

# BAPTIST and REFLECTOR

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*"Speaking the Truth in Love"*

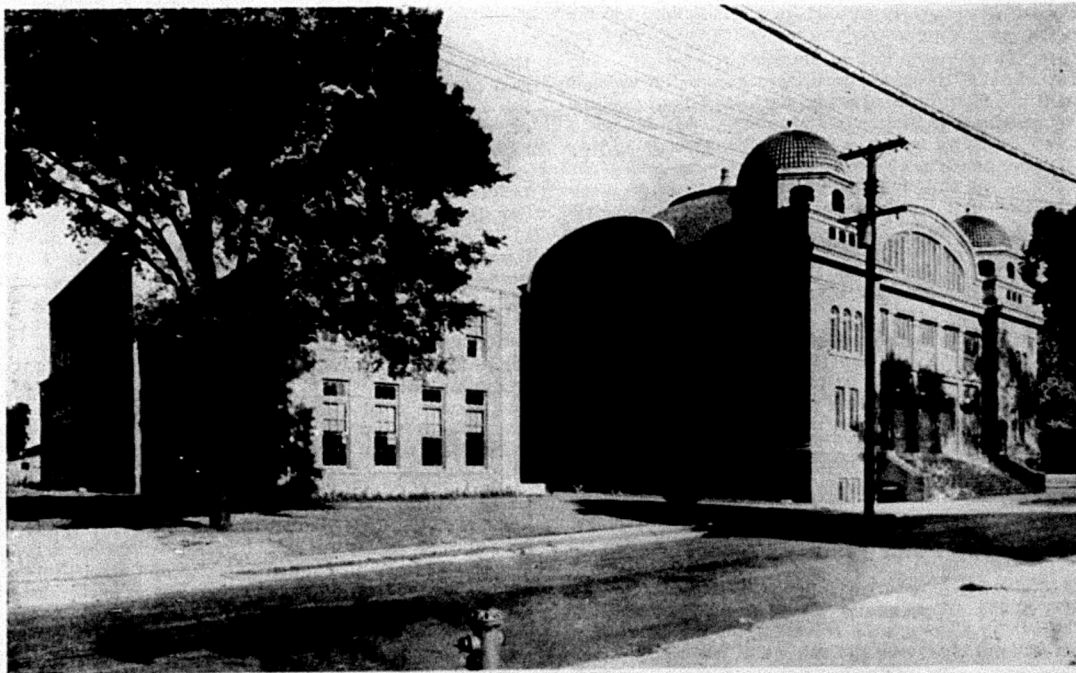
## TENNESSEE BAPTIST CONVENTION

MEMPHIS, TENNESSEE

NOVEMBER 15, 16, 17, 1938

*Place of Convention Sessions:*

FIRST BAPTIST CHURCH, R. J. Bateman, Pastor



BELLEVUE BAPTIST CHURCH, MEMPHIS, ROBERT G. LEE, PASTOR

*Coming To The Convention? - - - - - On To Memphis!*

# BAPTIST AND REFLECTOR

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## EDITORIAL

### Some Will Not Be Convinced

Paul had received the gospel of grace as a direct revelation from Jesus Christ. He stood firmly and compassionately against the theory of salvation by works in whole or in part. His was a master mind, he was a master logician, he knew the Scriptures and he preached "in demonstration of the Spirit and of power."

Notwithstanding all this, there were certain salvation-by-works people whom not even Paul, with all his logic and power, could convince of their error. In the face of the truth and logic of grace, they could argue their theory so plausibly as to offset what Paul said satisfactorily to their own minds. And yet, Paul was right and they were dead wrong.

So it is today. Let the truth of salvation by grace be ever so powerfully unfolded, yet some will not be convinced. They can take the proposition of salvation by works or by a mixture of grace and works and reason and argue with such force and plausibility as to keep themselves and their confirmed followers blinded to the truth. Not even an apostle could convince them, were he on earth. "They will not be persuaded, though one rose from the dead." Some of them are genuinely sincere in their conviction, even as Paul was "in the Jews' religion" before his conversion. And yet, they are dead wrong.

It is a great mistake, therefore, to underestimate the strength of the argument put forth by legalists in support of their position. Certainly their reasoning is Biblically and redemptively fallacious, but in the hands of shrewd man it is far from being weak. Under the spell of Satanic delusion (2 Cor. 4:3, 4), they can reason and speak with such subtle skill that they and their followers accept as the truth of God that which comes instead from Satan, who "transforms himself as an angel of light." They are to be pitied and prayed for, "if God peradventure will give them repentance to the acknowledging of the truth." The Lord grant that they may see the truth of salvation by grace unconditioned upon works (Eph. 2:8, 9).

But let those who hold the gospel of grace keep on preaching and contending for it with all the study and power and skill available to them. So doing this as to absolve themselves from the sin of being remiss in duty, they need not be discouraged if they fail to convince some. Not even the mighty Paul could convince all. Keep on compassionately declaring the truth. Some will never believe it, but others will.

"My word shall not return unto me void."

### Familiar Food Plainly Served

During the State Convention year just closed the editor has travelled some 22,000 miles, nearly all of it among Tennessee Baptists. We have been doing such travelling for five years. One cannot do this without observing the spirit and preference of our people.

If there are any brethren among us who think that the rank and file of Tennessee Baptists do not prefer the plain and simple and familiar style of Bible preaching and writing over other styles and that they do not enjoy hearing and reading compassionate and clear-cut discussions of the doctrines of our faith, then these brethren need to travel among our people as the editor and the other state workers have been doing.

The majority of Tennessee Baptists, both educated and uneducated, love the "milk" and the "meat" of the Word of God, served plainly and simply but with plenty of "gravy," or spiritual

fervency and heart power. They enjoy the old-time truths presented in earnest ways. They like to hear and read about the great Bible doctrines and duties and the heartfelt experiences of grace and of answered prayer and the news items that touch where they live. They want the food put down in convenient reach, but **they want the food**, the food gathered and fed from the Word of God. And they like to know about the victories of the truth among themselves and their fellow men.

In their state paper our people keenly enjoy the well-written article on themes of current interest and feel that the paper should publish such articles when available. But what commands an even deeper interest is the clear unfolding of the great Bible themes, the recital of the human interest story, the triumphs of the Christian cause at home and abroad and the news items that get down where they live. They want their preachers and writers to stay on the common plane and preserve the common touch and put their major emphasis on Bible doctrines, duties and victories.

It behooves all, then, to whom God has entrusted the pastoral or other leadership and direction of those noble people called Tennessee Baptists to preserve this common touch and to do what Jesus commanded when He said, "Feed my sheep." This will take much prayer and study of the Word and reading and tact and faithfulness. But rich have been and richer still shall be the rewards in spiritual growth and fruitfulness.

### Seed-Sowing Services

Beginning Sunday morning, October 23, and continuing through the following Friday night, speaking each evening, the editor was with the Spencer Baptist Church and Missionary Pastor W. M. Kerr, Doyle, in a series of special services.

Notwithstanding numerous outside hindrances, the attendance was encouraging and the responsiveness of the people gratifying. Delegations of people from McMinnville and Doyle and Sparta and from Greenwood Baptist Church added splendidly to the attendance and to the spirit of the services.

The pastor had announced the services as "seed-sowing services" and the purpose was, as the name implies, to sow the seeds of truth to the end of building up the saved and of a future harvest of souls. The messages, therefore, majored on the idea of Bible teaching and dealt with those Bible themes for which there seemed to be some particular need. We greatly enjoyed being with Bro. Kerr and these good people. It was a blessed fellowship.

Our stay at night was in the home of Mr. and Mrs. Edgar Rascoe, who are of another faith and who made their home a real home to us and for whose thoughtful courtesies the editor has a deep and abiding appreciation, as also his son who, having driven over to carry us to Nashville to catch a train, spent Friday night in their home.

Saturday morning we had a brief visit with Bro. Kerr in his home near Doyle where he and Mrs. Kerr brought us under obligation by their thoughtful courtesy. Following this we spoke on the program of the Fifth Sunday Meeting of Union Association, Bro. Kerr, moderator, which met with Gum Springs Baptist Church near Doyle, D. W. Pickelsimer, pastor. We regretted to have to leave the fine fellowship as soon as we had spoken.

It was a busy but happy week. Bro. Kerr is doing a very fine and constructive work at Spencer, as also at other places. May the little church grow and prosper. The Lord bless them all.

### Reverend C. E. Wright Goes to Watertown

After serving for nearly two years as Promotion Director of Carson-Newman College, Reverend C. E. Wright has accepted the call of the First Baptist Church, Watertown, and will assume his duties on November 1st. Brother Wright has served faithfully and efficiently as Promotion Director of Carson-Newman College, and all the faculty and student body regret exceedingly for him to sever his connection with the Institution.

Like every true pastor, Brother Wright has the pastor heart and the urgent call of the Watertown church seemed to indicate to him that the Lord desired that he should return to the work for which he has been called and for which he is so eminently fitted through his training both in college and in the Seminary.

While his going will be a personal loss to me in the work of the college, I rejoice in his possibility of Kingdom service on this splendid field and bespeak for him and the church a successful pastorate.

Our good wishes go with him and we commend him most heartily and sincerely, not only to the Watertown Church, but to the Association and to that section of the state as a worthy and capable leader.—James T. Warren, President, Carson-Newman College.



## Memphis Mayor Greets Convention

Memphis is happy to welcome the delegates to the Baptist State Convention and is honored that our city was chosen for this conference.

We appreciate that in choosing Memphis you have paid tribute to the pastors and members of your great church who reside in our city. Through the years they have contributed to the spiritual and civic progress of our community.

The entire city bids you "Welcome," and expresses the hope that the Convention will be one of the most successful in your history.

Very sincerely yours,  
Watkins Overton, Mayor.

## Baptist Strength and Work In Memphis



MARK HARRIS, Pastor, Speedway Terrace Baptist Church, Memphis, Tennessee.

In a recent survey made by a Memphis newspaper, there were reported 25,000 Baptists to be living in Memphis, which is 5,000 more than any other denomination. Within the city limits there are twenty-three Baptist churches. Only three of these are receiving any aid from our State Mission Board. All are co-operating with our convention and missionary in spirit. Our present Baptist status in Memphis seems to be the fruits of twenty years of steady growth. This progress comes as an outgrowth of a period of missionary extension led by our State Mission forces and financial aid, through which some of our strongest churches were started or put on a safe financial basis.

At the present time the Baptist work is in a most healthy condition. In every church debts are being rapidly reduced; some have built additions with no increase in debt. Missionary offerings are increasing. It is often commented on the large congregations that gather in the church services, and the fine response and spirit of the people. Each associational report shows an increase of membership and large numbers by baptism. The pastors maintain weekly a conference in which a most friendly and wholesome fellowship is enjoyed. We have the city and county organization for Baptist Training Union, Sunday School and W. M. U. work. Each of these carry on through the year a full program of extension and educational activity. There is sponsored by the W. M. U. of the county a Good Will Center located in a section of the city which presents many needs for the evangelistic and social benefits of this institution. The fine success of this Christian effort adds an ever increasing appreciation for it among all our Baptists.

A proposal for a Shelby County Baptist Orphanage was made at the Shelby County Associational meeting in Memphis recently,

and a committee was appointed to promote the project and investigate possible sites.

There are three things that give our Baptist work prestige in Memphis. The fact that one of the greatest hospitals in the country, the Baptist Memorial Hospital, is located here. The unusually large amount of charity work this hospital gives helps to evaluate the Baptist spirit. Approximately 5,000 charity patients were treated during the past year. Second, within the last year the Southwide headquarters for our Baptist Brotherhood moved to Memphis. Dr. Lawson H. Cooke, Executive Secretary, directs his far reaching work from here.

Then the facilities and location have made Memphis an ideal Convention City for our Baptists, and more State and South-wide conventions of Baptist causes meet here than in any other Southern city. Each one leaves its own great contribution to Baptist life. We are happy to see our splendid city, famous for its progress and friendliness, becoming also a great Baptist center.

Mark Harris, Pastor  
Speedway Terrace Baptist Church.

