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"Speaking the Truth in Love"

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ISRAEL NEEDS PRAYERS

By Jacob Gartenhaus

If there was ever a time when Israel needed the prayers of God's people it is today. They are passing through one of the greatest tragedies in their history, as if their cup of sorrow has not already been filled with the millions starving in Poland and the fate of hundreds of thousands in Germany hanging in the balance, not to mention their suffering in Rumania and Palestine.

Overnight these brutalities have extended into Austria. Complete elimination of the Jews from the life of the community is launched. "Perish Judea" is the cry heard with increasing frequency, and perishing indeed they are. Sixty Jews committed suicide in one day; seventeen hundred Jewish suicides were reported for one week. Some assert that the long lists of suicides reported by the Vienna newspapers are really massacres.

Heart-rending are the stories of events there. I shudder as I write these lines. They are destitute, undernourished, despised, afflicted and disconsolate.

"What next?" the bewildered Jew is asking.

The plight of these hopeless millions is more than a Jewish problem. What happens in Germany, Austria or Palestine resounds throughout the world. I have not had a single conversation with a Jew that these sad events have not come up for discussion, and unless I can assure my people of Christian sympathy, my message will be like sounding brass.

Thus I have sought every opportunity to help heal the wounds of the daughter of Zion in her deep distress, bringing comforting words of compassion and tenderness through the message of the Savior.

A ray of light is seen in the dark sky. Through all this suffering the Lord is bringing His people closer to Himself and they are beginning to wonder if after all their only hope does not lie in the Messiah, Jesus. "We have tried everything—everything but Jesus," one of their leaders said to me.

"Great God of Abraham, hear our prayer,
Let Abraham's seed Thy mercy share.
Oh! may they now at length return,
And look on Him they pierced, and mourn.

"Remember Jacob's flock of old,
Bring home the wanderers to thy fold.
Remember too thy promised Word,
Israel at last shall seek the Lord."

Baptist and Reflector

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EDITORIAL

"A World Christian Church"

Advocating the organic union of denominations, Ivan Lee Holt, former president of the Federal Council of Churches and now a bishop in the Methodist Episcopal Church, said: "Then a Catholic Protestant Church could meet the Greek Catholic Church and the Roman Catholic Church and work out a plan for a **World Christian Church**. That ought to come some day; and, we have conferences and groups at work on plans which are influential."

In his tour of America under the auspices of the "National Preaching Mission," the world-famous E. Stanley Jones, of India, urged the union of denominations in one church, with the denominations as "branches" and retaining their names for group identification purposes.

Out of the Oxford and Edinburgh conferences last year came the appointment of a committee to "take steps to set up a **World Council of Churches**." It is announced that this organization has been formed. Much has been said about the "progress in Christian unity since Oxford and Edinburgh." Some groups have merged and others are considering the proposal. A definite movement toward organic union is launched.

Present events seem to be moving toward the bringing in in time of the World Federation or Union of Churches under the headship of Satan's Antichrist, as prophesied in Scripture. The autocracy, pomp, formalism and religious ethics and doctrines of the world will be in that "church." It will indeed be "a **World Church**."

As to the doctrinal basis of the proposed church, Dr. Jones takes the confession, "Thou art the Christ, the Son of the Living God," and says: "Any group that would confess that confession could be recognized as a branch."

A writer in the Sunday School Times suggests that even devils could become a part of such a church; for they confessed, "Thou art the Christ the Son of God." The value of the confession depends on its **content and interpretation and the heart of those who use it**. To have Scriptural meaning, it must spring from the acceptance of the revealed gospel facts concerning Christ as Savior and Lord and from a heart regenerated by the Spirit. But the artificial and superficial proposed "World Christian Church" is based on the compromise of these great revelations and their corollaries.

At Richmond Southern Baptists refused even to appoint a committee to study and report a year hence on the merits or demerits of the union proposition. And, among many other things, they said: "Our message to our brethren of other communions is that since the present divided condition of Christendom is unquestionably the result of departures from the simple teachings of the Scriptures, the only possible road to organic union is back to the Scriptures, fairly interpreted."

Here is the ground and spirit of Southern Baptists' refusal to join in the popular unionistic schemes of the day. They cannot stand otherwise and be honest. We hope and believe they will stand firm, and may God help them to do it.

What God Cannot Do

As bearing upon the proposed evangelistic movement among Southern Baptists, Editor F. M. McConnell, of the Baptist Standard (Texas) carried a fine and timely editorial on May 26 on the theme **WHAT GOD CANNOT DO**. The idea is that God cannot do things which would contradict Himself or His plans.

"The chief need of the unconverted is to be awakened." This requires that they "be made acquainted with awakening truth." "The appeals usually made in revival meetings are not based upon the best, most awakening truths." "God cannot fail to be holy," "cannot be inconsistent," "cannot admit sin into heaven." "Every one in heaven must, in disposition and conduct, be obedient to the will of God." "God cannot save any one without repentance" and any one "who does not with sincere repentance trust himself to God's Son for pardon and salvation." "God has wrought out and revealed the way that sinners are saved. It is impossible for Him to set aside or disregard His own way of salvation and adopt the plans of sinners." What men think "can never change the plan which God in His infinite wisdom made and offered to the world." Judicially, "God is angry with the wicked every day." These quotations summarize the editorial.

Then Editor McConnell concluded: "These truths ought to be preached to awaken sinners. . . . In the evangelistic campaigns spreading out over Texas and the South, preachers everywhere ought to read their Bibles and get powerful, awakening truths so that those who join the churches may have sincerely repented of their sins and trusted God's Son for salvation before offering themselves for church membership."

And to this the Baptist and Reflector says, "Amen!"

* * *

How The Churches Spend Their Contributions

A great friend of our churches and of our state and Southside work expresses himself as follows:

"According to the report of Dr. E. P. Aldredge to the Southern Baptist Convention, Southern Baptists gave last year a total of more than thirty-two million dollars for all purposes, local and outside. Of this total only 17.6 per cent went to any cause outside the local expenses of the churches. In other words, the churches on an average spent 82.4 cents of every dollar raised on their own work and sent 17.6 cents to all missions, education and benevolences carried on by the denomination. Now listen to some critic of our work charge that 'only 17 cents of the dollar raised for missions got to the missionaries!' It is good to note, however, that this is an increase of the proportion going to others."

What this friend says is worth pondering, and pondering deeply.

* * *

Big Sandy Baptist Church

Secretary Freeman and the editor attended the Fifth Sunday Meeting of the Western District Association held with the Big Sandy Baptist Church, of which Missionary Pastor T. W. Carl is shepherd. Secretary Freeman spoke Saturday evening and Sunday morning, with two fine people joining the church at the latter service, and spoke at the Enon Baptist Church in Carroll County Association Sunday afternoon while the editor spoke at Big Sandy. Others who appeared on the program were Haynes Langford, E. H. Greenwell, P. L. Utley and L. H. Brown. The spirit of the meeting was fine and the attendance good, considering the inclement weather. The church served a bountiful dinner at the noon hour Sunday. Secretary Freeman and the editor are indebted to Pastor and Mrs. Carl and Mr. and Mrs. Lloyd Mathis for gracious entertainment in their homes Saturday evening and for other courtesies. The editor also thanks Pastor and Mrs. P. L. Utley of Camden for carrying him to the train Sunday afternoon. Bro. and Mrs. Carl and the church are carrying on in a fine way at Big Sandy. The visit was greatly enjoyed.

A Letter From Missionaries On Furlough

Seymour, Tennessee

Dear Dr. Taylor:

We have just arrived in dear old Tennessee coming from far away Brazil. We arrived in New Orleans the 20th of last month, but delayed there as all returning missionaries must have their physical examinations to see how things have gone with them on the field. We went directly to the Southern Baptist Hospital, where we were given the full benefit of the excellent equipment and staff of fine doctors. This is a fine hospital and is worthy of our loyal support. They gave us a clean bill of health in spite of our six years in the tropics. We certainly are glad to get back to the old country and visit with the folk we love and cherish as our own. Yet we were sorry to leave the folk there in Brazil whom we have come to love as our own also.

I am glad to say that we left all well there. While the world is in turmoil and so many of our fields are suffering the ravages of war and political interference, Brazil goes on and the work of our missionaries moves forward without these troubles. It is true that from time to time there appear revolutions on the political horizon, but this does not seriously touch our work. The field is very progressive and our work is very soundly established there so that should we withdraw it would continue and grow and be a blessing. But this does not mean to say that the work of the missionary is over. No, it still lacks much of being complete. There is much to do and to be realized before we can think of withdrawing workers from there or to cease to send more. The Lord has richly blessed the work there and the promises for the future are the best possible.

We were glad to leave the school where we have worked all these years in a very prosperous condition. The enrollment increased from less than a hundred in 1932 to over 340 at the opening of this year. I believe it will go to 400 by the end of the year. A part of this increase is due to the opening up of the high school course which now has 126 enrolled in the first two years which we are offering this year. With this course we are offering a much better training for our young men, especially the students for the ministry. There are eighteen of these and we are doing all that is within our power to help these young fellows get the education that they need to go on and be worthy ministers of Christ in a land that has Him in name but who really do not know Him. Pray with us for these that the will of God may be done in their lives and that they may go forward in a great way to do the preaching that is so much needed there.

We are here with my father-in-law for the time being, resting after these years of work in the tropics. We are waiting and praying that if it be the Lord's will the Foreign Mission Board will designate us for work back there where we have given the happiest years of our life. We went out without support when the Board could send no one. We have worked and co-operated with all our work out there and now we hope that we can go back to continue that work where workers are so sorely needed.

Please note our change of address for our paper. Thanking you for your kindness, we remain

Fraternally yours,

Rev. and Mrs. J. E. Lingerfelt.

Evangelize The Catholics

The Roman Catholic problem is far more serious in the North than in the South. Any one traveling in the North will be surprised to note what a large per cent of those he meets are of that faith, if it can be called a faith.

Two experiences impressed the writer during a recent trip in Northern states. He sat in a group of individuals who were awaiting certain appointments. The man by his side was very profane in speech, swearing at every breath. The writer turned the conversation to religious matters and learned his neighbor was a lifelong Catholic. The plan of salvation and the personal Christ were then presented to the stranger and he was urged to accept the Savior. He then told us he was a Christian because he was a faithful member of the Roman church and loyal to its appointments. We assured him in the most tender and loving manner that if he were a Christian at all his heart and mouth could not be filled with curses and blasphemy of the name of his God and the Savior who died for his sins. As Christ was again pictured dying on the cross for his sins, and rising from the dead for our

justification and life, and taking His seat at the right hand of God as our only High Priest, mediator, and Savior, he listened with a rapt attention, which showed that he had never heard the gospel preached before in his life. There was no opportunity for a word of prayer and definite commitment to the Savior, but he was urged to surrender all and assured that Christ would take away his sins and master and control his whole life and fill him with peace and joy. Then he was called to his engagement and our ways parted forever, but not without repeated prayers that he may find rest in the Lord.

Again, I sat with a Roman Catholic lad, about 18, on the train and talked with him about his personal relation to God. I reached into my suit case for my Greek New Testament and turned to the gospel of John and read and carefully explained to him the first chapter about the person of Christ and how He became flesh and died for our sins as the sacrificial lamb of God. Other passages of John were read showing how we come to God through faith alone in the Savior, how Christ is our High Priest and Savior and we need no other. It was plainly a new teaching to him and with a boy's interest he listened with deep concern and promised to go home and get a Bible and read for himself and act in his God-given freedom in matters of his soul.

If we will lovingly present Christ to these benighted souls, the Spirit of God can break the bonds of superstition and false teaching and lead them to the Lamb of God who taketh away the sin of the world.

