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Baptist and Reflector

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

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Number 10

"Why I Think I'll Never Drink Intoxicating Liquors"

BY THELMA ARNETTE, KNOXVILLE, TENNESSEE



I AM LIVING IN A DAY of far greater opportunities and advantages than my predecessors. The imperative need of my day is 'active minds' as clear as an Arctic night with intuitions as brilliant as the stars that stud it. Intoxicating liquors contain alcohol. Alcohol interferes with free association of ideas. So, **FOR MY MIND'S SAKE**, I think I'll never drink intoxicating liquors.

INTOXICATION AND WORK do not belong together, particularly if endurance, wide-awakeness, attention, and exactness are required. A noted billionaire says: "Alcohol is as destructive to industry as war." Intoxicating liquors are a 'short-cut' to a disgraceful climax. So, **FOR MY WORK'S SAKE**, I think I'll never drink intoxicating liquors.

THERE IS YET TO BE FOUND a disease for which alcohol is a cure, but it has undeniably caused thousands of cases of diseases. Its use is ruinous to the kidneys, liver, heart and smaller blood vessels, and gives rise to that common fatality, high blood pressure. Dr. J. H. Kellogg, Battle

Creek Sanitarium, says: "Alcohol increases liability to infectious diseases and prevents development of immunity." So, **FOR MY BODY'S SAKE**, I think I'll never drink intoxicating liquors.

Habit-forming intoxicating liquors would assail my most sacred inheritance—the inalienable right to life, liberty and happiness. For they subtract 'life' from years—'years' from life.

BRIEFLY SUMMARIZING, I think I'll never drink intoxicating liquors because they contain alcohol and I'm convinced:

A—lcohol slows apprehension a depressant of voluntary	A—ttention
L—essens every worthwhile opportunity for a successful elevating	L—ife
C—onnected with such social evils as poverty, racial degeneracy and	C—rime
O—pposing influence of every worthy effort to promote decency and	O—rder
H—andicaps physical alertness, vitally impairing both work and	H—ealth
O—verthrows liberty and happiness deserving the title a 'heartless	O—utlaw'
L—iterally, nothing to Gain Figuratively, everything to	L—ose.

Miss Thelma Arnette, age 17, of Knoxville, Tenn., has been awarded first prize in a contest on the subject: "Why I Think I Will (or Never Will) Drink Intoxicating Liquors", participated in by youth from 42 states, the Canal Zone and several Canadian Provinces. In addition to Miss Arnette, there were twelve other awards in the contest, sponsored by the American Business Men's Research Foundation, Chicago.

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EDITORIAL

The Practical Preacher

SOME PEOPLE CONTRAST "the practical preacher" with "the doctrinal preacher" in apparent discredit to the latter.

But if one proclaims the Word of God, he is a doctrinal preacher. For the teachings of the Bible are Bible doctrines. Baptism, the Lord's Supper and so on are not the only doctrines, but are simply a part of the doctrines. And Paul said, "Preach the word . . . with all longsuffering and doctrine."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (maturely developed), thoroughly (completely) furnished unto all good works." Good works are the practical expression of religion. Paul conceived that the source of works spiritually classifiable as good is the proclaimed and received Word of God.

So the preacher of the Word is a doctrinal preacher, and the man who is not a doctrinal preacher does not preach the Word. The proclaimed and received Word results in good works. Therefore, the doctrinal preacher is the really practical preacher.

There is nothing which is as practical as the Word of God!

The Brother Is Exactly Right

COMMENDING THE BAPTIST AND REFLECTOR'S editorial on "An Unfair Test of Fellowship" (February 8), an able, premillennial pastor and preacher goes on to say:

The question of "Pre" and "Post" millennialism should not be a divisive one. Let each "contend earnestly for the faith" as he sees it, without being mean and contentious about it. We can have unity without conformity. If the brethren would practice this there would be no excuse for "comers-out" among Baptists.

Right you are, brother! Baptist churches in the South are, as a whole, sound on the great doctrines which characterize Baptists. But Baptists can honestly differ regarding the prophetic future and not be unorthodox therein. Where such differences exist, there can and should be maintained "the unity of the Spirit in the bond of peace."

But some interpret fundamentalism in terms of pugnacious, and often vociferous, divisiveness. They pull off from the churches which have carried on through the years. They set up competitive churches and in some cases savagely attack their brethren who are co-operatively serving the Lord. Where this is found somewhere, somewhere has been "mean and contentious."

In view of the general soundness which obtains among our people, no Baptist group is justified in this competitive divisiveness. It is laughable, if it were not so serious, for a group of this kind to have that superiority-complex which says, in effect, "All Baptists are out of line except us."

Eccentric Economy

TO GET ON A BETTER FINANCIAL FOOTING, a business concern suspended all but its secondary activities and let its manager go.

In order to meet certain new financial demands in the construction of a new building, a school decided to dispense with all of its main school activities and to carry on without a principal. It was handicapped by the lack of facilities, it is true, but it was

not compelled to close its sessions like some other schools under certain circumstances.

These are only supposed cases. Anybody can see that such a course would hinder instead of help an institution to better its condition.

The major activity in a church is the preaching of the Word of God from its pulpit and then assistance in the preaching of it to the ends of the earth. As important as other things may be, they are secondary to this. And God has ordained pastoral leadership for the churches. They cannot carry on as they ought to without it.

But through the years one has known or heard of an occasional church which has vainly thought to improve its financial status by suspending its major activity, the regular preaching services, and doing without a pastor. In doing this, it has shown a lack of vision, stopped its main activity and hurt itself spiritually and this has, in turn, hurt it financially.

This is peculiar economy. To stop on the main line is not the way to advance.

What Is Thy Name?

PAUL USES THE PHRASE, "churches of Christ" (Rom. 16:16).

The doctrine and polity of these bodies are ascertainable in the New Testament.

Campbellite bodies name themselves "churches of Christ." The various other religious bodies in Christendom also claim to be "churches of Christ."

In New York and representing the affiliated denominations, is an organization calling itself "The Federal Council of Churches of Christ in America."

The "ecumenical" or worldwide church proposed today is called "The Church of Christ" and its constituent bodies are called "churches of Christ."

Baptist churches lay claim to being churches of Christ, but they do not denominationally list themselves under that name.

Both orthodox bodies and every religious vagary claiming to be Christian under the sun claim for themselves the sacred sanction of the name of Christ. The Christian is confronted with confusion worse confounded, if he proposes to define the nature of a religious body simply by the name it assumes.

One should learn from the New Testament the doctrine and polity of those bodies which Paul called "churches of Christ" and compare with these the doctrine and polity of churches today and then read church history with this comparison to guide.

The definitive test of a body claiming to be a church is, not "What is thy name?", but "What are thy doctrine and polity?"

Questions Answered

A SUBSCRIBER asks the following questions:

Do you consider "the sin unto death" (1 John 5:16) the same as the blasphemy against the Holy Spirit?

Did Moses sin "the sin unto death?"

The querist requests our comments on these questions and on the question whether Christians only can commit the sin unto death mentioned by John. The reader is asked to study 1 John 5:10-17, as we cannot here take up all the details.

Baptist and Reflector does not interpret the blasphemy against the Holy Spirit and the "sin unto death" as being the same.

The blasphemy against the Spirit is a sin unto eternal spiritual death. But into this death no saved man will ever or can ever go, and no saved man will ever become unsaved (Jer. 32:40; John 5:24; 10:27-29; Rom. 8:35-39; Philipians 1:6; Rev. 20:6). Hence, no saved man will ever commit the blasphemy against the Spirit.

John's language, "If any man see his brother sin, etc." and the fact that John is addressing Christians indicates the application as being to Christians. Verses 11-13 in the context of the passage before us reveal the spiritual security of the saved. This further indicates that the language regarding the "sin unto death" applies to Christians and also that the sin in mind is not the blasphemy against the Spirit.

The conclusion is that John's thought relates to physical life and death, even as James' thought does (5:15) when he speaks of "the prayer of faith" saving the sick, "and if he have committed sins, they shall be forgiven him." That is, they will be forgiven if they are "not unto death," as John puts it.

Sinners can sin unto death physically, of which Scripture carries examples, and also sin unto eternal death spiritually. But the "sin unto death" specified by John relates to Christians only.

Christians can so sin that physical death is the only just desert and is the only way in which the divine honor can be adequately vindicated. Many of the Corinthians had abused and degraded

the Lord's Supper (1 Cor. 11:30-32). Said Paul: "For this cause many are weak and sickly among you, and many sleep." That term "sleep" here means physical death. But before the Christian's departure from the earth, the gracious and faithful Lord will, in all necessary ways, look after the spiritual interests of that disobedient Christian so that he will not be lost. Hence, Paul adds: "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

A study of Num. 20:8-12; 20:24-28; Deut. 32:48-52; 34:4-6 will show that Moses committed the "sin unto death." His sin was presumption and rebellion against God. Presumption and rebellion appear to be the fundamental marks of the "sin unto death." But Moses was not lost. Centuries later he was found with Elijah and Christ on the Mount of Transfiguration.

"Great Swelling Words"

In his second epistle Peter gave as a characteristic of certain errorists whom he described that they "speak great swelling words." They employed high-sounding terms hard to be understood, if they were understood at all.

There may not be any errorists today corresponding exactly to those referred to by the apostle, but they are found in essence. There are men who are at variance with God's revealed truth and have left off heart power who attempt to evaluate and state "religion" in intellectual terms. And they are given to making statements in pompous words.

Let an earnest believer imbued with Bible thought take up a book or a magazine which is not committed to the once-revealed faith, but which assumes to speak with authority on religious matters, and see if he can make out what the thing is driving at.

Baptist and Reflector has in mind a book of lectures by a Baptist educator, which is a really fine book in many particulars. But so far as it sets forth gospel truth at all, it takes up all its pages to state in more or less involved intellectual speech two plain Bible facts: That men must be born again and that the saved should live right. Why should these not be unfolded in simpler terms in the book?

"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (1 Cor. 14:9).

May It Prove To Be So

From Dean I. N. Carr, of Mars Hill College, Mars Hill, N. C., Baptist and Reflector has received a copy of a letter by him to Editor John C. Slemp of the Biblical Recorder, calling attention to an Associated Press dispatch in the New York Times of February 11, as follows:

Bucharest, Rumania, February 10 (AP)—Settling a long disagreement a government decree announced today complete freedom of worship for Baptists. The government in the past had sought to confiscate Baptist property and shut churches, contending the Baptists were "under foreign influence" because most of the members were German Saxons and Hungarians. Baptist teachers will be appointed to state school faculties. The church's official language is to be Rumanian, but other tongues will be permitted.

Dean Carr expressed surprise that nothing concerning this had been seen in the Baptist religious papers.

Baptist and Reflector is not a subscriber to the New York Times and did not see the dispatch in question. For its news regarding Rumanian Baptists and other foreign Baptists in a similar condition, it usually depends on President J. H. Rushbrooke of the Baptist World Alliance, of London, and Dr. Rufus W. Weaver of the Committee on Public Relations, of Washington, as they are in a position to get available authentic news.

But if, and as we hope, the dispatch is authentic in presenting the situation as described, all lovers of religious liberty will rejoice.

"His truth is marching on."

Well, Well, Well!

In the campaign for the legalization of liquor in Tennessee, the wet advocates affirmed again and again that legalization would bring the liquor traffic out into the open, bring it under control, reduce its evils and eliminate the bootlegger.

Since legalization, the law has been after various liquor dealers for violating the law in the method and the amount of their sales

and for conniving with bootleggers. Some have even been put out of business for their illegal operations. Under legal license these dealers have flouted the law.

As to bootlegging, one reads almost daily about the arrest of bootleggers and of the raiding of bootlegging joints. Just recently, in Nashville a large still and much whisky were found and confiscated in the shadow of the state capital!

Well, well, well! Why we thought that, to hear the wets tell it, legalization was going to eliminate such things! We were sure (and we believe the wets were sure) that it would not.

"But," says someone, "just see how the officers are going after the violators now. In due time the officers will put them out of commission." Why did not the officers go after the violators before legalization as they are doing now? Were there not illicit operations before legalization? If not, why was it affirmed that legalization would eliminate such? If the officers would not or were not instructed to go after violators before legalization, those responsible are not fit to occupy their positions under legalization. If the need for official action is greater now than before, then the evils of liquor have increased under legalization. If the need for such action was greater before than now, why did not the officers bestir themselves more?