## Gracious Meeting In The First Church, Cleveland

The latter part of September the First Baptist Church, Cleveland, Tennessee, closed one of the best revivals that has been held either in the church or community for a number of years. There have been revivals in which there were a greater number of visible results so far as additions to the church are concerned, but we cannot always measure the greatness of a revival by the number of additions to the church.

Dr. N. M. Stigler, Martin, Tennessee, was the guest preacher, and Mr. Ira C. Prosser, Shawnee, Oklahoma, had charge of the music. These two servants of Christ endeared themselves to the hearts of the membership of the church and also to the hearts of the friends of the church. Dr. Stigler's messages in sermon were sound, doctrinal, scriptural, as well as evangelistic. Dr. Stigler's manner of delivering his messages is all his own. He is not only an evangelist but a pastor. His church at Martin, Tennessee, is one of our great churches in the state. He has a pastor's heart and understands the problems both of a pastor and a local church. He left nothing undone nor unsaid that was possible for him to do and say during his two weeks with the church that would in any wise help in the work. The effects of his messages will be felt for months to come.

Mr. Prosser is one of, if not the South's greatest director of music. He was at his best during the two weeks. His manner and ability of handling crowds and influencing them to sing is unsurpassed. His work with the choir during his stay will last. He sang the Gospel into the hearts of our people.

The visible results of the meeting were forty-one additions to the church, thirty of whom came on profession of faith. The services of the church last Sunday, the Sunday following the revival, were encouraging. There were four hundred eighty-eight in Sunday school, and approximately twelve hundred in the evening services. The Lord added to the church four souls, one of whom came on profession of faith.

September 30 marked the close of the fiscal year for the church. Ocoee Association met with the First Baptist Church, Cleveland, on October 11-12. The report of the church indicates a successful year's work in every respect. Our people are encouraged, inspired, and enthusiastic. They have a will to go on to greater and higher things. Pray for us.

—Jno. L. Dodge, Pastor.

## Calling Baptists To Protest

Richmond, Va., October 25, 1938.—Since the last call for Baptists everywhere to protest the terrible persecution of their Rumanian sisters and brothers, word has come that Mr. Davila is no longer the Rumanian Minister in Washington, D. C., but Hon. Radu Irmescu is representing the Rumanian government in the U. S. A. Capitol.

The Foreign Mission Board urges Baptists everywhere to express their protests by way of the Foreign Mission Board office, Richmond, Virginia, or through Dr. J. H. Rushbrooke, Executive Secretary the Baptist World Alliance, London, England, or directly to Hon. Radu Irmescu, Rumanian Embassy, Washington, D. C., or through Dr. Rufus W. Weaver, Chairman of the Committee on Public Relations, Washington, D. C.

## Southern Baptists Must First Repent

R. G. Campbell

If Southern Baptists have a revival, it must be preceded by repentance. Repentance is a prerequisite to a revival always. The blight of worldliness in the lives of many church members has swept its fatal way across our Southern Baptist Zion, while an apathetic indifference among multitudes of others has paralyzed and compromised their service. "A revival," one has said, "is God's intervention when His people are on the down-grade." We surely need a revival.

### I

Southern Baptists must repent for the way they are living and serving.

If God ever blessed a people, he has blessed Southern Baptists. Think of their beginning, growth, development! They have been blessed in their message, mission, heritage. The rainbow of God's favors emblazon our sky with its splendors. Yet we are failing Him. One fears that we have reached a place where we have much pomp but all too little power. There is a tepid, even frigid atmosphere among us that fills us with a haunting uneasiness. In some quarters we have so toned-down, thinned-out and sweetened-up God's message until the outside world discredits it and disrespects us. A soft, sentimental, consolatory message is not enough for a hardened, calloused, sin-scarred world. There is a tendency to substitute palatable platitudes for probing preaching; formality for spirituality, diplomacy for discipline, organization for omnipotence, until many of us stand in our pulpits as impotent paralytics instead of blazing prophets. Some of us are more apathetic than we are evangelistic; possessed more with the spirit of caution than of conquest. This writer believes fully in organizations, but if organizing takes the place of agonizing we will find ourselves crushed and cursed beneath the intolerable weight of a ponderous but powerless organization.

We must repent of the sin of countenancing gross inconsistencies and appalling iniquities today under the pretense that we are living in a different day. We are forgetting that God and His message are sufficient for any day. There has been so much soft-soaping that many people have been blinded by the suds. The result is we face more than a moral and spiritual stupor; we face paralysis unless we repent. Many church members go to the movies and weep over a sentiment. They go to church and are unmoved by the fact of a lost world. Many go to the club-house, instead of going to God's house; have more joy around the card table than they do around the Lord's table. Many church members know far more about movie characters than they do about Bible characters; more about athletic stars than they know about the Star of Bethlehem. No wonder when we put our ears to the ground we can hear the subterranean fires as they burn and hiss beneath the thin crust of a godless civilization; no wonder that black clouds are so threatening that they curdle the blood, and that the bleak winds of destiny howl in protest for the way we are living. When the people who are called by God's name turn to the ways of the world, they inevitably forget a lost world. Is this the reason that it takes twenty-three Southern Baptists a whole year to win one soul? There must be a new evaluation of souls if there is to be marked progress in the evangelization of the world.

A ghost-like fear seizes us, when we solicitously wonder if our toned-down preaching, lowered standards and sensitive ears for statistics have not poisoned, with their venom the very blood stream of Christianity. Is it not possible for us to think so much about our respectability that we will forget our responsibility?

In this day, wild about recreation, the supreme need is a new creation. Reformation is not our solution; regeneration is our hope. Our greatest need is not light, it is sight; not physical eyesight, but spiritual insight. If Southern Baptists will repent, God will revive their work in "the midst of the years." The Twelve betrayed, forsook, and denied the Lord, yet when they repented with a convulsive sob, they emerged so energized and spiritualized that they went out, stormed the imperial Roman Empire and began to "turn the world upside down."

### II

Southern Baptists need to repent for their betrayal of a lost world. That word "betrayal" is as ugly as it is expressive. Maybe it is too strong, but when we think of our puny efforts, penurious giving, the feeble gesture we are making to win a lost world, we fear that it digs in near the actual.

We candidly face an analysis. There are 4,595,602 Southern Baptists, yet we have but about 400 missionaries on the foreign mission fields, preaching the gospel to a thousand million lost souls. In 1937 Southern Baptists gave \$4,986,885 for the Co-operative Program. This is but a fraction more than \$1.00 per member. If Southern Baptists would repent of their pretense

and penurious giving and come to God's plan of giving, the tithe as a minimum gift, they would give \$149,000,000 in one year. They actually gave \$29,000,000 in 1937, or \$120,000,000 less than what they could and should have given.

The things we believe in fully and love devotedly, we will work for and give to sacrificially. The mother, the patriot, the missionary does not stop to count the cost. God did not. He "so loved the world that He gave." Measured by this gauge, do Southern Baptists love a lost world? We compare what we did this year with what we did last year. Our conclusion is, "We love a lost world and are doing fine." The basis on which we make our comparisons is wrong. The true basis for our comparisons is not what we did last year, rather the true basis is to compare what we are now doing with what we would be doing if we were doing according to our ability and opportunities. We should get no satisfaction out of the fact that we gave \$1,077,000 to Foreign Missions last year, a little more than we gave the year before, when we could, as we shall see later, have given \$38,000,000 for Foreign Missions.

We have fooled ourselves into believing that we really have a great missionary program and that we are giving worthily. Let us study some naked facts. The Tacoma Park Seventh-Day Adventist Church, Rev. J. F. Anderson, pastor, Washington, D. C., has 555 members. They have no wealth. No member in the church has an income of more than \$2,400.00 per year. They are working people. That church raised a budget of \$76,028.00 in 1937, or an average per capita gift of \$136.98. They gave \$27,000 to missions, an average of \$48.65 per member. There are 164,000 Seventh-Day Adventists in America. They are doing mission work in 385 countries, colonies and islands, and preaching the gospel in 714 languages and dialects. They have averaged entering a new language in mission work every eleven days for some years. There are but 452,000 Adventists in the world. They gave \$3,062,000 to Foreign Missions last year. Southern Baptists gave \$1,077,996 to Foreign Missions last year. Adventists, counting all their members on their mission fields, gave an average of \$8.00 per member to Foreign Missions; whereas Southern Baptists gave but a fraction more than 21c per member for Foreign Missions. One tenth the number of Adventists gave three and one-half times as much as we gave; on a per capita basis they gave more than thirty-five times as much as Southern Baptists gave. Had Southern Baptists given as much per member as these Adventists gave, instead of raising only \$1,077,996 for Foreign Missions, we would have raised \$38,000,000 for this cause. No wonder Adventists are entering a new language in their work every eleven days; no wonder Southern Baptists have retrenched and retreated in their foreign mission work during the last few years.

Does one say, "But we are not Adventists." If God would say, "Go to the ant, thou sluggard; consider her ways and be wise," what would he say to Southern Baptists with reference to going to the Adventists to learn and be wise in the matter of the stewardship of the Gospel and of their possessions?

Is it true that what we believe in fully and love devotedly, we work for and give to sacrificially? Is an average gift of 21c per Southern Baptist proof of our vision of, our plans concerning, and our love for a lost world? Can we afford to press this proposition any further? Unless we repent of our heartless, puny efforts, our mission work will continue to drag. A thing that drags long is in danger of collapsing.

Had Southern Baptists been as compassionately alert and aggressively missionary as they should have been, today instead of the world's horizon being craped in war-clouds and the nations armed and masked for war, it is reasonable that the world's horizon would be tapestried in the golden glow of the Sun of Righteousness. It looks as if at almost any time the world may be soaked again in a welter of human blood. This sin-blighted world needs to be washed white in Jesus's blood.

Of course, that is no open avowal on the part of Southern Baptists that we feel it will come out all right with the heathen somehow, but what do our actions avow? We are in danger of being content with narrow boundaries and contracted horizons. Oh, for a Constantine, who when on foot, with lance in hand, led the solemn procession, and directed the line which was the boundary of the destined capital on the Bosphorus, was asked, "Where are you going to stop?" He replied, "When the Divine Guide, who marches before me, bids me stop."

If Southern Baptists will repent of their totally unworthy missionary programs, will follow the Divine Guide who marches ahead, put on a program commensurate with our heritage, history, numbers, ability and opportunities, there is no limit to what we can and will do.

Oh, for a trumpet-tongued Carey to awaken Southern Baptist Zion out of her apathy!

—Dallas, Texas.



# A Million Men For Christ

By L. R. Scarborough  
President of Southern Baptist Convention

I love men—strong, virile, upstanding men, lost men, saved men. I have tried to be a man's man. I have tried to work with men. I think the most majestic picture God has painted on the canvass of the world is a saved, trained, consecrated man. I thank God for the millions of Baptist men. I believe in them. They are in a most vital sense the subsoil, the enduring foundation, of the Kingdom of God. I think their place in the kingdom of God is a major place. It will be sad for the churches when the men are discounted in the work. There is no substitute for saved, consecrated men. The pastors ought to use them more, put them forward more, train them better, organize them, and utilize their tremendous powers. I think they are at least as capable as any other group in the world for virile leadership, for getting under and carrying forward the larger tasks of Christianity. It is never necessary to discount the men in our churches in order to advance the interests of any other of our groups.

I am charmed with the slogan of the Brotherhood, "A Million Men for Christ." The very thought of it is staggering, inspiring, challenging. Oh, if we could get a million men under the big tasks of Christianity, more completely and more consecratedly, success would already be in sight!

Of all the groups engaged in the work of our denomination, none are more important than the men of our churches. I would not put anybody ahead of the men in the churches—not the women, not the great army of young people. All of these are important, and thank God are getting into this evangelistic movement in a wonderful way, but our men—plain, simple, red-blooded men—hold the key to a major part of our victories.

It is said that there are more lost men than there are lost women. Whether that be true or not, there are far too many lost men. I am not discounting the influence of any other group, but I believe in my heart that if multitudes of unsaved men find the Lord Jesus Christ as their Saviour and are trained in His service, men are going to have to perform the larger task in winning them.

