

# Baptist and Reflector

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

Volume 106

THURSDAY, APRIL 4, 1940

Number 14

## The Twentieth Century Dynamic

Address delivered by Dr. John W. Raley, President, Oklahoma Baptist University, at the Baptist General Convention, Muskogee, Okla., Nov. 16, 1939.

**I**N PREVIOUS ADDRESSES to you on the subject of Christian Education, I have developed themes around which have been given arguments for Christian Education as a fundamental institution in modern Christian society. Today I should like to develop my statement around four pictures of a Young Man.

### The First Picture

The first is cast on a hillside. A Young Man with a radiant face is sharing a divine dream with His comrades. His sentences are simple, clear, and forceful. With unerring insight He epitomizes ten great principles of life, and announces them as the basic law of a new world order. When closely related principles are grouped together, we find that this Young Man was establishing His society upon four fundamentals:

**I. SPIRITUAL AWARENESS** as related to self, and to God. "Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them!"

**II. RIGHTEOUSNESS** in relationships, this considered as a standard, a motive, a goal, the life-giving element in social concern, the basis for peaceful relationships. "Blessed are those who are hungry and thirsty for uprightness for they will be satisfied"

**III. USEFULNESS**, the pragmatic test of all faiths and creed; the force which demands new methods, new adaptations, new techniques. It fosters the spirit of inquiry, prevents intellectual stagnation, and breaks down crystallized legalisms. It is the new bottle for the new wine. It is the salt that keeps its savor, the light on the candlestick, giving light to all.

**IV. CONSECRATION**, this is the ultimate factor in victory, righteous endurance, to the point of being reviled, persecuted, and even slain for the Cause. "Blessed are those who have endured persecution, for the Kingdom of Heaven belongs to them!"

Those four principles are to be the basic factors of the New Kingdom—this, the divine dream to be shared and appropriated until it became a reality on earth. By them this Young Man was judging the nations of the past and casting the horoscope of kingdoms of the future. The Star of Destiny would forever shine above the social order following these precepts. The house built upon them as a foundation would never fall.

Through centuries of history the Star of Destiny has played incessantly over the kingdoms of the earth. For nearly 1,000 years it shone above Egypt, then it crossed to Assyria, thence to Babylonia, and back to Assyria again, alternating thus for 500 years. After that it passed back and forth between Greece and Persia for the next 500 years. The rise of the young nation in the West next claimed its attention and for 500 years it reflected the grandeur that was Rome.

It was during this latter period, the period of Roman peace, that the Young Man announced the principles of an enduring kingdom. Great though had been the contribution of every civilization of the past not one possessed the fullness of the vitalizing principles announced as the fundamentals of an enduring order, and so the Star of Destiny moved out of their skies.

After the fall of the Roman Empire, it became a will-o'-the-wisp until there emerged an Island Empire in 1700. The history of this Little Island has become largely the history of the world, and from it stems the one system of government more nearly approximating the principles of the Young Man than any of its predecessors.

On June 15, 1215 on the Battlefield of Runnymede, the feudalistic lords of England forced King John to sign the Magna Carta—the great charter which granted certain rights to the people of England. This document, together with the Bill of Rights, the Writ of Habeas Corpus, and the Petition of Rights, established upon the fundamental concept that the individual has inherent value, and, therefore, holds within his being certain divine prerogatives, generated a new order among the nations of the earth

and challenged the Star of Destiny. But while gaining such rights for themselves, the people of the Little Island were unwilling to grant them in fullness to others over whom they had control, and refused to allow them to become operative in all areas of their culture.

The battle for human rights went on, as in the plan of Providence it always shall go on, but the scene shifted to a bleak rocky shore. December 26, 1620 a little band of kneeling pilgrims, 102 in number, made its petition to deity:

"Almighty God, we thank Thee for our safe passage across the wide Atlantic in our frail vessels. We have come to the new world to escape religious tyranny, and to worship Thee according to our conscience. Grant, O Lord, that we shall find peace."

**S**OUL LIBERTY, PEACE, the burden of their prayer: Mirages of civilization, or oases in the desert of human intolerance, which? No, thank God, not just mirages but goals, ideals, the natural focus of righteous human ambition. Prophetic and eloquent though this pronouncement of the new world philosophy of life, its realization came only through long years of suffering and constant struggling. How quickly the human mind forgets. Those who sacrificed their homes to gain new freedom for themselves denied it to others. Dissenters were persecuted by their governments, humiliated, punished, ducked in freezing water, had their ears cropped off, imprisoned in stocks and jails, whipped at the stake, banished to the wilderness, and in some instances hanged; but the battle for human freedom in the realm of religion went on.

Banished from Massachusetts in the dead of winter, January, 1636, sick of soul and body, determined Roger Williams led his followers to a new colony and gave the world the first government guaranteeing full religious freedom. His example became a torchlight to others struggling in the darkness of persecution.

Maryland passed the Toleration Act to benefit persecuted Catholics in 1646; William Penn established Pennsylvania to relieve the suffering of persecuted Quakers in 1681, and Thomas Jefferson's Act to establish religious freedom in Virginia was passed in 1783. Freedom was in the air! Democracy was on the march!

The Colonial Revolution provided the stage from which the actors spoke their lines so well rehearsed through years of persecution and struggle. The drama of the struggle for human liberty was on!

Three documents were developed as acts of this drama: The Declaration of Independence, the Constitution, and the Bill of Rights. These three documents became the basic law of the land.

Interesting indeed is the study of these documents in light of the principles of the Young Man of Galilee. The Declaration of Independence established the dignity of human personality in the statement: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness," thus restating the principle of spiritual awareness in His basic law. The Constitution and the Bill of Rights interpret and apply this basic idea to the problem of government in harmony with the principles which He outlined as follows:

First, Freedom of conscience as related to religion, to the press, to speech, and to assembly.

The second section establishes the right of the individual, and of the state to protection by the provision of a military force.

The third deals with the rights of the individual as related to

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

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, except during Christmas week, under the act of March 3, 1879.  
Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.  
Terms of Subscription—Single subscriptions payable in advance, one year \$2.00, six months \$1.00. Club rates and plans sent on request.  
Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.  
Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, fifty cents per insertion.  
Advertising Representatives—Jacobs List, Inc., Clinton, S. C.

## EDITORIAL

### Credit Where Credit Is Due

IN SOME WAY UNKNOWN to us we failed to give credit to the source of the excellent talk by Dean Sargent of Union University carried on the front page of the Baptist and Reflector last week. We clipped the article from "Southern Baptist College News and Views," of which C. D. Johnson, professor of journalism in Baylor University, is editor. No complaint whatever has been received. But we are glad to give credit now and regret that it was not given last week.

### Bolivar and Parran's Chapel Baptist Churches

SUNDAY, MARCH 24, it was the special pleasure of the editor to be with Pastor Paul A. Wieland and the First Baptist Church of Bolivar, where we were once pastor in other years. We greatly appreciated the responsive hearing given us at both services. And we are indebted to Pastor and Mrs. Wieland and the little girls, Shirley and Emily, together with Mrs. H. O. Wieland, of Louisville, Ky., the pastor's mother, for a most enjoyable stay in the pastor's home and for other courtesies shown. In the afternoon we went with Bro. Wieland to Parran's Chapel Church near Bolivar, where he preaches on Sunday afternoons in connection with the Bolivar pastorate. We are grateful for the kindness of the people there. Under Bro. Wieland's leadership his churches are moving on. Mrs. Wieland is a true helpmeet. Since the first of the year he had been prevented from preaching because of a throat infection, but he had so recovered that he expected to take up his preaching again the following Sunday night. We thank these and the other friends at Bolivar for a most enjoyable visit.

### Only a Slight Difference

ON GOOD AUTHORITY comes the story of a certain Missionary Baptist church in the state in which a "Hardshell" preacher on a particular occasion took up a copy of the associational minutes and, turning to the record of the church's contributions to missions, said, "Well, there's only thirty-five cents difference between us!"

In a neat way that anti-missionary brother delivered a hard blow to the church. It was really unnecessary for him to say anything else.

Anti-missionary Baptists are consistent in not giving to missions. They are only living up to their belief. But there are some Missionary Baptist churches which in doctrine and profession declare their belief in missions and yet they give little or nothing to missions in proportion to their ability. To all practical intents and purposes, there is little or no difference between them and Anti-Missionary Baptist churches.

A good many churches that declare that they are Missionary Baptist churches need to wake up along missionary lines and live up to their declaration. So far as missions is concerned, what is the measure of the difference between your church and a "Hardshell" church?

### A Church Before Pentecost?

IN A BRIEF COMMUNICATION Dr. I. N. Penick, of Jackson, opposes the view held by many, including some Baptists, that the church was not established until Pentecost. Baptist and Reflector believes that he is justified in that opposition.

"Upon this rock I will build my church" (Matt. 16:18). The future, "will build," cannot be shown to transfer the action of the verb to the day of Pentecost. In fact, in reference to a certain matter of discipline, Jesus said later, "tell it to the church" (Matt. 18:17). Something must be told to nothing. There was a church before Pentecost.

"He that hath the bride is the bridegroom," said John the Baptist concerning Christ and the church (John 3:29). In scripture the church militant, the church on earth, is viewed as the espoused bride of Christ and as the type of the church triumphant the true bride of Christ (II Cor. 11:2; Eph. 5:25-27). John the Baptist said of Jesus on earth at the time that He "HATH the bride." Jesus actually had the bride typical and in prospect the bride antitypical. This was before Pentecost.

"In the midst of the church I will sing praise unto thee," says Heb. 2:12, quoting a prophecy concerning Christ and the church. No doubt the full scope of the prophecy includes both the church militant and the church triumphant. Is there a recorded fulfillment in relation to the church on earth? "And when they had sung an hymn, they went out into the mount of Olives" (Mark 14:26). Jesus sang praise "in the midst of the church" before Pentecost.

"And God hath set some in the church, first apostles, secondarily (second) prophets, etc." (I Cor. 12:28). "First" (proton) and other numeral adverbs of that character are listed by Robertson in his "Grammar of the Greek New Testament" as adverbs of time. If relative rank in service be considered as an additional idea, that does not affect the time element. Since apostles were put in the church "first," when were they put in the church? After a night of prayer Jesus "chose twelve, whom he also named apostles" (Luke 6:12-16). Mark says they were "ordained" to perform their duties. Apostles were "set in the church." They were set in the church "first." And it was before Pentecost.

Acts 1:15-26 records that a company of about 120 disciples worshipped and transacted business, voting a successor to Judas. This was before Pentecost. Of this company it is said that on Pentecost "there were added unto them about three thousand souls" (Acts 2:41). What was this company but the church which the scriptures already referred to bring into view? The church was not established on Pentecost, but empowered and enlarged. Of this very same company we read subsequently that "the Lord added to the church daily such as should be saved," literally, "those being saved," or "the saved" (Acts 2:47). There was a church before Pentecost, on Pentecost and after Pentecost.

Scripture brings into view before Pentecost an assembly of baptized believers associated with Christ, worshipping, carrying on preaching activities, baptizing people, observing the Lord's Supper, having disciplinary authority and transacting business. Members were added to it on Pentecost and subsequently. Scripture calls it "the church." And it was established before Pentecost.

### "Time Salvation" and "Eternal Salvation"

THE VIEW OF THOSE colloquially known as "Hardshells" is that there is a "time salvation" and an "eternal salvation" distinct from each other. Time salvation relates to earth and the span of human life and eternal salvation relates to bliss in heaven. Repentance and faith belong to the time salvation and have nothing to do with eternal salvation. Where exercised, they are neither the conditions nor the means of salvation (except the time salvation), but are only evidences of an eternal salvation already possessed. The elect are embraced in an eternal salvation which will finally land them in glory whether they repent and believe on earth or not. It is desirable that the elect repent and believe and experience the joys of the time salvation, but this has nothing to do with being saved in heaven.

To our way of thinking, this distinction between the time salvation and the eternal salvation is a distinction without a difference and has been devised to meet certain scripture contrary to the Hardshell view. We do not believe that this has been done intentionally, but the logical difficulties in the case have demanded and directed the device.

We understand the Scriptures to teach that there is only one salvation for anybody and that this unit salvation has two aspects. One is the earthly, or the time aspect and the other the eternal aspect, which is but the time aspect consummated. Salvation begins in time in the believer's experience and is completed in eternity—and is sure to be completed in eternity. We are speaking, of course, of salvation in the heart of the believer, not salvation as planned and purposed in the mind of God. As planned and purposed in the mind of God, salvation did not originate in time but in vast eternity past. But our contention is that, as



taking hold of the believer, salvation begins in time and is consummated in eternity to come. Every elect person will experience salvation in time and will also be saved in eternity. Conversely, no one who is not saved in time will be saved in eternity. There is no salvation for responsible people which does not begin in believing experience in time. Repentance and faith are inseparably connected with salvation, whether they be interpreted as the conditions or the means thereof.

Jesus said: "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3). The point in the comparison was not that those addressed would perish **physically** and by the same method as the Galileans. The physical destruction of the Galileans was a picture of the **spiritual** destruction of the unrepentant. This being true, there is no eternal salvation for the man who does not repent. "God commandeth all men everywhere to repent" (Acts 17:30) and for a good reason. Time salvation and eternal salvation are parts of the one salvation, the unit salvation.

Faith is inseparably connected with salvation in time and, therefore, with salvation in eternity. Like repentance, faith is a God-ordained and God-inwrought channel of salvation. "He that believeth on the Son hath everlasting life" (John 3:36). Nobody else has. What kind of life? "Everlasting life," which is a synonym for "eternal salvation." If one is not a believer in Christ he does not possess this salvation and will not as long as he remains in unbelief. Only the believer "is passed from death into life" (John 5:24), and "he that believeth not the Son shall not see life," either here or hereafter (John 3:36). Instead of people going through life without an experience of grace and being saved in eternity, Jesus is going to take vengeance on all unbelievers when he comes (II Thess. 1:9). If there is no time salvation for man there is no eternal salvation for him.

John saw the redeemed in heaven (Rev. 7:9-17). How did they get there? "These are they which came out of great tribulation; and have washed their robes and made them white in the blood of the Lamb." When and how is one's robe washed and made white in the blood of the Lamb? It is "through faith in his blood" (Rom. 3:21-26), and this takes place in time. Speaking of salvation as consummated in eternity, Paul says, "for now is our salvation nearer than when we believed" (Rom. 13:11). Both time salvation and eternal salvation is possessed at the moment of faith and not before.

## II

One need not argue that the facts of election, fore-ordination and predestination guarantee the salvation of an individual independent of salvation in time and independent of repentance and faith. Election, fore-ordination and predestination are blessed facts. But these sovereign facts and acts of God operate unto salvation through God's sovereignly chosen means of salvation. One is "chosen unto salvation," for instance, but it is a "salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13,14). Again, "whom he (God) did foreknow, he also did predestinate to be conformed to the image of his Son" (eternal salvation) . . . whom he did predestinate, them he also called (in time): and whom he called, them he also justified" (saved in time): and whom he justified, them he also glorified" (saved in eternity). Thus Paul writes in Rom. 8:29,30. So God's acts of grace prior to salvation operate in relation to the believer in time, and if there is no calling and justification in time there is no glorification hereafter. Hence, time salvation is necessary to eternal salvation. If one is not saved in time it evinces that he is not an elect.

