

# Baptist and Reflector

ORGAN TENNESSEE BAPTIST CONVENTION

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## Why We Need The Baptist and Reflector

(This study is an adaptation of a fine editorial by Editor E. C. Routh on the front page of the *Baptist Messenger* (Okla.), which ably set forth the value of the denominational paper. With acknowledgments to Dr. Routh, we pass on an adaptation of the editorial and apply it to the *Baptist and Reflector*. What he says about the *Baptist Messenger* applies with equal force to Tennessee Baptists and the *Baptist and Reflector*.)

Why does a church with a full-time pastor, Sunday school literature, a daily paper and a radio in practically every home, and possibly a church bulletin, need the *Baptist and Reflector*? Why does any church need the paper?

The daily papers and the radio do not give Baptist news concerning Tennessee, the South, or Baptists in other nations—unless there is something sensational. The pastor of the average Baptist church has such a crowded program that he cannot give his people all of the Baptist news. The Baptist bulletin, if there is bulletin, generally, gives only matters of local interest, particularly the church program. Where are the members of our Baptist churches to get the information about what Baptists are doing in Tennessee and around the world? Where will they get the Christian interpretation of world events?

Where will they get their information about what the Sunday school, W. M. U. and Baptist Training Union forces are doing in other parts of the state and throughout the land? They get some of it through the special literature, but not very much about the work in the state in which they live.

Where will the average Baptist, the young convert especially, who knows very little about what Baptists believe, learn about Baptist beliefs? He will not get it out of the daily paper or from the radio, and again the pastor is so busy that he does not have much time for doctrinal messages. And not all of his people can be there. Where will the average Baptist home, with its radio and the daily paper and the "best seller" and the latest magazines get literature which will keep before the growing children the high ideals of honesty, and sobriety, and purity, and integrity? Where will they get the stories of world missionaries and of Christian leaders in every realm which will be an inspiration to their sons and daughters?

Where shall we get our information about the gifts which Tennessee Baptists are making to

missions, benevolences, and Christian education?

How will Tennessee Baptists be informed and enlisted in building Baptist schools, in giving for our fatherless and motherless children, in ministering unto the sick, in providing for the aged and disabled preachers? We do not get that information from the literature that goes into most homes. We know of only one publication that gives all of this information, week after week; and we don't see how any Baptist in Tennessee can afford to be without that information. The publication that renders this service, and the only publication that renders this service, is *Baptist and Reflector*. It ought to be in every Baptist home; and the price is so reasonable that it is possible to put it into every home.

Other people have their literature. The magazines carry attractive advertisements for whisky and tobacco. The merchants carry full-page advertisements in the daily papers. Heresies are sowing the land down with their literature. All lines of business, except the Christian forces, are giving primary place to literature in the promotion of their work.

Someone says that not all the people will read the denominational paper. Well, they don't all hear the preacher. They don't all read the Bible. They don't all take the Sunday school literature home. But a church with 50 families that makes provision in its budget for 50 *Baptist and Reflectors* every week, will have more families knowing what Baptists are doing than they have now. If thirty families out of fifty read the *Baptist and Reflector*, that will be about 500 per cent more than most of them are doing now where no special effort has been made to increase the circulation of the *Baptist and Reflector*.

Let us start today and put the *Baptist and Reflector* into every Baptist home in our churches. It will prove a worthwhile investment, not only for the welfare of the homes, but for the enlargement of the world mission task, and for the glory of God.

# Baptist and Reflector

O. W. Taylor, Editor

John D. Freeman, Executive Secretary  
Don Norman, Field Representative

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## EDITORIAL

### Our Sunday School Literature

Now and then certain men in the state or out of the state advise our people to discard the Sunday school literature put out by our Baptist Sunday School Board and use a substitute literature. It is bad advice.

Like all things from a human source, the literature of the Board has its imperfections. But every fault it may have is either duplicated in the literature of the critics or overbalanced by worse faults along other lines. All in all, the literature of the Sunday School Board is the best published.

Naturally, the salesman of unionistic literature wants to substitute it for our Baptist literature. It may have a number of excellent features in it. But it will also carry various doctrinal heresies and unionizing serum and fantastic speculations on "last things." Fantastic speculations are dangerous, whether they are on the premillennial or postmillennial side. The unionist seeks to sell his literature because the profits thereof go into the pocket-books of the officers and stockholders of the concern he represents and also a commission comes to him from the sale of the literature. Neither objective is a reason why Baptists should throw away their own literature.

The Baptist Sunday School Board is a Southern Baptist enterprise, not a private enterprise. Every dollar it makes beyond operating and maintenance costs is put back into the channels of our Baptist work. For instance, in 1938 the Board gave to Baptists here and there in the South \$48,143.00 worth of free supplies, Bibles, tracts, etc. It turned over \$143,794.00 to co-operative work with State Mission Boards in various states, of which Tennessee received a little more than \$7,000.00. These are some of the ways in which the Board turns money back into denominational channels. In such ways in 1938 the Board turned a total of \$500,581.00 back into the channels of our Baptist work. When Baptists patronize their Board, they are helping in this worthy service in addition to supplying their needs for supplies, for books and for Sunday school literature.

Not a dollar of the income, as such, of competing concerns is turned back into Baptist channels. The officers, stockholders and salesmen get the profits which may be made. We have been told that as a result the president of a certain unionistic concern has built him a palatial home in a southern state. However legitimate such things may be as business matters, they are not reasons why Baptists should patronize such concerns and turn the cold shoulder to their own Sunday School Board.

Sometimes a critic will say that our literature is not sound. Occasionally a statement does creep in which ought not to be there. The Editorial Department of the Board regretfully admits this and wishes to avoid such. If one studies the ramifications connected with bringing out the literature, he may not excuse the errors, but to say the least, his criticism will be softened. But if occasional errors are found in our literature, the same thing is true of even the best of the literature proposed by the critics. In literature claimed by its sponsors to be specially orthodox and much superior to our own literature, we have seen statements which some would call heretical or at least open to serious question. And when it came to make-up and lesson treatment, surely the sponsors were drawing on their imagination when they claimed

it to be superior to the literature of our Sunday School Board. Sometimes, however, what some man may construe as doctrinal error may be only a difference of interpretation between him and another. So long as Bible or Baptist doctrines themselves are not rejected or perverted, differences of interpretation ought not to be classed as heresy.

In some instances certain people may prefer a different lesson treatment in some particulars, while others prefer the lessons as they are. At any event, the lesson treatment in our Sunday School literature reaches in general a high degree of excellency and is on the main line of New Testament doctrine. If occasional statements occur which ought not to occur, the way to do is not to discard the literature and knife the brethren in charge. Get alongside the brethren in the love of Christ and help correct the errors. Dr. Hight C. Moore, the Editorial Secretary, is a sound Baptist and he welcomes and invites the pointing out of errors in the literature when it is done in the right spirit. When errors do occur, Baptists have a recourse. The Board belongs to Baptists and they can take the brethren to task. But when errors occur in the literature of competing concerns, our people have no corrective Baptist recourse.

Some critics say, "Study the Bible; don't take what some man says about it." This sounds very plausible, but as an argument against the use of our literature it has no force. Baptists who favor our literature also say that the Bible should be studied and that no one should take simply what some man says. The function of literature is not to displace the Bible but to serve as an aid in its study. What men say should be tested by the study of the Word of God itself.

But does someone say that no helps should be used in studying the Bible? Why the very English translation of the Scriptures from the original manuscripts is a human help in the study of the Bible! And does the critic ever use a Bible dictionary or other dictionary or a concordance or cross reference or a commentary? These are all human helps to the study of the Bible. They are what some man says or suggests. Helps are not to displace Bible study but to aid it. Let us thank God for them and use them wisely, and this includes our Sunday school quarterlies and other helps.

Sometimes there are leaders of the opposition to our Sunday school literature who make out a "Whole Bible Lesson Course" and give titles to the lessons and perhaps give interpretative comments on the lessons. **These are all human Sunday school lesson helps.** And, of course, those who prepare such lessons use all kinds of helps in their own study! Then they propose their human helps for the human helps put out by the Sunday School Board! Sometimes the critic of our literature himself writes expositions of the Sunday school lessons from time to time. Does he expect people to use these helps? And even the most strenuous advocate of laying aside our literature and not paying attention to what some man says will, if he teaches a Sunday school class, give **his own interpretation of the lesson, a human interpretation**, which has been arrived at by Bible study plus all the helps available! Baptists should pay no attention to the man who tries to promulgate the farce of using no helps when he himself disregards his own advice.

On both the ground of elemental loyalty and the ground of its generally high degree of excellency and soundness, let our people use the literature of our Baptist Sunday School Board. If it errs, help to correct it in the Spirit of Christ. Let them not be swept off their feet by the critic who wishes them to use a substitute literature when its use does not contribute to the ongoing of our worldwide fellowship as the use of our own literature does and when it has as many or more imperfections than our own literature has.

### Temple Baptist Church, Memphis

On April 2 at both hours, while Pastor V. E. Boston was away in a revival with Pastor Ralph Moore and the Calvary Baptist Church, Chattanooga, the editor preached at the Temple Baptist Church of Memphis. We had been with them once before and it was a joy to return. We shall long remember the responsive attention given us and the courtesies shown us. Deacon R. L. Herrington brought us under obligation to him for special courtesies shown us. Pastor and Mrs. Boston are greatly loved by their people and the work is moving on in a very fine way.

## A Journalist Writes About Moral Versus Physical and Economic Force

David Lawrence is editor of the United States Daily published in Washington, D. C. He is an interesting and forceful writer in several other papers over the country.

Not long since, describing the perils in the world as a result of dictatorships and state-worship and writing under the heading, "The New Idolatry," he made an appeal for the mobilization of the moral forces of the world through "mass prayer."

What this distinguished journalist says is worth passing on. If earnest individual prayer and mass prayer were more fully and actually engaged, only God knows what the results would be. Paul tells Christians to pray for those who are in authority. And the Lord knows that there are many in authority today who sorely need the prayers of the people.

Mr. Lawrence writes in part as follows:

"If physical force is to be used only as a last resort, if economic force is to be sparingly applied lest it hurt innocent peoples, what shall mankind do?"

"There remains a greater weapon than any of the rest—Moral Force.

"Moral Force must . . . show a willingness to renounce selfish ambitions among some of the democracies and to extend a hand of true fellowship and even financial aid to the peoples who have been suffering privations in a mistaken fealty to fascism because in their desperation they thought it was the only course left to them.

"Moral Force has before it dramatic opportunities in mass prayer.

"Supposing in every country of the world five minutes were set aside at noon each day for a week in which all work except absolute necessities were stopped while people bowed their heads and asked God to help free the world from the yoke of men who would exploit their fellow human beings? Suppose these mass prayers were not merely confined to pleas for the tragic victims of the dictator's wrath? Suppose, instead, the prayers were offered, too, for the dictators themselves?"

"Difficult to pray for a Hitler, you will say—yes, and hard to do. But only because in our hearts is the deepest hate and bitterness. Could we but substitute for that hate the love of mankind which has been taught us in the prayer books and the gospels for centuries, could we but feel that the Hitlers and the Mussolinis are merely the misguided victims of their own ambition and the creatures of groups equally selfish who derive benefits from totalitarianism, we would begin to perceive that our prayers must encompass both the 'oppressors and the oppressed.'

"What would the German people and the millions of people immediately surrounding the totalitarian states think if they knew the whole world was praying for Herr Hitler? Would they not at least begin to wonder what was happening across the borders? Would they not be ready to learn what new attitude the rest of mankind had assumed? Would not the German people believe in the sincerity and honesty and frankness of the other peoples when their respective governments made public proposals for the establishment of a just peace?"

"There are unquestionably many ways of reaching the heart and conscience of another nation, many ways to convert hostility or antagonism into friendliness and fellowship. We may be cynical about such devices but it is only because we have never used them."

## Associational Conferences

April 4-6, the state workers made "the last round up" of the one-day associational conferences. The points visited were as follows:

**Jamestown**, Dewey Nichols, pastor, where Riverside and Stockton Valley Associations met. W. F. Wright presided.

**Ducktown and Benton**, Org Foster and George Peek, pastors respectively, where Polk County Association met.

**Sparta**, Oscar Nelson, pastor, where Union Association met and where Moderator W. M. Kerr presided.

The state workers, together with the other visitors, carry appreciative memories of the responsive attention given and the many courtesies shown them.

Aside from the state workers, "pinch-hitters" were D. W. Picklesimer of Doyle at Sparta, Ralph Norton of Chattanooga at Ducktown and Mrs. Mauny and Mrs. W. F. Robinson of Chattanooga at Benton and C. D. Tabor of Brotherton at Jamestown.

At Benton the flu struck Secretary Freeman and he had to return to Nashville. But we are glad to say that he has recovered and has returned to his work.

In the conferences, which began early in February and closed as indicated above, there was manifested in general the finest and the most blessed fellowship. In some places it was like being in a revival. It is believed that lasting good will result from the conferences. Tennessee Baptists are looking up and going on, trusting in the name of the Lord. May there be nothing to disrupt and divide this fellowship.

## New Member of Baptist and Reflector Committee



P. L. RAMSEY

Evoking widespread regret, Dr. W. C. Boone, pastor of the First Baptist Church of Jackson, who had served for several years on the Baptist and Reflector Committee, appointed from year to year by the Executive Committee, that the editor may have their counsel and help throughout the year in bringing out the paper, resigned from that position.