Repealist advocates appear to be "up a tree" logically. We predict that they will be found even higher up that tree as the days come and go. But the liquor traffic is running true to form, a form that is evil, corrupt and forbidding. The only thing to do is for the voters to give the traffic the black eye whenever and wherever they can.

We Are Guessing at This

One may put two and two together and make four, but we are guessing at this: The President is not a novice at political insight. Messrs. Sumner Welles and Myron Taylor are now in Europe. And it appears that they are there, for one thing, to help the President make up his mind about the third term; and, for another, to advise the President as to whether or not he should again offer to mediate peace in Europe. And it is all, doubtless, bound up with the third term proposition.

It is quite significant that Mr. Welles went first to Italy and Germany. From newspaper reports it is evident that he (Welles) put some kind of bug in Mussolini's ear that pleased him greatly. Moreover, Hitler wants peace and his ear will be open to any suggestion which, Mr. Welles speaking for the President, may make. When Mr. Welles sees Chamberlain and Daladier he, doubtless, will take to them the conciliatory messages from the Fascist nations. Then, the matter of making peace will be up to the Allies, and we shall see whether or not they are willing to soften their terms with Hitler and the German government.

This, if we are guessing right, is one line of approach on the part of the President. The second line, that of the work of Mr. Taylor, in cooperation with Pope Pius is being coordinated with that of Mr. Welles, and, in the meantime, both men will help the President make up his mind about the third term.

According to Dr. Gallup's poll on Sunday, Feb. 25, 78% of the Democrats would like to see Mr. Roosevelt run again and the chances now are that if he runs he will be elected; and for the reason it appears that there is neither a Democrat nor a Republican who is able to capture the popular imagination. It seems to us two and two make four, but it is anybody's guess about the third term of Mr. Roosevelt and about the war in Europe. The thought of the outcome of it all is simply staggering. But as the French say, "we shall see what we shall see" and it will not be long before we shall see much more than we do now.—Alabama Baptist.

Hannah's Gap Baptist Church

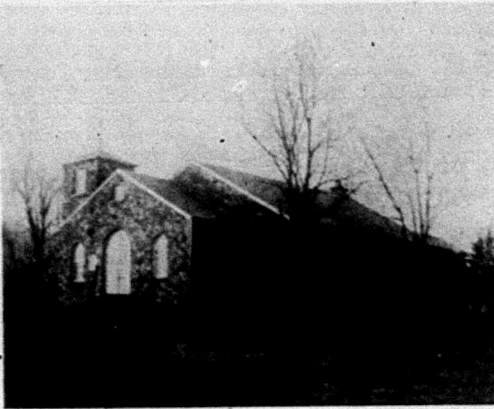
Sunday morning, February 25, the editor was with Pastor H. A. Russell and Hannah's Gap Baptist Church, rural church near Petersburg, and the feeder through the years of other Baptist churches in that section. We are grateful for the responsive hearing given us and for the fine fellowship and dinner in the home of Bro. and Mrs. C. B. Nichols. Bro. Russell was pastor of the church once before in other years and has held several revivals there and then was called to the pastorate again. Hannah's Gap Church is one of those steady, faithful churches which, with other similar churches over the land, is the doctrinal, evangelical and moral bulwark of the nation.

Washburn Baptist Church

By Minnie Beeler Branson, Washburn, Tennessee

Washburn Baptist Church is located in Grainger County, in the little village of Washburn, which is thirty miles from Knoxville, and fifteen miles from Rutledge.

In the year 1902, a small group of church members became conscious of the need of a Baptist church in this place and moving with the courage of their convictions, they secured letters of dismission from nearby churches and in June of the same year they met in the Grammar school building and organized Washburn Baptist Church.



Rev. J. F. Hale, of Sevierville, was elected pastor, and under his leadership steps were taken to erect a meeting house for the newly organized church. The place was selected and the lot was donated by Charles Stinett, Mr. and Mrs. A. T. Wolfenbarger and others. A beautiful, one room, frame structure was soon erected on this slight eminence overlooking the village. The work of the new church and their pastor was earnest and far reaching; they set forward the great missionary principles and doctrines of the New Testament, and in the course of a few years many souls were born into the Kingdom through their efforts.

Early in 1908, Dr. T. J. Carr, one of its most loyal and faithful members was ordained to the full work of the ministry and at once became pastor of the church. With the exception of a few years when Rev. R. E. George, and Rev. S. C. Atchley were pastors he continued as pastor until late in March 1930. He was succeeded by Rev. C. B. Cabbage who served loyally and faithfully for two years. Following him Rev. S. C. Atchley was called and served two years, then Rev. S. M. McCarter, of Jefferson City, Tennessee, served for a year, then again Rev. C. B. Cabbage, of Rutledge, was called and remains its present much loved pastor. He is a man of deep Christian character, unusual mental ability, and unlimited vision and power. He has led the church from victory to victory, always seeing the broad harvest field in which it is placed, its possibilities and opportunities. He long dreamed and looked forward to a greater day for the church, and in August 1938 his dreams and ambitions came true and were rewarded by the decision of the church to tear away the old building and erect a new one. He fearlessly went to work and in April of 1939 his hopes and prayers, which were linked with those of the church, were graciously rewarded by the completion of a new sandstone building, containing six adequate Sunday school rooms, a basement for a heating plant and wiring for electricity.

The sandstones were taken from the nearby mountain and each one seems to have been chosen and placed with greatest care. Their moss-grown faces send out a message and an invitation that is as old as God himself, "Come all ye that labor and are heavy laden and I will give you rest."

On entering the spacious auditorium one is filled with a spirit of sacredness, deep worship, and can with David of old say, "I was glad when they said unto me, let us go into the house of the Lord."

The Sunday School rooms are well equipped and represent the great teaching spirit of the pastor and church. For these we are profoundly thankful and pray that a more efficient teaching program may be put forward by the church.

The newly laid walks constantly remind us of that sweeter, closer walk with God that is ever and ever our glorious privilege.

The budget plan of financing the church has been unanimously adopted and is working in a most beautiful way.

This magnificent building and spiritual church is the result of a pastor who has given years of untiring, unstinted, sacrificial service, and to him we gladly bestow the honor. We should pledge anew ourselves, support him, pray with him and for him as he leads us forward in the future of the church. He has given many

sacrificial days and hours of work and thought to make it what it is, and we pray that a double portion of the spirit may fall upon him, and that God may richly reward his efforts. May the church be a channel through which the light may shine to the "Uttermost parts of the earth."

What do we more (or less) than others?

OR

THE HERITAGE of the PREACHER'S CHILD

By one of them—Helen B. Hunerwadel

MUCH TOO OFTEN WE HEAR the expression, "Well, what can you expect? After all, she is a preacher's daughter." This idea on the part of the general public has been so often expressed and enlarged upon that even some of the preacher's children themselves have grown up with a feeling of self-pity—a feeling of marked inferiority and a "what's the use?" attitude. Because a child's father is a doctor or a judge does not indicate that the one can never be sick or that the other can never commit a crime. In the same way it is unfair to pre-suppose perfection in a preacher's child.

Several years ago a professor of economics quoted to me as follows—"There are lies, and pernicious lies, and statistics!" I have read several articles in which statistics were said to have proved that a much smaller percentage of preachers' children turned out badly, and a much greater percentage of them held unusually respected positions in life than did children from parents of other professions. But it is not necessary to have statistics compiled in order to reach these conclusions. If you will take the trouble to investigate several preachers' families and will judge the children in all fairness, you will find that in practically all cases they are simply normal individuals with normal tendencies. They are so much before the public's eyes that their misdeeds assume enormous proportions and seem more numerous than they really are. As the children grow up however, we find that in most cases they really do develop strength of character above normal, and fill important places in life.

There are many reasons for this. We hear much about "Social Security" these days. The preacher of the community really has social security. He is as well or better educated than the majority of his members, and he is a highly respected citizen. He therefore trains his children to be good citizens—and to be proud, but, since there are unfortunate people in the church, and out, who also have souls, and who must be dealt with considerately and kindly, a love of humanity, compassion and kindness is taught. Since a preacher should show no partiality, often his children must be denied pleasures. For instance, I never had a birthday party. We could not invite everyone's child and so we invited none. Self-denial hurts one's feelings but it builds character. Even troubles and sorrows help to sweeten and soften one's life. So many great masterpieces of the world were created during times of stress, sorrow, self-denial or suffering. Few great things have come into being through some one rich, pampered and self-indulged.

MOST PREACHERS ARE POOR, at least while they are raising their families! Yet they are expected to dress well, pay their bills, and engage in civic activities. For this reason they have to practice the strictest economy, and their children are taught to be ingenious—and to make the most of every opportunity. How well I remember that I learned to sew by helping my mother make over clothes given us by worthy members. (An accomplishment that has also helped me many times since then.) But though I was taught to budget my small allowance, I never was able to make a dollar go quite as far as my dear mother could! (For an added lesson in endurance, self-denial and patience as well as goodness look to the preacher's wife!)

Many preacher's children become exceptional leaders because leadership in the various activities of the church is thrust upon them at an early age. Most preachers realize the need of more education themselves and so will sacrifice in order that their children receive every advantage possible along this line. It was a struggle in our home for the children to each receive "higher education"—but it was accomplished, and I for one will be eternally grateful.

Last but by no means least—the inspiration of daily contact with Godly parents does more than anything else toward character building.

Perhaps this is presenting a rather drab picture. I do not mean to do so. Some of the world's richest people are very happy. When children are taught love, obedience and the real values in life, they are happy. And so I sincerely believe that the child is fortunate indeed who is born a preacher's child—and he has a heritage far beyond that of ordinary people.

LIFE ON TENNESSEE BAPTIST CAMPUSES

Special Speakers Heard

Harrison-Chilhowee Academy

THE HARRISON-CHILHOWEE Baptist Academy was honored Tuesday, February 6, by a visit from the Board of Trustees and Dr. John D. Freeman. Dr. Freeman brought a very helpful message at the chapel period.

DR. A. R. PEDIGO, pastor of Immanuel Baptist Church, Knoxville, was the recent guest of the Ministerial and Definite Service Band. A message of helpfulness, both in admonition and inspiration was brought by him. We invite him back.

College Dramatic Club

Carson-Newman College

THE DRAMATIC CLUB of Carson-Newman College, under the sponsorship of Prof. W. Powell Hale, has a limited membership of fifty students chosen in open try-out. It has for its motto, "Speech, the Mirror of the Soul."



Prof. W. Powell Hale

The aim of the club is not only to train the members in dramatic art, but also in public speaking.

Programs of the Dramatic Club include constructive work in stage management, the art of make-up and other subjects relevant to the production of a play. Several one-act plays are given each year in order to practice what has

been learned. These plays are subjected to the criticism of the club critics. Also three-act plays are given each year. Some of these plays are presented to the public, which provides cultural development, not only for the members of the club, but also for the school and community.

During the past few years the club has presented publicly some very successful productions, including "Little Women," by Louisa May Alcott; "The Cat and the Canary," by John Willard; "Smilin' Through," by Allan Langdon Martin; and "David Garrick," by T. W. Robertson. This spring the club will present "Our Town" by Thornton Wilder. An excellent cast of characters has been selected for this play and the production is expected to be a great success.

One of the select Tennessee colleges with a chapter of Alpha Psi Omega, national dramatic fraternity, the Carson-Newman club sincerely strives to promote this form of student expression as an essential in campus life and to produce results none less than the best.

Spring Term at Union

Union University

UNION UNIVERSITY operates upon the quarterly plan. The spring quarter begins March 13 and runs for twelve weeks. Most of the courses change at the end of each quarter. A number of students who enter at the beginning of the spring quarter continue right along through the spring and also the summer quarter. The cost per quarter is approximately \$112, which includes tuition, room rent, board, and all fees (except laboratory).

In the second half of the spring quarter many public school teachers enter for the

six weeks remaining and also for six weeks of the summer quarter, as they may prefer. Indeed, the attendance grows so large for these courses that it is necessary to bring in several additional teachers, and to offer special work in elementary instruction and in public school music. Those who wish information may write Dean S. S. Sargent for particulars.

Mid-South Debating Tournament

Union University

THROUGH FRIDAY AND SATURDAY of a recent week oratory was rolling from every vacant lecture room and from the main auditorium almost every hour. The Mid-South Debating Tournament was having full sway. It brought together high school debaters and orators not only from Tennessee, but also from Kentucky, Mississippi, Arkansas, and Georgia. Nearly two hundred of them registered for the various contests.