## III

Thus our salvation is one salvation which begins in experience at faith in time and is consummated in eternity to come. Therefore, God's sovereignty and grace must not be construed in disharmony with this. God will look after the sovereign aspects of the matter. Our business beneath the stars is to obey His command, "go ye therefore into all the world, and preach the gospel to every creature." The total number who shall be saved only God knows. But whoever is saved will be saved in time, and this guarantees that he shall also be saved in eternity. Salvation begins in time and continues forever and ever.

Every Christian needs the spirit of Paul: "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). Paul had this salvation in time and he wanted the other elect also to have it. This salvation in time had (and has) a glorious future, "eternal glory." Paul endured all things that men might obtain this salvation through God's appointed means. The Lord grant more of His people more of this spirit!

## Tennessee Baptists Are Growing

**WE REJOICE** IN THIS word which comes from Secretary Freeman's office:

"What hath God wrought?" may well be asked when one considers the remarkable growth of Baptists in Tennessee during the past twenty-nine years. The following figures reveal a little of the wonderful change that has taken place since the reports of 1910 were compiled for our State Convention Minutes:

| 1910        | Items                             | 1939         |
|-------------|-----------------------------------|--------------|
| 1,650       | Churches                          | 2,142        |
| 170,500     | Members                           | 389,326      |
| 10,250      | Baptisms                          | 23,550       |
| 1,100       | Sunday Schools                    | 1,888        |
| 72,000      | Sunday School Enrollment          | 253,906      |
| 66          | Training Union Units              | 3,156        |
| \$72,500    | Total Gifts to all outside causes | \$399,257    |
| \$3,000,000 | Value of Property                 | \$14,429,260 |
| 648         | W. M. U. Units                    | 2,920        |

In 1910 the report of the Sunday School Department mentioned the B. Y. P. U., stating that there were 66 B. Y. P. U.'s of which 33 were little more than young men's prayer meetings. The enrollment was not given. Think what a jump from that number to the present number of unions in the department!

Think of the figures! Almost 500 new churches added during the period. If we remember that many churches were disbanded, we may count more than 500 new churches organized during the 29 years. An increase in total membership of the churches of **128 per cent!** The number of baptisms per year more than doubled! Sunday school enrollment almost quadrupled! Training Union units increased **4,680 per cent!** Value of church property increased **380 per cent!** W. M. U. organizations increased **350 per cent!** Gifts to benevolences, missions, etc., increased almost **440 per cent!**

And yet there are pessimists among us! When we are tempted to see the dark side of the picture as it reveals itself today on many hands, let us not forget to count our blessings. Tennessee Baptists surely have a right "to be singing as the days go by." But they should also be made conscious of their tremendously enlarged strength and thereby be urged to put forth renewed and more vigorous efforts to the end that we may continue during these thirty years the vast labors that our older men and those who have gone on before have done.

## Baltimore Accommodations

**FOR REASONS** which are sound but which are not discussed here, the state papers this year are not carrying the list of hotels and rooming places, and at the same time the prices, available during the period of the Southern Baptist Convention in June in Baltimore.

But, like Editor Slemph of the Biblical Recorder, Baptist and Reflector runs the **list itself** of the hotels with information as to where to write for reservations wanted. This is done as a service to our readers, and it is felt that this still honors the decision of the state papers in a recent meeting of the editors when the matter was thoroughly discussed. The list and the information follows:

Following is a list of hotels in Baltimore. For rates and room accommodations write direct to the hotels:

Altamont  
Arundel  
Belvedere  
Biltmore  
Congress  
Emerson  
Lord Baltimore  
Mount Royal  
New Howard  
Southern  
Stafford

For rooms in boarding houses or in private homes write to the Baltimore Association of Commerce, 22 Light Street, Baltimore, Maryland.

## THE TWENTIETH CENTURY DYNAMIC

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his courts; and the fourth limits government over the individual in order that he may never become a mere subject.

Thus, in each instance, we see the Christian concept supporting the rights of the individual as inherent in his intrinsic worth. While we have not always built according to the principles set forth in the foundation stones, we have been conscious of their presence, and they have served as a deterrent to wrong building, and as an inspiration to right building. As principles, they have been adapted to every area of our national life, educational, social and economic, as well as political, until these ideals have become the unifying forces in all of our activity.

Upon such a foundation has been erected the mightiest nation on earth. America has become the symbol of freedom to the downtrodden of all lands. Here races and creeds, castes and classes, cultures and civilizations have lost themselves to find a new life—a life born of the idea that all men are inherently valuable, and that government should apply this principle in such a way as to guarantee every man the right to develop to his full stature. This is the Dynamic of the Twentieth Century; this is what the Young Man on the mountainside was telling his companions. **The Star of Destiny is above us!**

### A PRAYER

"Oh, God, beneath whose folded hand,  
So long was hidden away  
The secret of the wondrous land  
We glory in today.

We thank thee, that in faith profound  
Our sires their sails unfurled,  
And claimed as henceforth hallowed ground  
This unsuspected world.

That here, they suffered, toiled and bled;  
For leave to keep thy laws,  
That here pure martyr's blood was shed  
For freedom's holiest cause.

That through what Christian men have done  
By stress of conscience driven,  
No other land beneath the sun  
Owes half so much to heaven.

Now in the zenith of our fame  
The nations come at call.  
To learn the secret that we claim  
Must hold the world enthralled.

What is it? Not our armament  
On ocean nor on shore,  
Not vaunted freedom's proud pretense,  
Not gold's uncounted store.

Our faith has made us what we are.  
Beneath these skies so broad,  
From Southern Cross, to Northern Star;  
Our people worship God!"

..... but this is not a complete statement of American life.

### The Second Picture

**THE SECOND PICTURE** of the Young Man is also cast on a hillside. This time He is alone. He has made a supreme effort to instill His principles in the thinking of His people and seemingly He has failed. The leaders of the nation are antagonistic to Him and to His dream of a new order. In the white light of His teachings the pettiness of their rules and regulations are revealed. His lack of respect for many of their established traditions aroused suspicion and malice. His sense of values cut squarely across their fixed attitudes. The vitality of His teachings revealed the weakness of their own, for His precepts rang with the authority of life—"He taught as one having authority, and not as the scribes and the pharisees." So for envy they rejected Him and His way of life! Grief and disappointment were His not for His sake, but for the sake of His people—His people who were doomed by their own shortsightedness. Flickering lights winding up the hillside provide the last grim touch to the tragedy. They were planning another picture of Him—one that would reveal to all History how completely they rejected His four principles and His new social order. .... **not unlike that ancient incident is our own situation in America today!**

For America is not all good. Great though the principles upon which she was founded and the ideals which have challenged her, still she has allowed many evils to have their way in her

life. The Young Man can see many tragedies in our national life from His vantage point on the mountainside.

Consider the following:

### I. Social Waste

Ask the 12,000,000 unemployed persons in America, what they think of our system that creates a slave class amid a free people. Inquire of 4,700,000 idle youth who are denied both the opportunity of education and the right of labor, and see if they feel that we are building on the principles of the Young Man on the mountainside. Add the problem of food, clothing, medical attention and check the figures, we do not have to ask anyone to know that there is tremendous social waste in our nation—a waste not at all in harmony with the principles of national uprightness.

Consider next:

### II. Economic Maladjustment

We have a strange anomaly, poverty amidst richness, bankruptcy because of wealth, and starvation because of surplus. Our ill-balanced budget is indicative of tremendous economic maladjustments:

\$15,000,000,000 spent for crime  
6,500,000,000 spent for gambling  
6,000,000,000 spent for liquor  
1,500,000,000 spent for tobacco

\$29,000,000,000 total spent for crime and shameful living.  
On the other side of the ledger sheet:  
\$2,600,000,000 spent for education  
550,000,000 spent for religion

A total of \$3,150,000,000 was spent for education and religion to compare with the \$29,000,000,000 for crime and shameful living.

It has been computed that the church carries a charge of 3c a day for its individual members above 13 years of age; that it spend \$1,500,000 a day for its entire program, but the American people spends \$10,000,000 a day for liquor, and \$80,000,000 a day for shameful living. Check the two on the ledger sheet, and we are appalled—\$80,000,000 a day for crime, gambling, liquor, and tobacco, as against \$1,500,000 for the church.

Consider,

### III. Our Pessimistic Philosophy

Recently my attention was called to an editorial in the *Oklahoman and Times* in which the results were given of a religious questionnaire which had been submitted to 35 great American educators. Of the 35 only one gave a well defined statement of religion and indicated that he had any personal convictions at all regarding God. This philosophy encouraged by our insistent demand that the religious teaching be barred from the public school room has sapped out moral fiber and has paganized our educational system.

Consider,

### IV. Our Record of Crime

Director John Edgar Hoover of the Federal Bureau of Investigation is authority for the statement that every 24 hours 4,000 major crimes are committed in the United States; that among these are 33 murders, 160 robberies, 800 burglaries, 2,200 larcenies, and 120 aggravated assaults.

Mr. Hoover likewise calls our attention to the fact that the crime army ever growing now numbers 4,750,000. The greatest tragedy is that the crime army is now an army of youth, the nineteen year-olds furnishing the largest number of any age, and the eighteen year-olds the second larger. "12% of all murderers, 20% of all robbers, 33% of all thieves, 46% of all burglars, and 54% of all automobile thieves are under the voting age."

"What we need," says Mr. Hoover, "is an inculcation of the immortal lessons of the Ten Commandments and the Sermon on the Mount in the hearts and minds of all Americans. This is the surest antidote to stem the rising tide of lawlessness."

Consider finally,

### V. Our War Situation

Not a nation in the world but today is cowering under the clouds of war. The United States, perhaps the one nation more nearly free of actual danger than any other, yet has expended most of its interest and energy during the past year to offset threatenings from abroad.

Let me call your attention again to the Young Man on the mountainside, grieved in heart, outside our city-state, but **ABOVE IT**, His teachings rejected, His principles flouted, His governmental ethic scorned, an exile from the social order, His spirit generated, a travesty and a

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# FACING THE BALTIMORE CONVENTION

By L. R. Scarborough

**T**HERE ARE VITAL MATTERS that face our people as we think of our next Convention at Baltimore. Matters of great concern press on us. If I may, I will itemize them.

1. First I would say that all the brethren should see that the Hundred Thousand Club subscriptions and renewals are made and that every church, and as far as possible every Baptist will do his or her duty in this matter. Pastoral leadership in this matter is of very great importance. Many things dear to us and to our glorious name and the causes we represent hang upon the loyalty of our people and the leadership of our pastors in this significant and far-reaching matter.

2. We all feel now deeply that much of the successful achievements of the denomination depend upon increasing loyalty to the Cooperative Program and the causes involved in it. The churches are not giving as much as they should in this matter and I hope the spring round-up will greatly increase the funds to all the causes of the cooperative movement.

3. We are in the season now of revivals in the cities and larger churches. Many simultaneous meetings are in process or in plans, and I would urge the brotherhood to give themselves most devoutly and compassionately to this major task, in order that a revival of gracious proportions will be had in every church. We must get in the persistent habit of a perpetual crusade for souls in all the ways of evangelism—mass evangelism, great Pentecostal revivals, organized evangelism, domestic evangelism, and especially personal evangelism. Christ meant that every one saved should be a witness, and He guarantees His power to witnesses when the Holy Spirit comes upon them. This period of the spring revivals will be followed by summer revivals in the rural sections and in the smaller town churches and in the great open spaces and in the neglected sections of cities. We must be persistent and alert in making preparation to see to it that every area of our Southland is touched by organized effort to win people to Christ. Baptists are baptizing people, and that means that they are winning, seeking, searching, going after the lost daily and all along. I urge that all the leaders in the churches, in the states and in the associations shall give their best to this crusade for souls. Let us go to Baltimore in a great spirit of evangelism and go from Baltimore out to the great open spaces in every nook and corner of our land to bring the lost to Christ and build His coming, constructive kingdom.

4. We will remember that there are great, vital matters that we are to face at Baltimore. The editors will doubtless lead us in a great, forward movement to greatly increase and multiply the subscriptions to our Baptist papers. Nothing is more vital than this. We ought to make it the definite, determined aim to have at least a half million subscribers to our papers. They ought to be going to a half million homes, and it is devoutly expected and hoped that under the leadership of our editors this matter will come to the attention of the Convention in such a constructive and promotional way that a great movement will be on, and pressed along with our crusade for souls, to greatly increase and enlarge and to bring to major importance the matter of our publicity.

5. We will remember that we are to face, in a prayerful, unified, constructive way, the report of the committee concerning the World Council of Churches. The committee will soon publish its recommendations, and as president of the Convention and as one whose very blood has been in the causes of Baptists for more than a generation I would urge our people to be prayerful, seeing this report, whatever it will be, in the largest and most harmonious and constructive way, that nothing shall be done that will impair the spirit nor divide the forces of our Convention. I believe that Southern Baptists are more unified today on the imperial tasks of Jesus Christ than ever before, and we should come to our Convention in the spirit of prayer and intercession, with a whole-hearted purpose to find and do the will of Christ, and do it in such a way that this unity and aggressiveness and militancy of our brotherhood shall be promoted around the world.

6. We must not forget to emphasize in the deepest and highest and most significant way the cause of missions, from our own hearts out to every man that is lost and away from Christ. The awful conditions we face in a war-angered world demand the best mission passion, the most interceding intercession, the most unified, constructive, generous, self-denying attitude toward a lost world. In many lands when war clouds have flown we will have to meet desolation and wrecked civilization, and Baptists need to get ready, and gloriously ready, to meet this situation. Not only is this true of the outside world, but it is doubly true of our own homeland and state and associational work. We cannot win the

lost world outside to Christ like we should unless our homeland is saved and unified and organized for world-wide effort to win the lost to Christ. All the interests of the churches and of the associational, state and southwide organizations need to have the very best attention that we can possibly give in getting ourselves ready for the greatest forward, militant movement we have ever known among our dear people.

**I TRUST THAT THE BROTHERHOOD** in large numbers will attend the Baltimore Convention. Maryland and all the eastern section are going to get splendidly ready to receive multitudes of our people. Churches should send their pastors and the pastors should carry caravans of their members with them, and let's crowd to the very doors the hospitality of our great eastern city, and let's make Baltimore, Maryland, all the east feel the tread of a mighty, conquering army for Jesus Christ. Let's meet and greet each other in great numbers, in prayer and faith and self-denying service in the dynamic city of Baltimore!

## Tribute To a Faithful Pastor



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

**THE LADIES OF GRANDVIEW** Baptist Church, Nashville, honored their pastor, Joseph R. Kyzar, with a birthday dinner on March 4. The guests for the occasion were the pastors and members of the Nashville Baptist Pastors' Conference, number about 40.

