

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ORGAN TENNESSEE BAPTIST CONVENTION

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Number 23

A Pronouncement Upon Religious Liberty

(Adopted by the Southern Baptist Convention.)

No issue in modern life is more urgent or more complicated than the relation of organized religion to organized society. The sudden rise of the European dictators to power has changed fundamentally the organic law of the governments through which they exercise sovereignty, and as a result, the institutions of religion are either suppressed or made subservient to the ambitious national programs of these new totalitarian states.

Four Theories of the Relation of Church and State

There are four conceptions of the relation of church and state:

1. The Church is above the State, a theory held by those who claim that their ecclesiastical head is the vicar of Christ on earth.
2. The Church is alongside of the State, a theory held by the State Churches of various countries.
3. The State is above the Church, a theory held by the totalitarian governments.
4. The Church is separate from the State, championed by the Baptists everywhere, and held by those governments that have written religious liberty into their fundamental laws.

Baptists Opened the Door of Religious Liberty

Three hundred years have passed since the establishment under Baptist leadership of the first civil government in which full religious liberty was granted to the citizens, forming the compact. The original document preserved in the City Hall, Providence, Rhode Island, is a covenant of citizens: "We, whose names are hereunder, desirous to inhabit in the town of Providence, do promise to subject ourselves in active or passive obedience to all such orders or agreements as shall be made for public good for the body in an orderly way, by the major assent of the present inhabitants, masters of families, incorporated together into a town fellowship, and such others whom they shall admit unto themselves only in civil things." These four concluding words opened wide the door to religious liberty.

Provided an Asylum for the Persecuted

This document was written three hundred years ago by Roger Williams, a Baptist minister and a student under Lord Coke, who had been banished from the Colony of Massachusetts for his espousal of the freedom of conscience. The founder of a civil commonwealth, called the Providence Plantations, he started a political movement which made the colony of Rhode Island the asylum of the persecuted and the home of the free.

Laid the Foundations of Religious Liberty

The Baptists of England, through Leonard Busher, had in 1614 pleaded with James I for freedom of conscience. Roger Williams became the apostle of religious liberty in colonial America. Dr. John Clark, the pastor of the Baptist church of Newport, Rhode Island, as agent of the Rhode Island Colony and Providence Plantations, secured from Charles II in 1663 a charter in which the religious liberty claimed by the colonies was guaranteed through a royal decree. For the first time in the history of the world a civil government was founded that guaranteed to its inhabitants absolute religious freedom.

Pleaded for the Religious Rights of all Men

The Baptists of the Colony of Virginia where between 1767 and 1778, forty-two Baptist ministers were jailed for preaching the Gospel, through repeated memorials pleaded with the authorities for religious liberty. Favored by the leadership of Thomas Jefferson, James Madison, George Mason, John Leland, and other lovers of freedom, they secured the free exercise of religion through the passage of Bill of Rights in 1785. Not content with the winning of religious equality in Virginia, Baptists scrutinized the terms of the Federal Constitution and were largely instrumental in securing the passage of the First Amendment, which

declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." As to this, see the letter of George Washington to the Baptists of Virginia.

Religious liberty, as our Baptist forefathers defined it, was an emancipation from governmental and all other coercive restrictions, that thwarted the free exercise of religion, or their high purpose to achieve a Christ-like character.

Baptists Stress Spirituality

The principles that animate the activities of the Baptists, principles which they hold to be clearly taught in the New Testament, are the worth of the individual, the necessity of the new birth, the preservation of Christian truth in Christian symbols, spirituality, or the free pursuit of Christian piety, the persuading of others through personal testimony, by the life of example, the preaching of the gospel, and the creation of Christian institutions to the end that the unbelieving will be reconciled to God through a personal faith in Jesus Christ; the organization of groups of obedient believers into churches of Christ, democratic in the processes and theocratic in the principles of their government, and the continued uplifting of human society through the spirit of Christ and the ideals of His kingdom, having as its final objective the establishment of the eternal, unchanging purpose of Almighty God in the hearts of men and the institutions of mankind.

Affirm the Competency of the Human Soul in Religion

The conception of the dignity of the individual, as held by Baptists, is grounded in the conviction that every soul possesses the capacity and the inalienable right to deal with God for himself, and to deprive any soul of his right of direct access to God is to usurp the prerogatives of the individual and the function of God.

Free Churches Within a Free State

Standing as we do for the principle of voluntariness in religion, grounded upon the competency of the human soul, Baptists are essentially antagonistic to every form of religious coercion or persecution. We admit to our membership only those who give evidence that they are regenerated, but we recognize gladly that the grace of God is not limited to those who apply to us, but that our spiritual fellowship embraces all who have experienced the new birth and are walking in newness of life, by whatever name they may be called. We hold that the Church of Christ, which in the Bible is called, "The body of Christ," is not to be identified with any denomination or Church that seeks to exercise ecclesiastical authority, but includes all the regenerated whoever and wherever they are, as these are led by the Holy Spirit. This Church is a body without formal organization, and therefore cannot enter into contractual relations on any basis with the State. For this reason, Baptists believe in Free Churches within a Free State. ✓

Today Baptists Feel Constrained to Declare Their Position

Since every session of the Congress considers legislation that raises the question as to the relation of the Federal Government and the institutions and agencies of religion, and since recently many tendencies have appeared that involve the freedom of religion and conscience, and furthermore, since there are some state constitutions that do not have embodied in them the Bill of Rights of the Federal Constitution, Southern Baptists feel constrained to declare their position and convictions.

The Trend Toward Paternalism

Today the trend of government, even in democratic countries, lies in the direction of greater centralization. The philanthropic activities of the churches within the United States are being

(Continued on page 3)

Baptist and Reflector

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C. O. Simpson

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EDITORIAL

A Message From God

When we were in conversation with him recently, a prominent Southern Baptist preacher and denominational worker said a thing which has recurred to our mind several times since.

He said he wished that when he was in the pastorate he had had the courage not to have preached to his people except when he realized he had a message from God, and that he had had the courage at other times frankly to have admitted to his people that he had no such message and have dismissed them.

The idea gives food for thought—for much anxious thought. Both ministers and other Christian workers might well ponder it.

Probably there are many sermons that would not be preached and the general character of much preaching would be changed if preaching were not done except when the minister knew and felt, "I have a message from God." The principle applies not only to preaching but also to teaching and singing and all other religious activities.

How many times have we acted when not God but some other stimulus moved us? We do not know. Quite likely we had rather not know. But may grace be given for improvement along this line wherever needed.

"Is there any message from the Lord?" Articulately and inarticulately that question is being asked. May the number of those be enlarged who can say, "The Word is upon me to deliver," and who will then compassionately and clearly deliver it.

A Popular Page in Baptist and Reflector Reinstated

Our readers will notice in this issue of the Baptist and Reflector the page entitled "A Digest of Religious Thought," by Dr. C. W. Pope, pastor of the First Baptist Church, Jefferson City, Tenn.

Some two years ago we ran this page regularly in the paper. For reasons satisfactory to the Baptist and Reflector Committee, of which Dr. Pope is a member, and to the editor, this page has not appeared for some time now. But ever so often on his journeys throughout the state, the editor has had the wish expressed to him that this page be reinstated in the paper. All along the editor has heartily concurred in every such expression, so popular with and instructive to our readers had the page proved to be. We are glad, therefore, that the arrangement has been made for this page again to appear as a weekly feature in the paper.

The readers of the paper will note at the top of the page the statement, "Neither the editor nor the contributing editor necessarily concurs in all the opinions expressed on this page except when so stated." In other words, the purpose of this page is to give from week to week what the religious world is thinking in order that our people may be informed along this line and weigh the matters there referred to from different angles. It is felt that Dr. Pope is exceptionally well qualified to give such a digest and also defend the truth wherever such defense is felt to be needful.

The restoration of this page to the Baptist and Reflector is an additional and powerful reason in support of the proposition, "It pays to be a reader of the Baptist and Reflector," and the proposition, "The Baptist and Reflector should be in every Tennessee Baptist Home."

Page 2

Evangelist T. T. Martin at Rest

A card from Evangelist A. D. Muse, Memphis, Tenn., brought us the news of the death on the afternoon of May 23, in the Baptist Hospital, Jackson, Miss., of the nationally known and beloved Baptist evangelist, T. T. Martin, and supplied us with certain data concerning him. He was buried Wednesday afternoon, May 24, after funeral services in the First Baptist Church, Gloster, Miss., with the pastor, E. K. Cox, in charge, assisted by W. A. Sullivan, pastor at Natchez, Miss., Evangelist Joe Canzoneri, Jackson, Miss., and Evangelist A. D. Muse, Memphis.

Brother Martin was 78 years old. For 35 years he had been the best known Baptist evangelist in the nation. Brother Muse says of him: "Few men were as ruthless and prodigal in their self-abandonment to a sacrificial life of utterly selfless service to the cause of Christ as he." A good many years ago now, when we were pastor in West Tennessee, we had Brother Martin in a meeting. Many a time since we have thought of the statement of T. T. Eaton, "T. T. Martin plows the deepest gospel furrow of any man I know." The editor rejoiced in the friendship of this man of God.

He leaves his wife and five children to mourn his going. He was buried beside his father, M. T. Martin. Blessings be upon the memory of the fallen warrior, and God's abundant grace be upon his loved ones.

A Great Opportunity at the Baptist Memorial Hospital

We call the particular attention of the young women who may read this to the advertisement by Mr. Jennings elsewhere in this issue regarding an opening in the Baptist Memorial Hospital, Memphis, Tennessee, for a limited number of student nurses.

The Baptist Memorial Hospital is one of the grandest institutions of the kind under the sun. It is doing an incalculable amount of good and doing it because it loves God and mankind. Nursing learned and practiced in the Christian spirit is one of the noblest professions. An opportunity for earnest and eligible young women in the hospital is now open.

If your heart moves you to this kind of work, then, if, possible, take advantage of this opportunity. And then, with the training you will receive, continue the ministry you will there begin in the spirit of Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Powell's Chapel Baptist Church

Sunday morning, May 28, the editor had the pleasure of being with Pastor Woodrow Medlock and the Powell's Chapel Baptist Church, near Walter Hill. He appreciated so much the courtesies and good hearing given him as he endeavored to preach the Word and the subscriptions secured. The substantial dinner and pleasant fellowship in the home of Mr. and Mrs. Hollis Vaughn were additional matters of appreciation. Powell's Chapel is a full-time rural church, which has a splendid brick building and, as the common expression has it, "is going places." In addition to its regular activities, the church has bought a bus which is used to carry to and from church and Sunday school people who have no other conveyance and is also used when desired to carry church groups to special meetings here and there. The work at Powell's Chapel is in a healthy condition. Happy pastor, happy people!

OVOCA

Are you coming?

Coming where? To the Baptist Encampment at Ovoca, near Tullahoma, July 1-8, 1939.

Have you made your reservation? If not, make it today, or if not today, then at the earliest possible moment.

Address "Ovoca," 149 Sixth Avenue, North, Nashville, Tennessee.

Ovoca will mean much personally to all who attend and to the cause of Christ generally, if Baptists over the state in a position to come will come and make it count.

Let's go to the Encampment at

O V O C A!

CALLING

BAPTIST AND REFLECTOR

A PRONOUNCEMENT UPON RELIGIOUS LIBERTY

(Continued from page 1)

taken over by the Government. The defective, the indigent, and the dependent groups of our social order have long been supported from public funds. The greatest charity agent on earth today is our Federal Government. More and more the people are looking to the State to provide. As a nation we are becoming paternalistic. Efforts are now being made to place in the hands of the government the pensioning of those who are employed by the churches and the agencies that serve them; to grant to sectarian schools financial aid from tax-raised funds, and to support from public funds institutions that are established and managed by sectarian bodies.

Baptists Condemn the Union of Church and State

Southern Baptists hold that coercion of religious bodies through special taxes, the use of tax-raised funds for sectarian schools, and the appropriation of public money to institutions created to extend the power and influence of any religious body, violate the spirit of the First Amendment and result in the union of State and Church.

Oppose Special Favors Extended to Any Ecclesiastical Body

We oppose the establishing of diplomatic relations with any ecclesiastical body, the extension of special courtesies by our government to any ecclesiastical official as such, and the employment of any of the branches of our national defense in connection with religious services that are held to honor any ecclesiastical leader. All such violations of principle must be resisted in their beginnings.

Citizens of Two Commonwealths

We acknowledge ourselves to be citizens of two commonwealths, one earthly, the United States; the other heavenly, the Kingdom of God, and we claim the right to be good citizens of both. We recognize the sovereignty of the state and we give allegiance to the state, but we cannot give to the State the control of our consciences. We must obey God rather than men.

