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Meet Us At

TRAINING UNION ASSOCIATIONAL OFFICERS MEETING

FIRST BAPTIST CHURCH

NASHVILLE, TENNESSEE

APRIL 5 - 6, 1940

Further Details on Page 11

Baptist and Reflector

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EDITORIAL

Greetings to Associational Baptist Training Union Officers

BAPTIST AND REFLECTOR wishes to extend its hearty greetings to the Associational Baptist Training Union Officers Conference, which is to be held in the First Baptist Church, Nashville, April 5, 6. These greetings include the Training Union office force here in the city and then reach out to include all the Training Union forces and their friends in the state, as well as those who may attend the Conference from other states.

Congratulations to you on past performances and grace be upon you in future achievements. May your conference be an inspiration and bring new vision and power for the service of Christ.

Welcome, friends, and Godspeed!

Rutherford Baptist Church

SUNDAY, MARCH 10, AT BOTH HOURS, the editor was with Pastor Marvin D. Miller and the Rutherford Baptist Church. The spirit at the church and the fellowship with the pastor and his parents, Mr. and Mrs. D. M. Miller, in their home refreshed us. In the afternoon on the occasion of a mass meeting of Gibson County citizens (which had just voted dry) in the courthouse at Trenton, we visited Mrs. G. W. Strode and Mrs. Susie Moore, in whose home we boarded when we were pastor at Trenton in other years. Bro. Miller is a busy and faithful young minister. Through another source we learned that he is the sole dependence of his father, broken in health, and his mother. In other days we had been with him when he was pastor at Troy and appreciated him very much. But seeing anew his ministry for the Lord and realizing his ministry to his parents, we came away from the Rutherford visit with a greater appreciation of him than ever before.

Peace by Piece in Finland

AFTER A GALLANT STAND unparalleled in modern times, little Finland has signed a peace treaty with Russia.

Russia has gained a costly, diplomatic victory, acquiring a given territory and certain other concessions and putting Finland within narrowed boundaries. One is reminded of the statement of a writer that "The European dictators believe in peace piece by piece!" There is no telling what Russia will do in the future. For she has no conscience toward those considered to be in her way.

Poor, brave little Finland! The land was covered with mourning after the treaty was signed. She frankly said she was forced to sign after the democracies had failed her. However, with this statement was the recognition of the fact that France and England faced stubborn geographical, diplomatic and military obstacles in the way of sending aid.

By this treaty a hard blow has been struck at the Allies. Russia can now furnish supplies to Germany. Other repercussions are also expected. The "blitzkrieg" long-promised by Germany may be on the way. The Allies will, of course, respond in kind. Unusually fearful, devastating and bloody fighting may be near. None but God knows the outcome for Europe and the world.

It is a dark time. It is time for the Lord's people to go to their knees anew.

Anti-Convention Use of Convention Data

A CERTAIN BAPTIST MINISTER charges that the Southern Baptist Convention is "an institution of the devil."

But in setting forth the numerical strength of Baptists in comparison with other bodies he probably draws on the statistics from the Convention sources for at least a part of his data. As is customary among brethren of his kind, quite likely he takes data at times from Convention sources which he interprets as supporting his opposition to "conventionism."

It must be that he considers the Convention statistics and other data he uses as being authentic and accurate; for it would be dishonest to base a conclusion on data known or believed to be false.

If in these particulars he accepts Convention data as dependable, why question the reports of work done by Convention agencies, as is sometimes done by opposers of the Convention? Why accept the testimony of the Convention only when it is considered to be against itself and reject its testimony for itself?

Our brother says the Convention is an institution of the devil. Yet for his purpose, he calls this institution to the stand to testify for him!

The Believer Identified With Christ

THE LORD JESUS "bore our sins in his own body on the tree, that we, being dead to sins, might live unto God: by those stripes ye were healed" (I Peter 2:24; Isa. 53:5, 6). He "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

Trusting Jesus for salvation, one becomes identified with this redemptive work. "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

In the grace and reckoning of God, the believer was crucified for sin in the person of Jesus, his Substitute, and then in the person of his Substitute also arose from the dead when Jesus arose and then ascended to the right hand of God. At the moment of faith the Spirit of God makes this redemptive work operative in the realm of experience and in experience the believer dies to sin and rises in possession of everlasting life. In Christ the believer also reigns. He "sits in heavenly places in Christ." Christ and believers are "one."

In substitution and in experience the believer has been crucified for sin and has been "quickened," made alive, to live forevermore. He is identified with Christ. The life within him is "Christ in you, the hope of glory." "I live; yet not I, but Christ liveth in me." This life in expression in Christian service is but the living out of the in-living Christ. A Christian deed is one which "Christ hath wrought by me."

Have thine affections been nailed to the cross,
Is thy heart right with God?

No Preaching of the Gospel for Two Months

IT IS RELIABLY REPORTED that in a Tennessee city a noted evangelist (not a Tennessean) said in his campaign that he "had not preached the gospel in two months."

He had been fighting the organized set-up and work of Southern Baptists, slashing the pastors and churches and dealing in largely speculative interpretations of prophecy relating to, or considered to relate to, the end of the age and beyond.

There are certain main facts concerning the future which are definitely unfolded in Scripture. But it has not yet pleased God to make clear the nature and meaning of various details, and the marked disagreement among Bible students on these things is in keeping with this. That is why we use the expression, "largely speculative interpretations."

Lost men need to know the way of salvation. The gospel is the message of salvation through the atoning death, burial and resurrection of Christ (1 Cor. 15:1, 3). Its corollaries are set forth in Scripture. It is the most important message in the world. And Jesus did not say simply suggest or hint the gospel, but "Go ye into all the world, and preach the gospel . . ."

Yet this evangelist said that he had not preached the gospel in the two months of his campaign. Fighting the work of Southern Baptists, slashing the pastors and churches and speculating about the future, but not proclaiming the way of salvation to sinners! What a damaging admission!

There are others in the land, some of them radio speakers, who ought to make the same confession.

Preaching the Gospel by Supporting the Gospel

IN MATT. 10 JESUS TAUGHT that whoever spiritually and physically supported a prophet would share equally with the prophet in the day of rewards. The modern counterpart is expressed in the phrase, "the moral and financial support of the gospel." In the divine reckoning one who thus supports the gospel is identified in value with the preacher of the gospel and shall be equally rewarded with him.

By their moral and financial support of Paul, the Philippians had "fellowship in the gospel" with him (Phil. 1:5; 4:15-17). Paul desired that support in order that there might be "fruit that may abound to your account." Therein the Philippians shall be rewarded equally with him.

The Lord's people supporting their ministers and their missionary workers to the ends of the earth in the preaching and teaching of the gospel are identified in value with these and share in their fruitage and shall share in the reward thereof in the coming day. As we support missions on Missionary Day in the Sunday schools (March 31) and on other special occasions and regularly through the year through the Co-operative Program, we share in the fruitage and shall share in the reward.

Many a child of God preaches the gospel who perhaps never makes a public address. A tourist asked an old farmer what he was doing in the field. The farmer replied:

"I'm preaching the gospel of God in China."

The Descendants Promised To Abraham

IN GOD'S COVENANT WITH ABRAHAM descendants were promised "as the dust of the earth" and "as the stars" and God said: "In thee, and in thy seed, shall all the families of the earth be blessed" (Gen. 12:2, 3; 13:15; 17:8; 22:17, 18; 28:14).

One thing involved was natural seed, but this does not fill out all the specifications in the promise. Something far more extensive and significant was involved.

In the fundamental and ultimate sense the Abrahamic covenant promised a **spiritual seed**. "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the (Abrahamic) promise" (Gal. 3:29). Jewish and Gentile believers in the Lord Jesus Christ are the seed promised in the Abrahamic covenant in the deep sense thereof.

As the designation of descendants "thy seed" in the Abrahamic promise was fundamentally not racial but redemptive. "They are not all Israel which are of Israel" (Rom. 9:6). "He is not a Jew which is one outwardly . . . but he is a Jew which is one inwardly" (Rom. 2:28, 29). "They which are of the flesh (mere natural born Jews), these are not the children of God: but the children of the promise (gospel believers) are counted for the seed" (Rom. 9:8). Spiritually born Jews and Gentiles are the real seed of Abraham contemplated in the Abrahamic covenant.

Abraham foresaw and rejoiced in the day of Christ (John 8:56). The language and the context show that the term "day" here means the gospel dispensation with its redemptive work of Christ. And in Romans 4 Paul shows that when Abraham "believed in the Lord, and he counted it to him for righteousness," it meant the same thing as believing in Christ now and being justified.

In Gal. 3:16 Paul points out that in the statement of the Abrahamic promise containing the words, "to thee, and to thy seed," the collective term "seed" is used in the singular sense, and he adds the explanatory comment, "which is Christ." The promise was to Abraham and to Christ. But believers are "one" with Christ, and the promise to Abraham and Christ was a promise also to those who are inseparable from Christ. Christ and believers are the composite "seed of Abraham."

"If ye be Christ's, then (and not till then) are ye Abraham's seed, and heirs according to the promise. "They which are of faith are blessed with faithful Abraham" (Gal. 3:9). Nobody else is. There is no Abrahamic promise to anyone who is not linked with Christ. Whatever earthly and providential dealings God may have had or yet have with "Israel after the flesh," the "blessing of Abraham" in the true and full sense as contemplated in the Abrahamic covenant is only for those who "walk in the steps of that faith of our father Abraham." Fundamentally the Abrahamic covenant was redemptive and pertains to no man who rejects Jesus as Savior.

And so, in the company of believers in the centuries past and in time to come, behold the Abrahamic seed "as the dust of the earth" and "as the stars"—even "a great multitude which no man could number!"

The Land Promised to Abraham

IN HIS COVENANT WITH ABRAHAM God promised the land of Canaan "to thee . . . and to thy seed forever" (Gen. 13:15; 17:8).

The promise in its earthly aspect involved the natural seed of

Abraham. The territory included in this aspect of the promise was: "From the river of Egypt unto the great river, the river Euphrates"; "from the Red sea even unto the sea of the Philistines" (Mediterranean); "from the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea (Mediterranean) toward the going down of the sun" (Gen. 15:18; Exo. 23:30, 31; Joshua 1:3, 4).

This was fulfilled to the letter. As already referred to (Joshua 1:3,4), just prior to the crossing of the Jordan by the Israelites into Canaan Joshua told them that they were already potentially and constructively in possession of the promised territory. Then near the close of his life and in his farewell address he said "that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass, and not one thing hath failed thereof" (Joshua 23:14). To say that the Canaan promise in its earthly aspect awaits fulfillment because it has never been fulfilled is an error.

However, continued possession of the land by the Israelites was conditioned on their obedience (Deut. 28:47, 48; Joshua 23:11-13; 29:23-28). Bible readers are more or less familiar with the dispossessions and restorations of the land in Israel's history. Finally, the Jews were scattered among the nations, as foretold and as they are today. The question whether natural Israel is again to be restored to the land is often raised. Plausible arguments on both sides of the question are made. But into this matter we cannot here specifically go.

But what was the ultimate meaning and scope of the Canaan promise? In another editorial on this page it is pointed out that the Abrahamic covenant in its promise of descendants was fundamentally redemptive, not racial, and contemplated a spiritual seed and that in its real fulness it relates to this seed and is realized through faith in Christ. This puts us on the track of the full and ultimate meaning of "the land of Canaan."

In Rom. 4:13 Paul says: "For the promise that he should be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith." The previous editorial referred to points out that in the expression, "to thee, and to thy seed," in the Abrahamic promise the term "seed" meant Christ primarily, and then believers, who are inseparable from Christ. Christ, then, is the supreme "heir of the world," as promised in the covenant, and believers are "joint-heirs with Christ" (Rom. 8:17). So the Canaan promise, in its deep and ultimate sense, meant that Christ and, believers, including Abraham, should be the composite "heir of the world." And it is a promise realized "through the righteousness of faith" in its present operation and future consummation; that is to say, by justifying faith in Christ.

But it is not the world from an earthly viewpoint that is contemplated in Rom. 4:13. Abraham did not consider the earthly Canaan his real home and hope (Heb. 11:9, 10). Instead he dwelt "in the land of promise as in a strange place." Beyond the earthly he looked. "For he looked for a city which hath foundations, whose builder and maker is God." He looked for "the new Jerusalem," even as believers today. All else was but a shadow and temporary.

