

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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Facts Fuel For Famine Fires

By JOHN W. LOWE

The Need on all Famine Fields is much greater than we have realized.

Sorrows of Mothers: "In Europe nearly all the babies born last year have died from lack of food. The children, if neglected much longer, will never grow up", says Mrs. Elsie Culver. This is true of the children of the Orient also.

New Slogan: "FOOD WILL WIN THE PEACE." Food did win the WAR.

Relief Follows Thorough Survey: Distributors always go into the by paths to discover the needs of the people. Relief cards are given to the most needy.

Rationing Food for the Sake of Others: "In Britain recent rationing gives to each person 9 ounces of bread, daily, and 28c worth of meat, weekly," says Rushbrooke.

One Hundred and Fifty Millions between the English Channel and the Russian border starving now."—DR. RUSHBROOKE. Returning from a survey of European famine fields, our own Dr. Walter O. Lewis looked like a famine sufferer.

"Thirty Millions of Children in Europe are slowly starving from lack of food. In addition to these are eleven million ORPHANS."—Mr. Hoover.

Tuberculosis' Frightful Toll: In Greece four children out of five have TB. The increase of TB in Europe is about 65%: in China 700%.

"By Rationing Food 800 millions have been reduced to 900 calories a day." "In the Capital of Hungary the people have been reduced to 600 calories daily."

*"In China the Chief Problem is Reconstruction—*develop the country, clothe, and care for 465 million people, edu-

cate 42 million children between the ages of 6 and 12 years."—Dr. Wei, President Central College.

China: "FIVE MILLION OF HONAN'S 30 starving millions are now beyond recovery, even if food were available, but it isn't." Cablegram from Dr. George Fitch. Three other provinces are now in about the same sad plight.

Too Little Too Late: Dr. Baker Cauthen reported the Chinese buying rice by the grain. Dr. Beddor discovered a little boy dead by the roadside. He died in a vain effort to pull a blade of grass to eat.

Death Rate Appalling: Report says my every heartbeat marks the death of one person, and their blood is upon us now. "Their blood will I require at the watchman's hand."

Waste of Food is Sinful: "General Eisenhower fished from a container a slice of bread, and asked with stern words, "Who threw that piece of bread away?" No one who heard his words will ever forget the terrible significance of one piece of bread." —Texas Baptist Standard.

Japan's Sad Plight: The worst drought in thirty-nine years has been reported. Dr. Freeman, touring the world said, "Japan's condition is worst of all."

India's 80 Million Starving People must not be forgotten—Remember Jesus "Inasmuch . . ."

According to Reports of Dr. Rankin and Dr. Cauthen, ONE MILLION DOLLARS are needed in China NOW. LET US SAVE, SACRIFICE, SERVE, AND GIVE THAT OTHERS MAY LIVE!

God forbid that we should stuff ourselves while others starve.

Baptist and Reflector

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EDITORIAL

Costly Is Right!

THE NASHVILLE BANNER of Aug. 29 quotes an extract from another paper, as follows:

LIQUOR IS COSTLY

According to Dr. Schorling, the national liquor bill last year was two or three times the bill of education.

One result of such an economic choice is a bill for accidents, disease and insanity large enough to finance the primary education of every illiterate in the hemisphere.—*Louisville Times*.

Some serious, sobering reflections follow.

1. Those who spend money for liquor put liquor ahead of education, since they spend more for it than for education. What drinkers and non-drinkers spend for education is exceeded two or three times by what drinkers spend for drink. And in the campaign for repeal the wets told the country that repeal would reduce drinking and help education!

2. "The bill for accidents, disease and insanity" as a result of liquor "is large enough to finance the primary education of every illiterate" in the northern half of the world! And to this bill must be added the bill for crime and law enforcement necessitated by the liquor traffic. It appears, then, that, contrary to the repeal claim of the wets, the "benefits" by taxes from the liquor traffic are far overbalanced by the financial and moral disadvantages.

3. This situation is described in the quoted extract as an "economic choice." In a national, legal and governmental sense, it is an economic choice made by the majority of American citizens, many of them church members. They voted for repeal. And now, they and the rest of the country are paying for it and dearly paying for it.

When in years gone by the campaign for woman suffrage was on, the rosy prediction was made by many that the women would "purify politics." Well, they certainly have a long way to go yet. We think women are entitled to vote, but we did not believe this prediction when it was made, and said so. It called down a lot of criticism on our head. But look at the present.

If the men and the women in the churches of the land were, as a whole, to begin voting in harmony with their prayers, they could change the moral tone of the country. And that tone certainly needs to be higher!

Evangelism is at its best when a maximum of qualified persons under the pastor's leadership make soul-winning their normal and perennial business.—G. S. Dobbins in *Sunday School Builder*.

"That Which Hath Been Is Now"

(Ecc. 3:15)

HUMAN NATURE, as such, remains unchanged through the ages. The outward expressions may vary, but the essence is the same. Note some extracts from different sources bearing on this.

THE ETERNAL STATUS QUO

The Charlotte Observer quotes this from Harper's Weekly:

"It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension. . . . Never has the future seemed so incalculable as at this time. In our country there is universal prostration and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment.

"In France the political cauldron seethes and bubbles with uncertainty; Russia, as usual, hangs like a cloud, dark and silent, upon the horizon of Europe; while all the energies and influence of the British Empire are sorely tried and are yet to be more sorely tried."

No, that wasn't written yesterday, or last month. It is a summary of world conditions published on October 19, 1857.

The more history changes, the more it "remains the same."—*The Nashville Banner*.

The quotation from *Harper's Weekly* was published 89 years ago, come Oct. 19, 1946! There is not now "universal prostration," but not so many years ago the country passed through it and may do it again. "In France the political cauldron seethes and bubbles with uncertainty." "Russia, as usual, hangs like a cloud, dark and silent, upon the horizon of Europe." This sounds like a present-day description. And in view of the status of national and international affairs, the phrase, "grave and deep apprehension," accurately sizes up the present situation. Yet this same description was applicable nearly 90 years ago! "That which hath been is now."

Here is a dispatch from New England: "I find great trouble and grief about the rising generation. Young people are little stirred, but they strengthen one another in evil, by example, by counsel. . . . I tremble to think what will become of this glorious work that we have begun, when the ancient shall be gathered unto their fathers. I fear grace and blessing will die with them." This is not from a religious journal of last week. This "decay of godliness" was announced by the Reverend Ezekiel Rogers in 1651.—*The Chaplain*.

There you are. This earnest and evidently sincere divine felt that the young people were "going to the dogs" and that "grace and blessing" might die with the older generation. This sounds very much like some tirades which are sometimes uttered at the present time. And yet, this was written 295 years ago! "That which hath been is now."

NOW, AND THEN

"The age in which we live should be distinguished by some glorious enterprise, that those who have been so long oppressed may, in some period of their lives, know what it is to be happy. This unfortunate generation has already paid its just tribute to misery. What calamities has it not suffered? Many have perished in the bosom of their country; others have been obliged to wander with their wives and children through inhospitable lands.

"Let the leaders contrive to put an end to our present troubles. The treaties of peace are insufficient for their purpose; they may retard, but cannot prevent our misfortunes. We stand in need of some more durable plan, which will forever put an end to our hostilities, and unite us by the lasting ties of mutual affection and fidelity."

This quotation is not from Walter Lippman, Raymond Swing, or Dorothy Thompson, but from the *Panegyricus* by Isocrates, who lived in 400 B.C.—Courtesy *The Readers Digest*.

This sounds exactly like some present-day writer. Instead this plaint was registered 400 years before Christ was born! Where shall that "more durable plan" of peace be found to unite people "by the ties of mutual affection and fidelity"? When will weary humanity learn that human plans are inadequate and that real and permanent peace cannot be found except *under the sceptre of the Prince of Peace as He is revealed in the Word of God?*

Then there is another extract. At present we cannot place our hand on the original, but we remember the substance of it. An old man was complaining about the young people of his day. They were going to the bow wows in his estimate. They were disobedient to parents, disrespectful toward the aged, disdainful of authority, pleasure-mad and godless. This sounds like some today who would like to see that not all young people by any means are going to the dogs and that they are essentially no worse than such hoydenage.

been. But on reading further, one found that this was an old Babylonian writing 5,000 years ago! "That which hath been is now."

Yet, through all the centuries God remains upon His throne and He providentially "maketh the wrath of man to praise him." And when will weary humanity learn the truth which Augustine stated: "Thou hast made us for Thyself, and we are restless until we find rest in Thee"?

Comment On Adoption Requested

WRITING FROM HARRIMAN, Tenn., Bro. W. B. Smith makes the following request:

As soon as you have available space in your paper, please give your version on "Bible Term of Adoption."

I understand from reading God's Word that we are born into the family of God. Would appreciate your comment on this subject.

The word "adoption" is the rendering of *buiothesia*. This means "placing as a son." In the natural realm, it signifies, of course, the legal process whereby a child is given the status of a son in a family into which it has not been born. But one does not want to press the analogy too far in its various details. He must gather from the scriptures the meaning of the term in its spiritual application.

Adoption is a term of *position* rather than of relationship. One becomes a child of God in *relationship* by the new birth (John 1:11-13; II Peter 1:4). The statement of Bro. Smith about being born into the family of God is correct. This takes care of *relationship*.

Now adoption is simultaneous with regeneration. By adoption the believer becomes a child of God in *position*. This is brought in the idea of "placing as a son." Without this "a child differeth nothing from a servant, though he be lord of all" (Gal. 4:1). But through redemption from the law, the child of God is, by adoption, given the *status or position* of an adult son, with all the dignity and privilege which go with such. The moment one is born again, adoption gives the believer his full position as an "heir of God and joint heir with Christ," notwithstanding his spiritually infant age. Were the newborn child to die at that instant as if he had grown to his spiritual majority. Adoption gives him this standing. Read Gal. 4:1-7.

The Holy Spirit gives the believer the present realization of adoption (Gal. 4:7; Rom. 8:15). However, the full unfolding of adoption awaits the resurrection—"the adoption, to wit, the redemption of our body" (Rom. 8:23).

So in regeneration the believer becomes a child of God by birth and *relationship*. Simultaneously, in adoption he is given his full *status or position* as an heir of God and joint heir with Christ.

Have You Made That Offering?

BEGINNING at the convention at Miami, Southern Baptists have been trying to raise \$3,500,000 for relief and rehabilitation in the war-torn areas of the earth.

They were late getting started at it.

The response to the appeals which have been made are far below what it should be.

Millions of our fellow beings are starving.

If we fail to minister to distressing material need, can we hope to have much weight when we appeal to people spiritually?

Shall Southern Baptists fail in this tragic hour to respond to this emergency need? God forbid!

Our people have plenty to eat and fine crops are in prospect. Out of plenty let them give generously.

Do not pass by on the other side of this distressing need. In the love of Christ help to meet it.

Have you made your offering yet? If not, make it now! Probably there are many who can add to the contributions they have already made.

"Deal thy bread to the hungry" is a Bible duty and a Christian privilege.

"He that seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" We heard a noted preacher say in commenting on this scripture that the love of God does not dwell in such a man. We do not know, but it is worth considering—seriously.

