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Baptist and Reflector

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

Volume 106

THURSDAY, FEBRUARY 29, 1940

Number 9

A HEARTY WELCOME TO *Eight Regional Sunday School Conventions*

North Western Region, March 5, 1940

We extend a cordial welcome to the Sunday school workers of the North Western Region who are meeting with our church on March 5. The same warm heart that has been extended to the brotherhood of the past by the First Baptist Church, Martin, is being opened to the visitors of this assembly.—Rev. Tom Roberts, Pastor.

South Western Region, March 6, 1940

To the South Western Regional Sunday School Workers: The City of Whiteville and the churches extend to you a warm welcome to attend the South Western Regional Convention in Whiteville, March 6. It will be our joy and privilege to have you come to our town. While you are among us we want to serve you in every way that will make your day for the Lord more profitable.—Rev. A. H. Hicks, Pastor.

South Central Region, March 7, 1940

Personally and on behalf of the First Baptist Church and the Baptists of Maury County, I send greetings and a hearty welcome to the Sunday schools of the South Central Region to be our guests on March 7. We shall be delighted to have you because you will advance the cause of Christ in our city and will encourage our people—Rev. W. Edwin Richardson, Pastor.

Central Region, March 8, 1940

Springfield Baptist Church is happy as they anticipate the coming of Sunday School workers from all of the associations of the Central Region of Tennessee to the Convention to be held here March 8. We trust that this Convention will have a large attendance and that much good will result from our association together in this fine program. To that end we urge every church within the bounds of this territory to send representatives to this meeting.—Rev. Norris Gilliam, Pastor.

North Central Region, March 12, 1940

The Baptist Church of Carthage extends a sincere welcome to all who may attend the North Central Regional Sunday School Convention. Our Sunday schools are of vital importance in the furtherance of the Gospel—in teaching the Bible, in reaching the greatest number of people, in fostering the missionary spirit, and in evangelizing the lost. Therefore, it is essential that our Sunday schools be organized as thoroughly as possible for efficient work. We pray that you will find here just the atmosphere in which the Convention will mean most to you, your Sunday school, and the Kingdom of God.—Rev. Howard C. Bennett, Pastor.

Eastern Region, March 14, 1940

Attention, All churches of the Eastern Sunday School Region: The First Baptist Church of Clinton stands with open doors to welcome you to the Regional Sunday School Convention to be held with us March 14. Our church along with the State Department Workers shall be greatly disappointed unless we have a good attendance from each association within the Region. Come, Sunday school workers, to this meeting and you will be amply paid in information and inspiration. A good church in a good town extends a most cordial invitation to you—so come, come, come.—Rev. Horace L. Smith, Pastor.

North Eastern Region, March 15, 1940

The Baptist Church of Rutledge and the entire community extends a most hearty and cordial invitation to the North Eastern Regional Sunday School Convention to meet here with us Friday, March 15. We bid you welcome. We want you to come and enjoy the day. We want you to feel entirely at home and enjoy the fellowship of this good old church and community. Won't every pastor, Sunday School Superintendent and teacher of the region come? Please do.—Rev. C. B. Cabbage, Pastor.

South Eastern Region, March 13, 1940

We are happy that our Church has been chosen as the meeting place of the South Eastern Regional Sunday School Convention. Dayton Church wishes to urge every church in the South Eastern Region to be well represented at this meeting. A hearty welcome awaits you. Be much in prayer, be on time, and we will give God all the glory.—E. B. Arnold, Chairman of Deacons.

Baptist and Reflector

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,
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EDITORIAL

Gangrene and Blasphemy

AMONG OTHER ERRORISTS in Paul's day, Hymenaeus and Philetus taught that "the resurrection is past already," that there was to be no future bodily resurrection of the saints (2 Tim. 2:17,18).

Estimating the seriousness of such teaching, Paul said, "And their word will eat as doth a canker." This is the word (gaggraina) from which we get our word "gangrene." Paul also said that such teaching "overthrew the faith of some."

In reference to this Hymenaeus and a certain Alexander, Paul said in 1 Tim. 1:16: "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." The teachings of such men were called "profane and vain babblings" and Paul said that such "will increase unto more ungodliness" (2 Tim. 2:16). The apostle considered that morality rooted back in sound doctrine.

Of course, error at the point of doctrines relating to salvation is more dangerous than error at the point of doctrines relating to obedience and service. But, in appropriate degree in each given instance, Paul's characterization of the false teaching of Hymenaeus and his confreres applies to all false teaching.

Unsound doctrine has four things to its discredit: 1. It is spiritual gangrene. 2. It is blasphemy. 3. It makes a shipwreck of or tends to make a shipwreck of faith. 4. It fruits in ungodliness.

It matters what one believes.

Why Decline Paradise?

A RECENT ASSOCIATED PRESS DISPATCH in the daily press said that the Metal Workers Union at Varberg, Sweden, became wearied of the eulogies of Soviet Russia by its Communist members and posted a standing offer of a free one-way passage to Moscow on condition of immediate departure for a ten-year visit.

To date, no one has accepted the offer. If Russia is what its devotees claim, is it not strange that these men should decline to go to such a paradise on a free passage? They might say they wished to remain away in order to spread Communism. But why not let other "comrades," with expenses paid by Russia, take their places awhile and then let these be carried back to the Soviet paradise and others take their places? It is hardly fair for one group to have to bear all the brunt of living in hated countries so inferior to Russia!

A similar offer in America to radicals and "parlor pinks" would seem to be in order. But it doesn't suit these people to live in the country which has the social system which they advocate. And this fact seriously discounts the accuracy and sincerity of their advocacy.

Some years ago in the United States Emma Goldman used to picture Russia in rosy colors. Then she was deported. And it is reported that, having lived there awhile, she said that she had rather be in jail in the United States than be free in Russia. The paradise (?) turned out to be a parody.

Hurrah for the land of the Star-Spangled Banner!

Hand it to the President

THE AMERICAN YOUTH CONGRESS has some in it who hold Communist beliefs and who spout off a lot of Communist vaporings.

No doubt there are young people identified with the organization who do not realize that the organization is being used by certain of their number and others to get subtle, Communist propaganda across. But it is a pity that any of them should be duped by radicals.

Recently, the President of the United States, while addressing the Youth Congress, gave it a neat spanking for any active political Communism it might foster, said some pretty stiff things about Russia and sounded forth Americanism. However much one may disagree with him on certain other matters, one must hand it to him for his clear trumpet note that day.

It is said that, while some applauded the President, there were others who hissed him. If those who hissed were in Russia and were to hiss Stalin, they would be shot. They had better be thankful that they live in a land where they can hiss even the President without being killed, as discourteous and rude and disgusting as the hissing is.

But a system where one would be shot for hissing the ruler is what some foolishly recommend for liberty-loving America!

How Far Back?

CERTAIN MODERNISTS SAY that "we have to go over the heads" or "go back of the reporters (the Biblical writers) to get at the real Jesus."

But who can tell how far back we have to go and how can we know when we get there? Except for the Biblical writers, we should have no knowledge of Jesus. If they were untrustworthy in the particulars which the Modernists reject, how can we know that they are not also untrustworthy in other particulars? Are Modernists themselves the standard for determining the accuracy or inaccuracy of the inspired writers?

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). It is impossible, then, for men to "get at the real Jesus" by human reasoning on earthly premises. What they call the "real Jesus" arrived at in this way is only a rationalized concept to which the name "Jesus" is attached.

Jesus clearly taught, and so do the Bible writers, that He and the written Word of God are inseparable. The real Jesus is the written Word *unfolded*, and the written Word is the living Word *unfolded*. The man who knows this revealed Christ in an experience of grace and then knows His aid and companionship in life and service knows the only true Savior and Lord.

For puny man to set his intellectual conclusions and presuppositions above the Word of God is to set himself above God Himself. And this is prideful, presumptuous and blasphemous.

Vital Religion

IN MANY QUARTERS TODAY there is a discussion of the supremely important thing of "getting back to vital religion."

However, some of those discussing the matter construe it in modernistic terms. With them, getting back to vital religion means: 1. Have an experience of Christ. (Rightly interpreted, this is sound and basic). 2. Apply religion to bring in a non-capitalist, non-profit, "new social order" or "co-operative commonwealth."

The Word of God does not teach that Christianity is expected to bring in a social order of this kind in a general, political and territorial sense, but only that genuine religion in the heart will fruit individually in right social and economic conduct in whatever social order it may find itself, as in the case of Philemon and Onesimus. Christianity may and does oppose the evils in a social order and approves such virtues as may be found in any, but it is not identifiable with any social order yet devised or yet to be devised.

If vital religion means bringing in a socialistic commonwealth, then, since, Christianity has never done this nor been taught to do it, there is no vital religion to get back to!

But being saved by grace through faith in Christ and then living out Christ in whatever social order one may be found, is vital religion. Those who have got away from this "good old-fashioned way" need to get back to it.

Boards Among Anti-Board Brethren

A COMMITTEE IS "A BODY of persons appointed or elected to consider, investigate, or take action upon, and usually to report concerning, some matter or business" (Webster).

A board is "a number of persons appointed or elected to sit in council for the management or direction of some private or public business" (Webster).

Whatever technical differences these may have, functionally they are similar and equivalent to each other.

In both convention and anti-convention Baptist circles, these groups are selected or provided for by the members or messengers of the churches.

A committee is "a body of persons appointed or elected" and a board is "a number of persons appointed or elected." The former is "to consider, investigate, or take action upon" some matter sponsored by those whom the committee represents. The latter is "to sit in council for the management or direction of" some matter sponsored by those whom the board represents. Like the committee, the board reports back to the constituency.

A committee instructed "to take action upon" a matter is a committee empowered to act on behalf of the constituency. The length of time required for this depends on the nature of the business. This is the same thing in essence as the action of a board, instructed and empowered by its constituency, in looking after "the management or direction of" some matter. A board is usually (but not always) a more permanent arrangement than a committee, but in essential function they are the same.

THE BAPTIST BODY which has committees has boards in essence and *vice versa*. We know an anti-board association which has its committees from year to year and also has its "Executive Board," so named in the minutes. State Convention Baptists in Tennessee have their committees and boards in their associations and their committees and their "Executive Board" in State Convention connections. In Southern Baptist Convention connections Baptists have their committees and boards and their "Executive Committee" who represent them and through whom they look after or perform this or that.

If the Executive Board in the association just referred to has no function and is expected to do nothing, there is no use in having it. If it has a function, what is that function? If there is some associational matter to be looked after or performed, do the churches as such do this or do they do it through this board? Or do they act through another board or committee? If they act in either way, that is exactly what convention Baptists do when they act through their committees or boards "appointed or elected" to act in behalf of their constituency.

We attack no brother for employing what he calls a non-board or non-convention mission method, if his convictions run that way. To the extent that he carries out the Commission through his method, God bless him in it. We are simply pointing out that such brethren can ill afford to attack the convention method of work when, in essence, they follow it in their own ranks. There are boards in anti-board circles!

If, then, somebody attacks their work, let our convention brethren remember Webster and historical facts and just keep on unitedly "sawing wood."