The church dining room and the tables were decorated with spring flowers and lighted with green candles in gold holders, the color scheme of yellow and green being carried out. At the plate of the honor guest were a large white birthday cake lighted with green candles, and packages of remembrance. A book of greetings from the members of the Conference was presented to Mr. Kyzar.

Following the beautifully served meal, a program was given as a tribute to the pastor who has served this church for twelve and one half years. Dr. John D. Freeman spoke on, "The Pastor and His Denomination." Rev. H. T. Tipps, pastor of the Woodbine Methodist Church, paid tribute to the "Pastor and His Community." Dr. C. H. Henderson, of Immanuel Church, "The Pastor and His Church." The Reverend Floyd Huckaba, President of the Conference, was toastmaster for the occasion. A musical program was given by Mrs. Joseph R. Kyzar, Messrs. H. E. Barnett and Luther Carter, vocalists; Mrs. L. C. Claxton, pianist and Mrs. H. T. Tipps, violinist.

Little Maxine Broderick of the Baptist Orphanage, having the same birthday as Mr. Kyzar, and being the child of the Grandview W.M.S., shared the hospitality and pleasure of the festivity. She, too, enjoyed a birthday cake like the pastor's, and a



MRS. J. R. KYZAR

gift from the W.M.S.

## THE TWENTIETH CENTURY DYNAMIC

(Continued from page 4)

tragedy. He is still outside, but, thank God, He is ABOVE US, and tugs at our hearts with compassion possible only in divinity. Steeped in our sorrow we look about us, conscious of our failures, our situation somewhat akin to that of Martha and Mary in their bereavement in the loss of Lazarus.

WE LOOK AT OUR SOCIAL WASTE—hungry, poorly clad little children in our community camps and our shanty towns—the idle youth—the unemployed father degenerating in morale—the pauperized aged, and we can say in truth out of a grieving heart, "If Thou hadst been here" in our way of life, these things would not be!

We check our financial ledger with growing concern, and seeing the day of moral and spiritual bankruptcy creeping upon us with its train of suffering, sorrow, and death, we cry, "If Thou hadst been here," the totals on the balance sheet for good and evil would not be.

We sense the paralyzing grip of our defeatist philosophy as it captures area after area of our educational life, denying the Creator; debasing the creature, and destroying the last trace of divine hope; and again we cry, "If Thou hadst been here," the philosophy permeating the educational and social structure would not be of damning despair, but instead a radiant faith and a holy challenge to life.

We look with horror at the smoking gun in the hands of our youth and then with sobbing grief lift the slain from the death slump and cry, "If Thou hadst been here my brother had not died." And today as we follow the stained trail of war the world around we hear the sobs of the brokenhearted of the world cry out, "If Thou hadst been here . . . !"

Yes, the Young Man and His principles of life could change all this. He has never been given a chance. What chance is America giving Him now? What chance does He have in the world now to demonstrate the vitality of His principles? Here He is still ABOVE US, still interested, still waiting!

### The Third Picture

PERHAPS THE THIRD PICTURE will provide an answer to our problem, and a way of escape for our people.

Again the picture is cast on the mountainside. The Young Man is surrounded by His followers. The marks of great suffering are in His body, but a spirit of victory and exaltation fill the air. The radiance of His presence is visible on every face . . . He is speaking: "Full authority in heaven and on the earth has been given to me. Therefore go and make disciples of all the heathen, baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to observe all the commands that I have given you. I will always be with you, to the very close of the age."

Thus He states the way of His new order—all authority is in His Hands:

**His Mission on earth is to become their mission**

**His Message on earth is to become their message**

**His Way of Life on earth is to become their way of life.**

This, His challenge to them and His prophecy of their ultimate triumph. Success would accompany their efforts in proportion to their willingness to continue His mission on earth, teach His message, and live His way of life; and if they accepted this dare of the future, they would receive the Dynamic of the Ages—His unflinching presence.

And this is our situation today!

Where the followers of this Young Man are to be found formulating the principles of society, men are not to die because of poverty, greed, intolerance, broken contracts, or a heartless system that reasons only in terms of the state and forgets the man.

The interpretation and application of the divine dream is ours. Ours, also, the task of preparation of other followers that they may intelligently adapt the principles given to our complex civilization.

The instilling of the spirit of the Young Man of the mountain into the hearts of youth who shall become businessmen, statesmen, doctors, lawyers, teachers, housewives, preachers, and missionaries to the end that they vitalize the areas of their influence with His principles is our holy privilege. This is the only hope of civilization! This, the only true way of life!

All thinking people now agree that these are basic principles and that only by application of them will any social order survive. Not long ago a commission set up by the National Education Association to study the educational problem of America and to define the aims of education as a pattern stated a four-fold aim: (1) Self-realization, (2) Training in human relationships, (3) Economic efficiency, or a sense of trusteeship in society, and,

(4) Civic responsibility. How similar to the principles of the Young Man: (1) Spiritual Awareness, (2) Righteous Relationships, (3) Usefulness, and (4) Consecration to the task.

Yes, men are learning that these are enduring principles and that life must be ordered by them. This fact, and this alone is sufficient reason for the existence of the CHRISTIAN COLLEGE.

Conclusion:—

### The Fourth Picture

THE FOURTH PICTURE of the Young Man is cast on the Mountain of Expectancy. He is now seated at the Right Hand of His Father, God—"From henceforth expecting till His enemies be made His footstool." We are His companions of the twentieth century. His task is now in our hands; His mission is our mission; His message our message; His way of life our way of life;—but more, His power and Authority are ours, and His presence, the Dynamic of our lives. The foundation under our feet is sure—the principles of certain conquest are in our hands. The Star of Destiny is ABOVE US! The eternal principles of Jesus, the Young Man of the Mountain, will judge us!

(From "God Prays" by Angela Morgan)

"And the Lord God whispered and said to me,  
These things shall be, these things shall be,  
Nor help shall come from the scarlet skies,  
Till the people rise!  
Till the people rise, my arm is weak;  
I cannot speak till the people speak;  
When men are dumb, my voice is dumb—  
I cannot come till my people come.  
And the Lord God's presence was white, so white,  
Like a pillar of stars against the night,  
Millions on millions pray to me  
Yet-hearken not to hear me pray;  
Nor comes there any to set me free  
Of all who plead from night to day.  
So God is mute and Heaven is still  
While the nations kill!"

"Think you I planted my image there  
That men should trample it to despair?  
'Who fears the throe that rebellion brings?'  
'Help them stand, O Christ!' I prayed,  
'Thy people are feeble and sore afraid.'  
'My people are strong,' God whispered me,  
'Broad as the land, great as the sea;  
They will tower as tall as the tallest skies  
Up to the level of my eyes,  
When they dare to rise.  
Yea, all my people everywhere!  
Not in one land of black despair  
But over the flaming earth and sea  
Wherever wrong and oppression be  
The shout of my people must come to me.  
Not till their spirit break the curse  
May I claim my own in the universe;  
And this the reason of war and blood  
That men may come to their angelhood.  
If the people rise, if the people rise,  
I will answer them from the swarming skies."

## Ministers' Retirement Plan Going

ALTHOUGH THE CAMPAIGN for enlistment of pastors and churches in the Retirement Plan was started March 18, already a number of churches and pastors have adopted it and reported to the office in Nashville. The time has come now for immediate and energetic efforts to enlist all in the movement. It will be necessary that we have a large group of churches and pastors of every age before the plan can become operative. The following have made the start in the plan. We want to see the list grow rapidly. Please send your report to me immediately after the adoption of the plan by you and your church, or churches.

—John D. Freeman, Executive Secretary.

| Association      | Church                 | Pastor             | Address       |
|------------------|------------------------|--------------------|---------------|
| Clinton          | Bethel                 | J. F. Wolfenbarger | Corryton      |
| East Tennessee   | Newport, First         | Merrill D. Moore   | Newport       |
| Holston          | Erwin, First           | Dwight H. Willett  | Erwin         |
|                  | Blountville and        |                    |               |
|                  | Fall Branch            | S. P. DeVault      | Blountville   |
| Knox County      | Central, Fountain City | A. F. Mahan        | Fountain City |
| Madison County   | Malenus                | O. O. Green        | Jackson       |
| Nashville        | Grace                  | L. S. Ewton        | Nashville     |
| Nashville        | Lockeland              | Wm. McMurry        | Nashville     |
| Ocoee            | Northeast              | R. W. Selman       | Chattanooga   |
| Robertson County | Dakwood                | W. F. Eyerson      | Springfield   |
| Shelby County    | Lebanon                | W. P. Davis        | Springfield   |
|                  | Malcolm Avenue         | Malcolm A. Younger | Memphis       |
|                  | Big Creek, Egypt       |                    |               |
|                  | and Lucy               | J. P. Neel         | Memphis       |
| Shelby County    | Central                | C. E. Welch        | Memphis       |
| Watauga          | Butler                 | Raymond Coppenger  | Butler        |
| Watauga          | Midway                 |                    | Butler        |
| William Carey    | Fayetteville           | E. L. Smothers     | Fayetteville  |



# A Digest of Religious Thought

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

## Are Churches

### A Detriment?

Richard Davis Golden  
Knoxville News-Sentinel

Knoxvillians should wake up to the inadequacies of their city. Knoxville should be a bright city—a place to have fun like Miami and Atlantic City. Columbia University spent \$100,000 on a three-year survey of American cities. Two hundred cities were rated on a scientific scale according to the "general goodness of life" in the city. And Knoxville was sixth from the bottom of the scale. Any list of the ten things Knoxville needs is bound to tread on the toes of those whose good living depends upon the status quo—but here it is: legal whisky, a traffic engineer, smoke control, a fine public park, clean-up of county and city politics, Sunday movies, good restaurants, a municipal auditorium, public tennis courts, a rival first-run movie house. We can already hear the Knoxville Ministers' Association muttering something about Sodom and Gomorrah. To these mutterings we can only reply with a hard fact found in the Columbia survey. "General goodness of life for good people is at a low ebb in cities where preachers and church members are most numerous."

(Mr. Golden allegedly bases his conclusions upon "hard facts" and "a scientific scale." But we believe his statements are neither scientific, reasonable or founded upon fact. The statement that "general goodness of life for good people is at a low ebb in cities where preachers and church members are most numerous" is not scientific. The biological law of science is that "like produces like." An oak tree produces another oak tree, apples do not grow on pine trees. The church preaches and promotes law, order, justice, purity, and right. But according to Mr. Golden we may now expect a sober citizenry to result from the legalized liquor business, lawfulness to grow out of crime, and personal purity to emanate from haunts of vice. Our own reaction to Mr. Golden's remarks can be expressed in the words of Mr. Roosevelt—"Unadulterated twaddle."—or to be more specific unadulterated communism. C. W. P.)

## Baptism Important

Baptist Standard

Fifty years ago Baptist preachers very frequently preached on the ordinance of baptism. They described its meaning and explained why Scriptural baptism is immersion. They described Christ going down into the water, being buried completely under the water and being raised up again. They told how truth is set forth in action and explained that baptism is declarative of truth and not procurative of salvation. They explained that every person having repented of sin and trusted in the Lord Jesus Christ should at the first opportunity be baptized. The preachers talked about death, the value of this human life and the pathos of coming to the end of it at any time. They talked about the burying of the body away from the eyes of men. They called attention to waiting through years and centuries from the hour of death and burial to the coming of the Lord Jesus Christ to raise the dead. Then, they said that the raising of the regenerated person from the watery grave sets forth before the eyes of all, the future resurrection of Christ and of the dead. Baptist preachers made it perfectly clear that the ordinance is for the purpose of setting forth truth in the most vital way. Such preaching should return. The importance of baptism should be magnified over and over by our preachers.

(Amen, brother editor! Such preaching should return. Baptism teaches a great truth in a most dramatic and convincing manner. The fear of offering offense to some pedo-Baptist visitor has too long robbed Baptist congregations of some truths they should hear. When it can be done wisely and without offense it should be done that way. But it should be done. Fancy John the Baptist being afraid to preach against adultery lest the adulterous king and queen should be offended. C. W. P.)

## The Dedication of Infants

Jay N. Booth  
Church Management

Churches which do not baptize babies many times substitute for the baptismal service one in which the parents bring their children and they are formally dedicated to God. The following service seems very appropriate for that purpose: "Your desire that your child might have the better things of life, the things that last for eternity, has led you to dedicate this child to God. God has given

you a trust in the form of a child. It is a joyful responsibility you have assumed. Because of this responsibility you have come to ask God to help you in this task."

(We believe that the dedication of infants is a serious mistake. We believe in dedication, but no person has a right to dedicate ANOTHER PERSON to God. We may dedicate property of our OWN lives but we have no right or power to dedicate other people's lives. We have no more right to dedicate a child than we have to repent for it, or believe for it. Every person is individually responsible to God for himself. A child is a person; at the proper time he must be saved for himself and if he is ever really dedicated he will have to dedicate himself. Let parents dedicate themselves to properly rear their children; but the salvation of a soul and the dedication of a life is an inalienable right which no parent, preacher or priest can assume. C. W. P.)

## Winning the City to Christ

Charles J. St. John  
Southern Baptist Home Missions

Winning the city is a tremendous task. It was the city over which Christ wept; it is the city over which Christ weeps today. Only about one-fourth of the average city has been won to Christ. In my own—of 8,000,000 souls—only 750,000 are called Christians. On Sunday evenings eight of every ten churches are closed, while at the theatres they stand in line extending for a block or more, and in front of the ticket windows are "standing room only" signs.

Every soul won to Christ in New York during the past year cost \$100,000. In Hoboken, New Jersey, I preached and a twenty-two-year-old girl was converted. They said it was the first in eighteen years. I am reminded of the confession of Christ's disciples when they said, "Master, we have toiled all the night, and have taken nothing." Following Christ's plan, but with the same boats and nets, the fishermen became successful. We must go to unusual places and do unusual things as home missionaries if we are to win the millions of souls about us who are doomed. I like to visit saloons. You place your Bible on a bar, read a passage and pray, and when you have finished there are no customers. I could close every saloon on the Bowery if I had time. I did close two.

The city will be won to Christ when you and I and every Christian in the city preaches Christ, lives Christ, and serves Christ. The only organization commissioned to go after the lost is the church. The only individual who has been commissioned to go after the lost is the saved. The devil goes into your home, your church and into every part of your city, and brings his victims to his dives, there to crush them in body and soul. I worship a Saviour who can restore these souls. I am not His true disciple if I fail to bring these victims to the feet of Christ for healing.

## Christian Youth in Uniform

Watchman-Examiner

All the rhetorical indignation about "putting Christ into a uniform," which is in danger of being overworked by those who are seeking to degrade the public concept of military service, cannot change the trend of the world in which we live. One might just as well try to stem a tidal wave with a spade as to think that the surge of militarism sweeping over the world may be turned back by a gust of eloquence. The fact is that the United States Army and Navy are recruited to the peacetime peak. Our young men are going into the armed forces in ever increasing numbers. The Navy is recruiting to the extraordinary figure of 150,000. Approximately another half million are enlisted in the regular Army and the National Guard. This figure of 650,000 young men does not include those serving in the air force or ground units, or others employed in the auxiliary services.