Unnumbered other heroes of faith also "confessed that they were strangers and pilgrims in the earth." Their hope was not centered in the natural earth or any portion of it. But we are explicitly told what they did look for; it was "for a better country, that is, an heavenly" (Heb. 11:12-16). In other words, they looked for the same thing as believers today look for, and believers today "according to his promise look for new heavens and a new earth wherein dwelleth righteousness" (II Peter 3:13). This is the world of which Christ and believers are the composite heir. And this is the realization in its fulness of the promise of Canaan "to thee . . . and to thy seed forever." No other land can be "forever."

So in its ultimate significance the Abrahamic covenant, with its promise of unnumbered seed and its promise of Canaan, is redemptive and is fulfilled in "the dispensation of the grace of God" centered in Christ plus its consummation in the coming day. Somehow through the mercy and enablement of the Lord, ancient believers foresaw and discerned this and in faith committed themselves to the coming Messiah for its realization. Believers today commit themselves to the Messiah who has come. And whoever would "sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven" must "walk in the steps of that faith of our father Abraham." Whatever other significance Canaan may have in the providential dealings of God, the hymn writer expresses the central meaning when he says:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

LIFE ON TENNESSEE BAPTIST CAMPUSES

Literary Societies Are Active

-Carson-Newman College-

ON THE CARSON-NEWMAN COLLEGE CAMPUS the literary societies are recognized as valuable auxiliaries in effectively developing and training young men and women for public activity. There are four of these societies—the Columbian and Philomathean for men, and the Hypatian and Calliopean for women. These societies have well appointed halls where the members gather each Friday evening to develop themselves in various fields of literary, music and forensic activity.



MISS TENNESSEE
JENKINS
Faculty Sponsor

Each of the literary societies has a bulletin board of its own in the administration building and at the beginning of each week clever and original posters appear announcing the program of each society for the following Friday night. During the meetings attention is given to Parliamentary practice and general procedure in all matters of business, to the benefit of all participants. In addition many activities outside of the regular meetings are sponsored by the societies. There is no better medium of developing leadership and creating a feeling of good will among the students than the literary society.

Intersociety debates are held three times each year and the winners are awarded with beautiful loving cups donated by former members, or patrons of the societies.

Also intersociety athletic contests do much to keep alive a spirit of rivalry between the members of the societies. Appropriate trophies are awarded to the victors in these contests.

Each society holds two open meetings a year and all students are invited to attend, and two public programs are given by the four societies each year. Each member is given the opportunity to develop himself in whatever field of learning or music he desires. Since each society has a fairly large membership, no one member appears on the programs very often during the year. Therefore, when one has a part on a program, he spends much time in preparing it in order that he might present it as well as he possibly can.

Alumni of the college retain their membership in their chosen societies and when on the campus always attend their society meeting. The fellowship with fellow society members, which they enjoyed while in college, seems to remain with them and a feeling of pride and loyalty wells up in their hearts when the name of their society is mentioned.

Glee Club on Tour

Tennessee College

THE TENNESSEE COLLEGE GLEE CLUB left for its annual tour, Monday March 18, with programs scheduled at the following places: Wartrace, Shelbyville, Tullahoma, Dechard, Winchester, Tracy City, South Pittsburg, Jasper, Whitwell, and Chattanooga. The club is composed of thirty-five members, and is under the direction of Mr. W. B. Carlton.—O. C. Miller.

Miss Ford Presents Concert

Tennessee College

MISS LAURA FORD presented a music concert in the auditorium of the college on the evening of March 7. Miss Ford is Professor of voice at Tennessee College and holds the Masters' degree from the Eastman School of Music, the University of Rochester, Rochester, New York. Music critics pronounced the concert one of the best ever given locally.—O. C. Miller.

Examinations for the winter quarter were held beginning Wednesday, March 13. The Spring quarter will begin Monday, March 18, followed by the Easter Holidays beginning Thursday. New students may enter for the Spring quarter on Monday, March 25.—O. C. Miller.

Harrison-Chilhowee Notes

By A. A. Carlton, Seymour

THE FOLLOWING WERE RECENT GUESTS of the Academy: Brethren Ira C. Cole, G. Greene, C. S. Hasson, George Roberts, J. N. Haddock, Ben Clark.

In the recent study course conducted during the visit of Mr. Rogers there were 360 awards given.

April 9 has been designated as the day on which delegations from East, West, and Middle Tennessee will meet here to consider the possibilities of enlargement. Prospects are good that Harrison-Chilhowee will be able in the near future to give a much larger number of worthy students an opportunity to prepare themselves for college.

It is interesting to note that Harrison-Chilhowee Academy has the largest subscription list to the BAPTIST AND REFLECTOR of the schools in the state. Our committee which was appointed to work on this matter has certainly done splendid work. Almost every student in school is provided with the opportunity to read our state paper. The interesting thing about it is that they like it. Excellent work, boys!

The Ministerial and Definite Service Band had charge of the Sunday services March 10, at Bethel Baptist Church, Townsend, J. H. Smothers, pastor. Every phase of the work was under the direction of the students. The morning and evening messages were brought by William Braggs and Leonard Stafford.

Board of Trustees Meet

Tennessee College

DR. JOHN L. HILL, Book Editor of the Southern Baptist Sunday School Board, and Dr. L. S. Sedberry, pastor of the First Baptist Church of Murfreesboro, were elected President and Vice-President, respectively, of the Board of Trustees of Tennessee College at a meeting of the Board held on March 6.

The Board also selected a finance committee, composed of the Murfreesboro members of the Board of Trustees, to carry on the campaign to pay off the indebtedness against the college. Rev. L. S. Sedberry was named as chairman of this committee. The committee is making a study of the finances of the institution in order to make plans for paying off the remainder of the debt.—O. C. Miller.

"Education Should Lead Men"

Robert I. Gannon, President of Fordham University, says:

"The educators of today seem to regard our schools like the stage, a mirror of contemporary society . . . more pagan, more communistic, more sophisticated. They believe our schools should keep pace with it. Education, like religion, should form society, not reflect it; should lead men, not follow them. Education has only to be true to itself and wait till the pendulum of civilization swings again into conformity."

Our Baptist colleges are trying to train our youth in such a way that when they have finished their college training they might be better Christians and more influential citizens for right in their communities.

Dr. J. C. Kinard has expressed the opinion that the Church-related college is under obligation to give the student vocational guidance so as to direct him into work that will give him personal contentment and the opportunity to serve his community.



TENNESSEE COLLEGE GLEE CLUB

Gleanings From The Secretaries Conference

By John D. Freeman

THE EXECUTIVE SECRETARY of each Southern State sets aside one week of the year for a conference with his fellow workers from all of the other states. This year the conference was held in Brownsville, Texas, since for some time we had been meeting in Florida or Alabama. Due to the courtesies of the railroads, who recognize Christian forces as their allies in developing the resources of our country, the distance traveled makes little difference in the expenses; it is the time involved. It takes the new Mexico and Arizona secretaries nearly three full days to get to Tampa, Florida or to Charleston, South Carolina.

This year's meeting was the best in attendance I have ever attended, all the men being present except Dr. Rufus W. Weaver of Washington, D. C., and Dr. Ben L. Bridges of Arkansas. Helpful indeed is the privilege of sitting around a table for many hours and learning from others the most successful plans and methods used in the promotion of work which is the same in every state. Out of the conference always come suggestions that make for efficiency and economy, the two things every secretary longs to increase with each passing month. Thinking perhaps some of the bits of wisdom which state secretaries sometimes manifest, I pass on several quotations. Credit, unfortunately, was not always noted at the time the items were jotted down.

"Oklahoma Baptists have in their Summer Encampment one of the most potent influences in our complex denominational program."—Andrew Potter.

"State Missions is the tremendous, undergirding, energizing impact of a unity and solidarity in kingdom building."

"Our prisons are reaching such an alarming number of our people that it is becoming imperative that Christian forces begin to do something about the inmates in the effort to salvage as many of the derelicts as possible."

"The leaders everywhere today, in politics, law, education or religion, come from that great class of which the so-called common man is the unit."—James Bryant.

"When Jesus wanted to go high, He first went deep. If we want to build a great Christian denomination we must follow Jesus and go to the depths created by sin."

"Parents hold in their hands the destiny of their children. It is high time we are asking ourselves the question, 'What shall we do about it? And what shall we do to help the unfortunate parents whose children have already fallen victims of sin and are now in prisons?'"

"Southern Baptists must either enlarge and greatly strengthen their State and Home mission work in a desperate effort to turn the tides of sin, or else eventually they will see our nation go down as the most ignominious national failure history has known."

"Some of our pastors are 150 miles from the next nearest pastor of our faith—and these men need occasional fellowship with their kind. Some of our Baptists have to travel 150 miles in order to attend the meetings of their associations."—Secretary Scaggs of New Mexico. (Yet some Tennessee brethren want to bring further division of our generally too small associations!—J. D. F.)

"While others seek to unify, let Baptists multiply!"—F. M. Barnes. (What a slogan that for Southern Baptists! J. D. F.)

"Baptists will never go down on the Co-operative Program. If they go to pieces, it will be because of special appeals."—Edgar Godbold.

"Baptists need to be more deeply rooted and grounded in the faith; we should, therefore, press doctrinal preaching and practical training."

"We need to realize that the district association is the natural, logical unit for Baptists to use in promoting all their work, whether with the churches, or in the general program. **BUT, it is a deadly mistake to divide churches among many small associations.**"

"Under pressure of standardizing agencies our Baptist colleges are in danger of becoming imitative rather than creative."—M. A. Huggins.

"If our Baptist colleges are to be educationally respectable and remain Christian, they must be supported by Baptist churches."

One of the best stories told as an illustration of the folly of foolish optimism in a day like this was as follows: "A man's wife had been complaining off and on for several years. He had become so accustomed to it that he finally decided there was nothing the matter with her. Time went by, and the expression 'There's nothing the matter with her' came to be a fixed opinion with him. One day he was summoned to come home immediately, as his wife was desperately ill. When he reached home she had passed away. He stood beside her lifeless body for several minutes, then turned with tears in his eyes and said, 'Well there must have been a little somethin' the matter with her.' This story has its moral for all Christians who can listen to the complaints, curses, and fighting, and witness the wild, reckless, jittery, swing-

ing life and the political crookedness about them and continue to declare, 'O, there isn't anything to worry about.'

AN INTERESTING POLL of the secretaries revealed the fact that among Southern Baptists there are practically no churches that receive alien immersion and practice open communion outside of Maryland, Virginia, and the Carolinas. In some of the other states there a few of the larger urban churches that have gone astray along this line.

"If Baptists maintain their denominational unity and continue to give their distinctive message to the world, they must not overlook the strength, cunning and strategy of the unionizers. Among these the most subtle, the best organized and the most richly financed are: The Federal Council of Churches; the Student Christian Union working on the campuses of the land; some public school teachers who openly or by suggestion sneer at denominationalism; the various sects that have arisen out of the movement launched by Alexander Campbell and his 'Reformers'; Modernists of every breed; philanthropists whose entire mental attitude is determined by their efforts to centralize wealth and control production and distribution through gigantic corporations; certain periodicals such as the Christian Century, Moody Bible Institute publications, etc.; denominations who are failing to hold their own people and are, therefore, losing in numbers and prestige.

"Their favorite bits of propaganda are: The waste of sectarianism with its numerous and oftentimes overlapping church programs; the economies that could be secured through doing away with the many church, missionary and benevolent agencies and boards; the beauty of Christian fellowship which they imagine would come with the destruction of positive faith in the Word of God which inevitably expresses itself in some creed with its accompanying denominational group; the glory of a united Christendom with its national churches (denominations even though the unionizers have not honesty enough to admit it) and its broad breadth of tolerance which would allow anyone to come in upon the basis of accepting the social and moral teaching of Jesus Christ along with those of Confucius, Buddha, etc. Let Baptists beware and heed the admonition of God's word, 'They compass land and sea to make one proselyte, etc.'"

Born Into The Kingdom, Baptized Into The Church

By D. F. McCullar, Route 5, Lawrenceburg, Tenn

I DO NOT KNOW that fellow Pope over at Jefferson City, but I think that I would like him. I like what he says.

I want to register my objection to the phrase "close communion" as applied to Baptists. Baptists do practice "restricted communion." We restrict the serving of the Lord's Supper to those, only, who have complied with the doctrines of obedience. The Lord's Supper is not a Christian observance, even; using the term "Christian" in the usually accepted application. One may have been regenerated and born again, but unless he has followed the commands in type or symbol, as taught, he is not a full fledged Christian. The Lord's Supper is strictly a church ordinance, or to be observed by and in a legally organized assembly. There can be two errors in doctrine. One of them can be in the doctrine of salvation, which is the worst of all errors. The other can be in the doctrine of obedience; and among so-called protestant churches is most flagrant. One must be born into the Kingdom, and then he is a fit subject to be baptized into a church.