L. E. Barton, Jasper, Ala.

Dr. Henry W. O. Millington

By Rufus W. Weaver, LL.D.

Dr. Millington was born in Derby, England, February 10, 1864. His death, February 10, 1938, St. Petersburg, Florida, occurred on the morning of his 74th birthday. The funeral services were held Monday, February 14, in the First Baptist Church, Washington, D. C., of which Dr. Millington had been a member. The pastor, Dr. Edward Hughes Pruden, conducted the services, assisted by Rev. H. N. D. Sterrett, Rector of All Souls Episcopal Church.

Dr. Millington had led in the establishing of the Baptist Home for Children, now located in Bethesda, Maryland. A reserved section of the church was occupied by a group of the children of the Home and by the ladies, composing the Board of Managers. The interment was in Fort Lincoln Cemetery.

Dr. Millington came from England to America in 1882. Ordained to the ministry July 14, 1885, he served as pastor at Candor, N. Y., 1885-87; Stephenson, N. Y., 1887-89; Warrensburg, N. Y., 1889-90. Completing a course of study in the Newton Theological Institution, he became in 1902 pastor of the Fifth Street Baptist Church, Lowell, Mass., remaining ten years. Two short pastorates followed, one in Halifax, Nova Scotia and the other, Johnson City, N. Y.

His first ministry in the Nation's Capital was with the Brookland Baptist Church, where he was pastor for 15 years; resigning in 1922 to become the Executive Secretary of the Columbia Association of Baptist Churches, now the District of Columbia Baptist Convention. George Washington University, in 1917, conferred upon him the degree of Doctor of Divinity. The twelve years of his service as Executive Secretary were marked by a large increase in denominational gifts, seven new Baptist churches were organized while the membership grew from 13,300 to 17,585. Dr. Millington displayed exceptional ability in the handling of denominational matters.

The last Christian ministry in which Dr. Millington engaged was that of Supply Pastor of the First Baptist Church of Washington, where he won the affections of the congregation. This church, February 17, 1938, passed the following resolution: "That we express our high appreciation of his zeal for all good works and of the lofty Christian character and the noble and sterling manhood of this friend of God and man, and that we voice our tribute, our need of praise, to the continuing Christian accomplishments which he wrought, and which remain a lasting monument to his memory." These sentiments are shared by all the Washington Baptists, who remained loyal to the leadership of Dr. Millington during his long and active service to the denomination.

The Kind of Preacher Paul Was

By C. O. Simpson

It is a matter of common opinion among Christians that Paul was the greatest preacher this side or the other side of Jesus Christ. This being true, it is worthwhile to consider the kind of preacher Paul was.

I.

IN THE FIRST PLACE, HE WAS A GOD-CALLED PREACHER (Acts 22:14-15). He was separated to his work by the church at Antioch at the command of the Holy Spirit (Acts 13:2-3). The Holy Spirit recognized the province and authority of the church to send out missionaries and evangelists and Paul and Barnabas were sent out by the authority of the church at Antioch and returned from their missionary campaign and made their report to the church (Acts 14:27). Paul did not act as an independent or consider himself as such. He thanked God for and praised the brethren because they were followers of the churches (1 Thes. 2:14).

Paul went into virgin territory where there were no churches and did not intrude on the fields of churches and pastors and do his building upon the foundation of other men (Rom. 15:20). The record reveals that he went about establishing churches, confirming and strengthening them after they were established (Acts 14:23 and 15:20). Never was he known to belittle churches or doctrinal loyalty or berate his brethren for standing for truth.

Christ excepted, Paul was the clearest and strongest doctrinal preacher of the New Testament and the most uncompromising. He felt that every doctrine of the Lord was essential for its purpose and all people needed to know it. He neither sorted his doctrines to please the crowd nor promised not to preach anything that would offend. The Holy Spirit was not set aside in his ministry.

No collections were taken in his meetings (Phil. 4:15). Some churches sent him offerings but by free will and no high pressure methods were used. It would be a long stretch of imagination to think of Paul harassing a congregation nightly for money.

II.

IT MUST BE SAID OF PAUL THAT HE WAS A FRIEND TO THE CHURCHES AND PASTORS. He co-operated with them and worked in and through the churches. All churches were of the same faith then and Paul could not be classified as a modern unionist. He associated himself with those chosen of the churches (2 Cor. 8:19) and said of them, "They are the messengers of the churches and the glory of Christ" (2 Cor. 8:23). No one could suspect Paul of choosing an evangelistic party or partner of different denominations. Paul had convictions and was careful. He stood for no heresy with him.

He was jealous over the churches and fearful of strife in them (2 Cor. 11:2-4) and thought that the manifold wisdom of God was to be known by and through them (Eph. 3:10). He taught plainly that apostles, prophets, evangelists, pastors, teachers, etc., were set in the churches—not out of them (1 Cor. 12:29 and Eph. 2:11). He gave no endorsement to independent evangelism.

The bodily appearance of Paul may have been weak and his speech contemptible (2 Cor. 10:10), but his preaching was profound. His anxiety for the lost was such that he could wish himself accursed from Christ that they might be saved. His ambition was that he might know Christ and the power of His resurrection and the fellowship of His suffering and be made conformable to His death. The preacher who would be like him should have his ambition. Soberness and sincerity reigned to the limit in Paul's ministry and he never lowered the standard by playing the clown in the pulpit. Worldly methods to produce spiritual fervor were not attempted by him. Neither did he play upon the prejudice and vanity of disgruntled church members and enemies of the truth to create interest, but he depended on power sent down from heaven.

III

PAUL STOOD UNFLINCHINGLY FOR THE TRUTH AT ALL TIMES AND UNDER ALL CIRCUMSTANCES. His central theme from which he never varied was, "Jesus Christ and Him Crucified" (1 Cor. 2:2). Carnal and self-seeking preachers could compromise truth and sow discord and error in the churches at Corinth, Galatia, and elsewhere, but Paul was adamant and declared, "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27). From Damascus to Rome, Paul preached salvation by grace through faith and that alone. He did not frustrate the grace of God and he says, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). Frustrate means to make void. Paul would not make void the grace of God. He would not stand

for adding anything to God's grace in salvation. He withstood the Judaizers at Antioch who said it was necessary to be circumcized to be saved and carried the matter to Jerusalem and proved the untruthfulness of their statement. He withstood Peter to the face when he even hinted at hitching the Jewish law and tradition onto the Gentiles. Paul never gave his endorsement to the doctrines of salvation by law, ordinances or good works in whole or in part.

The faith once for all delivered was precious to Paul. He kept it. He interpreted it as that system of teaching delivered by Christ to the church He had instituted. Paul saw and presented that church as a local, visible body of baptized believers under covenant to carry out the Commission. He was not the preacher to modify the definition or meaning of the church to please his audience. He made no such bid for popularity. The ordinances and the doctrines of the security of the believer were sacred to Paul and he did not minimize their importance by jesting about them.

IV.

PAUL WAS NOT A PATTERN FOR VACILLATING INDEPENDENTS. No man in all history has set such an example of unwavering loyalty to truth and the church of Jesus Christ and has suffered more for them than Paul. No man ever held in contempt the vacillating and compromising attitude of preachers more than Paul (Titus 1:9-11). All informed people know Paul was this kind of preacher and, therefore, every preacher that breaks away from the truth and starts a new movement, becomes a unionist or independent, at once begins to boast that he is like Paul and undertakes to hide his heresy and design behind the skirts of Paul. Some such preachers may have egotism enough to be sincere in so thinking, but most of them know better but think they can deceive the public and are willing to do it. Few of such preachers are contented to be EXACTLY like Paul for he never boasted of being called to big churches, of being an Ex-this or that or of having offers from Hollywood, and he seems to have had no rich and racy flow of speech or sex appeal to win the people. Besides there is no record of any attempt by him to break the peace and fellowship of churches or of his having consorted with the enemies of the churches. If any preacher should have the nerve to boast of being like Paul, he should boast of being like what Paul WAS and not what Paul WASN'T. Such preachers are not anxious to be like him in sacrificing for the churches but are very willing to be UNLIKE him in exploiting the churches and people. Paul combated error; UNLIKE him, unionists and independents court its favor.

V.

THIS MAN WAS THE OUTSTANDING MISSIONARY OF ALL TIME. Neither scripture nor history discloses the equal of Paul as a missionary. It seems miraculous to press into one brief life so much of service and accomplishment. Paul had a missionary heart that was keenly sensitive to responsibility. He felt and said that he was debtor both to the Greeks and Barbarians and was set to preach the gospel in regions beyond. The great Commission was his missionary chart and law. He believed in beginning at Jerusalem; but he did not believe in stopping there. He was not of the kind that use "BEGINNING AT JERUSALEM" as an excuse for their failure to support missions and to hide their lack of interest in missions. Paul would have suffered martyrdom before he would have undertaken to block a missionary program by such subterfuge. He knew there would always be plenty of work around "Jerusalem," and he gave the Lord credit for knowing the same, but he had enough respect for the Lord's command to honor it and Him by obeying and carrying the gospel to regions beyond.

It is our observation that most of those who are such sticklers for staying at Jerusalem, never do much after they stay. Paul was the kind that takes the Commission at what it says and that is, "GO," not "STAY." He believed in co-operation and was not the man to reflect upon the honesty of those who were faithfully carrying on. He sowed the gospel, not discord. He was too honorable to insinuate that he was about the only honest preacher and the only one competent to handle missionary funds.

The conclusion is inevitable, Paul was God's outstanding preacher, sincere, true, loyal, aggressive, fearless and compassionate. For him no burden was too heavy, no task too hard, no sacrifice too great and no suffering too severe. He did all for Jesus' sake. The love of Christ—not the glitter of gold or the plaudits of men—constrained him. He was that kind.

Trenton, Tennessee.

"It Can Be Done"



MRS. J. H. SMOTHERS

Some time since the Knoxville News-Sentinel carried an interesting write-up of Rev. J. H. Smothers and family with reference to their work in Harrison-Chilhowee Baptist Academy at Seymour. Brother Smothers graduated in May of this year. A daughter, Hazel, graduated in 1936 and married last year. Another daughter, Mary Edith, 16, will finish next year. Hubert, 13, and Charles, 6, are in the Grammar School. Mrs. Smothers has faithfully and sacrificially filled the place of wife and mother. In the three-room house, built by the Clarksville Woman's Missionary Society, the family has lived, the upkeep of the house being \$1.00 per month. Several other families are thus housed on the campus.

Four years ago Bro. Smothers was a cotton farmer in Gibson County in West Tennessee. Feeling called to preach and the need of an education, for a good while he could see no way whereby an education could be secured. But prayer and faith and hard work and family co-operation and Harrison-Chilhowee Baptist Academy have accomplished the result referred to, or rather God through these things has accomplished it.

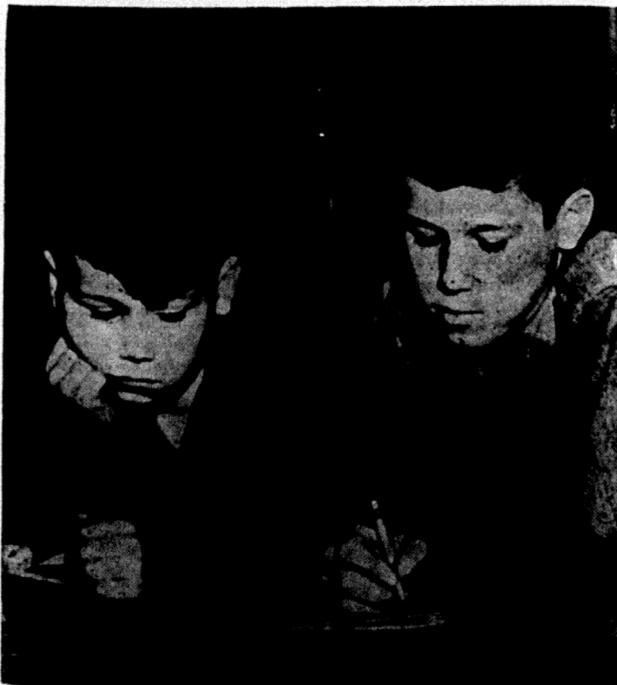
Bro. Smothers is pastor at Bethel at Townsend and Laurel Bank at Maryville, preaching at each twice a month. Mrs. Smothers says: "We hope to get a home right near here after he graduates and keep the boys and girl in school. They've been so good to us here. Principal Loy Anderson is as fine a man as ever lived. He's helped us to make it."



