

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

ORGAN TENNESSEE BAPTIST CONVENTION

Volume 104

THURSDAY, APRIL 21, 1938

Number 16

On To The Southern Baptist Convention!

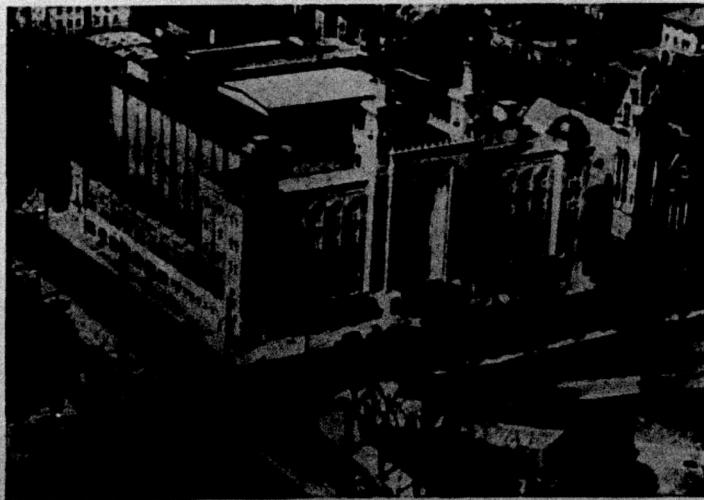
Richmond, Virginia, May 12-15, 1938

VIRGINIA STATE CAPITOL, RICHMOND, VIRGINIA



Oldest state capitol in continuous use. Houses the oldest law-making body in America—the oldest in the world established by a free and independent people under a written constitution. In the rotunda is the world-famous "Houdon Statue of Washington," one of the most valuable pieces of statuary on the American continent. The old hall of the House of Delegates is perhaps the most historic room in all America with the possible exception of Independence Hall in Philadelphia.

THE MOSQUE, WHERE THE CONVENTION MEETS



ON TO RICHMOND!

Baptist and Reflector

An Investment in Christian Reading

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

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1873.

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

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

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

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

Published by Baptist and Reflector at Church and Lafayette Streets, Jackson, Tenn. Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

EDITORIAL

Congestion In The Convention Program

Considered judgment agrees with those who deplore the congestion in the program of the Southern Baptist Convention and who hold that the program should be simplified or the annual sessions of the body lengthened or both in order to give more time for deliberation and general discussion.

As a step toward simplification, it is here suggested that the consideration of the state denominational papers as an item on the program be left off and the time be given to Southwide, or Convention objects proper.

Abiding appreciation is felt for the spirit and intention which began the practice of putting the papers on the program and for the courtesy of the Convention in devoting time to them year after year. That much good has been accomplished is thankfully acknowledged. But it would appear that now this helpfulness can be expressed in other and better ways.

In considering the state papers the Convention does what it has been asked to do. But it has no jurisdiction over them and can act in an advisory capacity only. For this to be done does not require that the papers be made a formal or distinct item on the program. In the ultimate there is no more reason for placing the papers on the Convention program than State Missions or some other state object.

Only the states have the intimate geographical and official relationship to the state papers and the knowledge of local conditions necessary to consider the issues and solve the problems and shape the policies of the papers. For instance, the Convention with all its ability, is not in a position to solve the problems and shape the policies of the Baptist and Reflector. Only Tennessee Baptists can do that.

In a fine measure in the past the reports and discussions on the state papers before the Convention have been sympathetic and helpful. But of late there has been noticeable on the part of those reporting on and discussing the papers a distinctly critical drift. The tendency seems to be to score the defects, real or alleged, of the papers and make but little reference to the virtues that the papers demonstrably have and the important service that they are undoubtedly performing. But those who exercise the genuine Baptist spirit and discernment and have not lost the common touch with the rank and file of our people, major on the virtues and the service of the papers and not on their defects.

The states and the Convention would come to rue the day, if these papers should pass off the stage of action. That an improvement along certain lines is needed, is realized by the papers themselves. But an exceedingly poor way to bring this in is to parade the defects in the case and make little or no reference to the virtues, as the tendency of some seems to be.

Some of the most caustic criticism is likely to be found coming from some man who has himself had no editorial experience and would probably fail in it if he did have. Or if he does do editorial work and writing, what he puts out is not one whit better than what appears week after week in the average denominational paper. An honest comparison in the case is invited. And sometimes visionary proposals for the papers may be made which are impossible of realization because of local conditions. Not even the critic could realize them if he had everything in charge. It is reported that probably a radical proposal will be made at Richmond, though personally we do not know the exact nature of it.

So far as criticism of the denominational papers is justified

in the light of the circumstances in the case, it is welcomed. But we are becoming very weary of the prevalent criticism on the part of some who have themselves done little or nothing constructive for the papers in their own states, and we do not favor taking the time of the Southern Baptist Convention for them to vent their disfavor. Let them do this in the state meetings where the papers belong. That is the proper place for such things to be fought out. But in even the state meetings we would respectfully suggest that alongside whatever criticism may be offered the critic suggest a workable plan to remove the defect which he calls attention.

The tendency of this critical attitude before the Convention is in the direction of an unfriendly, defeatist psychology in which the virtues of the denominational papers is largely lost sight of in looking at their defects. The invaluable service of the papers in promoting the doctrines and the state and worldwide program of our people receives scant praise, save on the part of those discerning souls who know the facts in the case and receive them in their true light. This is distinctly harmful to the papers and we do not think that the time of the Convention should be taken for it.

Therefore, deeply grateful for every courtesy that the Convention has shown, we believe that the time has come when the papers should be left off the Convention program and left to the programs of the states to which they belong. So far as the Baptist and Reflector is concerned, it will just as gladly as before promote the objects of the Convention in the measure of its ability and opportunity. All it asks in return is the sympathy and prayers of those in the Convention who know and appreciate the value of the denominational papers.

We cannot, of course, speak for the other papers. But so far as the Baptist and Reflector is concerned, it cannot expect the Southern Baptist Convention to solve its problems and shape its policies. This belongs to Tennessee Baptists. And whatever may be proposed at Richmond, the Baptist and Reflector must go on in the way marked out for it by the state that owns and controls it.

Let the Convention and the denominational papers be cooperative in the bonds of Christ. But let the Convention program be made up of Convention objects and let the denominational papers be deliberated upon in the programs of the states where they have their homes.

* * *

Can A Man Be Saved At Any Time?

Probably most people will answer this question in the affirmative. But whether this is the true answer depends on the circumstances in the case.

"No man can come to me, except the Father which sent me draw him." "Blessed is the man whom thou choosest and causeth to approach unto thee." "Ye have not chosen me, but I have chosen you . . ." That is to say, the initial choice is God's; then man chooses and acts. God makes the first move in the salvation of sinners. This means not simply God's provision of the fact and means of salvation and the opportunity to receive them. It means God's enabling the sinner to discern saving truth in Christ and lay hold of it. The sinner cannot do this without such enablement (1 Cor. 2:14). God "chooseth" and "causeth to approach." However, "causeth" does not mean "forceth." God awakens the sinner and puts gospel urges upon him and he acts freely.

The relationship and harmony between the fact of the divine sovereignty and the fact of man's responsibility is perplexing in several particulars to the finite mind. But the provisions and warnings and invitations of the gospel proceed on the assumption and the revelation of man's responsibility and power of choice, provided God has awakened and enabled him to it. Noah K. Davis, that Baptist educator and profound thinker of other days, held that it is only in the exercise of choice that man is absolutely free, and while the fact that the choice usually accords with the weightier considerations is customary, it is not necessary. But whatever our philosophic and theological presuppositions may be, Scripture recognizes both the fact of the divine sovereignty and the fact of man's responsibility and power of choice. It is for us to accept these things notwithstanding the fact that our poor minds are unable harmoniously to relate to each other certain implications thereof.

But the clear fact that we are emphasizing now is that until God takes the initiative with a man and awakens him to his sin and spiritual need and gives him enabling grace, he cannot choose Christ as his Savior. He can move naturally but not spiritually. He can make a profession of religion but he cannot be born again. He can feel good and even shout but he cannot trust Christ "against that day." "No man can come to me, except the Father which sent me draw him." And this drawing means more than the ordinary Christian influences and persuasion brought to bear

upon a man. It includes these, but it also includes the mighty awakening act of God through the Spirit whereby one sees himself as he cannot see himself before and whereby he can exercise a faith which he cannot exercise before (1 Cor. 3:5). In Ezekiel's vision of the valley of dry bones there was through the enablement of God a movement of the bones before there was any life. So there is in the case of sinners a spiritually enabled movement prior to being born again.

Hence, the saying that "A man can be saved at any time" must be qualified by the statement, "Provided God has enabled him to it." Until this takes place a man cannot be saved at any time. "Behold now is the accepted time, behold now is the day of salvation," and similar statements all presuppose this initiatory act of God in the individual case.

The disregard of these facts by an evangelistic zeal that is not properly balanced by Biblical knowledge is the chief explanation of the spurious professions of religion in Christendom. Many an evangelistic worker has been theoretically committed to the leadership of the Spirit in his work but has practically excluded that leadership. Instead of praying and waiting for the moving of the Spirit in human hearts, he has gone ahead and put his own plans into operation and has expected the Spirit to fall in line. Sometimes a church or a Sunday School is so maneuvered and organized in an evangelistic way that, so to speak, a crank is turned and a "convert" is produced. That is not God's way of working.

God's method in a revival or elsewhere is patiently to preach the Word, agonize before Him in prayer, witness of Christ publicly and privately under the impression of the Spirit, and then when the mighty Spirit begins to move in human hearts call them to a committal of themselves to Christ and a public avowal of their faith in Him, a faith that does "not stand in the wisdom of men, but in the power of God." And when God is moving, all this long-drawn-out and high-powered urging of men and all this psychologized maneuvering to get them to "confess Christ" will be wholly unnecessary, even as it is unnecessary at any time. The number of professions may not be so large, but the quality will make up for it.

It will be a blessed gain in Christendom when the reasoned and self-developed mechanics of the man who complacently guarantees that "my methods get results" are laid aside for the dynamics of the Holy Spirit.

* * *

Is The Royal Ambassador Program Worthwhile?

By Robert Sutherland, Assistant Pastor,
First Baptist Church, Owensboro, Ky.

Note: While all the reasons for having R. A.'s are not listed, the reasons given grow out of eight years' experience as an R. A. counselor, and some of them at least, might be overlooked by others.

1. Sunday schools and churches everywhere are lamenting the fact that we are failing to reach and hold our boys. Our boys must have special attention. The Order of Royal Ambassadors is the only Southern Baptist organization designed and promoted especially for boys. It affords us our best opportunity to win and enlist them.

2. The Order of Royal Ambassadors represents our greatest effort to make tomorrow's men missionary minded.

3. It distinctly appeals to boys. The system of ranks, the initiation ceremony, the mission stories, the summer camps, the Knightly Deeds, the missionary programs, the recreational activities, and the very fact that it is for boys only, all strike a responsive chord in the boys' hearts.

4. The week-day meetings of the R. A.'s permit more activity than would be proper on Sundays. Not only does this fact make the program different from that of the Sunday School or Training Union, but, since activity is so necessary to a boy, it makes his religion more vital to him. It affords him an opportunity to practice the practical side of Christianity with a group of his fellows.

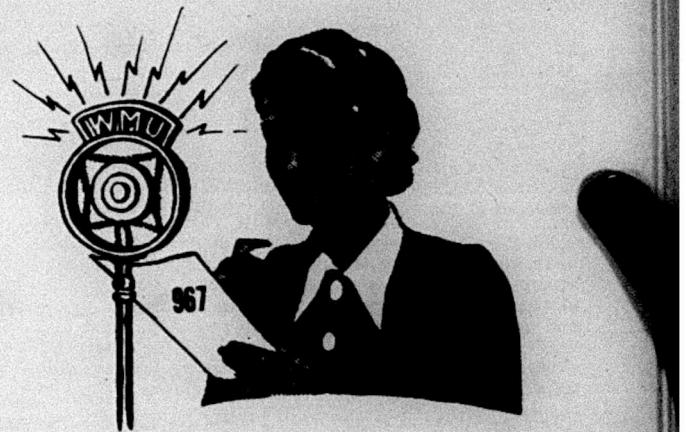
5. These regular week-day meetings are of great value in helping to bridge the gap from one Sunday to the next. They also give the church an opportunity to reach those children who work on Sundays or whose parents invariably take them for a trip or a visit over the week-end. This is in itself no small service.