If our teachers and preachers will stick to the New Testament doctrines, as indicated and formulated by our Lord and explained and taught by Paul, we will continue to have just as staunch Baptists as were extant fifty years ago; and three hundred years ago. Our denominational papers and our Sunday school literature do not teach doctrines as they ought to teach them. How can we expect our young people to be orthodox when the fundamentals have not been drilled into them? Teach them, and when they are old they will not depart. People do not just naturally absorb Christianity, as some would have us believe. It is a striving to obtain and to attain. I have often wondered if the "great gulf" between Lazarus and the rich man was not actually a "mental gulf!" Straight is the gate and narrow is the way that leads to life. Few find it. Why? Our pastors and our shepherds have not accurately pointed the way, so that our spiritual discernments are dulled and our mental perceptions are compromised. Oh, how we need laborers in the field! Lord help us to stay out of the class of foolish virgins!

ONE GREAT ERROR that our denomination is making today is trying too much to build from the top down, instead of first establishing the foundations to conscientiously support the structure. We have many wonderful men and women in our organizations. A great and noble work is being undertaken, and is making progress. I am wondering just how many Baptists feel as I do—that many of our people need to be indoctrinated. Only thus can we have unity.

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

HOME MISSION BOARD

JOE W. BURTON, Publicity Secretary

FOUR NEW MISSIONARIES APPOINTED

Four new missionaries, including two for work among the Mexicans in Texas, one for Spanish work in New Mexico, and the fourth for work in the New Orleans field, were appointed by the Home Mission Board March 7.

New missionaries named upon the recommendation of Dr. J. W. Beagle, field secretary, are Rev. Victor Orta, Elgin, Texas; Rev. G. C. Valendez, Austin, Texas; Mrs. Wollforth, New Orleans, La., and Rev. and Mrs. P. G. Carranza, Deming, N. M.

A continued increase in mission receipts was shown in the report of Dr. J. B. Lawrence, executive secretary-treasurer. The offerings for Home Missions in January and February, he said, were \$54,602.63, an increase of \$2,318.47 over the same months last year.

"Profound gratitude" for the work of Dr. Roland Q. Leavell, superintendent of evangelism, in a recent revival in Tampa, was expressed in communication to the Board from the pastors of the Florida city.

"Many were won to Christ, and many members of the churches publicly reconsecrated their lives and renewed their pledges of service to Christ," said the pastors in a letter signed by George H. Crutcher, Adiel J. Moncrief, Jr., and J. Earl Lewis.

Twelve Tampa churches co-operated in this campaign which closed March 3. The following Sunday, March 10, Dr. Leavell began a similar campaign in St. Louis, in which forty white churches and a number of Negro churches co-operated.

MISSION BOOKS HAVE WIDE SALE

The largest winter sale of Home Mission study books in many years is indicative of increased widespread interest in Missions in the homeland, according to Dr. J. B. Lawrence.

Topping the list has been the distribution of *Give Ye Them to Eat*, preparatory study book for the March Week of Prayer, written by Mrs. B. A. Copass. Three printings totaling 50,000 copies were necessary to meet the great demand for this unusual study of the fields and activities of Home Missions today.

Two other new volumes, *The Stranger Within Our Gates* by J. F. Plainfield, and *Stewardship Applied in Missions* by J. B. Lawrence, have had large introductory sales.

HOME BOARD MAGAZINE PAYS OWN WAY. AUDIT REVEALS

Extensive distribution of readable Home Mission news at no production cost to the Home Mission Board is revealed in the report from the recent audit.

Circulation in twelve months of 395,700 copies of *Southern Baptist Home Missions*, 65,384 books, and multiplied thousands of tracts was accomplished, the audit reveals, without any cost to mission funds.

Revenue from the sale of books, subscriptions to the magazine, and advertising in the magazine fully met the manufacturing costs of this great bulk of printed matter and left a surplus at the end of the year of \$109.81.

It is a significant accomplishment, Dr. J. B. Lawrence points out, when a southwide agency with an annual publicity budget of a half million dollars can carry on a persistent publicity campaign through eighteen states without incurring any expense for the printing and mailing of its great volume of literature.

Circulation of *Southern Baptist Home Missions* continues to increase at about 1,000 new subscriptions a month, present circulation being 38,000, this large list of interested readers being reached each month without any cost to the Board's mission funds.

CUBAN BAPTISTS PRESENT LEADER WITH MEDAL

Cuban Baptists, celebrating the thirty-fifth anniversary of Dr. M. N. McCall's arrival in Cuba, honored the great mission leader in a special service in the Havana Temple, February 15.

"In typical Cuban style," writes Miss Ruth Goodin, Home Board missionary in Havana, "we had a long program of music and speeches."

The Havana church presented Dr. McCall with a gold medal with a palm branch and Cuban flag on the front and an inscription on the back.

In the three speeches of the evening the high lights of the past thirty-five years were mentioned and the marvelous work Dr. McCall has wrought in these years was emphasized.

NEWLY ORGANIZED CHURCH PREPARES TO BUILD

Plans are now being made for the erection of a church building for the new Spanish church which has been organized about forty miles east of Albuquerque, N. M., in the mountains, under the leadership of Rev. Joe R. Madrid. Brother Madrid has been a missionary with the Home Board for only a few months.

An acre of land was donated by local members and the members of the church are going to furnish the labor for erecting the building.

CHILD PROVIDES ACCESS TO INDIFFERENT MOTHER

A Catholic mother who has been visited many times by Miss Amelia Diaz, missionary to the Mexicans in San Antonio, Texas, has always been indifferent to the Christian religion.

"This mother has a girl in our school," writes Miss Diaz, "and the girl is learning Bible stories every day. She has told her mother all the good things she does and learns in the school."

Upon a more recent visit, the missionary states that the mother was more receptive, admitting that she was glad to have her girl in the Christian school.

The missionary is prayerful that through the child she may yet reach the mother.

CHEROKEE WOMAN PROFESSES NEED FOR CHURCH

After a recent Sunday night service in the church at Cherokee, North Carolina, served by Rev. W. H. Fitzgerald, missionary to the Indians there, a middle-aged full-blood Cherokee woman arose and gave a testimony.

"I wish to make a confession," she said. "I stopped going to church and said I could live as well out of my church as in it. I have sinned. I need the help and prayers of God's people. I wish to straighten out my membership in that church and be received into fellowship here."

The missionary states that of course the church received her under watchcare.

CHINESE MOTHER CONVERTED

By Margaret Jung,

Missionary to the Chinese in Phoenix, Arizona.

I have visited many Chinese homes in the past weeks, the majority of which are non-Christian, although the people are very friendly. I would like to tell you about one home in which I visited.

In this home there are three children, the oldest of whom through the influence of Sunday school and church, has learned to love Jesus and has accepted Him as her personal Saviour.

Recently the three children and their mother were entertained in the home of an American friend. I was there also, and while the children were enjoying their games, God gave me the privilege of explaining the plan of salvation to the mother in Chinese.

When I had finished, she looked at me with a smile and said, "I am thoroughly convinced that Jesus is the Saviour of the world, and I accept Him as my personal Saviour."

My heart is too full to say any more except that I am indebted to all my Christian friends and to God for this happy experience.

PIMA INDIANS BAPTIZED

Progress on the Pima Indian reservation in Arizona has been very satisfactory, writes Rev. C. F. Frazier, missionary. There have been in the past month thirteen conversions and six additions to the church by baptism.

On a recent Sunday, baptismal services were conducted. A large crowd was there to witness the baptizing which was held in the morning. The people had brought lunch, and when it was ready to be served the procession to the table was led by the ones who had been baptized, followed by the visitors and then the members.

Three of the ones baptized were young men, and one a twelve-year old boy. "They are very happy in their new experience," states Brother Frazier.

BAPTIST AND REFLECTOR

A Digest of Religious Thought

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

The American Churches and War

Watchman-Examiner

by many. That position is that, since all war is unchristian, Christians in neutral nations should not discriminate between belligerents. It implies that Christian citizens of nations at war are disloyal to their Christian faith if they give support to their governments or armies.

In contrast we offer the following interpretation: for the ultimate causes of the conflicts in both Europe and Asia all nations, including our own, must share responsibility. To equate what the Soviet Republic is doing in Finland and what the Finns are doing to defend their liberties is to deny all ethical discriminations. To suggest that nothing of consequence is at stake in the success of Japanese, German, and Russian designs on China, Czechoslovakia, Poland, and the Baltic States, or in the successful resistance of these latter nations, is to be guilty of moral irresponsibility. A victory for the Allied powers or for China would not of itself assure the establishment of justice and peace, but the victory of Germany, Russia, or Japan would inevitably preclude the justice, freedom of thought and worship. Christians are divided as to the response which individuals and churches should make when their nation becomes involved in armed conflict. Some Christians hold that the use of violence in international relations is always sinful. Others, equally honest and peace-loving, believe that when Christians are convinced that their nation is engaged in resistance to aggression or in defense of international order that they must obey its call. Throughout Christian history the latter has been the view of the majority in the churches. We believe it is so today. The churches in the United States are under obligation to lead their nation to assume a responsible relationship to the present conflicts. The freedom from war which the United States now enjoys is not due to greater devotion to peace or superior moral excellence, but mainly to geographic security. The United States cannot hope to have a part in determining a just and stable peace unless, during the conflicts, she proves herself alive to the deeper issues involved.

(In the main we agree with the position indicated above. The whole issue revolves around the question of the nature of force. Nietzsche, the German philosopher, taught that force is righteous and therefore might is right. Pacifists today believe that force is evil. Between these two extreme positions, we believe, lies the truth of the matter: Force is neither good or evil. It becomes an evil instrument in the hands of evil men; but it becomes a righteous instrument when in the hands of a just policeman for the protection of society. C. W. P.)

Principles Essential in Public Worship

E. O. Sellers
Western Recorder

In breaking away from liturgical forms of service, we have so exalted the sermon as to give rise to the misconception of "preliminaries," those exercises which precede the sermon. There are no preliminaries in a true worship service. The term "preaching service" should be avoided. The sermon, important as it is, is only a part of a whole. Prayers and hymns, confessions, Scripture-reading and collections, are also normal elements of the public worship of God. Non-conformist churches face two dangers; (1) Indefiniteness, lack of order and confusion; (2) a deadening monotony which destroys interest and motive for further attendance. Often today there is an absence of both invocation and benediction. The music, hymns or special selections, are not to a feature of entertainment designed to attract an audience. The prayers are deserving of careful, thoughtful, consideration before being uttered. A congregation is not an assembly to be preached at, prayed for nor sung to exclusively, nor is worship an act to be done by proxy. Clergy and choir ought not to preempt the time, allowing the congregation little or no participation. One of the strongest and most attractive features of all liturgical services is the large degree of participation required of the congregation. We need to teach our congregations, young and old, the great lesson of reverence and respect.

(We agree with our brother that there should be more reverence and a more spiritual atmosphere in our services for worship. But we do not believe that there is any undue exaltation of the sermon. During apostolic days preaching was the preeminent method of Christianity. "It pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21. "We preach Christ crucified." It is significant that in Christian history the high tides of spiritual life were always accompanied by great preaching, and when preaching declined spirituality also declined.

C. W. P.)

Can a Thinking Man Be Religious?

C. Sylvester Green
Biblical Recorder

No single field of human life has inspired more loyalty, challenged more intelligent thinking, or provoked more controversy, than religion. Histories of every age have been written around religious thought and struggle. Religion has always had its critics. In every age there have been men and women of varying degrees of background, intelligence, and experience who have questioned its truths, belittled its panaceas, doubted its efficacies. These critics, many of them sincere, have called forth expressions of belief and confidence that more likely would have been unexpressed. "What has religion to offer me? What may I rightfully expect religion to contribute to my life?"

First, religion will give you a consciousness of the orderliness of the universe, an orderliness confirmed by science in every one of its branches. Second, religion will demand an appreciation of the correlation of all life. Third, religion will offer a social pattern that makes sacred the place of the individual and that times the right of every man to fit its line of service. Fourth, religion will give you a hope for tomorrow. If today were the end, how miserable most of us would be. Fifth, religion assures immortality. It is admitted almost everywhere that the will to survive is an impelling factor in life.

