

# Baptist and Reflector

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

Volume 106

THURSDAY, JUNE 20, 1940

Number 25

## Baltimore On The Chesapeake

### *Eighty-fifth Session of the Southern Baptist Convention*

"How Firm A Foundation," "Oh For a Thousand Tongues To Sing," with these songs welling upward, the eighty-fifth session of the Southern Baptist Convention opened its meetings June 12, in the Fifth Regiment Armory in the historic City of Baltimore, Maryland. President L. R. Scarborough, Texas, was in the chair and I. E. Reynolds, of Texas, directed the music. After C. E. Maddy, Virginia, had led in prayer, E. L. Carnett, Louisiana, voiced the hearts' longing of the 2,230 messengers present at the opening session and the visitors when he sang as a solo, "I Need Thee Every Hour."

Secretary Hight C. Moore read the authority of the Convention as indicated in the Great Commission in Matthew 28:18-20. Then fervently, movingly, B. D. Gray, Georgia, secretary-emeritus of the Home Mission Board, led the people to the throne of grace in the spirit of President Scarborough's statement that "This is a time for prostration before God and of supplication for His mercy and power."

Harward Bagby, general chairman of the Entertainment Committee, introduced Hon. Howard W. Jackson, mayor of Baltimore, who welcomed the Convention on behalf of the city. The now blind veteran O. C. S. Wallace, pastor-emeritus of Eutaw Place Baptist Church, Baltimore, welcomed the body on behalf of Maryland Baptists. "Only the Blood of Jesus can cleanse the world of its tribulation." R. J. Bateman, Tennessee, responded to the welcome with emphasis on the thought, "Let Jesus be Supreme." John R. Sampey, Kentucky, delivered a brief memorial address on Hon. Joshua and Eugene Levering, laymen of Baltimore, prominent in business and in Baptist affairs in their day.

With Rupert Naney, Oklahoma, vice-president, in the chair, Dr. Scarborough delivered the annual President's Address, as published in last week's Baptist and Reflector. W. W. Hamilton, Louisiana, led in fervent prayer and the Convention sang in serious spirit, "Onward, Christian Soldiers." J. H. Rushbrooke, London, England, president of the Baptist World Alliance, was introduced to the Convention.

Using Romans 12:2 as a text and speaking on the subject, "Apostolic Distinctiveness," W. R. White, Oklahoma, preached the annual Convention sermon, after J. D. Grey, Louisiana, the alternate, had read Romans 12. "Brethren, this is no time for compromise. This is no time to dilute our sacred principles. This is no hour to lose our identity or to weaken our testimony."

#### Wednesday — Afternoon Session

After the singing of "Amazing Grace" and "My Jesus, I Love Thee," and a solo, "Hallelujah for the Cross," by E. O. Sellers, Louisiana, Gaynor Bryan, South Carolina, led in prayer.

Louie D. Newton, Georgia, presented and moved the adoption by the Convention of a protest against President Roosevelt's appointment of Myron C. Taylor to the Vatican "with the rank of ambassador." The earnest hope was expressed "that the President will terminate this appointment." The resolution was unanimously adopted.

C. E. Maddy, Virginia, presented a suggestion from British sources that American Baptists would need to aid British missionaries affected by the European War. The matter was referred to a special committee of one from each State. Various visitors and fraternal messengers were recognized, including W. O. Lewis, secretary of the Baptist World Alliance, and W. S. Abernathy, Washington, D. C., who brought greetings from the Northern Baptist Convention. Frank Tripp, Alabama, placed forceful emphasis on the Baptist Hundred Thousand Club, showing how it is paying our debts and holds the promise of a debtless denomination.

The closing address of the afternoon was on "Mass Evangelism," by Evangelist Hyman Appleman, Texas. "Mass evangelism is definitely dependable, dramatically drawing and divinely dynamic." It was an earnest and moving message. Dr. George W. Truett closed the session with fervent prayer. God had spoken to the hearts of the people.

#### Wednesday — Evening Session

With a large chorus choir on the rostrum leading under the direction of Mr. Reynolds, the auditorium rang with song as the Convention sang such hymns as "Blest Be The Ties That Bind" and "There is a Fountain Filled With Blood" and the choir sang "Master, the Tempest is Raging." W. H. Houghton, Chicago, led in prayer. Sterling Price, Tenn., splendidly sang "Where He Leads Me I Will Follow" and Mrs. Harwood Hall, Washington, D. C., sang "The Lord is My Salvation."

The remainder of the evening's program was turned over to Secretary J. B. Lawrence, of the Home Mission Board, in a presentation of Home Mission work. The congregation stood in recognition of Secretary-Emeritus B. O. Gray, Atlanta. Some fifteen or twenty missionaries and workers of the Board were introduced to the Convention. Then followed a panel discussion of the work of the Board. "Christ must conquer in the homeland if we expect to win victories for Him in lands afar." Among those who took part in the panel discussion were: J. W. Beagle, field secretary of the Board; M. N. McCall, superintendent of the work in Cuba; Noble Y. Beall, superintendent of the work among the Negroes; Jacob Gartenhaus, superintendent of the work among the Jews; and Roland Q. Leavell, superintendent of evangelism.

Statistics regarding the work in the homeland are summarized as follows:

We are reporting 269 workers in this department, which is seventeen more than last year. Twenty-one new missionaries have been appointed, either to enter new fields or to fill vacancies caused by death, retirement or resignation.

These 269 workers are caring for the work in 663 churches or mission stations regularly. These fields report 16,291 church members; eighteen new churches constituted; seventy-seven new mission stations opened; 223 revival meetings conducted; 28,436 contacted in personal work; 5,829 converts; 2,625 baptisms; 863 added by letter or restoration, making 3,487 additions to the churches. There are 372 Sunday schools reported with 10,116 in regular attendance; 2,989 periods taught in the Sunday school and forty-eight new Sunday schools organized during the year.

We have 138 W.M.U.'s with a membership of 1,029 reported; 123 B.T.U.'s reported with an average attendance of 2,119; five day schools with 398 students; four kindergartens with 251 in attendance; six good will centers with over 20,000 in attendance; sixty-seven vacation Bible schools with an attendance of 5,460.

A large Negro choir splendidly rendered two special numbers. Then following the end of the Convention Session, Rupert Naney introduced Senator Josh Lee, Okla., of the United States Senate, who eloquently spoke of the danger to America in the fearful situation in Europe and advocated sending material aid to the Allies as the only sure way to keep the war from coming to America. His remarks were frequently applauded.

#### Thursday — Morning Session

With B. B. McKinney, Tenn., leading, the Convention sang "Blessed Assurance," "Down at the Cross," "Take the Name of Jesus With You" and other gospel hymns, and J. O. Williams, Tenn., led in prayer. Sang "Have Thine Own Way, Lord," and Prof. Sterling Price, Tenn., sang "A Wayfaring Stranger." J. L. White, Fla., led in prayer.

Upon motion of J. B. Lawrence, the Convention voted to ask E. P. Alldredge, secretary of the Department of Survey, Statistics and Information, to devote the 1942 Handbook to a survey of rural churches. W. W. Hamilton, La., moved that the evangelistic emphasis of the past few years be continued and that a committee of twelve be appointed to promote this emphasis. Adopted.

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O. W. Taylor, Editor John D. Freeman, Executive Secretary  
Don Norman, Field Representative

## BAPTIST AND REFLECTOR COMMITTEE

John A. Huff, R. Kelly White, P. L. Ramsey, C. W. Pope, C. O. Simpson,  
J. G. Hughes

McCowat-Mercer Press, Inc., Jackson, Tenn.

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Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$1.00 per inch per insertion.

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## EDITORIAL

Executive Secretary Austin Crouch, Tenn., presented the report of the Executive Committee.

We are happy to report this another year of progress. Statistics show increased attendance, interest, baptisms, contributions and debt payments; but statistics can not reveal the spirit of unity, co-operation, brotherly love and loyalty which has characterized our people in their organized efforts.

The total receipts of the Executive Committee for all Southwide causes in 1939 amounted to \$1,731,887.35, an increase over 1938 of \$115,010.51. The Co-operative Program received \$1,077,892.71, an increase of \$80,142.34. The receipts for the first three months in 1940 amount to \$565,059.52, an increase over the same period last year of \$25,064.09.

The Co-operative Program should be looked upon as the main plan for enlisting all our people in the support of all our work. All the co-operative work of the denomination is included in this program and all our people should be included in its support.

In reference to the Hundred Thousand Club, it was brought out that

The Baptist Hundred Thousand Club has paid (May 1, 1940) \$1,157,295.72 upon the principal of our Southwide debts. It has helped every cause. In spite of the fact it was started as an emergency plan and has been running seven years, the total amount paid upon denominational debt principal last year was nearly up to the average—\$159,447.96. The total indebtedness on Southwide agencies has been reduced to \$2,843,721.00. It is hoped to have a debtless denomination by 1945, and plans are being made to that end.

A recommendation that the centennial session of the Convention in 1945 be held in Augusta, Ga., the place of its organization, was, upon motion of L. E. Barton, Ala., deferred for final action to following year to give more time to investigate the auditorium facilities of Augusta.

Director of Promotion J. E. Dillard, Tenn., emphasized the scripturalness and effectiveness of the Co-operative Program. Louie D. Newton, Ga., introduced by Dr. Dillard as "an institution," further emphasized the Program. "It is not simply a question of what we believe, but of what we do with what we have." Joseph E. Brown, Mo., led in prayer.

Secretary T. J. Watts, of the Relief and Annuity Board, Texas, presented the report of that Board, a part of which was as follows:

Greater progress was made by the Relief and Annuity Board during 1939 than has been reported at the close of any preceding year.

First, the income of the Board from earnings and dues were much greater than those of any preceding year, having increased from \$539,279.16 in 1938 to \$715,342.47 in 1939. The Board collected in dues on account of the Ministers Retirement Plan the sum of \$187,979.59. In this was included dues from only one state for the full year, namely South Carolina; the dues from Texas was for only eleven months of the year, while the dues from five other states, namely, Missouri, Oklahoma, Louisiana, Georgia, and Florida, were received for only five months of the year, and the dues from Virginia for six months. The total contributions and dues on the basis of a full year would have been approximately \$300,000. It is our expectation that the total income of the Board for 1940 will approximate a Million Dollars. The dues from the Ministers Retirement Plan now operating in thirteen states, with three other states to begin its operation by July 1, will probably pass the Half Million mark.

Second, the Ministers Retirement Plan is operating, as of May 1, 1940, in the following states: South Carolina, Texas, Missouri, Oklahoma, Louisiana, Florida, Georgia, Virginia, Alabama, Arkansas, North Carolina, Kentucky, and Illinois.

Dr. Watts followed with a clear statement of the soundness and effectiveness of the Board and its work. Also C. H. Bolton, associate secretary of the Board, spoke forcefully on the value of the Ministers Retirement Plan in relation to young pastors in their relation to the older ministers. Following this James W. Merritt, secretary of the Baptist State Convention of Georgia, spoke on the appeal of the Ministers Retirement Plan from the viewpoint of the denominational leader. The various presentations of the work of the Relief and Annuity Board stressed the fact that the Retirement Plan "is designed to do justice and to care for the men who have led us in our denominational life." The secretary

of the Convention announced an enrollment of messengers to date of 3,476.

After C. Oscar Johnson, Mo., had led in feeling prayer, Geo. W. Truett, Texas, introduced J. H. Rushbrooke, London, England, president of the Baptist World Alliance, who spoke on the fearful situation abroad in relation to our Baptist life. "The present war is a conflict between philosophies, between two outlooks upon the world, between two estimates on the value of the individual." Dr. Rushbrooke dismissed the audience with prayer.

## Thursday — Afternoon Session

"Come, Thou Fount of Every Blessing" was sung and John D. Freeman, Nashville, led in prayer. Superintendent Louis J. Bristow, New Orleans, presented the annual report of the Southern Baptist Hospital.

During the year we cared for 13,723 patients, giving them 71,515 days of service. One thousand, nine hundred and sixty-five persons were given 9,837 days of service free of charge; and 2,107 were given service at less than the average per diem cost to the hospital. This free service cost us \$69,874.98.

We received \$22,581.06 from the Co-operative Program, and \$2,024.95 from the Hundred Thousand Club, or a total of \$24,606.01 from the denomination.

The hospital has completed 14 years of service, and for the fourteenth time we are able to report there has been no deficit in operating expenses.

During the year we paid \$93,597.77 on new construction and equipment.

At the close of the fiscal year our indebtedness was \$266,000.00. This debt is composed of a long-term 4½% liability of \$190,000.00 due the Pan America Life Insurance Company and a 4% note of \$76,000.00 due the Whitney National Bank.

## NEW BUILDING

The West Annex to the hospital was completed in June.

The hospital has been crowded to capacity for two years, and we felt the addition would care for the demands to be made upon us. However, the new beds were all occupied in a few weeks and more rooms were demanded. So great was the pressure that the Hospital Commission felt impelled to provide other facilities. So, in February an annex on the Clara Street side was begun and is now under construction. This will give us 80 additional beds and should be ready for occupancy by August.

The report was adopted after discussion by Louis J. Bristow and W. W. Hamilton, La.

W. C. Allen, S. C., read the report of the Committee on Baptist Papers, which, among other things, said:

There appears to be a decided feeling on the part of an increasing number that the future of the denomination and the perpetuation of Baptist principles largely depend on the enlistment of all our people, and that one of the most effective and practical means to reach them is through the agency of the denominational paper.

It is gratifying to note the increased interest manifested by this Convention in the state denominational papers. Also the successful operation of the budget plan of securing subscriptions by some of the papers is encouraging.

The Baptist Brotherhood of the South has undertaken the stupendous task of adding a million subscribers to our papers. This is a worthy objective and our Baptist laymen should be encouraged by hearty responses in all the states.