The government resorts to coercion; we use persuasion. The government has authority over the acts of its citizens; we have to do with their motives. The business of the government is to make good laws; our business is to make good citizens, who continue to demand the enactment of better laws, embodying higher and still higher ethical standards. The end of governmental administration is equal justice under law. The end of our endeavor is the establishment of the will of God in the hearts and institutions of men. If one of us accepts an office in the government, he recognizes not only as a public trust, but also as a divine entrustment for the powers that be are ordained of God. In a democracy like ours, it is possible to be a loyal American and a devoted Christian. This is true because religious liberty is an essential part of our fundamental law.

Defenders of Religious Liberty

Believing religious liberty to be not only an inalienable human right, but indispensable to human welfare, a Baptist must exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, his Protestant neighbor, and for everybody else. Profoundly convinced that any deprecation of this right is a wrong to be challenged, Baptists condemn every form of compulsion in religion or restraint of the free consideration of the claims of religion.

We stand for a civil state, "with full liberty in religious concerns."

W. O. Carver

Rufus W. Weaver

J. B. Lawrence

W. W. Hamilton

W. T. Conner

J. Clyde Turner

Theo. F. Adams

A Resolution Urging Care in Safeguarding the Principle of the Separation of Church and State

(Offered by L. E. Barton, Jasper, Alabama, and adopted by the Southern Baptist Convention in session in Oklahoma City, Oklahoma, May 20, 1939.)

Whereas upon the recent death of Pope Pius XI both houses of the United States Congress adjourned in honor of the Pope, and

Whereas the President later sent Mr. Joseph P. Kennedy, Ambassador to the Court of St. James, as his personal representative to Rome to witness or participate in the crowning of Pope Pious XII,

Be It Resolved:

1. That we recognize in the decease of the late Pope the passing of a distinguished world citizen which brought keen sorrow to all peoples of his faith with whom we sympathize in the loss of their leader.

2. That we the messengers to the Southern Baptist Convention in session at Oklahoma City, Oklahoma, May 20, 1939, and representing more than four million Southern Baptists, do cheerfully recognize and champion every person's right and liberty to make his own choice in matters of religion.

3. That the right and freedom of religious opinion does not justify the union or mingling of state and church, but rather requires and demands that the two be kept separate and inviolate the one from the other.

4. That we deplore and protest such action by Congress and the President of the United States as unwise and unwarranted, and as indicating a dangerous tendency toward the union of church and state, which is a chief cause of the troubles of the old world.

5. If the sending of the Ambassador of the United States was to honor the crowning of an ecclesiastical head we believe it was an obvious violation of the traditions of this Republic and of the spirit of the First Amendment of our Constitution even if, perhaps, not of its letter. If this course was in honor of the crowning of the civil ruler of a state with which we are not in diplomatic relations it was as obviously an impropriety.

6. That we request Congress and the President to adhere strictly to the principles on which our government was founded and the basal principle of separation of church and state so plainly taught in the first section of the bill of rights in our constitution.

7. That copies of these resolutions be delivered by the Public Relations Committee to the Secretary of State and to members of the House and Senate of the United States Congress.

Resolution America and China's Invasion

(Offered by W. R. White, Oklahoma City, Oklahoma, and adopted by the Southern Baptist Convention in session in Oklahoma City, May 20, 1939.)

The Southern Baptist Convention with more than 4,000 messengers present from churches of eighteen states representing a denomination of more than four and a half million communicant members, and now in session at Oklahoma City, hereby expresses our deep sense of regret and dissatisfaction with the large part American manufacturers and merchants are having in the revolting, inhuman and barbaric invasion and spoliation of China by Japan, involving as it does the wanton, wholesale slaughter of the Chinese people in the effort to subjugate the Chinese and destroy the independence of China.

We understand and sympathize with the normal needs of Japan but these cannot justify the imperialism of the militaristic regime by which the human rights of another people are ruthlessly disregarded. We are especially concerned over the fact that Americans are sharing so largely in this unholy work and without interference by the American Government. We most earnestly plead with our National Administration and our Congress most speedily to take every possible measure to stop the supply of the instruments and materials of destruction from flowing from our country into Japan. And we instruct our Secretaries to transmit this action to the President of the United States, the State Department and the Chairmen of the Committees on Foreign Affairs of both the Senate and the House of Representatives.

We further suggest the eminent desirability that our people throughout the territory of our Convention shall write to their representatives in both Houses of Congress, earnestly urging action to stop American participation in this war of conquest.

Who's Who Among Tennessee Baptists



DR. J. E. SKINNER
Jackson, Tenn.

J. E. Skinner, a native of Calloway County, Kentucky, born near Murray, May 4, 1868; was ordained to the gospel ministry by the Elm Grove Baptist Church, Feb. 10, 1897, and spent the first eleven years of his ministry in the pastorate of churches of that section of the state.

Born and reared in the same community was Susan Emily Miller, who became his wife, October 23, 1887, and for nearly fifty years was his faithful companion and helper in the rearing of seven children — four sons and three daughters — and in all his work in the ministry was the chief human secret of all his achievements until on May 22, 1937, she went home to be with her Lord.

Of the forty-four years he has thus far served in the gospel ministry, thirty-one

have been spent among Tennessee Baptists, serving the following churches in the following order: Puryear, Trezevant, Gibson; Lockeland, Nashville; Judson Memorial, Nashville; Lockeland, Nashville, again; Calvary, Jackson; First Baptist Church, Fayetteville; First Baptist Church, Martin. He has also served the denomination as a member of the following agencies: The Executive Board of the Tennessee Baptist Convention; The Board of Managers of the Tennessee Baptist Orphans' Home; The Board of Trustees of Union University, and for three years as Field Secretary of that institution; and for a number of years as a member of the Sunday School Board of the Southern Baptist Convention. In addition to all these services beyond his pastoral work, he has assisted pastors and churches in revival meetings in practically every section of the state—from Memphis on the west to Elizabethton on the east. He is not retired from the ministry, but, although not in the pastorate, is still kept busy serving pastors and churches as pulpit supply, and in writing for the denominational press. Has a brother and three sons in the Baptist ministry.

Dr. Skinner came from the same county in Kentucky as the editor, and through all these years we have loved him as a warm friend and brother in the Lord.

What Will Our Churches Do About Christian Education Day?

By James T. Warren, President Carson-Newman College

The month of June is set aside by our convention for Christian Education, and the fourth Sunday in June is set aside as Christian Education Day. This month and day have the same place in the Co-operative Program that other special months and days have, but formerly our people have given little attention to it. I think this has been true because there has been no definite appeal made nor real need presented.

At the Board meeting in December, it was voted that all funds contributed on Christian Education Day would be used for the Education of Preachers and Mission volunteers. Is there a need for this fund? Every year our colleges are forced to turn away young men who are called to preach, and young women who have volunteered to go to the foreign mission field because we do not have funds to help them secure an education. The Lord still calls many from the homes of the poor whose fathers and mothers are not able to send them to college and to the seminary. If they are to be educated for our Baptist work, they must be educated by our Baptist people through our churches, and through contributions which they will make to this cause through the colleges and seminaries. Almost every day I receive from one to five letters with statements like this: "I am a young man who has just finished high school, and who has been called to preach the gospel. I am anxious to prepare to give to the Lord my best, but I am wholly unable to secure the necessary preparation without help from the college or from the denomination." Similar letters come from young women who are anxious to go to the foreign field, but who cannot enter college without help. May I not make a plea, therefore, that every Baptist Church in Tennessee

will really put on a program of Christian Education during this month, and will make a worthwhile offering on Christian Education Day on the fourth Sunday in June? I am making this plea not for myself, I am not making it even for the college; I am making it for that group of young men and young women out in your churches who are anxious to prepare themselves to serve the Lord more effectively.

Won't the pastors and the Sunday School Superintendents rally to this call and give us a great offering which will be divided between Union University, Tennessee College, Carson-Newman College, and the Chilhowee Baptist Academy? Begin immediately to plan for a great offering on the fourth Sunday.

—Jefferson City, Tenn.

Southwide Student Retreat At Ridgecrest, June 7-15

Among the outstanding speakers and leaders of the 1939 Ridgecrest Student Retreat will be U. S. Senator Josh Lee, Dr. T. L. Holcomb, Dr. Charles E. Maddry, Dr. E. F. Hallock, Miss Susan Daniel, Dr. John L. Hill, Dr. T. Z. Koo, of China; Dr. Bela Udvarnoki, of Hungary; Dr. L. R. Scarborough, Dr. Roland Q. Leavell, Dr. Henry Alford Porter, Dr. Frank H. Leavell, Dr. Charles J. St. John, Dr. J. O. Williams, Dr. Harold Tribble, Mrs. Jessie Burrall Eubanks, of Cincinnati; along with more than two hundred other leaders and young people of the South.

The opening program will be on Wednesday evening, June 7, and the closing session at one o'clock on June 15. A capacity attendance in the neighborhood of 1,500 is expected.

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1939

JULY			
Date	Association	Church	Location
21.	Fayette County	Rossville	Rossville
25.	Big Hatchie	Covington	Covington
26.	Concord	Eagleville	Eagleville

AUGUST			
Date	Association	Church	Location
9.	Bledsoe	New Hope	
10.	Union	Shellsfords	McMinnville
10.	Chilhowee	East Maryville	Maryville
15.	Holston	Bluff City, 1st	Bluff City
16.	Nolachucky	Brown Springs	
17.	Jefferson County	Piedmont	6 Miles West of Dandridge
23.	Cumberland Gap	Shawnee	Shawnee
23.	Grainger County	Washburn	Washburn
24.	Sequatchie Valley	South Pittsburg	South Pittsburg
24.	East Tennessee	Calvary	
25.	Hardeman County	Silerton	Silerton
30.	Mulberry Gap	Union	
30.	Providence	Old Ballard's Chapel	Louisville
31.	McNairy	Gravel Hill	Guys
31.	Big Emory	Caney Ford	Harriman

SEPTEMBER			
Date	Association	Church	Location
1.	Tennessee Valley	Dayton	Dayton
5.	Dyer County	RoEllen	6 Miles East of Dyersburg
6.	Crockett County	Bells	Bells
7.	Madison County	Henderson	Henderson
8.	Lawrence County	Macedonia	
9.	Stockton Valley	New Hope	Helena
12.	Sevier County	Paw Paw Hollow	Strawberry Plains, Rt. 1
13.	Salem	Smithville	Smithville
13.	Midland	Laurel Branch	Brieville
14.	McMinn County	Mt. Harmony No. 2	5 Miles West of Sanford
14.	William Carey	Pleasant Hill	
19.	Campbell County	Good Hope	Westbourne
19.	Robertson County	Red River	Adams
20.	Carroll County	Trezevant	Trezevant
20.	Wilson County	Cedar Creek	
21.	Indian Creek	Bethlehem	Near West Point
21.	Holston Valley	Independence	20 Miles from Rogersville
21.	Clinton	Beech Grove	Beech Grove
22.	Hiwassee	Salem	Roane County
22.	Beech River	Mt. Zion	6 Miles West of Decaturville
24.	Mauy County	Knob Creek	Near Columbia
27.	Stewart County	Model	Model
27.	New Salem	New Middleton	New Middleton
27.	Polk County	Cookson Creek	
28.	Duck River	Hannahs Gap	
28.	Stone	Poplar Grove	
29.	Giles County	Liberty Hill	
29.	Riverside	Byrdstown	Byrdstown
30.	Judson	New Hope	

OCTOBER			
Date	Association	Church	Location
3.	Weakley County	Ralston	Ralston
3.	Cumberland	Hickory Grove	13 Miles West of Clarksville
5.	Western District	Spring Creek	10 Miles Southeast of Paris
5.	Beulah	Pleasant Hill	
10.	Knox County	Oakwood	Knoxville
10.	Ocoee	Calvary	N. Chattanooga
12.	Sweetwater	Notchey Creek	Madisonville
13.	West Union	Paint Rock	6 Miles East of Oneida
16.	Shelby County	Speedway Terrace	Memphis
18.	Wiseman	Union	Near Fountain Run, Ky.
19.	Nashville	Una	Una
19.	New River	Huntsville	Huntsville

NOTE: If not shown in this schedule, please send location of church with which the association meets.

If the church is in the country, write us how to reach it from the highway or the nearest town.

Please send two copies of the following minutes to Executive Board, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville, Tennessee: Enon, Gibson County, Northern, Southwestern District and Watauga.

A Digest of Religious Thought

By C. W. Pope, Contributing Editor, Jefferson City, Tenn.

(Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless it is so stated)

SHALL THE UNITED STATES RECOGNIZE THE VATICAN?