At the last meeting of the Administrative Committee, P. L. Ramsey, pastor of the First Baptist Church of Covington, was selected to take the place of Dr. Boone on the committee.

Along with his many other friends, Baptist and Reflector, while regretting that Dr. Boone did not see his way clear to continue on the committee, equally and

heartily welcomes Brother Ramsey to a place on the committee. It is felt that the Administrative Committee has made a splendid choice.

## Healing Humanity's Hurt

By Louis J. Bristow, Superintendent

More than a thousand persons were given care in the Southern Baptist Hospital last month. Of these 114 were cared for free of charge, and 251 others paid only a small fraction of their own expenses. Churches, Sunday schools, and individuals helped many of them; and from its own funds the Hospital bore \$3,548.17 of this expense for free patients.

We received from the Co-operative Program \$2,903.53, so the Hospital paid from its earnings last month \$644.64 more for free work than it received from the denomination. Besides, we paid more than \$1,000 interest on our outstanding bonds. And we paid all operating expenses and deposited enough to care for the pro rata of the next bond maturities.

The Southern Baptist Hospital is set primarily for the healing of diseased and injured bodies. In doing this, it contributes directly to the cause of missions and Christian education: for many a missionary and many a teacher in a Christian school, become physically incapacitated, has been reconditioned and made fit for further service by this Hospital. Jesus devoted no small portion of His ministry to the sick, reconditioning them for service. The paralyzed man, and the man who had been lying beside the pool for 32 years, and countless others, were charges upon society until Jesus healed them—reconditioned them—and made them capable of self support and worth something to society. So we believe in our work as a vital part of Christian ministry.—New Orleans, La.

### RECEIPTS AND DISBURSEMENTS OF TENNESSEE EXECUTIVE BOARD FOR MARCH, 1939

CO-OPERATIVE		
Southwide		\$ 9,289.03
Statewide:		
Harrison-Chilhowee Academy	\$ 185.78	
State Missions	3,277.17	
Orphans Home	1,456.52	
Baptist Memorial Hospital	910.32	
Carson-Newman College	910.33	
Union University	910.33	
Tennessee College	910.33	
Union University (Debt)	546.18	
Ministerial Education	182.06	9,289.02
Total		\$18,578.05
DESIGNATED		
Harrison-Chilhowee Academy	\$ 27.00	
Union University	311.46	
W. M. U. Specials	513.11	
Baptist Memorial Hospital	.50	
Relief and Annuity Board	6.88	
Orphans Home	250.23	
Home Missions	4,209.02	
Foreign Missions	1,287.78	
State Missions	269.89	
Hundred Thousand Club	2,204.96	
Total		\$ 9,080.83

John D. Freeman, Treasurer

## Evangelism and Enlistment

By S. M. McCarter, Jefferson City, Tenn.

It will be easy to over-emphasize evangelism to the neglect of enlistment because of the nature of our organizations, methods and preaching during our revival for 1939.

Enlistment follows closely after evangelism, and we must give special attention to enlistment or else the revival may hurt our churches. A pastor said the other day to me, "In our revival we had several of our members back at the mourner's bench." Another pastor said, "I baptized three or four at the close of our revival that I had baptized in a past revival." This is a bad policy and shows a failure in enlistment or the method used in the revival.

We do not like the word campaign in revivals, but it does not matter so much about the word if we preach the Word and the Holy Spirit does His work in conviction and regenerating the soul, then put enlistment where the Great Commission put it, making both evangelism and enlistment essential to the revival. We as Baptists have done quite well in soul winning, but we have made a sad failure in enlistment. Let us stay right with the Great Commission and evangelize and enlist. We read the other day in one of our papers that only eight per cent of our members attend our morning worship and two per cent the evening worship and less than one per cent attend the prayer meetings, while more than seventy per cent of our members attend the movies once a week. The right time to enlist converts is at that plastic period when they are saved. We have many in our churches who are saved, educated, wealthy and influential, but are not enlisted. Yet it must be true, if they are saved, they can be enlisted. We make a few simple suggestions as to how we as pastors, teachers and Christian workers can enlist converts and the unenlisted.

1. **Teach them until they are enlisted in Bible study.** Being saved is the beginning of the Christian life and not the end. We are taught to "search the scriptures" and "Thy word have I hid in my heart, that I might not sin against thee." Let us dig down into the Bible and bring out its valuable treasures and thereby enrich our own lives and those we teach. It will take time to teach young converts to study the Bible, but it can be done.

2. **Teach them until they are enlisted in prayer.** The prayer life of Jesus should enlist us to pray and we can teach new converts how to pray, but if we wait very long, then we have perhaps lost our opportunity. We very often, after a revival, would start a convert's prayer meeting, have no special organization but plan a simple program of songs, prayers, scripture readings and testimony. These converts, in a short time, would be attending the regular prayer service on Wednesday night. Converts can be taught to pray and do church work that will enlist them as church members.

3. **Teach them to bear testimony for Christ and His cause.** Jesus said, "Ye shall be witnesses unto me." We take new converts into our churches without their telling their experience of grace and they just remain tongue-tied until they drift from their experience and by disobedience into neglect and certain sins that affect their interest in the life and work of the church. Never shall I forget that Saturday morning that I joined the church for baptism and how it helped me when I stood before the church and told in a few words how the Lord saved me from my sins and that I had a desire to obey the Lord in baptism. That experience gave me a start and after my baptism I told the church what a blessing my baptism was to me and how anxious I was to make a good church member. I wish we might go back to the old way of having the new converts tell their experience of grace before their baptism instead of telling it to the pastor and the pastor making a brief statement for them.

4. **Teach them until we have enlisted them in Christian living.** Jesus said two things that every saved person should keep in mind. First, "Ye are the light of the world." Second, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." We are to let Jesus shine into our hearts and lives and then we are to reflect that light to others. Let no besetting sin or presumptuous sin obscure the light that we are to reflect as redeemed souls for Christ.

5. **We are to teach them until they are enlisted as soul winners.** The first impulse of a new born soul is to see some one else saved. If the one who is saved has no such desire, then they may wisely question their own personal salvation. The joy of soul winning approaches closely to the joy that came to our own hearts when we were saved.

6. **Enlist them in God's plan of tithing.** We have many good books and tracts on this subject and I need not discuss the subject here. May I suggest that each church ought to have envelopes to give to each person that may join for baptism or otherwise, and explain why and ask them to begin now to tithe and you may be surprised how many will begin tithing and how it will help to enlist them in the life of the church and our denominational work.

## "Songs In The Night"

By R. K. Bennett, Stanton, Tenn.

Jos 35:10 "... God, my Maker, Who giveth songs in the night; ..."

The gift of music is from God. Its true province is to lift one's soul up and point and guide him to God. Shakespeare makes one of his characters to say:

"He that hath no music in his soul,

That is not moved by the concord of sweet sounds,

Is fit for treasons, stratagems, and spoils, . . .

Let no such man be trusted."

However this may be (We cannot, with certainty, say 'Yea' or 'nay'), everyone must admit that "Music hath charms to soothe the savage breast." Savage breast or not, music does have its charms. How important, then, that music be of the right kind! How essential, then, that this music of the right kind be recorded for the cheering of some lonely heart in the days beyond our ken. Just as we faithfully use it, if it be our gift, we shall receive the plaudits of the Master, the "Ancient of Days," Him with the Voice as of "The Sound of Many Waters," when He comes to claim His own. Won't it be glorious then?

I

IT IS GOD, WHO REJOICES THE HEARTS OF HIS OWN. He wants His children to be happy. I should think that a broom-handle face, in His sight, is an abomination of desolation, unless it be that this face is just naturally long. He tells us through Solomon: "A merry heart doeth good like a medicine." Let us remember, however, that the same inspired writer also said: "To every thing there is a season, and a time to every purpose under the heaven: . . . A time to weep, and a time to laugh, a time to mourn, and a time to dance." Eccl. 3:1, 4. A laugh, then, out of time, or a lamentation, is equally displeasing to Him. It is the same as an extra beat in a measure or two of an otherwise perfectly timed and executed piece of music. There's just no place to put it. It just doesn't fit, that's all.

God knows what you and I need to make us happy, because He made us. "My Maker"! You know? I am glad the Lord made me. I know no human would like to be responsible for that job. Folks are funny that way about the things they do. They like to be bragged on. If I had been like the Lord wanted me to be all my life it might be different. I wouldn't know. It doesn't make any difference, one way or another. He made me in His own image. That image was marred. It was my fault. "The vessel was marred," even "In the Hands of the Potter." But, blessed be His name, He remakes things,—and men! In repentance and faith, through the shed BLOOD of Christ, old things pass away; all things become new. I'm so glad! He now is Mine and I am His!

He gives this happiness to them that acknowledge Him as Saviour, Source of happiness, Lord, and King; and themselves as poor, unworthy, undone, and needy souls. Wonderful paradox for eternal pursuing! Victory comes through surrender of self. He giveth songs.

II

"IN THE NIGHT." O, yes, surely. We have found it so. We wondered about it the first time we read it there. It took many trials and heartaches, perhaps, before we realized that it was true. But sooner or later the blessed melodies began to softly steal over our newly sensitized eardrums. Humanity can only stand so much. God tempers the volume and the depth of tone of heaven's harmonies. Their full forte would be too much for us to appreciate or even to receive as yet. We are such small souls now. But we do hear, do we not? And sometimes we may chime in, yea, must, if even in a piping voice, or with a trembling finger touch keys or strings, or timidly blow a trumpet. It is well. For we need all the courage that music can inspire in us. "In the night." That phrase! Does it describe something to us now? It seems indeed that a dark night is settling over the world, a night of uncertainty,—business stability. Doubt and perplexity,—shaken faith. Despair for many,—wrecked hopes, suicides. Unutterable horror for millions,—war. Treachery and mistrust,—International mis-relations. Darkness, death, and woe,—God is forgotten. A stormy night,—steps to be taken with care by the straying, or calamities must be suffered.

So

III

WE NEED HIS SONGS of assurance, of steadying faith. Songs telling of the goodness of God, of Him who is the "Giver of every good and perfect gift," "In Whom is no variableness, neither shadow of turning." Yes, songs of His faithfulness and love. David said, "The Lord preserveth the simple. I was brought low, and He helped me." Psa. 116:6. "O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Psa. 107. He has been good. "Give us hearts to praise Him more!"

## The Farewell Service of the Aged Pastor

By Rev. T. N. Hale, Pastor  
Somerville Baptist Church, Somerville, Tenn.

The fourth Sunday night in May will long be remembered in the little city of Thurston, for it marked the end of the longest pastorate in its history. Dr. Robert L. Parks was closing a ministry of thirty-two years as pastor of the First Baptist Church. This was exactly half his life. He had seen the town grow from fewer than a thousand to a population of more than four thousand, and the First Baptist Church increase from seventy to more than six hundred resident members. He had also led the congregation in the erection of two magnificent church buildings, the first of which had burned some years previously. The present building was the largest and best equipped in town, well suited to the various activities of the church.

Dr. Parks came to Thurston from the Baptist University in the city fifty miles away soon after his graduation. He was reared in an adjoining county where he had preached to some rural churches while a student. With that exception the First Baptist Church was his only pastorate. To him this was home and these his people. Here he had married and here his two children were born. His son, Robert L. Jr., was now a noted surgeon in a city three hundred miles away. His daughter, Miss Lexie, was the wife of a congressman.

The congregation esteemed him highly and loved him devotedly. They honored him for his good works and his stalwart Christian character. The zeal and earnestness with which he labored had won for him a coveted place in the affections of the entire city. The First Baptist Church stood as a monument to his ministry and a tribute to his stainless reputation. But for some time the sentiment had been growing that Dr. Parks was getting too old and had been with the church too long for further progress. Many preferred a young man. This came as a staggering blow to the pastor, but he yielded to their judgment and resigned. The man who had always borne himself with body erect and full of energy became for the first time conscious of his infirmities.

At the age of sixty-four Dr. Parks was still a poor man. When he came to the First Baptist Church at the age of thirty-two, he dedicated all his energies to the building of a great church to which he had been one of the largest contributors. Now he faced the beginning of a new life under a severe handicap. After a long conference with his children it was decided that he and his wife would go to the home of their son, three hundred miles away, to spend the remainder of their days. This was to be their last service at the First Baptist Church and their son and daughter had come to be with them. The next morning they would leave for their new home.

A capacity crowd filled the First Baptist Church of Thurston on that fateful Sunday night when the aged pastor delivered his farewell sermon to the congregation he had so faithfully served for the past thirty and two years. The four thousand citizens of the town had never witnessed such a scene before—and probably never would again. The feeling in the congregation was tense when Dr. Parks opened the door of his study and walked to the pulpit. The audience spontaneously arose and wept. The atmosphere was electric. If this had been his funeral their sorrow could not have been more acute. Even the organ seemed to weep for the departure of a friend. Dr. Parks stood, his whole body convulsed with grief at the thought of parting from these friends, as dear to him as his own family.

The aged preacher spoke as the prophet of God and the congregation was conscious only of the Savior he represented. The message seemed to pour forth from his heart in unpremeditated strains. He spoke a good word for Jesus and expressed his gratitude that he had been given a place to work for the Lord. He delivered his final appeal to the unsaved of the town and then tenderly, movingly bid farewell to these friends and neighbors of thirty and two years. They rushed forward to express their undying affection and to receive his blessing.