This is an annual feature for this season of the year, and it is always a pleasure to have these high school boys and girls with us. Cups and prizes of one kind and another were awarded late Saturday afternoon. The winners were as follows: Tech High School, of Memphis, first place in debating; Heath High School, of Kevill, Ky., second place. In oratory, Joe Hearn, of Memphis Tech, won in the Men's Division; and Violetta Weems, of Dickson, won in the Women's Division. These contests were conducted under the auspices of Tau Kappa Alpha, national forensic fraternity.

"Wings Over Union"

Union University

UNION UNIVERSITY is one of the institutions selected by the Federal Government for training in aeronautics. Ten trainees have been taking ground instruction since last October, these courses being given by our regular professors. Jackson's airport is less than two miles from Union's campus. We have our own hangar, and the Southern Air Services, of Memphis, has designated Mr. Ben Douglas to give flight instruction. This instruction began in January, and will continue through until the end of the session. Our trainees are enjoying the work immensely.

Those who are taking the course are: Walter E. DeLong, Morrilton, Ark.; Eugene J. Hunt, Chattanooga, Tenn.; Howard Mansfield, South Carrollton, Ky.; Calvin Moody, Blytheville, Ark.; Roger E. Parrish, Jackson, Tenn.; Edward Pettigrew, Humboldt, Tenn.; Joe G. Prescott, Memphis, Tenn.; Clayton Taylor, Huron, Tenn.; Joseph Thomas, Stanton, Tenn.; Robert West, Jackson, Tenn.

Missionary Heard

Tennessee College

DR. M. T. RANKIN, superintendent of the Southern Baptist Mission work in the Far East, spoke to the students, faculty, and visitors, at Tennessee College during the chapel period recently.

Dr. Rankin stated that there will be a new China and a new Japan which will come out of the war. He predicted that Christianity would be accepted by larger and larger numbers of the Orientals because of their tribulations at the present time. The services rendered by the Christians, to alleviate the suffering of the people, are attracting much attention, he said.

Y. W. A. Study Course

Tennessee College

MISS MARGARET BRUCE, young peoples' leader of the Baptist Woman's Missionary Union of the State, conducted a study course at Tennessee College last week. The course was under the sponsorship of the Y. W. A., of which Miss Edith Palmer, of Chattanooga, is president. The course was on "Home Missions."

Organization News

Tennessee College

THE CRADDOCK CLUB, which is the dramatic club of Tennessee College, presented "Sun Up" to a large audience in the auditorium of the college last Friday night. The play was under the direction of Miss Mary D. Strain, and was said to be one of the best plays given at the college in some time.

THE GLEE CLUB has about completed its program, according to Mr. W. B. Carlton, director, and will make a trip during the week following the spring holidays. The schedule is not complete as yet, but it will include several towns in East and Southeast Tennessee.

The Spring quarter at Tennessee College will begin Tuesday, March 19. New students may enter at this time.



BETTER CHICKS

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The World Is Our Field

By Dr. J. H. Rushbrooke,
President of the Baptist World Alliance

THE ORGANIZATION KNOWN as "The Baptist Colonial Society" serves as a valuable link between British Baptists and those in the Colonies and Dominions. This society issues an occasional circular entitled "Dominion News." No. 6 of this periodical, bearing the date "January-April, 1940" contains an article by Dr. Rushbrooke which reads as follows:

"Dominion News No. 5 gave me a mild shock. It quoted the Commission 'Go ye into all the world,' and then set out the five links in the chain of activities by which Baptists might fulfill this. They were (1) the local church, (2) the Forward Movement, (3) the Baptist Missionary Society, (4) the Continental Committee, (5) the Colonial Society. Now obviously, these five linked activities stop short of encompassing the world. There must be a sixth; and that sixth includes all the rest and passes beyond them all—the Baptist World Alliance.

"It is from that point of view that I find the Colonial Society of special importance. To me the work of the Kingdom of God can never be limited by conditions of time or space. It is not temporal, but eternal. It is not national either in its agencies or in its aims, but universal. Yet concern for the eternal necessarily includes work that is done in time, and concern for the universal covers the enterprises of and for particular peoples. The value and meaning of the Colonial Society's appeal is appreciated when it is set in relation with the sweep and range of the Great Commission. The 'partners in the other boat' are partners. The sowers in other fields are contributors to the common harvest of the world. The final consummation is that the kingdoms of this world become the Kingdom of God and His Christ. The task is one, and the end one.

"So I make bold as President of the Baptist World Alliance to set the work of the Colonial Society in its large context, and to wish it the utmost success. May enlargement of heart and mind be granted to all who represent it, in the Homeland and in any part of the Dominions! It is a worthy task to make the British Commonwealth 'a praise to God in all the earth', but we must remember that even the British Commonwealth is not the whole world which God loves and for which Christ died.

Them That Honor Me I Will Honor

By Noah W. Cooper

TO HAVE LIVED HAPPILY for fifty years with a true hand-maiden of God is an achievement and an honor that comes to few men. But it has come to my old neighbor, Hon. Wm. Gupton, Postmaster for Nashville. Such an honor would never have come to him but for God's blessings with the never-failing love and dutifulness of his wonderful wife, Daisy Mason.

They were married when they had almost nothing of this world's goods; but were rich in hope, good health, holy ambition, faith in God, and love for each other. Financial success came to them only after many years of close economy, hard work, persistence, pluck and prayer. Mrs. Gupton did her own housework, while Mr. Gupton hustled early and late to build a home, and keep the wolf from the door. His family lived for awhile on about \$50.00 a month that he got for his bookkeeping. He was ever watchful for opportunities to improve. Fortune finally knocked on his door as he bought at public sale the small assets of a feed company here. He put his industry, pluck and vision into the feed business; and it grew amazingly fast. It soon put him on easy street. His prosperity never lessened his industry nor shortened his hours; nor did he ever buy a high hat.

And the best of all, the more he prospered, the more he gave for the Kingdom of God.

Mr. Gupton and his wife were reared in religious homes, and they have been devoutly religious; regularly attending Sunday school and church; Mr. Gupton tithed and more than tithed, in giving of his income to God's service. And he did this like John D. Rockefeller in his youth—when he had little to tithe. But he stuck to the habit religiously. He tithed when his income was only \$50.00 a month; and he more than tithed. I verily believe that the remarkable and honorable success that has crowned the lives of Mr. and Mrs. Gupton has been God's reward to them here for faithful, godly lives.

BUT FOR THESE GODLY HABITS of Mr. Gupton, he would have become driftwood; homeless and bankrupt. But he kept faith with God. The highest and best lesson that we can learn from Mr. and Mrs. William Gupton on their Golden Wedding Day is that it pays to follow God.

All the world, all America, all Tennessee and all Nashville would profit by learning anew from the lives of Mr. and Mrs. Gupton that it pays to follow God. The calamity of this age is its ungodly habits, resulting in bankruptcy, war, poverty, ruin.

I remember that Mr. Gupton told his fellow church members of the proposed Judson Memorial Baptist Church that he would gladly put up \$1.00 every time they all together put up \$1.00 to build that church. And thus that church was built.

IT IS JUST SUCH FAITH IN GOD, and eagerness to advance His Kingdom that has made Mr. Gupton a 100 per cent business man, Mayor, Banker, Chamber of Commerce president and Postmaster. God be praised for William Gupton and his blessed wife, Daisy Mason, and all of their tribe.

(Baptist and Reflector joins their many friends in sending hearty congratulations to Postmaster and Mrs. Gupton.—Editor)

On The Advance

BY DON NORMAN, FIELD REPRESENTATIVE

"Knowing Means Going"

No Man Can Be Enlisted Without Being Informed

PASTOR R. J. BATEMAN, First Church, Memphis, has a convincing article under this title in the First Church Edition of the Memphis Mirror. It is so good I want to share it with all our readers:

"Every member of our church should be fully informed as to every question that pertains to our church and denomination. The only medium through which this information can be gotten is to read the BAPTIST AND REFLECTOR. We should have at least six hundred subscribers in our church.

"Why should I carefully read my State paper? That I may be informed as to what is going on in foreign lands where our missionaries are. I need to know what is being done in our home land that looks to the presenting of the truth as held by our people to the foreigners, the Negroes, the Indians, those in Cuba and the Panama Canal Zone. The Brotherhood is really moving. I should know about that. The Southern Baptist Convention and the Baptists of Tennessee have taken a definite stand on the question of The Ministers' Retirement Plan. I need to know all about that. There are 300 pastorless churches in Tennessee. I should know something about that. The State Mission Program is important. Do I know what that is?

"The BAPTIST AND REFLECTOR is the only medium through which we can get all this information. This paper is worthy of the careful reading of any Baptist in the South. I recommend it without reservation. Send in your subscription today, if you are not already a subscriber."

This, we believe, is the sentiment of the majority of our pastors. We want to thank Dr. Bateman for giving it such clear and forceful expression.

Your field representative holds himself in readiness to help any and every pastor, who desires it, to increase the subscription list of the BAPTIST AND REFLECTOR on his field. It CAN be done, anywhere in the State where the church is not already sending the paper to all of its families. There are various methods, all tried and true—and one of them, at least, will meet the needs of your situation.

Write for further information and list of open dates for a personal visit to your church or churches.

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A Digest of Religious Thought

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

Unite on

Theocracy

R. W. Shrewbury
British Weekly

During this present generation there has been an increasing disregard for authority. Grown-ups must notice the difference in the attitude of their children toward parents and school teachers. Crime has increased until this revolt has now become world-wide. Certain nations and their leaders openly flout the supreme authority of God.

There is only one way out, and that is to reinstate and re-emphasize authority. And this campaign for the reinstatement of authority must have foundation and united action. There can be no force in a movement unless there is united action. A drive for unity is a step in the right direction. When Christian churches all over the world are united, then, perhaps the nations will follow suit. The foundation for such a movement is a theocracy, or government of God. One control under God for the whole world with a force strong enough to preserve law and justice, and to uphold truth and mercy. As a form of government we do not want Bolshevism, not Communism, not Fabism, not Democracy—but Theocracy, an international community of men of good will working out their own and the world's salvation—a Kingdom of which Jesus, the Lord of Heaven and earth will be crowned King.

(This is a beautiful Utopian dream of our brother, and we agree that Theocracy, the government of God, is the only perfect form of government this world will ever see. But the problem is how to realize this dream. Whose God shall be recognized and obeyed? the Christians', the Mohammedans' or the Buddhists'? This world will see a Theocracy when Jesus returns to the earth; but until then, a democracy, in which every man may worship God according to the dictates of his conscience, is a pretty good form of government. C. W. P.)

Freedom

of Speech

Watchman-Examiner

May a United States government administrative agency issue orders which limit freedom of speech? This is an important question which the Supreme Court may soon be called upon to decide. On January 22, the National Labor Relations Board instructed the Ford Motor Company to stop distributing "statements of propaganda which disparage or criticize" labor organizations. The "statements" objected to are presumed to be Henry Ford's utterances in which he has asked his workmen what labor unions could give them that he has not provided already. It is a small matter, after all, what Mr. Ford has to say about labor unions, compared to the order of a government administrative agency denying him the right to say it. Freedom of speech is guaranteed by the Bill of Rights to employer and employed alike. If it may be claimed that a government administrative agency has the right to disallow freedom of speech to employers, then the day may come when a change in national administration may reverse the order and freedom of speech be denied to the employed. And if one government agency may succeed in restricting freedom of speech, why should not other government agencies impose their restrictions? Here is an issue that should not be passed over lightly. We need some strong patriots to engage this threat.

(This incident shows the dangerous trend of our times. If the government can forbid employers and employees to criticize each other; it could also forbid citizens to criticize the governmental authorities. Many citizens believe this arrogant National Labor Relations Board has already disgraced the traditions of American government. C. W. P.)

The Enemy Stalin Can Not Defeat

Alexander Stacey
Christian Herald

How Stalin deals with his own real and imaginary enemies, as well as those of the Soviet state, has been demonstrated more than once during recent years. Mass executions, concentration camps with hundreds of thousands of prisoners, jails filled to capacity all over Russia, and vigorous propaganda all are measures intended to exterminate or completely subordinate those who dare to think against the "feneral line" of the Communist party, that is to say, of Stalin. Yet there is one enemy whom Stalin, like Lenin before him, is not able to defeat. This enemy is religion.