The representatives of many cults and "isms" are alert in the widespread distribution of hurtful literature. They are busy proclaiming strange doctrines and sowing seeds of discord among our people, and the denominational paper is one of the best antidotes for all this alien activity.

"These Baptist papers," said President L. R. Scarborough in an address before the editors in their mid-winter meeting in New Orleans, "are a fundamental necessity to the promotion, expansion, and growth of our churches and the causes of Christ. To be without them or to fail to adequately support them is denominational suicide. The denomination has yet to come to the highest and best evaluation and utilization of these mighty assets for the on-going of Christ's Kingdom."

E. C. Routh, Okla., presented the recommendations of the committee on the papers to the effect that the Convention get behind the Baptist papers to increase their circulation and that a special committee be appointed for this purpose, which will be published later.

Dr. Geo. W. Truett, Texas, then spoke to the report and the recommendations. "The denominational paper is an absolute essential in our denominational life." "Wisdom has fled from the estate of our Baptist Zion, if we do not do more for these papers than ever before." "The best medium in all the world for informing our people is our denominational papers." After some feeling remarks by President Scarborough, the report was unanimously adopted.

The time for the election of officers came. Robert G. Coleman, Texas, nominated W. W. Hamilton, La., for president of the Convention. W. D. Upshaw, Ga., nominated A. J. Barton, N. C. W. W. Hamilton was elected.

Nominations for first vice-president were made as follows: Francis A. Davis, Md., by J. E. Dillard, Tenn.; W. C. Allen, S. C.; Geo. C. Gibson, Ga. Francis A. Davis was elected. W. C. Allen, S. C., was elected second vice-president. Hight C. Moore, Tenn., and J. Henry Burnett, Ga., were re-elected secretaries of the Convention. President Scarborough then presented the new officers to the Convention.

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The Board's receipts for the first four months of the current year are \$636,459.59, a gain of \$14,272.70 over the same period of 1939.

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Our periodicals have steadily increased in usefulness and wide distribution throughout the year. The gospel is now translated into print on the pages of more than twenty million copies of the periodicals of the Sunday School Board. Reading matter that points to God and brings Christ into the life of man!

**Two and one-half million pictures.**—In thirteen promotional and lesson periodicals, reaching more than 2,500,000 people in all departments of the Sunday school, there will have appeared during 1940 a total of 119 full pictorial feature pages, 56 of them in two colors. These pages present denominational calendar activities, provide missionary education, help integrate Sunday school lessons with contemporary life. This is approximately the equivalent of two 60-page magazines.

Secretary Holcomb introduced John L. Hill, book editor of the Sunday School Board, who spoke forcefully on the excellence of literature of the Board. "The vehicle of the truth must at least be as attractive as the vehicles of error."

W. F. Powell, Tenn., president of the Sunday School Board, spoke on "Evangelism in Our Five-Year Program." "The most important thing about the Sunday school is the pupil and the most important thing about the pupil is his soul. The main business of the Sunday school is to save souls." "Ninety-eight per cent of our baptisms is from the Sunday school." P. E. Burroughs, secretary of the Church Administration Department of the Sunday School Board, and Luther J. Holcomb, evangelist, and son of the Executive Secretary of the Board, led in prayers of re-dedication to Christian service and B. B. McKinney, Tenn., and E. L. Carnett, La., effectively sang "Seal for Service Today." J. H. Franklin, New York, led the closing prayer.

#### Thursday — Evening Session.

With B. B. McKinney, Tennessee, leading and a splendid chorus choir assisting, the Convention sang "I Will Sing the Wondrous Story" and "Rescue the Perishing." Special numbers were rendered by singers from Grace and Seventh Baptist churches of Baltimore and by a Mr. Stroud. The chorus choir also effectively sang "He Arose." J. M. Dawson, Texas, led in prayer.

The remainder of the evening's program was in charge of Executive Secretary Charles E. Maddry, of the Foreign Mission Board.

Since the turn of the century, the work of the Foreign Mission Board has expanded rapidly until today we have work in some sixteen lands across the world.

Seven years ago we reported a total income for the year of \$880,573.71. For 1939 we received a total from all sources of \$1,149,251.87, an increase over 1933 of \$268,678.16. At that time the debt of the Board stood at \$1,110,000.00. We have paid a total of \$865,000 on the principal of the debt and \$210,289.26 in interest, making a total of \$1,075,289.16 paid on debt service in seven years. In 1933 the W. M. U. gave a total of \$159,079.73 for the Lottie Moon Christmas offering. For 1939 they gave \$390,424.70.

The active missionaries of the Board in 1929 reached the all-time high figure of 544. By the end of 1934, the number had been reduced to 373. During the past seven years, we have appointed 183 new missionaries and re-appointed thirty-two, making a total increase of new missionary personnel of 215. There are now 455 missionaries in active service of the Board and 69 emeritus missionaries.

We now have in the sixteen foreign countries 1,883 churches, of which 1,180 are self-sustaining, with a membership of 236,265. We have 3,269 outstations. Despite war conditions in the Orient and in Europe, our missionaries reported for 1939 the largest number of baptisms in any one year in the 95 years' history of the Board—18,906. In China alone, in 200 churches and 330 outstations approximately 7,000 were baptized.

While the audience stood as a mark of respect, Dr. Maddry read the names of fifteen foreign missionaries who died the past year.

The hour for the special order of Foreign Missions having arrived, Secretary Charles E. Maddry, Richmond, Va., presented his report. George W. Sadler presented the report of Africa, Europe and the Near East, introducing the missionaries present on furlough. Brief messages were delivered by Dr. George Green, Africa and Rev. D. F. Askew, Syria.

Secretary M. T. Rankin presented the report and introduced the missionaries from the Orient. Messages were given by Dr. S. E. Ayers, Dr. Maxfield Garrott and Rev. C. S. Ward.

Secretary Maddry presented the report from South America and introduced the missionaries on furlough. Messages were given by Rev. L. M. Bratcher, Miss Georgia Ogburn and Rev. J. L. Hart.

George W. Sadler presented the new missionaries to Africa, Europe and the Near East; M. T. Rankin, the new missionaries to the Orient, and Charles E. Maddry, the new missionaries to South America.

#### New Appointees.

Rev. and Mrs. D. F. Askew, Syria; Rev. and Mrs. M. E. Brantley, Africa; Rev. R. L. Carlisle, Uruguay; Rev. Robert A. Dyer, Japan; Miss Mary Lawrence Mills, Japan; Rev. and Mrs. James D. Belote, China; Rev. and Mrs. F. R. Gray, China; Miss Georgia Ogburn, Chile; Rev. Oz. Quick, Japan; Rev. and Mrs. C. S. Ward, China; Rev. and Mrs. H. H. Culpepper, China. Dr. Rankin led in prayer of dedication of the new missionaries.

#### Missionaries on Furlough Present.

Dr. and Mrs. S. E. Ayres, China; Rev. and Mrs. L. M. Bratcher, Brazil; Rev. W. Harvey Clarke, Japan; Rev. W. Maxfield Garrott, Japan; Mrs. Emma Ginsburg, Brazil; Miss Lois Glass, China; Dr. and Mrs. George Green, Africa; Rev. and Mrs. J. L. Hart, Chile; Dr. and Mrs. A. W. Yocum, China; Dr. and Mrs. Everett Gill,

Europe; Rev. and Mrs. R. Elton Johnson, Brazil; Rev. and Mrs. John Lake, China; Mrs. B. L. Lockett, Africa; Rev. and Mrs. John W. Lowe, China; Rev. and Mrs. W. C. Newton, China; Rev. J. C. Powell, Africa; Miss Hannah Plowden, China; Miss Blanche Rose Walker, China; Rev. and Mrs. D. G. Whittinghill, Italy; Dr. and Mrs. M. T. Rankin, China; Rev. A. R. Gallimore, China.

#### Foreign Guests.

Rev. A. Marecio, Portugal; Rev. and Mrs. Espinoza, Chile.

Among the many fine features of the Foreign Mission Hour may be mentioned the following:

"The leper colony in Ogbomosa, Nigeria, is called 'The Camp of Hope'."

"I want to be a foreign missionary because the love of Christ constraineth me."

"China is in war, but the Christians have a dynamic which lifts above destruction and hate."

In a recent evangelistic campaign in the schools in Japan, there were 800 conversions.

Miss Mary Lawrence Mills, recently appointed missionary to Japan, beautifully sang "Are Ye Able?"

W. O. Carver, Kentucky, led in prayer dedicating the new missionaries to God. Thus closed a fine presentation of our Foreign Mission Work.

Adjourned.

#### Friday — Morning Session.

With E. L. Carnett, Louisiana, leading, the Convention sang such songs as "I Am Thine, O Lord," and "Blessed Assurance," and C. R. Bulloch, Texas, and E. W. Reeder, Illinois, each led in prayer.

C. E. Matthews, Texas, presented the report of the Committee on Time, Place and Preacher, recommending May 14, 1941, as the date for the opening of the next Convention, Birmingham, Ala., as the place, J. Clyde Turner, South Carolina, as the preacher, and Paul Leavell, Illinois, as the alternate. The report was adopted.

L. E. Barton, Alabama, brought up again a proposition made the day before to make members of boards ineligible for immediate re-election after serving two years. After some discussion a motion was carried to refer the matter to a special committee of seven to report a year hence.

Louie D. Newton, Georgia, chairman of the Committee on Boards, presented the report of that committee, which was adopted.

C. D. Johnson, Texas, presented and discussed the report of the Education Commission. Report adopted.

#### Enrollment Moves Up.

Every division of our Christian education program shows advancement. The comparative statistics showing enrollment are as follows:

Enrollment	1938-39	1939-40
Academies	1,717	1,749
Junior Colleges	7,041	7,801
Senior Colleges	15,308	17,581
Seminaries	1,447	1,646
Total	26,513	28,577

Later figures show an enrollment for 1939-40 of more than 34,000.

Ryland Knight, Georgia, read the report on Negro Ministerial Education, which, after discussion by J. B. Weatherspoon, Kentucky, was adopted.

E. P. Alldredge, Tennessee, chairman of the Commission on the American Baptist Theological Seminary, introduced John D. Freeman, Tennessee, recording secretary of the Commission, who discussed salient points in the report. "Our Negro Seminary, the only Negro Baptist Seminary in the United States, is showing a steady increase."

The Baptist Bible Institute, New Orleans, has had a fine year, as indicated in the annual report of the Institute as presented and discussed by President W. W. Hamilton. "The seed planted in New Orleans is bearing a great harvest."

President L. R. Scarborough presented the report of the Southwestern Baptist Theological Seminary, which was discussed by J. M. Price, of the Seminary faculty. "We are encouraged by the greatly increased growth of the Seminary."

President John R. Sampey presented the report of the Southern Baptist Theological Seminary, which was discussed by W. O. Carver, of the Seminary faculty. "The Southern Seminary, like its sister theological schools, is pledged to the faith of our fathers."

Mrs. Crosby, of the Baptist Bible Institute faculty, effectively sang "He Lives."

F. W. Boatwright, Virginia, spoke on "The Future of the Denominational College." "The future of the denominational college is just what the college, in co-operation with the founding denomination, decides to make it."

Pat M. Neff, Texas, spoke on "Christian Education in the Denominational College." "This republic is the child of denominational institutions." "Culture and character must be added to scholarship." It was a mighty, moving message.

J. J. Wicker, Virginia, closed this high hour of the Convention with prayer.

#### Friday — Afternoon Session

After the singing of gospel hymns and after prayer, A. J. Barton, N. C., chairman, presented the report of the Social Service Commission, which brought a ringing message on the social evils of the day. Resolutions on race relations, war and peace, freedom of religion, the President and the Vatican, liquor, etc., offered by the Commission were adopted by the Convention.

Miss Bertha Rachel Palmer, Director of Alcoholic Education of the National Woman's Christian Temperance Union, Evanston, Ill., as guest speaker, spoke instructively and skillfully on anti-alcohol education. "Be different. Begin where your group is. Appeal to the eye." "The problem today is small amounts of beverage alcohol rather than large amounts." The Convention voted its thanks to Miss Palmer for her helpful presentation.

Geo. W. Truett, Texas, read the suggested reply of the Committee appointed a year ago relative to an invitation from the World Council of Churches. This suggested reply was published some weeks ago in the Baptist and Reflector. The suggested reply declining the invitation of the World Council was discussed by Dr. Truett in a vibrant, forceful manner. Ryland Knight, Ga., presented a paper dissenting to the report of the committee signed by himself and others requesting a rising vote on the matter. John Mayland, N. C., spoke in favor of accepting the invitation of the World Council. Upon motion of John D. Freeman, Tenn., the time of each speaker limited to five minutes. Others who spoke were: R. H. Satterfield, N. S.; — Gregory, D. C.; John W. Inzer, N. C.; S. M. Morgan, Mo.; — Anderson, Va.; Luther Knight, Ga.; L. E. Barton, Ala.; H. H. Hargrove, Texas; R. C. Campbell, Texas; J. H. Ivey, Mo., and W. R. White, Okla. John D. Freeman, Tenn., moved the previous question, which was carried. The report of the committee was adopted by an overwhelming majority vote. Adjourned with prayer by John R. Sampey, Ky.

#### Friday — Evening Session

"Standing on the Promises" was the note sounded in the beginning of the evening service, followed by "I Need Thee Every Hour," E. L. Carnett directing. C. E. Matthews, Texas, led in prayer. Sang "Amazing Grace."

J. W. Storer, Okla., chairman, presented the report of the Committee on Church Music, which was adopted.

The choir of the First Baptist Church, Washington, D. C., Harvard Hall, director, finely rendered three special numbers. Louis D. Newton, Ga., read the report of the special committee regarding the giving of Southern Baptist aid to British missionary work, recommending the appointment of a committee to look after the raising of funds for such relief as well as for other world relief. Report adopted.

