrow with the most radiant expectation. And, David was confident of all that lay in store for him in the future because he knew his Shepherd. Such a Shepherd as he had known could never leave His sheep nor forsake them. By the eye of faith he saw Him, rather than see His sheep perish, lay down His life for them.

We have done a poor job on this most loved Psalm. Volumes have been written on it, thousands of expositions are to be found on it. May we say, however, you will never understand it, it will never yield its fullest treasures for you until you know the Shepherd as YOUR Shepherd.

Somewhere, I heard the other side of the Shepherd Psalm. If this is the song of the saved man, let me give you, in closing, the song of the damned. “The devil is my shepherd. I shall surely want. He maketh me to lie down in barren pastures, he leadeth me beside the troubled waters. He destroyeth my soul. He leadeth me in the paths of wickedness for his name’s sake. Yea, when I walk into the valley of death I will be afraid, for God is not with me, His rod and His staff do not comfort me. Thou preparest no table before me in the presence of mine enemies, thou anointest not my head with oil. My cup is empty. Surely sorrow and trouble shall follow me all the days of my life and I will dwell in hell forever.”

DR. MADDRY RETURNS

Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, arrived in Richmond September fifth from a missionary journey of three months and twelve days spent surveying Southern Baptists’ work in Italy and Nigeria, Africa.

“The Nigerian needs for the Gospel and for the ministry of medicine are beyond American imagination,” declared Dr. Maddry as he greeted the office staff.

When asked about the conditions in Europe, he voiced the opinion that England is doing all she can to keep peace. “Europe is not talking about war nearly as much as America is,” he said.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
 161 5th Ave., N. NASHVILLE, TENN.

The Spirit of the Shepherd, an interpretation of the Psalm Immortal by M. P. Krikorian. Zondervan Press, Grand Rapids, Mich. 125 pp. \$1.00.

A deeply spiritual interpretation of the beautiful 23rd Psalm. The author has an ideal background for the interpretation of this Psalm. He has had the experience of being a shepherd, has journeyed through the hills and valleys of the shepherd country with his herds. This experience and acquaintance with the country and customs of the people has enabled Mr. Krikorian to render a magnificent interpretation.

The contents of the book are as follows:

1. The Spirit of the Shepherd; 2. A Psalm of Solemn Beauty; 3. Jehovah-Jireh; 4. Jehovah-Tsidkenus; 5. Jehovah-Shalom; 6. Jehovah-Nissi; 7. Jehovah-Shammah.

This is the most beautiful and one of the most helpful discussions of the 23rd Psalm the reviewer has ever read. It is a book you will want to reread many times. H.L.

The Household of Faith by Arthur Emerson Harris, D.D. Revell. 232 pp. \$2.00.

A very helpful and thought provoking study of the Christian believer's faith, his church, and his own personal life. The author is Dr. Arthur Emerson Harris, Professor in the Eastern Baptist Theological Seminary. In his discussion of the church the author magnifies the church as the "Household of faith." In his discussion of the Majesty of the church he interprets the position of the church; the power of the church; the ministry of the church. He says the Ministry of the church is to be a home in a foreign land, where we may keep up the language of the home country, the heavenly speech we all must practice till we get home. The church is to preserve—it is to be a saving element in every community. The church is to persuade men, purge them, present them to God, provide for their spiritual growth, perfect them in all good works, propagate new churches, plant missionary enterprises, permeate society with its wholesome life, possess the world for Christ. "We are the 'called out' ones for this purpose, that we shall be a household of faith into which the children of God may gather and where souls may be born again."

In his chapter on "The Evangel of Grace" we find a gem of Scriptural interpretation. Another very helpful and stimulating discussion is found in his chapter on "The Expressional Life of the Church." Whether you agree with all of the book or not, the reader will find it a very thought-provoking study. H.L.

Up To Now by Charles Forbes Taylor. Revell, 158 Fifth Ave., N. Y. 140 pp. \$1.50.

Those who have heard Charlie Taylor preach or have read any of his books of sermons will enjoy this life story of "Up to Now" of this unique preacher. "Charlie" Taylor started his evangelistic career as a boy in his father's Gospel Wagon, from the time when he was nine years of age, where he sang and told the Gospel Story to the crowds that gathered around the wagon. The contents of the book are as follows: Why the Story Is Told; The First solo and what it started; I give my heart

to Christ; The First Sermon and its Consequences; The Promised Land; Our First American Experience; The Landing of the Pilgrims; Shipwreck and Salvation; From War to Music; Questions and Answers.

The book is full of incidents rich in illustration and inspiration, and throughout it all appears a clear, strong, testimony to the saving power of the Gospel.

In the closing paragraph of the story we find this gripping statement: "This one thing is sure: if the church does not speedily return to some mass form of evangelism which is dominated by the Holy Spirit and the power of Christ, the churches will continue to decline. God will continue to do His will, but it will be done outside of the churches. New organizations will spring up, new denominations, new sects, new methods, even as was true in John Wesley's time. Mark it well, 'The common people heard Jesus gladly.' It is the job of the church to go out after the common people." H. G. L.

Pickings by Robert G. Lee. Published by Zondervan, Grand Rapids, Mich. 125 pages. 1938. Price \$1.00.

A book of illustrations, gathered from many sources, fresh, unique in selection, and usable, is this. Characterized by the author as "pebbles, pearls, grain, dredgings," this collection is different from the average book of its kind. An index adds to the convenience in finding and using the illustrations. A practical tool is this, for the preacher in his pulpit as well as the lecturer on his platform. O. L. R.

Men of Power by Fred Eastman, Vol. Two. Published by Cokesbury, Nashville, Tenn. 186 pages. 1938. Price \$1.50.

Four biographies: Francis of Assisi, Leonardo da Vinci, Oliver Cromwell, and John Milton, constitute the pages of this book. Each of these famous men is made to live again before the reader in this fascinatingly written volume. Regardless of one's knowledge or appreciation of them, the reading of these pages will prove profitable. Professor Eastman renders a distinct service alike both to layman and specialist in his interpretations of these giant-like personalities, sketching the times in which they appeared and assisting the student to discover the common elements found in all four lives that partially account for their greatness. There is not a dry or dull line in these delineations, and that is unusual for biographies. O. L. R.

Royal Road To Life by W. R. White. Published by Broadman, Nashville, Tenn., 122 pages, 1938. Price \$1.00.

Here we have fourteen sermons on such subjects as: Trailer Life, Around the Corner, The New Challenge to Womanhood, The Creative Guest, Christ Marches On. For purity of diction, beauty of style, uniqueness of treatment, warmth of spirit, they cannot be excelled. Each sermon is free from stereotyped thought and expression, is stimulating and leaves the effect of having thrust the reader further in the direction indicated by the writer than the sermon itself has actually carried. More sermonizing of that type is eagerly desired by both laity and clergy. O. L. Rives.

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

JAMES FRANKLIN JARMAN

In the homegoing of Mr. J. F. Jarman, the North End Baptist Church has lost its staunchest friend and benefactor. In a very real sense he was the human founder of our church, and from its beginning as a mission even down to the present his interest, his prayers, his gifts have been ours in generous degree.

We would record our deep appreciation of his material services to our church; but we are chiefly grateful for the inspiration of his great life given in humble, intelligent service to our Master, and shall never cease to thank God for the indelible impress of that life upon us as individuals and upon our church as a whole.

We desire to express our deep sympathy to his family in their bereavement, and at the same time to rejoice with them in his victorious living and in his triumphant death, through faith in our Lord. The memory of his beautiful life will inspire us to the end of the way.

Adopted by North End Baptist Church, Nashville, Tennessee, September 4, 1938.

Committee:
 Mrs. Maggie Hooberry,
 Ernest Jones,
 James E. Tanksley, Chairman.

MRS. BEATRICE BROWN

Mrs. Beatrice Gay Brown, born June 3, 1916, died July 23, 1938, age 22 years, one month, twenty days; survived by her husband, father, mother, two brothers and three sisters, and a host of friends. She was a member of the Flintville Baptist Church for seven years.

Resolved, That we as a church, extend to the bereaved family our deepest sympathy in the loss of their loved one, for the Lord giveth and the Lord taketh away. Blessed be His holy name.

Resolved, That a copy be spread on our church records, a copy be given to the family, and a copy be sent to the Baptist and Reflector for publication.