Twenty-two years ago on January 23, 1918, the Soviet Government issued its first decree on religion. Following the precepts of Karl Marx, Lenin summarized the attitude of the new government toward religion in one sentence: "We must struggle against

religion." Thus he opened the Soviet antireligious campaign with the closing of the churches, and the execution or imprisonment of clergymen. In June, 1939, however, the Soviet court tried three citizens for entering a church and disturbing the Easter service, and sentenced one defendant to one year and a half, another to one year, and the third to six months of imprisonment. It is quite natural that the average American reader should begin to think that the Soviet Government has changed its attitude towards religion, since Stalin's "most democratic Constitution" solemnly proclaims "freedom of religious conscience." Why does Stalin hesitate to close all the churches and get rid of all clergymen? His government exiled whole villages, and starved to death millions of peasants. The answer is that Stalin and his colleagues gradually begin to realize what they had refused to admit before, namely, that persecution defeats its own ends and that force used against believers only increases their numbers.

Niemöller's Offer to Fight

Karl Barth
La Semaine Religieuse, Switzerland

You ask me about Niemöller's latest adventure. I have been told the facts by his own family and collaborators. Niemöller did offer his services to the German Navy and then he withdrew his offer. Later on he made it again. He then received a negative reply, in rather a nasty spirit, from Admiral Raeder. Niemöller has been in solitary confinement for nearly two years. He has hardly

had any visitors. He has never been able to talk to anybody without the presence of a guard.

Do not forget that Niemöller has always been, and has remained today, a good—too good—German. In the war of 1914-18 he fought bravely, convinced of the right of the German cause. Later he became a pastor, and a very devout and faithful one. But his old Adam—as in all us—is not dead. At the same time as being a fervent and irreproachable herald of the gospel message, he has never ceased to be a fervent German nationalist. During the first years of the conflict between the Nazi Government and the church I have often myself had to fight this political blindness of Niemöller and his friends. Do not forget that Niemöller also is a good—a too good—Lutheran. Lutheranism permits and demands the belief that there is a real chasm between the ecclesiastical and the political. At the bottom of this strange act of Niemöller's you will find the Lutheran dualism between the kingdom of heaven and the kingdom of the secular powers; between the gospel and the law; between God revealed in Jesus Christ and God working in nature and through history. But I fear that Niemöller is capable of letting himself be put to death by Hitler in the cause of Christ, but he is also capable of being an officer in a warship of that same Hitler.

Does the Federal Council Disapprove?

The Christian Century

Editor Christian Century:

Your editorial headline of February 7 "The Federal Council Approves President's Envoy to the Pope" is untrue both in fact and in interpretation. The statement of the Federal Council's Executive Committee nowhere approves or commends the President's action. On the contrary the statement opposes diplomatic relations with the Vatican while keeping an open but guarded mind as to the possibility that Mr. Taylor's mission may contribute to peace. The statement merely says, "We can see ways in which it may help to bring peace," which is markedly different from approving the appointment. We protest against your distortion which does grave injustice to the cause of united protestantism. For the sake of the record and in justice to the facts will you kindly print this telegram prominently in your next issue?—George A. Buttrick, President.

(It appears that the Federal Council of Churches opposes the appointment of a representative to the Vatican provided the appointment is "permanent," but favors it if it is "temporary." If a permanent appointment violates the principle of church and state, then why does a "temporary" appointment not also violate the same rule? What possible difference can there be in the work of a "temporary" ambassador and a permanent ambassador? The President has simply appointed an ambassador without the consent of Congress. C. W. P.)

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

Calvary: Triumph Through Sacrifice

SUNDAY SCHOOL LESSON FOR MARCH 17, 1940

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

LESSON TEXT: Matthew 27:33-50.

GOLDEN TEXT: "He is despised and rejected of men; a man of sorrows, and acquainted with grief."—Isaiah 53:3.

We are in the shadows with Jesus, as we study this lesson. This was no less true in the study of the one last Sunday. It will also be true of the next one to follow, with this exception that He passes into the darkest recesses of such shadows, into the realm of death itself. These three lessons are thought of under the title of triumph. Jesus triumphed through surrender. Jesus triumphed through sacrifice. Jesus triumphed over death. It takes spiritual discernment to discover how triumph can be had in connection with such ideas as surrender, sacrifice and death. May we have it as we think of and study these precious experiences in the life of our Lord.

I. Visualize the Scene.

And what a scene it is! It takes place on Golgotha, the Aramaic word for "skull", just as is Calvary the Latin word for the same. When we think of Golgotha and Calvary, then, we are thinking of the same place but with the two names. A footnote from the Harmony by Robertson says, "The place cannot have been where the so-called Church of the Holy Sepulchre stands, far within the walls. There is of late a rapidly growing agreement that it was the northern end of the Temple hill, whose rounded summit (without the city wall), and southern face with holes in the rock, looks at a little distance much like a skull. This place fulfills all the conditions." Did Jesus notice the forbidding appearance of the "skull" as He climbed the weary way (via Dolorosa) to the summit and did His sensitive nature recoil from its mute prophecy of what would come to pass there?

It is some time before nine o'clock of Friday when the Roman soldiers bring their captive to Calvary to be crucified. But there is not one prisoner but three. And all three are crucified. They offer some sort of potion to Jesus, probably to deaden the oncoming pain of crucifixion, but He refuses it. He would taste of death without any kind of alleviation of agony. He would know, fully, what it means to die. All right, then, reason the soldiers, let us get it over with as soon as possible. They seize Him, nail Him to the Cross with spikes driven through His hands, drop the end of the Cross into a hole in the ground and wait for Him to die. They wait for about six hours.

The two other prisoners, thieves, are also crucified, one on either side of Jesus. The time hangs heavy on the hardened soldiers. What will they do for amusement while the three crucified men hanging on the three crosses are dying? Among other things, they gambled for His clothing. We ask, but how could they in the presence of a scene like that? If we have ever been around seasoned soldiers, and lived some thing of their life, we have no difficulty in comprehending their actions here.

Pilate had written a title for Jesus which read, "This is Jesus (Johns adds, "Of Nazareth") the King of the Jews." This was placed over the head of Jesus as His body was hanging suspended between heaven and earth. Pilate had written more than he suspected. He was and is the King of the Jews. One day He will be acclaimed as the King of kings and the Lord of lords.

His mockers are present before the hours wear away. They taunt Him with the saying, "He saved others; himself he cannot save." They, too, say more than they realize. Jesus, if He would save others, cannot save Himself. Nor can we. Unless and until we spend ourselves, and forget ourselves, we cannot bring others to the Saviour. Just on this point we enter the meaning of sacrifice.

The noon hour approaches and with it there settles a darkness over the land which lasts for three hours. Luke adds, "the sun's light failing." Was this an eclipse? Not at all, for it was the time of the full moon, that is, on the opposite side of the earth from the sun. Nothing less than a super-natural event was taking place. At the end of this period of darkness, Jesus made the supreme sacrifice. His soul left His body, He died.

II. Remember the Words.

That is, remember the words of our dying Lord. Why shouldn't we? We remember the dying words of our loved ones and friends. What people say when they are passing out of this world are significant, if they are in their right mind. And Jesus was in His right mind while He was dying. Remember, too, that He refused the drink of perhaps narcotic properties offered just before or at the actual crucifixion.

The first three sayings, or words, are with reference to others. It isn't at all strange that Jesus thought of others first, even while He was dying. This He did. These first three were uttered during the first three hours upon the Cross, and from nine to twelve o'clock; if we follow the events as recorded by Mark.

First, there is the prayer for Christ's enemies. "Father, forgive

them; for they know not what they do." (Luke 23:34) Jesus is the Great Forgiver. He has not only the power to forgive sins but the disposition, also. Even while He was suffering and dying on Calvary, He asked His Father to forgive His enemies. Who could fail or refuse to love One like that? He manifests His Divinity in no more striking manner than that of begging the forgiveness for those who were responsible for His death.

Second, there is the promise to the repentant robber. "Verily I say unto thee, today shalt thou be with me in paradise." (Luke 23:43) The dying and repentant thief had asked to be remembered when Jesus came into His kingdom. In answer to this request, Jesus made this promise. How characteristic it was of Jesus to do in His last hours before death what He had been doing during His life on earth, namely, saving those who repented and trusted Him for salvation!

Third, there is the charge to the Mother of Jesus and to the Beloved Disciple. "Woman, behold thy son!" "Behold thy mother!" (John 19:26,27) Here stood by Him while He was passing the one who brought Him into the world, cared for Him when He could not care for Himself, His Mother. Just across the way there stood John, the Beloved. Jesus pointed them to each other. Thus, we see His care and solicitude for those who were so dear. John would need Mary. Mary would need John. It was to be a son-mother relationship. They could be of so much help one to the other. John could care for her in her declining years. Mary could tell John so many intimate and precious things about the One whom they both loved so dearly.

The last four sayings, or words, were uttered from noon to three o'clock in the afternoon. They are with reference to Himself. They permit us to sense some thing of the extent of His great sacrifice. They indicate the way for our own triumph, thus.

First, there is the cry of desolation. "My God, my God, why hast thou forsaken me?" (Mark 15:34; Matt. 27:46) We refrain from comment, for fear of being irreverent. In that awful cry there is the Atonement. By means of it, we are saved when we trust Him as Saviour, having already repented of our sins.

Second, there is the cry of physical anguish. "I thirst." (John 19:28) How could He but help be thirsty? The pain and fever of death had been sapping the moisture and strength from His body for these more than three hours. It was a human body that was dying. His lips were dry and swollen. Listen, as He whispers, "I thirst." His strength is wasting as He makes the sacrifice.

Third, there is the cry of victory. "It is finished." (John 19:30) He had accomplished the work for which He came. "I have finished the work which thou gavest me to do," Jesus prayed in His Priestly Prayer (John 17:4). His was a shout of genuine triumph. He did not finish His work and then die. His death was the chief part of His work.

Fourth, there is the cry of resignation. "Father, into thy hands I commend my spirit." (Luke 23:46) This was the manner in which Jesus thought of the act of dying. Can we improve upon such a conception, that is, for the Christian? Simply, at that instant, to say that we give our spirits into the hands of Almighty God. (This outline of the seven sayings on the Cross is taken from Dr. A. T. Robertson's Harmony of the Gospels, pages 228, 232.)

III. Ponder the Meaning.

Jesus' triumph through sacrifice has meaning. We do well to ponder it. The remaining space allotted is by no means an indication of that meaning. The barest outline can only be given here.

In the first place, we get an indication as to the horror of sin. In this study we see how it was responsible for the cruel death of an innocent man. To be sure this was the Son of God dying. But it was also the Son of Man. All of this takes place under a government that boasted, even in that particular day, of the justice given to those who lived under its rule. Rome took great pride in her courts and her laws and the administration of those laws. But that great empire was responsible for the death of Jesus. This is what we have come to expect of sin, however. It always spreads its slime and injustices upon the innocent.

In the second place, we glimpse something of the worth of man. We may, as a rule, think very little of our fellow-man. We may kill him on the battle-field, or in careless and reckless driving on our highways, or in poisoning his body with strong drink in order to make money at his misfortune. We may neglect him in his disease and ignorance, or even in his spiritual benightedness. But God loves him. His Son died for him. Wherever that message has gone over the earth, men love each other.

In the third place, we learn something as to the nature of God. "God is love." His sacrifice is positive proof of that great love. His mercy and His justice met at Calvary. The love of God is seen in the death of Jesus Christ.

THE YOUNG SOUTH

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

OPEN WINDOWS

To say my prayers, is not to pray,
Unless I mean the words I say;
Unless I think to whom I speak,
And with my heart His blessing seek.

Then let me when I come to pray,
Not only mind the words I say,
But let me seek with earnest care
To have my thought go with my prayer.

George Washington knelt in the snow
during the hard winter at Valley Forge,
and every soldier knew that this great leader
was asking God for guidance.

Abraham Lincoln renewed his courage
again and again with prayer.

General Pershing said to his soldiers during
the World War: "Hardships will be
your lot, but trust in God. Pray to Him.
He alone will give you strength and comfort."

Daniel... went into his house; and his
windows being open in his chamber toward
Jerusalem, he kneeled upon his knees three
times a day, and prayed, and gave thanks
before his God—Dan. 6:10.

Your prayers are the open windows
through which you talk to God. He is
always listening.

When you ask Him to guide you, watch
for the signs by which He will show you
the way. A disappointment... not getting
to go on a visit you had planned—may
mean that God is guiding you in another
and better direction.