And with these words coming out of my blood to the Baptist men of the South, I would like to say that you are important—very, very, very important. Your place in your church is a significant one. Your pastor cannot fill your place, nor your wife, nor your mother, nor your children; but you, the father and husband, the masculine leadership of the household, you are the pivotal and key personality to the winning and training of lost men.

I wish that every pastor that leads a church could realize the value and importance of his men, and give his best energy in co-operation with them, and in training and inspiring them, and in utilizing them in every possible area of service.

God can and does save men, the biggest of men, the hardest of men. God can use the talents and personalities of the strongest of men, if they will turn themselves over into His leadership. In two pastorates I had a group of men gathered about me as soul-winners. I gave time and love and patience and my strength to help them to see their duty and go with me after lost men in the communities, and I saw triumphs in those days that cheer me in these days. I have seen many a church made great by the men of that church getting under the load, going with the pastor after the lost and shouldering the other burdens with him in that church.

What this hour needs, when sin everywhere is rampant and all-pervasive and alluring, is for saved men by the multitudes to come out in their churches, banded together, following their spiritual leadership, going into the church auditoriums Sunday by Sunday, in the offices, in the streets, in the big outdoors of God during the week, personally seeking lost men and telling them of the Lord Jesus Christ.

I would urge every pastor reading these words to organize his men, encourage them, have faith in them, believe that they can do great things, and will do great things, if inspiringly led and moved by the Holy Spirit. Use the time that these busy men can give you from their tasks to train them in the fundamentals of personal approach and evangelism, and go with them after lost men, and then lead them to go after others.

My soul hungers for boys and girls, for great multitudes of young people to be led to Christ, and my heart thirsts for women, beautiful, enthralled, worldly, sin-charmed women, who are the wives and mothers of our land, to be saved. There are far too many of them lost. But if I have one hunger above another for any class to be saved it is for men, strong, raw-boned, red-blooded men, who are hedging and drifting toward hell. Unless the virility

in our churches goes after them they are going on down to eternal ruin.

O, my brother Baptist men, mobilize, organize, seek inspiration and passion to go after your brother men in all the areas of life. O, brother pastor, see the gold mine in men you have. Realize the waste in lost vitality and energy because, possibly, of your neglect to mobilize them.

I am pleading, with my good friend and strong layman leader, Brother Lawson Cooke, for you, the imperial manhood of Southern Baptists, to take your rightful place in this mighty mobilization of Baptists for the year 1939.

The slogan recently in war-anxious Europe was "a million men, armed to the teeth, on the front lines." Blood was in their eyes, conflict waved in their banners, and they were determined to cross the borders and add new territory. They were in the interests of war; we are in the interests of peace. My soul-cry is for a million men mobilized for Jesus Christ. Not on the war-fronts, but on the peace-fronts, all up and down the world.

What an opportunity for pastors to mobilize a million men for Christ! All our men—God bless them!—are worth saving ten thousand times over, to a great mobilization for Jesus Christ and the winning of multitudes to Him.

That is my plea; that is the cry of my heart. We preachers will be sinners, sinners against lost opportunities, sinners against the unsaved, complicating the destinies of a million lost men, if we do not mobilize and utilize and impassion our men to go after the unsaved just around the corners.

## First Baptist Church, Corbin, Ky.

The Brotherhood of the First Baptist Church is launching a novel and interesting revival. The Brotherhood is sponsoring a Men's Revival of the men, by the men and for the men only. We are hoping to lead one hundred men to Christ and to enlist all the unenlisted men of the church in the whole program of Christ. The pastor has been asked to do the preaching. He is using a series of sermons on "Weighed and Found Wanting" or ten sermons on the Ten Commandments. Mr. R. E. Hill will lead the singing. There is only one church in the convention so far as we know which has had such a revival, namely, First Church, Shreveport, La. Dr. Dodd's statement is that it was one of the best in his whole ministry, and 69 men were added to his church as a result. Pray for this venture of faith and courage.

\* \* \* \* \*

We ordained five fine consecrated young men to the diaconate last Sunday afternoon at 2:30. There were deacons and pastors present from Barboursville, Williamsburg, Middlesboro and from other churches here in the city. They were Ed Jones, Wentz Reasor, Fred Sharp, N. B. Williams, Price Wilson. It was indeed a very inspiring spiritual and helpful service. Dr. Marvin Adams preached on "The Duties and Work of Deacons" after the pastor had read 1 Tim. 3:8-16. We have adopted the rotating system of deacons this year, five coming off the Board and five being elected each year. No one is permitted to succeed himself without a year intervening. We believe it will work in a splendid way.

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There was a big mass meeting at the church Sunday, October 30th for men only, the pastor preaching on "Tested by the First Commandment." This meeting inaugurated our Men's Revival. Special music by the Brotherhood quartette. All men in this section were invited to attend.

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Our Sunday school workers, in co-operation with workers from Central Baptist Church and West Corbin Church and Fundamental Church, have just finished a religious census of this community. There are hundreds of men, women, and children who are prospects for our Sunday school. We are planning to enlist them in Bible study. We have just finished the greatest Sunday school year in our history from every standpoint. We are going to build a new, modern Sunday school plant in the near future to take care of our possibilities.

\* \* \* \* \*

We are to have a Sunday School Training Course this week. Two courses are in progress—"Building a Standard Sunday School," taught by Prof. J. B. Reams, superintendent of Public Schools of Laurel County, and "When Do Teachers Teach?," taught by the pastor. The classes are well attended, and several teachers are taking the courses at home since they were detained from class work.—C. L. Hammond, Pastor, Corbin, Ky.

## Unto And Into

By J. H. Grime

(N. B. Hardeman, minister of what is called among his people, "The Church of Christ," has been holding a meeting in the Ryman Auditorium, Nashville. When a similar precious meeting was held in Nashville, Bro. J. H. Grime of Lebanon reviewed the sermons of Elder Hardeman in a pamphlet. A request comes that a portion of this pamphlet be reproduced in the Baptist and Reflector, which is done in the following paragraphs:)

Hardeman in his sermon Tuesday night, March 27, 1928, made an extensive argument on the relative meaning of the words unto and into. One is filled with astonishment at what he says knowing that he poses as a teacher, and also an expounder of the Bible.

He says: "In the tenth chapter of Romans and verse ten, Paul said: 'With the heart man believeth unto righteousness.' Why you never saw the word into after faith in your life. The idea of a man having faith into a thing. No where in the Bible or out of the Bible is it real good English to talk about a man believing into. That thing cannot happen."

It is ridiculous for any one claiming to be a teacher to make such unfounded and incorrect statements. Paul says: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:2. Poor Paul, and all the translators of note. O! if they had only had N. B. Hardeman there to inform them that "into could not come after faith," how it would have helped them.

Then Alexander Campbell says: "The faith that saves is a believing on or into Christ (eis christon)"—Memoirs of Alexander Campbell, Vol. 1, page 411. How it would have helped Alexander Campbell's feeble intellect, if he had only had such a giant intellect as N. B. Hardeman possesses to inform him that this was "not good English, that such a thing cannot happen."

In the Emphatic Diaglot such expression as "believing into him," "believing into his name," etc. are common. I suspect those translators had better hunt up N. B. Hardeman and take some lessons in English before they translate any more Greek.

Hardeman defines "unto" as "to, toward, in the direction of." He seems to use "to" and "unto" as being synonymous. "To" belongs to current literature, and is used extensively; while "unto" belongs almost entirely to sacred literature, and is seldom used outside the Bible. "To" is used often as an adverb, but "unto" never is. Unto is a preposition and used solely as a relation word. Hardeman says unto "carries the idea of approach, coming toward, moving in that direction, every step that you took tonight from the time you left your home unto you were yonder at the front door, was a step unto the tabernacle." This was certainly a walking preposition. I wonder if this is the kind of good English that is taught down at the Freed-Hardeman College?

Unto while it seldom occurs in current literature, yet it occurs more than 600 times in the New Testament; and the old scriptures abound with it. It therefore can be considered as a theological or Bible term. To the Bible therefore, in the main we must go for its meaning.

"Unto" implies contact relation. While "to" may mean either to approach, or contact. To and unto may be used interchangeably as prepositions. But they part company when "to" becomes an adverb. "To" may stop on the road, but "unto" puts you to the place. You may be going to town and stop on the way, but if you go unto town you get there.

Take the passage quoted by Hardeman in order to prove that unto stops on the outside, "With the heart man believeth unto righteousness." Rom. 10:10. Righteousness is a state, condition. To speak of coming unto a state or condition, and yet not reaching it, is the limit of nonsense. It is impossible to reach a state or condition without being in that condition. No man comes unto death until he is dead. To come unto righteousness is to be righteous. Any one not blinded by prejudice can see this.

The plea Hardeman makes on the strength of into is veritable twaddle. He knows, or should know, that "in" is a much stronger term than into. Believing in Christ is a much stronger phrase than believing into Christ. He who believes in Christ is resting securely within his grace and keeping, while believing into would imply a struggle for admittance. It is the difference between the man securely in the storm-house, while the storm is raging, and the one entering into it. Alexander Campbell said: "Into belongs only to verbs implying motion towards, and in to verbs implying rest, or motion in. He eats, sleeps, sits in the house. He walks into the field, he rides into the city."—Christianity Restored p 193.

He who believes in Christ, has Christ as his "surety." (Heb. 7:22.) And is "sealed unto the day of redemption." Eph. 4:30. All the powers of darkness cannot break or nullify this seal. He is secure within.

Do you ask why he baptized into Christ if one is already in him by faith? Why should the merchant put a sign on the outside, in front of his store to let people know what is going on on the inside? What is the use for signs and symbols anyway? Why should a Mason wear the square and compass? Or the Odd Fellow the three links?

Paul tells us plainly that when we become "Children of God by faith in Christ Jesus," and are baptized, that we "put on Christ." Or as the Greek says: we are "clothed with Christ." When a baby is born we clothe it. Just so when a spiritual child is born of the Spirit, it should be clothed by being baptized. Hardeman would born the baby by clothing it. Strange process.

Baptism is but an outward sign or token, of what has already taken place within. But should the argument of N. B. Hardeman be accepted that "unto righteousness," Rom. 10:10, does not bring us into righteousness, but stops short of that state; and that unto simply means "to approach," "in the direction of," then it follows beyond dispute that "unto the remission of your sins," R. V. Acts 2:38, stops short of the remission of sins. And it forever settles the question that the construction of Acts 2:38 by Hardeman and his brethren is false, when they say that it means "baptism in order to the remission of sins." Hardeman must give up his position on "unto righteousness" Rom 10:10 or surrender their position of "in order to remission of sins." Acts 2:38. He must do one or the other. There is no road around it. The same Greek preposition (eis) occurs in both passages, whatever is true of "unto remission" (Acts 2:38) is equally true of "unto righteousness." Rom. 10:10. Make Rom. 10:10 real and literal, and Acts 2:38 figurative and all is plain and the difficulty removed.

No man in this wide world can give these two passages their true meaning and harmonize them with the doctrine that Hardeman preaches. It doesn't matter which position they take concerning unto reaching the point or state of destination, (that it does or does not) they cut off their own heads, and their soul destroying doctrine of baptismal salvation goes to the garbage heap where it rightly belongs.

—Lebanon, Tenn.

## Class President



B. G. FUQUA  
Springfield, Tenn.

The Springfield Baptist Church of Springfield, Tennessee, believes that it has the oldest class president in the state and possibly in the Southern Baptist Convention. Mr. B. G. Fuqua was born in Montgomery County, Tennessee, Sept. 28, 1854. He was converted in 1869 at the New Union Church, Logan County, Kentucky. He was ordained deacon in 1891 by the church at Guthrie, Kentucky, and in the different churches of which he has been a member he has served as Sunday School Superintendent for about 25 years. He moved to Springfield in June, 1929, and is president of the **Business Men's Bible Class** of this church. He did not accept this office only as an honor but as a responsibility and is very active in promoting the interest of the class and its co-operation with the Adult Department.

