

# Baptist and Reflector

ORGAN TENNESSEE BAPTIST CONVENTION

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## Vital Essentials Worth Preserving and Perpetuating

*L. R. Scarborough, Seminary Hill, Texas*

(The President's Address Before the Southern Baptist Convention, Oklahoma City, May, 1939. Condensed by the Editor.)

Baptists trace, without boast or pride but with joy and certainty, their lineage back to an ancient and honorable beginning—to the meeting of John the forerunner and Jesus in the holy baptizing scene in the Jordan River.

In the period in which we now live, so great has been the Baptist contribution to civilization, missions, education and evangelism and the great underlying foundations of intellectual, civil and religious growth and international Christianity that they have become in numbers and strength the largest evangelical group in the world—more than twelve millions. So great have been the number of baptisms and additions to our churches, so strong our protest against wrong and the foes of God, so mighty our battle against dictators, aristocracies, hierarchical ecclesiastics, totalitarian states and churches, such growth, strength and marvelous spread in missions, that we are now in the peak of our spiritual achievements in all the past of our history.

The past year has been a glorious year in its emphasis and achievement in soul winning. We should raise our Ebenezer and sing hallelujahs of gratitude to our soul winning, soul redeeming and empowering Christ for His great blessings and set our souls unitedly to go forward and on perpetually—not in a soul winning campaign but a soul winning **crusade**—and carry with us all the essentials of enlistment, conservation, constructive co-operation, Bible stewardship, spiritual nourishment that goes to the roots of life, and triumphant world leadership to make regnant the rule of Christ in all lands and in all hearts.

### John's Warning and Challenge

I have chosen my theme as vital essentials worth preserving and perpetuating from John's warning and challenge in the eighth verse of his second epistle: "Look to yourselves that ye lose not those things which we have wrought, but that ye produce a full harvest."

### Five Vital Fundamentals

I call your attention to five vital fundamentals, the observance and conquest of which are essential to the triumph of our cause.

1. **The Christ-like, sacrificial life, in the face of a most selfish and sinful world-wide indulgence.** The heart of Christ's whole ministry is summed up in the words "sacrifice" and "sacrificial." He said, "If any man will come after me, let him deny himself and take up his cross and follow me." Christianity has taken Christ's sacrifice for our salvation and missed His sacrifice in our life of self-centrality.

If Christianity wins the world's foes and lives today, we must show the crucifixion of self more and the enthronement of Christ, with His sacrificial motives, more and more. Many of us are orthodox in our professions and selfish and sinful in our indulgence and selfishness.

The costly expenses of our ease, pleasures, appetites and passions are very expensive to the deeper vitalities and higher conquests of the Christian life. Commercialized pleasures and worldly indulgences today are costing Christianity, in its saving, exemplifying and mighty power, an untold world of woe and sorrow and disappointment.

2. **Constructive conviction and unshakable loyalty to fundamental principles in the face of a unionizing and compromising world.** This is a matter that needs our attention and our universal co-operation. The question is whether we shall follow God or man across the line of New Testament fundamentals. Unionism is in the air; its advocates are loud and everywhere. And in this popularizing, unionizing atmosphere our people need to do

some very fine discrimination and study in the fundamentals and defend with great courage of conviction.

We all should rejoice in the fact that Christian people everywhere are drawing nearer and nearer together and seeking with great concern to find the will of Christ and the answer to the prayer of Christ in His demands for oneness and unity in His teaching and in His intercessory prayer. But we, as Baptists, because of our historic stand for distinctive doctrines, need to study ourselves and re-study our fundamentals, with the purpose and hope that so far as loyalty to truth will allow we will go as far as we can toward the right answering of Christ's prayer. As far as we can, we should discriminate between conviction and prejudice and agelong biases, not with the idea of giving up our convictions but with the idea of clarifying our conceptions of the truth and do our best to match our views with the true interpretations of the doctrines of the word. In doing this we must learn the lessons of history as to unification and compromise on the basis of false ideas and principles. We must grow our courtesies but not at the expense of our convictions.

Wherever and whenever Baptists have compromised and sacrificed New Testament principles for any reason, they have lost because they weakened their base and forfeited the fortifying and multiplying favor of God. We must show the courtesy of our convictions, but not sell our convictions for courtesy or fellowship. It may be that another period of persecution is coming on us. The fact is, it's on now, and we may need other candidates for imprisonment and fagots and crosses of death, and we need to get ready for that day—not by bigotry and denominational pride, but by straightforward, conscientious, brave convictions in the most gracious spirit of the Lord Jesus Christ.

If salvation is by grace without works, if the Lordship of Christ is the only lordship in the New Testament, if democracy in church government is the only New Testament method, if immersion of a believer in water is the only baptism, if there is one Lord, one faith, one baptism, if the plain truth in the New Testament is that ordinances are ordinances and not sacraments with meritorious power in Christ's teaching of them, if the priesthood of all believers is the New Testament teaching, rather than apostolic succession of ecclesiastical over-lordships, if the individual Christian in religion has a full competency under God and all the rights under Christ, if the church is free from the state and if there should be no interference the one with the other, if spiritual evangelism under the Holy Spirit's guidance and power rather than social service is Christ's way of taking the world under His commission, then and only then Baptists are under a deathless obligation to follow Christ's way instead of taking a detour mapped by men.

3. **The doctrine of a free church in a free state and the competency of the soul in religion under God.** The battle for the freedom of the soul and the liberty of conscience was never more raging nor the issue more imperiled than in this day. The doctrine of the separation of church and state is meeting its mightiest foes today—witness atheistic communism, totalitarian dictatorships, civil persecutions in many lands, the encroachment on the spirit of the Bill of Rights in proposals in the United States Congress and certain of the State capitals in the effort of certain church movements to secure taxes for church purposes. One-half of the wars of the ages past and troubles today are generated because of the violation of the doctrines for which Christ died in Jerusalem, for which Paul was beheaded in Rome, Bunyan suffered in Bedford, Roger Williams was banished from Massachusetts and our Baptist forefathers suffered in jails in Virginia, for which

(Continued on page 4)

# Baptist and Reflector

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## EDITORIAL

### Suffering as "A Busybody in Other Men's Matters"

In 1st Peter 2:19, 20; 4:12-16, the suffering of Christians at the hands of men which is properly classifiable as persecution and is an honor to Christians is contrasted with the suffering which is not an honor.

The suffering which is an honor is a matter of being "partakers of Christ's sufferings" and being "reproached for the name of Christ." It is inflicted upon Christians because of their devotion to Christ and His cause. In this case "the spirit of glory and of God resteth upon you."

The suffering which is not an honor is a matter of being "buffeted for your faults" and suffering "as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." The individual brings trouble upon himself because of his own misdeeds. In this case "what glory is it?"

The man who committed actual, personal murder would evince that he was a professed Christian only. But in a zeal without knowledge, a Christian might conceivably become involved in a radical movement which might result in the death of someone whose death might be interpreted as murder. And, alas, there are some Christians who in certain respects are sometimes thieves in their business and social dealings and some are "evildoers" in other ways and "busybodies in other men's matters." Their suffering which comes as a result is not for their Christian faith but for their unchristian failure.

"Let none of you suffer . . . as a busybody (meddler) in other men's matters." If a man on the behalf of Christ exposes doctrinal and moral wrongdoing, that is not meddling. Even in this, however, there should be compassion, fairness and honesty in the attack. The Elijah who exposes Ahab and his kind must be a straight and fair shooter like the Elijah of the ancient days. The Elijah of the olden days did not stoop to the dirty, undermining tricks employed today by some of his alleged successors.

It has sometimes happened that a minister has entered the field of a fellow minister and played sneaking tricks on him and wrought havoc with the constructive work of the fellow minister. Or some radical "anti-board" man has invaded the territory and work of his Convention brethren, who are every whit as loyal to Christ as he is, to say the least, and has proceeded to slash right and left, cast aspersions and disturb and divide where there was substantial and blessed unity before. Men of these types are most certainly "busybodies in other men's matters." If a Convention man should invade the territory and work of a brother who holds different views on mission methods and follow such disturbing, dividing and undermining tactics, he would have the same "busybody" classification.

The "busybody in other men's matters" usually has a more or less marked persecution-complex. For some reason his divisive attack upon his fellow ministers of a different organizational set-up is never interpreted by him as persecution. But let the brethren who are attacked rise up to defend the cause and oppose him for a defensive reason, and he will probably piously talk about being "persecuted!" There are not wanting instances of divisive men whose personal crookedness has been exposed who

have raised the same cry of "persecution."

But persecution is the "infliction of loss, pain, or death for belief," with the righteousness of the belief implied in the case of Christians. There is a big difference between suffering as a loyal member of the Christian brotherhood and suffering "as a busybody in other men's matters." And the way to quit suffering as a busybody is to quit being a busybody.

### Pre-Convention Publicity

From time to time the plea is made in sections of the denominational press that agencies which report at the Southern Baptist Convention make use of the denominational papers several weeks in advance of the Convention for the presentation and discussion of important matters to be brought before the body.

With the proposal itself where possible to put it into operation, we are in hearty accord. We dissent, however, to the implication of some who discuss the proposal that the agencies not sending out this publicity are necessarily blameworthy and are reluctant or unwilling to take Baptists into their confidence and exhibit a spirit of centralization. Our interpretation is that the matter not sent out is not sufficiently matured for advance denominational discussion or is of such a nature as to call for neither the time nor the space for such.

Probably the other denominational papers are like the Baptist and Reflector, they do not have all of their proposals fully matured weeks in advance of their State Convention and do not know for sure whether some of the proposals will even come before the body until on the eve of that meeting. Quite likely the Executive Boards in the various states are in the same category. The failure of these state agencies as a result to publish in advance their proposals for discussion is not a purposed or indifferent concealment of matters from their constituency nor an expression of centralization, but a course dictated by the unavoidable circumstances in the case.

The same principle applies to southwide agencies. For instance, the report of the Executive Committee is not put into final form until in a session, usually a lengthy session, of the Committee the night before the Convention meets. There are important matters which under the present circumstances cannot be finally shaped and adopted before then. What this means in relation to pre-Convention publicity is easily seen. And certainly this does not evince that the Committee is disposed to follow the policy of concealment.

Our feeling regarding pre-Convention publicity is as follows:

1. Let us have this publicity in reasonable measure in so far as it is possible for the agencies to have important proposals sufficiently matured far enough in advance. As to proposals carried over from the preceding year, they are recorded in the Convention minutes and the papers can publicize them from the minutes. As regards some proposals, the printed reports distributed at the Convention furnish sufficient information for study and reasoned voting.

2. In using the denominational papers for such publicity, Baptist and Reflector would have to request its writers to be very concise; for it is already embarrassingly crowded for space. Even then, it might have to pass up some of the material. With the publicity already given the place, facilities and meeting of the Convention and to Convention articles, additional publicity of the kind under discussion would complicate our problem. However, brethren, the columns of the paper are wide open to the measure of our ability.

3. While favoring the principle of pre-Convention publicity, let the brethren not so present the matter as to reflect unfairly on the agencies involved. By so doing, they put a club in the hands of opposers of the cause the use of which is not justified. We have seen no evidence that the brethren in the agencies are unwilling to take Baptists into their confidence. And it seems to us that our papers can contend for the principle of pre-Convention publicity without this unfavorable implication.

### An Answer to Prayer on Memorial Day

By A. G. Fegert: Advertising and Editorial Service

Prior to May 30, 1918, the Central Powers of Europe were breaking through the Allied Lines on the western front, "winning" the World War.

After that date, (please check the facts for yourself) the Central Powers did NOT win a major victory.

WHY?

My belief is that God Almighty so ruled it, because He heard and ANSWERED our prayers on that "Day of Humiliation, Prayer and Fasting" so designated by President Wilson's Proclamation, issued in compliance with the joint resolution of the U. S. Congress. (See pages 1585 and 1774, Concurrent Resolutions of Congress, second session, 65th Congress. Your public library has it.)

Jesus said: "But when ye shall hear of wars and commotions, be not terrified."