God does not give you everything for
which you pray. Betty prayed for good
grades at school, and then neglected her
lessons. Should she expect God to answer
that prayer?

Margaret prayed, "Please, God, don't let
me have the measles." Then she ran away
next door to play with Sarah, who had the
measles. God does not answer prayers that
way. He expects you to help Him.

Daniel "Gave thanks before his God."
Keep your window of gratitude open, for
God likes to hear you say "Thank you."
He is listening.

Sometimes God speaks to you when you
are still. Your heart hears His voice like
the boy Samuel heard Him. Sometimes
you talk to God. Perhaps you use words
and perhaps you do not. It makes no difference.
He reads your thoughts and is pleased
when you think about Him and when your
heart is lifted toward Him, God likes for
you to feel grateful to Him like David,
the shepherd boy, felt when he sang:
"Praise ye the Lord. Praise the Lord from
the mountains and all the hills;... His
glory is above the earth and heaven...
Praise ye the Lord."—Psalm 148.

From: Shining Armor by Edna Ewing
Kelley.

Answers to Link-O Puzzle

LAST WEEK

- | | |
|----------------|---------------|
| 1. Edison | 7. Louisiana |
| 2. Nolan | 8. Anthracite |
| 3. Neutrality | 9. Ethiopia |
| 4. Yellowstone | 10. Atilla |
| 5. England | 11. Arkansas |
| 6. Dill | 12. Superior |

Dear Boys and Girls:

Your letters are getting better. Some have
been so good that I have italicized some sentences
in them. If your letter hasn't been printed
it will be. You keep on writing, I'll keep on
printing.

I have also been pleased with the verses of
scripture that have come in. I wish that I could
print all of them.

I have received several photographs. I am
keeping these on file, hoping I can print them
soon.

I look forward to your letters.

Your friend,

Aunt Polly

P. S. Our Link-O last week was hard, so
I am printing the answers this week.
Was yours right?

3283 Given Ave., Memphis, Tenn.

Dear Aunt Polly:

I am 13 years of age. I am a member of Berclair
Baptist Church. I go to church, Sunday school and
B. Y. P. U. every Sunday. Our pastor is Rev. J. H.
Oakley. I have been a Christian for nearly 2 years.
I enjoy the BAPTIST AND REFLECTOR. I always read
the YOUNG SOUTH page since you have taken charge
of it. I would like for girls of my age to write to me.

Your friend,

NELLE HULL.

*Congratulations go to you this week, Nelle! Your
name on our winning team chosen for our page. You
made a good selection. Won't you write again!*

Cleveland, Tenn., Route No. 5, Box 50.

Dear Aunt Polly:

Just been reading the letters that have been printed
in the BAPTIST AND REFLECTOR and I enjoyed them
everyone. I am a girl 15 years old and I go to Cooks-
son Creek Sunday school and church. My Sunday
school teacher is Mae Ella Stinnett. I like her very
well. Our pastor is Rev. Kirby Park. He really is a
child of God and seems as though he delivers a better
message each Sunday. He has been our pastor for
about 8 years. I am sending a picture of a baptizing
that he baptized in 1937. I am in it, I made a mark
over my head. I would like to see this picture in the
BAPTIST AND REFLECTOR if you could get it there. In
1936 he baptized 37, in 1937 he baptized 27, in 1938
he baptized 12 and in 1939 he baptized 9. I am a
Christian and have been for almost 3 years. I have
found it a happier life, too.

Love,

LILLIE MAE GREEN.

*Lillie Mae, I enjoyed your letter very much. I am
glad that you find being a Christian a happier life.
Being a Christian is really the only way to be happy.*

Helena, Tenn.

Dear Aunt Polly:

I am 8 years old and am in the third grade. I go
to school at Helena. My teacher's name is Miss Max-
ine Boswell. I go to Sunday school at Helena. My
Sunday school teacher's name is Cordie Bowden. She
is a good teacher. I have two sisters and one brother.
My father is a Baptist preacher and I do enjoy reading
the YOUNG SOUTH page and I do hope you will take
more out of the BAPTIST AND REFLECTOR for the YOUNG
SOUTH page.

Your friend,

ROBBIE ANNE PEAYHOUSE.

*Thank you for your nice letter, Robbie Anne. I
wish we could have more than one page every week.*

Sneedville, Tenn.

Dear Aunt Polly:

I am 12 years old. I am in the sixth grade in
school. I am the daughter of Rev. Alfred Greene. He
is a missionary Baptist preacher. He is the pastor of
six churches. I am a member of Friendlies Chapel
Church. I have been a member two years. I enjoy
reading your page very much in the BAPTIST AND
REFLECTOR every week.

Your little friend,

UNA GREENE.

*I am glad, Una, that you enjoy our page every week.
Please write again.*

5504 Alceve, Chattanooga, Tenn.

Dear Aunt Polly:

I am 10 years of age and in the fifth grade. I read
the BAPTIST AND REFLECTOR every week. I enjoy it very
much. I go to the South St. Elmo Baptist Church.
I go to church and Sunday school every Sunday. I
have a wonderful teacher. His name is Billy Albert.

Sincerely yours,

BETTY JEAN BRANDON.

*I am sure you have a wonderful teacher, Betty Jean.
I am sure that all of the teachers of your fine church
are good teachers. I am glad that you read our paper.*

Niota, Tenn.

Dear Aunt Polly:

I am a little boy 6 years old. I go to school every
day. I am in the second grade. I like school fine. I
go to Sunday school at Union Grove every Sunday.
My grandmother is my teacher. I like to hear about
Jesus. The pastor is Rev. Loungood. I have a little
sister, Joyce, 4 years old. We both enjoy hearing the
YOUNG SOUTH read to us every week.

Your little friend,

COSMO HAU.

*You are real smart, Cosmo, to be in the second
grade. I go to Sunday school and hear about Jesus,
too. I like to hear about Him.*

610 W. 5th Ave., Fountain City, Tenn.

Dear Aunt Polly:

I am a boy 12 years old. I am in the seventh grade in
school. I go to Sunday school every Sunday unless I am
sick. We have a new pastor at our church, Rev. Clyde
Burke. I think I am going to like him very much. I
have been a Christian since I was 8 years old and
helped to win my grandfather to Christ who was 58
years old at that time. I read my Daily Bible Read-
ing every day. I am secretary in B. Y. P. U. Our
leaders are Mr. and Mrs. Clarence Simpson and I like
them very much.

Yours truly,

BILLY GREGORY.

*Ann Butler sent in this verse of scripture and I'm
sure she won't mind if I quote it here. "The fruit of
the righteous is a tree of life; and he that winneth
souls is wise." Proverbs 11:30. May you always be
wise, Billy.*

Route No. 4, Jackson, Tenn.

Dear Aunt Polly:

I am 10 years old and in the fifth grade. Miss Mary
Lake is my teacher. I am a member of Madison
Baptist Church and attend services regularly when I
am well. My daddy is a mission worker. I am also
a member of the Junior G. A. Our pastor is Rev.
Charles Millican. I like very much to read the YOUNG
SOUTH page.

Your friend,

ANN BUTLER.

*Ann, you did a very great thing. You chose a verse
of scripture that I could quote to Billy (the letter about
yours). He sent us a fine letter and you sent a great
verse. Come again.*

Cleveland, Tenn., Route No. 1.

Dear Aunt Polly:

I am a big girl 7½ years old. I go to school at
Allen school. My teacher's name is Miss Taylor. I
am in the second grade. I like to go to church and
Sunday school. My Sunday school teacher's name is
Mrs. Weaver. I also go in the Story Hour. We have
a graded (A-1) standard B. T. U. I go to Big Springs
Baptist Church. Our pastor's name is Rev. Samuel
Melton and I love my pastor. My father and mother
are members of Big Springs Church and I hope to
study my Bible and some day give my heart to the
Lord. I love to read the letters from different churches
and best of all to see how many little girls have already
given their hearts to the Lord. I hope to write again
sometime.

Your friend,

JEWELL C. BROWN.

*Jewell, thank you for your letter. We hope to hear
from you again. I hope that you are reading our
scripture verses each week and that you will give your
heart to Jesus soon.*

338 Ave. A, Knoxville, Tenn.

Dear Aunt Polly:

I am a little boy 10 years old. I am first going to
tell you about my church because I think it should
come first. I go to Immanuel Baptist Church. I am
in the Junior department. I go to church, Sunday
school and the Story Hour every Sunday morning and
night. I haven't missed Sunday school in 2 years.
My father is superintendent of Sunday school. Our
pastor's name is Rev. R. A. Pedigo. He's a grand
pastor and has been at Immanuel Baptist Church for
24 years. Now I am going to tell you about my
school. I go to Flenniken school. I am in the fourth
grade. I like my school very much and am very fond
of reading. I like the YOUNG SOUTH page very much
and hope it will be in the BAPTIST AND REFLECTOR
every week.

Your friend,

LEON NELSON.

*Leon, thank you for this fine letter. May you al-
ways put first things first.*

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lently equipped manufacturing plant,
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"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Ephesians 2:8.

—Nelle Hull.

SUNDAY SCHOOL DEPARTMENT

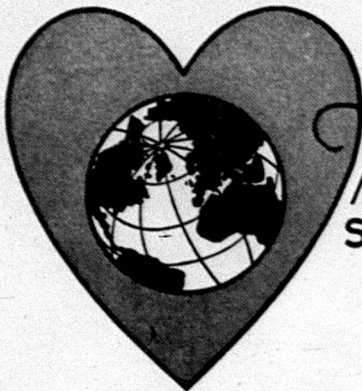
Jesse Daniel
Superintendent

Miss Janie Lannom
Office Secretary
149 Sixth Avenue, North, Nashville, Tennessee

Miss Ada V. Williams
Elementary Leader

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

Motto—"Try It"



*"He hath
SET THE WORLD
in
THEIR HEART"*

MISSIONARY DAY, MARCH 31

By J. E. Dillard

Sunday, March 31, is Missionary Day among Southern Baptists. Every day should be a missionary day with Christian people just as every day should be a thanksgiving day. But it is well to designate one Sunday for the special concrete consideration of our Home and Foreign Mission work.

Yes, both Home and Foreign missions are included in our Co-operative Program and this special day with its special offering is not to conflict with but rather to help the Co-operative Program.

The main purpose of Missionary Day is educational. Are you sure you and all your officers and teachers know what Home Missions is all about? Do they know what Foreign Missions is trying to do? Are you sure the pupils in Sunday school will get the information?

Information begets inspiration and desire. Who knows but some consecrated, gifted boy or girl in your Sunday school may feel called of the Lord to special Christian service as a result of this day?

Then there are people, many of them, who are giving little or nothing to our mission work through the Co-operative Program or in any other way. And there are some who have been especially blessed and could give and would give a special thank offering to this glorious work if they were urged to do so. They ought to be urged. This special missionary day offers the opportunity. It ought to be used in a great way for a great cause. There isn't any danger of our people knowing too much about our work or giving too much to our work.

So don't forget to put on Missionary Day in the Sunday school March 31. Give an opportunity for missionary consecration; take a special offering, it is to be the annual "over and above" offering for Home and Foreign missions; it is to be a thank-offering, a love-offering. Make it a worthy offering; 32% is for Home Missions, 68% for Foreign Missions.

A most attractive and informing program with detailed suggestions has been prepared and mailed to all superintendents. This program is also printed in *The Teacher* and *The Sunday School Builder* for March. Offering envelopes will be sent free on request by the Committee on Denominational Calendar, 161 Eighth Avenue, North, Nashville, Tennessee.

Pastor, consult your superintendent; superintendent, get in touch with your pas-

tor. Let's make Missionary Day a great day for Missions.

MR. SUPERINTENDENT

Jesus would set the world in the heart of every Baptist, making it the passion of his life both to missionaries to win the lost in far away places and to win by personal contact those near him. This program offers you an opportunity to lead your church to join with others in a special effort to win the lost people of the world to Christ.

It would be well to call a meeting of your teachers and departmental officers (Worker Council) and appoint a missionary committee, or committees, to prepare and put on the program on the Sunday in March which suits best for your school.

Set worthy attendance and offering goals. Aim for the largest attendance of the year. Get your entire school to set an offering goal, and make it as large as possible. Write this amount on the poster, which has been sent to you, and be sure to put the poster where everybody can see it.

Send your offering at once to your Baptist state headquarters, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville, Tennessee, John D. Freeman, Executive Secretary, stating that it is for Home and Foreign Missions. The amount will be credited to your church as a gift from your Sunday school.