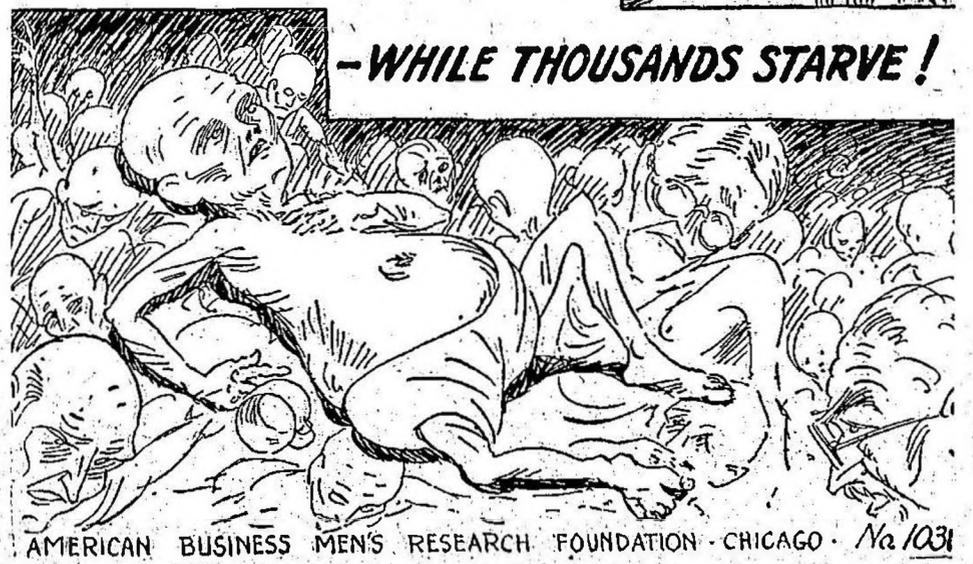
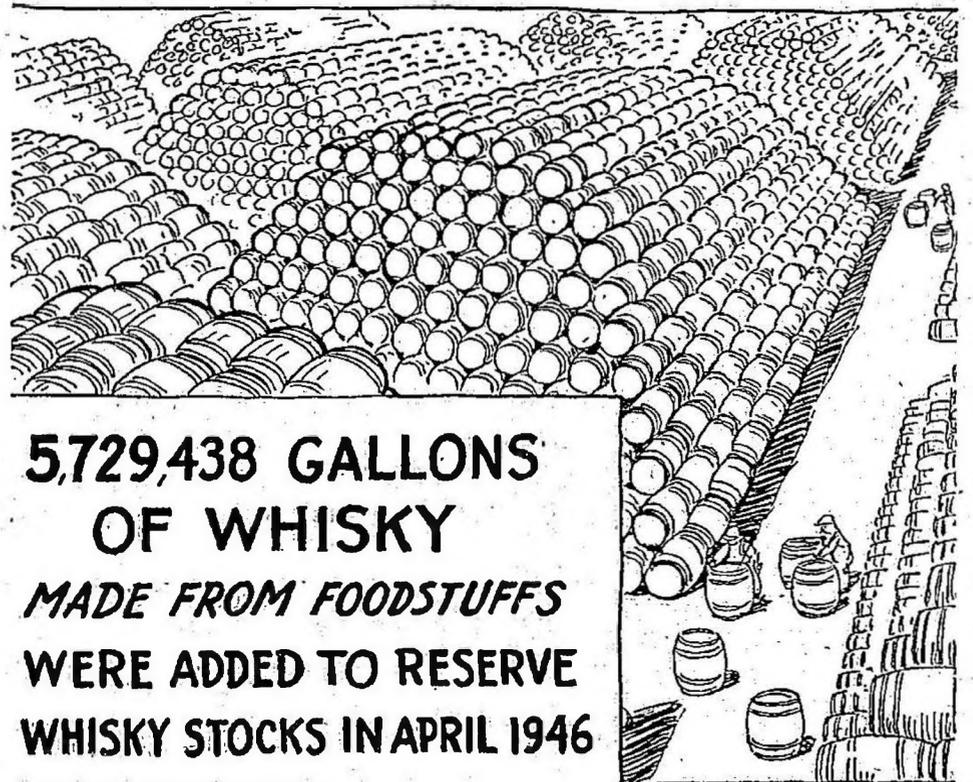
Make that generous offering to world need today and mail to Executive Board, 149 Sixth Avenue North, Nashville 3, Tenn., and mark it "relief."

Let's all help Southern Baptists reach the goal. What is to be done must be done quickly. The heartbeats of Southern Baptists are on trial! Let these heartbeats be shown to be going out toward starving men, women and children.

Third Baptist Church, Nashville

SUNDAY, August 25, at both hours, the editor preached in the Third Baptist Church, Nashville. Pastor Bunyan Smith was away on vacation. W. R. Spann presided over the service at the morning hour and Troy Daniel led the singing, with Bobbie Griswell at the piano, who also played at the evening hour. The attention of the congregations was gratifying and both the editor and his wife appreciated the courtesies shown. We have visited this church on previous occasions and it is a pleasure to meet with them. The Third Church has BAPTIST AND REFLECTOR in the budget and has had for some time. As is characteristic of the general run of REFLECTOR readers, they love to hear the Word of God preached.

"IT'S HARD TO BELIEVE"



A Changed Viewpoint

TO WHOM IT MAY CONCERN:

I HAVE WANTED for some time to point out some errors I made in my early ministry, in view of helping someone else to avoid the same mistakes.

I was 32 years of age when I was gloriously saved, while serving a one year term in the Tennessee State Prison at Nashville for transporting liquor during prohibition days. I was captured in Henry County Tennessee just outside the city limits of Paris with a car load of whiskey March 1930. I was tried in the courts of Henry County and sentenced to one year in prison.

So much for my arrest and marvelous conversion. I was an ignorant man indeed regarding the Lord's word. After returning from prison, I united with the Bethel Baptist Church three miles north of Huntingon, Tennessee, in Carroll County. Soon after I united with the church I felt the urge to witness for Christ. I labored under this burden for several months and when the load became too heavy I yielded to Him for service and made a public statement that the Lord had called me to the ministry. I launched out in all my ignorance and weakness by the help of God and began to preach. God was wonderfully good to me as he is to every one that makes an honest effort to serve him.

I bought a new tent 40x70 feet from the Nashville Tent and Awning Co., and made an effort to launch out into the deep. Many and happy was the experiences that I recall while using this tent and equipment for my Master. Three full years, my first three in the ministry, were given entirely to evangelism. Oh, how I love it! I had one purpose in mind and only one—to evangelize in good old West Tennessee. I refused calls to pastoral work during that time and I sometimes question the wisdom of my acceptance of pastoral work in which I have been engaged for the past nine years. I could write at length on the things that I have touched briefly but space will not permit.

Now for discussion of the very thing I have been leading up to—A word and a power that grips many souls, P-R-E-J-U-D-I-C-E, and how it hinders the cause of Christ and breaches the fellowship among brethren. Kane O'Hara once said: "Remember, when the judgment's weak, the prejudice is strong."

When I first launched out into the work, sinners were sinners, Christians were Christians, and Baptists were Baptists. But eventually prejudice crept into my heart. Brethren in the ministry, and God bless their dear souls, I feel that they are and were sincere, whispered to me about the evils of the "Convention system." I loved these men and counted them as loyal to God and true as steel. I wanted their full fellowship and confidence and love and therefore prejudice filled my heart and caused me to take a definite stand against all churches and ministers which were affiliated with the "Southern Baptist Convention." Let it be understood that I am not discussing the merits and de-merits of the Southern Baptist Convention, but simply showing the extreme limits of the fruits of prejudice which seized upon me.

Some examples of prejudice: While conducting a tent revival near Palmersville, Tennessee, in Weakley County, in the vicinity of Old Bethel Church, the Pastor of the First Baptist Church of Dresden, Tennessee, Rev. Dewey Stubblefield, came to my services and was so impressed that he tried to engage me for four tent revivals surrounding Dresden, saying "You will do all the preaching in all four of the meetings and you will have no financial worries because our church will sponsor the meetings, do all the advertising and furnish workers, etc." Guess what? I turned him down quick and cold. Why? Because prejudice had seized my heart and only my brethren deserved my service and loyalty and I did not want to do anything that would cause them to point their finger at me and say: "Liberal, fence-straddler, Conventionite, etc." Now may I ask: Who

saved me, who called me, who put me into the ministry? (I Timothy 1:12). Was it the brethren or was it God? Certainly so, you are right, it was God, therefore, I should have said with Peter, Acts 5.29 "We ought to obey God rather than man." Yes, I should have agreed for those four evangelistic meetings with Bro. Stubblefield and the First Baptist Church of Dresden and reaped a harvest of souls for the Master.

Again, while attending a fifth Sunday meeting at Old Bethel Church, Weakley County, Tennessee, I gave my testimony telling how God visited me and saved my soul while in prison. This was just before noon. During the lunch hour a Rev. Bro. Skinner, I do not recall his name, who was pastor of one of the prominent churches of Martin, Tennessee, came to me and told me how much he appreciated my experience which I had given and said: "I want you to come to my church in Martin and tell this to my congregation, it is thrilling how God can work. Your story moved my soul." I thanked him and said I will think about it, but I was on the program that afternoon and after I said all the ugly things about the Convention that I could think of I was certain that I would not be asked to come to Martin to Bro. Skinner's church and I was not, and did not want to be because I did not want to be criticized by my brethren for being associated with brethren who affiliated with the convention. I deeply regret that I did not go to this great church and magnify my Christ that stooped to reach into the slum-pits of sin and redeem a great sinner. I should have obeyed God rather than man.

Again, Rev. Dunnaway, Pastor of First Baptist Church, Camden, Tenn., wanted me to bring my tent to Hall's schoolhouse out from Westport, Tenn., and conduct a meeting with him and I would not. No, No, I would not do anything that would give cause for the brethren to point their finger at me and say "Disloyal."

Now I want to say that none of these three incidents were attempts to "line me up" as you hear so much about. I could mention other times when I spurned invitations to work with Convention brethren and churches for the glory of God but these will suffice because they are some of the most outstanding.

Some of the brethren have said unto me since my leaving Tennessee, "We need you back here so bad to fight Conventionism." To one dear brother which wanted me to come for a special meeting to skin the Convention I said: "If you want me to come back for a meeting, build a brush arbor and spread the news that Lester R. Noles is going to conduct an old fashioned sin-killing revival and preach especially to poor lost souls, I will arrange to come for the meeting. But if you expect me to come to make a special fight on the Convention I shall disappoint you." I WAS NOT INVITED FOR THE MEETING. I shall let the other boys pull their own chestnuts out of the fire hereafter. My call is to preach to lost men. I am responsible unto God for my stewardship and not to man.

I thank God that he understands our frame and that his grace covers all our sins, and that he will give us grace to overcome our prejudice if only we will allow it to sweep over our souls.

But had I realized more fully that my first duty was to God and second to the brethren. Well, we shall never know just how complete our work might have been until the King shall return and be rewarded with Him. Now I know that some of the brethren will be ready to say: "I told you so," but little do I fear what man shall say about me. This is out of my heart filled with God's love of rejoicing that with all my prejudice God has used me in his service in winning many dear souls to him. I am now full time pastor Pitkin Avenue Baptist Church of Fowler, Colorado. I would be glad to hear from my old friends. I may come back to West Tennessee and even off my evangelistic work. It would certainly be a joy.

With Love to all and prejudice toward none,

Your Brother in Christ,

LESTER R. NOLES.

Give Them A Chance

By REV. RAYMOND MORGAN
Pastor, Calvary Baptist Church, Nashville

FOUR CONSTITUENT elements make up the life our veterans want and need.

The first of these component elements is *work*. The returned veteran wants work, not because he's a returned veteran, but because he's a human being. Everyone of us needs work. He needs the kind of job that will stimulate his sense of responsibility and his personal initiative. He wants a job in which there is a sense of freedom, wherein he can appeal against conditions of work that he thinks unfair. He wants to be free to bargain with other workers for his wage and condition of work. He has been destroying, now he wants work which will be constructive; which will make a contribution to the feeding, the clothing and the housing of the world.

Then the returning veteran needs to *play*. He needs to play, not because he's a veteran, but because he's a human being. All work and no play makes Jack a dull boy, and if continued long enough it makes him a dead boy. Everyone needs to find outside his work the kind of opportunity for fellowship in play with other people that restores the natural zest and bounce of life.

The veteran needs *love*, not because he's a returned veteran, but because he's human. In some instances, there is need of a great deal of forgiveness and understanding. Our men have been torn under stress, and put into difficulties and temptations that none of us can estimate. We will be very wise if, while in our hearts holding all of the moral codes carefully and observing them, we prepare to be understanding. The man who comes back to begin anew must be forgiven, and let start afresh and find healing in his heart.

The fourth and final need to be mentioned at this time is *worship*. He needs worship not because he is a veteran, but because he's a human being. He needs it for the same reason you and I do; he needs direction, devotions, discipline. He needs to learn how to change his mind and the mind of the world through Christ so that we can, in the future have peace, freedom and good will.

There are certain changes which the returned and returning veteran are looking for in us, in our church, in our worship. They lived in an environment where words were followed immediately by deeds, by sacrifice, by death itself. They are looking to see if we are living gallantly for that for which their friends died, and they themselves stood ready to die. The church will either mean a great deal more to the returning veteran than it meant before he went away, or it will mean a great deal less. Which are you trying to make it mean a great deal more to the returning veteran than it meant before he went away, or it will mean a great deal less. Which are you trying to make it mean to him?

The returned veteran naturally looks to his church to be sincere, to mean what it says. He wants his church to be aggressive in its outreach, to be relevant to the great movement and determining spirit of the day. He expects its services, for example, to be a proclamation of the great gospel, to be reflected in the lives and conduct of the people. He will expect the worship service to be what the briefing room was before the flight, what the chalk talk is in the locker room before the actual game, the prelude to determine co-operative self-sacrificing effort.

If the returned veteran finds his church pretty largely a club of people stressing selfish loyalties, and idiosyncrasies, he's not much interested in it. But if he finds his church awake, furnishing not *directions* for the public mind, but direction; giving not a map, but a compass; learning that trust in God is not sitting passively, but hard work, thinking, praying and sacrificial devotion. If he finds his church busily engaged in an active program to bring in the kingdom of God, if he finds his own local church busily bringing it to one corner of America, the corner in his home town, he becomes interested.

