

BAPTIST and REFLECTOR

ORGAN TENNESSEE BAPTIST CONVENTION

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Number 49

THE SPIRIT OF OUR MISSIONARIES

By W. Henderson Barton, Pastor Edgefield Baptist Church, Nashville, Tennessee

(Report on Missions presented to the Tennessee Baptist Convention, Memphis, Tennessee, November 16, 1938.)

No more pungent and succinct formulation of the Scripture teaching on Missions was ever given than that made by the lamented Dr. W. Eugene Sallee. At the meeting of the Southern Baptist Convention in Savannah, Georgia, in May, 1903, just after he had received his appointment as a missionary under our Foreign Mission Board, Dr. Sallee addressed the Convention. Dr. Willingham read the Foreign Mission report to the Convention and with his heart aflame for those in benighted heathen lands lifted up Christ, the hope of the lost world, and the great audience caught something of Dr. Willingham's heart of compassion for the multitudes. In such an atmosphere as this, Mr. Sallee was introduced to the Convention. He was just twenty-five years old, broad-shouldered, tall and manly. Seemingly not seeing the audience, but "looking unto Jesus," he stepped out on the platform and said: "For this cause came I into the world, and to this end was I born, that I might preach the Gospel in China." He proceeded to relate how he was converted and how the conviction was born and grew in his heart that he should be a missionary, and climaxed his address with this statement: "At once I looked into my Bible, the revealed Word of my Master, and I found there that it is His will for the Christian churches to give the Gospel to every living creature. I felt that was the chief desire of His heart as revealed in His Word."

If Dr. Sallee was correct, as he undoubtedly was, then the prosecution of the great enterprise of world evangelization is the supreme and paramount task for all Christians everywhere. For this reason our Baptist people in their co-operative organizations around the world are banded together, not to effect ecclesiastical solidarity or doctrinal regularity, but simply and solely to promote by their joint efforts the spread of the Gospel, "beginning in Jerusalem, and unto the uttermost parts of the earth." All of their great energies, vast wealth and huge numbers are to be fully dedicated to and utilized in this great Kingdom work. As we have followed this main line effort in obedience to the Master's Great Command, He has abundantly supplied us grace and strength, marvelously blessed and made fruitful our labors, and gloriously fulfilled the promise of His abiding and universal Presence.

The record of this world conquest in our day reads like a modern Acts of the Apostles. We are witnessing around the world such deeds of heroism and supreme sacrifice on the part of Christians and such demonstrations of the Spirit's power as accompanied the apostolic preaching of the Word. The enemies of the Cross and the powers of the world have made terrific onslaughts upon Christianity and Christian civilization. In the midst of all these trials and afflictions the missionaries of the Cross have courageously stood their ground and have won great victories. The insidious attacks of worldliness and wickedness in the homeland, the frightful wars and threats of wars in foreign lands, the destruction of life and property in our missions in China, and the ominous curtailment of human freedom and liberties in many lands constitute a new challenge and a new threat to the cause of world missions. The missionaries on the firing lines have responded to the challenge in the spirit of the martial hymn:

"Stand up, stand up for Jesus!
The trumpet call obey;
Forth to the mighty conflict,
In this His glorious day.
'Ye that are men now serve Him,'
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose."

In the foreign fields the heroism and sacrifices of the native Christians have been matched by the devotion and loyalty of the missionaries. As long ago as early summer, before the latest drive of the Japanese armies on Hankow and Canton began, more than sixty millions of Chinese had been rendered homeless, and more than one million had been killed. The appalling destruction of China is the most wanton and ruthless in all the annals of warfare. Authoritative reports from eye-witnesses state that it is impossible to describe what has taken place: the rape of Nanking, the bombing of Soochow, Hangchow and scores of other cities, the deliberate destruction of mission schools, hospitals and churches, and the devastation of the entire countryside along the route of the armies and squadrons of war planes. The Christian natives have suffered their full share of loss of life and property, but in the midst of it all have "carried on" and have shown the most heroic Christian spirit. They have refused to give way to a spirit of hatred and revenge, and have consistently and sincerely prayed for their Japanese oppressors.

Even when threatened with personal danger they have not flinched. The heroism of Dr. Herman C. E. Liu, the martyred President of Shanghai University, has thrilled and inspired the whole Christian world. In the midst of the sacking of Shanghai, he rallied the Christian teachers of China with the now historic and immortal slogan: "The educational front is more important than the military front." A short time before he was shot down by hired Chinese assassins while walking along Bubbling Well Road with his equally courageous wife, he wrote Dr. Maddy: "The war in Shanghai has reached another stage. The city is now ringed by Japanese forces which are in military control of the territory surrounding the International Settlement and French Concession. There is terrible destruction of life and property. The mental distress of our people is very intense, but the leaders of our community are still cheerful. We recognize this tragedy is only the beginning of the life-and-death struggle. We are willing to pay the price of International Justice and permanent peace.

"It is rumored that the Japanese authorities have a 'black list' of over two hundred Chinese leaders, including the presidents of the universities, and probably will take action against those who stand for the Cause of China. Many of my friends feel concerned about my safety. Both Mrs. Liu and I are not disturbed at all, and we are determined to carry on 'business as usual.' As a Christian and a Chinese citizen I shall never 'surrender,' though we are obliged to recognize 'for the present Shanghai has to regard itself as an internee.' I am trusting in God and following His will. When I think of our Lord on the Cross, I am ready for anything!"

The heroism of the President of the University was matched by one of the missionary members of the faculty when the Japanese military suddenly swooped down upon the University, taking it over in the approved Japanese method of vandalism and cutting off all avenue of escape toward the city. Professor J. Hundley Wiley hurriedly gathered a group of refugees together, grabbed a lantern, and dressed only in a pair of trousers and an undershirt tried to make his way through the cordons of Japanese soldiers about the grounds. Stopped in this attempt, he spent from 9 o'clock until midnight going from consulate to consulate in an effort to secure "safe conduct" passes for his party through the Japanese lines. Succeeding at last, he escaped with his companions into the comparative safety of the city. By his quick and daring deed he saved the lives of two Americans and two hundred Chinese members of the University.

No more dramatic and impressive moment has ever been witnessed in the Southern Baptist Convention than the moment when the veteran medical missionary, Dr. T. W. Ayers, whose son, Dr.

(Continued on page 3)

BAPTIST AND REFLECTOR

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EDITORIAL

Prayer and the 1939 Evangelistic Campaign

In last week's Baptist and Reflector, Dr. Roland Q. Leavell, Superintendent of Evangelism of the Home Mission Board and leader in the Southwide Evangelistic Campaign for 1939, put renewed emphasis on what others are also emphasizing, that Southern Baptists should steep the campaign in prayer, as also all other movements pertaining to the cause of Christ.

The reasons for prayer indicated by Dr. Leavell evoke earnest sanction. But, to our way of thinking, one of the most important is that prayer will prevent possible evil or perverted results in the campaign.

Much complaint is heard here and there over the land about the spurious converts which are swept into the churches in certain revival campaigns, and the fear is expressed by some that the 1939 campaign may carry the possibility of the same thing. Superintendent Leavell holds that "The one preventive for that kind of difficulty is fervent, heartfelt prayer to God that the Southwide Baptist Revival of 1939 shall be directed entirely by the good Spirit of God."

If the time we set for a revival is not one of "the times and seasons which the Father hath set in His own power" and we then proceed to plan and push the campaign and work for results, we may look for a large number of "tares" to get in amidst the "wheat." Earnest, supplicating prayer is needed that we may not run ahead of the Lord and also that, when He does release His blessed power, we may be ready to "come up to the help of the Lord against the mighty."

Sometimes a zeal without Scriptural knowledge substitutes and puts into practice the plans and maneuvers suggested by human wisdom instead of following the plans and maneuvers marked out by the Spirit and the Word of God. But even if our plans are in themselves according to the will of God, it is possible that we ourselves shall not be so adjusted to the Lord that the plans will be divinely empowered. In that case we have mechanics and mechanical results. Prayer is needed that safe machinery may be spiritually empowered.

Southern Baptists, God bless them all, are a noble people. But this does not necessarily mean that they are, as a whole, in such adjustment to God that He can use them in a real, Southwide revival movement.

When God had finished talking with Job out of the whirlwind, the patriarch said: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." God's own testimony concerning Job was: "None like him in all the earth, a perfect (spiritually mature) and an upright man, one that feareth God, and escheweth evil." But alongside the holiness of God, the best man on earth said, "I abhor myself, and repent in dust and ashes!"

Our candid conviction is that Southern Baptists are not really ready for use in the Southwide revival until in an agony of prayer they come to the point that the patriarch reached. There is no place for a "holier-than-thou" attitude. All of us need to come to this point, the point of utter humility and repentance "in dust and ashes." This will mean divine empowering, and divine empowering will mean blessed gospel results.

Peradventure in His good grace God may be pleased to bless us like Job, whom He blessed "ten times more" than ever before!

Let's Emphasize the State Convention

The State Convention at Memphis was a fine and constructive one. All who contributed to its success are warmly to be commended. But the attendance was considerably below what the value and importance of the meeting should have evoked.

It is reported that there were some Baptists in Memphis who did not know the Convention was coming to their city and was in session there. If so, then either the Memphis papers did not adequately publicize the Convention or these parties did not read the papers or they were not present when their pastors announced the Convention from their pulpits. Evidently also these parties are not readers of Baptist and Reflector, as first and last in several issues before the Convention it carried considerable publicity concerning it. There was still other publicity sent out from the State Board headquarters. There must be those throughout the state who do not read much or do not put sufficient emphasis upon the Convention in their thinking, else more of them would have attended.

It is also reported that in a certain association not so far from the Convention city a departmental organization put on an associational meeting just as if there were no State Convention in session. Deeply to be regretted is it if they did not know about the Convention. More deeply is it to be regretted if they knew about it and did not let the Convention have the right of way.

In point of the formulation and promotion of our state program as a whole, the State Convention, with the boards and committees which it creates, is the most important denominational meeting among us. We believe that we know the hearts of the various departmental heads of our state work well enough to say that they heartily agree to this statement. The Baptist and Reflector, for instance, which is a phase of our work, depends for its very existence on the State Convention and its boards and committees. No meeting that it might have in its interest can be as important as the State Convention upon which its very existence depends. The same applies to all the departments of our work. We rejoice over every victory for Christ achieved by the departments and over every glorious gathering they may have. We would not have less emphasis put on these, but we would have more emphasis put upon the State Convention than some in the state now appear to put upon it. Our various departmental heads feel that way about it, and all our constituency ought to feel the same way.

Among other resolutions, the Convention at Memphis approved the following: "That from time to time between now and the next meeting of the Convention we put renewed emphasis on the value and importance of this annual meeting, to the end that it may be more adequately attended and its impact be more largely extended."

This was drawn up in view of the tendency of some among us to let the State Convention drop out of sight, so to speak, and to lose the proper conception of its importance and value. And so, denominational leaders, including departmental heads, pastors, associational leaders, committees having to do with planning and arranging for the Convention, in fact all of us, are thus urged to put renewed emphasis at appropriate times upon the State Convention, that the Baptist tribes may give it the interest and attendance which its importance deserves and thus, through it, set forth the cause of Christ in the state in a corresponding measure.

First Baptist Church, Jonesboro

Sunday morning and evening, Nov. 27, it was the editor's pleasure to preach for Pastor E. W. Roach and the First Baptist Church of Jonesboro. While the inclement weather and other matters reduced the attendance, we shall ever remember the responsive hearing given us. At the evening hour the pastor baptized five into the fellowship of Boone's Creek Baptist Church of which he is also pastor. The church at Jonesboro has repainted their building inside and out and redecorated it and also repainted the pastor's home, and the buildings look very nice indeed. New hymn books have also been purchased. Brother Roach has done a splendid work in the nine years he has been pastor there. We enjoyed our fellowship with him and also a period of fellowship with him and his family in their home. And then, we record our abiding appreciation for the courtesy of the owner of the Andrew Jackson Tavern, Mrs. B. P. Roach, the former Miss Virginia Cox, and of the hostess, Mrs. A. M. Van Natter, for a wonderfully pleasant stay in that famous and unique hotel.

THE SPIRIT OF OUR MISSIONARIES

(Continued from page 1)

Sanford Emmett Ayers, is now Superintendent of the Baptist Hospital at Chengchow, was introduced to the Convention on Foreign Mission night at Richmond last May. A cablegram had been received by Dr. Maddy at the Convention that day from Dr. Sanford Emmett Ayers stating that his hospital in Chengchow had been bombed by Japanese airplanes, but that all the staff had miraculously escaped with their lives. The feeling of the Convention was intense as Dr. Maddy escorted the aged veteran missionary to the front of the platform, and making reference again to the cablegram that had been read to the Convention earlier in the day, introduced him. Dr. Ayers stood in deep emotion with head bowed for some moments; then, lifting his head high, without a tremor in his voice said: "I am proud to be the father of Sanford Emmett Ayers. I had rather that my son should be where he is tonight than anywhere else on earth. Pray for him. But do not pray that God shall take him out of danger. Pray that God may protect him and his colleagues in the midst of danger, and give him strength and courage to carry on for Christ."