From these generalities, I draw several deductions. The intelligent man has a right to expect certain qualities in religion as it touches his individual life. First, a basis for belief. Second, a courage to live. Third, a standard by which to shape character. This standard must be built of principles that do not change. Fourth, a sense of bigness that is challenging and inspiring. It has no place for the selfish and hypocritical. Fifth, a feeling of security. Every man seeks a confidence that enables him to choose what is right and do it unafraid and unashamed. He wants light when the way is dark, companionship when the way is lonely. All of this and more religion—unashamedly I proclaim the religion of Jesus Christ—offers to any intelligent man.

Making Education Christian

J. M. Price
Southern Baptist Home Missions

Many denominational schools have been eliminated, and there has been a weakening of Christian emphasis in Christian schools. Public education has become secularized, and churches cannot meet the crisis through their present system of Sunday instruction. In the face of these trends, what sort of program of Christian education is needed? It is utterly impossible for us to compete quantitatively with the state. We can never again have as many schools or pupils. We must recognize that our task is to train those we do reach well, and to help to put the leaven of Christianity into the educational world.

To carry out this ideal we shall probably have to reduce still further the number of Christian colleges. It is rather difficult to maintain satisfactorily three denominational schools in a twenty-mile radius of a great state college. And it is rather hard for the denomination in a state to keep up three girls' colleges acceptably. Also we must make the ones we keep thoroughly Christian. This means we must have genuine Christian teachers who stand foursquare for righteousness and the church, and oppose all compromises with evil. Whatever the subject taught, the aim throughout must be not merely knowledge but character. There must also be ample requirements in the field of religion. By all means every graduate should have a comprehensive study of the Bible, and come out with his faith strengthened rather than weakened. It is tragic to read in the *Christian Century* of a Grade A denominational college with 40% of its students not believing in God, 50% rarely ever attending church, 56% with faith not strengthened, and 37% of volunteers for the ministry giving it up.

Second, provide adequately for the Christian training of Baptist students in state schools. Baptist students there far outnumber those in our own denominational schools. Before long two-thirds will be in these state institutions. Some day the proportion will go to three-fourths and beyond. What shall we do with groups like these all over the South? They will constitute the majority of college-trained business men, teachers, professional men, homemakers and others in the days ahead. Likewise they will come to be the leaders in church or away from it. What an uneven adjustment to spend ninety-five per cent and more on the minority in our own schools and less than five per cent on the majority in these schools! Third, as far as possible secure Christian teachers for public schools. It is exceedingly important that the teacher be one interested in Christ and the church. Emerson said, "It is little matter what you learn. The question is with whom you learn." It is safer to study materialistic evolution under a Christian than the Bible under a modernist.

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

The Continuing Task

SUNDAY SCHOOL LESSON FOR MARCH 31, 1940

By O. L. Rives, Tullahoma, Tennessee

LESSON TEXT: Matthew 28:16-20.

GOLDEN TEXT: "Ye shall be my witnesses . . . unto the uttermost part of the earth."—Acts 1:8.

This lesson terminates six months of study of the Gospel according to Matthew, in which attention has been centered upon the different aspects of the Kingdom of Heaven. To those who have diligently applied themselves in such a study, the last six months of emphasis have been very helpful indeed. The past few months have been momentous ones in the history of the world. Those who know Jesus as Saviour and would follow Him as Lord realize, as never before, that the Gospel needs proclamation in such a day as this. Those who teach such a Gospel have a deeper longing for a better understanding both of its content as well as its relation to present-day conditions. Those who have studied it afresh would have the Holy Spirit impart its spiritual implications.

Let us have a look at the topic assigned for this lesson: the continuing task. By this time, surely, we have discovered what that task is. We have seen what was Jesus' task while upon the earth. We perceive that His task is to be our task, now that His physical presence is no longer with us. If we follow Jesus, we must and we will assume that task and seek to complete it so far as we are able. We will be reminded that He left for us a work to do here, while He went to the Father's House. We will also look for His return to the earth when in the Father's own good time that event shall take place. The best way to be looking for such return is to be zealously engaged in the task that He has given to us, for it is a CONTINUING task.

The lesson text should be connected with this verse: "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep" (1 Cor. 15:6). The best scholarship thus connects it. This is important, since the task in this way is distributed not to eleven men only but to the entire group of more than five hundred.

I. The Commission FOR the Continuing Task: "All power is given unto me."

The word for "power" or "authority" that Jesus uses here has a strong military flavor. It is as if the general of the army should say "all authority is mine." The commanding officer of a group of armed men can and does say that with regard to certain military situations and within certain limitations. In the case of our Lord, it covers all situations and it has no limitations. Jesus has absolute authority. The Commission, about which we hear so much, is based upon the sovereignty of God or the authority of Jesus.

Let us note the extent of such power, or authority: "in heaven and in earth." Its vastness staggers our limited imaginations. To think of it as confined merely to the earth is amazing, but add to this the boundaries of heaven, and we have more than we can possibly grasp. This is a startling statement but we have no difficulty in believing it even though we may not fully comprehend it. We recall that it was spoken by One who but a few days previous to this time had arisen from the dead. We feel in our very souls that the One who said these majestic words is the identical One who has forgiven our sins and spoken peace to our hearts.

The absolute authority of Jesus is behind us, and sustaining us, as we assume the task left for us. As we engage in the work of the Kingdom of Heaven, we may be asked by what authority we are working. Our reply can always be that it is by the authority of the King of the Kingdom of Heaven.

To hold to the atmosphere and implications of the Greek word used, we have a commission for our task. The army of the United States has commissioned officers. These officers have their commissions. The commissions are signed by the commander-in-chief of the armed forces of this country, the president of the United States. With this commission in hand, the officer goes about discharging his duties under that commission. And so with us, we too have a commission. It is signed by the very life-blood of our Lord, who is our great Commander, the Captain of our salvation. We operate under His authority. His word is final. We dare not disobey His orders. To do so is rankest insubordination. When we enlist under His banner we pledge our all to the continuation of the Great Task. Enlistment, in a military sense, involves the oath of allegiance to the wishes and orders of the commander-in-chief. Does it mean any less, in a spiritual sense?

II. The Scope OF the Continuing Task: "Go . . . make disciples . . . baptizing . . . teaching."

First, we are to go. Genuine Christianity, when fully informed and adequately developed, is always progressive and full of movement. "Go ye therefore," follows immediately upon the statement of Jesus' own absolute authority and unlimited power. It is no wonder that Paul describes the Christian soldier's equipment

in these terms with regard to the carrying of the Gospel: "And your feet shod with the preparation of the gospel of peace" (Eph. 6:15). How else could he have set out the truth that the Gospel is to be a moving proposition other than in terms of feet that marched because they were properly shod?

Second, we are to make disciples. We are to enroll pupils in Jesus' school. We are to bring them into Jesus' presence. We are to introduce them to the Master Teacher. A disciple is a learner. When we bring people to Jesus, under the leadership and the power of the Holy Spirit, we need not fear but that they will fall out with themselves and their sins and fall in love with Jesus. Such making of disciples is to be the first objective of our going, mentioned in the preceding paragraph. Look well to the extent of that making of disciples. Jesus said, "Of all the nations." It is a clear mis-reading or mis-understanding of His orders to say that this was done by a group of His followers at some time in the past and that therefore it has no compulsion for us today. It would be just as logical to say the same with reference to the baptizing, mentioned in the same connection. "The field is the world," said Jesus on another occasion. Our task is to be world-wide in extent. We are honored when we are called Missionary Baptists. Let us live up to our high calling.

Third, we are to baptize those who have been made disciples. Be careful as to the order of the orders. We do not baptize in order to make disciples but we are to baptize those who have become disciples already. Baptism is a sign or symbol of that discipleship. It is also a sign of Divine ownership. After one has become a disciple, first of all in repentance of sins and faith in Christ as Saviour, then we are to place upon them the mark or badge of such discipleship and ownership. Our fathers used to mark their hogs, or cattle, or sheep. They had a right to mark only their own animals. If they were honest, they never marked some other's live-stock. We are to mark only those who already belong to Christ. We do well to take all reasonable precautions that we do not place the badge of baptism upon those who do not know and therefore do not belong to the Lord.

Fourth, we are to teach those who have been disciplined and baptized to observe all that Jesus commanded. How extensive and inclusive this is! To teach a thing is, in reality and finally, to see that a thing is done. It means far more than to merely instruct or tell some thing to some one. The teacher of the class understands that the teaching process has not been completed until the exercises have been worked or the experiments in the laboratory have been performed. And so with our teaching of those who have been won to Jesus. It will require infinite patience, consummate skill, and full sympathy. We must have the spirit of the mother who trains her child to walk or to talk. We must not only tell them, we must show and help them. If they fall or fail, we must encourage them to keep on trying.

III. The Presence IN the Continuing Task: "Lo, I am with you always."

If we were compelled to carry on in this task by ourselves and in our own strength, to be sure we would falter and fail. It is too big and we are too small. It is too high and we are too low. It is too limitless and we are too limited. The Lord understood this perfectly, and so He promised us His presence. In the fourteenth chapter of John the Lord spoke at length concerning that One who should be our constant companion. He is our Paraclete, the One who calls Himself to our side.

This single thought contains enough encouragement for the darkest place or the most difficult assignment. If we could remember that we are not walking by ourselves or standing alone in the midst of an evil world, with all of its sorrows and gloom, we would be singing instead of sighing, rejoicing instead of repining. Is it true that we have One by our side? Jesus plainly says, "I am with you always."

In the promise of His Presence, which promise is literally and positively a fact, the host of His people can and will meet the host of the Devil, confidently and triumphantly. These are evil days. No one doubts that any longer. Those who are not interested in Christ and His cause, primarily, say as much frankly and clearly. But we who belong to Christ are not to be disturbed by conditions and circumstances, alarming and threatening as they may be or become. The one who is with us is far greater than the one who is with them. Evil and sin do abound, it is true. "But where sin abounded, grace did much more abound" (Rom. 5:20b). There is nothing greater than God's power and love.

Of this, then, we may be sure: if we continue the task as Jesus has left for us to continue, we shall be more and more conscious of His Abiding Presence. Let us give ourselves afresh to it.

THE YOUNG SOUTH

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

Dear Boys and Girls:

I have so many letters to print this week that I am going to make my letter very short. I just want to say thank you and keep on writing. I am sure that the **Young South** enjoys your letters as much as I do.

Your friend,

Aunt Polly

Hampton, Tenn.

Dear Aunt Polly:

I am 15 years old, a member of the Hampton Baptist Church. I go to Hampton High School where I am a Junior. Aunt Polly, why not have a special invitation to older intermediates to write to the **Young South**? Maybe we could have a pen pal column. I enjoy writing and reading letters and I know others do, too. I hope I'm not impolite or anything for offering my suggestion, if I am, please pardon me.

Your friend,

DORALEE WAGNER.

P. S. I am sending an original poem.

POEMS

Poems are common little things
You see 'bout you every day.
Some you read, some you
Forget and lay away.
But there are poems that aren't
Common but soothing and kind.
These poems linger on your mind
Like some dear person left behind.

These poems that linger, some are
Gay, some are sad.
And some remind you of someone
You loved when just a lad.
Some make you look forward
And some make you look back,
Some are like rippling streams and
Some are like a laugh with a
melancholy crack.

Different people have different ideas
And different poems they love,
Some like them deep and dark, others
Like poems of heaven above.
But whatever poem appeals to you
John and, you see,
You will agree your poem was
Written just for you.

—DORALEE WAGNER.

Thank you for writing, Doralee, and thank you for the poem. I have so many letters this week that I'll have to give our whole page to them, but we'll see about the Intermediate column next week.

Stanton, Tenn., Route 2, Box 59.

Dear Aunt Polly:

I am a little boy 6 years old. I go to Charleston Baptist Church most every Sunday. My Sunday school teacher is Miss Grace Wright. I like her fine. She gives us attendance cards. Recently we had Shetland ponies. When I got my card, I had more little ponies than anyone in my class. Aunt Polly, this is my first year in school. I surely do like to go. I'm learning to read and write. My aunt teaches school and she often brings lots of books from the free library for her pupils. I like to hear daddy read in these books. I hope soon to be able to read to my little sister, Mary Ellen, who is too young to go to school.

Your little friend,

It seems to me, Charles Allen, that you are teaching fine in school and Sunday school. Keep it up. I know you will enjoy reading to your sister.

McMinnville, Tenn., Route 4, Box 45-A.

