

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

ORGAN TENNESSEE BAPTIST CONVENTION

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DIALOGUES OF THE SOUL

By ARTHUR W. RHINOW

RELIGION—I have caught up to you.

PROGRESS—Yes, I took sick and had to stop.

RELIGION—Why were you in so great haste? You left me far behind.

PROGRESS—I wanted to get there.

RELIGION—Just where?

PROGRESS—I—I really do not know.

RELIGION—And now you are sick?

PROGRESS—Oh, I feel better now that you are here with me. Give me your hand again; there is healing in your touch.

RELIGION—I am so glad. You know you must go on.

PROGRESS—Yes, on and on—but not alone.

MAN—I'll put you in good company. These book-ends embrace the masterpieces of the world.

BIBLE—I know them well.

MAN—And you and your friends now occupy a favorite corner of this cozy den. How those book-ends glow when the sun shines on you through this oriel.

BIBLE—I thank you for the honor.

MAN—I'll add these notes to suggest the music you inspired.

BIBLE—Beautiful.

MAN—And this model to represent the architecture you inspired.

BIBLE—Exquisite.

MAN—And these pictures, created because of you.

BIBLE—Wonderful.

MAN—All these are tributes to your unique distinction. What more do you want?

BIBLE—You.

—The Christian Century.

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EDITORIAL

Have Southern Baptists Lost Their Best Opportunity?

(Editorial in the Christian Index)

According to **Religious News Service**, "schools for country preachers will be the goal during this year of Home Mission Council's Southern Division, which convened in Knoxville, Tennessee, on March 9, 1938. Courses will last two weeks and expenses will be kept so low that most ministers will be able to attend. Subjects will be taught which will enable the minister to go back to his community and uplift his people, economically and spiritually. In the area included in the Southern Division there are between three thousand and three thousand, five hundred rural pastors," and the **Service** might have added, "half of whom are Baptists."

The Home Mission Council is an agency of the Federal Council of the Churches of Christ in America. Its purpose is to "promote fellowship, conferences and co-operation among Christian organizations doing missionary work in the United States, Canada and dependencies."

That such a program should be necessary or thought to be necessary is not complimentary to Southern Baptists, whose numbers approach the four and a half-million mark; whose church property is valued in excess of \$175,000,000.00; whose gifts for current expenses and improvements are about \$24,000,000.00 annually; and whose gifts to Foreign Missions this year probably will reach a million dollars or more. If the foregoing figures are relatively correct, it would seem that no valid reason exists for the conditions to which the Federal Council calls attention and which it seeks to correct.

Capacity to help begets an obligation to help. In the aggregate Southern Baptists are blessed with great wealth. And among the pastors and laymen in the cities, towns and villages and in some strong rural churches they have a peerless leadership. For more than a hundred years they have fostered education under Christian teachers. In all the states identified with the Southern Convention, state conventions have supported a program of education under denominational control and supervision. For almost a century they have supported theological seminaries from which hundreds of well-trained ministers have graduated, and at which probably a larger number have had special training. There is scarcely a county seat in the South in which there is not a well-organized Baptist church with a competent pastor. Every Southern state has a state Baptist Convention and an Executive Committee or Board of Missions, acting for the conventions between sessions. Each state has a Secretary and departmental secretaries of recognized leadership, who direct the programs of the conventions respectively. And each state employs an editor and assistants whose duty it is to stand in the watchtower and sound the trumpet. More than two million people attend Baptist Sunday schools in the Southern Convention each Lord's Day, while hundreds of thousands attend the Baptist Training Unions. And what a militant force is the Woman's Missionary Union auxiliary to the Southern Baptist Convention! Marvelous is the power locked up in the churches of Southern Baptists.

Baptists have great power, but they are not using it. In spite of their numbers they are doing comparatively nothing to reach and help the rural pastor. In the Bible Belt Baptists have opposed the Federal Council of the Churches of Christ in America, or any movement suggesting church union. But here comes the Home

Mission Council of the Federal Council which, according to the **Religious News Service**, is "trying to keep more educated ministers abreast of rural trends and to create fellowship among rural pastors and increase contacts with agricultural leaders." A fine work but a work that should be and can be done by Southern Baptists. We have not matched our faith by our works. We should arouse ourselves and educate and inspire our rural pastors wherever help is needed. To neglect them is to give the Federal Council a chance to triumph.

News Service goes on to say that the "first religious work attempted at Norris was done by the Council, and that it has also followed other TVA settlements with religious activities. The council also started religious work at the Government project, Cumberland Homesteads near Crossville, Tennessee." And if reports are true the Council has had a hand in the Techwood development here in Atlanta. It is the general understanding that the authorities in these Government settlements have banned religious worship conducted by a sectarian. To us this sounds dreadfully like Nazism. If Southern Baptists do not make more than empty gestures in their efforts to reclaim the ground they have lost in the rural areas, the future holds disappointment for them and their brethren in all parts of the world.

What can be done to help our rural pastors and churches? 1. We can do just what the Home Mission Council proposes to do. Our Home Mission Board has the machinery and we believe it would have the good will and hearty co-operation of Baptist men of wealth if it should provide short summer schools for rural pastors, preachers and laymen in strategic centers. Executive secretaries and state organizations, enjoying the confidence of the churches and their pastors, in our opinion, would support such a program. 2. Young ministers completing their work in the seminaries should be encouraged to accept the hard places in the rural fields of which there are many. Such self-denial on the part of well-educated young ministers would quicken the whole of our denominational life, and challenge the rural churches to undertake great things for God. 3. Pastors in the better circumstanced fields should hold themselves ready to assist their brethren in the country churches near them in their protracted meetings. 4. Pastors and laymen should take advantage of the several conferences to be held this spring in different parts of the state by Dr. Merritt and his staff of specialists. 5. Union (By "union meetings" the **Christian Index** means what is known as "Fifth Sunday meetings" in Tennessee.—Editor) meetings which were popular a generation ago should be revived. As a source of information on doctrine, polity, fellowship and enlargement of one's acquaintances the union meetings of our fathers have never been surpassed. 6. Beginning now, our leaders should begin to look for finances to meet the expenses of these pastor's schools. The causes which the Home Missions Council seeks to remove must be removed by Baptist schools for Baptist pastors.

This is a problem for Southern Baptists to handle, not the Federal Council of the Churches of Christ in America. We have the numbers, the wealth, the culture and training to educate our pastors and laymen wherever education is needed. We belong to all the Baptist churches in the Southern Convention. All Baptist pastors, preachers and laymen are our brethren. We must remember our brethren in bonds as bound with them. The invasion of Southern territory by the Federal Council of Churches of Christ in America is a challenge to all, especially those who inveigh against it.

What shall we do to meet this challenge?

Editorial Comment: For the benefit of those who may not have been privileged to read the original article and because it deals with such a vital matter and speaks in such an effective way, we reproduce in slightly condensed form this editorial by Editor O. P. Gilbert in the **Christian Index** (Ga.) of March 17, 1938. We notice that the **Western Recorder** has also reproduced it. The article shows how Baptists are going to have to reckon with the modernistic, unionizing Federal Council of Churches and it also shows how Baptists are challenged to do more than talk in doing so; they must match their faith with their works. We rejoice over what has been done and is being done in our own state in behalf of the rural pastors and churches. But more needs to be done and done quickly.

Southern Baptist Convention Arrangements

In several quarters considerable dissatisfaction is being registered with reference to the hotel rates in Richmond, where the Southern Baptist Convention meets in May, and with reference to the fact that the railroads are making no concessions. In some cases the chief blame for the situation is placed on the Executive Committee.

In order to formulate our own judgment we have taken certain investigative steps, and one of these has been to have a con-

ference with Dr. Hight C. Moore, Chairman of the Committee on Arrangements. One's attitude in the case must be tempered by a consideration of the circumstances at the other end of the line.

The time and place of the Convention are determined by the vote of the Convention at its annual meetings and not by the Executive Committee, unless an emergency arises requiring a change. The Executive Committee is charged with the duty of making Convention arrangements in the selected city, which is done through its Sub-Committee, working in conjunction with the local Committee on Arrangements.

At present there is no committee carrying the responsibility of investigating beforehand the facilities of places inviting the Convention. Probably such a committee ought to be appointed, but this is for the Convention to decide.

Concessions by the railroads have not been secured because the previous concession rates are higher than the present regular rates available to all. With so many travelling to the Convention by auto or bus and considering the financial strain that the railroads generally are bearing, to ask the roads to make concessions below their present rates is probably out of the question.

As to hotel rates, the Richmond hotels have subscribed to the usual agreement by Convention cities, not to increase their prices for rooms and food during the Convention. So, while lower rates would be very acceptable to the average pocketbook, the hotels have at least not "hiked" their rates, as some have charged. Taking into consideration the character of the hotels and their service, the Richmond hotels can probably invite comparison with other places on Convention occasions. But if any question on the part of any messenger arises during the Convention, the Committee has chosen a man as usual (Dr. J. M. Shelburne this year) to look into the matter and make satisfactory adjustment.

The Mosque, in which the Golden Jubilee of Woman's Missionary Union and the Southern Baptist Convention are to meet, does not belong to the city but must be rented at a cost reported to be in excess of \$1,000. The likelihood is that an unusually large number of people will go to Richmond. The expense of entertaining these two bodies for the eight days covering their meetings must be added to the above item. Our brethren and friends in Richmond have a particularly heavy responsibility. They deserve sympathetic consideration.

Lower rates on both the trains and in the hotels would, of course, be greatly appreciated. But in view of the circumstances, we cannot feel critical toward either the committees in the case or toward historic Richmond, which is soon to be the hostess city of Southern Baptists. A statement by Dr. Moore would here seem to be pertinent:

"It is possible that we have made demands rather too heavy upon hostess cities, yet I can testify to the radiant hospitality and fine fellowship we have had with local committees and Chambers of Commerce from Washington and St. Petersburg to Fort Worth and Kansas, and I anticipate that we shall have at Richmond one of the best and one of the best cared for Conventions in all our history."

* * *

Avondale Baptist Church

On Sunday, March 27, at both hours, the editor supplied the pulpit of the Avondale Baptist Church, Chattanooga, for Pastor Homer G. Lindsay, who was in a meeting with Pastor H. F. Templeton and the Lincoln Park Baptist Church, Knoxville. Such excellent listeners did the people prove to be and such was the spiritual atmosphere that the visit was very stimulating to us. With C. L. Norris presiding, with C. K. Hill, Jr., directing the choir, and with Mrs. Ferry Craft and Mrs. John Denny at the instruments, the services moved along gracefully and effectively. A trio at the morning hour by Mesdames Homer G. Lindsay, Frank Lowery and Ernest Allen and a solo by C. K. Hill, Jr., at the evening hour added much to the services. Our thanks are due W. T. Dixon and George M. Edgemon for courtesy in transportation and a visit and a substantial dinner in the home of the former were very much enjoyed. The Avondale people have recently made some splendid improvements on the auditorium. A wonderful spirit prevails and the people are eagerly following the fine leadership of their new pastor as on the foundation laid by his predecessor, D. B. Bowers, he fruitfully serves and builds for the present and the future.

"Station WMU Broadcasting"



"Hello, Baptist and Reflector friends! I am glad to be back on the air again and announce the results thus far in the W. M. U. campaign for our state paper.