Why not suggest to praying people—and others—to remember on the forthcoming Memorial Day, God's direct answer to their prayers on that memorable Memorial Day, May 30, 1918—that "Day of Humiliation, Prayer and Fasting?"

—161 West Harrison Street, Chicago, Ill.

## Anniversaries of Two Notable Pastorates

On May 7, the First Baptist Church of Knoxville celebrated the eighteenth anniversary of the pastorate of Dr. F. F. Brown and the West Jackson Baptist Church of Jackson celebrated the completion of twenty years of service on the part of Dr. R. E. Guy as pastor. Through the kindness of Mrs. H. H. Winter, writing in the *Jackson Sun*, and from an article by Mr. Lee Davis in the *Knoxville News-Sentinel*, we here present some of the salient facts pertaining to these anniversaries.

Dr. Brown is a native of North Carolina and is a graduate of Mars Hill College, Wake Forest College and of the Southern Baptist Theological Seminary. His first pastorate was at Harrodsburg, Ky., then at Frankfort, Ky., then at Sherman, Texas, from which he came to the pastorate of the First Baptist Church of Knoxville eighteen years ago.



DR. F. F. BROWN

In these eighteen years 4,055 new members have come into that church, the membership now being 2,480. Contributions to all causes have amounted to more than \$2,000,000.00. The present magnificent building has been constructed and paid for, being dedicated on April 2 last. The Sunday school enrollment is 1,787, Baptist Training Union enrollment 380 and the Woman's Missionary Society enrollment 471. Dr. Brown

says: "Whatever progress the First Baptist Church has made these eighteen years is due to the unity and harmony and devotion of its membership. We have simply sought to serve God together."

He is a member of the Board of Trustees of Carson-Newman College and of the Education Commission of the Southern Baptist Convention. In 1931 he devoted several months to successful leadership in the promotion of the Baptist Hundred Thousand Club in the South and in 1932 he was elected president of the Southern Baptist Convention.

Dr. and Mrs. Brown have five children: Fred, a junior at the Knoxville High School, who contemplates becoming a doctor; Nona Lee, a teacher in Central High School, Knoxville; Ailene, a teacher at McCampbell School, Knoxville; Imogene, graduating from Knoxville High this year; and Mary Elizabeth, graduating from Tyson Junior High School this year.

Dr. Guy is a native of Kentucky, a graduate of Union University, Jackson, and of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, holding the A. B., Th. M. and Th. D. degrees. While in the Seminary he was pastor of churches in and around Fort Worth. Returning to Jackson, he was head of the department of Greek in Union University for four years and was pastor of churches in West Tennessee. In 1919 he became pastor of the West Jackson Baptist Church.

In these twenty years the membership of the church has grown from 263 to a net membership of 1,293; the Sunday school has grown from an attendance of 89 to an enrollment of 924 and an average attendance of 650; the Baptist Training Union is one of the largest in the state; and the W. M. S. is A-1. In the same period the church has given \$50,000.00 to missions and approximately \$190,000.00 to local causes. Besides past improvements, the latest improvement is twelve class rooms built in the primary department, redecoration of the church annex and the installation of a grand piano in the auditorium. The church is noted for the number of young people who attend the services.

In addition to his pastorate, Dr. Guy is moderator of Madison County Association of Baptists, has served as president of the Protestant Pastors' Association, and is a member of the Board of Managers of the Tennessee Baptist Orphans' Home, member of

the Board of Trustees of Union University and a member of the Executive Board of the Tennessee Baptist Convention.

Mrs. Guy is teacher of a Sunday school class and active in all the services of the church. There are seven children: Emmett, graduate of Union University and now superintendent of Chickasaw Park; Gladys, graduate of Blue Mountain College and of Peabody at Nashville and member of the faculty of Peabody Demonstration School; Cal, a student at Union University and pastor of Ararat and Cotton Grove Baptist churches in Madison County; Mae and Ernest, students at Union; and Virginia and Homer, students in Jackson High and Junior High respectively.

These two faithful and fruitful pastors are greatly beloved by their people and equally love their people in return and are highly influential in their respective cities. Baptist and Reflector joins their many friends in congratulating pastors and people and bids them Godspeed as they look up and press on.

## Watertown and Alexandria Baptist Churches

Sunday morning, May 7, the editor was with Pastor C. E. Wright and the First Baptist Church of Watertown. We appreciated the good hearing given us. Dinner in the home of the pastor and the fellowship with him and Mrs. Wright and the bright little son, "Don," deepened the pleasure of the visit. In last week's issue of the paper was a write-up of the pastor and church and concerning the splendid pastor's home built by the church, which we had requested and received at an earlier date, but which could not find space to publish before. In the few months that Brother Wright has been pastor of the church, there have been several conversions in the regular services and some twenty-eight additions. He is doing a fine, constructive work there.

Sunday evening of the same day, after supper with the pastor and his wife and fellowship with them and with the family in the home of Mr. and Mrs. R. H. Walker, we preached for Pastor Joe Strother and the Alexandria Baptist Church. The presence of the Lord was sensed in the service. Brother Strother, who is also pastor at Smithville, is leading the church in a splendid way.

From our enjoyable visits we returned with a nice club of subscriptions and feeling stimulated by the fellowship we had in each place.



DR. R. E. GUY

## VITAL ESSENTIALS WORTH PRESERVING AND PERPETUATING

(Continued from page 1)

Baptist preachers are yet in jail in Central Europe and Jews are raped and robbed in many places on the earth, and other tragic and unspeakable cruelties are being suffered in many places.

We must re-form our lines, re-build our loyalties, and make up our mind, if need be, we will go courageously and with songs of victory to prison, before we will suffer and endure the things that are being brought on us by those who would take away the heritage of our people, in the amalgamation of church and state, the crucifixion of conscience and the right of every soul to full access to God in all things religious.

4. The efficiency of our local church and the democracy of associated churches to adequately supply the consecrated, trained men and women and stewardship money to build Christ's world-wide kingdom. Can we organize our Baptist polities, policies and forces under the New Testament example of church and denominational leadership sufficiently to take the world for Christ? Baptists believe that their New Testament churches, and their voluntary association of churches into a larger organization, without ecclesiastical over-lordship, fits the pattern of New Testament organization and is, on the basis of voluntariness of free, saved souls, the most effective of all organizations to accomplish the ends of Christ's command and kingdom.

Where lies our supreme weakness? Not in evangelism, not in numbers, not in democracy of organization. Where, then? I think it is in the lack of intensity and organization for enlistment, training for service and stewardship of money. Some one has stated the following about Southern Baptists: 5% of us do not exist; 10% cannot be found; 25% never attend church; 50% never give; 90% never tithe; 90% never attend prayer meeting; 95% never win a soul. It takes twenty-three Baptists on an average of one year throughout the South to baptize one soul. The average of our per capita gifts is very humiliating in the face of what another denomination, many times smaller than we, is doing per capita. These shameful figures must be changed.

We need more resurrection preachers, resurrection churches, a leadership for the local needs and for the world-wide needs impassioned with a blaze of evangelism and empowered with Pentecostal strength.

5 Another vital need we should preserve and perpetuate is the mastery of the evangelistic in the evangelical. It is not enough to be evangelical, either our preachers, our churches, our deacons, our teachers, our schools, our denomination all. We ought to major and master in a constructive, impassioned evangelism. There is where Christ put the emphasis. That's the explanation of the missionary triumphs of Paul and the apostolic group. Christ's commands, commission, His aim and essential purpose and program for His churches was to be evangelistic, heartfully and soulfully winning the lost all the time, not merely pride themselves upon a dignified evangelism. We need to win men to Christ and not glory merely in a holy name. "The son of man is come to seek and to save that which was lost." Christ's first command to His disciples was, "Follow me and I will make you fishers of men." He made soul winning an emergency matter. He lived and died in the face of the fact that what He did He must do now because "the night cometh when no man can work." Paul said, "I am made all things to all men that by all means I might save some." Paul and Christ were great teachers and trainers, but they were great winners. They made and preached the doctrines, fundamental and rock-ribbed, for the purpose of evangelism. They practiced evangelism—church evangelism, teaching evangelism, domestic, personal, out-door, in-door, highway, outside, well-side, pressing evangelism. So ought we!

Our evangelism must not be merely a campaign. It must be a perpetual crusade if we override the foes of the world and win lost men everywhere to Christ.

And in connection with this, and as a part of it, we must give great emphasis and perpetuity to the doctrine of the presence and necessity of the presence of the supernatural power of the Holy Spirit in our evangelism and church work. We must go back to Pentecost and learn the emergencies of Pentecost, the extraordinary things of Pentecost. We must learn that it was Christ's church that He used as the center of that mighty movement. We must learn that they had extraordinary praying, remarkable preaching, built right on the cross and the empty tomb, unusual personal work; every man had the flame of the power on his head and heart and was a personal soul winner. And after Pentecost they went afield everywhere—into the desert roads, through the hearts of the cities and the country side, and tackled hard and difficult men—the Nicodemuses and the scarlet women at the wells, the dying thieves on the cross—and majored in great, outdoor evangelism. We must learn that their spiritual com-

passion was as deep as the meaning of Christ's death and as agonizing as His Gethsemane experience and had their souls in it.

Baptists need to get out of functioning in their own circles, out into the great open places, down into the hard and difficult places in the power of the Divine Spirit. My prayer, my program for this great group of loyal disciples for Jesus Christ is to go forward, hot-hearted, rock-ribbed, in the doctrines, loyal in the fundamentals, under the leadership of Christ, with the gospel in their hearts and hands, lost souls like the weight of a world on their hearts, and the enduring power of the Divine Spirit upon their lives, to hasten the day when men everywhere shall love and follow the Lord Jesus Christ all the way to the fullness and completeness of His will.

## Messengers to the Baptist World Alliance

Any member of any Baptist church co-operating in the work of the Southern Baptist Convention may be a messenger to the Sixth Congress of the Baptist World Alliance in Atlanta, Georgia, July 22-28, 1939, on personal presentation of Certificate bearing my signature as authorized by the Southern Baptist Convention, and payment of the Alliance registration fee (\$2.50 for the entire Congress) after reaching the Alliance Auditorium in Atlanta.

Those entitled to Certificate from me may secure them—

(1) **In person** at special Baptist World Alliance desk open at certain hours in the Auditorium during our Convention in Oklahoma City, May 16-20, and at the Southern Baptist Convention desk in the Atlanta Auditorium during the Congress in that city; or

(2) **By mail** from my office at 161 Eighth Avenue, North, Nashville, Tennessee. Please do not send any money to me but write very plainly your **name, address, and church**, and enclose a stamped envelope for reply. Each and every name must be card-indexed in my office when the Certificate is issued. Hence, batches of unsigned Certificates cannot be sent out. However, it would lighten our load if pastors, and others, should send names (each with address and church) of any number expecting to attend the Alliance so that we can send all under one cover to one address.

No appointment (by church or pastor or state secretary) is required, nor is there any limit to the number of messengers from any church, association, or convention.

Co-operation in this labor of love will be greatly appreciated.

HIGHT C. MOORE, Secretary  
Southern Baptist Convention.

161 Eighth Avenue, North  
Nashville, Tennessee.

## A Sister's Appeal

By Louis J. Bristow, Superintendent

Following is a copy of a letter received by the Southern Baptist Hospital from a good woman in Alabama, with identifying names omitted:

"I take the Alabama Baptist and in every issue I see of your charity work. We have a brother who was operated on for rupture last summer. The wound has never grown back together, and he can hardly hope to live through the summer unless he can get into a hospital. The doctor says if he could stay in a hospital a year he might be cured; but he is not able to pay the cost. He has owned property but his long sickness has used it all up. He has five children, the oldest being a boy in high school. Our father has some land, but no money. He is old and has to hire his work done. A son died last year; and father has to care for a daughter-in-law. There is also a grown daughter who is afflicted with epilepsy. It is hard to get on.

"My brother's father-in-law is a small farmer and is getting old and has his hands full. But brother's family can live out there if brother can get in the hospital.

"Please sincerely think over this . . . and maybe sometime some of us may be able to contribute something to the hospital."