(There seems to be little real danger today that the majority of Christian churches in America will ever again champion an aggressive military offensive campaign. But there is a grave danger that hypocritical communists will capitalize the peace sentiment in this country to aid the cause of warring communism in Russia and Europe. There is not so much danger of "putting Christ in military uniform" as there is of putting Him in the red uniform of communism. C. W. P.)

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

# Hosea Tells of God's Forgiving Love

SUNDAY SCHOOL LESSON FOR APRIL 14, 1940

By O. L. Rives, Tullahoma, Tennessee

LESSON TEXT: Hosea 6:1-7; 14:4-9.

GOLDEN TEXT: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

"Forgive us our trespasses, as we forgive those who trespass against us," Jesus taught us to pray in the Model Prayer. Back of such prayer stands the hideous fact of sin. Regardless of the efforts of some in trying to convince us that there is no such thing as sin, the scanning of our morning newspapers reminds us of its awful reality. We do not have to read our Bibles in order to know that something is terribly wrong with the human race. We merely do a bit of observation as well as some introspection. It is in the Bible that we find our case correctly diagnosed as well as the indication of the cure. Hosea is one of the clearest prophets of the Old Testament in indicating the cure for sin. He tells how God's love goes out to those who have sinned, of how He longs to forgive the sinner.

The three names, Hosea, Joshua, and Jesus, spring from the same root which signifies "salvation", "help", "deliverance". Consider the meaning of this root and be reminded that such salvation, help and deliverance involve something from which such may be had. When we recall that the angel said to Joseph in a dream, "Thou shalt call his name Jesus, for he shall save his people from their sins", and link that Name with Hosea, we are better able to appreciate the name of this prophet and also to see the significance of his message.

Much of our literature reflects the blackness of sin. Shakespeare with his tragedies, such as Macbeth, and Hamlet and Othello, does so. Goethe, the greatest of the writers of Germany, in picturing for us the tragic struggle of the soul with the invisible powers of evil, does so. Dante, in Italy, whom the people of Florence spoke of as "a man who has been to hell", does so. Victor Hugo, in France, telling of where sin captures the stronghold of the soul and a redeemed convict fights for freedom—redeemed by unfaithful love—does the same. Nathaniel Hawthorne, in America, with the story of "the scarlet letter", does likewise. How is it that most of the great writers have as the overtone the presence of sin if it does not exist?

## I. Hosea's Personal Experience Mirrored God's Forgiving Love.

This experience has been called "the master-key" in his teaching. With admirable self-restraint but without self-consciousness, Hosea tells of his domestic life, with its tearful qualities. In that life the infidelity of his wife, Gomer, becomes stark tragedy. As one has commented: "It burned two ideas into his soul, Jehovah's loving faithfulness to Israel, and Israel's thankless unfaithfulness to Jehovah". He describes how, after Gomer's unfaithfulness, he redeemed her from her bondage in harlotry for fifteen silverlings and a homer and a half of barley (Hosea 3:2). The sensual slavery well describes the condition of Israel in sin. The love and patience and forgiveness upon the part of Hosea well describe God's attitude toward sinning Israel.

Is not this the deepest meaning of all of our experiences? If the experience of fatherhood, or motherhood, is not to teach the infinite love and concern God has for all of His creatures, then what is its meaning? If the experience of a parent with a wavering and wandering child is not to reflect God's infinite pity and yearning for our return to Him, then is it to reflect? Let us study closely our every experience in order that we may glimpse the attitude and heart of our Heavenly Father, for this may be one reason why He gives them to us.

"In all the world's literature there is no record of human love like that of Hosea. His passion for Gomer was no mere explosive flash of strong emotion; rather it was a consuming fire, shut up in his bones, which no infidelity on her part could weaken, or personal suffering on his part could quench. Through her treacherous rejection of his affection and loyalty, Hosea discovered there was no true love apart from pain; and conversely, also, that there is no real pain without love. He is, there, appropriately called: the Minnesinger among the Prophets." (Robinson, The Twelve Minor Prophets, page 21).

One of our greatest needs, certainly, is to be forgiven of our sins. For sin separates. It separates members of families. It separates members of churches. It separates men from God. One reason why it is said that "the wages of sin is death" is because the primary conception or idea of death is that it too separates. When God forgives sin the separation ceases and union and fellowship result. There can be no permanent joy, coming from such union, until sins are forgiven.

## II. Hosea's Prophecy Paved the Way for Full Revelation of God's Forgiving Love.

There are no Messianic predictions, as such, in his prophecy. But the tone of his message, throughout, is evangelistic. Indeed

he has been aptly called, "the St. John of the Old Testament". If we would understand his prophecy better, then, we would do well to read it in connection with the writing of John the Beloved, as found in the New Testament. The arrangers of this lesson might have had this thought in mind, for the golden text is chosen from such writings.

If we locate Hosea in time as around 750 B.C., we see that God allowed a long time for this idea of His forgiving love to permeate the thinking of His people. This may seem a long time. But then we remember that it has been twice that long since the full revelation of God's forgiving love first came into the world, through Jesus Christ, until now. And the vast majority of the human race have heard little if anything about the Revelation.

The preparation, through Hosea and his message, for the complete story of God's forgiveness was thorough. Men had difficulty in comprehending it, then. They have difficulty in comprehending it, now. Somehow, people are slow to believe that God stands ready to forgive sins. It may be that their reluctance to do what is necessary, upon their part, in order to receive this forgiveness is the real reason for failing to comprehend.

And what must we do in order to be forgiven of our sins, at God's hands? In a word, we must forsake our sins. We must see them from God's point of view in order to be willing to forsake them. Until that is the case there will be no forsaking of them. The Bible when held before us by the faithful preacher and teacher, and when interpreted to us by the Holy Spirit, becomes the mirror that enables us to see ourselves as we really are, and as God sees us. When this happens, we too cry out, "Men and brethren, what shall we do?"

Having seen our sins in their true light, we turn away from them. We repent. As good an illustration of repentance as we know is to be seen in the case of the Prodigal Son when he said: "I will arise and go". He retraced his steps back to his father's house after he had made up his mind to return. He repented. He confessed. "Father, I have sinned against heaven and in thy sight". The father was ready and anxious to forgive his son, and did. So is our Heavenly Father. He forgives when we repent and confess our sins to Him.

## III. Hosea's Proclamation Was Clear as to God's Forgiving Love.

His was, but is ours? This is a searching question for every preacher, teacher and pupil. Are we making clear and plain that Jesus forgives sins by regenerating the sinner? Are we proclaiming far and near that Jesus has forgiven our sins? "I believe in the forgiveness of sins", runs the old creed. While we, as Baptists, may not recite such a creed each time we come together to worship, we certainly ought to believe it and proclaim it.

Men and women and boys and girls are waiting to hear the message of God's forgiving love. They have sinned and to sin is to go away from God. To sin is to stay away from God. Unless some word is brought to the sinner, as coming from God's Word, the sinner will never come back. If God wants to use any of us to bring such word to sinning persons, by all means let us be so used.

What about the Christian who sins? The words of the Golden Text, it seems, have a special message for such. John is writing to fellow-Christians here. Confession is the condition to forgiveness, according to the text. This can mean, of course, that confession is to be made to Christ, for Christ is the Forgiver, although another text says, "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16a). We may safely say, however, that Jesus never intended that we should confess our faults to another with any sort of idea that absolution or forgiveness might come from another. Our Lord is the only one who has the right and power to forgive sins.

"For I desired mercy (goodness) and not sacrifice; and the knowledge of God more than burnt offerings" (Hosea 6:6). This has been called the Key Verse of the prophecy and is found in the lesson text. This, in itself, is a clear proclamation of what God wants. It is a rebuke of formal and stereotyped worship. Even those who belong to God cannot substitute elaborate worship for goodness of heart and life when they come into His presence. Worship, in order to be spiritual and soul-satisfying, must be done by a heart that is made free from sin.

When will the world learn that God hates sin while He loves the sinner? Some of His misguided children reverse this, to be sure. Some love sin and hate sinners. Until all men get it straight and know it to be true, we as Christians must be like Hosea in a faithful proclamation of the same. Hosea loved his wife while he hated her heinous sins.



# THE YOUNG SOUTH

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

Dear Boys and Girls:

Well—now that spring is here many of us will be able to get over the roads which have been snowed under and covered with ice during the winter and go to church again. And how glad we are! Let us remember our Master who "as his custom was, he went into the synagogue on the sabbath day" and follow His example.

First of all, we owe it to Christ, to be present at His house on His day. Second, we owe it to others. If they are lost we should seek to get them to go to His house; if they are Christians we should urge them to help us get the lost to His house. And third, we owe it to ourselves. We need spiritual nourishment. Is there a better place to find it?

It is a glorious privilege we must realize!

LET'S MAKE THIS SPRING COUNT FOR CHRIST—BY GOING TO CHURCH.

Your friend,

*Aunt Polly*

Route 5, Murfreesboro, Tenn.

Dear Aunt Polly:

I am a little boy 7 years old. I go to Kittrell school and I am in the first grade. My teacher is Mrs. Ruby Sanford. I go to Sunday school at Mt. Hermon Church. My teacher is Miss Annie Jakes and we are going to have an egg hunt Easter Sunday. I hope every one has a happy Easter. We have a new church house and have a room to ourselves. We do not have a pastor at the present. Our former pastor was Brother Elvin Burnett. I enjoy the YOUNG SOUTH and will be looking forward to seeing my letter in print. Sincerely yours,

TALMADGE B. GILLEY, JR.

P. S. The following is a song we learned during the Revival:—"John 3:16 that's the verse for me, read it and you'll know it, then to others show it, John 3:16 that's the verse for me, tells you of eternal life."

Thank you, Talmadge, for the nice letter and this song. We hope you had a nice Easter.

TRUTH

I joined the church when I was small  
I'll tell it to one and all.  
But now some day I'm going home  
I'm going to answer His call.

Now I am just a Christian!  
And serving right on through.  
I'll tell you that's a better way  
You'd better be that way, too.

I have a darling mother  
And a father, too.  
Praise God I have a Savior  
And He will carry me through.

Now Satan gets a hold on me  
It happens most anywhere.  
But if we reach our Heavenly home  
Satan's never going to enter up there.

But now some day He will call me home  
He'll carry me up there, too.  
I want to sit on the golden throne  
And watch the saints come, too.

But when He takes me to my home  
I'll meet friends of all.  
But now, my God, I'll tell you this  
I'll meet you first of all.

LILLIE MAE GREENE,  
Route 5, Box 50, Cleveland, Tenn.

Dear Aunt Polly:

I thought I would write you again. I've just been reading the letters in the BAPTIST AND REFLECTOR and enjoy them every one. I am 15 years old and I go to Cookson Creek Sunday school and church, where Kirby Park is pastor. I am a Christian and have been for a long time. I read my Bible daily and my Sunday school lesson each week. I began reading at the first of my Bible, November 6, and I am almost half way through it now. I am reading in Nehemiah now. I am sending a poem. I wrote it myself. I have enjoyed the poems that have been printed in the BAPTIST AND REFLECTOR. There are 9 children in our family and all Christians but one. I am sending my address. It may pick up a pen pal. I weigh about 112 pounds, have light brown hair and blue eyes. My little brother got him a pen pal. He wrote a letter to Aunt Polly not long ago. I live in the mountains about 20 miles from town.

Love to you and the other boys and girls.

LILLIE MAE GREENE.

Glad you wrote again, Lillie Mae, and judging from the picture you drew of yourself you must be very pretty.

Gordonville, Tenn.

Dear Aunt Polly:

I am a little girl. I will be 8 years old March 26. We sure are having a snowy Easter Day. I studied my Sunday school lesson but did not get to go. Mrs. Herlin Nixon is my Sunday school teacher. I like her fine. I go to school at New Middleton. Our school will be out April 4. We are going to have an ogretha. I am in the third grade.

Your little friend,

VIRGINIA SUE BLEVINS,  
We sure did have a snowy Easter, Virginia Sue.  
Rockford, Tenn.

Dear Aunt Polly:

I read your page every week. I surely do enjoy it. I am a girl 11 years old and in the fifth grade at school. Miss Wanda Lynn Hitch is my school teacher's name. I go to Rockford Baptist church. Rev. Shope is our pastor. I am in the Junior Department at Sunday school. Miss Ella Watkins is my Sunday school teacher. We get the BAPTIST AND REFLECTOR every week. We all like the YOUNG SOUTH page.

Your friend,

DELORES ROMINES,  
Welcome, Delores. Glad you like our page.  
318 Chicamunga Ave., Knoxville, Tenn.

Dear Aunt Polly:

I am a little girl 11 years old and in the sixth grade at school. I like to go to school very much. I go to Lincoln Park school. I have 6 teachers. I like them all very much. I am a Christian and I belong to the Lincoln Park Baptist Church. I go to Sunday school, church, and B. Y. P. U. every Sunday. My Sunday school teacher's name is Mrs. Rice. My pastor's name is Rev. David N. Livingston. He sure is a good pastor. We take the BAPTIST AND REFLECTOR every week. I sure do enjoy reading the YOUNG SOUTH page a lot.

Your friend,

ELLA LOUISE BROOKS,  
Ella Louise, we enjoyed your letter.  
Route 1, Cunningham, Tenn.

Dear Aunt Polly:

I am a little girl 10 years of age. I go to Gum Springs school and I am in the fifth grade. My teacher's name is Mr. Howard Hodges. I haven't been absent a day from school in five years. I also go to Gum Springs Baptist Church. My teacher is Mrs. Lonie Baggett. I am in the Primary department. I like our pastor very much. I enjoy reading the YOUNG SOUTH page. I have a sister 7 years old, and a brother 4 years old. They enjoy going to Sunday school very much.

Your little friend,

MARJORIE BITER,  
You've made a very fine attendance record at school, Marjorie. We enjoyed your letter. Please write again.  
Rogersville, Tenn.

Dear Aunt Polly:

I am 11 years old and in the sixth grade at the Rogersville City School. I go to Sunday school at the Rogersville Baptist Church and I received a silver pin at Sunday school last year. The pastor of our church is Rev. J. R. Chiles, who often writes interesting articles in the BAPTIST AND REFLECTOR. I have been in Miss Ollie Price's room at Sunday school three different times. She is an awfully sweet teacher.

Your friend,

VIRGINIA JOE ANDERSON,  
You have a good pastor, Virginia. Glad you wrote.  
You must write again.  
Rogersville, Tenn.

Dear Aunt Polly:

I am 13 years old and go to school at Rogersville City School. The principal of our school is Mr. A. B. Waller. I go to Sunday school at the Rogersville Baptist Church. I received a silver pin, year before last and a gold pin last year. The superintendent of our Sunday school is Dr. O. M. Swaney and he is a special friend of mine. The pastor of our church is Rev. J. R. Chiles. I enjoy reading the YOUNG SOUTH in the BAPTIST AND REFLECTOR.