"Names of those having sent in subscriptions other than their own: Mrs. R. E. Pettigrew, Parsons; Mrs. W. M. Chapman, Liberty; Mrs. Bernard Scates, Huntingdon; J. R. Alexander, Jasper; Mrs. M. Jones, Memphis; Mrs. J. F. Anderson, Alexandria; Mrs. George Hall, Memphis; Mrs. Robert Martin, Maryville; John H. Fox, Chattanooga; Miss Grace Fly, Humboldt; Mrs. J. F. Bledsoe, Bartlett; Mrs. S. R. Conger, Jackson; J. Wallace Owen, Columbia.

"To date in the campaign 867 subscriptions have been received. We are thankful for these indeed, but the number ought to be much larger and by now, with the end of the campaign so near, it should be growing by leaps and bounds each week!

"It is only a short time now till May 1 when the campaign ends. What is to be done must be done quickly. Just a few more weeks and the story will be told! In these closing weeks of the campaign let the W. M. U. forces and pastors and churches, yes, let us all bestir ourselves with renewed zeal!

"This being the last month of the campaign and the paper having received clubs of ten or more from various associations in the state from various sections, we are now throwing the offer wide open for the remainder of the campaign: SUBSCRIPTIONS OR RENEWALS FROM ONE ON UP FROM ANY SOURCE MAY BE SENT IN TILL THE CLOSE OF THE CAMPAIGN AT THE CLUB RATE OF \$1.50 PER YER. Therefore, make these weeks count in a large way for the paper!

"ON TO SUBSCRIPTION HEIGHT! ON TO RICHMOND!
"Station WMU signing off till next week."

RECEIPTS AND DISBURSEMENTS FOR FEBRUARY, 1938 CO-OPERATIVE

Southwide	\$ 8,655.48
Statewide:	
Harrison-Chilhowee Academy	\$ 173.11
State Missions	3,053.65
Orphans' Home	1,357.18
Baptist Memorial Hospital	848.23
Carson-Newman College	848.24
Union University	848.24
Tennessee College	508.94
Debt (Union University)	169.64
Ministerial Education	8,655.47

Total \$17,310.95

DESIGNATED	
Union University	\$ 99.03
Carson-Newman College	150.00
Baptist Bible Institute	5.00
W. M. U. Specials	126.86
Relief and Annuity Board	9.00
Orphans' Home	330.21
Home Missions	182.27
Foreign Missions	1,976.17
State Missions	40.91
Hundred Thousand Club	1,718.59
Chinese Relief	282.05

Total \$ 4,920.00

JOHN D. FREEMAN, Executive Secretary.

Radio Address of The Honorable Cordell Hull, Secretary of State

Delivered on Universal Bible Sunday, December 12, 1937, from
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I am happy to accept the invitation of the American Bible Society to say a few words on this occasion of Universal Bible Sunday. There can be no more timely and appropriate observance. Seldom in the history of mankind has there been more need than today for the precepts contained in the greatest of books.

We are living at a time when the minds and hearts of men are baffled and confused. Ours is an age of unparalleled paradoxes.

Human ingenuity and inventive genius have expanded enormously mankind's capacity to satisfy the material and cultural wants of man. Yet, in the midst of this potential abundance, poverty is still rampant, and suffering and misery are still widespread. Yet, the fruits of cultural advancement are still far from being universally accessible.

The evolution of political thought has created forms of democracy and representative government under which human liberty can flourish to ennoble and fructify the lives of individuals. Yet, in many parts of the world there is a drift toward a reversion to a system tyranny of man over man; toward an abridgment or destruction of human liberty; toward a shackling of speech and action and even of individual thought and conscience.

Technical and economic developments have brought the world together into an interdependent whole. International peace has assumed the aspect of practical, immediate, and urgent concern to all nations and to all individuals within nations. The repercussions of war, wherever it may occur, are swiftly and devastatingly transmitted to the farthest corners of the earth, and inevitably affect the lives of nations and of individuals.

Yet, the attainment of durable peace is still a matter of desire and hope rather than a reality. Having created incredibly efficient means of destroying life and property in military action, humanity is still far from success in its frantic search for means of abolishing the scourge of war.

These are some of the problems which weigh upon us today. How shall we seek their solution? Where shall we look for the answer?

One thing is clear. Our problems and our difficulties, our sense of bafflement and confusion, do not spring from any material causes, nor from an inability to visualize our potentialities and our possibilities. The roots of our tragic shortcomings lie in the realm of the spirit.

Time and again we find ourselves defeated in efforts to improve conditions within and among nations solely because of the spirit which animates human relationships. Our most earnest endeavors often flounder and founder because we fail to find reliable guideposts in the basic sphere of relations of man to man.

Yet, such guideposts exist—plainly to be seen by those who wish to see them, easy to follow by those who realize their surpassing worth. They are embodied in a book—the Book of the Ages, the Holy Bible.

That book is indeed, as Lincoln once said, "the best gift which God has ever given to man."

It is the revelation of God's will as to the relationship of man to God.

It is the most complete and satisfying compendium of moral and ethical principles. Its precepts have withstood attack and criticism, derision and doubt. They have emerged triumphant from the test of centuries as the most constructive basis of human relationships.

It is the high-water mark of literature. The sublime beauty of thought, feeling, and expression enshrined in its simple but sonorous phrases has shone undimmed through the centuries.

It is more widely loved and revered and read than any other book. Even so, our tragedy is that the Bible is not read enough, pondered enough, followed enough.

What we need today, above everything else, is a universal and firm conviction that only if the thought and action of every one of us are guided by the spirit of the Bible, can humanity win through to our ardently desired goal of happy and contented life for all; that if that spirit is cast aside or warped, disaster alone is in store for us. There should be engraved in the mind of each of us the words of the parable with which the Master concluded the Sermon on the Mount:

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his

house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote that house; and it fell; and great was the fall thereof."

—Matthew 7:24-27.

Today, too many human relationships, within and among nations, rest upon the shifting sands of selfish search for immediate advantage; of mistrust and enmity; of refusal to respect those rights of others, or to fulfill those obligations toward others, without which barbarism rather than civilized existence becomes the scheme of life. Inevitably, all of us, the victors as well as the victims in this continuous and blind struggle, must become engulfed in the ruin of that social structure which we call civilization. History records too many instances of the downfall of civilization consequent upon moral and spiritual decadence.

That is the fate which inexorably awaits us, unless we resolutely build our social structure upon the rock of mutual confidence and friendliness; of clear-sighted differentiation between ephemeral and lasting attainments; of sincere and scrupulous respect for the rights of others and whole-hearted fulfillment of obligations toward others; of understanding and co-operative effort between individuals and nations.

Humanity desperately needs today a moral and spiritual rebirth—a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teaching of the Bible.

Thanks

J. E. Dillard

Thanks to our Editors who gave editorial endorsement to and liberal space for the promotion of the special Hundred Thousand Club effort.

Thanks to our leaders southwide and state who gave time and effort in speeches, articles, and letters in promoting this debt-paying plan of our denomination.

Thanks to all our pastors who made conscientious efforts to inform and enroll their members in the support of the Baptist Hundred Thousand Club which is trying to clear our denomination of its embarrassing and hindering debts.

Thanks to our Baptist Hundred Thousand Club leaders in states, associations and churches for their effort to make the Club a success and thereby reduce our debts.

Thanks to every member of the Baptist Hundred Thousand Club who is continuing his membership and keeping up his dues. Let's stay in it till all the debts are paid.

Thanks to every new member who has joined the Club. Keep paying and keep praying; try to get another member and stay with the Club till we have a debtless denomination.

Thanks to the Lord and His people. We are going well and in the right direction, but we need to keep on keeping on and, to speed up a bit.

(Anyone who has forgotten or failed or neglected to join the Club may come in now. Better late than never.)

"Let us not be weary in well doing."—Paul.

Baptist Bible Institute Paragraphs

Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, will be the principal speaker at the last Missionary Day of the present school year at Baptist Bible Institute, announced President W. W. Hamilton recently. This Missionary Day, regularly set aside for emphasis on missions, will be observed April 6.

Students and alumni of Baptist Bible Institute presented the school with a large portrait of Dr. James E. Gwatkin, professor emeritus of Biblical Introduction and Librarian, on March 18 in appreciation of the splendid work he has done. He has been connected with the Institute since its founding and is yet active Librarian.

Dr. Gwatkin had led chapel services at his own request and had spoken on "The Narcotic Problems." At the close of the service he was presented with a fountain pen and pencil set and the portrait was presented to the school as a token of his untiring work with the students through the twenty years he has worked with them.

Should there be as large increase in the student body of Baptist Bible Institute next year as there has been this year the school can by no means care for the students. Dr. W. W. Hamilton, president, says that already the registrations and requests for enrollment for next year have reached a high mark and most of the married students' apartments have already been taken.

J. HAROLD JONES.

Saved By Grace

By J. D. GREY, Pastor First Baptist Church
New Orleans, Louisiana

(This message was delivered on the Sunday morning Gospel Choir Program Directed by J. Herrick Hall over Radio Station WDSU, New Orleans. Additional copies of this tract may be secured without cost by writing to The Gospel Choir Program, Radio Station WDSU, New Orleans, La.)

God has only one plan of salvation. He has never saved any person, nor will He ever save any except in this one way. All who will have salvation must receive it from God according to His method.

God's plan of salvation is plainly set out in His Word in Ephesians 2:8 which says: "For by grace are ye saved through faith." This word **grace** is a small word but an eternity is included in it. The great love of Almighty God and the death of Jesus Christ are in it. And it comprehends the eternal destiny of all mankind.

Now just what does this word **grace** mean? A simple definition of it is "unmerited favor." This means that something has been done for man that was altogether undeserved on his part. So then, the verse that tells us about God's plan simply says "by unmerited favor are ye saved." God is saying to men that salvation is given to them not because they are good enough to deserve it but because He bestows it as a free gift. He gives it to them as an "unmerited favor."

If man could be good enough and perform works enough to merit, or deserve, salvation, then it would not be a gift, but a reward or a payment. Man would be earning his salvation, hence it could not be called "unmerited favor." Moreover, if man were able to save himself by his works, he would be due the praise instead of Christ. Assuring men that this will not happen, God's Word says further of His plan of salvation that it is "Not of works, lest any man should boast." (Ephesians 2:9) Salvation by grace gives all the glory to Christ.

For an illustration, suppose that I am penniless, destitute, and in need of food and shelter. I go to a man for help. This man tells me if I will mow his lawn or do some other work about his place he will help me. I work all day long for him. I do a good day's work. At evening he views my work with delight and hands me a dollar saying, "Take this money as a gift from me. I see you are in need and I have sympathy for you and am going to favor you by giving you a dollar." Does he give me the money? Does he offer it as "unmerited favor?" Not at all. I may well say to him, "Sir, you give me nothing. I have worked for you and you are paying me what I have earned, what I deserve."

A parallel illustration to this one is given in the Bible in Romans the fourth chapter, verses one through four. The question of how Abraham was saved is discussed. "For if Abraham were justified by works, he hath whereof to glory; but not before God." The Bible then passes here from the case of Abraham and sets forth a broad rule for all men and says, "Now to him that worketh is the reward not reckoned of grace, but of debt." Exactly! If it is of works, then salvation is a reward. But since salvation is by grace, it is God's free, unmerited, undeserved favor.