A pathetic letter that; but not more so than others which are received almost daily. I am wondering whether there is a person, or a men's class, or a church, or a woman's society, which would undertake to bear the expenses of this Christian brother, or a part thereof. "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity let us do good unto all, especially unto them who are of the household of faith." That was Paul's idea of Christian fellowship as expressed in Galatians 6:9-10. Name will be given upon request.

—New Orleans.

# News and Truths About Our Home Mission Work

## HOME MISSION BOARD

The ninety-fourth report of the Home Mission Board made this month to the Southern Baptist Convention in Oklahoma City shows definite progress on every mission field. Spiritual leadership is evident in the work of the missionaries from the increased conversions and additions to churches.

The largest number of missionaries in more than a decade is shown in the total of 371, as compared with 332 last year, an increase of 39. These missionaries led over 5,250 to make professions of faith in Christ.

Excerpts from the Board's report clearly indicate progress in every department of Home Missions.

### Summary of Work Done

The past year has been a year of glorious achievements for Home Missions. The Lord has richly blessed our missionaries in every field. We have now 371 missionaries working in 756 mission stations. During the past year we have added thirty-nine to our mission force, opened sixty-four new mission stations, and acquired twenty chapels. During the year our missionaries have distributed 29,226 Bibles, testaments, portions of Scripture, and over 790,000 tracts. They have preached 29,454 sermons, led over 5,250 to make profession of faith in Christ, and received into fellowship with the church, 3,835.

### Bottoms Trust

Income from the Bottoms Trust for 1938 was \$55,488.47. This has been used in opening new missions, building chapels, and employing missionaries. It is impossible to tell the full story of the benefit this trust is to Home Missions. In addition to the actual work done, it has been a great stimulant to our work, creating interest and generating enthusiasm among our missionaries.

### Annie W. Armstrong Offering

We rejoice in the interest Woman's Missionary Union has taken, and is taking, in the work of winning the homeland for Christ. The recurrence of the season of prayer and the offering made for Home Missions during this period is hailed with increasing interest by the many thousands of women in our churches. The missionaries supported by this offering are stars in the crown of Woman's Missionary Union.

### Open Doors in the Homeland

The doors that have been opened to us in the past year and the calls to enter new and needy fields have been so numerous that we hesitate to give the accurate number. We are reporting 252 workers in this department, which is thirty-three more workers than we reported last year. These workers are caring for the work in 231 churches and 387 out-stations, making 618 centers of work which are cared for regularly. These fields report a church membership of 14,327. Sixteen new churches have been constituted in the past year and sixty-four new missions opened. There are 4,967 reported conversions, with 2,303 baptisms and 824 by letter or restoration, making 3,127 additions to the churches fostered by the Home Mission Board.

### Work With Foreign-Speaking People

Last year the Board appointed Rev. J. L. Moye as associate field secretary of the Spanish-speaking work. He is located at 1021 S. Mesquite St., San Antonio, Texas. The people of Texas, both Anglo and Mexican, are giving him and Mrs. Moye most hearty co-operation in the work. We have 112 workers among Spanish-speaking people, serving 100 churches and 134 out-stations.

At Tampa, Fla., we have Rev. and Mrs. J. B. Silva and Miss Aurelia Baez as faithful missionaries. Also recently the Board arranged to enter the work among the six thousand Cubans of Key West, Fla., and Rev. Y. T. Shehane is serving as director of this new enterprise.

Dr. J. F. Plainfield has supervision of the Italian work in Tampa, Fla. He gives the major part of his time as a general missionary to all Italian work.

Rev. and Mrs. Harvey Gray have completed their first year as Home Board missionaries in the Dyess Colony, Dyess, Arkansas. During this year the favor of God has truly been upon these faithful missionaries.

Our work among French-speaking people is divided into mission work and school work, although both of our schools are doing real mission work. Our French mission fields are Louisiana and central Illinois. In southern Louisiana we have thirteen workers serving six churches and seven out-stations; in central Illinois we have two workers, serving nine mission centers.

We have two French schools, Acadia Academy, Church Point, La., where the superintendent, Dr. Alfred Schwab, reports 103 students of various nationalities, more than half of whom are preparing for some line of Christian service; and the Home Mission Board school at Pointe au Chien where Brother Berkman De-Ville and his wife are in charge.

The Home Mission Board has two centers of Chinese work. One is in the Delta region of Mississippi and Arkansas with Dr. Shau Yan Lee as the aggressive leader; and at San Antonio, Texas, we have another, where Miss Ollie Lewellyn has given her life for the Chinese people.

### Other Neglected Groups

The mountain section of the Southern Baptist Convention territory is the largest and most challenging mission field that we have, and it is the most difficult. The problems confronting our missionaries are too numerous to mention. Only men and women whom God has called and equipped can succeed in winning and developing the people of the highlands in our territory. We have a total of nine workers, six churches, and twenty-four mission stations in the mountain regions.

We report seven workers among 45,000 deaf people in the Southland, one church, and 122 classes or mission stations.

There are 200,000 Indians in Southern Baptist Convention territory. Among these Indians we have sixty-nine workers, of whom forty-nine are Indian themselves, and twenty white workers. They care for the work in ninety-seven churches and fifty-four out-stations, with 5,291 church members.

### Witnessing in Regions Beyond

The Cuban work has been encouraging throughout the year. In most of the fields the word which would fittingly describe the present conditions is "quickenings." Much native initiative has been displayed in extra evangelistic work, both local and general. Notwithstanding the fact that financial conditions in the republic have been more acute than last year, offerings have increased a little over six per cent. There has been an increase in baptisms of nearly thirty per cent.

Our most notable improvement in material equipment during the year has been the reconstruction of a large part of the Temple and the renovation of the rest of the building. It is our most important material achievement in a number of years.

We report fifty-three churches, seventy-eight preaching stations, 275 baptisms during the year, 503,546 tracts, 1,200 Bibles and Testaments, and 12,453 Gospel portions distributed.

### Evangelism

The spirit of evangelism has not been so widespread and so fervent among Southern Baptists at any time since the World War as it is now. The department of evangelism is trying to promote and to intensify this spirit of soul-winning by many methods and activities.

During the last twelve months Southern Baptists have reported 256,814 baptisms. This exceeds the peak year of 1921 by 23,243, and is an increase of 52,247 baptisms over the preceding year of 1937.

### Crowning Christ Among the Jews

Numerous letters from Christian friends have been pouring in, bringing the cheering news of remarkable Jewish conversions.

This past year the uppermost problem has not been how to make Christians of the Jews, but what to do with the ones who accept Christ and are preparing for Christian service. Too often our interest in them ceases when their souls have been saved; we forget that children die if nourishment is not provided. These Jewish believers need all the sympathy and help we can give them.

### Crowning Christ Among the Negroes

Negro Baptists constitute the second largest group of Baptists in the world. In addition to evangelism, they need a trained leadership for their organizations and institutions. The Home Mission Board has definitely set itself to the task of helping Negro Baptists in this phase of work. During the past year it has had twelve teacher-missionaries in twelve centers in eleven states, who have given their full time to teaching and training and the work of the ministry.

We are attempting to meet the needs of this phase of work through the men we are supporting in co-operation with the schools. In addition to teaching in the school room, each of these men holds institute and extension classes during the year. For one month in the summer they are to give themselves completely to holding institutes for the underprivileged preachers in their respective states.

## How Revivals Come

By E. K. Cox, Gloster, Miss.

Revivals do not come through the wisdom or achievements of men. Right here is something which we must learn and learn it well. We all have enough of self to want to feel like we did it. The old word of the prophet must become a very real thing to us: "Not by might nor by power, but by my Spirit saith the Lord of hosts." Read again the revival promise in II. Chron. 7:14. What is meant here by humbling ourselves, but that we must quit looking to our human efforts, and realize that only God can bring us out of the troubles into which our sins have brought us?

This is going to be mighty hard for us right now; we look to our organizations, to our great and learned men, our institutions and money and say we can do it. We don't say this out loud, but it is way down deep in our hearts. But to bring a revival, **is just what we cannot do.** We can build machines, we can gather vast crowds, we can organize to the last man, but these things cannot and will not bring a revival. The power is from God and from Him alone. The bigger the machine without power, the more dead weight on our hands; we can never build a machine that will create power. This does not forbid organizations by any means, but it does mean that God, the Holy Spirit Who furnishes power, must also direct organizations. It is an interesting fact that may be learned by studying the revivals of the past, that worthwhile organizations have followed and not preceded revivals. A careful study of these movements will help us right here. We can not organize the Holy Ghost.

Two things are absolutely necessary that a revival may come. just two things without which it cannot come; prayer and the preaching of the Word.

Prayer involves several things. Only humble people can pray, and the humbling process is not easy, for it crucifies the flesh. It is easy to pray when we get where we ought to be.

Confession goes with this sort of praying. If we had no sins to confess we would not be needing a revival. Right now we need confession more than meetings of much talking and self prominence. If one would know what I mean here, let him read the prayer of the 9th chapter of Daniel, and feel the swell of the confession of sin beat through it like the surge of the tides. It is not easy to cry, "We have sinned," but it is one of the things which we must do.

Repentance is involved in this praying which brings the restoration of God's favor and let none of us think we have no need. Read Joel the 2nd chapter and hear him call upon the priests, the ministers of Jehovah, to weep between the porch and the altar and cry for the mercy of Jehovah. Note that he calls upon the public servants for public confession. We talk too much and pray too little. We preachers must pray about ourselves, our coldness, our pride, self-seeking and lack of zeal. We have all thought too much about ourselves, our desires for fame, the pride of intellect and love of praise of men have crippled us. We have sinned and we must repent. All the praying we do which ignores these things will fall downward from our lips. Waiting upon God is not easy, we want to do, before we are ready to do; to run, before we are sent.

This praying must be passionate and continuous. It must have in it the earnestness and self-accusation of Jacob wrestling with God at Jabbok; the intensity which cries, "I will not let thee go except thou bless me"; the spirit of Moses crying, "Yet now if thou wilt forgive their sin . . . ; and if not blot me I pray thee out of thy book which thou hast written." Something like Elijah who was "very jealous for the Lord God of hosts," and who in the dire extremity, cast all the material wealth of his people into the chasm between them and God, and then leaped into it himself. There must be praying that agonizes, and continues until the conscious power of God comes back to us. Heartaches and tears are our portion just now and the sackcloth of humility our fitting garb. Might not some of our meetings be for prayer rather than great addresses! We have possibly talked too much; let us wait for God to speak to us. Contrition before talking, more waiting, and less running.

We must preach the Word. We must preach all the Word; no mutilated gospel will avail us. There is a theological background to every mighty revival movement. The Word which He inspired must be preached if we look for the Holy Spirit to empower it. The mighty doctrines of sin, redemption, repentance and the new birth must be taught just as given in the Word of God. The Holy Spirit will make men cry: "God, be merciful to me a sinner," when we give Him a chance. We must give Him the sword He uses, without any gaps in the blade.

There must be a constant exaltation of Christ and the cross. He is the One who could say: "Before Abraham was I am," the eternal Son if you please, and any gospel which would rob Him of the crown of deity will not be honored of the Holy Spirit. The preaching that brings revival must cry that men are saved

alone through His blood; any sort of humanitarian creed which belittles Christ and exalts men must fail. He is the One who died for our sins, rose for our justification and is alive forever more.

This word must be preached in absolute faith in its truth and power. Preaching by men convicted of the absolute truth of what they preach will convict those who hear it. Preach about heaven and hell; don't try to explain away hell, tell about it just as the Holy Spirit put it in the Book. We are not called upon to edit the words of Omniscience. Jonah held a mighty revival at Nineveh, just preaching "the preaching that I bid thee." The wisest thing any preacher will ever do is to seek to know God's message and proclaim "the wisdom and power of God."

This word must be preached with a self-abandonment that loses the preacher in his message. The things which we preach must be those we have tried in the crucible of our own soul experiences. The grim reality of sin must have made us tremble and cry for mercy, and we must know that our "Redeemer liveth" before we can make men listen. We must exult in the hope set before us, and see the horror of the outer darkness ere we make them living realities to other men.