6. The purpose, nature, and methods of the R. A. program are distinctly different from that of the Sunday School or Training Union. The ranks, stewardship plan, conclaves, mission studies, camps, and even the programs are very distinctive.

7. There is an unusual fellowship among the boys of an R. A. Chapter. As one who taught a class of boys in Sunday school for six years, served as leader of a B. Y. P. U., was Scoutmaster for three years, and Cubmaster for four years, I can truthfully say that the fellowship among the R. A.'s with whom I have worked far exceeds any of these. The fact that there is no service directly following for which it must give way promotes fellowship and encourages an informal discussion of the boys' problems. This also gives the leader a more intimate relationship to the boys.

8. With the great appeal which the liquor interests, unwholesome literature, degrading picture shows, road houses, crime, communism, and the like are making for our youth, it behooves us to strengthen all of our organizations and give them added emphasis rather than discontinue or combine any of them. The Apostle wrote: "I am made all things to all men, that I might by all means save some." I Corinthians 9:22b.

"Station WMU Broadcasting"



"Hello, Baptist and Reflector friends! Here I am on the air again, telling you about the progress thus far in the W. M. U. campaign for our state paper.

"Since the last broadcast Mrs. W. R. Farrow, Covington, has been certified to the Baptist and Reflector as W. M. U. representative in Big Hatchie Association. Welcome, friend, into the circle.

Those sending in subscriptions other than their own: Mrs. Elmer Winfree, Brush Creek; Mrs. E. W. Baggett, Nashville; Miss Anna Crosby, Spring City; Rev. A. M. Senter, Grand Junction; Mrs. John W. Allison, Morristown; Mrs. Addie Byrd, Germantown; Mrs. W. R. Farrow, Covington; and Mrs. Herman Williams, Jackson. This brings the total number of subscriptions received in the campaign to date to 967.

"April is rapidly passing and May 1 will soon be here. Soon the story will be told and the winners in the campaign will be announced. Two women will have their roundtrip fares paid to Richmond, Virginia. Will you be one of them?

"ONE OF THE TWO WILL BE THE WOMAN WHO SENDS IN OR HAS CREDITED TO HER THE LARGEST PERCENTAGE OF SUBSCRIPTIONS IN PROPORTION TO THE NUMBER OF W. M. U. MEMBERS IN HER ASSOCIATION AND THE OTHER WILL BE THE WOMAN WHO SENDS IN THE LARGEST NUMBER OF SUBSCRIPTIONS IN THE STATE. YEARLY SUBSCRIPTIONS OR THEIR EQUIVALENT ARE WHAT COUNT."

"WHAT STORY SHALL THIS LAST LAP OF THE CAMPAIGN TELL?"

"Station WMU signing off till next week."

The Power of Words In Russia

I. V. Neprash, Director Russian Missionary Service

(The present religious situation in Russia is described in a free bulletin, "The Link," published by RUSSIAN MISSIONARY SERVICE, 850 E. Thompson St., Philadelphia, Pa., of which Mr. Neprash is the Director. Its work in Russia is endorsed by the Baptist World Alliance, and also by the Southern Baptist Convention. The Link and other literature is gladly mailed free upon request. Kindly mention "Baptist and Reflector" when writing to Mr. Neprash, and an additional folder will be mailed to you.)

It is about a year since the new constitution was published in Russia. It raised great hopes among the friends of that suffering nation.

Reading of that document fully justified these hopes. Some of the articles sound almost like words taken from the Constitution of the U. S. A.

All kinds of liberties were promised, such as free election, in which all, even clergymen, could take part. This sounded so unusual that it was accepted by superficial students of the Russian situation as a proof of a complete change in the communist rule over that unfortunate land. Surely the publication of the new constitution accomplished its purpose: it was used to the uttermost by communists and their sympathizers in other countries for catching the sympathy of the people and enlisting many for their cause. "Communists have changed, they are not brutes anymore, they are even establishing a democratic government, giving all rights to the people in Russia." So ran the sentiment of the daily press and other periodicals. Such a change was so desirable that it was easy to believe.

A year has passed since the publication of the document and evidences are sufficient to make the statement that the people in Russia did not believe the communists changed and became fathers of the land instead of terrorists. Consequently, the good promises of the constitution hung in the air also.

Yet the words of the constitution influenced the population. Not believing in them consciously, the people unconsciously began to act upon them as though they were true. Such was the longing of the masses for freedom that even the words in which they had no confidence spurred them to new hopes and new actions, like a wanderer in the Sahara desert, seeing a mirage, will not allow any doubts to enter his mind, but rushes on because of his thirst, believing there is water ahead of him.

Did the rulers of Russia realize what consequences may follow the publication of the new constitution? Has not Stalin overdone his case, and mistrusted the masses under his control, even as Nicholas II did? When the Czar was told of the approaching revolution he would not believe it. He had been told so often by those who stood between him and the masses how the people loved him for his goodness, how they would die for him as their God-appointed ruler. The same was observed in the Russian press the last few years. Every article, on whatever subject, had to end with the praising of Stalin. It seemed the editors had to help in doing so. The vocabulary was exhausted, calling Stalin the world genius, the greatest thinker, the most beloved father, the leader of workers of the world, etc., etc.

The writer learned many things during his recent six months' trip to Europe. One was that the honeymoon following the publication of the new constitution in Russia was about to end. The people took the words of the document seriously, whether they believed in their sincerity or not. This scared the rulers. What will happen if the people are permitted to go too far? The suppression began and has continued since with increasing severity, especially before the election of the Supreme Soviet.

The masses began to re-act against it in their only possible way. Since open protests, strikes, or even criticism are unthinkable under communist rule, and any attempt of same is crushed mercilessly, the people had to express their struggle against the rulers differently than it is done in democratic countries. Knowing that the rulers are especially interested in industrial production, the workers and also the supervisors decided to express their protest in this very sphere.

The results are alarming. The rulers are fighting against it, issuing new and always stricter decrees, punishing the guilty ones, discharging managers of production, even executing them; but it seems to no avail.

Of course part of this disorder is due to the hopelessness of the situation. A paradise had been promised by the communists a long time ago, but a continuous misery has been the result of

their experiments. This angers the workers still more. Whether harming of production or machinery is intentional or is a result of pessimism of the workers, is a question to be decided in every individual case. But the situation has gone so far that no decree or punishment can correct it.

As an illustration, we take one copy of a Soviet Government publication, "Rabotnitsa i Krestianka," a weekly, issue of September, 1937. The periodical has 24 pages, and in it are described twenty-two cases of insufficient production, "suspicious" lack of materials, negligence in the treatment of machinery, and wilful sabotage. Hereby we give a few instances that occurred in different sections of the country and in different industries.

"In Leningrad, the production in June was 90% of the norm, and went down in July."

"The discipline in our factories and mills has been weakened, absence from work is alarming, not only workers, but even managers are guilty of it."

"The manufacture of machinery is far from sufficient."

"Millions of yards of dry goods have not been produced."

"Piles of finished overcoats are filling our storage room, not being shipped to the stores because they have not been brushed. Although they are greatly needed, they cannot be sent out with threads and dust on them."

"The proper temperature for our kind of spinning work is 26°, yet our factory is kept up to 32 and 33°. As a result, threads are constantly torn. No ventilation, everything is damp. The light is near the ceiling, and 40 watt bulbs are used, while 100 watt bulbs ought to hang over the machines. The officials of the mill do not seem to care."

"Take for example, needles. The wrong size is frequently given, correct work is impossible. The supply of correct size needles has to be secured for twenty machines, requiring 2,000 needles each, and changed."

"Our cigarette factory production is out of order, too much waste. The cutting knives are dull and beyond repair. No steel with which to replace them."

"There is a complete tangle in our mill with the tags for finished products. The difference in the numbers on tags is from 20 to 53. This creates confusion in the factory for which we supply the material. Frequently a thin and thick thread go on the same number."

"The regulators of temperature in our factory have been out of order for a year and a half, and the guess of the worker is insufficient to produce a good product. The manager, Bronstein, does not care."

"The milk supply is in disorder. There is much less milk delivered this year than last, for reasons that seem suspicious. The delivery itself is abominable. The milk train is delayed sometimes 24 hours, and the milk, of course, becomes sour. The containers are frequently dirty, dented and even broken. Some containers cannot even be cleaned with forceful mechanical showers. Much has been said and done to correct these defects and yet there is no change. Frequently rags, broken glass and other foreign objects are found in the milk. All this is known to our administrators, but nothing is done to prevent it."

"On the farms, vital parts of new tractors are exchanged intentionally for old and discarded ones, thus making the tractor do the work imperfectly, or not at all."

The list could be continued, but the picture of real Russia unseen by the foreign short-cut visitor is evident from these illustrations. This struggle of the subdued and terrorized people has continued since communism was imported to Russia, but became more intense during the last year on account of the new constitution. Its wonderful words spurred the exhausted masses to new hopes, but their patience was tried beyond limit when the promises were not brought to realization. With the execution of hundreds of leaders since the new constitution, and probably thousands of others, God only knows what even the near future may bring to that much tried nation.

Exalting Christ

Evangelist J. H. Thomas

Text: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

Jesus Christ was lifted up from the earth in a miraculous resurrection and in a glorious ascension; and through the centuries since that time he has been drawing men of every race and rank unto Him. He has the same supernatural drawing power over men today He had on the day of His resurrection. "All authority" has been given unto Him, both in heaven and on earth, and despite the spiritual and moral recessions that have come in this world in all these years He has not lost any of His power. Through the millenniums like the sun He shines on forever the same. He is "Jesus Christ the same yesterday, today, and forever." Heb. 13:8. His words hold true in every age. If He be lifted up today He will draw all men unto Him.

If He be lifted up in the church the pews will be filled and souls will be saved. If He be highly exalted by the denomination there will be a spiritual awakening and multiplied thousands will be born into the kingdom of God. The individual who exalts Christ in his conversation and daily living will be a perennial soul winner, and will reap great and lasting reward. If we follow Him He will make us fishers of men. Matt. 4:19.

The churches that fail to get the crowds are failing to exalt Christ, either in the church services, or in the daily walk of the members; and the churches that attract the throngs to the meeting house, but fail to connect men up with God, are exalting themselves. They are exalting the church, the preacher, the Sunday school, the young people's organization, or the choir; and not exalting Christ. These churches that fail to lead men to God place the emphasis on organization, human personality and leadership, natural educational processes, the technique of the music, the church building, or finance; instead of emphasizing the necessity of every one coming to know the Lord Jesus Christ. The pastor, the choir director, the teachers, organization, the budget, and the building are very much in evidence in the services while Christ is all but concealed. Christ is in the background and social activity, man-made methods and programs, entertainment and money occupy the front seat. The godly members of such churches might follow with profit the example of two perturbed lady members of a worldly church, who one Sunday morning, before their pastor entered the pulpit, wrote in large letters across the blackboard: "Sir, we would see Jesus." It is said that these words burned their way into the heart of the preacher and transformed his sermons into living messages of eternal truth that revolutionized the church.

At some churches one is made to wonder sometimes whether the building, the money raised, the complicated organization, and the leadership are means in the hands of God lifting Christ up before the world, or whether these organizations have adopted certain portions of Scripture and taken on themselves the name of Christ for the purpose of exalting themselves. Some churches are so full of self-praise and so faint in praise of Him that they leave us in doubt as to the object of all their services. What such churches need to do is, not to forget about money, discontinue the pastor, disband the choir, abandon all organization, and sell the building, but, to dedicate and consecrate and use these temporary instruments in the exaltation of Christ.