These instances are but characteristic and typical of the spirit of our missionaries at home as well as abroad. Almost without exception missionaries are demonstrating that they are worthy successors to the Apostles and martyrs and the great missionary founders of other ages. Again we shall doubtless see in our time that "the blood of the martyrs is the seed of the church."

We are mainly concerned here to point out what we Tennessee Baptists are doing in the cause of Missions within the borders of the great Volunteer State, and what share we have with our Southern Baptist brethren in the South-wide and World-wide program.

Tennessee Baptists have been justly proud of the excellent record they have made in missions and in missionary giving. Although ours is only the sixth most populous Baptist commonwealth we have for several years stood next to the head in the amount of our gifts to the Co-operative Program of Southern Baptists. For the year ending October 31, 1938, Tennessee moved down to third place among the Southern States in her contributions to the Co-operative Program, in spite of an actual increase of more than \$6,000.00 in the amount of her gifts. She was fourth in the total gifts to South-wide causes. The total of all gifts for the year reached the impressive figure of \$369,063.06, an increase of \$16,001.94 over the total for 1937. This is an increase of approximately \$30,000.00 since 1935, or an average yearly increase

of \$7,500.00. Of this amount, a total of \$51,253.65 was given for State Missions.

For many years we have maintained a strict 50-50 basis of distribution of undesignated funds as between the State and South-wide causes, with gratifying results in our State work as well as in our South-wide co-operation. For several years there has been a steady, though not spectacular increase in our mission contributions. The year just closed marks a further enlargement of our missionary support and points the way to greater service in the Master's Cause.

Our Greatest Forward Step

J. E. Dillard

The Co-operative Program with the Every Member Causse is the greatest forward step in Kingdom finance South-wide Baptists have ever taken.

There was a time when we had no plan; "every man did that which was right in his own eyes."

Then came the Donation Plan; the people just "gave" to the preacher as they felt like it. A great many didn't feel like it and the pastor had to make a living otherwise.

Then came the Pay Plan; the laborer was worthy of his hire, and the pastor was frequently looked upon as a hired man to be hired and fired as any other servant.

Then came the Spasmodic Plan; various causes were presented by agents, the one getting before a church first and making the most pathetic appeal usually got the largest collection irrespective of relative needs.

But many causes were crowded out and some did not get before the churches even once a year, so the Wheel Plan came into vogue. By this plan special periods were set apart for the causes so that within the year all causes could be presented without conflict and overlapping. The results were more satisfactory; but rainy days and muddy roads and other contingencies militated against its success.

Finally came the Co-operative Program Plan; all causes are included; each cause receives in proportion to its relative need; members subscribe for all causes at one time; the subscriptions are paid weekly. This is equitable, economical, sane and scriptural. Let's put it on prayerfully, patiently, persuasively and persistently, and try to get all of our people supporting all our work.



H. A. HAMBY, Pastor
Spring Creek Church

Spring Creek Baptist Church

By J. Elliott Pollard

Spring Creek Baptist Church was organized Saturday, April 21, 1808. Previous to this time it was an arm of Fort's Meeting House or Red River. The first pastor was Elder Reuben Ross, who served from 1810 to 1839.

Clarksville First and Little West Fork, near Ringgold are arms of Spring Creek Church. Our first building, of poplar logs, was erected about 1804. The second meeting house was built about 1821.

Reuben Ross was one of the leading Baptist ministers of the section. In the decade from 1825 to 1835 he was one of the leaders of the group favoring preaching to the unconverted. In fact in 1823 he was tried before a convention of delegates from Red River Association for preaching doctrines contrary to the creed, but was acquitted.

The third and present building was erected on the Trenton Road about eight miles from Clarksville. This was done about 1852 and is the last event of importance before the Civil War.

Figures from 1892 show the growth of the church. Membership had increased from 14 to 146. There were three preaching services and the pastor received \$400.00 compared to the early \$60.00.

The church called Rev. A. L. Bates in October, 1919, for full-time at \$1,200 a year. We have remained a full-time church since that time. The church pledged \$7,965.00 on a quota of \$5,000.00 in the 75 Million Campaign of 1919.

The present pastor is Rev. H. A. Hamby, who has served us since 1931. I. R. Peterson is Sunday School Superintendent and Mission Treasurer. Our present membership is 175 and a Sunday school of 83. There are two women's organizations and a B. Y. P. U.



SPRING CREEK BAPTIST CHURCH

Report of Committee on Nominations

As Adopted by the State Convention at Memphis

Place of Meeting—

Time—Tuesday, November 14, 1939, 1:30 P. M.

Preacher—D. A. Ellis.

Alternate—J. R. Black.

Executive Board

One Year—J. H. Anderson, H. G. Lindsay, David Burris, H. B. Cross, T. G. Davis, D. A. Ellis, L. S. Ewton, R. K. Bennett, R. G. Lee, H. H. Stembridge, G. T. Mayo, J. R. Kyzar, C. W. Pope, W. R. Rigell, A. L. Todd, S. R. Woodson, J. C. McCoy, S. P. White, H. L. Carter.

Two Years—Dwight H. Willett, G. P. Brownlow, J. R. Chiles, W. C. Creasman, Ira Dance, W. E. Davis, C. H. Warren, R. E. Guy, Harry McNeely, O. L. Rives, H. C. Sanders, C. O. Simpson, W. C. Smedley, F. N. Smith, N. M. Stigler, A. M. Vollmer, J. G. Hughes, R. Kelly White.

Three Years—Simpson Daniel, R. J. Bateman, W. C. Boone, L. T. Householder, O. D. Fleming, N. V. Underwood, C. B. Cabbage, O. F. Huckaba, H. J. Huey, A. F. Mahan, Merrill D. Moore, B. F. Nesbitt, P. L. Ramsey, Norris Gilliam, W. F. Powell, V. Floyd Starke, J. B. Tallant, E. K. Wiley.

Trustees of Baptist Memorial Hospital

A. U. Boone, Cliff Davis, D. A. Ellis, George W. Fisher, H. P. Hurt, John W. McCall, A. E. Jennings, E. P. Vieh, Eugene Wood.

Board of Managers, Tennessee Baptist Orphans' Home

One Year—P. B. Baldrige, W. C. Creasman, C. H. Baker, W. F. Powell, Maxie Jarman, C. E. Wauford, R. E. Guy.

Two Years—J. J. Hill, H. B. Alexander, L. S. Sedberry, William Gupton, A. G. Ewing, I. J. Van Ness, John L. Hill.

Three Years—L. B. Cobb, H. B. Cross, C. H. Corn, Will Cheek, H. L. Smith, Sterling Fort, R. W. Selman.

Trustees Carson-Newman College

Term Expires 1940—F. F. Brown, D. L. Butler, John W. Coulter, O. D. Fleming, W. L. Gentry, B. L. Glascock, J. L. Moore, E. G. Price, A. R. Swann, Jr., M. W. Egerton.

Term Expires 1941—Herbert Acuff, M. D., J. H. Anderson, C. H. Baker, Jesse B. Brown, T. L. Cate, R. L. Huff, A. F. Mahan, Ben A. Morton, Charles S. Stephens, Ed. H. Thomas, E. L. Willson.

Term Expires 1942—T. R. Bandy, H. D. Blane, W. Y. Duyck, J. D. Hamilton, C. W. Henderson, John T. Henderson, L. T. Householder, C. W. Pope, J. D. Hale, J. H. Sharp, W. B. Stokely.

Trustees Tennessee College

Term Expires 1940—H. B. Alexander, R. J. Bateman, C. R. Byrn, Herman Clayton, Dudley Fletcher, F. N. Smith, A. L. Todd, W. C. Creasman, James Ridley, Maxie Jarman.

Term Expires 1941—E. L. Davis, L. S. Ewton, R. W. Hale, John L. Hill, Mrs. J. E. Lambdin, L. S. Sedberry, W. F. Powell, R. Kelly White, M. P. Brothers.

Term Expires 1942—A. W. Chambliss, S. S. Cox, Mrs. Wm. McMurry, C. B. Leatherman, I. J. Van Ness, Eustace Williams, John Harton, Roy Byrn, J. B. Black, M. D.

Trustees Union University

Term Expires 1940—Fleetwood Ball, S. R. Woodson, H. W. Ellis, R. E. Guy, H. J. Huey, H. C. Sanders, C. O. Simpson, N. M. Stigler, H. H. Waldrop, D. C. Warren.

Term Expires 1941—Eugene Wood, Dan Majors, J. Carl McCoy, R. N. Owen, W. F. Powell, H. P. Naylor, W. G. Robinson, R. J. Bateman, A. M. Vollmer, V. E. Boston.

Term Expires 1942—J. L. Crook, D. A. Ellis, E. A. Harrold, Nester James, W. W. Jones, P. L. Ramsey, A. V. Patton, R. L. Sanders, Sr., I. B. Tigrett, G. T. Webb.

Trustees Harrison-Chilhowee Baptist Academy

Term Expires 1940—J. R. Dykes, P. B. Baldrige, C. A. Kyker, C. C. Self, Wm. A. McTeer.

Term Expires 1941—G. A. Athley, Ben P. Clark, H. L. Smith, C. W. Pope, Frank McSpadden.

Term Expires 1942—J. N. Haddox, C. S. Hasson, C. A. Massey, Ben C. Ogle, George D. Roberts.

Trustees Baptist Foundation

One Year—Andrew Tanner, Maxie Jarman, H. B. Cross; **Two Years**—John L. Hill, Norman Smith, R. J. Bateman; **Three Years**—W. C. Boone, John A. Huff, T. R. Bandy.

Respectfully submitted,

L. W. Hart,
Ira Dance,
R. E. Guy,
J. C. McCoy,
J. G. Hughes,

Chairman Committee.

Baptist Student Union Movement

F. S. Groner

The Baptist Student Union Movement has grown to be one of the outstanding institutions in the denomination and I understand that similar movements prevail among some other evangelical denominations. However, there have been some incorrect statements as to how and where this movement started. These erroneous statements (unintentional however) were corrected by Dr. Harry Lee Spencer in an address before the Baptist Student Union of Texas at Fort Worth recently.

In the second annual report of the writer as secretary of the Baptist Convention Executive Board of Texas, it was recommended that a student secretary be chosen to take the place of the Y. M. C. A. and Y. W. C. A. secretaries in our Baptist schools in Texas. This recommendation which was adopted by the Baptist General Convention was followed immediately by the report of a committee composed of Drs. F. F. Brown, J. C. Hardy, and Mr. Robert H. Coleman in which they made a similar recommendation and which was also adopted.

Pursuant to the instructions of the Convention, the General Secretary of the Convention Executive Board began a quest for someone to handle the student work. We finally succeeded in securing Dr. J. P. Boone, at that time pastor of the First Baptist Church of Waxahachie, and who is now returning to that pastorate after nineteen years.

Dr. Boone, in conference with his advisors, decided upon the name of the organization, namely, "The Baptist Student's Union" and they also worked out a constitution. The name and constitution adopted became the name and constitution of the Southwide organization with some modification in the constitution to suit its Southwide connection.

The B. S. U., as it is generally called, has grown to mighty proportions. Those who have handled the work both in the state and the South have done a noble part by it. In its initial stages it was difficult to get all our Baptist schools to accept it in lieu of the Y. M. C. A. and Y. W. C. A. organizations, but finally it was universally accepted. It is one of the most effective organizations we have and is growing in strength and influence every day.

The Southwide student work under the capable and conquering leadership of Secretary Frank H. Leavell has made great strides in its advancement. The Southwide convention held in Memphis was a meeting of tremendous power. May the work continue to grow and expand through all the coming days and years ahead.

—College of Marshall, Marshall, Texas.

First Baptist Church, Lenoir City

By Virgil L. Adams

Sunday, November 20, was a joyous day at the First Baptist Church of Lenoir City when a large number of the members gathered at the morning hour to complete the payment of the church debt and join in a praise and worship service. The goal set was to receive an unsolicited collection of the remaining \$300 owed by the church, but the collection ran to \$400, as the Lord gave His people a great outpouring of His blessings. Following the collection, J. L. Thomas, church treasurer, burned the note and the congregation joined in singing "Praise God From Whom All Blessings Flow."

It is the first time in approximately twenty years that the church has been free from debt. When the present pastor, the Rev. H. J. Beasley, came on the field, seven and a half years ago, the church was heavily in debt and was giving very little to the mission program. During those years the church has paid \$4,109.07 on debts and interest, without any strenuous campaign. During the same time \$1,288.54 has been spent on repairs and improvements to the church and parsonage.