Yours truly,

JIMMIE ANDERSON,  
Is Virginia your sister, Jimmie? What did you receive a silver and gold pin for?  
3283 Givens, Memphis, Tenn.

Dear Aunt Polly:

I am a little girl 10 years of age. I like to read. I am a Christian. I was baptized the Sunday after Mother's Day, May 1938. I was 8 then. I like to read the letters on the YOUNG SOUTH page. I go to B.Y.P.U. and I am group captain. I go to Berclair Baptist Church.

Your loving friend,

MARGARET HULL,  
Come again, Margaret. We enjoyed your letter.

## Sing-Song Sally

WHEN MOTHER first asked Sally to wash the dishes for her, she thought, "Peggie doesn't have to do any dishes. Anne never helps with theirs. Why should I have to do them?" And the frown on her forehead made three deep lines. The corners of her mouth turned down, and her

lower lip stuck way out and she looked very cross.

Sally did not know it, but she did look very funny, even though there was no one there to see. Mother had gone upstairs to read to Grandmother, who was ill. Her baby brother was asleep in his carriage out-of-doors.

As she turned over a plate to dry the back of it, Sally saw a queer little mark there. It looked like a funny little house. Underneath it said, "Made in China."

"My!" Sally thought. "That has come all the way around the world. I guess I ought to be more careful of it."

She picked up one of the cups she had dried. She looked on the under side. Why, that one was made in Japan. It became quite a game. She looked at each one as she dried it. The gravy dish came from England. Brother's little blue cup with the Dutch boy on it was made in Holland.

Sally began humming a little tune. Then she smiled to herself, for some words were making that tune right into a song which she began to sing:

"Here's a plate from China,

A cup from Japan;

From England came the gravy dish,

Into my big dish pan."

Sally laughed out loud. This was fun. She sang it through once more. Then she went on:

"I'll wash the dishes—

Tra-la-la-la!

I wash them and I dry them

And I put them all away.

I sweep the kitchen floor, and then

I'm through for another day."

Upstairs, Mother and Grandmother were listening. "Is that Sally?" Grandmother asked.

"Yes, it is," Mother replied. "She does not sound like the little girl who grumbled because she had the dishes to do, does she? Listen, she is adding some more to her song."

"The silver knights in armor bright,

Are forks and knives and things—

They march along today as though

They serve ten million kings."

Mother and Grandmother laughed. "Why, she is making a game of it," said Grandmother. "Just to hear her sing makes me feel better."

"The pots and pans are workingmen;

They do the hardest task.

I'll make them shine today because

No credit do they ask."

They heard the door close as Sally put the pans away. Soon she was on her way up the stairs singing,

"I'll wash the dishes—

Tra-la-la-la!

I wash them and I dry them

And I put them all away.

I sweep the kitchen floor, and then

I'm through for another day."

She smiled as she came into Grandmother's room. "Hello, folks," she said. "The dishes are all done. Now may I go over to Peggie's house?"

"You certainly may, dear," her mother replied, hugging her. "Go on and have a good time. Grandmother is going to sleep now, and I believe I shall have time for a rest myself."

—Story World.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Corinthians 1:21.

—Aunt Polly.

# SUNDAY SCHOOL DEPARTMENT

Jesse Daniel  
Superintendent

Miss Janie Lannom  
Office Secretary

Miss Ada V. Williams  
Elementary Leader

148 Sixth Avenue, North, Nashville, Tennessee

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

Motto—"Try It"

## SUNDAY SCHOOL TRAINING AWARDS ISSUED SINCE NOVEMBER 1, 1939

| Association      | No. Awards |
|------------------|------------|
| Beach River      | 253        |
| Beulah           | 56         |
| Big Emory        | 179        |
| Campbell County  | 30         |
| Carroll County   | 77         |
| Chilhowee        | 200        |
| Clinton          | 149        |
| Concord          | 149        |
| Crockett County  | 44         |
| Cumberland       | 6          |
| Duck River       | 35         |
| Dyer County      | 12         |
| East Tennessee   | 43         |
| Fayette County   | 8          |
| Gibson           | 77         |
| Hardeman         | 13         |
| Holston          | 132        |
| Holston Valley   | 98         |
| Indian Creek     | 28         |
| Jefferson County | 98         |
| Knox County      | 127        |
| Lawrence County  | 5          |
| McMinn           | 41         |
| McNairy          | 34         |
| Madison County   | 151        |
| Maury County     | 22         |
| Midland          | 21         |
| Nashville        | 555        |
| Nolachucky       | 17         |
| Northern         | 8          |
| Ocoee            | 386        |
| Providence       | 143        |
| Robertson County | 17         |
| Sevier County    | 162        |
| Shelby County    | 504        |
| Stewart County   | 54         |
| Tennessee Valley | 26         |
| Union            | 5          |
| Watauga          | 249        |
| Weakley          | 13         |
| Western District | 12         |
| Wilson County    | 24         |
| Total            | 4,152      |

From the record you will notice that Nashville Association is leading in the number of awards with Shelby second. If you want to have your association in the lead, plan for a training school in your church during the month of April. Several of the associations are close behind these in the number of awards issued during the past five months.

\*\*\*\*\*

## ONE-DAY ASSOCIATIONAL VACATION BIBLE SCHOOL TRAINING CONFERENCE

During the last two weeks of April, Vacation Bible school conferences are being held in most of the associations in Tennessee. The following leaders are in charge of these conferences, together with other workers. Central Region, Rev. T. C. Meadow, in charge; South Central Region—Rev. W. P. Davis, in charge; North Central Region—Mrs. Louisa Carroll, in charge; South Eastern and North Eastern Regions—Rev. W. H. Pangle, in charge; Eastern Region—Rev. M. K. Cobble, in charge; North Western and South Western Regions—Miss Ada Williams, in charge.

Watch for a complete line up of these conferences in next week's Reflector.

## GOING ON IN VACATION BIBLE SCHOOL WORK

Yes, it is a case of going on because in 1939 there were 746 schools held in Tennessee; with 7,200 capable volunteer workers taking part; 53,000 boys, girls and workers enrolled; and 1,268 of these fine youngsters led to accept Christ as their personal Saviour.

Such a record should inspire each of us to do a bigger and better work during 1940. We are counting on everyone of these who were enrolled in these schools to join us in a campaign for more and better schools this year.

### Train Workers

In order that we may make a good ready for this year's work, fifty-eight one-day associational Vacation Bible school training conferences are being planned. A full announcement of these important meetings will appear in next week's issue of the Baptist and Reflector.

Good capable Vacation Bible school workers will be planned in each region to conduct these conferences. Every church in the association is urged to send their Vacation Bible school workers to the meeting in the association.

Have a better school by making early preparation. We want many Standard Vacation Bible schools this year. Will yours be one? Would you like to have a pamphlet giving Standard requirements? Drop us a postal card, if you want one.

\*\*\*\*\*

## TRAIN, TRAIN, TRAIN

Mr. Superintendent, have you planned that Sunday school training school? Spring is here. People are ready to go places and do things for the Lord if we will but lead the way. Why not lead them in a program of training. Many churches have plans well under way for a good school in April. "Sow to the spirit through a Sunday school training school."

## REPORT, REPORT, REPORT

Every associational Sunday school superintendent is urged to send in his monthly report for March by April 10. Which superintendent will be the first? Which one will be the last?

For the convenience of the local Sunday school superintendent, the Baptist Sunday School Board has printed monthly report cards on which the local superintendent can make his report to the associational superintendent. If you would like to have a supply of these cards please drop us a card and they will be sent.

\*\*\*\*\*


## PLAN, PLAN, PLAN

Plan now for that Vacation Bible school. If you have not already done so elect your principal, instruct that one to secure the department or age group leaders and lead them in turn to select the other helpers. Send these workers to the one-day associational Vacation Bible school training conferences. Get a good early start. There are thousands of fine boys and girls in Tennessee waiting for pastors and superintendents to provide this much needed Bible training for them.

\*\*\*\*\*

## THOUGHT FOR THE WEEK

"Reap the Benefits of the One-Day Associational Vacation Bible School Training Conference."



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## BOOKS FOR MOTHER'S DAY • MAY 12

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Forty chapters on how people in Bible times lived; their marriages, house-building, household furnishings, food and cooking, sewing, family relationships, and all those "gossipy" things dear to a woman's heart. The book is illustrated and has an attractive jacket. An ideal Mother's Day gift. \$1.25.

### GIVE YOUR CHILD A CHANCE

Sallie Rust Moss

Dedicated by the author to mothers, this book is the answer to the question, "What shall I do with my child?" Seven chapters on such subjects as winning obedience, justice, confidence, reading habits, honesty, and ideals. Mothers (and fathers, too) will welcome this book and profit by reading it. \$1.00.

## BAPTIST BOOK STORE

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Nashville, Tenn.



## Baptist Training Union

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



### GRAINGER ASSOCIATION

The Grainger Association is organized with Miss Lena Hodge as director. There are 36 churches in this association, 18 of which have training work in them. There are 5 Adult unions, 14 Young People's unions, 10 Intermediate unions, 11 Junior unions and 1 Story Hour.

\*\*\*\*\*

### HARDEMAN ASSOCIATION

The Hardeman Association is organized with Miss Mary Anderson as director. There are 29 churches; 14 of these are organized for Training Union work. There are 7 Adult unions, 14 Young People's unions, 9 Intermediate unions, 7 Junior unions, and 5 Story Hours.

\*\*\*\*\*

### WATAUGA ASSOCIATION

During the week of March 10 the Watauga Association promoted its group schools; six schools were held. The out-of-association teachers were Mrs. W. J. Keith, Miss Lurah Hull, Mrs. B. F. Underwood, Miss Gladys Ballard, Miss Hallie Simpson, and Mr. Van Dyke White. These schools were splendidly attended and the work was indeed well worth all the many hours of planning. Mr. Henry C. Rogers directed the campaign and spoke in each of the groups. Mr. Robert DeVault is the director for the association.

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### BIG EMORY ASSOCIATION

Under the leadership of Mr. Roy Ladd the Big Emory Association held its group schools the week of March 10. Miss Roxie Jacobs directed the week's work. Four group schools were held with the aid of the following out-of-association teachers: Rev. and Mrs. Fred Dowell, Mr. C. F. Fielden, and Miss Sara Shull. The far-reaching efforts of this week's work will long be felt in the association.

\*\*\*\*\*

### HOLSTON ASSOCIATION

Mr. L. P. Gregory is the director of the Holston Association. He promoted four group schools during the second week in March. Teachers and workers aiding this association were Mrs. R. L. Mason, Mrs. Ernest Hale, Mr. Lawrence Newman, Mr. Henry C. Rogers, and Miss Ruby Susong. The excellent interest taken in this week's activities was proof enough that churches in this association received a real blessing.

\*\*\*\*\*

### FIRST QUARTER OF 1940 GONE

The first quarter of 1940 is gone—which means six months of the Training Union year is gone. Your record for six months is now history. When you make your check-up, resolve now to reach every goal you have not reached.

THURSDAY, APRIL 4, 1940

### THIS WEEK

When you receive this copy of the Baptist and Reflector, your Training Union associational officers will be making their final plans to come to Nashville for the Associational Officers' Meeting. The meeting is on April 5 and 6.

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### B. S. U. NEWS

The B. S. U.'s of Tennessee now have subscribed to 343 subscriptions for THE BAPTIST STUDENT. This is excellent, but we must strive to reach a few additional ones.

The B. S. U. Retreat will be held in Nashville on April 12 and 13. The outline of the program is given below:

#### Friday Night

- 7:00 Song Service
- 7:15 "Power Through Prayer"—Geraldine Smith
- 7:30 Reports
- 8:15 State and Southwide Emphasis—Henry C. Rogers
  1. Summer Work
  2. On to Ridgecrest
  3. Pre-school Retreat
  4. Join-the-church Day
- 9:00 Message—Rev. W. Edwin Richardson

#### Saturday Morning

- 8:30 "Power Through Service"—Geraldine Smith
- 9:00 B. S. U. Convention—Mr. Llewellyn Queener
- 9:30 New B. S. U.'s—Fred Cole
- 9:45 A Freshman Social—Virginia Bryan
- 10:00 Making Prayer Meeting Count—Sibyl Jennings
- 10:20 The Baptist Student — Marjorie Moore

- 10:40 Intermission (Tour through Headquarters)
- 11:15 Song Service
- 11:30 Address—Dr. John D. Freeman

#### Saturday Afternoon

- 1:30 Song Service
- 1:45 "Power Through Soul Winning"—Geraldine Smith
- 2:00 General B. S. U. discussion—
  - a. B. S. U. Methods
  - b. Calendar of Activity
- 2:45 Address—Dr. Charles S. Henderson
- 3:15 Adjourn

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# "How Firm A Foundation": ANNUAL W.M.U. CONVENTION CALLED ONE OF THE BEST

By O. W. Taylor and Don Norman

**D**EDICATED TO THE THEME, "How Firm A Foundation," the Woman's Missionary Union of Tennessee held its fifty-second annual convention in the First Baptist Church, Morristown, O. D. Fleming, pastor, March 26-28, 1940.

At the final session Thursday afternoon, Mrs. C. D. Creasman, Hermitage, was re-elected president and the invitation of Magness Memorial Baptist Church, McMinnville, was accepted for next year's convention, March 25-27, 1941.

A session-by-session account of the Morristown meeting, where 1,137 messengers and visitors registered, follows.

## Tuesday—Evening Session

**W**ITH THE PRESIDENT, Mrs. Creasman, in the chair; with the singing of "How Firm A Foundation," led by the local choir; with a large attendance, and with prayer led by the pastor of the First Baptist Church, the Convention opened its sessions.

Mrs. James Mathes, president of the Morristown W.M.S., delivered the welcome address and Mrs. C. G. Carter, Memphis, gave the response. The A Cappella Choir of Carson-Newman College, Prof. Sterling Price, director, excellently rendered several selections during the evening.

Mrs. Carter Wright, Roanoke, Ala., stewardship chairman of the Southern Union, brought the devotional address, speaking on the theme, "Then Touched He Their Eyes." "If I had but one request to make, it would be: 'Lord, open their eyes that they might see.'"

The president, Mrs. Creasman, spoke on "Always Abounding in the Work of the Lord." "The work of the Lord is saving the lost to the ends of the earth." "There is no room for littleness in the Master's cause."

The closing address of the evening was by Dr. John D. Freeman, executive secretary of the Tennessee Baptist Convention, who spoke on the theme, "The Task for 'Ye Saints of the Lord.'" "We are to stand with God in His program of creation and spiritual re-creation to the ends of the earth and to the end of life's day."

All of the addresses were of high order and were listened to with earnest attention. Dr. Freeman dismissed the session with prayer.

## Wednesday—Morning Session

**T**HE SESSION WAS OPENED with the fervent singing of "How Firm A Foundation" by the audience, which filled the auditorium from the opening minutes of the session. Miss Letha Toney, Morristown, led the singing, and Mrs. Charlotte Miller, Morristown, was at the organ.