What You Pay and What You Get

By J. E. Dillard

WHEN YOU JOIN THE BAPTIST HUNDRED THOUSAND CLUB and pay your dollar each month what do you get in return? Much?

1. You get the satisfaction of knowing that you are co-operating with the plans of your denomination instead of criticising them.

2. You get the joy of knowing that you are helping your denomination get out of debt instead of staying in debt.

3. You get the joy of knowing that every time you pay your dollar you are stopping another five and one-half cents in interest, thereby helping your denomination carry on for Christ.

4. You get the satisfaction of knowing that you belong to the Gideon band who are willing to do a bit more than the average in fighting the Midianites of debt.

5. You get the joy of knowing that you are setting a good example to others. If every Southern Baptist would follow your example, our Southwide debts would be paid in one month; if one in a hundred will do it we will certainly have a Debtless Denomination by 1945.

6. You have the assurance that this particular dollar has not been thrown away nor wasted in needless luxury and worldly amusements.

7. You may have the assurance that this act of yours has the approval of a good conscience, of right thinking people, and of Him who paid the great debt for us and set our souls free.

8. When you help your denomination pay its debt and carry on for Christ you are laying up something in that world where moth and rust never corrupt and where thieyes do not break through and steal.

Let us rejoice in the privilege of being members of the Baptist Hundred Thousand Club and try to get others to share the privilege and joy.

Rededicated to a Task

By Porter Routh, Shawnee, Oklahoma

O KLAHOMA BAPTIST TRAINING UNION associational officers and workers rededicated themselves to the objective of presenting the Training Union program to every church in Oklahoma during 1940 at the fifth conference held at Chickasha, January 15-16.

Stirred by the positive challenge and constructive program presented by Secretary Robert S. Bazzell, one associational officer after another pledged support to the S-(scrutinize) O-(organize) S-(stabilize) appeal issued. Then in a climatic concluding service, these same officers kneeled with Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, to ask God's guidance in their work for the year.

Dr. Holcomb called on the associational officers to realize their personal responsibility in the far-reaching program. He asked them to double the number of churches with Training Unions in Oklahoma within the next year. At the present time 512 of the 1058 churches in the Sooner State have one or more Unions.

I N THE PROGRAM PRESENTED by Secretary Bazzell, plans were made to make a survey of the prospects before the state Training Union Convention meets at Oklahoma City, March 15; to organize Unions in every church in the state where possible before the end of Falls Creek Assembly on August 15; and to stabilize all of the unions by setting the goal of a study course in every church before the Oklahoma General Convention meets at Tulsa on November 15.

More than 575 representatives, the largest number in the five years the conferences have been held, representing 28 of the 33 associations in Oklahoma took part in the conference and general meetings.

Southwide workers present for the conference, in addition to Secretary Holcomb, were Mr. and Mrs. J. E. Lambdin, W. A. Harrell, Clay I. Hudson, C. Aubrey Hearn, B. B. McKinney, E. E. Lee, Frank H. Leavell, and Miss Elaine Coleman. Oklahoma workers attending were Secretary Bazzell, Miss Sophia Duerkson, Mrs. Watson Hibbert, Mrs. J. W. Barron and Mrs. W. H. Crowder. Dr. W. A. Criswell was the host pastor.

On The Advance

BY DON NORMAN, FIELD REPRESENTATIVE
"Knowing Means Going"

A Little Journey to Harriman

ON THE VERY FIRST SUNDAY in the New Year it was my privilege to be with Pastor D. Chester Sparks and the Trenton Street Church at Harriman. Fellowship in his home (Tennesseans will recall that he married Miss Zella Mai Colley) and in the church was truly delightful.

The work at Trenton Street is going nicely in every department. The people are alert. Because of this fact, and under Brother Spark's wise leadership, the deacons voted on Monday night to recommend to the church that 100 copies of the Baptist and Reflector be placed in the budget on the CHURCH FAMILY PLAN. The church adopted the recommendation, and now these 100 families are receiving the inspiration and help which is rightfully theirs each week—from the only paper published, anywhere, which gives to Tennessee Baptists the things they need to know about Baptist work in the Volunteer State.

If the work of Trenton St. Church could be summed up in one word, since Brother Sparks moved on the field, May 1, 1933, that word would be ACHIEVEMENT.

There have been 425 additions to the church, 219 of which were by baptism. Gifts to the church have totaled more than \$52,000 and gifts to missions more than \$6,200. The church debt has been reduced from about \$20,000 to \$3,300. There has been a substantial increase in the average attendance of both the Sunday school and the Training Union.

In recent months the church has redecorated most of its Sunday school rooms and has installed a new furnace in the parsonage, at a cost of several hundred dollars. The church also fosters, in another part of town, a mission which has an average attendance in Sunday school of 130. It has outgrown its present building so the addition of several new rooms is planned for the near future.

Brother Sparks is a native Kentuckian, having been born and reared in Clay County. As a young man he taught school there a number of years. After entering the ministry he was pastor of several churches in Central Kentucky, the last of which was Mackville. After more than six years of service there, he was called to Harriman.

Brother Sparks is doing a great work at Trenton Street, and in Mrs. Sparks he has a loyal, capable helpmeet. May the Lord continue to bless them and their people as they work to advance all Kingdom causes.

(This is the first in a series of Little Journeys to churches which have adopted the Church Family Plan or have otherwise made an outstanding record in getting the Baptist and Reflector into the homes of their people.)

Other Circulation Leaders

SINCE JANUARY 1, 1940, several other churches have adopted the CHURCH FAMILY PLAN. These churches and their pastors follow:

Mallory Heights Church, Memphis, D. D. Satterwhite, pastor (to be on field March 1)—50 families.

Prospect Church, near Maryville, Raymond DeArmond, pastor—50 families.

Rockford Church, Rockford, J. M. Shope, pastor—20 families. **Westover Church, Jackson, Route 2**, Leonard Sanderson, pastor—25 families.

Poplar Heights Church, Jackson, Route 1, L. G. Frey, pastor—27 families.

First Church, Lenoir City, Richard H. Huff, pastor—25 families.

Outstanding Club Subscriptions have come in as follows, after pleasant association of the field representative with pastor and people:

West Jackson Church, Jackson, R. E. Guy, pastor—77, annual; total 82.

Elleveue Church, Memphis, R. G. Lee, pastor—65, annual; total for church, 140.

First Church, Cookeville, J. Harold Stephens, pastor—29, annual; total, 51.

First Church, Jackson, W. C. Boone, pastor—17, annual; total, 51.

Harrison-Chilhowee Academy, Seymour—48 monthly club.

Carson-Newman College, Jefferson City—21, monthly club; total, 35.

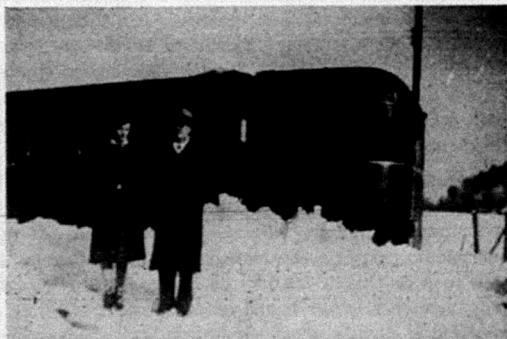


D. CHESTER SPARKS

Lawyer-Evangelist

By C. H. Petty, Pastor Apison Baptist Church, Apison, Tenn.

REVEREND FLOYD CREASY is known throughout the State as the Lawyer-Evangelist, having given up a successful and lucrative law practice to enter the work of an evangelist. Reverend Creasy practiced law for ten years in Memphis and eight years in Nashville and Gallatin. For five years he was assistant public defender of Shelby County. He is graduate of the Law Department of the Cumberland University; took one year of post-graduate work at the University at San Francisco, California. His success as a lawyer makes him a great winner of souls as he was a winner of law suits. Last summer his meetings were held in Tennessee and Kentucky with great success and now he is in Chattanooga holding meetings in the churches until May first, when he will begin his tent meetings. Reverend Creasy has a tent that will seat five hundred with the most comfortable seats ever used in a tent. He travels and lives in this large pullman trailer pictured above and Mrs. Creasy is his constant companion and assistant in this gospel work. He is an ordained Baptist



In the above picture is shown Rev. Floyd Creasy and wife; also the trailer in which they live as they travel from place to place.

minister, having been ordained by the Westmoreland, Tennessee, Baptist Church, where his father was a deacon. His work as an evangelist, he says, "Is to supplement the work of the church and in cooperation with the pastors." He insists that all converts immediately unite with the church and in his tent meetings a record is kept of those converted and the names turned over to the local pastor for enlistment. Reverend Creasy has just closed a meeting, which was held in the Baptist Church at Apison, Tennessee. This meeting was held during the worst weather for many years, yet the attendance was splendid and there were forty-two souls saved and reclaimed. Nineteen of these were baptized into the Baptist Church, and some others will yet unite with the church when conditions will permit. In this meeting many were saved who for years had rejected the Gospel messages and invitation of other evangelists and pastors, gray haired fathers and mothers were converted, as well as many young people. Differences among members were settled and the church is in a better condition to carry on the Lord's work. During this meeting there was a part of the time when the meetings could not be carried on in the church, and Brother Creasy continued his efforts by visiting in the home where there were lost souls and in this way many were brought to Christ. Meetings were held in the stores in the afternoons and these meetings were well attended. Reverend Creasy will begin his second meeting in Chattanooga at the Mission Ridge Baptist Church, Sunday morning, February 18th. Reverend A. L. Stephens is the pastor of this church.

FACTS ABOUT BAPTIST PAPERS

(Address delivered by President L. R. Scarborough to the Conference of Editors at New Orleans)

I AM GREATLY HONORED to have the pleasure of addressing this group of men who edit and manage the Baptist papers of the South.

FROM MY YOUTH I have had great admiration for the editors of Baptist papers. I have never known the time when Baptist papers did not come to my home. My father, a pioneer frontiersman in the West of Texas on his dugout and log house ranch took Baptist papers, especially the **Tennessee Baptist** when edited by J. R. Graves. The **Baptist Standard** from its first issue, and for more than twenty years around twenty-five Baptist papers have been coming to my desk every week. I could not have been what God has helped me to be without the influence and power of these papers in my life.

I.