Committee:
 E. O. Hudson,
 G. M. Stewart,
 T. B. Bryant.

ETHRIDGE FRUIT

Ethridge Pruitt, age 31, and a member of the Flintville Baptist Church, was killed by a truck on July 19, 1938.

It is hard to understand why the Lord takes a young man in the very bloom of life, but it behooves us to be ready when the summons comes, for He said in His Word that He would come as a thief in the night, at a time when we think not.

Resolved, That we as a church extend to the bereaved family our deepest sympathy in the loss of this their beloved brother and child.

Resolved also that a copy be spread on our church records, a copy be given the family, and a copy be sent to the Baptist and Reflector for publication.

Committee:
 G. M. Stewart,
 E. O. Hudson,
 T. B. Bryant.

The Considerate Girl Has The Advantage

By Marguerite Faust

"I didn't think Miss Crane would pick out Louise Hedde for the office-hostess during afternoon visiting-hours," the swimming-instructor puzzled.

"Why not?" queried the camp secretary. "Not when Helen Bathgate wanted the job too," the swimming-instructor explained. "There's no comparison between the two girls. Helen has looks and poise and she talks well. It's natural to think that she could receive the campers' mothers better than Louise. Why, anyway you look at it, Helen has it all over Louise." "Oh, I wouldn't say that," disagreed the secretary calmly. "There's a lot more to Miss Crane's choice than appears on the surface."

"Meaning what?" "Well, in the first place, Helen has a very good opinion of herself. She's pretty and attractive, but she's entirely too conscious of it for comfort. Of course, she's quick at catching on to people and sizing them up, but she relies too much on her intuition for satisfactory results. Often, she jumps to conclusions without waiting to hear what the mother has come all this distance to ask."

"How do you know?" the swimming-instructor demanded.

"Well, you see," the secretary pointed out, "Miss Crane tried out both the girls here in the office for a week. I think she was inclined to favor Helen at first, just as I was. Helen is attractive to look at, as you know, and her chatter is very entertaining. That first day of Helen's duty neither Miss Crane nor I got much done. But we rather expected that. It was natural that Helen would have to ask about the files and refer some of the questions of the visiting mothers to us until she got on to things. But even after the first day, her being here did not lessen our interruptions. She came to us with the silliest questions that she should have answered herself. For instance, one mother wanted to know if the girls were allowed to swim when it rained. Another asked if the well-water was tested every day."

"Why didn't you tell her that she was here to relieve you and Miss Crane of that sort of thing?" the teacher inquired.

"Miss Crane did. But how could you teach a girl to be considerate of others when she is thinking of herself all the time? Even when there were no mothers

in the office she would do the most annoying things. Humming and whistling, for instance; and once even clog-dancing before the mirror! On two occasions she interrupted me while I was writing an important letter to tell how far she had swam that morning and what good form she had in her diving. She even butted right in Miss Crane's private office during an interview to tell Miss Crane that it was so hot that she would have to go over to her cabin and put on a thinner blouse." "Couldn't she see she annoyed you?" the swimming-instructor marveled.

"That's just it," the secretary went on. "She's so unconscious of her fault that she had the nerve to come in here this morning and make an awful scene, because Miss Crane selected Louise for the afternoon hostess. I don't blame Miss Crane at all. I'd go crazy if I had to have Helen around here every afternoon."

"But Louise is so quiet and plain. What kind of a hostess does she make?"

"A dandy one!" the secretary beamed. "And she gets on with all the mothers just fine. She sets them a glass of water when they look hot. And she always smiles sweetly and shakes hands cordially the minute they step in that screen door. You never hear Louise telling a visitor where to go or what to do before she has listened attentively to the complaint or question that brought the mother to the office. Folks like that. And she never interrupts Miss Crane or me unless it is something very urgent. I never knew a girl more thoughtful or considerate. Why, the second day she was here an awful shower came up unexpectedly and she went to Miss Crane's cabin and brought over her rubbers and rain-coat so that Miss Crane would not have to get wet when she went out. And one day, when I kept coughing because of a tickle in my throat, she slipped a cough-drop in my hand without saying a word. We all appreciate attention like that."

"None of the girls in camp are going to understand why Louise was chosen instead of Helen," the swimming-instructor mused out loud, "because they don't know the inside story."

"I suppose not," the secretary answered, "but it is the thoughtful and considerate girl who has the advantage over the merely pretty girl every time."—Girls' World.

Grandma's Birthday Gift

Esther Atteberry

"I remember that when I was a little girl," said Grandma Brown, "we had a big bed of petunias in our yard. There was one plant, just one, that had bright-red flowers on it. I thought those flowers were the most beautiful I had ever seen." Grandma smiled. "That was a long time ago, Sue. I was about your age then, and I'll be eighty years old tomorrow."

Sue was sitting on a little stool in Grandma's living-room. Although she was not really related to Grandma Brown she had always called her "Grandma" and often went to see her and listen to the stories she told. She liked those stories so much.

And tomorrow was Grandma's birthday! She wished that she had a gift for her friend. She tried to think of something that would please her.

The next day she was still trying. She sat down on the porch steps and looked across the street toward Grandma's house.

"I haven't any money to buy a gift," thought Sue, "and I wouldn't know what to buy anyway. Grandma Brown has everything she needs."

Then she happened to glance at the border of petunias along the walk in her own yard. Near the end there was one plant that had bright-red flowers on it. She remembered the plant that had been in Grandma's yard long ago. She went to look at her own plant. It was a big one with lots of flowers and buds on it.

"Grandma would like this," Sue said to herself. "I know what I'll do!" She ran into the house to tell her mother her plan

THE YOUNG SOUTH

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

for Grandma's birthday gift and to ask if she might carry out her idea.

In a few minutes she came back with a flower-pot and her little trowel. She carefully took up the red petunia-plant and set it in the pot. She poured a little water on the roots and then put some dry soil on top. When she had covered the pot with green crepe paper Grandma Brown's birthday gift was ready.

Sue carried the big plant across the street to Grandma's house, being careful to hold it straight.

When her knock was answered, she called, "Happy birthday! Here's my gift to you."

Grandma was so surprised when she saw the big plant covered with bright-red flowers!

"You couldn't have given me anything I'd like better," she said, as she took it. "I certainly thank you. I'll put it in my south window and it will bloom for weeks. Why, it looks exactly like the red petunia that grew in my yard when I was a little girl!"

"I am so glad that I thought of that gift," thought Sue, as she skipped across the street. "It is so much fun to make someone else happy."

And all the petunias along the walk nodded their heads in the breeze as if they thought so, too, though they could not say so.—Story World.



The teacher was trying to make Elsie understand subtraction, and she said, "You have ten fingers; now suppose there were three missing, what would you have then?"

"No music lessons," said Elsie promptly.

"Arithmetic is a science of truth," said the professor earnestly. "Figures can't lie. For instance, if one man can build a house in twelve days, twelve can build it in one."

"Yes," interrupted a quick-brained student. "Then 288 will build it in one hour, 17,280 in one minute, and 1,936,800 in one second. And I don't believe they could lay one brick in that time!"

While the professor was still gasping, the smart "ready reckoner" went on: "Again, if one ship can cross the Atlantic in six days, six ships can cross it one day. I don't believe that either; so where's the truth in arithmetic?"

The city-dweller was reading a newspaper when he was heard to exclaim, "Even the cows are doing it now!"

"Doing what?" inquired his wife.

"Hoarding," he replied.

"Not really hoarding?" his wife echoed.

"Sure" said her husband. "Right here in the head-line it says: 'Light native cow hides 7c.'"