American Protestant
May, 1939

The Roman Catholic Church claims for the Pope of Rome both spiritual and temporal power. In 1870 Italy dispossessed the Pope of his temporal domain in Rome. From then until 1929 the Pope was without a temporal dominion, and, in protest, has remained a voluntary prisoner at the Vatican. In 1929 Mussolini made a treaty of peace with the Pope, in which he recognized the Supreme Pontiff and restored his domain.

This Vatican State is the newest and the smallest state in the world, having an area of 108 square miles and a population of 1,025. Nevertheless it is significant, since it represents that political authority claimed for the Pope over his subjects throughout the world. This Vatican State has been recognized by thirty-seven countries, and seeks the recognition of the United States. We are strongly opposed to any such recognition. The separation of church and state is a fundamental American doctrine. The Roman Catholic Church believes in the union of church and state with the pope as the head of the church and dominating the state. Our recognition of the Vatican State involves a recognition of their political principles. These principles are contrary to our constitution and destructive to our civil and religious liberties. (Our own objection to the recognition of the Vatican State is not an objection to the recognition of one government of another government; but the recognition by our government of a religious body whose principles are political as well as religious. We would be equally opposed to the political recognition of any other religious body, including our own. C. W. P.)

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RADICAL ATTACK ON SACRED MUSIC

Watchman-Examiner
May 11, 1939

The same elements that destroyed religion in certain parts of Europe are busy starting the same conditions here. One of the methods of attack is to publicize certain fine ideals of justice and humanitarianism, and at the same time decry and discredit religion. Another method is to discredit the sacred things of religion by ridicule. Dear to the hearts of millions are the old sacred hymns which express the worship and praise of Christ. These old hymns are being perverted by ridicule and abuse. Some of the best loved tunes are being set to words which provoke hatred of law and order, incite to anarchy and mob violence, and destroy the fine sentiment of patriotism and religion. To the tune "Hold the Fort" they sing, "All Hell Can't Stop Us." To "Jesus Saves," they sing a strike song. And to a gospel hymn is sung, "Hallelujah, I'm a Bum." These radicals, knowing the power and influence of music, have prostituted our best hymns, and are creating a singing multitude who sing sacrilegious songs to the world's best music. (This is Communism's insidious and effective method of destroying humanity's appreciation of sacred things: sacred songs, the sacred Bible, the sacred church, the sacred ideals. C. W. P.)

* * * * *

CIVILIZATION AT THE END OF THE ROPE

Bishop Chelmsford
Prophecy, 1938

"A civilization which can give birth to the shameful persecution of the Jews, the spraying of mustard gas upon Abyssinian villages, the lying and dishonesty which make a mock of treaties and agreements between nations, is a civilization not worth preserving. Western civilization had better be cleansed, or else it had better make way for something better.

"An unbiased judge would be driven to the conclusion that Europe is more savage than it has been for more than a thousand years. For instance, during the Crimean War, Russia, the most backward nation in Europe, continued to pay interest on its foreign loans to the very nations it was fighting. It seemed never to occur to them that a nation at war would be justified in breaking its pledges."

(International honor and confidence are perhaps at the lowest ebb of the Christian era. The repudiation of national debts, made to friendly nations, and the "scrapping" of solemn treaties with the signatures of nations upon them have destroyed some things that are fundamental and necessary to the very existence

of a Christian civilization. Honor and confidence must be regained or this civilization will take its place with the one before the flood, and with ancient Babylon. A good example of the remedy needed is the expressed determination of Baptists to pay every dollar of the debts they made in prosperous days. C. W. P.)

* * * * *

THE SOCIAL GOSPEL

Sunday School Times
April 15, 1939

What is the Social Gospel of the present day? Is it that system of materialistic philosophy which magnifies environment as the source of all good and evil, which looks upon mankind as a social mass rather than many individuals, which advocates regimentation of the economic factors in life and would level all personalities to a common social denominator? The planned state would engulf the individual, and "rugged" or any other kind of individualism would be impossible. When the regimentation of the economic, educational, political and religious aspects are accomplished, then a new era will dawn. All iniquities will be legislated out, wealth or poverty will be mutually shared, the service motive will control all labor, and there will be food, work, pleasures and security for all. When this shall have been brought to pass we shall have the Kingdom of God on earth.

The worst thing about the social gospel is that it is not true. The Social Gospel is another dream. It is an imagined Kingdom of God with all the true elements of that kingdom missing. Why should one be so emphatic in condemning the Social Gospel? Because where this philosophy prevails the evangel of Christ dies out; where this dogma holds sway the need for regeneration is discounted. We need no new gospel of revolutionary theory. The Gospel of Christ is still the power of God unto salvation to every one that believeth and the only certain means of bringing the Kingdom of God on earth.

* * * * *

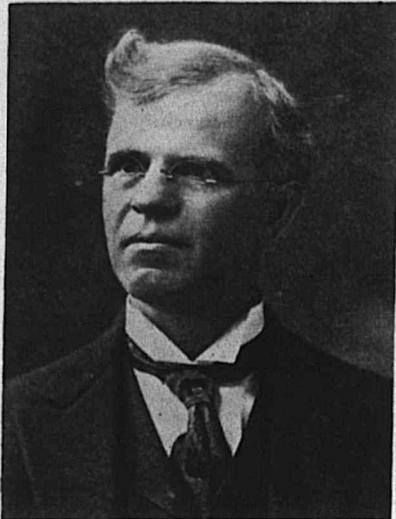
THE THEOLOGY OF TOMORROW

H. C. Goernor
Review and Expositor

The question uppermost in the minds of many who are following the trend of the times is, "What will be the theology of tomorrow?" That there will be a new theology is generally assumed. What its form and content will be is problematical. Will Christianity become universally Barthian? Will we follow the English Theologians? Or will American liberalism win the favor in the new theological era? Viewing the situation objectively, it seems that the various schools of theology cancel each other. Barthian theology can deliver a telling blow to both American and English liberalism; and American liberalism can easily uncover the rational weaknesses of Barthianism. It is not likely that any one stream of thought will be wholly accepted in the new theology. A compromise is more likely to be the outcome.

Furthermore, it is never a theological system, deliberately conceived in the mind of some thinker, which gives direction and shape to the main body of Christian thought. Not staid theologians, but great spiritual movements determine the course of Christianity. A powerful new spiritual movement is required today to save the world. And this spiritual movement will not be generated by a new theology. It will come and create its own theology. Spiritual revivals are not caused by theologians; but theologians are begotten by spiritual revivals. There are many indications that such a revival is on the way. If it does not come Christianity can not survive the modern world. When it does come it will be different from any revival we have had before. It will almost certainly have less of emotion and more of spiritual depth than previous revivals. From traditional supernaturalism the new theology will probably take many terms such as Sin, Salvation, Atonement, Grace, and reconciliation, which have been largely respected by liberalism. From Continental theologies the new theology will derive a wholesome emphasis upon the holiness of God, the humble estate of man and the glory of the redeemed soul. From liberalism the new theology will carry over the scientific method, with the understanding that it is only a method and not a philosophy of religion in its own right. Already there are signs of these truths becoming evident; and though the vision tarry it will be worth the waiting.

Twentieth Anniversary of Pastor E. W. Barnett Observed



E. W. BARNETT
Pastor Seventh Street Baptist Church
Nashville, Tennessee

Sunday, June 4, the Seventh Baptist Church, Nashville, celebrated the twentieth anniversary of the pastorate of Rev. E. W. Barnett. In addition to the appearance of members of the church on the program, Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, and Mr. Harold Ingraham of the Sunday School Board were speakers during the special observance.

Seventh Street Church was organized as the outgrowth of a Mission Sunday school started sixty years ago by T. T. Thompson of the Central Baptist Church. Meetings were first held in a residence on Hazel Street, and then, upon being organized as a church, in a vacant store

on Wharf Avenue. During the pastorate of the late lamented J. H. Wright a lot on First Avenue and Carroll Street (the present location) was bought and the splendid building now used by the church was constructed.

Edgar W. Barnett came to the pastorate of the church May 25, 1919, when the church had been pastorless for some time. Under his leadership a \$3,479.00 mortgage on the church was lifted and the building dedicated free of incumbrance. At the dedication subscriptions for a splendid pipe organ were taken and these were paid the first year of the new building and the organ installed. All of these things were paid for by the free will offerings of the people, and since then the church has not gone in debt for anything, but pays as it goes. Since then the basement has been finished, folding doors have been placed in the building and various redecorations have been made. During these twenty years the church has contributed to all causes \$102,804.00, of which \$20,820.76 has been contributed through the Co-operative Program and \$81,983.24 to local causes. There have been 540 received by baptism into the church and 371 by letter, a total of 912, the present net membership being 550. Since the first of 1939, there have been 38 additions to the church in the regular services. And during these years Pastor Barnett has made 45,220 visits, there being others not recorded.

Mrs. Barnett has been a faithful helper in all this work. She is a native of Kentucky, educated in the public school and in Potter College, Bowling Green, and in special studies in music in Nashville. She is active in all the services of the church and has served as assistant organist five years and as organist fifteen years. In addition to serving in various capacities in the Sunday school, she was president of the W. M. S. for ten years and mission study chairman for several years and is now third vice-president in the W. M. S., which is A-1.

Pastor and Mrs. Barnett have a son, David, fifteen years of age, a student in Peabody Demonstration School. The love between them and the church is mutual and the future is as bright as the promises of God. Baptist and Reflector joins their many friends in happy congratulations to them and to the church.

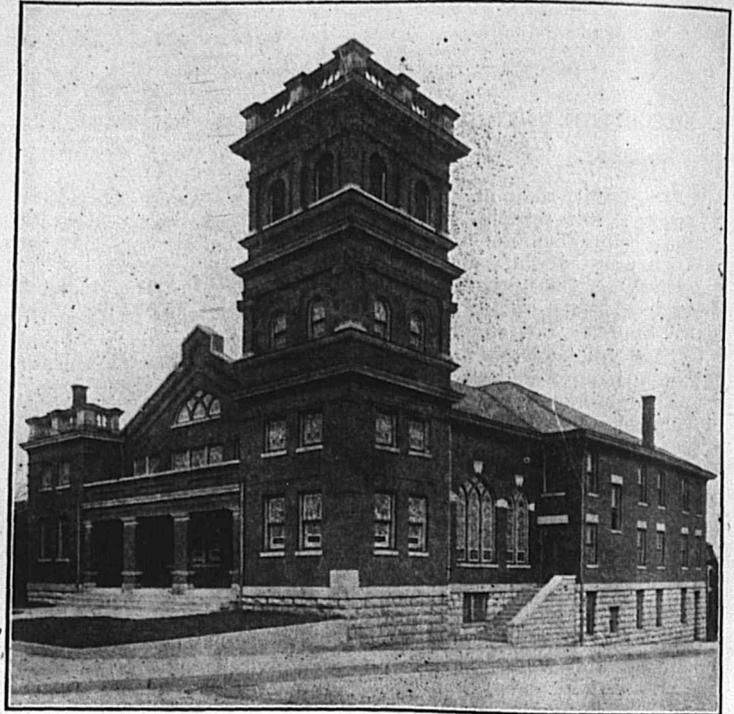
Fork Union Military Academy

Fork Union, Va.

Fork Union Military Academy has just closed its best session in forty years. There were 68 graduates and 37 post-graduates.

The school has gone during the depression from an enrollment of about a hundred to 347. These students come from 24 states and a number of foreign countries.

Nine years ago Dr. John J. Wicker accepted the presidency with the determination and co-operation of his colleagues to make Fork Union an outstanding Christian school, and this is why the school has had such phenomenal growth.



SEVENTH STREET BAPTIST CHURCH, NASHVILLE

One hundred fifty thousand dollars have been spent on new buildings and improvements, and the Academy is now ready to take care of 400 boarding cadets.

In athletics Fork Union won three state military championships—football, basketball and baseball.

Among those taking part in the program at the recent commencement were President F. W. Boatwright, of the University of Richmond, Dr. William H. Baylor of Portsmouth, Virginia, Dr. R. Aubrey Williams of Richmond, Virginia, and Dr. P. Rowland Wagner of Norfolk, Virginia.

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A Country Church That is Doing Things



LIBERTY BAPTIST CHURCH NEAR WARTBURG

A monument to capable leadership and sacrificial love is this attractive new building of Liberty Church

"We need a new house for our church" was often heard in the neighborhood occupied by Liberty Church near Wartburg, Tenn. Erected nearly one hundred years ago, the old building had served as a "union church," although for more than a quarter of a century Baptists were the only people who used it regularly, and they were the only group to have organized work. At last, under the leadership of the Rev. S. D. Knisely, they decided to have their own church house and to have one more modern than the one-room building which had served so long.