The spiritual growth of the church during those years has been proportionate, with the collections for the Co-operative Program and missions steadily increasing. During the last associational year \$558.97 was given to the Co-operative Program and a total of \$798.03 to all missions. About 250 members have been added to the church during the same time.

The church looks to the future with a great deal of faith that the Lord will continue to bless their efforts. In the immediate future the church is planning the most extensive personal soul winning campaign the church has ever attempted, under the direction and leadership of the Rev. Beasley. This campaign will begin with a training school on soul winning and will be followed by personal soul winning by a band of volunteers from the church membership.

First Baptist Church, Dayton



REV. CLIFTON BRIDGES

According to the best available information, our church was organized and held its first meetings in the old Gardenhire Opera House, located on the site of our present new post office building, in the beginning of the year 1888. In about the year 1891 a church building was erected on Fox Street, and this building is now occupied by the colored M. E. Zion Church. Mr. August Schill, grandfather of our Bros. John and Thomas Powell, was head carpenter in the building of our first house of worship. The present site was purchased about 1897, and on this property a small brick building was erected the following year.

The plant now occupied was erected in 1928 at an approximate cost of \$30,000.

Our first pastor was a Rev. Mr. Mathis, whose son was also pastor 21 years later.

During the son's pastorate, Mrs. B. L. Morgan and other present members were baptized into the church. Dr. A. J. King was the first superintendent of the Sunday school, and he served faithfully in this capacity for several years. Bro. D. V. Culver, the third superintendent of our Sunday school, was a grandfather of Bro. E. B. Arnold, who has served as superintendent for fifteen years.

The following is a list of the pastors who have served our church from the beginning: Rev. Mathis, Rev. W. B. Brisco, Rev. Burnett, Rev. G. W. Brewer, Rev. T. G. Davis, Rev. D. B. Clapp, Rev. C. C. Gibony, Rev. W. L. Head, Rev. Fuller, Rev. J. H. Hazelwood, Rev. Mathis, Rev. R. D. Cecil, Rev. W. R. Poindexter, Rev. Byrom, Rev. W. M. Griffith, Rev. W. A. Moffitt, Rev. C. A. Howell, Rev. Frank Grazzadia, Rev. I. N. Rainy, and the present pastor, Rev. Clifton F. Bridges.

The Rev. G. W. Brewer, father of our Mrs. Rose Young, occupied the pulpit for the longest period of time during the life of the church, having been active in the leadership of the church for about twenty years. While serving so faithfully he came to be affectionately known as the "Pastor of Dayton" because of his extensive service—and, sometimes he was called the "Pastor of Rhea County."

The superintendents who have led our Sunday school are: Dr. A. J. King, Prof. Rogers, D. V. Culver, T. N. Henderson, J. T. Howard, Bro. Walker, J. L. Henry, M. D. Mansfield, Dr. J. L. Jones, John Wise, C. E. Toliver, E. B. Arnold, and the newly elected superintendent, Grady Roddy.

Searching the records at our state headquarters, Brother Noah Fetzer, veteran bookkeeper of the Tennessee Baptist Convention, and a nephew of our Mrs. Amanda Townsend (our oldest member at present), found the following interesting paragraphs in the old state convention minutes:

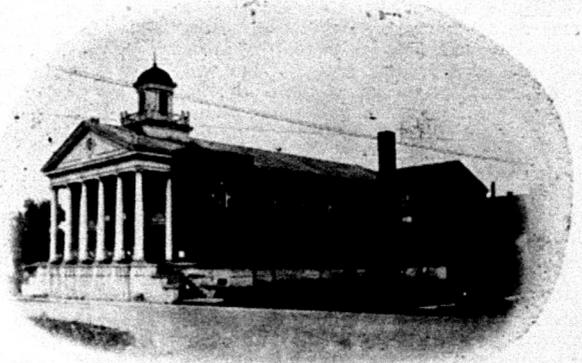
- In 1886: "Spring City and Dayton are important fields; should have help until a house is completed."
- In 1888: "The outlook of the Dayton Church is hopeful. Excellent house is being erected. Baptists are attracting much attention from other denominations. Thirty-two members added during the year. Sunday school organized the first of the year. Dr. King is superintendent."
- In 1889: "The church has been worshipping in a new building this year. W. B. Brisco is pastor. The congregations are good and the outlook hopeful. The Sunday school numbered 150. Forty-four added to the church during the year. The church owes \$600.00 on the house."
- In 1891: "The house has been seated at an expense of \$300.00. Other amounts have been paid. There are eighty-seven in Sunday school. Young people working in organized societies numbered eighty. Some features of the work encouraging. J. J. Burnett, pastor. The Dayton Church is affiliated with the Rhea association, and gave \$15.48" (presumably to missions).

In 1892: "This church at the county seat of Rhea County had thirty additions. Recently held an interesting meeting. Steadily increasing its influence. Pastor held in high esteem. Sunday school is good. G. W. Brewer is pastor. Church announces itself self-sustaining.

During the last two years of our church history there has been an encouraging, steady growth, and a hopeful unification of our people. The trend has been toward the old paths, and doctrinal convictions have been strengthened. There have been thirty-nine additions to our church during this two-year period. Last year, more than \$4,000.00 was given to all causes fostered by the church, about half of which was applied to our indebtedness. We hope to report a similar amount for this associational year.

Scanning the pages of our records, your committee finds a great many evidences of God's mercy in the past, and we believe these evidences of God's goodness to us should challenge us to this day renew our consecration to the Lord, and to pledge Him afresh our determination that by His grace, as long as we live, we shall do all in our power to preserve this church as a soul-saving instrumentality, faithful to the Scriptures which tell us what a church is and should be.

B. L. Morgan, Chairman,
 Roger Cate,
 Mrs. Rose Brewer Young,
 Committee.



FIRST BAPTIST CHURCH, DAYTON

The Indifference of Baptists To Their History

By J. E. Gwarkin, Librarian,
 Baptist Bible Institute, New Orleans, Louisiana.

Baptist indifference regarding the preservation of their historical and statistical material is surprising. Take the following facts as an illustration. Last session the Librarian of the Baptist Bible Institute sent out appeals to all clerks of district associations in the Southern Baptist Convention, urging them to send copies of their minutes for preservation in the Library. To many of them several appeals were made. It was explained that these minutes contained valuable material for future research workers, and in most cases the only available material. Appeals were made also through the state papers.

But of the over nine hundred clerks to whom we wrote only 421 responded. We are at a loss to understand this. Certainly every clerk should be sufficiently interested in the preservation of his own work and of the statistics of his association to send a copy to the few institutions asking for them. It will be impossible for future historians to write a correct account of the work of these bodies unless they can have access to the minutes of their meetings, with the statistics.

Each association at its annual meeting would do well to instruct its clerk to send copies of its minutes to the Libraries and historical associations asking for them, promising to carefully preserve them for the future. The cost would be only a few cents, but the benefit would be invaluable. Surely there is some one in each association who realizes the value of this and will see that it is done.

Moderators, clerks, and pastors, this is an appeal to you and an opportunity to serve the cause. Will you not do it?

SUNDAY SCHOOL LESSON

For December 18, 1938

By LeRoy Steaks, Oakwood Baptist Church
Knoxville, Tenn.

"Christ's New Commandments"

Lesson Text: Matthew 5:43-48; 22:34-40; John 13:34, 35; 15:12-14.

Golden Text: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." John 13:34.

Someone tells the story of a Scotch saint who used to disguise himself as a poor tramp, traveling over the countryside and visiting in homes where he could find a welcome for the night. He found himself, one night, in the home of a nobleman who was a devout Christian. As was his custom, after the evening meal, he gathered the servants and began to instruct them in the Shorter Catechism. After a while he came to the stranger and asked, "How many commandments are there?" "Eleven, sir," was the prompt reply. "You are wrong," said the master of the house, "if you were a Scotchman you would know that there are only ten." After reading the Ten Commandments from the twentieth chapter of Exodus he said, "You see, these are all there are." "Nay," said the visitor, "there is another for Jesus said, 'A new commandment I give unto you, that ye love one another, even as I have loved you.'"

If there is one supreme lack in the church it is the lack of love one for another. This despite the fact that Jesus made it one of the tests of the genuineness of our professions. "By THIS shall all men KNOW that ye are my disciples, that ye love one another." We have accomplished some worthwhile ends in the programs of our churches. We have perfected organizations which give us a possible efficiency beyond anything hitherto known in the history of the church. But there is one fly in the ointment. People who do not love each other can never pull, for long, in the same harness and in the same direction. We have informed our people about the millions of people who have never heard the name of Jesus and have taught them to love men they have never seen. But while we strive for a "Brotherhood of Man" through evangelizing the heathen we have failed to develop a real Brotherhood in the church itself. We have preached co-operation until there is more universal support of the whole program of the denomination than ever before. But in many churches there are factions which make real co-operation in the church itself impossible. Wagon loads of sermons have been dumped upon our congregations on the text, "Thou shalt love the Lord thy God with all thy heart." But John, the apostle of Love, asks, "He that loveth not his brother, whom he has seen, how can he love God, whom he hath not seen?" If a man say, I love God, and hateth his brother, he is a liar." We have developed a sense of stewardship which has enlisted perhaps the largest number of tithers the church ever had. But Paul said, "Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing."

I. THE PATTERN OF LOVE.

No man, according to Jesus, can attain the perfect pattern of love in following the highest ideal they had known until He came to reveal perfect love. They had

heard, "Thou shalt love thy neighbor and hate thine enemy." He gave them a new pattern to follow in, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." That this is the perfect pattern of love He urges on the ground that it is God-like. "Your Father in heaven maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Of course, Jesus is speaking to those who would be citizens of the Kingdom. Human nature, in its lost estate, could never measure up to such a high pattern. It must be changed by the grace of God who loves even the most vile and follows with His love even His most bitter enemies.

God pity us if HE dealt with US as we deal with others. "He hath not dealt with us after our sins nor rewarded us in the measure of our iniquities." Suppose we laid bare our hearts in an honest talk with Him some morning in a prayer something like this, "Lord, I want you to treat me, today, just as I treat those who trespass against me. I am willing that the measure of my love for others shall be the measure in which you shall measure your love to me." Do you have any idea as to how we should fare that day? We ought to keep always in mind that God does not give us what we deserve but that He blesses us according to our needs.

The high plane upon which Christians are to pitch their relations with their fellowmen—the marked difference between them and people of the world is here illustrated. Jesus said, "If you simply love those who love you there is no evidence that you are the children of God. Even the publicans do that. The thing that will mark you and set you apart as different is that you will love those who do not love you and who may even do you grievous injury."

II. THE SUPREMACY OF LOVE.

It was a thing to be marvelled at how Jesus put His enemies to silence by His answers to their "tests." In a word He would gather up all the loose ends of men's thinking, their interpretations of the law, untangle the confusions which their traditions and prejudices had wrought and give an answer which could not be disputed.

He has just silenced a group of Sadducees about a problem touching the resurrection when He is approached by a number of Pharisees. These two groups had little in common in their theology but they united in their desire to discredit Jesus before the people. So, to "try" Him, one of their number put to Him a question which had been the center of controversy through the ages. "Master, which is the greatest commandment?" What will Jesus say? Will He enter into some theological disputation? Will He launch upon a tirade against the modernists of His day, the Sadducees? He might have made Himself quite popular with the Pharisees had He done so. No, He will give them the one law of life which, if obeyed, will set right every prob-

lem with which man has to do. "Love." He affirms, "is the first law of life. Love, first of all for God. You have been thinking too much of codes of conduct. You should concern yourself with character and character is revealed in your attitude toward God. You are greatly agitated about certain deeds you feel are necessities. You should be anxious as to the object of your affections. The sum total of man's duty is His love for God. Forgetfulness of self in an anxiety, whole-hearted, whole-souled, whole-minded, to do the will of God will set all the currents of human life into right directions.

"But, there is a second commandment, like unto the first, not closely akin to it but a part of it. The Law is not complete without it. It is this, Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets."

Now, it is easy for us, is it not, to profess an obedience to the first section of Jesus' Law of Life? But few of us profess an interest, even a passing one, in the second section. And, fewer still, ever attain its ideal. Most of us look upon it as a beautiful conception of what OUGHT to be but one never to be even considered possible for life on this earth. Perhaps, in that life where the spirits of just men are made perfect we shall reach it but now, no, we can never love others as we do ourselves and, if the preacher insists that we should, well, we will go to sleep or thumb through a hymn book until he gets through. But, we might as well face the truth. This is it—ALL our forms of worship, all our professions of faith, all our gifts, offerings, sacrifices, all our multiplied activities in service are of worth ONLY SO FAR AS THEY SPRING FROM OUR LOVE FOR GOD AND OUR FELLOWMEN, OR ONLY SO FAR AS THEY HELP US TO LOVE HIM AND THEM. Without love, all these things are as sounding brass or a tinkling sycmbal.