Vacation Bible Schools Not Previously Reported

Church	Pastor	Principal	Enrollment	Average Attendance	Conversions
BEECH RIVER ASSOCIATION—Miss Lorene Holland					
Danien	Rev. E. E. Azbell	Mrs. A. B. Clark	63	48	0
Sardin Ridge	Rev. Jennings	Mr. J. T. Mays	37	33	1
Union (Colored)	Rev. J. B. Spaulding	Mrs. W. C. Nevill	171	128	0
BIG EMORY ASSOCIATION—Miss Virginia King					
Trenton Street Mission	Rev. Jimmie Thomas	Miss Virginia King	57	50	0
St. Mary (Colored)	Rev. F. B. Starnes	Miss Virginia King	37	30	0
CARROLL COUNTY ASSOCIATION—Miss Lorene Holland					
Camden (Colored)	Rev. Spears	Miss Mary Gifford	23	18	0
Eastview, Camden		L. F. Gassaway	25	22	1
Pilot Knob		L. F. Gassaway	17	15	0
DYER COUNTY ASSOCIATION—Miss Juanita Pugh					
Elon	Rev. Jimmie Thomas	Juanita Pugh	34	27	0
Enon	Rev. J. T. Barker	Evelyn Anderson	30	26	1
FAYETTE COUNTY ASSOCIATION—Mr. Oscar Lumpkin					
Feathers' Chapel	Rev. James Riley	Mrs. A. B. Clark	61	49	2
Welliston	Rev. Howard Bennett	Mr. Oscar Lumpkin	28	22	0
GIBSON COUNTY ASSOCIATION—Miss Elizabeth Yancey					
Idlewild	Rev. Butler	Mrs. Jessie Steel	52	40	13
Laneview	Rev. Ross Bledsoe	Miss Hazel Bledsoe	27	20	3
Layonia	Rev. Haywood Highhill	Miss Mollie Smith	37	23	0
Mt. Pleasant	Rev. Alvin West	Miss Florine Derryberry	45	38	0
St. Paul's (Colored)	Rev. C. M. Huston	Miss Virginia Derryberry	96	71	0
Eldad	Rev. W. R. Hill	Miss Mollie Smith	59	29	0
Oak Wood		Avonie Gerald	70	51	12
Clear Creek		Miss Mildred Smith	43	14	0
Rutherford	Rev. H. C. Cox	Mrs. Fred P. Elrod	52	43	0
Humboldt, Bethel	Rev. K. L. Moore	Miss Elizabeth Yancey	37	26	7
Dyer	Rev. Otis Smothers	Miss Katherine Powell	53	50	0
Center	Rev. K. L. Moore	Miss Elizabeth Yancey	64	50	20
New Hope	Rev. Marvin Presby	Miss Eliene Lawrence	32	28	0
Trenton Mission	Rev. Otis Smothers	Miss Eliene Lawrence	86	72	1
Oak Grove	Rev. K. L. Moore	Miss LaVerne Pillow	49	40	3
New Bethlehem	Rev. Green Cooper	Miss Hazel Bledsoe	57	47	0
Bethel, Yorkville	Rev. Bertis Fair	Miss Florine Derryberry	60	51	0
Poplar Springs	Rev. Hurt	Miss Aliene Lowrance	41	34	8
GRAINGER COUNTY ASSOCIATION—Mr. Harold Tallant					
Powder Springs	Rev. C. B. Cabbage	Mrs. Lowrance Smith	66	50	0
HARDEMAN COUNTY ASSOCIATION—Mr. Oscar Lumpkin					
West Memorial	Rev. W. E. Bryant	Mr. Oscar Lumpkin	23	20	0
Middleburg	Rev. R. A. Kimbrough	Mr. Oscar Lumpkin	17	15	0
Rocky Springs	Rev. W. E. Bryant	Miss Gracie Smith	20	16	0
HOLSTON ASSOCIATION—Miss Una Harris					
Lovelace		Miss Ercella Hunter	87	73	0
Unaka Avenue	Rev. Oran O. Bishop	Mrs. Nolan Sheritz	137	100	16
Clearbranch	Rev. A. A. Lucky	Mr. Merley Quinn	44	29	0
Virginia Avenue		Rev. H. C. Lowe	146	106	0
River Bend	Rev. A. R. Baumgardner	Mr. Truett Cox	70	53	0
Mountain View	Rev. A. E. Easterly	Miss Lottie Price	74	48	0
First, Bluff City	Rev. Truett Cox	Rev. Truett Cox	103	79	4
Temple	Rev. Paul Roberts	Mrs. Paul Roberts	175	124	9
Fall Street Chapel		Aden Childress	119	79	2
Greeneville	Rev. Havin Lowe	Rev. Havin Lowe	56	44	0
Cherokee	Rev. H. C. Brockus	Mr. Herman Guinn	67	49	0
First, Kingsport	Rev. J. G. Huzhes	Mrs. C. G. Allison	174	117	0
JEFFERSON COUNTY ASSOCIATION—Mr. Harold Tallant					
French Broad	Rev. Herschel Ponder	Mr. Akard Spurgeon	37	24	0
KNOX COUNTY ASSOCIATION—					
Elm Street	Rev. Dewey Jackson	Rev. A. V. Pickens	150	137	0
Euclid	Rev. A. V. Pickens	Rev. A. V. Pickens	198	161	0
Linden Avenue	Rev. Luther Snipes	Miss Nita Coker	54	45	0
Grassy Valley	Rev. D. C. Kerley	Mrs. A. J. Campbell	58	51	0
MADISON COUNTY ASSOCIATION—					
Parisburg	Rev. J. N. Mays	Miss Mary Parker	47	34	0
Spring Creek	Rev. C. E. Azbell	Mrs. A. B. Clark	35	25	0
Madison	Rev. Woodard	Miss Thelma Hundley	98	90	0
Unity	Rev. W. A. West	Miss Birdie Pope	36	27	0
Cherokee		Thomas Pope	49	35	0
Ward's Grove	Rev. Kester Cotton	Miss Ina Miller	53	22	0
McMINN COUNTY ASSOCIATION—Mr. James Canaday					
Niota	Mr. H. F. Ensminger	Mr. H. F. Ensminger	103	77	0
NASHVILLE ASSOCIATION—Mr. James Masey					
First, (Colored)	Rev. R. C. Barbour	Rev. R. A. Ewing	69	46	9
First	Rev. W. F. Powell	Mrs. Homer L. Grice	172	126	0
First, (Colored)	Rev. W. S. Ellington	Mrs. Vernon Webster	158	97	1
First, Goodlettsville (Colored)	Rev. O. B. Black	Mrs. Homer Robinson	41	32	0
NOLACHUCKY ASSOCIATION—Mr. Harold Tallant					
Witt	Rev. John Wenger	Mr. Harold Tallant	50	38	0
OCONEE ASSOCIATION—Mr. Charles Norton					
Antioch	Rev. Burke Cate	Mr. Ralph Norton	18	16	0
Eastdale	Rev. J. B. Tallant	Rev. J. B. Tallant	162	118	0
Colored Community Center		Mrs. M. Kirby	290	125	0
First, Hixson	Rev. E. C. Harris	Mrs. R. C. Steffy	87	71	0
Wood Will, Cleveland	Rev. Walter Dixon	Mr. Ralph Norton	22	20	0
Middle Valley	Rev. F. N. Spears		60	45	0
Mountain Creek	Rev. W. M. Gladson	Mr. Richard Allmon	32	27	0
Second, Chattanooga (Colored)					
Tyner	Rev. Francis Tallant	Mrs. C. M. Deakins	167	110	0
		Rev. Francis Tallant	195	122	0
RIVERSIDE ASSOCIATION—					
Allardt	Rev. W. F. Wright	Mrs. Louisa Carroll	81	58	0
Clear Creek	Rev. C. D. Tabor	Mrs. Louisa Carroll	33	23	0
Taylor Place	Rev. W. F. Wright	Mrs. Louisa Carroll	39	29	0
ROBERTSON COUNTY ASSOCIATION—Mr. William Medlin					
Color Hill	Rev. Paul Travis	Mr. Glen H. Corbin	57	50	1
SEQUATCHIE VALLEY—Mrs. Edna Earle Hutcherson					
Sequiton	Rev. Everett Barnard	Miss Edna Earle Hutcherson	24	18	0
SEVIER ASSOCIATION—					
Pigeon Forge	Rev. W. E. Watson	Miss Agnes Derier	64	57	0
SHELBY COUNTY ASSOCIATION—Miss Marion Brimm					
Bartlett (Colored)	Rev. D. D. Smothers	Mr. T. W. Sherard	58	29	0
Prescott Memorial	Rev. Carl McCoy	Mr. L. S. Stevens	150	114	3
SOUTH WESTERN ASSOCIATION—					
Friendship (Colored)		Miss Lorene Holland	27	23	0
Venns	Rev. A. U. Nunery	Miss Beatrice Ham	31	27	0
TENNESSEE VALLEY ASSOCIATION—Mr. James Canaday					
Cranmore Cove		Mrs. E. B. Arnold	26	26	0
First, Davton	Rev. C. F. Bridges	Mrs. E. B. Arnold	130	86	0
WATAUGA ASSOCIATION—Miss Una Harris					
First, Elizabethton	Rev. C. L. Bowden	Mrs. Joe Park Cottrell	328	212	0
WESTERN DISTRICT—Miss Lorene Holland					
New Boston	Rev. E. C. Ryan	Miss Annie Rogers	20	14	0
Fairview		Miss Lorene Holland	42	34	0
WISEMAN ASSOCIATION—William Medlin					
Lafayette	Rev. L. A. Steward	Mr. William Medlin	83	54	0
Totals		Churches 88	6,454	4,742	103
Totals From previous lists		Churches 436	32,231	24,889	1,008
Totals to Date		Churches 524, Associations 51	28,685	29,631	1,111

SUNDAY SCHOOL DEPARTMENT

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

STANDARD SUNDAY SCHOOLS

Clinton Association, Clinton Baptist Church, Mr. V. O. Foster, superintendent, is being recognized as a Standard Sunday School for 1938. Congratulations to them for this splendid attainment.