His is a fine spirit developed by his years of service and growth "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This church is proud of him and of the fact that he magnifies his office.



## A. Donald Anthony

The First Baptist Church of Jackson, Tennessee, desires hereby to express their appreciation of the character, deportment and work of A. Donald Anthony. His five and one-half years' work, in company with our pastor, Dr. W. C. Boone, has produced great results, both in attendance and general good will among the personnel of the church. The work of the church has been systematically organized and there is a marked change in the estimate and influence of the church in the community at large.

Brother Anthony is so quiet and unobtrusive with his work, that people scarcely realize that he is among them; yet marked results are constantly manifest. He never shirked a duty, but seemed to anticipate every obligation or opportunity in any line of his work; and he was never too busy or too tired to respond to any legitimate call for sympathy or service.

Mrs. Anthony, while not a paid worker, shed rays of sunshine wherever she went. Modest and serene, she makes folks feel that it is good to be living.

We shall miss these two workers. May our loss be the gain of Chattanooga. While we regret their going we rejoice to be able to supply our sister city with such consecrated Christian leaders. We pray God's blessings upon them and those with whom their lot may be cast.

Done by order of the church, with copies of these acknowledgments to be supplied to the church clerk, to Bro. Anthony and the press.

Jackson, Tenn., Sept. 28, 1938.

H. H. Waldrop, Chairman,  
John M. Cade,  
J. F. Hailey,

Committee.

## A Resultful Revival

By Walter M. Gilmore, Nashville, Tenn.

The First Church, Nashville, Tenn., Dr. W. F. Powell, pastor, closed a very fruitful week's youth revival Sunday night, October 16, Rev. Luther Jenkins Holcomb leading, with 78 additions, the majority of them by baptism. The hearts of the membership of this great church were "strangely warmed" and every organization was stimulated to renewed activity—1,350 in Sunday school and 526 in the Training Union the last day of the meeting.

The principal difference between this and the ordinary revival was the fact that special emphasis was laid on the young people, who were given places of leadership and responsibility in the preparation and conduct of the meeting. For weeks in advance, they were making diligent preparation in prayer and plans for the revival; during the meetings they were wisely utilized in the pews in personal work and in the aisles, in the choir and on the platform. In his recent book, "Victory Through Youth," the Evangelist clearly outlines his purposes and plans in holding a youth revival.

Luther, who is a worthy son of a worthy sire, Dr. T. L. Holcomb, executive secretary of the Sunday School Board, and his cultured young wife will make their home in Nashville. Although still quite a young man, he has already achieved marked success in this particular field of evangelism, having won hundreds of young people to Christ and stimulating multitudes of other Christians to more vigorous and joyous living in the Master's service.

The following paragraphs from a paper prepared and presented by Dr. Hight C. Moore, and unanimously and enthusiastically adopted by the Nashville First Church, furnish a fair appraisal of the young evangelist:

"A ministry designed directly for young people (but as well to their juniors and seniors) has been the ministry of a youth who loves God and man, yearns for the salvation of the lost, stands steadfastly loyal to Holy Scripture, and magnifies the church with its faith and fellowship of redeemed souls on their way to the Better Country.

"Sympathetically human himself and knowing the highways and byways of human interest in our modern world, being up-to-date with the times and down-to-date with the truth, he has wrought among us without conceit or condescension, without effrontery or effeminacy, without compromise yet with deep conviction, showing fine poise and rare good judgment and incisive appeal in the proclamation of the gospel."

## Joe W. Vesey

On October 8, 1938, Rev. Joe W. Vesey moved from his home in Nashville to his Father's House. He leaves his wife, Mrs. Frances Hulme Vesey; his daughter, Mrs. Lucile Beck; two grandchildren, Bernice Beck and Joe Bruce Vesey; two sisters, Mrs. E. H. Haywood and Mrs. W. S. Fitzgerald of Columbia, Tenn.; and a large circle of friends who are bereaved by his going and yet rejoice in his promotion. After having filled prominent pastorates in Alabama, North Carolina, and Tennessee, ill health compelled him to retire from the ministry some seven years ago, during which time he made his home in Nashville, affiliating with Lockeland Baptist Church in which he was a vital spiritual force. His funeral was conducted in his church by his pastor, Rev. William McMurry, whose tribute was a masterpiece of beauty, sincerity, and truth. Burial was in Knob Creek Baptist Cemetery, near Columbia, Tenn.

Brother Vesey did nothing but serve Jesus all the days of his ministerial life. He rejoiced in the privilege of preaching the gospel; he delighted to spend himself in Christlike ministry among the poor, the suffering, the neglected, and the forgotten; he translated the gospel of the pulpit into the realities of human need and service. We have not known anyone through whose personality shone more clearly the gentleness, the simplicity, the tenderness of Jesus than through Brother Vesey. He lived triumphantly; he died as he lived. Blessings on his memory.

—John L. Hill.

## Baylor University Campus Turns Wholly To Christ Under Truett's Preaching

C. E. Bryant, Jr.

A story as thrilling and dramatic as any ever written was enacted on the Baylor University campus at Waco, Texas, last week as at least three-fourths of the record large student body of 2,250, one-by-one reconsecrated their lives and fifty-nine were converted in a revival series led by Dr. George W. Truett of Dallas.

The conversions under the preaching of the Baylor alumnus, now president of the Baptist World Alliance, left only a small fraction of one per cent of the university's students unsaved.

Dr. Truett began the series of nine services at the university chapel service Monday, Oct. 10. Wednesday night's service brought the first moves in acceptance to an invitation, three giving their souls to the Saviour and seven reconsecrating their lives.

One of those early converts was Robert Nelson, Baylor Bear football hero who won a last minute victory for Baylor in a football game with the University of Arkansas only five days before. Nelson teamed up with W. J. Wimpee, another gridster whose stand for Christ was well known, and worked until wee hours of the night contacting unsaved members of the grid team.

Thursday morning's service witnessed the professions of five members of the varsity football team. Seventeen other students took stands for Christ for the first time at the service and some 300 one by one rededicated their lives.

Response was rapid at the Thursday evening service. Thirty students made professions, and four hundred took a public stand in rededicating their lives. This last group included Billy Patterson, football passing ace who is expected to rate All-American standing this year, and the entire varsity football team which followed him down the aisles one by one.

The series closed with an even more splendid demonstration at the Friday morning chapel.

Preparation for the series was characterized by months of prayer by religious leaders and many special prayer services during the week immediately preceding. A special church enlistment drive was brought to a climax on the Sunday immediately following the revival series.

A different spirit now envelopes the 94 year old Baptist campus. Christ is real to practically every individual. His spirit envelopes every activity in academic, athletic, social, and business phases of university life.

Students whose every breath formerly brought a curse are speaking for their new Saviour. Students who had slandered the Christian religion have asked permission to speak to the student body and apologize for their former pronouncements.

This is to be a wonderful year at Baylor, a year in which Christ is preeminent in all activities. This is a year in which future annals of the world are being altered; for the world's future leaders, now students at Baylor, an institution that long has molded leaders, have changed their life plans so as to include Christ and His ideals.

# SUNDAY SCHOOL LESSON

For November 13, 1938

By LeRoy Steele, Oakwood Baptist Church  
Knoxville, Tenn.

## "The Sacredness of Human Life"

Lesson Text: Exodus 20:13; Matthew 5:21-26; 38-42.

Golden Text: "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3:12.

Human life is one of the cheapest commodities on the market of the world today. In the war in China, nearly two million lives have been snuffed out. It is the same as if every single man, woman and child in the state of Florida had been slaughtered by some foreign invader. Yet, in this war, along with that in Ethiopia and the one now raging in Spain, our chief concern seems not to be that human beings, who have the God-given right to live, have been butchered. The thing that seems to interest the world is what effect these wars will have upon the rest of us economically. We look on with a detached and calloused interest as thousands of men, women and children are blown to bits but when we realize that another war-making nation is stealing a market for our goods we resent it.

Suppose that our government were to enter into a useless war with Mexico and thirty-six thousand lives were to be lost within a year. And, suppose that war continued year after year with the same loss of life to our side. Do you not suppose that we would demand that such needless sacrifice of human life should stop? Yet we ARE sacrificing that many lives every year, needlessly, on the streets and highways of the nation and such sacrifice, apparently, is accepted as necessary in our mad quest for speed. We say it is "apparently" accepted as necessary because despite flurries of "safety campaigns," the sacrifice goes on year after year. Automobile manufacturers strive to outdo each other in the building of powerful motors and speedy cars. There are some on the market today capable of doing more than one hundred miles an hour on crowded highways. They are placed in the hands of just anybody who has money or credit enough to buy them and sometimes it amounts to about the same thing as putting a shotgun into the hands of a lunatic. Lives lost through careless, reckless or drunken driving are just as precious as those lost on the field of battle and a dead man on the highway is just as dead as if he had been killed by poison gas.

### I. THE SIXTH COMMANDMENT.

"Thou shalt not kill." Certainly, this commandment will need no argument before the classes in which this lesson is to be taught. We recognize the sacredness of human life—that man, created in the image of God, has the God-given right to live. But we ought to remember that, while we are forbidden to destroy human life, it is also implied that we are to use the utmost care to preserve it. None will deny that, had the Samaritan not come along and saved the robbed and wounded man's life, the priest and the Levite would have been guilty of murder. This is true despite the fact that they had nothing to do with

wounding and robbing him. Our modern society has condoned many conditions in industry, in living conditions among certain classes which have, in themselves, made human life cheap. It is easy for us, who are not affected by such conditions, to look on, as did the priest and the Levite, sadly shake our heads at the sight of such a deplorable state of affairs, as they must have done, and then, since we feel we had nothing to do with bringing such conditions about, to "pass by on the other side." If I CAN do something to make human life safer, healthier and happier and DON'T, then I am a participant in whatever it is that makes human life unsafe. If I see you drowning and am able to save you, even though I had nothing to do with your getting into danger, and don't, then I am responsible for your death.

There are more ways to kill than by violence. Many a son has killed his mother by his waywardness. Many a man has killed his wife by infidelity. A slanderous tongue is a deadly instrument for murder. Robbed of his good name, his reputation among his associates, many a good man has gone to his grave, broken-hearted, years before his time.

This commandment did not forbid the taking of life legally. If a man took another's life the law gave society right to take his. There is wide divergence of opinion as to whether or not we still have that right. Many good people feel that Jesus annulled the old law of "an eye for an eye and a tooth for a tooth." We were much interested in several articles appearing in COLLIER'S recently by the official executioner of several northern states. He has been the legal hand of society in snuffing out more than three hundred lives and yet, in his closing sentence, expresses the hope that society may soon find some better way of protecting itself against the murderer.

### II. JESUS' INTERPRETATION OF THE SIXTH COMMANDMENT.

In His interpretation of the commandments Jesus went behind the overt act which was a transgression of them and put His finger upon the causes and motives behind the acts.

Jesus names two contributing causes to murder, hate and contemptuous speech. "Whosoever hateth his brother is a murderer." Some people comfort themselves in their hatreds and justify themselves in them by the words, "without a cause." "I hate him," they say, "but I have cause to hate him and Jesus approved hate with cause." Now, we don't know how these words, "without a cause" got into the text—they do not belong there either in the translation of what Jesus said or in the spirit of what He said, not only here but elsewhere. Subjects of the Kingdom cannot hate, with cause or without cause. Hate, according to Jesus, is the fountain out of which all murder springs and, according to

His teaching, carries the guilt of murder. How many murderers there are in the world today! And, God help us, how many there are in our churches. But, you say, "Hold on! I don't hate anybody. Why, that man who has wronged me is beneath my notice. I wouldn't lower myself to hate him for he is not worth the effort." Now, did not Jesus say, in the same sentence, that even language in which contemptuous terms are used to injure a brother's feelings or damage his reputation is likewise forbidden? There is no truer indication of what is in our hearts, love or hate, than the language we use in speaking of others.

In passing, may we refer to what Jesus said about "the hell of fire." To make light of the doctrine of eternal punishment is to make light of Jesus. The most horrible description of the punishment of the lost is in the language of Jesus.