Mrs. Carter Wright, in the second of her series of devotional messages, read appropriate selections of Scripture and spoke on "And He Touched Her Hand." "The Master's Touch is for healing, comfort, power and service." "The Touch of His Hand on Mine" was sung.

After the reading of the minutes by Mrs. Douglas Ginn, and the reading by the president of messages from Miss Margaret Buchanan, former executive secretary; Mrs. R. L. Harris, former state president, and Miss Harriet King, Mrs. Creasman and Miss Mary Northington, Nashville, executive secretary-treasurer, conducted a symposium on "The Year in Review." There are now 2,940 organizations in the state.

Among many other interesting items in this symposium was the presentation of pennants or other awards for excellent service in the W.M.U. during the past year. All the state officers gave their reports in the symposium.

Where awards are concerned, associations are grouped as "large" (those with more than 100 organizations) and "small" (those with less than 100 organizations). This year's banners were awarded as follows: Largest per cent of gain in new organizations—large, Madison County; small, Northern. Largest per cent reporting every quarter—large, Shelby; small, New Salem. Largest per cent in mission study—large, Shelby; small, Salem. Largest per cent in A-1 organizations—large, Madison; small, Hardeman. Largest per cent of gain in tithers—large, Holston; small, Clinton.

Mrs. Louisa Carroll, Jamestown, speaking on "I Am with Thee in the Work in Tennessee," brought one of the most effective messages of the Convention as she recited the simple story of the power of Gospel as illustrated in her work as a general missionary in the state. "Faith in God is what we need." "Let us pray more for each other. Let's not pity folks. Let's just plain love them."

Mrs. R. Elton Johnson (nee Elizabeth Jackson), missionary to Brazil, spoke on "His Grace All-Sufficient," describing the Christian work done by the girls from the W.M.U. Training School at Recife. She told a thrilling story of the hardships some of these girls, new converts to Christianity, undergo for their faith. "It

is a fallacy to think that evangelism alone is needed in Brazil; we must provide schools for the training of those who are to be future leaders."

Dr. J. F. Plainfield, Tampa, Fla., missionary to foreigners in the Southern Baptist Convention, had for his subject, "Through Fiery Trials." Deferring until the night session the story of his life, Dr. Plainfield depicted Christ as the anti-thesis of the world's methods: "Nationalism is narrow, selfish and cruel; Communism is irreligious, materialistic; humanism is ineffective." "Christianity is God-worship in the Christ-manner, soul-cultivation after the Christ-model. It reproduces and perpetuates the Christ-life. It teaches and practices, in the most pure and perfect way, the Christ-character of love for all men."

The session was closed in prayer by Dr. O. W. Taylor, editor of the Baptist and Reflector.

## Wednesday—Afternoon Session

**J**ESUS SHALL REIGN" was the hymn used to open the afternoon session.

In the absence of Mrs. E. B. Crain, Miss Northington presented "The W.M.U. Plan of Work for 1940." Its various phases were discussed as follows: Stewardship, Mrs. George Ainslie, Knoxville; young people's work, Miss Margaret Bruce, Nashville; mission study, Mrs. William McMurry; and personal service, Mrs. L. E. Minton, Chattanooga.

One of the new features of the report was the recommendation that the state be divided into eight regions, in line with those planned for the Sunday School and Training Union, instead of the three now in operation. The idea behind this change was greater efficiency in reaching the people for regional meetings. The "Plan of Work" was adopted by a unanimous vote.

Mrs. Raymond Rogers, Nashville, presented the report of the Committee on Constitution. With changes shown in bold-face type, the following amendments were adopted:

### ARTICLE IV. OFFICERS

The officers shall be president, vice-president at large, eight vice-presidents (one for each division) who shall also serve as division presidents, an executive secretary-treasurer, a recording secretary, an assistant recording secretary, a personal service director, mission study director, a stewardship director, trustee for the Woman's Missionary Union Training School, a trustee of the Margaret Fund, a Young People's secretary and division Young People's leaders.

### ARTICLE V. EXECUTIVE BOARD

The Executive Board shall consist of the non-salaried officers, and twenty-two additional women, two of whom shall be from each of the eight divisions of the state, and six of whom shall be from headquarters association, each of whom shall be a cooperating member of a Woman's Missionary Society of a Missionary Baptist Church.

### ARTICLE VI. ELECTION OF OFFICERS

All officers of the convention and the members of the Executive Board shall be elected by the Union at its annual meeting, through a nominating committee composed of the following: One member from each division to be elected by their respective divisions, the names of said members to be submitted by the Union; and one member of the Administrative Committee to be elected by the committee prior to the annual meeting. No woman shall be elected a member of the Executive Board for more than six consecutive years. Vacancies during the year shall be filled by the Board or the Administrative Committee.

With Mrs. Miller at the organ, Miss Toney sang "Lift Him Up." Announcement by Mrs. Frazier, of the registration committee, showed that 530 messengers and 358 visitors had registered to date, a total of 888.

Mrs. C. E. Sprague, Chattanooga, brought greetings from the Tennessee W.C.T.U. and attacked vigorously the alcohol traffic. "W.M.U. can work with W.C.T.U. in ridding the nation of alcohol. We can work hard—pray—and vote."

Mrs. Wright, before going into her assigned topic, "Making Firm Our Foundations," endorsed heartily Mrs. Sprague's sentiments. She then recited the history of the Baptist Hundred Thousand Club and answered "excuses" people give for not joining. She told how the Alabama W.M.U. voted to double its gifts through the HTC this year and asked Tennessee women to do the same. The Tennessee W.M.U. last year gave more than \$13,000 to the Hundred Thousand Club.

The convention divided into conference groups, as follows: Mission study, Mrs. McMurry; stewardship, Mrs. Ainslie; personal service, Mrs. Minton; East Tennessee superintendents, Mrs. J. Frank Seiler, Elizabethton; Middle Tennessee superintendents, Mrs. Rogers; West Tennessee superintendents, Mrs. L. G. Frey, Jackson; G.A. and R.A., Mrs. Virgil Adams, Lenoir City; presidents, Mrs. H. H. Smartt, Chattanooga.

At 5:30 p.m. two banquets were held—the Stewardship Banquet, under the direction of Mrs. Ainslie, at the Kingmyer Hotel; the Young People's Banquet, with Mrs. O. L. McMahan, Morristown, in charge of arrangements, at the First Baptist Church. An account of these banquets will appear on the W.M.U. page-later. Total attendance at both groups was above 700—a fact which speaks for itself.



WITH MRS. MILLER at the organ and Miss Bruce presiding, the Young People's program began with hearty congregational singing of "O Zion, Haste!" Miss Toney, of the Morristown Choir, was soloist for the musical introduction of the various groups.

Primitivo Delgado, Carson-Newman student from Cuba, brought the devotional message, based on Matt. 26:11ff. He named four groups which have to do with the carrying out of the Great Commission: those already on the fields, those in training for the fields, those teaching the ones in training, and those supporting missionaries on the fields. "The greatest of all experiences is the experience of personal contact of Jesus Christ with the human soul."

Miss Bruce presented each group of the W.M.U. young people, a pageant enacted by members of the four organizations in the First Church, Morristown, who marched to the platform and took their places. A spokesman for each group gave the significant facts about that particular division, as follows: 419 Y.W.A.'s, 4,523 members; 704 G.A.'s, 7,668 members; 513 Royal Ambassador chapters, 4,376 members; and 490 Sunbeam Bands, 6,645 members. There are 2,126 young people's organizations in the State with a total membership of 23,212, Miss Bruce said. Last year these young people gave almost \$21,000 to missions.

Mrs. A. R. Gallimore, China, spoke on "Publish Glad Tidings," a thrilling missionary story which included in it the account of the service rendered to China by the chapel—now grown to a church—built by the Sunbeam Bands of the South. "Five thousand are now fed there daily." "Christ is waiting for the most precious gift you have—your own life."

The quartet from the Carson-Newman College Y.W.A. gave an especially pleasing rendition of "Soft and Tenderly Jesus is Calling."

Dr. Plainfield told in his message, "O Zion, Haste," the story of his conversion from his life as a young Catholic priest in South America to Christianity. Rarely has this writer heard a message more gripping in its appeal. Dr. Plainfield has a story to tell, of his own experience in finding Christ, that ought to be heard up and down the land. We rejoice that he is being used so widely, in conventions and as teacher of his book, "The Stranger Within Our Gates," throughout the South. He likewise speaks with power born of deep conviction concerning the problems of our day as they relate to the cause of Christ.

Quotations from Dr. Plainfield: "Too many of us are only religious. But are we also Christian?" "England and France will never save Christian civilization. Why? Because it is not done with sword or spear but by the Gospel of Christ." "I was born an Italian but now I'm an American citizen. I wouldn't give up that citizenship for almost anything. I know when I'm well off!" "Did you know that there are more communists in the United States today than there were Revolutionists in Russia when they overthrew the Czar's regime?" "Jesus says, 'I'll make you happy if you will surrender ALL.'"

Thursday — Morning Session

THE FINAL MORNING SESSION opened with congregational singing of "How Firm a Foundation." The convention recited in concert the Watchword, after which Don Norman led in prayer.

Mrs. Wright brought the last in her series of devotional messages, "And He touched his tongue" (Mark 7:33). "It takes the touch Divine to tame the tongue. It is true not only of Peter but of all of us, Thy speech betrayeth thee."

The need for the Baptist and Reflector in every Tennessee Baptist home, with the way in which it can be put there, was outlined by the paper's field representative.

The audience stood in reverent silence as Miss Laura Powers, Knoxville, brought the report of the Obituary Committee. She read the poem, "Transition," by the late Mrs. C. E. Wauford, which appeared in last week's Baptist and Reflector, as a part of this service.

The report of the Margaret Fund was omitted, in the absence of Mrs. R. L. Harris, Knoxville, and the time devoted to discussion of the worth of this fund for the education of missionaries' children. Miss Pauline Medling, Carson-Newman, Mrs. R. Elton Johnson, Brazil, and Mrs. A. R. Gallimore, China, all gave their testimony which was convincing and moving.

Miss Bruce, as trustee of the W.M.U. Training School, Louisville, Ky., spoke on "Thy Gold to Refine." She reported that the Training School this year has its largest enrollment since 1926: 53 town students and 92 boarding students. Ground has recently been broken, she said, for the new \$300,000 "House Beautiful," to be located near the Southern Baptist Theological Seminary in suburban Louisville. Tennessee W.M.U.'s quota of \$7,000 has already been paid.

A gripping presentation of our Tennessee Baptist schools and colleges, by young people attending them, followed. (Miss Mary Hall, scheduled to speak for Tennessee College, was unavoidably prevented from attending.) Miss Eva Shields, Harrison-Chilhowee Academy: "At our school the principles of Christ are taught and

lived not only in church but also in the classroom." "Back of Christian experiences among the student body is a Christian faculty." Miss Ruth Elmore, Carson-Newman College: "Carson-Newman gives the all-round training essential for true Christian culture." "One-tenth of Carson-Newman's student body is preparing for the ministry or missionary service. From the remainder will come much of the Christian lay leadership so needed for our cities, our towns, and rural areas." Miss Zona Briggs, Union University: "Because we believe that in union there is strength, we believe that at Union we should all co-operate." (quoted from Dr. J. J. Hurt.) "Spiritual tides at Union are high since Chester Swor came to our campus for Evangelistic Week services."

The Time and Place Committee reported that the invitation of the Magness Memorial Church, McMinnville, had been accepted for the fifty-third annual W.M.U. Convention of Tennessee, March 25-27, 1941.

The Greetings Committee reported that telegrams had been dispatched to other W.M.U. conventions now in session. Letters are going to those whose meetings are in the future.

Dr. W. C. Creasman, Nashville, assistant superintendent of the Tennessee Baptist Orphans' Home, speaking on the theme, "In Every Condition," said: "God knows every condition, He can work His purpose in every condition, and His grace is made available through human agency." He pictured the orphanage as such an agency for the care of helpless children. After reciting highlights from the history of the institution, which starts its fiftieth year on May 5, 1940, Dr. Creasman told of plans to build a Manual Training Shop for the boys—to serve as Trade School wherein they may learn a trade while in the orphanage. The Orphans' Home is now sending out literature outlining its request for \$50,000 in the Special Offering authorized for the institution by the State Convention, for the purpose of celebrating in this worthy manner—setting up the Trade School—its fiftieth anniversary.

Mrs. Gallimore, speaking on "Upheld by My Gracious Omnipotent Hand," told of her experiences in the War in China. Despite many trials and tribulations, she said, the Chinese asked her to stay to America, "We in China are still carrying on."

Mrs. L. S. Sedberry, Murfreesboro, led the closing prayer.

Thursday — Afternoon Session

WITH THE SINGING of "How Firm a Foundation," followed by prayer, the Convention opened its last session.

The report of the Resolutions Committee was read by Mrs. L. M. Short, Brownsville.

Mrs. J. I. Waller, Nashville, chairman of the nominating committee, brought the following report, which was adopted:

Mrs. C. D. Creasman, Hermitage, president; Mrs. P. B. Lowrance, Chattanooga, vice-president-at-large; Mrs. J. Frank Seiler, Elizabethton, East Tennessee vice-president; Mrs. Raymond Rogers, Nashville, Middle Tennessee vice-president; Mrs. R. C. Dickinson, Mercer, West Tennessee vice-president; Mrs. Douglas J. Ginn, Nashville, recording secretary; Mrs. J. R. Kyzar, Nashville, assistant recording secretary; Miss Mary Northington, Nashville, executive secretary-treasurer; Miss Margaret Bruce, Nashville, young people's secretary; Mrs. Virgil Adams, Lenoir City, East Tennessee young people's leader; Miss Kelle Hix, Shelbyville, Middle Tennessee young people's leader; Mrs. L. G. Frey, Jackson, West Tennessee young people's leader; Mrs. H. B. Cross, Nashville, training school trustee; Mrs. R. L. Harris, Knoxville, Margaret Fund trustee; Mrs. Wm. McMurry, Nashville, mission study director; Mrs. Geo. Hollis, Memphis, stewardship director; Mrs. L. E. Minton, Chattanooga, personal service director. Directors of the Executive Board: East Tennessee—Mrs. Geo. Ridener, Caryville; Mrs. James Bible, Morhawk; Mrs. Sam Larimer, Erwin; Mrs. Wayne Longmire, Knoxville; Mrs. G. E. Maury, Chattanooga; Mrs. S. F. Miller, Clinton, Middle Tennessee—Mrs. Percy Carver, Mt. Juliet; Mrs. T. C. Meador, Orlinda; Mrs. Elmer Winfree, Brush Creek; Mrs. Oscar Nelson, Sparta; Mrs. Homer Bean, Murfreesboro; Mrs. W. B. Woodall, Clarksville, West Tennessee—Mrs. Paul Lawrence, Jackson; Mrs. C. G. Carter, Memphis; Mrs. L. M. Short, Brownsville; Mrs. J. H. McSwain, Paris; Mrs. John C. White, Mrs. C. B. Shangle, Memphis. Administrative Committee (all of Nashville): Mrs. W. F. Powell, Mrs. K. Kimmons, Mrs. Harvey Reese, Mrs. J. I. Waller, Mrs. Charles King, and Mrs. E. B. Crain.