I wish to set out to you today certain great, outstanding facts about these Baptist papers of the South and related matters:

1. The greatest and most far-reaching invention in the field of education and the spread of learning in history is the printing press.
2. The greatest achievement of this greatest invention was the printing and distribution of the Bible in the language of the people.
3. The second greatest achievement was in the printing of religious literature, such as books, tracts, magazines and religious papers.
4. The greatest single informational and enlistment achievement for Baptists is in the editing, managing and distribution of Baptist papers.
5. The highest value of these papers lies in the direction of their teaching of the doctrines of God's Word, their information on denominational, church and Kingdom affairs, their enlistment of the people and the developing of their loyalty to Christ and His causes, the strengthening and reinforcing of leaders, the inspiring and training of soul winners, the winning of the lost to Christ, the unifying and the organizing of church members in Kingdom affairs and in the building of our institutions to their highest efficiency, their mighty work in defense of the truth and their offense against and their exposing and defeating of heresy and heretics, and carrying a publicized gospel to a lost world.
6. These Baptist papers 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 adequately to support them is denominational suicide.
7. The denomination has yet to come to the highest and best evaluation and utilization of these mighty assets for the ongoing of Christ's Kingdom.
8. Our greatest immediate and most pressing need is a south-wide, intensive, determined crusade, an organized, persistent, centralizing effort to bring these mighty agents of promotion and enlistment to their highest utilization—not less effort or emphasis on anything else we are doing, but a stronger, a more urgent emphasis on and evaluation and utilization of these Baptist papers.
9. Baptists can do what they will to do and unite in doing and organize to do. Our records show this, and we ought, we must, as our next step, re-build, re-strengthen, reinforce, undergird our editors and papers in these invaluable denominational assets and agencies of information, enlistment, publicity and inspiration. A Baptist paper, worthwhile, should be in every Baptist home in all the South, and we can come very near reaching this goal and desired end if we make up our minds to do it.
10. How should it be done? To answer this question is difficult, but I suggest:
 - (1) The editors, our secretaries and other leaders work out a plan, the best plan we can get from our experimentation, and secure conventional, denominational and church adoption and approval of such a plan.
 - (2) Get our Boards and Conventions to make adequate appropriation and financial aid to carry out this plan. What we do to enlarge the scope and influence of our

Baptist papers is in every way the finest sort of missionary investment of money.

- (3) Secure the adoption of such a plan by every Association, State Convention and Southern Baptist Convention, along with a perpetual crusade for souls, following the example set by the promotion of our Cooperative Program, our Hundred Thousand Club, the Relief and Annuity Board, the Brotherhood, and the W.M.U. This is as much needed and is as worthy as any of these, and will, if pursued, undergird, greatly strengthen and bottom all of these other programs in a great way.

II.

RECOMMENDATIONS

Looking to the achievement of these ends I submit certain recommendations. The editors will remember that my policy was in the Seventy-Five Million Campaign, and as followed in the plans for the soul-winning movement in the last two years, is to bring into every conference on these great matters either all the editors or their representatives. I call to mind that recently the editors have been made the Committee on Baptist Papers in the Southern Baptist Convention, that an editor is placed on the Convention's Committee on Order of Business, and that the suggestion is made for the next Convention that the editors secure to be their speaker on their report some outstanding leader of our people, hoping that he can help to sell the papers to the multitude of our church members. I know, I feel that the editors and their papers are at the very top of the important agencies in building the Kingdom of God, and so I recommend:

1. That the editors work out and adopt a definite plan of putting their papers in the homes of all our people. You can agree, and I think should agree, on some definite plan, and get this plan adopted by the Associations, State Conventions and Southern Baptist Convention, and carry it clear out to all of our churches for their approval and adoption, and begin at once to push a publicity and educational campaign to have this plan adopted everywhere.
2. Because of the need, the essential, fundamental need of our papers in all the areas of our church and denominational life, and the actual worth of our papers in the achievement of the highest and best for our denomination, I suggest you demand the right in Conventions and churches to sell this agreed-upon program in all the churches of our dear denomination.
3. Organize and push a plan for state-owned headquarters for all state and denominational agencies, with adequate buildings in the state centers, for the papers, the book stores, and offices for the leaders of all the departments of our state work. This will save money in rents, will concentrate our efforts, will give stability and unity and organized power to our work, I believe.
4. Agree upon and push a plan for training courses in religious journalism for editors, publicists, for writers and authors of books, and for correspondents to our Baptist papers. There is no, or very little effort now being made to train the successors to our present editors, nor to train our youth, either ministers or laymen or women, in the fine art of religious journalism. You will admit that there is needed a great improvement in our Baptist papers to modernize them, to give strength, popularity and selling power, and building power to the characters and institutions of our denomination, and for the purpose of making them more winsome to the public to whom they administer. One of the best ways to do it is to get our Baptist schools and seminaries to give courses in journalism, with the emphasis upon the religious and denominational life, and train a group of editors and journalists for the purpose of Baptist publicity throughout the world. I believe a cooperant effort on the part of our leaders in these directions will greatly add to the strengthening of our denominational press, and I offer these suggestions for your prayerful consideration for what you think they are worth.



DR. L. R. SCARBOROUGH

Gethsemane: Triumph Through Surrender

SUNDAY SCHOOL LESSON FOR MARCH 10, 1940.

By O. L. Rives, Pastor First Baptist Church, Tullahoma, Tenn.

LESSON TEXT: Matthew 26:36-46.

GOLDEN TEXT: "Not as I will, but as thou wilt."—Matthew 26:39.

This is the first in a series of three lessons on what have been designated as the "triumphs" of Jesus. In this one we observe how He triumphed through surrender. The second one notes how He triumphed through sacrifice. The third one describes His triumph over death. Thus we see Jesus as victor, or conqueror, and enter into something of the secret of such triumph. These are deep and significant teachings. May we be able to appreciate as well as appropriate them.

Let us remember that we are on the holiest of holy ground when we enter the Garden of Gethsemane with our Lord. Our first inclination is to pause outside and not go in at all, but if we expect to glimpse what took place there we must go in with Him. Lord, help us to go in and come out as near like Jesus as is possible.

Some one has observed that mighty spiritual battles have taken place in gardens. Adam was beguiled and overcome in a garden, the Garden of Eden. Jesus was besieged by all the forces of Hell in this garden, the Garden of Gethsemane. His body was placed in a tomb, near a garden or rather in a garden (John 19:41). Who can say how many have fought their battles, within, inside of some garden? Well has the poet exclaimed:

A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Fern'd grot—
The veriest school
Of peace; and yet the fool
Contends that God it not—
Not God! in gardens! when the eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine.

I. The Urge to Pray.

"Sit ye here, while I go and pray yonder", verse 36b.

Our Lord knows of the impending crisis just ahead. He comprehends the severe strain upon body, mind and soul that He is about to undergo. He perceives that the way is dark and forbidding. Even His Father may turn away from Him. His disciples will all desert Him. It is a terrible prospect. He shrinks away from it. What does He do, first of all? He prays.

Going to God in earnest prayer is the first step in triumph through surrender. The saints of God win their battles on their knees, or on their faces (as did Jesus here in this account). This urge to pray comes to us from without. God leads us to see that our first need is prayer. He plants that longing to seek Him in prayer within our hearts. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek" (Psalm 27:8). No man can hope to win a battle on the outside until he has first won it on the inside. The very first step in preparation for ultimate triumph is the step of prayer.

Any number of illustrations might be offered on the above point. Two are so well-known as to claim attention. They are from the experiences of men who were military men, and not from those who were famous for their religious leadership. The first is that of George Washington at Valley Forge, when in the hardships of that winter his army was hungry, ill-clad and poorly housed he was discovered one day on his knees in prayer to God. The other is the story of the French poilu who found General Foch, the commander-in-chief of the Allied Armies of the World War, one day in a cathedral spending an hour on his knees in prayer. These two experiences from these two famous men are not to suggest that prayer, as such, guaranteed their final victories; but rather to suggest that these men felt and responded to the urge to seek God in earnest and sincere prayer.

The weakest spot in church life, today, in America is probably that of prayer. People continue to attend the preaching services, at least at the morning hour, but how many churches enjoy large and growing attendances at the mid-week prayer service? Those that do are on the road to triumph. Those that do not are on the road to defeat.

This is the weakest spot in the life of the individual Christian, also. Who can think of his personal prayer life without a blush of shame at utter failure? Let us follow the urge to prayer each time it comes. "Pray without ceasing".

II. The Agony of Soul.

"My soul is exceeding sorrowful, even to death", verse 38a.

What was it that weighed so heavily on Jesus? Was it merely His natural shrinking from physical suffering and death? Cer-

tainly not. Many have faced death, physical death, without a waver. It could not have been that our Lord was afraid to die, when we remember that He came for that purpose and that all was well between Him and the Father. Why was His soul so exceeding sorrowful, "even to death"? Our best answer is that it was because of the load of sin, the sin of others, that He was carrying.

If one doubts the existence of substitutionary suffering, let that one watch a loved one waste slowly away in the clutches of a disease that cannot be arrested or a pain that cannot be alleviated. If one doubts that it is possible to take the place of another, and suffer in another's wrong-doing, let that one observe a mother or father who has a straying daughter or a prodigal son. Upon a purely human level, as seen in human relationships, we are able to glimpse the doctrine of the atonement. The only ultimate explanation of such a doctrine, from a human point of view in human relationships, is love, and the going away of a loved one.

God is love. Man is a sinner. God becomes a man. Fix the facts of these three statements and the rest of the transaction is inevitable so far as the atonement and salvation are concerned. Jesus became at one with men when He assumed the burden of their sin. "Behold, the Lamb of God that taketh away the sin of the world." He is God's Lamb. He called Himself the Son of Man.

If we take the first step toward final triumph, the step of prayer, we will soon find ourselves taking the second: sensing a world lost in sin and under the guilt and domination of sin. To pray aright is to see the world as God sees it, that is, ruined and doomed. If this does not bring agony of soul to us, then God pity us! It settled down upon Jesus like a dark and angry cloud. It is no wonder that He longed for the companionship of His disciples in that awful hour. Lord, help us to feel sin as Jesus felt it! Unless and until we do, there will be no Christian triumph for us, such as the Master achieved here in Gethsemane.

III. The Ultimate in Surrender.

"And he went a little farther", verse 39a.

"He went a little farther," there's the explanation. Not merely a little farther into the Garden. He went a little farther into self-denial. He went a little farther into the Father's inexplicable will. He went a little farther into the limit of His human strength and resources. The "little farther" makes all the difference in human efforts in even secular matters. The athlete spends himself in the game, completely exhausted, but goes a little farther and wins it. The man in business, or profession, finds himself baffled and thwarted at every turn, and should quit, but he doesn't. He, too, goes a little farther and makes a success. The mother goes down into the dark valley for her child, as far as it looks like she can possibly go, but she, too, goes a little farther, and another person comes into the world.

There was never a time when Jesus was not fully surrendered to the Father's will. It seems, to us, that He perhaps did not fully comprehend where that will would take Him but He always accepted and entered into it. Did He foresee, while here in the Garden, that this would mean the Father's turning of His face away from Jesus? And, was this what broke Jesus' heart? Perhaps so. At any rate, Jesus "went a little farther" down into the gloom and darkness where the very imps of Hell tortured His sensitive soul with the prospect that He might go down not to come back. His soul was ready to leave His body at such a terrible possibility.

"He shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:11). Note that word, travail, very carefully. Then study closely and prayerfully the first four verses of the lesson text. Travail is a word of suffering. On the earth, only mothers fully understand it. Jesus suffered in His soul. Physical suffering is terrible. Mental suffering is horrible. Soul suffering is far worse than both combined. Only the Son of God could suffer that kind of suffering and survive, and even He was separated from His body for a while in the process.

But He triumphed! He found God's will and walked steadfastly in it, even though it meant suffering and death. "In His will is our peace", wrote Dante many years ago. Jesus suffered and died, but He lives today. "Die to live", was said to have been the motto of Goethe. Jesus' triumph was everlasting. He surrendered. Ours must be likewise.