When many of the congregation lingered his daughter was quick to sense the feeling that he wanted to be alone. She whispered this to the others and silently they retired leaving the pastor to himself. He walked back through the study door to the place where for many years he had talked fervently with the Invisible One. What happened there is still his own secret. When finally he emerged from this sacred retreat and passed slowly down the central aisle he seemed to take in every inch of the vast auditorium as if bidding it too a fond farewell. In that hour it seemed to him that his life's work was slipping away.

In the vestibule he found the faithful old janitor who had for many years been the caretaker of the church and a valuable aid to the pastor. Dr. Parks greeted him with a warm grasp of the hand and said goodbye. He slowly descended the front steps and turned just in time to see the colored man pull the light switch—and he was in the dark.

## The Sunday Movie

By Lois Coleman, President,  
Nazarene Young People's Society, Columbia, Tenn.

(A clipping sent by Pastor Ralph Gwin of the First Baptist Church)

Citizens of Columbia, I am the Sunday movie; I wish to speak. For some time I have been seeking entrance to your fair city; but upright citizens have contrived to close your doors against me. I am knocking for admittance once more, and if I am allowed to enter I promise to do certain things for your town.

I promise to decrease the attendance of every church in town. I will show my best pictures on the day set apart for the worship of God, and will lead many to believe that they can profitably exchange the church service for a motion picture. I have already robbed the mid-week prayer service of many attendants by my bank night; but I am not satisfied. I wish, also, to rob God's house on Sunday.

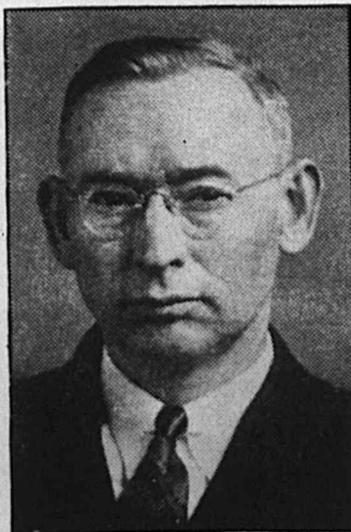
I promise to reduce the morals of the youth of the town to a lower level. I know that some young people will continue to attend church on Sunday morning, but I wish to give them a place to go on Sunday afternoon that will make the minister's message as seed sown among thorns—choked by the pleasures of this life. I have told the city fathers that if they would admit me into their city, I would keep their boys and girls away from the roadhouses that surround you. But I made them a false statement. Youth will stream from my doors on Sunday afternoon with a greater desire to fill the roadhouses on Sunday night and do as they have seen their favorite actors and actresses do on my screen. I am the Sunday movie and I go hand in hand with the roadhouses and all other degrading institutions.

I promise to help Communism get a stronger hold, not only in your town, but in your nation. I am the institution of Bolsheviks who drove God out of Russia. I am seeking to do the same in America. I am wise enough to know that one of the best ways to turn a people against God is to get that people to desecrate the day set apart for the worship of God; to get them to thinking of material progress, alone, instead of moral and spiritual progress.

If I am allowed to enter your town I promise to damn thousands of your boys and girls and speed them on their way to perdition. I am the Sunday movie.

—The Columbia Herald.

## Who's Who Among Tennessee Baptists



REV. C. B. PEOPLES.

This is the likeness of Rev. C. B. Peoples, Clinton, Tennessee, pastor of Piney Baptist Church, Oakdale.

Rev. Peoples, and as we may call him the Pastoral Evangelist, began his work at an early age and has been in the work for eighteen years, and has not been without work during this time, serving as a pastor and doing evangelistic work, mostly in Campbell, Union and Anderson Counties. He has served as a member of Clinton Association for twelve years and for the past eighteen months has been the pastor of Piney Baptist Church, Oakdale.

Bro. Peoples is a great believer in building a church through the Revival Spirit.

# Program of the Southern Baptist Convention

Convention Text—Proverbs 11:30: "He that winneth souls is wise."

## WEDNESDAY, MAY 17

### Afternoon Session

- 2:00 Hymn: "Praise God from Whom All Blessings Flow"—Old Hundred.  
Invocation Hymn: "Nearer My God to Thee"—Adams-Mason.  
Hymn: "How Firm A Foundation"—Keith-Steele.  
Prayer—James R. Bryant, Richmond, Va.  
2:30 Report of Registration.  
2:35 Committee on Order of Business—Wallace Bassett, Dallas, Texas, Chairman.  
2:40 Addresses of Welcome—W. R. White, Oklahoma City, Okla.; Rupert Naney, Oklahoma City, Okla.  
Response—David M. Gardner, St. Petersburg, Fla.  
3:00 Appointment of Committees.  
3:10 Special Music: Music Department, Baptist Bible Institute, New Orleans, La.  
3:20 Fraternal Messengers—Address, Arthur J. Hudson, Cleveland, Ohio, President of Northern Baptist Convention; L. K. Williams, Chicago, Ill., President of National Baptist Convention.  
3:50 Address of President—L. R. Scarborough, Seminary Hill, Texas.  
4:30 Adjournment.

### Evening Session

- 7:00 Musical Program—Convention Chorus and Congregation.  
1. Hymn: "All Hail the Power of Jesus' Name"—Perronet-Holden.  
2. Hymn: "My Jesus I Love Thee"—Gordon.  
3. Hymn: "Rescue the Perishing"—Crosby-Doane.  
4. Special: "Hallelujah Chorus" from "The Messiah"—Handel.  
7:30 Devotional—C. Sylvester Green, Hartsville, S. C.  
7:40 Announcements.  
7:50 Convention Sermon—Perry F. Webb, San Antonio, Texas; Alternate, John H. Buchanan, Birmingham, Ala.  
8:50 Special Address—Charles E. Maddry, Richmond, Va.  
(The music throughout the Convention will be in the charge of Prof. I. E. Reynolds, Fort Worth, Texas; Mrs. Dana Griffin, Oklahoma City, Okla., organist; Mrs. I. E. Reynolds, Fort Worth, Texas, Pianist.)

## THURSDAY, MAY 18

### Morning Session

- 9:00 Hymn: "Amazing Grace"—Newton—arr. by Excell.  
Prayer—M. A. Huggins, Raleigh, N. C.  
9:10 Reading of Journal.  
9:15 Executive Committee—Austin Crouch, Nashville, Tenn., Executive Secretary.  
10:15 Co-operative Program and One Hundred Thousand Club—J. E. Dillard, Nashville, Tenn., Director of Promotion.  
11:15 Special Music: Music Department, Oklahoma Baptist University, Shawnee, Okla.  
11:25 Special Address—J. B. Lawrence, Atlanta, Ga.  
12:25 Adjournment.

### Afternoon Session

- 2:00 Hymn: "I Will Sing the Wondrous Story"—Rowley-Bilhorn.  
Prayer—D. A. McCall, Jackson, Miss.  
2:10 Hospital Commission—Louis J. Bristow, New Orleans, La., Chairman.  
2:25 Sunday School Board—T. L. Holcomb, Nashville, Tenn., Executive Secretary.  
3:25 Election of Officers.  
3:40 Special Music—B. B. McKinney, Nashville, Tenn.  
3:50 Special Sermon—C. Oscar Johnson, St. Louis, Mo.  
4:30 Adjournment.

### Evening Session

- 7:00 Musical Program—Convention Chorus and Congregation.  
1. Hymn: "Jesus Shall Reign Where'er the Sun"—Watts-Hatton.

2. Hymn: "Send the Light"—Gabriel.  
3. Hymn: "O Zion, Haste"—Thomson-Walch.  
4. Special: "Unfold Ye Portals" from "Redemption"—Gounod.  
Prayer—C. C. Warren, Little Rock, Ark.  
7:30 W. M. U. Work—Mrs. Howard Gilmer, Pulaski, Va., Chairman.  
8:15 Foreign Mission Board—Report and Presentation of Missionaries.  
9:30 Adjournment.

## FRIDAY, MAY 19

### Morning Session

- 9:00 Hymn: "Come Thou Fount of Every Blessing"—Robinson-Wyeth.  
Prayer—McKinley Norman, Roswell, New Mexico.  
9:10 Reading of Journal.  
9:15 Negro Ministerial Education—Ryland Knight, Atlanta, Ga., Chairman.  
9:45 Education Commission—Charles D. Johnson, Waco, Texas, Chairman.  
10:15 Southwestern Baptist Theological Seminary—L. R. Scarborough, Seminary Hill, Texas, President.  
10:25 Baptist Bible Institute—W. W. Hamilton, New Orleans, La., President.  
10:35 American Baptist Theological Seminary—E. P. Alldredge, Nashville, Tenn., Acting Executive Secretary.  
10:45 Southern Baptist Theological Seminary—John R. Sampey, Louisville, Ky., President, and Address on All the Seminaries.  
11:20 American Bible Society—Francis C. Stifter, New York City.  
11:30 Special Music—Music Department, Southern Seminary, Louisville, Ky.  
11:40 Special Sermon—John L. Slaughter, Birmingham, Ala.  
12:20 Adjournment.

### Afternoon Session

- 2:00 Hymn: "We Praise Thee, O God"—Mackay-Husband.  
Prayer—Sankey L. Blanton, Wilmington, N. C.  
2:10 Baptist World Alliance—George W. Truett, Dallas, Texas, President.  
2:30 Relief and Annuity Board—Thos. J. Watts, Dallas, Texas, Executive Secretary.  
3:30 Committee on Public Relations—R. W. Weaver, Washington, D. C., Chairman.  
3:50 Special Music: Music Department, Ouachita College, Arkadelphia, Ark.  
4:00 Special Sermon—"Christ and Youth," Chester Swor, Clinton, Miss.  
4:30 Adjournment.

### Evening Session

- 7:00 Musical Program—Convention Chorus and Congregation.  
1. Hymn: "O For a Thousand Tongues to Sing"—Wesley—arr. Mason.  
2. Hymn: "How Sweet the Name of Jesus Sounds"—Newton-Hastings.  
3. Hymn: "I Need Thee Every Hour"—Hawks-Lowry.  
4. Hymn: "The Heavens Are Telling" from "Creation"—Haydn.  
Prayer—A. A. Duncan, McAlester, Okla.  
7:30 Baptist Brotherhood of the South—Lawson H. Cooke, Memphis, Tenn., General Secretary.  
8:15 Home Mission Board—Report and Presentation of Missionaries.

## SATURDAY, MAY 20

### Morning Session

- 9:00 Hymn: "Sing Them Over Again to Me"—Bliss.  
Prayer—T. D. Brown, Louisville, Ky.  
9:10 Reading of Journal.  
9:20 Committee on Baptist Papers—J. L. Rosser, Jacksonville, Fla., Chairman.

- 9:50 Committee on Boards—John Jeter Hurt, Jackson, Tenn., Chairman.  
 10:10 Committee on Time, Place, and Preacher for 1940.  
 10:20 Committee on Resolutions.  
 10:35 Committee on Baptist History—W. O. Carver, Louisville, Ky., Chairman.  
 11:05 Committee on Absentee Church Members—Charles F. Leek, Montgomery, Ala., Chairman.  
 11:15 Committee on Correlation and Co-ordination—M. E. Dodd, Shreveport, La., Chairman.  
 11:50 Hymn: "My Hope Is Built on Nothing Less"—Mote-Bradberry.  
 11:55 Sermon—"Not By Might—But," William Harvey Andrew, Bryan, Texas.  
 12:25 Adjournment.

#### Afternoon Session

- 2:00 Hymn: "Praise Him, Praise Him"—Crosby-Allen.  
 Prayer—Edgar Godbold, Kansas City, Mo.  
 2:10 Committee on Centennial Session—Zeno Wall, Shelby, N. C., Chairman.  
 2:20 Committee on Church Music—J. W. Storer, Tulsa, Okla., Chairman.  
 2:50 Committee on Convention Entertainment—John A. Huff, Chattanooga, Tenn., Chairman.  
 3:10 Address—Roland Q. Leavell, Atlanta, Ga.  
 3:50 Special Music—Music Department of the Southwestern Baptist Theological Seminary, Fort Worth, Texas.  
 4:00 Sermon—"A Call to the Larger Evangelism"—Arthur L. Jackson, Savannah, Ga.  
 4:30 Adjournment.

#### Evening Session

- 7:00 Musical Program—Convention Chorus and Congregation.  
 1. Hymn: "Come We That Love the Lord"—Watts-Lowry.  
 2. Hymn: "Take the Name of Jesus With You"—Baxter-Doane.  
 3. "Blest Be the Tie That Binds"—Fawcett-Naegeli.  
 4. Special: "Master, the Tempest Is Raging"—Palmer.  
 Prayer—John A. Ellis, Sherman, Texas.  
 7:30 Social Service Commission—A. J. Barton, Wilmington, N. C., Chairman.  
 8:00 Committee on Radio—S. F. Lowe, Atlanta, Ga., Chairman.  
 8:30 Committee on Calendar of Denominational Activities—T. L. Holcomb, Nashville, Tenn., Chairman.  
 8:45 Special Address—"The Southern Baptist Convention and The Country Church"—J. W. Jent, Shawnee, Okla.  
 9:15 Adjournment.