The presentation of the work of Woman's Missionary Union was in charge of the president, Mrs. F. W. Armstrong, Mo. The executive secretary, Miss Kathleen Mallory, Ala., presented and discussed the report.

The enlistment work of Woman's Missionary Union during 1939 is manifest in the fact that 32,443 members were gained, a total number of W. M. U. members now being 747,845. There are now one or more organizations in 12,779 Southern Baptist churches out of the 25,000. About one out of every five of these organizations have attained the high standard of A-1. During the past year the tithes and offerings of W. M. S. members amounted to \$2,556,442.53. Foreign Missions received \$637,326.48; Home Missions, \$287,333.72; all the other agencies, \$1,437,840.61. During the past year the women paid \$124,995.39 for the clearance of State and Southwide debts.

J. Clyde Turner, N. C., eloquently discussed the work of Woman's Missionary Union in past years and in the present.

Judge John W. McCall, Tenn., in charge of the presentation of the work of Baptist Brotherhood of the South, presented the Male Chorus of Waverly Baptist Church, Baltimore, which finely sang two special numbers.

Hugh F. Latimer, Tenn., associate secretary of the Brotherhood, read the report of the Brotherhood work for the year. "The Brotherhood movement reached its highest point during 1939." With the Salvation Army Band assisting in the accompaniment, the audience sang "Faith of Our Fathers." The Waverly Glee Club sang two numbers.

Then followed a thrilling scene when there marched down the center aisle men with the flag of the United States and the flag of each state in the union, marching to the tune of

"Onward, Christian Soldiers" played by the band. Then H. F. Latimer called the roll of the states, the men from each state standing. Sang "My Country 'Tis of Thee."

Lawson H. Cooke, General Secretary of the Brotherhood, brought the closing address.

There is but one way out of this labyrinth of hatred and despair. Civilization must be Christianized or the world is lost. The manpower of our churches must assert itself. Men must be genuinely enlisted for Christ. That is the world's one hope; and when it comes, as come it will, this earth will tremble under the tread of a MILLION MEN mobilized for the Master; heaven rejoices in the prospect of such a thing; and hell quivers and shrinks in anticipation of the attack.

#### Saturday — Morning Session

The thrilling strains of "All Hail the Power of Jesus' Name" opened the morning session. Prayer by J. B. Rounds, Okla. Upon motion of W. D. Upshaw, Ga., the Convention voted to ask the Sunday School Board to publish in pamphlet form the addresses on Christian Education delivered the day before by Presidents F. W. Boatwright and Pat M. Neff. President-elect W. W. Hamilton announced the Committee on Boards for the following year. W. M. Marshall, N. C., moved the adoption of a resolution expressing appreciation for Publicity Director Walter M. Gilmore, Tenn., for his valuable work and also for the secular press. Carried.

Chairman S. F. Lowe, Ga., presented the report of the Radio Committee, which was adopted. But a resolution recommending the arrangement of a nation-wide broadcast in co-operation with other bodies was referred to the Resolutions Committee.

M. E. Dodd, La., chairman, presented the report of the Committee on Coordination and Correlation of Denominational Activities, emphasizing and recommending the idea that the various church organizations and denominational agencies promote a whole-church program, which was adopted. Sang "Love Divine, All Love Excelling." The report of the Committee on the Non-Resident Church Member Problem presented by Chairman C. F. Leek, Ala., was adopted, as also the Report of the Committee on the Calendar of Denominational Activities, presented by Chairman T. L. Holcomb, Tenn.

"It is clear that Baptists have a demand upon us to reaffirm our principles of religious freedom and loyalty to New Testament Christianity. To meet this requires a knowledge of our history which very few have," said W. O. Carver, Ky., in the report of the Committee on the Preservation of Baptist History, which after discussion by him was adopted. Secretary J. T. Watts, Maryland, was recognized.

Rufus W. Weaver, D. C., read and discussed the report of the Committee on Public Relations through which American Baptists "co-operate for an active defense of the principles they proclaim." After discussion by him, M. E. Dodd, La., and Joseph E. Brown, Mo., Arthur J. Barton, N. C., W. O. Carver, Ky., and after amendment was adopted.

Chairman Homer G. Lindsay, Tenn., presented the report of the Resolutions Committee which was received.

Upon motion of retiring Vice-President Rupert Naney, a committee was appointed to convey the President of the United States the interest and prayers of the Convention for him in the present crisis.

Executive Secretary R. C. Campbell, Texas, spoke forcefully on Stewardship, emphasizing the tithe as a minimum and gave instances of how God blesses His people when they take stewardship.

Charles J. St. John, of the Bowery Mission, New York City, gave the closing address of the morning on Personal Soul Winning. "Christ liked to heal the souls labeled impossible." "Every human being on earth is a prospect for the kingdom of God." Through the speaker God spoke to the hearts of the people. Arthur Fox, Tenn., dismissed the Convention with prayer. This ended the business session of the Convention.

There were other services of the Convention on Sunday afternoon and evening, which the editor did not get to attend and upon which, therefore, no report is given. Sunday afternoon Dr. George W. Truett preached. Sunday evening was Young People's night in charge of J. E. Lambdin, Nashville, Secretary Baptist Training Union Department of the Baptist Sunday School Board. Among others, Dr. John L. Hill, Nashville, was on the program to speak and Dr. Robert G. Lee, Memphis, preached.

To Publicity Director Walter M. Gilmore, Nashville, the editor expresses his thanks for invaluable aid to the editors in furnishing publicity material.

# What We Should Do

By MRS. CORA JOHNSON UPSHAW, *Hartsville, Tenn.*

*Editorial Comment—When the Woman's Missionary Society of the Baptist Church at Hartsville started to organize, they presented a program on what the Woman's Missionary Society work was for. The following paper on "What We Should Do" was presented by Mrs. Cora Johnson Upshaw, who was and still is a consecrated member of the church, liberal in her contributions to the cause. This paper was presented more than forty years ago. Recently it was delivered before the quarterly meeting of the Bledsoe Association at Portland. Our readers can see that the paper comes from the heart and is directed to the heart.*

**L**ONG HAS THIS SUBJECT been one of intense interest to every missionary worker, but now, standing, as it were, upon the very threshold of the new century, with new faith, new hope, new plans springing up for the future, it is vastly important that we, as an organized band for aiding missions, prayerfully consider what we should do in the great battle for saving lost souls.

First, we should endeavor to cultivate in the hearts of our members the Christ spirit, which is, indeed, the spirit of missions. God has endowed each of us with various and almost innumerable attributes, which, if rightly developed, would be a power for good in the world.

But some one says, "Oh, I can do nothing. I have no power for doing good." Ah, if we could only awaken once to the fact that God wants each of us—even His poorest, what a mighty force of workers we should have. In His precious word we read, "Let all that be round about Him bring presents unto Him." Surely the greatest trophy we could lay at our Saviour's feet would be our hearts, and when we really enthroned Him in our hearts, make Him the Supreme Ruler of our being, we shall have more heart to give to others, we shall be



MRS. CORA JOHNSON UPSHAW

more able to realize that the great commission, "Go forward," was given to us as well as to our brothers. How the soul expands under the divine influences of giving.

Did it ever occur to you that it is only not giving that makes the miser? Let us remember that it was the Teacher of all teachers who said, "It is more blessed to give than to receive." It should be the main object of our meeting to reach out in spirit and effort to those who sit in darkness and save them.

**G**RATITUDE FOR OUR OWN REDEMPTION should prompt us to do all in our power to lead souls to Christ. Both in the Old and New Testament, we find earnest, godly women, who, with willing hearts, ready hands, and consecrated tongues, gave their substance, their labors, and words for the glory of God and the uplifting of humanity. Then we, too, can give, can serve, can pray. We can give self-denyingly; serve lovingly, pray conqueringly. God loveth the cheerful giver, she, who is willing to sacrifice some comfort of life that the Gospel may be sent to earth's remotest bounds.

Imagine the pangs of sorrow it must send to the Father's heart to see so many so-called Christians today give only what is left after supplying every comfort and perhaps many luxuries in their homes.

Again we should strive to communicate that unselfish and broadly sympathetic spirit to all the members of the church. "That the Son of man come not into the world to be ministered unto but to minister and to give His life a ransom for many," is ever before us.

But not until we come to a full realization of the truth that "God so loved the world that He gave His only begotten Son," will we fully appreciate the situation and know that purely unselfish and self-sacrificing service is demanded at our hands. Is it not pitiful, is it not shocking, the great sums spent on our own home churches compared to the meager pittance given for the salvation of the world? Oh! may the day hasten when we shall be less influenced by the vain and frivolous things of this life, but shall consider it our most exalted privilege, make it our highest ambition to fall submissively at our Redeemer's feet and say, "Lord, Thy will be done."

**T**HEN LASTLY, IT IS OUR DUTY to be intelligent as to the methods of the Woman's Missionary Union, to carry them out as far as practicable, and to report promptly and regularly to the Central Committee. Indeed, it is quite impossible to keep up interest without information. Some members should (and I'm glad to say—do) take the Foreign Mission Journal, others Our Home Field, Kind Words, The Convention Teacher. We should all read our own State paper, where for several years, Miss Shankland has presented readable Woman's Missionary Union matter. These things must become a part of us, so that we talk of them easily and familiarly.

Had we a brother in the Philippines, we should pray for him with deep feeling, we should watch for news from the U. S. Army there.

We have brothers and sisters in far countries, who beg us to pray for them. Shall we not watch for news from God's army waging spiritual warfare with the wicked forces of heathendom? This is something to be excited about, it concerns the highest, most precious experiences of our souls. It makes one enthusiastic.

Let us praise God that we are on His side, that victory is sure. And as a small but earnest band of Southern Baptist women, let us fulfill the measure of responsibility, hold up as our model, Mary, the mother of Jesus, and faithfully continue our efforts for the advancement of this special work which God has committed to us.

## Some Facts and Truths

**O**UR UNSCRIPTURAL and awkward calendar that includes a day and two parts of two different nights in every date, was introduced by Gregory, a Roman Catholic pope. The Bible calendar embraced a whole day and a whole night in every date, the night preceding the day, the date beginning at sunset and closing at the next sunset. See Gen. 1:5, and Lev. 23:32.

Christ ate the passover with His disciples on the evening of the 14th of the first Jewish month that is known in the Bible as Abib and Nisan. Lev. 23:5-7; Exod. 12:5-10. Following the Passover, Christ established the Lord's Supper, and then they went to the Mount of Olives and to Gethsemane and Christ was betrayed and arrested that night. Nisan 14; Matt. 26:30-50. Next morning early, the day of Nisan 14th, He was carried before the High Priest, and went through a mock trial and was condemned and crucified, taken down from the cross and buried just before sunset. This day was a preparation day for the special sabbath that followed on the 15th of Nisan as the Passover sabbath that had its beginning at sunset just following the burial of Jesus, and is described in John 19:31, as an high day. This night and day of the 14th corresponds to our Tuesday night and Wednesday. On this sabbath, the 15th of Nisan, the Bible forbids any service work. Lev. 23:7.

But when the sabbath was passed spices were brought and prepared that they might come and anoint His body. Read it. Mark 16:1, and Luke 23:56. Now we have behind us since His burial Wednesday night and Thursday, the Passover Sabbath. Thursday night and Friday when the spices were prepared. This is two days and two nights He has been in the grave. Now Friday night and Saturday, the weekly Jewish sabbath, makes the three days and three nights that Christ said He would be in the heart of the earth. One sober thought and any one will know that Christ's statement in Matt. 12:40 could not be true unless He was resurrected at the same time of day that He was buried. Christ said, Matt. 12:40, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Let me state once more that this can not be true unless He was resurrected at the same time of day He was buried. Now hear the Bible talk: "In the end of the Sabbath, as it began dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified, he is not here: for he is risen, as he said. Come see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee, there ye shall see him: lo, I have told you." Matt. 28:1-7.

Here the resurrection of Jesus Christ is recorded by an angel, and it is exactly three days and three nights after he was laid in Joseph's new tomb.

—J. H. Grime.

# News and Truths About Our Home Mission Work

J. B. LAWRENCE, *Executive Secretary-Treasurer*

JOE W. BURTON, *Publicity Secretary*

## HOME MISSION BOARD

### Three New Missionaries Appointed

Three new missionaries appointed by the Home Mission Board June 6 are:

Rev. W. E. Haltom, Dyess, Arkansas.  
Miss Helen Lambert, East St. Louis, Ill.  
Miss Viola Campbell, El Paso, Texas.

### Ridgecrest Home Mission Week to Bring Spiritual Stimulus

Combining living accounts from missionaries with the interpretation of Christian missions by leading pastors, Home Mission Board week at Ridgecrest, North Carolina, August 4-9, will again be a mecca for those who seek physical relaxation and spiritual rehabilitation.

Theme of the week's program as announced by Dr. J. B. Lawrence, Home Board executive secretary, is "Travelling With Christ Toward Tomorrow." The cool breezes of North Carolina's hills will add zest to a stimulating week conducive to renewed consecration.

A daily Bible hour by Dr. E. F. Haight, of Baptist Bible Institute, missionary address by Dr. Ellis A. Fuller, president of the Home Mission Board, Atlanta, Georgia, and evening vesper services by Dr. J. Clyde Turner, Greensboro, North Carolina, will feature the week's program.

Each day's conference will also include experiences of a missionary in the morning watch and two addresses by missionaries. On the program will be workers among the Mexicans, Cubans, Italians, French, Indians, Negroes, Jews, and mountains.