Dear Aunt Polly:

I am a girl 14 years old. I belong to the church at Gath, have been a member for 3 years. I am secretary and treasurer of our Intermediate B.Y.P.U. class. We have just finished two new rooms to our church and we are very proud of them. We can open our rooms so we can have more room for church services. It is very handy. We have two preaching services a month, first and third Sundays. The B.Y.P.U. has been in our church for 11 years. Our pastor is Uncle R. H. Hale and my Sunday school teacher is Jannie Hale. I enjoy reading the **Young South** page. We don't take it but Uncle R. H. does so I read his. Hope sometime to take it.

Your friend,

MILDRED HALE.

Thank you for the verse of scripture enclosed, Mildred. We used it on our page last week. Sorry yours didn't get here in time to add your name to the list. Won't you write again?

Old Fort, Tenn.

Dear Aunt Polly:

I am a little girl 7 years old. I am in the second grade. I am brown-eyed and have curls. I like to go to Sunday school. My teacher is Miss Nora Stinnett. She is a fine teacher. I go to school at Conasauga. Miss Pippenger is my teacher. I go to church with my daddy, if the rest of the family don't go, every Sunday. He is a preacher. He is pastor of Cookson

Creek Baptist Church. I enjoy going to Sunday school and B.Y.P.U.

Love,

WILMA RUTH PARK.

It must be nice to have brown eyes and curls, too, Wilma Ruth. We welcome you.

Old Fort, Tenn.

Dear Aunt Polly:

I am a boy in the third grade. I will be 10 years old on March 13. I like to go to Sunday school. I go to Sunday school and church and B.Y.P.U. at Cookson Creek where my father, Kirby Park, is pastor. I go to school at Conasauga. My teacher is Lillian Pippenger. I like her very much. My Sunday school teacher is Miss Nora Stinnett. She is a real lady in my eye. I like her a lot. I have a desire to some day be a missionary preacher. My Sunday school teacher gives me books to read. I like to read and draw.

Love to you,

ALBERT PARK.

Congratulations on having a birthday, Albert, and CONGRATULATIONS on having your verse of scripture chosen for our page this week! I must tell you, too, that I like to read and draw, especially draw. Why don't you draw a picture for me sometime?

Cleveland, Tenn., Route 4.

Dear Aunt Polly:

I am a little boy 7 years old. I go to school every day. I am in the second grade. My teacher's name is Miss China Lacy. I go to church and Sunday school at Cedar Springs. My teacher's name is Miss Ruth McClure. My father, W. D. Arms, is the pastor. I like to read the letters from other boys and girls in the **Young South**. I will write you again when I am older.

Your friend,

BOYD ARMS.

We welcome you, Boyd. We are glad that you like our page. We'll look forward to another letter.

Estill Springs, Tenn.

Dear Aunt Polly:

I am a little girl 11 years old and in the fifth grade at school. I like to go to school very much. My teacher's name is Mrs. Fred K. Nuse. I like her very much. I have been a Christian for 8 months. I joined the church recently. Aunt Polly, if you have a snapshot of yourself I would like to have one very much.

Your friend,

ELOISE MITCHELL.

I am glad that you are a Christian, Eloise, and that you have joined the church where you can serve Him who gave His life for you. May you always be happy in His service. I am sorry that I do not have a snapshot of myself.

302 W. Main St., Watertown, Tenn.

Dear Aunt Polly:

I read your page every week. I surely do enjoy it. I am a little boy 6 years old and I'm in the first grade at school. Miss Grace Hill is my teacher. I go to First Baptist Church. Rev. C. E. Wright is our pastor. I am in the Primary department at Sunday school. Mrs. Raikes is my Sunday school teacher. I like to go to the Sunbeam band and can hardly wait for our meetings. I would like very much to hear from some of the little boys and girls.

Your little friend,

KENNETH FLOYD.

Welcome to our page, Kenneth. I hope you will hear from someone. Why don't you write to someone?

Dukedom, Tenn.

Dear Aunt Polly:

I am a little boy 7 years old. I enjoy reading the **Young South** page of the BAPTIST and REFLECTOR. I live in Tennessee but when I get tired of playing in my own front yard I just run across the road into Kentucky and play awhile. You see we live on the state line road of Kentucky and Tennessee. I enjoy going to Sunday school and church and also to our Sunbeam band, but we have not gotten to go to church, Sunday school or Sunbeam meeting this year for the weather and roads have been so bad. I have enjoyed my Sunday school lessons and pasting the pictures in my book for each lesson very much. Mother has our Sunday school lesson each Sunday and our Sunbeam meetings, too, even if we are at home. I enjoy going to school. I go with my daddy each morning. He is our principal and my teacher is Miss Eva Mae Brasfield. She is very sweet and nice. I wish you could see my two little dogs. I enjoy them so much. I also enjoy my little friends, "Little Black Sunday," "Wan Cham," "Lateka" and "Beggotten of the Lord." I wish every little boy and girl could read "World Comrades" and know and love these friends of mine. I am sick in bed and my mother is writing for me. Much love to you and all the boys and girls in our dear state.

Sincerely,

CHARLES L. HARRIS.

P. S. My favorite verse of scripture is John 3:16. C. L. H.

Sorry, Charles, that you and Mildred got in too late with John 3:16. We used this verse last week. Which state do you like to play in the best, Tennessee or Kentucky?

115 E. 8th Ave., Johnson City, Tenn.

Dear Aunt Polly:

I enjoy so very much the **Young South** page. I am 13 years old and in the seventh grade. I have been a Christian 3 years. I go to the Unaka Avenue Baptist Church. Rev. D. B. Bowers is my pastor. I have been pianist of my church for nearly 3 years. I enjoy music very much. I was so glad to read Nancy Kay Cooper's letter. She is my cousin. I love to read the stories on the **Young South** page. I only wish you could have more room.

Love,

MARIE MAST.

Thank you for your picture, Marie. I must commend you on your penmanship and also on being the pianist for your church. You have accomplished a lot for so young a person. We enjoyed Nancy Kay's letter, too. Do you like Chubby as much as she does?

Lenoir City, Tenn.

Dear Aunt Polly:

I am 11 years old. I go to the Training Union, Sunday school and church at the First Baptist Church at Lenoir City. My father is the leader of the Junior union. Our pastor is Rev. Richard Huff. He has only been here 1 year. I enjoy reading the **Young South**. We get it every week. I have enjoyed reading the letters and all of your stories. I go to Nichols School. I like reading best of all my subjects.

Yours truly,

KENNETH WARD.

I hope that we can have another story soon, Kenneth. It is hard to get so many things on one page.

Buena Vista, Tenn.

Dear Aunt Polly:

I am a little girl 11 years of age. I go to church at Buena Vista. Rev. T. M. Boyd is my pastor. I go to Sunday school every Sunday. I enjoy reading the **Young South** in the BAPTIST and REFLECTOR.

Yours truly,

DOROTHY INEZ COOPER.

We are glad that you like our page, Dorothy, and we welcome you.

Bon Aqua, Tenn.

Dear Aunt Polly:

I am 14 years old and in the seventh grade. I go to Martin Tidwell School. My teacher is Mr. C. B. Coble. I go to church and Sunday school at New Hope Baptist Church. The pastor is Rev. R. M. Hastings. I like to read and I enjoy the **Young South** very much.

Your friend always,

CHRISTINE PENDERGRASS.

We are glad to welcome another Intermediate, Christine. Won't you write again?

Rockford, Tenn.

Dear Aunt Polly:

I am 11 years old. I belong to the Junior B.Y.P.U. at Rockford. We have an A.I. B.Y.P.U. We have daily Bible readings to read and I never forget mine. I also go to Sunday school. We have the same teacher in B.Y.P.U. and Sunday school. She is my aunt, Miss Ella Watkins. I go to school and like to go very well. I like geography and history better than anything else.

Your friend,

PEGGY KELLEY.

I am glad, Peggy, that you never forget your daily Bible readings. Some day you'll be a great Bible scholar.

Policeman: "What are you standing here for?"

Loafer: "Nothing."

Policeman: "Well, move on! What if everybody was to stand in one place. How would the others get by?"

Boston Traffic Cop: "Say, you, get going—what's the matter with you?"

Polite Driver: "I'm just fine, thank you, but I think my engine's dead."

"The same tornado that blew away my father's wagon dumped an automobile in the front yard."

"Huh, that's no tornado. That was a trade wind."

"For the Son of man is come to save that which was lost."—Matthew 18:11.

—Albert Park.

SUNDAY SCHOOL DEPARTMENT

Jesse Daniel
Superintendent

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

Miss Ada V. Williams
Elementary Leader

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

Motto—"Try It"

Training in

DOCTRINES - STEWARDSHIP - MISSIONS

Special Emphasis During April 1940

IT IS fundamental to the performance of our task that our people be rooted and grounded in the truth. The most comprehensive plans for indoctrinating all of our people should be devised and speedily and vigorously carried out with the joy that hearing the truth always gives. The fact that the great doctrines are in the Bible is sufficient evidence that they should be taught. Besides, nothing will stand that is not founded on the eternal truths of God's Word.—J. B. Gambrell.

WITH the new high tide of evangelism sweeping hundreds of thousands of new members into our churches, the problem of enlistment has become the most paramount and pressing problem before Southern Baptists. . . . The enlisted membership of the churches (about 35 per cent of the total) are not increasing their gifts to Christ's cause anything like in proportion to the increased prosperity which has come to them. For while the income of the people has increased 43.5 per cent since January 1, 1933, the gifts of the enlisted membership of Southern Baptists have increased only 25.3 per cent.—E. P. Alldredge.

The following suggestions are taken, verbatim, from a pamphlet by the Baptist Sunday School Board:

THE training of officers and teachers and prospective workers for the important and far-reaching ministry of the Sunday school has come to be recognized as one of the major tasks of our churches. It is in order any time and all of the time. Some churches have training classes in progress continuously. In other churches, courses are offered regularly each quarter or at other specified times.

Splendid results have come also from special emphasis on training in October and April. In October attention is given especially to the study of general administration and department books and in April to certain other books of the course. In April of 1940 the emphasis will be given to the study of the diploma books and books on doctrines, stewardship, and missions.

The year 1939 was one of large ingathering into our churches on profession of faith and baptism as was the year 1938. During this year the emphasis on evangelism continues and will doubtless continue through the years, as it most certainly should. With the large increase in membership, there comes the well-recognized need for indoctrination of new converts and of the entire church membership, for arousing greater interest in missions, for leading to a more definite practice of Christian stewardship, and for teaching to observe all things whatsoever Jesus commanded.

Books to Be Studied

The Training Course for Sunday School workers offers three books on doctrines as follows:

What Baptists Believe, by O. S. C. Wallace, which is an interpretation and discussion of the New Hampshire Confession of Faith.

The Baptist Faith, a New Interpretation, by Mullins and Tribble, based on the well-known book, *Axioms of Religion*, by Dr. E. Y. Mullins.

The Moral Dignity of Baptism, by J. M. Frost, a revised and adapted edition of the book of the same title published by Dr. Frost some years ago.

One book is offered on stewardship: *The Grace of Giving*, by P. E. Burroughs, which is a discussion of tithing and stewardship, especially as related to church finances.

Two books are offered on missions: *Into All the World*, by Brown and Freeman, a revision and adaptation by Dr. John D. Freeman of *The Why and How of Foreign Missions*, by Dr. Arthur J. Brown.

The Furtherance of the Gospel, by W. O. Carver, which as its name indicates gives emphasis to the spread of the cause of Christ throughout the world.

Associational Schools

THE officers of every Sunday School Association throughout our entire convention territory as far as possible, should see that schools are held for the study of these books on doctrines, stewardship, and missions in every church or in reach of the workers of every church. In some associations it may be best to bring the workers from all of the churches together for a Central School. In others it may be more satisfactory to have Group Schools in different sections of the association. And in some associations better results may be obtained by having Simultaneous Schools by churches. If April is not the best time for a united effort for the study of these books, some other time, which is more convenient should be selected.

Church Schools

CHURCHES should co-operate fully in all associational schools, but in many cases they will want to teach these books to their own people in addition to whatever is done in the association. If in any case there should be no associational schools, all churches should have their own schools. The officers and teachers in every Sunday school have large opportunities and responsibilities for emphasis on doctrines and for development of their pupils in stewardship and missions as well as for winning them to Christ. For such important tasks they should have the best kind of preparation. These books should likewise be studied by all Young People and

Adults in the entire church membership. Such books will greatly strengthen and develop all who study them.

Making Sure Results

IN ORDER to secure the best possible results from the study of these books the following suggestions are made:

1. Secure the best teachers available for the courses offered.

2. Seek to enroll all who have recently united with the church, all officers and teachers of the Sunday school, all church officers, and all officers of other church organizations, and large numbers of others.