The picture given herewith shows the results of their determination. They now have a building which will accommodate 250 people in Sunday school and which can take care of 350 at preaching services. Stone from the foundation of the old building will be used to terrace the grounds before the new house. A grove of white pine trees adds to the beauty of the surroundings. Pastor Knisely tells of their undertaking as follows:

"Not long after I became pastor we began to plan for the new building. Very few people believed that we could finance the undertaking, as there is little wealth in the community, most of the people being small-farm owners or public workers. However, we got a deed to the land (three acres) and started work in the spring of 1937. Timber for rough lumber was donated. In the spring of 1938 we dug the basement and poured the concrete foundation walls, paying for the work as we went. As soon as the superstructure was completed far enough to have a roof over our heads, the family and I moved into the basement rooms, and I gave my time to supervising the construction. All along we had some money in the treasury, and when we dedicated the building April 30, 1939, we owed not one dollar on it.

"The church has all the organizations promoted by Southern Baptists except a brotherhood. We are now planning to find some way to secure a pastor's home so as to make Liberty the center of a rural pastorate. Our building represents a total outlay of \$3,750.00. Of this sum \$1,200 was paid in cash as construction progressed. About \$1,350.00 was donated in the way of materials and the remainder represents the free labor which was given.

"The building committee was composed of James McNeal, chairman, Sherman Phillips, Grant Bingham, W. M. Wilson, Glen Brasel, Ray Gaskin, John Chapman and the Rev. D. H. Taylor."

Pastor Knisely has been in the ministry fourteen years. He is well trained, energetic, loyal and true to the faith. When he began work at Liberty they were having fourth-time preaching by an absentee pastor. Their Sunday school averaged 35 in attendance and their total contributions as reported to the association amounted to \$44.00, none of which went to the Co-operative Program. Now they are giving almost that much to the Program, pay their pastor \$240.00 and home, and other contributions make a total of \$360.00 per year. Goodly amounts of produce are

provided, but as yet these offerings are not listed on the church books.

Hundreds of rural churches in our state can do what this church is doing. Scores of our well-trained young ministers should heed the call of such fields, go to them with sacrificial love and help them realize their strength and take advantage of their opportunities.

Former State Secretary Goes to be With The Lord



DR. W. C. GOLDEN

Dr. W. C. Golden, Baptist minister for the past fifty-four years, died in Orlando, Florida, Thursday night, May 25, 1939, following a long illness dating from injuries received in an automobile accident in 1937.

Funeral services were held in Orlando, Saturday, May 27, in the First Baptist Church with Drs. J. Powell Tucker and J. Dean Adcock, pastor, in charge. Also services were conducted in the First Baptist Church, Nashville, Tuesday afternoon, May 30, by Dr. John D. Freeman, assisted by Drs. W. F. Powell, pastor, I. J. Van Ness and P. E. Burroughs, followed by burial in Mt. Olivet Cemetery.

Dr. Golden was born near Lovelaceville in Western Kentucky eighty years ago, the son of Henry and Sarah (Haynes) Golden. He was converted September 28, 1875, and the following Saturday night joined a Baptist church newly organized in a school house. Feeling the call to preach and with many hardships and difficulties, he began and carried through his educational preparation. He graduated from Clinton College and the Southern Baptist Theological Seminary. While at the latter institution, his borrowed money gave out and he lived for seven weeks on bread and apples. Clinton College and Union University bestowed upon him the degree of Doctor of Divinity.

Among the churches served by him during his long career are: First Baptist Church, Bellfontaine, Ohio; First Baptist Church, Pine Bluff, Arkansas; Third Baptist Church, Nashville, Tennessee; Palm Avenue Baptist Church, Tampa, Florida.

He served nine years as corresponding secretary of the Tennessee Baptist Convention and four years as evangelist under the Home Mission Board of the Southern Baptist Convention. While in Nashville, he was president of the Tennessee Baptist Orphans' Home and member of the Baptist Sunday School Board.

Dr. Golden moved to Orlando three years ago. Surviving him are his wife and one son, William, and three sisters, Miss Alice Golden, Mrs. Betsy Young and Mrs. N. J. Futrell, of Paducah, Kentucky.

The faithful follower of Christ and friend of man is now resting after life's labors. In a memorandum which he prepared before his death giving the main points of his life and giving directions concerning his funeral he said in the latter, among other things, the following:

"Say little about me, but much about what the Lord has done for me. I am only a poor sinner saved by grace."

Blessings be upon his memory and God's grace be upon his loved ones.

Paul's Personal Letters

SUNDAY SCHOOL LESSON FOR JUNE 18, 1939

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

Lesson Text: 1 Timothy 1:1-4; 6:11-16; 2 Timothy 1:1-14; Titus 1:1-6; Philemon

Golden Text: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2:15.

Four of the epistles written by Paul have been called his "personal letters." They are the two letters addressed to Timothy, the one to Titus, and the one to Philemon. These same epistles, with the exception of the one addressed to Philemon, have also been referred to as the "Pastoral Epistles."

From the term "pastoral" we are not to infer that the author considered himself a pastor, or that either of the men to whom the letters are addressed were pastors in the commonly accepted meaning of that term. However, the epistles do set out the main qualifications of pastors and other church servants, and deal largely with internal church affairs.

Timothy was spending a time at Ephesus at the request of Paul, not as a settled pastor, but rather as a personal representative of the Apostle. His duties were more of that of evangelist and teacher.

Titus had been requested to remain at Crete for a brief period, to set in order certain things that required the presence of an experienced minister.

The ministry of Timothy at Ephesus, and that of Titus at Crete was temporary in nature, and in both instances was planned to meet a passing emergency.

Philemon was a Christian who lived at Colosse, and who, like Timothy and Titus, had been converted under the ministry of Paul. He was regarded by Paul as one of his close friends, and seems to have been an outstanding Christian, widely known for his genuine faith and charity. Tradition relates that he became bishop of the church at Colosse, and died a martyr under Nero.

The letter to Philemon is the most personal of all of Paul's letters. It deals with a private matter—a private matter that must be settled in the spirit of Christ. So much was involved in this private matter of which Paul wrote Philemon, that, we believe, the Apostle was inspired of the Holy Spirit in the writing of this letter. It was so accepted and incorporated into the inspired Bible.

The occasion of this letter was that Onesimus, a slave of Philemon, had run away from him to Rome, having probably committed theft. After leading the runaway Onesimus to Christ, Paul persuaded him to return to his master; and on his behalf writes this tender personal letter, which was sent to Philemon by the hand of the converted slave.

We must not make the mistake of thinking of these letters merely as the personal correspondence of a great man, interesting as they are from that standpoint. They do throw a beautiful light upon the fine Christian relationship which existed between Paul and his friends and associates in the ministry, but they also set out some great Christian principles that apply to all Christians of all time.

These so-called "personal letters" are more than personal messages to friends. They are the letters of an Apostle of Christ, written under the direction of the Holy Spirit, and for the purpose of instruction in the application of the teachings of the Saviour in both private and church matters.

I. WHAT THE LETTERS REVEAL ABOUT PAUL HIMSELF

Every author, whether purposely or not, invariably reveals something of himself in his writings. Paul purposely reveals himself in these personal letters.

1. His Position and Office

Some students of the New Testament have questioned the reason for Paul's careful introduction of himself in these letters addressed to his close friends. Some have gone so far as to question their authorship on that ground.

It was not that Timothy and Titus needed such a personal introduction, but that his messages, which would be read by many

others as well, might have the force of his divinely appointed office. Paul had fixed convictions regarding his relationship to Christ, and his authority under Christ.

It is with becoming humility and gratitude that the Apostle introduces himself as "Paul, an apostle of Jesus Christ by the commandment of God." In his second letter to Timothy, he presents himself again as "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus."

He introduces himself as the writer of the letter to Titus with these words: "Paul, a servant of God, and an apostle of Jesus Christ." In addressing his letter to Philemon, which was written while in prison at Rome, he calls himself "a prisoner of Jesus Christ."

Considering himself an exhibit of the power of Christ's grace, Paul gladly termed himself a servant (bond-slave) of Christ, and "less than the least of all saints." But he also made it clear that he spoke and wrote with the full authority of an apostle "by the commandment of God."

2. His Concern for His Friends

Paul knew that young Timothy was facing grave responsibilities at Ephesus, and he manifests a deep, personal concern for the young preacher.

It seems that Timothy's health was none too good, and Paul advises him about that. He also advises him about his intellectual and spiritual growth. He is anxious that the younger man conduct himself discreetly in dealing with all the various classes in Ephesus.

To both Timothy and Titus he gives advice on fidelity to the great gospel truths, and warns against being led into disturbing disputes. Paul's words of wisdom to these younger men have been a blessing to young ministers through all the ages.

3. His Unquestioning Faith

Paul's second letter to Timothy, and the letter to Philemon, were written from behind prison bars. Second Timothy was the great Apostle's last written message. He had paid a great price for his faith. He had suffered much, and was facing certain death; but nowhere does he express a doubt of God's goodness, nor does he question God's wisdom.

Sometimes painting a dark picture for the world because of its sin, but always painting a bright picture for the Christian, regardless of his sufferings in this present life.

II. PAUL'S PLEA FOR A SLAVE

When Onesimus was converted, Paul faced a delicate question. Naturally he wished for the new convert freedom in his person, even as he had found freedom from the bondage of sin. But Paul also recognized the rights of Philemon under the laws of that time. It seemed to Paul that the Christian course for all concerned was for Onesimus to go back.

Upon the ground of mutual Christian love Paul made his plea to Philemon to receive Onesimus kindly, and no longer as a slave, but as a freeman, and as a brother in Christ. With tact, and yet with perfect right, he mentions Philemon's obligation to him, as the one who had led him into the saving Knowledge of Christ.

This one brief letter, written by Paul on behalf of a converted slave, has probably done more to loosen the shackles from millions of slaves than any other document ever written. Slavery is nowhere tolerated in Christian lands. Paul here pointed the way to the true Christian attitude toward slavery.

In the seventeenth and eighteenth verses of Philemon, we have the very highest expression of a Christ-like spirit. "If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account." Paul was willing to take the place of mediator between Philemon and his slave. "Put that on mine account." That is exactly what Christ does with the penitent sinner's sin.

THE YOUNG SOUTH

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

BETTY'S PLAYTIME

"Oh, pshaw!" said Betty when mother called her from play, "somebody is always wanting me to do something." She ran into the house with a frown on her face.

"Betty," said mother, "if you can not obey cheerfully—"

"Well, I always have to be doing something," burst out Betty. "I can never play—"

"You must play this whole day long," said mother quietly.

"And not do anything else?" asked Betty.

"Not do another thing," said mother.

"Oh, goody!" cried Betty, and she ran and got her doll things and began making a dress for her new dolly.

Grandmother came into the room while Betty was sewing.

"Betty," she said, "will you run up-stairs and get my glasses?"

"Yes, ma'am," cried Betty, jumping up in a hurry, as she dearly loved to do things for grandmother.

"No, Betty," said her mother, "you keep on sewing. I'll get grandmother's glasses myself."

Betty returned to her sewing, but somehow it wasn't as interesting as it had been before. She threw it down the minute little Ben waked up from his nap and ran to him.

"Nursing is too much like work," said mother, taking the baby out of her arms. "You must not do that today."

Betty's cheeks turned rosy. She remembered all the times she had gotten angry when mother had asked her to hold the baby. Now she would have given anything to have held him just a minute.

Mary Sue, Betty's best friend, came by to get her to go on an errand with her.

"I am sorry, but you can't go. Running errands is not play, you know," quietly remarked mother.

Jack came running in with a button to be sewed on. Betty put on her little thimble and began sewing on it. But mother came in before she had finished.

"Why, the idea of your sewing, Betty!" said mother taking the needle from her. "Run along to your play."

When father came home to dinner Betty ran to open the door for him. But mother called her back.

"You forgot, Betty," she said, "you are not to do anything for anybody today."

"Then I guess I had better not ask her to drop my letter in the mail box," said Aunt Kate.

"I'm tired of playing," said Betty. She ran to the kitchen, but even the cook refused her help.

Poor Betty! She thought the day would never end.

"Oh mother!" she said as she kissed her at bedtime, "do wake me up early in the morning. I want to get a good start. Helping is so much better than playing all the time."—Selected.

THE IDLERS

Lois Snelling

"Hurrah! I'm glad school is out at last!" cried Nick, tossing his books on the porch and stretching himself out on the cool, green grass of the lawn. "Just think—for three whole months we don't have to do a thing but play and eat and sleep and—"

"And fish," his friend, Fred, took up the happy song, "and swim and lie on the grass like this and—"

"Say, you fellows look comfortable!" a voice called out from the gate. "Aren't you glad that school is out?"