A Digest of Religious Thought

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

On Ordaining A Minister

Policy and Practice
in Baptist Churches

Of the ordination of a Baptist minister, William Ray McNutt, D.D., says: "Cautious is the mood that becomes a church when it contemplates ordination. None could question its right to ordain a minister for itself. Here the local church is regarded as wholly competent. But that it is competent to ordain for others is not granted, and just here rises urgent need for caution; for when the man is ordained he may then circulate throughout the denomination; and should he prove unfit for the ministry he will be a continuing embarrassment to the church that ordained him and a burden to all the churches. This consideration makes it incumbent upon any church which has any semblance of fair-mindedness to seek the sanction of all the churches of its local association before it proceeds to ordain."

There can be no objection to a Baptist Church ordaining a minister to serve as its pastor. But this practice is seldom followed. Many local churches will ordain most any one of good character who makes the request. If the services of a minister so ordained were limited to the church ordaining him, there would be less room for complaint. Baptists should make up their minds to work for an educated ministry or they will have no audience in the tomorrow.

(We agree that more caution should be exercised in the selection and ordination of a minister. Education would correct some of our problems but it would not correct all of them. The candidate's reputation for moral character and spiritual mindedness should be considered before he is ordained. C. W. P.)

Bishop Candler On Catholicism

Dr. T. F. Callaway
The Christian Index

Bishop Warren A. Candler, of Atlanta, is known as "the grand old man of Methodism." No one would ever think of accusing Bishop Candler of intolerance and bigotry. Fairness and caution have ever characterized his long years of ministry. Concerning the Roman Catholic Church Bishop Candler writes: "The trouble with the Roman Catholic Church is that it seeks to be both a church and a political party. Its arrogant claims of being the only true Christian Church, intolerant as they might be, might be treated with indifference; but when for its head it asserts temporal power and civil authority, intruding itself by logical consequence into the political affairs of every country it enters, a position is assumed which cannot be allowed any church whatsoever. The peril of Romanism to our institutions is not an imaginary danger, conceived by the heated brains of fanatics; it is a real and constant menace. If it were willing to take its place as a church along with other churches, it would be improper to meet it with any other attitude than that in which we meet all churches; but it is not willing to be only a church. Putting itself into a class to itself by its political animus, it must take all that such improper attitude makes inevitable; it cannot claim the political exemption of a church while it asserts political as well as churchly prerogatives."

(It is because of the conditions stated above that the President's appointment of Myron C. Taylor as his personal representative to the Vatican, has stirred the hearts of millions of Americans with fear and resentment. C.W.P.)

Close Communion Baptist Messenger

"Why do Baptists believe in Close Communion? Why can't you be broad- and liberal-minded like other people?" In answering that question we remind our friends who seek this information, first, that our authority for observing the Lord's Supper is found in one Book, the Word of God. The Lord's Supper is not a social feast originated and governed by men. An invitation to eat dinner with a friend does not warrant our inviting other friends in our circle to accompany us. The Lord's Table is not our Table. Our Lord alone has named the conditions and given the invitation.

What are the conditions for coming to the Lord's table? The Scripture teaches that regeneration must come first, then baptism, then church membership, for the Lord's Supper is committed to the church. Practically all denominations teach that the Lord's Supper is a church ordinance and that no one may come to the Lord's Table until he is a member of the church. Likewise, most denominations teach that baptism precedes the Lord's Supper. Hence, we come back to the question, What is a scriptural bap-

tism? Scriptural baptism is the immersion of a believer by a New Testament church. Its design is to declare a salvation already procured. In studying the Lord's Supper, we come back to scriptural baptism and a scriptural church. It is not "close communion," but "close baptism" and a "close church," if conformity to the Word of God may be called "close." The distinguished Episcopalian, Dr. Wall, says: "No church ever gave the communion to persons before they were baptized. Among all the absurdities that were ever held, none ever maintained that any person should partake of the communion before he was baptized."

(Faith determines action. An apple tree is not an apple tree because it ordinances. People are born into the kingdom and baptized into the church. Only those who have been scripturally baptized may come to the Lord's Supper. On this most religious bodies agree. We differ as to what constitutes scriptural baptism. Settle the question of baptism and the question of the Lord's Supper is automatically settled. C. W. P.)

Baptists Fifty Years Ago and Now

S. L. Morgan
Biblical Recorder

Fifty years ago we were still debating Baptist doctrines with some heat. Preachers often fired their guns in defense of immersion and "close communion" and against infant baptism. But interest in doctrines has faded. Our people generally care little about Baptist doctrines, except a few of the older members. The young generation are not interested. Our B. T. U. programs have lessons that help to keep alive the Baptist tradition, and occasionally a pastor gives a talk to his people on the Baptist position. But few of our people care much today for our doctrines beyond holding on to immersion and believer's baptism. Fifty years ago over much of the South the debate was hot over alien immersion. It is still a keen issue farther west. But that, too, has faded from the consciousness of most of our people. In only one or two of the churches I have served did I find any who wished to require those immersed by other denominations to be reimmersed on joining Baptist churches. So-called close communion has lost its hold on most of our people. It is doubtful that the average Baptist preacher has any conviction about the matter, and the rank and file of our members, so I fancy, silently wish we would abandon our traditional position. Only our tradition carries us along, and the fear of being branded as unorthodox. With the world in chaos, most of us feel that other matters are too big for us longer to bother over what now seems relatively such trifles. I am interpreting, not testifying.

(Faith determines action. An apple tree is not an apple tree because it bears apples; but it bears apples because it is an apple tree. When Baptists lose faith in their distinctive doctrines they will cease to be a distinctive people with a distinctive message. C. W. P.)

Other Side of Marrying Divorced People

M. P. Hunt
Western Recorder

The Western Recorder of February first carried an article by Dr. Clyde L. Breland, "Shall a Minister Marry Divorced People?" I like my brother's article, but cannot justify him in the conclusion reached. He holds to the conviction that where a party gets a divorce on the ground of fornication they have a right to re-marry. However, that in view of the many embarrassments in connection with the problem, he determined to "adhere to the policy of declining to officiate in cases where either party had been divorced." In the eyes of many marriage is a religious matter and they like to have their pastors do them this service. If a member of my church has the right to marry, am I not under obligation to render that service? Have I a right, just because it has about it embarrassments and is sometimes wanting in the evidence, to decline to render the service which I am assured in my own mind they have a right to? People wronged and sinned against not only have rights, but claims above the ordinary to be recognized and respected. Besides that, two wrongs do not make a right. But what and if marrying a divorced person a mistake is made and one married that should not have been? If the preacher has assurance that the divorced party had Bible grounds therefor, the sin is not on him, but on the party that deceived him.

THE YOUNG SOUTH

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

Dear Boys and Girls:

I am glad that you liked our continued story. I received so many letters last week that I won't have room for all of the letters or a story this time but I received a nice poem that I am printing. I wish someone else would write me a poem, or a story or a song for our page. I am sure that we have some more talent. Don't we?

How did you like the new "Link-O" paragraph last week? Did you have any trouble getting the answers? Well, if you got that one O. K. see if you can work out "Link-O" for this week.

Congratulations to Jean Burns! Her verse on soul-winning was chosen for this week. If you haven't sent one, let's hear from you.

LET'S HEAR FROM YOU, ANYWAY!

Your friend,

Aunt Polly

LINK-O

Clark R. Gilbert

Rule: The answer to each question except the first, begins with the last letter of the word or words which answer the question immediately preceding it.

- 1. Inventor of the electric light bulb used today
- 2. Leading character in Eward Everett Hale's **Man Without a Country**.
- 3. The kind of a proclamation (a noun) issued by a government which desires to refrain from taking sides in a war between other nations.
- 4. The National Park often called "The Wonderland of America."
- 5. Country upon which the customs and language of the U. S. are formed.
- 6. The seeds of what herb are sometimes used for flavoring pickles?
- 7. Territory purchased from France in 1803.
- 8. Another name for hard coal.
- 9. Country in Africa conquered by Fascist Italy.
- 10. Famous leader of the Huns in ancient times.
- 11. State that leads in production of aluminum.
- 12. Largest of the Great Lakes.

Sweetwater, Tenn., Route No. 4.

Dear Aunt Polly:
I am a little girl 9 years old. I am in the fourth grade at school. My teacher's name is Miss Margaret Goodwin. I go to East Sweetwater Baptist Church. I am in the Junior class. Our pastor's name is Rev. Paul Huling. He is sure on fire for God and is a great help to our community. Mother takes the *Baptist and Reflector* and I read the *Young South* and enjoy it. Hope you don't think my letter is too long. Love to you and all the *Young South*.

Your little friend,

MARY EMMA BARNETTE.

Your letter is not too long, Mary Emma. I am glad that you have a good pastor of your church. I am glad that you read our paper and like the *Young South* page. You must write again.

Route 7, Pulaski, Tenn.
Dear Aunt Polly:

I am a little girl 9 years old. I am in the fourth grade in school. My school teacher is Mrs. L. O. Upson. I like to go to school. I haven't missed but 3 days this year. I go to church every Sunday to Bradshaw Baptist Church. My father is the superintendent of the Sunday school. Our pastor is Brother H. G. Coston. He is a real good preacher. I am a Christian. I was baptized last summer. I also enjoy reading the *Young South* page and I hope you can put more on it.

Yours truly, JEAN BURNS.

Thank you for this fine letter and congratulations! Your scripture verse has been chosen as this week's verse on soul-winning.

Lewisburg, Tenn.

Dear Aunt Polly:
I am a girl 12 years old. I enjoy reading the *Young South* page each week. I go to church at Smyrna Baptist Church. I am a member of the B. Y. P. U. My B. Y. P. U. teacher is Miss Margaret Harber. My Sunday school teacher is Miss Clatie Reynolds. Our pastor is Rev. C. N. Baclay.

Your little friend,

VELMA BRINTS GLASSCOCK.

Velma, you are the very first person from Lewisburg to write us. We welcome you. Won't you write again?

Curve, Tenn.

Dear Aunt Polly:

I am 13 years old and will be 14 Feb. 21. I attend school at Cu've and am in the seventh grade. I go to Sunday school at the Baptist church of Curve and am also a member. My teacher at Sunday School is Mr. Marvin Potter. I also attend B. Y. P. U. and am a member of the Intermediate group. My leader is Miss Margaret Thompson. My pastor's name is Brother Ernest Olds.

Yours truly,

MARTHA LOUISE PRINCE.

*I am sure that I speak for the *Young South* when I say that we hope you have had a very happy birthday. May you have many more and may each new one find you living closer to Jesus than the one before.*

Cookeville, Tenn.

Dear Aunt Polly:

I am 13 years of age and am in the seventh grade. I go to school at Hard's Chapel. I am a member of the Missionary Baptist Church. My pastor is W. F. Wright. I go to Sunday school every Sunday. My teacher is Mrs. Dennis Thompson. I like to go to Sunday school. I read the *Young South* page every time I get the *Baptist and Reflector*. I sure do enjoy reading it. Hope more will write.

Your friend,

ANNA LEE THOMPSON.