NEW SUNDAY SCHOOLS

Reports of new Sunday schools continue to come in. Why not organize one in a needy community? The Baptist Sunday School Board continues to give free literature for one quarter.

EXTENSION DEPARTMENT

Come along with these requests for free literature for the newly organized Extension departments. This department can mean much to your church in giving encouragement to the Ins, Outs, and the Stay-Outs.

CRADLE ROLL MATERIAL

Do you have a Cradle Roll department in your Sunday school? The Baptist Sunday School Board continues to give free literature for a newly organized Cradle Roll. This is a wonderful opportunity for any Baptist Church to get a good start in this work, before having the expense of buying materials for this department. Every church in Tennessee should have a Cradle

Roll department organized now and send in your request.

ASSOCIATIONAL VACATION BIBLE SCHOOL CLINICS

Associational Vacation Bible school clinics are being planned. Place and date will be announced soon. Keep your eyes on this page of the Reflector. Elect your Vacation Bible school principal now that he may select his helpers and bring them to the clinic.

REGIONAL CONVENTIONS

Four conventions are in progress this week: North Western, First Baptist Church, Martin, March 5; South Western, Whiteville Baptist Church, March 6; South Central, First Baptist Church, Columbia, March 7; Central, First Baptist Church, Springfield, March 8. Four other conventions are scheduled for next week: North Central, Carthage Baptist Church, March 12; South Eastern, Dayton Baptist Church, March 13; Eastern, First Baptist Church, Clinton, March 14; North Eastern, Rutledge Baptist Church, March 15. All indications are that Sunday school workers will attend these conventions in large crowds.

THOUGHT FOR THE WEEK

"Every Missionary Baptist Church should be missionary."

In Memoriam

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

R. M. ALLEN

R. M. Allen was born in Smith County, Tennessee, May 15, 1861, died October 28th, 1939, age 78 years, 5 months, 13 days. He professed faith in Christ and joined the Brush Creek Missionary Baptist Church in early manhood and lived a consecrated member the remainder of his life.

He was married Dec. 4th, 1882, to Lucy Frances Eaton and to this union were born ten children, five of whom survive.

Uncle Bob, as he was affectionately known by his friends and associates, in his last years was faithful to his church and when at all possible attended all services and he will be greatly missed. He was also the last survivor of a large family of children that were raised and spent the greater part of their lives around the church to which he was a member, all of whom had much to do with the building up of this church and neighborhood. Blessed are the dead who die in the Lord. They shall rest from all their labors and their works do follow them.

J. B. Paschall,
H. L. Agee,
J. M. Jennings, Committee.

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



EAST TENNESSEE ASSOCIATION

The East Tennessee Association is organized; the director is Mr. Chas. J. Holt. There are 33 Baptist Churches in this association, 24 of which have a Training Union. There are 7 Adult unions, 14 Young People's unions, 14 Intermediate unions, 12 Junior unions, and 4 Story Hours.

FAYETTE ASSOCIATION

The Fayette Association is unorganized. There are 15 Baptist churches in this association, 4 of which have Training Union work. There are 2 Adult unions, 3 Young People's unions, 1 Intermediate union, 2 Junior unions, and 1 Story Hour.

NASHVILLE ASSOCIATIONAL MEETING

The State Training Union Associational Officers' Meeting will be held in Nashville on April 5 and 6. Miss Elaine Coleman will lead the conference for associational Intermediate leaders; she will use the following outline:

Afternoon—2:25-4:05

"I Have Come Because . . ."

Every Baptist Intermediate in Tennessee Our Responsibility.

Let's Study Our Opportunity.

What Can I Do About It?

I Use a Plan Book.

How to Organize a New Intermediate Union.

Evening—7:15-8:10

We Had an Enlargement Campaign.

Do You Need Help in Your Work Next Summer?

We Share With Each Other.

Morning—9:00-10:10

Making the Most of Our Conference Periods.

What Shall We Give the Intermediates at the Associational Mass Meetings?

Keeping in Touch.

"I Am Going Home Determined to . . ."

SEVIERVILLE

Friday and Saturday night, February 16 and 17, the State Training Union Director held conferences at Sevierville on our work. Both nights excellent response was given. Mr. M. L. Cooper is the director and Rev. H. J. Beasley the pastor. Representatives from Gatlinburg and Alder Branch churches were in these conferences.

HARRISON-CHILHOWEE

A blessing indeed came to the State Training Union Director last week. He had the joy of spending a week on the campus at Harrison-Chilhowee. Prof. Roy Anderson and his entire faculty are doing an excellent piece of work. Mr. York Stewart is the Training Union Director, having one Adult union, three Young People's unions, one Intermediate union, one Junior union, and one Story Hour.

Two courses are offered to the Young People—"Senior Administration" and "Deepening the Spiritual Life." These

courses were taught by Mr. Rogers. Miss Gertrude Atchley led the Adults in a course "The Growing Christian," and Mr. Robert Nation taught the Juniors and Intermediates, using "Living for Jesus."

The week was filled with interesting and helpful activities. Surely Tennessee Baptists should offer a word of prayer for the excellent work being done by this institution.

DISPLAYS AT OFFICERS' MEETING

The Baptist Training Union Associational Officers' Meeting to be held in Nashville will have many helpful displays. The following have been invited to have a display in addition to the Training Union: Baptist and Reflector, Orphanage, State Sunday School, State W. M. U., and Co-operative Program.

MOSHEIM

Sunday, February 18, Mr. Henry C. Rogers supplied the pulpit at Brown Springs where Rev. Willis R. Allen is pastor. Brother Allen is doing a commendable piece of work here and pastor and people are working together beautifully. Bro. Allen will be remembered as the former vice-president of Tennessee Training Union work.

NOLACHUCKY ASSOCIATION

We regret because of the illness of her husband that Mrs. L. T. Jackson has had to resign as director of Nolachucky Association. To date we do not know who her successor will be. The Executive Committee of the association will meet soon and name her successor.

FIRST BAPTIST, NASHVILLE

The First Baptist Church, Nashville, has recently organized and is now sponsoring a Training Union at our Tennessee Industrial School. Last Friday night there were 101 present. A noble piece of extension work! Go thou and do likewise!

B. S. U. WORK

Our B. S. U.'s have sponsored a campaign for THE BAPTIST STUDENT, a monthly periodical. To date the subscriptions show:

Carson-Newman	114
Union University	62
Memphis (Hospital and State Teachers College)	37
Vanderbilt	30
University of Tennessee	22
Murfreesboro (Tenn. College and State Teachers College)	21
Peabody	13
U. T. Junior College	11
Harrison-Chilhowee	9
T. P. I.	4
Cumberland University	3
Ward-Belmont	2
Bristol	1
Butler	1

12 LEADING ASSOCIATIONS IN THE SOUTH FOR STUDY COURSE AWARDS IN 1939

Association	State	Awards
Tarrant	Texas	7,233
Union	Texas	6,477
Long Run	Kentucky	5,281
Birmingham	Alabama	4,640
Dallas	Texas	4,044
Ocoee	Tennessee	3,410
Atlanta	Georgia	3,399
Shelby	Tennessee	3,115
Oklahoma County	Oklahoma	2,986
Southeast Texas	Texas	2,674
Nashville	Tennessee	2,435
Knox County	Tennessee	2,305

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44 Glasses	7.25
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Communion glasses, either tall or shallow style, dozen, 85 cents.



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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

MORRISTOWN IS READY

It is a joy to hear that Morristown is waiting to welcome the Tennessee W. M. U. March 26-28. The meetings will open at seven on Tuesday evening. Be there in time to hear Mrs. Carter Wright's first devotional. You will enjoy the president's message given in Mrs. Creasman's inimitable manner. Dr. J. D. Freeman will bring us a message that evening.

The A Capella choir from Carson-Newman will bring us special music. This will be a foretaste of the good things you will have the next two days. Come Tuesday evening and stay through Thursday afternoon.

Write to Mrs. Robert Bales, Morristown, for a reservation in the hotel or in a private home. Prices are reasonable. Plan now to come.

MESSAGE FROM CUBA

Marti 52
Consolacion del Sur, Cuba.

March is dangerously near with its challenge to do our best in and for the home field and I want many folks to have a letter from me, so the goodness of the beloved Union makes it possible.

In December I finished two years here, the most strenuous work I have ever had. The dark places have been many but your prayers and love have brought the silver lining of the clouds where it could be seen and we closed the past year with a very happy Day of Prayer. Our Sundays are full to overflowing but during the day on the thirty-first, starting at seven o'clock, and using every spare hour, we had three hours of testimonies, prayers and devotionals. Then after the regular evening service all the consecrated members and a few interested friends stayed from nine-thirty till two a.m. My sister sent the money for us to have hot chocolate and cake at eleven. It was a happy day surely and just as we were closing a very fine girl gave a lovely testimony of her faith in Christ.

The results of that day and all the years of work have brought us to Tuesday nights dedicated to special study for a group who will probably be baptized before very long. It was necessary for us to spend many months working with the members and the results have been the losing of some who surely have not been born again, while others have consecrated their lives to the Lord. Especially interesting is a group of S. S. workers who study constantly, getting their diplomas and seals and showing themselves my right arm in many ways.

We are expecting the evangelists who have gone from town to town during several months and finish at this end of the Island. Our preparations are legion. Street services every Saturday night have drawn people and the order has been perfect. I had never talked on the streets before but here I have all the work to do and must not be afraid of any form of it. We have an open air S. S. each Sunday morning, grown-ups and children in five groups. The first stand for the forty or fifty minutes, the children sit on newspaper seats; we folded the papers in quarters and sewed them around the edge. Last Sunday there were 82 present. Then at one we have

three Sunday schools in different homes, coming here for the general meeting. There were 248 last Sunday in all the meetings. God will have to bless these efforts. And when I remember that when I took the work here there was no S. S. I realize that we are being led of the Master.

Our dream now is a S. S. building in the lot back of our church, our property. We have done everything we can think of for the fund, naturally no raffling, no pay entertainments, etc., but all free-will giving. Right now we have the little bags around the wall that some of you heard me tell about and they are being filled miraculously. Soon there will be none left. We have a large place on the wall that looks like bricks, red cardboard with white chalk trimmings. Each brick has a number which is its price and an offering buys a brick. On Saturday morning I have story hour, forty children enrolled now and they have a bank: a real brick with a hole in it. The offering each Sunday buys one brick and are they happy!

But what a dearth of literature there is for all our work. I help here and elsewhere with the little time I have, sending ideas, but it is little. I have ready for printing (translated) "The Way Made Plain," since one of our greatest needs is books for the S. S. course, but before we can find funds for its publishing, I am afraid it will go into the trash pile. There are so many things for prayer.

A very fine Christmas program, sixty-two taking part, platforms (three) made from ironing boards, doors off hinges, etc., brought a write-up in the town paper by its very Catholic owner and a letter from the Masons who are our most untouchable people here for the Gospel. These are great steps forward.

Best of all, I am writing for the town paper. Last week an article giving all my Biblical reasons for not joining in the procession after the Patron Saint of the town whose feast days come in February. I was not sure whether such plain teaching would get by but it is causing comment.

The allotted words have been reached, only can I add that I love you, appreciate you, count on your prayers and still have much to tell you.

Very sincerely,
Christine Garnett.

ENLARGEMENT AT HARRIMAN

I'm sorry that Miss Mary was sick the week of February 11th, but I am glad that I had the privilege of taking her place in a School of Missions at Trenton St. Church, Harriman. This was more than the usual school of missions, for our state leaders had planned, with the Trenton Street W. M. U. leaders to make it a week of enlargement for W. M. U. work.

As a School of Missions the week's work was most successful. The W. M. S. met each afternoon for an hour's study of "The New Why and How of W. M. U." Along with the study, plans were made for the enlargement of all W. M. U. organizations. At night there were classes for those of all age groups. The small children enjoyed "The Travelling Story Hour," taught by our State Missionary, Mrs. Louisa Carroll. The Juniors studied "Around the World in the Southland" under a local teacher, Mrs.

Rymer. The Intermediates studied "The People of the Jesus Way" with Rev. M. K. Cobble as teacher. Both the Young People and the Adult classes studied "Give Ye Them to Eat," the young people under Miss Margaret Bruce, and I had the joy of teaching the adult class.

Each evening after the class period, there was a missionary address. Rev. Frank Wood, Rev. Lawless and Rev. Homer Lindsey were guest speakers, especially invited to deliver these inspirational addresses, and let me tell you, they were all truly inspiring!