Because the serviceman has given a year or two or three or five of his life, and he's seen many of his friends die, he has had born in him a determination to do what he can to change the thinking and

the conduct of his world so that there won't have to be a third world war. He is interested in those institutions that are dedicated and devoted to bringing about that worth-while goal. There's iron in his spirit and he's going to ally himself with the organizations that have their faces toward Jerusalem, let's make it the church.

To receive our veterans back into active, satisfying, constructive life and fellowship of the church we must put into our worship and work and our loyalty and devotion to Christ more than that which is marginal, we must put in our lifeblood. If the church is to take the place of leadership in the community, its members must put their lifeblood into the community, into the unchurched, into the winning of the great mass of returned veterans who had no connection with any church when they left, who have none now that they are back, and the great added number of them who have drifted away from their religious faith.

By doing all this we can give the returned veterans a chance.

We Are Moving Toward Our Relief Goal—But!

By LAWSON H. COOKE

AT THE MIAMI convention last May Southern Baptists unanimously and enthusiastically pledged three and a half million dollars for relief and rehabilitation. That pledge sounded across the seas. Hungry people heard it; they believed it, and took heart. Food and relief were on the way!

Southern Baptists have never yet failed to carry out a pledge, and they will not do it this time. Too many things are involved in this particular pledge to even think of falling short one dollar of the objective of three and a half million.

Many of the men of our churches have given already, and have given liberally. When they realize the urgency of the situation, those who can will give again.

On the other hand, there are many who as yet have not participated in this relief offering. They are going to do so. They, too, must understand that the need is immediate; that they cannot afford to put it off until the last day.

We are now perhaps within a million dollars of our goal, but in order to reach that goal every man in every church must be given the privilege of contributing to the relief of hungry people. They will give when the opportunity is presented them.

Hindrance

A bee came into church one day
And flew around the pastor,
He buzzed and buzzed and buzzed
But the preacher talked on faster.

He saw that he could not gain ground,
So out in the audience he flew.
He nestled on a lady's hat
To rest for one minute or two.

Soon he arose and started to fly
Right back to the pastor once more,
But just as the preacher waved his hand
The bee fell to the floor.

Try never to hinder a man's good works.
Because it will never do;
Just always remember the fate of the bee
And let it apply to you.

MRS. J. R. EUBANKS

A New Church Organized



ON THE ROAD from Sweetwater to Madisonville, Tennessee, about three miles from Sweetwater, during the last five years there has been slowly but surely a village growing up. With it has grown a desire for a Baptist church. Last winter our associational field worker, Brother W. O. Beaty, made several efforts to secure a suitable location for a church building. With the help and finances furnished by Bro. James Camp, Bro. Dean Lindsey, Bro. Charlie McCash, Bro. Jewell McCash and Bro. Edd Randolph, two acres of land was purchased in February, 1946. This was later sold and a more desirable building site purchased.

On February 17, 1946, a group of Baptists led by W. O. Beaty met in a vacant dwelling house on Bro. D. P. Lindsey's farm and organized a Sunday School. Plans were made for a church organization. On March 10, 1946, messengers from churches met to aid in the organization of a Baptist Church.

This church was organized in the same building where the Sunday school was organized. The church was named Oakland Baptist Church. The following were charter members: Mr. and Mrs. D. P. Lindsey, Mr. and Mrs. James Camp, Willie Mae Camp, Mr. and Mrs. Jewell McCash, Mr. and Mrs. Edd Randolph, Buster Randolph, and Mr. and Mrs. Charles McCash. The present enrollment is 37, and the Sunday school enrollment is 69.

Oakland has now a suitable building under construction, and money on hand to go a long way toward completion.

We sincerely wish to thank those who have helped us with our finances. We are now putting the BAPTIST AND REFLECTOR in our budget. Seventeen families are represented in the budget. This is the same number we have in our church.

REV. C. C. SEAGLE, Pastor
MRS. D. P. LINDSEY, Clerk
Sweetwater, Tenn., Rt. 1.

Pressing On To The Goal

(Contributed)

SOUTHERN BAPTISTS are prepared for a big September drive to push to completion their campaign for \$3,500,000 for relief and rehabilitation of war and famine ravaged areas of the world.

Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee through which all funds are channeled, said the campaign had reached 60 percent of its goal when a state-by-state check was made recently. Already \$2,133,374 has been received.

Florida was the first state to leap past its quota, reporting \$214,431 or 142 per cent of its goal. Texas, New Mexico Baptists, and Arizona have reported passing their goals with funds still coming in and a month to go. Arkansas and South Carolina are not far behind.

Dr. Chas. W. Pope, state secretary of Tennessee Baptists, announced in Nashville this week that a total of \$88,376.00 has been

received in his office from churches of the state. This is 27.6 per cent of the state goal. These figures are as of Aug. 15.

Dr. McCall urged a careful gleanings of all the Southern states for money yet to be raised. Citing that many churches, especially in rural areas, have not yet had opportunity to contribute, he urged that ministers and lay leaders see that the campaign is presented to every congregation in the South. He pointed out also that most churches which took collections in the campaign will want to contribute again during September.

The Post War Hour of Power

By JOHN E. HUSS, Pastor
Latonia Baptist Church, Covington, Ky.

IT IS GENERALLY recognized that the mid-week prayer service at Latonia Baptist Church, Covington, Kentucky is one of the largest, if not the largest mid-week service in America. During the war years the attendance at The Hour of Power continually grew until an average of 562 persons each week was attained in the last year of the war. On seven occasions during the war there were services that exceeded 1,000 in attendance.

That was all fine, but the real test of The Hour of Power was whether the service would hold up after the war. Many preachers and friends said the attendance could not be maintained. There was some doubt in this pastor's mind as to what would happen to The Hour of Power. However, there isn't any doubt now. The war is over one year and during the year the average attendance at the service was 520. During the past year a record attendance of 1,444 was set.

Why has The Hour of Power stood the test of time? Simply because it is built on a spiritual basis. It isn't hard to get a crowd for a short period, but the attendance will not hold for any prolonged period unless it offers people spiritual satisfaction. What is the spiritual program offered at The Hour of Power? Strange to say, there is nothing in the weekly program that is not in an average prayer service with the possible exception that we use our Young People in the choir, and have a brief meditation period after saluting the flag of our Country and the Christian flag. Every prayer service has singing, prayers, and Bible Exposition. How account for the numbers? A prayer meeting consciousness has been developed in the Church. Attending the service has become a habit in the lives of the people, and it is as natural for the people to come on Wednesday as on Sunday.

The mid-week service is not the main service of Latonia Baptist Church. Some harbor the mistaken opinion that our main emphasis is placed on Wednesday night. This is not true. The church has a well-balanced program, every organization is strong, and if there is a special emphasis it is on the Sunday night service that is broadcast over a powerful 50,000 watt Radio Station at a cost of \$300.00 per week. The Hour of Power is used to undergird every phase of our work.

That a good mid-week service will give that power to the Church that is so essential is established in the way God has honored the Church. God has blessed in the matter of soul-winning victories. Last year the Church ranked 25th out of the more than 26,000 Southern Baptist Churches in the matter of baptisms. The financial program increases from \$13,000.00 in 1941 to \$67,000.00 in the past year. As a result of prayer the Radio opportunity afforded itself and each Sunday night the Gospel is beamed out to thirty-three states and some foreign countries. There isn't an organization in the Church that has not been benefited by the prayer sent up on Wednesday nights.

An Hour of Power in our Southern Baptist Churches would make possible many of the spiritual victories our people dream of. What has happened at Latonia could happen anywhere. It isn't an easy field as the Church lies in the heart of one of the strongest Catholic strongholds in the country. May our mid-week services come into their own!

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

The Pastor's Ideal Deacon

Robert S. Scales in
Baptist Messenger

My ideal deacon would be in regular attendance at all the services of the church, morning and evening worship. Sunday school and training union, prayer service and brotherhood. By his presence at each of these services he adds much, by his absence, although he may not oppose the particular service, he causes much harm. My ideal deacon would be a tither. The ideal deacon sets the pattern for his brethren in faithful stewardship of his possessions through the proper use of his portion and the giving to God of His share. My ideal deacon would not be nearsighted. He would see beyond the needs and wants of his own congregation, out to the last person on this earth without Christ. My ideal deacon would be a soulwinner. His heart would beat with a passion to see men saved. He would follow the footsteps of Phillip in presenting the claims of Christ to whomsoever God might bring across his pathway. My ideal deacon would be my personal friend. He would be one to whom I could go and talk things over. He would be a counsellor, a confidant, a comforter, a companion, a friend. There are not many ideal deacons, as there are not many ideal pastors, but, bless their hearts, there are many who are doing their best "to use the office of deacon well," and are "purchasing to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

(We would add: My ideal deacon would live a life of such consecration to Christ that none could have cause for questioning his salvation or devotion.—R. B. J.)

* * *

A Small Parish Has Advantages

L. D. Munn in
Biblical Recorder

The Roman Catholic Church several years ago established five hundred members as the ideal parish. And who can deny the rightness of its decision? No pastor can properly and adequately minister to the needs of more than five hundred members. Somehow, we need to come to the realization that the size or location of a church does not matter, that every church proportionally is equally important in the sight of God, and that the "little" preacher may be far more successful and happy than the "big" preacher. What are some of the advantages of a small parish? In the first place, there is the real joy of knowing every member by name—first name or nickname; and what fellowship it is to call your sheep by name and they recognize their shepherd's voice. Another advantage of a small parish is the opportunity to minister to all the needs of the individual—comfort, advice, educational direction, or what have you. It was reported that Dr. Truett could not visit all the sick in his church, so large was his membership and so exacting were the demands made upon his services. How unsatisfying must be the ministry of an assistant? This is no criticism of assistants, but people want their pastor when they are in need. Of course, there are disadvantages: such as the constant strain of keeping a small group working together in harmony; whereas, in a larger church, a few disgruntled families would hardly be noticed. But all a pastor needs is patience, forgiveness and kindness. And then, he has the disadvantage of preaching to small crowds, and usually his evangelistic prospects are few. He is burdened with a multiplicity of jobs, from the supervision of panitorial service to the preparation of bulletins; but all in all, the advantages far surpass the disadvantages, and the minister and the church need to realize this fact.

(Brother Munn, you are absolutely right.—R. B. J.)

Wake Up, Radio!

Christian Science Monitor

The fact that the Federal Communications Commission has been called on to defend in debate that body's thoughtful criticism of radio programs, especially "overcommercializing," shows the need for public alertness. Radio needs to wake up, too. Larry Wolters sums it up this way in the *Chicago Tribune*:

"Night after night major comedians try to get away with off-color jokes. Drunkenness is treated as a casual matter, and murder, illegitimacy, brutality, and divorce are handled as day-in, day-out matters, even on some daytime serials. And the early evening and Sunday afternoon hours, when children are bound to be around, are filled with grotesque and frightening horror shows."

The columnist makes the excellent point that "Fibber McGee and Molly," who top the radio parade on all ratings, have one cardinal rule: "Keep it clean." He has a word of warning for other popular comedians who seem to be skating on thin ice. Radio has been a boon to millions, a source of entertainment, information, enlightenment. But it is in danger of degenerating. The blatant and insistent commercials to which the FCC called attention, in many cases have become offensive. Under the American system advertising is necessary to support radio. . . . Some commercials can be made really entertaining. For instance "the banana song." That has become so famous that the Boston Pops Orchestra used it for an encore. Radio, for one reason or another, is beloved by practically every member of the average American family. For that reason, vulgarity, viciousness, and vacuity must not be permitted to dominate its programs. All of us would be happy to support any effort to dominate its programs. All of us would be happy to support any effort to improve the quality of its product.

* * *

America's Danger

C. Stacey Woods in
United Evangelical Action

When a nation is held in the grip of materialism, paganism inevitably results. According to the latest reports over half of our entire nation indulges in the use of alcoholic beverages. That is, from the age of fifteen on, some forty to fifty million Americans use liquor. Close to four million are known to use it to excess. As a partial result of war, divorce is mounting and has already assumed staggering figures. Our American home is threatened as never before. Are we going the way of Babylon, Nineveh, Sodom, and Rome? No nation in the history of the world has had greater opportunity for world leadership than we, but we cannot give it unless we as a nation possess great ideals and lofty aims. More than any other need today is America's need for God.

(Quick! More Saving Salt!—R. B. J.)

* * *

Visual Education

Baptist Messenger

It is not too early to begin thinking of a million dollar film program with pictures, both still and moving, as an integral part of every study course book and every Sunday school lesson written under Southern Baptist auspices. The one underlying reason for this new Baptist imperative is in the fact that the film's greatest advantages do not lay within the sphere of religious education, that of teaching "attitudes, insights, emotions, adjustments and functional relationships." Baptist have an urgent responsibility in 1947 to provide able directive films for their people just as fifty years ago they had a responsibility to provide literature.

(This is probably correct.—R. B. J.)

One HUNGRY World

COULD YOU work on a third of the food you get? Neither can the men of Europe and Asia.