Just how serious a matter our feeling toward others really is is seen in what Jesus said about its connection with our worship of God. He tells us that if we come to church and enter upon worship and there remember that a man has "ought" against us, we are to leave the worship of God, go and find the man, set the matter right and then come and resume our worship. And, we believe Jesus meant that Christians are to take the initiative in reconciliation, whether we are the offender or the offended.

### III. JESUS' TEACHING CONCERNING ENEMIES.

It takes no grace of God in the heart to love those who love you. Those who never heard of Christ do the same. The evidence of grace in hearts is that we love those who hate us, that we bless those who curse us, that we pray for those who persecute us and despitely use us.

It is contended by some that Jesus did not mean the literal giving of the other cheek, giving the coat along with the cloak and walking two miles instead of one. We believe He did mean just that, if the occasion should arise. We once saw a man give the other cheek, literally. It worked. The man who had attacked him humbly apologized and became the staunch friend of the man he had attacked. Of course, Jesus meant that we are to follow out the principle of what He said. We must have loving patience with our adversaries. We must have Christ-like endurance under persecution. We must be generous with those who disagree with us and who, perhaps, resort to abuse to overcome us. By so doing we become like our Saviour and our heavenly Father who makes His sun to shine upon the just and upon the unjust.

There was once a man who thought he had a number of actual enemies whom he had just cause to hate. He was induced by his pastor to make a list of them and to pray for them, by name, each day. After some two or three weeks he had erased every name from his list. The blessing of such a cause is reciprocal. It rids our hearts of the most deadly poison in the world—the poison hate secretes in our own hearts—it enables us to help those who, above all others, really need the love and the sympathy and the God-like patience of a Christian heart.



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## A CALL TO YOUTH

*You whose hearts possess a dream  
You whose vision still is true,  
Will you follow still the gleam?  
Will you build the world anew?*

*Futile is the reign of hate,  
Fated is the rule of gold;  
On your deeds great issues wait,  
Let your hearts with love be bold.*

*Vain are all the tools of war,  
Vain the boastings of success;  
These the dreams you battle for:  
Faith and truth and righteousness.*

*Let who will despise your youth,  
Let them trail your words in dust;  
You shall conquer with the truth;  
In your visions be your trust.*

*You whose hearts possess a dream,  
God is God; His Word is true;  
Follow still the luring gleam  
Till the world is built anew.*

—THOMAS CURTIS CLARK, in  
Biblical Recorder.

## SCARS

"I don't see why we can't go," snapped Estherella crossly. "Why should we have to stay at home, when Madge lives only a few blocks away?"

"Because," said Millicent gently, "in the first place it's Sunday, Estherella, and we ought to stay at home and be quiet and read our books; and in the second place, because mother said so."

"Yes, that's just it," pouted Estherella. "Why did she say it? And what did she have to go away for, anyway, to stay all afternoon?"

"You know very well why," answered Millicent in her quiet voice. "Grandma's sick, and needs her. And you remember the last thing she said before she drove off—I trust you, girls."

"Well," said Estherella, with an ugly look on her face, "she trusted me too soon; I'm going."

Millicent said anxiously, "Oh, Estherella, don't!" But that young lady already had her raincoat and one rubber on; and soon the door slammed and she was hurrying down the street, holding her umbrella high above her head.

"Oh!" sighed Millicent, "I wish she wouldn't; but what can I do?"

Mother came home earlier than she had expected to, for grandma was better; and the first thing she said was, "Where is Estherella?"

"She went to see Madge, mother," said Millicent. "I tried to stop her; but you know how she is, when she makes up her mind to do anything."

"To see Madge!" cried mother, with a frightened look in her eyes.

"Yes, I know, it's too bad," nodded Millicent. "Why when Madge first moved in, you told us to stay away from her, you know, 'cause she says such bad words, and—"

"My dear," said mother excitedly, turning to father, "we must do something at once! Madge's little brother has small-pox!"

They called the doctor quickly and asked him what to do. And then poor Estherella's troubles began. That very evening, they moved her into a little room far away from everyone else in the house, and left her there all alone. The next day mother brought her breakfast, and dinner, and supper. Poor Millicent felt so lonely and so sorry for her sister; and mother looked very sober, and said she hoped Estherella's punishment wouldn't be worse than this before she was through with it.

But it was—oh, ever so much worse! For the time came when Estherella lay tossing on her bed, burning up with fever, so sick that she did not even know the gentle nurse and the kind old doctor, who were the only ones allowed near her. Night after night she tossed from side to side of her little white bed, and said queer wild things; and the nurse cried softly, and the doctor shook his head; and Millicent, alone in her little room, sobbed herself to sleep. "Dear God," she would whisper into the darkness, "don't punish her any more. Oh, please don't let her die!"

Mother was very pale and quiet these days. She often took Millicent in her arms and held her a long time without saying a word. Millicent would stroke her cheek and say, "Poor mother!" because she did not know what else to say.

But even the most dreadful things must end; and after a long time—years, it seemed to Millicent—Estherella was moved back into their own little room. How happy she was to have her sister back again! But the sick child lay very quiet with her eyes closed, most of the time.

One day Millicent, watching the thin little white face, saw two tears roll down on to the pillow.

"Don't cry, dear!" she said softly, stroking the shining hair.

Just then Aunt Esther and Aunt Ella—the two for whom the little girl was named—came in. They brought flowers and fruit and a new book, and tried to act very bright and happy.

"Why the tears?" cried Auntie Esther gaily—she was hardly more than a girl herself. "We must be happy today, little girl, because you'll soon be well again!"

"I'm so sorry I did it," sobbed Estherella, "but I've asked God to forgive me a thousand times. I think He did it, but—but—"

"But what?" asked Aunt Ella, gently.

"I asked mother for the mirror this morning," sobbed the little girl, "and oh, the dreadful s-s-scars! And they'll last forever 'n' ever."

"Hush, dear!" said Aunt Ella, "we won't think of that—we're so glad to have our little girl back again."

Then Aunt Ella suddenly bent over and kissed her, her own eyes filled with tears. "Poor little lamb!" she said softly. "It's a hard lesson to learn, but the earlier learned, the better. We may ask mother and God to forgive us—and they will, if we are truly sorry, but that doesn't take away the scars!"—Burning Bush.

Elizabeth Battle: "Dad, can a woman be elected president of the United States?"

Dr. Battle: "No."

Mrs. Battle: "Why, she certainly can."

Dr. Battle: "Well, I'm sure she can't for a person has to be forty years old to be elected."

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# SUNDAY SCHOOL DEPARTMENT

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149 Sixth Avenue, North, Nashville, Tennessee

## SUNDAY SCHOOL CLINIC

The Calvary Baptist Church, Jackson, Tennessee, was the scene of unusual activity recently in the form of a Sunday school enlargement campaign and clinic promoted jointly by the Department of Sunday School Administration of the Baptist Sunday School Board, and the Sunday School Department of the Tennessee Baptist State Convention.

The enlargement campaign included the taking of a religious census on Sunday afternoon which revealed 2,176 possibilities for the Calvary Sunday school; 600 unsaved people above the Primary department; and 146 unaffiliated Baptists. Realizing its responsibility in reaching these hundreds for Bible study, the church enlarged its Sunday school organization, organized a new department, and made necessary adjustments of building space. During the week twenty-eight new officers and teachers were enlisted, and an intensive program of visitation was promoted during the week which will be followed up weekly. The evenings of the campaign were devoted to a study of departmental books taught by a group of workers from the State Sunday School Department and the Baptist Sunday School Board. One hundred fifty were enrolled in these classes.

The clinic feature of the enlargement campaign contemplates bringing together a group of outside Sunday school workers to spend the entire week observing and participating in the campaign. They included pastors, superintendents, associational missionaries, and other officers and teachers. The mornings are devoted to a study of Sunday school administration books and conferences on the various steps in building a Sunday school. The afternoons are devoted to the practical phases of the campaign and the clinic members assist the local workers in visiting prospects discovered in the census and in the actual enlistment of new workers. Some of the finest workers of West Tennessee were among the clinic members of the Jackson clinic.

Pastor J. R. Black, Superintendent C. L. Dennison, and their entire group of Sunday school officers and teachers gave full co-operation to every detail of the campaign. They demonstrated their hospitality by preparing three meals a day for the entire week and for all faculty and clinic members. Pastor Black led helpful and inspiring devotional periods around the breakfast table each morning. The writer has never worked with a more tireless worker than Dr. Black. His constant emphasis upon reaching the lost was an inspiration and challenge to all who worked with him.

The final fruits of this campaign and clinic cannot be gathered this month or the next. Eternity alone will reveal the lasting good and final accomplishments of this week's work. The church went immediately into a revival which is in progress now. We feel that this campaign not only laid a good foundation for the revival but launched plans during the week for a permanent revival. Personally, I am deeply grateful for the privilege of joining hands with Jesse Daniel and Pastor Black in this far-reaching effort of Kingdom building.—J. P. Edmunds.

## STANDARD CLASSES

Fidelis Class, Young People's Department, Brainerd Baptist Church, Chattanooga, has maintained the Standard for the past two quarters.

Comrades Class, Intermediate Department, Fifth Avenue Baptist Church, Knoxville, has been a Standard class for the year.

Sunshine Scatterers Class, Intermediate Department, First Baptist Church, Selmer, has been a Standard class for the past three quarters.

Fellowship Bible Class, Adult Department, Union Hill Baptist Church, Goodlettsville, maintained the Standard requirements for the past two quarters.

Sunshine Scatterers Class, Intermediate Department, Ararat Baptist Church, Jackson, has been a Standard class for the past four quarters.

Congratulations to all these classes for their fine achievements.

\*\*\*\*\*

## TESTIMONIES FROM SUMMER WORKERS

I enjoyed my work this summer and feel that I received a great blessing from the contacts made with the people in my section. I think I appreciate more than any one thing the thanks of many of the parents who told me how much they appreciated my interest in their children and how much the children learned in the schools. I feel that the Vacation Bible School has met a real need in enlistment and Christian education.—William Medling.

\*\*\*\*\*

Working in Sunday school training schools and Vacation Bible schools this summer has been a real joy and privilege. It has brought me to a closer fellowship with the Master, and it has helped me to realize how much there is to do. The greatest thing about this work is the winning of the lost boys and girls to Christ.—William S. Bates, Jr.

\*\*\*\*\*

The privilege of working in Grainger, Jefferson, and Nolachucky associations has been one of the greatest pleasures of my life. The co-operation has been wonderful. Every church in Jefferson County has had a Vacation Bible school this summer. About fifty schools have been conducted in these associations. My deepest feeling is that I have been brought closer to God through this work.—Harold D. Tallant.

\*\*\*\*\*

I feel as I look back upon the weeks that have passed that I have been made stronger in the faith and work. In fifteen schools, six of which I conducted, 804 were enrolled, and about 100 workers used. We feel that many were won to Christ during revivals as a result of the work. That is our record for the summer. The results are not as great as I had expected; yet I am thankful for them.—Oscar Lumpkin.

\*\*\*\*\*

How my heart sings praises to God even today for the time spent in Vacation Bible Schools and Sunday school training course work this summer! I thank Him for the faithfulness of the children in attendance, the loyalty of the workers, and the hospi-

ality of the homes. Thank God for Vacation Bible schools.—Zella Sipe.

\*\*\*\*\*

## ATTAIN THE STANDARD OF EXCELLENCE

October begins a new Sunday school year and we are anxious to have many more Standard Sunday schools this year than last. We shall be glad to send you a copy of the Standard of Excellence for the Sunday School upon request and shall appreciate it if you will check the points and see how your Sunday school measures up to the Standard requirements. A good objective for you to have for 1939 would be a Standard School. "A Standard Sunday School is a better Sunday School."

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## Baptist Training Union

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



### MAYNARDSVILLE CHURCH

During the week of October 9, after a week of enlargement and conferences, a splendid Training Union consisting of an Adult union, Senior union, Intermediate union, Junior union, and Story Hour, was organized. The following officers were elected:

Prof. James Arnold, Director; Mr. Paul Jesse, B. A. U. President; Mr. Vaughn Boruff, Senior President; Miss Hazel Hensley, Intermediate Leader; Miss Edna Monroe, Junior Leader.