Nick and Fred sat up. The voice belonged to Joe Martin, who lived down the street.

"That's just exactly what we were saying," Nick told him. "We were just discussing how tickled we are that we don't have to do a thing in the world but play from now till September. Come on in, Joe, and sit on our grass."

"Can't," Joe laughed. "Got news to tell the folks at home and must hurry."

"What's the news?" Fred asked. "Does it concern us?"

"No. Just me. I got a job."

"A job!" Nick fell over limply on the grass. "What on earth do you want with a job?"

"Oh, there's no need of going lazy, just because school's out," Joe replied. "I'll have the afternoons to play. But in the mornings I'm going to help Mr. Parker up at the nursery. He says there are two hundred and one things that a live young fellow can find to do around that place. And the money will come in pretty handy for me."

"Well, good luck to you!" Fred said. "I'm glad you're the live young fellow that's going to work for Mr. Parker, and not little Freddie."

"Crazy boy!" he laughed, when Joe had gone whistling on his way. "A job—just when we were getting ready to settle down to enjoy the freedom of life!"

"Too bad he can't settle down to enjoy it with us," Nick replied dreamily. "Work's a nuisance, when one's been penned up in a schoolhouse all winter."

It was two weeks later that Joe was hurrying up the street towards the nursery one morning when he ran into Nick.

"Hello," he said. "What you looking so glum about?"

"Oh," Nick replied, "just tired, and nothing else to do but look glum."

"Tired! What on earth makes you tired? I thought you weren't going to do anything for the next three months that would make you tired."

"Oh, that's just it, Joe!" Nick grinned. "I'm tired of doing nothing. It's the most wearisome job in the world, I reckon."

Joe chuckled softly. "I knew you'd get to feeling that way," he said. "I've tried it myself. Leisure soon wears a fellow out. Why, Mr. Parker declares there are still about two hundred and one jobs at the nursery that never get done, Nick. Want me to speak to him for you?"

"I'd be much obliged, Joe. I feel as if I could do a lot of work right now."

"What about Fred? Would he be interested, do you suppose?"

"Oh, Fred's interested, all right. He wore himself out being lazy even before I did. He's working on his Dad's truck now."

"You idlers," Joe laughed. "You might have known that half the fun of our lives is in the work we do."



The restaurant had taken fire and Rastus ran for his life. After three days he returned, and the boss said: "Rastus, where have you been all this time?"

"Ain't bin no place," was the reply. "Bin comin' back."

"Don't be downhearted, sir," the steward said to the suffering passenger, "seasickness never killed anyone."

"Don't say that," moaned the prostrate one. "It's only the hope of dying that kept me alive so far."

Magistrate—"Have you anything to say?"
Burglar—"Yes. It's a bit too much being identified by a bloke who kept his head under the bedclothes the whole time."

Client—"What on earth would I have done without you?"

Lawyer—"Oh, about five years."

New Typist (on phone)—Mr. Montgomery says he's out—but he's only joking, because he's making funny faces at me!

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WILL OPEN SEPTEMBER 13, 1939

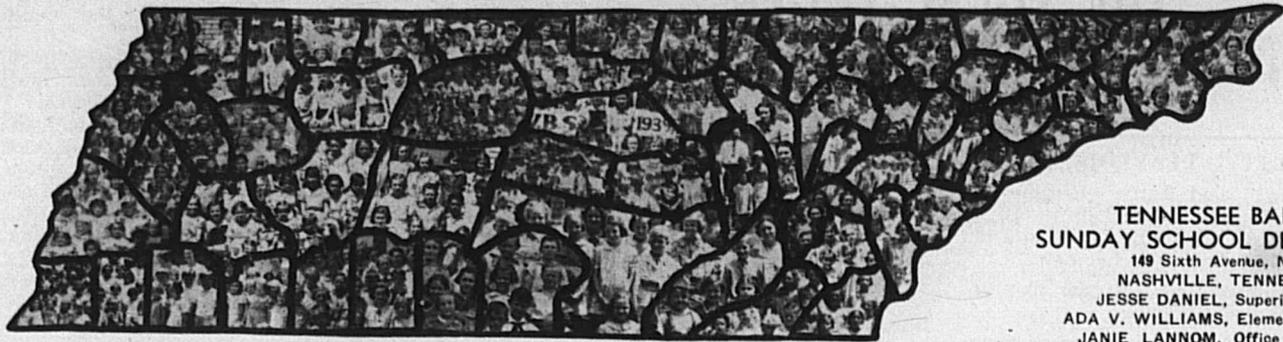
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Every Association Should Be Organized for Sunday School Work Because the Task of Reaching Every Boy and Girl in the Community is Accomplished Through a Functioning Organization.

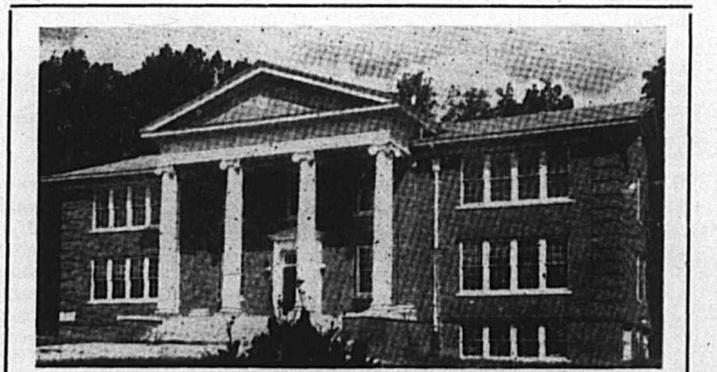
Church	Teacher	Book	Awards
BIG EMORY ASSOCIATION			
Oakdale	Bill Deltus	A Winning Witness	28
Trenton Street	Horace L. Smith	Winning Others to Christ	31
Pleasant Grove	Ercelle Hunter	Building a Standard Sunday School	17
Walnut Hill	E. H. Howard	The Way Made Plain	7
Walnut Hill	E. H. Howard	A Winning Witness	16
Eureka	John L. Burchfield	A Winning Witness	8
Middle Creek	Ercelle Hunter	Building a Standard Sunday School	17
BEULAH ASSOCIATION			
First, Martin	Tom Roberts	Church Using Its Sunday School	21
BLEDSoE ASSOCIATION			
Gallatin	W. Dawson King	Building a Standard Sunday School	8
CHILHOWEE ASSOCIATION			
Maryville	E. M. Williams	How to Win to Christ	19
Harrison-Chilhowee	William Hall	Pentecost at Patmos	48
Harrison-Chilhowee	William Hall	New Testament Studies	8
Harrison-Chilhowee	William Hall	From Joshua to David	26
Harrison-Chilhowee	William Hall	From Solomon to Malachi	26
Harrison-Chilhowee	William Hall	Old Testament Studies	7
Harrison-Chilhowee	William Hall	The Book We Teach	2
Prospect	W. B. Carrington	Bethlehem to Olivet	3
Galliee	E. H. Chama	Church Using Its Sunday School	6
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First, Tullahoma	Eugene Howard	When Do Teachers Teach	16
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Bethel	Mildred Freshour	Furtherance of the Gospel	14
Shady Grove	Myrtle Treece	Outlines of Bible History	20
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Humboldt	Mrs. E. C. Reagor	Personal Factors in Character Building	8
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First, Erwin	Mrs. E. E. Dinkle	Outlines of Bible History	3
First, Erwin	Mrs. E. E. Dinkle	When Do Teachers Teach	9
First, Erwin	Mrs. E. E. Dinkle	Building a Standard Sunday School	10
First, Erwin	W. R. Rigell	The Book We Teach	11
First, Erwin	Dwight H. Willett	Studies in Romans	53
First, Erwin	Mrs. E. E. Dinkle	Sunday School Officers and Their Work	1
First, Erwin	Mrs. E. E. Dinkle	Vacation Bible School Guide	26
First, Erwin	John D. Freeman	The Way Made Plain	29
KNOX COUNTY ASSOCIATION			
Bell Avenue	Marie Estes	The Church Library Manual	7
JEFFERSON COUNTY ASSOCIATION			
Dumplin	Roy Hinchey	The Book We Teach	5
North Side	Ralph W. Below	How to Win to Christ	16
LAWRENCE COUNTY ASSOCIATION			
Park Grove	S. H. Lewis	Building a Standard Sunday School	2
MADISON COUNTY ASSOCIATION			
Ararat	Cal Guy	When Do Teachers Teach	30
Herron Chapel	J. R. Black	The Way Made Plain	12
NASHVILLE ASSOCIATION			
Madison	J. N. Croslin	The Book We Teach	11
Madison	John D. Barbee	The Baptist Faith	23
Judson Memorial	Mrs. H. B. Cross	The Young People's Department	1
Eastland	J. N. Barnette	When Do Teachers Teach	16
Ivy Chapel	Florida Waite	How to Win to Christ	11
NOLACHUCKY ASSOCIATION			
Macedonia	Myrtle Treece	Outlines of Bible History	6
Macedonia	Myrtle Treece	Building a Standard Sunday School	11
OCOEE ASSOCIATION			
Avondale	W. P. Everson	Outlines of Bible History	1
Baptist Tabernacle	R. R. Denny	Helping Others to Become Christians	5
Tabernacle	R. R. Denny	A Winning Witness	5
Avondale	Homer G. Lindsay	A Winning Witness	15
Brainerd	J. W. Williamson	A Winning Witness	8
Big Springs	Samuel Melton	A Winning Witness	8
RIVERSIDE ASSOCIATION			
Allons	Evie Tucker	How to Win to Christ	6
ROBERTSON COUNTY ASSOCIATION			
Ovinda	T. C. Meador	Life and Letters of Paul	17
SHELBY COUNTY ASSOCIATION			
Boulevard		A Winning Witness	9
Temple	Mrs. W. C. Morris	The Ten Commandments	11
Temple	Mr. C. O. Barbour	A Winning Witness	23
WATAUGA ASSOCIATION			
First, Elizabethton	Charles Norton	The Young People's Department	15
First, Elizabethton	Mrs. B. F. Bean	Guiding the Little Child	20
First, Elizabethton	Mrs. D. Chester Sparks	Guiding the Primary Child	8
First, Elizabethton	Miss Ada Williams	Guiding Junior Boys and Girls	6
First, Elizabethton	Mrs. Marie Lowry	Intermediate Sunday School Work	20
First, Elizabethton	Mr. Lawrence Trivette	Adult Dept. of the Sunday School	25
First, Elizabethton	Mrs. B. F. Stansbery	Extension Dept. of the Sunday School	4
First, Elizabethton	Jesse Daniel	Associational Sunday School Officers	20
First, Elizabethton	Miss Ada Williams	Building a Standard Sunday School	20
First, Elizabethton	Miss Gertrude Hale	Vacation Bible School Guide	17
First, Elizabethton	Mr. J. Lee Lingerfelt	Associational Sunday School Officers	4
Hampton	U. W. Malcolm	Building a Standard Sunday School	1
Roan Mountain	James M. Gregg	How to Win to Christ	6
Elk River	Gertrude Hale	Building a Standard Sunday School	23
Total			947

CLASSIFYING VACATION BIBLE SCHOOLS
Division A—This division has ten sections which are allotted one thousand points. Each section has subdivisions, with points for each item indicated. It should be checked through item by item, and the points made on each item written out in the proper blank. The items should be totaled by sections, and also for the division as a whole. The number of points made determines the classification of the school, as follows:

Class	Points Made
A	900 to 1000
B	800 to 899
C	700 to 799
D	600 to 699
E	500 or less

Section	Item	Possible Points	Points Made
1	Church Control	50	
2	Duration in Days	100	
3	Hours Daily	50	
4	Departments (Age-groups)	150	
5	Faculty	100	
6	Faculty Training	150	
7	Attendance	200	
8	Textbooks Used	100	
9	Records	100	
10	Reports	50	
Total		1,000	

School is Class _____



Fox Memorial Building, Where Sessions Are Held
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a special feature of the
Tennessee Baptist Encampment
AT OVOCA, JULY 1-8, 1939
Total Cost After Arrival, \$12.00
Children, under 8, \$6.00, under 2, no charge
Trailer space, 65c per day

Recreational	S. S. Conference Leaders
Activity	Mr. Jesse Daniel
Fishing - Boating	Mr. J. N. Barnette
Swimming - Hikes	Mrs. O. V. Washburn, Sr.
Games	Mr. Andrew Allen
	Miss Ada Williams

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Baptist Training Union

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



DR. F. F. BROWN SAYS:

Two years ago the First Baptist Church, Knoxville, had four B. Y. P. U.'s—three Seniors and one Junior. There were about one hundred members in these unions.