Salvation by grace honors God in that it gives all the glory to Christ. All who are saved by grace can join with those in Heaven who say, "Thou art worthy, O Lord, to receive glory and honor and power." (Revelation 4:11.)

Salvation by grace makes it impossible for man to be saved by works. God has one and only one method of saving men. That man cannot be saved or justified by the law or by works is clearly taught in the Word of God. In Galatians 2:16 we read, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." And when this verse speaks of the law, it means any and all law as contrasted with grace.

But the question comes: "If the law is not to save man, why was it given?" Paul answers this very question, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Galatians 3:24.) The law shows man his need of Christ. It shows him that he is a sinner. If ever a man lived who could claim to be saved because he kept the law, then surely Paul was that man. He was a matchless example of Judaism. And yet when he has recited his record of achievements in the law he says in humility, "But what things were gained to me, those I counted loss for Christ—that I may win Christ. And be found in Him, not having mine own righteousness; which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Philippians 3:7, 8, 9.)

Salvation by grace is not to be mixed with salvation by works or any other method. Salvation is either by grace or by works.

The two cannot be mixed any more than can water and oil. Salvation is not begun by grace and completed by works. Romans 11:6 settles this point once and for all by declaring, "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no grace: otherwise work is no more work." Salvation is either all of grace and none of works, or it is all of works and none of grace!

Suppose for an instant that a man can be saved by works. Just how much work will he have to do to be saved? When can he pause and say, "I have just finished the final act that gives me salvation?" James 2:10 tells us, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." God's Word acknowledges that all men have sinned and are under the curse of a broken law. "For as many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." (Galatians 3:10.) So, beloved friend, if you would save yourself by works, you must keep the entire law, never sin in word, deed, or thought, and be sinless and perfect. No man can achieve this, hence all men need to be saved by grace.

Salvation by grace as taught in God's Word does away with the idea of salvation through a church, through ministrations of men, through ritual, ceremony, or sacrament. God had an institution—the temple and a ceremonialism which far surpassed these that men have today. No ritual could possibly be as elaborate and as impressive as that conducted by the Old Testament High Priest on the Great Day of Atonement. But even this elaborate ritual and ceremonialism could not save man as Hebrews, chapters nine and ten, tell us. Then if a ceremonialism that was instituted by God Himself and set forth in His Word did not save men, how futile to save is a man-made ceremonialism today.

God's Word nowhere teaches that man is to be saved because he belongs to "the church." On the contrary it clearly sets forth the teaching that man is to be saved before he joins a church. Acts 2:41 tells us, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Please observe the order of events: they received the preacher's word (heard the Gospel and believed), were baptized, then added to the church. Everywhere in the Bible the order is: blood before water, salvation before baptism, and Christ before the church.

The ordinances of His church, baptism and the Lord's Supper, were not instituted to help save man or as a "means of grace." They are both for the person who is already saved. Nowhere did Jesus or the apostles teach the Lord's Supper had any sacramental or saving power. Christ said, "This do in remembrance of me" (I Corinthians 11:24). It was given as a memorial to Christ and not as a "means of grace." Likewise baptism is for those who have believed on Christ and have been saved. That man is saved before baptism is shown by the case of Cornelius as recorded in Acts 10:47. That man can be saved without baptism at all is shown by the thief on the Cross who turned to Christ in the dying hour and was saved "by grace."

If salvation is not by absolute "unmerited favor" why did Jesus have to suffer and die on the cruel cross? If God could save man by his good works, his baptism, his church membership, his "taking communion" or by any other method, why did he subject Christ to the awful death on the cross? In the garden of Gethsemane Christ faced the cross and prayed to the Father, "If it be possible, let this cup (meaning His death on the cross) pass from me." He was pleadingly asking God if there were any possible way for man to be saved except by His death for God to save man by that method and spare Him the agony of the cross. By His silence the Father answered, "No, my Son, there can be no other way. You must die for men." And so Jesus went to the cross and poured out the last drop of His blood for you and me to save us.

If you or I can be saved by our good works, by penance, by the mechanical recital of prayers, by baptism, or "taking communion" or by any other method, then Christ's death was unnecessary and God virtually murdered his own Son. Paul in Galatians 2:21 says the same, "If righteousness come by the law, then Christ is dead in vain." If we can save ourselves we do not need Christ.

Salvation by grace is God's method. He offers you salvation through the death of His only begotten Son. He offers it as a free gift, as an undeserved, unearned, and "unmerited favor." He asks you to accept His free salvation by repentance and faith (Acts 20:21). Repent of sin, confess your sins, be sorry for your sins, and turn from them. Turn to Christ who died for you on the cross, was buried and rose again. Trust in Him for your salvation. Trust Him even now and He will save you by His grace.

"Amazing grace! How sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

Report of The Committee on Order of Business Southern Baptist Convention

Richmond, Virginia
May 12-15, 1938

THEME: "Christ and the Church"

SCRIPTURES: "Christ loved the church and gave himself for it."
Ephesians 5:25. "I will build my church." Matthew 16:18.

Thursday — Morning Session

- 9:30 Worship in Song
The music throughout the Convention will be in charge of Prof. R. Inman Johnson, Louisville, Kentucky
- The Scriptures
- Prayer
- 9:40 Report of Registration
- 9:45 Report of Committee on Order of Business
- 9:50 Address of Welcome—Dr. Douglas S. Freeman
Governor James H. Price
Response—Bracy Campbell, New Orleans, Louisiana
- 10:10 Address of President—John R. Sampey, Louisville, Ky.
- 10:45 Fraternal Delegate—E. V. Pierce, Minneapolis, Minn., President, Northern Baptist Convention
- 11:15 Appointment of Committees
- 11:30 Convention Sermon—E. P. J. Garrott, Conway, Arkansas;
Alternate E. H. Westmoreland, Leland, Mississippi.
- 12:30 Adjournment

Afternoon Session

- 2:00 Worship in Song
Prayer
- 2:15 Study of Conditions and Needs of Church Music—J. W. Storer, Tulsa, Oklahoma
- 2:45 Negro Ministerial Education—Ryland Knight, Atlanta, Ga.
- 3:15 Preparation of Statement on Inter-denominational Movement—George W. Truett, Dallas, Texas
- 4:00 Study of Organizations with view of Co-ordination and Correlation—M. E. Dodd, Shreveport, Louisiana
- 4:15 Miscellaneous Business
- 4:30 Adjournment

Evening Session

- 7:30 Worship in Song
Special Music—United Choirs
Prayer
W. M. U. Work—Mrs. W. J. Cox, Memphis, Tennessee
- 8:15 Home Mission Board—J. B. Lawrence, Atlanta, Georgia,
Executive Secretary
Annual Report
The Work and the Workers
- 9:30 Adjournment

Alternate Service

- 8:00 Grove Avenue Baptist Church—Evening Worship—C. S. Prickett, Richmond, Virginia
The Home Mission Board will present the Work and the Workers

Friday — Morning Session

- 9:00 Worship in Song
The Scriptures
Prayer
- 9:10 Reading of Journal.
- 9:15 Sunday School Board—T. L. Holcomb, Nashville, Tennessee, Executive Secretary
- 10:15 The American Bible Society—Francis C. Stiffer, New York City
- 10:30 The Executive Committee — Austin Crouch, Nashville, Tennessee, Executive Secretary
- 11:00 Discussion of the Report
- 11:30 The Co-operative Program—J. E. Dillard, Nashville, Tenn.
- 12:15 Adjournment

Afternoon Session

- 2:00 Worship in Song
Prayer
- 2:15 Hospital Commission—Louis J. Bristow, New Orleans, La., Secretary
- 2:30 Relief and Annuity Board—Thos. J. Watts, Dallas, Texas, Executive Secretary
- 3:15 Committee on Boards—J. Clyde Turner, Greensboro, North Carolina
- 3:30 Committee on Time, Place and Preacher
- 3:45 Committee on Resolutions
- 4:00 Election of Officers
- 4:30 Adjournment

Evening Session

- 7:30 Worship in Song
Special Music—Men's Glee Club, University of Richmond
Prayer
- 7:45 Memorial to Luther Rice—Charles A. Jones, Columbia, South Carolina
- 8:00 Foreign Mission Board—Charles E. Maddry, Richmond, Va., Executive Secretary
The Annual Report
The Work and the Workers
- 9:30 Adjournment

Alternate Service

- 8:00 Grove Avenue Baptist Church—Evening Worship—W. C. James, Richmond, Virginia
Foreign Mission Board—R. S. Jones, Home Secretary
The Work and the Workers

Saturday — Morning Session

- 9:00 Worship in Song
The Scriptures
Prayer
- 9:15 Reading of Journal
- 9:20 Calendar of Denominational Activities—T. L. Holcomb, Nashville, Tennessee
- 9:30 Baptist Papers—J. W. Cammack, Fork Union, Va.
- 10:15 Baptist History—W. O. Carver, Louisville, Ky.
- 10:45 Baptist Brotherhood of the South—J. T. Henderson, Knoxville, Tennessee, General Secretary
- 11:30 Business and Resolutions
- 11:45 "The Revival We Need in the Churches"—J. Howard Williams, Amarillo, Texas
- 12:15 Adjournment

Afternoon Session

- 2:00 Worship in Song
Prayer
- 2:15 Education Commission—Charles D. Johnson, Chairman, Blue Mountain, Miss.
- 2:45 Southern Baptist Theological Seminary—John R. Sampey, Louisville, Ky., President
- 3:00 Southwestern Baptist Theological Seminary—L. R. Scarborough, Seminary Hill, Texas, President
- 3:15 Baptist Bible Institute—W. W. Hamilton, New Orleans, Louisiana, President
- 3:30 American Baptist Theological Seminary—E. P. Alldredge, Nashville, Tenn., Acting Executive Secretary
- 3:45 Social Service Commission—A. J. Barton, Wilmington, North Carolina, Chairman
- 4:15 Miscellaneous Business
- 4:30 Adjournment

Evening Session

- 7:30 Worship in Song
Special Music—Virginia Union University Choral Club
Prayer
- 7:50 Public Relations—Rufus W. Weaver, District of Columbia, Chairman
- 8:10 Address—J. H. Rushbrooke, London, England, Executive Secretary, Baptist World Alliance
- 8:45 Address—M. E. Dodd, Shreveport, Louisiana
- 9:15 Adjournment

Sunday — Morning Session

- 9:30 Southwide Sunday School Workers in the Sunday Schools of Richmond
- 11:00 Worship in the Churches—Visiting ministers in pulpits

Afternoon Session

- 2:30 Worship in Song
Prayer
- 2:45 Christ and the Country Church—"The Problem in Perspective"—J. W. Jent, Shawnee, Oklahoma
Five ten-minute discussions on Rural Church Problems by men who have solved some of them:

 1. "Building a Rural Church House"—Wyman Reese, Denmark, South Carolina
 2. "Building a Rural Sunday School"—J. E. Hall, Lavonia, Georgia
 3. "Building an Evangelical Church in the Country"—T. B. Lackey, Oklahoma

4. "Building a Rural Association"—C. M. Goforth, La-Grange, Georgia
 5. "Organizing and Enlisting a Rural Church"—T. W. Tippet, Atlanta, Georgia
- Address—"The Contribution of the Country Church to Southern Baptist Life and Work"—W. R. White, Oklahoma City, Oklahoma
- 4:15 Adjournment

Evening Session

- 7:00 Southwide Baptist Training Union Mass Meeting—In charge of Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee, J. E. Lambdin, Secretary
- 8:15 The President-Elect
- 8:30 Sermon—George W. Truett, Dallas, Texas
- 9:15 Adjournment

THE COMMITTEE ON ORDER OF BUSINESS
 Theodore F. Adams, Chairman, Richmond, Virginia
 L. R. Christie, Tallahassee, Florida
 E. B. Willingham, St. Louis, Missouri
 Robert G. Lee, Memphis, Tennessee
 J. M. Dawson, Waco, Texas

The Church

By T. N. HALE

This is Sunday, the Lord's Day. A day of rest; a day of worship; a day of praise—the age-long miracle instituted by the Lord as an imperishable monument of the redemption of His people and the founding of His church. This day is the church day, recognized around the world. If we could just be transported to the land of the East, where the morning begins, and follow the track of the sun across the world, from the far Northlands to the desert wastes of the South, across Asia, across Europe, and the Americas! If we could only hear the swelling music from the home and the church as its rising strains burst forth upon a listening world—and gain in volume as it goes! What an eventful day it would be and what rapture we would feel. If we could just see the millions on earth as they trudge along the streets and the byways on their way to the house of worship, as LIKE A MIGHTY ARMY MOVES THE CHURCH OF GOD—How we would marvel.