East Tennessee Association, Pleasant Grove Church, Mr. R. D. Ford, superintendent, is also being given Standard recognition for 1938. We appreciate the fine work of this church.

STANDARD JUNIOR CLASSES

The Junior Department of the Avondale Church, Chattanooga, reports the following classes as Standard for this quarter: Bible Learners, Mrs. E. S. Evans, teacher; Character Builders, Mrs. Ralph Dixon, teacher; Doers of the Word, Mrs. Ida Croissant, teacher; Every Day Workers, Mrs. Viola Hood, teacher; Golden Rule, Mr. Chester Scoggins, teacher; King's Daughters, Miss Lillye Lawson, teacher; King's Soldiers, Mrs. John White, teacher; Royal Soldiers, Mr. W. H. Morrison, teacher; Race Runners, Mr. Kyle Woody, teacher; Shining Lights, Mrs. Ona Kirksey, teacher; Six Pointers, Mrs. Fred Elder, teacher.

Landlady: "I'll give you just three days in which to pay your board."

Student: "All right, I'll pick the Fourth of July, Christmas and Easter."—Ex.

Stasia: "Ninety-nine women out of a hundred are naturally generous."

Rudy: "Yes, where one woman will keep a secret, 99 will give it away."—Ex.

Rheumatism

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BAPTIST TRAINING UNION

HENRY C. ROGERS Director
 MISS ROXIE JACOBS Junior-Intermediate Leader
 MISS RUBY BALLARD Office Secretary
 149-8th Avenue, North NASHVILLE, TENN.
 Convention President A. DONALD ANTHONY



REGIONAL CONVENTIONS!

The last two of the Regional Baptist Training Union Conventions were held on September 1 and September 2. The high spiritual atmosphere was evident in both these conventions as was in the other four.

North Central Region. The North Central Regional Convention was held with the First Baptist Church of Sparta with Rev. Oscar Nelson as pastor host. The whole program was inspiring from the very beginning. Speakers on this program were Dr. Norris Gilliam, Rev. Leland Sedberry, Rev. C. H. Warren, and Rev. Guard Green. The new officers are Mr. Edward Lance, president; Mrs. Elmer Winfree, Junior-Intermediate leader; and Rev. L. S. Sedberry, pastor adviser. The convention will meet with the First Baptist Church of Lebanon next year.

Central Region. The Central Regional Convention was held with the Baptist Church at Mt. Pleasant with Rev. W. C. Summar as pastor host. The program carried a challenging note from the beginning to the end. The inspirational messages were given by Dr. Norris Gilliam, Rev. L. G. Mosley, and Dr. Austin Crouch. The new officers are Mr. Wells Burr, president; Mrs. W. C. Summar, Junior-Intermediate leader; and Rev. H. L. Waters, pastor adviser. The convention accepted the invitation of Old Hickory Baptist Church for the 1939 convention.

SEMINARY MONTH

September is Seminary Month and each Training Union Director in the state has been sent a special Seminary Bulletin to use in special program. We sincerely trust that each Training Union will use the material as sent.

AWARDS FOR AUGUST

During the month of August 1,356 awards were issued in Tennessee. These were awarded to the following associations

Big Emory	83	Nolachucky	128
Bledsoe	5	Northern	5
Campbell	13	Ocoee	57
Carroll	7	Polk	23
Chilhowee	39	Providence	20
Clinton	49	Robertson	16
Duck River	11	Sevier	2
Grainger	40	Shelby	238
Holston	62	Stone	18
Jefferson	6	Sweetwater	16
Knox	246	Tennessee Valley	7
Madison	10	Watauga	58
Maury	1	Western District	11
McMinn	103	William Carey	32
Nashville	20	Wilson	1
New Salem	20		

PAPERS DUE IN

This is the last call for papers to be sent in on the subject "Why I Attend Sunday Night Preaching Service." Remember, all papers must be postmarked not later than midnight of September 15. Your entire Training Union should take a real interest in this and send in a large number of papers at once.

3-6-3 SUGGESTIONS

We have at Baptist headquarters suggestions for all new committees on 3-6-3 ideas. We give these duties for each committee on Sunday; six duties during the week; and three at Monthly Business Meeting. If you would like to receive these suggestions they will be sent you gladly just for the asking.

SOUTHWIDE B. S. U. CONFERENCE

The Southwide B. S. U. Conference will meet in Memphis on October 27-28-29-30. Tennessee is anxious to have a large delegation present. The Claridge Hotel will be headquarters for Tennessee. Please make your reservations direct to hotel.

NOTICE! STUDENTS GOING AWAY TO COLLEGE

All students who are entering college this fall should remember to join a college B. Y. P. U. immediately—have your life trained spiritually as well as educationally.

INTERESTING NEWS

Recently we checked over some records about Baptist Training Union work and found them so interesting we want to pass them on to you.

FACTS	1934	1935	1936	1937
Number Churches with at least				
One Training Union Unit..	401	409	654	756
Number Story Hours.....	41	69
Number Junior Unions.....	287	306	343	491
Number Inter. Unions.....	283	303	342	454
Number Senior Unions.....	362	416	540	738
Number B. A. U.'s.....	39	351	308	351
Number Standard Unions.....	36	51	73	142
Awards	12,639	15,320	15,416	19,222

YEAR SOON BE ENDED

On the first of October the State Training Union year will end. Be sure all points you desire your association to have credit on are mailed not later than midnight September 30.

NEXT WEEK

In next week's issue of the Baptist and Reflector we will carry on this page the papers written by Junior, Intermediate, Senior, and B. A. U. on "Why I Attend Sunday Night Preaching Service."

John R. Dickey's Old Reliable Eye Wash

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W. M. U STATE MISSION CALENDAR OF PRAYER

September 20

A. M. Nicholson, Sneedville
James H. Oakley, Berclair
J. Wallace Owen, Hohenwald
Pray for God's guidance.

September 21

Robert Palmer, Longview Heights,
Memphis

C. B. Pennington, Decaturville
G. E. Pennington, Thorn Hill
Pray for courage to go forward.

September 22

D. W. Pickelsimer, Doyle
A. B. Pierce, Dotsonville
T. A. Pursell, Cumberland City
Pray that the churches will move forward.

September 23

J. F. Rich, Shelbyville Mills
George R. Roberts, Johnson's Chapel
R. C. Ryan, Gibbs
Pray that God will continue His blessings on the churches.

September 24

J. W. Stone, Dotson's Branch
D. A. Stubblefield, Dresden
C. D. Tabor, Brotherton
Pray for a church building at Brotherton.

September 25

G. W. Trent, Missionary to the Negroes,
Eidson

Dewey Todd, Isolene
M. G. Tomlin, Marsh Creek
Evie Tucker, Falling Springs
Pray for a revival.

September 26

P. L. Utley, Trace Creek
F. A. Webb, South Cleveland
I. E. Wiseheart, Eureka
Pray for leaders and renewed interest in the Lord's work.

September 27

W. F. Wright, Jamestown
C. O. Young, Utah
Pray for lost souls.

September 28

Pray for the following associational missionaries:

W. H. Brown, Giles County
R. A. Coppenger, East Tennessee Association
S. H. Lewis, Lawrence County
G. C. Morris, Nashville
W. C. Tharp, Dyer County
Lawrence Trivette, Holston and Watauga Associations
F. A. Tarpley, Judson

September 29

Pray for the women missionaries:
Mrs. Louisa Carroll, Middle Tennessee
Mrs. A. B. Clark, West Tennessee
Miss Ada Williams, East Tennessee
Mrs. Loula Roth, Penitentiary

September 30

Pray for the workers at Headquarters in Nashville.