3. Set goals for attendance and for awards to be secured. Make it a great week for the entire church. Those who secure the award for one book will more readily study another one when it is offered.

4. Help officers and teachers to realize more fully their responsibility for proper emphasis on doctrines and for the development of their pupils in stewardship and missions.

5. An effort may be made to secure additional subscriptions to the church budget, especially on the part of those who have made no subscriptions.

6. Special emphasis may be placed on tithing and as many as possible be led to adopt it as a practice.

7. Subscriptions may be secured to the state denominational paper and to the different missionary magazines.

8. Doctrinal tracts and tracts on stewardship and missions may be secured and distributed.

9. Programs may be presented and subjects discussed at the general periods along the line of the books offered.

10. Special prayer may be offered throughout the week for missionaries and for the various mission causes.

11. Places may be found in the association where mission Sunday schools are needed and the schools established under the direction of some church.

12. The note of evangelism may well be sounded in both class and general periods in keeping with the general denominational emphasis for the year, and an effort may be made during the week and on the following Sunday to win the lost to Christ.

An Offer to Pastors

The Sunday School Board is offering for the opening months of 1940 a free copy of the book *The Moral Dignity of Baptism* to all pastors who will agree to teach the book or to have it taught in their churches. The State Sunday School Secretaries in their respective states will give particulars of this offer and take the necessary steps for the bestowal of the books. (A postal card will do the trick.—Jesse Daniel.)

THOUGHT FOR THE WEEK

"Sow to the spirit through a Sunday School Training School."

McCowat-Mercer Press
Jackson, Tennessee

Offers a complete Printing, Binding and Mailing Service to Publishers and Religious Organizations. An excellently equipped manufacturing plant, coupled with more than thirty-five years' experience, assures our clientele of superior advantages.

Inquiries Solicited

BAPTIST TRAINING UNION ASSOCIATIONAL

Officers Meeting



REGIONAL
PRESIDENT



REGIONAL
JR. INT. LDR.



REGIONAL
PRESIDENT



REGIONAL
JR. INT. LDR.

3

Carloads from each Association are invited. Two cents per mile per car will be paid.

Associational Officers should attend. Substitutes may come—but the elected officers should come. They will receive wonderful helps.

Bed and breakfast will be furnished by Nashville Baptist Churches.

Conferences led by Messrs. J. E. Lambdin, W. A. Harrell, Clay I. Hudson, C. Aubrey Hearn, Mrs. J. E. Lambdin, Miss Elaine Coleman and others.

Music directed by Mr. Luther Carter and Miss Julia Harwood.

FIRST SESSION—

Friday Morning, 10:00 a.m.

LAST SESSION—

Noon Saturday

*A Real Opportunity
Awaits You!*



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WOMAN'S MISSIONARY UNION

Mrs. C. D. Creasman, President
Hermitage

Miss Mary Northington, Nashville
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
Young People's Secretary

143 Sixth Avenue, North, Nashville, Tennessee

A SONG OF VICTORY

Baptist Hundred Thousand Club

Tune:

"Will There Be Any Stars in My Crown"

I am thinking today of the debts we must pay
If our Boards and our work we set free.
And my heart is so gay when I hear someone say
"You can count on a dollar from me."

CHORUS:

Every month it shall be, just a dollar from me.
Join the Club and our debts let us pay.
What a joy it will be from this load to be free.
So we'll work and we'll give and we'll pray.

For the goal we will strive that by 1945
We may join in a triumphant song.
We will double the roll as we work toward this
goal
And thus help the good work along.

CHORUS:

Everyone, old and young, to the Club should be-
long
And this is today what we ask
Let us clear up the debt, and we will do it yet.
Yes, we'll finish this glorious task!

CHORUS:

GREETINGS TO THE MEMBERS OF THE TENNESSEE WOMAN'S MISSIONARY UNION AND WELCOME TO MORRIS- TOWN FOR YOUR ANNUAL CONVEN- TION:

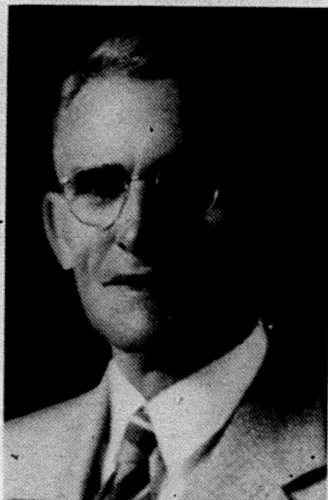
The members of the Woman's Missionary Society and the congregation of the First Baptist Church will be joined by members of other churches and the citizenry of Morristown, in welcoming the delegates and visitors to the state convention to be held here, March 26-28.

We deem it a privilege to have the opportunity of entertaining this splendid body of Christian workers and plans are being perfected to make the 52nd anniversary meeting of the Tennessee Woman's Missionary Union one of the best in its history.

—MINNIE LEA JARNAGIN,
Chairman of Publicity.

WORD OF APPRECIATION FROM MISS BUCY

Miss Bucy has many friends in Tennessee who have been deeply concerned in her recovery from a recent operation in the Baptist Hospital, New Orleans. She writes: "If I ever doubted the sincerity of the friendship of you dear Tennessee friends, I can do so no longer. Letters and cards have come to me from Memphis to Johnson City. I wish I could answer each one of them with a personal note but with the accumulated work before me it seems impossible to do so. I am confident that all of these friends are readers of the Baptist and Reflector so I am asking you to please express on the W.M.U. page of that splendid paper my love and gratitude to each friend who remembered me during my recent illness. I am deeply grateful for every expression of interest in my recovery which came to me. I do love Tennessee and all of the friends there. I am expecting to be back on the field now in a short time."



DR. J. F. PLAINFIELD,
Superintendent Italian Mission Work,
Tampa, Florida.

BALTIMORE BAPTISTS ANTICIPATING JUNE MEETING

Baltimore Baptists are anticipating with special pleasure the annual meeting of the Southern Baptist Convention and of the Woman's Missionary Union in their city, June 9-16. Visits from friends of long standing and family reunions are always occasions of delight. Surely a friendship, dating back to 1853, may be termed one of long standing! In that year, Baltimore first entertained the Southern Baptist Convention and has been happy to greet them several other times in the passing years.

As you undoubtedly know, W.M.U. in 1888 established her first headquarters here in what is now The Bible House, 9 East Franklin Street, and remained in Baltimore for more than thirty years—until 1921 in fact. So we shall, indeed, extend our heartfelt welcome to old friends and family!

Ample and adequate hotel accommodations will be available. The Belvedere which will be W.M.U. headquarters, is about half a dozen blocks from the Convention Hall where all the meetings of the W.M.U. and the S.B.C. will be held.

The interior beauty and quiet location of this hotel will be restful in the rush of busy days of Convention sessions. Convention Hall, one of Baltimore's newest structures, will seat 12,000 in the main auditorium, and has amplifier equipment, so that all visitors and delegates can be accommodated comfortably.

Never more deeply than today has the world needed the message Christ's followers are commissioned to tell and to live. May W.M.U., assembled in Baltimore next June, be possessed of His Spirit that she may go forward in self-sacrifice, wisely, bravely and humbly!

—MRS. JAMES NEELY,
Baltimore W.M.U. Publicity Chairman.

MARCH-APRIL QUARTERLY MEETING PROGRAM — 1940

Theme:

Activities of a Hundred Fold Christian.

Hymn: How Firm A Foundation.
Devotional: The Hundred Fold Christian.
Luke 8:1-15.

Prayer for one on Prayer Calendar.
Repeat the Watchwords of the Union.
Hymn: Take My Life and Let It Be.
Welcome by the W.M.U. president.
The Hundred Fold Christian is a Soul Winner. (Talk on need of evangelism and how W.M.U. members should win others.)
The Hundred Fold Christian Wins Others in Service. (Talk on Enlistment.)
Training Hundred Fold Christians in House Beautiful. (Talk on Training School.)
Prayer that God may call the best in this association for service.

A Successful Mission Study Class goal of Hundred Fold Christian. (See Year Book page 18.)

Discuss plans for summer classes for the young people.

Offering—Announcements.

A Debtless Denomination by 1945, the goal for every Hundred Fold Christian. (Talk on Co-operative Program and 100,000 Club.)

Afternoon

Hymn.

Devotional: Bearing More Fruit. John 15:1-7.

A Hundred Fold Christian Magnifies the Work of the Young People. (Announce houseparties, camps, etc.)

Business. Reports and plans from each associational officer.

Report of Convention.

Closing Consecration Service: Diligence in Service. II Peter 1:1-11.

LADIES' MEN'S HOSIERY

5 Pairs Ladies' Charlonize Hose \$1.00 postpaid.
1940 Catalogue ready. Write for one.

L. S. SALES CO., ASHEBORO, N. C.



BETTER CHICKS

\$6.90 per 100 up.

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NASHVILLE, TENN.

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.

MRS. MOLLIE HAMBLÉN

Mrs. Mollie Hamblen, a member of Mt. Olivet Baptist Church; died January 7, 1940; age 90 years. A true, upright lady. Attended church services as long as she was able. Loved her church and Sunday school. Contributed liberally to all good causes. Blessed are the dead who die in the Lord.

Committee,
J. E. Sullivan,
R. E. Lee, Moderator.

BELOVED DEACON PASSES ON

Bro. Charlie Ewing was born August 20, 1874, and passed to his heavenly reward September 30, 1939. He joined the Ten Mile Baptist Church, and was baptized October 27, 1909.

Bro. Ewing was an obedient, faithful, loving Christian, an honored deacon, and efficient Sunday school superintendent.

He was a steward in every sense of the word. His highest ambition was the "reign of Christ" in the hearts of men; and he labored through his church to accomplish that end.

May the Comforter abide with the family and the church.

—A Friend.

MRS. FANNY LAY

The hearts of the T. E. L. Sunday School Class, members of the W. M. S. and the

members of the First Baptist Church of Dayton, Tennessee, were deeply saddened by the passing of Sister Fanny Lay December 24th, 1939.

Sister Lay was seventy-eight years of age; she had been a faithful follower of Christ and loyal to her church for sixty-one years, we know that she never brought reproach on her church.

We are grateful to God for such a noble life, and for having the privilege of association with her as a Christian sister.

Resolved: That a copy of these resolutions be made a part of the minutes of the First Baptist Church here, a copy sent to Sister Lay's loved ones, and a copy sent to Baptist and Reflector.

Mrs. A. H. Hasty,
Mrs. B. L. Morgan.

Book Reviews

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

Tent Pegs by Paul Franklin Swarthout. Published by The Abingdon Press. 120 pages. Price \$1.00.

This is a book of stories for children. There are thirty stories of courage, loyalty, and joy in living and serving. They carry their own lessons, yet do not point the moral.

—J. C. M.

Blood, Bread and Fire by Vance Havner, Pastor, First Baptist Church, Charleston, S. C. Published by Zondervan Publishing House, Grand Rapids, Mich., 1939. Twelve sermons. Price \$1.00. This volume contains twelve of the most

delightful sermons that we have read in many a day. They are thoroughly Biblical, presented in a style that will not let you go until you have finished the last one.

—J. C. Miles.

GONE UP IN SMOKE

Rocky Creek Baptist Church, near Greenville, S. C., has gone up in smoke, with a loss of \$8,000 and no insurance. This could happen to your church. Why not insure against such loss?

**SOUTHERN MUTUAL CHURCH
INSURANCE CO.**
Columbia, S. C.

More Comfortable Wearing

FALSE TEETH

Here is a pleasant way to overcome loose plate discomfort. FASTEETH, an improved powder, sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

EYE COMFORT

Relieve Irritation due to over-use, exposure to Dust, Glare
JOHN R. DICKEY'S EYE WASH
OLD RELIABLE

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

DICKEY DRUG COMPANY, Bristol, Va.

For Speedy
**HEADACHE
Relief**
STANBACK
Snap Back with
DOES NOT LEAVE YOU UPSET

Wanted -- 50 Student Nurses At Once

BAPTIST MEMORIAL HOSPITAL MEMPHIS, TENNESSEE

THE SOUTH'S GREATEST HOSPITAL, the largest Baptist hospital in the world, one of the largest Training Schools in the United States. Calling attention to preachers and teachers — an opportunity to help someone that you know. Make application at once for the class of April 30, 1940.

A NURSE CAN GIVE service second only to the ministry—a three fold service: help the Baptist Hospital, help humanity, and help herself to obtain a profession second only to the ministry.

A GRADUATE OF THE BAPTIST MEMORIAL HOSPITAL Training School is in better condition to make her home, to serve humanity, and earn a living for herself, since we have never had enough graduates to fill the demand.