#### SUNDAY, MAY 21

##### Morning Session

- 9:30 Southwide Sunday School Workers in the Sunday Schools of Oklahoma City.  
 11:00 Morning Sermons in the Churches of Oklahoma City and Environs.

##### Afternoon Session

- 2:30 Selections from The Messiah by Convention Chorus.  
 3:15 Address—R. C. Campbell, Dallas, Texas.  
 Adjournment.

##### Evening Session

(Young People's Night, Sponsored by Baptist Training Union Department of the Sunday School Board, J. E. Lambdin, Secretary.)

- 7:00 Song Service—I. E. Reynolds.  
 7:25 Oklahoma Baptist University Girls' Quartet.  
 7:30 "Christian Youth in Action"—John L. Hill, Nashville, Tenn.  
 7:55 Oklahoma Baptist University Men's Quartet.  
 8:00 "Keeping Those We Win"—J. E. Lambdin, Nashville, Tenn.  
 8:15 President-Elect Takes Charge.  
 Evangelistic Sermon—T. L. Holcomb, Nashville, Tenn.  
 9:15 Final Adjournment.

Wallace Bassett, Chairman, Texas  
 Willis Howard, Georgia  
 W. M. Bostick, Kentucky  
 L. B. Golden, Oklahoma  
 S. L. Stealey, North Carolina  
 Committee on Order of Business.

## What's A Million Dollars?

By J. E. Dillard

A million dollars is a lot of money. One dollar is not to be despised by a hungry man and a hundred dollars is a hand-full. But a million dollars is one dollar multiplied by a hundred dollars ten thousand times. When Jesus was upon the earth men worked for a penny (two cents) a day; when I was a boy they plowed corn or worked in the harvest field for a dollar a day. If a man had begun work when Jesus was born and should be paid a dollar a day until he had earned a million dollars, he would still be working at the job and would have to go on working every day and Sunday too for eight hundred years before he would get the million dollars. Yes, sir, a million dollars represents a heap of work and is a big pile of money.

A million dollars! That is the amount of money that has come to our denomination through the Baptist Hundred Thousand Club.

And every dollar of it has been paid upon the principal of Southern Baptist debts. (\$970,946.70 upon Southwide debts and about \$100,000 on state debts). Our Sunday School Board pays all the expense of promoting the Club.

And every dollar of it has been an "over and above" dollar. That is, the ones who have given this money did not take it from their regular gifts to their churches and the mission causes.

And this means a saving in annual interest of approximately \$60,000 or enough to pay the salaries of seventy-five missionaries.

Aren't you glad you had a part in it and urged others to join with you? If you didn't have a part from the very beginning, you can join now. If you want to, you can date your membership back as of May, 1933, and send in a check for the full amount (\$1.00 for each month). Wouldn't that be a great way to help your denomination get out of debt?

Any way, you can begin now and pay some in advance. That will save interest you know, and won't you be glad when we have a debtless denomination!

Ask your pastor for a Baptist Hundred Thousand Club card and join today.

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T E N N E S S E E

# "Paul Wins Recognition for Gentile Christians"

SUNDAY SCHOOL LESSON FOR APRIL 23, 1939

By Leroy Steele, Pastor Oakwood Church, Knoxville

Lesson Text: Acts 15:23b-29; Galatians 2:1, 2, 9, 10.

Golden Text: "A man is not justified by the works of the law, but through faith in Jesus Christ." Galatians 2:16.

A clear understanding of the lesson may not be had from a reading of the printed text alone. The assigned lesson should have been Acts 15:1-24 and Galatians 2:1-10.

The writer was reared in and studied for the ministry of another denomination. As a church member of that denomination, he might never have given the matter serious thought but when he faced the matter of baptism, particularly the baptism of infants, as a minister, he found that he could never accept any position other than that of the Baptists. He found that the ministers of that denomination had differing views, most of them vague, as to the grounds for the practice of infant baptism, the most common of which was that baptism had taken the place of circumcision. He could get no satisfactory answer to his questions as to why, if this were true, they insisted on baptizing female infants and why there could be found no explicit word in the New Testament to justify their position. If baptism were the New Testament substitute for the circumcision of the Old Testament it would seem that somebody, somewhere would have said so. In this dispute with the Judaizers, which we study today, Paul could easily have settled the matter very quickly and easily by simply stating, "Circumcision has been supplanted by baptism." He did not say it—nor did anyone else.

## I. THE CHURCHES THREATENED WITH DOCTRINAL SCHISM.

The idea of throwing all Sunday School literature out of the window would be a good one IF: if we knew that our thousands of well-meaning Sunday school teachers were well-versed, earnest, diligent students of the Scriptures. Unfortunately this is not true—and may never be true. Not all of them even know the names of the books of the Bible, few know the historical events in each book and, what is far more important, fewer still know the doctrinal teachings of each book. As long as there are a thousand different denominations with a thousand different doctrinal interpretations of the Bible; as long as we must depend, for our teaching, on faithful, earnest men and women who have no time for years of special training and Bible study, so long would it be wise, we think, to provide some kind of helps toward the Baptist interpretation. However, we hope the time will come when Baptists will forsake the International Sunday School Lesson program of study and adopt a program which will give our people an orderly, systematic, chapter by chapter, book by book study in place of the hit or miss, fragment by fragment plan to which we are bound as long as we continue following the International plan.

The dangers of erroneous teaching are clearly set forth in this lesson. Certain men, unnamed and apparently uncommissioned by the church at Jerusalem, came to Antioch and set themselves up as teachers of Christian doctrine. The burden of their teaching was that Gentiles could not be saved and could not enter the Kingdom without being circumcized. This in face of the experiences of Paul and Barnabas on their missionary journey and in face of Peter's experience in the household of Cornelius when Gentiles had received the seal of God's acceptance of faith alone.

Paul and Barnabas, who had seen multitudes of Gentiles saved without circumcision, were the natural opponents of this teaching. We read that there was "no small dissension and disputation." So serious did the situation become that the church voted to send Paul, Barnabas and others to Jerusalem to confer with the apostles and elders. Accompanied a part of the way by the membership of the church, they passed through Phoenicia and Samaria, preaching and relating the blessings of God upon their labors and bringing great joy to all the believers.

We must not be too severe in our criticism of the Jewish legalists. For centuries, ever since the time of Moses, all who had ever found a place among the Israelites had done so by conforming to Mosaic law. They were not now contending that Gentiles should be refused entrance into the church but that circumcision was the door of entrance. They really believed that Paul was guilty of heresy in teaching that they could "climb up some other way."

However, to have yielded to their contention would have been a serious blow to Christianity. If, to enter into life through Christ Jesus, something else beside faith were necessary, then faith would have to take a secondary position. It has always been so.

Whenever faith is mixed with works then faith ceases to be the door of entrance into the kingdom and works become THE essential thing, THE means of salvation. It is either faith OR works—never faith AND works.

The attitude of Paul and Barnabas is to be commended. They might well have refused to submit the matter to a body of men when they KNEW, from the witness of God's approval, that they were right. However, they believed in the ability of regenerate human nature, led by the Spirit of God, to arrive at the truth and to preserve the peace.

## II. THE CONFERENCE AT JERUSALEM.

There seem to have been three meetings in Jerusalem, the first one attended by the church membership, then a conference of the apostles and elders and a second church meeting.

At the first gathering of the membership, to greet and welcome the messengers from Antioch, Paul and Barnabas did not bring up the question of circumcision. They simply told of the success of their missionary labors and the conquest of the gospel among the Gentiles. This was their best argument. GOD had received the Gentiles, how could the church refuse to do so? We remember that Peter had said to the same church, "God gave unto them the same gift as unto us; who was I to withstand God?" But there were some of the Pharisees present, who had become believers, to whom the logic of facts meant nothing. They insisted that it was not only necessary to circumcize Gentiles but that they must also keep the law of Moses. The issue was now clear—the lines were drawn and the question the church had to settle was whether Christianity was to be a Jewish sect or a universal religion. It would seem to us that there was no need of settling such a question in light of all the teaching of Jesus and the facts which were before them. But let us not be too quick to condemn the Judaizers, remembering how difficult it is for men to sever their thinking from long traditions and ancient prejudices. We are not free from them yet.

Between the two teachings of the church there seems to have been a conference of the apostles and elders at which Paul, Barnabas and Titus, a native Greek Christian, were present. When the church came together again, Peter spoke first, relating, again, the events in the house of Cornelius and urging that the church not put a yoke upon the neck of disciples which even their fathers had not been able to bear. He ends with his own confession of faith, "We believe that through the grace of the Lord Jesus we shall be saved."

After Barnabas and Paul had spoken again, James, not the apostle, but the pastor, called attention to the testimony of Peter and said that it was in agreement with the prophets. He quoted from the prophecy of Amos concerning the gathering of the people of God from among the Gentile nations. "Known unto God are all His works from eternity." Therefore, in speaking through Amos, God had said a people should be called by His name whose only qualifications were a seeking after Him and a willingness to be called His people. What was happening now was that God was doing what He had known He would do from eternity. James' words seemed to settle the issue. Backed by the prophets, the facts in the case were that God had put Gentile converts, without circumcision, on an equality with Jewish believers. He therefore concluded that circumcision was not an essential to salvation and, since God had made the Gentiles His people, all the special observances of Israel were put aside as unnecessary to entrance into the Kingdom.

The Jerusalem church then voted to send certain brethren with a letter to the church in Antioch. The letter, after brotherly greetings, disclaimed any responsibility for the teachers who had troubled them, refuted their contention that it was necessary to be circumcized in order to be saved, called upon them to abstain from things sacrificed to idols, from blood, from things strangled and from fornication. The first and last of these must necessarily be avoided by any who would live a consistent Christian life. The second and third were concessions to Jewish brethren who might be offended if not complied with.

The decision of the conference was said to be the decision of the Holy Spirit. They believed it to be and were justified in their belief because of the promises of Jesus. Church divisions and disputes can still be settled if differences are submitted to the Spirit.

### A FAIRY STORY

One beautiful spring morning Perry started to the pasture for the cow. He went whistling along, merry as the birds that were frolicking in the bushes and trees by the roadside. He spied a bunch of flowers in a fence corner, and when he stooped down to gather them, what do you suppose he saw? A dainty little lady in the heart of the largest and prettiest flower of the bunch.

"Hello!" said Perry. "What are you doing here?"

"Having a good time," said the fairy. "I always have a good time."

"I don't," said Perry.

"Let me come and live with you and see if you do not."

"All right," Perry answered. "I'll be glad to have you live with me."

"If I come to live with you, you must obey every word I say; for, if you do not, I will go away."

"I'll try to"; and Perry smiled and looked doubtful.

"It is rather hard for you to obey sometimes, is it not?"

"Yes," said Perry, "and I don't always do it."

"Well," said the fairy, "I will sit in your ear and talk to you all the time; and if you listen you are sure to have a good time, and when I tell you to do anything, you must not fail to obey me."

"All right," said Perry.

So the little lady crept into his ear, and he went on his way after the cows. Perry thought he had never seen as many pretty things in all his life.

The fairy kept talking all the time, saying every little while, "Look at this"; or "Look at that; oh, how lovely!" and Perry looked and thought it was lovely, too. At last he reached the pasture, and he told the fairy the cows' names. "There is Daisy and Queeny and Dolly; but I don't see old Star. Oh, yonder she is, making for the far end of the pasture. I'll show her a thing or two." Perry picked up a rock and ran after her as fast as his feet would carry him.

"Never throw stones; it's a bad habit," said the voice in his ear. Perry threw down the rock and ran in front of Star, and soon the cows were walking quietly before him on their way to the barn.

After breakfast Perry's father told him he would have to thin the corn that day. How Perry hated to thin corn, and his face clouded all over, just like the sky clouds overhead when there is going to be a thundershower, and several large raindrops gathered in his eyes and ran down his rosy cheeks.

"Don't cry," said the fairy. "I will talk to you all the time, and you will not find it very hard work."

So Perry dried his eyes and walked along behind his father, whistling a tune the fairy was singing in his ear. The sun was hot and his back hurt, but Perry had a good time, for the fairy told him so many wonderful stories and sang so many songs for him to whistle that he forgot the work was hard. And so through all the days the fairy talked and sang, and Perry worked and whistled. It was not long after the first fairy came until another fairy crept into his other ear. One of them kept him happy and the other kept him busy. He helped his mother in the house and his father in the field. He built play-houses for his little sister and rode her in the wagon. He found lots of things to do for everybody, old and young, and all the neighbors loved him. He was petted and praised at home and abroad, but it did not spoil him; it only made him happy. Days

## THE YOUNG SOUTH

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

became weeks, and weeks months and months years, and still fairies lived in his ears, and still he listened to their voices and obeyed them, and was happy and beloved his whole life. Would you like to know the names of these fairies? They were Kind Thoughts and Kind Deeds.—Selected.



Among the questions asked in the examination of an applicant for a place on the Washington Police Force was this one: "What would you do to disperse a crowd quickly and without violence?"

The answer: "I'd pass the hat."

Soph: "But I don't think I deserve a zero."

Prof: "Neither do I, but it's the lowest mark I'm allowed to give."

"I am sixty years old," said the rich old man to his friend's wife. "Do you think it would be better for me to tell a certain woman whom I should like to marry that I am fifty?"

"Well, to be perfectly frank, I think your prospects of getting her would be better if you told her you were seventy-five."