III. THE LIMIT OF LOVE.

Here is the divine equation. "Love one another AS I have loved you." As a matter of fact, there is a double equation for He had just said, "As the Father hath loved me, so have I loved you." And there we have it—the Father, the Son, the Christian. The Father loves the Son. In the same measure the Son loves the disciple. And, in like measure the disciple is to love his fellowmen.

Most of us have reached the point where we have conquered self enough to suffer a few slight inconveniences, sacrifice a little of leisure, give away a little money. But how little statured we are in the presence of what the love of Jesus impelled Him to do. He stepped down from His throne, shut the gates of glory behind Him, made His entrance into the world of men in a stable, took up His abode among a race that had no claim upon Him, made friends with men and women with whom He had nothing in common, sought out the vilest that He might befriend them, took the guilt of a whole world that hated God upon Himself and bore that guilt away to a cross, where He voluntarily died under the shame of a criminal's death. He not only preached but demonstrated, "Greater love hath no man than this, that He lay down his life for his friends." And—the whole race is His friend so that all men might, through Him, be saved.

Do we find it hard to love? Let us remember how we have been loved. Is it difficult to love the unlovely? Think how we, with all our sins, must appear in the sight of God.

Book Reviews

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

Monkey Mileage From Amoeba to Man by J. L. Martin. Wm. B. Eerdmans Co. \$1.00.

Here is a book that everybody who has even heard of Darwinian evolution ought to read. He shows up this theory to be not only false but silly and absolutely without any foundation in fact. "Dorsey (an evolutionist) informs us that every biologist assumes that man's ancestor was a monkey before he was an ape, when all zoologists fully agree that monkeys and apes were never known to mate with each other, much less produce offspring. Though the gorilla, the orang, the chimpanzee, and the gibbon all belong to the same order of Primates, it would be impossible to produce a cross breed between any two of the four species; and for this reason each of the four Orders of Apes most resembling man has the same physical form and characteristics today that it had in the beginning. Travellers, explorers and naturalists all declare that they have not yet seen a creature that bore even the slightest mark or indication of being a hybrid resulting from crossbreeding any two of the four anthropoidal species. On the other hand it is a known fact that any two of the five great races of mankind will interbreed." "The mouth cavity of a human being of each and every race is domed for speech, while the V-shaped mouth of the gorilla and other apes makes articulate speech impossible." "The largest brain of an ape is not more than one-third as large as the average human brain." "Man is the only primate that has a chin." "It would have been an impotent creator indeed who could not have made man outright in the beginning. The miracle of having spoken the whole universe into existence would have been no more difficult for the Creator to perform than the bringing into existence of the tiniest cell. Life belongs to the great Invisible." The author shows up Darwin to have been an infidel; his theories would logically lead to that. Such a pity that these foolish theories find a place in so many schools and even some pulpits!

—J. R. Chiles.

Creative Controversies in Christianity by George W. Richards. Revell. \$1.50.

These are the James Sprunt Lectures delivered at Union Seminary, Richmond, Va., 1938. There are seven of them. They are the work of a great scholar and theological historian, and are worthy not only of reading but of careful study. The ones on Paul, Christ and the Holy Spirit in Action are especially fine. The chapter on the "Middle age—When, Why What" is a masterpiece. "What was buried in the ruins of the ancient world, rose again at the close of the Middle Age." That was looking backward; now looking forward, "Nationalism takes the place of imperialism. Independent and rival nations are born whose only aim is self-assertion and domination—Italian, French, German, English. Michiavelli makes that which is useful or harmful to the state the only law in politics. Might makes right. Each nation is armed for offense and defense. Diplomacy and intrigue were the business and sport of kings and princes. The lines were laid

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for the cataclysm of the World War which followed centuries later."

—J. R. Chiles.

The Book of Beginnings by Alexander Marlowe. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids Mich. 1938. 139 pages. Price \$1.00.

This is a new translation of the book of Genesis with special attention to its poetic values. The author is a recognized Hebrew scholar. He is also a poet of first rank. Dr. Henry Van Dyke says that his "Unthrown Stone" is the greatest epic poem since Milton's "Paradise Lost." New light and new joy comes from the pages of one of the most beautiful books in the Bible as it is read in this new translation.

—J. C. Miles.

Draw Up A Chair by William H. Ridgeway. Published by the W. A. Wilde Company, Boston, 1938. Price \$1.25. 159 pages.

This volume contains fifteen delightful and wholesome stories which were originally compiled by Mr. Ridgeway for his grandchildren. Mr. Ridgeway has contributed a weekly column on the Sunday school lessons to the Sunday School Times for more than thirty years. He knows how to tell a story and the stories he tells are of a high-grade. This book will be enjoyed by all the family—from grandson to grandfather. It will make an appropriate Christmas gift.

—J. C. Miles.

Sorrow and Stars by Herbert Lockyer. Wm. Eerdmans Publishing Co. Price \$1.00.

This book contains fourteen sermons all by the author, and takes its name from the first sermon.

Dr. Lockyer is an English evangelist and has written a number of books. He has also spoken in America different times under the auspices of the Moody Bible Institute. In this book he uses and develops a number of Scripture texts that most of us would pass over without seeing their beauty and meaning. His sermon subjects are also unusual, such subjects as, Sorrow and Stars, Roots and Stars, Beauty and Ashes, Wings and Hands, Broken Ships, Mirror and Riddles, along with others are developed.

The reader will find much for Christian thought in this book of sermons. It is worth the price.

—D. C. Sparks.

Plays For The Changing World by Harold Ehrensperger. The Abingdon Press. Price 25 cents.

This book is one of four in a series comprising eighteen plays on a wide variety of subjects. The author considers in the

four the question of race, finding God, helping the other fellow, and different attitudes toward Christ. "The plays in this volume are intended to stimulate thinking and promote action in the world of shifting values." Christian virtues are to be made real in action, using these plays.

—T. C. M.

Doorways to Devotion by Gladys C. Murrell. The Abingdon Press. Price \$1.00.

Under five divisions, Mrs. Murrell offers suggestions for devotional periods of women's meetings. These are meant to be a help, not an exhaustive discussion of any of them. Using a number of subheads she presents briefly: Doorways to the Christian Life, Doorways to More Abundant Life, Doorways Needing Repairs, Doorways Leading Outward, and Doorways to Special Days. With these devotionals the writer suggests a Scripture, a hymn (or hymns), a meditation, and a prayer. Through a great deal of effort on her part, Mrs. Murrell has brought within a brief compass much material that can be used to advantage.

—T. C. M.

Ten Rules For Living by Clovis G. Chappell. Cokesbury Press, Nashville. Price \$1.50.

This is a series of messages on The Ten Commandments. Written by Dr. Clovis G. Chappell in his own charming style they are devotional, inspiring, illuminating, and practical. The themes are different, the illustrations many, the discussions refreshing. Those who read the book will desire no interruptions that it may be done with greatest pleasure and profit. Preachers will appreciate the manner in which the sermons are developed.

In the series all along is a challenge. One will desire a better life after reading these modern messages on the ancient Commandments. He will learn how vital their teaching for his own day!

—T. C. M.

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THE GAWP-ON-WHEELS

"Here comes the new guy from across the street," grunted Frank Malone, looking up from his job of oiling his bike-pedals. "And what a 'Gawp-on-Wheels' he is!"

I took a last tuck into the strap holding the bag of frankfurters, buns and fixings on my own wheel as I gave the stranger a "once-over." Frank had hit it right. The gray-eyed youth, who had moved into the old house only a day or so ago, rode jerkily toward us on an old relic of a bicycle. Bony, angular, pinch-faced, he looked oddly like an animated bean-pole on that bike.

"Hello!" he remarked, putting on his brakes, "I'm Alex Hudson."

The brakes did not hold well and he nearly ran into Frank, who fell quickly out of the way.

"Your name's 'Mud' to me!" Frank snapped, getting angrily to his feet and brushing back his black hair. The newcomer missed the sarcasm and grinned disarmingly.

"Sorry," he said, and there was something so friendly and frank about his grin that I took an instant liking to the fellow. There was no chip on his shoulder.

"Furthermore—" added Frank, "my name's Frank Malone and I'm not glad to have met you!"

Even that did not seem to offend the lad, but I hurried to say that my chum was a great knacker. "Furthermore," I added, "My mother has given us more hot ooga than we can eat and you're welcome to join us on a weenie-roast if you like!"

As Hudson hurried home to let his parents know, Frank hardly looked my way. I knew him well enough to realize that I had practically lost an old friend and that Alex Hudson had gained a competent enemy. I felt sorry, but I meant to see the thing through.

The three of us rode slowly out into the country. There had been almost a week of torrid heat and the breeze now springing up felt good in spite of the cloud of dust trailing our whirling bike-wheels. Alex continued, in the course of talk, that his dad was starting on a new job in the morning, his first in months. That gave a cue to capable Frank.

"I suppose that bike is one your father let you have as a souvenir of the days when the family was 'in the money?'" he chuckled sarcastically.

That brought a set to Alex Hudson's jaw that did my heart good to see.

"Fact is," he retorted evenly, "it took me all summer to pick up the parts to make this wheel. All the spare money I've earned was needed to help my folks. I've just learned to ride it in the last few weeks."

"You're doing fine," I nodded encouragingly. "And your wheel isn't much older than mine, at that."

We passed the pretty Holden farm on the edge of the woods at the crossroads and turned to the right, topping the crest of the first hill beyond there. Looking down the hill you could see the backbone of ledge sticking through the dirt here and there. At the bottom a group of fellows stopped as they crossed the road and looked up at us.

"Can you ride 'no-hands?'" asked Frank, looking at Alex.

I knew he was bating Hudson and it made me hot under the collar.

"Not very well," admitted Alex, quietly. "Why?"

"Well, here's a swell place to practice, unless you're scared."

"You daring me?" demanded Hudson sharply.

"Good guess," laughed Frank triumphantly and started off at breakneck speed down the road, his arms spread to either side while he skillfully shifted his body weight. The bike bounced swiftly down the rough road and he skidded to a stop among the admiring spectators at the foot.

Then he waved a jeering right arm at us and before I could do or say a thing Alex had started in pursuit! He covered half the hill before his madly bouncing bicycle got out of control and pitched him over the handle-bars into the bushes. As I rode hurriedly down to his aid I heard him thrashing about in the dry brush.

"I'm all right," he insisted, limping, as I helped him to the road, "but—how's my bike?"

With almost ludicrous tenderness he examined the old bicycle, straightened the twisted handle-bars and announced her good as ever. There was pride in his voice.

"Now let's walk the rest of the way down," he suggested sheepishly. "Should have had more brains than to show off."

I thought for a moment that he intended that remark for Frank Malone, but I soon sensed that he was upbraiding himself.

As we neared the foot of the hill I saw that the boys gathered about Malone made up the Picard gang, a half-dozen rough-necks from the edge of town. Led by Al Picard they were laughing with delight.

"Some acrobat, hey?" bellowed Al.

"Maybe you're right, fellow," agreed Alex, quietly. "I ought to have known better."

Picard grabbed the handle-bars of the wheel and shook it until it rattled.

"Where'd you pick up the junk?" he asked while even Frank joined in the laughter. "What keeps it together—cement?"

I noted that characteristic way in which Hudson's jaw came out a bit, but he held his temper and merely shouldered his way through his tormentors. We swung into our saddles and pushed off as Frank joined us, quite pleased with himself. We had a

little difficulty riding up the next grade against the rising breeze, but kept on at a steady pace.

"Picard's gang are going to cut forked sticks for sling-shots," Frank said as we left the main highway and started up the narrow, straight clay road that runs steeply to the abandoned quarry. We had planned to roast our hot dogs on the edge of the woods, beside a spring at one end of the quarry.

"Plenty of forked sticks to be cut, Frank," I replied, to make conversation. "I guess they'll chop down most of the younger saplings before they finish."

The subject changed and we said nothing about the incident back at the crossroads, but I could feel the tension growing between my two companions. Frank suggested that we gather wood while he build the fire. We soon had a pile ready for him. Hudson had a nervous look on his face as Frank lit the tinder and the newcomer quietly scraped dried leaves away from the space around the fire.

"Afraid I'll start a forest fire?" queried Frank, darting a sharp look at Alex.

Alex slowly admitted, "You might, at that."

"Say, listen, Scared Cat—" began Malone.

Hudson's fists clinched and I, sensing a climax, sprang to separate the two. But I was too anxious and stumbled and fell into the fire, scattering embers and flaring leaves right and left.

Alex, with fine presence of mind, yanked me to my feet, but the damage was done. Soon the whole face of the woods was swept into flames, the brush, dried out for a week, kindling explosively on the rising wind. It seemed but an instant before it was racing down both the sides of the clay road toward the crossroads.