QUARTERLY MEETING PROGRAM

September-October, 1938

Theme: "Revive Thy work in the midst of the years." Heb. 3:2.

Hymn: Revive Us Again.

Prayer for the recognition of His presence in the meeting.

Devotional Message: The Bow of Golden Promises. Genesis 9:13-16. Proverbs 3:5, 6. (Have audience to give promises.)

Prayer for the one on the prayer calendar.

Golden Jubilee Hymn.

Backward Glimpse in the Midst of the Year. (Have each associational officer to report on the Jubilee goals.) (See Jubilee Manual, page 26.)

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

Talk: Revive Thy works through prayer. (Tell of prayer calendar, state mission day of prayer, foreign mission week of prayer. Tell of books on prayer. Relate incidents of answered prayer.)

Prayer: Thank God for the privilege of prayer.

Hymn: Sweet Hour of Prayer.

Talk: Revive Thy works through enlistment. (Only one-third enlisted. Give suggestions for ways of winning new members and new organizations. Name churches in your association without societies.)

Hymn: Somebody Else Needs a Blessing.

Announcement of Divisional Meetings. Middle Tennessee, Columbia, October 17, 18; West Tennessee, Paris, October 20-21; East Tennessee, Johnson City, Central, October 25-26.

Offering for expense fund.

Missionary Address.

LUNCH

Hymn: We Praise Thee, O God.

A Call to Prayer and Praise. Psalms 150. Revive Thy work by bringing in the Tithes and Offerings. Mal. 3:10.

Hymn: Trust, Try and Prove Me.

Business. Elect associational officers. Call to Consecration and Service. II Chron. 34:29-33.

BROTHERTON AND MAYLAND

Our work in the Brotherton-Mayland field has been very difficult, but it is now encouraging, especially at Mayland. We have covered the church house at Mayland and are now preparing to paint it; we have also curtained the one room building for Sunday school rooms. The church is now making small offering to our mission program. Mrs. Earl Hargis came into our church last fall and she has been a wonderful worker. I will appreciate having your prayers, especially for the women of the church, that they may get vision of what a Woman's Missionary Union would mean for our church.

With reference to the work at Brotherton, we do not have a house of our own, but have been worshipping in the Methodist Church. We are at present seeking to raise funds so that we may soon start a building program. We have in cash and pledges about \$300.00. Our people are poor and have never been taught the proper way to give.

Mrs. Dillard Massa and other good women from Cookeville have visited our church several times and finally succeeded in getting a Woman's Missionary Society organized. Pray for our women that they may get a vision of the work for I believe they could help us solve many problems confronting us at this time.

Pray that the women at Mayland will soon organize and help to carry on the Lord's work at that place.—C. D. Tabor, Missionary Pastor at Brotherton and Mayland.

MISSIONARY PASTOR IN STONE

I deeply appreciate your interest in our work in Stone Association. The work is growing steadily. Our revival meetings during the summer are usually quite successful with many souls won to Christ.

There has been one thing on my heart for a long while and that is the need of trained workers. Campbellites, holy-rollers, Russellites, anti-missionary Baptists and other heretical teachers have been in the Upper Cumberland section for many years. We ask you and the Woman's Missionary Union of the state to pray with us that God will give us a greater force of trained workers that our people may be brought to a knowledge of the truth of the New Testament teaching.—Robert Lee.

A NEEDED FIELD

The New Home Church is the only Baptist Church on the Tennessee Central Railroad from Lancaster to Cookeville, a distance of 25 miles, and we have most any kind of doctrine that you can imagine taught in this section and about 60% of the people do not belong to any church.

While that is true, some of my people do not seem to care, they are seemingly indifferent to the lost around them. Please pray that the Lord will make them feel their responsibility for the lost around them. We need more leaders in every department of the work. We have only a few men who are willing to take any part in the work. We have the only standard Baptist Training Union in this section of the state. Brother Woodall is to be with me in a meeting beginning the last Sunday in this month, please pray that we will have a great revival.—J. F. Neville, pastor.

GATLINBURG BAPTIST CHURCH

We came to Gatlinburg in October, 1936. There had not been a pastor living on the field for some time and the church had only had half-time preaching. The field truly is white and the laborers are few, but we are working and praying the Lord to send us laborers and our prayers have been answered by sending some fine people to help, but the work grows and we still need others yet.

Our Sunday school has grown from around 80 in attendance to 250. We have organized three Sunday school classes and need to organize others, but for lack of room we cannot. We hope to enlarge the church building this fall.

We have a fine Baptist Training Union with an average attendance of 100. We have organized a Brotherhood, B. A. U., Int. and Junior Training Union since we came here. The Woman's Missionary Society has grown from an enrollment of 12 to 50. We have all the W. M. U. family except the Y. W. A.

Aside from the mid-week prayer meeting we have a prayer service and Bible study each Thursday in one of the leading hotel kitchens, with the working people who have to work and so do not have a chance to come to church. Last Thursday there were 23 people in this service.

We have had three revival meetings in our church resulting in 56 additions, giving us a membership of 246. We have had two Daily Vacation Bible Schools with a large attendance each year.

Since coming here to live the church people have built a nice modern six room house for the pastor. The building cost about \$1,800.00, not including the lot which

Tennessee Cross Word Puzzle Answers

Picture: Executive Secretary Tennessee Baptist Convention

Horizontal	32. New
1. America	33. Silt
7. Taylor	25. Urn
11. Daniel	27. Am
12. Tie	39. Ear
14. Our	40. G. Y.
15. At	41. Bu
16. Nib	42. Men
17. Wyo	44. Carroll
18. Negroes	48. Err
21. Rib	49. Steak
23. In	51. Aid
24. Rex	52. Out
25. Oh	53. Ava
27. To	54. Andes
28. Iota	55. C. N. C.
29. Pep	57. Clark
31. Lynx	58. Tennessee

Vertical	22. Boy
1. A. D.	24. Roxie
2. Mary N.	26. Henry
3. En	28. I. N. S.
4. Rit	30. Pen
5. e.	34. Lack
6. C. L.	35. Ugly
7. T. C.	36. Hurt
8. Yon	38. Metal
9. Lair	41. Bruce
10. Orbit	43. Neva
12. Tar	45. Rant
13. Ito	46. Bide
17. Williams	47. Oden
18. Net	48. Eons
19. Exactra	50. Aar
20. Sop	

was donated by Mr. and Mrs. Steve Whaley. This is a field of great opportunity to work and witness for the Master. We have a large number of tourists who stop and worship with us from time to time. We ask an interest in your prayers.—Mr. and Mrs. T. T. Lewis.

LANCING AND TABERNACLE, LENOIR CITY

I am very conscious of the need of prayer both for myself and for my churches. The greatest need in my churches is an old-time revival. The women in the Lancing Church have never been organized. We hope to get our new house at Lancing completed before the cold weather starts in. Please pray for the leadership of the Lord in everything that we undertake.—C. M. Dutton, Pastor.

PREACHING TO THE NEGROES AT EIDSON

I have been preaching once each month to the colored people in this community. I became interested in these people when I was called to visit a sick man. He was old and wicked, but I led him to Christ. He died shortly afterward. There are many unsaved Negroes here. God has greatly blessed my efforts among them and many have been saved and baptized. I will deeply appreciate your prayers as I try to do this work for the Master.—G. W. Trent.

PRAY FOR BYRDSTOWN

I am so happy to know we will be on the list for prayer in September. We need the prayer so much. The work is growing little by little, our greatest need is a revival of religion in our church and churches. The W. M. S. is not meeting now, and we feel the let-down, not only in our gifts, but in the services of the church, all of them. It seems some of our folk are discouraged, since the increase and growth has not been just what they expected it to be. We are to have a special revival effort the last two weeks in July.

Our church building is practically completed, we are in debt about \$600. Since the house has been in condition for us to worship in, the services have been much better, and we are reaching more people.

The work in the country is going fine, we hope to have two other churches to cooperate with Byrdstown and form a co-operative pastorate. If this is done we will need the prayers of the good women of our state, for this specific thing.—O. G. Lawless, Mission Pastor.