Outraged Irishman: "Gintlemin, I w'u'd loike to ashk thim Amerikins wan thing: Who doog the canals ov the contry but furriners? Who built the railruds uv the contry but furriners? Who worruks the mines ov the contry but furriners? Who does the votin' fur the contry but furriners? And who discovered the contry but furriners?"

Politician: "Can you give my friend a job on your railway?"

Manager: "But he cannot talk English."

Politician: "Well, then give him a job calling out trains."

#### Observing

"Pat, have you anything to say before I spring the trap?" asked the sheriff.

"Yes, begorrah, Oi do," replied Pat stepping gingerly on a loose plank. "This thing don't look safe to me."

Old Lady—"Son, can you direct me to the People's Savings Bank?"

Boy—"Yessum, for a quarter."

Old Lady—"Isn't that a mighty high pay, my boy?"

Boy—"No, ma'am; not for a bank director."

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# SUNDAY SCHOOL DEPARTMENT

Jesse Daniel  
Superintendent

Miss Janie Lannom  
Office Secretary

Miss Ada V. Williams  
Elementary Leader

149 Sixth Avenue, North, Nashville, Tennessee

Theme—"Enlargement and Bible Study for Evangelism."

Motto—"Try It"

## SUNDAY SCHOOL TRAINING COURSE AWARDS GRANTED, MARCH, 1939

Church	Book	Teacher	Awards
<b>BEECH RIVER ASSOCIATION:</b>			
Rock Hill	Winning Others to Christ	Simpson Daniel	10
<b>CARROLL ASSOCIATION:</b>			
Missionary Grove	The Shepherd comes to the Part time Church	Leonard F. Gassaway	13
<b>CONCORD ASSOCIATION:</b>			
Bradleys Creek	Church Using its S. S.	Wayne Tarpley	8
Mt. View	The Book We Teach	Mrs. Chalmers Hall	16
<b>FAYETTE ASSOCIATION:</b>			
Somerville	The Ten Commandments	T. N. Hale	22
<b>GIBSON ASSOCIATION:</b>			
Midway	Building A Standard S. S.	C. A. Wingo	3
Midway	Outlines of Bible History	C. A. Wingo	12
Midway	Personal Factors in Character Building	C. A. Wingo	9
Midway	When Do Teachers Teach	C. A. Wingo	12
Humboldt (First)	Outlines of Bible History	R. E. Guy	6
<b>GRAINGER ASSOCIATION:</b>			
Fairview	A Church Using Its S. S.	M. K. Cobble	10
<b>HARDEMAN ASSOCIATION:</b>			
Middleton	A Church Using Its S. S.	Mrs. A. B. Clark	4
<b>HOLSTON ASSOCIATION:</b>			
First (Erin)	Old Testament Studies	Mrs. E. H. Dinkee	12
First (Erin)	Adult Dept. of the S. S.	Mrs. E. H. Dinkee	7
First (Erin)	When Do Teachers Teach	Mrs. Dwight Willett	10
<b>LAWRENCE ASSOCIATION:</b>			
Ethridge	Building A Standard S. S.	S. H. Lewis	7
<b>MADISON ASSOCIATION:</b>			
W. Jackson	Personal Factors in Character Building	S. S. Sargent	16
W. Jackson	Int. S. S. Work	R. E. Guy	4
Oakfield	Building A Standard S. S.	Morris Prince	8
W. Jackson	Guiding Junior Boys & Girls	Miss Brownie West	10
City-Wide	The Way Made Plain	J. R. Black	14
<b>NASHVILLE ASSOCIATION:</b>			
Belmont Hgts.	Studies in Colossians	E. P. Alldredge	16
<b>NEW RIVER ASSOCIATION:</b>			
Slick Rock	Building A Standard S. S.	Rev. Sherman Hughett	5
<b>OCCEE ASSOCIATION:</b>			
Clinging Ridge	What Baptists Believe	Arlie Clabo	12
Avondale	Outlines of Bible History	W. P. Everson	50
Northside	How to Win to Christ	R. W. Selman	7
Antioch	From Bethlehem to Olivet	Ralph Norton	14
Cleveland	What Baptists Believe	John L. Dodge	10
St. Elmo	When Do Teachers Teach	Chas. L. Norton	8
New Salem	Building A Standard S. S.	Chas. L. Norton	10
<b>POLK ASSOCIATION:</b>			
Pleasant Grove	The Ten Commandments	Rev. P. T. Harrison	13
Cookson Creek	The Ten Commandments	Rev. P. T. Harrison	14
<b>SEVIER ASSOCIATION:</b>			
Harrison Chilhowie	The Ten Commandments	William Hall	1
Harrison Chilhowie	Old Testament Studies	William Hall	1
Harrison Chilhowie	Studies in Colossians	William Hall	1
<b>SHELBY ASSOCIATION:</b>			
Highland Hgts.	Guiding Jr. Boys & Girls	Miss Ada Williams	12
City-Wide	Building A Standard S. S.	Miss Ada Williams	13
City-Wide	Guiding Primary Child	Mrs. R. L. Staples	9
First	Outlines in Bible History	Mrs. W. B. Crenshaw	1
Highland Hgts.	The Extension Dept. of the S. S.	Mrs. F. L. West	8
Yale Baptist	Outlines of Bible History	Theo. T. James	31
Yale Baptist	Building A Standard S. S.	T. E. Bagwell	17
City-Wide	Young People's Dept. in the S. S.	Mrs. Wheeler Thompson	7
Highland Hgts.	Int. S. S. Work	Mrs. Sibley C. Burnett	11
Highland Hgts.	Adult Dept.	Jesse Daniel	7
City-Wide	Ass'n S. S. Work	Jesse Daniel	9
<b>STEWART ASSOCIATION:</b>			
Crockett Creek	A Church Using its S. S.	John W. Outland	8
<b>WILLIAM CAREY ASSOCIATION:</b>			
First	The Book We Teach	E. L. Smothers	19
<b>WATAUGA ASSOCIATION:</b>			
Harmony	The Book We Teach	D. L. Brainard	8
Calvary	Building A Standard S. S.	J. D. Brooks	24
<b>WESTERN ASSOCIATION:</b>			
Mt. Zion Church	The Way Made Plain	Rev. J. B. Outlaw	21

PROGRAM FOR ONE-DAY VACATION BIBLE SCHOOL CLINIC		1:05	Department or age group conference—
<b>Morning</b>			Beginner
10:00	General Session— Song and Praise Scripture reading and prayer Testimonies from those who have been in schools Demonstration of worship procedure		Primary
			Junior
			Intermediate
			Pastors and principals
		2:20	Reassemble
		2:25	General V. B. S. Problems
		2:45	Our Plans for 1939
		3:00	Special Message—"What Then Shall Our Record Be?"
11:00	General Conference—		
11:30	Special Message—"Shaping the Future"	3:30	Adjourn
12:00	Lunch (Please provide your own lunch)		
<b>Afternoon</b>			
12:45	Recreation — Games for boys and girls		
1:00	General Assembly (March in with flags)		

### A GOOD INVESTMENT

"Give a little love to a child, and you get a great deal back."  
"Save the children of today and you save tomorrow's day."  
Seven hundred Vacation Bible Schools—our Aim for 1939.

## KNOXVILLE VACATION BIBLE SCHOOL CLINIC

Mr. Prevost, the Vacation Bible School Leader, is planning for an Associational Vacation Bible School Clinic for Knox County on April 25, night session. Pastors and Sunday school superintendents are urged to select their workers and have them present at this meeting. Knox County is making definite plans for quite an increase in the number of Vacation schools for 1939.

\*\*\*\*\*

Order your Vacation Bible School material early. You can order this material from the Baptist Sunday School Board, 161 Eighth Avenue, North, and have it charged to the church just as you do your Sunday school material.

\*\*\*\*\*

## ONE-DAY ASSOCIATIONAL VACATION BIBLE SCHOOL CLINICS

Pastors and superintendents are urged to line up their workers and bring them to this meeting.

### SOUTH WESTERN REGION

Rev. H. B. Woodward, in charge

Big Hatchie	Covington	April 17
Fayette	Somerville	April 18
Hardeman County	Whiteville	April 19
McNairy County	Selmer	April 20

### WEST CENTRAL REGION

Mr. Jesse Daniel, in charge

Beech River	Parsons	April 17
Indian Creek	Waynesboro	April 18
Maury County	Columbia	April 19
Lawrence County	Lawrenceburg	April 20
William Carey	Fayetteville	April 22

### NORTH WESTERN REGION

Mrs. A. B. Clark, in charge

Beulah	Union City	April 17
Weakley	Dresden	April 18
Western	Paris	April 19
Carroll	Huntingdon	April 20
Gibson	Dyer	April 21
Dyer County	Dyersburg	April 22
Crockett	Alamo	April 24

### CENTRAL REGION

Rev. L. F. Gassaway, in charge

Stewart County	Dover	April 17
Judson	McEwen	April 18
Cumberland	Clarksville	April 19
Robertson County	Springfield	April 20
Bledsoe	Gallatin	April 21

## 1905 - The Bristol-Nelson - 1939 School

A private school for the training and care of a limited number of backward and mentally retarded children. Prices vary with needs of the child. Address

**MRS. CORA BRISTOL-NELSON,**  
Murfreesboro, Tenn.

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Here's farm relief no farmer can afford to be without—EN-AR-CO (Japanese style) OIL. Stimulates local circulation for the relief of pains of Neuralgia, Sprains, Sore Muscles, Fatigue and Exhaustion, also the discomfort of Head Colds, Allergies and Bronchial Irritation. EN-AR-CO has U.S.A. been doing it for over 50 years. Best insurance against a crop of troubles. Get EN-AR-CO today and get your quick pain relief. All Druggists.

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# Baptist Training Union

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



## MR. MALOY CRAFTON SAYS:

I appreciate the Training Union because it trains our young people to speak and pray in public. The programs we have in the quarterlies are so much help to us. The Training Union has helped me in more ways than any organization in the church. As director of the Maury Association, our goal is "A Training Union in every church in this association for 1939."—Maloy Crafton, Director of Training Union, Second Church, Columbia.

## REV. H. L. CARTER SAYS:

My Training Union means to me just this: A corps of choice young people and a group of consecrated adults in preparation for larger service for the Master and His church. To the younger group particularly we must look for our future church leadership. As pastor, I have a keen appreciation for what members of my Training Union are doing now, and for what they may be expected to do in days to come.—H. L. Carter, Pastor, Ridgely Baptist Church, Beulah Association.

## FIRST QUARTER, 1939

During the first quarter of 1939 there were 3,894 study course awards issued in Tennessee. Of this number they were divided as: 15 Administrative diplomas, 49 Administrative seals, 208 B. A. U. diplomas, 455 B. A. U. seals; 354 Senior diplomas, 702 Senior seals, 486 Intermediate diplomas, 698 Intermediate seals, 460 Junior diplomas, 681 Junior seals.

During the first quarter of 1939 there were five new Story Hours organized, 25 new Junior unions, 17 new Intermediate unions, 32 new Senior unions and 12 new Adult unions. This is splendid but the second quarter of 1939 should be better.

\*\*\*\*\*

## INTERESTING FACTS

On the first day of April, 1939, the following facts were true in Baptist Training Union work. Ocoee association leads the state in the number of Story Hour organizations, Junior B. Y. P. U., Intermediate B. Y. P. U., Senior B. Y. P. U., and B. A. U. organizations, and ties with Knox association in the number of Training Unions.

ASSOCIATION:	Number Churches	Story Hour	Junior	Inter-mediate	Senior	Adult	Training Union
McNairy	56	0	2	1	12	7	4
Beech River	40	2	9	7	13	14	5
Beulah	47	5	17	25	26	19	19
Big Emory	30	1	12	12	15	8	3
Big Hatchie	17	0	3	4	13	3	3
Bledsoe	41	2	3	5	13	3	5
Campbell	19	0	5	7	6	3	3
Carroll	43	4	18	16	26	10	13
Chilhowee	45	1	12	12	16	10	11
Clinton	25	2	16	10	18	9	8
Concord	12	0	2	2	2	0	0
Crockett	21	1	8	3	8	3	4
Cumberland	56	0	4	2	6	1	2
Cumberland Gap	33	3	12	11	13	6	8
Duck River	31	0	4	5	8	3	3
Dyer County	33	4	11	14	13	4	6
East Tennessee	14	1	2	1	4	2	2
Fayette	41	5	16	16	21	12	11
Gibson	12	0	1	2	7	0	0
Giles	37	0	4	4	11	0	2
Granger	28	4	5	7	14	5	5
Hardeman	11	0	2	2	2	1	2
Hiwassee	72	11	36	37	38	22	16
Holston	30	0	2	2	7	2	1
Holston Valley	16	0	1	2	3	1	1
Indian Creek	25	7	15	12	27	4	9
Jefferson	13	1	1	2	2	1	1
Judson	76	22	67	63	81	44	50
Knox Cbunty	24	2	2	2	5	2	2
Lawrence	60	3	26	14	34	9	12
McMinn	25	3	3	5	12	2	2
Madison	32	11	23	23	28	15	19
Maury	22	2	5	4	8	5	5
Midland	23	0	1	1	11	0	0
Mulberry Gap	55	0	1	56	53	50	35
Nashville	39	31	53	2	4	1	1
New River	40	1	2	3	8	2	2
New Salem	19	2	4	3	4	2	2
Nolachucky	38	5	19	12	28	6	7
Northern	21	0	1	1	2	1	1
Ocoee	77	34	77	83	87	57	50
Polk	36	0	4	4	8	1	4
Providence	32	0	9	6	11	2	5
Riverside	30	2	2	3	9	2	2
Robertson	23	1	11	9	10	8	8
Salem	26	0	3	1	5	1	4
Squatchie Valey	12	0	4	4	10	4	4
Sevier	47	1	6	5	6	3	4
Shelby	44	21	42	61	49	37	28
Stewart	17	0	3	2	5	0	0
Stockton Valley	18	1	3	8	12	1	3
Stone	23	1	3	12	18	5	6
Sweetwater	48	3	10	12	8	3	1
Tennessee Valley	21	3	7	5	7	3	6
Union	48	4	14	16	25	9	8
Watauga	33	0	4	3	6	2	3
Weakley	30	0	5	1	8	2	1
Western District	22	0	5	5	7	1	4
William Carey	22	0	5	5	7	1	4
Wilson	23	2	6	4	13	8	6

## NEXT WEEK

In next week's issue of the Baptist and Reflector a full account of the Baptist Training Union Associational Officers' Meeting held last week in Clarksville will appear.