What is the meaning of this mighty host that wends its way to the church? Why do they go? We wonder sometimes what the church is worth to the people of the land, and if the cost in time and money is really a good investment. There is no other force that has such a grip on the hearts of men. They appreciate it for all its claim of Divine origin; for what it has done and is doing for the souls of men; for the contribution the church has made in health and home and in civilization; and the hope it gives for the future. Its appeal reaches every class and condition in every land and in every age of the world.

The privileges of the church are open to all men everywhere, of whatever tribe or nation or race. Their position in the world is no bar or hindrance to their attendance. Its benefits are the common heritage of the race. Whether poor or rich, ignorant or learned, white or black—its doors are open to all that will enter. There they may feel at home, take part in the worship and enjoy its blessings. In the small churches and the large churches the rich and the poor sit side by side and feel the same interest. What privileges and what freedom in such an institution!

No other organization on earth has exerted such an influence. In the nations of the world where the church has flourished, the standard of civilization has been raised; knowledge has abounded; and the liberties of the people have been safeguarded. There the homes have been well-founded with the woman taking her place as the equal and the companion of man. The physical, mental and spiritual welfare of the people have been the predominant motive. Home and health have been improved wherever the church has been permitted to exert its full influence—and a happy people inhabit the land.

The church is engaged in a noble work. We stand in awe and wonder at the accomplishments. The task it undertakes is of far-reaching importance. The supreme business of the church is spiritual. Like the Forerunner, the church points to Christ as the Saviour, the hope of a lost world. But while this is paramount, there are other interests. The church is interested in whatever is for the betterment of man on earth, the saving of life physically, mentally, morally and spiritually; and the creation of a social atmosphere that will fruit in an environment best suited to the new life.

In most Christian lands the churches are so distributed and so well located that practically every person able to attend church may have the privilege. We count ourselves fortunate to be the recipients of the benefits we ourselves receive and for the oppor-

tunity we have of offering these to others. Within its portals the weary soul may find rest; the sorrowing may find comfort; the weak may be strengthened; and the Christian may find a real church home. On this Lord's Day we join this happy throng as they sing LIKE A MIGHTY ARMY MOVES THE CHURCH OF GOD. —Dresden, Tenn.

Organization of A New Church

By C. F. Bridges, Pastor First Baptist Church, Dayton, Tennessee.

"We wish you people who have joined a church would make some arrangements so we could join one and be baptized."

That expression was heard frequently in the Garrison community, near Dayton, Tennessee Valley Association. The Rev. O. E. Nix of Chattanooga had been doing evangelistic and missionary work in the community, preaching in a school house and holding prayer meetings in the homes, and from time to time people had been saved and they—as one would expect—wanted to be baptized. A splendid choir had been organized, and a good Sunday school, with more than 100 in regular attendance, was functioning. Further, a new church building which is a credit to any community had been built.

Accordingly, feeling that the time for organization was ripe, a call was sent out for a presbytery to meet on Sunday afternoon, March 20, and a large number of deacons and pastors from Tennessee Valley and Ocoee associations met at 2 o'clock. Rev. W. M. Gladson of Mountain Creek Church, Chattanooga, was made chairman. Approving the preparation and plans for organization, the presbytery recommended the church be instituted. Three members holding letters from Mt. Vernon Baptist Church, Tennessee Valley Association, of which Rev. Nix is pastor, were resolved into a church, and these immediately accepted for membership 23 other members—10 for baptism, 7 by relation and 6 on prospect for letter. The Church Covenant and the articles of faith were adopted. Rev. Nix was chosen pastor, and other church officers were elected. A truly great spirit prevailed, and the prospects for the church look unusually good.

The Garrison choir, consisting of about 35 members, sang at Dayton First Church on Sunday night.

Who's Who Among Tennessee Baptists

Rev. H. F. Burns, son of Rev. J. L. and Elizabeth Burns, was born in Spring Place, Murray County, Georgia, April 25, 1860. The eldest of six living children, he was reared near Benton, Polk County, Tennessee.

The next day after his conversion, August 23, 1879, he joined Old Ocoee Church, Benton, Tennessee. After teaching several terms in the public schools, he was licensed by Zion Church in the summer of 1886, and began preaching soon afterwards. His ordination was by the same church August 11, 1889.

His labors have included parts of Kentucky and Mississippi and all three divisions of Tennessee. Receiving his M.A. degree from Union University, Jackson, Tennessee, in 1892, he went on to the Southern Baptist Theological Seminary, receiving the Th.M. degree in 1896.

Miss Eva M. Redman of Shop Springs, Wilson County, Tennessee, became his wife April 11, 1898. After 39 years of happy married life, Mrs. Burns died July 11, 1927.

Brother Burns has been pastor of quite a number of country, town and city churches. Three of his pastorates were in Nashville at the Howell Memorial (now Park Avenue), Seventh and Radnor churches. He was once pastor of the Old Mill Creek Church, now extinct, the home church of Dr. W. H. Whitsitt, one time President of our Southern Baptist Theological Seminary. Brother Burns has baptized approximately 1,000 persons.

He began reading *The Tennessee Baptist*, published by J. R. Graves, 67 years ago and is still reading its successor, the *Baptist and Reflector*.

Herman F. Burns, his son, is Artist and Art Editor of the Baptist Sunday School Board.



REV. H. F. BURNS

Sunday School Lesson

By LeRoy Steele, Oakwood Baptist Church, Knoxville, Tenn.

April 17, 1938

The Victorious Servant

Lesson Text: Acts 2:22-36.

Golden Text: "This Jesus did God raise up, whereof we all are witnesses." Acts 2:32.

We have for our study for today the first Christian sermon. It bears the marks which ought to characterize all of our gospel teaching and preaching. Peter might not have made a passing grade in Homiletics but he can give all of us lessons in where to look for sermon material, what ought to be the subject matter of sermons and in objective preaching. His sermon was thoroughly Scriptural, it was full of Christ, from beginning to end and it accomplished its purpose—conviction in the hearts of his hearers and anxious seeking for salvation. After all, the real test of teaching or preaching is the result which follows it. We might all do well to forget rules of pedagogy and the fine art of homiletic sermon construction if we could get the results Peter did. Perhaps we would teach and preach with greater effectiveness if we thought less of hearing men's praise and were more anxious to hear their cries of, "Men and brethren, what shall we do?"

We are to remember, however, that the excellence was not in the sermon nor in Peter, except that he was a fit vessel. The Spirit of God was on him and in the Spirit he preached that day. The conversions were the Lord's, not Peter's. And, we might add, all CONVERSIONS are the Lord's work and not ours. We, like Peter, are simply the tools with which He works, the channels through which He pours out His blessings.

It is to be regretted that we do not have more lessons on the Resurrection. It was a dominant theme of the early church and was the nail upon which the apostles hammered everywhere they went. They preached Christ, yes, but the conclusive proof of all they said of Him was that He had risen from the dead. Paul was but reciting their common theme when he said, in Romans the first chapter, that he had been called to be an apostle, separated unto the gospel of God, which gospel concerned His Son, Jesus Christ, our Lord, who had been born of the seed of David, according to the flesh, and declared, or proved to be, the Son of God with power by the resurrection of the dead. It was this testimony, concerning His resurrection, which caused a furore everywhere He was preached and which was instrumental in "turning the world upside down."

The teacher, if it is desired to follow the theme suggested by the topic, will do well to use the fifty-third chapter of Isaiah as a background with special emphasis on the last three verses.

I. The Vindication of Jesus to Israel.

Peter addresses the Men of Israel. Is it not strange that with the chosen people of God Jesus should need vindication? They had the Scriptures, they had seen Him in type and symbol, their prophets had described Him and yet, when He came, they did not know Him, they denied His claims, they had Him killed. It is a good thing that the second coming of Christ is to be accompanied with infallible proofs or we would need to be alarmed, lest the church, engulfed in worldliness and struggling

against suicidal indifference, fail to recognize Him.

1. Jesus was vindicated, approved of God among them, first by miracles and wonders and signs. Peter ascribes the power of these mighty works to the Father. It does not detract from the glory of Christ to do so for He said, "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." See Jno. 5:19.

Long ago, Jesus had been vindicated to at least one of the religious teachers of Israel. Nicodemus had approached Him with, "We know Thou art a Teacher come from God for no man can do these miracles except God be with Him." But even Nicodemus had not seen ALL the truth, that God was in Christ, that Christ and God were one. "But," said Peter, "you have had sufficient proof. You saw His works. His ministry was not done in a corner but in your very midst. By them you ought to have been convinced. By them He was vindicated before you."

2. But the proof irrefutable, the argument unanswerable, was the resurrection of Jesus from the dead.

The Jews were accused of guilt in the death of Jesus. While it was by the deliberate counsel and foreknowledge of God that He was to be made an offering for sin, this did not excuse their guilt in seizing Him and by wicked hands putting Him to a shameful death. Perhaps Peter means by "wicked hands" the heathen Romans whom the Jews had used as instruments to bring about the death of Christ.

"But," cries Peter, "Jesus was again vindicated. YOU killed Him but GOD raised Him up, loosing the pangs of death. The Lord of life could never be the prisoner of Death. Some of you will remember how He raised the widow's son at Nain, others of you were at the house when the daughter of Jairus was raised by Him and all of you, perhaps, have first-hand knowledge of the raising of Lazarus at Bethany. Did you think that death could bind HIM? Some of you heard Him say, 'I have power to lay down my life and I have power to take it again.' This, Jesus has done and is thereby vindicated in His claims before you all."

II. The Prophecy of David Concerning Christ.

Peter now draws testimony from the writing of their beloved King, David. He quotes from the sixteenth Psalm. The Psalm speaks of one Holy Man whose devotion to God and service to man will be crowned with the assurance that, though He may taste of death, He shall rise again without seeing corruption and be admitted to the bliss of God's presence.

Now, argues Peter, this was manifestly not true of David. There was no doubt about the death of David. They knew the very spot where he was buried. He had never come forth from his tomb. It is said that Herod had sacrilegiously opened David's tomb to look for some treasure that Solomon had deposited there. Perhaps the news had gone about that David's dust had been seen while his grave was open. So, since David could not have been speaking of himself, he must have been speaking, as a prophet, of Christ, his Lord.