Our Training Union now has seventeen unions—four Adult, six Senior, two Intermediate, four Junior, and one for young business people. The enrollment of these unions is 369.

Mrs. R. L. Mason is Director of our Training Union. She has surrounded herself with a group of loyal, capable associates and is doing a wonderful piece of work.

The entire church life is feeling the impact of the Training Union; the fine spirit of enthusiasm, loyalty, co-operation, and consecration which pervades the Training Union is an inspiration to our church. It is good to see the spiritual development and growth of those in our Training Union.—Dr. F. F. Brown, Pastor First Baptist Church, Knoxville, Tenn.

MR. LUTHER J. HOLCOMB SAYS:

The Baptist Training Union is the first place that I ever gave a testimony for Christ. It is the first place that I ever led in public prayer. It is the first place that I felt a responsibility as a church member.—Luther J. Holcomb.

THE "A" IN OVOCA

A—tractive display of progress in our Training Union work will be a special feature. This should be worth a visit to Ovoca just to see this display. Of course there will be other displays from the other departments.

On to Ovoca—Hear Good Speakers

Dr. John H. Buchanan of Southside Baptist Church, Birmingham, Alabama, and Dr. T. L. Holcomb of Nashville will be there for inspiring messages.

On to Ovoca—Hear Special Music and Directed Music

Mr. Gayle Holcomb of Jackson and Mrs. John L. Dodge of Cleveland will be there to lead in the music. 'Nuff said.

On to Ovoca—For Challenging Study

Classes in Training Union will be conducted by Mr. Henry C. Rogers, Miss Roxie Jacobs, Miss Ruby Ballard, Mrs. Henry C. Rogers, Mr. Charles Norton, and Miss Ava Acuff.

Classes in Sunday school will be conducted by Mr. Jesse Daniel, Miss Ada Williams, Miss Janie Lannom, Mrs. A. V. Washburn, Mr. Andrew Allen, and Mr. Jasper Barnett.

Classes in Woman's Missionary Union will be conducted by Miss Mary Northington, Miss Margaret Bruce, Miss Kathleen Mallory, Mrs. Jesse Roach, Mr. Bill Walker and Miss Annie Rogers.

On to Ovoca—For New Friendships

Recreation for all—Tennis, Soft Ball, Hiking, Swimming, Boating—a real recreation program.

On to Ovoca—For the Cost

Total for week for Adults \$12.00.
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 Charge per day (day rate) \$2.15.

On to Ovoca—What

Tennessee Baptist Encampment.

On to Ovoca—Where

Near Tullahoma, Tennessee.

On to Ovoca—Write for Reservations

Write to "Ovoca"
 149 Sixth Avenue, North
 Nashville, Tennessee.

On to Ovoca—Baptist Book Store

Miss Christine Little will have a miniature Baptist Book Store there.

NEXT WEEK

In next week's issue there will be a write-up giving information about the Baptist Training Union Assembly at Ridgecrest.

SHELBYVILLE GOES IN FOR TRAINING

Mr. Henry C. Rogers, Mrs. Thomas Philpot, and Miss Sara Lane conducted a Training Union week of Enlargement for the First Baptist Church of Shelbyville the week of May 21. Over one hundred and fifty were enrolled in the course of study.

On Monday night, Rev. Ben Dunn, pastor, was the special guest and tribute was paid to him. Tuesday night was Sunday School Night when Dr. Carl Methvin and his Sunday school officers and teachers attended in special body. Wednesday night the deacons were honored; Mr. Eustace Williams is chairman of this group. The Woman's Missionary Union under the direction of Mrs. C. C. Bryan, were the guests of honor on Thursday night. On Friday night the Baptist Training Union was fully reorganized with 1 Story Hour, 1 Junior union, 1 Intermediate union, 1 Senior union, and 3 Adult unions. Mr. J. I. Simmons is the director.

MAY IS EXCELLENT MONTH

During the month of May there were 3,705 awards issued in Tennessee for Baptist Training Union work. During May last year there were 1,223 awards. This is an excellent increase over last year. During June last year there were 942 awards. What will the total awards for June, 1939, be?

B. S. U. RETREAT

When you read this, Baptist Students from all over Tennessee will be at Ridgecrest joining hearts and hands with Baptist students from other states in the great Southwide B. S. U. Retreat. Won't you pray a special blessing upon this meeting that each student there shall receive a blessing for his or her life?

BE SURE!!!

Please be sure that your Baptist Training Union attendance report is mailed not later than Monday morning. They should be addressed to Henry C. Rogers, 149 Sixth Avenue, North, Nashville, Tennessee. Be sure this whole address is on each card, for when they are addressed just to Nashville, a delay is made, thus making it impossible to put your attendance in the Baptist and Reflector.

LATEST MISSION STUDY BOOKS

DAY DAWN IN YORUBA LAND

Chas. R. Maddy
 Cloth, 75c; Paper, 50c

For adults. Matchless human interest stories from Dr. Maddy's recent visit in Nigeria, Africa.

THEY OF ITALY

Lodovico and Enrico Paschetto
 Cloth, 75c; Paper, 50c

For young people and adults. Valuable and fresh information on Southern Baptists' missions in Italy.

MODERN MACEDONIA

Earl Hester Trutza. Paper, 50c

For young people. A refreshing and unique presentation of the prospects for Baptist youth in Europe.

BELIEVERS AND BUILDERS IN EUROPE

Emma Parker Maddy
 Paper, 50c

For intermediates and young people. The missionary adventures and observations of Mrs. Maddy on recent trips.

PETRICA OF RUMANIA

Emma Williams Gill
 Paper, 35c

For juniors. A story of the everyday life of a Junior boy in Rumania who grew up to become a Baptist minister.

THE WORLD FRIENDSHIP ROOM

A Compilation . . . Paper, 35c

For primaries. Thrilling moments while Grandmother Missionary tells true stories of European countries.

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Inquiries Solicited

Camp Dates for G. A.'s - R. A.'s - Y. W. A.'s

SCHEDULES

East Tennessee

Carson-Newman, Jefferson City

June 5-8—Junior G. A.
June 12-16—R. A., Harrison-Chilhowee,
Seymour
June 14-16—Y. W. A.
July 17-20—Intermediate G. A.

West Tennessee

Lac La Joie, Chickasaw Park

June 12-14—Junior G. A.
June 14-17—Intermediate G. A.
July 10-13—R. A.
July 13-15—Y. W. A.

Middle Tennessee

Tennessee College, Murfreesboro

July 10-12—Junior G. A.—\$3.00
July 12-15—Intermediate G. A.—\$3.50
July 17-20—R. A.—\$3.50
August 4-6—Y. W. A.

Some Camp Speakers and Leaders

Miss Ruby Daniels, Rumania
Miss Kiyoko Shimose, Japan
Miss Lena Lair, Africa
Miss Kathleen Mallory
Miss Elma Currin
Dr. John D. Freeman
Miss Mary Northington
Miss Margaret Bruce
Miss Kellie Hix
Mrs. Virgil Adams
Mrs. L. G. Frey
Mrs. Douglas Ginn
Mr. Robert Sutherland

Special Features

- * Study of new Mission Books
- * Missionary Messages
- * Coronation and Recognition Services
- * Recognition of A-1 organizations
- * Talent Night
- * Camp-fire Services
- * Directed Handcraft
- * Regular Swim Periods
- * Directed Games
- * Devotional Periods

Cost is Small

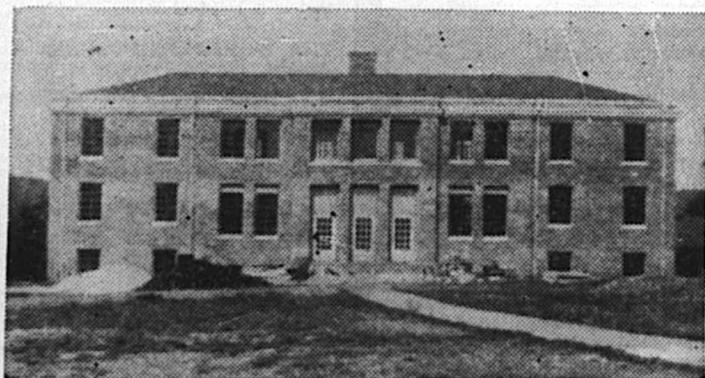
East Tennessee	
G. A.	\$3.50
R. A.	\$3.50
Middle Tennessee	
G. A.	\$3.00
R. A.	\$3.50
West Tennessee	
G. A., Jr.	\$2.75
G. A., Int.	\$3.75
Y. W. A.	\$2.75
R. A.	\$4.00



CARSON-NEWMAN COLLEGE

Things to Bring

- Bible, note book and pencil
- Sheets, mirror, towels, toilet articles
- Bathing suit, if you swim
- White dress for coronation service
- Pillow, if wanted
- Manual
- Extra money for mission study book



BOYS' DORMITORY, HARRISON-CHILHOWEE ACADEMY
SEYMOUR, TENNESSEE



CABIN AT LAC LA JOIE

Registration

The registration fee of fifty cents is included in the total cost, but it must be sent in advance. Registration fee for East Tennessee camps must be sent to Mrs. Virgil Adams, Lenoir City; Middle Tennessee, Mrs. Douglas Ginn, 149 6th Avenue, North, Nashville; and West Tennessee, Mrs. L. G. Frey, Route 1, Jackson.



TENNESSEE COLLEGE
Murfreesboro

Special Notice

G. A.'s and R. A.'s expecting recognition for the high rank of Queen with Sceptre, Queen Regent, Ambassador Extraordinary or Ambassador Plenipotentiary must send their required materials to Miss Margaret Bruce, 149 6th Avenue, North, Nashville, for approval. No material for these ranks will be approved at camp.

Book Reviews

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

The Coming Revival by Dr. R. C. Campbell.
Reviewed by David M. Gardner, St. Petersburg, Fla.

Dr. Campbell is a great preacher with a victorious faith in the gospel of Christ. He is a vigorous thinker, a versatile and virile writer.

In this book the author gives us twelve expository sermons pointing out that real prayer, spiritual power, Scriptural preaching, and soul passion produced Pentecost. He invades every realm of Scripture, history, literature, music and art and with burning logic brings back testimonials to the power and place of gospel preaching. He does not interpret Pentecost as God's big pattern for petty performers, but rather as a prophecy and promise of bigger and better experiences for all Christians who will pay the price for and proclaim the gospel as the power of God unto salvation.

The author shows no disposition to compromise the claims of Christ. He strikes sledge-hammer blows against sin whether within the churches or without. He magnifies Christ as the one hope of the world and marshals unanswerable argument to show that soul winning and soul culture constitute the primary and preeminent mission of Christ's militant and marching churches.

Those of us who know Dr. Campbell can easily visualize the preacher as a flaming evangel of the cross and can almost hear his rich and vibrant voice in these vital messages. All who read these sermons will feel his throbbing compassionate heart for lost souls.

Here is a book that every preacher ought to read. The two great Christian laymen of Texas are to be commended for placing 1,600 copies of it in the hands of Texas preachers. The world needs more preachers like Dr. Campbell and more books of the character of his **Coming Revival**.

Flowers From Gethsemane by Dr. Wilkins H. Murphy, Jr., D. D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.

This is a splendid and timely book of twelve sermons that deal with the practical and spiritual problems of the pastor and his people. Dr. Murphy is still in his first pastorate where he has been for over twenty-one years, and his book shows that he has been primarily a shepherd of his people and writes from experience. He shows that fear is a friend that has become our worst enemy, and that the solution of the fear problem is Jesus. His sermon on Immortality—really a sermon on giving—ought to be read by every preacher in the land, and much of it preached everywhere. Reading his sermon on complaining would make us all ashamed of the habit. "What Jesus Can Do" will bring any one into His presence to find new faith and hope. In a New Year's message he shows that our happiness depends more on ourselves than on our environment. His best message, I think, is on "Bringing Light to People's Faces."

The book has a sound psychological basis without overworking the psychological idea. It is stimulating, encouraging and faith strengthening. Every page is not only interesting but worth while. Jesus Christ is central in every message, and redemption through His blood is attractively and con-

structively set forth. Reading this book will put new joy and courage into the heart of preachers and religious workers.

—C. D. Creasman.

Imprisoned Preachers and Religious Liberty in Virginia by Lewis Peyton Little. J. P. Bell Co., Inc., Lynchburg, Virginia. Copyright 1938 by the author. 534 pp. \$2.50.