Instinctively Frank and I sprang to the impossible fight, trying to beat the flames out with our hands. The scorching heat was terrific and we had to retreat to the edge of the spring where Alex Hudson stood with a shocked look on his thin, homely face.

"The Picard gang," he was saying, as though in a nightmare, "the fire will get them—!"

We began to think fast then, I can tell you.

"They'll surely hear it coming, and run for the crossroads," Frank hazarded.

"But it may circle around on the ridge before settling down into the valley," I pointed out, trembling in spite of myself. "And then—what about the Holden farm?"

"This is no time for guesses." Alex was grim. "That fire is going places! Someone has to warn the Picard gang and then set a back-fire to stop the flames before they reach the Holden farm. And the quickest way to reach the Picards is down that road!"

He pointed down the seared length of the quarry road and we watched the leaping, twisting flames laying a livid curtain across it. Frank had gone pale and was holding his hands before his face. I

A MILLION MEN
BAPTIST BROTHER

lunched myself, I'm afraid, as I thought of riding through that lane of fire!

But already Alex had stripped to his underwear and was rolling in the mud of the spring, covering himself with the thick, wet clay. We stared pop-eyed as the grotesque figure mounted the old bike and wheeled off down the quarry road. As he got up speed he released the hold he had on his handle-bars and covered most of his face with arms and hands. And so, riding "no hands," a transformed Gawp-on-Wheels tore madly down that road and disappeared like a living projectile through the torturing, searing fire! Once on the main road, we knew he would make it safely, but would he get that far alive?

I am not ashamed to admit that Frank and I sank to our knees beside that spring for a long, solemn minute.

After that we picked up his things and, as soon as the fire had burned itself out a little, we rode through to find a blackened Picard gang beating out the last of the flames under the leadership of a shouting fire-fighter caked with sooty, dried mud! The energy in his voice told me more plainly than words that Alex Hudson had come safely through the flames.

When I handed him his clothes he grinned and even through the mud that grin showed clear and bright. I sort of choked up and stuttered something silly, while Frank stood with bowed head. Under his arm was the bag of untouched weinies, and he handed it to Alex.

"Got through okay, fellows," said the Gawp-on-Wheels, chewing a frankfurter with gusto, "thanks to luck and my old bike. Now for my pants and home for a bath!"

"He's a swell guy," Al Picard confided to Frank, almost belligerently.

And, "Don't I know it!" Frank agreed simply.—Edward O'Connor in Youth's World.



"Tell you, boys," said the darkey, "dun los' a heap of money las' night."

"How much, Mose?"

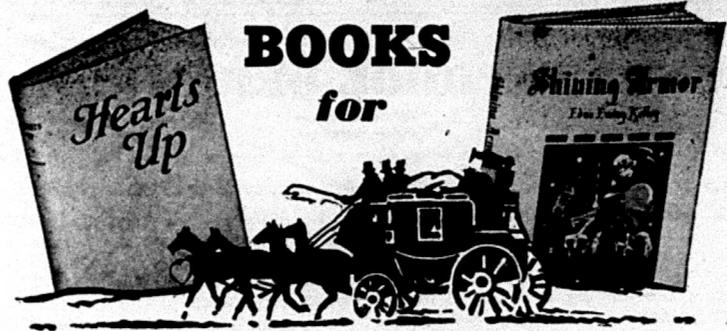
"A hundred and eighty-seven dollahs an' fohteen cents."

"Golly! dat wuz a heap o' money."

"Yah, sirree, and de wust of it wuz, de fohteen cents wuz cash."—The Conway (Ark.) News.

Little Tommy was asked the difference between prose and poetry. He pondered awhile and then said, "There was a young man named Rees who went into the sea up to his ankles.

"That's prose," he said, "but if the water had been a few inches higher, it would have been poetry."



Christmas Giving!

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"Well, that's expecting a great deal of an anesthetic."—Ex.

Stranger: Your neighbor tells me you've got an unusually good cow. What will you take for her?

Farmer (cautiously): Wait a minute! Are you the new tax assessor or has my cow been killed on the railroad?—Boys Life.

Aunt Hetty: "Sakes alive! I don't believe no woman could ever have been so fat."

Uncle Hiram: "What y' readin' now, Hetty?"

Aunt Hetty: "Why this paper tells about an Englishwoman that lost two thousand pounds."—Ex.

Visitor: If your mother gave you a large apple and a small one and told you to divide with your brother, which apple would you give him?

Johnnie: D'ye mean my big brother or my little one?—Philadelphia.

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Salesman: To the first five words I utter when a woman opens the door—"Miss, is your mother in?"

GOING TO CHURCH

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Jesse Daniel
Superintendent

Miss Janie Lannom
Office Secretary

Mrs. D. Chester Sparks
Elementary Worker

149 Sixth Avenue, North, Nashville, Tennessee

FOUR ADMINISTRATION TRAINING SCHOOLS

January 2-6, 1939

Four of the leading associations in the state are planning for Sunday School Administration Training Schools the week of January 2. One of the great needs in modern Sunday school work is proper administration—administration that aims of reaching every available individual for regular Bible study under the best possible conditions.

The purpose of the Sunday School Administration Week is to give all general, department, and class officers and all teachers, and as many prospective workers as can be enlisted in the association an opportunity to restudy general Sunday school organization and administration to the end that each and all may know just what a Sunday school is and what a Sunday school ought to do.

Two particular angles are developed in the program of Sunday school administration week.

1. A study of the place and possibilities of the Sunday school as a church agency.

2. The effort is to give to all general, department, and class officers, teachers and prospective workers a proper conception of the place, importance, and possibilities of their work. Pastors and superintendents everywhere are coming to realize as never before that if the church is going to do the work it is expected to do in reaching, teaching, winning, and enlisting souls, it must swing its Sunday school organization into action seven days in the week as well as on Sunday.

In order that all Sunday school workers may have the opportunity to study general Sunday school organization and administration, only Sunday school administration books will be offered during the week. The books to be offered are as follows: Building a Standard Sunday School, Sunday School Officers and Their Work, True Functions of the Sunday School, A Church Using Its Sunday School, The Church Library Manual, The Sunday School Secretary and the Six Point Record System.

The table below (when finished) will give vital facts about the week's work:

Association	City	Church Membership	Sunday School Enrollment	Enrolled in Adm. Week	Average Attendance	Awards Issued
Knot County	Knoxville	25,967	21,377	.....	.....	.....
Madison	Jackson	5,131	5,066	.....	.....	.....
Nashville	Nashville	19,491	18,464	.....	.....	.....
Shelby	Memphis	25,861	18,391	.....	.....	.....
Totals		96,712	74,846	.....	.....	.....

At the closing period each night we hope to get a report from each of the schools. It will be interesting to watch for the returns. The record will be kept on the percentage bases of resident church members and present Sunday school enrollment. What association is going to lead?

It is hoped that churches all over the state will conduct an administration school.

BROTHERHOOD WORK

Those who take the examination on Dr. Freeman's book, "The Shepherd Comes to the Part-Time Church," will be given a certificate from our Department. We are happy to know that many churches over the state are enjoying the study of this book.

STANDARD SUNDAY SCHOOLS

The Lebanon Baptist Church, Robertson County Association, has been recognized as a Standard School for the new year. Mr. J. E. Hollingsworth is the superintendent.

Royal Street Baptist Church, Madison County Association is a Standard school for the new year. Mr. T. M. Carver is the superintendent.

Dumplin Baptist Church, Jefferson County Association, reports a Standard school. Mr. J. Mac Elder is superintendent.

Congratulations to these Sunday schools and we pray that much good will be done by each of these Sunday schools.

The Primary Department of the Temple Baptist Church, Memphis, is being recognized as a Standard department. Mrs. W. C. Morris is the superintendent. The Beginner Department of the West Jackson Baptist Church, Jackson, is also being recognized as a Standard department. We appreciate the splendid work that is being done by these departments.

VOLUNTEER WORKERS CONDUCTING TRAINING SCHOOLS

(Continued)

- | | |
|----------------------|------------------------|
| Gladstone White | A. A. McClanahan |
| Dwight H. Willett | Charles E. Wauford (1) |
| Mrs. J. R. Logan | D. Edgar Allen |
| C. D. Moss | Mrs. S. A. Duff |
| Cora Mae Crockett | Mrs. E. J. Hargis |
| Sallie Pat Carson | Frank Woods |
| Mrs. J. A. Boyd | M. D. Moore (1) |
| Mrs. E. H. Dinker | S. H. Lewis (3) |
| Mrs. D. H. Willett | Robert Abernathy (1) |
| Mrs. Ross Driskell | A. H. Cox |
| Carlyle Marney | A. M. Vollmer |
| F. H. Gilbert | H. C. Watters |
| B. H. McLain | Mrs. Jesse Daniel |
| Mary Cavin | Mr. L. B. Matthews |
| George C. Coldiron | J. R. Black (1) |
| Geneva McCracker | L. G. Frey (2) |
| Werde Emmert | R. E. Guy (3) |
| W. C. Brooks (1) | Brownie West (2) |
| E. A. Cape | Margaret Winter |
| Oleta Christian | C. E. Williams (1) |
| A. M. Nicholson (1) | J. B. Howell |
| L. B. Christian | S. R. Sherman |
| W. L. Newman | Rush McDonald |
| E. M. Northern (1) | Mrs. Ralph Kerley |
| Georgia Young | Ralph Kerley (2) |
| Joe H. Powder | A. D. Anthony |
| J. R. Johnson (10) | Mrs. Willard Goodrich |
| John W. Wenger | Mrs. J. R. Black |
| Kenneth B. Combs (1) | O. O. Green |
| Robert L. Fielder | Mrs. W. C. Harris |
| Jodie Tate | Mrs. W. C. Summar (1) |
| Roy W. Hinchey | Ralph Gwin |
| James M. Gregg | W. C. Summar |
| J. A. Lockhart | John Wagster |
| John T. Courtney (1) | J. Burch Cooper |
| J. Earl Line | H. Ross Arnold |
| Ernest Neal | Lucile Wright |
| James A. Clark | Mrs. Sam Bohanan |
| Roe Ford | James H. McFadden |
| F. M. Dowell | Mrs. Dillard Brown |
| Truett Cox | Alta Ross |
| C. V. McCoig | R. F. Farris (2) |
| I. C. Frazier | Edwin VanTil |
| James A. Ivey | C. D. Creasman |
| Roy Anderson | W. Rufus Beckett (2) |
| M. E. Gillis | J. E. Tankless (2) |
| W. C. Carringer | W. W. Miles (1) |
| J. Leroy Steele | Mrs. Powhatan James |
| I. T. Slinger | W. C. Creasman |
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| R. C. Woodard | Claude Y. Stewart |
| Miss Ora Fry | A. A. Carlton |
| Betty Scroggs | David Self |
| Betty Margaret Smith | Mrs. Earl Tarpley |
| (1) | T. R. Hicks |
| H. B. Cross | Ira Lorene Vinson |
| Mrs. Keith C. VonHag- | Adelia Lowry |
| en | James Horton |
| L. S. Ewton | Geneva Spiceland |
| Mrs. Oscar L. Farris | Fleetwood Rodgers |
| Guard Green | Judet Outland |
| John D. Barbee | Heidel Thomas |
| D. W. Cantrell | Harold Stephens |
| C. C. Jennings | F. M. Dowell, Jr. |
| Mrs. W. O. Benson | Mrs. George Watson |
| Eugene Smith | Juanita Weaver |
| Bruce Ousley (4) | Ma Mae Myers |
| O. E. Hockett | W. O. Beaty |
| J. T. Carter | George Watson (1) |
| Frank Bowman | Clifton Bowden |
| R. E. Denny | C. L. Bowden |
| Kathleen Deakins | J. Lee Lingerfelt (2) |
| C. J. Donahoe | J. D. Brooks (6) |
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| Mrs. F. K. Chapman | Doris DeVault |
| Leona McDonald | John L. Curtis |
| David N. Livingstone | James C. Sherwood (1) |
| B. F. Siler | B. F. Siler |
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| R. R. Atkinson | Mary Shultz |
| Mary Shultz | W. F. Farmer |
| W. F. Farmer | Mrs. Wheeler Thomp- |
| Mrs. Wheeler Thomp- | son |
| C. H. Warren (4) | |
| Mrs. Fred Hogan | |
| Bryson Wilson (1) | |
| H. L. Highsmith (1) | |
| D. E. Osborn | |
| H. J. Rushing | |
| Mrs. G. V. Smalley | |
| W. F. Carlton | |
| Lawrence C. Riley | |
| V. E. Boston (1) | |
| J. P. Neal | |
| Mrs. George E. Hollis | |
| Mrs. H. C. Smith (2) | |
| Oliver Harbour | |
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| Mrs. J. Kirk Graves | |
| Willis C. Furr (1) | |
| Janey Bilderback | |
| E. L. Mason (1) | |
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| L. B. Cobb | |
| Barney Flowers | |
| W. F. Carlton | |
| Martha Bourne | |
| Mrs. F. S. Middleton | |
| Elizabeth Cullen | |
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| V. R. Webster | |
| Robert Palmer | |
| D. A. Ellis | |
| Mrs. J. J. Thornton | |
| Mrs. W. B. Bemis | |
| Mrs. George E. Hollis | |

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

"PRAY YE! GIVE YE! GO YE!"