Father and daughter, senior and junior students at Chilhowee Baptist Institute. J. H. Smothers, 40, will graduate in May. "I've been studying harder than my daughter," he said.

Bro. Smothers had to borrow money to even get to the Academy. The wife and children stayed on the farm to gather the crop and then joined him. He would get homesick, but she afterward told him that she would have been ashamed of him had he quit. He says that she deserves more credit than he does. With reference to his approaching graduation, Bro. Smothers said: "I'll be the oldest graduate. Four years ago it looked impossible to do it."

This family, one among many others that have toiled and sacrificed, shows that "It can be done," and is a living instance of the value of Harrison-Chilhowee Baptist Academy.



Co-operation is a family trait with the Smothers. Hubert, 13, is helping his six-year-old brother, Charles, work out a problem.

Consolation Corner

By J. Luther McAliley

"The dullest observer must be sensible of the order and serenity prevalent in those households where the occasional exercise of a beautiful form of worship in the morning gives, as it were, the keynote to every temper of the day, and attunes every spirit to harmony." Do you call Washington Irving old foggy for that thought? Matthew Henry put the same thought this way: "Let prayer be the key of the morning and the bolt of the evening."

The line separating opposites is so thin that one can scarcely mark it; yet it is there. On the tongue of every human being there is a line that divides the area of bitter and sweet; quinine on the tip of the tongue is not bitter; sugar at the root of the tongue is not sweet; just where on the tongue the nerve endings cease to register sweet and begin to announce bitter might be difficult to find, but the dividing line is there.

The dividing line between good and evil just as certainly exists. The activities that develop moral strength and those that cause weakness in temptation are just as surely existent.

Some households are a constant hubbub of crossing of wills and discontent; others are benign with the quietness and due consideration of all who dwell therein. Just what influence makes this difference might be a matter of wide difference in opinions, but this is invariably true: In whatever household family worship is an integral part of the daily routine, one will find a calm serenity which softens and overcomes the power of vicissitudes which may touch the lives of such a home.

The Conspiracy Exposed

Elbridge B. Hatcher

We have been on the hunt, but thus far the invisible has not become the visible. The object for which we were hunting is called "the church"—sometimes called "the church of Jesus Christ."

Some months ago we heard a preacher say that "the church" should wake up. He did not tell us what this slumbering object was. But we decided that it must be alive if it could go to sleep and wake up. We also heard a young person say at a convention that youth was looking to the church for wisdom, or leadership, or something. Then a speaker at our Ministers' Conference mentioned something that the church should, or should not, do. I forget which.

The Church "Attacked"

Speakers, far and wide, are opening their artileries on "the church" because of its derelictions. I began wondering what kind of a monster the thing was—this monster which Labor was said to hate and which was lying down on its job.

When I opened my Baptist papers, Lo, there the arrows were filling the air and their target was this same "church." "The church is missing its greatest opportunity" and "The church should give a more cordial hand grasp to its visitors"—or words to that effect.

On The Hunt

I became desperate and determined to find the slacker. I put on my hat and started. I asked the first man I encountered if he knew where in the city I could find "the church." "Yes," he replied; "yonder is one—that stone structure there on the corner."

"Oh, no," I replied. "That's a building and can not wake up, or go to sleep. This something that I am looking for is something that Labor hates and that ought to be grappling social ills."

The man withered me by his disgusted stare and grin. I left, and two squares further I saw on a building the name of "The Carrigun Baptist Church" and I thought maybe that the church that I was looking for might be on the inside of that and so I went in, but all I found was a sprinkling of individual men and women. I got out of there quickly. I went into several other church buildings, but all I found was individuals. Twice I saw an individual in a pulpit talking very solemnly to individuals out in the pews.

The Individual in Hiding

But my search is over. The conclusion has crept irresistibly in upon me that the said "church" is an invisibility constructed by the imagination and recreancy of oceans of church members as substitutes for their individual selves, whenever there are any calls for service, or any attacks to be made on backsliders and shirkers. A boy's definition of a lie was that it is a very present help in time of trouble, and I have discovered that this suppository "church" very often serves the same purpose for the church member. "Let the church do it" is an announcement hung from the bedstead of our Baptist slumberers. If social ills are to be corrected and somebody must pay the penalty, "the church"—in the language of the immortal Shakespeare, or some other nice gentleman—"is made the goat." Such impaling of the church wards off the attacks from individual church members, and by appointing "the church" to meet the present day issues of soul winning and aggressive Kingdom spreading it works a charming relief for the individual members. All calls, indictments and programs are set forth in terms of "the church," and the term "individual" seems to have been escorted to a back seat.

The Individual Exposed

But it won't do. The cover has slipped off and the individual church member stands exposed and guilty. But, Lo! yonder comes a "loud speaker" with a huge "mouth." It goes from one

individual member to another shouting in his ear: "The church bubble has burst! If any social evils are to be corrected, or opportunities to be embraced then YOU individual must do the correcting and embracing. If youth is looking to the church for anything it is YOU that it is looking to, and if strangers are to be hand-shaked it is your hand that must start the shaking."

Oh, I know that there are justifiable uses of the word "church," but the noble term has been dragged for camouflaging servitude.

Heaven's trumpet call is for individuals—for deacon White, Mrs. Susan Black, Bill Brown and Mary Redd, and the other hiders. They are members of a church organization which by its machineries can never perform any spiritual activities.

Postscript

Brother Moderator I move that a commission be appointed whose members shall scatter through our American continent, examine every sermon and speech before it is delivered, and every article for the religious press before it is published, and wherever they find the above mentioned term "the church," they will substitute for it the words "we church members" (or "us church members").

The motion is unanimously adopted and the meeting is adjourned.

Golden Notes From A Black Choir

By Rebecca Phillips

It was in a church, a Negro Baptist Church. I am not as a rule emotional when somebody gets up and sings. I can sit through the most finished oratorios by trained choirs and not shed a tear, but somehow, when that choir, every one of them as black as night, in black choir robes, which made them appear as dark shadows, stood up, the sunlight glinting through a stained glass window at their left, and sang "STEAL AWAY TO JESUS," it stole my very heart out of my body and there were tears welling up in my eyes.

God's gift to His colored children, the gift of singing those spirituals as no white people can ever sing them.

It happened that I was in a party who accompanied the speaker of the morning. She had been asked to bring some of her friends with her, so we, a group of six white women, sat on the platform of the "First Baptist Church, Colored," in Montgomery. In front of us a sea of dusky faces, on the front pew the pastor, a gray haired venerable man, Dr. J. D. Harris. I am sure he was fully entitled to the "Dr." for he was evidently a college graduate of high scholarship. But more than that, he had goodness written all over his face, and when he prayed, asking God's blessings on each of the white visitors, as well as his large congregation, it was as if he were talking to somebody—a Friend—right there in the room with us, and not just saying words; addressing some far off Heavenly body. We felt humbled; as if a benediction truly rested upon us, as he concluded his prayer.

It seems that it is the custom among the negro churches of Montgomery to have a Woman's Day service once every year and this was Woman's Day. The women occupied the center section of the church, the men sat on either side. And the church was full; negro girls in white dresses with red sashes acted as ushers and distributed the printed program of worship. Women made all the announcements, gave the scripture reading, sang the solos, and the address of the morning was made by our own Mrs. Fitzgerald Salter, who has trained so many Sunday school teachers and Devotional leaders in this section of the south. She took the Christian home as her topic, giving many Bible verses as her foundation for the building of a Christian home. That it was taken to heart was shown by the undivided and serious attention given her, this was flavored by deep Amens! and "Praise de Lord!" from an old fashioned wrinkled faced listener in the middle section. This added the touch that made us realize where we

were that Sunday morning. Once, when Mrs. Salter, to drive home a certain point, asked, "Now isn't that so?" this listener carried out of herself, shouted back, "Yas Marm, it IS SO!"

Two collections were taken up in this church, so that those who came in as late as twelve o'clock, and a good many did, still had an opportunity to contribute on the second collection. It seemed that the members of the congregation were issued punch cards, on which the amount pledged for each Sunday was punched, as they walked up and laid their offerings on the table presided over by two women who punched often and vigorously. Would there be some embarrassed members, behind in their pledges, I wonder, if we punched tickets for those who "came up" with their offerings each Sunday?

There were a number of nurse maids and cooks, who worked in the families represented by the group on the platform. As they came closer to us, bringing up their offerings, their faces broke into smiles; first they waved a greeting, then, feeling that that was not enough, they came to the edge of the platform and grasped those they knew by the hand, giving them a warm hand-clasp.

Once more the choir rose to sing. I had never heard the words to this song before. I feel sure our readers can not find it in any of their hymn books, so I asked the choir leader if she would give me those words and here they are:

Who healed my heart one evening?
Nobody but you, Lord, nobody but you.

Who brought me out when I was in danger?
Nobody but you, Lord, nobody but you.

Who gives me peace for every trial?
Nobody but you, Lord, nobody but you.

Who gives me joy and no denial?
Nobody but you, Lord, nobody but you.

Who died to save this world from sorrow?
Nobody but you, Lord, nobody but you.

Who gives us power for tomorrow?
Nobody but you, Lord, nobody but you.

When I was in trouble who brought me through?
Nobody but you, Lord, nobody but you.

There are the words, then, but to feel the full power of them you would have to hear the golden notes from that black choir, the high sweet soprano voice leading on the first line.

As old Aunt Liza said, when we left her at the corner, waiting for the bus, "The Lawd sho' seemed to give us a blessin' in that meetin'."

Box 252, Montgomery, Ala.

A Letter From Missionaries In China

Hwanghsien, Shantung

Dear Friends:

The days have slipped into weeks and the weeks into months while I seem to have fallen down on the letter writing business and am away behind with my correspondence. I should like so much to write each of you a personal letter and I hope that you will accept this as such.

We are deeply conscious of the blessings that have come to us as a station during the past year. While in many parts of China missionaries have been forced to evacuate, Chinese Christians and workers have had to flee for their lives, schools have been closed, evangelistic work interrupted, here in Hwanghsien we have been permitted to finish the year in peace with all activities going on to a large extent in a normal way. We believe we shall continue in peace during the spring. Our times are in His hands and we praise Him for the peace and calmness that has filled our hearts these months. We want to be faithful in taking advantage of every opportunity for preaching the Gospel.

I should like to tell you something of present conditions in China, but if I were to attempt it, what I might write would be, perhaps, not true by the time this letter reaches you. Four days ago fifty or more cars of Japanese came. Since no Chinese soldiers were here to resist, a man (Chinese) was appointed to have charge of affairs here and the flags of the new regime and Japan were caused to be flown from all places of business.

Hostilities which broke out in Shanghai in August, directly or indirectly affected the whole country, and very soon a marked decrease was noticed in our hospital work. Yet we are able to

report 1,104 in-patients with 12,000 hospital days and 6,427 people treated in the clinics. This is the largest number of in-patients we have ever had in one year since the hospital started. One hundred and twenty-one of these confessed Christ, giving real evidence of having been saved; of these there have been thus far seven baptisms. The numbers of warmhearted, useful Christians who came to the Lord in the hospital are a joy to our hearts. The evangelistic work of the hospital is done by one pastor, one evangelist and two Bible women, though all the staff help as time permits.