FROM A RURAL PASTOR

I do sincerely covet your prayers and the prayers of the Woman's Missionary Union and friends for our work among five rural churches. The field is white unto the harvest. I am working in five rural churches within a radius of ten miles. I am serving about 1,500 people. There are many unchurched people in this section. Sullivan Church, recently organized, is in a thriving community. A lot for the church is bought and paid for and we hope soon to begin to lay the foundation for our building. We have organized a missionary society, and have a Daily Vacation Bible School in progress at the present time, the work is being done in a tent. Training Union study courses for both Juniors and Seniors finished July 1.

Usually I preach from 11 to 15 sermons a month aside from special services and

addresses. I do a great deal of visiting, praying in from 20 to 50 homes each month, never missing an opportunity to speak to the unsaved.

Will work in two additional Daily Vacation Bible Schools during the months of August and September, also have three revival engagements besides my regular work. In all five of these rural churches we seek to have a definite missionary program linking up our work with both the state and southwide program.

We ask the good women of the state to pray that more laborers may be sent into these fields and we ask for prayer for ourselves that we may continue faithful and that He will give us wisdom and strength for the great task that is before us.—J. E. Ledbetter, Missionary Pastor for five rural churches.

WALNUT HILL CHURCH

We have many lost souls on our field, and we are badly in need of more leaders. There are many unsaved in this community and we covet your prayers for the lost in this section, also pray that the Christians may be more consecrated and more interested in the lost around them. We are trying to put on a church building program and need your prayers as we seek to go forward in the Lord's work in this place. We had a good Daily Vacation Bible School with an attendance of 104.

We truly covet your prayers and the prayers of the good women all over the state.—E. H. Howard.



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Southern Baptist Handbook 1938 Edition

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR SEPTEMBER 4, 1938

Memphis, Bellevue	1516
Memphis, Union Avenue	1009
Bristol, Calvary	809
Nashville, Grace	789
Chattanooga, First	785
Knoxville, First	664
Knoxville, Fifth Avenue	650
Jackson, First	608
West Jackson	555
Chattanooga, Avondale	551
Maryville, First	503
Chattanooga, Northside	439
Old Hickory	438
Cleveland, Big Spring	431
Clarksville, First	400
Memphis, Speedway Terrace	391
Trenton, First	390
Chattanooga, Central	389
Knoxville, Lincoln Park	386
Chattanooga, Red Bank	384
Chattanooga, Chamberlain Avenue	344
Fountain City, First	332
Paris, First	332
Cookeville, First	314
Humboldt, First	310
Memphis, Boulevard	302
Columbia, First	284
Chattanooga, Oak Grove	279
Martin, First	272
Milan, First	271
Knoxville, Tabernacle	251
Monterey	247
Gatlinburg	233
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Dyer	215
McMinnville, Magness Memorial	215
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Rockwood, First	198
Harriman, Emory Heights	178
Goodlettsville, Union Hill	175
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Chattanooga, Eastdale	143
Riceville	134
Mountain City	124
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Lakeview, Ga., First	107
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Walter Hill, Powell's Chapel	94
Clearwater, McMinn County	79
Middleton	75
Stanton, Charleston	74

By FLEETWOOD BALL

The First Church, Hico, Texas, has called as pastor, Alvin Swindell of the First Church, Hillsboro, Texas, and he accepts.

J. H. Cozad of McKinney, Texas, effectively supplied the pulpit of the First Church, Tulsa, Okla., during August.

L. L. Cordis resigned his present pastorate to accept a call of the Olivet Church, Enid, Okla.

J. H. Burns has resigned the work as pastor at Butler, Okla., that he might become pastor at Perry, Okla.

Lawrence Duncan has resigned as pastor at Indianapolis, Okla., where he has spent a profitable year.

E. W. Hatchett has resigned at Blackwell, Okla., and he and his wife will enter Southwestern Seminary.

Perry F. Evans of Seminary Hill, Texas, has been called to the church at Mosheim, Texas. He has not indicated his decision.

Hoyt Ayres of Coridon, Ky., has accepted the call to Mt. Pleasant Church, at Smith Mills.

R. E. Pettigrew, of Parsons, was ably assisted last week by Simpson Daniel of Lexington, in a revival in Bear Creek Church.

Hyman Appleman and Mark Short lately conducted a revival in the First Church, Mineral Wells, Texas, W. W. Chancellor, pastor. There were 81 additions.

B. Frank Hasty, of Greenville, S. C., field secretary of the Relief and Annuity Board, moved to Dallas, Texas, the home of the Board.

After serving for 26 years in the capacity of Stewardship and Church Efficiency Secretary of the Northern Baptist Convention, F. A. Agar retires October 1.

Elmer Ridgeway is being aided in a revival with Immanuel Church, Oklahoma City, Okla., by Marvin Cole of Capitol Hill Church, Oklahoma City, Okla.

According to the will of James Franklin Jarman made public last week at Probate Court, Nashville, he left to be used as the Jarman Foundation, between \$900,000 and \$1,000,000. It will foster chiefly missions.

In a recent revival at Bloomfield, Ky., the pastor, M. C. Whitney, did the preaching and H. A. Selves, of Cedar Creek, Ky., led the singing. There were 50 additions, 38 by baptism.

A. M. Vollmer, his wife and two sons, A. M. and Robert Lee Vollmer of Dyersburg, visited relatives in Louisville recently in connection with their trip to Winona Lake, Ind.

John Lake, of South Carolina and South China and Taikam Island, a leper colony, and the world at large, is touring South Central Kentucky in the interest of missions.

Deyer C. Squires has resigned that he might accept a call to the church at Granite, Okla. The call came at the close of a recent revival in which there were 33 additions, 24 by baptism.

The position of Music and Education in Forest Avenue Church, Dallas, Texas, was resigned by Shelby Collier, that he might accept a similar position with the First Church, Paris, Texas.

We learn through the Baptist Standard that B. G. Holloway, pastor of the church at Crystal City, Texas, was killed. It is said he was shot down when he was feed-

ing his chickens, and without an opportunity to defend his life.

Ben M. David, who for five years has been pastor of the Field Street Church at Cleburne, Texas, has resigned to accept a position of Executive Secretary of Howard-Payne College, Brownwood, Texas. He will immediately begin laying plans for the erection of eight new buildings.

James Keeber, a confirmed atheist, was converted during the Encampment at Palacios, Texas, and responds favorably. He will be ordained by the Ervay Street Church, Dallas, Texas. He is as aggressive for righteousness as he was for sin.

By THE EDITOR

Evangelist A. D. Muse is holding a county wide campaign in the Baptist Church at Dunlap. Missionary J. L. Alexander is leading the song service, and good crowds are reported.

Rev. E. Maurice Hewlett is holding noon-day services at Court Square in Memphis, and much good is being accomplished. He and Mrs. Hewlett are on a ten-days' preaching mission there.

Rev. H. A. Russell, formerly of Hartsville, has moved to Murfreesboro in order to be nearer to his churches, and for the school advantages for his children.

J. B. Tallant of Chattanooga recently did the preaching in a meeting at Ocoee Church in Polk County Association, resulting in 25 conversions and 23 additions. Paul Culpepper is pastor of the Ocoee Church.

Revival services were held recently at the Virginia Avenue Mission in Bristol, resulting in 26 baptisms and other additions. This mission is sponsored by the Calvary Baptist Church.

The Lord blessed the Double Springs Church, Holston Association, with a wonderful meeting resulting in 33 additions by baptism, 3 by letter, and 1 by statement. Rev. U. W. Malcolm, Elizabethton, assisted Pastor J. E. Ledbetter in the meeting.

A. D. Nichols, pastor at White House, has concluded a gracious revival meeting in Oakland Church in which 16 were added to the church, 10 of these by baptism. We are informed that it has been many years since this church enjoyed such a meeting.

The Bartlett Baptist Church, D. D. Smothers, pastor, recently closed a gracious revival with Rev. W. F. Carlton, Raleigh, leading the singing, and Rev. W. M. Pratt, Lonoke, Ark., doing the preaching. There were sixteen additions, eleven by baptism. Brother Smothers writes that Brother Pratt did some wonderful preaching, and we would like to have him back in Tennessee.