The church music emphasis conference will also be held during the week, the afternoon each day being given to a program directed by Prof. I. E. Reynolds, of Southwestern Baptist Theological Seminary. Prof. Inman Johnson, of Southern Seminary, Prof. E. O. Sellers, of Baptist Bible Institute, and Mrs. I. E. Reynolds, will assist in this afternoon program on church music.

Beginning with an early watch service at 7:20, there will be a full morning's program each day of worship, Bible study, and panel discussions.

The first day's theme, "Mobilizing For Tomorrow," will be led by Dr. J. E. Dillard, promotional secretary, Executive Committee, Southern Baptist Convention; Mrs. Una Roberts Lawrence, mission study editor, Home Mission Board; Dr. J. W. Beagle, and Rev. Jacob Gartenhaus, field secretaries of the Home Mission Board, as well as the missionaries and program leaders who will appear each day.

Tuesday's theme is "Missions and Present Day Trends" with Dr. Roland Q. Leavell and Dr. J. F. Plainfield, both of the Home Mission Board, included on the program.

For W. M. U. day on Wednesday, the theme is "Making Missions Real," discussions being scheduled by Mrs. W. J. Cox, Miss Wilma Bucy, and missionaries.

On Thursday Lawson H. Cooke, secretary of the Southern Baptist Brotherhood, will point to the work of laymen in missions in a day's program on the theme, "Men and the Coming Kingdom."

"Our Christ for Our Country" is the subject for the final day with Dr. Noble Y. Beall, field secretary, taking part on the program with other Board workers and the week's conference leaders.

### Book of Illustrations Published

Early sales of missionary illustrations brought from the press in May by the Home Mission Board indicate a wide distribution of this timely collection of Home Mission illustrations.

Edited by the Board's publicity secretary, Rev. Joe W. Burton, this new volume offers fresh stories from missionaries to illustrate a dozen different topics.

"I wish that right now I had a chance to read it more carefully than has been possible, but I have enjoyed reading quite a few of the items," was the hasty comment made by Miss Kathleen Mallory, Woman's Missionary Union executive secretary, upon receipt of the book.

"I have often longed to have just such a concise book of missionary illustrations," writes Mrs. C. H. Ray, executive secretary, Baptist Woman's Missionary Union of Arkansas, "and personally want to thank you for your contribution of time to prepare such a helpful book."

Other comments from Baptist leaders indicate that the book will fill a real need by supplying pointed illustrations for sermons, devotionals, Bible lessons, and other addresses.

More than 150 illustrations are grouped under the following topics: New Life, Consecration, Influence, Needy Fields, Answered Prayer, Loyalty, Stewardship, Courage, Faith, Reference, Providence, and World Missions.

### Foreign Woman Saved While Doing Laundry

By MISS MARY HEADEN

Missionary in Benton, Illinois

One morning as I left a foreign family I saw a woman hanging clothes in a nearby yard. The Holy Spirit told me to go and speak to her, but I thought she would be too busy to talk to me and I would wait. But I felt a stronger urge and I went over and spoke to her in a pleasant manner.

She answered "No" to my inquiry if she were a Christian. I said, "Would you like to be saved and be one of His children?" and she answered, "Yes."

I began to explain the plan of salvation and I felt the Lord near. Tears came in the sweet young woman's eyes. Then we went into an old shack that served as her coal bin and wash house and knelt in prayer. I poured out my heart to God. I do not think I have ever seen anyone under such deep conviction, but she did not surrender.

That afternoon I returned to her home with a friend. She prayed to God to forgive her every sin and surrendered.

What a difference in her life! She prays for her husband who is not saved. She has said to me, "How glad I am you came to my home that day."

### Thousands Witness Baptizing

Following a revival in Columbus, Ky., conducted by Rev. Percy Ray, Home Board missionary, "thousands witnessed baptizing from bluff over river," according to newspaper reports.

The newspaper continues, "It has been estimated that three thousand people looked down upon the solemn scene of a group of forty-two believers receiving the ordinance of baptism in the waters of the Mississippi River at Columbus, Sunday afternoon at 4:45 o'clock, in the hands of Rev. G. L. Stephens, the pastor of the Baptist church at this place.

"Some several weeks gone, a revival of wide-spreading force and power in God's cause was carried on in a large tent with seating capacity of over 700. Through the preaching of Percy Ray, an evangelist from Mississippi, and a worker in the evangelistic field with the Southern Baptist Convention, the town and surrounding community of saint and sinner alike felt the power of God manifesting Himself through the medium of prayer.

"The direct result was the closing of the stores in town during the Sunday school and church hours, the establishment of a Men's Bible Class of 40 or 50 men over twenty-five years of age and last, the baptism of 42 converts who were received into the church.

"The outstanding features in the baptismal service were that the greatest number of candidates were men, that twin sisters were immersed at the same time, and that the time required to baptize the 42 was twenty-one minutes."

# A Digest of Religious Thought

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

## Yes, It is a Shibboleth

By C. W. P.

When the Catholic Archbishop spoke of the Baptist protest to the sending of a representative to the Vatican as "a mere Shibboleth," he probably meant that our fears of a menace to "separation of church and state" were not well founded. But he actually spoke more significantly than he intended. The word "Shibboleth" was a test of identity for the Ephramites and the Gileadites. Members of the two tribes were alike in appearance, but the Ephramites could not properly pronounce the word "Shibboleth." The way they pronounced the word indicated the tribe to which they belonged.

So it may be well said that a man's attitude toward the appointment to the Vatican is an indication of his real attitude toward the tradition of separation of church and state. American Catholics pretend to believe in this tradition. However, this incident reveals that their real sympathies are for a state church with Catholicism as the church. Yes, this is a "Shibboleth" revealing our real identity.

## What Religion Means to Me

By Madame Chiang Kai-shek  
Florida Baptist Witness

By nature I am not a religious person, at least not in a common acceptance of that term. I am not by nature a mystic. I am practical-minded. I used to think that Faith, Belief and Immortality were more or less imaginary. I believed in the world unseen. I could not accept things just because they had always been accepted. In other words, a religion good enough for my fathers did not necessarily appeal to me. I do not yet believe in predigested religion in palatable, sugar-coated doses. Like my brothers and sisters, I always had to go to church and I hated the long sermons. But today I feel that this church-going habit established something, a kind of stability, for which I am grateful to my parents. My mother was not a sentimental parent. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, "I must ask God first." And we could not hurry her. Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant waiting upon God until she felt His leading. And I must say that whenever mother prayed and trusted God for her decision, the undertaking invariably turned out well.

During these years of my married life I have gone through three phases as related to my religion. First, there was a tremendous enthusiasm and patriotism—a passionate desire to do something for my country. Here was my opportunity. With my husband I would work ceaselessly to make China strong. I had the best of intentions. But something was lacking. There was no saving power. I was depending on self. Then came the second phase. I was plunged into dark despair. A terrible depression settled on me—spiritual despair, bleakness, desolation. At the time of my mother's death the blackness was greatest. A foreign foe was on our soil in the North; a discontented political faction in the South; a famine in the Northwest; floods threatening the millions who dwell in the Yantze valley; and my beloved mother was taken from me. What was left? Thus I entered into the third period where I wanted to do, not my will, but God's. It is nothing just to be good. That can be read backwards, good for nothing. One must have moral conviction and the energy to accomplish. I used to pray that God would do this or that. Now I pray only that God will make His will known to me.

## Spain Bans Free Masonry

The Watchman-Examiner

The Spanish government is steadily reducing Spain to abject submission to dictator rule. A recent move not only bans Free Masonry but applies penalties retroactively, so that even if a man had surrendered his Masonic membership years ago, if it is discovered that he had once been a Mason, he is liable for punishment unless the authorities are satisfied with his explanation. The reason for Dictator Franco's government action is the knowledge that Free Masons stand for education and enlightenment of the masses, and are generally opposed to the Spanish Catholic hierarchy. Future years will tell what a caldron of hate is being brewed in Spain to plague the world.

(We have no first hand information concerning the secret order of Free Masons. But the fact that it generally is opposed to the Catholic hierarchy is the secret of the opposition to it in Spain. C. W. P.)

## Value of Baptist Doctrine

Baptist Standard

Is doctrine something to merely talk about, or is it really valuable? If it is valuable, wherein is the value? Let us test it and see; not just talk. It is a Baptist doctrine that Baptism is burial and resurrection. It does not save nor assist in saving. When it is observed it sets forth the burial of the body and its being raised from the dead. The more this truth is thought about the more it is seen to be valuable. It fills life with hope and sheds light upon the entire pathway from the cradle to the grave.

It is Baptist doctrine that every church organization in the New Testament was a local body and this is a valuable doctrine if followed in the organization of society. No man can estimate the far-reaching value of the fact that every New Testament church was a local, co-operating democracy, of people regenerated following the will of God in all their acts.

It is a Baptist doctrine that becoming religious is not a matter of reformation, but is regeneration, a change of heart, the very nature making the person a new creature, by the Holy Spirit, and not merely change of conclusions by a process of reasoning. This is valuable beyond any man's ability to estimate, because it involves real, spiritual re-creation and joins the soul to God instead of leaving it in the realm of human philosophy and social ethics.

(Baptist doctrines, like ideals and principles, are valuable only when we bring them down from the realm of the mystical and clothe them with flesh and blood. If we want our Baptist doctrines to become vital living things, then give them tongues and let them speak, give them feet to move and a mind to think. C. W. P.)

## The Value of Preaching

The Watchman-Examiner

Preaching is an office instituted by God. Its object is to constantly remind mankind of what mankind is constantly forgetting. We say it is human to err, but the source of our erring is a departing from God. Whatever restores a man to the fellowship of God is a fountain of blessing. This is the end of all preaching when it is effectively done. It must follow, therefore, that the preacher must be supremely a man of God, thoroughly imbued with the Word of God. It is as Dr. G. Campbell Morgan once declared: "The preacher must catch the spirit of the age. God forgive him if he does. Your business is never to catch, but by eternal truth to correct the spirit of the age. You do not go to discuss a situation, but to deliver a message. The preacher must forevermore stand in the presence of men and conditions, thinking in his own soul, if the formula is not often upon his lips, 'Thus saith the Lord.'"

(Too many preachers have been guilty of "catching the spirit of the age." The preacher's duty is not to change his method or his message to conform to the changing whims of worldly life. He is to live in the world without living like the world. He is to transform the world without being conformed to the world. C. W. P.)

## Vatican May Move to the United States

Knoxville News Sentinel, June 6

Myron C. Taylor, President Roosevelt's personal representative to the Vatican, was reported today to have assured Pope Pius that Mr. Roosevelt would be disposed to offer the Pontiff refuge in the United States if war forced the Papal State to leave Italy. The report, which coincided with a new appeal from the Pope to Mussolini was described in Vatican circles as unconfirmed, but within the realm of possibility.

(We sincerely hope that war conditions will not force the Papal State to leave Italy; and if that "compound of religion and government" does leave Italy we just as sincerely hope that it does not come to the United States. We are not opposed to our government's offering a haven to individuals, to governments and to religious groups who have become victims of war. But the Roman Catholic Church is a combination of religion and political government. Throughout its long history it has favored a principle of union of church and state which is diametrically opposed to the American tradition of separation of church and state. Recently a large number of American citizens expressed their disapproval of the President's appointment of a personal representative to the Vatican on the grounds that it tended toward the violation of the American tradition. The invitation to the Vatican to come to America would confirm those fears, would destroy confidence in the leadership of the President, and would fan the flames of a religious war at the time of a national crisis when unity is essential to national welfare. C. W. P.)

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

# Jonah: The Outreach of God's Love

SUNDAY SCHOOL LESSON FOR JUNE 30, 1940

By MERRILL D. MOORE, *Pastor First Baptist Church, Newport, Tenn.*

THE LESSON: Jonah 3 and 4. Printed text, Jonah 3:1-10; 4:10-11.

THE GOLDEN TEXT: "Salvation is of the Lord" Jonah 2:9.

Our lesson for today, "The Wideness of God's Mercy," is indeed an appropriate theme with which to culminate our three-month series of studies from the prophets.

Jonah was a native of Gath-heper in Gallilee, which was only four miles north of Nazareth. He lived in a favored section of the country, seems to have been from a good home, and served many years as a faithful prophet of the Lord, highly respected by the people. It was when God gave him a "special assignment" that he balked, disobeyed and fled.

Commanded by the Lord to go to Nineveh "that wicked city," and preach repentance to them, he chose rather to forsake his prophetic office, take to the sea, traveling incognito on a ticket to Spain—the length of the Mediterranean away, and in an opposite direction from his duty. But God arrested him and chastened him, with results that surprised Jonah equally as much as the unique and fearful experience within the great fish.

From a study of Jonah's experiences we learn:

## I. God's Love Reaches All the World.

The important thing in the book of Jonah is not the fish experience but is this, that God's grace is universal, and not racial or national. God does not love men because they are Jews or Americans, but because they are men—his children. With God there are no such artificial lines as men draw, for he loves all men equally.

One of the grave sins of Israel, as with God's elect people through the centuries, was to be self-satisfied in God's love, and to be exclusive. They kept on their lips constantly the part of God's promise to Abraham, "I will bless thee", but they neglected to keep alive in their thinking the other part which said, "I will make thee a blessing—In thee and thy seed shall all the nations of the earth be blessed." It is the same old story, that so long as God is blessing us, let us not bother about anyone else!

But God cannot countenance such infidelity to His message and the spirit of His Gospel. It was his purpose to teach His children then, and always, that His love embraces "every kindred, every tongue on this terrestrial ball." The process of learning that lesson was rather painful to Jonah, from whose experience we should be able to learn the lesson without so much disobedience on our part or so much painfulness to ourselves.

## II. God's Love Commands Sharing.

"Arise, go to Nineveh!" The Lord commanded that he tarry not among his own people, where they all knew of the commands of the Lord, but to go out to the Gentile nation, the "heathen," who though prosperous, wealthy, and powerful, lacked the Lord's message of repentance and life.