My work for uneducated women has gone on very well indeed. Some who little more than a year ago did not know a character, have taken the examination and received their certificates for reading a Gospel primer and Mark and are well along toward receiving seals for the second step: this is Acts, First and Second Peter and three Psalms. This work was begun primarily for Christian women, but non-Christian women are being attracted by the opportunity to learn to read and are coming to the class here in my home in increasing numbers. I do pray that this spring we may see a deep work of the Spirit in their hearts, that they may see themselves and their need and see Him who is able to save.

For a week in the autumn, classes were dismissed and the whole Seminary and Bible School, faculty and students, joined with the city church forces in intensive evangelism in Hwanghsien city. The preaching was done entirely by a group of Chinese pastors and evangelists, who proclaimed the gospel with power to a congregation of non-Christians who three times a day almost filled the church. Many believed. The whole city was stirred and during the week about one hundred and fifty expressed their desire to become Christians. At the end of that time the Seminary and Bible School group returned to their classes, but the meetings were continued by the church forces. At the end of three weeks about three hundred had been enrolled as inquirers and forty have been baptized as first fruits. During the year there have been one hundred and sixty-eight baptisms in the Hwanghsien church.

One of the most hopeful features of the work is that the Lord is laying the burden of frontier work on the hearts of the Chinese Christians in North China. There was held in Hwanghsien last summer an All-China B. Y. P. O. Conference. More than three-fourths of the one hundred and twenty regular delegates were from Baptist Young People's Organizations throughout China. The high point of the Conference was a vesper service where, after an address by a young Chinese doctor in our hospital, who is himself a volunteer for Mongolia, about twenty of the finest young people present heard God's call to take the Gospel to Central Asia. As a result of this the first Sunday in December was set aside by the North China Convention as a day for all the pastors to lay this matter on the hearts of the churches. Two churches we know of made generous contributions and there were several more volunteers. The Chinese are interested and the 80 churches of the Convention will probably launch out into this new movement in a year or two. They have their eyes on the unevangelized regions in Mongolia, Turkestan and Tibet.

Once upon a time, Paul, while a prisoner in Rome, wrote to the church in Philippi, "Now I would have you know, brethren, that the things which have happened to me have fallen out rather unto the progress of the Gospel," and so it may be said that the tragic events of the recent months have been for the furtherance of the Gospel here on the Hwanghsien field. For many years we have felt that the opportunities for preaching the Gospel are unbounded, but in the last few months they have been even greater. Fear and distress in men's hearts, the uncertainty of the future, their longing for a real refuge and for the peace and calm they see in the Chinese Christians are turning many a listening ear toward the Gospel. And on the part of the Chinese Christians there is an increasing eagerness to give all an opportunity to know Jesus Christ, which is truly heartening.

Dr. Bryan and I keep well and busy. Ann and Sarah are in Chefoo in school, John is in America in Baylor University.

We truly do not know what a day may bring to us, but we want to be faithful. Please pray for us.

Yours in Him,

N. A. and Frances Bryan.

Thanks for your good paper. Best wishes to you both.

The Suffering Servant

Lesson Text: Mark 15:22-39.

Parallel Passages: Matt. 27:32-56; Luke 23:26-49; John 19:17-37.

Golden Text: "For the Son of Man also came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:45.

Whatever value we may place on the life and ministry of Jesus, that which took place on the cross was the crowning achievement of all. Matchless Teacher, Peerless Example was He. But had He given to the world nothing more than what He taught, had He been content to simply live His glorious, spotless life among men for about thirty-three years, we would still be without a solution to our most grievous burden—the burden of our sin. He came not to establish a new political or social order. Nor did He attempt a new departure in economics. He addressed Himself to the most pressing need of the human family—the need of a Saviour from sin. True, He was deeply moved at the sight of suffering. He relieved much of it and yet, when He went back to the Father, the sum total of the world's suffering was practically as great as when He came. True, He was indignant over social injustice. He was seething in His denunciation of those who made long prayers and wore long faces, only to turn about and rob the widow and orphan. Yet, His church has no commission from Him to dictate to unbelievers codes of fair practice. It DOES, however, have a commission from Him to tell to sinners, far and wide, of the gospel. The gospel is, "Christ died for our sins."

The cross has always been the instrument of torture and the symbol of shame. Cicero prayed that Roman citizens might be spared its disgrace and the Jew had written in the Book of his law, "Cursed is every one that hangeth on a tree." It was a terrible picture that Isaiah had painted, long ago, of the Suffering Servant. "We esteemed Him stricken, smitten of God, and afflicted. He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and by His stripes we are healed."

And yet, no picture, no matter how vivid, could have possibly set forth the terrible thing that men did to Jesus that day. He had gone about doing good. Their blind and lame and deaf and dumb, their lepers, the demoniacs all demonstrated His tender ministries with their clear sight, their straight, strong limbs, their perfect sight and hearing, their cleansed bodies, their normal minds. Once before they had been about to stone Him. In pathetic tones He inquired for which of His good works they hated Him. Now, they have nailed to a tree this One who had spent His life in loving, self-forgetful service for others.

Jesus has never known the taint of sin. He has been the express image of the glory of God. Now, the sin of the world is laid upon Him. He bears it in His own body on the tree. He who knew no sin became sin for us. How everything in Him must have revolted when the awful load was rolled upon Him.

Jesus has had unbroken fellowship with the Father. "I am not alone," He had told His disciples, "the Father which sent me is with me." Now, even the face of God is turned away so that He cries, "My God, My God, why hast Thou forsaken Me?"

Suffering Servant—the name of all His

names we love the most! For His cross is become the ladder by which we come to God; His blood is the flood in which sinners, plunged, lose all their guilty stains. His anguished cries are His pleas to the Father for our justification; His death frees us from the fear of death.

I. THE SUFFERING SERVANT SHOWS THE RIGHTEOUSNESS OF GOD.

One of the most perilous signs of the times in which we live is that we are not shocked by sin. While we may not approve it, we have, at least, learned to tolerate it and it has lost its horror and repulsiveness.

SUNDAY SCHOOL LESSON

For June 19, 1938

By LeRoy Steele, Oakwood Baptist Church
Knoxville, Tenn.

A man makes a sad mistake, however, when he judges God by himself. The attitude of God toward sin has never changed. For sin, He pronounced the curse upon the creature He had made in His own image and declared that death had passed upon him and all his seed. For sin He drove man out of Paradise and shut the gate against his return. He thundered out against sin on Sinai and shouted His hatred of it through His prophets. For sin He sent the invader among His own people to ravage their land and carry them captive to foreign cities. The crowning demonstration of His hatred of sin is Calvary and its cross. To put away sin, He lays it upon His only Begotten, His appointed Scapegoat that He might carry it away into the wilderness apart from God. To destroy sin, He destroys His beloved Son.

Let the unregenerate be reminded that if, when He saw sin upon His own Son, He poured out all His wrath upon Him, there is no hope that God will countenance the iniquity of sinners and wink at guilt. Let the Christian be reminded that the "little sin" which he thinks to be of no consequence is part and parcel of that which nailed his Saviour to the cross. How we ought to hate sin!

II. THE SUFFERING SERVANT SHOWS THE LOVE OF GOD.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US."

The heavens declare the glory of God and earth showeth His handiwork. God manifests His wisdom and power day by day and the man who thinks at all must stand in awe in the presence of the might and mystery of it all.

Over and over again God assures us of His love. But when He comes to COM-MEND—to PROVE—His love, He does it, not in a mighty demonstration of power, not in a beautiful oration but, in the greatest sacrifice heaven or earth has ever seen.

It would have been a marvelous show

of God's love for men had He allowed His Son to simply come down and live among sinners for thirty-three years and, had He done so and done only that, He would deserve the homage of all men. But, all arguments against the love of God for men, all resistance to that love ought to disappear when we remember that He DIED for us.

There isn't a parent who will study this lesson today who would allow his child to be spit upon, slapped and beaten and mocked, much less be killed, for the sake of some other undeserving man. Yet here is the spectacle of God standing by, withholding His power, voluntarily sending His Son to His death for the sake of sinners who did not love Him and could not love Him except He first loved them and drew them.

III. THE SUFFERING SERVANT IS GOD'S POWER UNTO SALVATION.

There is not room to delve into the mystery of it but when men look upon the Suffering Servant they are heartbroken over their sins. A broken heart and a contrite spirit God does not despise. When men, like those at Pentecost, cry out, "What shall we do?" then are they on saving ground. They are ready then for directions concerning repentance and trust in Christ.

It would be safe to say that no real conviction for sin ever comes until we have had a sight of Jesus on the cross. It is there that all sin's hideousness comes to light and we begin to seek release from its power. And, it is safe to say that, if we can get men to look upon Him whom they have pierced, they will be convicted of their crimes and will cry out for forgiveness. If there is little conviction for sin today it is an indictment of our teaching and preaching. The preaching of the cross produces an abhorrence of sin.

IV. THE SUFFERING SERVANT IS OUR INSPIRATION IN SERVICE.

Too long have we appealed to our people that they give their time, talents, money and children on the basis that the world needs them. The world does need them—in its night of sin souls are sick, lives are wrecked and men are going down without hope. Multitudes stumble toward the grave and a Godless eternity. Our knowledge of the peril in which men live should spur us to relentless effort.

But, it seems to me, that the highest motive to which we may appeal is that men and women should give themselves and their all for Christ's sake. If they make His kingdom the first thing in their lives, if they are to give of their means without stint, if they are to dedicate themselves with undivided heart to the redemption of a world lost in sin, it ought to be in order that He might "see of the travail of His soul and be satisfied." While it is true that we have no way to serve Him except as we serve our fellowmen, behind all we do ought to be the desire to do it as unto Him and for the sole purpose of satisfying Him who gave Himself for us.

"Was it for crimes that I have done, He groined upon the tree?"

Amazing pity, grace unknown and love beyond degree.

But drops of grief can ne'er repay the debt of love I owe,

Here, Lord, I give myself to Thee, 'tis all that I can do."

The Trampled Tulips

By Josephine E. Phillips

When the boys stopped by on their way to the baseball game, Vincent was glad to join them.

"Been working hard?" Jim asked. Vincent nodded. "All morning. But I guess it will be worth it. I'm going to have about the nicest tulip-bed in town." "Better than Frieda Mason's?" teased Charlie.

Frieda lived next door and they were just now passing her house.

Vincent laughed. "Almost as good. She has more fancy-named bulbs than I, but I spend more time working. We're having sort of a race. My plants are quite a little taller than hers, here—Say, fellows! Look out!"

Lawrence and Bill, a few steps ahead, were suddenly quarreling. Lawrence snatched off Bill's cap and darted through the hedge. Bill followed, then Jim and Charlie. Before they realized it they were romping about on the Masons' lawn. Vincent watched them, first with a grin on his face, then with alarm.

"Hey, you! That's Frieda's prize tulip-bed you're in! Look out!"

The warning came too late. Bill, who was fat and awkward, was trying to run backward. He crashed through the low picket-fence that was intended to protect the tender young plants, and a second later was seated in the midst of them. A score of them were crushed.

"Ho! Ho!" crowed Lawrence. "A pretty little posy you make!"

"Hush!" warned Jim.

"Run!" Charlie ordered. "Run, before anybody sees us! Come on, Vincent!"

Vincent stood still. "Aren't you going to do something?" he asked.

"Do what?" Charlie demanded impatiently.

"Something to make it right about Frieda's flowers being ruined."