III. The Delity of Christ Confirmed by His Resurrection.

Now, having marshalled his arguments by which he has shown Christ approved by the Father, first by mighty works, then by the resurrection which was a fulfillment of prophecy, Peter draws to his conclusion.

"We," he said, "are the witnesses of His resurrection. We saw Him, we heard Him, we felt Him, we ate with Him. We saw Him in His ascension to the Father. He is there now, exalted, at the Father's right hand from whence He has shed forth the Holy Ghost, the evidences of which are seen by you this day. Therefore, let all the house of Israel know, assuredly, without any doubt, that God hath made that same Jesus, whom YE crucified, both Lord and Christ."

What a telling stroke that, "Whom YE crucified" was! It might not have moved them had Peter simply proven Jesus to be the Messiah. But when he pictured God's confirmation of His claims in the resurrection and then in exaltation, when they heard, "GOD hath made Him both Lord and Christ" it was more than they could endure. No wonder they cried out, "What shall we do?"

It is hardly likely that anything Jesus did on earth was sufficient to inspire faith in Himself after His death apart from the resurrection. In fact, if He had not received the seal of God's approval in the victory over death, we might have cause to doubt that He did some of the things about which the evangelists wrote.

At the time of His death, not one of His closest friends retained any conviction concerning Him. They were certainly in no mood to manufacture the story of the resurrection. The death of Jesus on the cross had been the death-blow to their hopes. Nothing was further from their minds than the idea of defying the enemies of Jesus and an attempt to perpetuate what He said about Himself on the flimsy ground of a deliberate lie about the resurrection. They well knew that such deception would fall to the ground from any one of a dozen angles. Yet, in a few days, they are out in the streets, hurling the guilt of Jesus' death into the teeth of those who could bring them to death. There is no explanation of their transformation except that they had seen the risen Lord and were convinced beyond doubt that He lived.

What a marvelous demonstration of power was that far-gone Day of Pentecost. What a marvelous blessing when the Spirit of the Lord was POURED out upon His people. What a contrast with OUR day. IF men are possessed, today, by the Spirit of the Lord, as they were that day, it is difficult to understand our impotency. Strip us of our organizations, our machinery for doing the Lord's work, and we fear that our REAL impotency would be apparent. How we need to come again to recognize the primacy of the Spirit's work.

It was Spurgeon who wrote of the hope that there might come another such day and another such outpouring of the Spirit. "My heart exults and my eyes flash with the thought that very likely I shall see, during my life, this new Pentecost. The sons and the daughters of God shall again prophecy, the young men shall see visions and the old men shall dream dreams. Perhaps there shall be no miraculous gifts for none shall be needed; but yet there shall be such a miraculous amount of holiness, such an extraordinary fervor of prayer, such a real communion with God, and so much vital religion, and such a spread of

(Continued on page 15)

The Young South

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

BEING FRIENDLY

Molly came home from school with tears in her brown eyes. Mother listened carefully while the little girl told her troubles.

"They tease and tease," she sobbed, "and even the teacher can't make them stop. What shall I do?"

"Boys just like to tease," comforted mother. "There is only one way I know of that might stop them."

"How?" asked Molly, wiping her eyes on her crumpled blue handkerchief.

"By not paying any attention to them," explained mother. "If you don't let them see you cry, it will not be any fun for them. If you try to get even, it only makes things worse. Be friendly whenever you can."

Molly was a stranger in a new school. It was hard to get acquainted. The other girls were nice to her, but the boys teased her. They made fun of her long red stocking-cap.

A boy named Bob seemed to be their leader. The very next day when Molly came to school, he shouted, "Here's the girl with the funny red cap. Hello, Redtop, Redtop, Redtop!" The others laughed and pointed.

Molly said not a word. She marched straight ahead into the hall. "I guess they didn't get much fun out of that," she thought.

It was not easy to pretend that she did not notice. In a few days, however, there was not so much teasing. Molly began to think that mother's plan was working. Then something else happened.

After school one day, Molly was alone in the hall putting on her wraps. There was a queer lump in the end of her red stocking-cap. She almost screamed when the lumpy thing wiggled and made her cap move in her hand!

Molly started to go into the room to tell her teacher. But no, she would not let anyone know how it had frightened her. Bravely she took the cap outdoors and turned it inside out. Away hopped a little green frog! When Molly saw what it was, she was not scared any more. The little frog hopped away, glad to be free again.

Molly did not know that Bob had been peeking through the hall window. He had put the frog in her cap. When he saw how plucky she was, he knew it was no use trying to scare her. He thought she might even make a good playmate if they could all get acquainted with her.

Saturday morning Molly took a letter to the mailbox. On her way back, she saw Bob ahead of her. He was pulling his coaster wagon with a flat box on it. The box was too large to fit into the wagon; it had to lie across the sides instead. When Bob started to go up the steep hill near his home, the wagon tipped backward. Of course, the box began to slide off.

"Look out!" shouted Molly, running toward him. Bob stopped and looked around. Molly caught the end of the box just in time to keep it from falling off into the snow.

"Whew!" exclaimed Bob. "It's lucky you came along. There is a mirror in that box. I promised to take good care of it."

"Oh my," cried Molly, "I'm glad it didn't fall and break."

"How can I make it stay on the wagon while I go up the hill?" Bob wondered as he tried to find some way of fastening it.

"I'll help you," offered Molly.

She walked behind the wagon and kept hold of the box so it would not slide off. When they stopped at Bob's house, he said, "Thank you for helping me. I'm sorry I teased you. None of us boys will do it any more. Instead, we will help you to get acquainted with the boys and girls."

Molly skipped joyfully all the way home. She felt that from now on there would be no more trouble at school. After hearing all about it, mother smiled and said, "I see you have found out that it does pay to be friendly." — Lucile C. Helme, in Story World.

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JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary



MISS JANIE LANNOM
Our New Office Secretary

Miss Lannom, who has been associated with the Elementary Department of the Baptist Sunday School Board for several months, took up her new duties as office secretary of the State Sunday School Department on April 1. Before going to the Sunday School Board Miss Lannom had some four years business experience. She is an active member of the Donelson Baptist Church, near Nashville, and is also Associational Y. W. A. President for Nashville Association.

We are very fortunate to secure one who



MISS CLARA MCCARTT
Retiring Secretary

is so efficient and interested in the Lord's work. She will be happy to serve you. Call on her at any time.

Miss McCartt, who has served as office secretary of this Department so faithfully and efficiently the past two years, goes to the Baptist Sunday School Board as secretary to Mr. Andrew Allen. Her many friends in Tennessee will regret to know of her leaving the state work but we are sure their good wishes will follow her as she enters upon this larger field of service.

SCHEDULE OF VACATION BIBLE SCHOOL INSTITUTES NEXT WEEK

Date	Town	Place of Meeting
April 11	Gainesboro	Gainesboro Baptist Church
April 12	Nashville	First Baptist Church
April 13	Watertown	First Baptist Church
April 14	Springfield	First Baptist Church

Meetings will begin at 10:00 A. M. and close at 4:00 P. M. Choose the one nearest you and have present a good representation from your church. Everyone bring his own lunch.

PROGRAM SCHEDULE FOR V. B. S. INSTITUTES

Begin 10:00 A. M.—Close 4:00 P. M.

Song and Praise Service
Testimonies from those who have been in
Vacation Bible Schools
Demonstration of Worship Procedure
Department or age group conferences:
Beginner workers
Primary workers
Intermediate workers
Pastors and Principals
Special Message, "Do They Need Us?"

LUNCH

(Please provide your own lunch)

Recreation—Games for boys and girls
Department or age group conferences as
before noon
Our V. B. S. Plans for 1938
Message, "We Must Go On"
Adjournment

APRIL TRAINING MONTH

For Sunday School Workers

Magnify

BIBLE STUDY DURING APRIL

According to the plan adopted by the State Sunday School Secretaries and the Sunday School Board, April and October have been designated as Training Months for Sunday School Workers. During April of 1938 special attention will be given to the study of the Diploma Books and Books on the Bible in the Training Course for Sunday School Workers. The slogan will be: **MAGNIFY BIBLE STUDY DURING APRIL.** October is given to the study of General Administration and Department Books. Splendid results came from this special effort last October.

ASSOCIATIONAL SCHOOLS

Throughout our entire convention territory, schools should be held for the study of these books. In any association where it does not seem practicable to have such schools during April, some other time, which is more convenient, should be selected. In some instances it may be best to bring the workers from the entire association together for a **Central School**. In others, they may be brought together by groups of churches for a **Group School**. And in other associations it may be better to have **Simultaneous Schools** by churches. In all cases plans should be made early enough to enlist large numbers in all churches of the Association for this study.

CHURCH SCHOOLS

Churches will co-operate readily and fully in all Association Schools, but in many cases they will desire to have their own schools in addition to what is done in the association. If in any case there should be no associational effort, every church should have its own school. This will be a fine opportunity to enlist the **ENTIRE MEMBERSHIP OF THE CHURCH**, as well as Sunday school officers and teachers, in a great week of Bible study with the pastor as teacher.

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



KNOX ASSOCIATION

The Knox County Baptist Training Union Associational School was a tremendous success. It was held the week of March 13 with 1,947 people enrolled in the schools. Under the direction of Mr. Robert Easterly, director of the association, nine schools were conducted this year.

The school opened with a mass meeting on Sunday afternoon, March 13, which was held at Fifth Avenue Baptist Church. Rev. James A. Ivey was the principal speaker. The outline of these schools is submitted below:

GROUP I. This school was held with the South Knoxville church with Mr. Rhea Hickey as Group Leader and dean of the school. The following served on the faculty: Mr. Edgar Hargis, Rev. A. R. Pedigo, Mr. Henry C. Rogers, Rev. E. R. Knight, Miss Eloise Clapp, Mrs. S. A. Duff, Miss Barbara Monk, and Mrs. Trula Fackler.

Two hundred eighty-three were enrolled in this school and 210 completed the week's work.

GROUP II. This group school was held at Bell Avenue Church with Mrs. Hattie Potts Rogers as Group Leader and Mr. Clarence Coleman as dean. This school enrolled 232 and had 149 taking the examination on Friday night. The faculty was composed of Rev. James A. Ivey, Mr. Frank Grubb, Rev. J. G. Hughes, Mrs. Agatha Cooper, Rev. J. H. Young, Miss Ruth French Rutledge, Mrs. J. H. Young, Mrs. Hattie Potts Rogers, Rev. Baker, and Rev. Ball.

GROUP III. This group is directed by Mr. Lillard C. Clarkson who served as the dean of the school. This group met with Fifth Avenue Baptist Church. Two hundred thirty-nine were enrolled in the school and 134 completed the week's work. The faculty was composed of Mr. Everette Petree, Rev. Fred W. Webb, Rev. Frank Wood, Rev. Carl Giers, Mr. E. E. Hale, Mrs. E. E. Hale, Mrs. Carl Whisman, Miss Lillian Kohler, Rev. Wishart, Rev. J. K. Smith, Mr. R. L. Easterly, and Rev. Robert George.