* * * * *

A letter from Austria June 1 reads: "I had more food in Buchenewald than in 'liberated' Vienna. We are crazed by hunger. During my ordeal in the concentration camp I never cried but now I have lost my nerve. It is easier to support beating than this hunger."

* * * * *

The Relief Committee, hearing that food is available in Norway, and that Norwegian Baptists were eager to try to help fellow Baptists of Europe, sent \$5,000 for food packages for Hungary. This acknowledgment has been received: "The last parcel was by auto convoy under the protection of the Danish Red Cross from Brother Norgaard, the president of the Baptist Convention of Denmark, over 200 food packages. EVERY PACKAGE WAS A JOY AND BLESSING TO OUR PEOPLE. Please accept the warm thanks of our relief committee. Your care is touching and unforgettten." Signed, Imre Somogyi, Budapest, Hungary, July 18, 1946.

* * * * *

Famous sayings of World War II, rivaling the message "Saw sub; sank same," may include the reports of Missionary Doctor William L. Wallace of Stout Memorial Hospital, Wuchow, who wrote the Foreign Mission Board, "The Japanese are coming. The staff is moving out," and a year later, "The Japanese have left; we are back." The amazing story of that year of medical ministry told during the Ridgecrest Foreign Missions Conference in August helped to bring an offering for relief and rehabilitation, which totaled \$4,103. Of this amount, 135 older Royal Ambassadors attending the Young Men's Mission Conference gave \$409.

* * * * *

Dr. Gabrietta Grimm, a Hungarian physician, writes her friend, Mrs. Everett Gill of Wake Forest, for help. "God saved my life," she says. "I hid in 13 places. I could practice one year. Nothing remained for me but my doctor's diploma. I must begin all over again. God spared my life, I think, because his will is that I should begin my work again."

* * * * *

One church group has set up a "soap factory" for relief. Wherever there is filth, there is disease. Soap, the main cleansing agent for kitchen and bath, is extremely scarce in war-stricken countries. Remnants of soap, melted into a cake, help to save life.

* * * * *

Dr. Baker James Cauthen, secretary for the Orient, now visiting China with Dr. M. Theron Rankin, wrote August 14: "From every angle we hear of the great suffering which the people in Kwangsi Province have endured. Only 40 houses in Kweilin were left with roofs on. Disease and starvation prevailed in that area. In a meeting of the convention's Executive Committee, I saw evidence of hardships these Baptist workers had sustained. They are eager to restore the churches, schools and hospitals, but the most of them have not as yet arranged for their own living. We are glad relief funds will not only feed those who are actually hungry, but will also help those who are bearing loads for Christian service."

* * * * *

Any old shoe at your house, worthless for lack of a mate? Church World Service Centers have calls from relief workers for shoes for men who have returned from war with one leg.

* * * * *

Send all communications and contributions regarding relief to Chas. W. Pope, Executive Secretary, 149 Sixth Ave., North Nashville, Tenn.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Mr. Roselle Resigns

WE REGRET to announce that Mr. Charles M. Roselle has resigned, effective September 20, as the Baptist student secretary for the city of Nashville. Mr. Roselle has served in this capacity for the past twenty-six months and has done a superb piece of work on the campuses of Vanderbilt and Peabody and has organized new work at Ward-Belmont and at one or two of the business colleges. He has gained the respect and admiration of the students, school administrators and our local church people. He has also made a great place for himself in the hearts of Tennessee Baptists. While we hate very much to see him leave, we know definitely that he has felt the Lord's leadership to another place of service and we pray God's richest blessings upon him as he goes to accept this new work.

Mr. Roselle leaves Nashville to become the student secretary on the campus of Alabama Polytechnic Institute at Auburn. He will have approximately two thousand Baptist students to work with and we know he will take full advantage of his opportunity. This campus has had for several years one of the best B. S. U. organizations in the Southland and we know that Mr. Roselle will do much to keep this reputation and even to enlarge upon it.

Mr. Roselle is a man who feels definitely God's leadership into the field of student work and we know that his ministry will be felt in a great way in this realm. He came to us after having served for four years as the state student secretary of Missouri where he did a very fine piece of work. We have enjoyed the privilege of working with him for these past several years and while he is leaving our state, we will still consider him as one of our very own because of his contribution here.

Dr. Pope and the state student secretary will now have the responsibility of finding someone to take Mr. Roselle's position. We, of course, will seek God's leadership and guidance in this matter because we are of the opinion that He has someone for us and will help us find him. We covet the prayers of all our people as we seek to fill this most important position. It is not an easy job to find people who have the qualifications to work with students but we feel that there are such people and we are just anxious that God will lead us to the right one.

Our student program has grown to such an extent that we now must place full-time student workers on as many of the campuses as we possibly can. We need, very badly, consecrated and talented young people who will give their lives in such positions. The Baptist Student Union has proven itself one of the most valuable agencies of our denominational program. Many of our finest young people have felt the call to give themselves as preachers, missionaries, educational directors, church musicians and in other phases of full-time Christian service through the activities of the B. S. U. Others have been challenged and inspired to glorify and serve Christ through their professional callings in lay positions. Churches have been strengthened and the Kingdom of God extended by the B. S. U.

All of the colleges in the state will be crowded this year. It seems that each of them will reach a new high in enrollment. For example, Carson-Newman will have around six hundred students and Union and Cumberland will have approximately the same number. The University of Tennessee, in Knoxville, normally has around 4000 students but they are expecting 5500 this fall. Of this number, we will have around 1500 Baptist students and this same proportion will hold true on most of the other campuses except, of course, our own Baptist schools where practically all of the students will be Baptists with one exception, Cumberland University. You can readily see our great opportunity and heavy responsibility.

The Sunday School Lesson

LESSON FOR SEPTEMBER 15, 1946

By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.

Topic: "THE PERIL OF COVETOUSNESS"

Scripture: Exodus 20:17; Prov. 11:23-24; Luke 12:13-21.

ONE OF THE most insidious sins in the catalogue of man's wrongdoing is that of covetousness. It is all the more dangerous "because it is not one of the violent sins of men. It works in the recesses of the soul, and if allowed to go uncurbed undermines character, and will eventually lead to some overt action."

Jesus warned his disciples against the sin of covetousness in no uncertain terms. In doing so, however, he was instituting no new code of morality but merely emphasizing and bringing to fullness one, of the ten words of law given to Moses on Mount Sinai.

THE TENTH COMMANDMENT

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's" (Ex. 20:17).

The word "covetousness" is variously used as to shade of meaning in the Bible. In some instances it signifies "gained dishonestly" as in Ezekiel 33:31. Again it stands for the inordinate wish to have more than one possesses (see Luke 16:14; 1 Thess. 2:5). Once again, it is used to indicate an inordinate love of money (see Luke 16:14; 2 Tim. 3:2).

A grave sin indeed is covetousness, so grievous that the Scriptures list it among the most heinous crimes: "But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints" (Ephes. 5:3). In Colossians 3:5 it is termed "idolatry," while in 1 Corinthians 6:10, it is listed as one of the sins that exclude men from the kingdom of God: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

According to the Bible the sin of covetousness is in a very real sense the root of many other forms of sin such as departure from the faith (1 Tim. 6:9-10), lying (2 Kings 5:22-25), theft (Josh. 7:21), domestic trouble (Prov. 15:27), murder (Ezek. 22:12), and "many foolish and hurtful lusts (1 Tim. 6:9). The sin of covetousness has had a woeful history in the life of the children of God. "It was one of the first sins that broke out after Israel had entered into the Promised Land (Achan, Josh. 7); and also in the early Christian church immediately after its founding (Ananias and Caphira, Acts 5)."

LESS BUT MORE

In the passage from Proverbs (11:23-34) we have a striking paradox: "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want."

"A man may grow rich by prudently spending what he has; may scatter in works of piety, charity, and generosity, and yet may increase, as the corn is increased, by being sown. By cheerfully using what we have, our spirits are exhilarated, and so fitted for the business we have to do; by minding which closely, what we have is increased; it gains a reputation which contributes to the increase" (Matthew Henry).

On the other hand, says Matthew Henry, "A man may grow poor by meanly sparing what he has, withholding more than is meet, nor paying just debts, nor relieving the poor, nor providing what is convenient for the family, nor allowing necessary expenses for the preservation of the goods; this tends to poverty; it cramps man's ingenuity and industry, weakens their interest, destroys their credit, and forfeits the blessings of God: and let men be ever so saving of what they have, if God blast it, and blow upon it, it comes to nothing; a fire not blown shall consume it (Hag. 1:6-9)."

All of which reminds us of the words of Jesus, "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:24). Certainly, in whatever measure one's seed is multiplied by the sowing and to whatever extent there is an increase of the fruits of one's righteousness, it all come from Him who is the source of supply (2 Cor. 9:10).

THE RICH FOOL

In the closing passage of our lesson (Luke 12:13-21) we have a picture of what is commonly called "the rich fool." In the parable spoken by Jesus we see "a certain rich man" who because of his bounty decides to pull down his barns and build greater barns in which to deposit his gain in grain and goods so that he may eventually say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry."

The scene changes however when God looks upon the covetous soul of the one who has been blessed by material fortune. God says to him, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God."

Jesus expressly declares that a man's life "consisteth not in the abundance of the things which he possesseth."

Perhaps one of the gravest perils, if not the most serious, that America faces today, is the peril of covetousness. In all walks of life we face the danger of giving way to the pull of greed, of covetousness, of self. The only safeguard against covetousness is "love expressed in generosity, brotherhood, and sacrifice."

These are the qualities of character that we find inherent in the life of our Lord at every turn of his journey among men. These qualities can come to sinful man only in proportion as he comes to know Jesus as Saviour, Redeemer, and Cleanser from sin.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

Attention, G. A.'s

HERE IS a special request which was received in a letter recently. I know that many of you will be interested and will want your G.A. group to have a part in helping this new organization to grow. In the exchange of ideas, your group will be helped too.

Dear Aunt Polly: We have organized a G. A. in our church, with ten members. We would like to hear from G.A. girls in other churches, telling us some of the things they do. We hope to see our letter in BAPTIST AND REFLECTOR. We go to Bordeaux Baptist Church. Mrs. Sam Vaughn is our leader. Yours truly, KATHERINE YOUNG, Corresponding Secretary, 1203 Young's Lane, Nashville 7, Tennessee.

Ten members at the beginning is very good, Katherine. I am glad you thought of the Young South as a means of contacting other G.A. members in Baptist churches scattered over our state, and perhaps in neighbor states. I hope you will get many letters to your letter. Would you be kind enough to copy some of the suggestions that come to you and send them to Aunt Polly, so that they may be printed in a Young South column, thus making it possible for other groups to know about them and perhaps try them in their own churches?

Want a Pen Pal?

There have been many requests for pen pals. Let me tell you about some of them.

JOAN ROBINSON, 410 Park Avenue, Lebanon, Tennessee, is fourteen years old and in the eighth grade. She is active in Sunday school, Training Union, and G.A.'s. She attended G.A. camp this summer at Bethany Hills, and had many happy times there. In her request for pen pals, she says, "especially members of the G.A.'s."

WILMA WILLIAMS, 702 W. Oakhill Avenue, Knoxville, Tennessee, is fifteen. She is a Christian and belongs to Elm Street Baptist Church. She says, "I go to Sunday school and church almost every time the doors are open."

HELEN TAYLOR, Route 2, Brownsville, Tennessee, is twelve years old and has been a Christian only since April 21 (Easter). She already has three pen pals, but would like to have more.

RUBY LEE HENSLEY, 301 West Third Street, Monroe, Michigan, is eighteen. She was graduated from high school last spring. She has been a Christian for about three years and says, "I wouldn't take anything for my Christian experiences." She has three pen pals whom she met through the Young South column, but she wants many more.

JOYCE COWLEY, 810 Ward Avenue, Huntsville, Alabama writes very interesting letters. Here is part of the one she wrote Aunt Polly:

"Dear Aunt Polly: I'm from Alabama and am looking for some pen pals. I was visiting near Chattanooga a couple of weeks ago and had the privilege of reading the BAPTIST AND REFLECTOR. My cousin is pastor of Soddy Baptist Church. He receives the paper and I read it and am writing to two girls whose names were in the pen pal list. I enjoyed the BAPTIST AND REFLECTOR very much and wish I could read it all the time. I am fourteen years old (will be fifteen in January). I love to write people. My hobby is collecting pennants. I'm trying to get one from every state. I belong to the First Baptist Church here. . . . Every Sunday night after church we have a fellowship hour in which everyone takes part. We meet in the auditorium in the basement. Different departments have charge of the program and refreshments. I think it is a wonderful fellowship. . . . Hoping to have many more pen pals when this is published, Joyce Cowley."

JOYCE ANN WATSON, Route 2, Decatur, Tennessee, is eight years old. She is a Christian and belongs to the Calvary Baptist Church. She says she enjoys the Young South column and would like to have some pen pals.