The preacher should have but one thing in view in all of his preaching, teaching, directing, calling, and living—the magnifying of Christ. The choir should sing for the sole purpose of glorifying Christ. The Sunday School and Training Union should have but one object in mind in all their work, and that to reveal Christ in majesty and power. The church in all of its functions should have but one aim, and that to make Christ known to men.

The church need not engage in moral and social reform beyond the circle of its own members. If Christ be exalted He will draw, and save, and reform men. The one task of exalting Christ is enough to keep the church busy for all time. If we have the proper faith in Christ we believe He, when fully revealed, will effect the necessary changes in men and society. The church need only to preach Christ and Him crucified (I Cor. 2:2) and He will regenerate men and revolutionize society. The slogan, both of the church and denomination, should always be: "We preach not ourselves, but Christ Jesus the Lord" (II Cor. 5:4). A church, or a denomination, cannot persistently carry on a propaganda campaign of self-praise and consistently preach Christ at the same time. To properly exalt Christ the church must deny herself, take up her cross and follow Him. The Christ is more clearly seen when the church is behind the cross.

To exalt Christ as He should be exalted, the church must be possessed by Christ. The congregation must be so gripped by the consciousness of the presence and power of Christ that lost men coming into the services will be convicted of their sins; and

the gospel must be preached with such simplicity and power as to make it difficult for sinners attending the services to go away unsaved.

To accomplish this the church and pastor, instead of being unduly money-conscious, preacher-conscious, building-conscious, program and denomination-conscious, will become dominantly Christ-conscious. For this to be, the lukewarm Laodicean church (Rev. 3:14-20) must hear His voice, open the door and let Him in. The church must surrender to the living Christ, and each individual member be possessed and controlled by Him.

—Halls, Tenn.



FIRST BAPTIST CHURCH, RICHMOND, VIRGINIA

Organized in 1780. Occupies an important place in the life and work of Southern Baptists. Its influence has gone to the ends of the earth. Among the pastors who have served this church were: Joshua Morris, the first pastor, Andrew Broadus, B. Manly, Jr., J. L. Burrows, J. B. Jester, E. W. Warren, J. B. Hawthorn, Geo. W. McDaniel, Charles W. Daniel. The present pastor is Dr. Theodore F. Adams, Chairman of the Committee on Order of Business for this Convention. The old church was located down town. The present building was erected within the past ten years. Its present membership is around 2,000.



POE SHRINE, RICHMOND, VIRGINIA

Oldest house in Richmond—erected about 1686. Now a memorial to Edgar Allan Poe, who spent many years of his life in Richmond, and always looked upon it as his home. Contains many mementoes of his life. In the back of the house is a beautiful garden, a memorial to the great poet.

KINGDOM NEWS FROM MANY LANDS

FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Publicity Secretary

Decline of Mexican Missionary Personnel . . .

It has been thirteen years since the Board appointed any new missionary recruits for Mexico. We have lost heavily in our missionary personnel during these thirteen years through the retirement, resignation, and death of missionaries. Since the death of Brother W. F. Hatchell a few weeks ago we have only six left in the active service of our Mexican Mission, viz: Rev. and Mrs. J. E. Davis, Rev. and Mrs. J. H. Benson, and Rev. and Mrs. Charles L. Neal. We are earnestly seeking for some worthy recruits for our work in Mexico. We must have someone to give general direction and oversight to our work with the churches in the Republic of Mexico. Brother Hatchell was our general contact man with the native pastors and churches and we miss him sorely. Our Mexican budget for the current year is \$22,405.55.

Publishing House . . .

Our publishing House for all Spanish speaking mission work is located in El Paso, Texas. Missionary J. E. Davis is the manager and editor of all literature and books put out in Spanish. The Publishing House furnishes the Sunday school literature for our work in Mexico, in Spain, in Argentina, Chile, and all other Spanish speaking Baptist churches at home and abroad.

We have recently moved the Publishing House into the old Sanitarium, formerly owned by the Home Mission Board. The Publishing House will be enabled now to greatly enlarge its activities and increase its output. The gross income of the Publishing House from the sale of literature and books and from its local job work was a little more than \$25,000 for the year 1937. We congratulate Manager Davis and promise him recruits and reinforcements just as soon as possible.

Mexican Seminary and Training School . . .

Two years ago, we were compelled to close up our Theological Seminary conducted jointly with our Northern Baptist brethren at Saltillo, Mexico. The government refused to allow us to carry on the work of the seminary in Mexico and we moved the seminary to San Antonio. Our Northern Baptist brethren opened their work for seminary training in Los Angeles. The Baptists of San Antonio, the Baptists of Texas and the Home Mission Board have been co-operating with us in the conducting of the seminary in San Antonio. Brother J. H. Benson is president and Brother and Mrs. C. L. Neal and Mrs. Benson have been teaching in the seminary.

About thirty students have been enrolled this session and one-half of these came from Old Mexico. We plan to move the seminary to its new and permanent home in El Paso with the opening of the new session in September. Mrs. Benson and Mrs. Neal have been conducting some classes for Mexican girls and already we have a splendid beginning for a Woman's Missionary Training School for our Mexican people in Mexico and the southwest. We are planning to appoint a new couple soon for the seminary and a young woman as directress of the new training school.

The Commission . . .

The response of our people to THE COMMISSION, our new foreign mission magazine, has been generous, even beyond our fondest expectations. We will issue six numbers this year and the magazine will be issued as a monthly beginning with January, 1939. We now have more than eight thousand subscribers. We hope to make THE COMMISSION into a high class and worthy representative of our Foreign Mission Board and its work both at home and abroad. Loyal and active support will be given to the Co-operative Program, and we are asking Dr. J. E. Dillard, Director of the Promotion, to conduct a monthly department in the new periodical.

New Opportunities in China . . .

Every letter received from missionaries in China brings the good news of heart-hunger of the Chinese for the Gospel of Christ. Our missionaries all testify that the suffering caused by the war have softened the hearts of the Chinese and made them more kindly disposed toward the Gospel than ever before. The homes of the upper classes are being opened to the preaching and teaching of the missionaries as never before.

The uncoun ted thousands gathered in the refugee camps are turning to the comfort of the Gospel in a marvelous way. Maybe it is God's way after all to turn China's millions to Christ and

His Gospel. When these scattered thousands and millions in China go back to their homes and villages, they will carry with them the good news of salvation and China will know about Jesus as never before. We believe somehow in the mercy and goodness of God that it will all work out to "the furtherance of the Gospel."

The Flight From Soochow . . .

A book could be written about Missionary H. H. McMillan's experiences. Like the leaders of Israel of old, he and Dr. Charles McDaniel led forth the fleeing, frightened flock from Soochow. To the Foreign Mission Board, he wrote:

"I can only thank God that His grace has been sufficient for every need. I thank Him with all my heart for the privilege that He gave me in permitting me to be with the Chinese Christians and the multitudes of people in Soochow until the entire population of 500,000 people had to flee for their lives. Of course, such a large population as this had to scatter in every direction to try to find shelter from the storm. Dr. McDaniel and I gathered together a goodly number of our Baptist constituency and carried them with us when we went to Kwang Foh. Together with these were some three or four thousand refugees from the Shanghai area for whom we were responsible while they were refugeeing in Soochow. With us were Dr. M. P. Young and Miss Lucy Grier of the Elizabeth Blake Presbyterian Hospital, and the Rev. H. A. McNulty of the Episcopal Mission Soochow.

"We remained at Kwang Foh from November 14th until we were requested to come out on the 15th of January. During the time we were at Kwang Foh, we were completely shut off from the outside world, not being able to send or receive mail of any kind. Through the courtesy of a Chinese friend we were able to receive news flashes from a dry cell battery radio which was set up in Kwang Foh."

New Staff Member . . .

We are glad to announce that Miss Nan F. Weeks, for many years the editor of Children's Publications of the American Baptist Publication Society of Philadelphia, has accepted a position in the book and editorial department of the Foreign Mission Board of the Southern Baptist Convention. For the remainder of this year Miss Weeks will give half-time to the work of the Board. We hope with the beginning of the next year that she will come with us for full-time.

Miss Weeks is the daughter of the late Dr. W. W. Weeks, for many years the beloved pastor of Grace Baptist Church, Richmond, Virginia.

Miss Weeks devotes her rare talent to the development of the Christian spirit of world fellowship among the boys and girls, through her writings for the Sunday school periodicals. She wrote the **Keystone Junior Graded Courses** and the **Junior Superintendent's Manual**, for the Northern Baptist Convention.

She prepares junior society units for an interdenominational syndicate and writes editorials for the Northern and Southern Baptist Boards. Her Sunday school and B. Y. P. U. institute and assembly work is well known in the North and South.

To the second course in the graded mission study series of the Foreign Mission Board, she made a great contribution in the primary and junior books, **Little Black Sunday**, and **Topsy Turvy Twins**. This year she has collaborated with Mrs. Anna Seward Pruitt in producing the junior and primary books in the 1938 series on China.—Charles E. Maddry.

Welcome . . .

To Southern Baptists planning to attend the Southern Baptist Convention next month in Richmond, the Foreign Mission Board extends greetings and a hearty invitation to visit the headquarters located on the southeast corner of East Franklin and Sixth Streets.

FINANCIAL FACTS

The debt of the Foreign Mission Board is	\$318,500.00
The Little Moon offering to date is	287,863.70
Gifts to China Relief and Emergency total	78,137.00

Sunday School Lesson

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

May 1, 1938

Following Vision With Service

Lesson Text: Mark 9:14-29.

Golden Text: "All things are possible to him that believeth." Mark 9:23.

Parallel Passages: Matt. 17:14-21; Luke 9:37-43.

It was a long way from the top of the mountain where the disciples had looked upon the glory of the Lord down to the valley where they were brought rudely into the presence of the work of Satan in human life. How closely their experience parallels that of almost all of us! One day we live in ecstasies and glories that are a foretaste of heaven; the next, we are in conflict with powers mysterious and overwhelming that seem to threaten our very lives.

I could wish that the lesson today might have been centered about this unnamed father who brought his son to Jesus. Nothing is said to indicate whether this man was successful in business or a failure, whether he was prominent in his community or just one of the plain, retiring sort. But there is one glorious, unforgettable thing about him that we do know and that crowns him with everlasting admiration, he brought his son to Jesus. After all, the fact that he could or could not write checks in five or six figures, that he did or did not rule a city or a province is of no consequence NOW. But it has mattered for nearly two thousand years and it will matter through eternity that he saw to it that his son met the Saviour.

I. Suffering Son and Anxious Father.

Jesus, with Peter, James and John, has just returned from the mount where He was transfigured. He finds the other disciples surrounded by a great multitude, embarrassed by their own failure and harassed by their enemies who were plying them with questions they could not answer. When Jesus asked the cause of the gathering and the subject of the conversation between the scribes and the disciples, one of the multitude stepped forward to say that he had asked help for his son of the disciples and that they had been unable to give any.

We are given to speaking of certain ones among our neighbors as "hard cases." If we speak of their spiritual condition, it is always with a sad shaking of the head as if to say that we hardly consider their salvation likely. All preachers recall having such cases pointed out to them and hearing the life stories of those for whose redemption hope has been abandoned. It is tragic that we should ever consider one man in all the world beyond the reach of Christ. Now, this boy would doubtless have been considered one of those so-called hard cases. From infancy he had suffered from this terrible malady which overwhelmed him, throwing him to the ground to wallow and foam at the mouth, or casting him into fire or water to destroy him.