Real Christian experience cannot rest comfortably until it has seriously undertaken to share its experience, and to go, by one means or another, into all the world and preach the gospel to every creature. One cannot love God in truth and fail to love the lost people in all the world.

Not only do the commands of Christ make it imperative that every Christian be missionary-minded, but one is traitor to the very spirit of the Gospel if he fails to be.

## III. God's Love Punishes Disobedience.

Jonah thought he had the privilege of choice, as to whether he would be a missionary or not, but the only way he could choose not to be was to deliberately choose to disobey the plain command of the Lord. We must be missionary! We do not have the privilege of choice any more than Jonah did.

When he disobeyed, God sent a storm, the sailors threw him overboard, and the great fish which God had prepared, swallowed him. Then Jonah had three days and nights where there was nothing to distract his mind from thinking upon the stupidity of his disobedience and the greatness of his folly.

## IV. God's Love Brings Penitence.

"So the people of Nineveh believed God—from the greatest of them even to the least of them" (3:5). The greater miracle of the two recorded in this book is the miracle of the spiritual conversion

of the great and wicked city of Nineveh, and in such a short time. "Is not my word like as fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" The preaching of His Word is attended sometimes by feeble apparent results, and sometimes by phenomenal results such as were witnessed in Nineveh, but always "My word shall not return unto me void", saith the Lord, "but shall accomplish that whereunto I sent it."

## V. God's Love Blesses Faithfulness.

Jonah was a run-away preacher, then an unwilling missionary, but when he did preach as the Lord commanded him, his message was attended by such phenomenal results as to be almost unbelievable. God does bless obedience. He has promised "Go ye—preach—to all nations, and lo, I shall be with you." Such a promise should make us faithful to go into all the world with the message of His love for all men.

## VI. God's Love Begets Mercy.

Again, Jonah erred, even following this great display of divine grace, when he grumbled because Nineveh was not destroyed. He was vexed because of God's clemency toward Nineveh. It was necessary for God to teach him yet another lesson, that love is merciful as well as righteous. "Thou hast had pity on a gourd—should not I spare Nineveh?"

He was the prototype of the modern man who wishes that he might sternly rebuke God for not obliterating an enemy of his from the face of the earth. At times are there not some persons whom you wish God would severely punish, yea, whom you wish He would destroy? And when God does not do so, have you not said, "God cannot be just or He would not let such villainy escape?"

Need we not to learn, as Jonah finally did, that God's love embraces all men, and that His love in the heart will beget not only obedience to God's command, and faithfulness in proclaiming His message of love, but will beget an attitude of mercy toward men.

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**CHATTANOOGA**  
T E N N E S S E E

# The Young South

(Send all letters to "Aunt Polly," 149 Sixth Avenue, North, Nashville, Tenn.)

Dear Boys and Girls:

Do you like scrapbooks? I like them so well that I already have about five, but I am going to have one more and I'm sure everyone of you will want to get busy making you a scrapbook when you have read our page this week.

Let's make this a **YOUNG SOUTH SCRAPBOOK**. You may put your name, as suggested, on the cover if you wish, but let's fill the inside full of things that will appear on our page this summer. We can make it worthwhile if you will help me. So don't forget to send in your summer resolutions.

You will have your covers made by next week so watch our page for what to do next, and let me know if you like the idea.

Your friend,

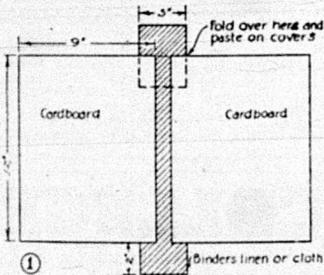
*Aunt Polly*

## HOW TO MAKE A SCRAPBOOK COVER

WILLIAM B. LOGAN

There are many useful things that can be made during spare time without much cost. One of these is a scrapbook cover or portfolio that can be used for picture collections, hobbies, and the like. The materials needed will be two pieces of cardboard, several pieces of colored paper, paste or glue, scissors, ruler, pencil, cloth or binder's linen, and a bit of initiative for making a cover design. The cardboard can be any size, but 9"x12" is the most used. A good grade of cardboard can be secured from the X-ray room of the local hospital, for the asking. It is the cardboard that is packed between the film used in X-ray machines.

The first step in the construction of the portfolio is to glue or paste the binder's linen or strip of cloth, 3"x16" on the pieces of cardboard as shown in Diagram 1, leaving a space of 1/4" to 1" between the long sides of the



cardboard. Then paste the ends of the cloth back on the inside of the cardboard. This makes two flexible backs for the portfolio.

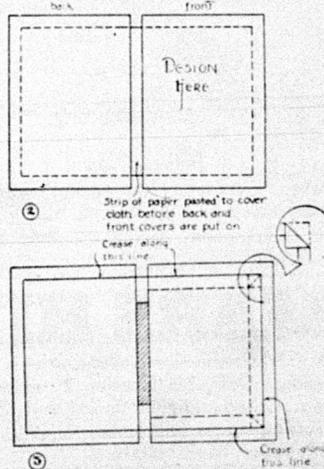
While the paste is drying there is time for designing the cover and deciding on the colors of paper to be used. Colored construction paper or poster paper will be found very good for the purpose; wrapping paper as used in the corner grocery will do very nicely if the folio is to be handled much by children. The paper must be larger than the size of the cardboard. If colored paper is to be used, select the color for the background of the design, and this color will be used for covering the back and front covers. Measure the size of the cardboard on the left side of the paper for the front cover, allowing at least one inch at top, bottom, and right side. The design will be

made within this area. Diagram 2 shows how the paper is to be placed on the flexible backs. The backs are shown marked with dash lines.

There are many ways of decorating the cover. Ideas are to be found in many places. Magazines and nature afford two good sources. A person's initials or name can be worked into a design very easily. Diagrams 5 and 6 show two set-ups for using initials and name. If a design of cut-out letters, or a scene is to be used, select colors that will harmonize with the background and with the subject. Select primary colors for portfolios that children will see, because these are the colors that they know and like.

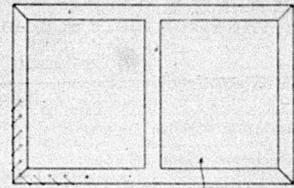
Next paste a strip of paper four inches wide over the strip of cloth on the outside of the portfolio. See Diagram 2. This paper should harmonize with the other colors as one inch of this will show between the front and back covers. After the design is ready it is to be pasted on the cardboard. Then paste the paper of similar color on the back cover. The correct way for pasting two pieces of paper together is to put the paste on the heaviest paper first, and press the thinnest on it; so in this case put the paste on the cardboard, and press the cover design on it. Diagram 2 shows the work as it should look after this has been done.

Now turn the folio over and crease the paper which extends out on each side, top and bottom of front and back covers. Fold creases back flat again, and then at each corner fold the tips of the paper in so the corners will point almost diagonally across the cardboard as shown in the circle to the upper right of Diagram 3. Paste each corner down. Then



refold side, top and bottom of front and back along creases and paste these down. The inside of the covers are finished by pasting a piece of colored paper on each of the sides, allow it to extend over the edges of the paper folded in from the outside, but not extending to the edge of the cover. See Diagram 4 for the result of this step.

Simple designs are sometimes used on the inside of the front and back cover, but a more useful thing to do is to make a pocket for holding pictures, or other loose articles. Use two pieces of cloth 5"x12" and glue them on



Holes may be punched 1/2 inch apart and back faced. Outside of cover folded back, and decorated lining pasted on top.



two pieces of paper of similar size. This reinforces the paper for the pocket. Now put an inch strip of glue around the edge of the two short ends, and one long side of both pieces. The glue is to be put on the cloth side. Press these down on the outer edge of the cover, the side without glue is to be to the inside of the portfolio. A way to make the pocket stronger, and add to the decoration of the folio, is to lace a colored string around the edge, as shown on the left half of Diagram 4. Holes are punched one inch apart and about one-half inch from the edge around the entire portfolio. Measure this distance and use a cord or string 2 1/2 times this measurement. Put the folio under a press of books for six hours to allow the glue or paste to harden.

The easiest and most economical way to attach leaves in the book is to use rings, which can be purchased at any bookstore or ten-cent store. There are several sizes of paper available with holes already punched. The size nearest to that of the cover is selected and placed inside the cover. Allow about three-eighths inch between the inside edge of the paper leaves and the binder's linen which allows the backs to fold. This space allows the backs to open flat. Next, mark the holes on the cover and punch them. The rings are inserted and the cover is completed.

—The Story Hour Leader.

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"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:5.

# SUNDAY SCHOOL DEPARTMENT

Jesse Daniel  
Superintendent

Miss Janie Lannom  
Office Secretary

Miss Ada V. Williams  
Elementary Leader

149 Sixth Avenue, North, Nashville, Tennessee

Theme—"Going on in Enlargement and Bible Study for Evangelism."

Motto—"Try It"

## VACATION BIBLE SCHOOLS REPORTED DURING MAY, 1940

Church	Principal	Enroll-ment	Average Attendance	Conversions	Class
Campbell Association—Lorene Holland.	G. L. Ridenour	49	43	12	E
New Zion	Mrs. G. L. Ridenour	49	41	10	—
Red Ash					
Carroll Association—Clarice Thomason.	Clarice Thomason	44	37	0	E
Mt. Nebo					
Concord Association—Oscar Lumpkin	Oscar Lumpkin	15	13	0	E
Republican Grove					
Dyer Association—Mynell McDurman	Mrs. W. C. Nevil	56	47	0	—
Chic		60	52	0	—
Midway	Mrs. W. C. Nevil	26	17	0	—
Rush Slough	Mrs. W. C. Nevil	21	17	0	—
Tiger Tail	Mrs. W. C. Nevil	31	23	0	—
Gum Flat	Mrs. W. C. Nevil	22	20	0	—
Minglewood Community					
Gibson Association—Mynell McDurman	Virginia Derryberry	49	30	0	E
Poplar Grove					
Jefferson Association—Roy Newman	Roy Newman	22	14	6	E
Mansfield Gap					
McNairy Association—Janie Sue Jones	R. H. McDaniel	28	21	0	—
West Shiloh					
Madison Association—Janie Sue Jones	Winfred Moore	95	61	0	E
Berean, Col.	M. A. Moses	55	43	8	E
Home, Col.					
New Salem Association—Oscar Lumpkin	C. D. Tabor	71	55	3	E
Nash Grove					
Nolachucky Association—Roy Newman	Roy R. Newman	18	16	0	—
Phillippi					
Providence Association—Roy Proffitt	Roy Proffitt	37	33	0	E
Highland Park					
Riverside Association—Evie Tucker	Evie Tucker	47	29	0	C
Allons		18	13	0	D
Livingston, Col.	W. J. Maynard	62	41	0	D
Celina	Mrs. Louisa Carroll	23	15	0	E
Columbia Hill	W. F. Wright	19	13	0	D
Zion Hill	Evie Tucker	38	27	0	E
Martha Washington	W. F. Wright	22	13	0	E
Hardys Chapel	W. F. Wright				
Salem Association—Oscar Lumpkin	Oscar Lumpkin	16	13	0	E
Snow Hill					
Southwestern Association—Clarice Thomason	Thomason	32	25	4	E
Rock College	Maggie Morrison	29	23	0	E
Byrds Hill	Maggie Morrison	37	19	0	—
Bellgrade School	Clarice Thomason	28	18	0	—
Dollar School	Bessie Parish	42	32	0	—
Unity School	Mrs. Floyd Thomason				
Stone Association—Merle Pedigo	Merle Pedigo	38	30	0	E
Brotherton	C. D. Tabor				
Western District—Clarice Thomason	Clarice Thomason	19	15	3	E
Bunn's Chapel	Mrs. R. L. Newman, Jr.	20	15	0	E
Union Friendship	Mrs. R. L. Newman, Jr.				
Totals		1228	924	46	

Have you sent in your report for the Vacation Bible School? If not, send it in right away. May was a good month but June should double the number reporting.

### STANDARD SUNDAY SCHOOLS IN MAY AND JUNE

Association	Church	Supt.
*Big Hatchie	Covington, 1st	Hayes E. Owen
*Concord	Mt. View	A. F. Curtis
Crockett	Bells	L. W. Hood
Crockett	Alamo	S. A. Ronk
Nashville	Madison	P. V. Hamblen
Nashville	Union Hill	T. Brooks
Deese	Avondale	W. A. Nichols
Shelby	Brunswick	T. B. Bonner
Watauga	Calvary	J. Frank Seiler
Wilson	Prosperity	P. B. Fuston

Covington First has been a Standard school for the past six years. Mt. View has been Standard for the past four years. This certainly is a record to be proud of. Many other Sunday schools in the state have been Standard for a number of years, which proves to us that a "Standard school is a better school."

### ELEMENTARY WORKERS INVITED TO RIDGECREST

The program for Sunday School Week, Ridgcrest, July 14-19, is filled with many helpful features this year. Elementary workers will have one hour of conference work by departments each day. Miss Mattie C. Leatherwood will have charge of the Cradle Roll conferences and will be assisted by some of the best Cradle Roll workers in the South.

The Beginner conferences will be led by Mrs. Dan W. Davis of Columbia, S. C. Mrs. Davis is the writer of the Improved

Beginner Lesson Course. She will be assisted by a number of the Approved State Workers, together with Mrs. E. M. Strickland of Birmingham, Alabama, and by Miss Robbie Trent of Nashville.

## MARS HILL COLLEGE

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Chatham, Virginia

The Primary conferences will be in charge of Miss Allene Bryan, assisted by several of the Approved State Primary leaders and by Mrs. W. A. Perryman, who has done an outstanding work in the Cliff Temple Baptist Church, Dallas, Texas.