GROUP IV. This group had the distinction of leading the association with 410 en-

rolled and 328 completing the courses. Mr. Edgar Harris is the leader of this group and the classes were held at Roseberry. The faculty here was composed of Rev. James Clark, Miss Roxie Jacobs, Mrs. Helen Cosby Kennedy, Mr. Hubert Vesser, Rev. Joe Cross, Mrs. John I. Dale and Miss Maria Lennon.

GROUP V. Mrs. Eva Kennard is the group leader here in this group and the school was held at Central, Fountain City. One hundred twenty-seven were enrolled in this school and 100 awards were issued. The faculty was made up of Mr. James Brown, Mr. Claude Pelleaux, Prof. Ernest Hendrix, Mrs. L. G. Mosley, Miss Kathleen West, Miss Myrtle Portwood, Mrs. Ruth Simpson, Miss Mae Monroe, Rev. Sam Davis, Mrs. Bean, and Rev. A. F. Mahan.

GROUP VI. Mr. Lester Henson is the group leader here in this group and the school was held at Bearden. One hundred eighty-seven were enrolled and 115 completed the week's work. The faculty was composed of Mr. J. H. O. Clevenger, Miss Ada Williams, Mr. Hicks Jenkins, and Miss Lucile Capshaw.

GROUP VII. This school was held at Euclid Avenue with Mr. Lloyd Roach as leader. Two hundred forty were enrolled in the house and 166 awards attained. The faculty was composed of Rev. Fred Rudder, Mr. C. G. McCoig, Mrs. Eva Whaley, Rev. G. G. Graber, Mrs. Gatha Bayless, Rev. Dewey Jackson, Miss Bertha Canup, and Mrs. Leota Herrell.

GROUP VIII. Mr. James Prevost is the leader of this group and held his school at Smithwood. One hundred twenty-five were enrolled and 77 completed the courses. The faculty was composed of Mr. Horace Sherrod, Rev. R. W. Prevost, Miss Dovie Whaley, Rev. L. G. Mosley, Mr. Cassidy, and Miss Marjorie Salier.

GROUP IX. Mr. Ambrose Cate was the leader of this group and the school was held at Lincoln Park. One hundred four were enrolled in this school and 56 awards were issued. The faculty was composed of Rev. D. W. Lindsay, Rev. Leroy Steele, Mr. Lawrence Newman, Rev. Kenneth Cobble,

Under the capable leadership of Mr. Lawrence Newman, associational director, and Mr. Charles Norton, associational missionary, the eight schools were ably planned. The complete outline of the schools is listed below.

Group	Where Held	Group Leader
I	Soddy	Mrs. Kermit Welch
II	White Oak	A. U. Young
III	Tabernacle	Jimmy Derieux
IV	East Dale	Mary Shelton
V	Ridgedale	Fred Pinegar
VI	Ooltewah	Mary Florence Williams
VII	Cleveland	Mrs. Raymond Allen
VIII	Birchwood	Cecil Bower

Guest Teacher	Enrolled	Awards
A. Donald Anthony	281	200
Mrs. John Rogers	200	171
Dr. and Mrs. A. T. Allen	419	314
Rev. Preston Ramsey	510	314
Henry C. Rogers	666	500
Dr. Dawson King	230	178
Mrs. Emmett Golden	188	114
Rev. Guy Turner	124	96

The Inspirational speakers in addition to guest teachers were Dr. John A. Huff, Rev. John L. Dodge, Rev. J. N. Bull, Rev. Ralph Moore, Miss Roxie Jacobs, and Rev. A. A. McClanahan. These speakers based their messages on the keynote of the school "Ye Are His Witness."

Mrs. William Perry, Mr. Hobart Conatser and Rev. William Perry.

This school was the largest one ever held in Knox County and much credit is due the group leaders who worked hard at the task. This is evident when 1,335 awards were attained in one week.

BRADSHAW BAPTIST CHURCH

"The Bradshaw Baptist Church witnessed a wonderful service March 27 as the B. Y. P. U. gave its first program. More than fifty young people were present and all seemed to be very much interested in the program."—Lewis D. Ferrell, pastor.

BIG EMORY ASSOCIATIONAL MEETING

"The Big Emory Associational Meeting which met at Oakdale Church on March 6 was splendid. The auditorium was filled and chairs had to be brought in to accommodate the people. Mrs. R. L. Harris and Dr. John D. Freeman brought messages on missions."—John L. Burchfield, Director.

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MISS MARY NORTINGTON, Nashville
Executive Secretary-Treasurer

MISS MARGARET BRUCE, Nashville
Young People's Secretary

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

WELCOME TO RICHMOND

In Richmond a large committee of women, with twenty-three separate groups with a chairman each and some committees numbering forty-five members, is diligently making material preparation for the coming Jubilee of the W. M. U. in May. Will all the women of our Southern Union join them in the spiritual preparation so necessary for the Father's blessing?

Pray for this committee, for the officers and workers of our W. M. U. throughout the south, for all our pastors and missionaries in the homeland and for our representatives in the dangerous outposts on distant fields, who serve for us and who suffer and sacrifice as we can never fully appreciate. They will be with us in spirit and only by that blessed communion around the "Mercy Seat" will they be reached by our service.

Expect a spiritual feast. Then after that is spread, various pilgrimages to gardens, historic homes, battlefields, Williamsburg, Jamestown, Yorktown, etc., will afford delightful recreation.

—Mrs. George W. McDaniel, W. M. U. Publicity Chairman.

EXHIBIT FOR RICHMOND

We have an urgent request for the following things for the exhibit in Richmond:

1. Early records of organizations dated 1888 or before then.
2. Anything belonging to early workers whether attending 1888 meeting or not, dresses, letters, minutes, etc.
3. Letters from Southern Union officers.
4. Things belonging to early missionaries.
5. Early leaflets, minutes, Baptist Basket.
6. Any personal items, dresses, Bibles, jewelry, fan, silver belonging to the leaders of 1888.

Please report to Miss Mary Northington, 149 Sixth Avenue, North, Nashville, if you can furnish any of these things.

NOTICE TO TRAINING SCHOOL GIRLS

All former students of the W. M. U. Training School who are planning to attend the convention meeting in Richmond, in May, are asked to notify Miss Carrie Littlejohn, 334 East Broadway, Louisville, Ky.

TOGETHER IN RICHMOND

If you are planning to attend the W. M. U. Convention in Richmond, May 8, you must leave Tennessee not later than Saturday the seventh. If you wish to travel with the Middle and West Tennessee friends, write to Miss Mary Northington for plans. It will be a joy to have a large crowd traveling together.

THANK YOU!

The W. M. U. is most grateful to Misses Westall and Brady for their splendid account of our convention. They gave an accurate report and a most interesting one. We thank you.

FLOWERS

We are deeply indebted to numerous friends for the flowers for the convention. Mrs. Maxey Jarman furnished jonquils and iris for a hundred corsages for the executive committee's luncheon. A florist made the bouquets and they were beautiful indeed.

To the Baptist Sunday School Board we give thanks for fifty golden roses on the occasion of our jubilee. They were beautiful throughout the convention.

For the lovely decorations at the church we are indebted to Mrs. T. L. Holcomb, Mrs. J. O. Williams and Mrs. John L. Hill.

The state officers and speakers, at the banquet, are deeply grateful to the flower committee for the lovely corsages presented to them on that occasion.

To Mrs. D. W. Cantrell we give our thanks for the exquisite decorations at the speakers' table at the banquet.

Miss Frank Hollowell, daughter of the first corresponding secretary of the Tennessee W. M. U., sent a corsage of golden roses to the present secretary. Miss Hollowell is the capable organist of the First Baptist Church.

Our friends knew that we wanted our office attractive, so Miss Olive Martin of Thompson's Station brought us a beautiful calla lily. Mrs. Percy Carver brought to the office fragrant lilacs and jonquils.

We are truly grateful for all of these friends.

GREETINGS RECEIVED AT CONVENTION

To the Woman's Missionary Union of Tennessee, assembled for the celebration of their Golden Jubilee, I send greetings. I served as Corresponding Secretary of Duck River Association for about ten years during that lean decade beginning about 1890. We did not meet with much encouragement then, but it is good to know that the work has kept steadily on and has been crowned with marvelous success and the Divine blessing. My membership was with the Baptist Church at Beech Grove and later at Fairfield, both in Coffee County, in Duck River Association. Since leaving the state I have not been identified with the organization, but my heart is with you and I rejoice in your marvelous success.

Mrs. A. B. Robertson,
State Teachers College,
Harrisonburg, Va.

On this great occasion, the Golden Jubilee of Tennessee, Woman's Missionary Union, a worker of long ago, sends greetings.

To the girls and younger women of our churches, I say, yes "give glory unto the Lord." "Bring to Him an offering, your whole hearted service. Here is the abundant life, keen interest, unalloyed satisfaction.

Dear sisters, you have wrought nobly, you need not to be exhorted to "Go forward." You are striving to save the state to righteous principles, striving to save for our land the title of "Christian." You are obeying the command to publish to all the world, tidings of a Saviour who came and who will come again.

Great joy and blessings; are and shall be, yours.

Sarah E. S. Shankland,
Los Angeles, California.

Dear friends:

We would join the host who congratulate you on your splendid accomplishments in the past years and trust that this Golden Jubilee Year of Woman's Missionary Union may surpass all previous years in His Kingdom's work for Tennessee women. We watch the Baptist and Reflector and other periodicals for all reports of your work and plans for this year. Our hearts are made to be glad because of the ever growing interest in the hearts of our Tennessee women in the spreading of the Glad Tidings to all the people in all lands.

Here in this all Jewish city of 150,000 people our hearts are constantly striving to go forward in spite of the difficulties and persecutions that come when we think of you women who are making possible our efforts here in this city and more still when we think of the One who paid the price for us on Calvary. We are seeking to give the whole gospel in personal witnessing to these people who have been so blinded to the acceptance of Jesus as their Messiah through all these centuries. Though it is a slow process, yet by the Holy Spirit's working before us and through us we shall see strong men become weak in the eyes of their people as they bow before Him and weak men become strong in Him as they suffer persecution at the hands of their own blinded people.

Again we would thank you for your part in making possible our laboring in this part of His great "Plan of the Ages," as Dr. W. O. Carver has so expressed it.

May the Grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Spirit abound in the heart of each of you throughout this Golden Jubilee year and in the years to come.

Sincerely,
Mr. and Mrs. H. Leo Eddleman,
Tel Aviv, Palestine.
Chattanooga, March 22.

Baptist Training Union members throughout the state pray God's choicest blessings upon Golden Jubilee Convention. May each session be filled with His presence. Regret our inability to be present. Henry C. Rogers, State Director, Roxie Jacobs, Jr. and Int. Leader, A. Donald Anthony, State President.

Louisville, Ky., Mar. 22, 1938.

Our thoughts and prayers are with you. Phil. 1:3. Love.

Tennessee Training School Girls.

A Letter from a Pastor

Allow me to add my congratulations to you and all our W. M. U. workers for the splendid and inspiring "Golden Jubilee Convention."

All of the program was very fine. Certainly the pageant on Wednesday night was outstanding and thrilled our hearts as we thought of all the progress the Lord's work has wrought through the Woman's Missionary Union.

The program Thursday morning seemed to be a very fitting climax and certainly touched our souls and undoubtedly will inspire greater mission living, giving and praying.

Blessings on you and the work.

Sincerely,
L. G. Mosley,
Pastor Radnor Baptist Church.