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## SWEETWATER TRAINING UNION DEPARTMENTIZES

During the week of March 5, in connection with an annual study course, the Sweetwater Training Union was reorganized and enlarged. The following were chosen as directors: Miss Essie Pennington, Junior Director; Miss Maude Foster, Intermediate Director; Mr. Raymond Baird, Senior Director; Mrs. Joe Scrugg, Adult Director.

This Training Union is composed of Twelve units with an enrollment of more than two hundred, and its highest average is Preaching Attendance, seldom having less than ninety percent attending the evening preaching service. H. H. Jacobs is the Director and Rev. J. R. Hodges, Pastor.

The four Manuals were taught during the study course by Rev. J. R. Webster of Loudon; Rev. J. R. Hodges, and Roxie Jacobs.

## 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.

### JAMES ECTAR ACTKINSON

Rhea County gave up a good citizen and Yellow Creek Baptist Church lost a faithful member in the death of Brother Actkinson.

Born 1881, converted young, graduated from Carson and Newman 1908, married to Effie Jane Hicks 1914, he led a busy and useful life until called to his reward, November 20, last. He is survived by the widow, one daughter, Pearl, and two sons, Gordon and James.

Devoted to his family, loyal to his church, faithful to his friends, and generous to all he knew, he leaves a vacant place which can never be filled.

We extend to the bereaved family our deepest sympathy.

Annie Crosby,  
 R. B. Kimbrough,  
 L. M. Graves,  
 Committee.

Spring City., Tenn., Route 2.

### SANDERS

Mrs. Mattie Sanders, aged 82 years and 8 months, oldest member of Lenox Baptist Church, was called to her reward on Feb. 18, 1939, after living a consecrated life as member for 36 years.

She leaves four daughters, one son, one brother, one sister, and several grandchildren to mourn her loss. Also a host of friends, as well as church members.

Services, held at church, were conducted by a former pastor, Rev. J. B. Holland of Jackson South Royal Street Church. Interment was at McCulloch's chapel.

Mrs. Clara Richardson, Church Clerk.  
 R. No. 3, Dyersburg.

# WOMAN'S MISSIONARY UNION

Mrs. C. D. Creasman, President  
Hermitage

Miss Mary Northington, Nashville  
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville  
Young People's Secretary

149 Sixth Avenue, North, Nashville, Tennessee

## REPORT OF THE EXECUTIVE SECRETARY-TREASURER

### Serving With Love in Tennessee

"Service is the natural expression of love; the love which is unwilling to sacrifice is only a sentiment or a fair blossom from which no fruit can be expected." These words are from a report made by Miss Annie Armstrong, our first W. M. U. secretary, who served for eighteen years because she loved the Lord and the Baptist women. We pause to honor her memory today for a few weeks ago she slipped away to be with those with whom she labored many years ago.

The opening sentence in her first report was "What hath God wrought?" We would echo those words today for we know it has not been "by might nor by power, but by my spirit" that the victories have been won this Golden Jubilee year. To God we give all the glory.

We are grateful to Him for giving us Mrs. C. D. Creasman as our Golden Jubilee chairman. She has served with love, giving of her time and rare ability to make Tennessee a victorious state. Every co-operating association in the state was visited by your state workers in the interest of the Jubilee.

### Victories

We mention some of the victories of the year. In the Baptist and Reflector Campaign we sent in 1,292 subscriptions in a few weeks. Royal Service received 6,407 subscriptions from our state during the year which was 147 over our quota.

Tennessee was asked for \$4,200 for the Jubilee gift. We paid \$6,500, and since January first we have received over \$4,000, which will be credited to the McLure Memorial Building at our Training School.

You were asked for a ten per cent increase in gifts and you gave it. You reported \$182,844.88, an increase of \$16,698 over the gift of 1937. We lacked \$3,064.58 of making our ten per cent increase in gifts to the Co-operative Program. Tennessee ranked first in gifts to the Training School Scholarship fund.

A ten per cent increase in new organizations was our goal. We reported last year 728 Woman's Missionary Societies. We now have 823 and we have 128 new W. M. S. organizations. Even though it was the Jubilee year we lost 33 societies. Let us foster these new societies so that we will not have to drop a one of them from our files this year.

We are especially happy to note the increase in the number of A-1 organizations. We have 173 W. M. S.'s meeting all points on the standard. In 1937 we reported 124. There are 43 full graded A-1 Unions, an increase of 12 over last year. They are:

Big Hatchie: Covington.  
Carroll: Trezevant.  
Clinton: Clinton; Jacksboro; South Clinton.  
Crockett: Alamo.  
Duck River: Lewisburg.  
Gibson: Milan; Trenton.  
Hardeman: Bolivar; Grand Junction; Whiteville.  
Holston: Erwin, First.  
Jefferson County: Dumplin.  
Knox County: Calvary; Powell.

Madison: Jackson, North; Mercer; Poplar Heights; Westover.

Nashville: Eastland; Lockland; Old Hickory; Park Avenue.

New Salem: Carthage; Hickman.

Nolachucky: Morristown, First; Warrensburg.

Ocoee: Brainerd; Calvary; Central, Chattanooga; Chamberlain Avenue; Cleveland, First; East Chattanooga; Northside; Ridge-dale; Tabernacle.

Robertson County: White House.

Shelby County: Ardmore; Bellevue; Central Avenue; Prescott Memorial.

Wilson County: Mt. Juliet.

There were 48 churches with every resident woman member giving to missions. This is an increase of 26 over last year. The following is the list:

Beulah: Mt. Pelia; Tiptonville.

Carroll: Trezevant.

Concord: Lascassas; Smyrna.

Cumberland: Spring Creek.

Crockett: Friendship.

Duck River: Tullahoma.

Dyer: Miston.

Fayette: Mt. Moriah.

Gibson: Milan.

Giles: New Hope.

Grainger: Rutledge.

Hardeman: Saulsbury; Whiteville.

Hiwassee: Ten Mile.

Holston: Fall Street, Johnson City; Greeneville, Second.

Jefferson County: Dandridge; Dumplin.

Knox County: Calvary; Powell.

Madison: Clover Creek; Cotton Grove; Madison; Malesus; North Jackson; Park-view; Poplar Heights; Royal Street; West-over.

Maury County: Columbia, Second; Mt. Pleasant.

McMinn: Cog Hill; Etowah.

Nolachucky: Morristown, First.

Ocoee: Concord; East Lake; Morris Hill; Parkers Gap; White Oak.

Providence: Shady Grove.

Sevier: Antioch.

Shelby: Ardmore; Capleville; Central Avenue; Fisherville.

Wilson County: Mt. Juliet.

We are so proud of our Golden Victory societies. These were A-1; made a 20 per cent increase in membership; organized a new society and made a ten per cent increase in gifts to the Co-operative Program. (List published last week.)

The associational officers are the ones on whom we depend. Without them we could not make this report. Truly we know they love the Lord or they would never give themselves so untiringly to His work. The following associations report reaching all points of the Standard of Excellence:

West Tennessee: Beulah, Gibson, Harde-man, Madison, Weakley County.

Middle Tennessee: Bledsoe, New Salem.

East Tennessee: Clinton, Jefferson, Knox, Nolachucky, Ocoee, Sevier.

From our departmental directors you will hear of our victories in mission study, personal service and stewardship. We are deeply grateful for the untiring service of our field workers. They organized many societies and taught a large number of classes. How we thank God for these fel-low helpers. Certainly they are serving

you faithfully because of their love for God and for you.

Miss Bruce will report the victories with our young people. We do rejoice in the work she is doing with a heart of love for them and for the Master.

Mrs. Douglas Ginn, who has served with love, reports that requests have come in in such large numbers that evidently there is great interest of all over the state. There have been sent to you 14,302 letters; 16,804 packages; and in order to save postage, 2,504 cards were written in answer to your questions. From our office there have been sent 12,914 mission study seals for the women.

### Field Work

Since the last W. M. U. convention I have served in fifty different associations. Some of them I visited more than once. Mrs. Creasman was our companion in our Golden Jubilee gatherings and in our di- visional meetings. Our own beloved president was also our helper in the di- visional meetings. Kathleen Manley went with us to a number of meetings in Middle Tennessee while she was in school at Pea- body. Miss Inabelle Coleman was our inspiring teacher of her own book "For This Cause" in Memphis and Nashville.

Believing in our young people and lov- ing them as we do we jump at an op- portunity to make contacts with them. It was a joy to teach the boys in the East Tennessee R. A. camp, and the Interme- diate girls in the houseparty at Tennessee College, and to assist in the Ocoee Y. W. A. houseparty.

Some meetings not included in our reg- ular activities were: teaching adults in B. Y. P. U. training school in Nashville, speaking to the Illinois W. M. U., to various groups in Virginia, to groups of Negroes and representing you on Tennessee Inter- racial committee.

The conventions attended included our own state and Southern W. M. U. and the Southern Baptist Convention, the Tennes- see Training Union and our Tennessee Baptist Convention.

The "extras" during the year included an auto tour after the S. B. C. meeting in Richmond viewing the Lottie Moon home and many other historical spots in old Virginia. Ten days in Ridgecrest during mission weeks was another "extra", for the personal contacts with the missionaries is a great joy.

Since the last convention up until March first, I made 169 talks, taught 17 mission study classes, was in 80 associational meet- ings and visited in 114 churches.

### Our Gratitude

To our heavenly Father we first give thanks for giving us health and strength. To you, our president, vice presidents, superintendents and other associational officers and especially to the Jubilee chair- men, we express our gratitude. The vic- tories of the year have come because we were all "laborers together with God."

### Gifts as Reported from

#### January 1938 to January 1939

Co-operative Program	\$114,312.60
State Missions during the	
Season of Prayer	8,120.80
Home Missions "Annie W.	
Armstrong Offering"	10,332.98
Foreign Missions "Lottie Moon	
Offering"	19,960.43
Hundred Thousand Club	12,552.21
Golden Jubilee	6,500.00
Training School Expense Fund	1,500.00

Training School Scholarship Fund	1,204.00
Margaret Memorial	33.00
Other objects	8,328.86
Total	\$182,844.88

<b>Gifts by Organizations</b>	
Woman's Missionary Societies	\$161,850.82
Young Woman's Auxiliaries	10,395.32
Girls' Auxiliaries	5,325.68
Royal Ambassadors	3,108.33
Sunbeam Bands	2,164.73

Respectfully submitted,  
**MARY NORTINGTON,**  
 Executive Secretary-Treasurer

Are you planning to attend the W. M. U. Convention meeting in Oklahoma City, May 15-17? The first session will be Monday evening, May 15, and the W. M. U. Convention closes at noon Wednesday.

If you are planning to arrive in Oklahoma City in time for the W. M. U. Convention, notify your divisional president, East Tennessee, Mrs. J. Frank Seiler, Elizabethton; Middle Tennessee, Mrs. Raymond Rogers, Blackburn Drive, Nashville; West Tennessee, Mrs. R. C. Dickinson, Mercer.

The entire state is allowed only fifty delegates. Each division has fifteen, and five are allowed for the general officers. If there are several going from your society, decide which one you prefer being the delegate, then write to your divisional president. Please decide at once, and do not ask for the privilege if you are not coming on time. It is unfair to the ones who go early to make them take a visitor's seat where there are vacancies in Tennessee's section.

We are very anxious to have our full quota of delegates, so please send in your name AT ONCE.

## Book Reviews

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

**Zonya** by Agnes Scott Kent. William B. Eerdmans Publishing Co., Grand Rapids, Mich., 1938. 314 pages. \$1.50.

This story begins in Russia at the time of a Jewish pogrom and we meet the two principal characters, Zonya and Alex, at an early age. Young people rarely ever go through such harrowing experiences as did these two, but they were Jews and the curse of their race was upon them.

Zonya comes to America first and fights a hard battle separate and alone. In her quest for spiritual certainty she becomes a prey to several cults which are degrading and depressing. Separated for fourteen years, the lovers are united at last after Alex has gone through a terrific soul struggle and renounces Judaism and the honor of being a Rabbi to accept Christ. She follows him in faith. The account of the conversion of the Rabbi is one of the most tender and yet gripping episodes in the whole book.