*Write at Once to Miss Myrtle Archer or the Baptist
Memorial Hospital, Memphis, Tennessee*

A. E. JENNINGS,
Chairman, Executive Committee.

This Ad Will Appear Only One Time

AMONG THE BRETHREN

By FLEETWOOD BALL

The Church at Chelsea, Okla., has called as pastor E. S. Mizell and he has accepted.

—BAR—

C. A. Alexander of Leitchfield, Ky., has three preacher sons.

—BAR—

C. R. Murphy, Jr., was lately ordained by the Third Avenue Church, Louisville, Ky. M. P. Hunt preached the sermon.

—BAR—

Calvary Church, Covington, Ky., lately celebrated the 13th anniversary of its pastor, D. B. Etstep.

—BAR—

J. F. Mosley has resigned at Lockhart, Texas. He will begin his new duties March 17 at Riverside Church, Greenville, S. C.

—BAR—

C. M. Day resigned the care of the First Church, Shaw, Miss., and accepted the care of the First Church, Liberty, Miss.

—BAR—

C. L. Graham has resigned the care of Crescent Hill Church, Louisville, Ky., after serving for 22 years.

—BAR—

The new house of worship of the church at Wildersville, T. M. Boyd, pastor, is completed.

—BAR—

Jep C. Williams resigned lately as pastor at Mounds, Okla., and he has accepted a call to the Altamont, Kansas Church.

—BAR—

Carlos Berry lately resigned at Olsustee, Okla., and has accepted the call to be pastor at Ryan, Okla.

—BAR—

W. A. Moody of Parsons has accepted the care of Union Church at Chesterfield. This is the mother church of Beech River Association.

—BAR—

W. B. Tatum of Idabel, Okla., was lately elected a member of the Executive Board of Oklahoma succeeding George Hutto, who recently resigned at Elk City as District Missionary.

—BAR—

The church at Hammon, Okla., recently lost its pastor, S. L. Isaacs by resignation. He has accepted the church at Ponds Creek, Okla.

—BAR—

H. E. Allen has resigned as pastor of Jackson Hill Church, Atlanta, Ga., and has accepted the pastorate of Bell Avenue Church, Knoxville.

L. C. Kelley was made happy recently by the observance of his 20th anniversary by the church at Pineville, Ky. By his influence Campbellsville Junior College and the Clear Creek Assembly were founded.

—BAR—

Dudley T. Pomeroy was set apart for the work of the ministry in Norwood Church, Norwood, Ohio. He is pastor of Caneyfork Church in Rockdale, Ky.

—BAR—

Her hosts of friends in Tennessee regret the illness of Miss Wilma Bucy of the Home Board staff, who is in the hospital in New Orleans.

—BAR—

At the age of 81 on February 17, John T. Beall died at his home in Northfort, Ala. He was a great school teacher as well as a preacher.

—BAR—

Bailey F. Davis has accepted a call to the church at Springfield, Ky. He resigned at Cadiz, Ky., in order to make the change.

—BAR—

Milton O. Davis has resigned the First Church, Columbus, Texas, in order to become pastor of the First Church, Falfurvias, Texas.

—BAR—

William A. Dinman has resigned the care of the First Church, Elmhurst, Ill., to accept a call to the First Church, Chicago, Ill.

—BAR—

During the eight years of his pastorate in the Queensboro Church, Shreveport, La., C. W. Culp has seen his church grow in membership from 1,250 to 2,261.

—BAR—

Reports from the Immanuel Church, Tulsa, Okla., where a revival is in progress, reveals that there have been 156 additions the first week of the meeting. Hyman Appleman is doing the preaching.

—BAR—

In a great revival in the First Church, Okmulgee, Okla., in which the preaching was done by Hyman Appleman, there were 207 additions. The pastor, E. L. Watson, a former Tennessean, had general direction of the services. Paul Briggs led the music.

By THE EDITOR

H. A. Hamby, pastor of Spring Creek Baptist Church, has been elected moderator of Cumberland Association, succeeding T. E. Taylor, deceased.

—BAR—

The Fifth Sunday Meeting of Beech River Association will be held at the Darden Baptist Church March 29-31. We wish we had space to run the good program indicated.

—BAR—

Because of failing health Dr. John W. Gaines, president of Bethel Woman's College, Hopkinsville, Ky., since 1919, has resigned and will be succeeded by Kenneth R. Patterson, of Mayfield, Ky. Dr. Gaines has done wonderful work.

—BAR—

Elder John W. Adams, 85, a leading minister of what is known as the "Primitive Baptist Faith," prominent landowner and progressive citizen of Milan, died at his home Sunday evening, March 3. The Lord comfort the bereaved.

—BAR—

Dr. Austin Crouch informs us that the foreign Mission Board has no special arrangements for handling money which may be given by the churches to Finnish relief. If an offering to this worthy cause is made, let it be turned over to the Finnish Relief Committee in your community.

—BAR—

Fred Tarpley, student in the Seminary at Louisville, has been called as pastor of Dover Baptist Church, this state, and began work there March 10. He will be on the field during the summer, returning to the Seminary in the fall.

—BAR—

In the report of Bro. Arthur Grahl's ordination to the ministry in our March 7 issue it was stated that Roy W. Hinchey is pastor of Mountain View Baptist Church, Knoxville. The pastor is A. F. Baker. Bro. Hinchey is pastor of Sevier Heights Baptist Church, Knoxville.

—BAR—

With \$12,289.62 to Program causes and total offerings of \$29,022.09 to Texas' \$11,250.00 for Program causes and a total of \$18,922.64, Tennessee Baptists led the South in contributions to southwide causes during February.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 10, 1940

	Sunday School	Training Union					
Alcoa	361	177	Cookeville	256	85	Martin	283
Antioch	113	41	Dyersburg, First	439	163	Memphis: Bellevue	1952
Ardmore	81	41	Elizabethton: Eastside	108	67	Boulevard	413
Bolivar: First	210	161	First	519	149	Central Avenue	504
Parran Chapel	110	70	Immanuel	89	49	First	872
Butler	141	101	Little Mountain	132	55	La Belle	555
Chapel Hill, Smyrna	40	33	Siam	154	135	Prescott	321
Chattanooga: Bartlebaugh	260	153	Southside	106	52	Speedway	470
Brainerd	351	70	Watauga	220	90	Temple	1207
Calvary	420	87	Erwin: Calvary	294	85	Union Avenue	1108
Eastdale	217	87	First	353	60	Morristown	421
East Lake	471	76	Franklin	149	170	Murfreesboro: First	445
Edgewood	145	45	Fountain City, Central	601	98	Mission	98
First	1054	145	Georgia, Roseville, South	115	128	Mount Juliet	113
Highland Park	605	174	Harriman: Trenton Street	337	128	Nashville: Central	25
Morris Hill	152	103	Mission	121	60	Edgefield	425
Northside	548	117	Hixson: First	175	60	Fatherland	91
Oak Grove	257	55	Mission	35	125	First	1281
Oakwood	161	111	Hermitage, New Hope	173	125	Freeland	173
Red Bank	472	255	Jackson: First	759	175	Inglewood	339
Ridgedale	704	108	West Jackson	736	175	Lockland	501
South St. Elmo	108	50	Jasper	170	65	North End	200
Tabernacle	423	101	Jefferson City, Buffalo Grove	145	145	Seventh Avenue	266
White Oak	147	61	First	334	140	New Tazewell, First	116
Woodland Park	774	160	Jeolton	70	65	Old Hickory	490
Cleveland, Big Springs	329	82	Kingsport, First	901	90	Ooltewah	110
Clarksville, First	368	38	Knoxville: Broadway	832	196	Paris, First	374
Church Hill, Oak Grove	58	38	Fifth	930	192	Rockwood, First	352
Columbia: First	99	76	First	997	292	Shelbyville, First	172
Second			Immanuel	336	115	Ten Mile	59
			Lincoln Park	502	182	Townsend	172
			Lenoir City, First	274	94	Union City, First	558
			Maryville, First	681	106	Walter Hill, Powell Chapel	112

The president, C. H. Warren, announces that in view of the many associational rally meetings to be held at that season, the Middle Tennessee Pastors Conference scheduled for Murfreesboro April 1 has been called off.

—BAR—

Mrs. Homer Beaver, Hixson, Route No. 2, announces that a revival will begin at the Falling Water Baptist Church, with Rev. H. L. Lewis of North Cleveland Baptist Church preaching. Including Bro. Lewis, singers from Cleveland and other places will render special numbers each night.

—BAR—

By unanimous vote upon the recommendation of the deacons, Edgefield Baptist Church, Nashville, W. Henderson Barton, pastor, recently elected Mr. W. T. Eastes, an ordained deacon for twenty years and member of the Edgefield Church for several years, as an active deacon. Also a committee has been appointed to assist the pastor in selecting five or six suitable men to be nominated for the deaconship.

—BAR—

In a greatly appreciated letter commending the Baptist and Reflector, a faithful subscriber of many years, Miss Mary J. Webb of Greenbrier, says among other things: "I seldom miss a chance when occasion permits to try to impress my friends and members of my church especially the necessity of keeping informed as to kingdom affairs, the seriousness of the times and the seeming early coming of our Lord." The Lord continue to bless this faithful soul.

—BAR—

Norman Bailey, Elizabethton, writes that Harmony Baptist Church at Keenburg in Watauga Association, D. L. Brainerd, pastor, has been greatly blessed by the consecrated and effective work of Bro. and Mrs. J. C. Owen, formerly missionaries in China and now associational missionaries, in a recent study course. Bro. Owen led the men in studying "Honoring the Deaconship" and Mrs. Owen, the women in studying "Give Ye Them to Eat."

—BAR—

Dr. R. Kelly White, pastor, writes: "Dr. M. T. Rankin, Secretary of our mission work in China and Japan, rendered a service to Belmont Heights Church that will continue to live and bear fruit. His knowledge of the political and religious conditions in China and Japan is great. He lectured an hour each evening and we questioned him about forty-five minutes after each lecture. The evenings were too short for the people who attended the services. We have a new vision of what man is doing and of what God is doing in China."

—BAR—

At certain times Baptists are now appearing on the "Church of the Air" program of the Columbia Broadcasting System. Edward Hughes Pruden, pastor of the First Baptist Church, Washington, D. C., speaks at 10:00 o'clock Sunday morning, March 31, and W. F. Powell, pastor of the First Baptist Church, Nashville, Tenn., speaks at 10:00 o'clock Sunday morning, May 12. Announcements of other Baptist speakers will be made from time to time.

—BAR—

The editor with others has had the pleasure of attending three very enjoyable occasions recently. One was the birthday program and dinner arranged by the W.M.S. of Grandview Heights Church in honor of the pastor, J. R. Kyzar. Another was the

7th annual banquet of the Brotherhood Bible Class of Shelby Avenue Baptist Church, J. T. Dugger, president, T. L. Rich, secretary, A. Roy Greene, teacher. Another was the Hundred Thousand Club rally in charge of Secretary Freeman and Dr. James E. Dillard at the First Baptist Church, with lunch served by the ladies of the church. Each occasion was an inspiration.

—BAR—

The following friends visited the Baptist and Reflector office recently: Seale Johnson, Jackson; Clinton Wright, Jackson; E. L. Atwood, Murfreesboro; Roy C. Anderson, Seymour; F. M. Dowell, Monterey; M. R. Fletcher, Birmingham, Ala.; Ira C. Cole, Memphis; James R. Rees, Shelbyville; A. L. Goodrich, Jackson, Miss.; J. C. Pitt, Birchwood; C. L. Hargrove and wife, Lexington, Ky.; Tom Stringsfield, Monterey; W. B. Woodall, New Providence; E. L. Smothers, Fayetteville; Fred T. Edwards, Watertown; A. B. Pearce, Westmoreland; Floyd A. Thomason, Westport. We cordially invite them to come again.

—BAR—

A TRIBUTE

The First Baptist Church of Martin has lost one of its oldest and most faithful members. Sunday afternoon, March 1st, Mrs. Mary Hall, mother of Miss Musa Hall, was laid to rest in the East Side Cemetery at Martin with funeral from the First Church.

We knew her as Miss Kittie and her noble life was felt by hundreds of boys and girls of yesterday who passed through the portals of Hall Moody Institute. She was cheerful and happy even to the end and prayed for heaven if it was God's will in her last illness. Her long and profitable life of nearly eighty-six years was one of service to her God, her family, and her church. In my years in the ministry few people have been such inspiration to this pastor as she and her daughter, Miss Musa. I looked with joy when I could visit her and pray with her. The world will be a little brighter to me by having known such a life.