The Junior conference will be under the guidance of Miss Blanche Linthicum, assisted by a fine group of talented Junior workers from over the South, including Mrs. Clifton J. Allen, who is working on the new graded lessons for Juniors.

At the close of the conferences each day the Elementary Workers will assemble in joint session to hear a message from Dr. W. Marshall Craig, Pastor, Gaston Avenue Baptist Church, Dallas, Texas. This great church has recently completed a "Youth Building"—One of the most modern, adequately equipped plants in the Southern Baptist Convention.

Up above the sky so blue  
the call to Ridgcrest—means you!

Andrew Allen,

Secretary of Department of Elementary Sunday School Work, Sunday School Board.

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 149-8th Avenue, North NASHVILLE, TENN.  
 Convention President LAWRENCE NEWMAN



## WHAT THE BIBLE MEANS TO ME

By FRANCES WOOLLEY

What does the Bible mean to me? That is a searching question and a personal one.

First, it gives me a finer appreciation of the life and sufferings of Christ, and a desire to emulate Him. It is, at one and the same time, like a rare and simple miniature of Him, and also a vast painting on canvas of the Great Plan and of the "Crystal Christ," too vast for my limited mind to comprehend.

Second, it gives me a wider outlook on life, and through the acceptance of the Great Commission, it makes me believe in home and foreign missions. In this, it is like a bird's-eye view of endless possibilities from a mountain top.

Third, it teaches me how to observe the Sabbath and all the days of the week and the joy that comes therefrom. In this respect, it is like a guide-book of untold worth.

Fourth, it shows a way out of sin and the pitfalls of life. Here, it is like a prod to higher endeavor and also a steady and never-ceasing spring of Divine forgiveness.

Fifth, it is a book of comfort to me. It strengthens my faith and upholds my spirit in dark places. In this way it is like sweet music that soothes and that gives songs in the night.

Sixth, it shows me the omnipotence and the omniscience of God through the Creation, the Divine Plan of the Ages; and many other wonders. It makes me feel more secure. It is a haven of refuge where God's sufficiency abounds.

Seventh, it teaches me communion with my Heavenly Father. In this, it is like Companionship.

Eighth, it enables me to endure suffering for my own misdeeds, for Christ died. It teaches me repentance and salvation. Here, it is like a curative medicine, or indeed, "a refiner's fire."

Ninth, it makes me want to share the story with others. In this, it is a blessing to me.

Tenth, it teaches me a closer relationship to the things in Nature—stars, trees, seas, mountains, deserts, birds of the air. In this, it is like a health-giving breeze.

Eleventh, it is a sacred book to me. I want it to be handled reverently. It is like an altar or holy ground.

Twelfth, it gives me hope of eternal life, if I only believe. Here, it is like Trust and Home.

## NEW RIVER ASSOCIATION

New River Association is not organized for Training Union work. There are 42 churches in this association, 6 of which have at least one Training Union unit. The following number of unions are in the association: 1 Adult union, 4 Young People's unions, 3 Intermediate unions, 1 Junior union, and 1 Story Hour organization.

## AWARDS ISSUED MAY, 1940

Beech River Association	5	Park Avenue	5
Wildersville	5	Richland	2
Beulah Association		Knox County Association	
Union City	10	Arlington	6
Big Emory Association		Ball Avenue	31
Crossville	2	Broadway	117
Liberty	20	Chrichton Memorial	20
Rockwood	16	Corryton	3
Bledsoe Association		Clear Springs	19
Gallatin	76	City View	10
Chilhowee Association		Central, Fountain City	75
Calvary	34	Deaderick	44
New Hopewell	6	Euclid	27
Clinton Association		Euclid	41
Oliver Springs	114	Eureka	16
Concord Association		Fifth Avenue	74
Fellowship	1	First, Knoxville	114
Murfreesboro	1	Fort Sanders	12
Powell's Chapel	1	Fountain City	72
Mt. Pleasant	12	Gallahers	2
Cumberland Association		Gillespie	28
Clarksville	28	Glenwood	21
New Providence	35	Grassy Valley	19
Erin	37	Grove City	1
Holston Association		Immanuel	16
Calvary, Bristol	76	John Sevier	4
Virginia Avenue	2	Lincoln Park	91
Westview	13	Lyons Creek	15
Jefferson Association		McCalla Avenue	55
Dandridge	2	Marble City	18
Madison Association		Mascot	17
West Jackson	138	Mt. Harmony	61
Westover	6	Mt. View	17
Poplar Hts.	3	Oakwood	39
Maury Association		Park City	14
First, Columbia	3	Powell	56
McMinn Association		Riverdale	25
New Hopewell	7	Rocky Hill	20
Sanford	7	Roseberry	3
Cog Hill	13	Sevier Hts.	42
Nashville Association		Sharon	62
Antioch	2	Smithwood	22
Belmont Hts.	3	South Knoxville	50
Donelson	1	Straw Plains	9
Dickson	34	West View	4
Edgefield	1	Brantville	43
First	14	Cedar Bluff	1
Grace	9	Lonsdale	4
Grandview	3	Meridian	1
Immanuel	1	Riverview	15
Inglewood	3	Washington Park	17
Joelton	13	Ocoee Association	
Judson	13	Apison	1
Madison	18	Avondale	30
New Hope	8	Calvary	9
North Edgefield	3	Chamberlain	14
North End	3	Central	8
Old Hickory	1	Cleveland	85

East	21	Robertson Association	15
East Chattanooga	15	Greenbrier	3
East Lake	1	Springfield	3
Highland Park	6	Shelby County Association	3
Hixon	21	LaBelle	29
Hughes Avenue	28	Seventh	2
Mountain Creek	12	Speedway Terrace	9
Northside	40	Stone Association	17
Oak Grove	5	Gainsboro	1
Oak Street	3	Union Association	1
Red Bank	3	Spencer	1
Ridgedale	15	Watauga Association	1
Signal Hill	15	Elizabethton	1
St. Elmo	15	Roan Mountain	5
White Oak	15	Slam Valley	1
Woodland Hts.	12	Wilson Association	1
Falling Water	7	Barton's Creek	1
Daisy	7	Round Lick	1
Riverside Association	7	Watertown	1
Hardy's Chapel	7	Alexandria	1

## NASHVILLE ASSOCIATION

Nashville Association is organized for Training Union work with Mr. Henry H. Dorris as Director. In the Nashville Association there are 42 churches, 40 of which have at least one Training Union unit. In this association there are 60 Adult unions, 58 Young People's unions, 54 Intermediate unions, 56 Junior unions, and 25 Story Hour organizations.

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Miss Mary Northington, Nashville  
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Miss Margaret Bruce, Nashville  
Young People's Secretary

149 Sixth Avenue, North, Nashville, Tennessee

## FIFTY-SECOND ANNUAL MEETING OF THE W. M. U. OF THE S. B. C.

Baltimore, Md.

Sunday Afternoon, June 9, 1940

Margaret Bruce

The formal opening of the 52nd annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention was held at the Convention Hall Sunday afternoon, June ninth. After the singing of our Year's Hymn "How Firm A Foundation," Mrs. Maxfield Garrott, Japan, led the devotional. The devotionals for each session were based on phrases of the song "Jesus Saves." The first devotional was "We Have Heard the Joyful Sound."

Mrs. Garrott told of some of those in Japan who have heard that Jesus Saves. She pictured the lives of two who have been saved from sin, atheism and selfishness to victory over sin and to a victorious faith in Christ. She helped us to realize more fully that every Christian is saved from something and to something.

The missionary message of Mrs. W. J. Cox presented a challenging world as she reviewed the needs and opportunities for Christian witnessing. Over and over again she used the flood motto "Save your sector," "Save your sector."

The world journalist and cartoonist, Mr. Charles A. Wells of New York City brought some powerful word pictures as well as the pictures he drew with chalk. We were thrilled as we thought of our glorious privilege as American citizens. We were humbled as we thought of our responsibility in the world today to show the Christ-like-life. The world needs to feel the spirit of love, the nations are looking to America for hope. We must show to the world that the power of love is stronger than the power of steel and force. We must show that we believe in love and not bombing planes. The great Hallelujah Chorus by Handel sung by the choir closed the first session of the convention.

### Sunday Evening

The Sunday evening session was opened, as was every session, with the singing of our hymn "How Firm A Foundation." The Scripture Reading was by Rev. W. Clyde Atkins, pastor of the historic Eutaw Place Church, Baltimore. This church was the church home of Miss Annie W. Armstrong, honored first corresponding secretary of the W. M. U.

After a beautiful quartette "What of the Night?" Miss Fannie Taylor, Missionary to the Italians in Tampa, Florida, led the devotional. She used as the basis of her message the phrase "Spread the Tidings All Around." Because of the need and because the Lord has commissioned us, we must "spread the tidings all around." We should be proud of the program which has been made in spreading the tidings among the Italians in Tampa, Florida.

The missionary address of the evening was delivered by Dr. Leslie Bates Moss of

New York, Secretary of the Foreign Mission Conference of North America. Dr. Moss's wide experience in mission fields around the world enabled him to show us the great influence of Christian missions upon the different peoples of the world. The responsibility of America is to help the world to know that Christ is adequate and only Christ can change men's hearts and lives.

At the close of Dr. Moss's message a very impressive colloquy "The Cross and the World" was presented. The curtains were lifted and light was focused on the cross casting its shadow on the beautiful yellow and blue world. As we sat and listened to the voices of the different nations calling for the light, a prayer was in our hearts that the light of the cross of Christ might shine throughout the whole wide world.

### Monday Morning

Mary Northington

Promptly at nine thirty, the president called the meeting to order. "How Firm A Foundation" was again sung as the opening hymn. The prayer was led by Mrs. J. S. Farmer, formerly a missionary from Japan.

The devotional was led by Mrs. S. E. Ayers of China. Tennesseans remember and love her as she spent her last furlough in Tennessee and often spoke to our people. Her subject was "Bear the news to every land." She said "The word foreign was man-made. There are no boundary lines with God. Today to be a missionary takes physical and moral courage of the highest order. War reigns supreme in China. It means hours of the day in cellars and work must be done at night. It means deathless silence so the sirens of approaching aeroplanes can be heard. We need to take our courage from Christ. A missionary must have confidence in the work God sent him to do. After the hospital was bombed and many homes were wrecked, I met the Chinese pastor and he greeted me with the words "Peace." "How can you?" I said. He replied, "I know Whom I believe." I said, "Yes, I know, too." Peace is not dependent on bombs. The message must be carried in constraining, consuming love. We must forget self. I want to tell you the story of a Chinese boy "Ju" who has been saved from an air raid. His father and mother were killed and he lost his leg and arm and stayed in the hospital many weeks. He was saved and memorized the four gospels, and became a great worker. He would not seek shelter in air raids until he knew I was safe. Time and time again I tried to keep him from doing it, telling him I could run faster than he. Again he came and I asked him why he came, did he forget—he said "I forgot everything except that I loved you."

A motion was made that an offering be taken in the evening for Chinese relief. It was enthusiastically carried after a plea made by Mrs. Yocum of China and Miss Mallory. A dollar will feed a child for a month. The offering will be sent to our Foreign Mission Board who will administer it.

Mrs. F. W. Armstrong gave her president's message based on the phrase "Thy Kingdom Come." We hope to give you excerpts from her address later on this page.

Miss Kathleen Mallory brought her message giving interesting statistics. Tennessee was given the following recognition in her report. We made the largest gain in titheers of any other state, we reported 11,700. Morristown, First Church was mentioned because it had been out-standing and had an A-1 graded Union for five years. That means that every resident woman member in Morristown First Church has given to missions for five years and had at least five A-1 W. M. U. organizations for five years. All honor to Dr. Fleming and his fine co-workers in the W. M. U. organizations.

Tennessee is fourth with full graded Unions, reporting 287 such organizations. One church in Tennessee, Tabernacle, Chattanooga, has been A-1 for fifteen years. May they never fail this fine record. Tennessee was third in number of A-1 organizations, 682. Only Virginia and Georgia ranked ahead of us. Tennessee met her goal for all W. M. U. magazines. We had 7032 subscribers to Royal Service in 1939.

We were third in the number of mission study classes, reporting 3756. Only Virginia and Texas had more classes. We were first in awards, reporting 20,867 seals. We were second in number of official seals. Tennessee is sixth in number of total organizations, 2,940, so we feel proud that we lead in many ways even though five states have more organizations. All honor to the women in the churches who are making this report possible.

Miss Juliette Mather and Miss Emma Curren, our gifted young people's secretaries reported 27,072 young people's organizations with 358,716 members. There were 3,748 new W. M. U. young people's organizations. There were 5,363 A-1 organizations. Over twelve thousand of these organizations observed the Seasons of Prayer.

World Comrades had 25,533 subscribers and The Window of Y. W. A. 12,470. There are 107 Y. W. A.'s in the colleges and 24 in the hospitals.

Last year there were over 25,000 young people in the camps and houseparties. There were 3,290 churches with full graded Unions, with 416 A-1.

Carson Newman, Harrison-Chilhowee, Union and the Baptist Memorial Hospital reported A-1 Y. W. A.'s.

Miss Elizabeth Hale, missionary from China testified to the value of the W. M. U. young people's organizations. She said she was a Sunbeam when she was four years old. At nine she was converted. Immediately there was a shadow upon her because she realized many did not have the joy of salvation. It was in G. A. in her church she heard the call to tell others. She thanked the Union for the Sunbeam Band, Girl's Auxiliary and Young Woman's Auxiliary in church, college and in the Training School.

Miss Alma Hunt of Virginia testified to the effectiveness of Y. W. A. She stressed the value of the city council and the camps.