Mrs. Creasman spoke a word of tribute to her mother, Mrs. Robinson of Chattanooga, before asking her to lead in prayer.

Recognition was given to Miss Kathleen Manley's grandmother and to Mrs. Sarah Fox Eddleman's mother. Both of these missionaries went forth from the Morristown church.

After Mrs. Creasman had spoken feelingly and briefly on "World Peace," Mrs. J. Frank Seiler, Elizabethton, led in a prayer for peace.

Dr. John T. Lowe, veteran missionary to China, spoke on Chinese Relief. "China is marching toward the Cross." "We in the United States must share in Japanese war-guilt in China if we continue to sell Japan the materials of war."

Mrs. Douglas Ginn, Nashville, recording secretary in the W. M.U. headquarters office, was asked to stand that her work, quiet and efficient, might be recognized.

The final message of the Convention, "Be Ye Steadfast," was brought by Mrs. Wright. "The Bible becomes really real to us as we make its experiences our own." "However drab things may become here, out yonder all is glittering and glorious."

After Mrs. Wright's parting prayer, and the adjournment of the Convention, a letter from Missionary Sarah Fox Eddleman arrived and was read. Truly reminiscent of New Testament days, this reading of an epistle from one now on the fields brought the days at Morristown to a fitting close.

# AMONG THE BRETHREN

## By FLEETWOOD BALL

The Baptist State Laymen's Conference is to meet April 11 in the First Church, Oklahoma City, Okla.

—BAR—

Ralph R. Couey, pastor of Fourth Avenue Church, Louisville, Ky., is doing the preaching in a revival in the First Church, LaGrange, Ky. G. W. Redding is pastor.

—BAR—

On March 17, Gunnar Westin, Professor of Church History, in the University of Uppsala, Sweden, preached at the morning hour in the Broadway Church of Louisville, Ky.

—BAR—

W. W. Willard has resigned as pastor at Immanuel Church in Newark, N. J., to become Promotional Director of the Society of Christian Activities.

—BAR—

J. H. McClain has resigned as pastor at Minard, Texas, to accept a call to Calvary Church, Brownwood, Texas. The change is effective March 1.

—BAR—

Curtis Lee Laws, president and publisher of the Watchman-Examiner, who has been resting for an indefinite period in St. Petersburg, Fla., has returned to his home in New York.

—BAR—

B. B. Sawyer of Jonesboro, Ark., has been called to be pastor at Maceo, Yellow Creek, Southhampton and Dawson Memorial churches. He continues his theological studies.

—BAR—

After a two weeks' illness while on a visit to her children in Birmingham, Ala., Mrs. W. E. Oldham died. She was the beloved mother of Mrs. Austin Crouch. Our hearts go out in sympathy to the bereaved.

—BAR—

Evangelist C. L. Hammonds of Fountain City lately assisted Pastor R. T. Porter of Idlewild Church, Knoxville, and is now engaged in meetings at the Elm Street Church, where Dewey Jackson is pastor.

—BAR—

Olivet Church, Oklahoma City, Okla., Rupert Naney, pastor, lately held a great revival. Evangelist Marvin Cole did the preaching. There were 97 additions.

—BAR—

Among Indians in America the birth rate is said to be among the highest of any population group, 22.3 per thousand. The death rate is 18.7 per thousand.

Melvin W. Crump of Temple Church, Baltimore, Maryland, has resigned as pastor at Temple, to accept the care of the church at Norristown, Pa. The change is effective April 17. He is well known in Tennessee.

—BAR—

The First Church, Taylorsville, Ky., loses by resignation its pastor, C. T. Ammerman, who accepts the call of the First Church, Sarasota, Fla. He has spent five eventful years in Taylorsville.

—BAR—

Speakers to be heard on "The Church of the Air" Program over the Columbia Broadcasting System will be Edward Hughes Pruden, First Church, Washington, D. C., Sunday morning, March 31, and W. F. Powell, Nashville, on May 12.

—BAR—

James E. Tull, son of the late J. F. Tull, was ordained March 24 at the North Benson Church near Frankfort, Ky. He has been called recently as pastor of the church which ordained him.

—BAR—

On March 19, Professor Marion Conner Ford, Head of the Science Department of State Teachers' College, Louisville, Ky., was killed in an automobile truck collision in Glasgow, Ky. He was a prominent member of the First Church, Bowling Green, Ky.

—BAR—

During the 43rd year of the pastorate of W. B. Riley, attention was called to the fact that during that time more than 7,000 members had been added to the First Church, Minneapolis, Minn.

## By THE EDITOR

His many friends will be glad to know that Pastor J. G. Hughes of the First Church, Kingsport, who has been ill for several weeks, is steadily improving.

—BAR—

On a recent Sunday Chamberlain Avenue Baptist Church, Chattanooga, raised \$1,000 for its building fund. A. A. McClanahan, Jr., is pastor.

—BAR—

O. L. Rives, who recently resigned the First Church, Tullahoma, takes up on April 1 the pastorate of the First Baptist Church, Gatlinburg.

The senior class of Smoky Mountain Academy announces the commencement exercises of the institution Friday evening, April 5, at eight o'clock in the auditorium.

—BAR—

Baptist and Reflector regrets that it has been unable to run the following announcement earlier: "Mr. and Mrs. Keith C. Von Hagen announce the birth of their second son, James Arnold, March 15, 1940." Congratulations to the happy parents.

—BAR—

Rev. Chester Quarles of Montgomery, Ala., who at the recent Sunday School Board meeting was elected associate secretary of the Baptist Training Union Department, has accepted and will take up his duties April 15.

—BAR—

March 29-31 Prospect Baptist Church, Hollow Rock, held a Bible Institute in which outstanding Bible doctrines and practices were discussed by able preachers from West Tennessee and Arkansas.

—BAR—

South St. Elmo Baptist Church, Chattanooga, H. Frank Zeigler, pastor, has secured E. L. Williams of Woodland Park Church, Chattanooga, to assist in a revival beginning April 1. March 31 there was an ordination service at the South St. Elmo Church.

—BAR—

C. F. Clark of Nashville has accepted the pastorate of Park Avenue Baptist Church, Nashville, succeeding W. C. Creasman, who became associate superintendent of the Tennessee Baptist Orphans' Home.

—BAR—

Luther J. Holcomb of Nashville has just completed an eight-day series of pre-Easter revival services with Calvary Baptist Church, Jackson, Miss., H. M. King, pastor, in which there were 47 additions, 22 of them by baptism.

—BAR—

With Norris Gilliam, pastor of the First Church, Springfield, preaching, the First Church, Portland, R. Lofton Hudson, pastor, has had a gracious revival with 50 additions, 40 by baptism, the largest number in any one meeting in the history of the church.

—BAR—

In a great Training Union revival at the Lebanon Church, Robertson County, with 89 enrolled in four classes, the teachers were Mr. Doyle Baird, Mrs. James Ruthford, Mrs. Pauline Evans and the pastor, W. P. Davis. Sunday morning Secretary Freeman brought a great message and there were two professions and two additions by baptism.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 24, 1940

|                        | Sunday School | Training Union |                            |     |     |                              |      |     |  |
|------------------------|---------------|----------------|----------------------------|-----|-----|------------------------------|------|-----|--|
| Alcoa                  | 185           | 98             | Immanuel                   | 65  | 31  | Lenoir City, First           | 231  | 69  |  |
| Auburntown             | 72            | 40             | Little Mountain            | 100 |     | Madisonville                 | 127  | 37  |  |
| Chattanooga: Avondale  | 451           | 151            | Southside                  | 78  | 60  | Maryville, First             | 467  | 108 |  |
| Brainard               | 235           | 98             | Watauga                    | 165 | 55  | Memphis: Ardmore             |      | 136 |  |
| Chamberlain Avenue     | 302           |                | Erwin, First               | 267 |     | Bellevue                     | 1546 | 550 |  |
| Eastdale               | 156           | 79             | Fountain City, Central     | 421 | 126 | Boulevard                    | 303  | 149 |  |
| East Lake              |               | 83             | Georgia: Rossville, South  | 157 |     | Central Avenue               | 349  |     |  |
| Edgewood               | 97            | 30             | Lakeview, First            | 126 |     | First                        | 668  | 166 |  |
| First                  | 863           | 121            | Goodlettsville, Union Hill | 98  | 60  | Speedway Terrace             | 373  | 279 |  |
| Highland Park          |               | 137            | Mission                    | 78  |     | Temple                       | 867  | 265 |  |
| Northeast              | 346           | 129            | Harrison, Trenton Street   | 320 | 24  | Union Avenue                 | 902  | 45  |  |
| Oak Grove              | 158           |                | Hixson: First              | 160 |     | Murfreesboro, First          | 224  |     |  |
| Red Bank               | 379           | 97             | Mission                    | 12  |     | Nashville: Central           | 26   |     |  |
| Ridgedale              | 531           | 178            | Hermitage, New Hope        |     | 123 | Inglewood                    | 287  | 101 |  |
| So. St. Elmo           | 88            | 52             | Jackson: Calvary           |     | 120 | Fatherland                   | 55   | 67  |  |
| Tabernacle             | 343           | 59             | First                      | 606 |     | First                        |      | 28  |  |
| Cleveland: Big Springs | 235           | 95             | West Jackson               | 568 | 156 | Freeland                     | 94   | 61  |  |
| South Cleveland        | 110           | 65             | Jamestown, First           | 105 | 19  | Grace                        | 733  |     |  |
| Columbia, First        |               |                | Jefferson City, First      | 367 | 264 | North End                    | 159  | 102 |  |
| Crossville, First      | 84            | 26             | Johnson City, Central      |     | 46  | New Tazewell                 | 79   | 26  |  |
| Dyersburg              | 360           | 54             | Kingsport, First           | 408 | 68  | Shelbyville, First           | 151  |     |  |
| Donelson               | 108           | 139            | Knoxville: Broadway        | 754 | 189 | Townsend, Bethel             | 96   |     |  |
| Elizabethton: Eastside | 70            | 40             | Fifth Avenue               | 597 | 107 | Tyner                        | 56   | 30  |  |
| First                  | 402           | 96             | First                      | 153 | 64  | Union City, First            | 698  | 247 |  |
|                        |               |                | Immanuel                   | 145 | 61  | Walter Hill, Powell's Chapel | 74   | 60  |  |
|                        |               |                | Lebanon                    | 167 |     |                              |      |     |  |



Evangelist T. C. Crume, Florence, Ky., assisted Pastor P. B. Baldridge and the First Church, Maryville, in a recent revival in which there were 112 additions and 94 baptisms. I. C. Petrie of Knoxville, directed the music.

—BAR—

The following friends recently visited the BAPTIST AND REFLECTOR office: Mrs. Sam Westall, Columbia; F. K. Wiley, McKenzie; B. F. Hasty, Dallas, Texas; Mrs. Percy Dennis Haynes, Johnson City; Norris Gilliam, Springfield; Seale Johnson, Jackson; W. P. Davis, Barren Plains; C. H. Warren, Lebanon; R. O. Rosson, Harrison-Chilhowee College, Seymour; Bruce Ousley, Springfield. We cordially invite them to come again.

—BAR—

North End Church of Nashville is setting a mark which many other churches of the state should seek to reach in their contributions for Co-operative Program causes. Since November 1, 1939, they have already sent in more than they gave during all of the previous convention years. Pastor Lemuel H. Hatcher is proud of this rapidly growing congregation.

—BAR—

Brethren of Edgemoor, a rural community in the mountains of Providence Association, have organized a church and are planning to go forward with the work as rapidly as possible. They must have a house of worship and, since they are at least seven miles from the nearest Baptist church, want to have a half-time program. No braver band of saints can be found than they.

—BAR—

S. E. Loxley, formerly pastor of the Second Baptist Church of Newport and associational field worker, is rejoicing over the progress in his work as pastor of Woodlawn Baptist Church, Bristol. The church has become a member of Holston Association, adopted the budget system of finance with regular gifts through the Co-operative Program, will begin a revival the first Sunday in April and is planning to build additional rooms in the basement.

—BAR—

With B. V. Ferguson, pastor of the First Baptist Church, Fort Smith, Ark., preaching and John H. Gary of the local church directing the music, the First Baptist Church, Tyler, Texas, has experienced a most constructive and helpful revival, with 89 additions, 69 of them by baptism. Pastor Porter M. Bailes and his people are happy.

—BAR—

The First Baptist Church, Jefferson City, C. W. Pope, pastor, has recently experienced a gracious revival in which the preaching was done by Ramsey Pollard of the Broadway Baptist Church, Knoxville, and in which there were 67 additions, 42 baptisms and many rededications. Sunday evening, March 31, Dr. Pope began a meeting with Pastor B. Frank Collins and the Brainerd Baptist Church, Chattanooga.

—BAR—

Missionary J. C. Owen of Watauga Association, Elizabethton, writes:

"On April 14 I am to preach in the High School auditorium of the High School at Glenville, N. C., where fifty years ago as of that date I tried to preach for the first time. Dr. Fred F. Brown of Knoxville's father made the motion to license me and 'Uncle Elbert Watson,' now having passed his 97th birthday and is planning to be present on this occasion, seconded the motion. I am profoundly grateful to God for His goodness in permitting me to proclaim the unsearchable riches of Christ for so long a time."



PROF. STERLING LORENZ PRICE  
Jefferson City, Tenn.

Sterling Lorenz Price, professor of voice in Carson-Newman College, Jefferson City, will be available to direct the music in revival meetings during the summer. Those who have heard him sing and observed his work will bear witness that he is a really excellent singer and director.

—BAR—

With Hyman Appelman, Fort Worth, doing the preaching and Norvell E. Slater, Kansas City, directing the music, there were 248 professions of faith and 237 additions, 176 by baptism, to the Immanuel Baptist Church, Tulsa, Okla., in a recent revival. L. B. Golden, formerly pastor in Tennessee, is the shepherd. Bro. Golden recently underwent a major operation, but has recovered sufficiently to resume his regular work.

—BAR—

Dr. Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga., and Honorary Associate Secretary of the Baptist World Alliance, will bring the missionary sermon and the baccalaureate address at the Baptist Bible Institute on Tuesday, May 14. On Monday there will be the recital of the music department led by Prof. E. O. Sellers and Prof. E. L. Carnett. Dr. C. E. Autrey of the class of 1934, pastor at Union City, Tennessee, will deliver the alumni address.

—BAR—

Following a revival with the Idlewild Church, Tampa, Fla., in which several were saved, Evangelist C. L. Hammonds of Fountain City was with Pastor Dewey Jackson and Elm Street Baptist Church, Knoxville, in a revival, which had not been arranged for but which broke out following a message by Bro. Hammonds and then was voted by the church. Six came forward and five were saved in the first service. From there he went to Owensboro, Ky., to preach at the Walnut Street Church in a simultaneous revival conducted by the white and colored Baptist churches with Dr. Ellis Fuller of Atlanta, Ga., leading at the First Baptist Church. From there he goes to Flat Lick, Ky., for a revival April 15-30.