Anna Lee, you are the first one to write from Cookeville. Several weeks ago our whole paper was about Cookeville. How did you like it?

Route No. 2, Box 52, Gulberson, N. C.

Dear Aunt Polly:

I am a little girl 11 years old. I go to school. I'm in the sixth grade. We have a fine school. Ersa McNabb is my teacher. I go to Sunday school. Miss Idalou Cole is my teacher. We do not have a B. Y. P. U. My father is pastor of Mt. Moriah Baptist Church where I attend. I enjoy reading the letters on the *Young South* page in the *Baptist and Reflector*.

Your friend,

CHRISTINE TOWNSEND.

We are glad to know that we have a little friend so far away, Christine. Thanks for the nice scripture verse enclosed. I'll see if I can't get it printed soon.

129 Todd St., Martin, Tenn.

Dear Aunt Polly:

I am 13 years old and I am in the eighth grade. Our principal is Mr. J. T. Miles. Miss Lovella Conley is my teacher in school. I am the daughter of a preacher, Rev. W. R. Shelly. I have been a Christian for three years and a member of the First Baptist Church of Martin almost that long. Rev. Tom L. Roberts is my pastor and I like him very much. Mrs. James Clayton Long is our Sunday school teacher and G. A. leader. All of the girls love her because she is young and understands the girls. I have a hobby of collecting stamps and enjoy it very much. Daddy has been taking the *Baptist and Reflector* for a long time.

I enjoy the *Young South* very much and wish you had more room. I am enjoying the new story called "The Dowannas" very much. I am going to start a scrapbook on preachers and churches.

Love from a friend,

DOROTHY JEAN SHELBY.

I enjoyed your letter very much, Dorothy. I am glad that you have a hobby. I have a hobby, too. I am sure you will like to keep a scrapbook.

Fort Henry, Tenn.

Dear Aunt Polly:

I am a little girl 9 years old. I have two sisters. We all like to go to Sunday school. We go to Mint Spring Baptist Church. Brother Carlos Outland is our pastor. We went to Vacation Bible School last summer and never missed a time. I like to go to school and am in the fourth grade. My little sister, Catherine, is in the first reader. She is six years old. We live in the country and I like to help mamma and daddy with the work. I like to read the Bible. I like to read the *Young South* page in the *Baptist and Reflector*.

Yours truly;

LOIS DOUGHTY.

Write me a letter and tell me what you did at Vacation Bible School last year, Lois. I guess you are looking forward to Vacation Bible School this summer.

GOD'S SALVATION

We read many times in the Bible
That salvation is free to all men,
But narrow is the path and straight is the gate
So very few enter therein.

Not any of us are worthy
To join the heavenly bands;
But we read in the Bible that no man
Can pluck us out of His hands.

God sent His Son from heaven
To save the world from its sin,
And the ones who believe shall join Him
And reaching the gate enter in.

When we have been washed in the blood,
Then we join hands and go toward
The bright lights of our heavenly home
Where we shall receive a reward.

Though we stumble and fall many times,
Christ Jesus will carry us through
And with Him we'll press forward
To that home beyond the blue.

Give everything up and follow Jesus.
By Him, always firmly stand,
This is God's plan of salvation,
Don't you think it's a wonderful plan?

—MONA BLAKE.

Oakdale, Tenn.



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Inquiries Solicited

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." —St. John 20:31.

—Jean Burns.



JESSE DANIEL

Program

Regional Sunday School Conventions

MARCH 5, 6, 7, 8, 12, 13, 14, 15, 1940

THEME—"Going on in Enlargement and Bible Study for Evangelism"



ADA WILLIAMS



MRS. S. A. REED



JANIE LANNOM



JANIE SUE JONES



MRS. MARIE LOWRY



FRANCES EWTON



MRS. F. L. WEST



DR. JOHN D. FREEMAN

REGIONAL SUPERINTENDENTS AND WORKERS ON PROGRAM

The Regional superintendents and two workers from the Region will be on each Regional program. The superintendent will assist Mr. Jesse Daniel, state superintendent, in presiding. The first named person below will bring a message on "Going on in Enlargement," the second "Going on in Bible Study." Dr. John D. Freeman will bring an evangelistic message at each meeting the first week and Rev. W. C. Creasman the second week.

North Western Region—Rev. L. F. Gassaway; Rev. H. H. Stemberger; Rev. A. M. Vollmer.

South Western Region — Rev. Simpson Daniel; Rev. V. E. Boston; Rev. James Sullivan.

South Central Region—Rev. Lucius Hart; Rev. L. T. Householder.

Central Region—Rev. W. P. Davis; Rev. L. G. Mosley and Rev. Dawson King.

North Central Region—Rev. C. D. Tabor; Rev. A. D. Nichols and Rev. P. B. Kinsolving.

South Eastern Region—Rev. J. R. Hodges; Rev. Ralph Moore.

Eastern Region—Rev. M. K. Cobble; Rev. O. Jack Murphy, and Rev. David Livingston.

North Eastern Region — Mr. Lawrence Timivette; Rev. J. G. Hughes.

THESE EIGHT CONVENTIONS

Your State Sunday School Department and scores of Associational Sunday School officers in each region are exceedingly anxious that we have every church and every association well represented at the convention in their section. We believe that a good program has been planned. Bring your problems to this conference. Conferences for each group will be attended by capable leaders. You will hear interesting remarks and great sermons.

Everyone attending these conventions are urged to come prepared to stay through the night session. Special emphasis will be placed on the associational work and we will take an account to see which of the associations has the largest number of churches represented, and also what church has the largest number of people present. Don't figure how you can't be there. Figure how you can be there. The convention will carry a special message, "Going on for Evangelism."

Those who attend are to provide their own meals. No registration fee will be charged and everyone is urged to register when they arrive.



JESSE DANIEL

Regional Superintendent and State Superintendent, Presiding
—Morning Session—"Going on in Enlargement"

- | | |
|-------|---|
| 10:00 | Praise and Prayer |
| 10:15 | General Conference—Regional Superintendent |
| 10:30 | An Interview Conference on Expansion Opportunities—
Jesse Daniel |
| 11:00 | Department or Age Group Conferences |
| | Cradle Roll Ada Williams |
| | Beginner Mrs. S. A. Reed |
| | Primary Janie Lannom |
| | Junior Janie Sue Jones |
| | Intermediate Mrs. Marie Lowry |
| | Young People Frances Ewtion |
| | Extension Mrs. F. L. West |
| | Adult Florida Waite |
| | Administration Jesse Daniel |
| | Pastors Dr. John D. Freeman, First Week |
| | Rev. W. C. Creasman, Second Week |
| 12:00 | Praise and Prayer |
| 12:05 | Sermon—"Going on in Enlargement" |
| 12:30 | Adjourn |

Afternoon Session—"Going on in Bible Study"

- | | |
|------|--|
| 1:45 | Praise and Prayer |
| 1:55 | A Balanced Program of Sunday School Work |
| 2:20 | Department or Age Group Conferences as at 11:00 |
| 3:20 | Music |
| 3:25 | Pulling Together—
Dr. John D. Freeman, First Week
Rev. W. C. Creasman, Second Week |
| 3:50 | Vacation Bible School Work—Ada Williams |
| 4:05 | Sermon—"Going on in Bible Study" |
| 4:30 | Adjourn |

Night Session—"Going on for Evangelism"

- | | |
|------|--|
| 7:00 | Praise and Prayer |
| 7:15 | What Shall We Attempt This Year?—
Regional Superintendent |
| 7:30 | "They Wait for Us"—Jesse Daniel |
| 8:00 | Sermon "Going on for Evangelism"—
Dr. John D. Freeman, First Week
Rev. W. C. Creasman, Second Week |
| 8:30 | Adjourn |



JESSE DANIEL



MARCH 5, 6, 7, 8, 12, 13, 14, 15, 1940

THEME—"Going on in Enlargement and Bible Study for Evangelism"



ADA WILLIAMS



MRS. S. A. REED



JANIE LANNOM



JANIE SUE JONES



MRS. MARIE LOWRY



FRANCES EWTON



MRS. F. L. WEST



DR. JOHN D. FREEMAN

Baptist Training Union

HENRY C. ROGERS
MISS ROXIE JACOBS
MISS RUBY BALLARD
149-6th Avenue, North
Convention President

Director
Junior-Intermediate Leader
Office Secretary
NASHVILLE, TENN.
LAWRENCE NEWMAN



DUCK RIVER ASSOCIATION

Mr. Tom Philpot is the director for the Duck River Association. There are 35 Baptist churches in this association, 20 of which have Training Union work. There are 9 Adult unions, 15 Young People's unions, 12 Intermediate unions, 11 Junior unions, and 4 Story Hours.

DYER ASSOCIATION

Dyer Association is not organized. This association has 33 Baptist churches, 11 of which have some phase of Training Union work. There are 7 Adult unions, 11 Young People's unions, 8 Intermediate unions, 7 Junior unions, and 2 Story Hours.

LET'S GO TO NASHVILLE

At the Training Union Associational Officers' Meeting, Mr. C. Aubrey Hearn will lead the Young People's Conference. He will be assisted by twenty of our finest young people. The outline for this conference follows:

Afternoon—2:25-4:05

Introduction and Registration of Young People's Leaders.

The Meaning and Purpose of the Associational Training Union—a panel discussion.

The Needs in Our Association.

The Qualifications and Work of the Associational Young People's Leader.

Getting Acquainted with the Association.

Baptist Students in the Training Union Program.

Building a Year's Program of Training Union Work for Young People.

1. In the Association.

2. In the Local Church.

Evening—7:15-8:10

Establishing a Young People's Department in the Church.

Discussion.

Planning a New Young People's Union.

Discussion—When and How to Organize New Unions.

How We Conducted Our Enlargement Campaign.

The Importance of a Continuous Visitation Program.

1. In the Local Church.

2. In the Association.

Morning—9:00-10:10

Vitalizing the Meetings of the Association.

1. The Executive and Program Committee Meeting.

2. The Officers' and Leaders' Council.

3. The Mass Meeting.

Discussion.

1. Better Programs.

2. Stimulating Attendance.

3. Getting All Churches Represented.

Builders for the Young People's Department.

Youth Week.

The Baptist Training Union Magazine.

The Baptist Young People's Union

Quarterly.
Our Divisional Conferences.
Ridgecrest.
Girding for a Spiritual Task.

* * * *

UNIVERSITY OF TENNESSEE JUNIOR COLLEGE

The University of Tennessee Junior College B. S. U. Council sends in their membership for the Hundred Thousand Club. We congratulate this council and wish that many others would do the same.

* * * *

MISS ROXIE RETURNS

All of Tennessee is delighted to have Miss Roxie back home after an absence of six weeks. This week she is back into the routine of her work and is teaching in Duck River Association.

* * * *

MARCH EMPHASIS

During March each Training Union should strive to secure subscriptions to **The Commission and Southern Baptist Home Missions**. Information is what we all need.

* * * *

STUDY COURSE MONTH

March is designated as study course month. Let Tennessee beat all previous records by having its largest number on awards.

In 1935—1,326 awards were issued.

In 1936—796 awards were issued.