Dr. Downey of Salem, Virginia, told of his joy as a pastor of being counselor for an R. A. He told of the interest of the boys in the camp. He spoke of one boy now in college studying for the ministry who felt the call to preach during a de-

votional in an R. A. Camp. He testified of the great value of the ranking system of the R. A's.

Mr. Charles Wells, world famous newspaper man and journalist brought another illustrated lecture. Graphically he portrayed the needs of the city. He showed the horror of war. Where can we turn for life? The answer was the cross. All sang "Jesus Saves."

### Monday Afternoon

Mrs. C. D. Creasman

The Monday afternoon session opened with the singing of "How Firm A Foundation." All stood and joined hands while Miss Blanch Walker of China led the opening prayer. Miss Wilma Bucy, Field Worker for the Home Mission Board led the devotional, using as her subject the phrase "Tell to Sinners Far and Wide." Miss Bucy impressed her listeners with the importance of telling to sinners far and wide the blessed message that Jesus saves. She said "We must tell the message to sinners, not only because they need it, but because we need to tell it."

After making a plea for a passion for souls in our hearts, for fervor in prevailing prayer in our daily lives and for a Pentecostal experience among our Southern Baptist Churches, Miss Bucy reminded us of the great need of telling the story that Jesus Saves to the people far and wide in our own South-land. She said, "There are three Americas in the Western Hemisphere, North America, South America and Lost America." Then, most impressively she laid on our hearts the condition of "Lost America," telling of the need in our Southern cities, in the rural sections, and among various destitute groups. Our hearts were touched as she pictured the hunger of the South's lost people, and we felt with her that we must do our best to give the gospel message to sinners far and wide.

The first business of the afternoon was the Treasurer's report. Mrs. Cox gave this in such an interesting way that we forgot that she was dealing with "dry figures." Our hearts were thrilled as she told us of gifts for the year totaling \$2,556,442.53. She closed her report with a plea that we should be faithful in bringing our tithes and offerings into the Lord's treasury.

Miss Elizabeth Hale of China made a heart appealing talk preparing us for the evening offering for Chinese Relief. She said that the grandest thing we could do for the missionaries would be to help them to minister to the suffering people of China. She tried to help us to follow our gifts to China seeing the wonderful things that even a small gift could do, saying it might mean "a life saved, hope raised and a heart turned to the Master." She thanked us in advance for our gifts on behalf of those who would eat the rice, those who would administer the rice, and those who, through the rice, would be saved.

In speaking to the report on Mission Study, Mrs. Una Roberts Lawrence emphasized the importance of renewed zeal in Mission Study "at this dark hour." She said that surely we should increase the half million women now studying missions to a million. Mrs. Lawrence introduced Dr. Gilbert Q. LeSeur, Secretary of the Missionary Education Movement, who spoke on the urgency of Mission Study. He said that too often the mistake is made of

taking zeal for intelligence, and urged that we add intelligence about missions to our zeal for missions.

Mrs. Carter Wright in speaking to the Stewardship Report pleaded that we work more diligently on all stewardship plans. She especially urged our use of all plans for stewardship teaching of young people. She said of the young people "They will march to death provided their hearts are bound up in a cause." Then she plead with us to bind their hearts to Christ's cause and teach them to be good stewards of his gospel. Mrs. Wright also made an eloquent plea that we be faithful stewards of our money reminding us of the deadly danger of covetousness and presenting God's plan of tithes and offerings as the sure cure for covetousness.

As the report on Personal Service was given we were reminded that this is the 30th anniversary of the beginning of our Personal Service Department. Mrs. Eureka Whitaker, South-wide Personal Service Chairman, in a clever poem told about the Anniversary, and as she spoke of Mrs. H. M. Wharton as the originator of this department she was led to the "birthday chair" and presented with a corsage containing thirty rose buds. Then Mrs. Wharton spoke impressively on the different phases of personal service work carried on in Baltimore, introducing the workers as she told of their work. In speaking of the 30 years of Personal Service, Mrs. Whitaker used a miniature house designating stewardship as the foundation, Mission Study as the windows and Personal Service as the roof, the peak of the house. In speaking of the work for the next thirty years she urged renewed efforts in Good Will Centers and in Jewish and Negro Work.

The program came to a great climax in an address by Miss Nannie Burroughs, Corresponding Secretary of the Woman's Convention, Auxiliary to the National Convention of Washington, D. C. In introducing her, Mrs. Armstrong spoke of her outstanding work among Negro women. Miss Burroughs opened her address by paying tribute to Miss Annie Armstrong, making special mention of her interest in the work of the Negro woman. Miss Burroughs brought beautiful words of appreciation for what our Union has done for the Negroes through the years, not only as a Southwide organization, but as missionary societies in local communities, helping their neighbor Negro missionary societies. Using the words "together" and "forward" as key words she made an eloquent plea that the black and white races work together in Christian fellowship that the work of Christ shall go forward in America and throughout the world.

With the singing of the hymn "Jesus Saves," scripture read by Mrs. Armstrong and the Musical Benediction sung by a group of State Young People's Leaders, the session came to a close.

## Book Reviews

All books may be ordered from  
**THE BAPTIST BOOK STORE**  
161 9th Ave. N. NASHVILLE, TENN.

**A Man on the Run** by Douglas M. White. Zondervan Publishing House. \$1.00.

The poorest thing about this book is its title. It is well bound, well printed, and contains eight good sermons, mostly on Bible characters, filled with the milk and meat of the gospel. Very many preachers say: I would like to do expository preaching but do not know how. Here are some good, helpful examples of how it can be done. The first one is about Jonah and the title is taken from it. The last one is on Paul's Thorn (2 Cor. 12:1-10). Will mention the points in it: The thorn was "in the flesh," was God-given, needed to show Paul that all glory belongs to God and to prevent personal exaltation, it was given to strengthen a servant of God and that grace might be shown to triumph over weakness of the flesh. Paul prayed that it might be removed, but God used it to manifest His own strength in human life. The outcome was that Paul came to take pleasure in infirmities, not in a false humility, but rather that he might find his strength in God and give praise to Him. The author notes that Paul does not use the personal pronoun in referring to the glorious things that were seen in the "third heaven," but says "such a man." The author of the book is pastor of the First Baptist Church of Clarksville, Georgia.

—J. R. Chiles.

**Respectable Sinners** by Clyde V. Hicker-son, Pastor, Baptist Temple, San Antonio, Texas. Zondervan Publishing House, Grand Rapids, Mich. 152 pages. Cloth, \$1.00.

This is a collection of thirteen sermons, the first of which furnishes the title for the book. They are written in simple and clear language. The author draws from many sources in the giving of quotations to illustrate his points; but he does not fail to draw upon the Source of sources. Don't read this book expecting to be lulled in a life of idleness. The author believes in a religion that issues in a worthy life of deeds. These are heart searching and heart warming messages. You will want to do more for the Master as a result of the reading of this book.

—R. K. Bennett.

**Can We Expect a World-Wide Revival?** by Paul W. Rood, D.D., President, World's Christian Fundamentals Association. Zondervan Publishing House, Grand Rapids, Michigan. 154 pages. Cloth, \$1.00.

The author of this book is truly an evangelist. He has the evangelist's zeal and earnestness. These nine sermons, each of which was preached in a different place, all reflect his passion for souls of men. Evidently he believes that we may expect a world-wide revival, when we are ready to pay the price of self-sacrifice and service. Reading these messages will make the reader ashamed of his lukewarmness, and deposit in his heart a desire to be a great winner of souls. God is real to this author, and the simplicity of his faith is contagious. He does not seek to impress the reader with his literary accomplishments, yet his language is chaste and his diction clear and pleasing. You will be glad you read this book.

—R. K. Bennett.

# AMONG THE BRETHREN

By FLEETWOOD BALL

The church at Smith Grove, Ky., loses its pastor, James Kelley.

—BAR—

M. E. Dodd of Shreveport, La., will preach twice on Sunday at the Northeast Encampment in Louisiana.

—BAR—

The work of the First Church, Jonesville, La., has shown substantial advancement since E. E. Fields has been on the field.

—BAR—

Robert W. Estes accepts the call of the First Church, Visalia, Cal., resigning the Pythian Avenue Church, Springfield, Mo.

—BAR—

Philip Prather has resigned at Gillis, La., to accept a call of the French Church at Jennings, La.

—BAR—

In celebration of the semi-centennial of his pastorate, Arch C. Cree of Saulsbery, N. C., expects to retire from his pastorate.

—BAR—

Encampments at Olla in Northeastern Louisiana, will be held July 16-26. R. L. Holmes of Dallas, Texas, is evangelist for the assembly.

—BAR—

Obey Nelson has resigned the care of the First Church, Roysé City, Texas, and accepted the Connell Memorial Church, Ft. Worth, Texas.

—BAR—

T. N. Hale directed a gracious revival at Somerville, where he is pastor. The guest preacher was Simpson Daniel.

—BAR—

Eugene Olive has resigned at North Wilkesboro, N. C., and has accepted the care of the church at Wake Forest, N. C., where Everett Gill has preached a year.

—BAR—

Niles Puckett, an alumnus of Mississippi College and of the Seminary at Louisville, has begun his pastorate at Brooksville, Miss.

—BAR—

J. E. Dillard, Jr., son of J. E. Dillard,

formerly pastor in Birmingham, Ala., becomes pastor in Belgrade, Fla.

—BAR—

Joseph Woodson has just received his diploma from the Southern Seminary, Louisville, and supplied the church at Tupelo, Miss., last Sunday.

—BAR—

Gambrell Street Church, Ft. Worth, Texas, loses its pastor to the church in Nevada, Mo. He is M. M. Barnett.

—BAR—

It is interesting to note that R. E. Gaines has completed 50 years of service as a member of the faculty in the University of Richmond at Richmond, Va.

—BAR—

H. D. Jordon, pastor of the church at Norton, Miss., closed a revival there recently, with 28 additions. D. A. McCall of Jackson, Miss., did the preaching, and M. E. Perry led the music.

—BAR—

Central Church, Greenville, S. C., was recently assisted in a revival by J. B. Lawrence, Secretary of the Home Mission Board.

—BAR—

Henry W. Tinnin, Jr., was ordained Tuesday night, June 4, by the First Church, Shreveport, La., at the request of the First Church, Jená, La., where he is serving as associate pastor.

—BAR—

His many friends rejoice with S. W. Tinnin, Jr., editor of The Baptist Message, that his gifted son has been ordained to the full work of the ministry.

—BAR—

There were 23 additions, 19 by baptism, on the Sunday previous to a revival held in the First Church, Ada, Okla. The pastor, C. C. Morris, did the preaching on that day. Hyman Appleman joined him last Sunday.

—BAR—

A. H. Mahaffey has resigned the care of the church at Midway, Ala., and accepted the care of the churches at Faulkville and Bethel in the same state.

It is reported that the brilliant W. R. White, pastor of the First Church, Oklahoma City, Okla., has been chosen president of Hardin-Simmons University, Abilene, Texas. He preached the commencement sermon at Baltimore, Maryland.

By THE EDITOR

Mercer University, Macon, Ga., recently bestowed the degree of LL.D. on Executive Secretary T. L. Holcomb of the Baptist Sunday School Board.

—BAR—

In a revival held recently at the Falling Water Baptist Church, Hixson, Tenn., there were 29 conversions and at the close of the meeting 11 were taken in by baptism and 11 by letter.

—BAR—

Rev. Floyd Creasy writes of a great meeting at Chamberlain Avenue Baptist Church, Chattanooga, in which there were 82 decisions, 42 additions, 30 by baptism. Rev. A. A. McClanahan, Jr., is the pastor.

—BAR—

C. W. Baird, Lascassas, died recently. Brother Baird was very active in Concord Association, serving three years as Moderator and a number of years as Treasurer. God comfort the sorrowing.

—BAR—

A card received from Rev. Norman O. Baker says: "The Flatwoods Baptist Church has set aside the fourth Sunday in June as annual Homecoming Day. The program includes several outstanding speakers and singers from West Tennessee. Dinner will be spread for all."

—BAR—

Rev. H. L. Thorton, pastor of Lonsdale Baptist Church, Knoxville, on May 6th was stricken with an intestinal obstruction and on May 11th was taken to the hospital for an operation. He is recuperating nicely and hopes to be back in his pulpit by Sunday, June 23rd.

—BAR—

M. H. Carder, of Greenville, writes: "Without the weekly visit of the Baptist and Reflector we would feel lost. Our family anticipates its coming with great interest."

—BAR—

Mrs. J. A. Zachary, Corryton, has been a reader of the Baptist and Reflector for

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 9, 1940

	Sunday School	Training Union					
Bartlett	125	67	Dyersburg, First	438	120	First	585
Boivar	230	148	Elizabethton: First	451	187	Memphis: Bellevue	1837
Butler	184	95	Immanuel	109		First	724
Chapel Hill, Smyrna	57	52	Little Mountain	131		Speedway Terrace	479
Chattanooga: Avondale	544	176	Siam	287	183	Murfreesboro: First	1086
East Ridge	85	57	Southside	96	40	Walnut Street Mission	360
Edgewood	157		Watauga	309	112	McMinnville, Magness Memorial	83
Falling Water	91	49	Erwin: Calvary	415		Mount Juliet, Fellowship	190
First	959	144	First	391		Nashville: Inglewood	93
Highland Park		168	Fountain City: Central	569	162	Nashville: Inglewood	333
Mission Ridge	150		First	309	90	First	496
Oak Grove	269		Gladeville		39	Lockeland	132
Oak Street	134		Hermitage, New Hope		106	New Tazewell, First	39
Oakwood		69	Jackson, West Jackson	650	297	Ooltewah	111
Red Bank	507	125	Jefferson City, Buffalo Grove	75	69	Pine Grove	118
South St. Elmo	137	43	Kingsport, First		95	Paris, First	370
White Oak	174	60	Knoxville: Bell Avenue	521	145	Raleigh, Ardmore	370
Cleveland, Big Springs	236	135	Broadway	877	263	Rockwood, First	233
Clarksville, New Providence	109	39	Fifth Avenue	941	163	Sewierville, Aider Branch	136
Church Hill, Oak Grove		55	South	338		Shelbyville, First	201
Columbia, Second	109	69	Lebanon	249	79	Sweetwater, First	424
Concord, Chrichton Memorial	67	66	Lenoir City: First	352	77	Townsend, Bethel	155
Corryton, Fairview	190	62	Pleasant Hill	212		Union City, First	655
			Maryville: Cedar Grove	113	57	Walter Hill, Powell's Chapel	133

thirty-five years and says that she can't afford to be without it.