MARTHA FRANCES FORD, 709 S. Walnut Street, Cookeville, Tennessee, is ten years old. She is a Christian and a member of the First Baptist Church at Cookeville. This is her first time to write Aunt Polly, and she is anxious to get some pen pals.

ELIZABETH SOUTHERN, Sneedville, Tennessee, is nine years old. She was saved in Vacation Bible School this summer, and was baptized July 28, with some of her young friends. She goes to Mulberry Gap Baptist Church and would like to hear from some other girls her age.

SUE GARNER, 1108 Elliston Street, Old Hickory, Tennessee, is eleven years old. She belongs to Old Hickory First Baptist Church and attends Sunday school, Training Union, and G.A.'s.

Many of you want pen pals, but you are waiting for someone to write to you. Perhaps they will do that, but why not choose someone and write the first letter yourself. Then that person will know that you have a special interest in him and I think he will answer your letter. Pen pals are lots of fun. Everybody likes to get letters—and they can learn to enjoy writing them, too. Try it now. And be sure to put Aunt Polly's name on your correspondence list. She looks forward to your mail.

Sincerely your friend, *Aunt Polly*

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS WILLIE MERLE O'NEILL
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.
HUGH KING, Associational Ldr.



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

Make a Hard Job Easy

A. V. WASHBURN

DID YOU EVER have a flat tire? I did. It was one hot day last summer. Fortunately there was a spare and I was prepared to make the shift, but at the next town the tire must be fixed. It had been on a long time and I knew the garageman was in for trouble. I've wrestled with a tire like that for half an hour.

But this fellow knew his business. In a little more than five minutes the tire was off, tube patched and the tire back on! The secret was simple: (1) the worker had the proper tools, and (2) he was skilled in their use. Skill through training and practice makes a hard job easy. Guess it's worth a flat tire to learn that.

Sunday school workers have hard jobs. There is nothing frivolous or insignificant about your task. It's vitally important. Its requirements are stringent. Its claims are demanding. Its ministry basic. To be successful in it will require the best you can give.

But your work can be made easier and more fruitful. The garageman wasn't always able to fix a flat in five minutes—until he got the proper tools and was trained to use them skillfully. Teachers and officers cannot be wholly successful in their work, nor can they give their best—until they are trained.

Training is always important. It is important in developing manual skills. It is even more essential in the realm of personal relations where Sunday school officers and teachers work. Here our mistakes are too costly. Many mistakes and failures may be avoided through studying the books in the Sunday School Training Course. From the practical principles of organization, administration, and enlistment to the techniques and methods of better Bible teaching—it's all there! Practical studies in Bible content, doctrines, and evangelism provide basic preparation for effective work.

At no time is training more essential than in foundational work. When new Sunday schools are organized, new officers and teachers elected, and a new Sunday school year is inaugurated, a thorough training program is doubly essential. We are approaching this crucial period now. Have training plans been made in your school?

Start planning now for a successful training and preparation week in October. Give emphasis to general and department administration books. There's no better way to launch a successful year.

The splendid progress made in the Sunday schools of Tennessee may be partially attributed to the excellent record of training. By stepping up training, by enlisting every church in a training program, by leading every officer and teacher to take more training courses this year, an even greater progress will come in 1947.

Every association, every church, every worker at work training for better work!

Our Responsibility

It has been estimated that Southern Baptists are responsible for reaching 1,600,000 unenlisted young people, 17-24 for Sunday school attendance. "It is not the will of your Father who is in heaven that one of these . . . should perish."—PHILIP B. HARRIS, Sunday School Board.

Those Returning From Service

Provide classes in the Young People's department for those 17-24. Separate classes for "G.I.'s" are unwise. Refrain from "mixed classes." Enroll the service men and women in organized classes according to their respective age classification.—PHILIP B. HARRIS, Sunday School Board.

The Seventeen-Year-Olds

Each year 100,000 young people are promoted from the Intermediate classes. We must hold this group by providing a separate class for the seventeen-year-old young men and classes for the seventeen-year-old young women. They are already accustomed to small classes of narrow age range.—PHILIP B. HARRIS, Sunday School Board.

On Your Mark, Get Set, Go!

The urgency of our responsibility calls for courage, faith, and action. The need is evident. Delay is dangerous. We have eternal values to offer. We must promote an intensive crusade to enlist all young people for Bible study in the Sunday school. Let us join hearts and hands and claim this group for Christ. Begin today. Tomorrow will be too late!—PHILIP B. HARRIS, Sunday School Board.

Building a Church Training Program

By J. E. LAMBDIN

EVERY DIRECTOR should have this new book. Below you will find the chapter titles listed:

- I. The Need for Training
- II. Church Organization for Training
- III. Church Leadership for Training
- IV. Thorough Planning for Effective Training
- V. The Weekly Meeting for Training
- VI. Enlisting Church Members for Training
- VII. Basic Activities for Training
- VIII. Achieving Excellence in Training

This book may be ordered from your Baptist Bookstore.

Central Training School

September 16-20, First Baptist Church, Knoxville, Tennessee, Knox County Association.

Opening at 7:00 o'clock; 7:00 to 8:15, Class period; 8:15 to 8:30, Assembly; 8:30 to 9:00, Dr. W. F. Powell.

Listed below are the names of the Books and Teachers for the Training School:

| Book | Teacher |
|--|-----------------------------|
| Story Hour Leadership Manual | Mrs. Jesse Meek |
| Junior Leadership Manual | Miss Roxie Jacobs |
| Junior Manual | Miss Carrie Paschal |
| Living For Jesus | Mrs. J. R. Whaley |
| The Junior and His Church | Mrs. Grace Bennett Hayworth |
| Intermediate Leadership Manual | Mrs. Hattie Potts Rogers |
| Intermediate Manual | Mrs. Ernest Hale |
| Training in Christian Service | |
| Pilgrim's Progress | Mr. Willett Anderson |
| Young People's Administration | Mr. Ernest Hale |
| March of Missions | Mrs. E. F. Lyon |
| Training in Church Membership | Mr. Arthur E. H. Barber |
| Adult Manual | Mr. Hugh King |
| Winning Witness | Rev. Howard Young |
| Living Abundantly | |
| Training Union Manual | Mr. Lawrence Trivette |
| Building a Church Training Program | Mr. Charles L. Norton |
| Handbook for Church Recreation | Rev. John Courtney |

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President

MISS MARGARET BRUCH
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

The Fairest Land

(With apologies to Kipling)

GOD GAVE *all men all earth to love.*
But since our hearts are small
Ordained for each, one spot should prove
Beloved over all. Each to his choice,
But I rejoice the lot has fallen me
The fairest land, the fairest land—
Tennessee shall ever be!

A little over a hundred and fifty years ago William Carey sat at a cobbler's bench in Kettering, England, and studied a map—a map of the world, and as he studied this map he set the world it outlined in his heart, giving his life for it in magnificent and matchless service. As we assemble for the observance of this State Mission Season of Prayer on September 25th—the 44283 members of the Woman's Missionary Societies and young people's organizations, may we place before us the map of Tennessee, and may we set our state and its needy, Christless people in our hearts.

As we study the map of Tennessee, we see readily that there are regions remote from our homes where we may not witness personally. In our State Mission work, we have agencies to work with these groups which it is our privilege to support financially. The times call for great living that our home base may be made Christian.

It gives one a thrill to realize that when we give to State Missions we are helping to promote the whole denominational program.

When we think of State Missions we think of Baptist work within the boundaries of our state. In this sense State Missions includes all Baptist supported institutions such as: schools, colleges, orphanages, and hospitals. State Missions proper includes the departmental work such as Sunday school, Training Union, Student Union, Brotherhood, and W. M. U. The mission work of the Tennessee Baptist State Mission Board consists of General, Regional, Associational, City, Pastoral, Rural and Negro missions. All of the above-mentioned mission projects and departmental work is paid wholly from state mission funds except the Woman's Missionary Union and the Brotherhood. In these cases southwide and statewide causes share fifty-fifty in the payment of salaries and expenses.

But the State Mission board promotes the whole denominational program. The State Mission Board is the only board or agency which promotes everything which Baptists foster. Other mission boards and agencies have their peculiar responsibilities in which they specialize. But every agency, every mission cause (State, Home, and Foreign Missions), every school, college or seminary, every orphanage, hospital or Baptist cause, both southwide and statewide, is presented, emphasized and fostered by State Missions.

State Missions an Unfinished Task

The need for a strong, ever-enlarging state mission program is increasingly apparent because state missions serves the three-fold purpose of witnessing for Christ in our own state, of seeking to strengthen the work of the churches and associations in all of their departments, and of seeking to enlist all of our churches in the support of a world program for Christ. It is vitally important that our witnesses and ministry through state missions keep abreast of the challenging needs which face us on every hand.

As we look at our map may we remember the goals accepted by our convention for the 1946 Golden State Mission Offering.

| | |
|--|-------------|
| Six women missionaries..... | \$ 7,500.00 |
| Negro Work in the state..... | 5,000.00 |
| Schools for preachers and their wives..... | 2,000.00 |
| Rural mission pastors..... | 5,000.00 |
| Associational missionaries..... | 2,500.00 |
| | <hr/> |
| | \$22,000.00 |

WE CAN DO IT—AND WE WILL!

THURSDAY, SEPTEMBER 12, 1946

A Laymen's Revival Reaches High Point

THE BROTHERHOOD of the Inglewood Baptist Church, Nashville, has just completed a Tent Revival in the Maplewood Lane section, which from every standard of measurement was completely successful. All of the preaching was done by laymen and a special nightly feature was the male chorus composed of from 12 to 16 men conducted by Brother J. M. Hagan, choir director of our church. Prayer meetings were held in the tent immediately preceding the preaching service. Included in the revival program was a Daily Vacation Bible School, which had an average attendance of 74. Brother Calvin Knight, a student missionary of the Home Mission Board, helped in this Vacation Bible School in a very faithful manner. There were 12 professions of faith, several additions by letter and by baptism and a large number of rededications.

The sermons on the "Plan of Salvation" were brought by a different layman each evening except for the last three evenings. The last three messages were brought by Brother Dudley Miller, who is a deacon of our church.

Our Brotherhood appreciated the opportunity of conducting this revival for it was the means of accomplishing one of the 14 objectives with which we were challenged by our pastor, Reverend J. Harold Stephens, early in the church year, that of evangelistic services outside our church sphere.

The organization for the meeting was as follows: A committee on committees to have charge of planning and active direction of all matters pertaining to the revival. This committee was composed of Brother Dick Hunt, a recent addition to our church and one who has had considerable experience in Brotherhood work, Brothers Dudley Miller, Ralph Lambert and Edward Robinson. This committee acting with our Pastor and the President made all necessary plans and appointed ten committees to put these plans in operation. The committees were: census, prayer meeting, transportation, music, ushers, facilities, publicity, Daily Vacation Bible School, visitation and preaching.

About three weeks before the meeting the census committee, twenty-four men strong, went into action making a complete religious census of the area and finding homes where cottage prayer meetings would be welcomed.

This census was followed by visitation which did much to sow the seed of evangelism and developed considerable interest. The week immediately preceding the opening of the meeting was featured by cottage prayer meetings conducted by members of the Brotherhood in various homes in the community.

The site for the meeting was furnished by Mr. J. E. Stone. The tent, and much of the equipment used was the property of Nashville Association of Baptists and was delivered to the meeting site and erected through the cooperation of Brother Harold Gregory, Superintendent of City Missions. A sign was placed on this site as well as directions on the streets leading to the meeting place. A piano was furnished by Miss Juanita Bracey, an invalid residing in that section, and all things were ready. The meeting was opened officially by the Pastor, who delivered the message on Sunday evening, July 22. On Monday evening the laymen took over and conducted the services through the remainder of the meeting.

There were approximately 125 present the first night and the average attendance was 131. As stated before the writer feels that this meeting was a complete success from every point of view, not alone in the number of conversions and additions but in its effect on the laymen themselves. It showed them what they could do and aided them in their development as Christian workers. During the visitation it was not unusual to see men step over to an unsaved person and seek to win him or her to Christ by pressing for a decision, and after the services men would seek out the unsaved, to talk to them, and often would remain for some time with them in prayer. The presence of the Holy Spirit was in evidence and all who attended and those who served received a blessing.

We have learned that laymen can do much for the Kingdom's cause if they consecrate themselves to the Lord. We hope in the coming year to find many additional opportunities for service.—H. S. DURHAM, President.

Men, We Gotta Do It!

AT THE MIAMI CONVENTION SOUTHERN BAPTISTS PLEDGED \$3,500,000 FOR THE RELIEF OF A HUNGRY AND BROKEN WORLD. THAT PLEDGE SOUNDED AROUND THE EARTH. HUNGRY PEOPLE HEARD IT — BELIEVED IT — AND TOOK HEART . . . FOOD WAS ON THE WAY!

Men, We Gotta Do It!