In 1937—1,757 awards were issued.

In 1938—4,286 awards were issued.

In 1939—2,068 awards were issued.

In 1940—???? awards were issued.

You can help us by promoting a course in your church.

Book Reviews

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

The World's Saturday Night by W. E. Beiderwolf. Zonderman Publishing Co., Grand Rapids, Mich. Price \$1.00. This is the latest and last book by this great evangelist and president of Winona Lake Bible Conference. It is a book of thirteen fine sermons. The name is from the first one. The reviewer gives a summary of it. He starts out by telling: "In my boyhood days in our little town of 1500 population with eleven saloons was the time when every one expected the powers of evil to break loose in riot, in drunken brawls, and in noisy demonstrations of iniquity in general." Just so now

we are living in the Saturday night of world history. "One day is with the Lord as a thousand years." We have had six such days of 1000 years each. Four thousand B. C. ran up through Thursday. One thousand A. D. was Friday and now we are in late Saturday. Furthermore, we are told that 'when the times of the Gentiles' are fulfilled this age shall come to its close. If these times began in 588 B. C. or anywhere in the neighborhood of that date, as all Bible scholars maintain, and these are to continue for 2520 years, as the Scriptures seem to indicate, then the end of this age cannot be very far away." As points in proof the author then discusses: "apostacy, wickedness, the distress of nations," and international war.

So I am watching quietly every day
Whenever the sun shines brightly I rise
and say

"Surely it is the shining of His face,"
And look unto the gates of His high place
beyond the sea
For I know he is coming shortly to summon me.

And when shadows fall across the window
of my room
Where I am working my appointed task,
I lift my head to watch the door and ask
if He is come;
And the angel answers sweetly in my home,
Only a few more shadows and He will come.

—J. R. Chiles.

The Baptist Pulpit Speaks, edited by J. F. Ellis, Professor of Social Science, Carson and Newman College. Published by William B. Eerdmans Publishing Co., Grand Rapids, Mich., 1939. 240 pages. Price \$1.50.

Dr. Ellis has given us a cross-section of Southern Baptist preaching. There are twenty-seven sermons by pastors, editors, teachers and evangelists. If these sermons are a fair sample, then Southern Baptists are hearing some mighty good preaching from Sunday to Sunday. Among those represented are C. S. Henderson, John C. Slemp, Sam P. White, J. R. Johnson, C. W. Pope, Arthur Fox, O. W. Taylor, A. U. Boone, A. E. Cate, R. G. Lee, D. A. Ellis, and John D. Freeman of Tennessee. It is a splendid piece of work and we hope that Dr. Ellis will be encouraged by this effort to give us still other volumes of the same kind.

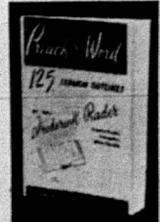
—J. C. Miles.

LADIES', MEN'S HOSIERY

5 Pairs Ladies' Charlonize Hose \$1.50 postpaid.
1940 Catalogue ready. Write for one.
L. S. SALES CO., ASHEBORO, N. C.

A New Book for Christian Workers
'PREACH THE WORD'

125 Sermon Outlines



By Rev. Fred Rader, for nearly 50 years Baptist minister at New Brighton, Pa.; consisting of the choicest of sermon outlines; fresh for the present day; fundamental and spiritual. "The best since the days of Spurgeon." — Mel Trotter. Introduction by Dr. J. H. Cable, Nyack, N. Y.

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LIGHT & HOPE PUBLICATIONS,
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BAPTIST AND REFLECTOR

WOMAN'S MISSIONARY UNION

Mrs. C. D. Creasman, President
Hermitage.

Miss Mary Northington, Nashville
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
Young People's Secretary

148 Sixth Avenue, North, Nashville, Tennessee

CORRECTION

A mistake was made in last week's paper concerning the names to be sent in to Miss Laura Powers, Chairman of the Obituary Committee. The list includes the names of all members of the Woman's Missionary Union who have died since our last convention. Send names to Miss Laura Powers, Oakhurst and Wingate, Knoxville, in time to be included in report.

Latest News From the Lottie Moon Offering

Tennessee W.M.U. has sent to the Foreign Mission Board \$21,845.11, for the Lottie Moon Offering. The total receipts from the South up to Feb. 15 are \$331,026.99. This is the largest gift that has ever been made from Tennessee and from the South. Now lets do our best for Home Missions!

A-1 UNIONS

The following churches have reported that they have an A-Y W.M.S., Y.W.A., G.A., R.A., and S.B.B. This means that all five have reached the standard of excellence for 1939. If there is any mistake please notify Miss Mary Northington, IMMEDIATELY.

Big Hatchie: Covington.

Carroll: Trezevant.

Clinton: Clinton, First.

Crockett: Alamo.

Duck River: Lewisburg.

Gibson County: Milan, Trenton.

Hardeman: Bolivar, Grand Junction, Whiteville.

Holston: Bluff City, First.

Knox: Calvary, Powell Station.

Madison County: Jackson, Calvary; Royal Street, West Jackson, Madison, Mercer, Pleasant Plains.

McMinn: Athens, First; Etowah, First.

Nashville: Grandview, Lockland, Old Hickory.

New Salem: Hickman.

Nolachucky: Morristown, First.

Ocoee: Calvary, Cleveland, First, Northside, Ridgedale, Tabernacle.

Robertson County: White House.

Shelby County: Bellevue, First, Highland Heights.

Western District: Paris, First.

OUTSTANDING CHURCHES

The following have reported that every resident woman member gave to missions during 1939. If your church should be included in this number and you failed to report it please write today to Miss Mary Northington, Nashville.

Beulah Association: New Salem, Tiptonville.

Gibson: Milan, Trenton.

Hardeman: Whiteville.

Holston: Johnson Street, Fall Street, Greenville, First, Hulan Mission.

Indian Creek: Waynesboro.

Jefferson County: Jefferson City, First.

Knox: Calvary, Powell Station.

Madison County: Jackson, Royal Street, Mercer, Parksburg, Pleasant Plains.

McMinn: Shiloh.

McNairy: West Shiloh.

Nolachucky: Morristown, First.

Ocoee: Ridgedale, White Oak.
Harpers Gap, Providence, and Pleasant Hill.
Robertson County: Hopewell.
Salem: Cave Spring.

PLEASE DON'T SHUT THE DOOR

By Blanche Sydnor White

The little niece was being tucked into bed one night—her prayers all offered, her goodnights all said. The mother kissed the little one, snapped out the light and closed the door of the nursery. Out from the darkened room there came a plaintive cry: "Please don't shut the door all shut, Mother. Just open it a little bit."

Then, in a little while, when there came no response from mother and the darkness seemed to choke the little one's breath, there came the beating of tiny fists upon the closed door and the cry: "It's so dark in here, Mother! Open the door!"

The mother following the rules in that book which guides modern parents, bit her lip, swallowed the sympathetic sob in her throat, and shook her head, as the baby girl pled. In the home that evening there was a maiden aunt, who just could not stand it. She pled hard for just a little bit of light to comfort the child, shut away from the warmth and comfort of the family circle.

One day long afterwards, when she worked with the committee which was planning the lists of objects to be included in the 1940 Annie W. Armstrong Offering, she remembered that evening, heard again the voice of the beloved niece. All of the money that could be safely counted on to come in through this blessed offering had been allocated. The committee paused for prayer and in the quiet committee room, voices seemed to be calling from the darkness outside.

"Please don't shut the door," the sixty-five little Mexican children cried, as they were turned away from the Anglo-Mexican Baptist Institute in El Paso. "Just leave it open a little bit for another little girl from old Mexico," they pled with Prof. Velez who has worked such miracles with such poor equipment. With tears in his eyes Professor Velez closed that door.

Twenty-five hundred dollars more than we have listed simply MUST come to complete the new school building contemplated for that school that the door may be opened to the many, many children from El Paso and from old Mexico, just across the border, who are knocking there for admittance.

"Please don't shut the door." I turned to see the wistful faces of thousands of little French children, who, like Vena Aguilard, in days gone by, know that there is light somewhere nearer the Cross of Christ than they have ever been drawn.

We need, at least, ten more French missionaries, right now, for the openings which have come—men who, like Lucian Smith, will visit homes like the Aguilard home, and lead entire families into the Light. I cannot bear to close that door!

"Please don't shut the door." And we listened to Dr. J. W. Beagle as he dreamed of a chain of kindergartens along the Tex-Mex border from El Paso to Laredo.

"How much would it cost to open those kindergartens?" we had asked Dr. Beagle.

"Not more than \$2,000 a year," he answered. Hundreds of little Mexican children who would see the light through those tiny openings have been crying ever since, "Please don't shut the door!"

"Please open the door just a little bit," children of our great Southern cities, children in the slums of those cities, are crying now. There are little Jewish fists that are knocking—knocking. And, somehow, one sees the hand of the blessed boy of Nazareth as He is guiding them toward the light within our doorways. How can I close that door!

There are little yellow hands in many a group of Chinese in this America of ours, ignored, now, as the 1,500 Chinese in the Delta of the Mississippi were so long ignored.

There are the soiled hands of children whose lives have been spent in dusty mining centers. There are the pale, emaciated hands of children whose mothers have not been taught how to best care for their large families.

There are red hands in Indian tepees and hogans; black hands from rural shacks and city slums; brown hands of mixed peoples—oh, the hands of those who knock, the voices of those who cry. "Please don't shut the door!"

The list is closed, the goals are set. Some doors have been kept open, a few new doors have been set ajar. But the closed doors and the children out in the darkness who cry—they are haunting me!

How can I open those doors and send the light streaming into that darkness? The Annie W. Armstrong Offering is the answer. Larger gifts through that offering will do it.

How can I give more? Not by subtracting from my gifts to other causes, for that would mean the closing of other doors.

Where can I find the money to open at least one of those closed doors which have not been included in that present list? There's that trip I had planned to take. How could I enjoy it, anyway, if the crying and knocking accompany me?

There's the dollar spent in the beauty parlor. What will that extra wave mean if little children are forever crying in the dark?

There's the spring coat and dress and hat. If I must be listening all the while to the knocking of little fists on closed doors, what does it matter what I wear?

There's security at the end of my active service. How can I rest securely upon the comforting thought of independence in my old age when I have left in eternal insecurity the souls of little precious children for whom Jesus died?

"Dear Father in Heaven, in the Name of Thy Son, who blessed the children who came to Him in the long ago, and blesses, even now, all those whom we bring to Him, help me to give and give until my empty hands are clasping the hands of all the little children of our homeland who need Thee. Use these extra dollars which I bring to open those closed doors until there are no more barriers which shut out from the Light of the World those for whom Thou didst send Thy Son to die on the Cross of Calvary. Amen."

AMONG THE BRETHREN

By FLEETWOOD BALL

Oak Grove Church, near Lexington, has suffered the loss of a good layman in the person of James E. Howell, who was buried Friday.

—B&R—

Their many friends throughout West Tennessee are congratulating Rev. and Mrs. Simpson Daniel over the birth to them of a fine boy. His name is John the Apostle.