—BAR—

Rev. G. C. Morris, pastor of Second Baptist Church, Columbia, Tennessee, has been moved home from the King Daughters Hospital in which he underwent an operation for appendicitis May 31st. Brother Morris is doing nicely.

—BAR—

Honorary degree of Doctor of Humane Letters was conferred on Dr. John L. Hill, Nashville, Tenn., editor, author and lecturer, who delivered the commencement address at Hard-Simmons University in Abilene, Texas. The degree of Doctor of Divinity was conferred on Rev. Fred C. Eastham, Wichita Falls pastor.

—BAR—

Carlyle Brooks, Southwide Baptist Singer, General Delivery, Atlanta, Ga., has just closed a good revival with Edgewood Baptist Church, Atlanta. Dr. Arthur Jackson, Savannah, did the preaching and Brother Brooks had charge of the singing, young people and personal work. There were between thirty and forty additions to the church.

—BAR—

Sunday night, June 9, the Magness Memorial Baptist Church, McMinnville, Tenn., had their Vacation Bible School closing commencement program at the preaching hour. One hundred and fifty-six were enrolled for the two weeks and there were 6 conversions. Certificates were given out. Handwork was inspected in the educational building.

—BAR—

First Baptist Church, Dickson, recently experienced a successful youth week. They enrolled 90 in the Vacation Bible School. Rev. Charles Millican, of Union University, preached each evening in a youth revival and all of the church activities were in charge of Youth Week officers. There were six professions and three additions by letter.

—BAR—

The Red Bank Baptist Church, Chattanooga, has just closed a revival in which Dr. Arthur Fox, of Morristown, did the preaching and his son, Paul, led the singing. There were 88 who joined for baptism, 14 by letter and 1 by statement, making 103 additions during the two weeks of meetings. Dr. Fox and his son have been invited to be with them next year.

—BAR—

The completion of the new educational building of Broadway Baptist Church, Fort Worth, Texas, and the rearrangement of other space makes possible 23 departments in the Sunday school. This organization is now one of the largest Sunday schools in the South, and Broadway becomes one of a limited number of churches with two Young People's and three Adult departments. The Training Union now has 17 departments with the possibility of adding six additional departments in the future.

—BAR—

There will be a homecoming day at Jones Cove Church, New Salem, Tenn., July 4, beginning at 10 o'clock. The program will

appear in the paper at a later date. Everybody is invited to come and help make it a real homecoming day.

—BAR—

We regret that the Baptist and Reflector erroneously stated last week that in a recent revival at Jasper, Missionary Pastor E. O. Cottrell did the preaching. A letter just received from Brother Cottrell says that Rev. Guard Green, of Donelson, did the preaching and that he did it in a great way.

—BAR—

After almost seven years as pastor, Rev. P. B. Baldrige has resigned the First Baptist Church of Maryville, Tenn., to become pastor of the First Baptist Church, Lanett, Alabama. The Lord has blessed his work in Maryville as indicated by the fact that 685 people have united with the church; \$42,749.00 has been given for the local work and \$29,765.00 to benevolence and missions. In addition to this, repairs have been made to the church and pastorium to the amount of \$4,000.00 and three lots have been purchased, thus making available sufficient room for building a much-needed educational building and providing parking room for cars. On Friday evening, June 7th, a public reception for the departing pastor and wife was held in the auditorium of the church at which time Brother Hugh M. Clark on behalf of the church presented them with a beautiful silver service as an expression of love and appreciation.

—BAR—

**With the Churches: Chattanooga**—Avondale, Pastor Lindsay received 2 for baptism; East Ridge, Pastor Williamson received by letter 2, for baptism 1; Edgewood, Pastor Sollie received for baptism 1; First, Pastor Huff received by letter 5, for baptism 1; Oak Grove, Pastor Donahoo received by letter 1, baptized 1; Oak Street, Pastor Soday received for baptism 7, baptized 4; Red Bank, Pastor Pickler welcomed by letter 8, for baptism 55, baptized 60. **Dyersburg**—First, Pastor Vollmer received by letter 5. **Elizabethton**—First, Pastor Starke received by letter 4, baptized 4. **Knoxville**—Bell Avenue, Pastor Allen baptized 3; Fifth Avenue, Pastor Wood welcomed 5 additions to the church; South Knoxville, Pastor Haynes received by letter 3, for baptism 4. **Memphis**—Bellevue, Pastor Lee welcomed 16 by letter, 1 for baptism, baptized 1; Speedway Terrace, Pastor Harris received by letter; Temple, Pastor Boston welcomed 5 for baptism, 4 by letter, baptized 4. **Murfreesboro**—First, Pastor Sedberry received by letter 2. **Nashville**—Lockeland, Pastor McMurry baptized 3. **Paris**—First, Pastor Stenbridge received by letter 3. **Rockwood**—First, Pastor Leonard received for baptism 2, baptized 1. **Sweetwater**—First, Pastor Hodges received 6 by letter. **Walter Hill**—Powell's Chapel, Pastor Medlock received 1 by letter.

## BRIEFS CONCERNING THE BRETHREN

### Called and Accepted

E. N. Patterson, Toulminville, Ala.  
C. M. Agee, Linden, Ala.  
J. B. Head, Washington Park, Ill.  
Thomas E. Thompson, Lake Hill Church, Orlando Vista, Fla.  
Ted M. Jones, First Church, Key West, Fla.  
F. E. Woolery, Grants, New Mexico.  
Glenn A. Hoss, Garfield, New Mexico.  
John T. Kee, First Church, Odessa, Texas.  
R. G. Moore, First Church, Caddo Mills, Texas.  
T. D. Sumrall, Central Church, Pampa, Texas.

### Resigned

L. W. Rowland, Ewing, New Mexico.  
T. D. Sumrall, Washington Ave. Baptist Church, Oklahoma City, Okla.

### Ordained

Wayne Dehoney, First Baptist Church, Nashville, Tenn.

## Book Reviews

**Saving America to Save the World** by Roland Q. Leavell, Th. D., D.D., Superintendent of Evangelism, Home Mission Board, Southern Baptist Convention. Fleming H. Revell Company, New York. 126 pages. Cloth, \$1.00.

Any one who has had the pleasure of hearing Dr. Leavell speak will recognize his vivid style in these twelve masterful sermons. Here you see Christian patriotism exemplified in calling the nation, which he seems to love next to his Lord, back to God. He sees America face to face with the necessity of making the choice, either for or against God, and that choice is to be pivotal as to the continued greatness and freedom of this land. You cannot read these messages and be indifferent to the great need that stares our country in the face. If you have been stirred by his preaching you will also be moved by his writing on these timely and vital subjects.

—R. K. Bennett.

**Of Such is the Kingdom** by Esther Mackay. The Bible Institute Colportage Association, Chicago. 1940. 62 pages. Paper, 30c.

There are many, many sorrowing people who need just the message which this brochure presents. It is the experience of a mother who had the privilege of guiding the footsteps of a baby boy through the first seven years of his life only to lose him then. The training of the child, the struggle for his life and the victory reached after he was taken away from her give the little book a permanency of value which few books have.

—J. C. Miles.

# "The Marriage Institution"

By MRS. GEO. NEIKIRK,

Lincaster Drive, Knoxville, Tenn.

(Presented to a Sunday School class of girls)

1. After creation of man, what did God say?

"And the Lord God said, It is not good that the man should be left alone" Gen. 2:18.

2. What, therefore, did God say He would make?

"I will make him an help meet for him" Gen. 2:18.

Note—Not a helpmeet nor a helpmate, but—two words—a help meet for him; that is fit or suitable for him, the word meet in the original means a front, a part opposite, a counterpart or mate. Man's companion, or help, was to correspond to him. Each was to be suited to the other's needs.

3. Could such a help be found among the creatures which God had already made?

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him" Gen. 2:20.

4. What, therefore, did God do?

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man" Gen. 2:21-22.

Note—How beautiful, in its fulness of meaning, is this simple but suggestive story, at which skeptics sneer. God did not make man after the order of the lower animals, but "In his own image." Neither did He choose man's companion, or help from some other order of beings, but made her from man—of the same substance. And He took this substance, not from man's feet, that he might have an excuse to degrade, enslave, or trample upon her; nor from man's head, that woman might assume authority over man; but from man's side, from over his heart, the seat of affections that woman might stand at his side as man's equal, and, side by side with him, together under God, work out the purpose and destiny of the race—man, the strong, the noble, the dignified; woman, the weaker, the sympathetic, the loving. How much more exalted and inspiring is this view than the theory that man developed from the lower order of animals.

5. What did Adam say as he received his wife from God?

"And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man" Gen. 2:23.

6. What great truth was then stated?

"Therefore shall man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh" Gen. 2:24.

7. In what words does Christ recognize marriage as of God?

"Wherefor they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" Matt. 19:6.

Note—Thus was the marriage institution ordained of God in Adam, before man sinned. Like the Sabbath, it has come down to us with the dews of divine blessing still upon it. It was ordained not only for the purpose of peopling the earth and perpetuating the race, but to promote social order and human happiness; to prevent irregular affection; and, through well-regulated families, to transmit truth, purity, and holiness from age to age. Around it cluster all the purest and truest joy of home and race. When the divine origin of marriage is recognized and the divine principles controlling it are obeyed, marriage is indeed a blessing; but when these are disregarded untold evils are sure to follow. That which, rightly used, is of greatest blessing, when abused becomes the greatest curse.

8. By what commands has God guarded the marriage relation?

"Thou shalt not commit adultery," "Thou shalt not covet thy neighbor's wife" Ex. 20:14-17.

9. What New Testament injunction is given respecting marriage?

"Let marriage be had in honor among all, and let the bed be undefiled; for fornicators and adulterers God will judge" Heb. 13:4.

Note—By many marriage is lightly regarded—is often made even a subject of jest. Its divine origin, its great object, and its possibilities and influences for good or evil are little thought of, and hence it is often entered into with little idea of its responsibilities or its sacred obligations. The marriage relationship is frequently used in the Scriptures as symbol of the relationship existing between God and His people. Rom. 7:14.

10. After the fall, what sort of marriages were introduced by men which were productive of great evil?

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" Gen. 6:1-2.

Note—Not only was there plurality of wives, which in itself is an evil, but the "sons of God," descending from Seth (Seth was the third son of Adam and Eve), married the "Daughters of men," the descendants from the idolatrous line of Cain (Cain was the first son of Adam and Eve), and thus corrupted the seed, or church, of God itself. All the barriers against evil thus being broken down, the whole race was soon corrupted, violence filled the earth, and the flood followed.

11. What restriction did God make respecting marriages in Israel?

"Let them marry to whom they think best; only to the family of the tribe of their father shall they marry" Num. 36:6. Read Deut. 7:3-4.

Note—Intermarriage with the ungodly was the mistake made by the professed people of God before the flood, and God did not wish Israel to repeat that folly.

12. What only does Christ recognize as proper ground for dissolving the marriage relationship?

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" Matt. 19:9.

Note—Civil laws recognize other reasons as justifiable causes for separation, such as extreme cruelty, drunkenness or other like gross offenses, but only one offense, according to Christ, warrants the complete annulment of the marriage tie.

## WHERE SHALL THEY GO?

By MRS. CARL A. NEAL, *Laverne, Tenn.*

When I read the article by Dr. John L. Hill, "Where Did They Go?" it makes my heart ache, knowing where some of them do go. Here is a true story.

Some years ago a good father, a deacon in a little Baptist church, died suddenly leaving eight children, with no income except a small insurance which was all gone in a few years.

By doing any kind of work they could get, the older children could barely make their own living and it became necessary for the mother to find work. This she did, but some provision had to be made for the three small boys ages six, nine, and eleven.

She said she tried to get them in the Protestant Orphanages and could not, then she went to the Catholic Orphanage and they said, "Yes, indeed, they always had room for needy children."

They had been in the orphanage only six months when a friend went to visit them. She asked, "You are not going to be Catholics when you grow up, are you?"

"Yes, we are," they answered quickly. Why do we send missionaries to Catholic countries and then turn our own children over to Catholic Institutions? Do let's **make room** for our children, so we won't have to ask ourselves, "Where Did They Go?"

## Book Review

**One More Year** by Bertha B. Moore. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$1.00.

This is a good story, one the reader will enjoy, and not easily forget.

Two people, a young man and a young woman, who have been told, each by a different doctor, that they will not live more than one year unless some very different, and for them difficult, practices are inaugurated, meet quite accidentally, yet surely providentially.

Within a few hours after becoming acquainted they marry, on a "business basis." They live together as the author leads them through various experiences, some exciting, others calm.

Toward religion the young man is skeptical, the young lady is in doubt. In the course of events, Bruce and Marjorie, the young man and young woman, visit Aunt Kate and Uncle Bill. These two are very devout Christians. While in their home, Marjorie comes to a keen realization of her soul's need. A little later, in order to keep the marriage bargain, she leaves, and shortly becomes a Christian while in a religious service.

Through an automobile accident they are reunited, the young man accepts Christ, they pledge themselves anew to each other, for keeps this time.