A good meeting has been held with Prospect Church, Sweetwater Association, with H. J. Beasley, pastor of First Church, Lenoir City, doing the preaching. Twenty-two united with the church by baptism. The church is without a regular pastor at present, but O. H. Lawhorn, Moderator of Providence Association, has been supplying for them on Sunday afternoon. The Prospect Church is more than a hundred years old, and in a fine rural community.

The pulpit of Druid Hill Church, Atlanta, Ga., L. D. Newton, pastor, was supplied recently by Joseph Petty Grant. The guest speaker is the grandson of the late A. S. Petty of Mayfield, Ky., and was ordained by the Druid Hill Church in 1930.

A number of Knoxville churches joined last Sunday in a city wide simultaneous evangelistic campaign. A series of revival meetings were begun the same day in the Knox County Association tent, sponsored by the Baptist Tabernacle, W. F. Gregory, pastor.

Highland Church, Shreveport, La., recalled Dr. John Caylor as pastor and requested his release from the Lexington Avenue Church, Danville, Ky., to which he was about to move. Dr. Caylor accepted the recall and will remain in Shreveport.

We have word from B. A. Bowers, pastor of First Church, Gastonia, N. C., that a Baptist physician in a good Piedmont Carolina town is giving up his practice. His collections run over \$5,000.00 per year. This is a fine opening for a young Baptist physician.

During the last week in August a revival was held by the Malesus Church, the preaching being done by the pastor, Dr. O. Olin Green of the Department of Religion in Union University. Two were received by letter, and 7 were baptized following the meeting. The work is progressing nicely.

Rev. P. A. Stockton, Little Rock, Ark., gospel singer and worker with young people, has been helping the Yale Church, Memphis, in revival services in which Pastor Theo T. James did the preaching. There were 23 professions of faith, 19 of these uniting with the church, and 4 additions by letter.

The Vonore Baptist Church is happy to report a most successful revival meeting. There were 12 additions to the church, 10 of these by baptism. Brother C. V. McCoig of the Rocky Hill Baptist Church, Bearden, did the preaching. M. W. Bodlien is pastor of the Vonore Church.

Middleton Baptist Church, Carl H. Barnett, pastor, received 30 additions, 16 for baptism, in a recent meeting conducted by R. E. Guy, pastor of West Jackson Baptist Church. The pastor led the singing, assisted by Booker Jacobs. This also proved to be a great reviving of the Christians.

L. G. Mosley, pastor of Radnor Church, has returned from Texas, where he has been conducting a revival at Howard Baptist Church, near Haskell, of which H. H. McGregor is pastor. The Lord blessed the meeting, and gave ten conversions and eleven additions to the church.

A splendid meeting has been held at Harmony Church, Big Hatchie Association, with Rev. Walter Warmath of Humboldt doing the preaching. Eleven joined the church, and Pastor A. Hudson Hicks baptized these in the Hatchie River on the last Sunday afternoon of the services.

C. M. Pickler, pastor of Red Bank Church, Chattanooga, has assisted Pastor Eldrane Williams in two meetings. The revival at Union Academy Church, Carroll County Association, resulted in 33 additions, 26 being for baptism, while at

Prospect Church, Hollow Rock, there were 26 additions, of which 24 were for baptism.

Since November of 1934, when he first started broadcasting twice a day the evils of drink, Samuel N. Morris, Baptist minister of Eagle Pass, Texas, has received letters from over 1,500 people informing him that his temperance broadcasts have resulted in their giving up drink, many of whom have been converted and are now active in the church.

W. R. Hill of Humboldt is happy over the result of the recent revival in his churches. At Fruitland, there were 5 additions by baptism. C. O. Simpson of Trenton did the preaching. At Spring Hill there were 9 additions by baptism. P. L. Ramsey of Covington did the preaching. At Eldad, there were 28 baptisms and 5 by letter. S. R. Woodson did the preaching.

A successful revival was recently held at Brighton, in which L. H. Moore, pastor of the First Church, Selmer, did the preaching. The meeting ran for eleven days and sixteen were received into the church, 15 for baptism. Pastor O. C. Markham writes: "May the Lord be praised for Brother Moore, the revival of the church, and the salvation of the lost."

A gracious revival meeting conducted by Rev. Oscar T. Nelson of Sparta was held recently in the Greenwood Baptist Church, of which D. W. Pickelsimer is pastor. There were 57 additions by baptism, 7 by letter, and 3 by statement to the Greenwood Church, and 2 by baptism and 1 by letter to the Doyle Church. The Greenwood Church has extended a call to Bro. Pickelsimer for half time.

W. Herschel Ford, pastor of Broadway Church, Knoxville, has completed a three weeks preaching engagement in the pulpit of Dr. C. Oscar Johnson, Third Baptist Church, St. Louis, Mo., during Dr. Johnson's vacation. His ministry and sermons were received with warm appreciation by large audiences. Brother Ford has been pastor of Broadway Church for five years, and is carrying on a progressive work there.

The brotherhood will be glad to learn that Dr. W. C. Boone declines the call of the First Baptist Church, Springfield, Mo., to remain as pastor of the First Baptist Church of Jackson, where he has fruitfully labored for six years. The First Church unanimously voted not to accept his resignation, and will remodel its building in order to provide some greatly needed additional room.

In a revival with the William's Chapel Baptist Church near Halls, Joe Harris, pastor, in which T. T. Newton of Clinton, Ky., did the preaching, there were 53 additions, 29 of them by baptism. Brother Newton also assisted Pastor B. E. Pettigrew in a revival at Missionary Grove Baptist Church in Carroll County in which there were 19 additions, 16 of them by baptism.

"John Ramond Day" was observed Wednesday, August 31, by the First Baptist Church of Shreveport, La., in commemoration of the 14 years of service he has rendered as Financial Director and Pastor's Associate that ended on that day, he having resigned to go into business in Shreveport. The church presented him with a handsome sterling silver plaque appropriately engraved. The entire day was given over to activities in which every group of the

church participated, and closed with a general church social and reception.

J. Lacy Basham, who was called recently to Calvary Church, Bristol, has now moved on the field, and is very much encouraged over the good way in which the work has started. During his four and one half years in Sevierville there were 200 additions to the church, the building debt was reduced more than half, and a new roof was put on the church building. Though sad to leave the people at Sevierville, Brother Basham felt the Lord's call to Calvary. His address is 522 Spruce Street, Bristol, Tenn. He recently assisted Pastor T. G. Davis in a great meeting at Philadelphia Church.

A. E. Autrey, pastor of Central Avenue Church, Memphis, just closed a two weeks' campaign at Crawfordsville, Ark., with Pastor L. E. Brown. Twenty-nine were received into the church for baptism, and 9 by letter. Brother Brown has been with the Crawfordsville church one year, during which time the membership has been increased almost 100%, the Sunday school attendance has multiplied itself by four, the church has gone from half to full time preaching, and support to the Co-operative Program has increased 12%.

A letter from Elvin L. Burnett, Nashville, gives the report of three good meetings held recently with his churches. Lloyd T. Householder, pastor of First Church, Lewisburg, assisted in the meeting at Cornersville, which resulted in 10 additions to the church. Rev. C. D. Creasman of Nashville, conducted the meeting at Mt. Hermon Church near Murfreesboro, which proved to be most successful. At Leeville, Fred Langston, pastor of Shelby Avenue Church, Nashville, did the preaching, with the attendance exceeding that of revivals in previous years.

Pastor Ray E. Dunn, Sweetwater, writes of meetings held in his churches. J. B. Tallant, pastor of Eastdale Church, Chattanooga, did the preaching in a meeting at Mt. Harmony Church, McMinn County, resulting in 25 conversions and 15 additions to the church. Arthur Hicks of Sweetwater directed the singing. Pastor Dunn conducted the meeting at Christianburg Church, Sweetwater Association, and Ernest T. Crawford of Clinton directed the music. There were 23 conversions, 15 additions by baptism, and at the close of the meeting the church voted to go full time.

H. L. Carter of Ridgely assisted C. L. Long in a meeting at Cottonwood Grove Church between Ridgely and the Mississippi River. There were 17 professions, 1 by statement, and 2 by letter. There are four "bottom" churches in Lake County which have no building, three of them worshipping in school houses. Brother Long is pastor of three of these and Missionary Nevil of the other. Brethren Carter, Long, and Nevil preached in meetings in these four churches, resulting in 71 conversions. A Vacation Bible School was also held at each point. Brother Long held a meeting in a school house just over the Dyer County line at Owl Hoot, and 10 were converted and joined his Friendship Church. Brother Carter writes: "This is a field of great need, and the harvest truly is ripe. This is another field where State Mission money is sorely needed."