—BAR—

With the Churches: Athens—First, Pastor Bond baptized 8. Chattanooga—Brainerd, Pastor Collins received 1 for baptism, baptized 8; First, Pastor Huff received by letter 2, for baptism 6; Northside, Pastor Selman received by letter 4; Ridgedale, Pastor Ivey received by letter 2. Cleveland—South, Pastor Webb received by let-

ter 2. Dyersburg—First, Pastor Vollmer received 1 by statement, baptized 3. Elizabethton—First, Pastor Starke received for baptism 2, baptized 2. Hixson—First, Pastor Harris received by letter 3. Lakeview, Ga.—First, Pastor Hurley received for baptism 6. Jackson—First, Pastor Boone received 5 by letter, 2 for baptism and baptized 2. Jefferson City—First, Pastor Pope received for baptism 2. Knoxville—Bell Avenue, Pastor Allen welcomed by letter 1, for baptism 4; Broadway, Pastor Pollard received by letter 2, by confession 4; Fifth Avenue, Pastor Wood welcomed by letter 1. Lenoir City—First, Pastor Pickell received by letter 4. Memphis—Bellevue, Pastor Lee received for baptism 15, baptized 11; Boulevard, Pastor Arbuckle baptized 4; Speedway Terrace, Pastor Harris welcomed 8 by letter, 1 for baptism; Temple, Pastor Boston received 3 for baptism and 3 by letter, baptized 3. Nashville—Eastland, Pastor Crain received by letter 1, for baptism 3, baptized 11; Third, Pastor Smith received for baptism by letter 1. Lenoir City—First, Pastor Leonard received 6 for baptism. Tyner—Pastor Bishop received by letter 2.

## Book Reviews

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

**The Mystery of East Mountain Temple** by John Bechtel, missionary of the Christian and Missionary Alliance. Bica Press, 843-845 North Wells St., Chicago. \$1.00.

This story, built around the "sell book" man (a missionary), was so exciting the reviewer had no desire to put it aside until he had read it to the end.

Those who follow the three Christians who are the main characters in the book, will be glad to read again how strong was the faith of these followers of Christ, and how this faith was vindicated in the punishment of the evildoers and the release of those who did right.

The story is based on facts, we are told, and in it the author gives glimpses of "Oriental superstition . . . a modern opium caravan, bandits, temple worship."

Yes, the young and the old will enjoy this little book.

—Rev. T. C. Meador.

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# On The Advance

BY DON NORMAN, FIELD REPRESENTATIVE

"Knowing Means Going"

## Another "Thank You" Column

THE LISTS, published recently, of churches and workers co-operating in some special way to promote the circulation of the BAPTIST AND REFLECTOR would be incomplete without the following splendid group of workers who have sent in lists of Paid-in-advance Clubs during the year, at the Special \$1.50 rate.

To recapitulate, the circulation of your state paper from this source and the four already named, is 3,888 in 234 churches. This means that a little more than one-half of our total circulation is in one-tenth of our churches. These totals (with errors corrected since publication of the list) stand at: Church Family Plan (through the church treasury)—32 churches, 1196 subscribers; Church Clubs (monthly)—57 churches, 730 subscribers; Single Copy Salesmen—8, with 182 subscribers; Special College Clubs—2, with 72 subscribers. Totals for the list below are: 137 churches, 1,708 subscribers.

The standard requirement for the club rate of \$1.50 is securing 10 or more subscriptions. Where fewer than this number are listed herewith, it means that the number shown is added to the Associational Club or belongs to a Christmas Club.

We wish to thank each and every worker whose name appears below. If there are any corrections to this list, please notify us.

### PAID-IN-ADVANCE CLUBS (\$1.50 per year)

| City            | Church               | Worker                    | No. |
|-----------------|----------------------|---------------------------|-----|
| Athens          | First                | Miss Orpha Lipps          | 10  |
| Bemis           | Bemis                | Pastor W. A. West         | 10  |
| Bristol         | Virginia Avenue      | Pastor Truett Cox         | 10  |
| Brownsville     | First                | Pastor L. A. Stephens     | 14  |
| Brush Creek     | Add. Assn. Club      | Mrs. Donie Bruce          | 5   |
| Butler          | First                | Mrs. T. R. Gregg          | 10  |
| Byrdstown       | Add. Assn. Club      | Pastor O. G. Lawless      | 5   |
| Camden          | Carroll Co. Assn.    | R. A. Swindell            | 24  |
| Chattanooga     | Alton Park           | S. A. Cunningham          | 4   |
| Chattanooga     | Avondale             | John A. Fox               | 14  |
| Chattanooga     | Brainerd             | Pastor B. Frank Collins   | 10  |
| Chattanooga     | Central              | Mrs. George Gardenhire    | 11  |
| Chattanooga     | Chamberland Ave.     | Pastor A. A. McClanahan   | 5   |
| Chattanooga     | Concord              | Mrs. O. L. Blackwell      | 10  |
| Chattanooga     | East Chattanooga     | Pastor J. N. Bull         | 20  |
| Chattanooga     | Eastdale             | Pastor J. B. Tallent      | 11  |
| Chattanooga     | First                | Mrs. Rex E. Conley        | 21  |
| Chattanooga     | Red Bank             | Pastor C. M. Pickler      | 7   |
| Chattanooga     | Ridgedale            | Mrs. Albert Waller        | 17  |
| Chattanooga     | Tabernacle           | Miss May Phillips         | 10  |
| Clarksville     | First                | Arch Northington          | 27  |
| Clarksville     | Add. Assn. Club      | H. A. Hamby               | 2   |
| Cleveland, R. 1 |                      | Foster Brown              | 12  |
| Cleveland, R. 4 | Macedonia            | Oscar Stonecipher         | 3   |
| Cleveland       | First                | Pastor John L. Dodge      | 11  |
| Cleveland       | Add. Assn. Club      | Miss A. Lucile Bowen      | 5   |
| Clinton         | Add. Assn. Club      | Horace Smith              | 7   |
| Collierville    | First                | Mrs. H. J. Rushing        | 10  |
| Columbia        | Second               | Pastor G. C. Morris, add. | 2   |
| Cookeville      | First                | Pastor J. Harold Stephens | 51  |
| Cornersville    | Cornersville         | Mrs. M. H. McClintock     | 3   |
| Covington       | First                | Mrs. W. R. Farrow         | 16  |
| Crossville      | Cumb. Homesteads     | William M. Beasley        | 4   |
| Daisy           | Daisy                | Pastor W. H. Black        | 6   |
| Decatur         | Add. McMinn Assn.    | J. R. Land, Missionary    | 6   |
| Dickson         | Add. Nashville Assn. | Pastor H. L. Carter       | 2   |
| Donelson        | Donelson             | Pastor Guard Green        | 8   |
| Dyer            | First                | Pastor V. A. Rose         | 8   |
| Dyersburg       | First                | Miss Emma Harwood         | 5   |
| Elizabethton    | Calvary              | J. Frank Seiler           | 10  |
| Elizabethton    | First                | R. R. Atkinson, 5, total  | 23  |
| Elizabethton    | Siam                 | Pastor Hampton C. Hopkins | 11  |
| Elizabethton    | Wautauga Assn.       | J. C. Owen, Missionary    | 3   |
| Englewood       | Englewood            | W. W. Eledge              | 18  |
| Erwin           | First                | Mrs. E. H. Dinkle         | 6   |
| Erwin           | Calvary              | Pastor J. C. Blalock      | 6   |
| Erwin           | Ninth Street         | A. F. McInturff           | 11  |
| Etowah          |                      | Mrs. T. H. Johns          | 10  |
| Fountain City   | First                |                           | 6   |
| Gadsden         | Gadsden              | Laudell Williams          | 2   |
| Gallatin        | First                | Pastor W. Dawson King     | 34  |
| Gates, R. 2     | Gates                | Mrs. Ernest Meacham       | 2   |
| Gatlinburg      | First                | T. T. Lewis               | 13  |
| Grand Junction  | Grand Junction       | Pastor A. M. Senter       | 4   |
| Greenville      | First                | Mrs. P. W. Gass           | 10  |
| Harriman        | Cane Ford            | T. O. Dake                | 12  |
| Harriman        | Emory Heights        | Mrs. R. M. Rogers         | 5   |
| Harriman        | Walnut Hills         | Pastor E. H. Howard, add. | 4   |

| City            | Church             | Worker  | No. |
|-----------------|--------------------|---|-----|
| Humboldt        | First              | Pastor S. R. Woodson  | 23  |
| Jackson         | First              | Mrs. S. R. Conger   | 51  |
| *Jackson        | North Jackson      | Pastor Ralph Kerley   | 4   |
| Jackson         | Royal Street       | Mrs. J. P. Moore  | 11  |
| Jackson         | West Jackson       | Pastor R. E. Guy  | 81  |
| Jamestown       | Assn. Club         | Mrs. Louisa Carroll   | 19  |
| Jefferson City  | Buffalo Grove      | Glenmore Garrett, Sr., add.   | 4   |
| Jefferson City  | First              | Prof. John D. Everett   | 18  |
| Johnson City    | Add. Holston Assn. | Miss Eleanor V. Robinson  | 2   |
| Johnson City    | Falls Branch       | Pastor Sam P. DeVault   | 25  |
| Johnson City    | Unaka Avenue       | Pastor D. B. Powers   | 12  |
| †Kingsport      | First              | Literature Chmn.  | 9   |
| Knoxville       | Arlington          | Pastor J. Howard Young  | 23  |
| *Knoxville      | Deaderick Ave.     | Miss Katie Sipple   | 5   |
| Knoxville       | Fifth Ave.         | J. Ross Hodges  | 38  |
| Knoxville       | Ft. Sanders        | Pastor W. A. Carroll  | 6   |
| *Knoxville      | Island Home        | Pastor C. E. Wauford, add.  | 2   |
| Knoxville       |                    | Dr. W. F. Christenberry   | 5   |
| *Knoxville      | Lincoln Park       | Ambrose Cate  | 10  |
| Knoxville       | Smithwood          | Mrs. Charles Gray   | 10  |
| Lafayette       | Lafayette          | Pastor A. B. Pierce   | 10  |
| LaFollette      | LaFollette         | Mrs. Jessie Blankenship   | 16  |
| Lebanon, R. 6   |                    | W. T. Williams & Joe W. Hawkins   | 4   |
| Lebanon         |                    | J. A. Martin  | 7   |
| †Lenoir City    | First              | Mrs. J. Clyde Ward  | 11  |
| Lenoir City     | Lancing            | Pastor C. M. Dutton   | 4   |
| Lewisburg       | First              | Mrs. R. W. Butler   | 12  |
| Liberty, R. 2   | Prosperity         | Mrs. W. M. Chapman  | 3   |
| Liberty         | Liberty            | Pastor P. B. Kinsolving   | 6   |
| Maryville       |                    | Mrs. Robert Martin  | 5   |
| Maryville       | Valley Grove       | Raymond T. De Armond  | 12  |
| Memphis         | Bellevue           | Pastor R. G. Lee, Miss Ruth Calvert, Mrs. Percy E. Kerby, and Mrs. John M. Miller | 141 |
| Memphis         | Buntyn St.         | Pastor L. G. Cannon   | 5   |
| Memphis         | Calvary            | Mrs. J. H. K. Lomax   | 10  |
| Memphis         | First              | A. M. Wall  | 10  |
| Memphis         | LaBelle            | Mrs. Frank Owen   | 18  |
| Memphis         | Speedway Terrace   | Mrs. C. R. Mosier   | 9   |
| †Memphis        | Temple             | A. B. Cloys   | 7   |
| Memphis         | Union Avenue       | Pastor H. P. Hurt   | 21  |
| Milan           | Milan              | Mrs. C. B. Harrison   | 4   |
| Morristown      | First              | Mrs. D. M. Wallace  | 17  |
| Mosheim         | Mosheim            | W. B. Brown   | 3   |
| Mountain City   | Mountain City      | John A. Lowe  | 5   |
| Mulberry        | Mulberry           | Pastor J. H. Sharp  | 4   |
| Murfreesboro    | First              | Miss Virginia Owen  | 14  |
| Newbern         | First              | Pastor Webb   | 5   |
| New Hopewell    | New Hopewell       | Pastor Charles Ausmas   | 5   |
| Newport         | First              | Miss Nannie Murphy  | 18  |
| Nashville       | Belmont Heights    | B&R Committee   | 76  |
| Nashville       | Edgefield          | Pastor W. H. Barton   | 7   |
| Nashville       | First              | Mrs. S. J. T. Lowe  | 10  |
| Nashville       | Lockeland          | Mrs. Hale   | 10  |
| Nashville       | Shelby Avenue      | Pastor P. F. Langston   | 27  |
| Nashville       | Third              | Mrs. Smith  | 22  |
| Orlinda         | Orlinda            | H. W. McNeeley  | 5   |
| Pigeon Forge    | Pigeon Forge       | Joe Householder   | 3   |
| Powell Station  | First              | Mrs. N. B. Bartlett   | 10  |
| Pulaski, R. 7   |                    | Mrs. H. G. Coston   | 6   |
| Riceville       | Riceville          | H. F. Mincey and J. W. Creasman   | 9   |
| Ridgely         | First              | Mrs. W. G. Aldridge   | 6   |
| Ripley          | First              | Mrs. F. A. Henry  | 6   |
| Rockwood        | First              | John L. Burchfield  | 10  |
| Rogersville     | First              | Pastor John R. Chiles   | 31  |
| Rogersville     | Association        | Pastor John R. Chiles   | 19  |
| Russellville    | Add. Association   | Pastor Gordon Greenwell   | 7   |
| Savannah        | First              | Pastor T. E. Mason  | 3   |
| Selmer          | Assn.              | Dr. H. C. Sappers   | 11  |
| South Pittsburg | First              | Dr. W. R. Irish   | 10  |
| Stanton         | First              | Pastor R. K. Bennett  | 3   |
|                 |                    | Miss Corinne Williams   | 16  |
| Surgoinsville   | Surgoinsville      | Mrs. Reynolds Arnott  | 2   |
| Sweetwater      | First              | Pastor J. R. Hodges   | 17  |
| Toone           | Toone              | Mrs. M. R. Kelly  | 3   |
| Trenton         | First              | Annie Hale  | 3   |
| Union City      | First              | Mrs. Verna Price  | 12  |
| Wartburg        | Wartburg           | Pastor D. H. Taylor   | 4   |
| Watertown       | First              | Pastor C. E. Wright   | 13  |
| Westmoreland    | Westmoreland       | Pastor A. B. Pierce   | 3   |
| White Pine      | White Pine         | Miss Fannie Spurgeon  | 2   |
| Woodbury        | Woodbury           | Pastor Clinton Wright   | 5   |

\*These churches also have a Monthly Club.

†These churches also receive the paper on the Church Family Plan.

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