We must preach with hearts of love and deep compassion. Not only must we see the doom of sin, and the great promise of the gospel, but we must love the men for whom Christ died with something of His love. Our warning must be with tears if we want men to heed our words.

How will a revival come? Through praying that binds us to the mercy seat until the conscious presence of God makes His Word a fire in our bones. Through preaching which forgets itself in the glory of the message, and tells men of a salvation which has mastered our own souls. So long as we care what happens to us, it will not come, but when we cease to count our lives dear that we may do His will then things take place that could not happen otherwise.

No religious movement gets ahead of the preachers. We who lead must go before. We must be God's kindling wood to start revival fires. Many of us will have our Gethsemane where pride and ambition and all selfishness are surrendered, before God can so use us. Our responsibility is the greatest that comes to mortals, but the reward is unspeakably glorious.

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T E N N E S S E E

# "Unto The Uttermost Part of The Earth"

## Foreign Missions at the Southern Baptist Convention

Richmond, Virginia—(F. M. B.)—The Foreign Mission Board of the Southern Baptist Convention is having a large share on the program of the Convention and of the Woman's Missionary Union meeting immediately preceding it. On Monday night, May 15, Dr. Charles E. Maddry, Executive Secretary, spoke on the general subject of "Forward on Mission Fields."

On Wednesday night following the Convention sermon Dr. Maddry, Southern Baptists' only representative to the meeting of the International Missionary Council held in Madras, India, December 13-30, 1938, delivered a special address on "Creative Days at Madras." This was doubtless the most far-reaching and important meeting of world Christians of this generation. Four hundred and sixty-four delegates from some seventy different lands were present. Topics of vital importance to every Christian denomination were discussed and valuable information was collected by the delegates.

## Foreign Mission Hour

With the exception of one-half hour which will be devoted to women's work, all of Thursday evening will be given to foreign missions. This time will be filled with speeches and addresses of missionaries representing the several fields of the Foreign Mission Board. An outstanding event of this hour will be the presentation of the eleven new missionaries who were appointed to foreign service at the meeting of the Board on April 12. Two of these new appointees for China, Miss Mary Lucile Saunders and Mrs. B. J. Cauthen, are second generation missionaries. Miss Saunders' parents, Dr. and Mrs. J. R. Saunders, are located at Shiu Chow, South China, and Mrs. Cauthen's parents, Dr. and Mrs. W. B. Glass, are at Hwanghsien, North China. Mrs. Cauthen's husband, Dr. B. J. Cauthen, who is now professor of missions at Southwestern Baptist Theological Seminary, will speak on behalf of the newly appointed men, and Miss Saunders will speak for the newly appointed women. The other eight new recruits are: Rev. and Mrs. W. H. Bryant of Alabama to Chile; Rev. and Mrs. H. B. Ramsour, Jr., of Texas to Japan; Rev. and Mrs. S. L. Goldfinch of South Carolina to Uruguay; Miss Floryne T. Miller of Tennessee to Japan; and Miss Josephine Scaggs of Oklahoma to Africa.

Dr. and Mrs. George W. Sadler, formerly missionaries to Africa, were reappointed to service under the Foreign Mission Board at its April meeting. Dr. Sadler is to serve as Secretary to Europe, Africa, and the Near East with headquarters in Richmond. He will address the Convention during foreign mission hour.

Dr. Maddry will report some significant and encouraging facts and figures concerning the work of the Foreign Mission Board.

## Facts and Figures

On January 1, 1933, the debt of the Foreign Mission Board was \$1,110,000 and the interest for the preceding year amounted to \$69,125.00. Up to May 1, 1939, \$832,000.00 had been paid on the debt reducing it to \$278,000.00, and so reducing the interest by approximately \$58,000.00. The Lottie Moon Christmas Offering for 1938 exceeded all others and has reached the magnificent sum of \$315,000.00. There was an increase of \$20,000 in budget receipts for the first quarter of 1939 over the same period in 1938.

Not only are the financial facts encouraging, but the increase in missionary personnel is also a source of renewed hope and rejoicing. Since 1933, 146 new missionaries have been appointed and thirty-two missionaries have been reappointed, bringing the present total of active missionaries to 437.

In addition to these, there are sixty-four emeritus missionaries now receiving pensions through the pension plan of the Foreign Mission Board as executed through the Baptist Relief and Annuity Board.

## Many Missionaries To Be Present

The following Southern Baptist missionaries from the foreign fields indicated will be present at the meeting of the Convention in Oklahoma City:

China: Dr. and Mrs. R. E. Beddoe, Miss Martha Linda Franks, Miss Lydia E. Greene, Rev. P. W. Hamlett, Miss Florence Jones, Rev. and Mrs. Victor Koon, Rev. and Mrs. J. W. Lowe, Miss Mary J. McMinn, Mrs. J. Walton Moore, and Miss Pearl Todd.

Japan: Rev. and Mrs. E. B. Dozier.

Africa: Rev. and Mrs. A. C. Donath, Miss Hattie Gardner, and Miss Lena Lair.

Argentina: Rev. and Mrs. Erhardt Swenson.

Brazil: Rev. and Mrs. C. D. Hardy, Miss Alma Jackson, Rev. and Mrs. H. H. Muirhead, and Rev. and Mrs. W. C. Taylor.

Europe: Rev. and Mrs. Everett Gill.

## Staff Members Who Will Attend

The following officers of the Foreign Mission Board from the headquarters in Richmond, Virginia, will also be present: Executive Secretary, Dr. Charles E. Maddry, who will be accompanied by Mrs. Maddry; Executive Assistant, Miss Jessie R. Ford; Home Secretary, Dr. R. S. Jones; Editorial Secretary, Miss Inabelle G. Coleman; Business Manager, **The Commission**, Mr. John Hall Jones; and Manager Department of Literature and Exhibits, Miss Mary M. Hunter.

## Foreign Mission Exhibits

Miss Mary M. Hunter, Manager of Literature and Exhibits, is planning an attractive and instructive exhibit to present foreign mission facts to the Southern Baptist constituency. Africa and Europe are being stressed in mission study for the year 1939, and special emphasis will be placed on these two in the pictures, maps, and curios to be shown in the exhibit. In addition to these, many interesting and beautiful things will be shown from other fields, and some missionaries will be on hand at all times to explain the articles being shown and to tell about their work.

For the past few years moving pictures of Southern Baptist work on foreign fields have been shown at the Southern Baptist Convention, and they will be shown again this year between sessions of the Convention. The place where these may be seen will be announced later. In addition to these films, a special candid camera study of the work in Africa and Europe will be shown continuously in the foreign mission booth. A cordial invitation to visit the foreign mission exhibit is extended to all who attend the Convention.

## The Commission

**The Commission**, Southern Baptist foreign mission journal, has been warmly received and now numbers 14,000 on its subscription list. Copies of this magazine will be on display in the Board's exhibit, and there will be some one there at all times to take subscriptions. In the lobby there will also be young ladies in the native costumes of several of the foreign fields to give out sample copies to those who are not familiar with **The Commission**.

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# "The Gospel That Meets The World's Needs"

SUNDAY SCHOOL LESSON FOR MAY 28, 1939

By W. C. Creasman, Pastor Park Avenue Baptist Church, Nashville, Tenn.

Lesson Text: Romans 1:1-17; 3:21-30; 5:1-11; 10:11-15.

Golden Text: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Romans 1:16.

Paul had long cherished the hope of making a visit to the imperial city of Rome, which was at that time the metropolis of the world. It was a part of his preparation for the belated, but still anticipated visit, that he wrote this epistle addressed to the Roman Christians. The letter was written from Corinth, and was sent by the hand of Phoebe, who seems to have been a widow of some consideration and wealth, and an influential member of the church at Cenchrea, who was making a business trip to Rome.

We do not know the history of the founding of the church at Rome. There is no indication that it was organized through the personal effort of any of the Apostles, but was more probably the fruit of the witness and work of Christian converts who had come to Rome from Palestine. It is reasonable to suppose that some of those "strangers of Rome," mentioned in the second chapter of Acts, who were converted at Pentecost, were the Lord's instruments in the establishment of this church.

Although Paul had had no personal part in the organization of the church at Rome, he was personally acquainted with some of its members, several of whom he mentions by name in the closing chapter of the epistle. Among those mentioned are his good friends, Priscilla and Aquila, who had labored so faithfully with him in his earlier Corinthian ministry.

Paul also knew something of the character and reputation of the Roman church, and is moved to thanksgiving for their faith, which was being "spoken of throughout the whole world." This universal proclamation of the faith of the Roman Christians may be accounted for both by their consecration and zeal for the Lord, and by the strategic position they occupied. Rome was the world's capital. To and from Rome, over the great military roads and ship lines, were constant tides of travel and traffic, which carried not only the commerce of the day, but the news as well. Any unusual happening in Rome would be talked of to the boundaries of the empire. The Christians at Rome were doing things worth talking about, and the accounts of their works of faith were being carried everywhere.

Paul's letter to the Romans has been called his greatest epistle. Its theme is "the Gospel of God." It includes the whole body of redemption truth. It sets out those distinctive truths that had been revealed in and through the great Apostle. It presents a gospel with a world-wide sweep—a gospel that meets the needs of both Jews and Gentiles.

## I. WHAT THE GOSPEL IS

We know that the word "gospel" means "good news" or "glad tidings." It is God's tidings of good news to men. It is the story of God's everlasting love for the world, and of His wonderful provision for the salvation of undeserving sinners. It is the story of grace and justification through the merit of Christ. It is the story of Jesus, and His atoning death on the cross. It is the story of all that God has done through Christ for the redemption of a world lost in sin.

This gospel which Paul longed to preach in Rome, and which he so forcefully presents in his epistle to the Roman Christians, declares the sufficiency of Christ and His atonement in salvation. It also declares His supremacy and lordship in the lives of those who accept and trust His grace. Its provision and requirements for salvation apply alike to all races, and includes the whole world in its objective.

## II. WHY SOME MIGHT BE ASHAMED OF THE GOSPEL

Paul's declaration that he was not ashamed of the gospel indicates that there might have been others who were ashamed of that simple story. Doubtless there are those today who do not glory in the gospel of Christ.

### 1. Because of Its Humble Beginning

The gospel, as Paul knew it and preached it, was the story of Christ; and that story has its beginning in humble surroundings. It is the story of a manger in Bethlehem, and of a carpenter's shop in Nazareth. It is the story of twelve men following a meek and lowly Teacher through three years of ministry to weak and needy people. It is the story of a borrowed upper room, and of a crown of thorns, and a Roman cross standing between two other crosses and upon which hung two thieves. It is the story of a terrible death, and burial in another man's tomb, which was found empty on the third day.

### 2. Because of Its Apparent Weakness

Those who have not experienced the power of the gospel may think of it as weak in contrast with the entrenched powers of this world.

Paul had seen the gospel put to the test against some of the powers of the world. At Jerusalem it met the power of Jewish ritualism. At Athens it met the power of Grecian philosophy and wisdom. At Corinth it stood against the torrent of human lust. At Ephesus it met all the dazzling subtleties of heathen magic. And now at Rome it is meeting all the concentrated energies of the world's greatest empire.

Apparently weak, and proclaimed by men whom the world might not call great, yet it has wrought more changes than any other influence in the world.

## III. WHY PAUL WAS NOT ASHAMED OF THE GOSPEL

Paul had, as every other Christian has, sufficient reason for not being ashamed of the gospel of Christ.

### 1. He Knew Its Author

"The Gospel of God." The gospel had its origin in the heart of God the Father. It was completed and perfected in the ministry and atoning death of the Son. It is to be proclaimed under the leadership and power of the Holy Spirit. He who has come to know God by the gospel is not ashamed of that gospel which has brought him out of the night of sin into the light of that glorious knowledge.

### 2. He Knew Its Purpose and Plan

The purpose of the gospel is the salvation of sinners. Its plan of salvation is not that of an elaborate ritualism nor a cold, complicated formalism. It is simple faith in a crucified Saviour. "By grace are ye saved."