The other shrugged his shoulders. "There's nothing to do. Of course, if you want to stay and be a tattle-tale—"

Vincent certainly didn't want to be that. There was nothing he hated worse. And, after all, this was none of his business. He hadn't broken the little fence or the plants. He knew Frieda was down-town. There had been nobody to see what had happened.

Tattle-tale? He guessed not! With Charlie he ran and caught up with the other boys. They were almost at the ball-park gate before he changed his mind. If it was his tulip-bed that was spoiled, how would he feel? He slipped away unnoticed, he thought, and hastened home-ward.

Frieda was not back yet. Perhaps if he worked fast—but a glance told him there was more damage done than he supposed. The broken fence he could take care of, all right, but the tulips themselves he could do nothing for—or, could he? A brilliant idea flashed into his head, but he shook it away.

No, all he could do was mend that fence. In a couple of minutes he was back with his hammer and nails, putting the pickets neatly in place. That finished, his idea came to him again. Slowly a grin spread over his face.

Why not? Why couldn't he pull up the torn plants and transplant into their places some of the sturdy ones from his own garden? Maybe Frieda would never notice the exchange. And wouldn't she be sur-

prised, in about two weeks, to find red blossoms where she had planted white tulip bulbs?

Hurriedly Vincent yanked up the bulbs and left them lying while he ran over home and with trowel and basket very, very carefully lifted the choicest bulbs—along with plenty of earth—from his own tulip-bed.

Transplanting them was slow, painstaking work but he thought he would be through before—

"Vincent Barnes! What have you done? Oh, you mean old thing!" Frieda was

THE YOUNG SOUTH

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

standing by him, a big basket on her arm.

Vincent jumped up, confused, but grinning.

"Why, hello, Frieda!" he said, mopping his brow. "Nice spring day, isn't it?"

"Oh! Oh! Oh!" Frieda stamped her foot angrily. She began gathering up the broken tulips, stumbled over the hammer, and sobbed, "Oh!" again. "I never supposed anyone could be so mean! You were so jealous of my lovely tulips that you had to come over here and pound them all to pieces!"

"I what?" Vincent was bewildered.

"You've pounded my tulips, and I'll never speak to you again."

"But I—you don't understand—I—I thought I was helping you. You see—" he gulped, for much as he wanted to explain that the boys had romped in her flowers, he still did not want to be a tattle-tale—"you see, some of your plants got stepped on—"

"I should say so. And why don't you say who stepped on them?"

"Because I—I'd rather not."

"Because it was you, yourself," Frieda answered hotly. "And you are the meanest—"

"Aw say, Frieda, he isn't either!"

There was a rustle close by, and out from their hiding-place under the hedge crawled four boys. Jim shook himself, then continued, "There's nothing mean about Vincent. We were afraid he was going to tattle, so we tagged him here. As long as he isn't going to tell, we may as well. We four are the ones that spoiled your posy-bed. And Vincent tried to repair the damages. These transplanted tulips are his own. Probably his best—"

"Oh, Vincent! These aren't your pet Crimson Beauties?"

Vincent nodded, his face reddening.

Frieda grew thoughtful. "I'm beginning to understand. And—" she brightened. "I'll forgive you for not explaining before I got so cross with you, if you'll take half of these Golden Parrot bulbs that Mrs. Manning just gave me."

"Not real Golden Parrots!" cried Vincent, staring at the basket.

"Yes, and it's not too late to plant them this season. Here, boys, you take some too."

Gingerly they started to refuse, then each accepted a bulb.

"We fellows aren't much on gardening,"

Jim confessed. "But maybe a Golden Parrot apiece will help us remember—"

"That there's more'n one bird that can talk without telling all it knows!" Charlie finished for him, giving Vincent a friendly clap on the shoulder.

Vincent just grinned.—Junior World.



Little John went to Sunday school for the first time. When he arrived at home and was asked what they did, he said: "Oh, they sang—I do not know what the other children were singing, but I sang 'Yankee Doodle'."—Ex.

The teacher was giving the pupils a mental drill. "Now, Bobby, tell me which month has twenty-eight days in it?"

Bobby had forgotten. After a moment he had the answer. "They all have."



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New Sunday Schools

Surely one of the most significant developments in our Sunday school work during the past year has been the organization of new Sunday schools and of new mission Sunday schools. Under Dr. Holcomb's leadership all of the agencies of the Board and in the states have co-operated in this drive. Many of these schools have been started and received their first quarter's literature free from the Sunday School Board. All of these efforts may not have survived, but a large proportion of them have and this work has been the means of gathering multiplied thousands of heretofore unreached people for Bible study.

The establishment of these new schools has been a major emphasis in absolutely every phase of this department's work. In the state associational officers' meetings and through all of our contact and work with the associational organizations, this matter has been pushed. A special leaflet has been widely used. Letters have gone to the majority of our pastors and superintendents urging their attention to this matter. Every associational superintendent has been repeatedly furnished with helpful material in this field. Associational programs have been built on it. It has been a major theme in all field contacts. Several states are making a determined drive to get Sunday schools in every Baptist church, notably Virginia and South Carolina. With yet some two thousand churches without Sunday schools and with

many thousands of unchurched communities in our Southland, the establishment of new Sunday schools must continue to be a major activity.

This article was taken from the report of the Sunday School Board to the Southern Baptist Convention, 1938. There were 120 new Sunday schools reported in Tennessee during 1937, and up to April 30 of this year 60 new schools have been reported. We are grateful that Tennessee has carried her part of this responsibility.

SUNDAY SCHOOL DEPARTMENT

Jesse Daniel, Superintendent
Miss Zella Mai Collier, Elementary Worker
Miss Janie Lannom, Office Secretary

TWO NEW SUNDAY SCHOOLS REPORTED IN MAY

Mr. N. D. Guy, Gibson County Associational Superintendent, reports two new Sunday schools organized in Gibson County. Mr. Ed Pope is superintendent of the Laneview Sunday school at Kenton, and Mr. Jack Tate is superintendent of the Atwood Sunday school, Atwood, Tennessee. Congratulations to Brother Guy.

VACATION BIBLE SCHOOLS REPORTED IN MAY, 1938

Church	Pastor	Principal	Enrollment	Average Attendance	Conversions
BEULAH ASSOCIATION:					
Antioch.....	W. C. Nevil.....	Marvin Miller.....	32	22	..
BIG EMORY ASSOCIATION:					
Sugar Grove.....	Tom Scarbra.....	Helen Limburg.....	31	23	1
CARROLL COUNTY ASSOCIATION:					
Grace Creek.....	P. L. Utley.....	Leonard Gassaway.....	29	24	..
CROCKETT ASSOCIATION:					
South Fork.....	J. T. Barker.....	Thalia Pugh.....	46	34	..
FAYETTE ASSOCIATION:					
Galloway.....	J. T. Mays.....	Mrs. A. B. Clark.....	36	33	..
INDIAN CREEK ASSOCIATION:					
Hopewell.....	W. H. Fautner.....	James A. Wood.....	31	25	..
Victory.....	.....	H. W. Farris.....	27	22	1
Lone Cedar.....	J. W. Stanfield.....	H. W. Farris.....	35	30	..
JEFFERSON COUNTY ASSOCIATION:					
North Side.....	J. A. Lockhart.....	Sara J. Northern.....	162	85	..
MADISON COUNTY ASSOCIATION:					
Berron (Col.).....	.....	Lorine Holland.....	75	57	17
City Mission.....	.....	Juanita Pugh.....	56	35	..
Pleasant Hill.....	Robert Abenathy.....	Mrs. Robert Abernathy.....	56	39	6
McNAIRY ASSOCIATION:					
Chewalla.....	Dewey Wallace.....	J. A. Wood.....	45	41	..
Gravel Hill.....	T. E. Mason.....	J. A. Wood.....	32	26	..
Olive Hill.....	.....	Geneva McCullar.....	19	16	..
OCOE ASSOCIATION:					
Parker's Gap.....	R. R. Brooks.....	Ralph Norton.....	28	26	..
RIVERSIDE ASSOCIATION:					
Twinton Mission.....	.....	Mrs. Louisa Carroll.....	57	41	6
Falling Springs.....	Evie Tucker.....	Mrs. Louisa Carroll.....	33	22	..
Mayland.....	C. D. Tabor.....	Clyde C. Bryan.....	37	26	..
STEWART COUNTY ASSOCIATION:					
Nevil's Creek.....	John W. Outland.....	Grace Ford.....	44	35	..
Crockett's Creek.....	John W. Outland.....	Grace Ford.....	56	48	..
STONE ASSOCIATION:					
Gainesboro (Col.).....	.....	Mrs. Louisa Carroll.....	37	22	..
Gainesboro.....	A. G. Lawless.....	Mrs. Louisa Carroll.....	53	30	2
WESTERN DISTRICT ASSOCIATION:					
Big Sandy.....	F. W. Carl.....	J. A. Wood.....	36	23	..
UNION ASSOCIATION:					
Spencer.....	W. M. Kerr.....	D. W. Pickelsimer.....	42	37	..
Laurel Creek.....	Bill A. Jordan.....	D. W. Pickelsimer.....	38	30	..
Gum Springs.....	.....	D. W. Pickelsimer.....	28	23	..
Love Joy.....	A. D. Kerr.....	D. W. Pickelsimer.....	26	20	3
JUDSON ASSOCIATION:					
Wrigley Mission.....	F. A. Tarpley.....	Robert B. Ford.....	70	61	24

Have you conducted a Vacation Bible School in your church? If so, have you sent in to our office your report? We are publishing these reports each month in the Reflector. The reports are helpful and valuable to us in studying the work in the state.

The Vacation Bible School at Camden was a good one. There were 123 enrolled with 14 workers to lead them. Three professions of faith resulted from the teaching and a great deal of added Bible knowledge was imparted. Pastor E. F. Adams of McKenzie is with the church in a revival meeting. Pastor L. F. Gassaway is leading Camden in a fine way. Work on a new house of worship is now under way.

A STATEMENT BY THE EDITOR

Last week our readers noticed a change from the usual makeup of the departmental pages. This was an experiment in adding variety to the headline arrangement under which the excellent material on these pages is presented and an effort to ascertain whether any considerable number of our readers prefer the changed arrangement as compared with the usual departmental masthead or vice versa.

However, the masthead on this departmental page and on the adjoining page were not according to our preference and intention. We meant to have "Baptist Training Union Department" and not "B. T. U. Department" on that page, and we meant for both that masthead and the Sunday School masthead to be after the order and position of the masthead on the Sunday School Department page this week. We deeply regret this error.

The general idea in the experimental plan was to identify the departmental pages by masthead or otherwise from time to time, but begin each departmental page with a new leading headline each week and then follow with the material belonging to that space. The splendid W. M. U. display last week had the identifying words "SOUTH-WIDE Y. W. A. CAMP." The idea was not to carry the same identifying form on the departmental pages each week, but use a different one from time to time in the interest of variety. The purpose was to test the appeal of such an arrangement as compared with the same masthead arrangement each week. And this was done in response to several suggestions received here and there.

But some prefer the usual arrangement and some do not. This week we present one departmental page under its usual masthead and then we present a changed arrangement. And we are asking our readers to write us which arrangement they prefer. We want both pastors and laymen, Sunday School, Baptist Training Union and Woman's Missionary Union forces to write us at the earliest possible date. **Please do not fail to write.**

Respectfully,
O. W. Taylor.

GOSPEL

TENTS

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Best quality—low cost!

Save money by getting our new prices before you buy. Write nearest factory listed below.