Those of us with healthy, normal children can hardly sympathize with such a father as this. How we ought to thank God for their clear, bright eyes, for their strong, sturdy bodies, for their straight limbs, for their natural, healthy growth. This father had only one child and that one had never known a painless day. Can

you not picture this anguished father, his sleepless nights and anxious days? One day he heard about Jesus and he said to himself, "If ever Jesus comes this way, I am going to take my son to Him." How happy that it was not a passing resolution, to be forgotten in the rush of business. How happy that he attended to it himself, that he did not entrust such a sacred task to a neighbor or a Sunday school teacher or a pastor. Every parent OUGHT to covet the privilege of leading his or her child to Christ.

II. The Failure of the Disciples.

We stated that the disciples were embarrassed by their failure to help this father and his son. Surely they must have been for they stayed on the scene, either to keep on trying or to seek to explain their failure.

There are many of the Lord's disciples who are apparently untroubled by the fact that they have largely failed. It does not seem to bother them in the least that their churches can go for months without a single conversion. We hear that in certain localities the people will no longer attend evening services and so the churches are kept closed except for morning worship. To me, this MAY be an indication of religious attitudes in a given section of the country—and it probably is. But, more than that, it is a confession of failure when several churches have to unite in order to get a respectable looking crowd or when, for the lack of someone to listen to the pulpit's message, they close up.

It is to the credit of these men that they made anxious inquiry as to the cause of their failure. They faced the fact of it, they were honest with themselves, they knew there was something lacking. Instead of passing it off with a shrug of the shoulders, they went to the Lord about it with a willingness to correct whatever had hindered their success.

I wonder how many Sunday school teachers will teach this lesson today who will have to admit that they are failures. It is almost unbelievable, but true just the same, that boys and girls come into our Sunday schools in the Cradle Roll Department, that they stay in our schools until they are grown, that they drift away from us without ever having been won to Christ. There MUST be a reason for Sunday school teachers failing to win people to Christ. Whatever it is, it ought to be gotten out of the way or the teacher ought to have grace enough to resign. What is said here of the teacher is applicable to Christian workers everywhere. There are multitudes of our church members who, should some anxious parent bring an unsaved child with a request that the child be led to Jesus, would wring their hands in dismay. They wouldn't know where to begin. But they are not troubled about it, even though their own sons and daughters are unsaved and will remain unsaved unless they happen to come under the influence of some consecrated Christian who will show more concern over them than has been manifested by the parents.

No self-respecting father would want his own children going from house to house asking for food and clothing and telling the neighbors that the father either could

not or would not provide for them. And, no self-respecting Christian parent should be content to know that if the children are ever to have the Bread of Life they must get it from someone other than themselves.

III. The Victory of the Saviour.

This father was so set upon the healing of his son that he would not let the failure of the Lord's followers stand between him and the realization of his desires. We could wish that all those who need Christ would remember that our weaknesses and failures are no bar to the blessings they seek. This man came directly to Jesus with his needs. If he came with a big IF before his request, perhaps it was because Jesus had been so poorly represented by His disciples. The big thing about him is that he CAME. If his faith was small, no matter, he will use all of it.

So, to Jesus he cries, "If Thou canst do anything, have compassion on us and help us." Jesus replies, "If thou canst!" The better translation omits "believe." What Jesus is saying is, "You are in some doubt, apparently, about my ability. It is not a question of my ability or willingness. The question is about your faith. IF THOU canst BELIEVE your son may be healed. ALL things are possible to him that believeth."

Now, the man seems to say, "Lord, I came believing. The failure of your friends has shaken my faith somewhat, but not destroyed it. I DO believe. Forgive me that I, for one moment, doubted. Help thou my unbelief!" Then did Jesus rebuke the foul spirit saying, "Come out of him and enter no more into him." Seemingly, the devil makes one last effort to destroy this pitiful bit of humanity, for as the spirit came out of him, the boy fell to the ground and lay there as one dead. The people standing about said, "He is dead." But Jesus took him by the hand, lifted him up and gave him to his father.

Later, when they were come into a house, the disciples gathered about Jesus to say, "Master, we failed miserably. Tell us, what was it that kept us from bringing joy to that father and his son." And Jesus said, "It was because you did not pray." Previously, He had said to them, "O faithless generation." Now, the immediate reason for their failure was a lack of faith but behind that lack of faith was a failure to pray. No prayerless man may expect to be a man of great faith. No prayerless church will ever witness the mighty works of God. It was while the first church was praying that the power of the Spirit came upon them. The first great ingathering of souls followed ten days of prayer. While they continued steadfastly in prayer, the Lord added to the church daily. When I have preached several times a week and no souls have been saved, I cry, "O, Lord, move my people to prayer!" If prayer changes things, and it does, we ought to be a praying people today for there are more things that need changing than you and I can number. "Lord, teach us to pray!"



**SHANGHAI UNIVERSITY PRESIDENT
PASSES**

Inabelle G. Coleman



DR. HERMAN C. E. LIU

Today, April 7, a cablegram has come from Shanghai, China, announcing the assassination of Dr. Herman C. E. Liu, President of the University of Shanghai. While walking along Bubbling Well Road with Mrs. Liu, he was shot down and died instantly.

The Associated Press has received further information affirming that Dr. Liu was assassinated by Chinese bribed to commit the murder.

Missionary George Carver, Professor of the University of Shanghai, and at present studying at Columbia University, says that "Last year, in the early weeks of the present ruthless campaign in China, he made the statement, 'The educational front is more important than the military front.' With that as a rallying cry, he held together the forces of the University of Shanghai, and to the amazement of those of us who understood the extreme difficulty of the situation, he was able to open the University in emergency quarters inside the International Settlement. Through the past months he has received threatening letters repeatedly, and on one occasion an attempt was made on his life with poisoned fruit. Now the tragic word comes that he was shot down in cold blood by hired ruffians while walking with Mrs. Liu down Bubbling Well Road."

For ten years Dr. Liu has served nobly and efficiently as President of the University of Shanghai.

In 1933, Dr. Liu last visited the United States of America. He was associated with the Stanley Jones party that covered the States in a preaching missionary tour. Dr. Liu spoke before many large audiences of Southern Baptists.

When the war suddenly surrounded the University last August, Dr. Liu and several comrades were trapped in the basement of one of the buildings.

After escaping, he scribbled in pencil a note to Richmond, telling that he and his family were safe. In this letter he said, "We all went to the Downtown School. Then the terrible air raid took place yesterday, and over 1,000 people were killed in the spot where I passed by a short while ago. We were obliged to move away from the Baptist building area and I had no place for my family. And it was horrible! We have finally found a small room on Bubbling Well Road.

"The situation is very dark and I may not live to write another letter to you. Please send my love to all friends in America. We appreciate all that you have done for China and for the University. May I earnestly hope and pray that you and other friends in America will help rebuild the University of Shanghai and reinforce the Christian work in China. We must carry on. May God bless you all. With warmest regards, hastily but affectionately, Herman C. E. Liu."

Late in the winter another letter from Dr. Liu portrays the recognized danger that he faced daily as he went about the Master's business.

"This is to acknowledge receipt of your last two kind letters. My colleagues and I wish to express our hearty thanks to you and the Board for the regular appropriation and the special gift of U. S. \$1,000.00. We wish also to assure you of our deep appreciation for your interest in our welfare.

"The war in Shanghai has reached another stage. The city is now ringed by Japanese forces which are in military control of the territory surrounding the International Settlement and French Concession. There is terrible destruction of life and property. The mental distress of our people is very intense, but the leaders of our community are still cheerful. We recognize this tragedy is only the beginning of the life-and-death struggle. We are willing to pay the price for international justice and permanent peace.

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

"In spite of the intense excitement in

the city, the morale of our faculty and students is splendid. The classes are going on as usual. In addition to the academic activities we are emphasizing religious work and character-building program through service to war refugees and wounded soldiers. I am doing my little bit as Chairman of the War Relief Committee of the National Christian Council, as a Director of the Relief Work of the Shanghai Christian Federation, and as a Director of the Shanghai International Relief Committee."

Soon after the cablegram came announcing Dr. Liu's assassination, a letter dated March 16th came to Dr. Charles E. Maddry from Dr. Liu. "Full of plans for carrying forward God's work and fraught with humble requests for advice in dealing with several matters, this letter further evidenced the greatness of this man," declares the Executive Secretary of the Foreign Mission Board. "He has paid the supreme price, and his going is the most tragic loss the Board has yet faced. Buildings and property are nothing in comparison with the losing of Dr. Liu," stated the Assistant to the Secretary.

The Board and host of friends in America have sent messages of loving sympathy to Mrs. Liu and her three little children in Shanghai.



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

THE MAN WHO LOVED THE LILIES

He was a workman whom they had seen passing to and from his work, his tool-box upon his shoulder. He smiled at them the first morning and they smiled back at him. Again that night he passed their door, and after that they always looked for him.

He worked not far away, placing some timber-work where the Romans were going to build a bridge. Sometimes the children would sit and watch them.

On the Lily Day they had been playing all the long afternoon. There was much time to play, for mother lay sick at home, with a neighbor woman to care for her, and father must be all day fishing upon the lake. Reuben had dressed up as a fierce centurion, stern and forbidding, with a helmet made of leaves woven together and a stick for a sword. Rebekah was a Roman lady whom she had seen once in a caravan. Her steps were dainty and mincing, her little chin and nose high in air.

It was near sunset, and they had quite forgotten everything except their play, when they looked up and there stood their friend. He was nearer to them than he had ever been before, almost within hand's touch, and he was smiling. Only in his smile was just a touch of sadness as if he did not quite like such an expression upon the little girl's face, even in play. Reuben saw him first and dropped his stick—it was not a sword any longer. Then Rebekah stopped being a Roman lady. Their friend stooped and picked a lily. It was not a strange or unusual lily. All over the hillside were thousands just like it, but he held it in his hand, looking at it, and they came close to him and looked at it, too.

"You see this wild flower," he said. "It has no loom to weave bright colors, no needle and thread to make dresses, it does not work to be beautiful, but see how beautiful it is—more beautiful than any Roman lady. Why, when great Solomon was in Jerusalem, he had not one royal garment as beautiful as the dresses God gives to the lilies."

Afterwards they always called him the "Man Who Loves the Lilies."

"He looks at them just the same way that he looks at us—almost," Rebekah said.

"Well, God made us and made the flowers, too, didn't he?" Reuben demanded.

Another day he talked to them about the wild birds. Father had caught few fish the day before, and what that meant they knew very well. They had been talking about it and had grown quite gloomy. Then their friend came by and caught some of their words.

"Do you see those wild birds?

"Did you ever see them putting their food into barns?" he asked.

"Birds don't have any barns," boldly declared Reuben.

"Did you ever see them out in the spring, sowing their grain? Or taking sickles to cut it when it is ripe?"

They laughed aloud at that.

"Yet God feeds them. Not many wild birds starve. I think you can be sure he will feed you, too. God knows that boys and girls need food and are more important than wild birds."

It may have been just a happen-so, but that night their father brought home a whole boatload of fish. It made them remember what their friend had said, and they told their father.

"I know him," he answered. "He comes from a town back in the hills—a town I never heard much good of. His father too was a carpenter, but he is dead now. Your friend has much to do. His mother and half a dozen brothers and sisters all have to be fed and clothed by that one pair of hands. But he never seems worried. He comes and talks to us sometimes, when we are cleaning out our boat or mending our nets, and he is more interesting than any teller of tales in the market-place. Often we have all stopped to listen, and yet it never seemed time wasted."

Another time their friend stopped and pointed out to them a neighbor sowing his new-plowed field. Afterward they talked it all over.

"See," Reuben pointed out, "some of it fell right on the path between the two fields. Just as he said, it can't grow there, it can't even get started; the ground is too hard. Look! That bird just gobbed it up."

"That never will grow up big, either," Rebekah said. "Those thorns got started first."

"And there," it was quite exciting to find right under their eyes another thing that he had told them of. "The roots can't go down there. The earth on the rocks is too thin."

"But that will grow." Rebekah pointed to the center of the field. "The ground is soft like a bed for the little seeds, and no thorns to bother them, and plenty of room for the roots. By and by it will be green, and then yellow, and then the heads will hang down, they will be so heavy, and the farmer will cut it, and the oxen will tread it out, and they will burn up the straw but save the grain, and his wife will grind it in her mill, and they will have bread until the next harvest. And," it was becoming more and more Rebekah's own story, "Father will give him fish for his grain, and we will have bread, too."