O. W. Taylor

(Continued)

Living Proof. Probably one of the most conclusive demonstrations of the value of B. Y. P. U. training was given Thursday afternoon when Miss Roxie Jacobs, the only paid Junior-Intermediate Leader in the South, presented Mr. Orelle Ledbetter, Rev. O. E. Bryan, Jr., Hon. Andrew Tanner, Mr. Carlyle Marney, Master James H. Wilson and Master James Daniel, son of our State Sunday School Superintendent, each of whom set forth some particular value received from the B. Y. P. U. or some particular value to be received. When Master James Daniel concluded the demonstration, speaking on the subject, "I Am to be Trained," and said, in substance, "We are the boys who are to be your men tomorrow, what will you do with us?" a fresh conception of the value of the Training Unions was left on the minds of the audience. All of the speakers spoke effectively.

Sunrise Thanksgiving Service. From 6:50 to 7:50 Thursday morning the Convention held in the First Church a thanksgiving service, at which the choir of the church sang the "Hallelujah Chorus" and the pastor, Dr. W. F. Powell, spoke on "O Happy Day." It was a moving service.

"We must interpret truth in terms of the times in which we live and interpret the times in which we live in terms of the truth."—A. Donald Anthony.

"Christ gives us love, the price of our redemption, a satisfactory sense of values, a perfect example and grace sufficient for every need."—Dr. John L. Hill.

"The Baptist Training Union is a challenge to the individual, to the local church and to the denomination."—Mr. Henry C. Rogers.

"All true living is the result of the consecration of self upon the altar of serving." "There is no bargain counter in the store house of God."—Dr. John D. Freeman.

"No man can give his best unless he has a content of character from which to give it. You cannot 'jimmy' life."—Dr. Richard S. Owens.

"We are for training in church membership, but not into church membership. The Baptist Training Union Director in a church should be one of the first at the head of the line to shake hands with those who are baptized to enlist them in the B. Y. P. U."—Norris Gilliam.

Looking toward the 1939 evangelistic campaign, there was a poster display on the wall at the Convention which asked, "WHAT SHALL BE DONE WITH THE WON ONES?"

Mr. Rogers led a company to meet a speaker at the airport at 2:30 A. M. Friday. The speaker was Dr. C. Roy Angell. It is worth losing sleep in order to meet an "Angell"!

"The 900,000 in the Baptist Training Union in the South ought to win 900,000

souls to Christ next year."—Dr. J. O. Williams.

"We lay special emphasis on the fact we can cope with problems only through Christ and faith in God."—J. E. Lambdin.

"Your rewards in heaven are built from the material you send up for it from earth."—E. E. Lee.

Over 300 have already signified their intention to serve as voluntary Baptist Training Union workers next year.

Of unusual interest on Friday evening was the singing of the choir of the First Baptist Church (Colored), Nashville, and the speaking of Miss Kathleen Ambrister and Mr. Reuben Cooper of the Bahama Islands.

Certain officers of the Convention served the customary two years, the following were chosen officers for the ensuing year: Pastor-Advisor, V. E. Boston, Memphis; President, Lawrence Newman, Chattanooga; Vice-President, John Cottrell, Elizabethton; Secretary, Miss Ruby Ballard, Nashville.

The Convention meets next year in the First Baptist Church, Knoxville.

The pastor and people of the hostess church, with their friends, together with the various committees, did a magnificent job of entertaining the Convention.

A fitting climax to the great Convention was the closing address on Friday evening by Dr. C. Roy Angell, pastor Central Baptist Church, Miami, Fla., on "Ready to Go—Ready to Stay." "Is your religion wings to your feet or a burden upon your back?" "Only two things can make a Christian part of the power house of God—a surrendered life and a deep faith." The speaker probed the depths of the listeners' souls and played on the strings of their hearts. While Mr. McKinney led in singing, "I'll Go Where You Want Me to Go," those who were willing to follow the Lord's leading to any specific service came and stood at the front. A large number came and Dr. W. F. Powell, pastor of the First Baptist Church, led in an earnest prayer of dedication, and the twenty-third annual session of the Baptist Training Union closed with God speaking to the hearts of His people.

CARSON-NEWMAN B. S. U. REACHES FIRST MAGNITUDE

Again this year Carson-Newman B. S. U. was the first one to report First Magnitude (the highest honor to come to any college B. S. U.). Carson-Newman College has had this honor for the last four years, and we sincerely take this opportunity of congratulating Mr. Franklin Fowler and his B. S. U. Council.

WATCH NIGHT SERVICE

In next week's issue of Baptist and Reflector there will be a full account of the Watch Night Service. Watch for this announcement.

NOVEMBER STUDY COURSE

During the month of November there were issued 1,002 study course awards. In 1937 for this same month there were 717 awards, and in 1936 there were 475. During the calendar year of this 1938 year we have had the following records:

January	1,050	July	8,212
February	1,333	August	1,356
March	4,286	September	1,547
April	5,075	October	1,083
May	1,223	November	1,002
June	942		

Help to have at least 1,000 awards for December. In December, 1937, we had 419 awards; in 1936 we had 960. Come on, let's have one thousand awards for December.

PICTURE OF 1938 CONVENTION

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WOMAN'S MISSIONARY UNION

Mrs. R. L. Harris, President
112 Gibbs Road, Knoxville

Miss Mary Northington, Nashville
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
Young People's Secretary

149 Sixth Avenue, North, Nashville, Tennessee

SEND BOXES EARLY!

This Christmas we will be able to reach many more children in the mountains than last year and will need more toys, candy and clothing. Each of these gifts not only meets a material need but gives joy to the children and makes friends for the Sunday school and D. V. B. S. work.

With each gift always goes an old quarterly, story paper, leaflet, Testament, picture card or some good literature. Thus, Christmas joy is taken into many hearts and homes that are otherwise barren at this season.

If you want to share your Christmas with the mountain children please send the boxes so we may have them about two weeks before Christmas, if possible, or send a card that we may know that they are coming.

Mrs. G. L. Ridenour,
Caryville, R. 2.

LATEST WORD FROM SHANGHAI

466 Rue Lafayette,
Shanghai,
September 21, 1938.

My dear Friends:

I have been back in Shanghai nearly two months and am only just now getting started at writing a letter to you. There are several reasons for this. I have been very busy. On my return there seemed even more than the regular run of duties awaiting me, as well as many questions to discuss and try to help decide. Then, at first what I saw and heard of destruction and suffering so nearly overcame me, that I could not bring myself to write. My friends are now beginning to tell me that the worried expression I wore for several weeks is gone. The first great shock is over and I am getting back to normal, I suppose.

As our boat was coming up the river from Woosung to Shanghai, and we saw the ruthless destruction along the river banks and looked upon the once proud, prosperous city lying in desolation and piled up heaps of ruin as far as eye could see, the indignation expressed by many of my fellow passengers who were going to other places was so strong, that I, who was coming home, needed say no word of the weight in my heart which seemed like lead.

Then we came into the section controlled by the foreign countries—the International Settlement and the French Concession—there things looked much the same as they did a year ago. It was only that there were more people. They were coming and going in greater groups and crowds everywhere than I had ever seen them. But when we looked about we saw no evidence of the devastating hand of war, such as we had seen from the boat. A casual observer would say that conditions in these two sections were normal, for so they appeared on the surface.

But I came to our Old North Gate Church standing in Frenchtown facing the Chinese territory, and looked out on what was, one time, one of the busiest streets in Shanghai. Not a living soul moved on the street, except one or two Japanese-employed Chinese policemen. Every door was shut,

every shutter was up, everywhere was an appearance of desolation. That day I was asked to speak to the 2nd Circle of our W. M. S. Tears choked back all words! I could say nothing! But even so, thanks to the great work of Father Jacquinot, the French Father and his fellow workers, the buildings across the street from our church were standing, even though deserted!

One day, friends took me to see our churches and schools and residences outside the settlements in the war torn area. You cannot conceive of the extent of the terrible war ravages. Not a building anywhere as far as eye could see but was a mass of ruins. It was a veritable "No Man's Land" for we scarcely saw a Chinese in all that section!

The Chinese call the foreign controlled area in Shanghai "A lonely island," but I call it an oasis in a big, dreary, desolate desert. It furnishes shelter for many tens of thousands who, but for it, would have no roof over their head; it is a haven for hundreds of thousands who would have perished or suffered worse things than death if they had not had it to flee to.

In the midst of all that has happened these last several months, it is marvelous how bravely and calmly the church people are carrying on. Our own church, the only one of the churches which Southern Baptists owned in Shanghai, that is left standing now, is filled to overflowing every Sunday, while other large congregations which have no buildings of their own, worship in crowded, rented buildings. As we see how bravely, finely they have carried on, and are carrying on, we take courage and realize afresh that the strength of our mission work, the power of the Kingdom is not measured by the buildings we have or do not have, but by its influence in the hearts of the people. How we praise God that His Gospel has found lodgement in the lives of hosts of the Chinese.

Early in September schools opened up with a very full enrollment. Now they are in full swing—beehives of activity and work. A very fine spirit is manifested by both teachers and pupils as they work to build up a better, stronger, more thoroughly trained and educated generation in this great old China. Patriotism seems showing itself in its finest, most worthwhile way in the quiet, earnest efforts of the youth of China for an education. When we realize that in our Old North Gate Church schools alone there are about 900 young people studying, the greatness of our responsibility to them almost overwhelms me. Please pray for me and all the teachers in our Christian schools that we may be faithful in leading these young people to Jesus.

The second day I was in Shanghai, I attended a meeting of the 2nd Circle of our W. M. S. Never have I felt those young women so earnest in their meetings as they seemed that day. When they stood and sang "The Comforter Has Come," I said, "Yes, to the Christians in China the Comforter has indeed come. That's why they are so fine, so true, so patient and courageous. None but He could give them what they have in these awful times."

A committee from the young people's organizations of China had a meeting in Shanghai just after my return. Representatives came from the various sections—north, south, interior and central—I sat with them listening to and made happy by the reports of work in the various places. Unusual times are bringing unusual opportunities, and many of the Christians are showing unusual interest in the work as they take advantage of the opportunities to witness for Him whose they are. One young fellow was imprisoned and beaten before he got back home from this meeting! The days of the persecution of Christians is not over in China!

A friend said recently, "If we would let our minds dwell upon the terrible suffering all about us, our hearts would break." One day I was on the street. Happening to glance into an alley, I noticed a man of the coolie class standing with a very dejected air. I saw him wipe away a tear. Looking more closely, I saw lying on the ground at his feet the cold dead form of his life companion. Alone in the street, no money, no home, no doctor, no friend, no helper—a great sorrow! One of the tragedies of the war!

In the refugee camps and on the streets in many alleys about one hundred thousand hungry, cold, sick men, women and children will be in desperate need of help this winter just in Shanghai alone. Friends in America, I hope, will match their gifts with the sacrificial giving of many of the Chinese. I have not met one Chinese since my return, I believe who has not suffered a greater or less personal loss because of this war. I could tell of some, who have talked to me of their losses and sorrows, whose stories would make you weep. Yet they give and continue to give to help their suffering fellow-countrymen.

Perhaps you would like to know whether boxes of presents come through or not, or whether we receive the gifts of money sent. Mail seems to be pretty regular now. It takes a longer time to get things than it did before the war for several boats have been taken off, and some still do not call at Shanghai, but things come through to Shanghai, not interior, about as well as usual now, I think. And more than ever before every sort of gift can be used to make some one in this sad land a little happier.

Continually bear before the Throne of Grace this great old country, her problems, her people, but especially the Christians and the cause of missions, please. Never were there greater opportunities, and, yet, at the same time, never were difficulties greater or problems harder to solve. All the missionaries are happy as can be in the work, I believe.

Lovingly your friend,

Roberta Pearle Johnson.



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The Every Member Canvass From A to Z

By J. E. DILLARD, Nashville, Tennessee

Director of Promotion, Executive Committee, Southern Baptist Convention

Now Is The Accepted Time

The Every Member Canvass is the annual appeal of the pastor and his helpers to all the members of his church for the systematic, liberal and proportionate support of the whole church program, including both local expenses and the objects included in the Cooperative Program.

The Every Member Canvass goes on the assumption that a careful budget has been made providing for both local expenses and the cooperative causes, state and southwide.