Delegates and visitors attending the Convention by associations:

Beech River	5	Lawrence Co.	8
Beulah	4	Madison	22
Big Emory	5	Maury	53
Big Hatchie	9	McMinn	11
Hiedsoe	16	McNairy	3
Campbell	1	Nashville	83
Carroll	14	New Salem	13
Chilhowee	20	Nolachucky	17
Clinton	20	Ocoee	51
Concord	46	Polk Co.	2
Crockett	4	Providence	4
Cumberland	25	Riverside	5
Cumberland Gap	2	Robertson	74
Duck River	43	Salem	34
Dyer	11	Sequatchie Valley	3
East Tennessee	5	Sevier Co.	2
Fayette Co.	5	Shelby	93
Gibson	19	Stone	13
Giles Co.	4	Tennessee Valley	5
Grainger Co.	1	Union	5
Holston	14	William Carey	18
Holston Valley	9	Western District	3
Hardeman	2	Watauga	6
Jefferson	4	Weakley Co.	13
Knox Co.	34	Wilson Co.	56
out of state and other denominations	50		
Total delegates and visitors	1737		

MISS KATE ELLEN GRUVER GOES TO PALESTINE

On Thursday morning when Miss Kate Ellen Gruver, one of our own Tennessee girls, told us why she wanted to invest her life in Palestine, we knew that God had called her to represent us in the land of our Lord.

She will receive her appointment at the Southern Baptist Convention in May and hopes to sail for her chosen field early in the summer.

We knew that the women and young people in Tennessee would want to help her gather together the things that she will need in her work, so we asked her for a list that we might publish it for your convenience. The following are some of the things that she will need:

- Household supplies
Silver, dishes, glasses, etc., to serve six
Kitchen utensils
Mattress for double bed, also springs for bed
Two pillows
Pictures, etc.
- Linens
Sheets to last five years, pillow slips, bath towels, three double wool blankets, cup towels, table cloths, luncheon cloths, napkins, bed spreads, unbleached domestic and scrim to make into curtains.
- Supplies for Good Will Center
Books, story, picture, drawing, pattern, etc.
Games, drawing paper, construction paper, pencils, paints, crayons, poster paints, hectograph (large), hectograph pencils and carbon, scrap books, Christmas cards, ribbons, scraps, laces, remnants, etc.

Send supplies to:

Miss Kate Ellen Gruver,
c/o W. M. U. Office,
149 Sixth Ave., North,
Nashville, Tenn.

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In Memoriam

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

MRS. J. N. EPPS

On February 5, 1938, the sweet spirit of Mrs. Florence Cole Epps quietly left us for her heavenly home.

She was the widow of the late John N. Epps, who served with distinguished honor in the Confederate Army, throughout the Civil War.

She had passed her 87th birthday and, for 53 years, had been a loyal and consecrated member of Oak Hill Baptist Church.

Surviving her are two daughters and two sons: Mrs. Kate Forrester and Roscoe Epps, of Bellville, Tennessee and Mrs. Myrtle Newcomb and Joe Epps of Texas, besides a number of grandchildren and great-grandchildren.

As she drew near the gateway of eternity, she could look back with contentment because she could truly say, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth, there is laid up for me the crown of righteousness."

JESSE WAGGONER,
EVELYN WARREN,
MRS. H. B. VAUGHN,
Committee.

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THAT A GOOD LAXATIVE
HAD TO
TASTE
BAD?

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WHEN I FEEL GRUMPY.

It's no wonder that Bill feels so good—for Mrs. Winslow's Syrup is a grand old remedy that has been easing little ones of constipation, gas, acidity and colic for over 100 years. Prepared exclusively for children, its mild and easy action is just right for delicate systems. That's why mothers everywhere depend on Mrs. Winslow's Syrup. They know it's safe—as well as sure. At all drug stores... Only 35¢.

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR MARCH 27, 1938

Memphis, Bellevue	1874
Memphis, Union Avenue	1514
Chattanooga, First	1079
Knoxville, First	1019
Bristol, Calvary	914
Nashville, Grace	869
Knoxville, Fifth Avenue	791
Maryville, First	702
Jackson, First	683
Chattanooga, Ridgedale	631
Kingsport, First	552
Chattanooga, Highland Park	532
Fountain City, Central	524
West Jackson	516
Chattanooga, East Lake	506
Elizabethton, First	496
Chattanooga, Northside	490
Memphis, Central Avenue	469
Knoxville, Lincoln Park	453
Etowah, First	452
Morristown, First	443
Dyersburg, First	434
Memphis, Seventh Street	417
Chattanooga, Tabernacle	397
Murfreesboro, First	396
Sweetwater, First	387
Trenton, First	385
Chattanooga, Red Bank	375
Cleveland, First	357
Brownsville, First	351
Chattanooga, Chamberlain Ave.	349
Cookeville, First	332
East Chattanooga	323
Knoxville, Smithwood	318
Nashville, Grandview	314
Paris, First	313
South Pittsburg	308
Humboldt, First	283
Alcoa, First	280
Martin, First	268
Nashville, Seventh	246
Chattanooga, Brainerd	235
Gatlinburg	221
Gallatin, First	217
Elizabethton, Calvary	210
McMinnville, Magness Memorial	208
Chattanooga, Concord	207
Elizabethton, Siam	207
Halls	206
Rockwood, First	205
Milan, First	196
Lenoir City, First	191
Chattanooga, Hixson	182
Mt. Pleasant, First	175
LaFollette, Cedar Hill	174
Selmer, First	174
Crossville, Cumberland Homestead	172
Chattanooga, Eastdale	163
Chattanooga, Summerfield	160
Butler	150
Dyer	150
South Rossville, Ga.	128
New Market	127
Soddy, Oak Street	126
Walter Hill, Powell's Chapel	121
Crossville, First	116
Chattanooga, Birchwood	106
Westbourne, Good Hope	103
Ooltewah	100
Jackson, Madison	89
Camden	85
Chattanooga, Mission Ridge	82
Doyle	78
Chattanooga, Candies Creek	75
Chattanooga, Union Fork	72
Wheat, George Jones Memorial	72
Stanton, Charleston	71
Roan Mountain	68

By FLEETWOOD BALL

President J. D. Sandifer of Hardin-Simmons University for 29 years, celebrated his 70th birthday March 13. He has done a great work.

—BAR—

Beginning June 19, First Church, Trenton, C. O. Simpson, pastor, will hold a revival in which S. E. Tull, of Hazelhurst, Miss., will do the preaching.

—BAR—

In the great revival just closed in Broadway Church, Knoxville, W. H. Ford, pastor, there were 94 additions. C. Oscar Johnson, of St. Louis, did the preaching.

—BAR—

C. M. Pickler, pastor of Red Bank Church, Chattanooga, will do the preaching in a revival beginning July 17. T. M. Boyd, Memphis, is the pastor at Mt. Nebo where the meeting will be held.

—BAR—

Tom White, of Bruceton, and Mrs. Adeline Jones, of Lexington, prominent West Tennessee people, were happily married Friday night, April 1, in the residence of the writer, who officiated. They will be heartily congratulated by a host of friends.

—BAR—

Dewey A. Stubblefield, pastor at Dresden, is a member of the faculty this week in a B. T. U. Training School at Lexington. He teaches adult books and preaches at night. His services are deeply appreciated. The attendance and interest are highly gratifying.

By THE EDITOR

The Commencement sermon for Ridgely High School on the evening of May 8, will be preached by Dr. W. C. Boone, pastor of First Baptist Church, Jackson.

—BAR—

We regret to record the recent death of Mr. Charles M. Ness of Baltimore, Maryland, a member of the Sub-Committee of the Executive Committee of the Southern Baptist Convention, known as the Committee on Arrangements.

—BAR—

Greenwood Baptist Church, near Doyle, has extended a call for one-fourth time to Pastor D. W. Pickelsimer, of Doyle. This is the oldest church in Union Association, being organized in 1840.

—BAR—

Dr. Joe Broughton, a dentist who gave up his profession for Baptist church work, died recently in an Atlanta hospital after an illness of several weeks. He was the brother of the late Len C. Broughton, of blessed memory.

—BAR—

The brotherhood will regret to know that Rev. A. C. Johnson of Raleigh has found it necessary to go to the Baptist Hospital at Memphis for treatment. Let the brethren pray that if it please the Lord he may soon be restored to his health.

—BAR—

Brother J. A. Jenkins of Knoxville in renewing his subscription for the Baptist and Reflector, says: "The Baptist and Reflector first came to my home in 1886. Have not missed many numbers during these years. Long live the Baptist and Reflector."

The brotherhood will pray for the recovery of the son of Rev. Will Weaver, of Newport, who recently underwent a serious operation in the Vanderbilt Hospital, Nashville. May he be fully restored to health.

—BAR—

Baptist and Reflector appreciated the visits last week of the following: F. A. Tarpley, Charlotte; D. B. Bowers, Cowan; R. H. Brock, Cowan; John D. Wagster and Mrs. Wagster, Columbia; Fred Dowell, Louisville; and Will Weaver, Newport. Come again, friends.

—BAR—

The First Baptist Church, Cumberland Homesteads, Crossville, recently held a two weeks' revival with 56 conversions and renewals and 39 additions to the church, 35 of them for baptism. The meeting was conducted by Brother W. T. Parrot and the pastor, Brother Beasley.

—BAR—

Pastor C. LeRoy Crider of the Second Baptist Church, Ft. Myers, Florida, and his people, are greatly rejoicing over a recent revival in the church, in which Evangelist W. L. Head did the preaching. There were 71 additions to the church, of whom the youngest is seven years old and the oldest is eighty-one. Pastor Crider sends his greetings to all of his Tennessee friends.

—BAR—

Brother G. W. Hutson, of LaFollette, writes that Brother Elmer Elliott has just closed one of the most successful revivals ever conducted in the Campbell County Association. The meeting was held at Cedar Hill Baptist Church, of which Bro. Elliott is pastor. There were 152 professions and 72 additions to the church. The pastor did the preaching.

—BAR—

Beginning on April 3 and running two weeks, Grace Baptist Church, Dr. L. S. Ewton, pastor, is to hold a revival, in which Dr. R. T. Skinner of Bowling Green, Ky., will do the preaching, and Mr. Herbert Weaver of Nashville, will lead the singing. The prayers of the brotherhood for the meeting are requested.

—BAR—

Sunday morning, March 27, Pastor H. L. Carter, of Ridgely, preached at the Jones-town Baptist Church in Mississippi, where he was formerly pastor, dedicating a new building. At the evening hour he supplied for Pastor L. B. Cobb, also a former pastor there, at the Seventh Street Baptist Church, Memphis.

—BAR—

Rev. Livingston T. Mays, pastor of Joel-ton Church near Nashville, reports that enough money was raised Sunday, March 27, to pay off all the church debt. They now have a nice church building equipped with chairs. Brother Mays also reports that the Joelton Church has organized a mission at Bordeaux, and is planning to have a tent meeting there the last two weeks of April.

—BAR—

On March 20, New Hope Baptist Church, Lewis D. Ferrell, pastor, ordained four deacons: Thomas Newton Petty, Dennis White, Raymond Pryor and John Marshall Anderson. The presbytery consisted of the pastor and of Pastors L. M. Mayer, Minor Hill; R. A. Johns, Pulaski; and of the following brethren from Pulaski: K. M. Franklin, Roy Prindle, O. L. Hosay, A. H. Martin, and H. A. Watts.