If you want to know the struggles and suffering and bloodshed and death required to give us the blessing of religious liberty as we now enjoy it and appreciate that liberty all the more; if you want documentary proof of these things and the part that Baptists played in them; if you want an authoritative reference book along this line, then by all means get this book.

The book evinces a prodigious amount of study and research and is interestingly written. It carries voluminous direct quotations from original documents, court records, etc. Instructive pictures are found in the book. So far as our knowledge goes, it carries some material not before printed and is the most thorough and complete book of the kind which has ever been published. It is a monumental work.

As one reads this book and becomes imbued with it and with the spirit of the pioneers, the statement of Patrick Henry gathers new force, "Give me liberty or give me death!"

—O. W. Taylor.

My Maximum For Christ. Frank H. Leavell, Editor. 50 cents.

The complete, word-for-word report of the proceedings of the Fourth All-Southern Baptist Student Conference. More than 200 pages, with full page photographic illustrations. Bound in green-cover stock, and printed with silver. The only complete story of "the event of this student generation."

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In Memoriam

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

JOSEPH OLIVER ARNOLD

Thursday night, May 11, Joseph Oliver Arnold, 90, former mayor, retired merchant, and church and civic leader for almost seventy years, died at his home in Wartrace from injuries previously received in a fall. He had served Wartrace as mayor various times and as president of the Board of Education. He was a successful business man, deeply interested in all movements for the betterment of the community and was a contributor to all worthy causes.

Active in the Baptist church since young manhood, he and his brother, James Arnold, were largely instrumental in erecting the Baptist church in Wartrace. The church bell was the gift of Arnold brothers. He was a deacon for sixty-five years, or more, and was a senior deacon at the time of his death.

Mr. Arnold was born October 31, 1844, and came to Wartrace in 1870, and with his brother, James, established a mercantile business which they operated for more than forty years.

In 1871 he married Miss Harriet E. Davidson, who died several years ago. Of this union seven children survive: Mrs. J. L. Walker, Mrs. Alberta Hooser, and

Embree C. Arnold of Wartrace; Misses Bettie D. and Jamie Arnold of St. Petersburg, Fla.; Mrs. Joe H. Walker, Birmingham, Ala., and Joe M. Arnold of Kings City, Calif. Also surviving are seven grandchildren and one great grandchild. Funeral services were held at the Wartrace Baptist Church conducted by the Rev. Geo. R. Gipson. Burial followed in Wartrace City Cemetery.

—Mrs. C. M. Dean.

MRS. ALICE COOPER

Mrs. Alice Cooper, 89 years old, wife of the late I. J. Cooper, died at her home at New Market, April 4. Sister Cooper had been a member of the New Market Baptist Church for 80 years, having joined when she was nine years old, in 1859. Both her husband and her father were deacons and active workers in the church. She was a most faithful member and citizen until her death, a woman, although unable to attend services for some time, who never lost interest in her church and her Lord's work.

James M. Gregg, Pastor.

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OLD RELIABLE
refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.
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UNITED STATES STEEL

AMONG THE BRETHREN

By FLEETWOOD BALL

E. D. Dunlap welcomed 45 additions to the First Church, Mexia, Texas, as a result of a revival held by William H. Joyner.

Archie C. Keller, of Toone, and Miss Irene Daniel, of Saulsbury, are to be married Sunday, June 18. The bride's brother, Simpson Daniel, will officiate.

T. R. Hammons, of Jackson, was recently called to the care of the church at Rienzi, Miss. He has not reached a decision concerning the call.

Samuel Kilesack, born of Russian-Jewish parents, was ordained to the full work of the ministry by the church at Buechel, Ky.

Calvary Church, Durante, Okla., O. L. Law, pastor, received 164 additions in a recent revival. F. G. Rogers did the preaching.

In its commencement on May 28th, Dodd College, Shreveport, La., had 28 young women in the graduating class. M. E. Dodd, Chairman of the Board of Directors, announced that the \$100,000 Financial Campaign had reached the half-way mark.

J. D. Grey of the First Church, New Orleans, La., preached the baccalaureate sermon for Southwestern Louisiana Institute on May 28th. There were 135 graduates.

W. P. Young, pastor of Highland Park Church, Texarkana, Ark., gave the hand of fellowship recently to 64 new members, coming from a revival held by William H. Joyner.

O. P. Maddox, on April 11, 1939, cele-

brated his 65th birthday in Bello Horizonte, Brazil. He has done a great work as a missionary. His wife is the former Effie Roe of Springfield.

In evangelistic services in Winstanley Church, East St. Louis, Illinois, there were 18 baptized, and a number of others approved. The pastor, E. Lamb, Jr., was assisted by Frank M. Masters, of Russellville, Ky.

E. C. Stephens, of Louisville, Ky., lately returned from Plant City, Fla., where he assisted D. F. Sebastian in a revival. He will return to Florida June 12th to assist E. J. Daniel in a revival in the church at Winter Garden, Fla.

The church at Okemah, Okla., T. B. Smith, pastor, was lately assisted in a revival by O. L. Powers of Jonesboro, Ark. There were 52 additions, 44 by baptism.

Prof. Kyle M. Yates, H. W. Tribble of the Southern Seminary, Louisville, Ky., and Rev. S. L. Ragsdale were, by vote of the trustees, accorded the honorary degree of LL.D. at Union University, Jackson.

The members of the church at Mercer are installing a convenient and beautiful baptistry in honor of their former pastor, the late G. M. Savage, and their oldest deacon, T. E. Mercer.

The First Church, Troup, Texas, Robert Fling, pastor, experienced recently a great revival resulting in 87 additions, 67 by baptism. Paul Stephens, of Greenville, Texas, led the music.

By THE EDITOR

During the four years and three months that Lum Hall, ex-Tennessean, has been pastor of the First Baptist Church, Electra, Texas, there have been 610 additions and

\$45,166.01 for all purposes has been contributed.

Sunday evening, June 4, Col. Alvin C. York, described as the "Greatest hero of the World War" and "strongest advocate of World Peace," was the speaker in the First Baptist Church, Nashville, W. F. Powell, pastor.

Following splendid preparation by Pastor H. J. Huey and the First Baptist Church, Milan, there had at the last account already been 16 additions to the church in the initial services of a revival in which the preaching is being done by Secretary John D. Freeman.

S. R. Woodson, pastor First Baptist Church, Humboldt, assisted Pastor J. W. Bass and the Twelfth Street Baptist Church, Paducah, Ky., in a revival not long since in which there were 29 conversions and 29 additions.

On May 31, Bob Jones College, Cleveland, conferred the degree of doctor of letters on Dr. Robert G. Lee, pastor Bellevue Baptist Church, Memphis, and the degree of doctor of divinity on Rev. John C. Cowell, Jr., pastor Central Baptist Church, Decatur Ala.

As assistant to Pastor Arch C. Cree of the First Baptist Church, Salisbury, N. C., the church has secured the services of Rev. Allen Freeman, who has made a fine record in the Seminary at Louisville and is admirably fitted for his work.

James C. Sherwood, pastor First Baptist Church, Maiden, N. C., recently did the preaching in a meeting with Pastor R. D. Carroll at Hudson, N. C., in which there were 20 or more professions and additions by baptism and 5 by letter.

In a revival recently held with the Black Oak Baptist Church, Clinton, C. A. McKenzie, pastor, in which the preaching was done by A. R. Pedigo, pastor of

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 28, 1939

	Sunday School	Training Union					
Alcoa, First	218	97	Eastside	110	44	Fisherville	80
Antioch	120	44	First	506	105	Galilee	191
Apison	149	111	Lynn Valley Mission	36		Highland Heights	653
Bristol, Virginia Avenue			Siam Valley		149	Hollywood	309
Brunswick	23		Southside	116	52	LaBelle	541
Buena Vista, Mt. Nebo	58		Watauga	241	99	Levi	77
Chapel Hill, Smyrna	49	50	Westside	131	52	Louisiana St.	152
Chatanooga: Avondale	607	141	Fayetteville, First		60	Mallory Heights	94
Brainerd	255	106	Fountain City: Central		139	Merton Avenue	256
Calvary	378		First		81	New South	135
Chamberlain Avenue	339	108	Goodlettsville		36	Seventh Street	488
Concord	189	106	Harriman, Trenton St.	340	110	Speedway Terrace	525
East Chattanooga	336	110	Heiskell, Bishopville		37	Temple	1154
Eastdale	213	80	Hixson, First		80	Union Avenue	1204
East Lake		78	Jackson: Calvary		138	Morristown, First	
First		120	First	610		Mountain City	121
Highland Park	655	139	West	716	164	Mountain City, Doe Valley	122
Mission Ridge	179		Jamestown	166		Murfreesboro: First	384
Mountain Creek		24	Jefferson City, Buffalo Grove	56	35	First Mission	95
Northside	486	122	Kingsport: Calvary	244	45	Florence	40
Oakwood	191	72	First	521	71	Nashville: Belmont Heights	785
Red Bank	471	112	Glenwood		31	Edgefield	440
Ridgedale	631		Knoxville: Deaderick Avenue	300	87	First	
South St. Elmo	102		Fifth Avenue	919	157	Inglewood	
Spring Creek	85		First	956		Ivy Chapel	85
Sumnerfield		54	Immanuel	383	107	New Hope	
Tabernacle	402	63	LaFollette, First	264	75	Seventh	223
White Oak	157		Lebanon	219	68	Shelby Avenue	348
Church Hill, Oak Grove		50	Lenoir City, First	314		Ocoee, Cooksons Creek	157
Clarksville, First	451	48	Loudon, Prospect	48	28	Paris, First	375
Cleveland, Big Springs	345	90	Madisonville, First	200	56	Pigeon Forge	93
Collierville	182	240	Martin, First	319		Raleigh	90
Cookeville, First	268	53	Maryville: First	568	100	Raleigh, Ardmore	
Covington, First	252	66	Laurel Bank	96	58	Rockwood, First	214
Crossville, Cumberland		57	Pleasant Grove	73	68	Rossville, Ga., South	173
Homesteads	101		Mascot, Roseberry		104	Sevierville, Alder Branch	124
Dandridge, First	83	50	McMinnville, Magness Memorial	216	61	South Pittsburg	169
Dayton		60	Memphis: Ardmore	118	53	Ten' Mile	
Dyer, Midway	72	39	Bellevue	1976	402	Trenton, First	381
Dyersburg, First	485	64	Berclair	107	60	Union City, First	489
Elizabethon: Calvary	229	94	Boulevard	423	100	Walter Hill, Powells Chapel	127
		70	Central Avenue	578		Watertown, First	183
			First	1001	112		

Immanuel Baptist Church, Knoxville, there were 21 conversions and 26 additions.

—B&R—

Pastor C. L. Nelson and the Doe Valley Baptist Church are happy over a recent gracious revival in which the preaching was done by V. Floyd Starke, pastor First Baptist Church, Elizabethton, and in which there were 50 professions of faith and 29 additions.

—B&R—

It will be a matter of rejoicing among his many friends to know that M. M. Summar, Business Manager of Union University, who suffered for several weeks from the flu and its complications, is steadily regaining his normal health. Mr. Summar has been a reader of Baptist and Reflector for more than forty years.

—B&R—

In a two weeks' revival in the Radnor Baptist Church, Nashville, L. G. Mosely, pastor, in which the preaching was done by W. C. Creasman, pastor Park Avenue Baptist Church, Nashville, except for several services when he was absent due to illness from a cold, and with William Randolph of the First Baptist Church, Nashville, leading the singing and with Mrs. Ruby Ferguson of the local church at the piano, there were 15 additions, 8 of them on profession of faith, and other gracious results.

—B&R—

"HOME AGAIN! FOR THREE MONTHS OF SUMMER VOLUNTEER SERVICE" is the title of a poster which is being sent out by the Student Department of the Southern Baptist Convention to college campuses and, upon request, to churches over the southland. Thousands of college students will be available for service in their home churches and nearby needy points during the summer months and pastors and associational leaders are urged to use these young people who are willing to serve as volunteers in the Lord's work.

—B&R—

For four years, 1903-1906, Earle D. Sims, Spokane, Washington, served faithfully as state evangelist in Tennessee, being associated with the late Dr. W. C. Golden, then Corresponding Secretary. Since 1910 he has been an evangelist and worker of the Home Mission Society of the Northern Baptist Convention. He has now built 176 Baptist church buildings. Recently the magazine, "Missions," under the heading, "New Life and 70,000 Shingles," carried an interesting write-up, with appropriate pictures of his work as "Church Invigorator" in a Baptist church in the Lincoln Heights section of Spokane.