S. M.

**A Winning Witness** by G. S. Dobbins. Baptist Sunday School Board. 60c, paper 40c.

This is a good book for any time, but especially for this year when Southern Baptists are giving special emphasis to evangelism. "Salvation, if it be what the word means, must give us a new standing with God, provide a new nature, instill a new motive and furnish power from above to live a new life. To say that one could

be saved and yet left to live in his sins is like saying that one could be rescued from drowning and still left in the water." To be a soul winner one must have a genuine experience of grace, love Christ and lost souls, submit to the leading of the Holy Spirit, utilize every possible occasion, know the way of salvation, study the ways people are led to Christ by others, and continue in definite intercessory prayer. The reviewer has just been in a class for five nights with the members of our Adult Union who studied this book together. All like it.

J. R. Chiles.

**The Conflict of the Ages; World Prospects; Hopeless Yet There Is Hope; Listen!—God Speaks; As It Was—So Shall It Be; The Hope of the Ages.** By Arno Clemens Gaebelein, D. D. New York: Our Hope Publishing Co. \$1.00 each. The set of 6: \$4.50.

The nervous, brilliant pen of A. C. Gaebelein, guided by his energetic, scholarly mind, has, in these six volumes, drawn the completest detailed picture of our times that has appeared in contemporary literature. Being honest with facts, he draws a dark picture of civilization; a civilization,

incidentally, founded in the blood of Jesus Christ. But, believing the Bible, he sees beyond the dark horizon the approaching light of the Prince of Peace.

More than fifty thousand copies of three of these books have already been sold. The late Dr. James M. Gray said of "The Conflict of the Ages": "This is one of the greatest books written in our generation." Dr. Gray, at least, did not have a reputation for making rash statements.

His chapter on "The Silence of God," in "Listen!—God Speaks," is one of the most instructive things I ever read. It is little wonder that the late William Jennings Bryan was a consistent reader of Dr. Gaebelein's works.

—Noel Smith.

**Yesterday's Rain** by Paul Hutchens. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$1.00. Pages 187.

You will enjoy the exciting events, the fragrant romance, the spice of mystery and the benediction of faith which make this novel distinctive. Lovely Nadene Thorman had been invalidated from the missionary work in Ceylon which she had chosen instead of Ronnie. Ronnie's struggle for faith, for self-mastery, and for Nadene, make a rich, vital novel.

E. H.

Mother's  
 Day



May 14,  
 1939

Books and Bibles are ideal gifts for Mother's Day. Your Baptist Book Store is the ideal place to select these gifts. Inquiries by mail are invited and will be given prompt attention.

**HOME LIFE IN THE BIBLE** by EMMA WILLIAMS GILL. Forty beautiful chapters on such subjects as are of interest to all women. Each has its own spiritual message. Completely illustrated. \$1.25.

**GIVE YOUR CHILD A CHANCE** by SALLIE RUST MOSS. This book was written for mothers and will be of great value to mothers with small children. Dorothy Dix said of it: "A book no mother can afford to do without." \$1.00.

**TESTAMENT NO. 0131X.** A beautiful small Testament and Psalms which will fit conveniently in a lady's purse. Good type, leather binding, India paper, weighs only three ounces, size 3 1/4 x 2 1/2 inches. \$1.50.

**BIBLE NO. 254X.** King James Version with complete helps including concordance and references. Genuine leather, leather lined, India paper edition packed in beautiful gold gift box. Size 5 x 7 1/4 inches. Black face type. Excellent value. \$5.00.

**DAILY DEVOTION** by W. B. CRUMPTON and associates. A page for each day with Scripture lesson, meditation, prayer, and verse. Attractive cloth binding, gold stamped. \$1.00.

**HALF A CENTURY** by ELLA BROADUS ROBERTSON. A book of poetry by a woman who has lived a lifetime of experiences and whose book holds a lifetime of quaint, homely philosophy. Wifehood, motherhood, and love fill these pages. \$1.00.

**THOU, WHEN THOU PRAYEST** by W. O. CARVER. Will deepen the spiritual life of a thoughtful reader with its many helpful suggestions regarding private devotions. The life of any Christian will be richer after reading this book. \$1.00.

**BIBLE NO. 24C2.** Beautiful large type edition in the King James Version. Genuine leather binding, overlapping covers, red under gold edges. Size 9 1/2 x 6 inches. Has concordance and references. Best for those who need largest type. \$6.75.

**BAPTIST BOOK STORE**

161 8th AVENUE, NORTH

NASHVILLE, TENNESSEE

# AMONG THE BRETHREN

By FLEETWOOD BALL

L. G. Frey lately participated in a Training Union School and revival at Stearns, Ky., O. C. Rainwater, pastor.

The First Church, Chickasha, Okla., lately ordained to the gospel ministry M. E. Stevens.

George Walker of Los Angeles, Calif., has been called as Musical and Educational Director by the Carlisle Church, Louisville, Ky., and has accepted.

W. C. Skinner of Auburn, Ky., formerly pastor at Trezevant and McKenzie, in Tennessee, closed a meeting in Detroit, Michigan.

Owen F. Herring accepts a call of the Watts Street Church, Durham, N. C., after serving eleven years as pastor at Winchester, Ky.

Broadway Church, Louisville, Ky., heard the resignation last Sunday of Hansford D. Johnson. It was on the anniversary of his twelfth year as pastor.

The Latonia Church, Covington, Ky., called as pastor Lewis E. Ray, who has resigned the care of Franklin Street Church, Louisville, Ky., to accept the call.

Youth Week was observed lately by the First Church, Okmulgee, Okla., E. L. Watson, a former Tennessean, pastor. There were 95 additions.

In a recent meeting in Marion, Illinois, 102 were added to the church. Hyman

Appleman did the preaching, and T. D. Carroll led the singing. Troy Wheeler is the pastor.

E. W. Goff, pastor of the First Church, Beeville, Texas, lately concluded a revival in which there were 94 additions, 44 by baptism. A. C. Donath did the preaching.

W. Y. Pond lately assisted W. W. Rivers in a revival at Center, Texas, resulting in 79 additions, 49 by baptism.

A furlough began with Missionary Robert E. Beddoe, M. D., and wife last week. They arrived in United States from China. Their address is Route 1, Shawnee, Okla. They will attend the Baptist World Alliance in Atlanta.

Beginning April 16, Liberty Church, Kentucky, V. B. Filson, pastor, will have a revival in which O. J. Steger of Covington, Ky., is to do the preaching. Liberty Church is the home of the Reverend T. B. Ray.

Herbert C. Gabhart, student in the Southern Seminary, Louisville, was ordained recently by the Mt. Pleasant Church, Smithmills, Ky. He is a graduate of Carson-Newman College and has been called as pastor by the church at Spottsville, Ky.

Drunken car drivers have snatched away the life of P. B. Chenault of Waterloo, Iowa, as he was returning home with his family. Mrs. Chenault was badly injured, but their little daughter was not hurt. He had been assisting John R. Rice of the Fundamental Church.

By THE EDITOR

John C. Blalock, pastor, Calvary Baptist Church, Erwin, has been conducting a revival with the Second Baptist Church of Albuquerque, New Mexico.

B. A. Bowers, pastor of the First Baptist Church, Gastonia, N. C., is to do the preaching in a meeting with Pastor W. E. Davis of the First Baptist Church, Lawrenceburg, beginning May 29.

An early morning community Easter Service, which has been held for several years in Pine Park in La Follette on April 9, the pastor of the First Baptist Church, O. Jack Murphy, brought the message.

In a twelve days' revival at the North Springfield Chapel, Springfield, in which the preaching was done by the pastor, W. L. Baker, and the singing led by Brother White McClanahan, there were 21 additions, with 19 professions of faith.

For the last six months the McKinley Musical Messengers of Morristown, Tenn., composed now of Rev. and Mrs. H. Evan McKinley, since their son is a student at Carson-Newman College, have held eleven revivals in Pennsylvania, Indiana, and New York, in which there was an average of fifty-seven decisions in each meeting. They have just completed a three weeks' campaign in the Immanuel Baptist Church of Syracuse, N. Y., with 145 professions. They are planning to return to Tennessee soon for some meetings that have been booked and for other engagements that may open.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 2, 1939

	Sunday School	Training Union					
Alcoa, First	321	134	Fountain City, Central	102	Galliee	106	
Apison	144	90	Fountain City, First	99	Highland Heights	666	216
Athens, First	209	81	Franklin	55	LaBelle	655	104
Baxter, New Home	31	25	Gladeville	129	Malcomb Avenue		103
Benton, Pleasant Grove		37	Goodlettsville, Union Hill	88	Mallory Heights	124	69
Bluff City, Chinquepin Grove	151	106	Green Brier	45	Speedway Terrace	443	
Bristol, Virginia Avenue	239	112	Greenville, First	301	Yale	342	122
Butler, Midway		72	Guys, Gravel Hill	45	Midway, Warrensburg		50
Chapel Hill, Smyrna	49	44	Harriman, Emory Heights	217	Milan, First	236	
Chattanooga:			Harriman, Trenton Street	431	Morristown, First	456	106
Alton Park	232		Haskell, Bishopville	39	Morristown, Grace		59
Avondale	625	203	Hixson, First	188	Mountain City	121	
Bethel	100		Humboldt, First	340	Murfreesboro, First	397	218
Brainerd	230	109	Jackson: Ararat	44	Nashville:		
Calvary	432	109	Calvary	388	Antioch	116	56
Chamberlain Avenue	364	119	First	663	Belmont Heights	810	233
Concord	196	161	Parkview	125	Centennial	84	
Eastdale	189	77	West	638	Edgefield	553	89
East Lake		75	Jamestown	145	Fatherland St. Mission	53	46
First	1154	148	Jefferson City, Buffalo Grove	52	First	1219	386
Highland Park	642	150	Jefferson City, Northside	46	Freelands	126	
Mission Ridge	142	56	Johnson City, Central	100	Grace		148
Northside	432	140	Kingsport, First	135	Inglewood	356	
Oakwood	165	78	Knoxville:		Ivy Chapel	101	33
Red Bank	458	120	Broadway	644	Madison		116
Summerfield		90	Euclid Ave.		New Hope		122
Ridgedale	652		First	117	Radnor	201	
South St. Elmo	105		Immanuel	261	Seventh	234	
Tabernacle	389		John Sevier	169	Shelby Avenue	297	206
White Oak		56	Lonsdale	169	Woodbine	253	73
Woodland Heights		62	McCalla	360	New Tazewell, First	109	30
Church Hill, Oak Grove		45	Sevier Heights	116	Ocoee, Cooksons Creek	127	85
Clarksville, First	416	113	Tabernacle	88	Old Hickory	436	165
Cleveland, Big Spring	351	207	LaFollette	57	Oneida, First		69
Cleveland, First		173	Lakeview, Ga., First	147	Paris, First	415	
Cookeville, First	259	83	Lebanon	81	Philadelphia		62
Covington, First	196	67	Lenoir City, First	307	Powell Station	97	43
Crossville, Bethlehem	103		Lewisburg, First		Powell Station, Glenwood		61
Crossville, Cumberland			Lexington, Rock Hill	50	Raleigh, Ardmore		63
Homesteads	111	31	Loudon, Prospect	59	Riceville	96	33
Dandridge, First		32	Madisonville, Chestnut	115	Rockwood, First	223	69
Dickson, First	90	40	Madisonville, First	240	Rogersville	366	
Dyer, Midway	86	56	Martin, First	330	Rossville, Ga., Tabernacle	239	
Dyersburg, First	621	110	Maryville, First	739	Saulsberry		19
Elizabethton: Calvary	226	70	Maryville, Laurel Bank	76	Savannah, Hopewell		61
Eastside	103	54	Maryville, Pleasant Grove	103	Shelbyville, First	210	74
First	507	94	Masot, Roseberry	54	Smyrna	50	24
Lynn Valley Mission	34		Mayland	68	Soddy	152	
Negro Mission	36		Maynardville	52	Ten Mile	48	53
Siam		167	McDonald, Antioch	36	Trenton, First	394	
Southside	141	49	McMinnville, Magness Memorial	245	Trezevant	99	
Watauga	181		Memphis:		Tyner	75	48
Westside	120	52	Bellevue	2029	Union City, First	626	
Erwin, Calvary	363	108	Berclair	78	Walter Hill, Powells Chapel	107	
Etowah, First	402		Boulevard	391	Watertown, First	182	38
Payetteville, First	112	57	Calvary	294	Wildersville	45	
			Central Avenue	485	Wheat, George Jones Memorial		88
			First	117	White House		26

In a ten days' revival meeting beginning on March 19 in the First Baptist Church, Lewisburg, Lloyd T. Householder, pastor, in which R. R. Denny, pastor of the Baptist Tabernacle, Chattanooga, did the preaching, there were 16 additions to the church, 11 of them by baptism and a genuine spiritual awakening.

—BAR—

After several years of service, Dr. J. R. Johnson is retiring from the Bible Department of Carson-Newman College with the close of the present session in May. He will give his full time and strength to the active ministry as pastor and evangelist, as the opportunity may open. Other things are in mind also.