Some churches prefer the Unified Budget in which all causes are included and the distribution of funds between local and denominational causes is made upon a percentage basis. Others prefer the Double Budget and ask every member to subscribe to both funds. In all

cases a fair distribution should be agreed upon and religiously maintained.

Having given much thought and made careful preparation, some pastors prefer beginning the actual taking of pledges at the morning worship service following this with the house to house canvass and then working through all the church organizations. Other equally successful pastors begin with and in the Sunday school. And yet others begin by seeking subscriptions from individuals and groups before making any public appeal. I have tried all three plans. More depends on how you work the plan than on the plan you work.

If we will prayerfully, patiently, persuasively and persistently put on the Every Member Canvass we shall most probably find that we have enlisted our people, provided a plenty to promote our program and the pleasure of the Lord will prosper in our hands.

Its Accomplishments And Achievements Alliterated

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| <p>A— It will actually attract attention to all our activities if accurately and annually attempted and accomplished.</p> <p>B— It will bring the best brains into the business of building and balancing a budget.</p> <p>C— It will carry our church commercial concerns from the credit corner to the cash counter.</p> <p>D— It will dignify our denominational designs, and do away with distasteful discriminations and disturbing designations.</p> <p>E— It will enlist every member in every enterprise and eliminate extra efforts, employees and expenses.</p> <p>F— It will find forgotten folk and face them forward in fostering our finances.</p> <p>G— It will give girls and grown-ups a good chance to grow in the grace of generosity for gospelizing the globe.</p> <p>H— It will help hungry hearts and humble homes to have a happy part in holy service.</p> <p>I— It will inspire intelligent interest in our illustrious institutions.</p> <p>J— It will join our agencies in the joyful job of promoting a joint enterprise.</p> <p>K— It will kindle a kindly concern for all Kingdom causes.</p> <p>L— It will lift liberality from the low plane of dole-giving to the high level of love-offering.</p> <p>M— It will enable the minister to make missionary messages without mincing matters or mentioning money.</p> <p>N— It will neither nullify nor neglect the church program and never knock and knife the pastor's plans.</p> | <p>O— It will offer opportunity for opulent offerings to optimistic objectives.</p> <p>P— It will prevent partial presentations and preclude the promotion of pet projects by persistent persons.</p> <p>Q— It will quiet the quarrelsome and quell the querulous by questioning his quota for Christ.</p> <p>R— It will reveal unrealized resources and release unrecognized reserves for religion.</p> <p>S— It will strike the sting from sacrificial giving, stab selfishness and save us from being stingy.</p> <p>T— It will take time and thought and trouble, but it will turn up talent and train in thoroughness and tact.</p> <p>U— It will utilize unions and auxiliaries in a united undertaking.</p> <p>V— It will verify and vindicate our principle of voluntariness versus coercion and constraint.</p> <p>W— It will woo the wayward to willingly work in winning a weary, wretched, war-worn world to the ways of wisdom.</p> <p>X— It will exemplify the example of Christ, the exhortation of Paul, x-ray the givers heart, and exercise the demon of extravagance.</p> <p>Y— It will yoke you and yours in a yearning effort to help young and old.</p> <p>Z— If zealously put on in every zone it will add zest to our zeal, bring gentle zephyrs from Zion, and reduce the non-cooperators to zero.</p> |
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THE EVERY MEMBER CANVASS PROPERLY PUT ON AND FOLLOWED UP WILL TRANSFORM OUR FINANCIAL AFFAIRS AND HELP EVERY CHURCH, CAUSE AND CONTRIBUTOR. LET'S DO IT!

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR NOVEMBER 27, 1938

Memphis, Bellevue	1678
Nashville, First	1157
Chattanooga, First	1069
Knoxville, First	1004
Nashville, Grace	909
Memphis, Union Avenue	896
Knoxville, Fifth Avenue	822
Union City, First	746
Maryville, First	614
West Jackson	578
Chattanooga, Avondale	575
Chattanooga, Highland Park	556
Bristol, Calvary	492
Kingsport, First	490
Clarksville, First	421
Nashville, Edgefield	416
Memphis, Seventh Street	410
Chattanooga, Calvary	404
St. Elmo	367
Chattanooga, Red Bank	364
Humboldt, First	362
Elizabethton, First	358
Trenton First	358
Fountain City, First	354
Dyersburg, First	337
Paris, First	325
Cleveland, Big Spring	283
Columbia, First	281
Alcoa, First	277
Martin, First	256
Covington	253
Chattanooga, Oak Grove	233
Nashville, Seventh	218
Chattanooga, Brainerd	205
Milan, First	204
McMinnville, Magness Memorial	202
Harriman, Emory Heights	189
Rockwood, First	187
Dyer	173
Chattanooga, Eastdale	161
Hixson, First	154
Chattanooga, Summerfield	150
South Pittsburg	133
Cleveland, South	130
Alamo	126
Chattanooga, White Oak	120
Ringgold, Ga.	119
Chattanooga, Woodland Heights	116
Lakeview, Ga.	108
Elizabethton, Siam	103
Murfreesboro, Westvue	79
Tyner	79
Buena Vista, Mt. Nebo	77
Elizabethton, Westside	71
Elizabethton, Eastside	60
Decatur, Ten Mile	58
Elizabethton, Lynn Valley Mission	51
Chattanooga, Union Fork	50

By FLEETWOOD BALL

A. V. Pickern, Jr., who formerly lived in Tallahassee, Fla., has accepted the care of Valley Grove Church near Knoxville.

L. O. Leavell, pastor of the First Church, Gadsden, Ala., was the host pastor of the Alabama State Convention in Gadsden.

Judge H. L. Anderson was re-elected President of the Alabama Baptist Convention in Gadsden.

The "Every One Win One" meeting in the First Church, Ada, Okla., C. C. Morris, pastor, resulted in 84 additions; 41 have been baptized, with more to follow.

G. G. Joyner of Jackson finally arranged to accept the care of the Second Church, Lexington, and preached there Sunday night.

John William Black, pastor of the Latonia Baptist Church, Covington, Ky., was elected moderator of the General Association in Murray, recently.

T. E. Wortham, pastor of the church at Leitchfield, Ky., was assisted in a revival by W. W. Stout of Georgetown, Ky. There were 11 additions by baptism, 3 by letter.

M. M. Wood was re-elected Secretary of the Alabama State Convention in the recent session in Gadsden, Ala., for the 35th consecutive time.

The First Church, Danville, Ill., loses its pastor, John Milton Newsom, who resigns to become State Secretary of the Arizona Baptists.

We hereby correct a mistake appearing in the paper last week. A. E. Prince is pastor at Pineville, Louisiana, instead of Texas.

Lawrence T. Lowrey of Blue Mountain, Miss., was elected President of the Mississippi State Baptist Convention. It was the 102nd session.

Benton Boulevard Church, Kansas City Mo., A. C. Chism, pastor, lately closed a meeting in which J. Perry Carter of Louisville, Ky., did the preaching. There were 20 additions.

After serving for 33 years as president of Morehouse College, Atlanta, Ga., Samuel Howard Archer retired from active service, and was voted to become President Emeritus.

President Pat M. Neff reported the lack of dormitory accommodations which held the enrollment of Baylor University, Waco, Texas, to 2,304. This is the largest institution that Baptists control.

The labors of H. W. Virgin, pastor of the North Shore Baptist Church, Chicago, Ill., have been greatly blessed. The membership has grown from 350 to 2,001 during the past 14 years. His Tennessee friends rejoice in his success.

It is proposed by Baptist leaders in Florida to establish a hospital in Tampa. Allen S. Cutts is behind the movement. He led a group of Florida brethren to New Orleans to study how the Southern Hospital was established.

Conventions in Georgia, Texas, Kentucky and one might add, Tennessee, which met recently, were crippled by haste, showing undue compression of the program, to the end that messengers might hurry home. Tennessee voted to add another day.

A church has recently been organized to be known as the Tabernacle Church in New Orleans, La. Keeping tab on its labors revealed that it is attended by Filipinos, Spaniards, Mexicans, French, English, and Chinese. Who says the Home Mission Board hasn't a job?

John R. Sampey, President of the Southern Seminary, Louisville, lately attended the South Carolina Convention at Columbia, and visited his son, J. R. Sampey, Jr., at Furman University, Greenville, S. C., who is a member of the faculty of that school.

Mrs. M. L. Berry, President Emeritus of Blue Mountain Female College, appeared before the Mississippi Convention, although 80 years old. The delegates manifested great joy in honoring her. Her husband was once president of the Convention for 10 years.

Four years ago in East Texas there was organized a Little Mexican Baptist Church. The Catholic priest predicted that the Baptist building would be used soon as Catholic church. Instead of becoming the property of Catholics, the little church building and the log parsonage are now the property of the Home Mission Board.

Miss Mary Herring was honored with a farewell service on her departure to assume labors as missionary in China. The First Church of Winston-Salem, N. C., gave the service. Her brother, Raiph A. Herring, is pastor. Her father, D. W. Herring, preached on this occasion. He is a retired missionary, but has given five sons and daughters to missionary work in China.

By THE EDITOR

Wallace Owen of Murfreesboro has accepted a call to the Holt's Corner Baptist Church as pastor, succeeding T. C. Singleton of Nashville.

The First Baptist Church of Fountain City, D. Edgar Allen, pastor, continues to make improvements in its building, paying all bills as it goes.

W. C. Tharp, for some years Association Missionary of Dyer County Association, has resigned to accept a call from a Missouri church.

Butler Baptists have gone up another step. The salary of Pastor J. C. Sherwood has been increased again. Another proof that State Missions pays.

J. T. Barbee of the First Church, Dickson, recently conducted the first funeral of a member of the church in the five years he has been pastor.

Spring River Dejung, native of China and graduate of Shanghai Baptist University and of the seminary at Louisville, preached for Pastor Charles S. Bond at the First Baptist Church of Rockwood, Sunday evening, Nov. 27.

Evangelist W. L. Head, Tampa, Fla., recently closed a fine meeting in the Ancient City Baptist Church, St. Augustine, A. E. Calkins, pastor. There were seventy-six additions to the church and many other splendid results.

Maple Springs, a rural church in Madison County Association, the pastorate of which was recently resigned by L. G. Frey, has called H. A. Bickers, State Mission Pastor at Tiptonville, as pastor. The church

Word has come of the death of Dr. W. A. Atchley, 78, pastor of the Tazewell Baptist Church and former Knoxville minister. A fuller account will be given later. God comfort the sorrowing.

has gone to full time and Brother Bickers will move on the field January 1.

John W. Inzer, pastor, First Baptist Church, Asheville, N. C., has been preaching in a week of special evangelistic services in the First Baptist Church, Kingsport, Tenn., J. G. Hughes, pastor.

A revival in the First Baptist Church, Chattanooga, in which the pastor, John A. Huff, is doing the preaching, is described as follows: "The congregations are large, the singing hearty and inspiring, the interest is running high, and we are being blessed!"

Boone's Creek Baptist Church in Holston Association, E. W. Roach, Jonesboro, pastor, recently held a splendid revival in which the preaching was done by D. Edgar Allen of the First Church, Fountain City and in which there were about fourteen professions and eight baptisms.

In a gracious revival at Marble Dale Baptist Church, Knox County, C. H. Roberts, pastor, in which the preaching was done by R. M. Harmon of Jacksboro, there were 52 conversions and renewals. Bro. Harmon has resigned all his churches to give his entire time to evangelistic work.

The brotherhood will regret to learn that the health of Mrs. W. F. Wright, wife of the faithful missionary worker, Pastor W. F. Wright of Jamestown, is such that he has found it necessary to bring her to Nashville for a period of special treatment. May she be speedily restored to her health.

J. J. Prevol, formerly pastor of Byington and Calvary churches, Knox County, a graduate of Carson-Newman College and holding a Ph.D. from the seminary at Louisville, has become pastor of the First Church, Hutchinson, Kan., which has a membership of 1,500. He went to Kansas in 1929 from St. Matthews Baptist Church, Louisville, Ky.

Home Board Missionary M. K. Cobble of Andersonville recently conducted a revival in Mt. Olive Baptist Church, Nichols, S. C., in which it was said that there was the greatest attendance in the history of the church. There were 57 additions to the church, 15 by letter and the remainder by profession of faith and baptism. Frank Fisher is the beloved pastor.

Recently Moderator W. C. Smedley, of Ocoee Association, organized the Fairview Baptist Church on the Snowhill Road, near Ooltewah. The church held its first meeting in the new building Sunday, Nov. 27. The preaching services, the Sunday school and the Baptist Training Union had splendid attendance. Luther Chambers, of Chattanooga, has been called as full-time pastor and has accepted.

In the interest of variety the Foreign Mission Board has suggested that instead of carrying its monthly page under the same masthead, KINGDOM NEWS FROM MANY LANDS, the material on the page be distributed throughout the paper and be given different headings. Under this arrangement the same amount of material will be presented as before but it is believed that a change in the method of presentation will make the material even more effective.