—B&R—

Pastor R. E. Guy has sent us a list of the faculty members and the subjects they will teach in the Preachers' School at Union University as follows: W. R. Hill, two weeks, "Baptist Doctrines," text, "Christian Doctrines," by Conner; L. B. Matthews, Union University, the first week, "Missions," text, "Christ in the Silver Land," by Quarles; Mark Harris, Memphis, second week, "The Practical Problems of the Pastor." Mrs. Hardin of Union University will give a course in English for the two weeks and Gayle Holcomb, assistant to the pastor in the First Baptist Church, Jackson, will give a course in "Gospel Singing" for the two weeks.

—B&R—

Baptist and Reflector has received the following announcement:

Rev. and Mrs. Edward Haun of Jacksboro, Tennessee, announce the marriage of their daughter, Rhoda Ellen, to Rev. Harold D. Tallant, a son of Rev. and Mrs. J. B.

The annual Preachers' Schools will begin at Union University and Carson-Newman College respectively on June 12 and continue for two weeks. Free scholarships, good for room and meals, are provided for all pastors who have not had the privilege of attending college or seminary. Each faculty has on it a professor from one of our seminaries. The churches and friends of the ministers who are eligible to attend can perform a highly valuable service for them in taking care of their travelling expenses. These schools have meant a new vision and a new day in the life of many a minister.

Tallant, of Chattanooga. The wedding took place at Rossville, Ga., on May 14, immediately following Mr. Tallant's ordination to the gospel ministry in his father's church, the Eastdale Baptist Church. The Rev. George W. McClure officiated. Mrs. Tallant is a student of Carson-Newman College and Mr. Tallant is a graduate of the same school. At present he is associate pastor of the Ninth and O. Baptist Church of Louisville while doing graduate work in the Southern Baptist Theological Seminary. They plan to do pastoral work upon Mr. Tallant's graduation from the Seminary.

Congratulations to the happy couple.

—B&R—

TWO NEWCOMERS

J. R. Kyzar, Pastor Grandview Baptist Church, Nashville

In these latter days, in the Providence of God, two of the very finest and best trained Kentucky men have accepted pastorates in Tennessee. Dr. Leonard Stephens, Brownsville, is already on the field. Dr. Edwin Richardson, Columbia, Ky., soon comes to First Church, Columbia, Tennessee. I helped to ordain Brother Stephens and have followed him through these years of training and service with a good deal of pride. While visiting my brother, who was his class mate in the seminary, I met Dr. Richardson and learned of his attainments and the high regard in which he was held by the men in Mullins Hall. Brother Stephens is a native of Kentucky and a graduate of Georgetown College. Brother Richardson is a native of Mississippi and a graduate of Mississippi College. Both of them have the Ph. D. degree given by the Seminary in Louisville.

For myself and Tennessee Baptists who join me in it, I extend to them and their families the "right hand of fellowship" and welcome them into as fine a Christian fellowship as there is on the face of the earth. All of us hope they enjoy it and pray that the Lord may greatly bless and use them in His service.

—B&R—

Baptist and Reflector appreciated the visit last week of the following out-of-town people: W. L. Baker, Springfield; W. E. Davis, Lawrenceburg; Floyd Creasy, Westmoreland; Noel Smith, Ashland City; W. B. Woodall, Brush Creek (who is moving soon to the pastorate of New Providence Baptist Church, near Clarksville); John M. Wenger, Talbott; G. J. Howard, Jackson; Joe Jennings, Parsons; Prof. J. T. Williams, Westmoreland. Come again, friends.

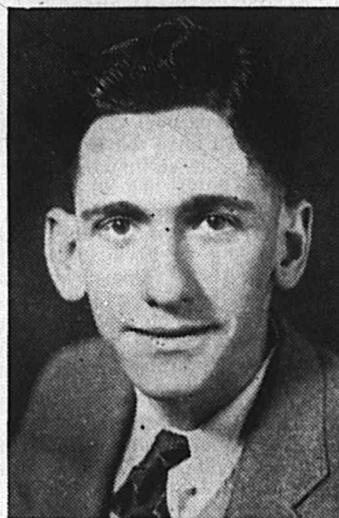
—B&R—

With the Churches: Athens—First welcomed 3 by letter, 3 for baptism. **Chattanooga**—Calvary received 1 for baptism;

First received 1 by letter, 2 for baptism; Highland Park received 1 by letter; Mission Ridge welcomed 4 by letter; Ridgedale received 2 by letter; Tabernacle, Pastor Denny, received 3 for baptism, baptized 4. **Cleveland**—Big Spring, Pastor Melton, received 2 by letter, baptized 3. **Elizabethton**—Calvary received 1 for baptism. **Hixson**—First received 2 for baptism. **Johnson City**—Unaka Avenue welcomed 9 for baptism. **Knoxville**—Fifth Avenue, Pastor Wood, received 2 by letter, 2 for baptism, baptized 2. **McMinnville**—Magness Memorial, Pastor Minks, welcomed 3 additions, 1 restoration, baptized 1. **Memphis**—Bellevue, Pastor Lee, welcomed 7 by letter, 2 for baptism, baptized 4; Boulevard received 1 by letter; Highland Heights, Pastor Cole baptized 3; LaBelle welcomed 3 by letter, 1 profession; Temple welcomed 6 for baptism, 3 by letter; Union Avenue, Pastor Hurt, welcomed 5 additions, baptized 37; Ardmore received 2 for baptism; Merton Avenue received 1 for baptism; Berclair received 1 by letter; Speedway Terrace received 2 by letter. **Nashville**—Ivy Chapel, Pastor Gregory, received 1 for baptism, baptized 4; Seventh received 1 by letter; Edgefield received 2 additions.

—B&R—

PROFESSOR TO GIVE FULL YEAR TO YOUNG PEOPLE'S REVIVALS



CHESTER E. SWOR

Prof. Chester E. Swor, for nine years a teacher and religious activity worker in Mississippi College, has announced his intention of giving the entire 1939-1940 session to young people's revivals in the various churches throughout the South. In recent years Mr. Swor has conducted young people's meetings in many of the Southern Baptist states, including engagements in Memphis and other Tennessee cities.

Mr. Swor is a graduate of Mississippi College and of the University of North Carolina. He has taken special Summer lectures at Oxford University in England and has traveled two summers in Europe. Though he has been a teacher of English, his major interest throughout the past few years has been in religious activity work among students. During his vacation periods he has given all his time to young people's assemblies and revivals and is now acceding to insistent demands in yielding a full year for such work. He may be reached in Clinton, Miss.

BRIEFS CONCERNING THE BRETHREN Called and Accepted

Lavell Russell, Lake Providence, La.
Carl Conrad, Morgan City, La.
Gus Poole, First, Green Forest, Ark.
J. Manson Burrows, Waldron, Ark.
W. P. Mugg, Skiatook, Okla.
Parks B. Lewis, Granite, Okla.
Victor Johnson, Covington and Bethlehem Church, Perry Association, Okla.
J. E. Fender, Rush Springs, Okla.
Preston Taylor, South Ft. Worth, Texas.

Resigned

Lavell Russell, Epps, La.
Gus Poole, Pleasant Hill Church, Floral, Ark.

Fred Cox, Trinity, Okla.
Victor Johnson, Dibble, Okla.
Preston Taylor, Carrollton, Texas.
F. A. Stephenson, Kinder, La.

Ordained

Wm. D. Upshaw, Central, Atlanta, Ga.
C. D. Newsome, Prairie Grove Church, Illinois.

Erwin Reed, Margaret Church, Texas.
Byron Wilkinson, Fifth Avenue Church, Huntington, W. Va.

Died

Dr. S. B. Meeßer, Pittsburgh, Pa., former president of American Baptist Historical Society.

Married

Rev. Judson Gordon Jackson to Miss Isabel Robeson Morgan, Creedmoor, N. C.

THE SIXTH WORLD CONGRESS OF BAPTISTS

Atlanta, July 22-28, 1939

By Louie D. Newton

General Chairman on Arrangements

JUNE First! What does this date mean? Just fifty-two days until the Baptist World Alliance meets in its sixth world congress in Atlanta—July 22-28! Those exclamation marks are used to indicate jubilation.

Really, it is right on us—the greatest religious gathering to be held anywhere in the world in 1939. Already shipments of exhibits are beginning to arrive in Atlanta. Already people are setting sail from distant quarters of the earth with tickets bearing Atlanta as point of destination.

Congress Will Be Held

Back in March and early April conditions in Europe and Asia were so chaotic we couldn't say definitely what a day might bring forth. April 28th, for example, was a date which many felt might result in necessary cancellation of the congress. Plans were temporarily halted. Contracts involving thousands of dollars were held unsigned.

And then came the message from Dr. Rushbrooke: "**Congress will be held.**"

We went back into high, and the wheels have been turning without brakes. When the King and Queen sailed for Canada, we felt that was final assurance that conditions in Europe had been sufficiently resolved to guarantee that we might go on safely with our plans.

The Folks Are Coming

There isn't any doubt now that the folks are coming—folks from everywhere. Of course, attendance from Europe has been somewhat reduced. That is unavoidable, but we shall have delegations from about every nation on earth.

From far away India, Australia, New Zealand, Africa, China, Japan, Scandinavia, the Near East, South America, and on and on I might go to list the areas from which they are coming. They are coming by ship, by train, by auto, by airplane.

And I wouldn't be surprised if some come by foot. I hope so.

They write us that they are coming in trailers, in busses, in chartered sleeping cars. One brother writes that he is coming in his buggy from far back in the Appalachian mountains. Special trains will be made up in strategic centers, coming straight through to Atlanta. The folks are coming.

And We Are Ready for Them

Atlanta will be ready for all who come. Enthusiastic and united effort guarantee this promise. The various committees are busy, but not frustrated. Every detail of preparation is clicking. It looks like we are going to have the greatest Baptist meeting of all time.

The program is complete, and what a program! My hope is that all who possibly can come will plan to be here for the opening session and stay to the end. If you miss any of those great mass meetings, you'll miss something very worthwhile.

Our One Great Need Now

Our one great need now is **prayer**. God will give us physical strength and wisdom and joy and peace if we pray as we ought to pray. We must pray for the leaders—Dr. Truett, Dr. Rushbrooke, and all who bear the responsibility of leadership. And then we must pray for the speakers. And then we must pray for ourselves—pray that we may hear aright, think aright, act aright.

Thank God, all can pray. And I know full well that near and far, our people will be praying—praying as they listen over the radio—praying as they read about the meeting in the papers—praying!

MARY HARDIN-BAYLOR COLLEGE

It has been my privilege and pleasure recently to make two short visits to Mary Hardin-Baylor to see my daughter.

The location is altogether a fine one, and is blessed with several new and handsome buildings, but I need not dwell on these, because Texans know them better than I do. They also know the great Presidents and Teachers who have made this school a great world power and influence. Their touch is visible in many ways.

We sing "He Lifted Me," and Mary Hardin-Baylor is one of God's levers for lifting young women, physically, mentally, and spiritually for world service and for heaven's jewels.

The food is excellent and well prepared. The table service by the neat girls whets your appetite for the good food.

The grounds have many cement walks which make healthful exercise easy and pleasant, and the ample playgrounds for athletics add their attractions.

The many years have not only grown trees and flowers, but also a suitable curriculum for practical mental development.

The many visiting speakers broaden the horizon of the students. Poisonous nicotine has no chance here to stain the beautiful hands and weaken the graceful forms. The spiritual influences are excellent.

Fathers and mothers, of course you want the very best for your precious daughters. I heartily recommend this school as a safe place for them. The new President and wife have been wisely chosen. He is an able educator and administrator, and she is a suitable and beautiful helpmeet.

(Signed) R. T. BRYAN.

A GUIDE TO BUYERS

Bibles, books, hymnals, church supplies advertised or announced in this paper may be ordered from our store at publisher's prices.

BAPTIST BOOK STORE

161 EIGHTH AVE., N., NASHVILLE

Fifty Student Nurses Wanted At Once

- Baptist Memorial Hospital, the South's Greatest Hospital, and the largest Baptist Hospital in the world, wants 50 student nurses, Special Class beginning July 1st, 1939.
- Opening the pavilion with 100 additional rooms—a large part devoted to charity and part-charity—requires more nurses. The Bible says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."
- For a student nurse this is a three fold opportunity for service. First, you serve humanity; second, you learn a profession next to the ministry itself, and third, you help the greatest hospital in the South.
- Write at once and file your application with Miss Myrtle Archer, Director of Nurses. Applicants must be between 18 and 30 years of age, have a high school education, of sound health and a good moral character.
- We ask pastors, teachers, and ladies' aid societies to take this matter up with eligible young ladies.
- In order to enter July 1st you must file your application at once.

BAPTIST MEMORIAL HOSPITAL

A. E. JENNINGS,

Chairman, Executive Committee