A sudden pang shot through Reuben's heart. He remembered something. That morning the neighbor woman who cared for mother had spoken to father and he overheard.

"Rebekah," he said, "when this grain is ripe mother may not be here."

In her eyes flamed a wild terror.

"Mother may not get well?"

He nodded, and for a long moment they looked at each other silently.

"Should we tell him about it," she asked timidly, "the Man Who Loves the Lilies?"

"We might," answered Reuben.

It seemed quite the natural thing to do.

The farmer was coming back across the field, scattering the grain as he came. They watched him, and the black cloud suddenly lifted.

"It's God, you know, who makes the grain grow," said Rebekah, quite as if there had been no interruption to the story. "The farmer just puts it there."

"Yes," answered Reuben decisively. "It is God that makes it grow."

Their friend had made that quite clear to them.

For a week he did not pass that way, nor did they know where he had gone. Mother had grown steadily weaker, and she did not know them, but only stared at them with wide, unseeing eyes. Toward evening father sat down by her and bid them go outside. The world was all wrong, and Reuben raged helpless, angry—he could not have said at what. He seized a stick and lashed the lilies until they hung broken from their stalks. A bird hopped near him and he flung a stone at it.

Reuben, like most boys, had often thrown stones at birds. He never intended to hurt them. The stones always missed, but this stone did not miss. The bird dropped and lay still. Horrified, he ran and picked it up. The children looked at it and at each other. They recalled things that their mother had told them. There might be little birds, waiting to be fed, and now they would starve to death. Both of them began to cry loudly. The world had been quite bad enough before. Now, Reuben felt, he had made it worse. He—

Rebekah, he noticed, had stopped crying. He stopped too. The Man Who Loved the Lilies was standing and looking down at them with sad but sympathetic eyes. Tearfully Reuben reached out and laid in his hand the little bundle of crumpled feathers. Perhaps the bird had been only stunned. At any rate, it stirred suddenly. There was a flutter of wings—it had flown away.

Rebekah was the first to sense it.

"He made it alive!" she shouted. "He made it alive."

She seized him by the hand, Reuben seized the other, and they dragged him toward the house. At the threshold they dropped his hands and he entered softly. He saw the disconsolate man, and silently, gently, he laid his fingers upon the woman's hot, throbbing temples. There was a long quiet in the room. Then, as he lifted his hands, she looked up and smiled. The neighbor woman brought her some food, she ate it and sank into quiet sleep.

Father nodded to them and they went out into the moonlight that lay upon the hills and made the lake shimmer like silver.

"Master," he said to the Man Who Loved the Lilies, "I will follow thee whithersoever thou goest."

And that the children did not understand, but later they learned that their friend's name was Jesus, that he was going out to do work more important than that of a carpenter, and their father was promising to be one of his helpers—Frederick Hall, in Junior World.



Sunday School Department

JESSE DANIEL
SuperintendentMISS ZELLA MAI COLLIE
Elementary Worker
HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.MISS JANIE LANNOM
Office Secretary

KEEP UP THE GOOD WORK

During the month of March 1,170 awards were issued to Tennessee Sunday School workers, which gives our state fourth place in the list for the month. We rejoice greatly in this splendid record because it means better trained workers, and better trained workers means more efficient work done. It is hoped that other churches will catch the spirit and conduct a Sunday School study course.

The number of Sunday School diploma holders in Tennessee to date is 1,009. Sunday school worker, check up on your record and get that diploma. We want 1,200 diploma holders by January 1, 1939. Will you be one of the 1,200?

TRAINING SCHOOLS REPORTED DURING JANUARY, 1938

Church	Teacher	Book	Awards
BEECH RIVER ASSOCIATION			
Chapel Hill	S. R. Sherman	Outlines of Bible History	5
Morris Chapel	Jesse Daniel	A Church Using Its Sunday School	4
Piney Creek	S. R. Sherman	Outlines of Bible History	8
CHILHOWEE ASSOCIATION			
First	P. B. Baldridge	Building a Standard Sunday School	11
CLINTON ASSOCIATION			
First	Mrs. J. H. Young	Guiding the Primary Child	5
CONCORD ASSOCIATION			
Mount View	Mr. A. F. Curtis	Outlines of Bible History	19
DYER COUNTY ASSOCIATION			
Harmony	Miss Agnes Lambert	Outlines of Bible History	4
FAYETTE COUNTY ASSOCIATION			
Mt. Moriah	A. H. Hicks	A Church Using Its Sunday School	5
GIBSON COUNTY ASSOCIATION			
First	Mr. H. J. Huey	When Do Teachers Teach	6
HARDEMAN COUNTY ASSOCIATION			
Harmony	A. H. Hicks	A Church Using Its Sunday School	6
Toone	Oscar Lumpkin	A Church Using Its Sunday School	5
HOLSTON ASSOCIATION			
First	C. J. Allen	Studies in Ephesians	15
JEFFERSON COUNTY ASSOCIATION			
Carson-Newman College	J. R. Johnson	Pentecost to Patmos	33
Carson-Newman College	J. R. Johnson	Bethlehem to Olivet	71
MADISON COUNTY ASSOCIATION			
South Royal Street	J. B. Holland	Extension Department of the Sunday School	6
West Jackson	Brownie West	Building a Standard Sunday School	14
MAURY ASSOCIATION			
First	W. C. Summar	Studies in Mark	14
NASHVILLE ASSOCIATION			
Donelson	Janie Lannom	Guiding the Primary Child	8
Donelson	Mrs. Oscar Farris	Guiding the Primary Child	2
Donelson	Rev. Guard Green	Intermediate Sunday School Work	6
Donelson	Rev. John D. Barbee	Adult Department of the Sunday School	5
Donelson	D. W. Cantrell	The Young People's Department of the S. S.	5
Donelson	C. C. Jennings	Guiding Junior Boys and Girls	5
OCOEE ASSOCIATION			
Avondale	Jesse Daniel	Building a Standard Sunday School	61
First	Mrs. J. D. Bales	The Book We Teach	2
First	Mrs. L. E. Minton	Guiding the Little Child	12
Mountain Creek	Rev. James M. Catlett	Building a Standard Sunday School	33
Ridgegale	C. M. Pickler	The Book We Teach	15
Ridgegale	D. N. Livingston	Bethlehem to Olivet	24
Ridgegale	B. Frank Collins	When Do Teachers Teach	40
SHELBY ASSOCIATION			
City-wide School	Miss Margaret Frost	Personal Factors in Character Building	37
City-wide School	Mr. D. A. Ellis	Baptist Faith	20
City-wide School	Mr. John Taylor	Teaching Adults	15
City-wide School	Mrs. John Taylor	Guiding the Primary Child	24
City-wide School	Mrs. J. L. Thornton	Guiding the Little Child	18
City-wide School	Mr. John C. Clemp	New Testament Studies	39
City-wide School	Mr. Jesse Daniel	Building a Standard Sunday School	46
City-wide School	Miss Mary Alice Biby	Intermediate Sunday School Work	47
City-wide School	Miss Zella Mai Collie	Guiding Junior Boys and Girls	27
TENNESSEE VALLEY ASSOCIATION			
First	Mr. Clifton T. Bridges	Some Learning Processes	16

MORE STANDARD SCHOOLS AND CLASSES

Siam Church, Elizabethton, Rev. Hampton C. Hopkins, pastor, and Mr. E. A. Morell, superintendent.

First Church, Covington, Rev. Preston L. Ramsey, pastor, and Mr. Hayes E. Owen, superintendent.

First Church, Jackson, Rev. W. C. Boone, pastor, and Mr. Spencer Truex, superintendent.

West Jackson Church, Jackson, Rev. R. E. Guy, pastor, and Mr. F. L. West, superintendent.

Temple Church, Memphis, Primary Department, Miss Cary Loving, superintendent.

Grace Church, Nashville, Young People's Department, "Euzelian" Class, Mrs. H. C. Sprouse, teacher and Miss Frances Ewton, superintendent of the department.

Brainerd Church, Chattanooga, Young People's Department, "Fidelis" Class, Mrs. B. Frank Collins, teacher and Mr. Winfred Chambers, superintendent of the department.

Ararat Church, Jackson, Intermediate Department, "Sunshine Scatterers" Class, Mrs. H. W. Johnson, teacher.

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There's no law against a person taking a bitter, nasty purgative. But what for? Who said you had to make a miserable experience out of a simple case of constipation?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets thorough results—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea, stomach pains or weakness.

For over 30 years Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever. It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now Improved — better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

First Church, Chattanooga, Intermediate Department, "Ideal" Class, Mr. M. A. Carter, teacher and Mr. Marshall G. Howell, superintendent.

Temple Church, Memphis, Junior Department, "Dorcas" Class, Mrs. G. E. Basden, teacher and Mr. G. E. Basden, superintendent.

* * * *

SCHEDULE OF VACATION BIBLE SCHOOL INSTITUTES NEXT WEEK

Date	Town	Place of Meeting
April 25	Jackson	West Jackson Baptist Church
April 26	Memphis	Seventh Street Baptist Church
April 27	Chattanooga	First Baptist Church
April 28	Athens	First Baptist Church
April 29	Knoxville	McCalla Ave. Baptist Church
April 30	Johnson City	Central 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.

The new Cradle Roll Day program, "This Little Child of Thine," written by Mrs. J. L. Stone, is now ready for distribution. Three copies will be sent free of charge upon request to your State Elementary Secretary, Miss Zella Mai Collie, 149 6th Avenue, North, Nashville.

MADE Especially FOR CHILDREN



So mild—and yet so efficient. That's the secret that has made Mrs. Winslow's Syrup the favorite children's remedy for over 100 years. Safely relieves constipation—gas— acidity—and colic. At all drug stores . . . Only 35¢.

MRS. WINSLOW'S SYRUP *The Baby's Friend*

BAPTIST TRAINING UNION

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

Clinton
 Duck River
 Dyer
 Hiwassee
 Judson
 Maury
 McNairy
 Mulberry Gap

New River
 Nolachucky
 Providence
 Riverside
 Robertson
 Salem
 Southwestern Dist.
 Watauga

JULY 3

New River
 Nolachucky
 Providence
 Riverside
 Robertson
 Salem
 Southwestern Dist.
 Watauga
 William Carey

CLEVELAND MEETING

Over 700 delegates representing forty-nine associations assembled at Cleveland Baptist Church on April 8 and 9. This is the fourth State Associational Officers' Meeting to be held in Tennessee.

The faculty for this important meeting was composed of Mr. and Mrs. J. E. Lambdin, Dr. P. E. Burroughs, Dr. J. O. Williams, Rev. John L. Dodge, Rev. H. C. Hopkins, Dr. Clay I. Hudson, Mr. W. A. Harrell, Mr. C. Aubrey Hearn, Mr. A. Donald Anthony, Mr. Henry C. Rogers, Mrs. Emmett Golden, Mrs. Aurora Shumate, Mrs. Hattie Potts Rogers, Dr. John D. Freeman, Miss Roxie Jacobs, and Mr. B. B. McKinney.

The Baptist churches and the city of Cleveland entertained this meeting in an excellent manner.

The twelve associations not represented were: Dyer, Hardeman, Fayette, Southwestern District, Giles, Indian Creek, Concord, Salem, New River, Cumberland, Stewart, and William Carey.