* * * * *

SOUTHERN BAPTISTS HAVE NEVER YET BROKEN A PLEDGE. AND BESIDES:

JESUS SAID: "GIVE YE THEM TO EAT."

Come On, Men—We Just Gotta!

SEPTEMBER 30 IS THE LAST DAY

AMONG THE BRETHREN

Miss Dorothy Pulley, Secretary of First Baptist Church, Athens, requests other Baptist churches in the state to send the names of any of their young people who are attending Tennessee Wesleyan College in Athens, to the pastor of the First Baptist Church, Rev. Sterling L. Price. The First Baptist Church would like to contact these young people while they are in Athens and invite them to the services.

—B&R—

Pastor R. H. Ward of Estill Springs and the Cross Roads Baptist Church, were recently assisted in a revival by J. F. Goree, former Duck River Associational Missionary in which there were 13 conversions and 9 additions, 6 of them by baptism. This church was organized seventeen months ago with 28 charter members and now has a membership of 67.

—B&R—

In a copy of a letter to another party, we note that Dr. John D. Freeman who is working in the development of rural churches under the Foreign Mission Board writes concerning a marvelous camp-meeting and assembly in Georgia in which there were nearly 9,000 enrolled, more than 200 saved and 300 volunteers for the ministry and mission fields.

—B&R—

With Glen Ross preaching, Pastor Tom Johnson and the Andersonville Baptist Church have held a revival in which there were eleven additions to the church, nine of them by baptism. Also, the church recently conducted a Vacation Bible School with Mrs. Paul Pless serving as principal, in which there was an average attendance of 56 with four professions of faith and an offering of \$27.00 to the Cooperative Program.

Pleasant Hill Baptist Church, Route 7, Hopkinsville, Kentucky, has written a letter to the First Baptist Church of Sparta concerning James E. Boyd, pastor of the Sparta Church. The letter is as follows: "Our church wishes to take this opportunity of sending to your church a letter of recommendation regarding Brother Boyd. (Please accept our sincere apology for the delayed action.)

"We shall always be very grateful to the Divine guidance which sent him, as pastor, to our church. During his two years and ten months' pastorate, our church made remarkable progress, including an increase in offerings and membership in all departments of our program. It was through his inspiration that our building fund systematically accumulated.

"Although we accepted his resignation with regret; we are happy that he has advanced to a field of better opportunities.

"Your church has an efficient pastor and a splendid leader in Brother Boyd and it is our hope that the Master will bless him with a long and fruitful ministry in the Gospel of Christ."

—B&R—

Since Pastor L. G. Gatlin of the First Baptist Church of Pulaski was released from the Navy Chaplaincy last November, there have been 72 additions to the church, 39 of them by baptism. A building fund has been started which now amounts to \$3,600.00. Study Courses in Sunday school, Training Union and W.M.U. have been held and a Youth Revival in April, a Christian Home Revival in May have been conducted. Just recently, the church conducted an evangelistic revival in which there were 22 additions, 11 of them by baptism. The evangelist was Lloyd L. King of Orlando, Florida, of whom Bro. Gatlin speaks in high terms.

H. T. Harris, formerly of Athens, Tennessee, has closed a revival at Hedley, Texas, where he is pastor, in which there were 75 rededications, 12 mothers dedicating themselves and their children to the Lord's work, 2 surrendered to preach, 1 girl volunteered for mission work, 6 joined by letter and 13 for baptism.

—B&R—

Pastor Wendell Price and Barton's Creek Baptist Church in Wilson Association, have been assisted in a revival by Wayne Tarpley, pastor of St. Elmo Baptist Church, Chattanooga, resulting in 26 additions, 20 of them by baptism. It was Brother Tarpley's second engagement with the church.

—B&R—

The First Baptist Church of Kingsport has been sponsoring a Tent Revival in the Fort Robinson addition of the town with the pastor of the First Church, L. B. Cobb, preaching. Claude Gilstrap, Educational Director of the First Baptist Church, directed the music and Earl Tapley conducted a Vacation Bible School each morning.

—B&R—

Oscar Nelson, pastor of First Baptist Church, Madison, did the preaching in a revival with Pastor R. H. Ward and the Estill Springs Baptist Church, with Jimmy Edwards of Tullahoma leading the singing. There were eight conversions, four by baptism.

—B&R—

David Nygren, Litt. D., Box 75, Silverhill, Alabama, who has been Supply Pastor of the First Baptist Church at Silverhill, has returned to the North to fill evangelistic engagements. He has devoted twenty years to evangelistic work and his time is taken for the rest of the year.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR SEPTEMBER 1, 1946

| | Sunday School | Training Union | | Sunday School | Training Union | | Sunday School | Training Union |
|-----------------------|---------------|----------------|---------------------------|---------------|----------------|----------------------------|---------------|----------------|
| Alamo | 193 | 45 | Lakeview First | 172 | 72 | Memphis, Bellevue | 2043 | 584 |
| Alcoa, Calvary | 211 | 75 | Morris Hill | 196 | 175 | Boulevard | 447 | 154 |
| Alexandria | 127 | 75 | Oak Grove | 204 | 88 | Central Avenue | 469 | 115 |
| Athens, East | 215 | 71 | Philadelphia | 126 | | Highland Heights | 717 | 258 |
| First | 378 | | Ridgeview | 74 | | LaBelle | 559 | 152 |
| North | 139 | 30 | St. Elmo | 224 | 76 | LaBelle Mission | 26 | |
| Calhoun | 89 | 21 | Woodland Park | 886 | 292 | Louisiana St. | 204 | 114 |
| Clear Water | 127 | | Cleveland, Big Spring | 370 | 357 | Mallory Heights | 346 | 134 |
| Charleston | 43 | | First | 523 | 187 | Temple | 1159 | 290 |
| Coghill | 107 | | Rutledge Memorial Mission | 88 | | Union Avenue | 966 | 218 |
| Cotton Port | 91 | 53 | South | 116 | 64 | Milan, First | 297 | 125 |
| Double Springs | 60 | 50 | Cookeville, First | 315 | 64 | Morristown, First | 482 | 106 |
| Eastanalle | 45 | 20 | Fourth St. Mission | 76 | | Mt. Pleasant, First | 164 | 79 |
| Englewood | 115 | 46 | Stevens St. Mission | 111 | 45 | Murfreesboro, New Hope | 33 | |
| Etowah, East | 69 | | Covington, First | 253 | 64 | First | 386 | 79 |
| Etowah, First | 343 | 97 | Crossville, First | 196 | 79 | Walnut St. Mission | 32 | |
| Etowah, North | 147 | | Oak Hill | 100 | | Westvue | 157 | 51 |
| Good Field | 60 | 43 | Elizabethton, Siam | 156 | 83 | Nashville, Grubbs Memorial | 57 | 35 |
| Good Hope | 50 | 14 | Gallatin, First | 269 | 55 | Lockeland | 381 | 177 |
| Good Springs | 93 | 66 | Grand Junction, First | 125 | 71 | Park Avenue | 322 | 98 |
| Idlewild | 60 | 50 | Huntingdon, First | 135 | | Third | 172 | |
| McMahan, Calvary | 67 | 40 | Jackson, Madison | 58 | 51 | New Market, Dumplin | 104 | 75 |
| Mt. Harmony No. 1 | 106 | 65 | West Jackson | 612 | 246 | Oak Ridge, Robertsville | 259 | 39 |
| New Bethel | 34 | 18 | Jefferson City, Piedmont | 82 | 29 | Old Hickory, First | 512 | 23 |
| New Friendship | 64 | 34 | Jonesboro, Oak Grove | 116 | 33 | Temple | 141 | |
| New Hope | 27 | 24 | Kingsport, First | 689 | 184 | Portland, First | 236 | |
| New Zion | 75 | | Lynn Garden | 195 | 56 | Prosperity | 169 | 4 |
| Niota | 113 | 55 | Knoxville, Broadway | 1017 | 249 | Rockwood, First | 299 | |
| Riceville | 95 | 30 | Fifth Avenue | 851 | 181 | Whites Creek | 47 | |
| Wildwood | 64 | 55 | First | | 154 | Rogersville, First | 391 | 55 |
| Stephensville | 121 | | Lawrenceburg, First | 169 | 117 | Rutledge, Buffalo | 85 | 32 |
| Bradford | 131 | 24 | Lebanon, Barton Creek | 158 | 71 | Shelbyville, First | 196 | 130 |
| Brighton | 125 | 73 | Cedar Grove | 133 | 59 | Shelbyville Mills | 111 | 70 |
| Bristol, Calvary | 326 | 114 | First | 339 | 73 | Stanton, First | | |
| Chapel Hill, Smyrna | 62 | 53 | Lenoir City, First | 395 | 65 | Tullahoma, First | | |
| Chattanooga, Avondale | 523 | 203 | First | 198 | 47 | Union City, First | | |
| Highland Park | 1652 | 410 | | | 94 | | | |



REV. R. C. CANNON, of Charleston, West, Virginia, is the new pastor of Merton Avenue Baptist Church, Memphis. He preached his first sermon as pastor of the church, Sunday, September 1.

Ordination of William F. Swor

BY THE AUTHORITY of the First Baptist Church of Nashville, Tennessee, William F. Swor was ordained to the full work of the gospel ministry Sunday evening, August 18. The following presbytery took part in the ordination: Pastor W. F. Powell, Dr. T. L. Holcomb, Dr. Livingston T. Mays, Rev. O. F. Huckaba, Rev. Charles Goe, and Walter M. Gilmore.

Immediately following his ordination Brother Swor entered the armed forces of our country where he expects to serve for the next eighteen months. At the expiration of his term of service in the army he expects to complete his theological training and enter the pastorate. He is a very promising young man, skilled in music and as an artist.—WALTER M. GILMORE, Secretary.

Carson-Newman College

ENROLLMENT at Carson-Newman College reached the highest peak in the school's ninety-five year history with the completion of registration here this week when 650 students enrolled to tax every available facility of the college and town to the limit.

"Only lack of space kept us from having an even larger number," stated President James T. Warren at the opening chapel exercises. The president indicated that a great number of students have been denied entrance to the college due to lack of accommodations for them. "Although we have funds available for new buildings we are unable to even start on them because of the impossibility of obtaining materials," the president said.

Funds are available for the erection of a library building as well as a building which will house a cafeteria, the home economics department, and will have dormitory space on the third floor. Plans are to start construction on the buildings as soon as conditions will permit.

Some additional space was provided during the summer through the purchase of local residence property which was converted into dormitory space.

New additions to the Carson-Newman faculty are Dr. Virginia Everett, modern languages; Miss Patti Bolin, home economics; Charles H. Jones, voice; John T. Zumbro, economics; and T. J. Stafford, physical education and athletics.—FRED NOE, Publicity.

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WITH THE CHURCHES: Athens—First, received 2 additions by letter and 1 addition for baptism; Sterling Price, pastor. Bristol—Calvary, received 1 addition by letter and 4 additions for baptism, baptized 3; James Gregg, pastor. Chattanooga—Avondale, received 2 additions by letter and 12 additions for baptism, baptized 9; Ralph Field, pastor. East Ridge, received 2 additions by letter and 1 addition for baptism; Henry Preston, pastor. Highland Park, received 16 additions, baptized 3; Lee Roberson, pastor. Lakeview, received 2 additions by letter and 4 additions for baptism; W. W. Harrison, pastor. Morris Hill, received 13 additions by letter and 2 additions for baptism, baptized 1; James Carlett, pastor. Oak Grove, received 2 additions by letter; C. J. Donahoo, pastor. Philadelphia, received 1 addition by letter and 2 additions for baptism; Clarence Sterling, pastor. Ridgeview, received 1 addition by letter and baptized 2; C. L. Mosher, pastor. St. Elmo, received 2 additions by letter; Wayne Tarpley, pastor. Woodland Park, received 3 additions by letter; E. L. Williams, pastor. Cleveland—Big Spring, received 8 additions by letter, baptized 44; Samuel Melton, pastor. First, received 2 additions for baptism and 12 additions by letter; F. M. Dowell, pastor. South Cleveland, received 1 addi-

tion by statement; Raymond Roberson, pastor. Cookeville—First, received 1 addition by letter. Cornersville—First, received 2 additions for baptism and 1 addition by letter, baptized 2; Norman Baker, pastor. Covington—First, received 3 additions by letter. Crossville—First, received 5 additions on profession of faith for baptism and 1 addition by letter, baptized 5; J. E. Ledbetter, pastor. Kingsport—First, received 4 additions by letter and 2 additions for baptism. Knoxville—Broadway, received 3 additions by letter. Fifth Avenue, received 2 additions for baptism and 2 additions by letter. Lawrenceburg—First, received 3 additions by letter and 2 additions for baptism; James Canaday, pastor. Lebanon—Barton Creek, received 20 additions for baptism and 6 additions by letter, baptized 20, 4 rededications; Wendell W. Price, pastor. Memphis—Bellevue, received 11 additions by baptism and 11 additions by letter, baptized 12; R. G. Lee, pastor. Boulevard, received 1 addition for baptism and 1 addition by letter; C. M. Pickler, pastor. Highland Heights, received 3 additions for baptism and 3 for rededication. Louisiana St., received 2 additions by letter and 1 rededication, baptized 1; D. C. Applegate, pastor. Mallory Heights, received 6 additions by letter; Bennie Pearson, pastor. Temple, re-

ceived 1 addition by baptism. Union Avenue, received 2 additions by letter and 1 addition for baptism. Nashville—Lockeland, received 2 additions by letter; L. S. Sedberry, pastor. Oak Ridge—Robertsville, received 4 additions by letter; T. G. Davis, pastor. Old Hickory—First, received 2 additions by letter and 5 by profession; Floyd Starke, pastor. Temple, received 6 additions by letter; Carmack Penuel, pastor. Rockwood—First, received 5 additions for baptism; H. B. Ford, pastor. Shelbyville—Shelbyville Mills, received 2 by profession of faith.