A great deal of enthusiasm was expressed during the week in visiting and enlisting new members. Miss Doris Moore, an Intermediate girl, on one day made ninety-one visits.

Rev. H. H. Allen, Strawberry Plains, is the pastor of Maynardsville Church.

### NORTHERN ASSOCIATION

On Friday night, October 14, an enthusiastic, interested crowd representing the different churches of Northern Association gathered at Maynardsville for the purpose of organizing Northern Association for Training Union work. The following officers were elected:

Pastor Adviser, Rev. J. C. Davis, Luttrell; Director, Boyd L. Nicely, Luttrell; Associate Director, Edward Collett, Luttrell; Secretary, Frances Skeen, Luttrell; Group Leader, Ven Boruff, Maynardsville; Group Leader, J. H. Collett, Luttrell; Adult Leader, Mac Waller, Luttrell; Senior Leader, Paul Jesse, Maynardsville; Intermediate Leader, Myrtle Booker, Luttrell; Junior Leader, Vandalee Monroe, Luttrell; Story Hour Leader, Edna Monroe, Maynardsville.

### SPARTA CHURCH

First Baptist Church of Sparta, under the direction of Pastor Oscar Nelson and Mr. Sam Lockhart, Director of Training Union, held a splendid study course for the Juniors and Intermediates of that church. The Junior class studied the book "The Junior and His Church" while the Intermediate class studied "Messengers of Light."

The Training Union of this church is progressing nicely and is doing a great deal of extension work in the near-by churches of the association under the direction of associational director, Mr. Edward Lance.

### CUMBERLAND GAP ASSOCIATION

Group meetings for the Associational Training Union of Cumberland Gap Association were held the last Sunday in September. Meetings for the three associational groups were held at Tazewell, New Salem, and Haynes Flat churches. The following outline was used as a program in each of the three meetings:

Theme: The Christian Citizen His Witness  
 Song  
 Prayer  
 Roll Call and Announcements  
 Solo

Discussion—"The Training Union A Church Educational Agency"

#### Special Music

Church Membership and Citizenship  
 Evangelism and Christian Citizenship  
 Christian Youth Will Be Loyal  
 Paul, the Master Witness  
 Benediction

Associational officers in this association are as follows:

Director, D. E. Drinnon; Associate Director, M. A. Schneider; Adult Leader, Mrs. A. B. Ritchie; Senior Leader, Frances Bailey; Intermediate Leader, Edna Owens; Junior Leader, Lula Greer; Secretary-Treasurer, Ellen Massingill; Chorister, Rev. E. N. Chandler; Pianist, Mrs. Lon Francisco; Pastor, Rev. E. N. Chandler; Group Leaders: Miss Leo Walker, C. W. Arnold, Mrs. D. E. Drinnon; Story Hour Leader, Mrs. C. W. Arnold.

### NEXT WEEK

Watch for the Special Issue in regard to the Training Union Convention meeting in Nashville on November 23-24-25, 1938. This will be in next week's Baptist and Reflector.

# 666

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## Our Boys-Royal Ambassadors

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#### SUBSCRIBE NOW FOR WORLD COMRADES

"Royal Ambassador Ranks—What We Did During R. A. Focus Week, 1937—Else Wherefore Born?—Boys and the Business of the King—Some Personal Notes on R. A. Work—Royal Ambassador Focus Week"—These are just a few of the very interesting things that you will want to read in the November issue of World Comrades featuring R. A. Week, November 6-12. How fine it would be if every boy in the R. A. Chapter had his own copy of the magazine so that he might read these articles and the thrilling stories which the pages bring! Subscribe for this, the finest, most needful, most interesting, most helpful magazine for your boy, "World Comrades." Only \$1.00 a year, order from 1111 Comer Bldg., Birmingham, Ala.

#### ONE PASTOR'S ASSISTANT WRITES OF THE MERIT OF ROYAL AMBASSADOR CHAPTERS

"June 21st an R. A. Chapter was organized with eight members. There are now two chapters with sixty members and an average attendance last month of forty-seven. The number of boys in Sunday School, Training Union, and the preaching services has shown a remarkable increase. Our Sunday School teachers and

Training Union workers are among the heartiest boosters of R. A. work. Not only do they urge the boys to attend the R. A. meetings, but they even give the R. A. Counselors the names of prospects for their own classes and unions, because they see that the R. A. organization is an effective means of enlisting the boys in the whole church program.

"The parents of our R. A.'s are also enthusiastic in their praise of R. A. work. Only last Sunday a parent said, 'Since my boy started coming to the R. A.'s he never wants to miss a thing he is supposed to attend at the church.' Another said, 'I wouldn't take anything for what the R. A. means to my boy. I've never seen such improvement.' Recently the superintendent of the Junior Department of our Sunday School said in her teachers' conference, 'Not only has the R. A. increased our attendance among the boys, but it has also increased their interest and their reverence.'

"Our pastor, in speaking of the number of boys who had been converted lately, said that it was the largest in the ten years he has been pastor here except during revivals, and that he felt the R. A.'s were in a manner largely responsible. Four of the seven R. A.'s who have been converted and joined the church lately had memorized the scriptures dealing with the plan of salvation as outlined for the first R. A. rank of Page."

#### "ELSE WHEREFORE BORN?"

JAMES C. MASSEY, R.A. Counselor, Nashville

Boys of the Southland, many times you have repeated the three words which form the title of this little article, but have you ever paused to consider an answer for that question? I'll wager that you haven't, so let's think about it together for a little while.

"I will—

Live pure,  
Speak truth,  
Right wrong,  
Follow the Christ the King,  
Else wherefore born?"

These assertions which we make over and over again use the very same words which the dubbed Knights of King Arthur's court made to him before they departed on some daring adventure, especially that of the search for the "Holy Grail," the cup from which Christ was supposed to have drunk at the last Supper. Their allegiance was made to King Arthur, and ours is made to Christ, the King of kings.

Just what does it mean to "live pure?" It means that we will endeavor to keep our minds, our bodies, and our speech from every evil that harms or from any habit that harms, even though that hurt is to a very small degree. We must not yield to the tobacco or alcohol temptation, or to profane speech, but on the other hand, it should and will give us a great consciousness of an inward joy to refuse these things.

To "speak truth" we must put a "bit" in our mouths as we would in a horse's mouth, or make our lips an iron-clad gateway through which nothing may pass without the permission of that wise and competent censor, called "Better Judgment," who will allow nothing untruthful to slip out.

#### WEDDING BELLS

Two of our Training School girls of the past year have married this fall. Miss Margaret Hessey married Rev. R. E. Lee, Cookeville, and returned to Louisville with her husband to complete their studies in the Seminary.

Miss Lillie Mae Hylton of Knoxville and Rev. Roy F. Stamier of Chattanooga were married in Richmond, Va., immediately after they were both appointed as missionaries to Bucharest, Roumania. He will teach in the Seminary and she will teach in the Training School.

We express our congratulations and best wishes to both of these young couples. The Stamier's sail November 18th for their field of service.



If we would "right wrong," we must first discover where the wrong is, and then, after we have talked with God about it, do whatever is in our power to right it. Don't refuse to forgive an injustice done you by Bill or Tom just because they were not humble enough to ask it, do it anyway! You must apologize for treating Jim badly the other day. That is righting wrong.

Jesus expects us R. A.'s to keep our word, but you know, lots of times we say we'll follow Him; and then when He calls us, we refuse to move. Boys, let's not be guilty of that offense! We have said that we would follow Him, so let's do it! When a task must be done, and you feel that it is yours, and "something inside" tells you to perform that task, obey that "something" and you will be glad about it afterwards.

"Else wherefore born?" If we are not going to do these things just spoken of, why were we born? Christ has a plan for each of our lives and He expects us to do these acts that we are talking about. After all, is there anything else really worthwhile? Do you ever hear good things said about people who do not practice this creed? No, it's only purity, truthfulness, the trait of righting wrong, and following Christ that count for good in our future. If we are faithful in living out our allegiance, we may be sure that all the other admirable traits of character, such as fair play, courage, cheerfulness, and performing Knightly Deeds, will be added to our lives.

It remains, then, for us to carry out our R. A. Commission, and to mean what we say when we give our R. A. Allegiance—"Else wherefore born?"

—November World Comrade.

#### TENNESSEE GIRLS GO TO FOREIGN FIELDS

This fall three of our very own Tennessee girls sail for foreign fields. Miss Kate Ellen Gruver of Nashville went to Nazareth, Palestine. Miss Kathleen Manley of Morristown returned to Ogbomoso, Africa, and now we are sending Mrs. Lillie Mae Hylton Stamier of Knoxville to Roumania. We thank God for our girls who have answered the call for Service. Let us invest our prayers and gifts to our great mission cause and thus match the lives of these splendid young women who have dedicated their all to His service.

#### SYMPATHY

We extend our sympathy to Mrs. William McMurtry, our mission study chairman, because of the death of her father. He had been a faithful Baptist preacher for more than fifty years. "Blessed are the dead, who die in the Lord, for their works do follow them."



# THE DISTRICT ASSOCIATION

O. L. Rives

Anxious not to impose upon the generosity of these columns but merely desiring to call attention to the significance of the district association with a view to a possible improvement of the same, the following considerations are offered.

The messengers from the churches to the district associations come up to them each year expecting to hear representatives from each denominational agency within the state that they are asked to support. If these representatives do not visit them and speak before them each year there is apt to be a distinct loss to all concerned. It is recognized here that the associational season is short and that the number of associations within the state is large, which makes it difficult for the representatives to make the rounds; but the writer believes that the messengers would gladly cooperate in whatever manner they might to correct this defect. A meeting of the moderators from the associations over the state might help to solve this and other related problems.

The programs of the associational meetings should be planned to utilize the different age and occupational groups from the constituent churches. For instance, the boys and girls who are in school can have little if any part unless there is a late afternoon or evening program; while the men whose work will not permit them to attend during the day cannot participate unless there is an evening program. It seems that both the training union work and the laymens' brotherhood work would be greatly benefitted by providing time on the programs suitable for the largest attendance of these groups. This would unquestionably be in the afternoon and the evening.

The meetings of the associations are too far apart. In addition to the annual meetings, usually held in late summer and early autumn, there might well be a semi-annual meeting to be held in late winter and early spring. This additional meeting should take the nature of planning and expansion. It need not be so long of duration as the other meeting nor be so largely attended, but it should be as fully representative. Each church in the association should send messengers, composed of its leaders in the various phases of its work. If it be said that this need is already being met, in part, by conventions and meetings especially designed for specific work and workers; let it be suggested that the work must be projected as a whole before the association as a whole or lines of cleavage are likely to form or one phase of work perhaps suffer at the expense of another phase. Besides, in this direction there lies relief from asking the church members to attend too many away-from-home meetings.

The messengers to the associations should attend the entire sessions, if at all possible. In all too many instances they seem to feel that their duty has been performed if they attend during the first day only, in cases where the association meets two full days. How or where this idea arose it is difficult to say unless it came as a result of the example set by some pastors in this respect. If each pastor would allow nothing short of a real emergency to keep him away from the entire session, the effect upon the messengers would soon correct this tendency. The writer may be pardoned for observing that for the past eight annual sessions of his own district association he has not been absent from a single part of any of them. This has not been arduous but rather joy-

ous, for experience proves that the last parts of the meetings have often been the better parts.

These are some observations of a messenger, a pastor, and a past-moderator of one of the oldest district associations in the state of Tennessee. It is hoped that they will stimulate toward improvement in associational work. For it is through the district association that the bulk of our churches get their first glimpses of statewide, southwide, and world-wide Baptist work. If this can be improved, the churches will be helped and the Cause will prosper.

—Tullahoma, Tenn.

## TOWN MOVED, HOMES REBUILT WITH RED CROSS ASSISTANCE



When flood waters of the Ohio receded from Leavenworth, Indiana, the 450 inhabitants of the little town looked upon a scene of wreckage. Fourteen homes entirely washed away; 42 swept off foundations and completely wrecked; 55 homes and 16 business buildings damaged; and large amounts of clothing, household goods and business stocks lost. Only eight houses, the school and button factory, the largest source of employment in the town, had remained untouched by the swirling waters.