### 3. He Knew Its Power

Paul had experienced the mighty, arresting power of God's truth in his own heart and life, and he had seen that power demonstrated in the lives of others. The greatest lifting and regenerating power known among men is the gospel of Jesus Christ. As a living exhibit of that power, Paul was ever ready to proclaim the gospel without shame.

History bears testimony of the power and achievements of the gospel of Christ. Its record of achievement is nothing to be ashamed of. We may safely rest our claims for the gospel upon its accomplishments. Nothing else has done so much for the world.

Through the centuries the dark forces of evil have arrayed themselves against this gospel, and yet it continues as the greatest power over the hearts and lives of men. There is no cause for shame in the record of the gospel's power.

### 4. He Knew Its Blessed Hope

The need of the soul is not fully met until a man has an abiding hope for the future life. The gospel is the only message that gives light and hope for the life beyond. Some philosophies and ethical codes may prove interesting as temporary experiments, but they have nothing to offer beyond this life. Heathen religions are strangely silent, or at best speculative regarding what lies beyond the grave. Not so with the gospel. It is a light that penetrates the shadows, and gives assurance for eternity.

With its message of pardoning grace, and its assurance of life everlasting, the gospel of our Christ meets the world's supreme need. It is a gospel in which we can glory, and of which we, like Paul, need never be ashamed.

## In Simple Trust

Why sin abounds I do not know,  
Why in this world of flowers,  
Repellent sights and fearsome sounds  
Should mar these paths of ours;  
But understand or not, I must  
In God my Heavenly Father trust.

Why grievous pain or bitter loss,  
Be portion of my lot;  
Why crosses sore should come to me  
When I desire them not;  
I do not know, unless my God  
Would cleanse my life with chast'ning rod.

When grief's dark hour my path surrounds,  
And shuts the sun from sight;  
When bitter tears bedim my eyes,  
And day is lost in night;  
My faith rests in His word divine,  
That He will meet each need of mine.

Ernest O. Sellers,  
The Baptist Bible Institute.

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### A FATHER'S INFLUENCE

By Alice Gould

A short time ago, four brothers, separated for a long period, met in Chicago for a month of reunion. All were big, fine-looking, prosperous men of middle age, one a contractor, one a lawyer, one a publisher and the fourth a farmer.

Before the first evening meal had ended, the exchange of reminiscences revealed that none of the four chewed, smoked, drank intoxicating liquors or gambled. Indeed, they had never done so. In explanation they each acknowledged the restraining influence of a stern but just Christian father in their early home on the bleak Nebraska prairies. Life out there had been hard. The family had little money but considerable land. From early morning until the sun sank the fields claimed them.

The four men recalled a humble home, but a beautiful one illumined by the Christian love of their father and mother. Not once did they remember starting a meal without thanks for God's blessings; never did they miss family prayer in the evening; never, except in the case of sickness, did they fail on Sunday to take the two-mile tramp to the schoolhouse to attend church.

They lingered long over the dangers they had faced. John had barely escaped drowning in a cloudburst. Charles had almost lost his life when a runaway team had hurled him from his buggy into a lime quarry. A young colt had thrown Henry and laid him up a whole winter with many broken bones. James had nearly perished in the greatest of Nebraska's blizzards.

However, these incidents had come about through no fault of their own. The four men instinctively straightened up as they recalled their last talk with the good father, who never would compromise with evil, who always insisted that a man should abstain from all habits that would sap and weaken the will.

Now at the close of their first evening of reunion, so many years later, the eldest said as they arose: "Boys, I'm sure father would be glad to know that we all kept our pledge."—Selected.

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### A SIMPLE REMEDY

William Penn was once advising a drunkard to give up his habit of drinking intoxicating liquors.

"Can you tell me how to do it?" the man asked.

"Yes, friend," Penn replied. "It is just as easy as to open thy hand."

"Convince me of that," the drunkard explained, "and I will promise upon my honor to do as you tell me."

"Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou will never be drunk again."

This plain advice so delighted the drunkard that he straightway proceeded to follow it.—Clipped.

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### A STRANGER AT THE DOOR

"Knock! Knock! Knock!" — "Knock! Knock! Knock!" The sound at the front door was not very loud, but Stanley heard

it. He ran to the door as fast as he could.

"Ooo! Ooo! Ooo!" cried the wind as he opened the big front door. How cold and windy it was outside! "Ooo! Ooo! Ooo!" the wind kept howling.

"Sonny," said a poor looking woman standing at the door, "ask your mother if she will buy some of my pins and needles today."

The wind felt cold on Stanley's face. It made him shiver. He wanted to go back to his play. So he said, "We don't need any pins and needles. We have plenty of them." Then bang went the front door shut!

Stanley's mother was passing through the hall just then and heard what Stanley had said. How sad it made her feel to think that her little boy had treated a stranger so unkindly. He knew by heart the Bible verse, "Forget not to show love unto strangers." But he hadn't done it!

"Stanley, open the door quickly," his mother said to him. Stanley gave a big pull, and open it came.

Down the steps the poor woman was going. Stanley watched to see what his mother would do.

Out on the windy porch she went. She laid her hand on the woman's shoulder as she said kindly, "Come in and let me see what you have to sell. I think I can use some pins and needles."

Stanley looked at the woman's face. She was smiling now. How glad she was to come inside the warm house. She was cold and maybe hungry, and his mother was going to help her.

Stanley wished his mother would let him help. He was very sorry he had thought more about his play than he had of this stranger at the door.

Mother seemed to know that Stanley was sorry. She let him place Daddy's big armchair in front of the fire for the stranger. She made some sandwiches for the woman and let Stanley hand them to her. Then Stanley thought of something himself. "Would you like a glass of water?" he said.

"Yes, dear, I would," answered the woman. "I'm very thirsty."

How happy it made Stanley to run for the water! "Why this is better than playing," he thought, as he watched the thirsty woman drink the water he had brought.

After the stranger was warmed and fed, Stanley's mother said to her, "Now open

your grip and I'll buy some things from you."

Right in front of the warm fire the woman opened the bag. There were pins, needles, thread, talcum powder, perfume, and many other things.

Stanley watched his mother select many things from the grip. He heard the woman say, "Thank you kind lady. God always lets someone help me when I need it." Then she put the money in her pocket, and wrapped close around her neck the wool muffler that Stanley's mother had given her.

As this stranger left, she slipped into Stanley's hand a box of crayolas. How did she know he wanted them, he wondered. But he did. And he said, "Thank you, kind lady," just as she had said it to his mother. Then Stanley and his mother waved goodbye to her.—Selected.



Father—"When he proposed didn't you ask him to see me?"

Daughter—"Yes, and he said he had seen you several times, but that he loved me just the same."

"Waiter, this is a very small steak."

"Yas, suh, ah spects it is."

"And it's very, very tough."

"Den it's suttinly lucky it's small, ain't it, suh?"

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**SUNDAY SCHOOL DEPARTMENT**  
 Jesse Daniel                      Miss Janie Lannom                      Miss Ada V. Williams  
 Superintendent                      Office Secretary                      Elementary Leader  
 149 Sixth Avenue, North, Nashville, Tennessee  
 Theme—"Enlargement and Bible Study for Evangelism."  
 Motto—"Try It!"

**THOUGHT FOR THE WEEK**

Keep your eye on the Baptist and Reflector for the State Encampment program at OVOCA, July 1-8.  
 \* \* \* \* \*

**INTERMEDIATE DEPARTMENT, WEST JACKSON BAPTIST CHURCH, JACKSON, TENNESSEE**



The Intermediate Department of the West Jackson Baptist Church, Jackson, Tennessee, has been recognized as Standard for this year. This is composed of thirteen classes, ten of which are Standard for this quarter. We want to congratulate this department, the superintendent, Mr. B. J. Barnett, and all the other officers and teachers. This is surely a record to be proud of because it is the first one of this kind in Tennessee for this year.

The following classes are Standard: "King's Own," "Kingdom Builders," Mrs. B. H. McBride, teacher; "Kingdom Seekers," Mr. Thomas Patton, teacher; "Sunshine," Mrs. J. E. Williams, teacher; "Eagles," Mr. Everett Petty, teacher; "Sunshine Scatterers," Mrs. Frank Rogers, teacher; "Volunteers," Mr. C. S. Sewell, teacher; "Pure Gold," Mrs. Bobbie Joe Barnett, teacher; "Dependables," Mrs. A. H. Stabaugh, teacher; and "Dependables," Mr. Ray Bohnert, teacher.

We are hoping that this will be an example for some other Intermediate departments in Tennessee this year.

The Central Baptist Church, Johnson-City, reports some Standard Intermediate classes for this year. They are as follows: "Pure Gold," Mrs. Tom Wolfe, teacher; "King's Own," Miss Frances Bewley, teacher; "Sunshine," Mrs. C. E. Walker, teacher. Congratulations to these classes and teachers.

Ridgedale Baptist Church, Chattanooga, reports a Standard Intermediate class for this quarter, "Winner," class, Miss Mary A. Rogers, teacher.

**Book Reviews**

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

**I Dare You**, by William H. Danworth, Chairman Board of the Ralston Purina Company, St. Louis, Mo. Privately Printed. Copyright 1938 by the author. 134 pp. Price not indicated.

The author, a business man, presents in this book a series of challenging discussions calculated to furnish "grit" to

young men and stimulate them to do worthwhile things. One wishes he had been more specific in dealing with religion and had clearly emphasized the atoning cross and regeneration. But as a whole the book is thoroughly readable, and it does call young men (and others who may read it) to creative daring and adventure. It makes one want to "get up and do things."  
 —O. W. Taylor.

**God's Purpose**, by 366 eminent clergymen. The John C. Winston Company, Philadelphia. Copyright 1939 by the publishers. 366 pp. Cloth, 60 cents. Limp Fabrikoid, \$1.00. Art Leather, \$1.50.

This is a compact little book of 366 sermonettes, each with an appropriate Scripture quotation designed for devotional reading and exercises in the home or elsewhere. Each sermonette carries a splendid message. One will not agree with everything said by the ministers who prepared these messages, but as a whole the sermonettes are very stimulating and helpful. The book is designed to "quicken faith, bring comfort to those bereft of a loved one and inspire to service." It admirably serves these ends.  
 —O. W. Taylor.

# 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



## REV. S. R. WOODSON SAYS:

There are several reasons why I appreciate my Training Union; I will list a few of them:

1. The first is purely personal. The programs I hear each week give me inspiration and information. The Daily Bible Readers Course gives me a systematic method of having my daily devotions. The study courses and socials fulfill a need in my life.
2. The Training Union offers to the membership of our church training they need and cannot find elsewhere.
3. The church members who have grown up in the Training Union or who are faithful members of a union are among our most faithful and dependable workers in all phases of the work.
4. The Training Union develops consecrated, evangelistic, missionary, loyal, sacrificial church members.—S. R. Woodson, Pastor, Humboldt First Church, Gibson County Association.

## MR. FRANK GRUBB SAYS:

No other organization in the church has had as great a personal influence in helping me to find and equip myself for service as has the B. Y. P. U. It was in the B. Y. P. U. that I found the opportunity to develop the innermost desires of my spiritual nature—the place where my knowledge of church membership—its privileges and opportunities were nurtured; the avenue along which the Master led me to become an unashamed workman; the vehicle that Christ used to help transpose my life to the high road of fellowship and fellowship.—Frank Grubb, B. S. U. Secretary, University of Tennessee, Knoxville, Tenn.

## OVOCA IS COMING

(Last week we presented the "O" of Ovoca; this week we present the "V")

V—ery interesting scenery, mountains, lakes, waterfalls, enchanting trails will be seen at Ovoca for the Baptist Denominational Assembly. Varying programs of recreation will be a feature. Plan to attend. Dates: July 1-8.

## HERRON CHAPEL BAPTIST CHURCH

Herron Chapel Baptist Church, Bemis, Tennessee, held its Baptist Training Union study course the week of March 19-23. We enrolled 97; had an average attendance of 76; the highest number present for any one night was 88.

Mr. Oscar Lumpkin of Union University taught "The Plan of Salvation" to the Seniors; Rev. J. L. Roberson taught "Witnessing for Christ" to the Intermediates; Mrs. L. J. Huff taught "Studying for Service" to the Juniors; and Rev. Leonard Sanderson taught "A Winning Witness" to the Adults.