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Present the matter to the church, elect a director, and instruct him to set up a graded Training Union. Order a copy of "Building a Church Training Program," by Lambdin, from your state Baptist Book Store, for 40 cents, and follow the plan outlined there. Write to the state Training Union department for free tracts.

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SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION
127 Ninth Avenue, North Nashville 3, Tennessee

Gifts Reported From the Following Churches to the

Tennessee Baptist Foundation

From November 1, 1945, to July 31, 1946

| WISEMAN | | DUCK RIVER | | KNOX | | NEW DUCK RIVER | | |
|------------------------|-------|------------|-----------------------|----------|------------------------|----------------|-------------------------|----------|
| Lafayette | 27.23 | 99.51 | Hannahs Gap | 7.50 | Arlington | 150.00 | Shelby Avenue | 230.05 |
| MISCELLANEOUS | | | Huntland | 25.00 | Bell Avenue | 225.75 | Temple | 107.67 |
| Freedom | 14.00 | 6.00 | Magness Memorial | 55.00 | Broadway | 2,474.59 | Tennessee Home | 25.00 |
| BEECH RIVER | | | Manchester | 50.00 | Cedar Bluff | 53.05 | Third | 50.00 |
| Parsons | | 40.00 | Tullahoma | 65.20 | Central, Pountain City | 2,600.00 | Una | 25.00 |
| BEULAH | | | Winchester | 30.36 | Churchwell Avenue | 10.25 | Woodbine | 10.50 |
| Martin, First | | 35.00 | DYER | | City View | 100.00 | Woodmont | 228.00 |
| BIG EMORY | | | Enon | 6.76 | Clear Springs | 46.35 | NEW RIVER | |
| Caney Ford | | 100.00 | Fairview | 20.00 | Corryton | 55.00 | Bell Buckle | 10.00 |
| Crossville | | 207.38 | Fowlkes | 15.31 | Crichton | 15.00 | Cornersville | 25.00 |
| Eureka | | 15.00 | Parrish Chapel | 16.00 | Deaderick Avenue | 5.00 | El Bethel | 10.00 |
| Kingson | | 10.00 | Ro Ellen | 10.00 | Eureka | 31.00 | Fosterville | 15.50 |
| Petros | | 27.58 | EAST TENNESSEE | | Fifth Avenue | 1,308.93 | Hurricane | 12.00 |
| Rockwood | | 50.00 | Deep Gap | 10.00 | Knoxville, First | 555.00 | Lewisburg | 100.00 |
| South Harriman | | 220.00 | Newport, First | 127.08 | Fort Sanders | 100.00 | New Bethel | 12.00 |
| Trenton Street | | 371.53 | Pleasant Grove | 10.55 | Fountain City | 70.00 | North Fork | 21.00 |
| Walnut Hill | | 58.86 | GIBSON | | Glenwood | 165.50 | Shelbyville | 55.10 |
| BIG HATCHIE | | | Beech Grove | 19.00 | Grove City | 25.00 | Shelbyville Mills | 15.00 |
| Antioch | | 50.00 | Bethel "Y" | 4.56 | Immanuel | 32.25 | Short Creek | 4.35 |
| Brownsville | | 140.42 | Bradford | 20.70 | Inskip | 134.12 | Smyrna | 17.85 |
| Covington | | 41.65 | Clear Creek | 26.00 | Island Home | 420.00 | Union Ridge | 15.00 |
| Elim | | 10.00 | Dyer | 95.00 | John Sevier | 100.16 | NEW SALEM | |
| Holly Grove | | 22.60 | Eldad | 30.57 | Lincoln Park | 363.16 | Brush Creek | 38.00 |
| Liberty | | 55.35 | Gibson | 50.00 | Lonsdale | 109.50 | New Home | 9.25 |
| Oak Grove | | 26.51 | Humboldt | 100.00 | Lyons Creek | 100.00 | NEW SALEM | |
| Walnut Grove | | 6.00 | Kenton | 32.65 | McCalla Avenue | 144.75 | Brush Creek | 38.00 |
| Zion | | 45.00 | Laneview "K" | 6.00 | Mt. Carmel | 25.00 | New Home | 9.25 |
| BLEDSOE | | | Lavinia | 25.00 | Mt. Harmony | 100.00 | NEW SALEM | |
| Bledsoe Creek | | 15.00 | Midway | 7.50 | Mt. Olive | 545.25 | NEW SALEM | |
| Friendship | | 10.00 | Milan | 600.00 | Oak Hill | 11.25 | NEW SALEM | |
| Hartsville | | 74.75 | Mt. Pleasant | 25.00 | Powell | 83.02 | NEW SALEM | |
| Hopewell | | 20.00 | Northern | 5.00 | Riverdale | 50.00 | NEW SALEM | |
| Portland | | 92.00 | Oakwood | 20.00 | Roseberry | 79.80 | NEW SALEM | |
| CAMPBELL | | | Trenton | 300.00 | South Knoxville | 314.07 | NEW SALEM | |
| Westbourne | | 25.00 | GILES | | Straw Plains | 15.50 | NEW SALEM | |
| CARROLL BENTON | | | Pulaski | 72.61 | Tabernacle | 200.00 | NEW SALEM | |
| Missionary Grove | | 21.00 | GRAINGER | | Thorn Grove | 20.29 | NEW SALEM | |
| Prospect | | 48.00 | Mitchell Springs | 5.00 | Valley Grove | 25.00 | NEW SALEM | |
| Trace Creek | | 37.00 | Association | 395.22 | Washington Pike | 74.50 | NEW SALEM | |
| Trezevant | | 30.00 | HARDEMAN | | West End | 27.41 | NEW SALEM | |
| CHILHOWEE | | | Hickory Valley | 10.00 | West Lonsdale | 35.00 | NEW SALEM | |
| Alcoa | | 87.21 | Whiteville | 56.41 | West View | 50.00 | NEW SALEM | |
| Armona | | 102.32 | HIWASSEE | | LAWRENCE | | NOLICHUCKY | |
| Bethel | | 87.00 | Old Friendship | 3.80 | Gum Springs | 6.50 | Bethel | 100.00 |
| Boys Creek | | 85.35 | Ten Mile | 35.00 | Lawrenceburg | 75.00 | Browns Springs | 37.50 |
| Broadway | | 132.75 | HOLSTON | | Association | 409.03 | Bulls Gap | 100.00 |
| Cades Cove | | 41.00 | Blountville | 30.21 | MCMINN | | Catherine Menney | 10.00 |
| Calvary | | 362.04 | Bluff City | 115.00 | Athens, First | 2,778.71 | Cedar Creek | 21.50 |
| Centenary | | 7.75 | Calvary "B" | 115.70 | Calhoun | 16.64 | Concord | 35.00 |
| Central Point | | 26.00 | Calvary "E" | 210.00 | Calvary (McMahan) | 34.63 | Fairview | 15.00 |
| Chilhowee, First | | 263.35 | Calvary "K" | 95.47 | Charleston | 22.00 | Fernwood | 17.60 |
| East Maryville | | 10.00 | Cherokee | 8.70 | Cog Hill | 75.00 | Grace | 26.80 |
| Ellejoy | | 50.00 | Cherry Grove | 10.00 | Conasauga | 5.00 | Montvue | 35.15 |
| Four Mile | | 14.00 | Chinquelin | 50.00 | Double Springs | 14.04 | Morristown, First | 500.13 |
| Hopewell | | 12.70 | Double Springs | 20.00 | East Athens | 10.00 | Mt. Zion | 164.25 |
| Kagleys | | 70.00 | Enon | 35.00 | Englewood | 65.25 | Rocky Point | 5.00 |
| Laurel Bank | | 40.95 | Erwin, First | 221.75 | Etowah, First | 333.67 | Russellville | 100.00 |
| Maryville, First | | 1,848.83 | Fall Creek | 16.00 | Idlewild | 10.00 | Warrensburg | 111.65 |
| Millers Cove | | 29.50 | Glenwood | 200.00 | Mt. Harmony 2 | 15.00 | White Oak Grove | 21.03 |
| Mt. Zion | | 15.00 | Greeneville, First | 336.59 | New Friendship | 60.00 | Whitesburg | 29.34 |
| New Hopewell | | 13.90 | Holston | 10.00 | Niota | 167.22 | Witts | 143.80 |
| Oak Street | | 100.00 | Johnson City, Central | 289.11 | MCNAIRY | | OCCOEE | |
| Piney Grove | | 119.83 | Jonesboro | 49.31 | Olive Hill | 15.00 | Antioch | 22.50 |
| Pleasant Grove | | 126.85 | Kingsport, First | 1,701.89 | MADISON | | Apison | 33.00 |
| Prospect | | 35.95 | Litz Manor | 48.50 | Beech Bluff | 5.00 | Avondale | 150.00 |
| Valley Grove | | 104.65 | Lynn Garden | 41.50 | Cotton Grove | 12.00 | Bartlebaugh | 27.20 |
| Wildwood | | 8.00 | Mt. Holston | 6.30 | East Laurel | 12.50 | Big Springs | 42.75 |
| CLINTON | | | New Lebanon | 5.60 | Henderson | 25.00 | Brainerd | 1,443.15 |
| Andersonville | | 50.00 | Oakdale | 58.46 | Jackson, Calvary | 100.00 | Calvary | 150.00 |
| Bethel | | 56.00 | Paperville | 6.67 | Jackson, First | 4,015.40 | Candies Creek | 40.00 |
| Black Oak | | 50.00 | Pine Crest | 18.00 | Liberty Grove | 15.00 | Central | 92.00 |
| Clinch River | | 13.50 | River Bend | 10.78 | Madison | 7.35 | Chamberlain Avenue | 100.00 |
| Clinton, First | | 120.50 | Shady Grove | 3.00 | Mercer | 25.00 | Chattanooga, East | 500.00 |
| Jacksboro | | 150.00 | Shallow Ford | 25.00 | Parkburg | 25.00 | Cleveland, First | 532.50 |
| Lake City | | 25.00 | Temple | 200.00 | Pleasant Plains | 17.00 | Cleveland, North | 53.00 |
| Lake City, Main Street | | 75.00 | Unaka | 100.00 | Westover | 16.21 | Cleveland, South | 8.65 |
| Oak Ridge | | 2,633.00 | HOLSTON VALLEY | | Hols Corner | 10.00 | Clifton Hills | 60.00 |
| Oliver Springs | | 50.00 | Mooresburg | 27.00 | Wrigley | 4.00 | Concord | 275.72 |
| CONCORD | | | INDIAN CREEK | | MIDLAND | | Daisy | 106.36 |
| Concord | | 18.63 | Bethel | 5.00 | Bethany | 35.00 | Daytona Heights | 8.60 |
| Eagleville | | 29.60 | Waynesboro | 30.74 | Fairview | 5.00 | Eastdale | 65.48 |
| Lascassas | | 35.00 | JEFFERSON | | Mt. Zion | 25.00 | East Lake | 79.96 |
| Westvue | | 130.00 | Antioch | 25.00 | NASHVILLE | | Edgewood | 173.59 |
| CROCKETT | | | Buffalo Grove | 24.10 | Antioch | 5.00 | Harrison | 47.00 |
| Cross Roads | | 9.00 | Dandridge | 120.00 | Ashland City | 6.50 | Highland Park | 261.32 |
| Providence | | 11.60 | Dumplin | 98.37 | Bakers Grove | 36.33 | Hixson | 28.80 |
| Walnut Hill | | 34.00 | Good Hope | 17.00 | Belmont Heights | 336.02 | Hughes Avenue | 75.00 |
| CUMBERLAND | | | Jefferson City, First | 981.73 | Calvary | 64.51 | Lupton City | 25.00 |
| Clarksville, First | | 5.00 | Mansfield | 15.00 | Centennial | 31.22 | Michigan Avenue | 16.00 |
| New Providence | | 5.00 | Mill Spring | 40.00 | Donelson | 380.00 | Morris Hill | 262.00 |
| Spring Creek | | 35.56 | Mountain View | 8.90 | Eastland | 164.40 | Mt. Carmel | 10.00 |
| Cumberland Gap | | 55.00 | Nances Grove | 43.76 | Edgefield | 128.41 | Northside | 820.00 |
| New Tazewell | | 50.00 | New Market | 100.00 | Ewing | 10.00 | Oak Grove (Hamilton) | 22.15 |
| Walnut Hill | | 21.00 | Piedmont | 75.00 | Nashville, First | 447.42 | Oakwood | 25.00 |
| | | | Pleasant Grove "P" | 37.00 | Grace | 150.00 | Ooletwah | 100.00 |
| | | | Rocky Valley | 20.00 | Grandview | 64.10 | Red Bank | 1,038.04 |
| | | | Talbotts | 164.00 | Green Hill | 20.00 | Ridgedale | 1,258.36 |
| | | | White Pine | 54.50 | Harsh Chapel | 28.65 | Ridgeview | 55.50 |
| | | | | | Hermitage | 5.00 | Shepherd | 25.00 |
| | | | | | Immanuel | 267.17 | Soddy, Oak St. | 31.00 |
| | | | | | Inglewood | 338.21 | Spring Creek | 150.00 |
| | | | | | Joelton | 25.00 | St. Elmo | 250.00 |
| | | | | | Judson | 510.17 | Tabernacle | 210.80 |
| | | | | | Lockeland | 107.53 | White Oak (Chattanooga) | 73.70 |
| | | | | | Madison | 65.47 | White Oak (Cleveland) | 5.00 |
| | | | | | New Hope | 40.00 | Woodland Heights | 42.10 |
| | | | | | Old Hickory | 125.00 | Woodland Park | 245.81 |
| | | | | | Park Avenue | 85.00 | Association | 3.50 |
| | | | | | Radnor | 60.00 | POLK | |
| | | | | | Riverside | 12.50 | Old Ocoee | 15.17 |
| | | | | | Seventh | 88.36 | Pleasant Grove | 10.00 |
| | | | | | | | Zion | 7.25 |
| | | | | | | | PROVIDENCE | |
| | | | | | | | Baptist Tabernacle | 100.00 |
| | | | | | | | Oral | 11.00 |
| | | | | | | | Shady Grove | 4.60 |
| | | | | | | | Association | 37.73 |
| | | | | | | | RIVERSIDE | |
| | | | | | | | Allardt | 5.00 |
| | | | | | | | Jamestown | 93.20 |
| | | | | | | | ROBERTSON | |
| | | | | | | | Battle Creek | 10.00 |
| | | | | | | | Bethel | 25.00 |
| | | | | | | | Grace | 17.45 |