Most of the townspeople were without means to rebuild or repair their homes. While the button factory might reopen after a time, many would be forced to move to other towns to start life anew, as other local industries were virtually wiped out and would require much time before being reestablished.

Rebuilding on the old site meant continued hardships, for this was the thirteenth flood in 105 years. Moving the townsite to the bluff above meant not only new homes, but installation of modern facilities such as streets and sidewalks, water and sewer systems, a new town hall and much other expense, seemingly beyond the means of everyone.

Into this picture of despair and destruction the Red Cross stepped. To make a long story short, the Red Cross obtained assurances of cooperation from state and federal agencies. The state highway was relocated to go through the new town, installation of streets, sewers, a water system, electricity and the construction of a town hall and other public buildings were assured. The Red Cross acquired the site, awarded lots on a basis that allowed for future growth, and made individual grants for the building of 69 homes and several

stores. In addition it granted awards for furnishing the homes after completion. The old townsite was zoned as a park to prevent future building.

Leavenworth today is a busy town. It is clean looking and bright, with local industry humming and a population fully realizing that, were it not for the Red Cross, most of them would be scattered to the four winds, starting afresh under strange surroundings.

This undertaking involved but 450 people. During the same flood more than 1,000,000 were cared for by the Red Cross. Activities of the organization are financed from membership dues and voluntary contributions. Everyone can have a part in Red Cross activities by enrolling under its banner during the annual Roll Call, held from Armistice Day to Thanksgiving.

## REVIVAL AT POPLAR GROVE CHURCH, STONE ASSOCIATION

Pastor J. H. Roberson of the Poplar Grove Church was assisted by Bro. Harold Stephens, pastor of the First Baptist Church of Cookeville, in a recent revival. The revival spirit was manifested almost from the beginning of the meeting and the Lord was with us in a mighty way. There was a total of 36 conversions, and 32 additions to the church. One of the most interesting features concerning the meeting was the conversion of a 92 year old Civil War veteran, by the name of "Uncle John Short." Brother Short's life has been filled with a variety of interesting experiences. He served 14 years in the penitentiary on a murder charge of which he was innocent. The real offender confessed the crime on his death bed. Brother Short had also been charged with killing another man and had been taught that a murderer could not be saved. The day on which Mr. Short was converted the visiting preacher used as his subject, "Christ Receiving Sinners." When the invitation was given at the close of the message, Mr. Short by the help of friends made his way to the altar for prayer. After some thirty minutes or more in the altar he rose to his feet and made a public confession of his faith in Christ amid the shouts and praises of his friends and loved ones. When this 92 year old veteran united with the church, an eleven year old boy seconded a motion to receive him. The pastor and Brother Stephens baptized him on the Sunday afternoon following the close of the meeting. The candidate was so feeble that it was necessary for two men to support him to get him into the water. A great crowd of friends and neighbors were gathered on the banks of the creek to witness the baptism of the oldest man in that community, and of the oldest man whom they had ever seen baptized.

The Poplar Grove Church is going forward in a great way. Brother Roberson was re-elected pastor for the coming year, which will make his 15th year as pastor of his home church. Plans are now under way for a new Sunday school addition to the building, which is necessary to accommodate the increasing attendance. The Missionary Society, which was organized last year, is growing and contributing much to the missionary spirit of the church.

Yours in the Service,

J. H. Roberson, Cookeville, Tenn.

# AMONG THE BRETHREN

## SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 23, 1938

Memphis, Bellevue	1775
Nashville, First	1214
Chattanooga, First	1203
Knoxville, First	1036
Memphis, Temple	930
Knoxville, Fifth Avenue	907
Nashville, Belmont Heights	778
Chattanooga, Highland Park	675
Maryville, First	675
Chattanooga, Ridgedale	669
Chattanooga, East Lake	552
Chattanooga, Avondale	551
Nashville, Park Avenue	550
Kingsport, First	544
Memphis, LaBelle	540
Martin, First	539
Kingsport, First	534
Elizabethton, First	503
Fountain City, Central	503
Bristol, Calvary	499
Morristown, First	464
Nashville, Edgefield	459
Clarksville, First	454
Memphis, Speedway Terrace	452
Harriman, Trenton Street	426
Chattanooga, Red Bank	413
Chattanooga, Tabernacle	399
Memphis, Seventh Street	385
Union City, First	381
Dyersburg, First	369
Fountain City, First	365
Chattanooga, Central	363
Nashville, Inglewood	349
Chattanooga, Chamberlain Avenue	348
Alcoa, First	330
Erwin, Calvary	324
Cleveland, Big Spring	322
Trenton, First	318
Columbia, First	312
Humboldt, First	305
Chattanooga, St. Elmo	304
Paris, First	304
McMinnville, Magness Memorial	271
Chattanooga, Brainerd	261
Chattanooga, Oak Grove	259
Chickamauga, Ga.	251
Rockwood, First	250
Harriman, Emory Heights	245
Bristol, Virginia Avenue	241
Oneida, First	221
Milan, First	214
Monterey	209
Nashville, Seventh	202
Hixson, First	198
Chattanooga, Concord	197
Butler	185
Cumberland Homesteads, First	168
South Pittsburg	168
Chattanooga, Summerfield	165
Tyner	136
Boynton, Ga.	132
Lakeview, Ga., First	128
Wartburg, Liberty	128
Chattanooga, Woodland Heights	125
Walter Hill, Powell's Chapel	123
Daisy	117
Elizabethton, Westside	111
Antioch	103
Mountain City	103
Greenwood	98
Elizabethton, Eastside	92
Buena Vista, Mt. Nebo	89
Camden	81
Elizabethton, Southside	76
Doyle	73
Chattanooga, Union Fork	56
Elizabethton, Lynn Valley Mission	37

### By FLEETWOOD BALL

J. P. Owen resigned at Many, La., to accept a full time pastorate at Fisher, La.

L. Bert Joyner has resigned the care of the First Church, Lake Wales, Fla., and has accepted the Hill Church, Augusta, Ga.

C. K. Byerley of Eustis, Fla., has accepted the church at that place. He is a graduate of Moody Bible Institute, Chicago, Ill.

L. R. Scarborough of Fort Worth, Texas, president of the Southern Baptist Convention, has been visiting the churches in Florida.

Woodrow Fuller, pastor of the First Church, Fulton, Ky., lately delivered an address to his Alma Mater, Union University, which was very much enjoyed.

W. J. Dorman of New Orleans, La., did the preaching and Walter Johnson led the singing in a revival at New Iberia, La., resulting in 29 additions.

The First Church, Lexington, last week at the call of the pastor, Simpson Daniel, raised over \$1,500 for interior improvements on the house of worship.

J. W. Newbrough of New Orleans has been released from the hospital and is now at the home of his daughter in Los Angeles, Cal.

In a revival in Capitol Hill Church, Oklahoma City, Marvin Cole, pastor, there were 101 additions. H. W. Stigler of Clinton, Okla., did the preaching.

W. H. Knight, superintendent of evangelism in Louisiana, led a meeting recently at Engleside Church, Shreveport, La., T. C. Pennell, pastor. There were 112 additions to the church, 82 by baptism.

Julian Atwood of Texarkana, Texas, did the preaching in a successful revival with the First Church, Pineville, La. The additions numbered 44. B. B. McKinney had charge of the music.

There were 48 additions to the church at Humboldt, 30 by baptism. J. D. Grey of New Orleans, La., assisted the pastor, S. R. Woodson. L. B. Cobb of Memphis led the singing.

Leland A. Vermillion of Tatum, Texas, resigned that pastorate, effective Oct. 1, when he accepted the care of Calvary Church.

Woodward Bartholomew of Parsons has been called to the care of Ridge Grove Church near Lexington, and will likely accept.

Calvary Church, Tuscaloosa, Ala., Horace G. Williams, pastor, has just completed a revival in which his brother, J. O. Williams of Nashville, assisted. There were 46 additions.

A. J. Dickinson of Mobile, Ala., concluded a successful revival in the First Church, Jackson, Friday night, October 21. W. C. Boone is the happy pastor.

S. E. Tull of Hazelhurst, Miss., lately closed a successful revival at Belzoni, Miss., Josiah Crudup, pastor. Seventeen were baptized and several received by letter.

In the past two years W. Douglas Hudgins, pastor of Broadway Church, Fort Worth, Texas, has welcomed 1,140 into the church.

Kyle M. Yates of the Southern Seminary, Louisville, has succeeded Dr. J. R. Sampey as a member of the Bible Revision Committee. The committee has 15 members.

### By THE EDITOR

The Gatlinburg Baptist Church voted October 16th to commence work on the new \$3,000.00 addition. The amount raised toward the work at that time was \$2,100.00.

The brotherhood will regret to learn of the death on October 26 of Rev. W. W. Worley, Vaughtsville, Tenn. May God's blessings rest upon the bereaved.

The church at Somerville, led by Pastor T. N. Hale, are at work remodeling their meeting house. The old building is being recovered, painted and redecorated inside. Early in the Spring they will enlarge it by adding departmental and class rooms.

Raymond Pate of McKenzie has begun his work with the church at Iuka, Miss., in a fine way. We will miss him from our state and congratulate the Mississippi brotherhood upon their having this vigorous young recruit to their group of pastors.

In a revival in Valley Falls, South Carolina, in which Pastor R. E. Walters assisted by the McKinley Musical Messengers of Morristown, Tenn., there were fifty-three professions and ten additions by baptism.

New Mexico Baptists reported at their annual convention October 12-14, an increase of 42 per cent in number of baptisms as compared with the previous year. Their hospital paid all operating expenses and contributed from its profits to the State Mission program.

Rev. G. Lee Phelps, Superintendent of Indian work in Oklahoma, died last week in Wetumka, Okla. He was a missionary under the Home Mission Board for thirty years, and was recently elected to the Oklahoma Hall of Fame. God's grace be upon the sorrowing loved ones.

Dr. David M. Gardner, pastor of the First Baptist Church, St. Petersburg, Fla., is assisting Pastor Henderson Barton in revival services at Edgefield Baptist Church, Nashville, with Singer H. E. Barnette leading the song services.

On Friday, November 4, at 7:30 p. m., Major W. H. Drane Lester of Washington, D. C., Inspector of the F. B. I. and Assistant to Mr. J. Edgar Hoover, will speak at the First Baptist Church, Nashville, on "Parents and Teachers Facing the Present-Day Problems of Intermediate Boys and Girls." The public is invited.

Joseph P. Boone has moved from First Church, Macon, Ga., to First Church, Waxahachie, Texas, thus returning to his native state where he served with distinction before going to Georgia some years ago by way of Andalusia, Ala. Dr. Boone is one of the pioneers in Baptist Student work.



The Avondale Baptist Church of Chattanooga, Homer G. Lindsay, pastor, led the eighty-six churches of Ocoee Association in number of baptisms and additions to the church. They received 132 by baptism and 92 by letter. The church showed a 75% increase in its contributions to the Co-operative Program, and the Sunday school enrollment and attendance have practically doubled.

We have received a report that the Seventh Street Church, Memphis, L. B. Cobb, pastor, was second in net gain to Bellevue Church in Shelby County Association the past year, having a net gain in membership of 171. We have not received the figures for the Bellevue Church.

Baptist and Reflector appreciated the visits last week of the following: Pastor K. C. Baker, Wartrace; Rev. C. R. Gibson, Bell Buckle; Pastor and Mrs. Ralph Gwin, First Church, Columbia; Rev. David M. Gardner, St. Petersburg, Fla.; W. L. Howse, Jackson, Miss.; Rev. J. N. Varnell, Jodie, W. Va.; Pastor F. A. Tarpley, Charlotte; Pastor M. M. Ayers, Westview Church, Murfreesboro; Pastor E. L. Smothers, Fayetteville. Come again, friends!