The plans outlined at this meeting for the remaining part of this year are:

I. Organize 150 new unions (B. Y. P. U's. and B. A. U's.).

II. Have fifty of the sixty-one associations organized. To date the following are organized:

East Tennessee	McMinn
Grainger	Ocree
Holston	Polk
Holston Valley	Squatchie Valley
Jefferson	Tennessee Valley
Nolachucky	William Carey
Watauga	Beech River
Campbell	Bledsoe
Chilhowee	Cumberland
Knox	Maury
Midland	Nashville
Providence	Robertson
Sevier	Stewart
Sweetwater	Beulah
Big Emory	Big Hatchie
Concord	Carroll
New River	Gibson
New Salem	Hardeman
Riverside	Madison
Salem	McNairy
Stone	Shelby
Union	Weakley
Wilson	Western District
Duck River	

III. State-wide tour for Summer Courses. Dates are:

Group I	
May 22-23	Campbell
May 24-25	Cumberland Gap
May 26-27	Northern
May 28-29	Clinton
May 30-31	Providence
June 1-2	Sweetwater
June 3-4	Chilhowee
June 5-6	Sevier
June 7-8	Knox
June 9-10	Midland

Group II	
May 22-23-24	Watauga
May 25-26-27	Holston
May 28-29-30	Holston Valley
May 31-June 1-2	Mulberry Gap
June 3-4-5	Grainger
June 6-7-8	Nolachucky
June 9-10-11	Jefferson
June 12-13-14	East Tennessee

Group III

May 22-23	New River
May 24-25	Stockton Valley
May 26-27	Riverside
May 28-29	Big Emory
May 30-31	Stone
June 1-2	Union
June 3-4	New Salem
June 5-6	Salem
June 7-8	Concord
June 9-10	Wilson

Group IV

May 22-23-24	Hiwassee
May 25-26-27	Tennessee Valley
May 28-29-30	McMinn
May 31-June 1-2	Polk
June 3-4-5	Ocree
June 6-7-8	Squatchie Valley
June 9-10-11	Duck River
June 12-13-14	William Carey

Group V

May 22-23	Bledsoe
May 24-25	Robertson
May 26-27	Cumberland
May 28-29	Stewart
May 30-31	Judson
June 1-2	Nashville
June 3-4	Maury
June 5-6	Giles
June 7-8	Lawrence
June 9-10	Indian Creek
June 11-12	Beech River
June 13-14	Southwestern Dist.

Group VI

May 22-23	Beulah
May 24-25	Weakley
May 26-27	Western District
May 28-29	Carroll County
May 30-31	Gibson
June 1-2	Crockett
June 3-4	Dyer
June 5-6	Big Hatchie
June 7-8	Shelby
June 9-10	Fayette
June 11-12	Hardeman
June 13-14	McNairy
June 15-16	Madison

IV. One thousand churches studying "Southern Baptists in World Service." The dates for each association are as follows:

JUNE 19

Beulah	McMinn
Big Emory	Northern
Big Hatchie	Ocree
Crockett	Sevier
Cumberland	Stockton Valley
Cumberland Gap	Sweetwater
Eastern Tennessee	Tennessee Valley
Fayette	Union
Gibson	Western District
Grainger	Wilson
Lawrence	

JUNE 26

Campbell	Madison
Carroll	Midland
Chilhowee	Nashville
Concord	New Salem
Giles	Polk
Hardeman	Squatchie Valley
Holston	Shelby
Holston Valley	Stewart
Mulberry Gap	Stone
Grainger	Jefferson
Nolachucky	Knox
Jefferson	Weakley
East Tennessee	

V. Three hundred to attend Ridgecrest for Southwide Training Union Assembly. Dates—July 24-29.

VI. Representative crowd at Denominational Assembly O-V-O-C-A, July 29-August 4. Be one of the fortunate ones to attend.

VII. Regional Conventions:

Region	Date	Place
North Eastern	August 23	Greeneville
Eastern	August 25	Lenoir City
South Central	August 26	Chattanooga
Western	August 30	Brownsville
North Central	September 1	Sparta
Central	September 2	Mt. Pleasant

VIII. State Baptist Training Union Convention, 23rd Session, First Baptist Church, Nashville, November 23-24-25, 1938.

IX. Attain three-fifths of Five Year Program.

X. State Efficiency Quarter—First Quarter, 1939.

Many Families of the South Have Always Used PALMER'S "SKIN SUCCESS" OINTMENT

For Surface Pimples, Itching and Other Skin Irritations

If you belong to one of the good old Southern families, Palmer's "SKIN SUCCESS" OINTMENT was undoubtedly in your grandmother's medicine chest—maybe your great-grandmother's. For this fine OINTMENT has for many years been the standby of the first families of the South. Use this famous 58-year-old OINTMENT to allay Itching, burning, chafing, and irritated scalp and skin. Also to bring blessed relief from surface pimples, blotches, blackheads, and skin roughnesses. 25¢ a package at drug counters everywhere. Be sure to ask for the genuine.

For a Liberal Education and Professional Training amid Christian Influences . . .

Stetson University

DeLand, Florida

. . . offers superior facilities in an ideal climate. At this Baptist Institution, enrollment has increased 124 per cent in four years. For information write:

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President

Coeducational . . . Accredited

ITCHING IRRITATION
 DON'T ENDURE IT!
 Apply soothing, time-tested Resinol
 and have quick, comforting relief
RESINOL
 SOOTHE YOUR SKIN

Woman's Missionary Union

MRS. R. L. HARRIS, 112 Gibbs Road, Knoxville
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

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

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MOTHER'S DAY AT THE ORPHANAGE

The W. M. U. of Tennessee passed a resolution at their meeting in March commending the love offering for the Orphanage on Mother's Day, May 8th. A program has been mailed to each society and we trust it will be given during the Sunday school hour.

There is a real need of a central heating plant in our Home. It will cost \$16,000, but it will cut in half the future coal bills, will lower insurance rates and it will safeguard the lives of the children.

In honor or in memory of your mother, make an offering to these motherless children.

PLAN OF WORK FOR 1938

Adopted by the Tennessee W. M. U.

March 24.

Watchword: "Give unto the Lord the glory due unto His Name; bring an offering and come into His courts."—Psalm 96:8.

Hymn: The Woman's Hymn, "Come Women Wide Proclaim."

We endorse the Plan of Work of the W. M. U. of the S. B. C. for 1938 and recommend its adoption with the following additions:

I. PRAYER. That we observe September 21st as State Mission Day of Prayer.

II. ENLISTMENT.

1. That during the Golden Jubilee year we make a special effort to enlist the women and young people in W. M. U. organizations.

2. That Golden Jubilee circles be organized in the churches where there are a number of women unenlisted.

3. That each society take as a goal the forming of at least one new organization and the fostering of it through the Golden Jubilee year.

4. That the pastors be asked to observe May 8th as Golden Jubilee Sunday, as a means of enlistment.

III. MISSION STUDY

1. That Pioneer classes be sponsored by every W. M. S. in the state.

2. That the mission study chairman provide for year-round study in the circles.

3. That mission study institutes be held in every association where the woman's work is organized.

4. That the associational mission study chairman report quarterly to the state chairman.

5. That the State Mission Study Institute be held in Tennessee College, Murfreesboro, June 16-17.

IV. PERSONAL SERVICE

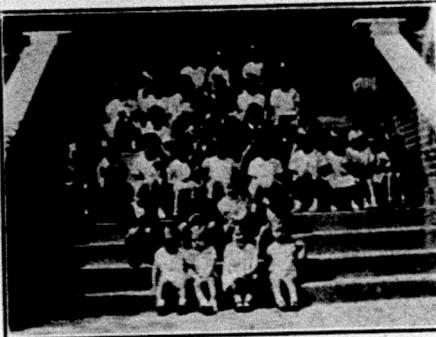
1. That reports be further simplified and that only directed personal service be reported to Associational Chairman, the report to include the number of societies with committees, those engaged in Directed Personal Service and those who are engaged in definite effort in soulwinning.

2. That the associational chairman report to the state chairman, quarterly.

3. That circle chairmen report monthly to the society chairman on the assignment given, the progress made on the same and the number of women participating.

4. That more definite work be begun in every association for the Negroes.

5. That increased interest be shown in



OUR WHITE ROSE BABIES AT OUR ORPHANAGE



OUR ORPHANS' HOME ROYAL AMBASSADORS

the work with the Jews, that subscriptions be secured for "The Mediator." (Price twenty-five cents a year, 315 Red Rock Bldg., Atlanta, Ga.).

6. That every foreigner in the community be located and invited to church.

7. That a class in The Personal Service Guide be taught in every association.

8. That we assist in the Daily Vacation Bible Schools.

V. STEWARDSHIP

1. That a book on Stewardship be studied in every W. M. S. this year.

2. That the Associational Stewardship chairman early in the year meet with her local W. M. S. Stewardship chairmen to discuss the year's Stewardship work.

3. That an earnest effort be made to enlist more chairmen to reach every resident woman member.

4. That the associational stewardship chairman report to the state chairman quarterly.

6. That the Stewardship chairman together with the Young People's Leader and the Counselors of the Junior Organizations put forth earnest efforts to use the new

Stewardship Educational Plans and carry out an Annual Stewardship program by the young people in every church having the junior organizations.

7. That each church putting on an annual Stewardship program promptly report it to her associational Stewardship chairman for a "State Honor Roll" bearing the names of all churches participating in these plans.

8. That every member of the 100,000 Club try to win another member.

VI. MISSIONARY EDUCATION OF THE YOUNG PEOPLE. (See paper next week for these plans.)

VII. GIFTS.

1. That we accept as our apportionment a ten per cent increase in gifts to the Cooperative Program, and \$8,500 for the Jubilee Gift which includes our apportionment to the Training School, the Training School Scholarship and the Jubilee Gift to the Training School and Negro work.

2. That our goals for the Seasons of Prayer offerings be, State Missions \$8,000.00; Home Missions \$9,000.00; Foreign Missions \$17,000.00. That we designate a part of the State Mission offering for W. M. U. field work.

3. That we honor our mothers by making a love offering for the Orphanage on Mother's Day, May 8th.

4. That we recommend to the W. M. U. organizations (where there is not a missionary treasurer) that they send their weeks of prayer gifts and Jubilee gifts to Dr. John D. Freeman, 149 Sixth Ave. N., Nashville, and give the receipt to the church treasurer.

VIII. REPORTS.

1. That all reports, including treasurer's, mission study, personal service and stewardship be sent from the Woman's Missionary Society to the associational superintendent and from the auxiliaries to the young people's leader of the association. That these associational officers forward the treasurer's reports to the state W. M. U. headquarters, 149 Sixth Ave. N., Nashville, and the mission study, personal service and stewardship reports be sent to the associational chairmen.

IX. RECORDS

1. That after a W. M. S. has been organized longer than a year and continues to fail to make a report, the office secretary shall have the privilege of dropping this society from her mailing list.

2. That when a young people's organization fails to make a report at least once in a year's time it shall be taken off the file, after proper notification is made to the third vice-president or to the president of the W. M. S. of which that organization is an auxiliary.

X. RECOGNITION

1. That recognition be made of churches where every resident woman member contributes to missions.

2. That the names of the associations reaching their organization and financial goals be enrolled in the Golden Jubilee Book.

3. That a W. M. U. pin be awarded to the A-1 associations.

4. That two banners be awarded associations on the basis of numbers and percentage for each of the following:

- (a) Co-operation in reporting.
- (b) Mission Study.
- (c) Growth.
- (d) Standard Organizations.
- (e) Tithers.

XI. STANDARD OF EXCELLENCE FOR ASSOCIATIONS

1. An association organized with

superintendent, assistant superintendent or district superintendent, secretary, young people's leader, mission study chairman, personal service chairman, stewardship chairman, Margaret Fund chairman and Hundred Thousand Club chairman.

2. Four quarterly meetings with an average of one-half of the organizations represented.

3. An adequate expense fund, including expenses for superintendents and young people's leaders.

4. An executive board composed of officers, presidents of societies and counselors or third vice-presidents, meeting at a separate time from the associational quarterly meeting.

5. Three-fourths of the organizations reporting on time quarterly to the superintendent or to the young people's leaders.

6. Directed personal service reported by half of the organizations to associational chairman quarterly and the associational chairman to the state chairman quarterly.

7. Three-fourths of the organizations with a mission study class. The associational chairman reporting to the state chairman quarterly.