Brother Teddy Evans, who was ordained to the full work of the gospel ministry by the Hollywood Baptist Church, Memphis, some time ago, has been supplying the pulpit of the Hollywood Church during the summer months while Pastor L. C. Riley was in revivals elsewhere. Brother Evans is now a student in Union University, and is pastor of one or more churches in Tennessee. Brother Riley writes, "We believe in Brother Evans as one who desires to know and preach the Lord Jesus Christ and exalt Him as set forth in the New Testament. As such we commend him to the brethren."

—BAR—

Harrison-Chilhowee Baptist Academy opened with the largest enrollment in years. We now have the largest number in Senior class in the history of the school. Have about twenty ministerial students. With the opening we have had a glorious revival led by Rev. and Mrs. H. Evans McKinley. About 80 accepted Jesus as their personal Savior. Every member of the Senior class is a Christian. Every boy in the dormitory except 2, and every girl in the girls dormitory was saved. The Holy Spirit was so evident one day that they forgot to go to lunch, forgot classes, spent five hours working with the lost and rejoicing with those who had accepted Jesus Christ as Savior. Rev. and Mrs. McKinley will always have a warm spot in the hearts of Chilhowee students.—Roy Anderson, Principal.

—BAR—

Home Coming Day will be observed by Central Baptist Church of Decatur, Ala., on Sunday, September 18. Pastor John C. Cowell, Jr., together with the Board of Deacons, are extending a very cordial invitation to all former members to come to the church for as much of the services as possible on that day. They are asked to bring basket dinner, and if the weather permits will have dinner on the ground, country style. Services will be held as follows: Sunday school, 9:45; preaching by pastor, 11:00 a. m.; dinner, 12:30; special music and loud speaker; afternoon service with a former pastor preaching; Training Union, 6:30; evangelistic service, 7:30. Former members and friends are invited to enjoy this great day of Christian love and fellowship.

—BAR—

With the Churches: Hixson—First received 1 by letter and 1 for baptism. McMinnville—Magness Memorial received 1 addition. Paris—First received 1 by letter. Fountain City—First, Pastor Allen, received 2 for baptism and baptized 3. Cleveland—Big Spring, Pastor Melton, welcomed 15 for baptism, 4 by letter, baptized 2. Old Hickory received 1 for baptism. Jackson—First received 1 by letter and 1 for baptism. South Rossville, Ga. received 2 by letter. Lakeview, Ga.—First welcomed 5 by letter. Monterey welcomed 3 for baptism. Memphis—Boulevard received 2 by letter and 2 for baptism; Bellevue welcomed 12 additions. Chattanooga—Mission Ridge, Pastor Morris, received 2 for baptism, baptized 1; Brainerd, Pastor Collins baptized 1; Oak Grove received 1 for baptism; Red Bank, Pastor Pickler baptized 2; Northside welcomed 4 by letter; First welcomed 7 by letter and 1 for baptism. Knoxville—John Sevier, Pastor Cross, received 1 by letter, baptized 6; Tabernacle, Pastor Gregory baptized 23; Radnor received 3 additions.

FENCING BAPTIST PULPITS

Mark 3:14

Earl Gooch, Braggadocio, Mo.

My experience in salvation and the call to the ministry cannot be reconciled with the obviously growing sentiment among some of our brethren to fence in Baptist pulpits. The greatest revivals I have had in all my ministry were when I knew nothing but Jesus Christ as Lord and Savior, and had only His Bible to read and believe. I concede cheerfully that I was weak and ignorant "after the flesh" and in the eyes of the worldly-wise a personified simpleton to be pitied rather than despised. They were very charitable toward the idiot, although they had to acknowledge there was a power inexplicable which melted the hearts of God-defying sinners which had never been known to weep over sin. Like Peter and John in Acts 4:13, they perceived that I was unlearned and ignorant, but they marvelled and took knowledge that I knew the Lord Jesus. Hundreds of the vilest sinners were brought into the kingdom and the Lord got all the glory. Today those regenerated sinners are the pillars of the churches in their communities.

The Lord called and ordained twelve of the most unlearned and ignorant church members known to mankind in His day on earth. That is, they were such after the fashion of the worldly-wise. He took them and confounded the wise. He used them to turn the world upside down, so said His enemies. He captured Paul, a haughty, educated fool, and made him the most despised and base human of his day, and led him into the most highly cultured centers to confound them, not by "enticing words of man's wisdom, but in demonstration of the spirit and of power; that their faith should not stand in the wisdom of men, but in the power of God." It can not be shown that Paul after his conversion and ordination to the ministry ever pursued further a literary course. Neither can it be shown that any of the twelve sought a literary education from the schools and universities of their day. In fact it is due to their speaking "the wisdom of God in a mystery" so powerfully and beyond the understanding of "the princes of this world" that the effort is made by presumption to prove they were highly educated in the different sciences, psychology, sociology, systematic theology, etc. They were not. They knew the Lord Jesus, and had been taught thoroughly the principles of His kingdom. Those principles he demonstrated to them to be practicable to every day life. He called and ordained them specifically to preach the gospel to every creature. There was nothing he instructed them to do, nor any others afterward, but what was to be in effect to the furtherance of the gospel to the utmost parts of the earth.

Now, brother editor, I am like the other brethren, I believe devoutly in every God-called man securing as high education as he can. I would not for anything handicap any of our Baptist institutions in their high calling. I worked my way as far as I could toward a higher education, and what I got has been of incomparable help to me in my ministry. But my humble conviction is when the time comes—and God forbid that it should ever come—that Baptist churches will place an educational fence around the gospel ministry, requiring him to have finished a certain portion of our educational curriculum before he is authorized to preach the gospel, they will

have shut the door of evangelism and our cause will ultimately be lost. It is often said, and rightly so, that Baptist people are more numerous in the rural districts. That is especially true in the south. The greater part of the rural people have been won to Christ by the so-called uneducated preacher. These brethren do know their Lord Jesus and the simple plan of salvation as revealed in the scriptures. I'll never forget what one of our greatest theological teachers said to a group of college preachers in their society meeting one day. He said, "Brethren, don't deceive yourselves by believing the old country preacher doesn't know his Bible. If you want to get red-hot text on which to build a strong sermon, you won't be fooling away your time by looking one of them up and sitting at his feet for a while."

Old Brother T. A. Waggener, who lived and died in Martin, Tenn., is of blessed memory to many people in all the surrounding territory of that town. I have often seen him move vast audiences to tears and hard sinners to repentance, after educated preachers had exhausted themselves in what we call preaching a good sermon. They had resorted to every effort known to them whereby they might persuade sinners to repent but to no avail. But as soon as Brother Waggener arose from his seat and out of his heart began to pour out the warm words of grace and love into their ears, they came trembling, falling in the altar, crying unto God for mercy. He gave them "the wisdom of God in a mystery" not understood by the "princes of this world." The Spirit of God was upon him, and his uneducated manner of speaking pricked their stony hearts to pieces. They could not resist the spirit any more than those three thousand souls could on the day of Pentecost. I have known many others who were uneducated "after the flesh," but undoubtedly they were irresistible soldiers of the Cross of Christ.

Brother Editor, our educated ministers are fortunate in securing what education they have. But let them not advocate fencing Baptist pulpits in from men as above mentioned. It will be God dishonoring, and a case of letting their zeal run away with their judgment. God is the same today and forever in His purpose of redemption of men. We have the same spirit and power our blessed fathers had with whom He confounded the mighty and with us He can do the same. It is not "with enticing words of man's wisdom, but in demonstration of the spirit and of power." Dr. A. T. Robertson of blessed memory well said, "Real learning finds its highest service at the feet of Jesus." It is true Paul had a highly trained mind, but it only served him in so far as the Holy Spirit permitted. That was equally true with the twelve apostles. All of them were helpless without the power of the Holy Spirit. He is our teacher, our guide into all truth such as the human soul needs. If our Lord can use, as He has often done, yea! more than otherwise, the unlearned and ignorant preacher in converting and saving the lost, how unwise the advice of requiring a man-made standard of education to be met before ordaining a member of a church to the full work of the ministry. Let them make full proof of their ministry, and then let every church gladly authorize them to preach; the more the better.—The Word and Way.