—BAR—

Eight hundred and eleven churches and six hundred and fifty-three ministers are participating in the Ministers' Retirement Plan of the Baptist General Convention of Texas. The reason there are more participating churches than ministers is that many ministers serve two or more churches. New applications are being received each week. The Relief and Annuity Board of the Southern Baptist Convention is administering the plan while all dues of pastors and churches channel through the State Board Office.

—BAR—

The Baptist and Reflector appreciated visits to the office recently of the following friends: Pastor T. C. Meador, Orinda; Evangelist Selsus E. Tull, Hazlehurst, Miss.; Mrs. E. H. Haywood, Columbia; Pastor C. E. Wright, Watertown; Pastor A. B. Pierce, Westmoreland; Oscar Nash, Silverpoint; James T. Warren, President Carson-Newman College, Jefferson City; Mrs. Beth Sutherland and Miss Ninnie Barksdale, Union City. We cordially invite them to come again.

—BAR—

Professor John D. Everett of Carson-Newman College, Jefferson City, in sending his renewal to the Baptist and Reflector says: "I enjoy and appreciate our Baptist paper. I have not missed a number since I came to Tennessee. I would consider myself a poor Baptist, if I failed to receive our Baptist and Reflector. It gets better all the time." Thank you, Professor Everett, very, very much.

—BAR—

Memphis Baptists invite the Southern Baptist Convention to meet in Memphis, Tennessee, in 1940. The Memphis Chamber of Commerce and the Memphis Hotel Association join in this invitation. The Baptist Pastors' Conference appointed Dr. V. E. Boston, Dr. Ira C. Cole, Dr. D. A. Ellis, Dr. R. G. Lee and Dr. R. J. Bateman as a committee to present this invitation.

—BAR—

Baptist and Reflector appreciates the words of Brother Henry Briggs of Fowlkes when in a letter he says: "And realizing the importance of clean, wholesome and informative reading material in the home, I have included in 'My Aim' for the year the task of visiting as many homes as is possible for me to do so, and urge them to subscribe for the Baptist and Reflector."

—BAR—

There are twenty-six this year in the graduating class of the Baptist Bible Institute, New Orleans, dates for the graduation exercises are May 1 and 2. Dr. John L. Slaughter of the First Baptist Church, Birmingham, Ala., will preach the Missionary Sermon and give the address to the class. Dr. E. D. Elliott, a graduate of B. B. I. and pastor at Hammond, La., will deliver the alumni address. The latter is from Scotland, and is author of the book "From the Burn to the Bayou."

Five hundred and sixty-three churches in South Carolina with their ministers numbering two hundred and ninety-one are participating in the Ministers' Retirement Plan inaugurated by the South Carolina Convention July 1, 1938. New applications are being received from time to time. This plan, like the Texas plan, channels through the State Board to the Relief and Annuity Board which administers it.

—BAR—

The Northside Baptist Church in Jefferson City went to full-time preaching on the first of March. Ralph W. Below, student in Carson-Newman College, became pastor on January 22, succeeding Rev. J. H. Lockhart who resigned and who is still servicing as pastor at Mill Springs Church in Jefferson County. Brother Below formerly served as supply pastor in the Immanuel Baptist Church in Henderson, Ky., and then was called to the pastorate of the Cypress Baptist Church, Booneville, Indiana.

—BAR—

Dr. William Arnold Keel becomes Professor of Bible in Carson-Newman College to begin work on June 29. He is an A. B. graduate of Mississippi College and holds the Th. M. and Ph. D. degrees from the Southern Baptist Theological Seminary. He served as pastor of rural churches in Indiana and Kentucky and as pastor of Calvary Church, Gainesville, Ga. For four years he has been Dean of the School of Christianity, Mercer University, Macon, Ga. He, with his wife and three sons, will move to Jefferson City about June 15.

—BAR—

On April 7, Grainger County Association, C. B. Cabbage, Moderator, from 9:30 A. M. to 3:30 P. M. had a special program for pastors and other ministers and for all church officers and for Sunday School and Baptist Training Union officers and leaders. The services were held in the Sunrise Baptist Church. Baptist and Reflector has also received the excellent program of the Fifth Sunday Meeting of the Association, which is to be held with Indian Ridge Baptist Church, April 27-29. We regret that we do not have room for the entire program. Speakers indicated on the program are: Charlie Crawford, C. B. Cabbage, George H. Hinchey, G. J. Russell, L. S. Carnes, W. C. Boling, B. C. Cockrum, Will Massengill, C. F. Whitson, P. T. Sellers, and W. I. Daniel.

—BAR—

The following states are expecting to inaugurate the Ministers' Retirement Plan July 1, 1939, viz: Missouri, Oklahoma, Virginia, Georgia, Florida, Louisiana and North Carolina. Arkansas, Kentucky and Alabama are planning to put the Ministers' Retirement Plan in operation by January 1, 1940 or earlier. Maryland, Mississippi and Tennessee have committees to report on the Ministers' Retirement Plan next fall. The Maryland and Tennessee Conventions voted approval of the plan in principle last fall. Only Illinois, Arizona, New Mexico and the District of Columbia have taken no action concerning it. All Baptist bodies should assume their responsibility for the social security of their employees, all of whom must be provided for denominationally since churches and denominational agencies and institutions are exempt from the tax provisions of the Social Security Act and are therefore ineligible to receive its benefits.

Since H. D. Burns, formerly of Liberty, became pastor of the First Baptist Church of Franklin, there have been ninety additions to the church, enough pews to finish seating the auditorium have been purchased, runners have been put on the aisles, a beautiful curtain has been placed over the baptistry, and all these have been paid for in full. The church is now in a campaign to lift the small debt on its Sunday school plant.

—BAR—

The First Baptist Church of Shelbyville, B. E. Dunn, pastor, is redecorating its auditorium, repainting the woodwork, replacing new carpets, placing hoods over the radiators, and installing an indirect lighting system. The exterior of the building will also receive attention. Much of this improvement is made possible through the philanthropy of Frank Beck, president of the Empire Pencil Company, who made a gift of over half the necessary fund of \$1,100. Eustace Williams is chairman of the building committee. Preaching services are being held in the courthouse while the workmen are in charge of the building.

—BAR—

Dr. Carter Helm Jones, pastor of the First Baptist Church, Williamsburg, Va., preached the dedicatory sermon for the First Baptist Church at Knoxville, F. A. Brown, pastor, on Sunday morning, April 2, at which time the church note was burned. Dr. Jones remained with the church through Thursday following, preaching every day at noon and each evening at 7:30. The building of the First Baptist Church is a magnificent structure and we congratulate the pastor and the membership of the church for their fine achievement along this line as well as their fruitful achievement along other lines.

—BAR—

With the Churches: Bristol—Virginia Avenue received 1 by letter. Chattanooga—Alton Park received 1 for baptism, had 5 professions; Avondale, Pastor Lindsay, welcomed 5 by letter, 19 for baptism, baptized 4; Calvary, Pastor McMahan, welcomed 4 by letter, 6 for baptism, baptized 2; Chamberlain Avenue welcomed 2 by letter, 16 for baptism; Concord welcomed 1 by letter, 4 for baptism; Eastdale welcomed 7 for baptism; First welcomed 4 by letter, 20 for baptism; Highland Park had 20 professions; Mission Ridge received 1 by statement; Northside welcomed 7 by letter, 6 for baptism; Oakwood received 2 by letter, 3 for baptism; Ridgedale welcomed 4 by letter, 5 for baptism. Cleveland—Big Spring welcomed 3 by letter, 2 for baptism, had 8 professions. Elizabethton—Calvary, Pastor Cox, received 1 for baptism, baptized 2; First received 1 for baptism. Etowah—First received 2 additions. Franklin received 1 by letter, 1 for baptism. Johnson City—Unaka Avenue received 2 for baptism. Knoxville—Broadway, Pastor Ford, welcomed 7 by letter, 7 for baptism, baptized 5. Lakeview, Ga.—First welcomed 1 by letter, 6 for baptism. Memphis—Bellevue, Pastor Lee, welcomed 6 for baptism, 13 by letter, baptized 5; Boulevard received 2 for baptism. 1 by letter; Speedway Terrace welcomed 2 by letter, 4 for baptism. Nashville—Freelands, Pastor Osborne, received 2 for baptism, baptized 9; Inglewood received 2 by letter; Ivy Chapel received 2 for baptism; Seventh, Pastor Barnett, received 1 for baptism, baptized 1. Old Hickory received 1 for baptism. Rossville, Ga.—Tabernacle received 1 for baptism. Tyner welcomed 1 by letter, 4 for baptism.

**UPPER CUMBERLAND PASTORS' CONFERENCE**

**First Baptist Church, Crossville, Tenn.  
Monday, April 17, 1939**

**Morning**

- 10:00 Devotional by Rev. A. D. Nichols
- 10:15 Enlargement and Bible Study for Evangelism by Mrs. Louisa Carroll
- 10:45 God's Part in the Southwide Revival by Rev. J. Nelson Roach.
- 11:15 Man's Part in the Southwide Revival by Rev. O. G. Lawless
- 11:45 Announcements—Lunch

**Afternoon**

- 1:00 Devotional—by Rev. J. W. Stone
- 1:15 Business—Election of Officers, etc.
- 1:30 Conserving the Results of the Southwide Revival
- 2:00 All Together After Lost Souls by Rev. C. D. Tabor
- 2:30 Announcement—Season of Prayer—Dismission.

—B&R—

**BRIEFS CONCERNING THE BRETHERN Called and Accepted**

O. S. Robinson, Salem Church near Holdenville, Okla.

J. T. Jones, Kingfisher Church, Okla.

W. B. Tatum, First, Idabel, Okla.

L. E. Barrett, First, Nixon, Tex.

L. M. Howard, El Bethel Church, Greer, Va.

R. L. Ross, Quitman, La.

W. J. Fontenot, Simmesport, La.

J. E. Hinkle, Missionary Caddo Association, Louisiana.

G. A. Nelson, Hodge Church, Louisiana.

D. H. Barnhill, First, Rosedale, Miss.

John D. Baker, Havana and Belleville, Ark.

Alvin Furrow, Fellowship Church, Witcherville, Ark.

Owen F. Herring, Watts St. Church, Durham, N. C.

D. C. Wesson, Drexel, N. C.

Wm. McConnell, Twin Oak Church near Seminole, Okla.

Selwyn Smith, Capitol Avenue Church, Atlanta, Ga.

George C. Steed, New Hope Church, Lincoln County, Georgia.

O. L. Oldham, House, New Mexico.

**Resigned**

Clarence B. Savage, Copon, Okla.

W. B. Tatum, Hubbard, Texas.

Floyd P. Davis, Sedley, Courtland and Sycamore Churches, Virginia.

L. M. Howard, Poe Mills Church, S. C.

G. A. Nelson, Lake Providence, La.

D. H. Barnhill, Pelahatchie, Miss.

J. F. Nix, First, Clovis, New Mexico.

John D. Baker, Atkins, Ark.

Owen F. Herring, First, Winchester, Ky.

D. C. Wesson, Old Fort, N. C.

Howard L. Weeks, Bluefield, W. Va.

W. B. Jenkins, Cooley Springs Church, South Carolina.

D. D. McCraw, Holston Creek Church near Inman, S. C.

Wm. McConnell, Hulen, Okla.

Chas. E. Brewer, President Meredith College, North Carolina.

J. S. Bookhardt, Lucerne Park Church, Orlando, Fla.

Hansford D. Johnson, Broadway Church, Louisville, Ky.

**Ordained**

Henry Smith, First, Huntsville, Texas.

M. O. Harrell, Bethany Church, Flint River Association, Georgia.

**Married**

Virgil D. Hughes, Glidden Church, Texas, to Thelma Noble, San Marcos.

**Died**

Rev. W. A. Hancock, District Missionary, Texas.

Dr. Ray Palmer, evangelist, Portland, Oregon.

# GOING FORWARD BY CO-OPERATING

## Co-operative Showing of Receipts for Five Months

November, 1938 .....	\$ 18,955.03
November, 1937 .....	15,992.93
<b>Gain .....</b>	<b>2,962.10</b>
December, 1938 .....	20,452.67
December, 1937 .....	18,200.84
<b>Gain .....</b>	<b>2,251.83</b>
January, 1939 .....	19,515.24
January, 1938 .....	17,227.08
<b>Gain .....</b>	<b>2,288.16</b>
February, 1939 .....	27,207.92
February, 1938 .....	19,401.31
<b>Gain .....</b>	<b>7,806.61</b>
March, 1939 .....	21,557.40
March, 1938 .....	21,684.87
<b>Loss .....</b>	<b>127.47</b>
<b>TOTALS FOR FIVE MONTHS</b>	
November, 1938-March, 1939 .....	107,688.26
November, 1937-March, 1938 .....	92,509.03
<b>Gain .....</b>	<b>15,179.23</b>

Percent of Gain for five months 16 1/3%.

**Goal for year**—a gain of 10 per cent over the year ending October 31, 1938.

THUS WE GO FORWARD WHEN WE LABOR TOGETHER. DID YOUR CHURCH HAVE PART IN MAKING THIS RECORD? IF NOT, SEND AN OFFERING NOW FOR THE GREAT UNIFIED, SCRIPTURAL, BAPTIST PLAN . . . . That of laboring together with the Lord (1 Cor. 3:9), each according to his own ability. (1 Cor. 16:2).

## Executive Board, Tenn. Baptist Convention

149 Sixth Avenue, North

Nashville, Tennessee