Our pastor says that this is the largest and best Training Union study course in the history of the church.—Rubye Tomlin.

## 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.

### J. F. BOWEN

On Friday morning, March 24, J. F. Bowen of Wartrace passed away in his sleep, it seemed without a struggle, as his bed covers were not disarranged, one hand across his breast, the other near his face, he seemed only to be asleep. Forty-five years ago, J. F. Bowen came with his family to Wartrace and located here as a barber. He at once was numbered with the best people of the town, and has been one of its best citizens always. He was born in 1862, and his old home was out from Murfreesboro. He was considered one of the best barbers on the road, and many travelling men waited in his younger days to get to Wartrace for his services. He was a great lover of music and taught a singing school in earlier years. He, though 76½ years of age, held his place in the Baptist choir, having a fine bass voice. His chair at the funeral held a sheaf of gladiolas, and his closed song book on the seat, the book being written with square notes for his special use. He was a great Sunday school teacher and almost knew the Bible by heart. Being in public business, he used every opportunity to talk to men of the Christian life. He was a happy Christian, and faithful to the last. Wartrace has lost a valued church man. For many years he has served as deacon in the Baptist church. He was known as "Papa" Bowen by many young people.

His funeral was held in the Baptist church, the Rev. George Gipson, officiating, assisted by the Rev. C. S. Wilson. He is survived by two daughters, Mrs. Bert Slater of Wartrace, and Mrs. Lena Clemmons of Chattanooga, two granddaughters, Mrs. Wm. Beck of Murfreesboro, and Miss Rose Slater of Wartrace.

The burial was in the family lot at the Wartrace Cemetery. Active pallbearers were Arthur Hoyle, A. L. Russell, Will Cunningham, Joe Gore, Clarence Cortner, and W. D. Smotherman. Honorary pallbearers were the Baptist deacons, and business men of the town.

Mrs. C. M. Dean.

## BLUE MOUNTAIN COLLEGE

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 PURPOSE: Christian homemaking, development of leadership, initiative, poise, personality and ability to think.  
 Oldest senior college for Women in Mississippi.  
 Lawrence T. Lowrey, President.

## QUARTER ENDING APRIL 1, 1939

Association—	Number churches	No. churches having unions	Number Unions	No. sending in quarterly reports	Number A-1 Unions	Percent
Beech River	56	13	17	1	0	—
Beulah	40	13	37	0	8	9.4%
Big Emory	47	32	35	68	0	—
Big Hatchie	30	18	47	6	0	—
Bledsoe	17	6	14	3	0	—
Campbell	41	15	31	6	0	—
Carroll	19	8	21	1	1	4.7%
Chilhowee	43	27	72	23	0	—
Clinton	45	20	51	8	0	—
Concord	25	18	52	4	0	—
Crockett	12	4	6	1	0	—
Cumberland	21	8	22	4	0	—
Cumberland Gap	56	6	13	4	0	—
Duck River	33	16	42	7	0	—
Dyer	31	9	20	4	0	—
East Tennessee	33	22	43	7	2	4.6%
Fayette	14	5	9	0	0	—
Gibson	41	24	66	9	1	1.5%
Giles	12	7	10	0	0	—
Grainger	37	12	20	9	0	—
Hardeman	28	14	32	6	0	—
Hiawasee	11	3	8	3	0	—
Holston	72	41	135	28	3	2.2%
Holston Valley	30	8	13	4	0	—
Indian Creek	16	3	7	1	0	—
Jefferson	25	22	62	21	9	14.5%
Judson	13	2	6	3	0	—
Knox County	76	67	263	31	1	.3%
Lawrence	24	5	11	0	2	2.3%
McMinn	60	37	85	25	4	—
McNairy	25	15	26	4	0	—
Madison	32	27	91	12	0	—
Maury	22	8	22	2	0	—
Midland	23	2	5	2	0	—
Mulberry Gap	55	11	13	0	0	—
Nashville	39	39	215	164	33	15.3%
New River	40	6	11	3	0	—
New Salem	19	9	17	5	3	17.6%
Nolachucky	38	30	67	40	9	13.4%
Northern	21	2	5	0	0	—
Ocoee	77	72	311	109	22	7%
Polk	36	9	17	3	0	—
Providence	32	14	28	1	1	3.5%
Riverside	30	11	22	6	0	—
Robertson	23	11	39	10	6	15.3%
Salem	26	5	10	1	0	—
Sequatchie Valley	12	10	22	2	1	4.5%
Sevier	47	7	21	8	0	—
Shelby	44	39	198	70	6	3%
Stewart	17	6	12	0	0	—
Stockton Valley	18	0	0	0	0	—
Stone	23	15	24	6	0	—
Sweetwater	48	19	47	9	0	—
Tennessee Valley	21	11	19	0	0	—
Union	12	9	22	0	0	—
Watauga	48	29	71	20	5	7%
Weakley	33	6	15	0	0	—
Western District	30	10	18	7	1	5.5%
William Carey	22	9	20	5	0	—
Wilson	23	14	31	14	1	3.2%

# WOMAN'S MISSIONARY UNION

Mrs. C. D. Creaman, President  
Hermitage      Miss Mary Northington, Nashville  
Executive Secretary-Treasurer      Miss Margaret Bruce, Nashville  
Young People's Secretary  
149 Sixth Avenue, North, Nashville, Tennessee

## OUR GIRLS AT THE W. M. U. TRAINING SCHOOL

(Continued from last week)

**Annie**—I'll say we do. This is the best place in the world to have a good time.

**Dorothy**—O, Miss Mary, you should have been at our last dinner party! You know we have these special dinners quarterly when we can invite our friends, and when we have place cards and all the "fancy fixins'" of a real dinner party. The last time we had funny looking hats for center pieces and little hats for place cards.

**Mary**—We put the hats on the tables and wore funny things on our heads, like lamp shades, carrots and anything cute we could fix up.

**Miss Mary**—I guess you all have plenty of dates.

**Zenona**—Well, maybe not exactly what you call plenty, but we have our boy friends all right. Louise has been fortunate enough to persuade hers to go to the altar early this summer.

**Annie**—She's marrying a preacher too, and a missionary's son.

**Miss Mary**—O, I know all about that fortunate young man. He is William Medling, one of our Margaret Fund Students from Tennessee.

**Louise**—It seems that Margaret Fund students have meant much to my life. I was won to Christ by a Margaret Fund student, Miss Harriet King, when she was my G. A. Leader. Miss Harriet is a missionary in China now, and William and I

will soon be in Japan, all working to win people of the Orient to Christ.

**Miss Mary**—All Tennessee women join me in wishing you great joy and successful missionary service. Now have you girls told me everything about your social life?

**Kathleen**—No! We haven't told you about our nutting parties.

**Miss Mary**—Nutting parties? Do you mean that you gather nuts here in the city?

**Kathleen**—No, we mean that when someone sends us a bushel of pecans or walnuts a bunch of us get together to crack and pick them out, and that is a nutting party.

**Mary**—And while some are picking out nuts others are shelling peas or doing something else.

**Janie Sue**—Did you notice how nice and clean this hall is? That is because this is my week to clean it.

**Zenona**—It is my week to wait on the tables and I like that better than sweeping and dusting.

**Louise**—O, well, it's all fun. And incidentally we're getting experience which may help us when we have houses of our own to keep.

**Dorothy**—Now Louise, don't rub it in on us that way. All of us are not as sure of having a house to keep and a dear husband to cook for as you are.

**Miss Mary**—Yes, I had some lessons in housekeeping at the Training School years ago, but I can't see that they have done me much good.

**Annie**—Miss Mary, we do have good

times here at the Training School, but we want you to understand that the Spiritual things mean most to us. We shall never get away from the influences of the chapel services, held in Beautiful Heck Memorial Chapel. You know that each of us has to lead one of the services in our turn. When I first heard of this I thought I never could do it, but when my time came I wasn't one bit afraid, for I felt that everybody was with me.

**Dorothy**—There is something in the very atmosphere of our chapel that inspires us to do our best.

**Kathleen**—I love the Lottie Moon Prayer Room. The picture of this wonderful missionary, with her desk and other things which have been placed there, seem to hallow the room and make it sacred. In that room is a book where we write our requests for prayer. On the page opposite the requests is a place to record the answers. It is wonderful how often God answers our prayers.

**Louise**—This is truly House Beautiful! Those who behold only the beauty of the building and its furnishings miss its greatest beauty which is the Spirit of God expressed in the beautiful lives of those who live and study here.

**Miss Mary**—How do you girls feel about moving the Training School?

**Janie Sue**—Of course, we feel pangs of regret that the girls of the future won't go to school in this House Beautiful, but we rejoice that they will have a house even more beautiful than this and in a more beautiful place.

**Louise**—We realize that the school must be moved. It is so dirty here! Miss Mary, those women who included packages of Kleenex in their boxes to us sure, knew what they were about, for it has come in



TENNESSEE GIRLS AT THE TRAINING SCHOOL.—29  
Janie Sue Jones, Dorothy Mayer, Annie Rogers, Zenona Foust, Mary Gifford, Elizabeth Hardy,  
Kathleen Deakins, Ruby Doyle, Louise Gulley.

handy in wiping off the dirt and grime from our beautiful countenances.

**Dorothy**—The girls of the future might put up with the dirt even as we have, but every year this becomes a more undesirable part of the city for a school. Already there are saloons close by, and other bad places.

**Mary**—It does our hearts good to think of that lovely lot out close to the Seminary where the new Training School is to be built.

**Kathleen**—Won't it be nice for the girls to be able to walk over to the Seminary for classes? It will save both the girls and the professors those long bus rides they have had to take in order to get together for class work.

**Dorothy**—I want the girls to get back in the classes with the Seminary students, to show them how much smarter women are than men.

**Miss Mary**—I agree with you that for every reason the school must be moved. And I am glad such a desirable lot near the Seminary has already been obtained. You know that what we gave over and above the Golden Jubilee Gift of fifty thousand dollars has helped to pay for that lot. The Golden Jubilee Gift is a memorial to Miss Fannie E. S. Heck, and will be used for the erection of the new chapel. And this year we are to raise \$100,000.00 as a memorial to the first principal of the school—Mrs. Maud R. McLure. A part of the building, probably the administrative unit, will be known as McLure Hall.

**Mary**—Miss Mary, was Mrs. McLure the Principal when you were in the school?

**Miss Mary**—O, yes, and a most wonderful Principal was she! The influence of her wise thinking and consecrated living will be felt not only in the lives of those who were in the school when she was Principal, but in the life of the school itself through all the future years. Therefore it is fitting that a part of the new building shall be a memorial to her.

**Kathleen**—What is Tennessee's part of the McLure Memorial?

**Miss Mary**—Seven thousand dollars.

**Kathleen**—That is not much for all of Tennessee's women and young people to raise in one year.

**Miss Mary**—No! We already have more than one half of it. All Golden Jubilee Gifts which have come in since January have been applied to this fund. And Mrs. J. H. Anderson who, you know, as Mrs. Janie Cree Bose, was for several years Principal of the Training School, has given a thousand dollars in honor of Mrs. McLure.

**Dorothy**—That's grand! The Tennessee W. M. U. can easily get the rest of it.

**Mary**—Tennessee sure did her part in building this House Beautiful. Every time we go to the dining room we enjoy what Tennessee did, for she provided the beautiful furnishings for that room.

**Miss Mary**—Yes, we did that in honor of our first Training School Trustee, Miss Evie Brown. We are hoping to preserve this memorial in the new building. In fact, the plan is that all memorials in this House Beautiful are to be carried over into the new House Beautiful.

**Annie**—What is to be the cost of the new Training School property?

**Miss Mary**—About \$250,000.00. That seems a large sum, but when we realize that we already have the \$50,000.00 Golden Jubilee Gift, and are to get another \$100,000.00 on the McLure Memorial, we can see that with the sale of this building just about all the money will be in hand.