—B&R—

The trustees of the College of Marshall at Marshall, Texas, have elected J. M. Granger vice-president, to be associated with the President, F. S. Grover.

—B&R—

In a recent revival in Park Heights Church, San Angelo, Texas, there were 110 additions. Evangelist Hyman Appleman did the preaching; Paul Counts directed the music. Lawrence Hays is the happy pastor.

—B&R—

The First Church, Conway, Ark., has been accepted by Blake Smith. He resigned as pastor of the First Church, Fayetteville, Ark. The change is effective March 1.

—B&R—

Charles Knight, recently appointed missionary to Nigeria, will be supported by the First Church, Chickasha, Oklahoma. April has been set as the time for his sailing.

—B&R—

Marshall McGuire of the First Church, Mangum, Oklahoma, has been called as pastor of the Lake Creek Church, Oklahoma. He was ordained to the full work of the ministry on the afternoon of January 21st.

—B&R—

M. F. Ewton of Frederick, Oklahoma, lately assisted E. W. Westmoreland in a revival in Exchange Avenue Church. He is the son of L. S. Ewton of Nashville.

—B&R—

The First Church, Lawton, Oklahoma, Oren C. Reid, pastor, lately had a gracious meeting, resulting in 61 additions. Evangelist Thomas B. Hart did the preaching.

—B&R—

J. W. Jent, Dean of Oklahoma Baptist University, Shawnee, Oklahoma, announces his intention of submitting a resolution to the Convention meeting in Baltimore, Maryland, next June, requesting the Convention to appoint a standing committee on country churches.

—B&R—

L. B. Cobb has resigned the care of Seventh Street Church, Memphis, that he might accept the position as associate pastor of the First Church, Shreveport, Louisiana.

—B&R—

William E. Young has resigned as associate pastor and musical director of the First Church, Oklahoma City, where W. R. White is pastor.

—B&R—

The First Church, Bossier City, Louisiana, will be assisted in a revival by L. T. Hastings.

By THE EDITOR

C. D. Tabor, Brotherton, associational worker, has a very full missionary program planned for March. He is energetically pushing the work of the Lord.

—B&R—

Nash Grove Baptist Church wishes to secure some church pews, either new or second-hand. Any one having information along this line please write to Mrs. Willie Denny, Route 2, Silver Point, Tennessee.

—B&R—

The sympathy of the brotherhood goes out to Dr. Robert G. Lee, pastor Bellevue Baptist Church, Memphis, and to all the bereaved over the recent death of Dr. Lee's brother, Sam Lee. God's grace be upon the sorrowing.

—B&R—

The sympathy of the brotherhood goes out to Mrs. M. L. Hardin, of the faculty of Union University, and to all the bereaved because of the death of her brother, M. E. Whitson, superintendent of the Obion school and member of the T.S.S.A.A. ruling body, who was instantly killed recently in an automobile collision. The Lord comfort the sorrowing.

—B&R—

A. T. Allen, a former pastor in Chattanooga and for past several years pastor of Jackson Hill Baptist Church, Atlanta, Ga., has accepted the pastorate of Bell Avenue Baptist Church, Knoxville, recently left pastorless by the going of James H. Ivey to the pastorate of Ridgedale Church, Chattanooga.

—B&R—

Mrs. Lydia Caroline Jones, 99, Rutherford County's oldest resident and affectionately known as "the grandmother of Concord Baptist Association," died at the home of her son, John Jones, near Powells Chapel, Tuesday evening, February 13. She would have been 100 years old April 12. Funeral services were conducted by Rev. Woodrow Medlock. The Lord comfort the sorrowing.

—B&R—

The Tennessee Baptist Orphans' Home, near Nashville, recently received \$20,000 from the Jarman Foundation with which a new dormitory is being erected. Two other buildings, one for the school and the other for the manual training shop, is in prospect. The Home will celebrate its semi-centennial this year.

—B&R—

Through O. G. Lawless, John Brown and Claude Smith, committee, the members of the Ministers School held at Jamestown, drew up resolutions of appreciation for Pastor A. D. Nichols and the Jamestown

Church, for Missionary W. F. Wright, the State Board, the churches of the Upper Cumberland section, and for the faculty, J. T. Warren, Guard Green and E. B. Crain, for the success of the school and its fine impress.

—B&R—

Dr. W. F. Powell, First Church, Nashville, held a unique service last Sunday morning, February 11, receiving 51 new members, baptizing 49 of them in 22 minutes. Without the least suggestion of hurrying, there was perfect order and a deep sense of reverence throughout the service. They were all young people from the Tennessee Industrial School, near Nashville, where workers from the First Church have been conducting a Sunday School for the 750 pupils in the school every Sunday afternoon for many months.

—B&R—

Pastor J. C. Hughes, of the First Church, Kingsport, is improving following several days' illness with the flu. Through the interest of a group of laymen, the Sunday morning services of the church are broadcast over radio station WJHL, Johnson City, bringing many reports of help received by the listeners. Gipsy Smith, Jr., is engaged in revival services in Kingsport, the morning services being held in the First Presbyterian Church and the evening services in the First Baptist Church. Carlyle Marney, educational director in the First Baptist Church, is directing the music.

—B&R—

With the Churches: Chattanooga—Brainard, Pastor Collins received by letter 1. Chickamauga, Pastor Cochran received by letter 1. Concord, Pastor Burke baptized 3. East Lake, Pastor Cranford received by letter 1, for baptism 3. First, Pastor Huff received by letter 2. Highland Park, Pastor DeVane received by letter 1, for baptism 1. Red Bank, Pastor Pickler received by letter 1. Ridgedale, Pastor Ivey received by letter 6, by profession 1, baptized 6. South St. Elmo, Pastor Ziegler received for baptism 1. Tabernacle, Pastor Denny received for baptism 1, baptized 1. Woodland Park, Pastor Williams received for baptism 1. **Elizabethton**—First, Pastor Starke received for baptism 12, by letter 1, baptized 20. **Lakeview, Georgia**—First, Pastor Hurley received by letter 1. **Hixson**—First, Pastor Harris received by letter 3, for baptism 1. **Jackson**—First, Pastor Boone received 3 by letter, baptized 3. **Johnson City**—Union Avenue, Pastor Bowers baptized 5. **Kingsport**—First, Pastor Hughes received by letter 1. **Knoxville**—Broadway, Pastor Pollard received by letter 1, by confession 1, welcomed one by statement. Fifth Avenue, Pastor Wood baptized 2. **Maryville**—First, Pastor Baldridge received 1 by letter. **McMinnville**—Second Baptist, Pastor Jordan welcomed 2 additions to the church. **Memphis**—Bellevue, Pastor Lee received 15 by letter, 1 by baptism, baptized 1. Boulevard, Pastor Arbuckle received for baptism 2, by letter 6, by statement 1, baptized 4. LaBelle, Pastor Baker received 1 by letter, 2 by profession. Speedway Terrace, Pastor Harris received 1 by letter, 1 for baptism. Temple, Pastor Boston welcomed 2 additions to the church. Union Avenue, Pastor Hurt received 1 by baptism, 2 by letter. **Murfreesboro**—First, Pastor Sedberry welcomed by letter 1. **Nashville**—First, Pastor Powell received 4 by letter; 1 for baptism. **North Edgefield**—Pastor Huckaba received by letter 3. **Rockwood**—First, Pastor Leonard received 1 by letter. **Yorkville**—Bethel, Pastor Miller received 1 by letter.

HUNDRED THOUSAND CLUB RALLIES

Date	City	Church
March 12	Jackson	First Baptist
March 13	Nashville	First Baptist
March 14	Knoxville	Fifth Avenue
March 15	Chattanooga	Central Baptist

Let Hundred Thousand Club directors, pastors, all departmental officers, moderators of associations and all other interested parties attend the meeting in your section.

RECORD OF THE CHURCHES FOR FIRST QUARTER

TOTAL RECEIPTS BY THE STATE TREASURER, NOV. 1, 1939, TO JAN. 31, 1940.

The following comparative statement of receipts by the State Baptist Treasurer will be of interest to the churches. Study it and see how we are doing. Then check the list of contributing churches given below it and see how your church is doing.

Co-operative Program			
Nov. 1937 \$15,992.93	Nov. 1938 \$18,955.03	Nov. 1939 \$17,440.27	
Dec. 1937 18,200.84	Dec. 1938 20,452.67	Dec. 1939 17,593.47	
Jan. 1938 17,227.08	Jan. 1939 19,515.24	Jan. 1940 26,707.05	

Totals for the Quarter \$51,420.85 \$58,922.94 \$61,740.79

Designations			
Nov. 1937 \$11,632.39	Nov. 1938 \$13,046.22	Nov. 1939 \$11,415.57	
Dec. 1937 19,065.19	Dec. 1938 24,679.70	Dec. 1939 45,342.53	
Jan. 1938 19,533.72	Jan. 1939 23,378.93	Jan. 1940 31,353.51	

Total Designations \$50,231.30 \$61,104.85 \$88,111.61

Co-operative	Designated	Co-operative	Designated
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BEECH RIVER ASS'N:		BLEDOSOE ASS'N:	
Cross Roads	\$ 1.00	Bledsoe Creek	\$ 2.00
Darden	4.50	Corum Hill	1.00
Decaturville	2.00	Cottontown	10.00
Friendship	19.00	Friendship	16.20
Lexington, First	60.56	Gallatin	32.60
Morris Chapel	2.30	Hartsville	162.61
New Hope	5.00	Hopewell	21.95
Parsons	79.37	Mitchellville	8.40
Perryville	5.77	New Hope	4.50
Ridge Grove	1.85	Portland	150.00
Rock Hill	4.50	Westmoreland	9.71
Sardis			
Standing Rock	1.00		
Union	5.70		
Utah	.75		
Wilderville	2.65		

BEULAH ASS'N:		CAMPBELL COUNTY ASS'N:	
Alamo	\$ 1.32	Caryville	\$ 7.40
Bethel	4.55	Cedar Hill	2.82
Beulah	8.69	Clinchmore	55.22
Cypress Creek	26.35	Demory	5.00
Fairview	14.73	LaFollette	35.39
Gibbs	10.50	Lakeview	89.28
Hornbeak	5.80	Morley	13.91
McConnells	4.50	Pioneer	9.50
Macedonia	4.53	Westbourne	13.10
Martin, First	1.85		5.25
Midway	3.00		
Mt. Pelia	34.75		
New Concord	1.41		
New Home	7.00		
New Salem	6.00		
Obion	46.68		
Pleasant Hill	10.00		
Reelfoot	16.50		
Shady Grove	19.50		
Tiptonville	4.00		
Troy	10.27		
Union City	14.22		
Willingham	7.75		
Woodland Mills	229.15		
Wynnsburg	23.62		