The alumni of the Southern Baptist Theological Seminary will hold their annual supper-meeting at the State Convention in Memphis on Wednesday evening, beginning at 5:00 o'clock. The place of the meeting will be announced in the next issue of the paper. Dr. Kyle M. Yates will be the principal speaker at this meeting. Brother Merrill D. Moore of Newport is president of the state alumni this year, and Paul Weiland of Bolivar is secretary.

In a revival at the First Baptist Church, Fulton, Ky., Woodrow Fuller, pastor, in which the singing was led by R. A. Patterson, of the First Church, Tulsa, Okla., and in which the pastor did the preaching, there were 33 additions by baptism and 13 by letter.

#### BOARD EXTENDS SYMPATHY

Richmond, Va., October 1.—Two members of the office staff of the Foreign Mission Board have lost their mothers during the past few weeks. The mother of Mrs. Caroline P. Bennett of the educational department, died September 11th. Miss Jessie R. Ford's mother passed away September 27th. The Foreign Mission Board wishes to express the deepest sympathy to these two bereaved daughters.

A ten day meeting, with James A. Ivey, pastor of the Bell Avenue Church, Knoxville, doing the preaching, was held recently with Magness Memorial Baptist Church, McMinnville, O. L. Minks, pastor. Brother Minks writes that the church membership was stirred as never before, captivated by Brother Ivey's charming personality and scriptural, straight preaching. There were 19 additions to the church, 17 for baptism, and a Personal Workers' Band was organized which will follow up the work of the meeting. A letter from Bro. Ivey states that the McMinnville Church is making rapid progress under Bro. Minks' leadership, and becoming an increasing stronghold of Christian influence in that section of the state.

#### FREE PAPERS FOR SOBRIETY'S SAKE

In order to place up-to-the-minute facts about repeal and present-day liquor problems into the hands of those who need to learn the truth on this question, The

National Voice, national temperance weekly, is repeating its offer this week to send free bundles of papers for distribution purposes anywhere in the United States.

In order to secure a free bundle of 25 assorted copies of this temperance publication, church workers and friends of sobriety may address a postal card request to The National Voice, Box 23, Los Angeles, California. Many thousands have been reached during recent months by the distribution of these free temperance papers.

#### PULPIT SUPPLIES FOR 1939

We are highly privileged that the Baptist World Alliance meeting in Atlanta in July, 1939, will bring to our shores distinguished Baptist ministers and laymen from all over the world. This will afford many of our churches opportunities to secure as supplies these noted ministers from abroad. May I suggest that churches desiring such supplies next July or August write directly to Dr. J. H. Rushbrooke, 4 Southhampton Row, London, England, indicating the Sundays that the supplies are desired, and the honorarium that is paid for pulpit supplies.

The visit of these men to our churches will strengthen the tie that binds our hearts in Christian love throughout the world.

Ryland Knight, Chairman,  
Pulpit Supply Committee  
Baptist World Alliance.

On the 16th of this month we brought to a successful close our annual revival efforts. Rev. L. S. Sedberry of Murfreesboro was with us for twelve days of the two-weeks' meeting. Brother Sedberry is a splendid preacher with a very pleasing personality. All of his sermons were attractive, heart-searching and Biblical. The church was packed at all the evening services. There were forty-seven additions, twenty-eight of them for baptism. Three more have come for baptism since the close of the meeting. This brings the total number of additions for the year already to seventy. We close the year in our church Oct. 31, with our financial budget balanced. We thank the Lord for such a delightful people to work with and for His rich blessings. — Paul A. Wieland, First Baptist Church, Bolivar.

#### DR. R. G. LEE IN SOUTH CAROLINA REVIVAL

The First Baptist Church of Lancaster, S. C., has recently enjoyed one of the most gracious meetings of recent years with Dr. R. G. Lee, pastor of the Bellevue Baptist Church of Memphis, Tenn., as the visiting minister and with Mr. E. Powell Lee, assistant pastor of the First Baptist Church of Anderson, S. C., in charge of the music.

Dr. Lee was greatly used during the ten day meeting and his messages greatly stirred, challenged, and inspired the overflow congregations that were in attendance. Before the services had progressed many nights the auditorium was taxed beyond its seating capacity and it was necessary to install a loud speaker in the educational plant to care for the large numbers who were in attendance. It was evident from the first service that the visiting minister was a man of outstanding ability with his great talents and powers consecrated to the service of God. His messages were accompanied with power and conviction. A Roman Catholic in attendance at the services, remarked, "He moves you inside as he speaks."

We feel that the influence of this meeting will reach far into the future. A total of thirty-six were received into the membership from October 2-16. The coming of this gifted servant of God back to his native state for this meeting greatly revived our hearts and blessed our lives. We truly thank God for his life and ministry! —D. M. Rivers, pastor, First Baptist Church.

**With the Churches: Chattanooga—**Brainerd received 1 by letter, 2 for baptism; St. Elmo welcomed 2 by letter, 1 for baptism; Chamberlain Avenue received 1 by letter; Central received 1 by letter; Tabernacle received 1 by letter; Avondale, Pastor Lindsay baptized 2; East Lake welcomed 3 by letter; Ridgedale received 2 by letter; First welcomed 4 by letter, 2 for baptism. **Memphis—**Seventh Street welcomed 7 by letter; LaBelle received 1 for baptism; Temple received 1 addition; Bellevue welcomed 10 additions. **Fountain City—**First welcomed 4 by letter, 1 renewal; Central welcomed 3 by letter, 3 for baptism. **Elizabethton—**First welcomed 11 for baptism. **McMinnville—**Magness Memorial, Pastor Minks, welcomed 16 additions, baptized 18. **Columbia—**First received 1 for baptism. **Cleveland—**Big Spring, Pastor Melton baptized 4. **Alcoa—**First, Pastor Angel baptized 4. **Harriman—**Trenton St., Pastor Sparks, welcomed 2 by letter, 6 for baptism, 1 by statement, baptized 7. **Knoxville—**Fifth Avenue, Pastor Wood, welcomed 10 additions, baptized 1. **South Pittsburg—**First Baptist Church, baptized 9.

#### BRIEFS CONCERNING THE BRETHREN Called

G. W. Smith, Samaria Church, McAdams, Miss.  
Walter Liverman, Calvary, Greenwood, Miss.  
J. O. Walton, Southside, Wilmington, N. C.  
L. K. Hartsfield, Doyline, La.  
H. C. Bass, First, Bessemer, Ala.  
R. E. Harrison, Hagerman, New Mexico.  
A. D. Woodle, First, McRae, Ga.  
Rex Brown, Walnut, St., Evansville, Ind.  
Allen West, Bethany, Sturgis, Ky.  
J. S. Rasco, First, Hodgenville, Ky.  
Carl Bates, Bethabara and Sugar Grove Churches, Ky.  
Wallace Higginbotham, Trafford, Ala.  
Murray D. Day, Broken Arrow Church, Wattsville, Ala.  
E. N. Wilkinson, Lexington Avenue, Danville, Ky.

#### Resigned

S. G. Rodgers, Dodson, La.  
H. C. Bass, First, Meridian, Miss.  
M. E. Beck, El Paso Gap, New Mexico.  
R. W. McCann, North Main Church, Houston, Texas.  
Clyde L. Breland, First, Richmond, Ky.  
Allen West, Assistant Pastor, First, Shelbyville, Ky.

G. M. Maraman, Bellefield and Geneva Churches, Ohio Valley Assn., Ky.  
E. N. Wilkinson, 23rd and Broadway Church, Louisville, Ky.

#### Ordained

R. Truett Miller, Immanuel Baptist Temple, Henderson, Ky.  
Carl Bates, Winchester, Ky.  
Murray D. Day, First, Tuscaloosa, Ala.

#### Died

Dr. W. H. Major, Capital Avenue Church, Atlanta, Ga.  
Rev. Lynn Preston Carter, Robeson County, N. C.  
Rev. G. Lee Phelps, Wetumka, Okla.  
Rev. B. C. Chastain, Juno, Ga.

# A GREAT CHRISTMAS OFFERING *for the* **Tennessee Baptist Orphans' Home** **SUNDAY, DECEMBER 18th, 1938**

MONEY IS NEEDED to finish paying for our New Central Heating Plant. . . . Why a plant of two boilers, each 150 horse power and 150 pounds pressure also, 3000 linear feet of steam lines laid in concrete conduits?

The answer is, the Orphanage is a Big Institution and is destined to be much larger in the near future. Tennessee Baptists want to build and maintain a great Home for the training of orphan children, hence, a big plant to take care of the need.

Some one asked, why are you building a Central Heating Plant?

1. Because it is cheaper to maintain one big plant than it is to keep nine small furnaces in operation.
2. Because the large plant is high pressure steam with reducing valves at each building so that the heat can be regulated and assure the comfort of the children. It will also add to the cleanliness and sanitation of the Home.
3. Because it takes all fire out of the buildings and thereby largely eliminates the hazards of fire. The physical safety of 235 children is a great responsibility. The lives of our babies must be protected.
4. In addition to the advantages for the children, investigation convinces us that this improvement will be a great economy in the long run. It will mean a considerable saving of fuel, and a reduction in insurance rates.

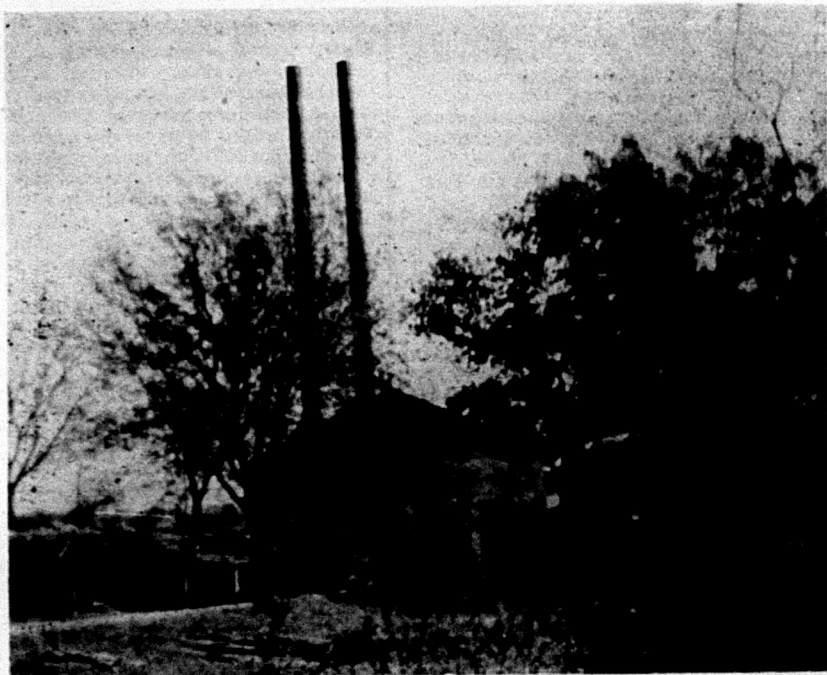
WE NEED MONEY to meet the current expenses of the Home. The Orphanage is rightly expected to pay its current bills promptly. We cannot do so without gifts from the friends of underprivileged children. The large service that is being rendered in our Hospital makes its own appeal to every parent heart and to all that love our Saviour and Lord. So does every service rendered the fatherless and motherless children in our Home. We are looking to the Baptists of Tennessee for the necessary funds for the support of this worthy cause. We have no other means of support.

## *Make The Christmas Offering Large*

We have set as our goal for the month of December \$25,000.00. An easy task for 365,000 Baptists. Let this be our slogan, "Every Member of Every Baptist Church in Tennessee, making a contribution to our Home during the Christmastide." As we celebrate the birthday of our Lord and Saviour may we realize that He alone is entitled to the throne of our hearts and the scepter of our lives. Like the shepherds of old, may our hearts be filled with praise and thanksgiving as we sing: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

Orphanage Christmas Programs and also collection envelopes will be furnished on request. Write for them, use well all that we send you. May the Lord abundantly bless you in serving our orphan children.

**W. J. STEWART, Superintendent**  
 Nashville, Tennessee, P.O. Box No. 38



CENTRAL HEATING PLANT NEARS COMPLETION