On the first night of the school there were over two hundred present, and in spite of the bad weather the attendance was large each evening. Special groups came from other churches in the association, each church being invited on a special evening. On the first night twelve carloads came from Rockwood. The Trenton Street people themselves came faithfully every night and made every class a large one.

On Friday a special conference was held for the Young Peoples' Leaders of the association. A splendid group of these met in the pastor's home, and spent a profitable day under the leadership of Miss Bruce, studying the work of the W. M. U. Young Peoples' Organizations.

Some real enlargement in the Trenton Street Woman's Missionary Union was achieved as a result of the week's work. Two new Royal Ambassador chapters were organized and two new circles of the W. M. S. planned. Moreover, we believe that there will be enlargement in all circles and organizations because of the enlarged interest in missions resulting from this week when the whole church engaged in intensive mission study.

I must say that I fell in love with the Trenton Street Church people. They know how to entertain guests in exactly the right way. The pastor and his wife, Dr. and Mrs. Chester Sparks, are splendid leaders and were largely responsible for the success of the school. I congratulate them and the Trenton Street Church on having the first W. M. U. Enlargement Campaign in Tennessee—and in the whole South, so far as I know. And I congratulate myself on the joy of having a part in it. Truly I am sorry for Miss Mary because she missed it!

Mrs. C. D. Creasman.

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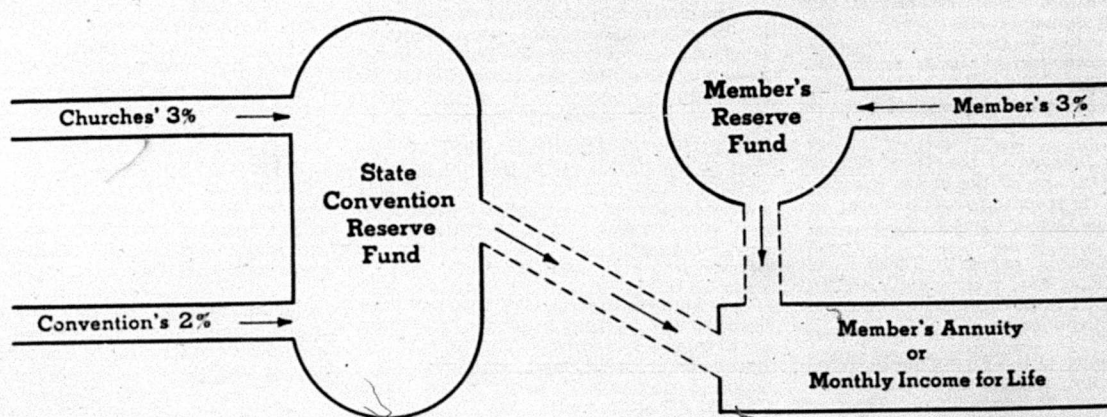
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METAL SPONGE

The Ministers' Retirement Plan Simplified

as administered by

The Relief and Annuity Board, Southern Baptist Convention

Dallas, Texas



BUILDING UP THE FUNDS

A study of the diagram above will reveal how the Ministers' Retirement Plan works.

Note that the church does not pay for its own pastor, nor for any other pastor in particular. Contributions made by the churches go into a group fund, which will be used for all pastors who retire under the Plan.

Contributions made by the Convention go into this group fund also, forming a state pool. This pool is known as the **STATE CONVENTION RESERVE FUND**. This State Convention Reserve Fund belongs to the state that made the contributions, and cannot be used for any other state.

Contributions made by the minister are credited to him personally, and create the **MEMBER'S RESERVE FUND**. Such contributions belong to the minister who made them, and cannot be used for any other minister. Whether the minister retires or not, all of his funds will eventually be returned to him, his loved ones, or to his estate. In other words, he will eventually get back every penny he puts into the Plan, including interest additions.

Once a year interest additions are credited to the State Convention Reserve Fund and to the Member's Reserve Fund.

PAYING OUT ANNUITIES

In addition to the assurance that all of his own money will finally be returned to him, as explained above, there are two ways in which a minister may receive benefits from the State Convention Reserve Fund: (1) when he retires on account of total and permanent disability, and (2) when he retires on account of age (at 65 or thereafter).

Upon retirement, either on account of disability or age, a minister's own funds are used to purchase a portion of the life annuity for him. This portion of his

life annuity may be large or small, depending upon the length of time he has been an active member, and upon other circumstances.

Now, let us suppose that this portion of the annuity, purchased by the member's own funds, will amount to an income of \$10 per month for life. And let us suppose further that the member, according to his years of service and average salary, is entitled to an income of \$40 per month for life. In such a case the \$10 per month would be paid out of the Member's Reserve Fund, and the additional \$30 per month, necessary to make his annuity complete, would be paid out of the State Convention Reserve Fund.

Practically all other retirement cases, regardless of the amounts involved, would be handled in a similar manner.

It is difficult to say, in advance, just what portion of an annuity a member's own funds will purchase. However, if a minister joins the Plan at age 25, and retires at 65, his own funds, including interest additions, will pay for about half the cost of his life annuity. This means that if a minister pays dues for 40 years, and then retires, one half of his life annuity will be paid out of the Member's Reserve Fund, and the other half out of the State Convention Reserve Fund.

In case a member transfers from one state to another, he will, upon retirement, receive only one check per month; but each State Convention Reserve Fund involved would be charged with its share of the total cost of his life annuity.

The Ministers' Retirement Plan has been pronounced sound by outstanding Actuaries, and will work well when properly supported. It is the one hope to solve the problem of dependency of disabled and aged ministers among Southern Baptists. May the Lord lead every pastor and every church to participate in this great Plan.

For application blanks or other information, kindly write

DR. JOHN D. FREEMAN, Executive Secretary

149 Sixth Avenue, North

Nashville, Tennessee

AMONG THE BRETHREN

By FLEETWOOD BALL

C. L. Harmon of Middleburg, Ky., a consecrated pastor, died several weeks ago.

Charlie Monk, Jr., was ordained to the full work of the gospel ministry by the Calvary Church, Erwin.

J. T. Carter of Jefferson City, Tenn., has located in Mississippi and will be pastor at Summerland, Eden and Hebron, Miss.

D. L. Hill is happy over the warm reception given him and family, in their new pastorate at Somerset, Ky.

Duke McCall, son of Judge J. W. McCall, has accepted the call to become pastor of Broadway Church, Louisville, Ky. He resigned at Centertown, Ky.

C. Oscar Johnson of the Third Church, St. Louis, Mo., one of the ablest ministers in America, is spending several weeks recuperating in Daytona Beach, Fla.

W. H. Edwards, pastor of Tenth Street Church, Tampa, Fla., was recently assisted in a revival by E. L. Howerton. The pastor is a native Tennessean.

R. T. Skinner of the First Church, Bowling Green, Ky., assisted R. P. Mahon, resulting in over 30 conversions. They are graduates of Union University, Jackson.

Mrs. George McWilliams of Liberty, Mo., was recently elected as a Missouri member of the Foreign Mission Board, succeeding E. B. Willingham.

Miss Inabelle Coleman of Richmond, Va., has resigned as Editorial Secretary of the Foreign Mission Board, to go to China as a missionary.

Mrs. Etta H. Pool of Grapevine, Texas, passed away last Sunday. Her son, J. C. Pool, is a missionary to Africa. That illustrates one of the tragedies of mission work.

R. S. Jones of Richmond, Va., Home Secretary of the Foreign Mission Board, is making a three-weeks' field trip to the western part of the Convention territory.

William McAdams lately assisted George Payton in a revival, resulting in a large number of conversions, and the guest preacher was himself called as pastor of the church, and accepted.

J. Edwin Orr of Belfast, Ireland, was ordained to the full work of the gospel ministry a few weeks ago by Immanuel Church, Newark, N. J. He will occupy the field where he served as lay preacher.

Beginning March 3 and continuing through the 17, Ravenswood Church, Chicago, Ill., F. H. Farrington, pastor, will have a spiritual revival. W. A. Criswell of Chickasha, Okla., will do the preaching.

Closing March 1, a revival in Southside Church, Birmingham, Ala., was productive of great good. George W. Truett did the preaching assisting the pastor, John H. Buchanan.

L. C. Hoff of Brookhaven, Miss., a student at the Baptist Bible Institute of New Orleans, has recently become assistant superintendent of the Baptist Rescue Mission, New Orleans. C. A. Brantley is the superintendent.

A group of Southern Baptist pastors have been invited to come to China to conduct an evangelistic mission. They are W. R. White of the First Church, Oklahoma City, Okla.; J. Howard Williams of the First Church, Amarilla, Texas; John H. Buchanan of South Side Church, Birmingham, Ala.; Walter P. Binns of the First Church, Roanoke, Va. They are expected to sail about August 1.

By THE EDITOR

Be sure to read the message of Dr. James E. Dillard on the Sunday School page in this issue.

Pastor W. E. Conner and the Bell Avenue Church, Lenoir City, have been assisted in a successful revival by Rev. Sam Smith of Knoxville.

Pastor Vernon Sisco and the Trezevant Church opened a Special Loyalty Crusade March 3 with a special young peoples' service and will close the crusade May 28 with a study course in evangelism.

Word has come that the wife of President W. W. Hamilton of the Baptist Bible Institute is critically ill following a recent

major operation. The brotherhood will pray for her recovery.

Supplying for the pastor, Dr. John A. Huff, Dr. Hight C. Moore, editorial secretary of the Baptist Sunday School Board, preached at both hours, Sunday, February 25, in the First Baptist Church, Chattanooga.

Renewing her subscription, an elect lady of Shelbyville writes: "Have been reading Baptist and Reflector or its predecessor all my life, do not want to miss a copy. Enjoy every feature of it."

Hugh Ensminger, pastor at Niota for the past several years, has been called as pastor of the First Baptist Church of Dayton and has accepted to begin work March 17. He succeeds Rev. Clifton Bridges.

Rev. E. H. Greenwell of Paris has been with the Second Church, Clarksville, in a week's series of special services, preaching each night and helping the church raise funds to resume its building program.

In the absence of the pastor, J. K. Haynes, who is in Florida for a much needed rest, the pulpit of South Knoxville Baptist Church is being supplied by Prof. W. A. Keel, of Carson-Newman College.

A newspaper clipping announces that Rev. Clyde Burke, for the past several years pastor of Concord Baptist Church, Chattanooga, had been called as pastor of the First Baptist Church, Fountain City, but that his decision had not been given.

Evangelist T. C. Crume, Florence, Ky., has recently held a revival with the Highlawn and Guyamdotte Baptist Churches, Huntington, W. Va., W. C. Reeves and A. N. Morris, pastors, respectively, in which there were well over 100 converts, baptisms and additions. The work of the evangelist is praised in high terms.

Baptist and Reflector regrets that it does not have space to print the fine program of the Training Union School, March 17-22, in the Lebanon Baptist Church, Springfield, W. P. Davis, pastor. Reading the program, we wish we could attend the school.

Passing out pledge cards Sunday morning, February 18, and securing more than enough funds to meet the remainder of its building debt, Fort Sanders Baptist Church,

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEB. 25, 1940

	Sunday School	Training Union					
Alcoa	29	17	Elizabethton: Eastside	107	62	Lenoir City, First	233
Antioch	89	39	First	502	175	Maryville, First	587
Butler	163	88	Immanuel	106	49	Memphis: Bellevue	1826
Chapel Hill, Smyrna	33	30	Little Mountain	89	17	Boulevard	372
Chattanooga: Avondale	525	150	Siam	150	110	Central Avenue	450
Brainard	292	96	Southside	102	62	First	762
Central	313	76	Watauga	211	83	La Belle	482
Chamberlain Avenue	452	128	Erwin, First	312	190	Temple	1046
Corinth and Macedonia	60	35	Fountain City, Central	586	92	Union Avenue	1044
East Lake	83	30	Georgia: Ringold	223		Murfreesboro: First	400
Edgewood	125		Rossville, South	120		Walnut Street	90
First	905	124	Tabernacle	104	34	Mount Juliet	121
Highland Park	502	148	Grand Junction	59		Nashville: Belmont Heights	738
Mission Ridge	155	35	Hixson, First	156	60	Central	19
Northside	472	112	Mission	37		Eastland	506
Red Bank	472	112	Hermitage, New Hope		108	Edgefield	369
Ridgedale	658	265	Jackson: Calvary		121	Inglewood	327
South St. Elmo	87	59	First	724		Falherland	72
Tabernacle	374		West Jackson	652	162	First	1193
Cleveland: Big Springs	305	128	Jefferson City, First	427	264	Freeland	140
South Cleveland	115	70	Johnson City, Central		83	Grace	846
Church Hill, Oak Grove	120	46	Kingsport, First	639	175	Radnor	188
Collierville	115	85	Knoxville: Broadway	856	265	Seventh Avenue	238
Cookeville	215	80	Fifth Avenue	930	173	Old Hickory	424
Corryton, Fairview	152	56	First	787	269	Rockwood, First	178
Daisy	140	27	Immanuel	347	129	Shelbyville, First	174
Dyersburg	434	138	Lincoln Park	460	147	Union City, First	525
			Lebanon	207	75	Walter Hill, Powell's Chapel	97

Knoxville, will dedicate its building free of debt, Sunday, April 7. W. A. Carroll is the happy pastor.