8. The superintendent and the young people's leader reporting on time, quarterly, to the executive secretary and the young people's secretary and to the divisional president and divisional young people's leader.

9. Associational W. M. U. meeting its apportionment for the Co-operative Program and the Training School.

10. A net increase of ten per cent in number of organizations during the year.

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.

MILTON PAUL

Dear ones, do not grieve so sorely,
For I love you dearly still;
Try to look beyond earth's shadows,
Pray to trust our Father's will.

There is work still waiting for you,
So you must not idly stand;
Do it now while life remaineth,
You shall rest in Jesus' land.

When your work is all completed,
He will gently call you home.
Oh! the rapture of that meeting,
Oh! the joy to see you come.

Our Heavenly Father could have called no one from our midst whom we, as a church or as individuals, will miss more greatly than Bro. Milton Paul. He was a Christian of the type whom to know was to love. He was a constant attendant and member of Antioch Church for more than thirty-five years. At the time of his death he was serving as chairman of deacons, and was recognized as a leader in various activities.

Our words will soon be forgotten, but his memory will linger on.

L. F. Briley,
Mrs. Grace Cole,
J. J. Nevils,
Rev. Clinton S. Wright, Chmn.

"The destiny, or quality of a soul, is not fixed by the breezes that ruffle its surface, but by the steady winds that evidence purpose, intention and habits."—Dr. Harris E. Kirk at the Southern Baptist Seminary Conference.

WHO'S WHO AMONG TENNESSEE BAPTISTS



MISS MUSA L. HALL

In the farm home, Weakley County, Tennessee, of Dr. and Mrs. B. F. Hall on February 15, 1877 there came a red haired baby girl. After much discussion, she was named Musa Lorena. Her mother, before her marriage to the doctor, was Miss Mary Catherine McClelland of near Paris, Tennessee.

In December, 1888, Dr. Hall changed his home and office of his large-practice of medicine to Martin, Tennessee, and there the family home still remains, though not all the members of the family are there. The doctor, the two sons—Dr. Rush B. and Judge Frank P. Hall—have gone to their heavenly home.

In September, 1892, Miss Hall accepted Jesus Christ as her Lord and Saviour, was

baptized into the fellowship of the First Baptist Church at Martin, in which church her membership has continued to the present. She has had the privilege of serving this church continuously as organist for forty-six years, as Sunday school teacher for forty-three years, and for the past twenty-five years has also served as clerk of the church.

The professional career of Miss Hall is that of teacher of piano, voice, harmony and musical history. After finishing her college work in 1895, her attention was turned to special work in the study of music. While in college the foundation work in music was laid by Miss Jennie H. Moore and Mrs. J. H. Jennings. Her Master teachers were Edward Baxter Perry, Mary Wood Chase and J. W. Bischoff. To her pupils Miss Hall sometimes refers to herself as "musical grandchild" of Liszt, Kullak, Clara Schumann and Reiff.

When Hall-Moody was established Miss Hall was made director of the department of music and held that position until the institution closed in 1927. Pupils from this department occupy prominent positions in many states of the Union, and some are on foreign mission fields.

As the years pass by Miss Hall remains active in her church and teaching work; she maintains a studio in her home. Many of her present pupils are the children of former pupils. One of her chief pleasures is the many letters and visits she receives from her "boys and girls" of past years. She exercises a lively interest in their undertakings and attainments. She is a strong believer in the personal influence for the glory of God, this having been the key word of the Christian home in which she was reared.

The editor was once a pupil of Miss Musa and he wishes here to pass on his personal tribute to her influence.

ASK THE EXPERT... about Comfort in

MEMPHIS TENNESSEE

Traveling men are experts on comfort. They have to be. Every travel expert will tell you that all Memphis offers no finer hotel home than the Wm. Len.

Coffee Shop seats 300
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250 ROOMS
WITH BATH

H. GRADY MANNING,
President
W. A. MANNING,
Manager

W.M. LENN
Main at Monroe HOTEL

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR APRIL 10, 1938

Memphis, Bellevue	1989
Chattanooga, First	1232
Memphis, Union Avenue	1110
Knoxville, First	1002
Memphis, Temple	989
Knoxville, Fifth Avenue	818
Chattanooga, Ridgedale	733
Bristol, Calvary	707
Jackson, First	681
West Jackson	607
Maryville, First	602
Chattanooga, Avondale	601
Nashville, Park Avenue	557
Chattanooga, East Lake	547
Chattanooga, Northside	546
Fountain City, Central	540
Dyersburg, First	528
Memphis, Speedway Terrace	511
Union City, First	504
Knoxville, Lincoln Park	494
Elizabethhton, First	472
Memphis, Seventh Street	457
Chattanooga, Calvary	435
Chattanooga, Tabernacle	431
Clarksville, First	429
Trenton, First	428
Nashville, Edgefield	426
Murfreesboro, First	413
Chattanooga, Red Bank	410
Nashville, Grandview	392
Chattanooga, Woodland Park	382
Chattanooga, Central	354
Brownsville, First	351
Humboldt, First	350
East Chattanooga	349
Harriman, Trenton Street	349
Chattanooga, Chamberlain Avenue	348
Nashville, Shelby Avenue	347
Memphis, Yale	337
Martin, First	326
Paris, First	323
Nashville, Inglewood	321
Lenoir City, First	320
Cookeville, First	309
Knoxville, Smithwood	291
Erwin, Calvary	289
Cleveland, Big Spring	287
Chattanooga, Brainerd	277
Nashville, Seventh	268
Chattanooga, Oak Grove	267
Chattanooga, Alton Park	262
South Harriman	254
Alcoa, First	245
Gatlinburg	239
Rockwood, First	236
Rossville, Ga., Tabernacle	230
Halls	219
Milan, First	215
McMinnville, Magness Memorial	209
Chattanooga, Eastdale	200
Chattanooga, Summerfield	197
Chattanooga, Hixson	193
Chattanooga, Concord	192
Donelson	192
South Pittsburg	192
Chickamauga, Ga.	192
Nashville, Radnor	190
South Pittsburg	187
Athens, First	184
Jamestown	175
Elizabethhton, Siam	169
Mount Pleasant, First	166
Soddy, Oak Street	156
Chattanooga, White Oak	145
South Rossville, Ga.	140
Cumberland Homesteads, First	136
Chattanooga, Ooltewah	134
Nashville, Centennial	129

Chattanooga; Boynton	124
Stanton, Charleston	117
Walter Hill, Powell's Chapel	116
Chattanooga, Woodland Heights	107
South Cleveland	104
Mount Tirzah	101
New Market	101
Camden	89
Chattanooga, Mission Ridge	84
Chattanooga, Union Fork	69
Wheat, George Jones Memorial	66
Jamestown Mission	45

By FLEETWOOD BALL

L. M. Hale resigned the care of the First Church, Springfield, Mo., and has accepted the First Church, Wichita, Kan.

—BAR—

Andy Borum, a student in the Baptist University, Shawnee, Okla., has accepted the care of the First Church, Salina, Okla., and took charge April 3.

—BAR—

A student in the Southern Seminary, Fred Smith, pastor at Midway, Ky., has accepted a call to the First Church, Paris, Ky.

—BAR—

The First Church, Lexington, Simpson Daniel, pastor, observed Youth Week. The young people co-operated loyally, and the observance was a success.

—BAR—

H. L. Byrd has resigned at Calvary Church, Greenwood, Miss., and moved to Philadelphia, Miss., where he will preach at the Spring Creek and Sardis churches.

—BAR—

Beginning April 17, E. L. Watson, of Okmulgee, Okla., will assist the pastor of the First Church, Guthrie, Okla., H. H. Boston. They are both ex-Tennesseans.

—BAR—

N. S. Castleberry, age 83, died last week in his home in Benton, Ky. L. V. Henson preached the sermon by special request. His signature is on the ordination papers of the writer.

—BAR—

Although Hyman Appleman had to close a revival in six days on account of sickness, there were 94 additions to the church at Paris, Ark. E. C. Elliott is the happy pastor.

—BAR—

H. O. Morris, pastor of the church at Atoka, Okla., for more than ten years, has resigned to accept a call to Del Rio, Texas. He left 80 tithers in the Atoka Church.

—BAR—

Ben F. Bland and Singer C. C. Elsey lately concluded a meeting at Eufaula, Oklahoma, resulting in 62 additions. They are now in a similar engagement with the church at Colgate, Okla.

By THE EDITOR

A special service was held in the interest of the Hundred Thousand Club in the First Church, High Point, N. C., and fifty-five members were enrolled in the Club.

—BAR—

The Virginia Heights Church, Roanoke, Va., has organized a junior Brotherhood, composed of some twenty-five young men in their late 'teens and early twenties.

—BAR—

C. C. Warren has resigned Lexington Avenue Church at Danville, Ky., to accept a call to the Immanuel Church, Little Rock, Ark.

Woodland Park Church, Chattanooga, A. M. Stansel, pastor, will begin a revival April 24 with Rev. T. J. Smith of Alton Park Church, Chattanooga, doing the preaching.

—BAR—

Revival services were held the week of April 10-17 at the Speedway Terrace Church, Memphis, with the pastor, Mark Harris, doing the preaching and William Munday leading the singing.

—BAR—

We have received word from E. C. Harris, pastor of Hixon Church, Chattanooga, that a young man surrendered to the call of the ministry recently. May God's richest blessings be upon him.

—BAR—

A revival is in progress at the Baptist Tabernacle, Chattanooga, with Ira Dance of the First Baptist Church, Etowah, doing the preaching. R. R. Denny, pastor, writes that "God is blessing his people in this meeting."

—BAR—

A brotherhood was organized Monday night, April 11, at Brainerd Church, Chattanooga, B. Frank Collins, pastor. Much interest was shown, and the people are looking forward to a new building in the near future.

—BAR—

Rev. Ira C. Cole of Highland Heights Church, Memphis, will conduct a revival meeting at Herron's Chapel in Bemis, W. A. West, pastor, beginning May 29. The brethren there request prayer for the meeting.

—BAR—

During the revival at Belmont Heights Church, Nashville, in which Dr. W. H. Knight did the preaching and Fred G. Scholfield led the singing, there were approximately 60 additions to the church, most of these being by baptism.

—BAR—

Youth Day was observed in the First Baptist Church, Chattanooga, John A. Huff, pastor, Sunday, April 10. The young people had complete charge of all the services, and twelve were received into the church for baptism, three by letter.

—BAR—

A bulletin of the Druid Hills Baptist Church, Atlanta, Georgia, has been received honoring the pastor, Dr. Louie D. Newton, who has been with the church nine years. The total number of additions during that time is 3,012.

—BAR—

Inglewood Church, Nashville, W. Rufus Beckett, pastor, has just had a good meeting in which Rev. Joe Canzoneri of Jackson, Miss., did the preaching and James McMurry of Nashville led the singing. The Lord added eleven by baptism, six by letter, and four were restored.

—BAR—

Thirty-nine churches participated in an evangelistic campaign in Houston, Texas, conducted by Dr. Roland Q. Leavell from the Home Mission Board. As a result there were 1,565 additions. During April a similar campaign will be conducted in Atlanta under Dr. Leavell's direction, in which fifty-five churches will co-operate.

—BAR—

A revival meeting will be held in the First Church, Pine Bluff, Ark., Harvey T. Whaley, pastor, beginning April 17. Dr. R. J. Bateman of First Church, Memphis, will do the preaching, and the singing will be led by E. N. Elsey of the First Church, Springfield, Mo.

—BAR—

There were 20 additions to the church and 140 professions of faith during the revival meeting recently held in the East

Chattanooga Church, J. N. Bull, pastor. J. B. Tallant of Eastdale Church, Chattanooga, did the preaching.

The editor is conducting a two weeks' revival in Newton, Texas, at the First Baptist Church, of which E. M. Leonard is pastor. Brother Leonard is the husband of the former Miss Elizabeth Preston, who before her marriage was office secretary of the Baptist and Reflector.