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Wintersmith's Tonic

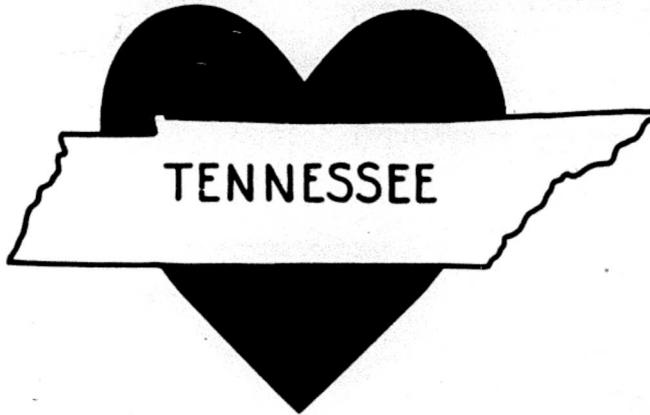
MALARIA

A Good General Tonic

BAPTIST TRAINING UNION

HENRY C. ROGERS.....	Director
MISS ROXIE JACOBS.....	Junior-Intermediate Leader
MISS RUBY BALLARD.....	Office Secretary
149-4th Avenue, North	NASHVILLE, TENN.
Convention President.....	A. DONALD ANTHONY

Is Tennessee On Your Heart?



The State of Tennessee is on the hearts of your state workers to such an extent that they are planning on being of the utmost help to your church. Any church desiring a course on missions should write Mr. Rogers at once for such a course.

The following capable consecrated leaders will help direct the campaigns. The associations for which they will work are:

- | | |
|--|---|
| <p>I. Miss Roxie Jacobs
East Tennessee
Holston
Watauga</p> <p>II. Miss Ada Williams
Grainger
Holston Valley
Mulberry Gap</p> <p>III. Mr. Glenn Hill
Cumberland Gap
Campbell
New River</p> <p>IV. Miss Emma Herrell
Sevier
Midland
Clinton</p> <p>V. Charles Lemons
Sweetwater
Chilhowee
Providence</p> <p>VI. Frank Grubb
Tennessee Valley
Sequatchie Valley
Duck River</p> <p>VII. Mary Mills
Fayette
Carroll
Judson</p> <p>VIII. John L. Cottrell
Big Hatchie
Indian Creek
Maury</p> <p>IX. Mrs. A. B. Clark
Lawrence
Giles
William Carey</p> <p>X. Sara Lane
Big Emory
Stone
Hiwassee</p> | <p>XI. Margaret Hessey
Wilson
Concord
Salem</p> <p>XII. Kathleen Deakins
Cumberland
Nashville
Robertson</p> <p>XIII. Charles Millican
Crockett
Shelby
Beech River</p> <p>XIV. Helen Limburg
Gibson
Madison
McNairy</p> <p>XV. Evelyn Austin
Beulah
Weakley
Dyer</p> <p>XVI. Hobart Ford
Western
Stewart
Southwestern</p> <p>XVII. Dewey Pickelsimer
Union
New Salem</p> <p>XVIII. Doyle Baird
Jefferson
Riverside</p> <p>XIX. Roland Brewer
McMinn
Polk</p> <p>XX. H. H. Allen
Northern</p> <p>XXI. O. G. Lawless
Stockton Valley</p> |
|--|---|

- XXII. Raymond Coppenger
Nolachucky
- XXIII. Charles Norton
Ocoee
- XXIV. Henry C. Rogers
Bledsoe
- XXV. Mrs. Louisa Carroll
Stockton Valley
Riverside
- XXVI. Pauline Anderson
Knox

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Be our representative—earn generous income—introduce **Spencer's BIBLE STORY** books in your church and community. Widely acclaimed the greatest work of its kind! Bible stories, more pictures, more beauty, more truth. Our "Child Culture" edition bought on sight by eager parents. **Spencer's** Jesus children and Jesus say or more who want to have BIBLE STORY BOOK lessons for a better life. Win new friends and help bring children to Christ. Write for our Special Offer.

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Used 65 Years Genuine in red box

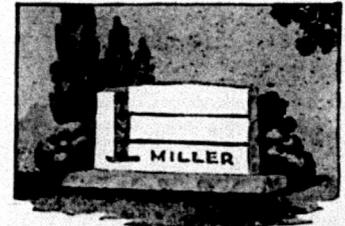
25c and 50c sizes. Ask your druggist for new large size with dropper.

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These were the words of Joshua when he built a lasting monument to commemorate the passing over Jordan.

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State Mission Study Institute

Tennessee College, Murfreesboro

June 16-17



TENNESSEE COLLEGE, MURFREESBORO

P R O G R A M



MRS. WM. McMURRY
Director of Institute



MRS. UNA ROBERTS LAWRENCE
Southwide Mission Study Chairman
Instructor

THURSDAY

- 9:30-10:00 Devotional, announcements. Introduction of faculty
- 10:00-11:00 Open Class. How to Teach Missions to the W. M. U. (W. M. S., Y. W. A., G. A., R. A., Sunbeam)—Mrs. Una Roberts Lawrence
- 11:00-12:00 Departmental Classes
Intermediates—Miss Kellie Hix
Juniors—Mrs. C. D. Creasman
Sunbeams—Mrs. Douglas J. Ginn
- 12:00-12:30 Demonstration—Miss Hix

LUNCH

- 1:30- 1:40 Scripture Reading and Song—Miss Bruce
- 1:40- 2:30 Open Class—Mrs. Una Roberts Lawrence
- 2:30- 3:15 Departmental Classes
- 3:15- 3:45 Conference. The Mission Study Chairman and Equipment—Miss Northington
- 3:45- 4:15 Demonstration—Mrs. Ginn

THURSDAY EVENING

- 7:30 Moving Pictures of China—Dr. W. Henderson Barton

FRIDAY

- 9:15- 9:30 Scripture Reading and Songs—Miss Bruce
- 9:30-10:30 Open Class—Mrs. Lawrence
- 10:30-11:15 Departmental Classes
- 11:15-12:00 Conference. The Use of Curios, etc., and Where to Get Them—Miss Northington and Mrs. McMurry
- 12:00-12:30 Demonstration—Mrs. Lawrence

LUNCH

- 1:30- 1:40 Scripture Reading and Song—Miss Bruce
- 1:40- 2:30 Open Class—Mrs. Lawrence
- 2:30- 3:15 Departmental Classes

- 3:15- 3:45 Conference. Books—Mrs. McMurry
- 3:45- 4:15 Demonstration—Mrs. Creasman

A WORD TO THE WISE

Notice, friends, the hour of opening and adjournment for each day. Be on time and plan to stay through the prayer of dismissal. You will miss one of the most delightful and interesting features of the Institute if you leave before the demonstrations. The days are long. Let us give these two, June 16th, 17th, to the Institute.

TESTIMONIALS FROM SATISFIED CUSTOMERS

The mission study director is eager for all women who are interested in missions to attend the institute. Surely the term "interested" includes every member of Woman's Missionary Union in Tennessee.

Mrs. H. B. Cross, former President of the Virginia W. M. U., said in speaking of the Institute held last year, "I consider the Mission Study Institute the **greatest** meeting of its type I ever attended."

Mrs. W. F. Powell, Vice-President of Middle Tennessee W. M. U., said, "The Mission Study Institute held in Tennessee College last June was one of the most **helpful meetings** the Tennessee W. M. U. has ever sponsored."

Mrs. Roy Shipley, Superintendent of Knox County, said, "We're going to have an associational mission study institute in Knox County. This meeting has been a great inspiration to me."

Mrs. V. E. Boston, mission study chairman of Shelby County, said, "I did not realize how much such an institute would mean to an associational chairman. The program has been stimulating and full of ideas."

A BARGAIN

Every woman likes a bargain. The Mission Study Institute is a bargain in **time** (two days), in **ideas** (many), in **teachers** (the best), in **place**, Tennessee College, in **price**, two dollars.

Send fifty cents of this amount to Mrs. Douglas J. Ginn, 149 Sixth Avenue, North, Nashville. Pay the remaining \$1.50 on arrival at the college.

WHAT TO BRING

Sheets, towels, soap, pencils, notebook and mission study handwork. We want all the scrap books, maps, etc., that you have for our exhibit. If you prefer, mail to Mrs. Wm. McMurry, Tennessee College, Murfreesboro, Tenn. Mark "FOR MISSION STUDY INSTITUTE."

DO NOT FORGET YOUR SHEETS. THE COLLEGE CANNOT FURNISH SHEETS FOR OUR GUESTS.



MRS. DOUGLAS GINN
Sunbeam Teacher



MRS. C. D. CREASMAN
Junior Teacher

WOMAN'S MISSIONARY UNION

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

Miss Mary Northington, Nashville
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
Young People's Secretary

MISS GRUVER APPOINTED MISSIONARY

Many of our women attending the state W. M. U. Convention had the privilege of hearing Miss Kate Ellen Gruver tell of her call to Palestine. We were happy when Dr. Maddy presented her in Richmond saying she had passed every test given a volunteer and that she had been appointed to work in Jerusalem.

She will study the language the first year, so she will have an apartment at the Good Will Center. She must take her supplies for five years for it is difficult and most expensive to purchase many things in Palestine.

Miss Gruver is a Nashville girl, a graduate of Tennessee College and our W. M. U. Training School. She will sail early in August. We in Tennessee want to help by sending to her many of these necessary supplies. The following is the list of her needs:

1. Household supplies
Dishes to serve six
Kitchen utensils
Pictures
2. Linens
Sheets to last five years, pillow slips, three double wool blankets, cup towels, table cloths, luncheon cloths, napkins, bed spreads, unbleached domestic and scrim to make into curtains.
3. Supplies for Good Will Center
Games, drawing paper, construction paper, pencils, paints, crayons, poster paper, hectograph (large), hectograph pencils and carbon, scrap books, Christmas cards, ribbons, scraps, laces, remnants, etc.

Send supplies to:

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

A WORD PERSONAL

To the Trustees:

Eighty-two years ago Mars Hill College opened its doors. I am now closing forty-one years as its administrative head, exactly half of the period since its opening in 1856, more than half of the time it has actually been run as a school or college, for its doors were closed for two years during the Civil War and later for two more years it was run as a branch of the Oxford Orphanage.

Add to these forty-one years the nearly seven years as principal of Amherst Academy, founded by R. L. Patton and then fostered by the Catawba River Association and the sum covers a period reaching well back into the last century, a period of executive service longer than that of any

THE W. M. U. OF THE SOUTH

CHOSE FOR THE RICHMOND CONVENTION

PRECIOUS HYMNS

The only Hymn Book that has all of the W. M. U. Songs. Send this clipping and 40c in stamps for sample cloth board binding.

ROBERT H. COLEMAN, Dallas, Texas

living college or school head in the Carolinas.

I am now retiring as president of the college on June 11, 1938, and asking to be allowed, as long as vigor of body and mind may be vouchsafed to me, to teach and to strengthen as I may the ties that bind the college and the former students, now numbered by the thousands.

I give over the administrative duties with full assurance that the trustees meeting today will select wisely and immediately my successor and with the further assurance that the staff of officers and teachers in charge will continue the work with even greater efficiency and devotion to the highest ideals and aims of a Christian college. For many years it has been my dream to live to see the college safely in other hands and I have conscientiously worked to this end especially in the selection of a faculty of men and women who are capable, united, and loyal to the college and its spiritual Head. It has been my privilege also to see the board of trustees gradually strengthened in personnel, in vision, and in purpose to build and maintain here a great Christian institution.

And I wish in this closing word to express my gratitude to God for His manifold mercies through the years and for His goodness in raising up for the college many friends who by their gifts and prayers and patronage and sacrificial efforts have made possible this good day; and I wish further to express my conviction that the best is yet to be.

R. L. Moore.

Mars Hill, N. C.

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.