**Zenona**—O girls, don't you wish we could stay in school to enjoy the new building?

**Louise**—That would be lovely, but of course we will all be gone by the time of the opening of the new building in 1941. I am sure that none of us would stay that long even if we could, for we are anxious to join that throng of Training School girls who are carrying the spirit of House Beautiful out into earth's highways and hedges, as they render beautiful service in the Master's name.

**Janie Sue**—We can rejoice because other girls will, in a new House Beautiful, located in a Place Beautiful, preserve the Spirit Beautiful which has made this house a benediction to the missionary cause to the ends of the earth.

**Louise**—Miss Mary, we are keeping you too long. You are probably wanting to visit with Miss Littlejohn for a while, so we will say good night and leave you.

**Janie Sue**—We are sure glad you came. Go back and tell Tennessee women that we appreciate all they have done for us.

**Louise**—Yes, we appreciate our scholarships, the fruit cakes, the Kleenex and everything.

**Dorothy**—And tell them that we know that they will do their part for the McLure Memorial. Tennessee women could never fail.

**Annie**—No, Tennessee women of the beautiful spirit could never fail to do their beautiful part for the new House Beautiful.

(Miss Mary and girls exchange good night greetings and girls leave.)

**Miss Mary**—(Lingering for a minute and speaking with great seriousness) Tennessee women and young people will never fail to do their part for the McLure Memorial.

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By Oscar R. Mangum

Brief messages, prepared from week-to-week in a busy city pastorate, and sent out with the hope that in the quiet time they may bring a measure of comfort and cheer to the weary in heart. It will bring courage in that never-ending battle for the realization of the purpose of God.

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# AMONG THE BRETHREN

By FLEETWOOD BALL

F. W. Tinnin, editor of the Baptist Message, Shreveport, La., was recently bitten by a rattlesnake. He is getting well.

Jess Dittmar was ordained to the full work of the ministry by the Eastern Ave. Church, Oklahoma City, Okla.

Arthur Fox of Morrystown and his son, Paul, are holding a meeting in Port Gibson, Miss., Reed Polk, pastor. It began May 21 to June 4.

A revival is in progress in North Jackson Church, Jackson, in which the pastor, Ralph Kerley, is doing the preaching, and Wade Carver leading the music.

In a recent meeting in Central Avenue, Memphis, E. A. Autry, pastor, there were 40 additions, 43 were baptized. C. O. Cook of Hernando, Miss., did the preaching.

W. A. McComb has resigned as pastor at Longbeach, Miss., and is now at Wynnewood, Pa., where he is undergoing treatment.

Miss Ruth Boone, daughter of W. C. Boone and wife of the First Church, Jackson, becomes a member of the faculty of Dodd College, Shreveport, La.

There were 109 additions to Calvary Church, Jackson, Miss., H. M. King, pastor, in a recent revival, 65 by baptism. J. D. Grey of New Orleans, La., did the preaching.

Additions to the number of 113 were made to Emmanuel Church, Baton Rouge, La. The guest speaker, W. H. Knight of Shreveport, did the preaching. J. D. Brown is the pastor.

C. M. Day, pastor of the church at Shaw, Miss., welcomed 12 new members by baptism as a result of a revival in which

J. H. Kyzar did the preaching. The church was greatly revived.

The First Church, English, Ky., is fortunate in securing as pastor, Luther Harris, who resigned as pastor at Winewood, Okla., to accept the call.

At Immanuel Church, Muskogee, Okla., a great meeting has just closed. There were 103 additions. Carl H. Stone did the preaching.

Calvary Church, Durant, Okla., O. L. Lowe, pastor, has witnessed the best revival in the history of the church, resulting in 164 conversions, a large majority joining the church.

The First Church, Columbus, Miss., J. D. Franks, pastor, lately held a meeting with the assistance of John H. Buchanan of Birmingham, Ala. The result was 49 additions, 27 by baptism.

Sixty received diplomas at the Southwestern Seminary, Fort Worth, Texas, recently. George W. Truett of Dallas delivered the Commencement address and Pat M. Neff of Baylor delivered the class address.

Deacon J. B. Gilbert of Huntingdon sold his weekly paper, "The Carroll County Democrat." It was one paper that was always on the right side, and its editor was one of God's trusted laymen.

E. C. Farr has resigned as pastor at Carrollton, Miss., to begin work with the Executive Board of Mississippi, in behalf of the 5,000 club. C. E. Patt of Baldwin, Miss., formerly of Tennessee, is doing the same kind of work.

A good meeting lately closed in Seminole, Okla., resulting in 110 additions. H. W. Stigler of Clinton, Okla., did the preaching, assisting A. L. Lowther, the pastor.

Twelve others were converted, and are expected to join soon.

Robt. A. Kimbrough of Jackson, formerly president of Union University, on a recent Sunday preached at Hinkle Creek Church, near Rienzi, Miss. This is the church of the boyhood of the lamented G. M. and G. C. Savage.

A presbytery held in the church at Clinton, Miss., ordained to the full work of the ministry on May 4, W. W. Miller. P. T. Lipscomb was made chairman of the council. W. W. Miller is a student of Mississippi College, and has entered a pastorate.

By THE EDITOR

W. M. Bodlein has resigned at Rankin to accept full time work at Vonore. The Rankin church has called Thomas Wells of Jefferson City, and he has accepted.

The Summerfield Baptist Church, Chattanooga, has started a Young People's Prayer Band, which will meet in different homes. The first meeting was held in the home of Mr. and Mrs. E. C. Swann.

Pastor L. B. Kenley of Mallory Heights Baptist Church, Memphis, writes in high praise of the work of Brethren Rush McDonald and James Riley in a recent revival in his church which set the souls of the church on fire.

Pastor Roy O. Ar buckle and the Boulevard Baptist Church, Memphis, are rejoicing over the two weeks' meeting, in which the preaching was done by R. E. Guy, pastor of the West Jackson Baptist Church, Jackson, which resulted in 77 additions to the church and others to come.

The baccalaureate address at Blue Mountain College will be given May 31 by Dr. Ullin W. Leavell, professor of

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 7, 1939

	Sunday School	Training Union					
Alcoa, First	276	108	Elk Valley, Elk Fork	71	First	922	103
Baileytown	68	32	Erwin, Calvary	438	Highland Heights	692	216
Boma, New Home	243	42	Fayetteville, First	229	LaBelle	612	95
Brownsville	19	47	Fountain City, Central	590	Malcomb Ave.		125
Brunswick	19	47	First	146	Mallory Heights	112	54
Byington, Grace	91	32	Gatlinburg	242	Seventh Street	530	
Chattanooga: Alton Park	255		Gladeville	105	Temple	1157	304
Avondale	616	176	Goodlettsville	89	Milan, First	228	
Chamberlain Ave.	339	111	Goodlettsville, Union Hill	194	Morrystown, First		80
Concord	151	117	Greenbrier	46	Murfreesboro: First	487	194
East	323		Guys, Gravel Hill	64	Florence	38	33
East Lake		84	Harriman: Emory Heights	235	Nashville: Antioch	119	50
Falling Water	92	48	Trenton Street	404	Belmont Heights	929	249
First	1092	127	Heiskell, Bishopville		Centennial	94	94
Highland Park	635	144	Hixson, First	170	Fatherland St. Mission	68	54
Mission Ridge	158		Jackson, Calvary	178	First	1158	385
Mountain Creek		46	Parkview	164	Grace	929	
Oak Grove	228	81	West	1129	Grandview	338	
Oakwood	146	68	Jamestown, First	156	Inglewood	342	105
Red Bank	433	127	Jefferson City, Buffalo Grove	77	Ivy Chapel	93	
Ridgedale	686	213	Kingsport: First	632	New Hope		124
St. Elmo	63	63	Glenwood	36	North End	246	196
South St. Elmo	104		Knoxville: Broadway	671	Radnor	183	43
Spring Creek	65	55	Fifth Avenue	953	Seventh	260	
Summerfield		85	First	1026	Shelby Avenue	353	203
Tabernacle	381	87	Immanuel	350	New Tazewell	94	20
White Oak	154	61	Lincoln Park	483	Ocoee, Cooksons Creek	119	101
Church Hill, Oak Grove	353	196	Lonsdale	352	Oneida, First	240	
Cleveland, Big Spring	258	94	McCalla Ave.		Ooltewah	95	
Cookeville	255	58	Oakwood	289	Paris	399	91
Covington, First	255	58	LaFollette	145	Philadelphia		69
Crossville, Bethlehem	145		Lakeview, Ga., First	279	Raleigh, Ardmore		74
Dandridge, First	90	52	Lebanon	332	Riceville	111	
Dayton, First	37	37	Lenoir City, First	75	Rockwood	235	93
Donelson	195		Lexington, Rock Hill	42	Rossville, Ga.: South	144	30
Dyersburg, First	641	93	Loudon, Prospect	24	Tabernacle	224	
Elizabethton: Calvary	266	85	Madison, First	244	Sevierville: Alder Branch	150	73
Eastside	116	57	Madisonville, First	208	Pigeon Forge	151	89
First	639	164	Martin, First	319	Shelbyville, First	184	
Lynn Valley Mission	38		Maryville: First	775	Springfield, Grace	120	81
Siam	217	161	Laurel Bank	109	Ten Mile	48	44
Southside	120	57	McDonald, Antioch	41	Trenton, First	438	
Watauga	227	75	McMinnville	73	Union City, First	610	184
Westside	143	40	Memphis: Bellevue	2004	Walter Hill, Powells Chapel	123	
			Berclair	127	Watertown	212	36
			Central Ave.	519	Wildersville	56	

education at Peabody College, Nashville. Dr. Arthur Stovall, pastor of Severns Valley Baptist Church, Elizabethtown, Ky., will preach the baccalaureate sermon, May 28.

—B&R—

In the Golden Jubilee Celebration of Oklahoma City, the Daily Oklahoman issued a special 300 page edition which was interesting and instructive in every respect and through the kindness of Secretary Andrew Potter and the Baptist Book Store we appreciated receiving a copy of the edition.

—B&R—

Mrs. Benj. T. Adams of Memphis writes: "I shall say as others do that I enjoy and appreciate the Baptist and Reflector and think it should be in every Baptist home." Thank you, Mrs. Adams.

—B&R—

On the afternoon of May 23, the Westmoreland Baptist Church, A. B. Pierce, pastor, will ordain Floyd Creasy to the full work of the gospel ministry. He recently gave up the practice of Law for this work. At the last report he was in a promising evangelistic campaign at Westmoreland.

—B&R—

In celebration of the birthday and great work of Miss Louise Herndon, Church Missionary, the Highland Park Baptist Church, Chattanooga, Carl A. DeVane, pastor, is projecting a movement to clear the church of debt and dedicate it to the service of the Lord in a great evangelistic endeavor and to have a mortgage burning celebration on August 23.

—B&R—

Once a year Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, preaches a sermon on the subject "Pay Day—Someday," which emphasizes the fact that "God's judgments may have leaden feet, but they have iron hands." Sunday evening, May 7, was the eleventh time that he has preached the sermon at Bellevue.

—B&R—

On April 29, Miss Nell Catherine Adcox and Harvey Patton Shumate, both of Nashville, were united in marriage. Harold D. Gregory, pastor of the Ivy Chapel Church, performed the ceremony. We extend heartiest congratulations to the happy couple.

—B&R—

If any of our readers desire a splendid tract on "What Does It Mean to Believe on Christ?" and one on "New Testament Churches Are Missionary Baptist Churches," let them write to C. H. Wilson's Book Store, Murray, Ky.

—B&R—

Rev. and Mrs. Luther J. Holcomb and Mr. and Mrs. W. Maxey Jarman, all of Nashville, Tennessee, are sailing May 13 on the S. S. Rex from New York. They plan to travel extensively in the Holy Land and various European countries.

—B&R—

With the host of his other friends, Baptist and Reflector join in congratulating Dr. J. E. Skinner of Jackson, who celebrated his seventy-first birthday on May 4. His bow abides in strength, and the Lord has no more faithful servant than he. Abundant blessings be upon him.

—B&R—

Harold Gregory has resigned the pastorate of the Ivy Chapel Church, Nashville, to become Nashville Associational Missionary. The work at the Ivy Chapel Church was organized under the ministry of Brother Gregory, who has been there four years, growing from a membership of 19 to 134. We bid him Godspeed in his new field.