She had lived a greater part of her life in Weakley County, where she came as a young bride wedded to a beloved physician. God bless her sainted memory.

Tom L. Roberts, Pastor.

—BAR—

With the Churches: Athens—First, Pastor Bond received 1 for baptism. Chattanooga—Brainerd, Pastor Collins received 1 for baptism; Calvary, Pastor McMahan received 2 for baptism; Eastdale, Pastor Talant received by letter 2, for baptism 2; East Lake, Pastor Crantford received for baptism 1; Edgewood, Pastor Sollie received by letter 2; Highland Park, Pastor DeVane received by letter 2, for baptism 1; Northside, Pastor Selman received by letter 4; Oak Grove, Pastor Donahoo received by letter 1; Red Bank, Pastor Pickler received by letter 1; Ridgedale, Pastor Ivey received for baptism 4, by letter 1, baptized 2; Tabernacle, Pastor Denny received by letter 1; Woodland Park, Pastor Williams received by letter 6, for baptism 7. Columbia—Pastor Morris baptized 2. Dyersburg—First, Pastor Vollmer received 3 for baptism, 1 by letter. Harriman—Trenton Street, Pastor Sparks received by letter 7. Jackson—First, Pastor Boone received 2 for baptism, 1 by letter. Jefferson City—First,

Pastor Pope received for baptism 1. Kingsport—First, Pastor Hughes received for baptism 1, by letter 1. Knoxville—Broadway, Pastor Pollard received by letter 2. Memphis—Bellevue, Pastor Lee received 12 by baptism, baptized 8, welcomed 6 by letter; Boulevard, Pastor Arbuckle received for baptism 1, by letter 6; LaBelle, Pastor Baker received 2 additions by profession and 1 by letter; Speedway Terrace, Pastor Harris received 1 by baptism; Temple, Pastor Boston received 2 by baptism, baptized 3. Murfreesboro—First, Pastor Sedberry welcomed by letter 4. Mt. Juliet—Pastor Powers received for baptism 1. Nashville—Eastland, Pastor Crain received for baptism 1; First, Pastor Powell welcomed 1 for baptism; Edgefield, Pastor Barton received by letter 2, for baptism 3; Freeland, Pastor Osborn received for baptism 2; North End, Pastor Hatcher received for baptism 1, baptized 2; Seventh, Pastor Barnett received by letter 1, for baptism 2. Old Hickory—Pastor Dean received by letter 2. Walter Hill—Powell's Chapel, Pastor Medlock welcomed 2 by letter.

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On The Advance

BY DON NORMAN, FIELD REPRESENTATIVE

"Knowing Means Going"

A "Thank You" Message

We are happy to give below the names of some churches in the state that are vitally interested in every phase of the denomination's work. Included are thirty churches that have the BAPTIST AND REFLECTOR in their budget, for from 7 to 126 copies (this list comprises all churches where the money is sent to us through the church treasurer or the pastor)—total, 1156 subscriptions; 57 Church Clubs (Monthly Payment Plan)—total, 724 subscriptions; 2 Special Student Clubs—total, 66 subscriptions; and 7 Single Copy Salesmen—total, 172.

The Grand Total of these four groups is 2118 subscribers or regular readers. Not included here are the churches which have sent in, during the past year, paid-in-advance clubs. These will be given later.

According to the latest count, 7,518 subscribers are on our list. This is a new high for which we are deeply grateful.

We wish to thank each and every pastor, each and every volunteer worker whose help has made possible the progress thus far made. Now, let us all "put our shoulders to the wheel" and see these present clubs increase or become converted into CHURCH FAMILY groups. And if there is not at least a club of subscribers in the church of someone who reads these words, start one—with a minimum of five subscribers on the 15c-a-month plan, or 10 at the \$1.50 Club Rate. You will be doing your friends a favor in offering them the opportunity to get the BAPTIST AND REFLECTOR at these reduced rates (regular price, \$2.00 per year).

If there are any errors in the list below, we shall appreciate your writing so that we may correct our records.

CHURCH FAMILY PLAN (Through the Budget)

City	Church	Pastor	No.
Adams	Red River	W. E. Rogers	7
Bella	Bella	L. G. Frey	7
Chapel Hill	Smyrna	C. N. Barclay	20
Columbia	First	H. L. Smith	50
Crawford	First	W. Edwin Richardson	50
Cunningham	Sunk Cave		11
Erwin	Gum Springs	Lloyd Ashby	19
Fountain City	Ninth St.		12
Goodlettsville	Central	A. F. Mahan	126
Greenfield	Union Hill	C. H. Robinson	61
Harriman	Greenfield	O. C. Cooper	10
Hixson	Trenton St.	D. Chester Sparks	100
Jackson	First	E. C. Harris	10
Jackson	Westover	Leonard Sanderson	24
Kingsport	Poplar Heights	L. G. Frey	24
Knoxville	First	J. G. Hughes	107
Lenoir City	First	F. F. Brown	90
Lucy	First	Richard Huff	25
Maryville	Big Creek	J. P. Neal	7
Maryville	Beach Grove	Buford M. Bull	29
Maryville	Cedar Grove	Guy McCannan	57
Memphis	Prospect	Raymond T. DeArmond	48
Memphis	Mallory Heights	D. D. Satterwhite	20
Nashville	Temple	Garland Waggoner	30
Nashville	Ingleswood	W. Rufus Beckett	10
Nashville	Ivy Chapel	H. L. Douglas	28
Nashville	Shelby Ave.	P. F. Langston	20
Oakdale	Oakdale	David Burris	11
Rutledge	Rutledge	C. B. Cabbage	
Springfield	Grace	W. C. McGill	
Total			30

City	Church	Worker	No.
Bartlett	Bartlett	Mrs. Daisy Trudel	8
Bradford	Bradford	Mrs. L. C. Goodman	9
Butler	Butler	Mrs. T. R. Gregg	9
Chattanooga	Alton Park	Miss Mattie Lee Skates	7
Chattanooga	Calvary	Warren D. Barger	34
Chattanooga	Eastdale	Anna Marie Ling	6
Chattanooga	East Lake	Nellie Baker	11
Chattanooga	Highland Park	Mrs. Kate McGaughey	8
Chattanooga	Oak Grove	Mary Shannon	16
Chattanooga	St. Elmo	Mrs. C. B. McClurken	9
Chattanooga	So. Knox	Mrs. V. W. Finlon	13
Chattanooga	Spring Creek	L. C. Smartt	15
Chattanooga	Summerfield	E. C. Swann	16
Chattanooga	White Oak	Carl L. Travis	16
Columbia	Second	Mrs. Harry M. Johnson	28
Cleveland	Cedar Springs	Rev. W. D. Arms	28
Corryton	Fairview	Arthur Bright	12
Elizabethton	First	Fred S. Moon	10
Elizabethton	Siam	S. B. Randolph	12
Fountain City	Inskin	Chas. A. Child	9
Jackson	Calvary	C. T. Starkey	10
Jackson	Madison	Mrs. Herman Williams	8
Knoxville	Deaderick	Dr. Sam P. White	7
Knoxville	Elm St.	E. H. Mages	9
Knoxville	Gillespie Ave.	Elizabeth Melton	28
Knoxville	Immanuel	Dale Lawre	18
Knoxville	Island Home	Chas. E. Wauford	13
Knoxville	Lincoln Park	Ambrose Cate	5
Knoxville	Lonsdale	Miss Addie Rominea	19
Knoxville	McCalla Ave.	Church Secretary	8
Knoxville	Rocky Hill	Irene Davis	15
Knoxville	Rocky Hill	Marcella Adams	12
Memphis	Berclair	W. J. Saxton	35
Memphis	Boulevard	Mrs. Birdie Bryant	9
Memphis	Highland Heights	Mrs. George Hall	27
Memphis	Levi Church	D. A. England	12
Memphis	Malcomb Ave.	M. A. Younger	14
Memphis	Merton Ave.	Mrs. H. D. Stockard	27
Memphis	Seventh Street	Mrs. C. R. Mead	12
Memphis	Speedway Terrace	Sessie Strickland	9
Mercer	Mercer	Mrs. M. P. Gilliland	7
Mt. Juliet	Mt. Juliet	Mrs. T. L. Sumnar	5
Murfreesboro	Mt. Harmon	Annie Jakes	21
Nashville	Grace Church	J. A. Buck	8
Nashville	Grandview	Mrs. M. B. Head	10
Nashville	Richland	Mrs. T. E. Mackey	31
Nashville	Seventh St.	Miss Myrtle Riggan	17
Nashville	Woodbine	J. Manning	11
Parsons	Parsons	Mrs. Roxie Gooch	6
Powell Station	Powell Station	Miss Marguerite Bartlett	21
Rockford	Rockford	Miss Ella Walkins	10
Rockwood	Rockwood	Millard Walker	7
Smyrna	Smyrna	J. V. Braswell	9
Sweetwater	Sweetwater	Rev. Paul Huling	12
Tullahoma	Tullahoma	Ethel Rowland	13
Cleveland	Thompson Springs	Rev. N. A. Stinnett	13
Total			56

SINGLE COPY SALESMEN

City	Church	Worker	No.
Bristol		Mrs. T. Perry	14
Jackson	North Jackson	Rev. Ralph Kerley	15
Madison		Billy Rhea Miller	26
Mt. Pleasant	First	Murray Wright	12
Nashville		Arthur Thos. Freeman	30
Old Hickory	Old Hickory	Billy Barnes	15
Springfield	First	Norris Gulliam II	10
Tullahoma	First	Buddy Lucas	10
Total			172

SPECIAL COLLEGE CLUBS

City	College	No.
Seymour	Harrison-Chilhowee	42
Jefferson City	Carson-Newman	54
Total		66

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

H. E. King, Rabun Baptist Church, S. C.
O. H. McKinnon, Flint Hill Baptist Church, York, S. C.
H. S. Sauls, Denmark and Ghents Branch Baptist Church, S. C.
A. T. Allen, Bell Avenue Church, Knoxville, Tenn.
Ernest Lilly, Converse Church, La.
J. P. Stockman, Florian Church, La.
B. J. Hensley, Corona, N. Mex.
Milton O. Davis, First Church, Falfurrias, Texas.
H. E. East, First Church, Hamlin, Tex.
Charles M. White, First Church, Caldwell, Texas.
Homer B. Reynolds, Wichita Falls, Tex.
Noel V. Grice, First Church, Crosbyton, Texas.
E. L. Sparks, East Avenue Church, Austin, Texas.
Tilson F. Maynard, Emmanuel Church, Waco, Texas.
Jack W. Manning, First Church, Burkburnett, Texas.

George E. Stewart, Jr., First Church, Charlotte, Texas.
J. H. McClain, Calvary Church, Brownwood, Texas.
W. A. Mathews, Indianola Baptist Church, Indianola, Okla.
F. E. Woolery, Los Lunas Church, Los Lunas, N. M.
Henry A. Foss, Emerson Church, Iowa.
John Meyer, Farson, Iowa.
J. A. Morse, Oskaloosa Church, Iowa.
Bailey F. Davis, Springfield, Ky.
Robert A. Gardner, New Prospect Church, Spartanburg, S. C.
O. A. Anderson, Reedy Creek, Marion, S. C.
Claude Tuten, Colleton Association, S. C.
E. S. Mizell, Chelsea, Okla.
S. L. Isaacs, Pond Creek Church, Okla.
Milton O. Davis, First Church, Columbus, Texas.
H. E. East, Knox City, Texas.
R. C. Miller, First Church, Durant, Okla.
E. L. Sparks, Calvary Church, Brownwood, Texas.

Jack W. Manning, Rhome, Texas.
J. A. Haley, Garber, Okla.
Bailey F. Davis, Cadiz, Ky.
W. H. Wrighton, Augusta Road Baptist Church, Greenville, S. C.
C. N. James, Hurtsboro, Ala.
Chas. L. Graham, Crescent Hill Church, Louisville, Ky.
E. S. Mizell, Bixby, Okla.

Ordained

Arthur Grahl, Mt. View Baptist Church, Knoxville, Tenn.
D. T. Pomeroy, Norwood Baptist Church, Norwood, Ohio.
C. R. Murphy, Jr., Third Ave. Baptist Church, Louisville, Ky.

Died

Rev. John T. Beall, Northport, Ala.
Dr. Chas. E. Dickens, Little Rock, Ark.
Rev. T. G. Woodson, Greenville, Ky.
Rev. T. O. Wold, Everett, Wash.