MAGNUS THOMAS BASS

The passing of Brother Magnus Thomas Bass, January 29, 1938, at his home in McMinnville, Tennessee, removes a figure prominent for many years among the people of this community as well as among the Baptists of the State. His contributions to his local church as well as to all branches of the Baptist denomination will be sorely missed. Brother Bass was chairman of the board of deacons for many years, holding that place at the time of his passing. He was a teacher in the Sunday School and a regular attendant at the mid-week prayer service and all other services of the church. He was the most liberal contributor of the local congregation and many times was outstanding in his giving.

His place in the local church will be hard to fill, and we miss him, not for his giving but for his goodness. He was at all times ready to help the poor and to do his part and more for the development of the cause he represented.

Brother Bass united with the Round Lick Baptist Church at Watertown, in the year 1880. Later he moved his membership to the Shop Spring Baptist Church, where he was made a deacon. He moved his membership to the McMinnville Baptist Church in 1899, and was a faithful member of that church until his death.

He leaves a wife, Mrs. Elsie Bryan Bass, a son, William, who is a teacher at Carson-Newman College of Jefferson City, and a daughter, Katherine, a teacher in the Warren County Central High School.

Be it resolved: That we commend his

loved ones to God for comfort; That we be submissive to the Heavenly Father who doeth all things well; and That he leaves a vacancy in his home, church, and Sunday school that no other can well fill.

O. E. Cambron, Chairman
of the Committee.

MRS. H. L. PHILLIPS

Mrs. H. L. Phillips departed this life June 26, 1937. She was born November 30, 1866 and was a member of the Lascassas Baptist Church. One son, three daughters and many friends mourn her passing. She was devoted to her family, and her gentle, kind ways won for her many friends.

She was laid to rest in the Lebanon Cemetery beside Mr. Phillips, who had gone before.

Committee Lascassas Baptist Church.

MRS. C. W. BAIRD

Mrs. C. W. Baird died at her home in Lascassas, January 5, 1938. She leaves her husband, two daughters, one son and many friends to mourn her loss. She was a devoted mother, a kind, gentle, loving neighbor and friend, and a consecrated Christian. Her membership has been with the Lascassas Baptist Church about twenty-five years.

Mrs. Baird was born July 12, 1859, and spent most of her life in the Lascassas community.

Committee Lascassas Baptist Church.

JOSH DILLON

Brother Josh Dillon departed this life November 10, 1937. In his going, the church loses a useful member and the community a good citizen. He was a son of the late Rev. C. S. Dillon, had been for some years Tax Assessor of Rutherford County, and was held in high esteem by everyone who knew him. Bro. Dillon leaves a wife, Mrs. Paulene Rowlett Dillon, two small daughters, one brother and four sisters. To them we extend our sympathy.

Committee Lascassas Baptist Church.
C. W. Baird.

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Hargrave Military Academy
Chatham, Va.

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 98-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.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR MAY 29, 1938

Memphis, Bellevue	1809
Chattanooga, First	1109
Memphis, Temple	1102
Memphis, Union Avenue	988
Knoxville, First	808
Knoxville, Fifth Avenue	800
Chattanooga, Ridgedale	697
Knoxville, Broadway	640
Chattanooga, East Lake	572
Chattanooga, Avondale	560
Maryville, First	551
West Jackson	542
Elizabethton	478
Memphis, Seventh Street	469
Knoxville, Lincoln Park	458
Dyersburg, First	443
Union City, First	423
Nashville, Edgefield	417
Chattanooga, Red Bank	394
Trenton, First	384
Chattanooga, Chamberlain Avenue	380
Morristown, First	377
Clarksville, First	373
Chattanooga, Central	370
Fountain City, First	345
Cleveland, Big Spring	331
Nashville, Inglewood	294
Martin, First	282
Cookeville, First	275
Lenoir City, First	275
Rockwood, First	252
Nashville, Seventh	245
Harriman, Emory Heights	233
Goodlettsville, Union Hill	227
South Pittsburg	224
Elizabethton, Siam	219
Milan, First	204
Hixson	172
Elizabethton, Calvary	167
Chattanooga, Concord	164
Chattanooga, Summerfield	160
Chattanooga, Eastdale	156
South Rossville, Ga.	150
Mt. Pleasant, First	144
Boynton, Ga.	135
Tyner	132
Chattanooga, Oakwood	131
Ooltewah	115
Crossville	115
Mountain City	114
Wartburg, Liberty	112
Stanton, Charleston	105
Camden	92
Murfreesboro, Westvue	83
Goodlettsville	61

By FLEETWOOD BALL

L. H. Brown has moved from Huntingdon to Bemis, where he is pastor of the Orthodox Missionary Baptist Church.

The church at Gotebo, Okla., has secured as pastor, A. J. Ward of Caddo, Okla., and he has accepted.

G. W. Shed has resigned as pastor at Sasakwa, Okla., to accept the care of West Side Church, Tulsa, Okla.

Owen Fesmire and Miss Lula Mae Becham were married in Lexington May 28 by the writer.

The call of the First Church, Del Rio, Texas, has been accepted by H. O. Morris, who resigned at Atoka, Okla.

On Friday, May 20, Emory W. Hunt, formerly President of Buckner University, and the Northern Baptist Convention, died at the age of 76 years in Louisburg, Pa.

The question, "Is a Ridgecrest Needed in the Southwest" was answered affirmatively by V. I. Masters, Editor of the Western Recorder.

The First Church, Idabel, Okla., R. C. Holcomb, pastor, is in a revival in which A. F. Crittendon of Ponca City, Okla., is doing the preaching.

The news of the death of John H. Eager, for many years home missionary in Italy, and a beloved preacher, brought sorrow to hundreds of hearts.

The First Church, Shreveport, La., has called W. E. Young of Atlanta, Ga., to become Director of Religious Education. He has accepted. Effective September 1st.

Sydnor L. Stealer of Bambridge Street Church, Richmond, Va., has accepted the call to the First Church, Raleigh, N. C., effective July 1st.

A revival was concluded in the church at Huntingdon June 5. The pastor, Bernard Scates, led the singing and H. J. Huey of Milan did the preaching.

Seventh Street Church, Memphis, under the pastorate of L. B. Cobb, lacked 14 members of doubling itself in five years. This means the church has 1,100 members. A revival recently closed with 53 additions.

C. D. Johnson has resigned as Dean of Blue Mountain College, Blue Mountain, Miss., to accept the care of Chair of Journalism in Baylor University, Waco, Texas.

George M. Ray of the Southern Seminary, Louisville, and Miss Ruth Dason of the W. M. U. Training School were married Saturday afternoon in the chapel of the Seminary. W. O. Carver officiated.

A gift of 9,000 acres in Liberty County, Texas, was willed by M. P. Daniel of Liberty, Texas, valued at \$100,000, as a trust fund to be divided between Baylor University and Mary Hardin-Baylor College.

In view of the illness of D. A. Ellis, he could not preach the commencement sermon of Union University, Jackson, but the versatile President, John Jeter Hurt, filled the place with great acceptability, as did J. E. Skinner the place of R. P. Mahon before the J. R. G. Society.

Joseph Cole Stalcup, for many years Executive Secretary of the State Board of Oklahoma, died last week in the home of his daughter in McAlester, Okla. He was born near Athens, Tenn., and was 87 years old.

The First Church, Helena, Okla., H. T. Lamb, pastor, lately had a meeting resulting in 42 conversions and 40 additions. S. B. Nichols of Hennessey, Okla., led the music, with the pastor doing the preaching.

Baylor University, Waco, Texas, recently graduated 315 students. The Institution has an enrollment of 3,436 at its seven schools. L. R. Scarborough of Fort Worth, Texas, preached the commencement sermon, May 29.

By THE EDITOR

Baptist and Reflector repeats a request which has often been made before. In making remittances to the paper, please do not send stamps.

Be sure to turn to the Sunday School page in this issue of the Baptist and Reflector and read the article entitled A STATEMENT BY THE EDITOR and then write the Baptist and Reflector office as there requested.

The First Baptist Church, Rockwood, has just closed a very successful meeting with twenty-eight additions to the church, twenty of them by baptism. Charles Bond, pastor of the church, did the preaching.

Sunday evening, May 29, in the First Baptist Church, Springfield, Norris Gilliam, pastor, Secretary T. L. Holcomb of the Baptist Sunday School Board preached the baccalaureate sermon for the Springfield High School. There were sixty-one graduates from the school.

In a revival in the First Baptist Church, Henderson, North Carolina, in which Dr. John A. Huff, pastor, First Baptist Church, Chattanooga, did the preaching, there were forty-four additions to the church, thirty-four of them by baptism.

The First Baptist Church, Carthage, V. Floyd Stark, pastor, recently closed a revival in which the preaching was done by Pastor J. R. Black of Calvary Baptist Church, Jackson. It was a gracious church revival in which there were twelve additions to the membership, eleven of them by baptism.

In the note last week concerning Rev. and Mrs. J. Christie Poole it was stated that they would stay temporarily in Nashville in the home of Mr. and Mrs. Noah B. Fetzner, when it should have been the home of Mr. and Mrs. B. B. McKinney. Mrs. McKinney is a sister of Mrs. Poole.

In order to avoid unnecessary repetitions and conserve space, Baptist and Reflector requests the brethren not send in, unless it be under special circumstances, announcements that revival meetings will begin on a certain date. Wait until the meeting has been held and then send us the news item.

On a recent Sunday, the baccalaureate sermon of the Corbin (Ky.) High School was preached by C. L. Hammond, pastor of the First Baptist Church of that city. Dr. John L. Hill, Book Editor of the Baptist Sunday School Board, delivered the class address on Thursday evening, May 26.

Miss Janie Sue Jones, Jackson, who has been attending the W. M. U. Training School at Louisville, Ky., has been elected Superintendent of Vacation Bible Schools for Madison County Association, succeed-

ing Mrs. Jesse Daniel, who has recently moved to Nashville. Miss Jones is a member of Maple Springs Baptist Church, L. G. Frey, pastor.

—BAR—

Succeeding J. L. Dance, deceased, Frank Wood, associate pastor since October, 1933, has been elected as pastor by the Fifth Avenue Baptist Church, Knoxville. He is a graduate of Carson-Newman College and of the Southern Baptist Theological Seminary. Due to the precarious health of Pastor Dance, Brother Wood bore a large share of the church work for nearly five years and it is expected that the church will continue to prosper under his leadership as pastor.

—BAR—

Under the direction of Dr. Prince E. Burroughs, head of the Architectural Department of the Sunday School Board, there was recently held in Nashville, Tenn., a most significant meeting of more than forty architects from fourteen states. The purpose was to acquaint the architects in the different states embraced in the Southern Baptist Convention with the present-day needs of a modern Baptist Church with all its organizations, and, under the guidance of Mr. Harold C. Wallace, the Board's architect, to show them how to meet the needs.

—BAR—

Sunday, May 29, marked the eleventh anniversary of Dr. L. S. Ewton as pastor of the Grace Baptist Church, Nashville. According to figures compiled by Mr. Herbert Weaver, the average of additions per year over the eleven year period is 131, and for the last five years, 153 per year. The larger number of these additions have been by baptism. During the eleven year period the church has given \$132,879 to local expenses and to missions and other outside causes, \$33,024.90. The church, as described by Brother Weaver, has "a membership fired with a zeal and enthusiasm created by a pastor who has 'laid his ALL on the altar' and who constantly listens to the Still Small Voice as he leads his people in the Lord's work."