Sunday, Dec. 4, marked the fifth anniversary of D. W. Lindsay as pastor of Grove City Baptist Church, Knoxville. People

are being saved most every week and the pastor is baptizing nearly every Sunday night, and their offerings to missions are being increased. Brother Lindsay was once before pastor of this church for nearly seven years.

Andersonville Baptist Church held an impressive service on Thanksgiving Day, when its new Educational Building was dedicated, with M. K. Cobble, Home Board Missionary, preaching the dedicatory sermon and with the Junior Choir furnishing the music. Others who appeared on the program were W. S. Johnson, Asheville, N. C., and Claude E. Sharp, Superintendent of the Sunday school. The building is to be completely equipped, is furnished on the inside with celotex, and is to be heated electrically.

In the first year's pastorate of Homer G. Lindsay of the Avondale Baptist Church, Chattanooga, there have been 241 additions, 140 of them by baptism, making the present membership 1,075. The enrollment of the Sunday school is 750 with an average attendance of 545 for the year. A total of \$10,700.00 has been raised, \$750.00 being spent on repairs and improvement of church buildings and nearly \$2,000.00 going to Missions and Benevolences.

Through the Committee, U. W. Malcolm, James Sherwood and John W. Crowe, the Executive Board of Watauga Baptist Association has drawn up some splendid and appropriate resolutions respecting the resignation of C. L. Bowden as pastor of the First Church, Elizabethton and respecting his going to become pastor of the Riverside Baptist Church, Jacksonville, Florida. Among other things the Committee said: "We feel that he has done more than any other individual for the spiritual welfare of Elizabethton and Watauga Baptist Association."

J. J. Wicker, President, Fork Union Military Academy, Fork Union, Virginia, announces the finest session of the school in the forty years of its history. Walter P. Binns of the First Baptist Church, Roanoke, has recently conducted a gracious revival there and a number of cadets have been baptized. The new Social Center Building is just being completed. The present enrollment of the school is 320. J. W. Cammack, nine years president of Averett College, occupies the chair of Bible. All students are required to take the Bible, attend chapel and Sunday school, and vesper services.

Dr. C. Roy Angell, the speaker for the closing night of the Baptist Training Union Convention in Nashville, returned to his church and preached a most powerful sermon on missions. He was greatly impressed while attending the convention by the appeal made by two of the representatives from the Bahama Islands. At the close of his sermon in his own church on Sunday, November 27, eleven people accepted Christ as their Saviour, and a young man volunteered to go to the Bahama Islands as a missionary. Also one of the men in the church presented a check, after hearing this appeal, for \$1,000 for the promotion of missions. Thus the influence of the Baptist Training Union Convention was felt in Miami, Fla.

The Baptist Tabernacle, Paducah, Ky., published in tract form Jonathan Edwards' famous sermon "SINNERS IN THE HANDS OF AN ANGRY GOD," which was preached July 8, 1741 and which marked the beginning of the greatest revival ever witnessed on this continent. I. W. Rogers, 2704 Tennessee Street, Paducah, baptized and ordained by the same church in Calloway County, Ky., that baptized and ordained the editor, is distributor of the tract. The price is ten cents a copy; four for twenty-five cents; ten for fifty cents; twenty-five for one dollar; one hundred for three dollars. Those who order the Edwards tract will be given an equal number of "THE STORY OF MY CONVERSION" by W. E. Hatcher.

Joe L. Wells, formerly pastor at Springfield, Tenn., now pastor of the First Baptist Church of Anna, Ill., recently did the preaching in a revival there in which there were thirty-four additions, all but six of them for baptism. John Charles Yelton, an ex-Tennessean from Mt. Juliet and now pastor of Bardstown Road Baptist Church, Louisville, Ky., directed the singing. In the ten months Brother Wells has been pastor at Anna, the Sunday school has grown from 237 to 381 and the Baptist Training Union from 37 to 117. Mrs. Ina V. Mangold, secretary, says: "We are thankful to the Lord for sending to us a pastor who is leading us in promoting the missionary Baptist program."

Tennessee Baptists will deeply regret to hear that N. M. Stigler, beloved and fruitful pastor of the First Baptist Church, Martin, has resigned to become pastor of the First Baptist Church, Blackwell, Okla., to begin work toward the end of December. Blackwell is a beautiful city of about 10,-

A Worthy Goal!

Among other recommendations adopted at the recent State Convention was one setting the goal for our Co-operative Program at an increase in receipts of ten per cent over those of the year ending October 31, 1938.

NOVEMBER DID IT AND THEN SOME!

Program Receipts for November, 1937	\$15,992.93
Program Receipts for November, 1938	18,955.03
Gain	\$ 2,962.10
Per cent of increase for month	18.5

KEEP THE RECORD EVERY MONTH!

000 people located in the wheat belt of Northern Oklahoma and the First Baptist Church has a membership of 1,165. The First Church, Martin, is greatly broken up over the impending separation. Not only as a pastor, but as a denominational man, Brother Stigler has been such a valuable workman for the Lord that there is a wide-spread genuine regret that he is to leave the state. Oklahoma Baptists are to be congratulated on the addition of himself and his fine family to their fellowship.

—BAR—
"It has just been my special privilege to be associated with Rev. W. Dawson King and his fine church at Gallatin, Tenn., in a revival meeting. I do not know when I have been with a finer pastor and people. The Gallatin people know how to entertain the visiting minister, and the home of their pastor is a delight to anyone. I enjoyed these three weeks and the blessing of God upon us. There were some sixteen additions to the church and a revived membership. Mrs. King makes a large contribution to her husband's work through her consecrated personality and efficient efforts. May God continue his richest blessings upon this noble pastor and his fine people."—Wm. McMurry, Pastor Lockeland Church, Nashville.

—BAR—
Baptist and Reflector readers will be glad to learn that Dr. E. L. Atwood, president of Tennessee College, Murfreesboro, is back at his post after spending four weeks in the Baptist Memorial Hospital, Memphis. To allay the fears of many anxious inquiring friends, we are glad to state that Dr. Atwood's recent trouble was not a recurrence of the ailment which kept him in the hospital so long two years ago. He went to the hospital, as he pungently remarks, for a "check up" and was "checked in." The doctors found that he needed a rest during which to regain strength which his arduous labors on behalf of the college, during the summer, had depleted. He has returned to his post with new vigor and fresh zeal.

—BAR—
With the Churches: Chattanooga—First welcomed 13 by letter, 6 for baptism; Avondale received 2 by letter, 1 for baptism; Red Bank welcomed 3 by letter; St. Elmo, Pastor Callaway, received 1 for baptism, baptized 2; Woodland Heights received 1 for baptism; White Oak welcomed 3 by letter; Brainerd received 2 by letter. **Nashville**—Seventh, Pastor Barnett, received 1 for baptism, baptized 1; Third welcomed 5 for baptism. **Memphis**—Seventh Street welcomed 3 for baptism; Bellevue welcomed 6 additions. **Knoxville**—Fifth Avenue welcomed 8 additions; Grove City, Pastor Lindsay, baptized 4. **Elizabethton**—First, Pastor Bowden, received 1 for baptism, baptized 2. **Rockwood**—First received 1 for baptism, 1 conversion. **Cleveland**—Big Spring received 1 for baptism. **Fountain City**—First received 1 by letter, 1 for baptism, 3 renewals. **Alcoa**—First welcomed 2 by letter and 1 for baptism. **Dyersburg**—First, Pastor Vollmer, received 1 for baptism, baptized 3. **Ringgold, Ga.**, welcomed 1 by letter, 4 for baptism. **Lakeview, Ga.**—First, Pastor Hurlley, received 1 by letter, baptized 5.

—BAR—
Following a Sunday School Training Course and a Religious Census in September and a series of Cottage Prayer Meetings, the Dyer Baptist Church, V. A. Rose, pastor, recently conducted a revival in which the preaching was done by N. M. Stigler of Martin and in which the music

was directed by Ira C. Prosser of Shawnee, Okla. There were 52 additions to the membership of the church. The new and commodious building recently completed was not sufficient to accommodate the crowds. It was a return engagement for Brother Stigler. The church is greatly pleased with both the pastor and the singer. The church has experienced an unusual growth during the past year. A year ago the building burned, but a modern brick building, beautifully furnished with fifteen Sunday school rooms, a kitchen, dining room and nursery has been completed. The pastorium has been completely remodeled and the entire lot beautifully landscaped. An attractive feature of the church is the raised baptistry which was used to baptize thirty-five of the fifty-two additions to the church on the closing night of the revival. During the year just closed a total of one hundred and one members has been added to the church roll, the Sunday school attendance has increased from ninety to two hundred and twenty-one. A Baptist Training Union has been organized and working for some time with ninety members.

—BAR—
BRIEFS CONCERNING THE BRETHREN
Called and Accepted

J. E. Williams, Bath Church near Augusta, S. C.
E. L. Jenks, Grany, Mo.
Edgar Jacks, First, Hominy, Okla.
Ralph T. Trammell, Associational Missionary, Clear Creek Association, Ark.
Albert Moore, Missionary Leflore Association, Oklahoma.
Jack Gray, Bennington, Okla.
B. S. Hawkins, Sharon Church near Chickasha, Okla.
Luther Dorsey, Shiloh Church near Texarkana, Ark.
H. H. Ward, Second, Kosciusko, Miss.
L. G. Sansing, Springfield Church, Scott County, Miss.
Elton Barlow, McCall Creek Church, Franklin County, Miss.
O. J. Owens, Marshall Church, N. C.
J. O. Walton, Southside, Wilmington, N. C.
D. M. Renick, LaBelle Baptist Church, Memphis, Tenn.
J. Felix Arnold, Assistant Pastor, First, McComb, Miss.
Arthur Proctor, Petersburg, Ind.
J. Marion Smith, First, Muncie, Ind.
C. C. Sledd, Smithville, Ark.
Ray McCollum, First, Crystal City, Tex.
T. P. Lott, First, Huntsville, Tex.

Ordained

J. A. Rock, First, Atoka, Okla.
Taylor Daniel, Plum Bayou, Ark.
R. L. Crump, Tabernacle, Maysville, Ky.
Roscoe Halliman, East, Paducah, Ky.
Wesley Tucker, First, Sturgis, Ky.

Married

Rev. W. M. Kelley to Miss Edith Varley, Kensett, Ark.

Died

Rev. James L. Rodgers, Miami, Fla.
Rev. Joseph S. Wilson, St. Petersburg, Fla.

In Memoriam

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

MRS. OLA JOHNSTON WELCH

Mrs. Ola Johnston Welch was born Mar. 14, 1894, and died Nov. 14, 1938. Since young womanhood she had been a faithful member of the Cumberland Gap Baptist Church.

Her funeral was conducted by Rev. E. N. Chandler, her pastor, and Dr. Marvin Adams of Middlesboro, Ky.

Members of the Ladies Bible Class of which she was teacher for fourteen years were in charge of the floral offerings.

Two children, Wilean and Hubert, survive.

"When the days are weary,
The long nights dreary,
I know my Savior cares."

MRS. H. H. HOPPER

Mrs. H. H. Hopper died July 18, 1938. She was a faithful member of Smyrna Baptist Church, never missing a service if able to attend.

She did not refuse to do any service asked if it was for the good of her Lord or His work. "She did what she could." Her motto was Psalm 23:1, "The Lord is my Shepherd, I shall not want."

Mrs. Mary L. Hastings,
Chairman of Committee.

MAYNARD G. LEEMAN

God in His wisdom has seen fit to call Brother Maynard Leeman from labor to his reward. His untimely and tragic death on August 15, 1938 cast a gloom of sadness and sorrow over the entire community.

He was a member of the Fall Creek Baptist Church and lived a consistent member until death.

He was a considerate husband and a kind and loving father.

We extend to his family and loved ones our heart felt sympathy and love and commend them unto the loving care of "Him who doeth all things well."

Resolved that a copy of this obituary be sent to the family and one to the Baptist and Reflector for publication.

Mrs. Glenn Cunningham,
Mrs. Oscar Beadle,
E. W. Weatherly,
Obituary Committee.

MRS. ELIZA ROBERTSON

On January 22, 1938 the death angel came and called home one of the oldest members of the Fall Creek Baptist Church.

Aunt Liza Robertson, as we all called her, worshipped with us for many years but now her seat is vacant, however our loss is her eternal gain.

She leaves a number of children, grandchildren, two brothers, and a host of friends to mourn her going. In their sorrow and bereavement we point them to God who alone can give comfort in the sorrowing hour.

Resolved that a copy of this obituary be sent to the family and one to the Baptist and Reflector for publication.

Mrs. Glenn Cunningham,
Mrs. Oscar Beadle,
E. W. Weatherly,
Obituary Committee.