| | |
|---------------------|--------|
| Oakland | 10.00 |
| Orinda | 10.00 |
| Springfield, First | 103.50 |
| Williams Chapel | 8.55 |
| SALEM | |
| McMinnville, Second | 3.00 |
| Mt. Zion | 18.45 |
| Sycamore | 9.32 |
| Woodbury | 10.00 |
| SEQUATCHIE VALLY | |
| Ebenezer | 25.00 |
| SEVIER | |
| Alder Branch | 400.00 |
| Banner | 42.00 |
| Beech Springs | 52.00 |
| Dupont | 50.00 |
| French Broad Valley | 50.22 |
| Gatinburg | 210.00 |
| Knob Creek | 2.00 |
| Pigeon Forge | 50.00 |
| Sevierville | 30.00 |
| Association | 7.05 |

| | |
|--------------------|----------|
| SHELBY | |
| Memphis, First | 10.00 |
| McLean Blvd. | 25.00 |
| Merton Avenue | 5.65 |
| Seventh St. | 5.00 |
| Temple Association | 300.00 |
| | 2,288.43 |
| STEWART | |
| Dover | 30.15 |
| STONE | |
| Dillard Creek | 5.20 |
| Gainsboro | 14.00 |
| Granville | 10.00 |
| Monterey | 50.00 |
| SWEETWATER | |
| East Sweetwater | 7.00 |
| Mt. Harmony | 15.00 |
| Tellico | 10.00 |
| Vonore | 26.10 |
| Association | 1,183.85 |
| TENNESSEE VALLEY | |
| Bethel | 20.00 |
| Grandview | 20.00 |

| | |
|------------------|--------|
| New Union | 5.00 |
| Ogden | 4.65 |
| Salem | 20.00 |
| Spring City | 500.00 |
| UNION | |
| Doyle | 37.00 |
| Greenwood | 25.00 |
| Mt. Elm | 16.00 |
| Shellsford | 1.00 |
| Sparta | 50.00 |
| Spencer | 17.88 |
| WATAUGA | |
| Bethel | 33.00 |
| Butler | 100.00 |
| Cobbs Creek | 27.00 |
| Eastside | 25.00 |
| Elk River | 45.00 |
| Fairview | 17.00 |
| Grace Tabernacle | 16.87 |
| Hampton | 10.50 |
| Immanuel | 6.50 |
| Little Doe | 62.54 |
| Pine Grove | 5.00 |
| Pleasant Hill | 3.56 |

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|-------------------------|--------|
| Rittertown | 10.00 |
| Siam | 19.65 |
| Stony Creek Association | 15.00 |
| | 30.00 |
| WILLIAM CAREY | |
| Cash Point | 50.00 |
| Kelleys Creek | 25.95 |
| Lexie | 18.00 |
| Macedonia | 2.45 |
| Petersburg | 25.00 |
| WILSON | |
| Alexandria | 32.05 |
| Cedar Creek | 15.00 |
| Cedar Grove | 25.00 |
| Fall Creek | 50.00 |
| Gladeville | 150.00 |
| Hurricane | 6.40 |
| Lebanon | 39.28 |
| Little Cedar Lick | 12.50 |
| Round Lick | 11.85 |
| Rutland | 10.00 |
| Shop Springs | 50.24 |
| Smith Fork | 10.00 |
| Watertown | 56.00 |

Washington Pastor Elected By Sunday School Board

(Contributed)



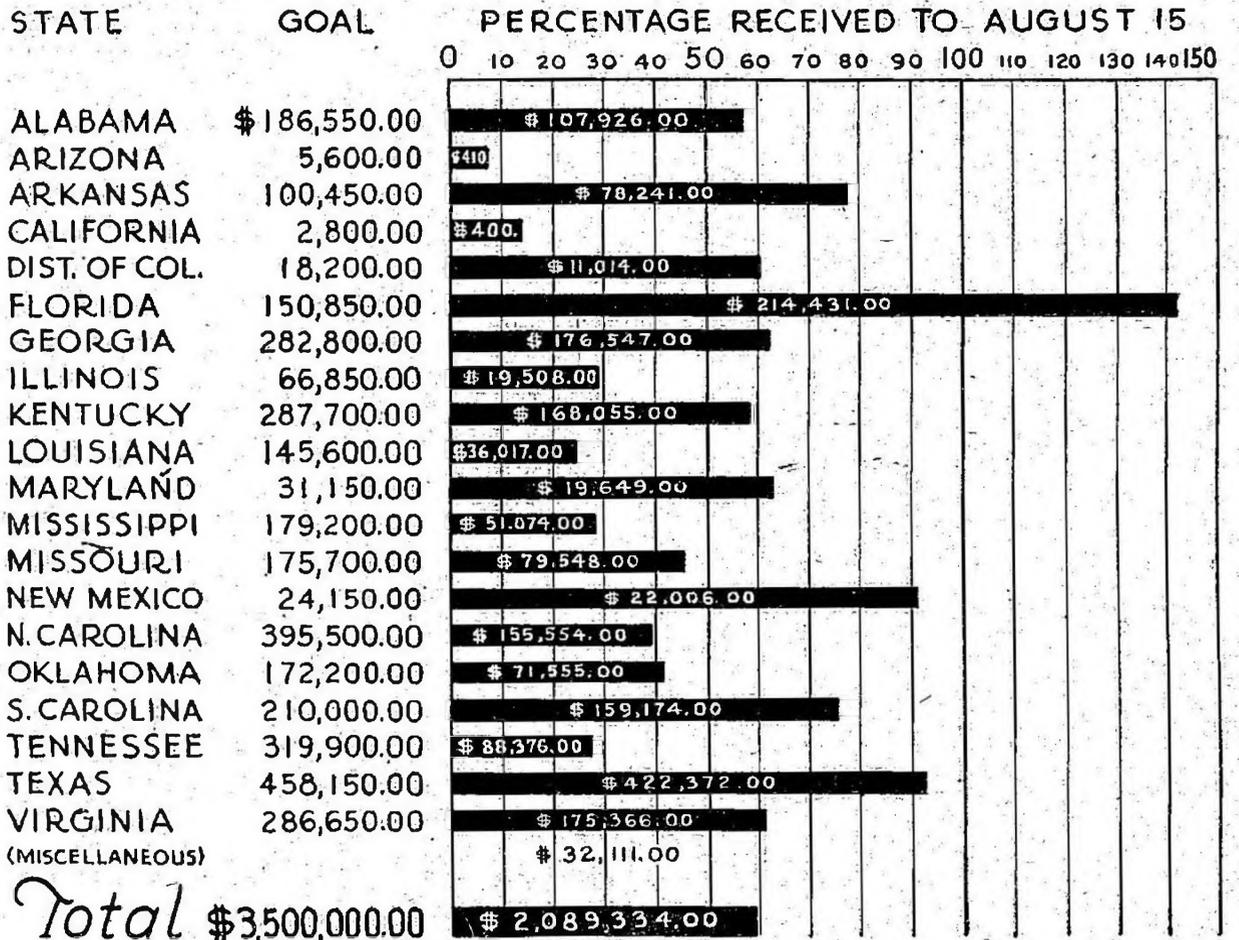
DR. GAYE L. MCGLOTHLEN, pastor of the Brookland Baptist Church, Washington, D. C., was recently elected by the Sunday School Board to an important position in the Division of Editorial Service. He will serve as editor of Sunday school lessons for Adults.

Dr. McGlothlen is a B.A. graduate of Marshall College, Huntington, West Virginia. His ministerial training was taken at the Southern Baptist Theological Seminary, from which he was graduated with the Th.M. degree in 1939 and the Th.D. degree in 1943. During his post-graduate work he was associated with Dr. G. S. Dobbins as a teaching fellow in the Department of Church Efficiency and Psychology of Religion. His Doctor's thesis was a study of the "Influence of Psychology upon Contemporary Evangelism." Upon the completion of his studies at the Seminary in 1942 he became director of Christian education of the District of Columbia Baptist Convention. In 1944 he accepted a call to the pastorate of the Brookland Baptist Church of Washington.

As a young man Dr. McGlothlen was enlisted in special work by his pastor in Huntington, Dr. Norman W. Cox. While completing his college course he spent three and a half years in secretarial and educational work in the Fifth Avenue Baptist Church of Huntington. During his Seminary course in Louisville he was for a year and a half associate pastor of Deer Park Baptist Church and later held student pastorates in Hebbardsville and Owensboro, Kentucky.

The Sunday School Board is happy to announce the coming of Dr. McGlothlen to our editorial staff. Though a native of Iowa and reared in West Virginia, his theological training has been in the South. He possesses the doctrinal

WORLD RELIEF REPORT



World Relief Report

ON AUGUST 15 Southern Baptists had received \$2,089,334.00 on their World Relief goal of \$3,500,000. This represents 59.7 per cent of the goal. However, 68.4 per cent of the time allotted to this appeal has been used. The campaign closes October 1.

Receipts by states are indicated on the graph. Since August 15 Arizona, Texas and New Mexico have gone over their goals.

Unless every church presents this appeal to its members and responds generously, Southern Baptists will fail in this effort. It is anticipated that September will be the best month of the appeal and that the \$3,500,000 goal will be reached.

Above is a graphic picture of the results achieved in each of our states in behalf of the Relief and Rehabilitation Campaign up to August 15.

Since that date we have received the following telegrams, which are self-explanatory: "Arizona Baptists are over their goal of \$5,600 for World Relief."—Willis J. Ray; "New Mexico Baptists reached quota today" (August 26)—Harry P. Stagg; "Texas Baptists have gone over Relief Offering goal with \$470,000 received. Expect to go well over \$500,000."—J. Howard Williams.

It will be seen that Florida was the first state to reach its goal before August 15 and it has gone far beyond already to 142 per cent of her goal. Several other states are approaching their goals. With extraordinary effort, all will be able to reach their goal by September 30, is devoutly hoped.—WALTER M. GILMORE.

strated superior gifts as a teacher and writer.

In 1939 Dr. McGlothlen was married to Miss Mary Catherine Sleadd of Louisville, Kentucky. She is a B.A. graduate of Georgetown College

Louisville while teaching there in the city s... Her culture and consecration are in every way complementary to the work of her husband. Dr. and Mrs. McGlothlen have one son, David L.