Mr. Stallings • Miss Ogle

#### HARRISON-CHILHOWEE BAPTIST ACADEMY

Harrison-Chilhowee Baptist Academy closed its 58th session Friday, May 5. Thirty-three were in the graduating class, which was the largest class in the history of the school. Dr. J. O. Williams of Nashville delivered the baccalaureate sermon, and Dr. J. T. Warren the literary address.

The following received awards: G. L. Keith Freshman Scholarship medals, Maxine Davis and Ralph Reagan; A. B. Davis Scholarship medal, Mary Ruth Johnson; Henry C. Rogers Baptist Training Union medal, J. C. Joslin; Oratorical medal, Earl Stallings; Virgil Adams Dramatic Reading medal, Mildred Ogle; Pauline Anderson Humorous Reading medal, Faye Price; Balfour medal, Christine Johnson; Sam Robertson Housekeeping award, Howard Hammer; Davis Memorial Cup, Myron Goodwin; Carson-Newman scholarship, Mary Edith Smothers; scholarship in mathematics, Mary Ruth Johnson; Bible, Myron Goodwin; Latin, Maxine Davis; Home Economics, Mary Ruth Johnson; French, Alma Dykes; Science, Ralph Reagan; English, Mildred Ogle and Christine Johnson; history, Myron Goodwin and Marguerite Reagan; sermon writing, Earl Stallings.

The summer session will open May 29, and the fall term August 17, 1939.

—Roy Anderson.

—B&R—

Livingston T. Mays, General Secretary for Tennessee of the Lord's Day Alliance of the United States, preached the Youth Day sermon recently at the First Baptist Church, Murfreesboro. He speaks in high praise of the pastoral leadership of L. S. Sedberry.

—B&R—

With Pastor Norris Gilliam, of Springfield, doing the preaching and William Munday, of Memphis, leading the music, there were 74 additions to the church, 37 by baptism, in a recent revival in the Speedway Terrace Baptist Church, Memphis, Mark Harris, pastor.

#### SPECIAL NOTICE

Harrogate, Tenn. Route 2

The Oak Grove Baptist Church in regular church business meeting on May 6, 1939, on charges of conduct unbecoming a minister, Rev. Henry Sandifer, of Harrogate, Tenn., Route 2, was excluded from the membership of the church. This action carried with it also the annulling of his ordination that he is not allowed to marry anybody nor baptize nor to do any legal minister's work.

Rev. Joe P. Whitaker,  
Moderator.  
W. J. Sutton,  
Church Clerk.

In the ten years that Porter M. Bailes has been pastor of the First Baptist Church, Tyler, Texas, more than 2,600 members have been received into the church. A beautiful parsonage and Sunday school building have been built and paid for and the church is now in a remodeling program, which will cost approximately \$70,000.00.

—B&R—

W. Edwin Richardson, pastor of the First Baptist Church of Columbia, Ky., who has accepted the call of the First Baptist Church of Columbia, Tenn., will assume his duties on July 1. He succeeds Ralph Gwin, who resigned to become pastor of Siloam Baptist Church, Marion, Ala. Tennessee welcomes Dr. and Mrs. Richardson and their small daughters, Jane and June, to the state.

—B&R—

Dr. E. P. Alldredge, of the Department of Survey and Statistics of the Baptist Sunday School Board, supplied on May 7 for Pastor O. L. Minks, of McMinnville, who was confined to his bed with mastoid trouble. Mrs. Minks has just recently undergone an operation. The brotherhood will pray for their speedy recovery.

—B&R—

With T. C. Wyatt, Moderator of Knox County Association and pastor of McCalla Avenue Baptist Church, Knoxville, doing the preaching and I. C. Petree, of the McCalla Avenue Church, directing the song service, 65 were approved for baptism and 8 received upon forthcoming letters from other churches in a recent revival in the Lonsdale Baptist Church, H. L. Thornton, pastor.

—B&R—

Mrs. Martha Ellen Scholfield, wife of Singer J. Fred Scholfield, went from the home of Mrs. Ella and Grace Griffin at Girard, Kansas, to be with the Lord on the morning of May 2. She leaves her husband and son, Fred Griffin Scholfield and other loved ones and a host of friends to mourn her departure. Sam P. Martin, pastor of the First Baptist Church, Murray, Ky., conducted the funeral service. An obituary notice will be published later. The Lord's grace be upon the sorrowing.

—B&R—

The First Baptist Church of Carrier Mills, Ill., L. H. Moore, formerly of Selmer, Tenn., pastor, has closed a fine revival in which the pastor did the preaching and Samuel Maddox, son of Missionary O. P. Maddox of Brazil, led the singing. There were 47 additions to the church. The pastor baptized 36, with others awaiting baptism. In the two months that he has been pastor, there has been a total of 60 conversions and additions.

—B&R—

C. L. Brown, L. G. Frey, J. T. Barker, H. B. Woodward, J. B. Freeno and Lyn Claybrook were the speakers at the Fifth Sunday Meeting of Crockett County Association, which met with the Midway Church, R. J. Williams, pastor. This church was organized in September, 1938, with eleven members and now has nearly one hundred and is completing a new house of worship which is a credit to any rural community. It is a fruit of county missionary work.

—B&R—

With D. B. Bowers, pastor of the Unaka Avenue Baptist Church, Johnson City, doing the preaching, there were 40 professions and renewals in a recent revival in the Caldwell Springs Baptist Church, Watauga Association, Arthur E. Roberts, pastor. Fifteen were baptized at the close of the meeting with a number of others standing

approved for baptism. This is the church in which Brother Bowers spent the first year of his ministry and baptized his first convert.

—B&R—  
 Pastor and Mrs. W. L. Baker celebrated their seventh anniversary with the Hope-well Baptist Church, Springfield, the fourth Sunday in April. The church presented a beautifully decorated cake to the couple and their little daughter, Ann, and Mrs. Baker was given a corsage of roses by the W. M. S. in appreciation of her services. At the close of the service Miss Edna Burr sang "We Love You Truly."

—B&R—  
 We regret that we cannot run the entire interesting report of the recent annual meeting of the Relief and Annuity Board, in Dallas, written by Merrill D. Moore, of Newport, Tenn., Tennessee member of the board. Secretary Thomas J. Watts showed that "by and large 1938 has been the Relief and Annuity Board's greatest year." Eleven state conventions have voted to adopt the Convention Ministers' Retirement Plan. Dr. C. H. Bolton, pastor of the First Baptist Church of West Palm Beach, Fla., has been elected Associate Secretary of the Board and entered upon his duties.

—B&R—  
**With the Churches: Chattanooga**—Alton Park, Pastor Smith, received 1 by letter, baptized 1; Avondale received 2 for baptism; Brainerd, Pastor Collins, received 1 by letter, baptized 2; Concord, Pastor Burke, received 1 for baptism, baptized 10; East, Pastor Bull, received 1 for baptism, baptized 1; First received 1 for baptism; Highland Park received 1 by letter; Mission Ridge received 1 by letter; Oakwood received 1 for baptism; Tabernacle received 1 by letter, 1 for baptism. **Cleveland**—Big Spring received 1 by letter. **Donelson** welcome 3 by letter, 2 for baptism. **Elizabethton**—Calvary welcomed 2 by letter, 5 for baptism; First received 3 by letter. **Elk Valley**—Elk Fork, Pastor Garrett baptized 1. **Fayetteville**—First welcomed 3 by letter. **Goodlettsville**—Union Hill welcomed 5 for baptism. **Johnson City**—Unaka Avenue, Pastor Bowers, welcomed 5 for baptism, baptized 5. **Kingsport**—First welcomed 7 for baptism. **Knoxville**—Broadway, Pastor Ford, welcomed 4 for baptism, baptized 11; Fifth Avenue, Pastor Wood, received 2 for baptism, baptized 7; Lonsdale, Pastor Thornton baptized 39. **Memphis**—Bellevue, Pastor Lee, welcomed 12 for baptism, 5 by letter, baptized 6; Highland Heights, Pastor Cole, received 2 by letter, 1 for baptism, baptized 8; LaBelle welcomed 3 additions; Mallory Heights, Pastor Kenley baptized 7; Seventh Street welcomed 3 by letter, 1 for baptism; Temple welcomed 2 for baptism, 3 by letter. **Murfreesboro**—First, Pastor Sedberry, received 1 by letter, baptized 1. **Nashville**—Belmont Heights, Pastor White, welcomed 4 by letter, baptized 1; Inglewood welcomed 4 by letter, 1 for baptism; Ivy Chapel had 1 profession; North End, Pastor Hatcher, welcomed 1 by letter, 3 for baptism, baptized 2. **Fountain City**—Central, Pastor A. F. Mahan, baptized 6, received 2 by letter.

—B&R—  
**BRIEFS CONCERNING THE BRETHREN**  
 Called and Accepted

Geo. E. Smith, Pleasant Grove Church, near Greer, S. C.  
 C. H. Bolton, Associate Secretary, Relief and Annuity Board.  
 J. L. Rosser, Ancient City Church, St. Augustine, Fla.  
 W. M. Kelley, Tuckerman, Ark.

Gaylord Pierce Albaugh, Chapel Hill Church, N. C.

Geo. W. Sadler, Secretary Foreign Mission Board for Europe, Africa and Near East.

Geo. W. Graham, First, Murphysboro, Ill.

J. C. Hughes, Holston Creek Church, near Inman, S. C.

M. I. Owens, Jr., Myrtle Beach Church, South Carolina.

C. Q. Jones, Falmouth, Ky.

A. D. Kent, Arkoma, Okla.

E. P. Keen, Aynor, S. C.

Roy Brister, Tatum, New Mexico, half-time.

**Resigned**

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

Geo. W. Sadler, Liberty, Mo.

Geo. W. Graham, Compton Heights Church, St. Louis, Mo.

Wm. Kelley, Judsonia, Ark.

R. H. Tolle, Falmouth, Ky.

Wm. R. Jewell, Director of Christian Education, Indiana Baptist Convention.

E. P. Keen, Ackerman, Miss.

C. C. Pugh, First, Eugaula, Ala.

M. C. Moore, Lordsburg, New Mexico.

**Ordained**

M. O. Owens, Jr., Virginia Avenue Church, Louisville, Ky.

Aaron Bayler, Valdosta Church, Alabama.

**Died**

Rev. R. E. L. Aylor, Chatham, Va.

Dr. John L. Lee, Executive Secretary, China Baptist Publication Society.

**BAPTIST STUDENT RETREAT**

By William Hall Preston

The fourteenth annual Southwide Baptist Student Retreat will be held at Ridgecrest, North Carolina, June 7-15, 1939. The first session will be on Wednesday evening, the seventh, and the last on Thursday, the fifteenth.

This anticipated gathering of more than fifteen hundred college students from over the Southland will have the privilege of hearing outstanding speakers of the nation and the world. Among those participating as speakers and leaders will be the following: Dr. T. Z. Koo, internationally renowned Chinese Christian; United States Senator, Josh Lee, from Oklahoma; Dr. L. R. Scarborough; Mrs. J. O. Williams; Miss Inabelle Coleman; Dr. John L. Hill; Dr. T. F. Adams; Dr. C. Roy Angell; Mrs. Chester Swor; Dr. J. Wash Watts; Dr. Henry Alford Porter; Dr. Harold Tribble; Dr. Bela Udvarnoki;

Dr. Charles St. John of Bowery Mission, and others.

It is hoped that many college pastors, college presidents, and faculty advisers will avail themselves of this opportunity to come to know this host of Southern Baptist youth at its best.

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**TENNESSEE BAPTIST FOUNDATION FUNCTIONING**

As our readers will recall this Foundation was set up to serve the needs of our people who want to give money to our schools, colleges, and other institutions or causes, and to safeguard both gifts and institutions. The Foundation now has some half-dozen funds which it is administering safely and profitably. Of course, these sums are small, but they are a beginning. We invite the co-operation of all our people, in building up large endowments for Baptist causes, and will gladly answer inquiries.

**JOHN L. HILL, Chairman**

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