—B&R—

Highland Park Baptist Church, Chattanooga, Carl A. DeVane, pastor, has elected Rev. Tom Jackson, of Montgomery, Ala., as full-time music director and he is now on the job. He took his music and seminary training at the Northern Baptist Seminary, Chicago, Ill., and the Southwestern Seminary, Fort Worth, Texas.

—B&R—

The sympathy of Tennessee Baptists goes out to A. F. Crittendon, a son of Tennessee and pastor of the First Church, Ponca City, Okla., and to his mother and all the loved ones because of the death recently of his father, W. F. Crittendon, near Martin. The editor used to be his pastor and has spent happy hours in his home. God's grace be upon the sorrowing.

—B&R—

February receipts went slightly beyond those of February, 1939. Owing to the fact that funds reaching us during one month are, in the main, those raised in the churches the previous month, and in the light of the terrible weather experienced throughout the state during January, we feel that this is exceedingly encouraging.

—B&R—

Bro. A. R. Wilson of LaFollette has written the Baptist and Reflector a letter in vigorous criticism of the holding of the "President's Ball," or the use of dancing each year for the purpose of raising funds to fight infantile paralysis. Baptist and Reflector agrees with him in favoring the object announced, but in opposing the dance as the method of achieving it.

—B&R—

J. T. Barbee, formerly pastor at Dickson and now pastor of the First Baptist Church, Clovis, New Mexico, was a recent visitor in the Baptist and Reflector office. There have been 118 additions at Clovis in seven months, and the membership is now around 1200. Rev. Fred Stumph, a product of Oklahoma Baptist University and the Southwestern Seminary, is his full-time assistant.

—B&R—

Secretary John D. Freeman was the guest of Mr. and Mrs. Joe N. Bryan of Lake Charles, La., during his return trip from the annual secretaries' conference. While there he preached in First Church by invitation of Dr. Harry M. Lintz, a former pastor of First Church, Greenville, Tenn. Brother Lintz is doing a fine work with this strategic Gulf port city. Mr. Bryan was converted and baptized in Belmont Church, Nashville.

—B&R—

The First Baptist Church, Elizabethton, and Pastor V. Floyd Starke are happy over a recent revival in which the preaching was done by R. Kelly White, of the Belmont Heights Church, Nashville, and the music was directed by Carlyle Marney, director of music in the First Church, Kingsport. There were 33 additions to the church, 28 of them by baptism, making a total of 175 additions in the year's pastorate of Bro. Starke.

Wednesday evening, February 28, the Seventh Street Baptist Church, Memphis, gave a Family Farewell Fellowship program in honor of L. B. Cobb, with his wife, who after a pastorate of six years and nine months, leaves the church to become associate pastor in the First Baptist Church, Shreveport, La., Dr. M. E. Dodd, pastor. President John Jeter Hurt, of Union University, under whose ministry Bro. Cobb surrendered to preach, was the principal speaker. A china dinner set was presented to the pastor and his wife.

—B&R—

Having been called as pastor of Oak Street Baptist Church, Maryville, Arthur Grahl was ordained to the gospel ministry February 25 by the Mountain View Baptist Church, Knoxville, Roy W. Hinchey, pastor. Ministers taking part in the service were: John Fawver, John Chance, Bruce Hodge, J. R. Dykes, R. L. Creal, Charley Martin, A. F. Baker, Floyd Langston and R. W. Hinchey. The Lord's grace be upon the young man as he carries on in the Master's name.

—B&R—

The following friends recently visited the BAPTIST AND REFLECTOR office: W. Edwin Richardson, Columbia, M. I. Crocker, Cunningham; W. G. Rutledge, Cowan; H. L. Carter, Dickson; J. T. Warren, Carson-Newman, Jefferson City; W. A. West, Bemis, B. B. Powers, Mt. Juliet; E. L. Smothers, Fayetteville; Frank E. Skilton, Blue Mountain, Miss.; L. H. Dodson, Knoxville; C. W. Wilson, Paducah, Ky.; James A. Kirtley, Murfreesboro; J. T. Barbee, Clovis, N. M.; John D. Barbee, Madison; W. C. McGill, Springfield. We cordially invite them to come again.

—B&R—

BOLIVAR CHURCH ORDAINS YOUNG MINISTER

William David Cooper, son of Mr. and Mrs. U. T. Cooper of Bolivar, the youngest ministerial student at Union University, Jackson, was ordained to the Baptist ministry Wednesday evening, February 14, at the First Baptist Church, Bolivar.

In the absence of the pastor, Rev. Paul A. Wieland, who has been out of his pulpit for the past two months on account of a serious throat infection, Rev. Hudson Hicks of the Baptist church of Whiteville, led the ordaining council.

Other ministers sitting in the examining and ordaining council were: Rev. W. R. Bryant, Saulsbury; Rev. Carl Barrett, Middleton; Rev. Ralph Kerley, Jackson; Dr. L. B. Matthews, Jackson; Rev. T. L. Campbell, Rev. J. E. Williams, Rev. Andy Hardy and Rev. W. C. Agnew, all of Jackson.

Dr. Matthews brought the ordination sermon and charge, Rev. Kerley led in the examination, which was held before the public, Rev. Bryant led in the ordaining prayer, Rev. Hicks presented the certificate and Bible on behalf of the church.

Last year Bro. Cooper was assistant pastor of the North Jackson church, and has held several revivals throughout West Tennessee. He is now pastor of New Hope and Ramor Baptist churches.

With the Churches: Alcoa—First, Pastor Angel received 6 by letter, baptized 3. Athens—First, Pastor Bond baptized 5, received 2 for baptism. Chattanooga—Brainerd, Pastor Collins received by letter 1; Mission Ridge, Pastor Stephens received for baptism 2; Northside, Pastor Sellman received for baptism 1; Red Bank, Pastor Pickler received by letter one, Ridgedale, Pastor Ivey received by letter 3, welcomed for baptism 1, baptized 2. Elizabethton—First, Pastor Starke received 1 by letter. Fountain City—Central, Pastor Mahan welcomed 3 by letter, 1 for baptism. Johnson City—Unaka Avenue, Pastor Bowers received by letter 1. Kingsport—First, Pastor Hughes received for baptism 1. Knoxville—Immanuel, Pastor Pedigo received by letter 2; Lincoln Park, Pastor Livingstone received by letter 1, for baptism 2, baptized 5; Broadway, Pastor Pollard received by letter 1. Memphis—Bellevue, Pastor Lee welcomed 33 additions to the church, 12 by baptism and baptized 8; LaBelle, Pastor Renick received 4 by profession, 2 by letter; Temple, Pastor Boston received 6 by letter, 1 for baptism; Union Avenue, Pastor Hurt received 1 by letter. Murfreesboro—First, Pastor Sedberry welcomed by letter 2. Nashville—Belmont Heights, Pastor White received 1 for baptism; Eastland, Pastor Crain received by letter 3, for baptism 1; First, Pastor Powell received 1 for baptism. Old Hickory—Pastor Dean received 1 for baptism.

—B&R—

In Brother Ball's notes last week it was inadvertently stated that W. E. Young had resigned as associate pastor of the First Church of Oklahoma City. Brother Young has not resigned there, but has just come from Shreveport to become associate pastor of the First Church, Oklahoma City.

—B&R—

A FAITHFUL W. M. U. WORKER



MRS. BRUNETTE BOTTOMS

Faithful member of Shellsford Baptist Church for thirty-two years.

While she had not had the best of health, she has always been active in Sunday School and Missionary Union work. During the past four years, it has been her privilege to see Shellsford, under the guidance of Bro. Bill A. Jordan, grow from fourth-time to full-time services. She has the perfect record of being present at every Sunday School, preaching, and prayer service during these four years.

By Missionary Women.

THE GREAT MEETINGS ARE COMING

Every Church Should be Represented!

Two weeks, March 18-22 and April 1-5, have been set aside for the annual associational meetings. Five teams of workers have agreed to aid the Executive Secretary in making these possible. Every church in the state should be represented in them. REMEMBER! At six o'clock a free supper will be served at each meeting for pastors and from one to four deacons or other laymen from each church. Study the schedule. PLEASE, BROTHER PASTOR, help to get your meeting announced in every church and help to secure a representative attendance at the meeting. 2 o'clock P.M. Associational Rally; 6 P.M. Supper and discussion of the ministers' Retirement Plan.

GROUP I

TEAM: R. E. Guy, Henry Huey;
James T. Warren, March 18-22;
C. E. Autrey, April 1-5.

Date	Association	Place
Mar. 18	Shelby	Temple, Memphis
Mar. 19	Big Hatchie	Brownsville
Mar. 20	Crockett and Dyer	Friendship
Mar. 21	Beulah	First, Union City
Mar. 22	Weakley	Greenfield
April 1	Madison	West Jackson
April 2	Beech River	Decaturville
April 3	Carroll and S. W. District	Huntingdon
April 4	Western District	West Paris
April 5	Gibson	Dyer

GROUP II

TEAM: O. W. Taylor, C. H. Bolton;
L. H. Hatcher, March 18-22;
Norris Gilliam, April 1-5.

Date	Association	Place
Mar. 18	Maury Co.	First, Columbia
Mar. 19	Giles and Lawrence	Pulaski
Mar. 20	Indian Creek	Savannah
Mar. 21	McNairy	Selmer
Mar. 22	Fayette and Hardeman	Somerville
April 1	Wm. Carey	Fayetteville
April 2	Duck River	First, Shelbyville
April 3	Stone and Union	Cookeville
April 4	Salem	Salem, Liberty
April 5	Concord	First, Murfreesboro

GROUP III

TEAM: J. R. Kyzar, C. H. Warren;
W. H. Barton, March 18-22;
James T. Warren, April 1-5.

Date	Association	Place
Mar. 18	Nashville	First, Nashville
Mar. 19	Robertson	First, Springfield
Mar. 20	Cumberland	First, Clarksville
Mar. 21	Stewart	Dover
Mar. 22	Judson	New Hope
April 1	Bledsoe, Enon and Wiseman	LaFayette
April 2	Wilson	Lebanon
April 3	New Salem	Carthage
April 4	Riverside and Stockton Val.	Byrdstown
April 5	New River and West Union	Oneida

GROUP IV

TEAM: D. C. Sparks;
R. W. Selman, W. R. Rigell, March 18-22;
Merrill Moore, Jesse Daniel, April 1-5.

Date	Association	Place
Mar. 18	Ocoee and Sequatchie	First, Chattanooga
Mar. 19	Polk County	Old Ocoee
Mar. 20	McMinn and Tennessee Valley	Decatur
Mar. 21	Sweetwater	Madisonville
Mar. 22	Big Emory and Hiwassee	Rockwood
April 2	Holston Valley	Surgoinville
April 3	Mulberry Gap	Sneedville
April 4	Cumberland Gap, Northern	New Tazewell
April 5	Campbell	LaFollette

GROUP V

TEAM: John D. Freeman, B. F. Hasty, Roy Anderson.

Date	Association	Place
Mar. 18	Sevier	Sevierville
Mar. 19	East Tennessee	Second, Newport
Mar. 20	Chilhowee	First, Maryville
Mar. 21	Providence	Tabernacle, Lenoir City
Mar. 22	Clinton and Midland	Bethel
April 1	Knox County	First, Knoxville
April 2	Jefferson and Grainger	Jefferson City
April 3	Nolachucky	First, Morristown
April 4	Holston	Central, Johnson City
April 5	Watauga	Calvary, Elizabethton