BIG EMORY ASS'N:		CARROLL COUNTY ASS'N:	
Beech Park	\$ 8.33	Atwood	\$ 15.00
Caney Ford	15.00	Bruceton	17.55
Cardiff	21.00	Camden	27.50
Crossville	24.00	Concord	3.00
Cumberland Homestead	34.00	Enon	6.00
Emory Heights	8.36	Eva	7.50
Eureka	12.50	Huntingdon	1.85
George Jones Memorial	13.75	McKenzie	24.70
Haileys	40.26	Missionary Grove	3.99
Kingston	6.70	Prospect	10.15
Lancing	30.00	Trace Creek	2.85
Liberty	1.50	Trezevant	61.16
Middle Creek	1.15	Union Academy	5.00
Petros	15.05		25.00
Pine Orchard	3.00		
Piney	5.15		
Pleasant Grove	19.87		
Rockwood	80.41		
South Harriman	6.25		
Sugar Grove	2.00		
Trenton Street	190.52		
Walnut Hill	2.65		
Wartburg	2.55		
West			
White Oak	3.25		
Whites Creek	5.00		

BIG HATCHIE ASS'N:		CHILHOWEE ASS'N:	
Allens	\$ 10.00	Alcoa	\$ 49.16
Antioch	5.00	Armona	10.43
Brighton	34.10	Beech Grove	40.00
Brownsville	18.41	Bethel	12.32
Chapelton	60.88	Boys Creek	1.10
Covington	5.29	Calvary	24.00
Elkins	355.74	Caylor	3.30
Gurdon	5.00	Cedar Grove	10.00
Harmony	13.61	Central Point	16.01
Hennings	69.78	Chilhowee	37.78
Holly Grove	28.85	East Maryville	16.65
Keeling	.65	Ellejoy	6.34
Liberty	4.00	Forest Hill	12.91
Mt. Lebanon	28.82	Galilee	4.16
Oak Grove	.46	Gayland Heights	7.50
Pleasant Grove	25.89	Kagleys	5.00
Rockwood	8.11	Laurel Bank	5.55
South Harriman	961.52	Liberty	10.75
Sugar Grove	2.00	Maryville, First	655.53
Trenton Street	149.68	Millers Cove	.60
Walnut Hill	25.00	Mt. Lebanon	57.50
Wartburg	18.53	Mt. Olive	199.98
West	3.25	New Hopewell	33.00
White Oak	5.00	Oak Street	5.00
Whites Creek	5.00	Old Piney Grove	8.00

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Allens	\$ 10.00	Alcoa	\$ 49.16
Antioch	5.00	Armona	10.43
Brighton	34.10	Beech Grove	40.00
Brownsville	18.41	Bethel	12.32
Chapelton	60.88	Boys Creek	1.10
Covington	5.29	Calvary	24.00
Elkins	355.74	Caylor	3.30
Gurdon	5.00	Cedar Grove	10.00
Harmony	13.61	Central Point	16.01
Hennings	69.78	Chilhowee	37.78
Holly Grove	28.85	East Maryville	16.65
Keeling	.65	Ellejoy	6.34
Liberty	4.00	Forest Hill	12.91
Mt. Lebanon	28.82	Galilee	4.16
Oak Grove	.46	Gayland Heights	7.50
Pleasant Grove	25.89	Kagleys	5.00
Rockwood	8.11	Laurel Bank	5.55
South Harriman	961.52	Liberty	10.75
Sugar Grove	2.00	Maryville, First	655.53
Trenton Street	149.68	Millers Cove	.60
Walnut Hill	25.00	Mt. Lebanon	57.50
Wartburg	18.53	Mt. Olive	199.98
West	3.25	New Hopewell	33.00
White Oak	5.00	Oak Street	5.00
Whites Creek	5.00	Old Piney Grove	8.00

BIG HATCHIE ASS'N:		CHILHOWEE ASS'N:	
Allens	\$ 10.00	Alcoa	\$ 49.16
Antioch	5.00	Armona	10.43
Brighton	34.10	Beech Grove	40.00
Brownsville	18.41	Bethel	12.32
Chapelton	60.88	Boys Creek	1.10
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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEB. 18, 1940

LIFE ON TENNESSEE BAPTIST CAMPUSES

REVIVAL AT UNION

Union University

PROF. CHESTER SWOR will conduct revival meetings at Union University, beginning Wednesday evening, March 13, and running through Sunday, March 17. Mr. Swor is a young man of outstanding ability as a leader among young people. His addresses always attract their attention and inspire them to strive for the best in life and service. When he spoke before the Southern Baptist Convention in Oklahoma City last May, he made a profound impression upon the thousands of messengers who heard him in the great auditorium.

A CAPPELLA CHOIR ON TOUR

Carson-Newman College

EACH YEAR BRINGS new laurels and honors to the Carson-Newman A Cappella Choir and to the college, but the past year has perhaps been the most outstanding of all. Under the directorship of Prof. Sterling Lorenz Price this group has appeared on the programs of the Tennessee Baptist Convention and the Tennessee Baptist Training Union Convention and will appear on the program of the Tennessee Woman's Missionary Union Convention at Morristown in March; has given a special performance before the East Tennessee Educational Association; and has presented in their own auditorium the opera, "Martha." Before this school year has ended they will have appeared on many music festival programs and in the Baptist churches of Newport, Morristown, Rockwood, Kingston, Harriman, Cleveland, Lenoir City, Clinton, Knoxville, Athens, and Sweetwater, giving their own unique program, "A Sermon in Songs."

The secret of the Choir's success lies in the rigid discipline demanded of the singers during the many practice hours and in the concentration during the performance itself. Many have expressed amazement that a college group could reach such complete unity of voice and action but the above statement is its own explanation. With the exception of solos, the Choir's entire program is presented unaccompanied.

The A Cappella Choir was founded in 1934 by Prof. Luther Carter, who was at that time Professor of Voice in the college. Although the organization is comparatively young, it has gained unusual merit and has been singularly recognized as one of the leading groups of its kind in the South.

THE PERSONNEL OF THE CHOIR is representative of the Student Body at Carson-Newman. This year there are forty-four voices in the Choir. There are six states represented: Tennessee, Kentucky, Virginia, North and South Carolina, and Florida. The average age of the Choir members is nineteen. Only two of the Choir did not sing in their church choir at home before coming to college. All of them are Christians. Twenty-two of them are studying Voice; twenty-three of them play the piano and only five do not play any musical instrument of any kind. Ten of them are children of ministers and seven of the boys are studying for the ministry. One of the boys is on the football team and another is on the basketball squad. Their chosen vocations are varied. The teaching field has called six, while the others are hoping to be either Radio Announcers, Nurses, Airplane Hostesses, Missionaries, Librarians, Electrical Engineers, Accountants, Music Teachers, or Housekeepers.

The music used by this group ranges from the Early Church music, great Oratorios and Cantatas, to Hymns and Gospel songs. All the music is sacred. A College Glee Club is being formed next year which will sing both sacred and secular music.

It is hoped that many young people who are now in High School or have graduated and have not gone to College will be led to come to Carson-Newman College and use their musical talent in the Choir, Glee Club, or some other musical organization on the campus.

Ministerial Group Visits

Harrison-Chilhowee Academy

THE MINISTERIAL AND DEFINITE SERVICE BAND reports a pleasant visit with the First Baptist Church, Alcoa, on Sunday, February 4. Sunday morning the message was brought by Truman Boyd, ministerial student from Bemis; and Sunday evening the speaker was James Tilley, student minister, from Philadelphia, Tenn. On last Wednesday evening this same group of men visited the mid-week services of the Broadway Baptist Church, Knoxville. They received a warm reception.

ROBERT NATION, ministerial student from Tell City, Indiana, was invited to preach at First Baptist Church, Clinton, Sunday, February 18, but on account of flu was unable to fill the appointment.

THE FRESHMAN CLASS presented the play, The Little Clod Hopper, Thursday night with great success.

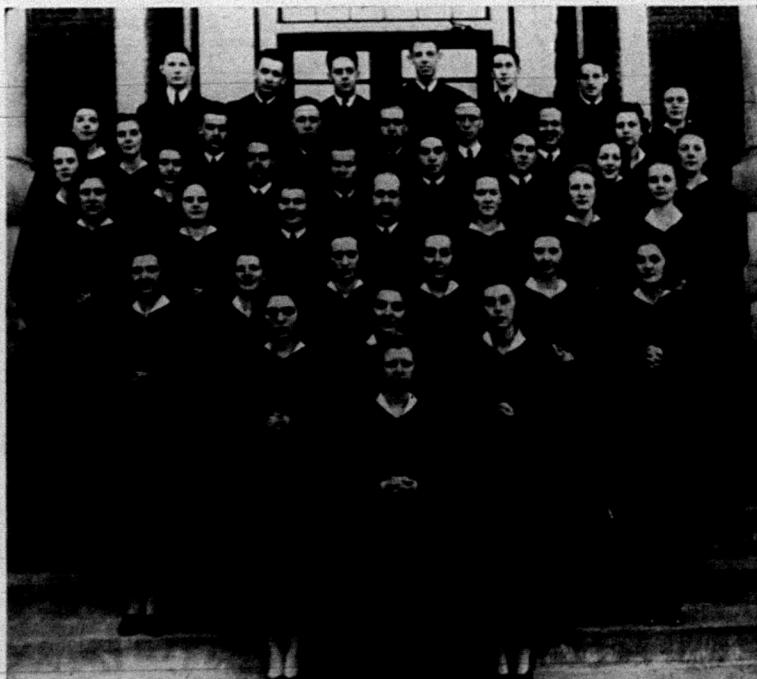
UNION DEBATERS TRAVEL

Union University

UNION UNIVERSITY'S debaters are journeying this week to the Western Tournament, which is being held at the University of Oklahoma. Following the contests there they will make another road trip, visiting a number of the outstanding colleges and universities of the Mid-West. Public speaking is always featured by us at this season of the year. We give regular courses in public speaking during the session. In addition to this, one of our full professors is assigned to accompany the debaters, and to coach them in building arguments, and also in meeting the arguments of their opponents.

The regular college work is intended to fill up the minds of our students and to train them in the application of knowledge. Instruction in public speaking is intended to train students in presenting forcefully the knowledge which they have already accumulated. Public speaking has been neglected in recent years. We are undertaking to feature it and bring it back to prominence. It is one thing to know; it is still another thing to be able to impart that which one knows.

The following members of the debating council are representing Union University on the trip through the Mid-West: Charles Millican, Memphis, Tenn.; John Myers, Jackson, Tenn.; Edward Brandon, Benton, Ky.; Gordon Clinard, Springfield, Tenn.; Billy Diamond, Beech Bluff, Tenn.; Joseph Harting, Kevil, Ky.



A CAPPELLA CHOIR AT CARSON-NEWMAN COLLEGE

Front row, left to right: Ruth Ford, Martha Lambert, Mary E. Waldrop, Pat Fleming; second row: Dossie Barlow, Allene Allen, Rebecca Sifford, Anna L. Sullivan, Lillian Campfield, Doris Cambon; third row: Bill Barker, Betty S. Stone, Zack Deal, Harry O. Wester, Mary M. Boggs, Mary Myers, Lillian Dixon, Virginia Bryan; fourth row: Virginia Pope, Nelle Smith, Marcello Delgado, Joe Riner, Stewart Spradling, Robert Davis, Mary E. McDowell, Larry Swafford, Evelyn Marney, Helen Bare; sixth row: John C. Taylor, Zane Mason, H. Evan McKinley, Jack Edens, Dale Larew, Elmer Thomas.