—BAR—

Dr. J. E. Dillard, Nashville, Tennessee, director of promotion of the Executive Committee of the Southern Baptist Convention, accompanied by Mrs. Dillard, will attend the Cuban Baptist Convention in

Havana, April 9-17. He is scheduled to speak a great many times during the week. He will visit many of our mission points on the Island.

Pastor W. A. Masterson of Fountain City, pastor of the Cedar Ford Baptist Church in the Northern Association, recently did the preaching in a revival in that church, in which there were a large attendance and fine interest throughout, and in which 71 were added to the membership. At the closing service the church voted to build a new house and pledges of \$1,500.00 were made to that end.

The First Baptist Church, Electra, Texas, Lum H. Hall, native Tennessee pastor, has had 107 additions since the first of the year. Porter M. Bailes of the First Baptist Church, Tyler, and Singer Joe Trussell led in a revival in the church, March 6-18, in which there were 70 additions. His many friends will rejoice with "Lum" over the blessings of God upon his ministry.

In an interesting write-up of the recent annual pastors' conference at the Southern Baptist Theological Seminary, Porter Routh writes: "The message of the Old Testament was directed anew to the problems of the modern age at the tenth annual pastors' conference sponsored by the Southern Baptist Theological Seminary and featuring such speakers as Dr. John R. Sampey, Dr. Francis P. Gaines, president of Washington and Lee University; and Dr. Harris E. Kirk, Baltimore Presbyterian minister."

Dr. Augustus Cleveland Davidson, 91, one of the south's outstanding ministers, died on March 31 at his home in Livingston, Ala. He was pastor emeritus of the Livingston Baptist Church. From 1893 to 1898 he was president of Georgetown College, in Kentucky. His pastorates during his ministry include Eminence, Ky., Bloomington, Ind., Aurora, Ind., Marion, Ala., First Church, Covington, Ky., Southside Baptist Church, Birmingham, Ala., Murfreesboro, Tenn., Covington and Livingston, Ala.

W. R. Dixon, church clerk, writes of a great spiritual revival held in the First Baptist Church, London, Ky., March 6-20, in which the preaching was done by the pastor, Dr. R. P. Mahon, and in which the music was directed by Stanley Armstrong of Memphis, Tenn. It was one of the most deeply spiritual meetings that has ever been held and especially within the church. Large crowds attended the services, and there were 29 additions for baptism and 3 by letter. Both the pastor and his wife are native Tennesseans and Tennessee rejoices with their other friends in the great grace upon them.

Mrs. J. B. Black, Murfreesboro, Tenn., president of the National Blue Mountain College Student-Alumnae Association, is calling a series of regional meetings, two of which will be in April, one at Tupelo, Miss., April 9, and the other at Starkville, Miss., April 13, at which twenty B. M. C. Clubs in those areas will be represented. Principal speakers will be Dr. Lawrence T. Lowrey, President of the college, and Mrs. Black.

Pastor Ralph Gwin of the First Church, Columbia, writes that they have just closed the greatest meeting in the history of the church, in which Pastor John A. Huff, of the First Church, Chattanooga, did the

preaching, and Pastor B. B. Powers of the Second Church, Columbia, directed the singing. The church was crowded to capacity at nearly every service, and at several of the services the people stood to hear the sermon. Pastor Gwin says that Dr. Huff preached the greatest series of sermons he has ever heard.

Dr. William Russell Owen, 59, died in Baltimore, March 29, after a protracted illness. He was one of our most brilliant preachers and was particularly outstanding in his work with young people. His pastorates included the following churches: Huntington Church, Baltimore; Capitol Avenue, Atlanta; Hanson Place, Brooklyn, N. Y.; Memorial, Philadelphia; First, Macon, Ga.; University Baptist Church, Coral Gables, Fla.; First, Columbus, Ga.; First, Asheville, N. C., his last pastorate. He was an author of note and a popular platform speaker throughout the land. His wife, who was Miss Nellie Arthur Plummer, Baltimore, survives him and lives in Asheville, N. C.

BRIEFS CONCERNING THE BRETHREN Called and Accepted

Leon Henry, Rosedale Church, Oklahoma.
Claude B. Bowen, Opelika, Ala.
John Lawrence Slaughter, First, Birmingham, Ala.
L. R. Alford, Newton, Ala.
W. L. Coker, Jordan St., Greeneville, S. C.
B. S. Lee, First, Angleton, Texas.
E. S. Taylor, Langdale, Houston, Texas.
Basil Halbert, Bellville, Texas.
W. N. Gerald, Clyde, N. C.
Eddie Savoie, Oak Grove, La.
J. Lewis Bowser, Indianola Church, Iowa.
Dewey Mann, Northside, Manchester, Ga.
Winston Borum, First, Altus, Okla.
D. H. Corwin, Wagoner Church, Oklahoma.
H. C. Martin, White Creek Church, Rock Hill, S. C.
J. W. Joiner, Channelview Church, Houston, Texas.
C. I. Shirar, Calvary, Alexandria, La.
Cecil O. Cook, Salem, Ind.
H. H. Lipford, Earl, Ark.

Resigned

Dewey Mann, Godley, Texas.
B. S. Lee, Eagle Lake, Texas.
Paul Shenk, Langdale, Houston, Texas.
Basil Halbert, Oak Grove, La.

Ordained

H. Dwight McAlister, Union Church, Florence Association, South Carolina.
R. H. Pressley, Cleveland, Texas.
J. K. Fry, Washburn, Tenn.
D. B. Webber, Lockhart, S. C.

Died

Rev. J. H. Crittendon, Junction City, Ark.
Dr. Augustus Cleveland Davidson, Livingston, Ala.
Dr. J. T. Crawford, former Executive Secretary of Kansas State Convention.
Rev. J. J. Ward, Duncan, Okla.
Dr. William Russell Owen, Baltimore, Maryland.

A. F. Crittendon, a native of Tennessee, pastor of the First Baptist Church, Ponca City, Okla., recently delivered a series of addresses in a Bible Conference at the Olivet Baptist Church in Enid, Okla., speaking three times a day. On a recent Sunday he baptized 15 who had been received in the regular services. On the Sunday before, Pastor J. J. Franklin of the Immanuel Baptist Church, Ponca City, used the baptismistry of the First Church to baptize three

recent converts and Thomas Warnego, Home Mission Board Missionary, used it to baptize 23 Indians who had been converted in the Ponca Indian Mission. His many friends rejoice in the blessings of God upon Bro. Crittendon's ministry.

With the Churches: Chattanooga—Brainard welcomed 4 by letter; Concord received 1 by letter; Hixson received 2 for baptism; Summerfield welcomed 2 by letter and 3 for baptism; Union Fork received 1 for baptism; Mission Ridge received 1 for baptism; Chamberlain Avenue received 1 for baptism; Tabernacle, Pastor Denny, welcomed 6 for baptism, baptized 3; Northside, Pastor Selman, welcomed 7 for baptism, baptized 24; Highland Park, Pastor Clark, welcomed 4 by letter, 1 for baptism, and baptized 1; Ridgedale received 1 by letter and 1 for baptism. Knoxville—Fifth Avenue received 2 by letter and 1 for baptism; Smithwood, Pastor Prevost, baptized 3. Memphis—Bellevue welcomed 12 additions. Cleveland—First received 1 for baptism. Bristol—Calvary received 1 by letter and 1 for baptism. Goodlettsville—Received 2 by letter. Jackson—First welcomed 2 by letter and 11 for baptism. Elizabethton—First welcomed 9 by letter and 1 on profession; Calvary welcomed 4 on profession. McMinnville—Magness Memorial received 2 for baptism. Mount Pleasant—First, Pastor Summar, received 1 addition, baptized 1. Dyer—Welcomed 5 by letter. Spring City—Pastor Davis, has welcomed 8 by letter, 9 for baptism, and baptized 8 since January 1.

SUNDAY SCHOOL LESSON

(Continued from page 8)

the doctrines of the cross, that everyone will see that verily the Spirit is poured out like water, and the rains are descending from above."

We do not know that Spurgeon ever saw such a day, in the measure he desired to see it but of one thing we are sure today. WE NEED it! This is THE revival for which men and women everywhere are praying. May God give it to us!

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Things Every Tennessee Baptist Should Know---

1. That the Co-operative Program is absolutely necessary for the furtherance of our general work. The churches that bear the heavy part of the financial load ARE NOT GOING BACK TO THE OLD SPECIAL COLLECTION DAYS.
2. That the denominational agency that will not co-operate must bring suffering to all the causes; and the Baptist group that will not work in harmony through our Unified Program is a serious handicap to our fellowship and progress.
3. That the Co-operative Program has made it possible for all our mission boards, south-wide and Tennessee's, to operate without borrowing money for expenses during the past four years. THINK OF THE INTEREST WE HAVE SAVED IN THAT WAY ALONE! Send your offerings, however small, every month.
4. That we have made a steady average gain in the receipts through the program for nearly five successive years. New churches are being enlisted, and many churches are increasing their regular contributions to the Program. Is your church growing in the grace of giving?
5. That the New Testament reveals no other way of carrying on general denominational work except that of co-operation. Paul's epistles, especially those to the church at Corinth, make it very clear that the needs of other sections, whether for physical support or for preaching the Gospel, are to be met through the united efforts of the churches, and that this is secured through a definite program directed by some general worker such as the State Secretary.
6. That the churches which are fighting our organized work are doing little else. It is deplorable that we have so many in Tennessee who have been deceived by ignorant leaders until they really believe that our Convention program is of Satan, that the money raised is squandered on high-salaried secretaries, and such falsehoods. The unbrotherly and often utterly false propaganda of some so-called Baptist preachers does not materially hurt our work, but it does keep hundreds of Baptists from rejoicing with us in it. Spread the good news of what it really means for Baptists to "labor together with their Lord".

What The Year Shows

Receipts for the first five months of this Convention year are interesting. We give them for the information of our people. Had February, 1938 not shown such a great decrease, we would have been far ahead of the same period a year ago.

	CO-OPERATIVE PROGRAM		DESIGNATIONS	
	1936	1937	1936	1937
November	\$10,549.27	\$15,992.93	\$ 5,317.33	\$11,632.39
December	\$20,658.40	\$18,200.84	\$20,882.29	\$19,065.19
	1937	1938	1937	1938
January	\$16,116.26	\$17,227.08	\$17,616.81	\$19,533.72
February	\$26,344.41	\$19,401.31	\$ 7,679.44	\$ 8,172.05
March	\$19,775.57	\$21,684.87	\$12,288.71	\$ 9,971.82
Totals for five months	\$93,443.91	\$92,507.03	\$63,784.58	\$68,375.17

HOW MUCH DID IT COST TO RAISE THESE FUNDS? Including the salaries of the Secretary and his helpers, light, heat, water, telephone, telegraph, expense of our building, literature, and other items, we spent during the five months \$6,973.70, or 4 1/3 cents of each dollar passing through our hands. Let the people know this, for there are still false propagandists who claim that most of the money goes to pay expenses. In addition we spent \$1,500 for cost and maintenance of our building, or a total expense of 5 1/4 cents of each dollar handled.

Co-operate ← Be Awake To The Day In Which We Live! → Co-operate

Executive Board, Tennessee Baptist Convention

NASHVILLE, TENNESSEE