—BAR—

Union University recently conferred the degree of Doctor of Divinity upon the following brethren: Pastors Chas. E. Wauford of the Island Home Baptist Church, Knoxville; Ira C. Cole of the Highland Heights Baptist Church, Memphis; Mark Harris of the Speedway Terrace Baptist Church, Memphis, and J. D. Gray of the First Baptist Church, New Orleans. Also, Pastor P. B. Kinsolving received the Tigrett medal as the outstanding member of the senior class and Miss Thelma Stigler received the Williams medal as the most cultured member of the senior class. She is a daughter of Pastor N. M. Stigler, of the First Baptist Church, Martin. The Baptist and Reflector sends its heartiest congratulations to all of these.

—BAR—

Mayland, Tennessee
May 28, 1938

Dr. Dr. Taylor,

Dr. Clark and I have had a great week together in visiting the churches here in this mountain section. Dr. Clark is presenting our Baptist work in a great way. We feel that these messages of Dr. Clark on our program will inspire our people to a closer fellowship and more in harmony with our great Co-operative Program. We have had fine response from our people.

Our Deacon's Meeting at Mayland, Tuesday night, was well attended. One young

man surrendered his life to the Lord during the services.

We believe that untold blessings will come to our people as a result of his visit to our field.

Sincerely,

C. D. Tabor.

—BAR—

With the Churches: **Memphis**—Temple welcomed 6 by letter and 1 for baptism; Bellevue welcomed 11 additions. **Knoxville**—Fifth Avenue, Pastor Wood, received 2 by letter, baptized 4; Broadway welcomed 4 by letter. **Hixson** welcomed 4 for baptism. **Tyner** received 1 by letter. **Elizabethton**—Calvary welcomed 5 conversions and renewals. **South Rossville, Ga.** received 2 by letter and 1 for baptism. **Chattanooga**—Oakwood received 2 by letter and 1 for baptism; Concord received 1 by letter; Avondale, Pastor Lindsay, welcomed 1 by letter, 5 for baptism, baptized 5; First received 2 by letter; Central received 1 by letter; East Lake welcomed 10 by letter and 5 for baptism; Chamberlain Avenue received 1 for baptism. **Dickson**—First, Pastor Barbee baptized 4.

—BAR—

Brother Buford N. Bull sends the Baptist and Reflector an account of an ordination service Sunday afternoon, May 29, 1938, at the Chilhowee Baptist Church, Shields Webb, pastor. Milton Bodlien of Baltimore, Md., was ordained to the gospel ministry. He has finished school at Harrison-Chilhowee Baptist Academy and will finish at Carson-Newman College next year. He has been called as pastor of Vonore Baptist Church. The Ordaining Council consisted of A. E. Cate; B. P. Baldrige; J. Lacy Basham; G. E. Goodman; Buford N. Bull; C. R. Ausmus; C. A. McKinzie; Shields Webb. Brother Basham preached the sermon and Dean Cate, Carson-Newman College, delivered the charge. Brother McKinzie presented the Bible. Professor Roy Anderson led the opening prayer and P. B. Baldrige led the closing prayer. The Lord's blessings be upon Brother Bodlien in his ministry.

—BAR—

Baptist and Reflector has recently enjoyed the visits to the office of the following people: Pastor K. C. Baker and Mrs. Baker, Wartrace; Misses Katie Lee and Thelma Ammons, Wartrace; Pastor C. D. Tabor, Brotherton; Pastor C. R. Widick, Greenville, Ky.; A. L. Goodrich, Circulation Manager of The Baptist Record, Jackson, Miss.; Pastor J. T. Barbee, Dickson; Brother Sam Edwards, Cookeville; Pastor V. Floyd Stark and little son, George L., Carthage; Dr. Rufus W. Weaver, Executive Secretary of the Columbia Association Baptist Churches, Washington, D. C.; Mr. Joe S. Gest and Mr. Seale Johnson of Jackson. Mr. Gest, now with the Second National Bank of Jackson, was formerly Manager of McCowat-Mercer Printing

Company, printers of the Baptist and Reflector, the position now being occupied by Mr. Johnson. We cordially invite them to come again.

—BAR—

**BRIEFS CONCERNING THE BRETHREN
Called and Accepted**

Earl Trent, Opp, Ala.
Virgil M. Gardner, LaFayette, Ala.
G. W. Shed, West Side, Tulsa, Okla.
Snydor L. Stealey, First, Raleigh, N. C.
R. C. Miller, Jr., First, Atoka, Okla.
H. E. Dana, President Kansas City Baptist Theological Seminary, Kansas City, Mo.
Homer Bridges, Kensett, Ark.
J. M. Vandever, Murfreesboro, Ark.
E. M. Vaughan, Rocky Mountain Church, Va.
R. W. Mapp, Centerville and Blackwater Churches, Princess Anne County, Va.
C. D. Johnson, Professor of Journalism, Baylor University, Waco, Texas.
Ernest H. Cox, dean Blue Mountain College, Blue Mountain, Miss.

Resigned

S. H. McWhorter, Cage, Okla.
H. E. Dana, Professor of New Testament, Southwestern Seminary, Fort Worth, Tex.
J. M. Vandever, Edcouch, Texas.
E. L. Cole, First, Osceola, Ark.
A. D. Woodle, Southside, Jacksonville, Fla.

E. M. Vaughan, Shenandoah and Stanley Church, Va.

R. W. Mapp, Oak Grove and St. John's Churches, Princess Anne County, Va.
C. D. Johnson, dean of Blue Mountain College, Blue Mountain, Miss.

James Thorne, Calvary, Lake Charles, La.

Edgar Stephens, Bunnell Church, Fla.
J. P. Harrington, Parkway Church, Jackson, Miss.

Married

George McNeill Ray to Miss Ruth Dawson, Southern Baptist Theological Seminary, Louisville, Ky.

Howard B. Benson to Miss Inez Gilbert, Clarksdale, Miss.

Ordained

John H. Hobbs, Immanuel Church, Tallahassee, Fla.

James Lippincott, First, Grenada, Miss.

Died

Dr. Joseph Cole Stalcup, former president Oklahoma Baptist General Convention, McAlester, Okla.

Rev. R. F. Jones, Easley, S. C.

Dr. Richard Venable Lancaster, Ashland, Va.

CHURCHES WILL NOT BURN

However, the fact that churches will not burn does not keep them from suffering loss on their buildings by fire. Southern Mutual Church Insurance Company furnishes protection against this kind of loss.

Write J. K. HAIR, Secretary,
Columbia, S. C.

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For catalog and information, write
DICE R. ANDERSON, President

Volunteer Preachers

The following preachers have volunteered to hold revival meetings under the direction of the State Board. Since the Executive Secretary cannot wisely assign these men to certain fields, it will be better if those wishing to have their services will write directly and make arrangements for the meeting.—John D. Freeman.

Name	Address	Date	Time
E. F. Adams	McKenzie	July 4	Two Weeks
H. Ross Arnold	Athens	September or October	Ten days
K. C. Baker	Wartrace	September	Two weeks
Woodard Bartholomew	Parsons	July 4-15	Two weeks
Howard Bennett	Humboldt	July 25-August 5	Ten days
O. O. Bishop	Johnson City		Ten days
C. N. Brewer	Big Sandy		
F. F. Brown	First Baptist Church Knoxville	Middle of July	Ten days
David Burris	Oakdale		
C. B. Cabbage	Rutledge	June	Ten days
E. A. Cox	Elizabethton	Anytime	
Truett Cox	Bluff City	June or first of July	
M. I. Crocker	Columbia	Anytime	
Simpson Daniel	Lexington	September	
E. H. Greenwell	Paris	June or September	Ten days
J. R. Kyzar	3221 Kinross Avenue Nashville	August 21 or first of September	Two weeks
D. W. Lindsay	341 Virginia Avenue Knoxville	August	
Homer G. Lindsay	1403 N. Chamberlain Ave Chattanooga		Ten days
W. E. McGregor	Bulls Gap		
R. N. Owen	Clarksville	Anytime	Ten days
T. H. Roark	Coal Creek		
C. H. Robinson	Goodlettsville		
R. O. Rosson	Goodlettsville, R. 2	Anytime	Ten days
Bunyan Smith	206 Monroe, Nashville	July	Ten days
J. K. Smith	612 Cecil, Knoxville	Anytime	Ten days
Harold Stephens	Cookeville	July 4-14	Ten days
Dewey A. Stubblefield	Dresden	July	Ten days
W. C. Summar	Mt. Pleasant	Latter part of June or July 10-19; Aug. 1-10	Ten days
N. V. Underwood	South Pittsburg		
R. Kelly White	Belmont Heights Baptist Church, Nashville		
T. C. Wyatt	McCailla Avenue Baptist Church, Knoxville		

Business Men Of The Bible. The National Publishing Company, Philadelphia, Pa. Copyright 1938 by the publishers. 110 pp. \$1.00.

This breezy little book, published in commemoration of the 75th anniversary of the founding of the National Publishing Company, an important part of whose business is publishing the King James Version of the Bible, proposes two things as its purpose: 1. "Strike an unusual but happy note in calling attention to the greatest of all books—the Bible." 2. Point out to business men generally "the great mine of information, as well as spiritual uplift, that may be found in its pages." It abundantly and interestingly succeeds in doing this. The publishers say: "As we are business men, not preachers, this well accounts for the style of this little volume." This very style makes the book all the more interesting.

The chapter titles are: The Modern Business Man, The Agriculturalist, The Manufacturer, The Merchant, The Architect and Builder, The Salesman and Advertiser, The Jeweler, The Engineer, The Lawyer, The Physician, The Realtor, The Politician, The Educator and The Makers of Books. Delving into both the Bible and history, the book reveals numerous interesting facts and examples showing the earlier character and antiquity of these various lines of business. The breezy style and informative nature of the book absorbingly holds the readers's attention. One finds it to be a splendid exposition from the business angle of the statement in Ecclesiastes, "There is nothing new under the sun."

O. W. Taylor.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 6th Ave., N. NASHVILLE, TENN.

Man Upon Earth by Virginia Doss. The Parthenon Press, Nashville, Tennessee. Copyright 1938 by the author. 104 pp. \$1.00.

Miss Doss is a young woman, still under twenty-five. She is a graduate of Ward Belmont School and of Peabody College. She is secretary of the Nashville branch of the National League of American Pen Women, has been a Sunday school teacher since she was seventeen and is an assistant in the Book Editorial Department of the Baptist Sunday School Board. Verse and articles by her have been published before, but this is a first book. It reveals her as having marked poetic ability.

Man Upon Earth is a series of dramatic monologues in blank verse. Assuming quite logically that the reactions of men and women to the life and teachings of Jesus in the New Testament days were similar to the reactions of men and women today, the author selects certain characters and has them speak with reference to Christ as they could well have spoken under the circumstances indicated. Research, imagination and Biblical revela-

tion are drawn upon in this fine book. Its poetic genius, its spiritual insight, its vivid and charming expression and its deep reverence sound a high note.

Perhaps one can briefly describe the characters and effect of Miss Doss' book no better than by using the words which Beethoven wrote on the cover of his "Kyrle Eleison": "From the heart it has come; to the heart it shall penetrate."

O. W. Taylor.

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PLANS ARE ABOUT COMPLETED!

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- The annual encampment of Tennessee Baptists will be held at Ovoca, near Tullahoma, beginning July 29th at supper and ending August 5th at the noon meal. Check the date on your calendar and plan to attend.
- Conferences for earnest Christian workers of all ages have been provided. Conference periods will be so arranged that all who wish may learn of the work of the different departments. Sunday School, Training Union, Missionary Union, Brotherhood and Pastors will find special provision.
- Great messages will be heard daily. At the morning hour Bible Study will be featured with David Livingstone of Chattanooga teaching. At the evening hour great evangelistic messages will be brought with the old fashioned "camp meeting" spirit and program featured.

ONLY 300 CAN BE ACCOMMODATED IN THE BUILDINGS.
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Write OVOCA, 149 Sixth Ave., N., Nashville, Tenn., for further information.