Plans are being made to remodel the church building at Antioch in Gibson County, W. A. West, pastor. Twenty-one hundred dollars were raised in one Sunday, though several of the best members were unable to attend. We congratulate the church upon this undertaking.

We have received word from Mrs. Paul R. Hodge that she has left the Baptist Hospital in Memphis, and will be with her mother at 5004 St. Elmo Avenue, Chattanooga, for a while. We rejoice that Mrs. Hodge has regained sufficient strength to leave the hospital. She will be glad to hear from her many friends throughout the state.

The First Baptist Church, New Orleans, La., recently dedicated two large neon signs carrying the church name in red letters two feet high. The signs are erected on the tower of the church and are visible eight blocks each way on St. Charles Avenue. Pastor J. D. Grey preached the dedicatory sermon on "God's Advertisement."

W. R. Pettigrew, pastor of the Citadel Square Church, Charleston, S. C., has completed two years' work there, in which time 683 new members have been received into the church. The church is in good financial condition, the debt having been reduced \$23,000.00, and all departments of the work are in good spiritual condition.

The Jamestown Church, W. F. Wright, pastor, reports the formal opening of their new church building April 10. Secretary Freeman, Dr. C. F. Clark, and Mr. Jesse Daniel were present, as well as Rev. H. M. Randall, Mrs. Louisa Carroll, and several others from nearby towns.

Singer Stanley Armstrong has recently been in his second meeting with Dr. R. P. Mahon at First Baptist Church, London, Ky. Dr. Mahon preached each morning on the Sermon on the Mount, and great crowds attended both morning and night services. The visible results were between thirty and forty additions to the church.

We are happy to report that Rev. A. C. Johnson is back home in Raleigh after a two weeks' stay in the Baptist Hospital, Memphis, and is well on the road to recovery. Brother Johnson, who has spent twenty years in the pastorate and four years in evangelistic work, is open for engagements for revivals or pastoral work.

First Baptist Church, Nashville, W. F. Powell, pastor, observed Youth Week April 10-17. O. E. Bryan, Jr., preached at the morning and evening hours, April 10, and the work of the church officers and organizations was delegated to the young people for that week.

Since Rev. J. A. Davis has been pastor of the First Church at Spring City, the church has bought and remodeled a pas-

torium and ordained three deacons. Nineteen members have been received into the church this year, 11 by letter and 8 by baptism. We also note with interest that the attendance at the church service every Sunday is larger than that at Sunday school.

—BAR—

The office appreciates the recent visits of the following: Pastor and Mrs. Wayne Tarpley, Charlotte; Pastor C. E. Wright, Antioch; Ernest Webb, Greenbrier; Pastor W. T. McMahan, Chattanooga; Paul L. Smith, Chattanooga; Miss Frances Whitworth, Field Worker of Georgia Baptist Training Union, Atlanta, Ga.; Mrs. Ona Thomas, Hickman; Pastor Harvey T. Whaley, Pine Bluff, Ark.; Mrs. Beth Sutherland, Union City; Miss Nannie Barksdale, Union City; Harry Clark, Knoxville. Come again, friends!

—BAR—

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

Leo Drake, Bullettsburg Church, Boone County, Kentucky.

Fred Smith, First, Paris, Ky.

Clyde V. Hickerson, Temple, San Antonio, Texas.

S. A. Stroupe, Concord Church, Granite Falls, N. C.

J. R. Cantrell, Calvary, Morgantown, N. C.

Geo. Nichols, Jr., First, Tularosa, N. M.

W. Merle Averett, Olla, La.

Julian Atwood, First, Texarkana, Texas.

Zack Appleton, Dwight, Alabama City, Ala.

W. T. Edwards, Twelfth St., Gadsden, Ala.

H. L. Byrd, Neshoba County, Philadelphia, Miss.

W. W. Izzard, Gordo and Reform, Ala.

O. T. Binkley, Head of Department of Religion, Wake Forest College, N. C.

L. R. Vann, Savannah River Association, S. C.

R. C. Hopper, Temple, Okla.

F. L. King, Valliant, Okla.

Lewis M. Hale, First, Wichita.

Andy Borum, First, Salina, Okla.

R. E. Gossett, North Point, Arkansas.

James Thacker, Claud, N. M.

N. T. Barker, St. Paul, Va.

A. Sidney Johnston, Davis Memorial, Jackson, Miss.

Herbert J. Miles, First, West Frankfort, Ill.

H. H. Webb, Georgetown, Miss.

Resigned

Leo Drake, Pleasant Ridge Church, Campbell County, Kentucky.

Fred H. Farris, First, Pierce City, Mo.

James E. Kirk, Eller Memorial Church, Greensboro, N. C.

M. T. Andrews, First, Texarkana, Texas.

H. L. Byrd, Calvary, Greenwood, Miss.

Lewis M. Hale, First, Springfield, Mo.

A. Sidney Johnston, Fifth Avenue, Hattiesburg, Miss.

Fred Harris, First, Pierce City, Mo.

Herbert J. Miles, First, Macon, Ga.

Ordained

Eugene Burnett, First, Columbus, Miss.

Cecil V. Cook, Jr., Deer Park Church, Louisville, Ky.

C. A. Simmons, Wilkinson Memorial, Smith County, Mississippi.

Shelby Bounds, Wilkinson Memorial, Smith County, Mississippi.

Robert A. Baker, First, Oklahoma City, Okla.

BAPTISTRIES PAINTED

I am planning to have an exhibit at the Southern Baptist Convention at Richmond, Virginia and would like to get in touch immediately with any Tennessee church desiring a Baptistry painted while I am enroute either to or from the Convention. They could save on the price of my transportation to their church, depending upon how far off the route I would have to go. The other expenses would be my entertainment and price for painting.

Last fall, I painted the Baptaries for the First Baptist Church at Boone, North Carolina and the Bethlehem Baptist Church near King's Mountain, North Carolina. I can furnish recommendations from those who know my work in Oklahoma and over the Southland. I am working now on a painting for the new First Church at Bartlesville, Okla. Please write me as soon as possible so that I can make my plans.

Gracia Halstead
601 N. W. 22nd
Oklahoma City, Okla.

Cecil H. Franks, pastor of First Church, West Helena, Ark., writes that he has been in a two weeks' revival with the First Church, Elvins, Mo., where he found "a church and pastor that really believed in working." A census had been taken which revealed over 1,600 prospects for the church and Sunday school, and more than 1,200 visits were reported during the meeting. Several new classes were organized and the Sunday school reached a new high in attendance. There were fifty conversions and 43 additions to the church. Rev. Wade Freeman is pastor of the Elvins Church, and Brother Franks praises him highly.

—BAR—

We have received a splendid expression of appreciation of Rev. Preston L. Ramsey written by L. W. Alexander of the First Baptist Church, Fayetteville, from which Brother Ramsey recently resigned to accept a call to Covington. He has been pastor of the Fayetteville Church since January, 1934, during which time the church experienced the greatest growth in its history. The membership grew from 135 resident members in 1934, to 360 resident members at the present time. Mr. Alexander writes in high praise of Bro. Ramsey's ability in the pulpit and leadership in all organizations of the church. The members feel keenly the loss of this beloved pastor and his wife, and send them their prayers and good wishes.

WHEN YOU FEEL

OLD AT 40-50

The cause—very often—is poor food in the average diet which starves us for Calcium, Phosphorus, Vitamin-D. Rarely does our food furnish enough of these elements for sound nerves, also strength, and energy, yet it is impossible to be healthy, no matter what else we do, without an adequate supply of Calcium, Phosphorus, Vitamin-D. Avoid this form of starvation and malnutrition—add Kal Tablets to the daily diet—they are richly concentrated in these valuable elements plus Papain, a remarkable digestive. 100 Kal Tablets for \$1.00 or \$10.00 at drug stores or by mail postage paid from KAL, Box 204, West Washington, Los Angeles, Calif. Please inquire about calcium in request or \$1.00 for a liberal sample.

With the Churches: Chattanooga—Ridgedale, Pastor Livingstone, welcomed 11 by letter, 25 for baptism, and baptized 10; Avondale, Pastor Lindsay, welcomed 4 by letter, 11 for baptism and baptized 4; Northside received 2 by letter and 1 for baptism; Red Bank received 1 for baptism; Calvary welcomed 2 by letter and 3 for baptism; East Lake welcomed 3 by letter and 3 for baptism; East, Pastor Bull, received 1 for baptism, baptized 12; Central welcomed 3 by letter and 7 for baptism; Woodland Park welcomed 4 by letter and 1 for baptism; Chamberlain Avenue received 1 for baptism; Tabernacle, Pastor Denny, welcomed 6 by letter, 18 for baptism, and baptized 13; Brainerd received 2 by letter and 1 for baptism; Alton Park welcomed 1 by letter and 3 for baptism; Concord received 2 by letter; Eastdale welcomed 3 by letter; Mission Ridge received 1 for baptism, with 2 saved; Union Fork received 1 by letter. **Memphis**—Seventh Street welcomed 1 by letter and 3 for baptism; Speedway Terrace welcomed 5 by letter and 4 for baptism; Temple received 2 additions; Bellevue welcomed 20 additions. **Nashville**—Park Avenue, Pastor Creasman, received 1 for baptism, baptized 1; Grandview welcomed 1 by letter and 23 for baptism; Inglewood, Pastor Beckett, welcomed 8 by letter, 7 for baptism, and baptized 24; Seventh received 1 for baptism; Radnor received 1 for baptism. **Knoxville**—Fifth Avenue received 2 for baptism and 1 by letter; Smithwood received 1 by letter. **Decherd**—Pastor Bowers baptized 2. **Fountain City**—Central received 1 for baptism. **Cleveland**—Big Spring received 1 by letter. **Alcoa**—First received 2 by letter. **Mt. Pleasant**—First, Pastor Summar, baptized 1. **Soddy**—Oak Street welcomed 2 by letter, 1 for baptism, had 6 professions. **Cowan**—Pastor Bowers baptized 3.

RELIEF AND ANNUITY BOARD
DALLAS, TEXAS

TO THE ORDER OF *A. Minister*

ANNUITY

ASSETS - \$4,405,49.50

TOTAL BENEFITS \$3,235,150.42

**THE RELIEF AND ANNUITY BOARD OF
THE SOUTHERN BAPTIST CONVENTION**

A Goal For Mothers Day

At a recent meeting, the Executive Committee of the Board of Managers of the Tennessee Baptist Orphans Home voted to ask the Baptists of Tennessee for \$16,000.00 as this year's Mothers Day offering.

This amount will make possible the installation of a central heating system for the Home. We have known of this need for a long time, and the Board has discussed it many times, but we have always been faced with a lack of funds. The Superintendent's report of the present condition of the Home, evidencing the favor of God, and the love of our people, makes us believe that we can, and ought now to make this much needed improvement.

A central heating plant for all of the buildings is not merely a desired luxury or convenience. It is a real need. The physical safety of 240 children is a great responsibility. By having one heating plant in a separate building erected for that purpose, it is readily seen that the fire hazard will be greatly reduced. This is a most important consideration in an institution of this kind.

Another advantage of a modern heating system, contributing to the physical safety and welfare of the children, will be the constant and even heat that it will provide for all of the buildings. It will also add to the cleanliness and sanitation of the entire Home. Both of these features contribute to better health.

In addition to the advantages for the children, investigation convinces us that this improvement will be a great economy in the long run. It will mean a considerable saving on the fuel bill, and a reduction in insurance rates.

For the reasons stated above, we believe the Baptists of Tennessee will approve this undertaking. They are the only ones to whom we can appeal for the necessary funds. The Tennessee Baptist Orphans Home has no other means of support.

A great Mothers Day offering—which has been approved by the State Mission Board—will make it possible to install the heating plant this summer, and have it ready for operation next winter.

Please give us your prayers and your best support in this effort.

Yours in the Master's service,

WILLIAM GUPTON, President,
W. C. CREAMAN, Secretary